SMITHSONIAN

CONTRIBUTIONS TO KNOWLEDGE.

VOL. IV.

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.

MDCCLII.
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.
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 bibliographical 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 anything 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. Neill, 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 buffaloes, which, although evidently diminishing in numbers, still range in vast herds over the prairies. This animal furnishes the Indian with food and clothing, and a house, and, during the summer, with the "bois de vache" for fuel. In the winter these sons of the prairie are obliged to pitch their tents at or in the little clusters of wood, which here and there skirt the margins of the streams and lakes.

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

1. The Mdewakantonwans, Village of the Spirit Lake. Their name is derived from a former residence at Mdewakant (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 Minnesota, 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 Wahpetonwans, 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 Sisitonwans, 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
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matters pertaining to the language, said that 'sisių' 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 great body of the Sisitoyawas 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, Isanyi, from ‘isanatii’ or ‘isanatii;’ 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 Ihanktonwana, 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 Ihanktonwana are divided into the Hunkpatilbas (the signification of which is not apparent); the Pahakwe, Cut-heads; the Wazikute, Pine-shooters; and the Kiyunks, Dividers or Breakers of Lode. 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 ‘Hohe’ of the Dakotas, are said to have sprung.

6. The Ihanktonwans, 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 'Yanktons.'

7. The Titonwats, Village of the Prairie, 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 Eiccaroes, it is said, they have formed marriage alliances, and are at war with the Pawnees and others. The Titonwats 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 Sicanguin, Burnt-Thighs; the Izaipic, Bow-pith; the Shiasapa Black-feet; the Minikanye wozupi, Those who Plant by the Water; the Oshomenpa, Two-boilings; and the Ogala and Hunkpapa, 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 Mdewakantonwan and Isanatii, before mentioned. Besides, there are Dakotas still living who remember when the Ihanktonwana 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 Sisitoyawas were all below, in the great bend of the Saint Peter's; the Wahpetonwats and the Wahpekutes were inhabitants of the Big Woods and the lower part of the Minnesota Valley; the Mdewakantonwats were on the eastern side of the Mississippi; and the Titonwats had probably not crossed to the west of the Missouri.

Questions of priority and precedence among these bands are sometimes discussed. The Mdewakantonwats 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 Sisitoyawas and Ihanktonwats 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 Itonwats, 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 Ihanktonwats, 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 Mdewakantonwats on the Mississippi and lower Minnesota, and the Wahpetonwats, Wahpekutes, and a part of the Sisitoywan family, has been so constant, that but slight variations are discoverable in their manner of speaking. In some instances where the Wahpeton-
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waps use $d$, some of the Mdewakanton waps modify the sound that it becomes $t$; and where the former use $k$, the latter sometimes employ $\nu$. As a matter of course, some few words have currency in one band which are not used, perhaps not generally known, by the others; but none of the dialectal variations are so much as to impede the free intercourse of thought. The Sisseton waps of Lake Traverse and the prairies present more differences in their speech. One of the most marked of these is their use of 'na' for 'dan', the diminutive termination. As there is less frequent intercourse between them and the Isanties, their provincialisms are more numerous; and from their connexions with the Hunkotywan s of the prairie, they have adopted some of their forms of speech. The chief peculiarity of the Hunkotywan dialect, as compared with that of the Dakotas of the Minnesota, is the almost universal substitution of $k$ for $h$. The Titojwaps dialect exhibits more striking differences. In it, $g$ hard is used for $k$ of the Isanties and $k$ of the Hunkotywaps, 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, 'daŋpakmikma,' a cart or wagon, of the Wahpetonwaps, becomes 'daŋpannīma' in the mouth of a Mdewakantonwaps, 'daŋpakmikma' in that of an Hunkotywan, and 'daŋpamigina' with a Titojwaps. 'Hda, to go home, of the Isanties, is 'kda' in the Hunkotywan dialect, and 'gla' in the Titojwaps. Many words, too, are entirely different, as for example, 'isao, a knife: the Titojwaps say 'milla,' and the Hunkotywaps, 'miŋna.' Isantanka, the name by which the people of the United States are designated on the Mississippi and Minnesota, becomes Miňahanšaŋka and Milahanšaŋka 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 'Agujaŋ maŋku ye,' Bread 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 incomprehensible. It may be said to consist, first, in employing words as the names of things which seem to have been introduced from other Indian languages; as, nide, water; paža, wood, etc. In the second place, it consists in employing descriptive expressions, instead of the ordinary names of things; as in calling a man a biped, and the wolf a quadruped. And thirdly, words which are common in the language are used far out of their ordinary signification; as, hepaŋ, 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 ornery; 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-bi-bi-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 unearthliness 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
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in a manner which would excite the sympathies of the hardest heart, Hokšíya-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, ahitowunyanka wo;
Koda, ahitowunyanka wo;
Koda, ahitowunyanka wo;
Hokšíya-sapa takozakpu wakun do.
Eyapi nunwe.'

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. Opawirige, one hundred, is probably derived from pawinga, to go round in circles or to make gyrations, as the fingers have been all gone over again for their respective tens. The Dakota word for a thousand, kektopawirige, may be formed of 'ake' and 'opawirige,' 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 Wicuta-wi or Istawidiyazan-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 exciting themselves in reference to the human family, either for weal or woe. These spiritual existences inhabit every thing, and, consequently, almost every thing 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
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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, κατά τῶν ἢς ἐνθυσμαστεῖν, 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 altered 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 were 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 recognized 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.
c, is an aspirate with the sound of English ch, as in chin. This was formerly represented by c simply.
c', is an emphatic c. It is formed by pronouncing 'c' 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.
g, represents a deep sonant guttural resembling the Arabic ghain (غ).

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.

k, is an emphatic letter, bearing the same relation to k that ‘ç’ does to ‘ć.’
    Formerly represented by q.

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

m, has the same sound as in English.

n, has the common sound of n in English.

ŋ, denotes a nasal sound similar to the French n in bon, or the English n in
    drink. Formerly represented by n.

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

p’, is an emphatic, bearing the same relation to p that ‘ç’ does to ‘ć.’

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

š, 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’, is an emphatic, bearing the same relation to t that ‘ç’ does to ‘ć.’

w, has the power of the English w, as in walk.

y, has the sound of English y, as in yet.

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

ž, 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 analogus
to the Arabic hamzeh (ݨ).

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, tān-yān, 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-kiś, from ka-ki-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 š; as, iš, be, niš, thou, miš, I,
nakačés, indeed, etc. These may possibly be forms of contraction, but we have not
now the means of showing the fact.

CHAPTER III.

ACCENTS.

Place of Accent.

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

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

3. a. In polysyllabic words there is usually a secondary accent, which falls on the
second syllable after the primary one; as, hewóskantúya, in a desert place; féiyó-
peya, 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, agúyapi-
čápaŋ, (wheat-beater) a flail; inmú-šínka, (cat-dog) a domestic cat; akíčita-
ńážiŋ, 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; mdaská,
flat, čaňmdáška, 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,
wakáska, I bind, wićáwakaška, 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, waštédača, to love, waštéwadaka,
I love something.

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

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

4. When 'wa' is prefixed to a word commencing with a vowel, and an elision
ORTHOGRAPHY.

takes place, the accent is thrown on the first syllable; as, iyúškin, to rejoice in, wiyúškin, to rejoice; amidéza, clear, wámdeza; amidóša, the red-winged black-bird, wámdóša.

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; waqniqa, merciful, wówaniqiní, mercy; ihángya, to destroy, wóihángye, a destroying.

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

CHAPTER IV.

CHANGES OF LETTERS.

Commutation.

§ 6. 1. 'A' or 'āŋ' 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 'āŋ' precedes another verb, as the infinitive mood or participle, the 'a' or 'āŋ' becomes 'e;' as, waq, to go; ye kiya, to cause to go; niwán, to swim, niwe kiya, to cause to swim; niwe ńi, he is swimming.

b. 'A' or 'āŋ' 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 Mdewakanátowyans say ta kta for ę kta, he will die. The Sísitónwans say típ kta. Ohnaka, to place anything in, is not changed; as, 'minape kiq takuná. Ohnaka śni wałny, I have nothing in my hand.' Ipuza, to be thirsty, remains the same; as, ipúza kta; 'túwe ipuza kíghn,' etc., 'let him that is athirst come.' Yuhá, to lift, carry, in distinction from yuhá, to have, possess, is not changed; as, mduha śni, I cannot lift it.

c. Verbs and adjectives singular ending in 'a,' when the connexion of the members of the sentence is close, always change it into 'e;' as, kaqpe ęa waštè, wise and good; waŋmdake ęa wakute, I saw and I shot it.

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

But 'a' or 'āŋ' final is always retained before tuka, unŋkán, unŋkan, ešá, šta, keš, and perhaps some others.

2. a. Substantives ending in 'a' sometimes change it to 'e' when a possessive pronoun is prefixed; as, šunŋka, dog; mitašunŋke, my dog; nitašunŋke, thy dog; tašunŋke, his dog.

b. So, on the other hand, 'e' final is changed to 'a,' in forming some proper names; as, Ptángsinta, the name given to the south end of Lake Traverse, from ptán and siŋte.
§ 7. 1. a. When ‘k’ and ‘k,’ as in kín and kínhaŋ, ka and kěhaŋ, 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 ‘é’ or ‘é;’ as yuha énihaŋ, if he has, instead of yuha kínhaŋ; yuke éčhaŋ, when there was, instead of yukan kěhaŋ.

b. But if the proper ending of the preceding word is ‘e;’ no such change takes place; as, wašté kínhaŋ, if he is good; Wakan'tanka ape ka wašte daka 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 ‘kiěi,’ for, the ‘ki’ and ‘ya’ are changed, or rather combined, into ‘ye;’ as, yečaŋa, thou makest to, instead of yakičaŋa; yečaŋa, thou makest for one, instead of yakičičaŋa. In like manner the pronoun ‘wa,’ I, when coming in conjunction with ‘ki,’ forms ‘we;’ as, wečaŋa, not wakičaŋa, from kičaŋa. Wowapi wečage kita, I will make him a book, i.e. I will write him a letter.

3. a. When a pronoun or preposition ending in ‘e’ or ‘i’ is prefixed to a verb whose initial letter is ‘k,’ this letter is changed to ‘é;’ as, kağa, to make, kičaŋa, to make to or for one; kaksi, to cut off, kičičaksi, 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 ičiute, 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, nikuka, thou art lazy.

§ 8. ‘T’ and ‘k’ when followed by ‘p’ are interchangeable; as iŋkpa, inpta, the end of any thing; wakpa, wapta, a river; siŋke, siŋte, a muskrat.

2. In the Iháŋktoŋwaŋ dialect, ‘k’ is often used for ‘h’ of the Wahpetonwan; as, kdi, to arrive at home, for hdi; čáŋpakimka, a cart or waggon, for čáŋpahmimna. In the same circumstances the Titonwaŋs use ‘g;’ and the Mdewakan'tonwaŋs ‘n;’ as, čáŋpamymnta, čáŋpamimnta.

3. In the Titonwaŋ dialect, ‘l’ is used for ‘d,’ as, glı, to come home, for hdi; and also for ‘n,’ as, lila, very, for nina.

§ 9. 1. When two words come together so as to form one, the latter of which commences and the former ends with a vowel, that of the first word is sometimes dropped; as, čáŋtokpáni, to desire or long for, of čánte, the heart, and okpáni, to fail of; wakpičahda, by the side of a river, from wakpa and ičahda; wičota, many persons, from wiča 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, owihaŋke, the end, from o and ihaŋke; niyate, thy father, from the pronoun ni, thy, and atč, 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, úŋhapi, we have; yúza, to hold, úŋzapi, we hold. Yúza also becomes oze, which
may be oyúze contracted; as, Makatoose, the Blue Earth river, lit. where the blue earth is taken; oze śiča, 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 nażin, to stand holding.
- z into š; as, kakiža, to suffer; kakiš waun, I am suffering.
- g into h; as, mága, a field, and magá, a goose, are contracted into mah.
- k into g; as, wanyaka, to see any thing, is contracted into wanyag.
- p into m; as, topa, four, is contracted into tom; watopa, to paddle or row a boat, is contracted into watom.
- t into d; as, odota the reduplicated form of ota, many, much.
- t into g; as, božagžata the reduplicated form of božata, to make forked by punching.
- ć, t, and y, into n; as, wanića, none, becomes wanin; yuta, to eat any thing, becomes yun; kuya, below, becomes kun.

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

3. Ćante, the heart, is contracted into ċan; as, ċanwašte, glad (ćante and wašte, heart-good).

4. When a syllable ending in a nasal (ŋ) has added to it 'm' or 'n,' the contracted form of the syllable that succeeded, the nasal sound is lost in the 'm' or 'n,' and is consequently dropped; as, čannumpa, to smoke a pipe, čannum mani, he smokes as he walks; kakińča, 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., mís, I, niś, thou, iś, he. The Plural of these forms is designated by employing ‘unjiki’ for the first person, ‘niś’ for the second, and ‘iś’ for the third, and adding ‘pi’ at the end of the last principal word in the phrase. Dual, unjiki, (I and thou) we two.

b. Another set of separate pronouns, of perhaps more frequent occurrence, are, Sing., miye, I, niye, thou, iye, he. The Plural of these forms is denoted by ‘unjikye’ 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, unjikye, (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, mís wakaga, (I made) I made; miye mayakaga, (me me-thou-madest) thou madest me. Both sets of pronouns are used as emphatic repetitions of
the subject, but the repetition of the object is generally confined to the 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; ūŋkiš ūŋkiyepi, 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, ūŋkitawa, (mine and thine) ours; Plur., ūŋkitawapi, 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; ūŋkiye ūŋkitawapi, 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, ūŋ, (I and thou) we two; Plur. ūŋ-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; yakaña, thou makest; ūŋkaŋapi, 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; itoŋši, 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; duyanañ, swift, waduyanañ, I am swift of foot; ksapa, wise, yaksapa, thou art wise.

3. When the verb commences with a vowel, the ‘ūŋ’ of the dual and plural, if prefixed, becomes ‘ũŋ’; as, itoŋši, to tell a lie, ūŋkitonši, we two tell a lie; au, to bring, ūŋkauipi, we bring.

4. When the prepositions ‘ki,’ to, and ‘kíi,’ for, occur in verbs, instead of ‘wuki’ and ‘yaki,’ we have ‘we’ and ‘ye’ (§ 7. 2.); as, kiéäga, to make to one, wéčäga, I make to; kíièkäga, to make for, yečiégäga, thou makes for, yečiègagi, 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, induwašte, I make good, duwašte, thou makes good, duwaštep, you make good; yawa, to read, mdawa, I read, dawa, thou readest. In like manner we have iyotaŋka, to sit down, imdotanka, I sit down, idotanka, thou sittest down.

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

Objective.

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

2. a. These pronouns are used with active verbs to denote the object of the action; as, ka-ga, he made, muka-ga, he made me, ni-cagapi, he made you.

b. They are also used with neuter verbs and adjectives; as, yaza-n, to be sick, mayaza-n, I am sick; wa-ste, good, mawa-ste, 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 objective.

c. They are also incorporated into nouns, where in English the substantive verb would be used as a copula; as, wi-casta, man, wi-maca-sta, 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 ni-o;' as, ki-aga, he makes to one, mi-cag, he makes to me, ni-cag, he makes to thee, ni-cagapi, he makes to you.

4. There is no objective pronoun of the third person singular; but 'wi-cas' (perhaps originally man) is used as an objective pronoun of the third person plural; as, wa-sta, to love any one, wa-stea, he loves them; wi-cas, they are sick. When followed by a vowel, the 'a' final is dropped; as, e-wi-cas, we do to them.

§ 20. Instead of 'wa,' I, and 'ni, thee, coming together in a word, the syllable 'ci' is used to express them both; as, wi-cas, to love, wa-sta, I love thee. The plural of the object is denoted by adding the term 'pi,' as, wa-tea, I love you. The only essential difference between 'ci' and the 'u-pi' 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.

Possessive.

§ 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, mita-ngan, my body; mina-gi, my soul; mitawa-cin, my mind; mitazi, my stomach; misiha, my foot; midan, my heart; miarna, my eye; miisto, my arm; mioi, my words; mia-han, my actions; unta-nagan, our two bodies; unta-naganpi, our bodies; unta-naganpi, your bodies; uma-nagi, our souls; unta-naptapi, 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, ma-pa, my head; mane, my ears; mapo-ge, my nose; maw, 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, un-kii, (my and thy) our; Plur,
ETYMOLOGY.

unkti-pi, our, ni-pi, your: as, miitinka, my child; niindski, thy uncle; nisunka, thy younger brother; unkiinchipi, 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; tanaká, the younger sister of a woman, tanakaku, her younger sister; inhna, husband, inhaku, her husband; ate, father, atkuku, his or her father.

b. But after the vowel ‘i,’ either pure or nasalized, the suffix is either ‘tku’ or ‘6u;’ as, deksitku, his or her uncle; taqkitku, his younger sister of a man, tawikut, his wife; 6i6u, 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; ‘unktita,’ dual; and ‘unktita-pi,’ ‘nita-pi’ and ‘ta-pi,’ plural, are used to express property in things: as, mitaqspe, my axe; nitaunkte, thy dog; they say also mitahoksidaq, my boy. These pronouns are also used with koda, a particular friend, as, mitakoda, my friend, mitakoda, thy friend, takodaku, his friend; and with ki6uwa, comrade, as, mitaki6uwa, me 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, mitowiq^e, my bed; ipahiq, a pillow, nitipahig, thy pillow; itazipa, a bow, tinazipe, his bow.

b. When these possessive pronouns are prefixed to abstract nouns which commence with ‘wo,’ both the ‘a’ of the pronoun, and ‘w’ of the noun, are dropped; as, wowaste, goodness, mitowaste, my goodness; woksape, wisdom, nitoksape, thy wisdom; wowaoq^ida, mercy, towaoq^ida, his mercy.

c. But when the noun commences with ‘a,’ the ‘a’ of the pronoun is usually retained; as, aki6ita, a soldier, mitaaki6ita, my soldier.

3. ‘Wi6a’ and ‘wi6i’ are sometimes prefixed to nouns, making what may be regarded as a possessive of the third person plural; as, wi6ahuqku, their mother; wi6iatkuku, their father.

### TABLE OF PERSONAL PRONOUNS.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Sing. 3.</td>
<td>iye</td>
<td>tawa</td>
</tr>
<tr>
<td>2. niis;</td>
<td>niye</td>
<td>nitawa</td>
</tr>
<tr>
<td>1. miis;</td>
<td>miye</td>
<td>mitawa</td>
</tr>
<tr>
<td>Dual 1.</td>
<td>unki6is</td>
<td>unki6iye</td>
</tr>
<tr>
<td>Plur. 3.</td>
<td>iye-pi</td>
<td>tawapi</td>
</tr>
<tr>
<td>2. niis-pi;</td>
<td>niye-pi</td>
<td>nitawapi</td>
</tr>
<tr>
<td>1. unki6is-pi; unkiye-pi</td>
<td>unki6iye-pi</td>
<td>unki6tawapi</td>
</tr>
</tbody>
</table>
**Incorporated Pronouns.**

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<tr>
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<th>Objective</th>
<th>Possessive</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing. 3.</strong></td>
<td></td>
<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><strong>Dual 1.</strong> un; unki</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>un-; unki-; unkita-</td>
<td></td>
</tr>
<tr>
<td><strong>Plur. 3.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. ya-pi; ye-pi</td>
<td>ni-pi; ni-pi</td>
<td>-kupi; -tkupi; ta-pi</td>
</tr>
<tr>
<td>1. un-pi; unki-pi</td>
<td>un-pi; unki-pi</td>
<td>un-pi; unki-pi; unkita-pi</td>
</tr>
</tbody>
</table>

**REFlexive pronouns.**

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

The forms of these pronouns are as follows:—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. iči</td>
<td>iči-pi</td>
<td></td>
</tr>
<tr>
<td>2. niči</td>
<td>niči-pi</td>
<td></td>
</tr>
<tr>
<td>1. miči</td>
<td>unkiči</td>
<td>unkiči-pi</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 u, some one comes; taku yamni wamndaka, I see three things.

3. They are also used with ‘daŋ’ suffixed and ‘šni’ following: as, tuwedaŋ Šni, no one; takudaŋ mduhe Šni, I have not any thing; tuktedan Šni, it is nowhere; Šnmana ečonpi Šni, 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 tonakeča, how many?

**Demonstrative pronouns.**

§ 27. 1. These are de, this, and he, that, with their plurals dēna, these, and hēna, those; also, ka, that, and kana, those or so many. From these are formed denaka
and denakeča, *these many*; henaka and henekeča, *those many*; and kanaka and kanakeča, *so many as those*.

2. ‘Daŋ’ or ‘na’ is sometimes suffixed with a restrictive signification; as, dena, *these, demana, 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, wičașta 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, wičașta 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, wičașta šiće 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, wičașta 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>Dakota Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>baza</td>
<td>smooth</td>
</tr>
<tr>
<td>ga</td>
<td>open out</td>
</tr>
<tr>
<td>gaŋ</td>
<td>open out</td>
</tr>
<tr>
<td>gapa</td>
<td>open out</td>
</tr>
<tr>
<td>gata</td>
<td>spread</td>
</tr>
<tr>
<td>guka</td>
<td>spread out</td>
</tr>
<tr>
<td>hnta</td>
<td>brush off</td>
</tr>
<tr>
<td>hmuŋ</td>
<td>twist</td>
</tr>
<tr>
<td>hna</td>
<td>fall off</td>
</tr>
<tr>
<td>hnyan</td>
<td>deceive</td>
</tr>
<tr>
<td>huhuza</td>
<td>shake</td>
</tr>
<tr>
<td>hca</td>
<td>open out, expand</td>
</tr>
</tbody>
</table>
VERBS.

§ 34. The syllables 'ba,' 'bo,' 'ka,' 'na,' 'pa,' 'ya,' and 'yu,' are prefixed to verbal roots, adjectives, and some neuter verbs, making of them active transitive verbs, and usually indicating the mode and instrument of the action.

a. The syllable 'ba' prefixed shows that the action is done by cutting or sawing, and that a knife or saw is the instrument.

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
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indeterminate 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; kak, to cut off with an axe; nak, to break off with the foot; pak, to break off with the hand; yak, to bit off; yuks, to break off. But the verbal root ska, 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; ēya, to cry, mēya, 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; tuča, new, yuteča, to make new; šiča, bad, yušiča, 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, nažinkiya, he causes to stand. The first verb is sometimes contracted (see § 11); as, wanyaka, he sees, wanyakiga, 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, ḥidawaŋka, he comes home and sleeps; hinužin, 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, baksks, 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 ‘wu,’ and is conjugated in the same manner as the primitive verb, except that it cannot take an objective noun or pronoun. The ‘wu’ appears to be equivalent to the English something: as, manon, to steal, wamanon, to steal something; taspanyanka mawanon, (apple I-stole) I stole an apple, wamanon, 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, i'í, n'i, m'i, and u{n'í}; as, wasti'didaka, 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, yu'aza, to wash any thing; hdu'aza, to wash one’s own, as one’s clothes; hdu'aza, 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, wastidaka, to love any thing; cinca wastekidaka, 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; suktañka 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, kaqa, to make any thing; kicaga, to make to one; wowapi kicaga, (writing to-him-he-made) he wrote him a letter. This form is also used when the action is done on something that belongs to another; as, sunka kikte, (dog to-him-he-killed) he killed his dog.

b. When the thing is done for another, ‘ki'i’ is used; as, wowapi kii'icaga, (writing for-him-he-made) he wrote a letter for him. In the plural, this sometimes has a reciprocal force; as, wowapi kii'icagapi, they wrote letters to each other.

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

§ 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, wastenândaka, we two love him; maunji, we two walk.
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2. The plural is formed by suffixing ‘pi;’ as, wašteunåkapı, we love him; mani, they walk.

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

Mood.

§ 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 Mdewaŋkaŋtoŋwaŋ has ‘we,’ and the Titonyaŋ ‘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 entrusting. 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 ‘ši,’ the ‘pi’ is retained; as, éeyapi ši 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 wam, (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 ŋkaŋ, kįŋ or čįŋ, tuka, eša or ša, and ke, which come after the verb; as, čeya ŋkaŋ, if he had cried; čeye čįŋ, if he cry; čeye kta tuka, he would cry, but he does not; wahi ŋkaŋ wakasha 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
VERBS.

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 'kön' or 'ékon,' and sometimes by the article 'kin' or 'diq;' as, taku nawan kón, what I heard.

Participles.

§ 45. 1. The addition of 'hān' to the third person singular of some verbs makes an active participle; as, ia, to speak, iahan, speaking; nažiŋ, to stand, nažiŋhāŋ, standing; mani, to walk, manihaŋ, 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, nažon waun, I am hearing. When capable of contraction it is in this case contracted; as, wanyaka, to see, wanyag nawažiŋ, I stand seeing.

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

2. Passive participles are also formed from the verbal roots (§ 33) by adding 'hān' and 'wahān;' as, ksa, separate, ksaḥāŋ and ksa-waḥaŋ, 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, mdu-waḥaŋ, 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.

Kaška, to tie or bind any thing.

INDICATIVE MOOD.

AORIST TENSE.

Sing. Dual. Plur.
1. wakška, I bind. unkška, we two bind. unkškapi, we bind.
2. yakšška, thou bindest. yakšškapi, ye bind.
3. kašká, he binds or he bound. kaškapi, they bind.
ETYMOLGY.

FUTURE TENSE.

Sing.
1. waka^ke kta, I will bind.
2. yakáske kta, thou wilt bind.
3. ka^ke kta, he will bind.

 uncontáke kta, we two will bind.

kaškápi kta, they will bind.
yakáskapi kta, ye will bind.
unkáskapi kta, we will bind.

Plur.

kašká po, pe, or miye, bind ye.

PARTICIPLE.

kaškáhan, bound.

B. Pronouns Inserted.

Manóq, to steal any thing.

INDICATIVE MOOD.

AORIST TENSE.

Sing.
1. mauqnoijpi, we two steal.
2. manóqpi, they steal.
3. man^qpi, ye, or we, steal thou.

Dual.
1. mauqnoi), we steal.
2. mayánoi), thou stealest.
3. manói), to steal.

Plur.

manóqnoi), we steal.
mayánopi, ye steal.
mauqnoi), we two steal.

kaškie, he will bind.
yakáskie, ye will bind.
unkáskie, we will bind.

FUTURE TENSE.

Sing.
1. waka^ki kta, I will bind.
2. yakáske kta, thou wilt bind.
3. ka^ki kta, he will bind.

Plur.

kaški po, pe, or miye, bind ye.

kaškie, he will bind.
yakáskie, ye will bind.
unkáskie, we will bind.

kaškápo, pe, or miye, bind ye.

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.
1. wéksuya, I remember.
2. yéksuya, thou rememberest.
3. kiksuya, he remembers.

Dual.
1. wéksuya, I remember.
2. yéksuya, thou rememberest.
3. kiksuya, he remembers.

Plur.

unéksuyapi, ye remember.
unéksuyapi, we two remember.
unéksuyapi, we remember.
VERBS.

IMPERATIVE MOOD.

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

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

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

B. Pronouns Inserted.

Édákidon, to do any thing to another.

INDICATIVE MOOD.

AORIST TENSE.

Sing.
3. édákidon, he does to one.
2. édáwedon, thou dost to.
1. édáwedon, I do to.

Dual.
edáunkidon, we two do to.

Plur.
edáunkidonpi, we do to.

IMPERATIVE MOOD.

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

Plur.
edákidon 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.
yuštànpi, they finish.

duštànpi, ye finish.

Unštàn, we two finish.

Unštànpi, we finish.

IMPERATIVE MOOD.

Sing.
yuštàn wo, etc., finish thou.

Plur.
yuštàn 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, uyuštànpi for unštànpi.
ETYMOLOGY.

B. Verbs in ‘ya.’

Yaksa, to bite any thing in two.

INDICATIVE MOOD.

AORIST TENSE.

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

Dual.
yaksápi, they bite in two.
daksápi, you bite in two.
unyáksápi, we two bite in two.

IMPERATIVE MOOD.

Sing.
yaksá po, etc., bite thou in two.

Plur.

C. Verbs in ‘yo.’

Iyotánka, to sit down.

INDICATIVE MOOD.

AORIST TENSE.

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

Dual.
iyotánkapi, they sit down.
idotánkapi, you sit down.
unýiyotánkapi, we two sit down.

IMPERATIVE MOOD.

Sing.
iyotánka po, etc., sit thou down.

Plur.

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. hiyú, he comes.
2. hidú, thou comest.
1. hibú, I come.

Dual.
hiyúpi, they come.
hiyúpi, you come.
unyhiyúpi, we come.

IMPERATIVE MOOD.

Sing.
hiyú po, etc., come ye.
VERBS.

b. Yukan, to be or there is.

Sing.                               Dual.                               Plur.
3. yukan, there is some.            yukanpi, they are.                  dukanpi, you are.                 unkapi, we are.
2.                                 dukanpi, you are.                  unkapi, we are.
1.                                 unkani, we two are.               unkapi, we are.

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

c. Plur. Yakanpi, they are.

Sing.                               Dual.                               Plur.
3.                                 yakonpi, they are.                dakonpi, you are.                 unkapi, we are.
2. dakon, thou art.                 dakonpi, you are.                  unkapi, we are.
1.                                 unkani, we two are.               unkapi, 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; mano, he steals, manino, he steals thee.

2. When the same verb contains both a subjective and an objective pronoun, the objective is placed first; as, mayakaška, thou biddest me, mawicayano, 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, unničaškap, we bind you.

### KAŠKA, to tie or bind.

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<th></th>
<th>him, her, it.</th>
<th>thee.</th>
<th>me.</th>
<th>them.</th>
<th>you.</th>
<th>us.</th>
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<td>nidiškap</td>
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### 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; wićakaškapi, (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, ŭa (it-dies-him) he dies, niţa (it-dies-thee) thou diest, maţa, I die, ŭapi, they die, etc.; waşte (good) he is good, niwaşte (thee-good) thou art good, etc.

The termination 'pi' in ŭapi, nitapi, 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 wîdaţa, (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.**

Ta, to die or be dead.

**Indicative Mood.**

**Aorist Tense.**

Sing.

3. ŭa, he is dead.
2. niţa, thou art dead.
1. maţa, I am dead.

Dual.

Unţa, we two are dead.

Plur.

Ţapi, they are dead.
Niţapi, you are dead.
Unţapi, we are dead.

**Imperative Mood.**

Sing.

2. ŭa wo, etc., die thou.

Plur.

ţa po, etc., die ye.
VERBS.

SING, good or to be good.

SING.
1. wašté, I am good.
2. niwášte, thou art good.
3. wašté, he is good.

DUAL.
unwášte, we two are good.

Plur.
waštépi, they are good.

niwáštepi, you are good.

unwáštepi, we are good.

B. Pronouns Inserted.

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

INDICATIVE MOOD.

AORIST TENSE.

SING.
1. amdsni, I am well.
2. anisni, thou art well.
3. asni, he is well.

DUAL.
unókásni, we two are well.

Plur.

asnipi, they are well.

anisnipi, you are well.

unókásnipi, we are well.

IMPERATIVE MOOD.

Sing.
asni wo, etc., be thou well.

Plur.
asnipo, etc., be ye well.

SECOND VARIETY.

§ 57. Verbs in this variety have only 'n' and 'm,' fragments of the pronouns 'ni' and 'mn,' in the second and first persons singular. These appear to be mostly active active transitive verbs.

A. Pronouns Prefixed.

1. The fragmentary pronouns, 'n' and 'm,' are prefixed to the entire verb.

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

INDICATIVE MOOD.

AORIST TENSE.

SING.
1. mun, I use.
2. mun, thou usest.
3. un, he uses.

DUAL.
unókán, we two use.

Plur.
náñpi, ye use.

náñpi, ye use.

unókánpi, 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.

Unpa and caninánpa, 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 'unj'; as, ihdáska, to bind oneself; nihdáska, thou bindest thyself; mihdáska, I bind myself.

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

a. Yanká, to be.

SING.
1. manká, I am.
2. nanká, thou art.
3. yanká, he is.

DUAL.

unyanká, we two are.

Plur.

yankápi, they are.

nankápi, ye are.

unyankápi, we are.
ETYMOLOGY.

b. Yanja, to weave, as snow-shoes.

Sing. | Dual. | Plur.
--- | --- | ---
3. yanka, he weaves. | yáŋkapí, they weave. | 
2. nanka, thou weavest. | nákñkapí, you weave. | 
1. mnánka, I weave. | unyánkapí, we weave. | 

Yanka, to weave, differs in conjugation from yanğa, to be, only in the first person singular.

B. Pronouns Inserted.

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

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

Sing. | Dual. | Plur.
--- | --- | ---
3. owínjga, he uses for a bed. | owínjgapi, they use for a bed. | 
2. onijga, thou uses for a bed. | onjgapi, you use for a bed. | 
1. omi)jga, I use for a bed. | unköwijnjga, we two use for a bed. | unköwijnjgapi, we use for a bed. | 

b. Iwanjga, to inquire of one.

Sing. | Dual. | Plur.
--- | --- | ---
3. iwánjga, he inquires of. | iwánjgapi, they inquire of. | 
2. inujga, thou inquirest of. | injgapi, you inquire of. | 
1. imújga, I inquire of. | unkiwanjga, we two inquire of. | unkiwanjgapi, we inquire of. | 

This second example differs from the first in the change of vowels, 'u' taking the place of 'a.' Wánjka and iwánjaka, to lie down, go to bed, are conjugated like iwánjga.

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

Eönj, to do any thing.

Sing. | Dual. | Plur.
--- | --- | ---
3. eönj, he does. | eönjpi, they do. | 
2. edánonj, thou doest. | edánonjpi, you do. | 
1. eánonj, I do. | eónkpi and eónkonjpi, we do. | 

Héönj, kéönj, and tókon are conjugated like eönj.

C. Pronouns Suffixed.

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

a. Eénj, to think.

Sing. | Dual. | Plur.
--- | --- | ---
3. eénj, he thinks. | eénjpi, they think. | 
2. edánpínj, thou thinkest. | edánpínjpi, you think. | 
1. edánnmi, I think. | unköéénj, we two think. | unköéénjpi, we think. | 

Héénj, kéénj, wáéénj, and swáéénj are conjugated like eénj.
VERBS.

In, to wear, as a shawl or blanket.

Sing.  
1. in, I wear.  
2. hinii, thou wearest.  
3. hinii, he wears.

Dual.  
unkip, we two wear.

Plur.  
inpi, they wear.  
hiinipii, you wear.

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, hdiyotanka (hdi and iyotanka), to come home and sit down; wahdimdotanka, I come home and sit down: they also say wahdiyotanka.

CONJUGATION I. and II.

Hiyotanka, to come and sit down.

Sing.  
1. hiyotanka, he comes, etc.  
2. yahidotanka, thou comest, etc.  
3. wahimdotanka, I come, etc.

Dual.  
unhiyotaka, we two come, etc.

Plur.  
hiyotankapi, they come, etc.  
yahidotankapi, you come, etc.

Hdiyotanka is conjugated like hiyotanka. Hinaizin, hidinazin, and kinaizin, in both parts, are of the first conjugation; as, wahinawaizin, yahinayaizin, etc.

CONJUGATION I. and III.

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

Sing.  
1. inyanaka, he runs.  
2. yainanaka, thou runnest.  
3. wainanaka, I run.

Dual.  
unkinyanaka, we two run.

Plur.  
inyanakapi, they run.  
yainanakapi, you run.

uijkeya, we two say.

Hiwanaka, kiwanaka, and hdiwanaka are conjugated like ka6ka of the first conjugation and iwangga of the third.

IRREGULAR AND DEFECTIVE VERBS.

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

Eya, to say any thing.

Sing.  
1. eya, I say or said.  
2. ehá, thou sayest.

Dual.  
unkéya, we two say.

Plur.  
éyapi, they say.  
chépi, you say.

2. Epéa, I think, with its compounds hepéa and kepéa, are defective, being used only in the first person singular.
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<thead>
<tr>
<th>Kim, etc.</th>
<th>Thee.</th>
<th>Me.</th>
<th>Them.</th>
<th>You.</th>
<th>Us.</th>
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**KSA.** To break off; separate.

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**Paksí.** To break off; with the foot.

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**Yaksí.** To break off; by pushing.

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**Yuksí.** To break off; in any way.

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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, išta, 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, yumd, to plough, iyumd, a plough; kasdeča, to split, ičasdeča, a wedge; kahi, to rake or sweep, ičahi, 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, ihañya, to destroy, waihañyge, a destroyer; wawa, to bless, wayawa, one who blesses, a blesser.

3. Many abstract nouns are formed from verbs and adjectives by prefixing ‘wo;’ as, ihañya, to destroy, waihañyge, destruction; waya, to be sick, wowaya, sickness; waojida, merciful, wowaojida, mercy; wa, good, wowa, goodness.

4. Some nouns are formed from verbs and adjectives by prefixing ‘o;’ as, wanka, to lie down, wanka, a floor; apa, to strike, oape, a stroke; owa, to mark or write, owa, a mark or letter of the alphabet; smo, cold, as an adjective, smo, cold, a noun; ma, hot, oma, heat.

5. a. ‘Wié,’ prefixed to neuter and intransitive verbs and adjectives, sometimes forms of them abstract nouns; as, yaza, to be sick, wiéyazan and wawiéyazan, sickness; wa, good, wawa, goodness.

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

c. Some nouns, by prefixing ‘wié’ or its contraction ‘wi,’ have their signification limited to the human species; as, wičannte, the human heart; wicanape, the human hand; wičo, human words; wičohant, human actions. We also have wičaatkuku, a father or one’s father; wičahunk, one’s mother; wičahnée, 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, taqante, a buffalo or deer’s heart; tapa, a deer’s head; taqante, a buffalo’s tongue; ta, a deer’s skin; taqante, the ‘bois de vache’ of the prairie.

When to such nouns is prefixed ‘wa’ (from wahanqści, a bear), their signification is limited to the bear species; as, wapa, a bear’s head; wa, a bear’s skin; waq, a bear’s den.

In like manner, ‘he,’ from hog, a fish, prefixed to a few nouns, limits their signification to that genus; as, hoape, fish-fins; hoa, the bunch on the head of a fish.
6. Abstract nouns are formed from adjectives by prefixing 'wića,' which may be regarded as compounded of 'wića' and 'wo;' as waśte, good, wićowaste, goodness, waŋšida, merciful; wićowaŋšida, mercy.

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

b. Any verb may be used with the plural ending as a verbal noun or gerund, sometimes without, but more commonly with, the definite article; as, ićazo, to take credit, ićazopi, credit; wayawa, to bless, wayawašepi, blessing; wahangu, to destroy, wahangyapi, destroying; écön, to do, ecönpi kiŋ, the doing of a thing.

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

**Diminutives.**

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

1. Suffix to nouns, 'dan' is generally diminutive; as, mde, lake, mdedan, little lake; waqapi, river, waqapadan, little river or rivulet; apa, some, apadan, a small part.

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

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

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

The s'isitogwais and sisitogwais commonly use 'na,' and the titōwais 'la,' instead of 'dan,' for the diminutive ending; as, hokšina and hokšila, for hokšidan.

§ 64. 1. 'Dan' is often joined to adjectives and verbs, as the last principal word in the clause, although it properly belongs to the noun; as, šuktanka waŋ waśte-dan (horse a good-little), a good little horse, not a horse a little good; nićyksi ceye-dan (thy-son cries-little), thy little son cries.

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

**Gender.**

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

2. But more commonly the distinction is made by means of adjectives. 'Wića' and 'wिनय' denote the male and female of the human species; as, hokšiyokopa
wića, a male child, hokšiyokopa winyan, a female child. 'Mdoka' and 'wiye' distinguish the sex of animals; as, tamdoka, a buck; tawiyedaŋ, a doe, the 'daŋ' being diminutive. These words, however, are often written separately; as, pagonta mdoka, a drake; zitkadan wiye, a hen bird. In some instances contraction takes place; as, šung mdoka, a horse; šung wiye, a mare, from šunka.

3. Proper names of females of the human species frequently have 'win,' an abbreviation of 'winyan,' female, for their termination; as, Totidutawin (woman of her red house); Wakanjkažuzuwin (female spirit that pays debts). Sometimes the diminutive 'winna' is used for 'win'; as, Mahpiwinna (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, šunka, a dog, šunkapi, dogs; or, as is more commonly the case, to the adjective or verb which follows it in the same phrase; as, šunka ksapapi, wise dogs; šunka ećonpi, dogs did it.

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

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

Case.

§ 67. Dakota nouns may be said to have two principal cases, the 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, wićaštä wanj wowapi wanj kaγa, (man a book a made) a man made a book; Dawid Sopiya waštedaka, (David Sophia loves) David loves Sophia; Dakota Bešdeke wićakepi, (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, wićaštä Wakanjkaŋaŋa kaγa, (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, wahučeza ihupa, spear-handle; tipi tiyopa, house-door; wićaštä oie, man's word.

Sometimes the first noun suffers contraction; as, mahčiŋca, a gosling, for maγa činđa (goose-child), mahiyumdu, a plough, for mága iyumdu (field-plough); mahidičahnte, a rake, for mága ičahnte (field-rake).
§ 69. But the relation is pointed out more definitely by adding to the last term a possessive pronoun, either separate or incorporated.

1. Sometimes the pronouns ‘tawa’ and ‘tawapi’ are used after the second noun; as, tataŋka woyute tawa, (buffalo food his) buffalo’s food; woyute suktaŋka 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, tataŋka tawote, (buffalo his-food) buffalo’s food; Dawid taanpetu, (David his-day) the days of David.

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

Nouns commencing with ‘i’ or ‘o’ prefix ‘t’ only; as, ipahin, a pillow; Hake tipshin, Hake’s pillow; owinža, a bed; Hake towinže, Hake’s bed.

Abstract nouns which commence with ‘wo’ drop the ‘w’ and prefix ‘t;’ as, wowaste, goodness; Wakanťanka 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, sunka, younger brother, Dawid sunkaku, David’s younger brother; čiŋye, the elder brother of a man, Tomas čiŋču, 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; Wamdeniča, Orphan; Wowačinyan, Faith.

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

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

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

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

4. a. Sometimes they consist of verbs in the intransitive form, which may be rendered by nouns; as, Wakute, Shooter; Wanapeya, One-who-causes-flight.
b. Sometimes they are compounded of a noun and verb; as, Akičita-ndažiŋ, Standing-soldier or Sentinel; Tatanka-ndažiŋ, Standing-buffalo; Mahpiya-mani, Walking-cloud; Wanąndi-okiya, One-who-talks-with-the-eagle; Mahpiya-hdinape, 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; Mahpi-wiŋna, Cloud-woman.

§ 72. The Dakotas have no family or surnames. But the children of a family have particular names which belong to them, in the order of their birth, up to the fifth child. These names are, for boys, Časké, Hepáŋ, Hepí, Catáŋ, and Haké. For girls, they are, Winóna, Hápaŋ, Hápistínna, Wáŋske, 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>A Man's.</th>
<th>A Woman's</th>
</tr>
</thead>
<tbody>
<tr>
<td>elder brother</td>
<td>čiyé</td>
</tr>
<tr>
<td>elder sister</td>
<td>taŋké</td>
</tr>
<tr>
<td>younger brother</td>
<td>sunká</td>
</tr>
<tr>
<td>younger sister</td>
<td>taŋkší</td>
</tr>
<tr>
<td>male cousin</td>
<td>tahánjí</td>
</tr>
<tr>
<td>female cousin</td>
<td>haŋkáší</td>
</tr>
<tr>
<td>brother-in-law</td>
<td>tahán</td>
</tr>
<tr>
<td>sister-in-law</td>
<td>haŋká</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, waŋste, good.

2. A few are formed from verbs by prefixing ‘wa;’ as, onšida, to have mercy on one, waonšida, merciful; čantekíya, to love, wáčantekíya, benevolent.
ADJECTIVES.

§ 75. Final 'a' or 'an' of many adjectives is changed into 'e' when followed by certain particles, as, hiñca, do, kiñ or čin, etc.: šiča, bad, šiče hiñca, very bad; wičašta šiče čin, the bad man.

Number.

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

§ 77. The dual is formed from the singular by prefixing or inserting 'an,' the pronoun of the first person plural; as, ksapa, wise; wičašta uŋksapa, we two wise men; wañošida, merciful; wañošiŋda, we two merciful ones.

§ 78. 1. The plural is formed by the addition of 'pi' to the singular; as, waste, good; wičašta waštepi, 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. waštešte.

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

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 saŋpa, more; as, wašte, good, saŋpa 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 saŋpa; as, wičašta kiŋ de isaŋpa wašte, this man is better than that. Sometimes 'sam iyeya,' which may be translated more advanced, is used; as, sam iyeya wašte, more advanced good or better.

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

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

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

NUMERAL ADJECTIVES.

Cardinals.

§ 80. The cardinal numerals are as follows:

<table>
<thead>
<tr>
<th>Number</th>
<th>Numeral</th>
<th>Ten</th>
<th>Twenty</th>
<th>Twenty-one</th>
<th>Twenty-nine</th>
<th>Thirtysix</th>
<th>Forty</th>
<th>Fortyseven</th>
<th>Fifty-nine</th>
<th>Sixtyseven</th>
<th>Seventyseven</th>
<th>Eightyseven</th>
<th>Ninetysix</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>wanˈća, wanˈʒi, or wanˈʒidanaŋ</td>
<td>one</td>
<td>wikˈemen,</td>
<td>ten</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>nohsna, yanni,</td>
<td>two</td>
<td>wikˈemen nohsna,</td>
<td>twenty</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>topa, zaptana</td>
<td>three</td>
<td>wikˈemen yanni,</td>
<td>thirty</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>ʃakpe, ʃakowiq,</td>
<td>four</td>
<td>wikˈemen topa,</td>
<td>forty</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>ʃakwata, ʃahdogaŋ</td>
<td>five</td>
<td>opawingˈe,</td>
<td>a hundred</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>nomnohsna,</td>
<td>six</td>
<td>opawingˈe nohsna,</td>
<td>two hundred</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>ʃahday, napˈeinywaŋka</td>
<td>seven</td>
<td>kektopawingˈe,</td>
<td>a thousand</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>nomnohsna,</td>
<td>eight</td>
<td>woyawa tanˈka,</td>
<td>the great count,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>nomnohsna,</td>
<td>nine</td>
<td></td>
<td>or a million</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

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

   b. By sanˈpa, more; as, wikˈemen sanˈpa wanˈʒidanaŋ, ten more one, (10 + 1) or eleven; wikˈemen sanˈpa topa, (10 + 4) fourteen; wikˈemen sanˈpa ʃahdogaŋ, (10 + 8) eighteen.

2. Nineteen is formed by unˈma, the other; as, unˈma napˈeinywaŋka, the other nine.

3. a. Wikˈemen nohsna 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, wikˈemen nohsna sanˈpa wanˈʒidanaŋ, or, wikˈemen nohsna ake wanˈʒidanaŋ, (10×2+1) twenty-one; wikˈemen nohsna sanˈpa napˈeinywaŋka, (10 × 2 + 9) twenty-nine; wikˈemen yanni sanˈpa topa, (10 × 3 + 4) thirty-four; wikˈemen zaptana sanˈpa napˈeinywaŋka, (10 × 5 + 9) fifty-nine. Over one hundred, numbers are still formed in the same way; as, opawingˈe sanˈpa wikˈemen ʃakpe sanˈpa ʃakowiq, (100 + [10×6] + 7) one hundred and sixty-seven; kektopawingˈe nohsna sanˈpa opawingˈe zaptana sanˈpa wikˈemen yanni sanˈpa ʃakpe, ([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, iyanni topa, four of the third (ten) i. e. twenty-four; itopa yanni, 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, nonnohsna, by twos; yannimmi, by threes; toptopa, by fours, etc.
ADVERBS.

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

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

(3.) Yamni, zaŋtaŋ, șakowinya, and wikdedma, reduplicate the last syllable; as, yannimni, zaŋtaŋtaŋ, șakowinya, and wikdedmama. The same is true of opawinge and kektopawinge; as, opawingege, by hundreds.

(4.) Napiŋwaŋka and șahdoŋan reduplicate a middle syllable, as, napiŋwaŋwaŋka, by nines, șahdoŋdoŋan, by eights.

§ 82. Waŋca, nonpa, yamni, etc., are also used for once, twice, thrice, etc. Nonpa nonpa hečen topa, twice two so four, that is, twice two are four. And ‘akihde’ is sometimes used for this purpose; as, nonpa akihe nonpa, two times two.

§ 83. 1. ‘Daŋ’ or ‘na,’ suffixed to numeral adjectives, is restrictive; as, yamni, three, yannina, only three; zaŋtaŋ, five, zaŋtaŋna, only five.

2. With monosyllabic words ‘na’ is doubled, as, nom, two, nomnana, only two; tom, four, tomnana, only four; hahŋ, a part, hahŋhama, only a part.

Ordinals.

§ 84. 1. The ordinal numbers, after tokahayŋa, first, are formed from cardinals by prefixing ‘i,’ ‘íi,’ and ‘víi;’ as, inonpa, iiónonpa, and wiiónonpa, second; iymaŋna, iiónyamni, and wiiónyamni, third; itopa, iíoito, and wiiónito, fourth; iwikedema, tenth, etc.

2. In like manner we have iake waŋzi, eleventh; iake nonpa, twelfth; iake yamni, thirteenth, etc.; iwikedema nonpa, twentieth; iopawinge, one hundredth, etc.

§ 85. When several numbers are used together, the last only has the ordinal form; as, wikwedema nonpa sanpa iyanma, twenty-third; opawinge 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, éga, when; kuga and kun, under, below; kitana, a little, not much; nina and hinca, very; ohinni, always; sanpa, more; tanka, without, out of doors; waŋna, 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 ‘han,’ ‘ken’ and ‘cen,’ ‘ketu’ and ‘ététu,’ ‘en,’ ‘ki’ and ‘kiya,’ ‘ó’ and ‘óya.’

   a. By adding ‘han’ and ‘han’ 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 ‘en;’ as, kaken, in this manner; eća, when, ećaken, whenever, always; dećen, thus; hećen, in that way.

c. By adding ‘ketu’ and ‘etetu’; 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, ben, there; ka, that, kan, yonder; tukt, which? tukten, where?

e. By adding ‘ki’ and ‘kiya,’ and ‘iya;’ as, ka, that, kaki and kakiya, there; de, this, deći and dećiya, here.

2. Adverbs are formed from adjectives, by adding ‘ya;’ as, waste, good, waṣtaya, well; šića, bad, šićaya, badly; tanka, great, tankaya, greatly, extensively.

3. a. Adverbs are formed from verbs, by adding ‘yan;’ as, iyuškin, to rejoice, iyuškinyan, rejoicingly, gladly; tanyan, 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, aokaga, 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, inahinha, hastily, temporarily.

4. Adverbs are formed from other adverbs.

a. By adding ‘tu;’ as, dehan, now, dehanu, at this time; hehan, then, hehanu, at that time; tohan, when? tohanu, at what time?

b. Other forms are made by adding ‘ya’ to the preceding; as, dehanu, thus, here; hehanu, there; dečenu, so; toketuy, in whatever way.

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

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

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

5. Some adverbs are formed from nouns.

a. By prefixing ‘a’ and taking the adverbial termination ‘ya;’ as, paha, a hill, apahnya, hill-like, convexly; waniča, none, wanič in and waničnya, 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 mahetuy, 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 nawažin, (wood upon I-stand) I stand upon wood; he maza on kagapi, (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>ahna, with</td>
<td>etkiya, towards</td>
</tr>
<tr>
<td>akun, on or upon</td>
<td>etu, at</td>
</tr>
<tr>
<td>ako, beyond</td>
<td>kahda, by, near to</td>
</tr>
<tr>
<td>chna, amongst</td>
<td>kiéi, with</td>
</tr>
<tr>
<td>ekta, at, to</td>
<td>mahan, within</td>
</tr>
<tr>
<td>en, in</td>
<td>ohma, in</td>
</tr>
<tr>
<td>etañhañ, from</td>
<td>ohomni, around</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, tiyta, prairie, tiñtata, at or on the prairie; mága, a field, magáta, at the field; čan, wood or woods, čañyata, 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, čañağga amawani, I walk on a log.

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

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

   d. The preposition 'o,' in, is a contraction of 'ohma,' and is found in a large class of verbs; as, hmaka, to place or lay down, ohmaka, 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 'kíéi.'

   a. 'Ki,' as a preposition incorporated in verbs, means to or for, as, kaga, to make kíéaga, to make to one; huwe ya, to go to bring any thing, kihuwe ya, to go to bring a thing for one.
b. 'Kiéi' incorporated into verbs means for; as, kaksa, to chop off, as a stick; kíééaksá, 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, teháŋ, far, iteháŋ, far from any time or place; iheyáta, behind, iheyáta, back of something. These adverbial prepositions are such as:

iako, beyond
iakan, upon
iaškadaŋ, near to
íčahda, by, near to
ihakam, behind
ihukésan, round about
ihektam, behind

ihekúya, under
iheyáta, behind, back of
ikanýeta, down from
ikiyedan, near to
isanpa, beyond
itakasánpa, over from
itanjąkan, without

iteháŋ, far from
itokam, before
iwaŋkam, above
iyohäkam, after
iyotahédaŋ, between
iyotahépi, between
iyotakoŋa, opposite to.

CHAPTER VII.

CONJUNCTIONS.

§ 94. Conjunctions in Dakota, as in other languages, are used to connect words and sentences; as, wašte ka ksanap, good and wise; wičásta šićeća koya, men and children: "Unkán Wakančanka, Ožančąŋ kta, eya: unkán ožančáŋ," 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, kíŋčan and číŋčan, kinaháŋ and čína-háŋ, if; čsta and čta, keš and čéš, keš and čéš, although; kaeš and čaeš, keyaš and čeyaš, even if; ᱱa ᱱś, 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! wiŋści! ah! oh!
Regret: hehe! hehehe! huŋhe! hunħunhe! oh! alas!
Surprise: hopidáŋ! hopidáŋniye! hopidáŋší! inah! inama! inyuŋ! iyanaka!

Wonderful! surprising! astonishing! truly! indeed!
Attention: a! e! beš! hiwo! iho! ito! mah! toko! waŋ! hark! look! see! behold! halloo!
Self-praise: ihdátaŋ! ihhataŋ! boast!
Affirmation: ečаhe! ečaš! ečaš! ečaš! előkáš! eyaš! eyaš! nakaš! nakaeš! indeed! truly! yes!
Disbelief: eze! hes! hínč! ho! hoëčah! 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; pagañ, to part with any thing, wapagañ, to part with one’s own, wakpagañ, 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, wadaka, I esteem; 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, 50.

2. a. All verbs commencing with a vowel which is not a prefix, insert the pronouns immediately after the vowel; as, opa, to follow, owapa, I follow; excepting the first person plural, ‘unj,’ which is prefixed; as, unjopapi, we follow. But ounjopapi 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 out in, owakaštan, I pour out in; paht, to bind, pawaht, I bind; apaht, to bind on, apaawah, 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; boksa, to shoot off, as a limb, boyaksa, thou shootest off; naksa, to break off with the foot, nawaksa, I break off with the foot.

d. Other verbs whose initial letter is ‘c,’ ‘š,’ ‘m,’ or ‘n,’ have the pronouns inserted after the first syllable; as, čapá, to stab, čawapá, I stab; máni, to walk,
mawáni, *I walk*. Pahta, *to bind* or *tie*, also inserts the pronouns after the first syllable.

e. Verbs that insert or prefix the prepositions *‘ki’* and *‘kíí’*, 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 *‘yn’*, take the pronouns immediately before the causative; as, wanyagkiya, *to cause to see*, wanyagmakiya, *he causes me to see*; sankiye, *to blacken*, samwakiya, *I blacken*; čaŋtekiya, *to love*, čaŋtewakiya, *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*, waštewadaka, *I love any thing*, waštemiŋidaka, *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*, tančar mayazaŋ, *(body me-sick)* my body is sick; wašte, *good*, niwašte, *(thee-good)* thou art good.

b. The pronouns *‘na’*, *‘ni’*, and *‘un’* are prefixed to the simple numerals; as, mawaŋzidan, *I am one*; ninonpapi, *you are two*; unyamnipi, *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*, wamayaŋanka, *I am sick*; assi, *to get well*, amsnii, *I have recovered*.

b. Waoŋśida and wačaŋtkiya, 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, nišunka, *(thee-dog)* thou art a dog; winičašta, *(thee-man)* thou art a man; Damakota, *(me-Dakota)* I am a Dakota.

In some nouns the pronoun may be placed either after the first or second syllable, according to the taste of the speaker; as, wičahinča, *an old man*, wimąčahinča or wičamahinča, *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 sutu, *(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, Isaŋtanka, *(knife-big)* an American, Isaŋmatanka, *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; unniyuhapi, (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, wićawakaška, (them-I-bound) I bound them.

Number.

§ 102. Incorporated pronouns, when intended to express plurality, have the plural termination pi attached to the end of the word, whether verb, noun, or adjective; as, wayuzan, he is sick, waunjyazanpi, we are sick; wakaga, I make any thing, unkağapi, we make; nitašunjke, thy dog, nitašunjkepi, thy dogs or your dog or dogs; niwaste, thou art good, niwastepe, you are good.

Separate Pronouns.

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

a. They stand first in propositions composed of a pronoun and noun, or of a pronoun and adjective; as, miye Isangmataŋka, I am an American; unkiye unjëuwitapi, 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 unyanpi kta, we will go; miye makaška, (me he-bound) he bound me.

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

c. When a separate pronoun is used with a noun, one being the subject and the other the subject of the same verb, the pronoun stands first; as, miye mini wačin, (me water I-want) I want water; niye toka kini niyazapi, (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 kini niye niyazapi, (enemy the you-look) the enemies took you.

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

e. The adverb ‘hiŋča’ is often used with the separate pronouns to render them more emphatic; as, miye hiŋča, (me very) my very self; niye nitawu hiŋča, (thee thine very) truly thine own.

f. In answering questions, the separate pronouns are sometimes used alone; as, tuwe hecopek he; miye, who did that? I; tuwe yaka he; niye, whom dost thou mean? thee; tuwe he kaga he; iye, who made that? he. But more frequently the verb is repeated in the answer with the pronouns; as, he tuwe kaga he; he miye wakaga, (that who made? that me I-made) who made that? I made it; tuwe yaka he; niye čiqa, (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, unkiye ećonkpí, we did it; niye yakağapi, you made it; niye niwaštepi, you are good.

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

Agreement of Pronouns.

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

Omission of Pronouns.

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

1. a. There is no incorporated pronoun of the third person either singular or plural, except 'wića' and 'ta.' See §§ 18, 6, 19, 4, 23, 1.

b. The separate pronoun 'iyè' 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, śiyo waŋ kute ka o, (grouse a shot and killed) he shot a grouse and killed it; šuktanka kiŋ yuzapi ka 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, ḋa ohiwaya, I came, and I saw, and I conquered.

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

b. So too in adjective verbs; as, onmišike ḋa nišihtin, (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, nitaśunjke ḋa nitamazakan, thy-dog and thy-gun.

Demonstrative Pronouns.

§ 108. Demonstrative pronouns may generally be used in Dakota wherever they would be required in English.
1. When a demonstrative pronoun forms with a noun, pronoun, adjective, or verb, a proposition, of which it is the subject or object, it is placed first; as, hena tataŋkapi, those are oxen; de miye, this is I; dena waštešte, these are good; he mayaku, (that me-thou-gavest) thou gavest me that.

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

§ 109. The demonstrative pronouns ‘he’ and ‘hena’ are often used where personal pronouns would be in English; as, ate umaši kiŋ he wičayadapi śni, (father me-sent the that ye-believe not) my father who sent me, him ye believe not; ate umaši kiŋ he mahdaotanjiŋ, (father me-sent the that me-declareth) my father who sent me he beareth witness of me.

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

RELATIVE PRONOUNS.

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

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

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

§ 112. It has been shown (§ 25. 1) that compound relative pronouns are formed by joining ‘kašta’ or ‘kakeš’ to ‘tuwe’ and ‘taku’; as, tuwe kašta hi kiŋhaŋ he waku kta, (whoever comes if, that I-give will) if any one comes, I will give it to him; taku kašta waŋndake čiŋhaŋ 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 kiŋ, (earth the) the earth; wičašta kiŋ wašte, (man the good) the man is good.

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

3. When the noun is followed by a verb, an adverb and verb, or an adjective, adverb, and verb, the definite article follows at the end of the phrase, and is generally rendered into English by a demonstrative or relative pronoun and article; as, taku
écamón kiŋ, (what I-did the) that which I did; wićāsta šicaya ohanyápí kiŋ, (men badly do the) the men who do badly; wićāsta šicá šicaya ohanyápí kiŋ, (men bad badly do the) the bad men who do badly.

§ 114. The signs of the past tense, ʻkonj and ʻćikonj, are used in the place of the definite article, and are rendered by the article and relative; as, wićāsta waŋmudake ćikonj, 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, wićāsta kiŋ bosdan nažinpi, (men the upright stand) men stand upright; šuktanka kiŋ dužahanpi, (horses the swift) horses are swift or run fast.

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

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

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

e. It is often used with finite verbs giving to them the force of gerunds or verbal nouns; as, kagapi kiŋ, the making; maunipi kiŋ, (we walk the) our walking; yahi kiŋ iyomakipi, (thou-come the me-pleases) thy coming pleases me.

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

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

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

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

Indefinite Article.

§ 117. The indefinite article is more limited in its use than the definite, but so far as its use extends it follows the same rules; as, hoksídan wanj, (boy a) a boy; hoksídan waste wanj, (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, wičaśta wan wašte kinj he kąga, (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, hoksidaŋ kinj mani, (boy the walks) the boy walks; wowapi wan 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, Waanatan wičaśta wayapike ćin he tanyan waŋmdaka, (Waanatan man eloquent the that well I-saw) I saw Waanatan the eloquent man very plainly.

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

Number.

Plural.

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

1. a. When the subject represents animate objects, the verb takes the plural termination; as, manipi, they walk; wičaśta kinj 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, ēnan topa ičaŋa, (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, Wakanťanka unkagapi, (God us-made) God made us; Dakota niye Wakanťanka čaṭeniciyapi, (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, waŋwičayaka, he saw them; Hake waŋłksiča yamni wićakte, (Hake bear three them-killed) Hake killed three bears.

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

a. When the subject is of the first, and the object is of the second person, the plural termination may refer either to the subject or to the object and subject; as, waštenimidakapi, 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 héconpi, *the people did that.*

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

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

**Dual.**

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

2. Hence, as this pronoun is, in meaning, a combination of the first and second persons, it can be used only with an object of the third person, except when, the agent and patient being the same persons, it assumes the reflexive form (§ 24); as, wastenádaka, *we two (meaning thou and I) love him*; wastewicunádaka, *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*; wićašta 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 yaŋ kta, *(Hepan book thou-give wilt) thou wilt give Hepan a book;* Hepi tasaŋčanja wan hiyukiya wo, *(Hepi apple a toss) toss Hepi an apple.*

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

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

FORMS.

Possessive Form.

§ 130. This form of the verb is used whenever possession or property is indicated, and is very important in the Dakota language. For the ways in which the possessive form is made, see § 40. 4.

The use of this form of the verb does not necessarily exclude the possessive pronoun, but renders it superfluous; as, nape yahduzaqa, (hand thou-washest-thine-own) thou dost wash thy hands; ninape yahduzaqa 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 'ihnuhan' placed before the verb, with 'kiq' or 'kiphan,' 'čin' or 'činhan,' following: as, ihnuhaq hecanaq kiq, do not do that; ihnuhan wićayadapi kiqhan, 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, owinža kiq chdzaku ka maniwo, take up thy bed and walk.

Infinitive.

§ 132. 1. Verbs in the infinitive mood immediately precede those by which they are governed; as, čaŋ kakṣé yahí, (wood to-cut thou-hast-come) thou hast come to cut wood; he čoon čiši, 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 wacína, (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 kiq 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. Kiphan and its derivatives, činhan, kinahan, and činahan, usually refer to future time, future events only being considered as uncertain and contingent; as, yahi kiphan mde kita, if thou come, I will go.

But 'kiphan' does not always render the sense subjunctive, it being sometimes used as an adverb of time, especially when preceded by tohan; as, tohan yahi kiphan mde kita, when thou comest, I will go.
b. When any thing past is spoken of as uncertain, 'hécínhan' is commonly used; as, hecānon hjcinhan ecén oldaka wo, if thou didst that, confess it.

2. The conjunctions estā, śta, kēyaš, and kēš, signifying though, although, are also used to form the subjunctive mood; as, očiči'aka estā wiciyada šni, although I tell thee, thou dost not believe; hi kēyaš kiēi mde kte šni, though he come, I will not go with him; amapa kēš en ewačənmi šni, though he struck me, I paid no attention to it.

3. Uŋkanš, 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, miyečičažužu uŋkanš ćiu kta tuka, (me-thou-hadst-paid if, I-thee-give would but) if thou hadst paid me, I would have given it to thee; šuktanka mduha uŋkanš 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 tokin, oh that! is used with verbs to express strong desire; in which case an 'n' is suffixed to the verb; as, tokin mduhen, oh that I had it!

§ 135. The Dakotas have no way of expressing fully and forcibly the ideas of necessity and obligation. The place of the English words ought and must is partially supplied by the word iyecexeça, fit, proper; as, ecánon kta iyecexeça, 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, očon owakíhi, (to-do I-able) I am able to do it, or I can do it; manipi kínj owakíhi, (walking the I-able) I can walk. Or they are put in a finite form; as, šuktanka mduza owakíhi, (horse I-catch I-able) I can catch a horse.

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

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

TENSES.

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

Aorist 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 wanjmdaka, he is at the house, I have just seen him.
2. When necessary the adverb dehan, now, or hinahinj, yet, is used to indicate present time; as, dehan tiyata Yanja, he is now at the house; hinahinj den unj, he is here yet.

3. The aorist is used in general propositions, which apply equally to present, past, and future; as, siécéna waskuyeéna wastedapi, 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 wañna, now, the aorist expresses perfect or finished time; as, wañna yustanpi, they have now finished it; wañna ošièiyaka, I have now told thee.

b. In a narrative of past events, ‘wañna’ together with the aorist makes what is called the pluperfect tense; as, wañna yustanpi dehan 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 wañ tuka, (there I-was but am not now) I was there.

§ 140. Before naécéna, perhaps, the aorist tense is sometimes used for the future; as, heçon masipí kíñhan, ecamon naécéna, 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, maní kta, he will walk; he wašte kta, that will be good; he tinpa 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, wañna upí 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, wañ kta tuka, I would have come; upí kta tuka wićawakišéna, they would have come but I forbade them.

4. The future tense with the adverb ‘hińca,’ is used to indicate a desire, purpose, or determination to do a thing; as, mde kte hińca, (I-go will very) I want to go; ebon kte hińca ebon, (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, wañ kta owakitpani, (I-come shall, I-unable) I am unable to come; ōyapi 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, tinwiéakte kíñ 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, nihiníièiyapi kta ka yañeyapi kta, or nihiníièiyapi kta yañeyapi kta, you will be troubled and weep.
§ 142. ‘Nuŋ’ or ‘nuŋ’ 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 tuŋiŋ śn, they knew not what they should do.

§ 143. Before the verbs ‘ećin’ and ‘epca,’ ‘ke’ sometimes marks the future tense of the first person; as, mda ke ećapa, I will go thought I.

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

AUXILIARY VERBS.

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

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

2. Verbs used with ‘iyeya,’ if capable of contraction, are contracted; as, kaptui;a, to split, kaptuś iyeyu, he split it open.

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

§ 147. ‘Kiya’ is used with verbs as a causative suffix; as, ećonkiya, to cause to do; kahkiya, to cause to make; naźikiya, 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; semya, 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 śn, (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 išanwaya, this I have for a knife; he tiyopayaya, that thou usest for a door.

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

§ 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, ispísča, to jump, ispísča, to hop or jump repeatedly; iha, to laugh, ihalá, 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, yaháta, to bite, yáhtáhtaka, to bite often; báksa, to cut a stick in two, báksaksa, 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, yuhužuza, to shake; paníni, to jog; kapsiništana, to whip; yušišín, to tickle; nasúnsun, to struggle, etc.

3. Verbs signifying to be are repeated to denote continuance; as, den manja manke, I continue to stay here; héndukání dáka, you reside there.

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

Verbs with the Suffixes ‘s’a’ and ‘ka.’

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

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

§ 153. When the verb, to which ‘ka’ or ‘s’a’ is suffixed, takes the plural form, the suffix usually follows the plural termination; as, waópika, marksmen; eónpi s’a, doers. But in the verb ‘da,’ to esteem, ‘ka’ may either precede or follow the plural termination; as, wástedakapi and wástedápika.

SUBSTANTIVE VERBS.

§ 154. The verbs ‘unj,’ ‘ounyan,’ ‘yąŋka,’ ‘yukan,’ and ‘hiyeya,’ all signify to be, but when used, they must be accompanied by other verbs, adverbs, participles, or prepositions, descriptive of the place or manner of being; as, mani wáunj, I am walking; ti mahen manjak, I am in the house; héčiya yákonpi, they are there; en maunj, 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 waniča, that there is none; as, Wakanjáŋka yukan, there is a God; Wakanjáŋka waniča, 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, Wakan'tanka was'te, (God good) God is good; wi kîn kata, (sun the hot) the sun is hot; de miye, (this I) this is I; hena iyân, (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, mazakaq hdu'ha 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 yu'pa, (me-having they-remain) they still retain me; niyûha 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; Wakan'tanka ñekiya un, he is in the habit of praying to God; ihan' iñûhañ, whilst he was speaking.

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

5. Two verbs together may be used as participles without a conjunction; as, ñeya patu's iñûhañ, (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, tañ'iña kîn o'pi, the deer is shot.

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

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

CHAPTER III.

NOUNS.

Position of Nouns.

§ 160. The place of the noun, whether subject or object, is before the verb; as, wamaheza idâ'ga, corn grows; mini wa'íni, (water I-want) I want water.

Occasionally the subject comes after the verb; as, eya Wakan'tanka, 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 qualifying 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 qualifying or predicate, the sign of the plural is joined, not to the noun, but to the qualifying 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, tahiŋča wičaktepi, (deer them-they-kill) they kill deer; Dakota ewičatanhaŋ, (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; čan šiča, bad wood.

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

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

§ 167. Adjectives, whether qualitative or predicative, indicate the number of
the nouns or pronouns to which they belong; as, *inyañ sapa waŋ* a black stone;
inyną sapsapa, *black stones*; *tataŋka kiy waš'aka*, the ox is strong; *tataŋka kiy
waš'akapi, the oxen are strong.*

2. Adjectives do not take the plural form when that can be pointed out by the
verb of which the noun is either the subject or object (see §§ 163, 164); as,
*wičašta wašte kagapi, * (man good that they-made) good men made that;
Wakanťąŋkya wičašta wašte nom wičakaga, * (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 icupi, they each took three, or they
took three of each.*

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

§ 169. To supply the want of words like place and ways in English, the adver-
bial 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 ŏyak, *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 'on̄śpa'
and the ordinal numbers; as, on̄śpa iyamni, * (piece third) one third; on̄śpa itopa,
(pieœ fourth) one fourth.*

PRONOMINAL ADJECTIVES.

§ 171. *Owasii* and iyūlpâ, *all, sakim and napin, both, apa and huŋh, some or a
part, tonama and wanistiŋna, 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 redupli-
cated 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.*
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 ‘wicá’ prefixed; as, wičota hi, 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 ‘wicá’ 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, suktaŋka kiŋ wašte ła čanpahmihma kiŋ wašte, 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, suktaŋka kiŋ ła čanpahmihma kiŋ napin wašte, the horse and the waggon are both good; wicásta ła wiñoḥiŋęa kiŋ hena wasteste, man and woman, they are beautiful; Hepi ła Hepi ła Hake, hena iyu[h]pa haŋskapi, Hepan, and Hepi, and Hake, they are all tall.

3. When two nouns are connected by the conjunction ‘ko’ or ‘koya,’ also, the adjective is only used once; as, suktaŋ ła čanpahmihma ko śičá, (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, iwastesta mani, he walks slowly; śičaya hduha un, he is keeping it badly; nina wašte, very good; kitanña tanjaŋ, tolerably well; he łaq śni, (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, tanjaŋ waun, I am well; śičaya ohanjaŋpi, they do badly; nina wašte, very good.

2. a. The adverbs ‘hiŋča’ and śni’ follow the words which they qualify; as, wašte hiŋča, very good; ečonŋ kte hiŋča, he wishes very much to do it; ečonŋpi śni, they did not do it.

b. The adverbs of time, ‘kinhaŋ,’ ‘ča’ or ‘eča,’ ‘kehaŋ,’ and ‘čoh,’ are placed after the words to which they relate; as, yahi kinhanaŋ, 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 śni 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 śni to, why dost thou not have it? yahi he, hast thou arrived?

§ 176. Interrogative adverbs and others often prefix or insert personal pronouns; as, nitonakapi he, how many are there of you? tonitanhän he, whence art thou? hematanhän, 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, tanýan ecón, he does it well; tanýan eóñ, he has done several things well; tanýan ečónpi, 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, suktaŋka kiŋ tketkeya kiŋpi, 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, wíčašta kiŋ tehán ni, the man lived long; wíčašta kiŋ tehánhän nípi écë, men live long; éčañdá wahi, I came soon; éčañdán wahi, I come frequently; he hanškaya baksa woh, cut that long; he men hanškaskaya baksa woh, cut those long; aškadan èntipi, we encamped at a short distance; aškaškadan èntipi, we encamped at short distances.

Use of Certain Adverbs.

§ 178. 1. In general propositions, 'éca' or 'éa,' when, is used with 'éce' or 'éce' at the end of the clause or sentence; as, waniyenú èa wapa écë, when it is winter it snows.

2. The particle 'éce,' in most cases however, indicates the close of a direct quotation of the words of oneself or of another; as, déçen éçarah kiŋhän yani kta écë, Wakaŋtanka eya écë, 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 biya, no; as, yahi kte śni he; han, wahi kte śni, thou wilt not come, wilt thou? yes, I will not come; yahi kte śni he; biya, wahi kta, thou wilt not come, wilt thou? no, I will come. If the question be put affirmatively, the answer is the same as in English.

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

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

Negative.

§ 182. 1. Negation is expressed by placing after the verb, adjective, noun, or
pronoun, the adverb ‘šni;' as, mde šni, (I-go not) I did not go; he čan 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, iyaču 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 iyotanka 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 hogant 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 kiŋ akan, on the earth; tipi ičalda, by the house; čonkaške ekta, at the garrison. In this case plurality of the noun is expressed by ‘wiča’ incorporated into the preposition; as, tatanjka kiŋ wičikiyedan, (ox the them-near-to) near to the oxen; Dakota ewičatanhan, 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; nitehan, far from thee. If the pronoun is plural, the plural termination is attached to the preposition; as, unkiatomhapi, from us.

b. Sometimes the pronoun is inserted in the preposition, if the latter consists of more than two syllables; as, enitanhan, from thee.
e. 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, moketu, planyetu, wetu, hanyetu, anpetu, lhayetu, 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, mokhehan, ptihan, etc., is probably the adverbial ending.

2. The preposition 'i' prefixed to the natural divisions of time signifies the next after; as, iwetu, the spring following; imoketu, 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; waniyetu tuka iyeci iye shi, I saw thee but I did not recognise thee; eçon yaśi esta eçon kte shi, (do thou-told although, do will not) although thou told him to do it, he will not.

2. But the conjunctions 'ko' or 'koy' and 'ahna' are placed after the words they connect; as, čañka wanji ko mduha, (fire-steel flint also I have) I have flint and steel; mahpiya maka alna kaga, he made heaven and earth.

§ 189. 'Unkan' and 'ka' both signify and, but they are used somewhat differently, 'ka' denoting a closer connexion than 'unkan.'

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

2. When after a period the sentence begins with a conjunction, 'ka' is not used unless the sentence is closely connected with the preceding one.

3. 'Unkan' never connects single nouns or adjectives, 'ka' and 'ko' being used for that purpose; as, wase ka ksapa, good and wise; čañ mini ko, wood and water.

For the use of the conjunctions kihan, unkan, and taká, see § 133.

§ 190. The words 'eön' and 'nakaes,' although more properly adverbs, often supply the place of conjunctions; as, he waku, eön makida, I gave that to him, because he asked me for it; he tewahinyda, nakaes heedan 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
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 mače kta, oh! I shall die of heat; "Wićoni kiŋ iho hece; wićoni kiŋ he wićasta iyozaŋaz kiŋ iho hece," (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 čiŋhĩntku noppa: ũŋkaŋ hakakata kiŋ he atkuku kiŋ
Man a son-his two: and youngest the that father-his the
hećiya: Ate, woyuha mitawa kte, čiŋ he miću-wo, eya. ũŋkaŋ
said-to-him: Father, goods mine will-be the that me-mine-give, he-said. And
woyuha kiŋ yuakipam wićaku. ũŋkaŋ iyohakam anpetu tonana, čiŋhĩntku
goods the dividing them-he gave. And after day few, son-his
hakakta koŋ he owasiŋ witiya tpahi, ka ihe-hanyen maköče waŋ ekta
youngest that-was that all together his-gathered, and a-far-off country a to
ići-man ya; ka hen śihaŋ ohaŋyanpi kiŋ on, taku yuhe čiŋ owasiŋ hdutakumiśni.
travelling went; and there bad doings the by, what he-had the all he-destroyed.
ũŋkaŋ owasiŋ waŋna hdusote čeheŋ, makoče kiŋ he en wićakihan hiŋeça;
And all now he-had-spent when, country the that in famine very;
ũŋkaŋ hiŋnakaha wićakića. ũŋkaŋ makoče kiŋ hen unpi kiŋ wanyi ti kiŋ ekta
and consequently he-was-in want. And country the there dwelt the one house the to
SYNTAX.

i, ka kiio yanka; unkan he maga kiin ekta kukuwo wiiaiku kte yeysi. went, and with was; and that-one field the to, swine food their-give should sent.

Unkan kukuwo taku yutapi kiin heeo on wipiicya wacin; tuka tuwedan dotoku And swine what eat the even-that with fill-himself desired; but some-one food-give-him

sn. Unkan wanja iikkuwe ceheay heyaya: Ate wiacaata opewiicaton kiin not. And now remembered-himself when this-said: My-father man then-bought the heca toma wiayuha, ka hena aguyapi iyakiicya yuhapi, tuka miye ke such-how-many them-has, and those bread more-than-enough have, but I myself

wotektehdapi kiin on atakunisi amayen ce. Ito nawaizin, ka ate ekta hunger the by-means-of to-nothing I-go. Lo! I-aries, and my-father to wahde ca, hewakiye kta; Ate, mahiya kiin ekta ka niye naku nitokam I-go-home and, to-him-I-say this will; Father, heaven the against and the also thee-before wawahtani; ka detahan cinemayayye kta iyemaecece sni; widasta I-have-sinned; and from-this time, child-me-thou-have shouldst such-I not; man

opewiicayaton kiin heeo wampa yiyececa makaga wo, epe kta ce, eya. Unkan then-thon-hast-bought the even one like me-make, I-say will, he-said. And

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

watahake ca, onisikida ka, inyang ye ca, poskin hduce ca, ikputaka. Unkan saw-him, and had-compassion, and running went, and by-the-neck clasped, and kissed-him. And

cinhinta kiin heciya: Ate, mahiya kiin ekta ka niye nitokam wawahtani, ka son-his this-thos-said-to-him; Father, heaven the to and thee before I-have-sinned, and
detahan cinemayayye kte cin he iyemaecece sni, eya.

from-this-time child-me-thou-have shouldst the that such-I not, he-said.

Tuka atkuku kiin taokiya kiin hewiicakiya: Sina iyota wanste kiin he au-po, ka
But father-his the his-servant the this-thos-said-to: Blanket most good the that bring, and

iykiya-po; ka mazanaputu ewe napo kiin en iykiya-po; ka siha hanpa ohekiya-

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

po; ka ptezipadan emyapi kiin he den au-po, ka kte-po; wauntpa ki na;
cow-calf fatted the that here bring-ye, and kill-ye; we-eat and

unkiyuskupi kta ce. Miinki kiin de ta, unkan kini; tanpiini ki ia iyeyapi,
we-rejoice will. My-son the this dead, and lives-again; lost and is-found,
eya. Unkan hiinmakaha wiuyusni.
he-said. And immediately they-rejoiced.

Unkan cinhinta tokapa kon, he maga un: unkan tikiyadan ku ca
And son-his eldest that-was, that field-at was: and house-near-to come-home when
dowani ki waapi naho. Unkan ookiye wamji kipan, ka hena token kapi
singing and dancing he-heard. And servant one he-called-to, and these-things how meant
hecinjan, he iwanga. Unkan heciya: Nisanka hdi; unkan
if, that he-inquired. And he-said-this-to-him: Thy-younger-brother has-come-home; and
ni una ka zaniyan hdi kin; heong-etanjan niyate ptezipadan emyapi
alive is and well has-come-home the; therefore thy-father cow-calf fatted
koŋ he kikte će, eya. Uŋkaŋ hečen šihda, ka tin kilde waćiŋ that-was that killed, he-said. And so he-was-angry, and into-the-house he-go-home desired šni; hehan atkuku kiŋ tan-kan liyu ka čećiya. Uŋkaŋ hehan wayupte ča not; then father-his the out came and besought-him. And then he-answered and atkuku kiŋ héćiya; Iho, waniyetu ota wańna waoćićeive, ča iyae čiŋ father-his the this-said-to; Lo! winter many now I-have-helped-thee, and thy-word the tohiňni kawape šni; hećoa čeśta, kodawićawaye čiŋ om wimduśkiŋ kta ever I-passed-beyond not; thus although, friend-them-I-have the with I-rejoice might e tohiňni taćićeadaŋ wańʒi mayąku šni če: Tuka ničiŋkši witkowiŋpi kiŋ om at-any-time deer-child one me-thou-jest not: But thy-son harlots the with woyuha nitawa kiŋ temmićeive čiŋ de ldi ča, wanęake ptećićeadaŋ čemyapi property thy the eaten-up-for-thee the this come-home when, at-once cow-calf fattted kiŋ he yećićeata če, eya. Uŋkaŋ hećiya; Čiŋs ohińniyiaŋ mięi the that thou-for-kin-hast-killed, he-said. And this-he-said-to-him; Son always me-with yauŋ; ka taku mduhe čiŋ he iyuńpa nitawa. Nisǔŋka kiŋ de ta uŋkaŋ thou-art; and what I-have the that all thine, Thy-younger-brother the this was-dead and kini; tańişi, unkaŋ iyeypi kiŋ heon etanhaŋ ito, čaŋte unwaṭsępi ka has-come-to-life; was-lost, and is-found the therefore lo! heart we-good and uŋkiyuśkiŋpi kte čiŋ he hećetu če, eya če. we-rejoice should the that is-right, he-said.

THE LORD'S PRAYER.

Itańćaŋ tawoćekiye kiŋ.

Lord his-prayer the.

Ateńyanpi maḥpiya ekta nańke čiŋ; Nićaže kiŋ wakańdapi kte; Nitokićonže Father-we-have heaven in thou-art the; Thy-name the holy-regarded shall; Thy-kingdom kiŋ u kte. Maḥpiya ekta token nitawačiŋ ečonpi kiŋ, maka akan hečen ečonpi the come shall. Heaven in how thy-will is-done tho, earth upon so done nunwe. Ańpetu kiŋ de taku-yutapi uŋku-po: ka wańńhtanipí kiŋ uŋkićićeazužu-po, may-it-be. Day the this food us-give: and our-trespasses the erase-for-us, uŋkiś iyećeën tona oćiśniyiaŋ uŋkokićehiyanypi hena iyećeën więuŋkićićeazužúpi we like-as as-may-as wrongly have-done-to-us those even-as them-we-forgive kiŋ. Wowawiyutanye kiŋ he en iyane uźyńpi śni-po, ka taku śića etanhaŋ the. Temptation the that into to-go us-cause not, and what bad from ewńhdaku-po. Wokićonže kiŋ, wowaśtuke 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.
THE FOURTH COMMANDMENT.

Woahope itopa.
Commandment fourth.

Anpetu-okihpapi kiŋ he kiksuye ća wakaŋ da-wo. Anpetu šakpe ihtayani ƙa
Day-of-rest the that remember and holy regard. Day six thou-labor and
nitohtani kiŋ owasiŋ ecanaŋ kta. Tuka anpetu isakowij kiŋ he anpetu-okihpapi,
thy-work the all thou-do shalt. But day seventh the that day-of-rest,
Yehowa Taku-Wakan nitawa kiŋ he tawa, he en wiçohtani takudan ecanaŋ kte
Jehovah God thy the that his, that in work some-little thou-do shalt
śni, niye ka nićįŋkśi, nićuŋkśi, wićaśta nitaokiye, wińyaŋ nitaokiye, nitawoteća,
not, thou and thy-son, thy-daughter, man thy-servant, woman thy-servant, thy-cattle,
ka tuwe tokeča nitatiyopa kiŋ en ụŋ kiŋ henakiya.
and whoever else thy-door the in is the so-many.

Anpetu šakpe en Yehowa mahnīya, maka, miniwanę ƙa taku ohmaka ko owasiŋ
Day six in Jehovah heaven, earth, water-all and what is-in also all
kağa; ụŋkan anpetu isakowij kiŋ he en okihpa, hecen Yehowa anpetu-okihpapi
made; and day seventh the that in rested, so Jehovah day-of-rest
kiŋ he hdawaşte ƙa hudawakan.
the that blessed and hallowed.
DICTIONARY

OF 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, magažu, to rain, amagažu, to rain on; mani, to walk, amani, to walk on; han, to stand, ahan, to stand on; waste, good, awaste, to be good on or in addition to, to become, befit.
2. In some cases it gives a causative meaning to the verb: as, n, 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, waniča, none, awani or awaninya, in a destroying way; paha, a hill, apahaya, hill-like.
5. It makes nouns of some verbs: as, bapota, to cut off from, abapota, a cutting on, čan abapote, a cutting-board.
a, n. the armpit.
a, v. imperat. only; hark, listen: a, a wo, a ye; pl. a po, am, a miyo.
a-a', n. mouldy.
a-a', adj. mouldy.
a-a', v. n. to mould, become mouldy.
a-a'mna, v. n. to smell mouldy.
a-ba'hdna, v. a. to shave off with a knife, as the fat from guts,—abawahda, abayahda.
a-ba'hdna hda, v. red. of abahda.
a-ba'ka, v. a. (a and baka) to cut or split the feather from a quill; fig. to be straight or without wrong doing: abakapi se waun,—abawaka.
aba'ke-Za, v. a. (a and bakeza) to cut off smooth, as a feather for an arrow,—abuwakza, abayakeza.
aba'kpan, v. a. (a and bakpan) to cut fine on, make fine on, as in cutting tobacco: čan abakpan, a tobacco-board,—abawakpan, abayakepan.
aba'ksa, v. a. (a and baksa) to cut off, as a stick, on any thing, with a knife,—abawaksa, abauŋksapi.
aba'ksa-ksa, v. red. of abaksa.
aba'kši, v. cont. of abaksiča: abaksiča iyeya, to double or shut up, as a knife, on any thing.
aba'ksi-ža, v. a. (a and bakšiža) to shut up on, as a pocket-knife,—abawaksiča, abaxakiča.
aba'ke-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, abauŋkezapi.
aba'mda-za, v. a. (a and bandaza) to cut or rip open on,—abawamdaza, abayamdaza, abaimdažapi.
aba'mde-ča, v. a. (a and bamdeča) to break by cutting on any thing, as something brittle; to cut up in pieces on,—abawamdeča, abayamdeča, abaimdečapi.
aba'mden, v. cont. of abamdeča: abamden iyeya.
aba'pon, cont. of abapota.
aba'po-ta, v. a. (a and bapota) to cut in pieces on, destroy on any thing, by cutting with a knife,—abawapotza, abayapotza, abauŋpotapi.
aba'psa-ka, v. a. (a and bapsakza) to cut off on, as a cord or string, with a knife,—abawapsaka, abayapsaka, abauŋpsakapi.
aba'pta, v. a. (a and bapta) to cut off from, as a piece; to cut on, as clothes on a board,—abawpta, abayapta, abauŋptapi.
a-ba’pte, n.  a cutting-board.
a-ba’ptus, v. cont. of abaptoza: abaptoz iye ya.
a-ba’ptu-za, v. a. (a and baptuza) to split or crack by cutting on anything; to crack or split, as a knife-handle, in cutting on anything;—abaptoza, abaptoptuza.
a-ba’so, v. a. (a and base) to cut off a string from; to cut a string on anything;—abaso, abayaso.
a-ba’so-so, v. red. of abaso; to cut strings from; to cut strings on anything;—abawaso, abawaso.
a-ba’-sda, v. a. (a and basda) to make bare on anything, shave off with a knife on; to cut, as grass, in addition to what is already done,—abawasa, abayasa, abamuda.
a-ba’-tpan, v. a. Same as abotpan, which see.
a-ba’-zun, v. cont. of abadzata: abadz an ootan, to sit astride, be placed on astride.
a-ba’-za-ta, v. a. (a and ba’zata) to make a split on anything;—abawadzata.

a-bo’ksa, v. a. (a and boksa) to break off by shooting on; to break off by punching on,—abowaksa, aboyaksa, abonjukapi.

a-bo’ku-ka, v. a. (a and bokuka) to shoot or punch to pieces on,—abowakuka, aboyakuka, abonjukkpapi.

a-bo’ke-ge, v. a. (a and bokega) to miss fire on, as in trying to shoot; to snap a gun on,—abowakega, abojakge, abonjukjgapi, abonjuge.

a-bo’ke-h, v. cont. of abokega: abokeh iye ya.

a-bo’mda-za, v. a. (a and bmdaza) to tear open by shooting on anything,—abawomdaza, abowa-mdaza.

a-bo’nde-ca, v. a. (a and brandza) to break in pieces by shooting or punching on,—abawomdeca, aboyamdeca, abonjukjili.

a-bo’nden, v. cont. of abomdeca: abolden iye ya.

a-bo’ndu, v. n. (a and bmdu) to blow up on, as by the wind; to bubble up on, as water; said when a multitude gathers around one;—abomdu.

a-bo’ndumu-du, v. red. of abomdu; to bubble up, as water.

a-bo’po-ta, v. a. (a and hopota) to shoot to pieces on any thing,—abowapota, aboypota, abonjuptapi.

a-bo’psa-ka, v. a. (a and bopaska) to break off, as a cord, by shooting on,—abowapsaka, abowapsaka.

a-bo’pta, v. a. (a and hopta) to punch off a piece, by striking on any thing, with the end of a stick,—abowapta, aboyapta, abonjupta.

a-bo’ptus, v. cont. of aboptuza: aboptus iye ya.

a-bo’ptu-za, v. a. (a and baptuza) to split or crack, as an arrow, by shooting against anything; or, as a stick, in punching,—abawaptuza, abayaptuza, abonjuptuza.

a-bo’-sda, v. a. (a and basda) to make bare on anything;—abawaja, abayasa.

a-bo’-sdo-ka, v. a. (a and bodoka) to shoot off on; to empty the contents of a gun on anything, by shooting at it:—mazakan abosdo, abowasdo, aboyasdoka, abonjopipapi.

a-bo’-ta-ku-ni-šni, v. a. (a and botakunishi) to destroy by shooting or punching on anything,—abowakunishi, aboyakunishi, abonjukunishi.

a-ča’-ga, v. n. (a and čaga) to freeze in, on, or upon; to become ice upon,—amanga.

a-ča’-ga-šda-ya, adj. all smooth with ice, icy.

Same as adãhádaya.

a-ča’-sa-na-sna, v. n. (a čaga and xsanana) to rattle, as icicles formed on any thing.

a-ča’-šda-ya, adj. (a čaga and šdaya) all icy, covered with ice, as trees when it rains is frozen on them.

a-ča’-kših, v. a. to step over, pass over, jump over; to avoid, pass by, neglect; to transgress,—acawakšin, acayakšin, acuŋkušip, acamušin, acadikšin, etc.; wečakšin, passing over.

a-ča’-škin-ya, v. a. to cause to pass over,—acákšinyinaya, acákšišnya.

a-ča’-škin-ya-n, adv. passing over.

a-ča’-čán, v. n. (a and čačan) to shake on account of,—amačančiš.

a’-ča’-čán, v. a. to apply oneself to intensely: acančan biza; acančan ecili, i. q. akiptan ecili,—ačančančin, ayačančin.

a-ča’-ka-ška, v. a. (a čačka) to break wood on; to incline on, fence in,—acawakaska.

a-ča’-ku-ya, v. a. (a čačku and ya) to make a road on; to pass through on,—acaukuwaya.

a-ča’-ku-ya, adv. lying on, as a road; passing through.

a-ča’-ni-ya-n, v. n. (a and čaninya) to be angry for,—adčaniminya, acaniminya, acaniminya.

a-ča’-ni-ye-ya, v. a. to be angry at one on account of something,—acanimiyaya, acanimyeya.

a-ča’-nu-pa, v. a. (a and čanumpa) to smoke on or after, as after eating,—acanumumpa.

See čanumpa.

a-ča’-te-ši-ča, v. n. (a čante and šida) to be sad on account of. See išatešida.

a-ča’-te-ši-ya-n, adv. sorrowfully for.

a-ča’-te śin ya-kenn, adv. sadly for.
adós-dō-za, v. n. red. of adoza; 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; ados'ya seken hinhú, to experience a burning sensation, as in sickness; ados'ya se kinyanka, to run just as fast as one can; adose hinhú, adoswaya, adosyaya, adosunyaya.

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; wiidáta adowan, to sing to a man, to sing the praises of a man; zikdanaj pa 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, adawawan, ayadowan, unosadowanpi.

a-do'-za, v. n. to be scorched, but not cooked; tan-da adosa so; adosa se hinhú, to feel a scorched sensation pass over the body, as in a fever.

ače-ta-hnag-ya, adv. towards, through, among.

ače-ta-hnà-ka, prep. towards.

ače-to-opta, prep. towards.

ače-tó-opta, adv. towards, in that direction.

ače-to-pta, prep. in the direction of a certain object.

ače-to-pte-ya, adv. in that direction, past a certain point.

ač'i, v. n. to make a splash, as a fish jumping up in the water; to fall or jump into water with a splash, ači inyapa, ači iwañpamda, ači uñkílpayapi.

ač'ge, v. n. See āga.

ači, v. n. (a and gi) to be covered with rust, mildewed; to have a rusty or brown stain.

aču, v. n. (a and gu) to burn on any thing; to burn on account of or by reason of any thing.

aču, part. burnt on.

ač'-gu, v. n. red. of ugu.

aču-guyá, v. a. red. of aguyá; to cause to burn on.

aču'-ya, v. a. to cause to burn on; aguyáwa, aguyáya, aguyunyápi.

aču'-ya-pi, n. (aguyá) bread, so called because burned or baked; wheat bread, especially; wheat; wannhaem aguyápi, cora bread.

aču'-ya-pi-hu, n. wheat growing; wheat straw.

aču'-ya-pi-té-pan, n. a flail.
A-GU

a-gu'-ya-pi-máu, n. flour.
a-gu'-ya-pi-sú, n. wheat not ground, the grain of wheat.
a-gu'-ya-pi-tá-čá-gü, n. unleavened bread, because like the lungs, čágá.
aha-ha'-ye-dan, adv. not firmly, moveably. See hahayedan.
aha-kam, adv. after. Not much used. See ohakam.
aha-kam-yé-dan, adv. not deep, shallow; said of dipping up any thing when it is shallow.
ahanj', v. n. (a and han) to stand on, rest on,— awahá, ayá, ūndakán. Ahe čínp, a foundation.
ahanj', v. imperat. only; take care: ahan dušna kta, take care, you will mistake.
ahanj', intj. of assent: from han, yes.
ahanj'-han, v. red. of ahan, to stand on; and also of ahan, to take care.
ahanj'-ke-ta, adv. at the end. See ihanjeta.
ahanj'-ke-ya, adv. immediately, then, following, at the end of.
ahanj'mé, v. a. (a and hanme) to dream about something wagá, awahaymé.
ahanj'mma, v. a. (a and hanma) to dream about anything, awahyámma, ayahyámma.
ahanj'-zi, v. n. to be shady upon, overshadowed, —amahyá.
ahanj'-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;—ahanzíya, ahanzímaya.
ahrda', v. a. (a and hda) to take home, carry or bear home,—awahá, ayá, ūndakán, amahá, adídá, ūnduñdulapí.
ahda', v. col. pl. of hda; they go home.
ahda'-han, v. a. (ahd and han) to stand carrying home.
ahda'-han, v. n. to bear up, be strong enough to bear, as ice,—amahdahan, ūndakán, amahyá.
ahda'-han, v. col. pl. they keep going home one after another.
ahda'-ìpa, v. pos. of akahpa; to throw, as a garment, over one's own; to cover one's own,—awaháhda.
ahda'-ì-pa-ki-ton, v. pos. of akahpeton; to clothe or cover one's own,—ahdáhpewakiton, ahdáhpeyakiton.
ahda'-ì-pé-ton, v. pos. of akahpeton; to clothe one's own,—ahdáhpewaton, ahdáhpeyaton.
ahda'-ìpè-ya, v. pos. of akahpeya; to cover one's own,—ahdáhpewáya, ahdáhpeuyánpí: taku ahdáhpeyapi, clothed. See akahdáhpeya.
ahda'-kšíŋ, or a-hda'-kšíː, ahdáhşiŋ, wanka, to lie curled up on one's side: ahdáhşiŋ munka.
ahda'-píšn, adv. bottom upwards, said of a boat or any thing turned up.
ahda'-píšn-yán, adv. bottom up, ahdáhşiŋyánpí espa, and ahdáhşiŋyánpí iyéya, to turn bottom side up,—ahdáhşiŋyánpí iyéya.
ahda'-pta, v. n. (a and hdaíta) to cease to fall on, as rain,—amahdáíta. See hdaíta.
ahda'-pta, v. a. (a and hdaíta) to dip or lapse out from one's own kettle, etc.,—amahdáíta. See kpta.
ahda'-ski-čá, v. a. pos. of akakičá; to press down on one's own,—awahdaskičá. Part., face down, prone, headlong.
ahda'-ski, part. cont. of ahdaski; on the face, prone: ahdaski espa, to throw down on the face; ahdaski iyéya, to fall down on the face, —ahdaski iyahpadya, ahdaski iyahpadya.
ahda'-ski-čá, v. pos. of akakičá and ayakičá; to spit out on something of one's own,—awahdaskičá, ayahdaskičá.
ahda'-stán, v. pos. of akástán and ayástán; to throw or spill, as water, on one's own; to cease speaking or eating.
ahda'-ta, v. pos. of akata; to hoe one's own, as corn, etc.,—awahdáta, ayahdáta.
ahda'-ta, v. a. to chorus to, answer or respond to in music,—awiwahdáta, I respond to them.
ahda'-ta-he-dan, v. dim. of ahda.
ahde', v. Same as alda.
ahde', v. a. (a and hde) to place or make stand on,—awahdé, ayahdé, ūndkahlapi.
ahde'han, n. a foundation.
ahde'he-čín, n. a foundation.
ahde'hi-yé-ya, part. placed one after another.
ahde'ki-ya, v. a. (ahdá and kiya) to cease to take home,—ahdewakiya, ahdeyakiya, ahdeyákiyapi.
ahde'-ska-čá, n. a lizard.
ahde'-ska-na, n. (Iban.) Same as ahdeka'dan.
ahde'-ye-ya, part. placed one after another.
ahde'-yus, v. cont. of ahdeynu: ahdeynu kute, to shoot holding the gun against the object, or very near it.
ahde'-yu-zá, v. a. to hold against, hold near to; to come near to,—ahdemeluza.
ahdi', v. a. to bring or carry home,—awahdi, ayahdi, ūndkahlapi.
ahdi', v. col. pl. of hdi; they come home together.
ahdi'-lye-ya, v. (ahdi and iyaye) to wait for their coming home; to lie in wait by the way,—ahdíiyaye.
ahdi'-ya-han, v. n. to fly home and alight, as fowls; col. pl. of hdiyahan, to come in sight and stop, as on a hill, coming home.
a-hdi'-ya-hda', v. a. (ahdi and ahda) to carry home again,—awahdiyaha, ayahdiyaha. See akiyahda.

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

a-hdi'-ya-hda-pan, v. col. pl. they continue to pass home.

a-hdi'-ya-ku, v. a. (ahdi and aku) to start to bring home again,—awahdiyaku, ayahdiyaku.

a-hdi'-ya-ku, v. col. pl. of hdięu; they start to come home together.

a-hdi'-ya-pe, v. See ahdiyape.

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

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

a-hdi'-yo-hi, v. col. pl. of hdiyohi; they reach home on returning.

a-hdi'-yo-taŋ-ka, v. col. pl. of hdiyotanka; they come home and sit down.

a-hdi'-yu-ha, v. a. to lay down on the way coming home,—ahdimulupa, Col. pl., they come home and lay down their burdens.

a-hdi'-yu-kaŋ, v. col. pl. to come home and remain, as deer, in abundance: ahiyunkapi, they come home and remain.

a-hdi'-zu, v. a. (ahdi and czu) to bring home and pile up,—ahdiważu, ahiyazu, ahiyunkapi.

a-hdo'-hda, v. to carry home,—awahdohda.

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

a-hdu'-kaŋ, v. a. to leave unmolested,—awahdukang, amahdukang.

a-hdu'-stan, v. pos. of ayustan; to leave off something pertaining to oneself,—awahdustan, ayahuystan, ukahushutanpi.

a-hdu'-ste, v. n. to be numb on,—amahdusti.

a-he'-de-ča, v. n. to be rather better, as in recovering from sickness, to be neither good nor bad, middling,—amahdeča, anihdeča, ukahdečapi.

a-he'-de-ča-ke, adj. rather better,—amahdečake.

a-he'-čen, cont. of ahečec

a-he'-čen-ya, adv. pretty well, middling.

a-he'-čir, n. a standing-place, foundation.

a-he'-he-yo-đan, adv. not firmly: ahekeyedang yanaka.

a-he'-hi-ya, v. a. (ahan and kiya) to cause to stand on,—ahewakia.

a-hi', v. a. to bring to a place,—awah, ayahi, unkahipi, ahihi, amahi, ahiwahahi.

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

a-hi'-be, v. See ahimāŋ.

a-hi'-man, v. n. to come and hatch, as birds of passage; to lodge on: pl. shitmanpi.

a-hi'-mi-či-ya, v. (ahi and muciyan) to assemble to; to keep coming in one after another.

a-hi'-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 ahihina.

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

a-hiŋ'-haŋ, v. n. (a and hihgan) to rain upon, fall on as rain,—amahihganga, unkahihganga.

a-hiŋ'-he, v. n. Same as ahiŋganga.

a-hiŋ'-he-ki-ya, v. a. to cause to rain on,—ahihewakiya.

a-hiŋ'-he-ya, v. a. to cause to fall on, as rain,—ahihewaya.

a-hiŋ'-hpa-ya, v. n. (a and hiŋpaya) to fall on any thing,—amahihpaya, anihihpaya, unkahihpaya.

a-hiŋ'-hpa-ye-ya, v. a. to cause to fall on: amahihpayeyaya, you caused it to fall on me.

a-hi'-ti, v. (ahi and ti) to come and pitch one's tent,—ahiwati, ahiyati, ahiyatipii.

a-hi'-tong-pan, v. a. (ahi and tonyan) to look towards one; to look on; to look to, regard,—ahiwatonpan, ahiyatonpan, ahimatonpan, ahimatonpan.

a-hi'-tong-pan-yaŋ-qi, v. pl. they come and make a village,—ahihotonwewyapin.

a-hi'-tong-we-ki-ya, v. a. to cause to look towards,—ahihotonwewakiya.

a-hi'-tong-we-ya, v. n. to cause to look to,—ahihotonwewaya, ahihotonweyana.

a-hi'-ya-haŋ, v. n. to come and alight on, as a flock of birds in a field: zitakatanka en ahiyaco. Col. pl., na, paha ahiyaco, they come up on the hill.

a-hi'-ya-haŋ-pan, v. red. of ahiyahan.

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

a-hi'-ya-hde-ya, part. coming and going on.

a-hi'-ya-ka-sin-šin, v. a. col. pl. to pass along, sometimes in sight, and sometimes out of sight. See ahiwikasinpin.

a-hi'-yan-ka, v. n. (ahi and yanka) to bring one thing after another; keep bringing; to bring and remain,—ahimanka, ahimanka: pl. ahiyunkapi.

a-hi'-ya-ya, v. col. pl. of hiyaya; they passed by.

a-hi'-ya-ya, v. a. to take or carry round; hand round to, as a pipe; to sing, as a hymn or tune,—awahimandemu, ayahidhe, unkahiyayapi. Hence ohiyaya, a tune.

a-hi'-yo-ka-kini, v. to come and peep in and draw back the head,—ahiyowakakini, ahiyonakakini.
a-hi'-lo-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, ahinyoukapetpi.

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

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

a-hi'-yu, npl. pl. of hiju: they come, start to come.

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

a-hi'-zi, v. a. (ah and zi) to bring and pile up,—ahiwanit.

a-him'i-he-ya, v. a. to cause to roll on any thing,—ahimikawaiya.

a-him'i-hma, v. n. to roll on: ahminha iyaya, to go rolling on any thing.

a-him'i-ya-ya, n. red. round on any thing; ahmiyanyay, 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 wahina.

a'-hna-han, part. standing with.

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

a'-hna-hna, 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,—ahwahka, yaahlnaka, unklnakapi.

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

a'-hna-wa-ta-pi, n. a table; any thing to eat on. See wahnutapai.

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

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

a-ho'-do-ka-ya, adv. around, surrounding,—ahodokaya uyyanapi.

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

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

a-ho'-kis-wi-jka, v. to get angry at, as a child; to act like a child towards one,—ahokswawinkta, ahokswimawinkta.

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

a-ho'-pe-ki-ya, v. a. to cause to respect or keep,—ahopewakinya.

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

a-ho'-peya, part. honoring, respecting, observing. Ad., obliquely.

a-ho'-tan, v. a. to make a noise around one,—ahowatun, ahomatun, ahoutanpi.

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

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

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

a-hu'-ka-ya, v. a. to do a thing carelessly, not to have one's mind on it,—ahamwaya.

a-hun'-han, v. a. to haunt, a. 

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

a-hu'-pa, v. See ahamaya.

a-hu'-ya, adv. mildly.

a-hu'-ye-pan, adv. mildly, patiently: ahiyeyapan waya.

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

a-hah'-ye-oo-nya, v. to haunt about a place: i. q. amahye'ca.

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

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

a-he'-wa-ni, n. a. and hewnaka) 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: ite alo.

a-ho'-pa-ya, v. n. to fall upon,—amahpaya. Not much used. See ahihpaya.

a-ho'-pe-ya, v. a. to throw upon; to throw away; to leave, forsake,—ahpewaya, ahpeunyapi. See ehpeya, which is more commonly used.

a-ho'-ta, adj. languid, feeble.

a-ho'-te-ca, adj. weak, feeble.

a-ho'-tu-dan, n. something to be spit upon: i. q. hice- dapai.

a-ho'-tu-ta, adj. a little thowed.

a-ho'-tu-te-ca, adj. a little thowed; thawing some.

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

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

a-i'-a, v. a. (a and in) to talk about, consult in regard to; to speak evil of, slander,—awaia, ayaya, unkapi, ania, anii, aclia.

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

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

a-i'-cah, v. cont. of i'taga.
a'-dah-ya, v. a. to cause to grow on, cause to produce.—āidahwaya.

a'-dām, cont. of aidaqā.

a'-dā-pa, v. a. (a and ēdāp) to stab one thing through or on another,—āidawapa, ēidawaya.

a'-dā-pa, v. a. (a and īkāpa) to open the mouth against any one,—āiwaqāpa.

a'-dā-pa, v. to open the mouth on. See ēdāpta.

a'-dā-pāt, v. See the frequent form, ēdāpātūn.

a'-dā-pāt-pān, v. n. to roll over and over on any thing,—āmdāpātūn, ēmdāpātūn.

a'-dī-čī-ta, v. reflex. of ākāta; to seek oneself; to regard one’s own interests,—āmīdīčītā, ēmīdīčītā.

a'-dī-čī-yā, v. reflex. (probably from some obsolete root) to be diligent, make effort, bestir oneself,—āmīdīčīyā, ēmīdīčīyā.

a'-dī-čī-yā, adj. diligent: ēmīdīčīyā wawaun.

a'-dī-čī-yā-ka, v. reflex. to bestir oneself; to make effort,—āmīdīčīyāka, ēmīdīčīyāka.

a'-dī-de, v. n. (a and īde) to burn or blaze on.

a'-dē-sā-sā, adv. in the red flame: ēidēsāsā yzwu, to hold in the red flame.

a'-dē-sā-sā-ya, v. a. to put in or hold in the red flame, to search,—āmdēsāsāyā.

a'-dē-ya, v. a. to cause to burn or around to set fire to,—āmdēwaya, ēmdēwaya; ēidēyā, to set fire about oneself,—āmēdēyā.

a'-dē-ya, part. setting fire to.

a'-e, v. Same as ēa.

a'-e-di-yā, v. a. to cause to talk about, either in a good or bad sense; to consult with: woopi niekiyāpi, lawyeurs, lawyers.

a'-hān, v. col. pl. they go and stand on any thing.

a'-hān-ma, v. a. to dream about,—ānihānmma. See ēhan-ma.

a'-hdā-rpa, v. reflex. of akhalpa; to cover oneself,—āmhdārpā, ēmhdārpā.

a'-hdā-rpo-yā, v. a. to cast about one,—āmhdārpoyā. Take aihdāhpoyāpi, clothes.

a'-hdā-štān, v. reflex. of aksātan; to pour out or spill on oneself,—āmhdāštān, ēmhdāštān.

a'-hdā-štān, v. reflex. of yataq; to praise oneself for some quality or capability,—āmhdāštān.

a'-hdū-ha, v. reflex. of yuha; to have or retain for one’s own use,—āmhdūha, ēmhdūha.

a'-hdū-rpa, v. reflex. of yuhpā; to cause to fall on oneself, as the limb of a tree,—āmhdūrpa.

a'-hdū-rka, v. reflex. of yuhkā; to break off, as a limb of a tree, on oneself,—āmhdūrkā.

a'-hdū-sā, v. reflex. of yuśā; to cut, as grass, and cover oneself with: peĉī amhdūsā.

a'-hdū-sī-čā, v. reflex. of yuśčā; to get oneself into difficulty with,—āmhdūsīčā.

a'-hdu-tān, v. reflex. to pull the trigger of a gun on oneself; to hemwear oneself with one’s own emission. See ayutan.

a'-hdu-za, v. reflex. of hduza; to dress or prepare oneself for an occasion,—āmhdūza.

a'-hpa-ya, v. n. (a and īhpaya) to fall on, as leaves do on any thing.

a'-hpē-ya, v. a. to throw or place on; to leave with one; to charge with; to besmear with one,—āhpēwaya, ēhpēwaya, aihpēcyiyā: “woekiyē aihpēcyiyā,” John xiv. 27.

a'-ko-yag, cont. of ēkoqaya; sticking to.

a'-ko-yag-ya, v. a. to cause to stick to; to link to or on,—ākoqaya.

a'-ko-ya-ka, v. n. to stick to or on; to cleave to, to be fastened to.

a'-kpa-ghan, v. reflex. of paqān; to part with oneself for any purpose,—āmikpaqān, ēnikpaqān.

a'-kpa-ghan-ya, part. parting with oneself for.

a'-kpa-ta, v. reflex. of patu; to reserve for oneself; to reserve oneself for any duty or purpose,—āmikpatai, ēnikpatai.

a'-kpa-ta-ya, part. reserving oneself for.

a'-kān-ki-ya, v. a. to make faces at,—ānikānikayika, ēnikānikayika, nikānikayika.

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

a'-nį'-ya-ka, v. (a and īnyąka) to run on, as a floor; to run for, run to get,—āwainyąka, aiyųka, unkainyąka.

a'-ni-ya, adv. out of sight, behind something else: asinuy iayā.

a'-ni-ya, v. to catch a side glimpse of any thing,—āniyānaya, ēniyānaya.

a'-ni-ya, cont. of ēniyānaka: ēniyānaka, to place the eyes on any thing, keep looking at it,—āniyānaka.

a'-ni-ya, part. looking at intently.

a'-ni-ya-ken, adv. intently looking at.

a'-ni-ya-ku, v. a. (it and hakaa) to place the eyes upon, look at intently,—āniyānakaka, ēniyānakaka.

a'-ni-ya-ne, v. See ēniyānaka. This also appears to be used affirmatively: to fix the eyes on, lit. why does he not take his eyes off!—āniyānakasnei.

a'-ta-he-ya, adv. with the wind,—ātahēhē uyānpi.

a'-ta-he-ya, adv. with the wind,—ātahēhēhē neyānpi.

a'-ta-he-ya, adv. with the wind,—ātahēhēhēhē mdā.

a'-ta-he-ya, adv. with the wind,—ātahēhēhēhēhē mdā.

a'-ta-he-ya, v. a. to place one on top of another, as in carrying,—ātawahakaka.

a'-tā-γa, v. a. Same as ētaya.

a'-tā-γa, adv. Same as ētaya.
ai-t'pa-tan, v. a. Same as aikpotan.
ai-t'pa-ta'yan, adv. Same as aikpatanyu.
ai-yahde, v. n. to lead to, reach to, as a road; to lead to, as a result of conduct.
ai-yahde-ya, v. a. to lead to; to merit, deserve, bring upon one, —aiyahdeyaya; —aiyahdeci'ya, to bring upon oneself, —aiyahdemici'ya.
ai-yahde-ya, adv. leading to, even to, until.
ai'-ya-hpe-ya, v. See iyahpuya.
ai'-ya-hpe-ya, v. a. to hand to; to put on; to throw over, as a rope, in catching a horse; to communicate to one, as a disease,—aiyahpeyaya, aiyahpenuyapi, aiyahpemanyu, aiyahpedi'ya; aiyahpe'ci'ya, to throw oneself on, as on a horse, —aiyahpemici'ya.
ai'-ya-kam, cont. of aiyakapa.
ai'-ya-ka'-pa, v. to exceed, surpass. Not much used.
ai'-ya-ka'-ska, v. a. to tie one thing on something else,—aiyakawakasa, aiyakawaksaka.
ai'-ya-ka'-ske'-ya, part. lying on to something else.
ai'-yo-yog, adv. cont. of aiyoka; out on one side: aiyog yanka, to be off one side; aiyog iyey, to put aside.
ai'-yo-yo-ya, adv. down hill; i.q. apamahe.
ai'-yo-ka, adv. at one side; off from, in another place from; near to.
ai'-yo-ka, n. a neighbor, one near to.
ai'-yo-ki-pi, adj. pleasant, agreeable; i.q. oiyokipi.
ai'-yo-ki-pi-ya, adv. agreeably.
ai'-yo-pte-ča, adv. less than.
ai'-yo-pte-čen, adv. cont. less: aiyopenya, diminishing.
ai'-yo-pte-tu, adv. less.
ai'-yo-pte-tya, adv. less, in a less manner: aiyopetutaken.
ai'-yo-ten, adv. more than, greater than, beyond: aiyoten iyeyi, to have difficulty on account of.
ai'-zi-ta, v. n. (a and izita) to smoke or burn, as incense, for any purpose.
ak'a-či'ns, cont. of akačinza: akacinzwacin, to desire a great deal, —akacinzwacinmi.
ak'a-či'nsza, v. See akacinza.
ak'a-da, v. a. (a and kada) to pour out on, said of grain, not of liquids,—awakada, ayakada, un-kakadapi.
ak'a-da-da, v. red of akada; akadada iyey, to pour out on any thing.
ak'a-ča'ga, v. a. (a and kaga) 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,—awakaga.
ak'a-ča'pi, n. something made in addition; flesheoel.
a-ka'kša'-yan, adv. around.
a-ka'kšiš, cont. of akakšaš: akakšaš iyeuya.
a-ka'kši-ža, v. a. to bend into or around, as a piece of iron,—awakakšiša, ayakakšiša.
a-ka'ktan, v. a. to bend on to, bend around,—awakaktan.
a-ka'ku-ka, v. a. to pound to pieces on,—awakuku.
a-kam', adv. out by one's self; out from, on the outside: akam han, to stand on the outside, as the one on the outside of a nest of tubs or kettles.
a-kam', prep. over, upon, beyond: akam iyeuya, to throw beyond.
a-ka'mda, v. a. (a and kamda) to cut into thin slices or strips on any thing; to slice in addition to,—awakamda.
a-ka'mda, n. fringe: huuska akamda, fringe on leggins.
a-ka'mdas, cont. of akamdaša: akamdas iyeuya.
a-ka'mdas, cont. of akamdaša; astride; akamdas inažiņ, to stand astride of any thing.
a-ka'mda-ya, v. a. to make level on,—awakamda-ya.
a-ka'mda-za, v. n. to tear open on, as a bag on a horse.
a-ka'mda-ža, v. a. to straddle, spread the legs apart,—awakamdaža.
a-ka'mde-ča, v. a. (a and kamdeča) to break, as an instrument, by striking it on any thing; to break one thing lying on another by striking,—awakamdeča.
a-ka'mden, cont. of akamdeča: akamden iyeuya, to break in pieces on: akamden elpeya,—akamden elpewaya.
a-kam'-hān, standing on the outside, as the one on the outside of a nest of tubs or kettles.
a-ka'mna, v. a. (a and kamna) to acquire in addition to; to tear open on, as a seam,—awakamna.
a'ka-mni: akamni iyeuya, v. n. to separate with a splash, as snow with water underneath when one steps on it.
a-kan', prep. on, upon.
a-kan-mna, v. n. (kata and oman) to smell like something burning.
a-kan-ta, adv. above; used with tanhan.
a-kan-tan-han, adv. above, overhead.
a-kan-ta-tan-han, adv. from above.
a-kan-tkan, prep. red. of oman.
a-kan'tu, adv. above.
a-kan'tu, adj. wicaidą akantu, living men, in distinction from dead men and spirits, common men; men in authority.
a-kan'tu, n. the top one.

a-kan'tu-ya, adv. above, high up; on the outside, without.
a-kan'tu-ya-ken, adv. above. Not much used.
a-kan'tu-ye-da, adv. outside, on the surface; almost on the top; above, high up.
a-kan', v. n. to become old on or with,—amakan, anikan, unkanuni; ki'ed amakan, I have become old with; yuhin amakan, having it, I have become old.

a'ka'rantaka, n. the large tendon of the arm.
a'ka-pa, n. the outside.
a'ka-pa-ta, adv. on the outside, on the top, from above.
a'ka-pa-tan-han, adv. on the outside, from above, from another place.
a'ka-peča, adv. round about; with kig, used as a noun, as, žakečakin, those round about, spectators; those without.
a'ka-pee-ya, v. a. to throw beyond the bounds, as in playing ball,—akapewaya, akapeyaya.
a'ka-pee-ya, v. n. to exceed, go beyond.
a'ka-pon, cont. of akapota; afoot.
a'ka-pon-ya, v. a. to cause to float,—akaponyaya.
a'ka-pon-ya, v. n. to float on, as a buoy.
a'ka-po-ta, v. a. (a and kapota) to beat in pieces on any thing,—awakapota, ayakapota.
a'ka-pot-pon, cont. of akapotona.
a'ka-pot-pota, v. red. of akapota; to float along in little waves.
a'ka-pta, v. a. (a and kapta) to cut off on, as a part of a stick; to lade out on,—awakapta.
a'ka-pte-če-da, v. a. to make shorter, cut off a piece from a stick,—akapteceda.
a'ka-pte-ya, v. a. to provoke beyond endurance,—akaptewaya.
a'ka-pte-ya, part. cut off on; provoked.
a'ka-sam, adv. cont. of akasaša; over the river from.
a'ka-san-pa, adv. opposite, across, on the other side, as of a river or lake; itato akasupa, on this side.
a'ka-san-pa-tan-han, adv. on the other side, from beyond, from the other side.
a'ka'ska, v. a. (a and kaska) to eat up, to devour greedily, to eat after one is full,—awakaska, ayakaska: akaska yanika, to continue eating.
a'ka'ski-ča, v. n. to be pressing down; to press down: akaskin wanika.
a'ka'sni, v. a. (a and kasni) to extinguish on, as fire,—awakasni.
a'ka'so, v. a. (a and kaso) to chop off a piece from,—awakaso.
a'ka'stag, cont. of akastaka: akastak elpewaya.
a'ka'stag-ya, adv. striking on or in.
a-ka'-wikjga, cont. of akawiiŋa: akawiiŋa iyeya.
a-ka'-wikjga, adv. hyperbolically; exceeding in falsehood.
a-ka'-wikj-za, v. a. to bend down on, as grass on any thing—akawiiŋa. a'-ka-za-mni, v. a. (and kazamni) to open upon one; to throw open, as one's blanket,—awakazamni, ayakazamni; akazamni olpuya, to set open; akazamni hiŋ, to stand open.
a'-ka-za-mni-yaŋ, part. opened on.
ak'-e', adv. again, repeated, a second time.
ak'-e-nom, cont. of akonopa.
ak'-e-nop-pa, num. adj. twelve.
ak'-eš', adj. again, i. q. ake.
ak'-eš-ndo-γaŋ, num. adj. eighteen.
ak'-eš-ko-wiŋ, num. adj. seventeen.
ak'-eš-ke-kpe, num. adj. sixteen.
ak'-e'-tom, cont. of aketopa.
ak'-e-to-pa, num. adj. fourteen.
ak'-e-waŋ-zi, num. adj. eleven.
ak'-e-waŋ-zi-dam, num. adj. eleven.
ak'-e-waŋ-zi-da-na, num. adj. (thanh.) eleven.
ak'-e-ya, v. a. to place on, make a roof on; to place on the roof; to make one roof on another,—skewaya, ayekoya.
ak'-e-ya-mni, num. adj. thirteen.
ak'-e'-za-paŋ, num. adj. fifteen.
ak'-i', v. a. to carry or bear home, or to one's own residence; distinguished from ahda by the idea of arriving at,—awaki, yakiki, unakiki.
ak'-i', col. pl. of ki; they reach home.
ak'i'-ka-ya, adv. around.
ak'i'-ča-γa, v. a. to make on, add to; to be unreasonable, go too far,—awečaŋa, ayedčaŋa, amidega.
ak'i'-ča-γa, v. n. to grow on, grow in addition to.
ak'i'-ča-γa-ča, v. a. to overreach, cheat, want more than is right, be unreasonable,—awečageda.
ak'i'-čaŋ, cont. of akidega; akicayya, unreasonable.
ak'i'-ča-ška, v. a. of kaša; to bind to or on; to bind together,—akiwakaša, akiyakaša.
ak'i'-če-pa, v. n. of ďapa; to become fleshly for or again,—amikidepa.
ak'i'-če-ya, v. pos. of ďačya; to cry for one's own; to mourn for, weep over one's own, as a dead relative,—akiciyeya, akiciedyapa.
ak'-i'-či-ča-ta, v. of akata; to hoe for one,—awečidata, amidečata.
ak'-i'-či-ča-pa-pi, v. pl. of akipa; they meet each other.
ak'-i'-či-ta, v. of akita; to hunt a thing for another,—awečidata, amidečata.
ak'-i'-či-čun-čun-ka, v. to do a thing often for one,—awečidatunka, amidečidunka.
a-ki'-éi-ké-ta, v. pos. of akita; to hunt one's own,—awékitéita.
a-ki'-éi-ké-ta, v. of akta; to receive or accept from one; to have respect unto,—awékitéita, amiditá.
a-ki'-éi-ké-ta-sni, v. of aktaši; to refuse, reject when offered by one,—awékitésnsi, amiditášnsi.
a-ki'-éi-pa, v. of apa; to strike for one,—awékipa, ayéripa, unkakidéipapi.
a-ki'-éi-pa-pi, v. pl. of akípa; they meet each other.
a-ki'-éi-pe, v. of ape; to wait for one; to hope for,—awékipé, ayéripe, unkakídéipe.
a-ki'-éi-ta, v. of akita; to hunt for another,—awékitá: heyd amidita, I hunt lice for you.
a-ki'-éi-ta, n. a head warrior, one next to a chief; a warrior or soldier,—amakidita, anikidita: aki-
tá hémáda, I am a warrior.
a-ki'-éi-ta-të-te, v. (akidita and kte) 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., —akiditaakite, akidihtakite.
a-ki'-éi-ta-na-zíp, n. v. to stand as a warrior or soldier, stand guard,—akiditanaázipn.
a-ki'-éi-ta-tañ-én, n. an officer, a chief warrior.
a-ki'-éi-ton-wan, v. of stonwan; to look at for one, to have the oversight of for one,—awékiton-
wan, améditonwan.
a-ki'-gún-gún, v. to do a thing repeatedly; to glory in,—awégüngün, ayëgüngün.
a-ki'-gún-gún-ka, v. to do a thing repeatedly; to be proud of glory in,—awégúngúngk.
a-ki'-gé-ya, adv. much; akiçyúya maka, give me much, See iyakiyúya.

'ld-de-é-é, adj. like to, equal to,—akideman-
déda, akidemándéda, akidemándépá.
'a-ki'-de-ém, adv. like to, equal to.
'a-ki'-de-ém-ya, adv. equally.
'a-ki'-de-han-han-ke-é, adj. red. of akideman-
déda.
'a-ki'-de-han-han-yañ, adv. red, of akidemanañ.
a-ki'-de-han-ke-é, adj. of the same length, used with kidi; kidi akidemahankeéda, I am of the same length as some one else.
a-ki'-de-han-aka, adj. of the same length or height.
'a-ki'-de-han-yañ, adv. alike far, equally far.
a-ki'-de-nag-na-ke-é, adj. red. of akidenakeéda.
a-ki'-de-na-ke-é, adj. alike many, of equal number,—akidenakeépá.
a-ki'-de-na-na, adj. alike few.
a-ki'-gé, v. a. (a and kíge) to speak about any thing,—awakíge, ayakíge.
a-ki'-han, v. n. of ahan; to grow on again.

a-ki'-han, v. col. pl. they have all reached there.
a-ki'-hdag, cont. of akidaka.
a-ki'-hdag-ki-éi-ton, v. to patch for one,—aki-
dagwéitedón.
a-ki'-hdag-ki-ton, v. pos. of akidagdon; to patch one's own,—akidagdon.
a-ki'-hdag-ton, v. to put on a patch, to patch; patched, having a patch on,—akidagdon.
a-ki'-hdag-ya, v. a. to patch, put on a patch; to use for a patch,—akidagwaña.
a-ki'-hda-ka, v. to patch, sew on a patch.
a-ki'-hda-ka, n. a patch. See wakidaka.
a-ki'-hda-ski-é, adj. face downwards, prone.
a-ki'-hda-skin, cont. of akidaski: akidaski chpeídiya, to throw oneself on one's face.
a-ki'-hda-skin-ya, adv. lying on the face, prone.
a-ki'-hde, adv. again, more than once, once again; times: used with the numerals, nonpa akihde, twice, yammi akihde, thrice, etc.

a-ki'-hde-hde, adv. red. of akihde.
a-ki'-hde-ya, adv. repeatedly.
a-ki'-he-é, adj. withered, nearly dead, as a tree.
a-ki'-he-é-é-é, v. n. to become so on returning home, i. e. to get sick or to get well on one's reaching home, akihemaéda.
a-ki'-hen-ke-é, adj. red. of akihé.

'a-ki'-hin-skó-ke-é, adj. of equal size with.
a-ki'-hin-skó-ya, adv. of equal distance around.
a-ki'-hna, adv. one on or over another, in layers; through: akihna iyáya, to pass through one into another.
a-ki'-hna, v. to have a care, as for offspring; take care of.
a-ki'-hna, cont. of akihína.
a-ki'-hna-ya, adv. placed on.
a-ki'-hna-ya, adv. red. of akihna.
a-ki'-hna-ka, v. pos. of akhína; to place one's own on,—awhínaka, ayehína.
a-ki'-hna-ya, v. a. to cause to take care of,—
akihínaýa.
a-ki'-han, v. n. to be without food, hungry; to starve,—amakíhan, anííhan, unkakíhaní.
a-ki'-han-pí, n. a starving, famine,—wichakíhan.
a-ki'-han-á-é, v. n. (kihanëda) to be bad weather on, to storm on,—amakíhanáda.
a-ki'-han-ya, v. to starve to death, die of hunger, —akíhanya.
a-ki'-han-ya, v. a. to cause to die of hunger, —akihínyaya.
a-ki'-han-ye-ya, v. a. to cause to die of hunger, —akihínyaya.
a-ki'-han-yañ, v. a. to cause to starve: akihán-
yiya, to cause oneself to fast,—akíhaníya, akíhaníya.
a-ki'-han-yañ, adv. in a fasting way.
a-ki'-ho, v. n. to be skilful, dexterous, to have ac-
quired skill by practice,—awakího, ayakího, un-
kakikópi.
a-ki'-yu-ski-ča, v. to tie or fasten together, to attach one to another,—akinduskiča.
a-ki'-yu-ti-tan-pi, v. pl. to pull different ways.
a-ki'-yu-ta-pi, v. pl. said when two or more seize and hold any thing together; held by two or more.
a'-ki-žan, cont. of akidata.
a'-ki-žan-ya, v. n. to fork, as a stream.
a'-ki-žan-ya, adv. in a forked manner.
a'-ki-ža-ta, adj. forked, as a stream.
a'ko', adv. beyond, on the other side of.
a-ko'-i-to-he-ya, adv. towards, with the face the other way, turned with the face from one; akoitoheya nažiq, to stand with the face from one.
a'-ko-kam, adv. across, by a near way; akokam ya, to go across; akokam mla, I go by a near way.
a'-ko-ka-pa, adv. by a nearer way. Not much used.
'a-kos', adv. See akosan.
a'-ko-sa'-ni, adv. sekitst, in the mean time.
a'-ko'-tan-haŋ, adv. from beyond.
a'-ko'-ta-ta-nhaŋ, adv. from beyond.
a'-ko'-wam, adv. See akowapa.
a'-ko'-wa-pa, adv. further on, beyond.
a'-ko'-wa-pa-ta-nhaŋ, adv. from beyond.
a'-ko'-za, v. a. to make a motion at, attempt to strike,—awakozan, ayakozan, amakozan.
a'-ko'-žan, adv. cont. of akidata; straddling; akolan nažiq, to stand over a thing, stand with a thing between one's feet.
a'-ko'-žan-ya, adv. astride.
a'-ko'-ža-ta. Obsolete. See akozan.
a'-kpa'-gaŋ, v. a. pos. of paguŋ; to give away one's own for some purpose,—awakpagaŋ.
a'-kpa'-gaŋ-yaŋ, adv. giving away for.
a'-kpas', cont. of akpaza.
a'-kpa'-spa, v. to suffer patiently, to endure until it has passed off,—awakpaspapyaŋ.
a'-kpa'-spe-ča, v. to suffer patiently until one's anger goes off,—awakpaspapeča.
a'-kpas-ya, v. a. to cause darkness on, darken,—akpaswaya.
a'-kpas-ya, adv. benightedly.
a'-kpa'-tan, v. pos. of patan; to reserve one's own for a purpose,—awakpatalaŋ.
a'-kpa'-tan-yaŋ, adv. reserving for a purpose.
a'-kpa'-ya. See akpayača.
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,—amakpayača.
a'-kpa'-ye-ča, n. one who is neglected; i. q. aktaqiši.
a'-kpa'-za, v. n. (a and kpa) to come night on one, be benightened,—amakpaza, anikpaza.
a'-kpa'-zo, v. pos. of pazo; to point at one's own,—awakpazo.
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 uŋkñas: akša mayakša uŋkña, if you had given me more.
a'-kša'-ken, adv. See ašiš; wauqa mađte ašišken maŋ-gažu uŋkña wašte kta, it is now warm, if it would rain it would be good.
a'-kši'-ža, v. a. to double up on, as the hand on any thing; to retain any thing not one's own; i. q. aikiša, —awakšiša, ayašiša.
a'-kt'a', prep. of, about, concerning.
a'-kt'a', adv. again, over again; akta eya, to repeat, say again.
a'-kt'a', v. a. to have respect for, to regard, keep in mind, give heed to; to receive,—awakta, ayakta, uŋkaktapi. From this are formed akiktka, akišiktka, ilaktka, wakta, etc.
a'-kt'a'-kt'a, adv. red. of akta; again and again, repeatedly.
a'-kt'a'-kt'-ya, adv. repeatedly.
a'-kt'a'-ši, v. a. to reject, despise,—awaktatši.
a'-kt'a'-ši, adv. not well: akšani edon, to do a thing badly.
a'-kt'a'-ski-yaŋ, adv. badly, wrong, not right. See akišaniyan.
a'-kton', adv. more than; wìkčamna akišton, more than ten. Pl., akištonpi.
a'-kton'-kšon-, cont. of akištoniža; akišton-šon-ya; akištonšonmanyan, it has made me forgetful.
a'-kton'-kšon-ža, adj. red.; wàciŋ maktokšon-ža, my memory is treacherous. See akišton-ža.
a'-ktonš', cont. of akišton.
a'-kton'-ža, v. a. to forget. See akišton-ža.
a'-kton'-ža, adj. forgetful.
a'-ku', v. a. to bring, to come bringing home,—awakun.
a'-ku', v. col. pl. of ku; they are coming home.
a'-ku'-i-to-he-ya. See akitoheya, the more correct form.
a'-ku'-ka, v. n. to become old or rotten on one, as clothing,—amabka, anikuka, uŋkakukapi.
a'-ku'-ta, v. to watch for, look for, look out for one's coming; akuta kuwa,—akuta wakwauna.
a'-ka', v. (a and ka) to dig on: maka aken,—awaša, ayakša, uŋkakapi.
a'-kiŋ', n. (a and kiŋ) something to pack on, a pack-saddle; a riding-saddle; a harness-saddle: šuktanka akiŋ.
a'-ko'. See oko.
am, v. imperat. pl. of a; hark.
a'-ma-qa-qa, v. This is said to be from akarga, to fall on in drops, trickle on. The ma is the pronoun.
a-ma'gā-ya, v. See amahya.
a-'ma'gā-žu, v. n. (a and ma'gāžu) to rain on,—amama'gāžu, anima'gāžu, učkama'gāžu.
a-'ma'gā-žu-ki-ya, v. a. to cause to rain on,—ámama'gāžuwaiya.
a-'ma'gā-žu-ya, v. a. to cause to rain on,—ámama'gāžuwaiya.

a-ma'hi-ya, v. n. to cloud over.
a-ma'hi-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'ye-ça, v. Same as amahya,—amahwayeça.

a-ma'ni, v. (a and mani) to walk on,—amawani, amayani, amu'nanipi; čan amanipi, a ladder.
a-man', v. (a and ma) to sit on and hatch, as fowls; to hatch on,—amanpi.
a-ma'ste, v. n. (a and mašte) to be warm on,—amamašte, amamište, amu'nanpectsi.
a-ma'ste-na-pata-pta, n. the glimmering of vapor in the sun heat; the burning appearance on the prairie on a hot day, mirage.

a-ma'ste-ya, adv. exposed to the heat, in the sun.
a-ma'ste-ya-ken, adv. hotly.
a-ma'ke-dan, adj. calm, still, without wind.
a-ma'ke-dan, n. a calm: amakedan iču.
a-ma'ke-na, adj. (låkå.) Same as amakedan.
a-ma'ke-tan, adj. (Målova.) Same as amakedan.
a-ma'ye-ça, adj. level on.
a-ma'ča, See amadeahän.

a-ma'ča-dan, part. scattered, fallen off, as from a pile or rock, etc.

a-mades, cont. of amdeza: amdes iyaya, to become clear, become sober; amdes aya,—amades aya.

a-mades-ya, v. a. to make clear or sober,—amadeswaya.

a-mades-ya, adv. clearly, conspicuously, soberly: amadesya waymedaka, I see clearly.
a-mades-ya-ken, adv. clearly. Not much used.
a-made'za, v. a. of mideza; to see clearly,—amadeza, amadeza.

a-made'za, v. n. to be clear, perspicuous; to be sober,—amamadeza, učkamadeza.
a-mdo', n. the shoulder, the scapula.
a-mdo'hu, n. the shoulder bone or blade, scapula.
a-mdo'i-yo-ki-žu, n. the part between the shoulders.
a-mdo'o-kita-he-dan, n. between the shoulders.
a-mdo'sa and amdeša, n. the red-winged black-bird. See wamdoa.
am'i-či-či-ya, v. 1st pers. sing. of amči-či-ya (perhaps from apa); token owakili amči-či-ya, I act as I am able.
am-ni-he-ča, v. n. (a and ministea) to be industrious in regard to,—amaminitcia, animinitcia. See amminita and its derivatives.
am-ni-hen-i-či-ya, v. reflex. to make oneself industrious about any thing,—aminhenitäi."
a-nə'hdə-ka, v. a. (a and mahloka) to wear a hole in, as in a moccasin, on something.—anawhaloka.
a-nə'hə-ma, v. a. to hide, conceal.—anawhalbe, anawalbe, anaunthalani. From this comes wandering.
a-nə'hnən-pi, n. a concealing, concealment.
a-nə'hpə, v. a. (a and nəhpə) to kick down on any thing.—ananawhalpi.
a-nə'hnən-ka, v. a. (a and nahtaka) to kick one on something else.—anawhalhtaka, anaanahhtaka.
a-nə'kə-psi, v. reflex. of anapsən; to spill on oneself,—anaunipson.
a-nə'ke-yə, adv. turned partly on one side.
a-nə'ki-ə-go-πə-ta, v. of anagopta; to hearken to, to obey, as one's father,—anawagoptaπi.
a-nə'ki-ə-go-πə-ta-ya-nə, adv. hearkening to each other.
a-nə'ki-ə-go-πə-ta-ya-nə, adv. hearkening to each other.
a-nə'ki-ə-πə-πə-ta-pi, pl. anakigopetersπi, they hearken to each other,—anaunikigöptanpi.
a-nə'ki-ə-πə-πə-ta-ya-nə, adv. hearkening to each other.
a-nə'ki-ə-πə-πə-ta-ya-nə, adv. hearkening to each other.
a-nə'ki-ə-πə-πə-ta-ya-nə, adv. hearkening to each other.

a-nə'mə-da-za, v. a. (a and namala) to tear open with the foot, to burst open on,—anawandaza.
a-nə'mə-de-ən, v. a. (a and namedəna) to scatter or break in pieces on any thing with the foot,—anawamedeəna, anawamedəna.
a-nə'mə-de-ən, v. n. to spread out on, as grain when poured on any thing.
a-nə'mə-den, cont. of anamedeən: anamalen ekpeya, to scatter by pouring down.
a-nə'mə-du, v. a. (a and namul) to kick dust on,—anawamu; anamamdu, he kicks dust on me.
a-nə'mə-nə, v. a. (a and namnə) to rip on any thing with the foot; həmpa iɪaŋ ananana, to rip one's moccasin on a stone,—anawamana.
a-nə'mə-ni, v. n. to give way under the foot, as snow when there is water under it: anamani iyewa.
a-nə'pə, v. a. (a and napa) to run to for refuge, —anawapa, anayapa, ananupapi.
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a-nə'pə, v. a. (a and napa) to run to for refuge, —anawapa, anayapa, ananupapi.
a-na’pte-ton, v. a. to prohibit, lay a hindrance, lay an embargo,—anaptewtaton.

a-na’pte-ton, n. a prohibition, obstruction, hindrance.

a-na’ptu-ža, v. a. (a and napitza) to crack or split with the foot on any thing,—anawuptu-ža.

a-na’po, v. n. to come all over one, as ashes or steam,—anampa, ananipo.

a-na’sa, v. a. (a and nasa) to hunt or go after, as buffalo,—anawasa. Nasa and wanasa are more generally used.

a-na’sa, v. a. to rise up on, as a hog’s bristles on his back; to bristle up.

a-na’sda-ta, v. a. (a and nasdasta) to creep up to carefully, as a hunter to game,—anawasdasta, ananajlapati.

a-na’sda-ta-pli, n. a creeping up to game.

a-na’sdoka, v. to kick off, as one’s mocassins; to come in haste to,—anawasdoka.

a-na’ta, v. to bury with the foot, scrape dirt on with the foot,—anawata.

a-na’tan, v. a. (a and nataq) to rush on any person or thing, make an attack on,—anawataq, anayataq, anan unjustiapi, amanataq, anavicyataq.

a-na’tan-pli, port. attacked.

a-na’ti-ca, v. a. (a and natica) to scrape snow on any thing with the foot,—anawatoca.

a-na’ti-tan, v. a. (a and natitan) to push on with the foot; to pull back on account of,—anawatimng.

a-na’tpi, v. a. (a and natapi) to crack, as a louse, with the foot, on something,—anawatpi.

a-na’tu-ka, v. a. (a and natuka) to wear off with the foot, as the hair from a buffalo-skin mocassin,—anawatuka.

a-na’ta, v. a. (a and nat) to kill with the foot on something,—anawaTa, anayata.

a-na’ti{n}, cont. of anatina.

a-na’ti{n}ya, adv. firmly trodden.

a-na’tinza, v. a. (a and natinza) to tramp down hard and tight,—anawatina, anawutinziapi.

a-na’wang, cont. of anawanga.

a-na’wang-ki-ya, v. a. to cause to gallop on.

a-na’wang-ka, v. a. (a and nawanga) to kick down on any thing,—anawawanka.

a-na’wang-ka, v. n. (a and nawanga) to gallop, as a horse, on any thing.

a-na’we-ga, v. (a and naweega) to break on anything with the foot, but not to break off,—anawawega, anayawega.

a-na’weh, cont. of anawege: anawehe iyeya.

a-na’win, v. (a and nawin) to fly around over; to tell round about; to tell what is not true, to lie; to conceal,—anawatin.

a-na’win{,}i, cont. of anawinja: anawinji iyeya.

a-na’win{,}ya, adv. concealing by circumlocution; parabolically, John x. 16.

a-na’win-ža, v. a. (a and nawinja) to bend down on with the foot,—anawawinža.

a-ni’, v. n. (a and ni) to live on or for,—anani.

a-ni’-e{,}na, v. a. to withhold, keep back from, retain something claimed by another; to lay claim to; to forbid, oppose,—anawiana, anawianca, anuwanicap.

From this is formed akiwicfa.

a-nin’, cont. of anina.

a-ni’-ni, n. any thing that collects on, as soot, thick scum, etc.: anini se hiyeya, said of soot that hangs loosely.

a-ni’-ya, v. a. (a and niya) to breathe on,—awa-

niya, anawinya, unaninjapa.

a-nog’, adv. cont. of anoka; on both sides; anog open, sharp on both sides, two-edged.

a-nog’-pa-ska, n. the white-headed eagle: from anokataha pa yaka.

a-noh’-ke-öi-ya, v. to lend an ear to, listen to; anohkefyia maqja, I am listening to it.

a-noh’-ki-öi-ya, v. Same as anohkefyia. Both are said to be correct.

a-no’-ka, adv. on both sides. Used only in ano-

kataha.

a-no’-ka-ta-nha{n}, adv. on both sides, from both sides.

an’-pa, n. day, light of day, daylight. Opposed to otozha.

an’-pa-ka-mde-za, n. day-breaking, day-break.

an’-pa-o, 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.

an’-pa-o, n. the dawn of morning, daylight: an-

pa-fo hiina, dawn appears; amapu dita, the red-

ness of the dawn; amapo wajka, during dawn.

an’-pa-o-ho-to-ñan, n. (ampa and hotu) domes-

tic fowl, so called from their crowing in the morning.

an-po’, n. day; space.

an-pe’-či{n}h-han, adv. in a day, to-day.

an-pe’-čo-ka-ya, n. miiday, noon.

an-pe’-ču-sa, adv. during the day. The idea is that of having a whole day before one—no need of haste. See the next word.

an-pe’-ču-sa-ken, adv. Same as apeecusa: ha-

hampa apeecusaken unyanapi kta, in the morning, with the day before us, we will go.

an-pe’-de-han, adv. this day, to-day, now.

an-pe’-ha{n}, adv. to-day.

an-pe’-he-pi-ya, n. the space between the earth and heavens.

an-pen’, adv. (ampa and en) by day: ampen mi-

stine, by day I slept.
an-pee’tu, n. a day, either a natural day, the time between the rising and setting of the sun, or a civil day, the whole twenty-four hours.

an-pee’tu-wa-kan, n. sacred day, the Sabbath. Also, aputu okihapi.

an-pee’tu-wi, n. the sun, lit. day-sun; thus distinguished from hapuyutwi, the night-sun or moon.

an-po’skan, adv. (anpa and eskau) by day.

an-po’skan-tu, adv. by day, in the day-time.

an-po’skan-tu-ya, adv. by day.

an-po’skan-tu-ya-ken, adv. by day, in the day-time.

an-p’ta’ni-ya, n. the breath of day, i.e. the very first glimmerings of morn; vapors raised by the sun.

a-o’-dien, v. of ocin; to desire some of a thing: nowadin ka tuka tomana, I would desire some, but there is only a little.

a-o’-go-ka, adv. in the midst. See abodoka, which is the correct form.

a-o’-go-ka-ya, adv. surrounded by.

a-o’-de, v. (a and ode) to seek for something in addition to,—nowade, aoyade.

a-o’hanzi, v. n. (a and ohanzi) to shade, to overshadow, aomanhani.

a-o’hanzi-ya, adv. in the shade, shade upon.

a-o’hanzi-ya-ya, v. a. to cause shade upon, to overshadow, aohanziwaya, aohanzimayanan.

a-o’hanzi-ya-ya, adv. shadowy, in the shade.

a-o’-hdu-ta, v. n. to close up, fill up, as a hole or wound, to heal over,—aomahutu.

a-o’-hdu-te, v. n. Same as aohuduta. Part, closed up, healed over.

a-o’-hdu-te-ya, v. a. to close up, to cause to heal over; to press around, surround, thong, overwhelm,—aomahutewaya, aomahutemayanan, aomahutemyiiyanpi.

a-o’-hdu-te-ya, part. surrounding: maka aomahuteya, around the earth.

a-o’-hdu-te-ya, adv. throbbing.

a-o’han-han-han, adv. very skillfully.

a-o’han-han-han-ken, adv. very skilfully.

a-o’-ka-’ga, v. a. to add to, as in building, make something in addition to,—to exaggerate,—aowakaga, aounkaqapi, aowakaga.

a-o’-ka-’ga, v. n. to drift down stream,—aowakaga.

a-o’-ka-ge-’ga, v. a. to add to, do or say more than is fitting, to be unreasonable,—aoyakageca.

a-o’-kra, cont. of akaga.

a-o’-ka-hbog, cont. of aokabboka; drifting or floating on,—aokabbog iyaya; aokabbog myiiyanpi.

a-o’-ka-hbog-ka, v. n. to drift on, float down stream.
a-o'-na-sdok-a, v. a. to run away from, leave,—nomawatsokaha.
a-o'-na-tak, cont. of nomataka: nomatag ieyya.
a-o'-na-ta-ta-ka, v. a. to fasten on one; tivopa nomataka, to fasten the door on one,—nomawatalaka.
a-o'-na-tia, cont. of nomatia: nomatia ieyya.
a-o'-na-tia-za, v. a. to press down tight in a box or barrel,—nomawatiaza.
a-onj, v. a. to lay or place on, as wood on the fire, —awos, ayaon, ukkaumpi.
a-onj-pa, v. a. to lay or place wood on the fire. Same as noj,—awaonpa, ayaonpa, ukkaonpapi.
a-onj-te-da, v. to have one's ability tested; to back out, not to do as one proposed,—awaonpeda.
a-onj-si-ya, adv. more poorly, in a worse condition.
a-onj-siya-ken, adv. still worse, worse and worse.
a-onj-pa, v. (a and opa) to follow with,—nowapa.
a-onj-pa-ri, v. (a and opa'gi) to fill the pipe again, to fill the pipe after eating,—nowapagi.
a-onj-te-ya, v. a. to add to, to cause to follow with.
a-onj-te-ya, adv. with, together with.
a-onj-te-ea, adj. less, little.
a-onj-ten, adv. less than.
a-onj-ten-ya, v. a. to diminish,—waonpeya.
a-onj-ten-ya, adv. less.
a-onj-ten-ya-ken, adv. less, less than.
a-onj-te-ya, adv. less, in a less manner.
a-o'-tpe-ni, n. v. to be lacking, less than.
a-o'-tpe-ni-ya, adv. less than.
a-o'-tpe-mon, cont. of npa.
a-o'-tpe-mon, v. a. to make dark on,—notpaswaya; notpasmonpi, they make it dark on us.
a-o'-tpe-ya, adv. darkly, in the dark.
a-o'-tpe-mon-za, v. mon (a and opte) to be dark on,—nowatpaza.
a-o'-tpe-mon-za, v. a. to push into, as an arrow into a quiver, or a feather into one's hair,—nowatpaza.
a-o'-tpe-mon-ja-ko, v. h. to have a sheath or case upon; sheathed or Pushed in.
a-o'-ti-ins, cont. of nojiinga.
a-o'-tins, v. a. to crowd or press about, to besiege,—nojiingsa, nojiingsnunpia.
a-o'-tins, v. a. crowding, besieging.
a-o'-tis-za, v. a. (a and oti) to be tight on, as a garment; to be tight in, as any thing inside of, another,—nomawatiza.
a-fo'-hna-ka, v. n. to foolhardy, to dare, risk one's life,—uqondnaka, nojiinusnunkapi.
a-o'-un, v. (a and otny) to be or abide on: akan otny.
a-o'-we-han, v. n. to jest, make fun, be ironical, make a false statement,—nowehan.
a-o'-we-han, v. red. of nowehan; to jest, make sport,—nowehanha, nowenepaunpi.
a-o'-we-han-yan, adv. jestingly, in sport.
a-o'-zigr-zi-ya, v. a. to stretch up after any thing, nowajiga.
a-o'-zigr-zi, cont. of nojiiziga: nojiizin naizin, to stand stretching up,—nowajiziga.
a-o'-zigr-za, v. n. (a and ozi) to light on any thing,—nowajiza.
a-o'-zigr-za-ya, v. a. to cause to be light upon, —nowajiza, nowajiza.
a-o'-zigr-za-ya, adv. in an illuminated manner.
a-pa', n. some, a part, as of a mass of any thing.
a-pa', v. a. to strike or snare a thing in any way,—awap'a, any'a, ukkaapi, amapa, adip'a.
a-pa'-be, v. Same as apa.
a-pa'-bu, v. a. (a and pabu) to draw or make u, noise on any thing,—awapabu.
a-pa'-can-kan, v. a. (a and pacan' canal) to push and make treble on any thing; to make one tremble by pushing,—awapadacan.
a-pa'-co-za, v. a. (a and paza) to rub and make warm on any thing,—awaqaza.
a-pa'-daj, n. dim. of apa; a small part.
a-pa'-dan-ka, n. Same as apadana.
a-pa'-gan, v. a. (a and pagan) to spare or give away for a purpose,—awaqaga.
a-pa'-go, v. a. (a and pagu) to carve or engrave on any thing,—awaqaga.
a-pa'-gu-ka, v. a. (a and paguka) to sprain by rubbing on any thing,—awaqaga.
a-pa'-ha, v. a. (a and paha) to raise on or over, as the hand to strike one: bany apala makuwa, he follows me with his hand drawn,—awaqaha.
a-pa'-ha, v. a. (a and paha) to raise on or over, as the hand to strike one: bany apala makuwa, he follows me with his hand drawn,—awaqaha.
a-pa'-i-za, v. a. (a and izi) to press, to make things, to make them narrow on any thing,—awaqiza.
a-pa'-hba, v. a. (a and phala) to shell off, as corn, on any thing,—awaqaba.
a-pa'-hi, v. a. (a and pahi) to pick up or gather on any thing,—awaqabi.
a-pa'-hun, v. a. (a and phun) to burn on any thing,—awaqabibi.
a-pa'-hami-ya, v. a. (a and phaya) to be illuminated by means of a ball on any thing.
a-pa'-hamon, v. a. (a and palmon) to twist or roll on any thing,—awaqabibi.
a-pa'-ho-ni, v. a. (a and pawi) to push or shove around on any thing,—awaqawani.
a-pa'-hu-hu-za, v. a. (a and pawi) to shake on any thing,—awaqawani.
a-pa'-ha-tka, adj. against the grain, rough.
a-pa'-ha-tka-ya, adv. roughly, against the grain.
a-pa'-hda-kan, v. a. (a and pahda-gan) to make large on any thing, —awapahdeya.
a-pa'-hda-ton, v. a. (apahlate and ton) to bind or embroider with ribbon, —apahdatedon.
a-pa'-hda-ta, v. a. to embroider.
a-pa'-hda-te, n. ribbon, ferret, binding. See šina apahlate.
a-pa'-hde-ca, v. a. (a and pahdeca) to tear or read on any thing; to read, by shaving with the hand, as the coat on one's back,—awapahdeya.
a-pa'-hdo-ka, v. a. (a and pahdoka) to pierce or make a hole in, on any thing,—awapahdoka.
a-pa'-hepa, v. a. (a and pahepa) to throw down on, —awapahpe, ukapahpepi.
a-pa'-hpu, v. a. (a and pahu) to pick off on,—awapahpu.
a-pa'-hta, v. a. (a and pahita) to bind or tie on any thing,—apahwita, apaunhtapi.
a-pa'-ke-za, v. a. (a and pakenza) to make a noise by filing or rubbing on.
a-pa'-kiinta, v. a. (a and pakinta) to wipe or rub off on any thing,—awapakiinta.
a-pa'-kpaun, v. a. (a and pakpaun) to crush or make fine on,—awapatkaun.
a-pa'-ksa, v. a. (a and paksia) to break off on,—awapaksa.
a-pa'-ksü-za, v. a. (a and pakzi) to bend or double up on any thing,—awapakzi.
a-pa'-ku-ka, v. a. (a and pakuka) to rub to pieces on any thing,—awapakuka.
a-pa'-ke-za, v. a. (a and pakza) to make smooth by scraping on,—awapakza.
a-pa'-ko-za, v. a. (a and pakza) to rub and make smooth on,—awapakza.
a'-pa-ma-hde, adj. down hill, descending.
a'-pa-ma-hde-ya, adv. down hill, in a descending manner: apaunmheyu unypapi.
a-pa-ma'nan, v. a. (a and pamana) to file, rub, or polish on,—awapaman.
a-pa'-mda-ska, v. a. (a and pamdaska) to make flat on any thing,—awapamdaska.
a-pa'-mda-ya, v. a. (a and pamdaya) to make level on any thing,—awapamdaya.
a-pa'-mda-za, v. a. (a and pamdaza) to burst open on, tear open on.
a-pa'-med-éa, v. a. (a and pamdeo) to break or crush on any thing,—awapamede.
a-pa'-medu, v. a. (a and pamdu) to crush to powder on any thing,—awapamedu.
a-pa'-mni, v. a. (a and pami) to divide out on, —awapamni, ayapamni, ukapamnipi.
a-pa'-pa, n. red. of apa.
a-p'u'-pa, v. red. of ap'a.
a-pa'-po-pa, v. a. (a and popopa) to make pop or burst on any thing,—awapapopa.
a-pa'-psa-ka, v. a. (a and papaska) to break in two, as a cord, on any thing,—awapatka.
a-pa'-psen, v. a. (a and pasen) to split on any thing, as water,—awapase.
a-pa'-psen, v. a. (a and pasen) to split out of a joint or split on any thing, as the arm,—awapase.
a-pa'-pto, v. a. (a and ppto) to roll over on any thing,—awappto.
a-pa'-pto-pto, v. red. of appto; to roll over and over on any thing.
a-pa'-pto-za, v. a. (a and pptoza) to make crack or split on any thing,—awapptoza.
a-pa'-pu-za, v. a. (a and papuza) to wipe dry on any thing,—awapuza.
a-pa'-pde-ka, v. a. (a and padeka) to split by rubbing on any thing,—awapdeca.
a-pa'-sdo-han, v. a. (a and sadohau) to shore or push along on any thing,—awaspadohau.
a-pa'-snoj, v. a. (a and pasnoj) to roast on or over any thing,—awaspasnoj.
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,—awapasto.
a-pa'-suta, v. a. (a and patuta) to make hard or stiff by kneading on any thing,—awaputa.
a-pa'-sboj, v. cont. of apa bok: apa bokiyiy.
a-pa'-sbo-ka, v. n. (a and pa boka) to come up on or over, as water; to overflow.
a-pa'-sbo, v. n. (a and sbo) to come up on.
a-pa'-sdo-ka, v. a. (a and sadoka) to pull or shore off on, as one's coat,—awaspadoka.
a-pa'-zi ca, v. a. (a and pa ca) to soil or injure by rubbing on any thing,—awapsica.
a-pa'-spa, v. a. (a and spa) to break off a piece on any thing,—awapse.
a-pa'-spa, v. a. (a and spa) to pull off on any thing; to pick off or rub off, as one thing sticking on another,—awapse.
a-pa'-su-za, v. a. (a and pasuza) to wash or crush on any thing,—awapsuza.
a-pa'-ta, v. a. (a and pata) to cut up on, as meat on a block,—awapata.
a-pa'-tan, v. a. (a and patan) to reserve or take care of for a purpose,—awapatan.
a-pa'-tan, v. a. (a and patan) to push against,—awapatan.
a-pa'-ti ca, v. a. (a and patica) to scrape off from, as snow from the ground,—awapatica.
a-pa'-ti-pan, v. a. (a and pata) to push or brace against,—awapatap.
a-pa'-tu-za, v. a. (a and pata) to stoop down on or over,—awapataz.

APA

APA
a-pa’-tin-za, v. a. (a and patai-za) to press tight on, to make stiff on,—awa-patai-za.

a-pa’-to, v. n. to obstruct, oppose, prevent progress, —amanato.

a-pa’-to-yaa, v. a. to obstruct, stop, hinder,—apa- towaya, apatai-sonaya.

a-pa’-to-yaa, adv. in an obstructing manner.

a-pa’-wan-ka, v. a. (a and pawanka) to push down on any thing,—awa-pawanka.

a-pa’-we-ga, v. a. (a and pawega) to break partly, as a stick, on any thing,—awa-pawega.

a-pa’-weh, cont. of apawega: apawe-eyya.

a-pa’-win-ga, v. a. to go round in circles on or over.


a-pa’-win-ta, v. a. (a and pawinta) to rub on,—awa-pawinta.

a-pa’-win-za, v. a. (a and pawinza) to bend or press down, as grass, on any thing,—awa- pa-win-za.

a’-pa-ye, n. seasoning, anything like meat or grease boiled with corn. See waxaye.

a’-pa-ye-ya, v. a. to use a thing for seasoning,—apaye-nya.

a’-pa-za, v. a. (a and pazo) to show or point to on any thing; to point at: nape amapazo, he points his finger at me,—awa- paza.

a’-pa-zun-ka, v. a. (a and pazuanka) to stretch or run up in sewing on any thing,—awa-pazun-ka.

a’-pa-za-za, v. a. (a and pazada) to wash by rubbing on any thing,—awa-pazada.

a’-pa-zi-pa, v. a. (a and pazipa) to prick or pinch out on any thing,—awa-pazida.

a-pa’-za-za, v. a. (a and pazazza) to rub out on any thing,—awa-pazaza.

a-pa’-zi-pa, v. a. (a and pa’-zi-pa) to prick or pinch on any thing,—awa-pazida.

a-pa’-zi-pa, v. a. (a and pa’-zi-pa) to prick or pinch on any thing,—awa-pazida.

a-pa-’yaa, v. a. (a and pae-ya) to cut and dry, as meat, on any thing,—awa-pae-ya.

a-po’, v. a. to wait for, wait on; to hope for, expect: n ape, to wait one for one to come; ye ape, to wait for one to go, or desire one to go along,—awa-ape, aya-ape, unka-ape.

a-po’, n. a leaf of a tree, leaves; a blade of corn or grass; a fin of a fish, as in hopeo.

a-po’, v. Same as apa.

a-po’-han, v. a. (a and pahun) to fold on any thing,—awa-pahun.

a-po’-han, n. the name of a horse.

a-po’-sha, n. the red-fin, a species of fish.

a-po’-sha, v. Same as apa.

a-po’-ya, adv. waiting for, hoping for.

a-po’-za-ta, n. the forked-fin, a species of fish.

a-pis’, cont. of apa.

a-pis’-pi-za, v. red. of apiza; to be wrinkled on.

a-pis’-ya, adv. in a wrinkled manner.

a-po’-za, v. n. to be wrinkled on any thing,—ama- pi-za.

a-po’, v. pl. imperat. of a.

a-po’, v. n. (a and po) to swell on,—ama- po.

a-po’-mna-mna, v. a. (a and pomna-mna) to shake or wag the head about,—awa-pomna- mna.

a-po’-tan-pan, v. a. (a and pontapna) to shake the head about, dissent from,—awa-pontap- na.

a-po’-tpo-ya, v. n. to be worn out or ragged on.

a-po’-tpo-ya, part. worn out on, ragged.

a-pa’a, v. a. (a and paa) to sneeze on any thing,—awa- paa.

a-pa’a, adj. thick, close together, as grass, etc.

a-pa’-pa’a, adj. thickly set, in a close state.

a-ptan-pan, v. n. (a and ptan-pan) to roll about on,—ama-panpan.

a-ptan-ya, v. n. to roll over on, fall on; to fall from,—ama-panpan, amipanpan.

a-pu’-za-han, part. cracked or split on.

a-pus’, cont. of apuza.

a-pus’-pu-za, v. red. of apuza.

a-pus’-za, v. n. (a and puza) to cause to dry on,—apuza-nya.

a-pus’-ya, adv. in the manner of drying on.

a-pu’-ta, cont. of aputsa.

a-pu’-ta-j, adv. to convey to.

a-pu’-ta-ya, adv. in the manner of touching.

a-pu’-ta-ka, v. a. (a and putaka) to touch, lay on, as the hand, etc.: nape amaputsa, he placed his hand upon me.

a-pu’-za, v. n. (a and puza) to dry on, become dry on one, as clothes,—apuza-nya.

a-po’, v. n. (a and po) there is fog on a thing.

a-sa’-ka, v. n. (a and saka) to become dry or hard upon,—amasaka.

a-sa’, v. n. (a and sa) to become whitish or greyish: asan eyaku, to take a greyish stain.

a-sa”, adv. Same as oosan.

a-sa’, v. n. (a and sa) to become whitish or greyish: asan eyaku, to take a greyish stain.

a-sa”, adv. Same as oosan.

a-sa’, v. n. (a and sa) to become whitish or greyish: asan eyaku, to take a greyish stain.

a-sa”, adv. Same as oosan.

a-sa’, adj. gentle. Not much used.

a-sa’, v. a. (a and sa) to become black on: asupa eyaku, to take a black stain.

a-sa’, adv. of asa; slowly, gently, stilly.

a-sa’, adj. gently, stilly.

a-sa’-sa-ka, n. hardened or frozen milk, i. e. cheese.

a-sa’-pa, v. a. (a and pada) to become black on: asupa eyaku, to take a black stain.

a-sa’, adv. of asa; slowly, gently, stilly.

a-sa’, adj. gently, stilly.
a-sda', v. n. (a and sda) to be 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,—awa
doshahan.
a-si'-cu-ton, v. a. to sole, put on a sole, as on a mocassin, shoe, etc.,—as
ciuctaton.
a-s'in, v. n. to sponge, loaf, hang about a place to get something to eat,—awa
sin.
a-s'qiy-si'n, v. red. of as'iqin.
a-ska', v. n. (a and ska) to become white on.
a'-skam, cont. of askama.
a-skam-ton, v. a. to make stick on, to seal,— askamaton.
a-skam-ya, v. a. to make stick on, to seal,— askmanya.
a-skay, v. n. (a and skay) to melt or thaw on; to disappear from, as snow.
as'-kan, n. (as and kan) the cords and veins of the breast.
a'-skapa, v. n. to stick to or on, adhere to,— askapama.
a-spe'-pa, v. n. (a and spepa) to leak out on.
a-smag'-ya, adv. (a and sma) in an indented manner : ammagwaوانکا.
a-sna'-sna, (a and snasa) to ring or rattle on.
a-sni', v. n. to recover or get well from sickness; to recover from anger, etc.,—amasni, anisni, ɰykasni.
a-sni'-ki-ya, v. a. to heal, cause to get well,— asniwakyam.
a-sni'-yam, v. a. to cause to get well, to cure,— asniwamy, asniwamani.
a-sni'-yamken, adv. in the way of recovering.
a-so', v. a. (a and so) to plait or braid on any thing,—awason.
a-so'-so, v. a. (a and sosos) 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 spayna) to become wet on; to sink in water, as in drowning,—amaspanya.
a-'spe-ya, v. a. to cause to sink down, as an anchor in water; to buoy up; to weigh,—asper
yawa: maza aspeyapi, an anchor; on aspeyapi, scales, a steelyard.
a-spe'-ye-ton, v. a. to weigh any thing; to balance,—aspeyewaton.
a-sto-ya, v. n. (a and stoya) 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 suton) to become ripe on or upon, as seed.
aaska, n. the tuft or branch of hair which some Dakotas wear on the top of their heads: aaska yuwi, the bunch of hair tied up.
aškèhaŋ, v. n. (a and škelau) to frisk or jump about.
aškom-ya, adv. crookedly, in an arched manner.
aškọ-pa, v. n. (a and škopa) to be crooked on or arched.
ašma', v. n. (a and šma) to be deep, as water, any place.
ašni'-za, v. n. (a and šniza) to be willed or withered on or for.
ašo'ka, v. n. (a and šoka) to be thick, as a board, on anything.
ašo'-ta, v. n. (a and šota) to be smoky on or at.
ašpraŋ', v. n. (a and špun) to be cooked or burnt on or by anything.
aštun'-ya, v. a. to cause to thaw on.—aštunwaya.
aštu'-ta, v. n. (a and šutta) to thaw on any thing.
ašun'-pa, v. n. (a and šunpa) to shed on, as the quills of geese.
aštu'-ta, v. a. (a and šutta) to miss, fail of,—ašwata.
a-ta, suffix, prep. to, at, on. When suffixed to nouns ending in a, it becomes ta alone, as mãga, a field, magata, at the field; in other cases, a y is introduced for euphony, as ti, a house, tiyata, to the house; čan, wood, čanyata, at the woods.
a-ta'-go-ša, v. a. (a and taščia) to spit on any thing.—atagovasa.
a-ta'-kiŋ-yaŋ, adv. leaning on, not perpendicular: wi atakinyan yanka, the sun is declining.
a-ta'-kepe, v. a. (a and takpe) to make an attack on,—atapseke.
a-taŋ', v. a. to core for, have respect for,—awataŋ; atanši, to disregard, throw away.
a-taŋ' in, v. n. (a and tašiŋ) to appear on, be manifest.
a-taŋ' in-iŋ, v. red. of ataŋ.
a-taŋ' in-šniŋ, adv. in a lost manner.
a-taŋ' in-išnaŋ, adv. appearing, manifestly.
a-taŋ'-ka, v. n. (a and tanka) to be large on or in addition to; to be larger.
a-taŋ'-ka-daŋ, dim. of atanka.
a-taŋ'-ka-ya, adv. widely, extensively.
a-taŋ'-se, adv. silently, still: atang yanka.
a-ta'-pa, v. n. (a and tapa) to follow after on any thing.
a-ta'-sa-ka, v. n. (a and tassaka) to become stiff or hard on, as clothes,—amataska.
a-taš'-ta-za, v. n. red. of ataza; to be rough or in waves on one, as water.
a-ta'-te-yaŋ-pa, v. n. (a and tateyapa) to blow upon any thing, as the wind does.
a-ta'-tpe, v. Same as atape.
a-ta'-ya, v. a. to go directly to any thing; to be fortunate in reference to,—atawaya.
a-ta'-yo-daŋ, adv. directly, without a medium: atayedan ecama, I did it myself or personally; atayedan maŋku, he gave it directly to me.
a-ta'-ža, v. n. (a and taža) to be rough or in waves on one.—amataža.
a-te', n. father, my father; niyata, thy father; ataku, his or her father.
a-te', v. n. (a and to) to become blue; ateyaka, to take a blue stain. Same as to.
a-te'-éa, v. n. (a and teća) to become new on.
na-tam'-ya, v. a. (a and temya) to eat up or devour on,—atemaŋya.
a-te'-pa-haŋ, part. worn off short on.
a-te'-ya, v. a. to have for a father; to sustain the relation of child to a man,—atayawa, ateyaya, atemyanpi. Among the Dakotas one's father's brothers are also called ate.
a-'te'-yo-daŋ, adv. Same as atayedan.
ta', v. n. (a and ta) to build a house or put up a tent at or on; to pitch a tent or encamp at for a certain purpose: piaŋ at, to camp at the rice.
a-ta'-pa-haŋ, part. crisped or drawn up on.
a-taš', v. n. (a and ti) to be damp on.
a-ta', v. n. (a and ta) to become blue or green on: ato eyaka, to take a blue or green stain.
a-'to'-kaŋ, adv. in another place, to another place.
a-to'-kšu, v. a. (a and tokša) to carry or draw any thing on,—atowakša.
a-to'-waŋ, v. a. (a and tonwaŋ) to look to or at,—awatonyawoŋ, ukatonyawoŋ.
a-to'-waŋ-yanaŋ, 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,—tonwauwuŋyaŋ.
a-ta'-ša-ŋ, v. a. (a and tsaŋ) to part with one's own for a purpose,—awatapon.
a-ta'-hi, v. a. (a and təpaj) to gather up one's own on something.
a-ta'-me-de-ča, v. a. (a and tapoča) to break in pieces one's own on something.
a-ta', cont. of atapa.
a-ta'-spa, v. n. (a and tsapa) 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,—atapaswaya.
a-ta'-ya, adv. darkly, obscurely.
a-ta'-ta, v. a. (a and tapa) to cut up or carve one's own on any thing.
a-tpa’tan, v. a. (a and ptapa) to spare or keep one’s own for a purpose.
a-tpa’za, v. n. (a and tpa) to become dark on,
—amatpaza, anitpaza, unkatpazapi.
a-tu’kta, adv. well, fortunately: atutka edamon
kin, I did well to do it; atutka de dinhaq, if you
go it will be well.
a-tins’, cont. of atinsa.
a-tins’ya, adv. tightly, in a squeezing manner.
a-tin’za, v. n. (a and tinza) to press on, be
light on, amatinsa.
a-to’za, v. n. (a and toza) to become blunt or
dull on.
a-tung’ya, v. a. to suspect one, have an inking
of—stungwaya. See tungya.
a-tunj’ka, v. n. See atunjka.
a-tunj’ke-ea, v. n. (a and tunjke) to be suspected
of—amatunjke.
au’t, v. a. (a and u) to carry or bring any thing.
au’t, v. n. (a and u) to come out on; to ooz out
or run, as sap: mini au.
au’n, v. n. (a and un) to be on, awaun.
au’n-yan, v. n. to be on or over: wanyan iyaya,
to pass over, as a fence; wanyan kute, to shoot on the
wing, or as it flies over.
a-wa’, v. a. (a and wa) to snow upon; to be snow
on any thing, amawa.
a-wa’di, v. n. (a and wad) to dance on any
thing, awaundo.
a-wa’din, v. a. (a and wa’din) to think on or of,
meditate upon; to trust, believe in, awaunmi,
awaunmi, awaundo and unkawando.
a-wa’din-pi, n. a thinking upon, trusting in,
faith.
a-wa’din-yam, adv. thinking upon.
a-wa’din-yamken, adv. in the manner of thinking
on.
a-wa’hsa-ni-ea, v. n. (a and wahpanida) to
become poor on account of or by means of,—amawa-
hapanida.
a-wa’hsa-ni-ya, v. a. to make poor by means
of—awahpaniwaya.
a-wa’hsa-nya, adv. poorly off.
a-wa’hte-ka, v. n. (a and wahteka) to be bad
or worthless.
a-wa’hte-shi, v. n. (a and wahteshni) to be
worthless on some account.
a-wa’hte-shi-yam, adv. worthless, vilely.
a-wa’kran, v. n. (a and wakran) to be sacred or
incomprehensible on some account.
a-wa’kran-ka, v. n. Same as awakar.
a-wa’kran-ka, n. a supernatural being.
a-wa’kran-ya, adv. mysteriously, supernatu-
urally.
a-wa’ki-ši, v. a. pos. of awaši.
a-wa’ni-ča, v. n. (a and waniča) to be or be-
come nothing for some reason.
a-wa’ni’in, cont. of awaniča; used adverbially,
in a destroying manner: awaničiwaya.
a-wa’ni-ye-tu, v. n. (a and waniyetu) to come
winter on, —amawanietu.
a-waŋ’, cont. of awaxa: awaxa mda.
a-waŋ’ya, v. to cause to lie on or for;—awaŋ-
waya. See awaxa.
a-waŋ’hdag, cont. of awaxhdaka.
a-waŋ’hdaka, v. pos. of awaxyaka; to oversee
or take care of one’s own,—awaxhdaka.
a-waŋ’ka, v. n. (a and waŋka)’ to be or lie on;
to lie in wait or spend the night out for, as for
the purpose of killing deer: tašiŋca awaxa mda,
I am going to lie in wait for deer.
a-waŋ’kam, adv. above, overhead.
a-waŋ’ki-či-ya-ka, v. of awaxyaka; to watch
or oversee, for one,—awaxweskaya.
a-waŋ’yag, cont. of awaxyaka; awaxyag mwa.
a-waŋ’yag-ki-ya, v. a. to cause to attend to or
oversee,—awaxywagakeya.
a-waŋ’ya-ka, v. a. (a and waŋyaka) to look
upon; to see to, have the oversight of,—awam-
daka, awaxdaka, awaxunuwaka.
a-wa’pa, v. n. (a and wapa) to snow on.
a-wa’sa-ka, adj. cheap, easily purchased.
a-wa’sa-ka-daŋ, adj. cheap, as goods.
a-wa’ste, v. n. (a and wa’ste) to be good on or
for; to become better than,—amawašte.
a-wa’ste-ya, adv. well, better than.
a-wa’ste-ya-ken, adv. better, in a better man-
er: awaxestayake amayi, I am becoming better.
a-wa’tap-in-ši, adj. dark, obscure, as in the
dusk of the evening.
a-wa’te-ča, adv. See wawnteča.
a-wa’ya-pl-ka, v. n. (a and wayapika) to be
eloquent about anything,—awaamalika.
a-wa’ya-pl-ka, v. n. (a and wayapika) to be
skillful about,—awaamalika.
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,—awaametu.
a-wi-ča-ke-han, adv. truly, of a truth.
a-wi-ča-ke-han, adv. truly.
a-wiŋ’ta, v. n. (a and winta) to creep on any
thing, as a child,—awaungta.
a-wi’ya-kpa, v. n. (a and wiyakpa) to glisten
on any thing.
a-wi’ya-ya, adv. (a and wiyya) ready for any
thing. See wiyya.
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; aniyaken amay an, I am recovering from sickness; waniyeto teča uŋ-kayapi, we are in the new year.
a-ya'-ba-ga, v. a. (a and yabaŋa) to twist or turn with the mouth on anything,—amda-baga.
a-ya'-bu, v. a. (a and yabu) to grow about,—amadu.
a-ya'-de-ya, v. a. (a and yađeya) to make cry by talking to,—amadčeya.
a-ya'-do, v. a. (a and yado) to condemn on; to condemn for or on account of,—amadčo.
a-ya'-ga, v. a. (a and yaŋa) to peel off with the teeth on anything,—amadga.
a-ya'-go-pa, v. a. (a and yagopa) to suck up on,—amadčopa.
a-ya'-hba, v. a. (a and yahba) to shell or bite off on,—amadčba.
a-ya'-hbe-za, v. a. (a and yahbeza) to bite and make rough on any thing.
a-ya'-hin-ta, v. a. (a and yahin) to brush off with the mouth,—amda-hinčta.
a-ya'-kana-yaŋ, v. a. (a and yahnaŋaŋ) to deceive with the mouth, tell a falsehood about.
a-ya'-hda-ya, v. a. (a and yahdaŋa) to bite or peel off with the teeth on anything,—amda-hdaŋa.
a-ya'-hde-ča, v. a. (a and yahdeča) to tear with the teeth on,—amda-hdeča.
a-ya'-hdo-ka, v. a. (a and yahdoka) to bite a hole in on anything,—amda-hdoka.
a-ya'-he-pa, v. a. (a and yahepa) to drink up on,—amda-hepa.
a-ya'-hpα, v. a. (a and yahpa) to throw down with the mouth on anything,—amda-hpa.
a-ya'-hpu, v. a. (a and yahpu) to bite off on.
a-ya'-hτa-ka, v. a. (a and yahτaka) to bite one thing on another,—amda-hτaka.
a-ya'-hü, v. a. (a and yahu) to peel off on.
a-ya'-κe-a, v. a. (a and yakęa) to unite with the teeth on anything,—amda-κeča.
a-ya'-ko-ka, v. a. (a and yakoka) to clatter or gnash the teeth on anything,—amda-koka.
a-ya'-kon-pi, v. n. pl. of ayaŋka; they are in such a condition.
a-ya'-kpa, v. a. (a and yakpa) to bite out on,—amda-kpa.
a-ya'-kpan, v. a. (a and yakpan) to chew fine on,—amda-kpan.
a-ya'-kpi, v. a. (a and yaki) to crack with the teeth on anything.
a-ya'-ksa, v. a. (a and yaksai) to bite off on,—amda-ksa.
a-ya'-ksan, v. a. (a and yaksan) to bend with the mouth on,—amda-ksan.
a-ya'-kšiš, cont. of ayaŋka.
a-ya'-kši-ža, v. a. (a and yakšiža) to double up with the teeth on anything.
a-ya'-ktaŋ, v. a. (a and yaktaŋ) to bend with the mouth on,—amda-ktaŋ.
a-ya'-ku-ka, v. a. (a and yakuka) to bit or tear in pieces with the teeth on anything,—amda-kuka.
a-ya'-ke-ša, v. a. (a and yakęa) to gnaw on anything.
a-ya'-ko-ša, v. a. (a and yakoša) to bit or gnaw off on.
a-ya'-ko-za, v. a. (a and yakoza) to bit 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 yamdaša) to make flat with the mouth on anything.
a-ya'-mda-yła, v. a. (a and yamda) to make level with the teeth.
a-ya'-mda-za, v. a. (a and yamdaža) to tear open with the teeth.
a-ya'-mdo-ča, v. a. (a and yamdoča) to crush on anything with the teeth.
a-ya'-mdu, v. a. (a and yamdu) to chew fine on.
a-ya'-mna, v. a. (a and yamna) to gain on or for by speaking.
a-yaŋ'ka, v. n. (a and yaŋka) to be on or for, to be in such a condition.
a-ya'-ni-haŋ, v. a. (a and yonihana) to praise on or for.
a-ya'-o-tan-ิน, v. a. (a and yatanaŋ) to make manifest on or for,—amdanotaŋ.
a-ya'-pe-haŋ, v. a. (a and yapehaŋ) to fold up with the mouth on anything.
a-ya'-pe-mni, v. a. (a and yapemni) to twist with the mouth on anything.
a-ya'-po-ta, v. a. (a and yapota) to bite in pieces on anything,—amda-pota.
a-ya'-psa-ka, v. a. (a and yapaska) to bite off, as a string on anything,—amda-psača.
a-ya'-psor, v. a. (a and yapor) to spill with the mouth on anything,—amda-psor.
a-ya'-psor, v. a. (a and yaposor) to pull out by the roots with the mouth on anything,—amda-psor.
a-ya'-ptan-yaŋ, v. a. (a and yaptanaŋ) to turn over on anything with the mouth.
a-ya'-ptu-ža, v. a. (a and yaptuža) to crack or split with the mouth on anything.
a-ya'-sba, v. a. (a and yasba) to pick to pieces with the teeth on anything.
a-ya'-sde-ča, v. a. (a and yasdeča) to split with the teeth on anything.
a-ya'-sku, v. a. (a and yasuku) to pull off with the teeth: mdo ha owanka amdasuku, I bite off potato-skins on the floor.

a-ya'-smi'n, v. a. (a and yasmjn) to pick off with the teeth, to make bare with the teeth.

a-ya'-sna, v. a. (a and yasna) to make, ring as a little ball, with the mouth or on any thing.

a-ya'-so-ta, v. a. (a and yasota) to eat all up on, —amduota.

a-ya'-spa-yu, v. a. (a and yaspaya) to wet with the mouth on any thing.

a-ya'-stan-ka, v. a. (a and yastanka) to moisten on any thing with the mouth.

a-ya'-sto, v. a. (a and yasto) to lick smooth on.

a-ya'-su-ta, v. a. (a and yasuta) to make firm or establish with the mouth.

a-ya'-sa-pa, v. a. (a and yasapa) to blacken or defile with the mouth.

a-ya'-edu-ta, v. a. (a and yaslduta) to have the teeth slip on any thing.

a-ya'-sko-pa, v. a. (a and yaskopa) to make crooked or twisted by biting on.

a-ya'-sha, v. a. (a and yasha) to miss with the mouth, let fall from on the mouth,—amda^pa.

a-ya'-spa, v. a. (a and yaspa) to bite a piece off on anything,—amda^pa.

a-ya'-spu, v. a. (a and yasp) to pull off on anything, as one thing that adheres to another.

a-ya'-stan, v. a. (a and yastan) to cease from speaking or eating,—amdatan, unkayatampi.

a-ya'-su-za, v. a. (a and yasuta) to make or mask up with the teeth.

a-ya'-ta, v. n. to guess, predict, foretell, divine, southay,—amdata, adata, unkayatapi.

a-ya'-ta-kunishi, v. a. (a and yatakunishi) to destroy with the mouth on any thing.

a-ya'-tan, v. a. (a and yatan) to praise for.

a-ya'-tan-in, v. a. (a and yatanin) to make manifest upon or for speaking.

a-ya'-ta-pi, n. guessing, prophecy, divination.

a-ya'-te, n. a soothsayer, prophet, diviner.

a-ya'-ti-tan, v. a. (a and yattan) to pull with the teeth on any thing.

a-ya'-tka-n, v. a. (a and yatkun) to drink, as water, on or after eating, etc.,—amdatkan.

a-ya'-tka-yun, adv. drinking on or after.

a-ya'-tto-n, v. a. Same as ayakpu.

a-ya'-wan-ka, v. a. (a and yawanaka) to throw down on the mouth on any thing.

a-ya'-wa-ste, v. a. (a and yawaste) to bless upon, —amda^waste.

a-ya'-we-ge, v. a. (a and yawege) to fracture by biting on.

a-ya'-za-mni, v. a. (a and yazamni) to open or uncover with the mouth or by speaking.
a-ju'-hmun, v. a. (a and yuhmun) to twist, as a string, on any thing.
a-ju'-'hna, v. a. (a and yuhna) to shake off on, as fruit.
a-ju'-hna-yap, v. a. (a and yuhnyan) to miss in trying to catch hold of.
a-ju'-'hnui, v. a. (a and yuhnumi) to make wander on any place.
a-ju'-ho-bo, v. a. (a and yuhoho) to shake on, as anything loose.
a-ju'-ho-mni, v. a. (a and yuhnomi) to turn around on, as in bringing a gun round and pointing it at one,—amduhommi, amayuhnomi.
a-ju'-hu-hu-z, v. a. (a and yuhuhuza) to shake on or over, as a tree.
a-ju'-hda, v. a. (a and yuhda) to ring or rattle over.
a-ju'-hda-ge, v. a. (a and yuhdagam) to make large upon; to leave, forsake.
a-ju'-hda-ta, v. a. (a and yuhdata) to scratch on.
a-ju'-hda-y, v. a. (a and yuhdaya) to peel off on, as the skin of a potato.
a-ju'-hde-qa, v. a. (a and yuhdeqa) to rend or tear on one, as a garment,—amduhdeca.
a-ju'-hdeo-ka, v. a. (a and yuhdeka) to make a hole on; to open on,—amduhdeca.
a-ju'-he-pa, v. a. (a and yuepa) to absorb on.
a-ju'-he-yata, v. a. (a and yueyata) to push back on, push on one side.
a-ju'-hi-ea, v. a. (a and yueha) to awaken one upon,—amduheca.
a-ju'-hmi, v. a. (a and yuhmin) to sling or throw on one side, as a stone, on any thing.
a-ju'-hmi-yap, adv. crookedly.
a-ju'-hnun, v. a. (a and yuhnum) to make buzz on.
a-ju'-hpa, v. a. (a and yuhpa) to throw down on,—amduhpa.
a-ju'-hpu, v. a. (a and yuhpu) to make crumble on.
a-ju'-htu-ta, v. a. (a and yuhuta) to mash or break on, as one's skin; to make rough on.
a-ju'-hu, v. a. (a and yu) to peel off on, as bark.
a-ju'-hu-ga, v. a. (a and yuhuga) to break a hole in, upon any thing.
a-ju'-hun-ta, v. a. (a and yuhunta) to make soft on by rubbing.
a-ju'-ka-ti, v. a. (a and yukati) to straighten out on with the hand.
a-ju'-ka-wa, v. a. (a and yukawa) to cause to open on.
a-ju'-k'ea, (a and yuka) to untie on, disentangle on,
a-yu'-ptanj-pan, v. a. (a and yuptanpan) to turn or roll back and forth on.
a-yu'-ptanj-yan, v. a. (a and yuptanyan) to turn or roll over on,—amduptanyan.
a-yu'-pto-za, v. a. (a and yuptuza) to crack or split on any thing.
a-yu'-yaba, v. a. (a and yushu) to ravel out or pick in pieces on.
a-yu'-sru, v. a. (a and yushu) to make a rustling or rattling noise on or over.
a-yu'-sde-za, v. a. (a and yusdeo) to split on.
a-yu'-sdo-han, v. a. (a and yusdohan) to drag or draw along on,—amdustohan.
a-yu'-sdu-ta, v. a. (a and yusduta) to pull out on.
a-yu'-ske-pa, v. a. (a and yuskepa) to make evaporate on or from.
a-yu'-skl-za, v. a. (a and yuskiça) to press down tight on.
a-yu'-skla-ta, v. a. (a and yuskita) to bind or bandage on.
a-yu'-sku, v. a. (a and yuskul) to peel or pare off on.
a-yu'-sma-ka, v. a. (a and yusmaka) 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'-sru-ta, v. a. (a and yusruta) to make firm upon.
a-yu'-sa-pa, v. a. (a and yuspa) 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,—amdušda; amdusda, I cut on or for myself.
a-yu'-sdo-ka, v. a. (a and yusdoka) to pull out on.
a-yu'-sdo-ta, v. a. (a and yusdota) to draw or slip out on any thing.
a-yu'-ski-za, v. a. (a and yuskiça) to spoil or make bad on,—amdušica.
a-yu'-skl-za, v. a. (a and yuskiça) to press out on.
a-yu'-sko-pa, v. a. (a and yuskopa) to make twist or warp on any thing.
a-yu'-snu, v. a. (a and yusna) to drop or let fall on.
a-yu'-sra, v. a. (a and yusra) to break off a piece on.
a-yu'-spla, v. a. (a and yuspli) to pick, as fruit, on a place.
a-yu'-splu, v. a. (a and yusplu) to pick or pull off on.

a-yu'-yu'ya, v. a. (a and yu'pyu) to scratch on, when an itchy sensation is felt.
a-yu'-stä, v. a. (a and yustan) to stop or cease from, leave off what one is doing; to let go or let alone,—amdušta, aduštan, unkuustanpi; amayustan, thou hast left me.
a-yu'-ta-kun-i-šni, v. a. (a and yutakunini) to destroy or bring to naught on.
a-yu'-tan-in, v. a. (a and yutanin) to make manifest upon.
a-yu'-te-ča, v. a. (a and yuteca) to renew upon.
a-yu'-te-pa, v. a. (a and yutepa) to wear off on.
a-yu'-ti-ča, v. a. (a and yutiça) 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 ayukpan.
a-yu'-wan-ka, v. a. (a and yuwanca) to make fall or lie down on.
a-yu'-wa-ste, v. a. (a and yuwašte) to make good on or for.
a-yu'-we-ča, v. a. (a and yuweča) to break down on or fracture.
a-yu'-wi, v. a. (a and yuwi) to wrap on.
a-yu'-win-za, v. a. (a and yuwinza) 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 yuze) to dip or skim out on.
a-yu'-zi-ča, v. a. (a and yuziča) to draw or stretch on.
a-yu'-zun-ta, v. a. (a and yuzunta) to connect or link together on.
a-yu'-ža-ča, v. a. (a and yuzaca) to wash on.
a-yu'-ži-pa, v. a. (a and yuzipa) to pinch upon.
a-yu'-žun, v. a. (a and yuzun) to pull out by the roots on any thing.
a-yu'-žu-žu, v. a. (a and yuzužu) to destroy or take to pieces on.

a-zo', n. the breasts of a female; the udder of a cow, etc.
a-zo'-piñ-ka, n. (aze pa and inkpa) the nipple of the breast; the teat or dug of a cow, etc.
a-zo'-piñ-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,—aizinwakiya.
a-zin'-ton, v. a. to make a pleasant smell by burning leaves,—aizinwato.
a. zi'ño-ya, v. a. to give suck to or nurse, as a mother her child,—azinwakiyu, u. adj. to nurse;

a. zi'-ki'ya, n. a wet-nurse. 

a. zi'-ya, v. a. (azi and ya) to cause to get aground, to run aground, as a boat,—aziwaya. 

a. zi'-ya, v. a. (a and ziya) to make yellow on any thing. See aziyan. 

a. zi'-ya-hant, part. becoming yellow on. 

a. zi'-zi, red. of azi: uzhi unyaapi, we often get aground as we go. 

a. zu'-ya, v. a. (a and zuya) to make war on any one, go to war against a people,—azuwaya; nauwiunyaapi, we make war on them. 

a. zi'-zi, v. to whisper about a person or thing,—awashiapi, ayashu. 

a. zo', v. See azoko. 

a. zo'-ki'ya or a-žog-ki'ya, v. to move the ears, as a horse. 

a. zo'-zo, v. to whistle about; to call by whistling, as a dog,—awaziwudo. 

a. zo'-zo ki'ya, v. a. to cause to whistle for,—azoko wakiyu: nakpa azokokiyu, to prick up the ears, as a horse. 

a. zu', v. a. to lay up, as rice for drying; to pile up,—awaun, unkaapi. 

a. zu'-ki'ya, 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. 

b. a prefix to a class of verbs, signifying that the action is done by a seeing motion, as in cutting with a knife or saw. The place of the pronoun is immediately after the prefix. 

b. v. a. to blame,—waba, yaba, ujkapi; maba, niba; cha, I blame thee; widawaba, I blame thee; jibta, he blames himself,—mifika. 

b. a. ka-dan, v. a. (ba and ci'kdan) to shave small,—bawadickan. 

b. a. ci'tin-na, v. a. (ba and ci'ti'na) to make small by cutting,—bawaci'stun. 

b. a. gam', cont. of baga; ba'gam iyeyu, to take off; as the hide of an animal,—bagam iyowyu. 

b. a. gam, cont. of baga; ba'gam iyeyu. 

b. a. gam'ga-ta, v. red. of baga; to make marks, such as cuts or saws, in any thing; to haggle,—bawagangata. 

b. a. ga'-pa, v. a. (ba and gapa) to take off, as the skin of an animal, with a knife, to flay,—bawagapa. 

b. a. ga'-ta, v. a. (ba and gata) to mark or cut with a knife, to carve, hack,—bawagata. 

b. a. go', v. a. to make marks or gashes in the flesh; to mark, carve, or engrave, with a knife, in wood,—bawago, bayago, baungapi. 

ba-ha', adj. aged. 

ba-ha', n. a middle-aged or oldish man. Sometimes, but not often, applied to a woman. 

ba-ha'ye'-ya, v. a. to throw down or push aside. See pauhajiyu. 

ba-ha'ka, n. an aged person. 

ba-ha'yu, v. a. to cut off, as corn from the cob,—bawahun: wababha ohan, to boil corn that is cut off. 

ba-ho'-za, v. a. (ba and bheza) to carve, make rough with a knife,—bawabheza. 

ba-hu'a, v. a. to take off, as tallow from entrails, with a knife,—bawahdu. 

ba-ha'-da, v. red. of bahuda. 

ba-ha'-ka, v. a. (ba and bha'ka) to cut like the teeth of a coarse comb,—bawahdak. 

ba-ha', v. a. (ba and hana) to cut off, as fruit from a tree, to make fall off by cutting,—bawahna. 

ba-ha'-skin-ya, v. a. (ba and hada) to make crazy or frantic by cutting or stabbing. 

ba-ha'-ya, v. a. (ba and hani) to miss in attempting to strike with a knife,—bawahna. 

ba-ho', v. a. to cut across, in one's flesh, or in meat of any kind; to gash or cut the flesh, as the Dakotas are accustomed to do for the dead,—bawahan, bayahon, baunhophi; ba'kifya, to cut or gash oneself,—bamiyiph. 

ba-ho'yu, v. a. red. of bahon; to cut many gashes,—bawabahon. 

ba-hun', v. a. Same as babon. 

ba-hu'te, v. a. (ba and hutu) to cut off by the roots; to wear to a stump, as an old knife,—bawuthu. 

ba-hu'te-dan, v. a. dim. of bahute; to wear out, as a knife,—bawuthedag. 

ba-hu'te-dan, part. worn out, as an old knife. 

ba-han'hi, v. See bahabhiya. 

ba-hap'hi'ya, adv. slowly cutting: bahanpiya se cikwo, bawahdece kta, cut slowly, or you will tear it. 

ba-hap', v. a. (ba and hapi) to cut or break out notches by cutting,—bawahpi. 

ba-hap'-hi, v. red. of bahap; to break out notches in a knife by cutting,—bawahapphi. 

ba-ha'da, v. a. (ba and hda) to make rattle with a knife,—bawahda. 

ba-ha'da'gan, (ba and hada'gan) to enlarge, as a hole, by cutting around,—bawahda. 

ba-ha'da, v. a. (ba and hada) to make rattle by cutting,—bawahda. 

ba-ha'da'ya, v. a. to pare off; ba baha, to ped, i. q. basku,—bawahdayu. 

ba-ha'ye-dan, v. dim. of bahada. 

ba-ho'da, v. a. to cut or break in pieces with a knife; to tear or rend in cutting,—bawahdeca.
to cut off anything and let it fall, —bawahu.

BAK

bahi-t'apa, v. a. to cut off in small pieces, —bawahu.

bahi-t'apa, v. red. of bahu.

bahi-t'apu, v. a. to cut the hull or rind off, to peel, as an orange, with a knife, —bawahu, bayahu.

bahi-t'apu, v. red. of bahu.

bahi-t'apu, v. a. to cut or strip, as the feather from a quill; to cut off, as the ribs of an animal, —bawaka.

bahi-t'apu, part. split, as the feather end of a quill.

bahi-t'apu, v. a. (ba and katu) to straighten with a knife, cut straight; to cut strings from, —bawakati.

bahi-t'apu, v. a. to cut straight; to remove tangles with a knife, —bawakata.

bahi-t'apu, cont. of bakoza.

bahi-t'apu, v. red. of bakoza.

bahi-t'apu, part. scraping, striking and grating, as a knife that strikes the bone.

bahi-t'apu, v. to strike a bone, cut or grate on a bone, as in cutting meat, —bawakeza.

bahi-t'apu, v. red. of bawaki.

bahi-t'apu, v. red. of bawaki.

bahi-t'apu, v. red. of bawaki.

bahi-t'apu, v. red. of bawaki.

bahi-t'apu, cont. of bawaki.

bahi-t'apu, v. a. to cut off, or trim one's own, —bawakita.

bahi-t'apu, v. red. of bawaki.

bahi-t'apu, v. red. of bawaki.

bahi-t'apu, v. of bawaki.

bahi-t'apu, v. red. of bawaki.

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bahi-t'apu, v. red. of bawaki.

bahi-t'apu, v. red. of bawaki.

bahi-t'apu, v. a. to cut off round the edge; to cut out or cut into, —bawakpa; ista bapka, to cut out the eye, make blind.
BAK

ba-ke'za, v. a. (ba and keza) to smooth over by shaving, bawakasaka.
ba-mdas', v. a. to cut in slices, as bread, bawamda, bayamda, baumdapi.
ba-mdas'-mda, v. red. of bamdazza.
ba-mdas'-mda-za, v. red. of bamdaza.
ba-mdas', cont. of bamdaza; bamdas iyeya, to rip open, bawamda.
ba-mdas'-ska, v. a. (ba and mdaska) to make dull or flat on the edge, as a knife, by shaving, bawamdaska.
ba-mdas'-mda-za, v. red. of lamudaza.
ba-mdas'-ya, v. a. (ba and mdaya) to make flat with a knife, to shave off lumps, etc., bawamdaya.
ba-mdas'-za, v. a. (ba and mdaza) to rip open, cut open lengthwise, as in butchering an animal, bawamda.
ba-mdes'-狂欢, v. a. to break, as brittle ware, with a knife, bawamdeca.
ba-mdes'-mdo-狂欢, v. red. of bamedca.
ba-mden', cont. of bamedca; bameden iyeya.
ba-mna', v. a. to rip, as a seam, with a knife, bawamna, baunmapi.
ba-mna'-mna, v. red. of bamma.
ba-ni', v. a. to shake in cutting; to cut off, as the fastenings of a skin stretched up; to rip, bawani.
ba-ni'-ni, v. red. of bani.
ba-o'-poo, v. a. to push in with a knife, make a hole in, bawapo.

BAS

ba-o'-ze-ze, v. a. to cut nearly off with a knife and let swing, bawaozeze.
ba-o'-ze-ze-yo, v. a. to cause to cut in strips or dangles, baozezezaya.
ba-pa'-ko, v. a. (ba and pako) to cut or saw crooked, bawapako.
ba-pé', v. a. (ba and pe) to sharpen with a knife, bawape.
ba-pé'-mmi, v. a. (ba and pemi) to make crooked or twisted by shaving, bawapemmi.
ba-pé'-mmi-yo, part. shaved twisting.
ba-pé'-sto, v. a. (ba and posta) to shave to a point, bawaposto.
ba-pom', cont. of bapota; bamon iyeya, to rip up or destroy with a knife.
ba-po'-ta, v. a. to destroy by cutting; to cut to pieces, as in cutting up a tent, bawapota, baumpotapi.
ba-po'-to-ta, v. red. of bapota.
ba-psag', cont. of bapsaka; bapsag iyeya, to cut off suddenly with a knife, as a string.
ba-psa'-ka, v. a. to cut off, as a string or cord, with a knife, bawapsaka, baunpsakapi.
ba-psa'-psa-ka, v. red. of bapsaka.
ba-pesun', v. a. (ba and pesun) to cut round a joint, to joint with a knife, bawapsun.
ba-psun'-psun, v. red. of bapsun.
ba-psta', v. a. to cut off a piece, trim off the edge of any thing; to cut out, as a garment; to cut through, bawapa, baunptapi; bapsta se, as it were cut off or trimmed; bapta iyeya, to trim off with a stroke.
ba-psta'-pta, v. red. of bapsta.
ba-pste'-de-yan, v. a. (ba and pste'dan) to cut short, cut too short, bawapstedan.
ba-pter', n. baptism. This form was introduced from the French.
ba-pter'-ku, v. a. to give baptism, baptize, baptem waqo: baptem ci'tu, I baptize you.
ba-p'ti'-zo, v. to baptize, introduced from the Greek. According to analogy, the pronoun should be inserted after the ba; but the Messrs. Pond in using it have prefixed the pronouns.
ba-ptra'-ptu-za, v. red. of baptra.
ba-ptra', cont. of baptra; baptra iyeya, to cause to crack suddenly with a knife, baptra iyeyaya.
ba-ptra'-za, v. a. to crack or partly split with a knife, bawaptra.
ba-sde'-ca, v. a. to saw, to slit or rip up, by sawing, bawasdeca, baunseca.
ba-sden', cont. of basden; basden iyeya, to split with a knife or saw.
ba-sdse'-sde-狂欢, v. red. of basdeca; to saw up, as a log, into boards, bawasdeseca, baunseca.
ba-sde'-äden, cont. of basdesdeça.
ba-sdi', v. a. to press out with a knife or by cutting,—bawasdi.
ba-sdi'-sdi, v. red. of basdi.
ba-sdi'-tka, v. a. to cut to a point, make taper,—bawasditka.
ba-ski'-ča, v. a. to press out with a knife,—bawaskišča.
ba-skin', cont. of baskiča and baskita.
ba-ski'-ta, v. a. to press upon with a knife,—bawaskiščita.
ba-sku', v. a. to pare or shave off, as the skin of a potato or apple, and as flesh from a hide,—bawasku, baunsukpu.
ba-sku'-sku, v. red. of basku.
ba-smā'-ka, v. a. (ba and smaka) to indent or make a hollow place by cutting with a knife,—bawasmatka.
ba-smiň', v. a. to cut or shave off clean, as meat from a bone,—bawasmiŋ, baunsmiŋpi.
ba-smiň-na, v. dim. of basmiŋ.
ba-smiň'-smiň, v. red. of basmiŋ; to pare the meat off clean and smooth from the bones,—bawasmiŋšmiŋ.
ba-smiň'-yan, part. cutting off smoothly.
ba-sdán', v. a. (ba and šdá) to make bare by cutting with a knife; to shave or scrape off, as the hair from a hide,—bawašda, baunsdipti.
ba-šdá'-šdá, v. red. of bašda.
ba-šdō', cont. of bašdoka; bašdok iyeyn.
ba-šdō'-ka, v. a. (ba and šdoka) to cut a hole in, cut out, as an eye, etc,—bawšdokška.
ba-šdō'-šdō-ka, v. red. of bašdoka.
ba-šč'-ča, v. a. (ba and šča) to spoil by cutting,—bawaščča.
ba-šč'-čaho-wa-ya, v. a. (ba and ščahoweya) to cause to dry out by cutting,—bawašččahoweya.
ba-šč'-šščin, v. a. (ba and šščin) to separate by cutting,—bawašččšščin.
ba-šč'-šči-ča, v. red. of baščča.
ba-ščim', cont. of bašča; baščim iyeyn.
ba-ščim'-šči-špa, v. red. of baščpa.
ba-šči-pa, v. a. to cut off, as a branch from a tree, to prune; to cut off, as a pin, with a knife,—bawaščipu.
ba-šči'-ča, v. a. to squeeze by cutting; to press out, as water from a cloth, with a knife; to scrape out,—bawaščkišča.
ba-ščin', cont. of baščča and baščščita; baščščin iyeyn.
ba-šči'-šči-ča, v. red. of baščča.
ba-šči'-šči-ta, v. red. of baščšča; to cut much, gash,—bawaščkiščščita.
ba-šči-ta, v. a. to cut across, gash; i. q. bahon,—bawaščščita.
ba-żu'tu, v. a. (ba and żu) to cut to pieces, cut up, as an animal,—bowažatu.
bo-ke'tu, n. summer. See moketu, which is the more common pronunciation.
be, v. n. to hatch, as fowls. Same as man.
beś, infa., signifying strong affirmation, and surprise that it should be doubted. John vi. 42.
be-sé's-ke, n. p. the Fox Indians.
be-yän'-ke-da, v. n. (be and yankeda) to remain at home and keep house, as an old man does,— benjekda, benjekda.
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,—boakanyuwaya.
bo-a's-da-ya, v. a. (bo and nädaya) to make bare, lay open, or expose by shooting in: bonädaya iyeya.
bo-á-nan'-dan, v. a. (bo and éndan) to make tremble by shooting,—bowañandañ.
bo-öég'-ya, cont. of boècké; boècg iyeya.
bo-öég'-ya, adv. staggeringly.
bo-öég'-ka, v. a. to make stagger by shooting or punching,—boèckéka.
bo-öég'-ka, v. red. of boècké.
bo-öö'-ka, v. a. (bo and cöka) to empty by shooting in any thing, to make a great hole in,—bowañóka.
bo-öö'-ka, v. red. of boècké.
bo-öö'-za, v. a. (bo and coza) to make warm by punching.
bo-öö', v. a. to churn,—bowaço, bongópi.
bo-öö'-öö, v. red. of boècg.
bo-ëg, adv. spreading out, spreddling: boçe se nadinpi.
bo-ëg-ëg, v. n. to shoot out in different directions, as rays of light or the branches of a tree.
bo-ëg-ëg-ëg, adv. sprawled, as a tree-top when cut down; shooting out from a centre.
bo-ëg-ëg-ëg, adv. shooting out from a point.
bo-ha', v. bôha iyeya, to shoot or punch over.
bo-ha'-ha-ye-dan, v. to make totter by shooting or punching.
bo-ha', v. a. to shell off by shooting or punching,—bowahba.
bo-ha', v. a. to uncoil or make roll out, as in blowing entrails,—bowahda.
bo-ha'-ki'n-ya'n, (bo and háki'nyan) bôhâki'nyan iyeya, to cause to glance, as a bullet.
bo-hin', cont. of bohinia; 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,—bowahinia.
bo-hna', v. a. to shoot off, as fruit from a tree,—bowahna.
bo-hna'-äkin-ya'n, v. a. (bo and hàkikinian) to make crazy or furious, as an animal, by shooting it,—bowahàkikinian.
bo-hna'-ya'n, (bo and náyian) to miss in shooting or striking with the end of a stick,—bowahnayan.
bo-ho'-ho, v. a. to shake or loosen by shooting,—bowahoho.
bo-ho'-ta, adj. short and thick, chubby; i. q. taku pse'ço dan tanka: bôkota se.
bo-ho'-tan-in, v. a. (bo and hotanin) to make cry out by punching,—bowahotanin.
bo-ho'-ton, v. a. (bo and hoton) to make bowl by shooting or punching,—bowahoton.
bo-hu'-hus, cont. of bowuhuza; bôhu'hus iyeya.
bo-hu'-hus, part. shaken by shooting or punching.
bo-hu'-hu-za, v. a. (bo and hu'huza) to shake, as a tree, by shooting it,—bowuhuha.
bo-ha', v. a. to strike and cut or scrape along, as a flint on a pan that is too soft; to miss fire,—bowahà; boha iyewaya.
bo-ha'-hi-ya, part. bowahhiya iyeya, to let off a gun when it hangs fire or "makes long fire."
bo-hó', v. a. to break out a piece by punching, as from the edge of a chisel,—bowahó.
bo-hó'-hó, v. red. of bowó.
bo-hó'-hó, v. a string of beads.
bo-hó'-hó-ya, adv. in dangles, dangling: bowóhiya iyeya.
bo-hó'-ya, adv. in dangles, dangling: hiyeya bowóhiya, an epaulette.
bo-hó', v. a. to make rattle by shooting,—bowóhó.
bo-hó'-gá, v. a. (bo and gá) to enlarge by shooting,—bowóhóga.
bo-hó'-hó, v. red. of bowóhó.
bo-hó'-ya, v. a. to peel off by shooting, as the bark of a tree,—bowóhóya.
bo-hó'-da, v. a. to break in, as one's skull, by shooting or punching,—bowóhóda.
bo-hó'-hó-da, v. red. of bowóhóda.
bo-ho', cont. of bohóda: bohóda iyeya.
bo-ho'-gá, cont. of bohóda: bohóg iyeya.
bo-hó'-gá, v. a. (bo and hóga) to blow or punch a hole in,—bowóhóga. Mahpiya-bódhóga, Hole-in-the-day, a celebrated Ojibwa chief.
bo-hóinj', v. a. (bo and hóinj) to make a gun crooked by shooting,—bowóhinj.
bo-hóinj'-ya'n, part. crooked by shooting.
bo-l'pa', v. a. to make fall by shooting, to shoot down, as birds on the wing,—bowal'ha.
bo-l’ha', v. red. of bol’ha.
bo-t'is', v. a. cont. of boltaka.
bo-t'ika, v. a. (bo and itaka) to pound, punch, or knock with the end of any thing,—bowaltaka.
bo-hu', v. a. to peel off, as bark, by shooting.
bo-hu'ga, v. a. to break in or break open by shooting or punching,—bowal'uga.
bo-hul', cont. of bol'ha; bol'hu iyeya.
bo-hu'lu-ga, v. red. of bol'hu.
bo-l'de, v. a. (bo and ide) to blow and make blaze as a fire,—bowaide: boide iyewaya.
bo-l-de-ya, v. a. to cause to make blaze by blowing,—bowalawaya.
bo-i'-pa-tku-ga, v. a. to make get into a line or row by shooting amongst,—botpatku iyewaya.
bo-i'-t'kon, v. a. (bo and itkon) to kindle or make burn by blowing,—bowaitkon, bowutkonpi.
bo-i'-tpi-ska, v. botipsika ehpeya, to shoot or punch and knock over on its back.
bo-i'-yo-wa, cont. of boiyowaza; boiyowa iyeya, to make an echo by shooting.
bo-i'-yo-wa-za, v. a. to make an echo by shooting,—bowalawayawa.
bo-ka'y, v. a. to punch or shoot off,—bowakap.
bo-ka'tiin, v. a. (bo and katin) to make stretch or straighten out by punching,—bowakat.
bo-ki'-di-go, v. of bo'o; to churn for one,—bowediho, bowonidipo, bowidho, bowedito.
bo-ki'-di-ho-lo-ka, v. of boholoka; to shoot or punch a hole for another.
bo-ki'-di-ho-pa, v. of bohopa; to shoot down something on the wing, or that is hanging up, for another,—bowediho.
bo-ki'-di-kpa-n, v. of bokpan; to pound for one, —bowediho.
bo-ki'-di-kpa-sa, v. of boksa; to shoot or punch off, as a limb or an arm, for one,—bowedika, boyedika, bowonidipapi.
bo-ki'-di-kpa-sa-kasa, v. red. of bowedika.
bo-ki'-di-mde-ka, v. a. of bomdeca; to break for another by shooting or punching,—bowedimdeca.
bo-ki'-di-p'ta, v. of bopta; to dig or pry up for one, as in digging a turnip,—bowediho.
bo-ki'-di-si, v. of bositi; to blow out, as a candle, for one; to blow and cool for another, as hot food,—bowedisni.
bo-ki'-di-so-ta, v. of bosota; to kill all off for one by shooting, as cattle,—bowedisota.
bo-ki'-di-so-ko, v. of bosoko; to shoot off a gun for one,—bowedisoko, bowonidisko.
bo-ki'-di-šna, v. of bošna; to miss in shooting for one,—bowesion.
bo-ki'-di-špa, v. of bolšpa; to shoot off a piece for one; to shoot for one and relieve from danger, as from a wild animal: wic'ista wan wahanšiwa bowsedišpa, I delivered a man from a bear by shooting it,—bowedisišpa.
bo-ki'-di-we-ša, v. of boweša; to break, but not entirely off, for one, by shooting or punching,—bowedišweša.
bo-ki'-ka, v. pos. of bokesa; to break in two one's own by shooting or punching,—bowakiksa.
bo-ki'-kša, v. red. of bokika.
bo-ki'-ktaš, v. pos. of boktaš; to cook one's own by shooting, as one's arrow,—bowaktan.
bo-ki'-mde-ka, v. pos. of bomdeca; to break one's own by pounding or shooting,—bowakimdeca.
bo-ki'-mde-ka, v. red. of bokimdeca.
bo-ki'-mde-ka, cont. of bokimdeca; bokimden iyeya.
bo-ki'-nu-kaš, v. a. (bo and kinuša) to separate by shooting: bikinuša iyeya.
bo-ki'-po-wa-yu, v. a. of bopowaya.
bo-ki'-pu-ski-ša, v. a. (bo and kipsikiša) to drive up close together, by punching, shooting, or raining on,—bowakipusikiša.
bo-ki'-pu-ski-n, cont. of bowakipsikiša: bokipskin iyeya.
bo-ki'-sa-pa, v. (bo and isipa) to shoot into snow, and make the bare ground appear; to rain on, as on snow, and make the ground bare.
bo-ki'-šda, v. pos. of bošda; to injure or lay bare by shooting,—bowakiša.
bo-ki'-šda-ya, v. a. to make bare or expose by shooting,—bowakidsaya.
bo-ki'-šde-ka, v. pos. of bošdeca; to split off a piece from one's own by shooting or punching,—bowakišdaka.
bo-ki'-šdo-ka, v. pos. of bošdo; to shoot or punch a hole in one's own, shoot off one's own gun; to blow out and make clear, as a tube,—bowakidaka.
bo-ki'-šna, v. pos. of bošna; to miss in attempting to shoot one's own,—bowakinsa.
bo-ki'-špa, v. pos. of bošpa; to shoot off a piece from one's own,—bowakišpa.
bo-ko'-ka, v. a. to make rattle by shooting or punching,—bowakap.
bo-ko'-ke-daš, v. a. (bo and kokeša) to make active or restless by shooting or punching,—bowakokedan.
bo-ko'-pa, v. a. (bo and kapa) to shoot out, punch out,—bowakpa: šita bokpa, to make blind; bokpa iyeya.
bo-ko'-pa, v. pos. of bopapa; to pound one's own, pound fine, as in a mortar, with a pestle; to shoot to pieces,—bowakpap, boyakapap, bokpapi.
bo-kpan'kpan, v. red. of bokpan.
bo-ki', v. a. to crack by punching,—bowaki.
bo-ksa', v. a. (bo and ksa) to break off by punching or shooting, as a stick, limb, etc.—bowaksa.
bo-ksa'ksa, v. red. of boksa; to break off in many places by shooting.—bowaksaka.
bo-kse'ca, v. a. to shoot and make keel over,—bowakse'na.
bo-k'ën', cont. of bokšeča; bokšen iyey'a.
bo-kto', v. a. (bo and kto) to bend or make bend by punching,—bowaktan.
bo-kto'ca, v. a. to kill by punching,—bowakto.
bo-ku'ka, v. a. (bo and kuka) to shoot or punch all to pieces.
bo-ke'g'ga, v. a. to snap, as a gun; to miss fire, as in firing off a gun; to scrape, as a gun missing fire,—bowak'ega.
bo-ke'ha', cont. of bok'ega: bok'he hin'ha, to go off after a long time; bok'haya, to hang fire, as a gun.
bo-ke'ha'ya, part. missing fire, as a gun.
bo-ma'a, v. a. to shoot or punch off a piece,—bowamda.
bo-ma'sa, cont. of bombaza; bombas iyey'a.
bo-ma'sa'ka, v. a. (bo and madaska) to flatten by punching; to flatten by shooting, as in shooting a bullet against a stone,—bowamsaka: bombaska iyey'a.
bo-ma'ya, v. a. (bo and madaya) to spread out by blowing or punching,—bowamdaya.
bo-ma'za, v. a. to tear open by shooting, as the bowels of an animal,—bowamda'ca.
bo-me'c'a, v. a. to break in pieces by striking with a pestle, or by shooting,—bowamde'ca.
bo-me'me'c'a, v. red. of bombama.
bo-men', cont. of bombene; bomben iyey'a.
bo-mdu, v. a. (bo and mdu) to pound up fine, crush,—bowamdu.
bo-mdu', v. n. to blow in fine particles, drift, as snow, to blow about, as dust; to boil up, as water in a spring: bombu hiyu; bombu iyey'a; wa bombu, the snow is blown about.
bo-mdu'mdu, v. red. of bombu.
bo-mdu'ya, part. blowing up, as the wind blows dust or snow.
bo-mi'ga, v. a. to full up, as cloth, by pounding, to cause to full up,—bowami'ga.
bo-mim'i', cont. of bommi'ga; bommi'iyey'a.
bo-nil, v. a. (bo and ni) to resuscitate by blowing,—bowani; boni iyey'a.
bo-nil'ni, v. a. to wake up by punching,—bowanini.

bo-nil'-ya, v. a. (bo and niya) to resuscitate by blowing,—bowaniya.
bo-nil'-yko, v. a. (bo and oiko) to make lively by punching or shooting,—bowo-nil'-ya.
bo-nil'-pasta, v. a. to break in, as the skull, by shooting or punching,—bowo-nil'-pasta.
bo-nil'-ska, v. n. to break off in, as the bank of a river: bokska iyey'a.
bo-nil'tan, v. a. to bend into by punching,—bowo-nil'tan.
bo-nil'tan-yu, v. n. to become crooked, as an arrow, by being shot into any thing: bookanyu iyey'a.
bo-nil'ze-ze, v. a. to shoot almost off and let swing,—bowo-nil'ze-ze.
bo-nil'ze-ze-yu, adv. shot almost off and swinging; bowo-nil'ze-ze-yu, to make swing by shooting.
bo-nil'pa', v. a. to pound, as homony in a mortar, with a pestle,—bowapa, bowapa, bounpapi.
bo-nil'ko, v. a. (bo and pak) to knock crooked, by shooting or punching,—bowakko.
bo-nil'j, v. a. to pound fine, as corn in a mortar,—bowaj, bounpapi.
bo-nil'pan, v. red. of bopan.
bo-nil'pan-nya, v. a. (bo and panp) to pound soft with the end of a stick,—bowo-nil'pan-nya.
bo-nil'mi, v. a. (bo and pemni) to turn aside or twist by blowing or shooting.
bo-nil'mi-ya, part. twisting or turning aside by blowing or shooting.
bo-nil'sto, v. (bo and pesto) to sharpen by punching.
bo-nil'ta, v. a. (bo and pota) to shoot or punch to pieces, destroy by shooting,—bowapota.
bo-nil'to-ta, v. red. of bowota.
bo-nil'wa-ya, v. a. (bo and powaya) to make soft by blowing up, as nap or fur, also by striking with the finger,—bowapowaya.
bo-nil'sa', cont. of bopsaka; bopsa iyey'a.
bo-nil'sa-ka, v. a. (bo and psaka) to break off, as a cord, by shooting or punching,—bowapsaka, bowapsaka, bounpsakapi.
bo-nil'sa-ka, v. red. of bopsaka.
bo-nil'ta, v. a. to punch or dig with the end of any thing: tipasina bowota, to dig turnips,—bowapta, bowapta, bowapati.
bo-nil'tan-ya, v. a. (bo and pinyu) to make glance off, in shooting,—bowapanyu.
bo-nil'ta, v. red. of bowota.
bo-nil'ti, v. a. to split or crack by shooting, pounding, or punching,—bowapta.
bo-pu'-ski-êa, v. a. (bo and puskîda) to rain in tight,—bowaspuiskîda.
bo-pu'-ski, cont. of bopuskîda; bopuskîn iyeya.
bo-sdan^i, adv. cont. of bosdata; upright, straight up; bosdan na'in, to stand erect.
bo-sda'-ta, adv. on end, erect, perpendicularly.
bo-sda'-tu, n. height, perpendicularity. See osbodatu.
bo-sda'-tu, adv. perpendicularly.
bo-sda'-tu-dan, adv. straight up.
bo-sda'-tu-dan-hîn, adv. exactly perpendicular.
bo-sda'-tu-ya, adv. perpendicularly.
bo-sde'-êâ, v. a. to split by shooting or punching,—bowasâdeca.
bo-sden^, cont. of bosdeca; bosden iyeya.
bo-sde'-êâ, v. red. of bosdeca.
bo-sdog', cont. of bosdoka; bosdog iyeya.
bo-sdo'-ka, v. a. to fire off a gun, shoot out a load; to blow out, clear out by blowing, as a tube,—bowasdoka, bounâsâka.
bo-sdo'-sdo-ka, v. red. of bosdoka.
bo-sdun', cont. of bosdun; bosdun iyeya, to make glance, as a bullet.
bo-sdun'-ta, v. n. (bo and âdûta) to glance, as a bullet.
bo-si'-êâ, v. a. (bo and siça) to injure or spoil by shooting or punching,—bowasîa.
bo-si'-êâ-ho-wa-ya, v. a. (bo siça and howaya) to make dry out by shooting or punching.
bo-sim^, cont. of bošîpa; bošim iyeya.
bo-sim'-şî-pa, v. red. of bošîpa.
bo-si'-pa, v. a. to shoot off, as a branch or any thing projecting from another body,—bowasîpa.
bo-ski', v. a. to pound, as corn not well dried,—bowaski.
bo-ski'-êâ, v. a. to squeeze out by ramming,—bowaskeca.
bo-ši'n, cont. of bošiçka; boškin iyeya.
bo-sna', v. a. (bo and snâ) to make ring by shooting; said also of the noise made by the falling of leaves which have been shot down,—bowasna.
bo-sna'-na, v. red. of bosna.
bo-sni', v. a. (bo and sni) to extinguish, blow out, as a candle; to cool by blowing,—bowasni, bounasni.
bo-sni', v. n. to put out, as rain does fire on the prairie.
bo-sni'-sni, v. red. of bosni.
bo-son', cont. of bosota; boson iyeya.
bo-son'-so-êâ, v. red. of bosota.
bo-so'-ta, v. a. (bo and sota) to kill all off, use all up by shooting;—bowasota, boyasota, bounsota.
bo-so'-sot-êâ, v. red. of bosota.
bo-spa'-ya, v. n. (bo and spaya) to wet by raining on.
bo-stan'ka, v. (bo and stan'ka) to moisten by raining on.
bo-su'-ku-su-êâ, v. red. of bosuta.
bo-su'-ta, v. (bo and sutâ) to make hard by punching or ramming; to make hard by raining on,—bowasuta, bounsutatu.
bo-sâg', cont. of bosâka.
bo-sâg'-sâg'-ya, part. red. of bošagya.
bo-sâg'-sâg'-ka, v. red. of bošâka.
bo-sâg'-ya, part. shooting with too little force.
bo-sâ'-ka, v. a. to shoot with too little force to penetrate,—bowasâka.
bo-sâ', v. a. (bo and sâ) to make bare by shooting, shoot off, as hair, etc,—bowasâda.
bo-sâ'-sâ, v. red. of bošâda.
bo-sde'-êâ, v. a. to split off a little piece by shooting or punching,—bowadsâca.
bo-sden', cont. of bošdenâca; bošden iyeya.
bo-sde'-sde-êâ, v. red. of bosdeca.
bo-sdog', cont. of bosdoka; bosdog iyeya.
bo-sdo'-ka, v. a. to fire off a gun, shoot out a load; to blow out, clear out by blowing, as a tube,—bowasdoka, bounâsâka.
bo-sdo'-sdo-ka, v. red. of bosdoka.
bo-sdun', cont. of bosdun; bosdun iyeya, to make glance, as a bullet.
bo-sdun'-ta, v. n. (bo and âdûta) to glance, as a bullet.
bo-si'-êâ, v. a. (bo and siça) to injure or spoil by shooting or punching,—bowasîa.
bo-si'-êâ-ho-wa-ya, v. a. (bo siça and howaya) to make dry out by shooting or punching.
bo-sim^, cont. of bošîpa; bošim iyeya.
bo-sim'-şî-pa, v. red. of bošîpa.
bo-si'-pa, v. a. to shoot off, as a branch or any thing projecting from another body,—bowasîpa.
bo-tan', v. a. to pound, as in washing clothes.
bo-tan'-ki'-ya, v. a. (botan and kiya) to cause to pound.—botanwakiya.
bo-ta'-ta, v. a. to knock or shake off by striking, as in cleaning dust from clothes.—bowatata.
bo-ta'-ta, v. a. to make dull, as a pestle, by pounding in a mortar, or as an arrow, by shooting.
bo-tem', cont. of botepa; botem iyeye, 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.—bowatepa.
bo-ti'-e-ta, v. a. to grab or snatch away a part.
bo-tin', cont. of botete; botin iyeye.
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 thug'a) to shoot off square, as a stick.—bowatukuga.
bo-tukh', cont. of botukh.
bo-to', v. a. to knock or pound on any thing,—bowato. See iboto.
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-cha, v. a. (bo and tokcha) to alter or make different by punching or shooting.
bo-to', v. n. to be unable to see, to grope about: boton waan.
bo-ton', v. n. to shoot well.—bowatong.
bo-ton'-top, v. red. of boton; to grope about, said when one's eyes are very sore.
bo-to'-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: botpa iyeye.
bo-tpan', v. a. Same as bokpan.
bo-tpi', v. a. to shoot into,—bowatapi.
bo-tpi'-tpi, v. red. of botpi.
bo-tu'-ka, v. a. to spoil, as the fur of an animal, by shooting,—bowatuka.
bo-tu'-ka-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.—bowatukaka.
bo-tu'-tka, v. a. (bo and tutka) to shoot or punch off pieces,—bowatutka.
bo-ta', v. a. (bo and ta) to kill by punching or shooting; to strike so as to endanger life, to stun, —bowata: botata iyeye; bojiita, to stun oneself by shooting; to shoot and kill oneself: bominicha; mini botata, to drown one out, as when the water leaks through the roof. See ibota.
bo-tins', cont. of botinza; botins iyeye.
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-to's, cont. of botoza.
bo-to'-za, v. a. to make short or blunt by shooting,—bowatoka.
bo-wa'-ni-ea, v. a. (bo and wanien) to shoot or punch to nothing.
bo-wa'-nin, cont. of bowanida; bowanin iyeye, to shoot to pieces, destroy by shooting.
bo-we'-ga, v. a. to break, but not off, by shooting,—bowagega, bowayega, bowwegapi.
bo-weh', cont. of bowega; bowe unhya.
bo-weh'-we'-ga, v. red. of bowega.
bo-weh'-ya, part. broken by shooting, but not entirely off.
bo-ya', adj. bowa so, ragged, dangling.
bo-za', v. bowa bhipda, to start up all at once, as a company on hearing some startling intelligence.
bo-zan', v. a. to shoot well, to shoot so as to kill, —bowaza.
bo'-zan, n. minibonza, slow rain, mist.
bo-za'-ta, n. red. of bowa.
bo-za'-ta, v. a. (bo and za) to make forked by punching, as a turnip-digger,—bowazata.
bo-za'-za, v. n. to wash, as the rain does.
bo-zu'-zu, v. a. (bo and zu) to break to pieces or destroy by shooting; to knock or punch to pieces; to break, as the rain does i.e.,—bowazuza.
bu, v. n. to make a noise; to low, as a cow. See kaba, naba, etc.
bu-bu', v. red. of bu.
bu-bu', adj. buba so, 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 lowing.
bu-ya'-ken, adv. in a noisy manner.
bu-yel', adv. (bunya and lii) with a loud noise: buyech highpaya.

Č.

č, the third letter of the Dakota alphabet. It has the power of čh 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 ede at the end of the member or sentence: yahi ča piwada če, when thou comest I am glad; wanjety ča wapa če, when it is winter it snows. See ča.
éa, n. a step, the distance which one steps; éa nihąska, thy step is long.
éa-do'-ki-mnna, adv. (éana and okimna) between the knees. Vulgar.
éa-do'-ta-he-dan, adv. (éana and othahan) between the knees or feet.
éa-du'-za, adj. swift, running swiftly, as water: minidadu. Same as kaduza.
éa-e'-hde, v. n. (éa and ohde) to step, take a step, —eau-ahde.
éa-e'-hde, n. a step, a pace. Pl., éahdepi, steps.
éá'-gha, v. n. to freeze, become ice: wëkpa éagha, the river freezes.
éá'-gha, n. ice.
éá'-gha'-ta, adv. at or on the ice.
éá'-ghu', n. the lungs, lights.
éá'-ghu', n. See čaguka.
éá'-gu'-ka, n. a fool; i. q. wadčinöňshi.
éa-hde', v. n. to step. See čahde.
éa-hde'-pi, n. steps. Same as čahdepi.
éah, cont. of čagha; čah kun, under the ice; čah iyaya, the ice is gone; čah hiiyaya, floating ice.
éá-hdi', n. charcoal; gumpowder.
éá-hdi'-o-pi-ye, n. a powder-magazine.
éá-hdi'-o-zu-ha, n. a powder-flask, powder-horn.
éá-hdi'-tii-ye, n. a powder-house.
éá-hdo'-zu-ha, n. a powder-horn or flask. See čahdœfahua.
éá-ho'-ta, n. askes.
éá-hta'-mna, adj. rusty, as old pork, strong smelling.
éáh-to'-wa-ta, adj. transparent, as newly formed ice.
éah-wo'-tiq, n. the cracking of ice by reason of the cold. See otiq.
éá'-to', v. (dea and ia) to talk crying, —dawia.
éá'-to'-a, v. red of čaan.
éá'-ka', n. the potate, roof of the mouth, —mičaka.
éá'-ka'-ka, n. a lier; i. q. tuwe tonši kiŋ.
éá'-ki'-o-qa, v. of čap; to stab for one.
éá'-ki'-qa, v. pos. of čap; to stab one's own, —dawqa.
éá'-ki'-yu-hu-te, n. (daka and iyuhu) a fishhook.
éá-kwu', n. bare or smooth ice.
éá-kšiy', v. to step, bend the leg. See adaksin.
éam, cont. of čap. See íam.
éam-ml', n. a sprout, a germ or bud: čamml uyą, to sprout.
éam-n', n. the groin, inside of the thigh, the gland in the groin.
éam-hu'-ha-dan, adj. (čante and hanadan) quick tempered, —ćanmahahadan.
éam-ha'-ha-ka, adj. quick-tempered, easily excited, —ćanmahakha.
čan-'a-kanj-yo-tañ-ka-pi-han-ska, n. any long thing to sit on, a bench, a form.
čan-'a-ki-ta, adv. much brush, many trees down.
čan-ki-ju-ha-pi, n. a bier for the dead. See čañwic'hupa, said to be the better form.
čan-'a-ma-ni-pi, n. stairs, a ladder. See čañyamani, the better form.
čañ-an', adv. See čañan.
čañ-ba'-kpa, n. (čañ and bakpa) a shingle ; čañ-bakpapi, shingles.
čañ-ba'-sde-ča, v. a. (čañ and basdeča) to saw lengthwise.
čañ-ba'-sde-sde-ča, v. a. to saw boards, saw lengthwise of the wood often,—čañbansdesdečapi.
čañ-ba'-sde-sde-ča-ti-pi, n. a saw-mill.
čañ-čan', v. n. to shake, tremble, have the ague,—mačañancan, níčañancan, wúzañancapi.
čañ-čan'-pi, n. the ague, trembling.
čañ-čan'-se, adv. hastily, quickly.
čañ-čan'-ya, v. a. to make tremble or shake ; to hasten one,—čañčawaya.
čañ-čan'-ya', adv. tremblingly.
čañ-čo-ča, n. (čañ and očga) a skin stretched over a hoop, a drum : čañočga ana, to drum ; čañočga kabu, to drum.
čañ-de', v. a. to get wood, get fire-wood,—čañwade.
čañ-di', n. tobacco : čañdi unupa, to smoke tobacco,—čañdi unumupa ; čañdi yaskida, to chew tobacco.
čañ-di-'a-ba-kpañ, n. (čañdi and abakpañ) a board to cut tobacco on.
čañ-di-'a-ba-tpañ, n. Same as čañdiabakpañ.
čañ-do-wañ-ki-ya, v. (čañ and dawnaksiya) to play on an instrument, as the violin.
čañ-do-wañ-ki-ya-pi, v. a. to musical box ; the violin.
čañ-do-žu-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-suñ-ta, n. a pipe-stem ; also, the name of a kind of ash, much used for making pipe stems.
čañ-ha', n. (čañ and ha) tree-skin, i. e. bark.
čañ-ha'pá, n. (čañ and haupá) shoes; lit. wooden mocassins. Perhaps the Dakotas at first thought that shoes were made of wood.
čañ-ha-pa-han-ska, n. long shoes, i. e. boots.
čañ-han'-pi, n. (čañ and haupi) sugar; lit. treec'ap.
čañ-han'-pi-mdu, 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-kí-ča, n. molasses.
čañ-ha'-san, n. (čañha and san) the sugar maple or rock maple; so called from its bark being whitish.
čañ-ha'-ša, n. (čañha and ša) cinnamon-bark.
čañ-hda'-ka, n. large trees alone, without under brush.
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-kut-e, 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-hmup'-za, n. the name of a small bush boreing little three-lobed red berries.
čañ-ho'-ta-dañ, n. a swing. See ho'ta-dan.
čañ-ho'-ta-pi-ša, n. a swing.
čañ-hu'-n', n. the sturgeon, a kind of fish.
čañ-ha'-ha-ke, n. a vertebra, a buffalo's hump.
čañ-ha'-ha-ke-toq, v. n. to be humped, having a hump.
čañ-ha'-ha-ya, adv. brushy.
čañ-ha'-ku, n. (čañ and ha) a brush, a bush.
čañ-ha'-čga, v. n. to crunch or make a noise in chewing any thing hard, as corn.
čañ-hdo'-hü, n. weeds, pig-weed, any large weed.
čañ-hdo'-ka, n. (čañ and adoka) a hollow tree or log.
čañ-he'-ta-žu, v. (čañ and hetažu) to put wood ashore from a boat. See hetažu.
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,—čañhiwya, čañhiMayan.
čañ-ho'-tka, n. a kind of small bush : čañho'tka hu.
čañ-hra', n. the coot or water-hen.
čañ-hpa', n. a war-club, tomahawk.
čañ-hu'-na-ptañ, n. (čañ and hunaptan) the side of a hill covered with trees.
čañ'-i-ba-ksa, n. (čañ and baksa) a saw, hand or cross-cut saw. See ċañbalse.
čañ-i-ča-kañ, n. (čañ and kakañ) an adze, a broad-axe, any instrument used in hewing or adzing.
čañ-i-ča-sde-če, n. (čañ and kasdeča) some-thing to split wood with, a wedge.
cañ-’i-óna-7pe, n. (cañ and kápi) a drawing-knife; a plane. See cañwicátlpe.
cañ-i-o-ge, n. drift-wood.
cañ-i-in-kpa, n. the ends of branches, buds. See cañikpa.
cañ-i-in-tpa, n. buds. Same as cañikpa.
cañ-i-pa-be, n. (cañ and panam) a wood-rop.
cañ-i-pa-kí-pa, n. (cañ and pakípa) a fiddle.
cañ-i-ya-ma-ní-pl, n. (cañ and amani) pieces of wood to walk on, a ladder, stairs or steps, a bridge.
cañ-i-yu-be, n. (cañ and yuman) a wood-rasp.
See cañiñape.
cañ-i-yu-mi, n. (cañ and yumi) an awler; a gimlet. See cañiyumi.
cañ-i-yu-so-he, n. (cañ and yusdohau) a sled, a sleigh. See cañiyusdole.
cañ-i-yu-te, n. (cañ and iyuta) a measure for wood, a square or rule.
cañ-i-yu-wi, n. curvy wood, a vine. See cañiyuwii.
cañ-ká, n. a fire-steel.
cañ-ká-7ga, n. a log, any large piece of wood on the ground.
cañ-ká-7gi-7ú, n. touchwood, spunk.
cañ-ká-7hi, n. (cañka and hu) the spine or backbone, the vertebral.
cañ-ká-7on-7pa, v. a. (cañka and onpa) to lay or place logs to walk on, to bridge.
cañ-ká-7on-7pa-pl, n. logs laid to walk on, a bridge; inyána cañkáñonpapi, a stone bridge.
cañ-ká-7pa-hpa, n. shingles; i. g. cañbáka.
cañ-ká-7piy-za, v. n. to swing and creak, as trees in the wind.
cañ-ká-7sun-ta, n. (cañka and suná) the spinal marrow.
cañ-ká-7skà, v. (cañ and kaśka) to bind wood together; to inclose with wood, to fortify.—cañwakáška; cañkaška yanka, to fortifié.
cañ-ká-7sko-kpa, n. (cañ and kaskokpa) wood hewn out, a trough.
cañ-ká-7sko-tpa, n. Same as cañkaskokpa.
cañ-ka-7zi-pa, v. to shave or plane wood.
cañ-ka-7zi-7pe, n. (cañ and kápi) a carpenter.
cañ-ko-7ye, n. the posts along the back.
cañ-ko-7ye-7ni, n. the fat along the back and sides.
cañ-ko-7zu-ha (cañka and oñuha) a tobacco-pouch or bag, so called because they carry in it their flint and steel; a medicine-bag.
cañ-kpe’, n. the tibia; the bone in the hind leg of animals below the knee; aíka huwa’kipé, the shíkla.
cañ-kpe’-dá-ka, n. one who is furious; i. g. tuwe ohitídži ina.
cañ-ksi’, v. n. to be angry, irritated.—cañwaki.


ČAN

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čan'-o-to-za, n. (čan and toža) a round stick.
čan'-o-waŋ-ča-ya, n. wood all over, i.e. a forest.
čan'-pa', n. choke-cherries, of the genus prunus.
čan'-pa'-gmi-gma, n. (Titoway) See čanpahmi-hm.
čan'-pa'-hmi-hma, n. (čan and paṃhima) a cart, waggon, any vehicle.
čan'-pa'-hmi-hma-hu-non-pa, n. a cart, two-wheeled carriage.
čan'-pa'-hmi-hma-hu-to-pa, n a waggon, a four-wheeled carriage.
čan'-pa'-hu, n. choke-cherry bushes.
čan'-pa'-kiŋ, v. (čan and pakja) to set up a stick in the ground to point the way one is going,—čanwopakja.
čan'-pa'-kiŋ, n. the stick thus set up pointing the direction one has gone.
čan'-pa'-kiŋ-za, v. (čan and pakjaz) to play on the violin,—čanwopakjnaza.
čan'-pa'-kiŋ-za-pi, n. a violin.
čan'-pa'-kmi-kma, n. (Ihank.) See čanpahmi-hma.
čan'-pa'-k̩s-a, n. (čan pa and ksa) a stump.
čan'-pa'-mna, n. the bunch of sprouts that grow at the root of a tree or stump. See čanpamna.
čan'-pa'-ml-nma, n. (Mèwa.) See čanpahmi-hma.
čan'-pa'-sa-pa-wi, n. (caŋpa sapa and wi) the moon when choke-cherries are black, August.
čan'-pe'-ška, adv. on the knees: čanpeška makehdeyä inażin, to stand on one's knees, i.e. to kneel.
čan'-p̦-toh', adv. well, very: čanptetel slonya, to know a thing well; čanptetel anaqapatan.
čan'-p̦-toh'-ya, adv. well.
čan'-sa'-ka-daŋ, n. (čan and saka) a switch, a twig, a rod.
čan'-šan', n. a pithy.
čan'-šan'-se, adv. quickly, in haste. See čan-čane.
čan'-ša'-mna', adj. unpleasant to the taste, as lean meat; i.e. mazumna seoeča.
čan'-su', n. (čan and su) hickory-nuts, hickory-wood.
čan'-su'-hu, n. the hickory-tree, the walnut of New England; Carya alba.
čan'-su'-šbeča, n. (čan and sušbeča) a wooden cross. See sušbeča.
čan'-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 dogwood and the others a kind of willow.
čan'-ša'-ša-ni-ša-ke, n. a species of cornus or dogwood, the bark of which is considered the best for smoking.
čan'-šin', n. (čan and sin) the gum or resin that oozes from trees, pitch-plaster; the pitch pine-tree, from which the gum oozes.
čan'-šin'-ča-hpu, n. a small species of bird.
čan'-šin'-čin-ña, n. a plant from which gum oozes when it is broken off; perhaps a species of camomile.
čan'-ša', n. a species of hawk.
čan'-ša'-wan-mdi-dan, n. a species of kite or eagle.
čan'-ške-du-ta, n. the red bird.
čan'-šu'-ška, n. the box-elder, Acer negundo. See taškadan.
čant-a'-hde, v. a. (čante and ahde) to derive, wish for, set the heart upon; especially, to set the heart on for evil, determine evil against one,—čantawahde, čantayahde, čantauńhdępi, čantuchide.
čant-a'-hde-pi, n. a determining evil against.
čant-a'-hde-ya, v. a. to cause to set the heart against,—čantahdeyaw.
čant-e', n. the heart of men and animals; the seat of the affections: čante yukan, to have a heart, to be kindly disposed; čante waniše, to have no heart; midašte, my heart: also, the eye of corn, the germinating part of seed.
čant-te'-a-sni, v. n. to recover from anger or sorrow,—čantameša.
čant-te'-a-sni-yaŋ, v. a. to cause to recover from sorrow,—čantamesiyaw.
čant-te'-en-a-l, v. to take to heart, be displeased,—čantetawai.
čant-te'-en-yu-za, v. to have or hold in the heart, to esteem,—čanteenmudza.
čant-te'-ha-ha-dan, adj. quick-tempered,—čante-
mahahadan.
čant-te'-ha-ha-ye-dan, adj. quick-tempered, irascible.
čant-te'-hi-ni-yaŋ-yaŋ, v. n. to be disturbed or distressed, as when one's food hurts him,—čantemahalinyaŋ.
čant-te'-i-ki-čun, v. to sustain oneself, have command over oneself; to be resolve; i.e. bagi-čiya,—čantečiwęčünü.
čant-te'-i-ki-čun-yaŋ, adv. resolutely, restraining oneself.
čant-te'-ka-ze, v. n. to be distressed, as when one is thirsty while eating,—čantemakaze.
čant-te'-ki-di-či-ya-pi, n. loving each other. See čantečiya.
čant-te'-ki-čun, v. See čantečińun.
čant-te'-ki-ya, v. a. to love, have an interest in or affection for, which prompts to benevolent acts,—čantewakiya, čanteyakiya, čanteńkiyapi, čanteńčiya, čantenayakiya.
čant-te'-ki-ya-pi, n. love, benevolence; one loved.
cu-te'-k'yu-za, v. a. to hold in the heart for good or ill; to have an opinion of, whether good or bad: tanay cuantewikuya, I hold him in my heart for good.

cu-te'-oki-ču-nl-ča, v. n. to be offended; i.q. cuanteyan; cuantewedjuni, I am angry at.

cu-te'-oki-ču-nin, cont. of cuantewokuni.

cu-te'-oki-ču-nin-ya, v. a. to offend, make angry by opposition, cuantewokuninwaya.

cu-te'-on-či-ka, adj. low-spirited, cuantewokanka.

cu-te'-o-ju-ze, n. inclination, intention. See cuanteze.

cu-te'-o-ze, n. the way the heart is affected, mind, thought, purpose, cuanteze.

cu-te'-o-ze-ya, adv. with the whole heart.

cu-te'-ptan-ya, v. n. to be angry, in a passion, cuantempatanya.

cu-te'-ptan-ya, adj. angry. From this comes wocuantepeya, anger, wrath.

cu-te'-ptan-ye-ya, v. a. to make angry, to provoke, cuantepanyeawaya.

cu-te'-spe-pa, v. n. to have the heart pass away; to be surprised, sick. See dankepa.

cu-te'-so-so-pl-se-ča, v. n. to be terrified, miserable, have the heart cut into strings as it were, cuantemasopasica.

cu-te'-su-ta, v. n. to be firm of heart; to be brave, not cowardly, cuantemasuta.

cu-te'-si-ča, v. n. to be sad, sorrowful, cuantemasi, cuantemasi, cuantemasiapa.

cu-te'-si-ča-ya, adv. sadly, sorrowfully.

cu-te'-sin-ya, v. a. to make sad, sorrow, cuantemiswaya.

cu-te'-sin-ya, adv. sorrowfully.

cu-te'-sin-ya-ken, adv. sadly.

cu-te'-tiins-ya, v. a. to strengthen the heart, encourage, cuantetsewaya.

cu-te'-tiins-ya, adv. courageously.

cu-te'-tiin-za, v. n. to be firm of heart, courageous, cuantetsewaya.

cu-te'-wa-nil-ča, v. n. to be heartless, unprincipled, mean, wicked, cuantemamida.

cu-te'-wa-šte, v. n. to be glad, cheerful, joyful, cuantewaswate.

cu-te'-wa-šte-ya, v. a. to make glad, gladden, cuantewaswateawaya.

cu-te'-wa-šte-ya, adv. joyfully, cheerfully.

cu-te'-ya-ši-ča, v. a. to make sad by talking to, to dishearten, cuantemiswati.

cu-te'-ya-tins, cont. of cuanteyatins.

cu-te'-ya-tins-za, v. a. to cheer up by words; to comfort, strengthen, cuantemiswati.

cu-te'-ya-wa-šte, v. a. to make happy by words, cuantewaswate.
čan-wap’ton-wi, n. the moon in which the leaves are green, answering to May. Some say čan-wap’atowi.
čan-wa’ta, n. a log canoe.
čan-wa’ta-tan-ka, n. a boat or barge.
čan-wi’čaži-pe, n. a drawing-knife.
čan-wi’čihupa, n. sticks to carry a dead person on, a bier.
čan-wi’du-du-ta, n. wood with which red or scarlet is dyed, logwood.
čan-wi’du-ta, n. a logwood.
čan-wi’pa-snoj, n. a spit or stick to roast meat on.
čan-wi’ta, n. a little grove or island of trees.
čan-wi’yu-sdo-he, n. a sleigh or sled of any kind; sometimes a waggan.
čan-wi’yu-wi, n. curled wood, i.e. a vine.
čan-wo’ha-ka, n. a trunk; a vine.
čan-wo’ka-ži-pe, n. shavings.
čan-zi’, n. yellow wood, i.e. sumac.
čan-ža’ta, n. a forked stick, a hay-fork.
ča’pa, n. the beaver. Čapa wakpa, Beaver creek.
ča’pa’, i. a. to thrust into, as a knife,—dawapa.
ča-pong’i-ču-wa, n. (čapounka and kuwa) a musquito-bar.
ča-pon’ka, n. the musquito, musquitoes.
ča-pa’he-za, n. (čapa ta and haza) the black currant, Ribes floridum. See tapiheza.
ča-pu’ta, n. alder-berries.
ča-pu’ta-hu, n. the alnus or alder-tree.
ča-ske’, n. the name of the first-born child, if a son,—čanukse, čaniske.
ča-smu’i, n. sawd; i. q. wiyaka.
ča-ki’ton, v. pos. of časton; to give a name to one’s own,—dašwarkon.
ča-šon’, v. a. to name, give a name to,—dašwaton, čašatonpi.
ča-šon’pi, adj. named.
ča’ta, n. hard ashes, cinders.
ča-tan’, n. the name of the fourth child, if a son, —čamatan, čañatan.
ča-ta’, n. the left hand: mičatka and mačatka, my left hand; ničatka, thy left hand.
ča-ta’, adj. left-handed, —čamatan, čañikan.
ča-ta’tan-han, adj. at the left hand, —mičatañhan.
ča-tu’, n. the back part of a tent or house, the part opposite the door; the place of honor.
ča-tu’, adv. at the back of a house or tent: čatun iyaya wo, go to the back part of the house.
ča-tu’tan-han, adv. at the back part of a tent.
ča-žo’, n. a name.
ča-žo’-ča, n. a name.
ča-žo’-ču, n. pos. of čažeyata; to call one’s own by name,—čažewadata.
ča-žo’-i-ha-ta, v. reflex. to speak one’s own name, —čažemihdata.
ča-žo’-ki-yata, v. to mention or speak of anything to one,—čažewakiyata, čažedidiyata.
ča-žo’-yan, cont. of čažeyata; in the name of.
ča-žo’-yata, v. a. (čaž and yata) to call by name, speak the name of a person or thing, mention by name,—čažemdata, čažedata, čažemyatapi; čažo mayadata, thou speakest my name.
če, 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 čec.
če, n. the penis; —čed, nice.
če-ca’, n. the thigh; the cock of a gun; mazakan čeca, the breech of a gun.
če-ča’-tan-ka, n. the femoral artery.
če-čo’-tan-tan, adj. handy-legged.
če-čun’-te, n. the thigh-bone, femur.
če-čun’t-ō-tan, n. the neck or head of the femur, the articulation of the femur.
če-dí, n. a reed-like grass with long joints.
če-dí’co-tan-ka, n. a large kind of reed.
če-dí’-hu, n. the reed stalk.
če-e’, a particle. For its definition, see če.
če-ga, cont. of čeka. See čegya.
če-gu’ya, adv. of čeka; stumblingly.
če-ča, n. a kettle; pot; a pail, bucket.
če-ča’-hu-ha-ton-na, n. an iron kettle with feet.
če-ča’-i-ha, n. the lid or cover for a kettle or bucket.
če-ča’-i-hu-pa-han-ska, n. a frying-pan.
če-ča’-i-hu-pa-ton, n. a kettle or bucket with a bail.
če-ča’-i-pun-ka-dan, n. a sauce-pan.
če-ča’-i-pun-ka-dan, n. a sauce-pan.
če-ča’-skana, n. a white tin kettle.
če-ča’-to-zi-ton-na, n. a tea-kettle, any kettle that bulges in the middle.
če-gi̲n’-ska, n. See čegfanstyna.
če-čo’-gu, v. n. to fry, meat.
če-čo’-gu-ya, v. a. to fry meat,—čegguwuya.
če-ho’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.
če-hnag’, cont. of čehnake.
ce-hnag'-ki-ton, v. to put on or wear a breech-cloth.

cé-hna'ke, n. a breech-cloth, a piece of cloth worn around the loins by Dakota men.

cé-hna'ke-ki-ton, v. to put on and wear a breech-cloth, -céhnakekaiton.

cé-hu'-pa, n. the under jaw.

cé-hu'-pa-hda hda, v. n. to chatter, as the teeth on account of cold, -céhupawahdahda.

céh, cont. of ége; céh sapa, a black kettle; céh ska, a white kettle.

céh and éceh, adv. times: nonpa céh nonpa, twice two.

céh-ip' and écehin', adv. just so much, that alone: he céhin' méluha, I have that alone.

céh-na'gi, n. (céga and nagí) root.

céh-o'-ki-hde-top, n. a kettle, such as a tea-kettle.

cé-hpi', n. flesh, muscular fibre, -mícehpi.

cé-hpo', n. the steam of a kettle.

céh-un', v. See céhunka.

céh-un'-ka, v. n. to be the object of anger, -céhwaunka.

cé'-ka, v. n. to stagger, -máceeka.

cé-kéeg, cont. of cékéeka.

cé-kéeg'-ya, adv. staggeringly, reeling: -cékéegya mani.

cé-kée'-ka, v. n. to stagger, reel.

cé-kí'-da-ti, v. of céti; to make a fire for one, -céwedati, céyeéati.

cé-kí'-óti, v. of céti; to make a fire for one, -céwédati, céyedéati.

cé-kí'-ói-ya, v. of cékiya; to pray or supplicate for another, -céwedéi, céyeéli, céunkiéiyapi; cémiyéidiya, thou prayest for me.

cé-kí'-ti-pl, n. a feast, of which virgins and men who have not known women are said to partake; i. q. winna sii.

cé-kí'-ya, v. of céya; to pray to, beseech, entreat, -céwaksiya, céyaksiya, cénikíiyapi, -céidiya; -céunkiéiyapi, we pray you.

cé-kpa', n. the navel; a twin: cékapi, twins, -madekpa.

cém, cont. of cépa.

cém-é-pa, adj. red. of cépa; fat.

cém'-ki'-ya, v. a. pos. of céma; to fatten one's own, -céwaksiya, céunkíiyapi.

cém'-ya, v. a. to make fat, fatten, -céwawaya.

cém'-ya', adv. fatly; liberally.

cém'-ya'-pi, part. fattened.

céen, adv. about, nearly: wikénderna céen, about ten.

cé-om', cont. of cécpa.

cé-ón'-pa, v. a. to roast, as corn on the cob, or as potatoes in the ashes, -céwaunpa. See céupma.

cé'-pa, adj. fat, -mácpa, nádepa, unácpapi.

cé-pé'-pa, adj. red. of cépa. See also cépápi.

cé-sdi', n. the dunng of man or animals.

cé-sdi', v. n. to dung, -céwasdi, céyasdi.

cé-sdi'-ó-ša-ka, v. n. to foul, as a gun or pipe-stem.

céš, conj. although. Same as kéš.

cé-ška', n. the part of the breast near the collar-bone.

céši'-ó-te, n. the collar-bone, clavicle.

cé-ško'-hdo-ka, n. the hollow place in the throat by the collar-bone.

cé-špu', n. a wart, a wob: -hodéspa, fish-scales.

cé-štan', n. the chicken-henek, the pigeon-henek.

cé-te', n. the bottom of a vessel.

cé-te'-ta, adv. at the bottom; in the centre of a lodge, near the fire.

cé-te'-ta-he-dan, n. a standing on the bottom; a sauver.

cé-ti', v. a. to build a fire, make a fire, -céwáti, -céyáti, -céuípí.

cé-to'-we-dan, adv. less than half full, having a little in.

cé-to'-we-ta, adv. having a little in, as a vessel.

cé-te', adv. then, so much, just so.

cé-új', n. a doubl, disbelieve, -céuñwáda, -céuñuyahda, -céuñúzhapi, -céuñúzhida.

cé-új'-hda-ya, v. a. to cause to double, -céuñúzhidawaya.

cé-úm', cont. of céumpa.

cé-ún'-pa, v. a. to roast, as corn by the fire, or as potatoes in the ashes, -céwáunpa.

cé'-ya, v. a. to cry, to weep, -wádeya, yádeya, unádeapi; wádeapi, weeping. From this word comes cékiya, to cry to, pray.

cé'-ya'-ka, n. a dam, any thing that stops the water. Inyun yóyaka, the Little Rapids.

cé'-ya'-ka-gá-pi, n. a mill-dam.

cé'-ya'-ka-ta, n. wind, the generic name of mists.

cé'-ya'-o-kí-ta-ta, v. to sob.

cé'-ye-kta-kta, v. to cry sobbingly, -wóóye-kta-kta.

cé'-zi, n. the tongue, -mičézi: -čézi nonpa, double-tongued; -čézi záta, forked-tongued.

cé'-zin', n. See cé and žin.

ci, a double pronoun in composition, including the nom. I and the obj. thee.

ci, prep. in comp. for, with, in. This is used after e or i in the place of ki, as the first ci in améditsa, from akita.

ci, interrog. particle. This is always used at the end of a sentence, and has the force of demanding an immediate answer; as, yahíkta, ci, you will come, will you?
ōi-ča', a. rough, frizzled, curled up.
ōi-ča', v. of ka; I mean thee.
ōi-hinj-'tku, n. his or her son. See čiŋhink'ku.
ōi-kōl-ka-dan, adj. red. of dik'adan; pl. dikēška-
di'kan.
ōi-kōl-sti-nna, adj. red. of čiŋšišna; pl. dikēš-
sti'pakkan.
ōi-ška-dan, adj. little, very small; pl. dikēška-
di'kan.
ōi-ška-ye-dan, adv. small, pent up in a small
place.
ōi-kōn', adv. of time. It is used after verbs
and sometimes adjectives, and marks past time, as epe
diŋon, I said. Where the verb or adjective im-
mEDIATELY preceding changes a or an into e, diŋon
is used instead of kōn.
čiŋ, adv. cont. of činê; miye čiŋ, I alone.
čiŋ, def. art. the. It is used in the place of kiŋ,
when the verb or adjective preceding has changed
a or an into e.
čiŋ, v. a. to desire, want; wadin, yadin, un-
diŋu.
čiŋ-a-han, conj. if. Same as čiŋhan.
čiŋ-ba-kse, n. a saw. See čiŋbushu.
čiŋ-ča', n. a child; the young of animals, a
weasel, cub, calf, foal; mičiŋca, mičiŋca, mičiŋ-
capi; twu čiŋča tačiš ēwii, whose child is not
manifest, i.e. a bastard.
čiŋ-ča'ka-ga, v. to beget a child; čiŋéwa-
kağa.
čiŋ-ča'-kli-či-ton, v. to bear a child to or for one,
—čiŋéwedon, čiŋémidoton.
čiŋ-ča'-ton, v. a. to have or give birth to a child,
—čiŋéwaton, čiŋéyaton, čiŋéntojoppi.
čiŋ-ča'-yā, v. to have for a child, adopt as a
child, čiŋéwakara, čiŋéyama.Čiŋ-ča', n. his elder brother. See čiŋyé.
čiŋ-ča'ka-pa, adj. with child, pregnant; i. q.
čiŋhutaka.
čiŋ-ča'pa, adj. Same as čiŋčuŋka.
čiŋ-han', conj. if. when. Same as kiŋhan.
čiŋ-hinj-čuku, n. his or her son. See čiŋhink'ku.
čiŋ-ča', v. a. to want, desire. Same as čiŋ—
wačiŋka.
čiŋ-ča'ka-han, adv. voluntarily: iye čiŋkahan,
čiŋ-ča'ya, v. a. to cause to desire, persuade—
čiŋwačiŋka, čiŋčuŋk'api.
čiŋ-ča'ka-pa, n. (čiŋ and ča'pa) buds; a twig; the
top of a tree, end of a stick.
čiŋ-ča'pa-ta, adv. at the buds.
čiŋ-ča', n. a son; sometimes used for a child,
whether male or female: mičiŋčsii, my son; un-
kiŋčk'api, our son or our sons.
čiŋ-ča', n. his or her son.
čiŋ-ča'ya, v. to have for a son, be a father to
one; čiŋk'awaya.
čiŋčiŋ, n. son, my son; used only when an address
is made to the person.
čiŋ-ta, v. Same as čiŋča.
čiŋ-ta, adv. Same as čiŋčana.
čiŋ-ya', v. a. to cause to desire, persuade; čiŋ-
wača.
čiŋ-ya', adv. kitāuča čiŋča tanfiyanya yaŋka,
it is but just in sight. See kitāuča.
čiŋ-yaya, n. a man's elder brother, my elder
brother. Male cousins by the father's side older than
oneself are also called čiŋya.
čiŋ-yaya', n. his elder brother. Same as čiŋča.
čiŋ-yaya'-ya, v. to have for an elder brother; čiŋ-
yawaya.
čiŋ-yu-mnii, n. an auger; a gimlet. See čiŋyuumnii.
čiŋ-čiŋ-ti'nna, adj. red. Same as čiŋčiŋšišna.
čiŋ-ti'nna, adj. small, little.
čiŋ-ti'nna, adj. small, little; maciššišna, unči-
štiiŋubu.
čiŋ-ti-ne-dan, adj. narrow, pent up, as a way.
čiŋ-ti-ne-dan, adv. for a little while.
čo, v. to call, invite. See kečii.
čo, n. the kernel or of meat grain, seeds, etc.
čo, inj. hang! Said of the report of a gun.
čo, See yudo and ayuča.
čo-čo', adj. soft, as mud, opposed to tʃiŋna and
suta; not well cooked, i. g. šap tiŋa.
čo-čo'han, adj. soft.
čo-čo'ya, adv. čočo'ya šapa, not well cooked.
čo-han, adj. destitute, without, not having, as
tawido čočo'han, without a wife; bare, naked, as
sičočo'han, bare-footed, tʃeqčočo'han, naked. See čočo-
han for the pronoun's place.
čo-qa', adv. not neat, slovenly. See čočo'gαn.
čo-qa', adj. slovenly, with one's clothes not well
put on; māčočo'gαn, I am slovenly.
čo-qa', n. the pit or core of any thing.
čo, adv. when.
čo-wan-zi-ča, n. the smaller kind of weillow.
čo-ka', n. the middle. See čočo'ana.
čo-ka', adj. empty, without any thing: čočo'
wačiŋ, I have come home empty.
čo-ka-han, adj. naked, bare: tʃeqčočo'han, I
am without clothes; sičočo'han, I am without
shoes.
čo-ka-han, adv. empty, said of a cask, etc.: čočo'
wačiŋ lawii.
čo-ka'hnaq, cont. of čočo'hanaka.
čo-ka'hnaq ya, adv. placed in the middle.
This is used by Mr. Renville for the veil of the
temple.
cón, cont. of cóza.
cón-a', adv. warmly, comfortably,—cóna manka.
cón-cón-a, adj. red. of cóza.
cón-cón-a, v. a. to cause to warm,—cónswaya; cón-óshiy, to warm oneself,—cónsóshiy; to put out to dry, as cooked victuals; to dry and smoke, as meat.
cón-ya', adv. warmly.
cón-ya'-kén, adv. in a warm state.
cón-tan-ka, n. (cón and tanka) a fife, flute, any wind instrument.
cón-ton', adj. (cón and ton) ripe, mature.
cón-wa-he, n. a seaboard, such as the Indians make to dry corn on.
cón-wó-he, n. the belly, lower part of the abdomen.
cón-wó-he-a-ka-he, n. (cónwohe and akahpe) an apron.
cón-ya', v. n. to ripen, as grain, etc.
cón-ya'-pi, n. harvest.
cón-za, adj. warm, comfortable, used both in regard to persons and things, as clothing, houses, etc.,—madóza, niçoza, unnozapi.
cú, n. dew: n. súma, heavy dew.
cú-ú-šé, n. the side below the ribs, the flank.
cú-kéan, n. a kind of duck.
cú-kéan-ša-pa-qi, n. a duck about the size of a mallard, with a grey head and white breast.
cú-kéan-ša-pa-sa, n. a species of duck, with a black head and neck.
cú-kéan-tán-ka, n. the large species of duck which they denominate cúkéan-
cú-má, n. dew-drops.
cú-má-šé, n. dew standing in drops, dew-
cú-má-šé-še, n. dew-drops all over any thing.
cúm, n. a woman's elder sister, used only with pronouns: midún and mideñwaye, my elder sister; midún, thy elder sister.
cúm-ká, n. her elder sister.
cúm-kát, n. a daughter: mióunká, my daughter; mióunká, thy daughter; únikóunkápi, our daughters.
cúm-kát-tá, n. his or her daughter.
cúm-wó', n. (Inhánk) Same as cúm.
cúm-wó-ká, n. (Inhánk) Same as cúm-ká.
cúm-wó'-še, n. (Inhánk) Same as cúm-káy.
cúm-wó'-še, n. (Inhánk) Same as cúm-káy and cúm-ya.
cúm-wó'-tál, n. his or her daughter.
čuŋš, n. my daughter; used only when an address is made to the individual.
čuŋ-yá’, v. to have for an elder sister, —mičán-waya, čunkuyaya.
ču-pe’, n. narrow.
ču-san’, adj. cool, as dewy mornings and evenings.
ču-sta’-ka, adj. damp, dewy, wet.
ču-te’, n. the side under the arm, pleura; čute pañdoka, to make holes in one’s flesh, as one in mourning.
ču-ti’-čuŋ, 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’-ki-čuŋ, v. pos. of čutičiŋ.
ču-tu’-hu, n. a rib, the ribs.
ču-wi’, n. the side, pleura; duwi mayažan, my side aches.
ču-wi’-hu, n. the ribs.
ču-wi’-pa-ha, n. the prominent part of the side below the arms.
ču-wíta, adj. cold, feeling cold, used only of living things — mačuwiita, ničuwiita, unčuwiita.
ču-ya, v. a. to cause dew, —čuwaya.
Č.
č, the fourth letter of the Dakota alphabet. It has the peculiar or click 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. aud. Same as ka.
ča, v. of ka; to dig. See kiča.
če-han, adv. when. Same as kehan.
češ, conj. although. Same as keš.
če’-yaš, conj. even if, although. Same as keyaš.

D.
d, the fifth letter of the Dakota alphabet.
da, v. a. to form an opinion of, whether good or bad; to think of or esteem in any manner, — wada, yada, unčaapi. It is used often with waste and ńda, as waste wada.
da, v. a. to ask, demand, — wada, yada, unčaapi; 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’-es, adv. Same as nakaa. Not much used.
da-kaŋ’-nong, v. 2d pers. sing.; thou art. Pl., dakangnoype. It is a defective verb, these being the only forms in use.
da-kon’, cont. of dakota.
da-kon’-ki-čí-ya-pi, n. alliance, friendship; dakonkida tiyapapi, they are in alliance.
da-kon’-ya, v. a. to be friendly with, to have for a friend,—dakonyaya, dakonunyapi.
da-ko’-ta, adj. feeling affection for, friendly; wadakota ńi, unfeeling, without natural affection.
Da-ko’-ta, n. p. the name of the Sioux Indians. They are divided into seven principal divisions,— Mdewakantonwans, Wahpetonwans, Wahpekutes, Sisitonwans, Ihanktonwans, Ihanktonwyanmas, and Tetonwans,— Damakota, Danikota, Danukotapi, Davidakota.
dam-ya’, adv. stiffly or thickly, as in making mush; opposed to hdaheya: damya ekon, to make thick or stiff.
dan, a diminutive termination of pronouns, nouns, adjectives, verbs, and adverbs. It is often changed to na, which is in common use in the Sisitonwans and Ihanktonwans dialects. When suffixed to numeral adjectives, demonstrative pronouns, and adverbs, it signifies only; as wanjí-dan, only one; denana, only these; dehana, 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. q. keyaata.
da-za’-tan-han, adv. back from, out from.
de, pron. dem. this; pl. dema, these.
de, v. a. to go after; to cut or procure, as firewood. See ďande.
de-ča, adv. such as this.
de-ča’-ki-či-òng, v. a. to do thus to, — dedawecöon, dedawecön, dedanwećique. See eča-ki-či-òng.
de-ča’-ki-či-ong, v. a. to do this to, — dedawelkićion.
de-ča-ča, adv. like this, as such as; pl. deča-čapi: demidewćena, I am such as this.
de-ča-ča, adv. (đe and ečedan) this alone.
de-ča’-kée-če, adv. rel. of deča – such as these.
de-ča’-kée-ča, adv. rel. of deča; such as these.
de-ča’-kée-če, adv. rel. of deča.
de-ča’-kée-če, adv. rel. of deča-ča.
de-ča’-kée-če, adv. rel. of deča-če.
do'-óon, v. a. (do and óon) to do this, act in this way,—deçam, deçam, deçonkópí.
de’ó, this is it. This word, and also hee and ee, contain the substantive verb.
de’ga, adj. loose, swinging. See dege’ga.
de’ha, v. 2d pers. sing. of deya.
de’han’, adv. at this place, here; at this time, to-day, now.
de’han’-ke’-á, adv. red. of dehanke’dá.
de’han’-na, adv. red. of dehan’na.
de’ha+y, adv. red. of dehanyag.
de’ha+y-ke’-ás, adv. so long, so high.
de’han’-na, adv. thus far; now, just now, immediately, suddenly.
de’han’-na-hi’n, adv. just now, very lately.
de’ha+y-tan’-ha+y, adv. from this, i. q. dehanha+y.
de’ha+y-tu, adv. to this, thus far; now.
de’han’-tu-hi’n, adv. just so far, just now.
de’han’-tu-ke’n, adv. just so far, in this way; just now.
de’han’-tu-yá, adv. to this extent, on this wise.
de’han’-tu-yá-ke’n, adv. just now, on this wise.
de’ha+y-yá, adv. so far, in space; so long, in time.
de’ha+tú-yá, adv. just the time, i. q. iyehantu.
deh-de’ga, adj. red. of dega; loose, wrinkled, flabby; puffed out.
de’kší’, n. mother’s brother, uncle, my uncle. It is not applied to one’s father’s brothers, who are called ate: nidekší, thy uncle.
de’kší-tku’, n. his or her uncle.
de’kší+y-yá, v. a. to have for uncle, call uncle,—dekšíwaya, dekšímayan.
de’kší+y-yá, v. a. to have no regard for, to be dissatisfied with; i. q. diñiñi and aktshi,—dekšíwaya.

dem-de’pa, adv. notched.
den, adv. here, in this place.
de’ná, pron. pl. of de; these.
de’ná-ke’-á, adv. red. of denake’dá.
de’ná-ke’-ás, adv. so many: demanake’dá, I am so many; deunake’dápi, we are so many.
de’ná-ke’-seh, adv. all these, so many.
de’ná-na, adv. only so many, so few; pl. denanpiñáan.
de’ná-os, adv. these two, both these: deosmáana, only these two.
de’ná-o-zá, adv. both these.
de’nú-os, adv. See deoosna.
de’ni’yos, adv. See deoosna.
de’pa’, v. 1st pers. sing. of deya; I said this.
de’pa’-ke’n, v. 1st pers. sing. (de and epá) I thought this. No other forms in use.
de’peh’, n. a leper. Introduced from the English.
de’s-de’žá, v. n. red of dežá; to urinate often.

det-an’-han, adv. from this place, from here, hence: denatanhan, I am from this place; denitanhan, thou art from here; from this time, henceforth, hence.
de’tu, adv. (de and tnu) to this, at this place or time; kither, here; thither, now.
de’tu-hi’n-és, adv. just here.
de’tu-yá, adv. here.
de’ya, v. (de and eya) to say this,—depa, deha.
de’za, v. a. to urinate; wadeza, undozeipi.
de’za, n. urine, chamber-lid; widadeza, 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-há, n. v. to become very warm; to regard as hot,—likitawahda.
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 meat, etc.; opposed to saka, dried. See tado, fresh meat.
do, n. food.
do-din’, v. to want food, have an appetite.
do-din’-pi, n. appetite.
do-do’, adj. red. of do; soft, damp, fresh.
do-dom’-ya, adv. tenderly, very tender; said of meat well cooked; dodomysa, cooked tender.
do-do’-pa, adj. soft, miry.
do-do’-pa, n. a miry place.
do-hde’-ska, n. the gullet, oesophagus.
do-he’, n. the parts of the cheeks and throat which are loose and not fastened to the bones.
do-kši’, n. the arm-pit: doksí kake, to choke under the arm, as a tight coat.
do-kši’n-da, n. a mink, Mustela lutraola.
dom-ya’, adv. domy styled. See dodoyma.
do’-pa, adj. soft, miry. See dodopa.
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’-heb-za, n. the windpipe, trachea.
do-ti’-oš, n. See idotiší.
do-tku’, n. the throat, especially of animals; the part immediately under the jaw.
dot-o’-pi-ye, n. (do and opiye) a granary, pantry.
do-way’, v. n. to sing,—wadowa, yadowa.
do-way’, n. a song, hymn,—mitadowa. See odowana.
do-way’-pi, n. hymns; singing.
do-yä’, adj. moist, not dry, fresh, as meat.
do-yä’-ke, adj. fresh, not dried.
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do-ya'-ken, adv. in a moist condition.
du-kan'-pi, v. 2d pers. pl. of yukan; you are.
dun, cont. of data.
dun-ya', e. e. to color red or scarlet,—dunwaya, 
dunyaya.
dus, adv. swiftly: dus ya, to go fast,—dus mda.
dus-du'-za-han, 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'-za-han, v. n. to be swift, fast running.—wa-
duzahan, yaduzahan, yanduzahan.

E.

e, the sixth letter of the Dakota alphabet, with the 
long sound of English a, as in late, fate, etc.
e, an inseparable preposition or prefix.
1. Prefixed to verbs commonly signifies, to, at, 
and is equivalent to ekta, as ehelpeya, to 
throw away at a place.
2. Of some verbs commencing with i, it makes 
a collective plural form: as, inazhin, he 
stands, enazhin, they stand; iyaya, he has 
gone, iyaya, they have gone.
e, inf. a! 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 
kat e heon hecamon, I have done this that it 
might be well with thee. It also occurs in hee 
and dee, and seems to have the force of the sub-
stantive verb.
e-ča', adv. when. See remarks under 'ča.' It 
is also used, as in the cases which follow, to give 
emphasis.
e-ča', adj. permanently, as eča want.
e-ča', adv. at random, not truly: eča hečonka, 
he did it in fun; eča hepeča, I said it in sport.
e-ča'-ča', adv. at all, by any means, so, entirely; 
with šini following, not at all: eča ša he kote 
šini, he will not have it at all; eča ša šini, he 
did not come at all.
e-ča'-ča-dan, adv. red. of ečadan; soon, referring 
to more than one event.
e-ča'-ča-ša-ča', adv. indeed.
e-ča'-dan, adv. soon.
e-ča'-daš-ši, adj. very soon.
e-ča'-e-čoŋ-ka, v. n. to follow, as a business; to 
pretend; to do as one likes,—ečadošanoka.
e-ča'-e, adv. indeed, truly.
e-ča'-han-ke-ya, adv. immediately, immediately 
after, at that time, continuously.

e-ča'-he-čoŋ-ka, v. to feign, pretend; not to do, 
—ečadošanoka, ečadošanoka.
e-ča'-he, adv. indeed, truly. See ečahe.
e-ča'-han, v. a. to kill; i. g. kote: abi odahan, 
to come and kill one, as a war party does,—eča-
han, ečadunoka.
e-ča'-he, adv. indeed, truly, expressing impa-
tience.
e-ča'-hi, adv. truly.
e-ča'-he, (Sisit.) indeed.
e-ča'-i-či-če-han, adv. often. See ičehan.
e-ča'-ka-ša, v. at any rate.
e-ča'-ka-ti, adv. directly.
e-ča'-ka-ti-ya, adv. directly, straight forward, 
without stoppage.
e-ča'-ken, adv. generally.
e-ča'-ken-ša, adv. at any rate.
e-ča'-ki-či-čoŋ-ši, v. pl. they do to each other.
e-ča'-ki-čoŋ, v. of odon; to do to one,—ečado-
kon, ečayodon, ečayokoni, ečađidon, ečami-
yedon.
e-ča'-ki-on, v. of odon; to do to; ečacidon is 
the better form,—ečawikon, ečayakion, ečam-
kinon, ečamion, ečation.
e-ča'-ša, adj. having smell or taste, fragrant, 
savory.
e-ča'-ša, v. to think so of, form an opinion 
of one,—ečawikin, ečayakin, ečaykinin, ečađi-
don; ečamayakin, thou thinkest so of me.
e-ča'-o, v. to do to one,—ečawon, ečayon.
e-ča'-o-waŋ-ča, y, adv. all over.
e-ča'-o-wa-ši, adv. emphatically.
e-ča'-o-ya-ke-ya, adv. telling, in the manner of 
relating.
e-ča'-ša, adv. indeed. Same as ečašı.
e-ča-ta, v. to draw a bow,—čwakata, čyakata, 
sunjkatapi.
e-ča'-wi-či-ši-ya, adv. wrongly, entirely 
wrong.
e-ča'-ya-ke-ča, v. n. to remain in one place,— 
čadamunkača, čadamunkapika.
e-ča'-ya-ke-ča, n. something permanent, a fix-
ture.
e-ča'-yu-či, n. something that is all over baboes, 
as a toad.
e-če', adv. only, usually, always: koška ečı, 
young men alone; dehan wažušča yukan ečı, 
at this time there are usually strawberries; 
magaču ečı maka spaya eče, when it rains the 
ground is always wet.
e-če'-ča, adv. thus, so.
e-če'-ča, v. n. to be so, be affected with, as with 
a cold or disease of any kind; to be like,—ečađeča, 
ečadeča, unčečadapi.
e-če'-ča ke, adv. just so, even so, that alone.
e-éé'-éé-dan, adv. red. of ééédan.
e-éé-dan, adv. only, alone, without any thing extraneous.
e-éé-dan-yay, v. a. to purify, take away every thing extraneous,—ééédanwaya.
e-éé'-éé-dan, adv. only, that only.
e-éé'-hna, adv. just so, without alteration or change : ééhna haŋ, remaining just so.
e-éé'-hna-hna, v. red. of ééhna.
e-éé'-hna-na, adv. only so, just so, nothing more.
e-ééh', adv. times; well : topa eéh topa, four times four ; eéh tuka ée, well, so it is, said when one is badly off for some particular thing, although well off in most respects.
e-éé'-këen, adv. red. of éen ; in this manner or way ; so and thus and thus.
e-éé'-këen-ya, adv. thus and thus.
e-éen', adv. so, thus, as it was, as it ought to be : éen ióu, to place as it was ; tiyopa éen ióu, shut the door.
e-éës', inj. of unwillingness.
e-éé'-ti, v. (ekta and ée) to build a fire to or at,—ééewati, ééyati, ééunítipi.
e-éé'-tu, adv. so, thus ; just, right.
e-éé'-tu, v. n. to be accomplished or fulfilled. From this are formed ekidetu, ekidetu, yuedetu, etc.
e-éé'-tu-ki-ya, v. a. to make so, to accomplish, fulfil,—édétuwikapi.
e-éé'-tu-ya, v. a. to fulfil, accomplish, bring about,—édétuwaya, ééduwaya, ééduunípapi.
e-éé'-wa-ki-ta, v. to attend to, to pursue such a course ; to be accustomed to,—édéwayakta, ééwayakta, ééwayunítpapi.
e-éé'-wiaj, adv. very much ; i. g. ota : edéwina mayi, thou hast given me much. See tiewín.
e-éé'-wiaj-ya, adv. bountifully, liberally.
e-éé'-ye-dan, adv. only so.
e-óé'-ó-e-ya, v. of éiya ; I say to thee.
e-óé'n', v. n. to think, suppose,—édénní, éénní, unkënnípí.
e-óé'n', adv. to-day, soon, now, always referring to the future ; then indeed.
e-óé'n'-e-sta, adv. even to-day, by and by.
e-óé'n'-kta, v. Same as éé'n ; to think, to hesitate or waver in one's opinions,—éénnípta.
e-óé'n'-kta, adv. falsely, not truly : ééntka éya, to tell what is not so.
e-óé'n'-na-ke-óé'n-han, adv. soon, presently, in a little while.

e-óé'n'-sni, adj. thoughtless, foolish, vain.
e-óé'n'-sni-ya, adv. thoughtlessly, foolishly, wrong : éétsniyay edémon, I have done foolishly.
e-óé'n'-to, adv. what of it ? The ' to ' is probably a contraction of tokeéa.

E'óí-pa, v. n. of akípá ; to meet together, as two ends of any thing, or as two armies in battle,—éóípápi.
E'óí-pe-ya, v. a. to cause to meet together, as the two ends of any thing,—éóípáwaya.
E'óí-pan, adv. of akípá ; together : éóípan éóíjunkapi, we do it together.
E'óí-ta-pa, adj. agreeing with each other, fitted to, all of the same length.
E'óí-to-o-pta, adv. in the direction of, by any thing.
E'óí-to-o-pte-ya, adv. directly by, in the direction of.
E'óí'-ya, v. a. of eya ; to say to one,—éwakiya, eyakiya, unkëkiiyapi, emakiya, edidìya, emayakiya, unkëkídìpi, we say to each other.
E'óí'-ya-pi, v. 3d pers. pl. of ééyia ; also part., called, named : hoćen ééyapi, he is so called.
E'óí'-ya-tan, adv. from, thence, hence.
E'óí'-ya-tan-han, adv. from, of, on account of, concerning, hence.
E'óí'-yu-pta, v. of nyupta ; to answer one another ; i. g. akídìyapi : ééñunìyapi, we answer one another.
E'óon, v. a. to do, to work,—éémon, éénon, ééonkapi and ééonkponi. Of this are formed ééndón, ééndón, and ééciapi.
E'óon-ka-pi, v. to be tired of doing, not to want to do,—ééonkapi, ééonkapi, ééonkapi. See kap'in.
E'óon-ki-ya, v. a. to cause to do any thing,—E'óon-na, v. dim. of éon.
E'óon-ya, v. n. to gamble, play where any thing is staked,—ééongunna, ééonguna, ééonkpi, ééonkpi.
E'óon-pi-da, v. it can be done, is possible. Pías, when joined to verbs, denotes possibility.
E'óon-pi-da-ka, v. it is possible : ééonpí-da-sí, it is not possible, cannot be done.
E'óon-pi-dan, n. gambling. See ééonguna.
E'ó-e, v. it is, that is. This, with bee, deé, etc., includes the substantive verb.
E'ó-e-ha-han, v. See éañha.
E'ó-e-he-ki-ya, v. a. to take to and leave at, to throw away at,—ééhpewi, ééhpewi, ééhpewa.
E'ó-e-he-ya, v. a. to take to and leave,—ééhpewa.
E'ó-ki-ya, v. a. to substitute for, put for another ; to regard as being something : taku samya wanye éi he tataña ewakiya, that black thing I take to be a buffalo.
E-es', adv. indeed. John i. 50.
E-ha'-es', adv. indeed, truly.
E-ha'-ha, v. red. 2d pers. of eya.
E-ha'-ha-dan-ka, v. 2d pers. of eyaakening ; you don't say so. A bye word.
e-ha'ke, adv. yet, yet to come: chako wapäñchän, one yet.

e-ha'ke, n. the last one.

e-ha'ke-daň, n. the last.

e-ha'ke-daň, adv. yet a little while.

e-ha'ke-daň-ka-se, adv. a little more, yet a little.

e-ha'ke-daň-ke-din-han, adv. soon.

e-hanj', adv. then, at that time: he chaň, at that time, referring to past time alone;—there, at that place, to, thus far: chaň wäi, I have been there; chaň upkipi, we have been there.

e-hanj', inf. of assent; oh yes! yes; i. q. haň.

The last syllable is prolonged.

e-han'-koń, adv. indeed. This word is used when one is informed or convinced of something which he has doubted or disbeliefed, or has been ignorant of. It is sometimes followed by hupšte, as chaňko wïäkapu hupšte, well, that is true.

The last syllable is prolonged.

e-han'-na, adv. long ago.

e-han'-na-tap-han, adv. from a long time ago.

e-hanj-tap-han, adv. from, from time or place: hipi klin chaňtapshan yammi čän, it is three days since they came.

e-hanj-tu, adv. at that time.

e-hanj-tu-daň, adv. then.

e-han'-tu-daň-hij, adv. just then.

e-ha-ku, v. pos. of ēyaku; to take up again, take back again; to take up one's own,—ówahádku, éyahádku, énündakupi.

e-hde, v. a. to place, set or make stand in a place, —ówahde, éyahde, énündepi.

e-hde-ga, v. to overtake,—ówahdegá, éyahdegá.

e-hdu-za, v. pos. of ēyuza; to overtake and take one's own; to retaliate,—ówahduza.

é-ho'-dań, v. dim. of eba; thou saidst so. Used when speaking to a child.

é-ho'-dań, inf. thou sayest so. A byo word.

e-hna, prep. with, in, amongst, through, in the midst of: widéhna, amongst them.

é-hnag, cont. of ēhnaak; énhag aya, to take and lay away.

e-hna-hna, prep. red. of ēhna.

e-hna-ka, v. a. to lay down or place; to lay away, to put off or delay; to stop from, let rest, lay aside, as some matter of business,—ówahnaka, énündhakapi, and upşhnhakapi.

e-hnna-na, adv. amongst.

e-ha, v. a. of ha; to take to and carry away at a place, —ówaha.

e-hpa'-ya, v. n. See īhpaya, the better orthography.

e-hpe'ki-đi-ya-pi, n. throwing each other away, divortement.

e-hpe'ki-đi-ya, v. taku énpkêdiya aku, they throw away things as they return.

e-hpe'ki-ya, v. a. pos. of ēhpeya; to throw away, forsake, leave one's own: winobivi éhpokiya, he has put away his wife,—éhpewakiya, éhpunškîapi.

e-hpe'-ya, v. a. to throw away, put aside, leave, forsake: toki ēhpeya, to lose any thing,—éhpewaya, éhpunškîapi.

é-ha'ka-dań, inf. indeed!

é-ha'-ka-deń, inf. indeed!

é-ha'ka-eś, inf. indeed!

é-i-hda-ku, v. reflex. of ēhâkuku; to take away or deliver oneself,—ómihádku, émihádku.

e'ka-ta, v. to put the arrow to the string, draw the bow,—ówakata, éyakata, énündatapi. See ódáta, which is more correct.

é-ki'-će-tu, v. n. pos. of ede-ta; to recover, become as before,—ómekidétu, émekidétu, énkidétupi.

é-ki'-će-tu-ya, v. a. to cause to recover, make right again; to restore, raise up from the dead,—ókîêdétuwa, ókîêdétuwa, ókîêntuwa.

é-ki'-ći-će-tu, v. n. to become as before to or for one,—ómekidétu, émekidétu, énkidétupi.

é'ki'-ći-ha-du-ku, v. pos. to take one's own from another; to take away what one has given,—ówéčhâdku, éyedhâdku, énkidéhâdkapi, émihéhâdkupi.

é-ki'-ći-hde, v. of echde; to place for one,—ówéchde, éyedhde, énkidéhdepi.

é-ki'-ći-hdu-za, v. of éhduza; to take one's own from another; to retaliate,—ówéchdâza.

é-ki'-ći-hnâ-ka, v. of ēhnaka; to lay away for one, put away and keep for one,—ówéchñhaka, éyedñhaka, énündñhakapi, émihñhakapi.

é-ki'-ći-on-pa, v. of onpa; to place or set as a trap for any thing,—ówèchonpa, éyedonpa, énündonpapi.

é-ki'-ći-pa, v. of akipa; to meet, launch out to,—ówedápî, énkidápï.

é-ki'-ći-pa-ko, v. of épazo; to point to for one,—ówèdïpako, éyedìpako, énkidìpapí.

é-ki'-ći-ya, v. used only in the dual and plural: ékìdiyapi, they said to each other; ñnkìdiyapi, we two say to each other. See énya.

é-ki'-ći-ya-ku, v. of énya; to take from one,—ówèdïyaku, éyedìyaku, énkidìyakupi.

é-ki'-ći-țu, v. of ètu; to pile up for one; to hand over to another, as to one who wins in gambling,—ówèditu, énkidédípi.

é-ki'-hde, v. pos. of echde; to place or lay away one's own,—ówèhde, éyehde, énündepi.

é-ki'-hde-ga, v. to overtake one,—ówèhdegá, éyehdegá, énkidéhdegápi, ówèhdegá, émihdegá, énündegá; ówèkündéhdegápi, we overtake them.
e'ikmeka, v. pot. of énika; to lay away one's own,—óweñaka, éñikíkípapi.
e'ikpa'zo, v. of épa; to show to one, point to for one,—éwakípazo, éyakípazo, éñakípazo.
e'ikna, prep. (Thun.) Same as éna.
e'iknak, v. (Thun.) Same as énaka.
ekta', prep. at, to; ékta inde kta, I will go to.
ekta'kiya, adv. to, towards.
ekta'kta, prep. red. of ékta.
ekta'stí, adv. not according to.
ke', compound rel. pron. that which, that itself, even that. It refers to some person or thing before mentioned.
ke', pron. Same as eke.
en, prep. in, at, to, of, or concerning: en si, to charge upon one, lay to one's charge; en an, to bring upon one; en aya, to lay to one's charge; en amda, I take to or charge upon one.
ená'i-ya, v. a. to finish, quit, cease from,—énawañka, énauñkiyapi.
ená-nya, adv. here and there.
ená-na-kiya, adv. scattered, here and there: énawañka iyañapi.
ená-pa, v. See énapa.
ená-pa, v. col. pl. of énapa; they come in sight.
ená-pé-ya, adv. coming in sight, coming out of.
ená-pé-ya, v. a. to cause to come in sight; to cause to come out, bring forward; to speak audibly, tell; relate, make known,—énapewaya, énapewaya, énapewaya; ho énapeya ñi, he does not make his voice heard.
ená-ziñ, v. n. to stand at a place,—énauñpi.
ená-ziñ, v. n. col. pl. of inazín; they stand there.
ená-ziñ-ya, v. a. to cause to stand at; to bring to a stand, as one following deer, when he over-takes him,—énawazíñyata.
mi-èi-èi-ya, adv. scattered abroad; i. q. enauñpi.
mi-èi-ya, v. of ñi—eyi; he says to thee.
o'o-ka-üz, v. See éyokásin, the better orthography.
o'oon-pa, v. a. to place, lay, to set as a trap,—éwaoñpa, éyaoñpa, éñunpapi.
op'a, v. 1st pers. sing. of éya; I said.
op'a, v. a. to take to and lay down at,—éwapáñpa, éyapañpa, éñapapapi.
op'a, v. red. of épa.
op'zo, v. a. to point at, point to,—éwapazo, éyapazo, éñapazopi.
opé'a, v. 1st. pers. sing. I think: épe dikon, I thought. This is the only person used. See kepá and kepá.
op'é-a, v. I think so. See epé.
pe'dan, v. dim. of epa.
pe'dí, intj. I said so, I told you so.
es, particle. John xi. 58.
esta', conj. though, although, even if: he'damok ésta waste kto ñi, although I should do that, it would not be well. It is used singularly in some phrases, as mayakú ésta ñi, why don't you give it to me? mayakú ñi ésta ñi, thou needest not give it to me; ma'kú ñi ésta kta, do not give it to me.
esta'han, conj. although: hi éñtatéi sdon-waye ñi, although he has come I do not know it.
esta's', intj. indeed!
esta'han, prep. on account of, concerning.
ta'-pa, n. the right hand,—ématapa and niutapa, enitapa and nétapa: etapa édiyatanhan, at the right hand; ta' étatatapanhan, at the right side.
ta'-pa, adj. right-handed,—ématapa, enitapa, énutapapi.
ta'-pa-tanhan, adj. at the right hand of,—ématapanhan.
ti, v. a. to encamp at, pitch a tent at,—éwa'ti, éyati, éñutipi.
tki-ya, adv. towards: étiya ya, to go towards, to make a motion to go towards.
ton-wanj, v. a. to look to or towards,—éwatonwanj, éyatonwanj, éñutonwanj, émutonwanj.
to'-öpta, adv. in the direction of, through or by an object, straight through without stopping.
to'-öpte-ya, adv. by, through, straight through.
to'-öpte-ya-ken, adv. in the direction of, by.
to'-öpte-ya, adv. by, towards, through.
tu, adv. to, in: he éu, at that place.
u, v. to go and dwell or be,—éwaunj, éyaun.
wa-çin, v. a. to think of or concerning; to set the mind to, turn the attention to,—éwaçuñni, éwaçuñni, éwaçuñpi.
wáñka, v. a. to go and sleep at,—éñeñka, éñeñka. Not often used in the singular.
wáñka, v. col. pl. of ñañka.
wa, adv. also, too: miw, I also.
wa, v. to say anything,—éwa, cha, unkuapi, shapi, eyapi. From this come heya, keya, édiya, okidiya, and eyaya.
wa-éa-éto, v. to give a name to. See ñatóñ.
wa-üh, v. col. pl. of iyahu.
wa-he, v. Same as éyaha.
wa-hi-nhá, v. to commence or burst out saying.
wa-ke, adv. also, too.
wa-ku, v. a. to take up, take away,—émaku, édaku, énuyakupi.
e’ya-ni-yah, v. to cry out, to say calling out.
e’ya-nah-pah, v. to herald, proclaim aloud; to stand out and make a speech in camp.—eyawapaha, eyanepahapi.
e’ya-nah-pah, n. a crier, herald, one who proclaims the decisions of councils.
e’ya-pa-to, v. n. to strike against one, butt against,—eyawa-ma, eyanepato, eyanepatapi.
e’ya-yu, v. red. of eya; to say often, repeat,—epapa, eha, unkayaapi.
e’ya-ya, v. a. to take or have taken with one,—
emdamde, blad, eyunayapi : makeyaya, he has taken away something of mine. See keyaya.
e’ya-ya, v. col. pl. of iyaya ; they have gone.
e’yo-ka-kir, v. a. to look round into, as in at a
door partly open,—eyowakakin, eyoukakirpi.
e’yo-ka-sin, v. a. to peep in, as at a key-hole;
to look in by stealth,—eyowaksin, eyoukakirpi.
e’yu-hap, v. a. to take and lay down at, to
take off one’s pack and rest at,—eindhapa.
e’yu-hap, v. col. pl. they go and stay. Same as
iyu-kapi.
e’yu-za, v. a. to go and take at, seize and hold
at or on the way to ; to hold to or at,—einduza.
e-zet, interj. expressing surprise and unbelief.
e’zhu, v. a. to pile up, lay up in a pile,—ewa-ku.
e’zhupi, part. piled up.

G.

g, the seventh letter of the Dakota alphabet. It has the
sound of g in good, glad, etc. It occurs in the
Dakota language only at the end of a syllable,
and as a contraction of ku, except in the
Tionwaw dialect, where gi is used in the place of
hd and hu of the Waunpawand and khd and kuh
of the Lhanktanw dialects.
gi, v. n. to go to one’s home.—waga. Same as
Jada.
gi’a-wa, v. a. to read one’s own,—waglawa.
Same as hulawa.

These words are only given as examples of
peculiarity of the Tionwaw dialect.

Note.
gu, v. n. to burn, singe, scorch, be burnt,—magu, nigu, uguúpi.
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, n. red. of guya.
gu'-ka. See yugnaka.
gu-ka'-han, part. stretched, strained, sprained.
gu-ka'-wa-han, part. strained.
gu-ya', v. a. to burn, cause to burn,—guwaya, guyyaya, guuyanyaap.
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.
h, n. a flea, fleas.
h, n. the skin or hide of animal, man included; the bark or rind of any thing, as trees, etc.
h-a'-kam, adv. on the outside, on the surface.
h-a'-kam-ye-dan, adv. on the surface, shallow, as in ploughing, skimming over the surface.
h-a'-ka-pa, adv. on the outside.
h-a'-ka-pa-ta, adv. externally.
h-a'-ka-ya-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. dollarwanlaka,—hahawaya, hahawuqapap.
ha-ha'-ya, adv. totteringly, moving.
ha-ya'-ye-dan, adv. moved, not firm: éanté hahayedan mayanqa, my heart is in an excited state.
ha-hon'-ta, n. thread, twine, cord.
ha-hon'-ta-ya-pe-han-pi, n. spool-thread.
ha-hon'-ta-zib-zi-pe-dan, n. fine thread, silk thread.
ha-hup'-ta, n. See hupqeta.
ha'-ka-hmoo-pi, n. (ha and kahmoon) a cord, rope, twisted bark rope.
ha'-ka-hmup-pi, n. Same as hakuhomnp.
ha'-ka'-kta, adj. last, the last; the youngest,—hanakakta and mahakakta, nihakakta, unhakakta.
ha-kam', adv. afterwards, in the mean time.
ha-kam'-ya, adv. afterwards. Not used much.
ha-ka'-pa, adv. See hakapatahag.
ha-ka'-pa-yan-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,—hawekta, hayekta, haunkikta.
ha-ki'-ka-ka, v. red. of hakikta; to look back often.
ha-mde', v. See hymde, the correct orthography.
ham-i'-ta-ke, n. See hanpaitake.
ha'-mna, adj. smelling of the skin, poor, lean, not smelling well, as meat.
ha'-na-hpu, v. See hanahpuhpu.
ha'-na-hpu-hpu, v. Said of the rough bark of trees, that seems ready to fall off. See naiphpu.
ha'-na-sku, v. See hanakakaku.
ha'-na-sku-sku, v. n. to crack and peel off, as the skin of potatoes by boiling. See nasku.
ha'-na-sku-ya, v. a. to cause to crack and peel off,—hanakawaya.
han, adv. of affirmation; yes, you.
han, n. cont. of hanetu; night: han wasting, 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-ko'ka, n. midnight.
han-ko'ka-ya, n. (hanetyu and okaya) midnight.
han-do'-wan, n. (hanetyu and dawon) a night-song.
han-do'-wan-pi, n. a night-song.
han-han'-na, n. morning, to-morrow.
han-han'-na-hig, 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'-sa-dan, n. the ground-hog or wood-chuck, the American arctomy.
han-ka'-si, 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'-si-tku, n. his female cousin.
han-ka'-si-ya, v. a. to have for or call haukasi, to sustain the relation of male cousin to a woman,—haukasiwaya.
han-ka'ya, v. a. to have for or regard as a sister-in-law,—hankwaya, haunkaunyap.
han-ke', n. half; a part.
han-ke'-dan, n. a small half.
han-ke'-ke, n. red. of nuke; half and half.
han-ke'-ya, v. a. to hate; to have reached the middle,—hankwaya.
han-ke'-ya, adv. by the half.
han-ki'kta, v. n. to rise very early in the morning; to wake while it is yet night,—hanwleta, hanveyka, haunkikta.
han'-kpa'y, 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 han'kpa'y, that is, hanpa and ikap.

han'-ma-ni, v. to walk in the night; to be in the dark about anything, not to understand,—hanmanapi: hanmanipi se unyakonpi, we are in the dark about it.

han'-me', v. n. to fast and dream, to have intercourse with the spiritual world, used in regard to their superstitions,—hanwamdo, hanumnadapi.

han'-mo'-hdag-i-a, v. (hanmodhdaka and in) to tell dreams and visions; to talk so that common people do not understand,—hanmodhdagwaan.

han'-mo'-hdag-i-a-ee-ni, v. talking mysteriously; preaching.

han'-mo'-hdza-ka, v. a. (hanme and ohdaka) to talk of one's intercourse with the spirit world, relate visions; to speak unintelligibly,—hanmodhdaka, hanmodoyhdaka, hanmodouhdakapi.

han'-na'a', v. See shanmana.

han'-na'-ka, n. (hanyetu and nakaha) this night.

han', cont. of hanpa.

han'-pa, n. moccasins; tahanpe, his moccasins; hanpa hudsok, to pull off one's own moccasins.

han'-pa-a-pe and han'-pa-a-pe-e-en-pani, n. a game in which a ballet is laid in one of four moccasins or mittens, and sought for by the opposite party.

han'-pa-i-te', n. the face or upper part of a moccasin. Pronounced often hanpaitake.

hanp'-a-pe and hanpape enpani, n. Same as hanpaape.

hanp'-e', n. See hanpa, mitahanpe, tahapane. See also isitaninhanpe.

hanp'-pi, n. broth, soup, gravy; juice, sap, etc. See wahanpi.

hanp'-i-tek-i, n. See hanpaitake.

hanp'-o-pan, v. to put on or wear moccasins,—hanpovahan.

hanp'-o-he-ki-ci-ya, v. a. to put moccasins on one,—hanpohewihiyi.

hanp'-o-he-ki-ya, v. a. to cause to put on moccasins,—hanpohewihiyi.

hanp'-o-ki-han, n. pos. of hanpohan; to put on or wear one's own moccasins,—hanpohwakhan.

han'-ska, adj. long; tall.

han'-ska-sk'a, adj. red of hanask.

han'-ske-ya, v. a. to make long, lengthen,—hanpknowaya.

han'-ske-ya, adv. far, extending, long.

han'-shi, inf. no! not yet; i. q. hiya.

han'-ta, v. imperat. only; get away, begone, get out of the way,—hanpta we, hanptu po.

han'-tup', n. Same as hanptup.

han'-tu, adv. indeed.

han'-tu-ke, adv. indeed, for once.

han'-wa'-ci-pani, n. night-dance; the name of a Dakota dance.

han'-wa'-ya-ka, n. to remain over night, something killed and left until the morning.

han'-wi', n. See hanuyetu.

han'-wi'-yan-pani, n. moonlight.

han'-ye', cont. of hanyetu.

han'-ye'-o-ka, n. midnight.

han'-ye'-o-ko-ya, n. (hanyetu and dokaya) middle of the night, midnight.

han'-yen', adv. by night, at night.

han'-ye'-tu, n. night.

han'-ye'-tu-dan, n. dim. of hanyetu. The black bear is sometimes so nicknamed.

han'-ye'-tu-wi, n. night-sun, i. e. the moon.

han'-o', adv. See ho.

ha'-o-ya-sa-ra, adj. skin dried to the bone, very lean.

ha'-pa'-ha'-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-pan, n. grape-juice.

ha'-stan'-han-ka-i-yu-wi, n. grape-vines.

has-tan'-ka, n. (hazz and tane) a kind of berry, which, it is said, is bitter if approached from the windward—if from the leeward, sweet. The same as nuyeyapi.

ha'-she, n. nettle; flax.

ha'-yo-wo-dan, n. marks made in the snow, as by children in play: hayowedakan.

ha'-yu-za, v. a. to skin, take off the skin of any thing,—hamuda.

ha'-za, n. the whortleberry, huckleberry. The Dakotas specify several kinds, as the winohin tahaza and the waahnkas tahaza.

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.
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 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; haka, to cut off or bite off one's own; nape wakaksa, I cut off or bite off my hand. The pronouns are prefixed.

dda, v. pos. of ya; to go home,—wahda, yahda, unhdapi.

dda, v. n. to feel, become sensible of, as of heat or cold, pain, etc.: ewata hda, to become cold; wayan hda, to become sick.

dda-do', v. pos. of yado; to judge or condemn one's own,—wahda-dac.

hda-da', v. pos. of kada; to spill one's own,—wahda-da.

dda-gege', v. pos. of kagege; to sew one's own,—wahda-ga.

dda-han', adj. very thin, as mush or gruel; i. q. haapi ota.

dda-he', adv. unwrangled of itself.

hda-he-ya', adv. straight forward, without interruption, as hahaya in, to speak continuously; thin, as mush or gruel, i. q. haapi ota: hahaya ecn, to make thin, as gruel.

hda-hd'a-ya, v. pos. of yahdaya; to bite off, as the skin of any thing; to tell a lie,—wahda-hdaya.

hda-hde-qa, v. pos. of kahdeca and yahdeca; to break open one's own by striking; to tear open one's own by biting,—wahda-hdeca.

hda-hden', cont. of hdahdeca; hinden ieye, to break or smash open one's own suddenly.

hda-hem', cont. of hádeca; hindem ieye.

hda-hepa', v. pos. of yahpepa; to drink up one's own,—wahdahepa.

hda-hpu', v. pos. of yahpu; to pull or tear off with the teeth something of one's own that adheres to something else,—wahdahpu.

hda-hpu-hpu', v. red. of hda-hpu.

hda-htag', cont. of hdahatka; hidging ieye.

hda-hta-ka', v. pos. of yahatka; to bite one's own,—wahdahatka.

hda-hu'ga', v. pos. of kahuga and yahuga. See hdahuguga.

hda-hu', cont. of hdahuguga.

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 danhdaka.

hda-ke', v. pos. of kaka; to comb one's own,—wahdakana, yahdakana, unhahdakapi.

hda-ke-ya', adv. separately, at a distance from each other.

hda-kiiy-yan, adv. across, crosswise, transverse: Mq hahkanya, Lake Traverse; ohah hahkanya, perverse; ohie hahkanya, a liar.

hda-ka', 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,—wahdakaa, yahdakaa.

hda-kasa', v. red. of haka; to cut or bite one's own in many pieces,—wahdakaka.

hda-mde-qa, v. pos. of kamaeda and yamdeca; to break in pieces one's own by striking, as any thing brittle; to bite in pieces,—wahdamaeda.

hda-me'en, cont. of hdameca: hdamenda iyea.

hda-mna', v. pos. of kama and yanna; to acquire or collect property; to acquire by talking,—wahdenna.

hda-mni', v. used with ya or iy; hdamni ya, to go after something one has left, as provisions hid in the snow,—wahdanni mda.

hda-mni-ya', v. Same as hdamni: hdamni-ya wai, I have been for something left.

hda-o'ni-hag, v. pos. of yanihag; to praise one's own,—wahdanna.

hda-o'ni-ti, v. pos. of yaotani; to manifest or declare one's own,—wahdaotani.

hda-pa', v. pos. of yapa; to take hold of one's own with the mouth,—wahdapa.

hda-pa', v. pos. of kapu; to beat or thrust out one's own, as one's own corn,—wahdapan, unhdapan.

hda-pe-hag, v. pos. of yapehag; to fold up one's own with the mouth,—wahdapan.

hda-pa', v. pos. of kapu and yapa; to beat one's own to pieces; to bite to pieces, destroy one's own by biting,—wahdapan, unhdapan.

hda-psag', cont. of hdapsak; hadsag iyea.

hda-psy'ka, v. pos. of kapsa and yapsa; to cut off one's own by striking, as one's own string; to bite off one's own,—wahdapsa.

hda-psa-', v. pos. of kapsa and yapsa; to whip one's own child,—wahdapsa.

hda-psa-', v. pos. of kapsa. See hdapsopya.

hda-psuy', v. pos. of kapu and yapsa; to spill one's own by striking or with the mouth,—wahdapsu.
hda-psun', v. pos. of kapsun and yapsun; 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.—wahdapsun, hapsun iyea.
hda-pta', v. n. to stop, cease, as rain or snow: maga hta, the rain will cease.
hda-pte’ya, v. a. to cause to cease.—hapateya.
hda-saj', v. pos. of kasan; to shave off one’s own beard: patina my wahdasa, I shave off my beard.
hda-skam', cont. of hdakapa.
hda-ska’pa, v. pos. of kaska; to clap, make strike together: naphe hdakapa, to clap one’s hands.—wahdakapa.
hda-ski’ca, v. pos. of kaskica and yaskica; to press one’s own with the mouth;—wahdaskica.
hda-sku', v. pos. of yasku; to bite or peel off one’s own.—wahdaskuki.
hda-son', cont. of hdason; hdason iyea.
hda-so’ta, v. pos. of yasota and kasota; to eat up one’s own; to eat up, or use language, i.e. to finish speaking; to cut all off, as one’s own timber,—wahdasaota.
hda-su', v. pos. of yasu; to perfect, finish,—wahdasu.
hda-sda', v. pos. of kasda and yasda; to move one’s own meadow; to graze off one’s own grass,—wahdasda.
hda-sik’ca, v. pos. of yasikica; to press one’s own with the mouth, as in chewing tobacco,—wahdaskica.
hda-sna', v. pos. of yasna and kasna; to blunder in speaking; to miss in taking one’s food into the mouth; to miss in attempting to strike one’s own,—wahdasina.
hda-sna’ina, v. red. of hdasna.
hda-sna’ina-yan, adv. blunderingly, as in talking, incorrectly.
hda-spa', v. pos. of kspa and yspa; to knock or bite off a piece from one’s own.—wahdaspa.
hda-sta’ka, v. pos. of kasta; to strike or smile one’s own: tawa huda, he beats his wife,—wahdastaka.
hda-stan’, v. pos. of kastan and yastan; to pour out one’s own; to spill with the mouth, as one’s own coffee; to finish eating or speaking,—wahdastan.
hda-tan’, v. pos. of yatan; to praise one’s own; to suck out one’s own blood,—wahdatan.
hda-ta’ta, v. pos. of katta and yatta; to knock and shake one’s own blanket; to take in the mouth and shake, as a dog does any thing,—wahdatatta.
hda-te’ya, v. cont. of hdatepa; hdatepa iyea.
hda-te’pa, v. pos. of yatepa; to wear off one’s own teeth short,—wahdatepa.
hda-tikan’, v. pos. of yatkan; to drink one’s own,—wahdatkan, yhatkan, uphatkan.
hda-to’ka, 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-ca, v. pos. of yateokeca; to speak of one’s own as different,—wahdatokeca.
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-ta’, v. pos. of kata and yata; to kill one’s own by striking; to bite one’s own to death,—wahdat.
hda-tjo’s, cont. of hdatja; hdatja iyea.
hda-tin’za, v. pos. of katinta and yatinta; to make one’s own tight by driving; to press one’s own tight with the teeth,—wahdatinta.
hda-’wa, v. pos. of yawa; to read one’s own, count one’s own,—wahdawa, yahdawa, unhdawa—pi.
hda-wa’ka, v. pos. of yawaka; to call one’s own sacred,—wahdawaka.
hda-wang’, cont. of hdawanja; hdawanja iyea.
hda-wan’ka, v. pos. of kawanja; to cut down or fell one’s own trees,—wahdawanka.
hda-wega, 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,—wahdawega.
hda-weh’, cont. of hdaweja.
hda-weh’we-’ga, v. red. of hdaweja.
hda-za’mini, v. pos. of kazamni; to open one’s own,—wahdazamni.
hda-za’pa, v. pos. of kazapa; to cut off the fat with the skin, in skinning one’s own,—wahdazapa.
hda-ze’, v. pos. of kaze; to take out one’s own food,—wahdaze, unhdazeipi.
hda-ze’ka, v. pos. of yazoka; to suck one’s own, as a child its mother,—wahdazoka.
hda-zen’ta, v. pos. of yazunta; to connect one’s words, to speak correctly,—wahdatunta.
hda-zi’m, cont. of hdazima; hdazima yuta, to eat very slowly, to nibble off; hdazima iyea.
hda-zi’pa, v. a. pos. of kzipa and yzipa; to share one’s own stick; to bite off or nibble one’s own food,—wahdazipa.
hda-’zo, v. pos. of yazo; to blow on one’s own instrument,—wahdazo.
hda-zi’ju, v. a. pos. of ka’zu; to blot out or erase one’s own; to pay one’s own debts,—wahdaju.
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 wade, I have water. This may be regarded as a transitive of haŋ.
hde-‘ga, adj. spotted, figured, as calico.
hde-hde', adj. scattered, here and there. Hence čaŋdheheke.
hde-hde-‘ga, adj. red of hdeγa; spotted, speckled, brownish.
hde-hde-‘ka, adj. scattered, separated, one here and one there. Hence čaŋdhehekena.
hde-hde-‘za, adj. striped, streaked.
hde-hde-ze-dan, adj. dim. of hdezeda; striped, streaked.
hde-ki'-ya, v. a. to cause to go home, send home, —hdeiwakiya.
hdem, cont. of hdepa; hdem hiyuwa, to vomit.
hdem-ki'-ya, v. a. to cause to vomit, —hdemwa-kiya, hdemunikypai, hdemuniknya.
hd’e-‘pa, v. a. to vomit, puke,—wahdepa, yahdepa, unghdepa; ikepa, to vomit up what one has eaten,—wahdepa; on hdepa; tartar emetic.
hd’e-‘si’, v. a. to command to go home,—hdewaśi.
hd’e-‘sk', adj. spotted, spotted.
hd’e-‘sk', v. red of hdeška; spotted, figured, as calico.
hd’e-‘za, adj. striped, in ridges or rows.
hd’e-ze-dan, adj. striped, in stripes of any kind.
hd’i, v. pos. of hi; to come or arrive at home,—wahdi, yahdi, unghdipii.
hd’a-n’-pe, v. a. to await one’s coming home,—hdeiwape.
hd’i-ču, v. pos. (hdi and ku) to start to come home,—wahdičuu, yahdiču, unghdičupi.
hd’i-ču-‘ya, v. a. to cause to start home,—hdićuwaya.
hd’i-han’, v. n. to fall down, as something thrown up; to fall on end, as a stick; to fall, as water falls; mini hihkan.
hd’i-ha’, v. See huihda.
hd’i-hu-‘ni, v. pos. of hihi; to come to land or come through in coming home,—wahdihiluni.
hd’i-ha-‘pa‘ya, v. pos. of hihihlaya; to fall down again; to come home sick,—wahdihihlaya.
hd’i-na-‘pa, or hd’i-nan‘-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 again, as one diving,—wahdihinapa, unghdihnpa.
hd’i-pai-‘ca, v. pos. of hihiča; to alight at home, jump down again,—wahdipaiča.
hd’i-pe‘n’, cont. of hihiča.
hd’i-wan‘-ka, v. pos. of hiwanį; to come home and sleep; to camp on the way home,—wahdimnuka, yahdimnuka, unghdiwanįkapi.
hdi-ya’hpa‘ya, v. pos. of iyahpaya; to come back home and fall upon one,—wahdiya’hlaya.
hd’i-ya‘’-lu, v. pos. to return; start to come home; only the first and second persons used,—wahdiyaku, yahdiyaku, unghdiyakupi. For the third person see hdiću.
hd’i-yo‘-hi, v. pos. of hiyo; to come back, reach home,—wahdiyohi: cihdiyohi ku, I will come again to you, John xiv. 15.
hd’i-yo‘-tan‘-ka, v. pos. of hiyotanka; to come home and sit down; to return to one’s place,—wahdimotanka, yahdimotanka. This is a compound verb which requires two pronouns.
hd’i-yu’-we-‘ga, v. pos. of hiyuwegā; to cross a stream by fording in coming home,—wahdiyu-wegā.
hd’o, a prefix which forms the possessive of some verbs.
hd’o, v. to grunt, make a noise, as hogs and buffalo calves do.
hd’o-e‘-ya‘ya, v. pos. to take or have taken one’s own with one. See hdoewayā.
hd’o-ha‘, v. pos. to carry anything back home, carry one’s own home,—wahdohdi, unghdohipi.
hd’o-hde-‘ska, n. the gullet, esophagus. Same as dohdeka.
hd’o-hdi’, v. pos. to bring back home one’s own,—wahdohdi.
hd’o-hdo‘, v. red. of hdo; to grunt, as hogs and buffalo calves, also as grousse.
hd’o-hdo‘-dan, v. See hdohowaway.
hd’o-hdo‘-do‘-wa‘n, v. to sing a grunting song.
The Dakotas do so sometimes in going to war.
hd’o-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,—wahdohi, unghdohipi.
hd’o-i‘, v. pos. to take or have taken one’s own to a place,—wahdoih, yahdoih, unghdohipi.
hd’o-in‘, v. pos. of in. See hdoin.
hd’o-ki‘, v. pos. to have taken one’s own home,—wahdohki, unghdoki.
hd’o-ki‘-ni-ča, v. pos. to dispute in regard to one’s own,—wahdokiciga, unghdokiciga.
hd’o-ki‘-ni-ča-pl, n. dispute.
hd’o-ki‘-ni, cont. of hdocika; hodkiin waun.
hd’o-ki‘-ya-ha‘, v. pos. (hdoki and ha) to be carrying one’s own home,—wahdoiyahda, wahdokiyahda, unghdokiyahdapi.
hd’o-ku‘, v. pos. to bring one’s own towards home,—wahduku, yahduku, unghdukipi.
hd’o-ni‘-ča, v. pos. of aniča; to refuse to give up what one claims, to hold as one’s own; to forbid the use of one’s own; tikdonica, to forbid one’s house,—wahdonica.
hdo-nin', cont. of hdomiica.
hdo-nin'kiny, v. a. to cause to hold as one's own,—hdominiwakiya.
hdo-nin'y, v. a. Same as hdominkiya.
hdo-utu, v. pos. to come bringing one's own,—wahdou, unhduipu.
hdo-were'ya-ye, v. pos. to have taken one's own along,—wahdowemanda, yahdowedada, unhdowyayapi.
hdo-win', v. pos. of in; to put around one his own blanket or cloak,—wahdowin, yahdowin, unhdowinipi.
hdo-ya, v. pos. to carry one's own towards a place,—wahdomda and wahdoya, yahdoa, unhduoapi.

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 yuopetetu; to make one's own less,—wahduopetetu.
hdu-bo-sda-tu, v. pos. of yusdostatu; to place upright something of one's own,—wahdusostatu.
hdu-yan', v. pos. of yuyan; to shake or sift one's own,—wahdudan, unhducanpi.
hdu-cu, v. pos. of yucu; to perfect, finish one's own; to arrange one's own,—wahducu, unhducopi.
hdu-cu-o-ko, v. red of yucu; also, pos. of yuco, to make soft one's own,—wahducooco.
hdu-cu-ka, v. pos. to finish. See hducu.
hdu-cu-ka-ka, v. pos. of yucukaka; to empty one's own barrel,—wahducukaka.
hdu-e-ete-tu, v. pos. of yueteetu; to make one's own right or as it was,—wahdуетetu.
hdu-e-o'i, v. pos. of yueoi; to turn one's own the other side out, as one's own bag,—wahduoii.
hdu-ga', v. pos. of yuga; to pull off, as the husk of one's own corn,—wahdugaa.
hdu-gau', v. pos. of yugan; to open out one's own, as one's blanket or one's door,—wahdugan.
hdu-ga-ita, 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-ge, v. red. of hudge; to gather up by handfuls one's own,—wahduuge.
hdu-ha', v. pos. of yuha; to have or possess one's own,—wahduha, yahduha, unhduhapi.
hdu-he-ki-ya, v. a. to put one in possession of his own,—hduhewakiya.

hdu-hmun', v. pos. of yuhmun; to twist one's own,—wahdumun.
hdu-ho'ho, v. pos. of yuhho; to shake one's own, as one's teeth,—wahdhuho.
hdu-ho-sni, v. pos. of yuhsoni; to turn one's own around,—wahdusmi, unhdusmiipi.
hdu-hu'hus, cont. of huduhuza.
hdu-hu'bu-zu, v. pos. of yuhuhuza; to shake one's own tree,—wahdubuzu.
hdu-hda', v. pos. of yuhda; to ring one's own bell,—wahduda.
hdu-hda-gan, v. pos. of yuhdagun; to loosen a little, as one's belt; leave, as a woman her husband,—wahdhagun.
hdu-hda-ya, v. pos. of yuhdaya; to peel off the skin of one's own potato,—wahdudaya.
hdu-hde'ca, v. pos. of yuhdecu; to tear one's own, as one's coat, etc.,—wahdudeca.
hdu-hde-hde-ca, v. red. of huduedaca.
hdu-hden', cont. of huduhuna.
hdu-hdog', cont. of hududoo.
hdu-hdo-hdo-ka, v. red. of hududoka.
hdu-hdo'ka, v. pos. of yuhdoka; to make a hole in one's own by boring,—wahdulhoka, yahduhoka, unhduhokapi.
hdu-hem', cont. of huduhena; hududem iuya.
hdu-he'pa, v. pos. of yuhpe; to dry up, to soak up and scrape out, as water, from one's own canoe,—wahduhpea.
hdu-he'ya-pa, v. pos. of yuhpepa; to remove or take away one's own,—wahduhpepa.
hdu-hi'ca, v. pos. of yuheda; to wake up one's own,—wahduhda.
hdu-hipa', v. pos. of yuhpa; to take down one's own, as something hung up,—wahdupaa.
hdu-hipa-', v. red. of hudupa.
hdu-hipan'hipan, v. pos. to make soft one's own, as one's moccasins by putting them into water,—wahdupanhipan.
hdu-hipu', v. pos. of yuhpu; to pull off one's own, as one's seal, or any thing sticking fast,—wahdupu.
hdu-hipu-hipu, v. red. of hudupu.
hdu-hu', v. pos. of yuhu; to pull off one's own, as bark with one's hand,—wahdulu.
hdu-kajo', v. pos. of yukj; to shake off one's own fruit,—wahdukaj.
hdu-kajo-ya, v. pos. of yukkwa; to open one's own, as one's mouth: i wahdukawa, I open my mouth.
hdu-ka'a, v. pos. of yukda; to untie one's own,—wahduka.
hdu-ka'ca, v. pos. of yukca; to comprehend one's own; to understand what belongs to oneself,—wahdukca, yahdukca, unhduka.
hdu-ke'-za, v. pos. of yukena; to scrape, rub; make smooth one's own,—wahdutekza.

hdu-ki-nu-kañ or hduki-nu-kañ, v. pos. of yukena; to divide one's own; hence, to distract, John xiv. 1.

hdu-ki'-ça, v. pos. of yukena; to scrape off, as dirt, from one's own clothes, with the hand,—wahdutekça, unhduki-çapi.

hdu-kpau'; v. pos. of yukena; to grind one's own corn, etc.—wahdutekpa, unhdutekapia.

hdu-ksa', v. pos. of yukena; to break off one's own, as a stick with the hands.—wahduteka, yahduteka.

hdu-ktaj'; v. pos. of yukena; to bend one's own,—wahdutekta.

hdu-ku'-ka, v. pos. of yukena; to wear out or make old one's own,—wahdutekuka.

hdu-ke'-ga, v. pos. of yukena; to scratch one's own,—wahdutekga.

hdu-kes'-ke-za, v. red. of hdukeza; to shave off one's own close, as the hair of one's head, one's dog, etc.—wahdutekeksza.

hdu-ke'-za, v. pos. of yukena; to rub and make smooth one's own, as one's arrows,—wahdutekeza.

hdu-mam', v. pos. of yumam; to grind and make sharp one's own, as one's axe or knife,—wahdutemanipi.

hdu-mda'-ya, v. pos. of yumada; to spread out one's own, as one's blanket,—wahdutemada.

hdu-mde'-ča, v. pos. of yumdec; to open out, take in pieces one's own,—wahdutemeca.

hdu-mden', cont. of hudemeca.

hdu-mdu', v. pos. of yunu; to plough or make mellow by ploughing one's own field,—wahdutemu, yahdutemu, unhdutemupi.

hdu-mna', v. pos. of yunna; to rip one's own,—wahdumena.

hdu, cont. of hdu; hdu waun, I am eating my own food.

hdu-na'-žin, v. pos. of yunažin; to make one's own stand up,—wahdunazin.

hdu-o'-hda-gań, v. pos. of yuhođaągań; to loosen one's own a little, as one's girde.

hdu-o'-hdań, cont. of hudođańgan; hudođańgan ida, to loosen a little or untie a knot.

hdu-o'-ki-ni-hań, v. pos. of yuokinikan; to make one's own honorable,—wahdutokinhan.

hdu-o'-kon-wan-zį-dań, v. pos. of yuokonwanįdzidan; to place all one's own together, make one of them.

hdu-o'-mde-ča, v. pos. of yuomdec; to scatter out one's own,—wahdutemeca.

hdu-o'-mden, cont. of hudemeca.

hdu-o'-ni-han, v. pos. of yunihan; to honor one's own,—wahdutonihan.

hdu-o'-ta, v. pos. of yuota; to multiply one's own,—wahduteka, yahduteka, unhdutepa.

hdu-o'-tajn, n. pos. of yutanja; to manifest one's own,—wahdutekajn.

hdu-o'-ton-kań, v. pos. of yuotekan; to make equal one's own; to do like,—wahdutekapa.

hdu-o'-wań-ča-ya, v. pos. of yuwańcaya; to cause to spread all over; to make one's own go all over,—wahdutekawańcaya.

hdu-pon', cont. of hdpota.

hdu-po'-ta, v. pos. of yupta; to wear out one's own,—wahdutekopa, unhdutepota.

hdu-po'-po-ta, v. red. of hdpota.

hdu-psag', cont. of hdpupsaka.

hdu-psa'-ka, v. pos. of yupska; to break one's own with the hands,—wahduteksaka.

hdu-psa'-psa-ka, v. red. of hdpupsaka.

hdu-pša', v. pos. of yupsa; to make one's own jump, as one's horse; to pull up with a hook and line one's own fish,—wahdutepica.

hdu-psin', cont. of hdpiscia.

hdu-pši'-pši-ča, v. red. of hdpiscia.

hdu-pšun', v. pos. of yupsun; to pull out or extract one's own, as one's teeth,—wahdutepun.

hdu-ptan', v. See huduptanyan.

hdu-ptan'-yan, v. pos. of yuptanyan; to turn over one's own,—wahduptanyan.

hdu-pto'-će-dan, v. pos. of yuptedandan; to shorten one's own,—wahduptedandan.

hdu-pto'-tu-za, v. red. of hdphtuza.

hdu-ptoš', cont. of hdphtuszip.

hdu-pto'-za, v. pos. of yuptuza; to crack or split any thing of one's own, by boring, etc,—wahduptuza.

hdu, cont. of hdu; hdu nažin, 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 huduskita.

hdu-ski'-ski-ta, v. red. of huduskita; to wrap or tie up one's own, as a Dakota woman does her baby,—wahduskikita.

hdu-ski'-ta, v. pos. of yuska; to wrap or tie up one's own,—wahduskita.

hdu-skų', v. pos. of yuska; 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,—wahduskua.

hdu-skų'-sku, v. red. of hdskukua.

hdu-son', cont. of hudusota; hdsuon iyeya.

hdu-son'-so-ta, v. red. of hudusota.

hdu-so'-ta, v. pos. of yusota; to use all one's own up,—wahdusota, unhdusotapi.

hdu-sto', v. pos. of yusto; to smooth down, as one's own hair: pa hdsto, to smooth one's hair.
he'-cé-kéen, adv. red. of hecéen; in this manner, so, thus, just as.
he'-cé-ké-tu, adv. red. of hecetu; so, in this manner.
he'-cé-ké-tu-ya, adv. after this manner.
he'-cén, adv. thus, so, in this way; hence, therefore: hecéen ohagne, to do in this manner usually, be accustomed to do.
he'-né'-lé, n. a yearling colt.
he'-cén-ya, adv. so, thus, in that manner.
he'-cé-tu, adv. as, so, thus; right, well.
he'-cé-tu-ke, adv. as is common, as is usual.
he'-cé-tu-wan-zí-ca, adj. always the same.
he'-cé-tu-ya, adv. so, well.
he'-cé-tu-ya, v. a. to make so, cause to be; so or right; hecétuwaya, hecétuunnyapi.
he'-dí, adv. in or at that place, there.
he'-qiy', v. (he and očin) to think this, think that, heqiy, he sayd this to him; heqiyapi, he says to us; heqiy, he says to me; heqidy, I say to thee; heqidyapi, they say to each other.
he'-qiy-ya, adv. at that place, there.
he'-qiy-yá-tan, adv. from that place, thence.
he'-qiy-yá-tan-han, adv. from that place; therefore.
he'-dí'-yo-tan, adv. in that direction.
he'-dí'-yo-tan-han, adv. in that direction. Not much used.
he'-con, v. (he and ečon) to do that,—hecémon, hecon, heconkupi and heconkopi.
he'-c, that is it; it is he. This with deo includes the substantive verb and demonstrative pronoun.
he'-e-han, adv. at that time, referring to the past.
he'-e'-ki-ya, v. a. to call or count that the person or thing; to substitute, put one in the place of another,—heewakiya, heenkiyapi.
he'-han, adv. at that time, then: hehan édamon kta, at that time I will do it.
he'-han', adv. at or to that place, there, that far: hehan wai kta, that far I will go.
he'-han'-han', adv. red. of hehan.
he'-han'-han-ke-ča, adv. red. of hehankeča; so long, each so long.
he'-han'-han-ya, adv. red. of hehanña.
he'-han'-han-yá, adv. red. of hehanvá.
he'-han'-ke-ča, adv. so long.
he'-han'-na, adv. so far and no further; just then.
he'-han'-na-čin, adv. just so far.
he-han'tan'-han, adv. from that time; therefore.
he-han'tu, adv. at that time, then.
he-han'tu-dan, adv. then.
he-han'tu-dan-hin, adv. just then.
he-han'y'yan, adv. so far, referring to place; so long, referring to time.
he-han'y-yan, adv. red. of hehanyan.
he-he, infi. alas! he he ma na nun seca, alas! it seems as if I should die.
he-he-he, infi. alas!
he-ha'-ka, n. (he and haka) the male elk, Cervus alces. So called from his branching horns. The female is called upan.
he-ha'-ka-čep-qi-ta šiši-ši-ša, n. (hecaka čanto and yaština) the cricket.
he-ha'-ka-ta-ši-šu-ta, n. (hecaka ta and pesžuhta) elk-medicine, a kind of mint, perhaps catnip.
he-ha'-ka-ta-wo-te, n. (hecaka and tawote) elk-food, perhaps the same as the preceding word.
he-hak'ta-ši-šu-ta, n. Same as hehakata-pesžuhta.
he-k'il-či-ke'-ča, v. n. to be all used up to or for one: hemicínakeča, I have no more.
he-k'ip-ša, n. a horn spoon.
he-kt'a, n. that behind, what is past, applied to both space and time.
he-kt'a, adv. behind: hekta v, he comes behind; hekta bda, he goes back home; hekta wučin uye šni, he does not turn his thoughts back.
he-ktam, adv. behind, after.
he-kt'a-pa, adv. behind, after.
he-kt'a-pa-ta, adv. behind: wahketpatu, the stern of a boat.
he-kt'a-pa-ši-šu-hań, adv. from behind.
he-kt'a-ši-šu-hań, adv. behind.
he-ke, pron. that itself.
He-le'-nes, n. p. introduced; the Greeks.
he-mi'-ša-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'-či-ke'-ča, adv. red. of henakeča; so many of each.
he-na-ča, adv. so many.
he-na-ke'-ča, adv. so many; enough, sufficient; finished, all gone: wana henakeča, it is now all gone.
he-na-ke-señ, adv. all these, so great a quantity.
he-na-ki'-ya, adv. in so many ways.
he-na'-na, adv. only so many or so much; none, all gone.
he-na'-na-kl-yana, adv. only in so many ways or places.
he-na'-na-pi-dan, adv. pl. of henana.
he-nag'-na-ke'-ča, adv. red. of henakeča; so many each. See henagnakeča.
he-nag'-na-na, cont. otoyohe hanaungna yuhapi yta, each one will have so many.
he'-na-o-sa, pron. See henaos.
he'-na-o-zo; pron. those two: henios, heniyos, and heniyosa are also used.
he-na'o-za-ki-ya, adv. those two, those two times.
he-na'-pe-ton-na, n. (heya nape and tona) a house partly grown, a house that has feet.
he'-on, adv. for that, on that account, therefore.
he'-on-e-tap-hań, adv. therefore.
he-pań', n. the name of the second child, if a son.
he-pań'-na, n. Same as hepań.
he-pč'ya, v. 1st pers. sing. I think that, I thought that. This is the only form used. See epča and kelpča.
he-pl', n. the name of the third child, if a son.
he-pl-dan, n. dim. of hepi.
he-pl'-na, n. (Sisit.) Same as hepidan.
he-pl'ya, v. 1st pers. sing. (Ihank and Sisit.) Same as hepa. See heya.
he-pl'ya, adv. in the meantime; before, waniyetu hepiya, before winter; during, in the course of, anpetu hepiya, during the day.
hes, infi. expressing impatience, unbelief, pride.
he-sda'-tka-dan, n. a young male elk.
he-sk'i-zu-pl, n. See hindiskupi.
he-tań', cont. of hetañhan.
he-tań'-han, adv. from that place: hemañhan, I am from that place; from that time; therefore, on that account.
he-tań'-han-to-kč'ča, adv. what difference is it? hetañhan itokoča šni, it is none of his business; hetañhan iwatočiška, what does it concern him?
he-tań'-han, n. the common striped ground squirrel, a species of Seixurus.
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 house, lice.
he'-ya, v. (he and ey) to say that or this, — hepa, hele, heunkey yta.
he'-ya'-ke, n. clothing, wearing apparel of any kind.
he-ya'-ke-čin-han, n. to-morrow; heyakečinhan sunpa and heyačinhan icima, the day after to-morrow.
he-ya'-ya, v. red. of heyaya; to say much, keep saying — hepapa, hehaha, unkeyayapi.
he-ye'-ki-ya, v. a. to cause to say that,—heye-waikiya.

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-qui-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'-yu-ga, v. a. to tie up, wrap up a pack; pack up,—hemun, hemun, hemuyunpi.

he'-yu-ga, v. wrapping up; what is wrapped around.

hi, n. a tooth, teeth; the bit or edge of an axe; the point of any thing,—mahi; wicahi, human teeth.

hi, v. n. to come to, arrive at,—wahi, yahi, uhchipi: en mahi, he came to me.

hi-a'-pe, v. to await one's coming,—hiwa'ape.

hi-hant'-na, n. (i. hant-) morning.

hi-hda, v. See hinnda.

hi'-hda-kins-kins, v. to grate the teeth. See hihihakinskinsa.

hi'-hda-kok, cont. of hihihakoko; hihihakokog wau.

hi'-hda-kok-kok, v. to gnash the teeth,—hiwa-hihihakokog.

hi'-hda-kins-kins, cont. of hihihakinskinsa; hihihakinskins wau, I am grating my teeth.

hi'-hda-kins-kins, v. to grate the teeth,—hihakinskinsa.

hi-he'-ya, v. n. (hi and heya) 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', adj. soft, as mud, etc.; mellow, as ground.

hi-hi'-se, adj. nappy, furry.

hi-hna', n. a husband; mihihna, my husband; nihinna, thy husband.

hi-hna'-ku, n. her husband.

hi-hna'-ton, v. n. to have a husband, be married,—hinauwa-ton, hinmauntonpi.

hi-hnas'-ya, v. a. to have for a husband,—hinna-waya, hinnaunya, hinnauyunpi, hinnaumayn.

hi-hnu', v. See hinn.

hi-hnu'-ni, v. to come to land,—wahinhunpi, unhinhunipi.
hip-hpaw, v. n. to fall, fall down,—mahing-
hip-paya, nilching-paya, unhip-payapi.
hip-hte', n. thick fur, hair, or nap.
hip-hte'-ya, adj. furry, rough, the fur side out,
—hiphtey hipm, I wear the fur side out.
hip-kpi'-dan, n. short hair or fur, as that on
robes taken in the summer; robes with short
hair.
hip'-na-ka-ha, adv. suddenly, immediately, upon
that.
hip-se', intj. denoting impatience, used when one
is asked to tell a thing over again.
hip-ske', n. the long upper or canine teeth of ani-
mals such as are called wamanida: hence wa-
hispke, the long-grained corn; in horses, the
tooth that fall out when they are three years old;
in man, some say the molar teeth, others say the
canine teeth, are called hipske.
hip-sko, adv. so big, so large.
hip'-sko-ke-qa, adv. so large, so great.
hip'-sko-sk-o-ke-qa, adv. red of hipskokeda.
hip'-sko-yo, adv. red of hipskoya.
hip'-sko-taq-ka, adv. so great.
hip'-sko-ya, adv. so far around, thus far.
hip'-skoa', n. (Ihaq.) the string with which they
pack. See tehmsko.
hip'-ski'-zu-pi, n. a fish-hook.
hip'-sko-qa, adv. so small. Why this is not
hipskaqam, corresponding with the rest of the
family, I cannot tell; but in this tskoqam
resembles it.
hipy'ta. See kahinta, etc.
hip'-ta, n. the bass, linden or lime wood : hinta-
daq, bass-wood, Tilia.
hip'-te', intj. expressive of disbelief.
hip-tka', n. the common cat-tail or Typha.
hip-tka'-nu, n. the Typha stalks.
hip'-tka-ha-ka, n. water-moss. Called also
minhibyikahakha.
hip'-tka'za-pi, n. the bundles of linden bark
which the Dakotas prepare for tying rice.
hip'-tku', n. i. q. yusda: peji hipiku mda, I go
to get grass. Not in general use.
hip-tpi'-dan, n. any thing with short fur; a
summer robe. Same as hipkipian.
hip'-ya-hip, adv. yet, as yet; with in, not yet,
as, hinyaihin eamon in, I have not yet done it.
See hinaih.
hip'-ya-hip-ke-eni, adv. not yet, the time is
not yet.
hip'-ya-kha-ga, n. an owl. Same as hiphan-
ka-ga.
hip'-ya'-pa, v. n. to come in sight, come up out
of, as one diving. See hipapa.
hip'-yans'-ya, v. a. to provoke,—hinyauswaya.

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hip-yans'-ya, adv. sternly, crossly.
hip-yant'-za, v. n. to be stern, cross,—mahin-
yanza: tawadin hinyaunza, to be of a surly dispo-
sition.
hip'-ya'-ze-qa, n. one who is stern or cross.
hip'-ya'-ta-op-pa, v. a. to lay on the shoulder,—
iyatawapa. See hiyataao.pa.
hip'-ya'-ta-ku, v. a. to put into one's blanket on
the arm, as an Indian does,—hiyatawau. Also
hiyatafu.
hip'-ya'-zi-ke, n. fur, down, swan's down.
hip'-ye-te, n. the shoulder, whole shoulder. See
hiyeto.
hip'-zi-zi-dan, n. thin hair, as that on one's
hands and arms.
hip'-pa-skua, v. to pick the teeth,—hiwapa.
hip'-pa-skua-dan, n. a pin, pins. See hiwasku-
dan.
hip'-ps'-ca, v. to jump down, as from a horse,—
wahtiwi.ka.ica.
hip'-soo-noo-nana, n. teeth on edge. See porch-
soona.
hip'-ti'-hda, v. a. to loathe, dislike, as food,—hi-
hwa. haiyaha, hitu. See hufbap.
hip'-ti'-hda-y, v. a. to cause to loathe or dislike,
—hitu. See hufbap.
hip'-tun'-ka, n. a mouse, mice.
hip'-tun'-ka-dan, n. a mouse, mice.
hip'-tun'-ka-na, n. (Ihaq.) Same as hitunkadan.
hip'-tun'-ka-qa, v. to tell tales or traditions,—
hiyunkakana, hitu. See hufbap.
hip'-tun'-ka-qa', n. tales, legends, traditions.
hip'-tun'-ka-qa', n. the weasel, ermine; of the
genus Mustela.
hip'-tun'-ka-qa-nana, n. the weasel, ermine.
hip'-tun'-ps'-ca-dan, n. the field-mouse.
hip'-tun'-ps'-ca-qa-dan, n. the field-mouse.
hip'-wan', v. imperat. look here, hallow. See hi-
hwa.
hip'-wan', v. n. to come and camp or spend the
night,—wahima. See hufbap.
hip'-wo', v. imperat. look here, hallow.
hip'-ya', adv. of negation; no.
hip'-ya-da-n, intj. not so! A bye word.
hip'-ya'-han', v. n. to come and stand on,—wah-
yawaha. haiyaya. See hufbap.
hip'-ya'-hde', v. n. to reach to, lead to, as a road;
to come upon one,—mahiyahde, nihiyahdeo, un-
hiyadepi.
hip'-ya'-hde-ya, v. a. to cause to reach to; to
bring upon one,—hiyadehpaya, hirahdeunyapi.
hip'-ya'-hde-ya, adv. reaching to, leading to.
hip'-ya'-ka-pa, n. v. n. to come over, as a stream or
hill,—wahiyakapta, haiyakapta.
hip'-ya'-ka-qa, v. n. to come again and again, to
keep coming,—wahima. See hufbap.
hi-yaa', v. n.  to come and pass along, go by; go past.—wahimado, yahidado, ughiyayapi.

hi-yaa'-yan-pa, v. (hi and ayaapu) to come morning on one.

hi-yo'-ta-oqpa, v. a.  to place on the shoulder,—hiyetawaoppu. Also hiyataoppu. See also hiyatazu.

hi-yo'-ta-zu, v. a.  to put into one's blanket on the arm,—h iyetawaatu. See also hiyatazu.

hi-yete, n.  the shoulder. See also hiyete.

hi-yey'a, v. n.  to be: hiyeye din, those who are, all; taku hiyeye din, all things; oyate hiyey a din, all people; unhiiyeyapi, we are.

hi-yey'a, v. n.  to become; to cause to be. See iyeya.

hi-yo'-hi, v. n.  to come, to arrive at, reach to,—wahiyohi, yahiyohi, mahiyohi, ughiyohi.

hi-yo'-hi, v. (i. a. q. huwe hi, —hiyowahi, yiyowahi, hiyunghihi.

hi-yo'-hi-ki-yaa, v. a.  to cause to come or reach to,—hiyohiwakiya.

hi-yo'-hi-ya, v. a.  to cause to reach,—hiyohiwa ya, hiyohiuyapi.

hi-yo'-hi-ya, adv.  reaching to.

hi-yo'-hpa-ya, v. n.  to fall into, come and fall in; to come into a road; to join, as one road does another,—wahiyohapamda and wahiyohapa ya, yahiyohpaya and yahiyoyahpada, ughiyohpaya.

hi-yo'-uppe-ya, v. a.  to cause to fall into, cast into, bring and put into, as food into a dish,—hiyohpawaiya.

hi-yo'-pa-psop, v.  to throw or dash, as water, into a boat.

hi-yo-tan-ka, v. n. (hi and iyotanka) to come and sit down; to establish oneself at a place,—wahimottedaka, yahidotaka, ughiyotankapi.

hi-yu', v. a.  to come forth, as a child born; to come, come towards,—hibu, hidu, and wahibhu, wahibhu, unhiyupi, hidupi and yahildupi.

hi-yu'-ki-di-ya, v. a.  to hand to one's own, —hiyuwefidiyia, hiyumiidiyia.

hi-yu'-ki-ya, v. a.  to cause to come to; to hand to,—hiyuwakiya, hiyuyakiya, hiyuunikyapi.

hi-yu'-ya, v. a.  to cause to come to, to send or hand to; to throw up from the stomach, vomit,—hiyu waysa, hiyuryaya, huyuyuyapi.

hmu, n.  the black walnut, black walnuts.

hmu-hu', n.  the black walnut-tree, Juglans nigra.

hmu-hbe, v. n.  Same as hmuhma.

hmu-hbe'-ya, adv. round and round, going round.

hmu-hma, v. n.  to go round, like a wheel.

hmu-hmi'yaan, adj.  round, like a ball.

hmu-hmi'yaan, adj. red. of hmihmiyan.

hmi-yaan', adj. round, as a wheel.

hmi-yaan'-na, adj. roundish. Same as hmiyaan.

hmi-yaan'-yaan, adj. red. of hmiyaan.

hmi-yaan'-yaan-na, n.  any little round things.

hmoop, adj. twisted. See hmu and hmuu.

hmu or hmuu, adj. twisted. See kahunu, yahhunu, etc.

hmung, cont. of hmunu: sunkotekda hmung wayu, I am trawling wolves.

hmun-hmun'-za, adj. red. of hmuza.

hmun'-ka, v. a.  to set a trap, to trap any thing, to catch in a trap,—wahmunu, yahmunu, uhmunu kapai.

hmuns'-ma, adj. smelling like fish.

hmun-wo'han, part. See hmuwohau.

hmun'-za, adj. slimy, fish-like, smelling strong, like spoiled meat.

hmus, cont. of hmuza. See iohmu.

hmus'-ya, adv. shut up.

hmwu-wo'han, part. becoming twisted of itself.

hmu'-za, adj. shut, as the mouth, hand, etc. See ohmuu.

hna. See yuhna.

hnag, cont. of hnak.

hnak'-ha, part. fallen off of itself, as fruit.

hnak', v. a.  to lay or place, lay away; to lay up, as dead on scaffolds, hence, to bury the dead; to have by one, as takudau hnaque shi, he has nothing laid by him,—wahnaka, uphnakapi. From this are derived ahnaka, ehnaka, kihnaka, and ohnaka.

hnak'-ka-pi, n.  dead persons laid away; hence graves, tombs.

hnak'-ka, v. n.  the common frog. See also naaka.

hnak'-kan-din-dan, v. a.  small kind of frog; the tree-frog.

hnak'-nak', v. n.  to be oppressed, overcome, possessed, as of devils,—mahnakaiyin.

hnak'-wa'-ha, part. Same as hhnau.

hnak'-yaan, v. a.  to deceive, cheat, take advantage of,—wahnyaan, yahnyaan, unhnayaapi, mahnya an; dihnyaan, I deceive thee; ichnyaan, to deceive oneself,—miyinyaan.

hnichi-dha', v. n.  to pass by a place going home. This is used only in the third person; the other persons are formed from the obsolete hdiyaha, as wahdiyaha, yahdiyaha, unhdiyadapi.

hnici-pa or hni-pan-pa, v. n.  to come forth; to return; to come out of any place going home; to rise, as from the dead,—wahninapa. Same as hdninapa.

hnun'-ni, v. n.  wachinuhi, to be bewildered, derezared,—wahduniyuni: to be bewildered or lost, as in trying to follow tracks,—wahuni, yahuni.

ho, adv. of affirmation. yes, yea.
ho, n. the voice either of a man or of any animal or thing; sound in general,—maho, niho, unhopl, wiáho.
ho, n. cont. of hogan; fish; a fish-net.
ho, v. n. imperat. only; come on, come now,—ho ho, ho po, ho miye. See iho.
ho-a'-pe, n. (hogan 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.—hubuwakiya.
ho-ča'-ka, n. (hogan and čaka) fish-gills.
ho-če'-spu, n. fish-scales; warps. See čespu.
ho-čo'-ka, n. a court-yard, an area surrounded by tents or houses: tahodoka, his court.
ho-ča'-za-ta, adv. outside of a circle of tents.
ho'-će-nhe, adv. See hoćeńhe, the correct form.
ho'-ga-ča, n. a rough, loud voice,—homagachtan.
ho-ča, n. fish; the generic name.
ho-ča'-ma, adj. (hogan and omma) smelling like fish, fishy.
ho-ča'-tiq-na, n. (hogan and čistiña) little fish, such as minnows.
ho-ča'-wi-ča-ča-ši, n. trout or salmon, lit. ill-behaved fish.
ho'-ča, n. a rough voice,—homagáta.
ho'-či-ča, adj. hoarse, as a person's voice when he has taken cold,—homágita, homígita, homígítpní.
ho-ča-ča, v. pos. of homágáta; to make oneself hoarse by speaking.—howlahdágita.
Ho'-he, n. p. the Assiniboine 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-ča, adj. loose, that can be shaken or moved: hi mahohodán, my teeth are loose.
ho'-ho-pi-ča-ši, adj. immovable.
ho'-ho-pi-ča-ča-ši-yń, adv. immovably.
ho-ču'-ka, n. a mother-fish, i. e. an old fish.
ho-ču'-ka, n. a Dakota god, a fabulous being, the same as Čapōtsîónán.
ho-ču'-ka-ča-ča-ši-dan, n. dim. of Holnočida.
ho-ča, v. n. to cough,—howlahpá.
ho-ča-pí, n. coughing, having a cold: holpápi emácdana, I have a bad cough.
ho-či, n. a nest, bird's nest.
ho-či-ya, v. a. to have for a nest, make a nest of,—holpíwaya.
ho'-ču-ča-ča-ši, n. (hogan and kuwa) a fish-hook, fishing apparatus.
ho'-če-ya, v. n. to become hoarse, by the wind blowing on one and affecting the voice,—holomahpá.
ho'-i-če-ya, v. a. to cast a net in fishing,—hojihpeyaya.
ho'-i-če-ya, v. a. to cast a net in fishing,—hojihpeyaya.
ho'-i-yo-ča, n. half of a company, half of a camp.
ho'-i-yo-ča, v. a. a fish-hook.
ho'-ka, n. a kind of fish.
ho'-ka, n. the heron, of the genus Ardea.
ho'-ka-či, n. the squee, a small kind of heron of the genus Scolopax.
ho'-ka-či-ča-ča-ši, n. dim. of hokáčida.
ho'-ka-ča, v. n. to whine,—hokapsan-ča, n. to whine, hokapsan-ča.
ho-kâi'-yo-pa, n. a child, boy or girl,—homakâiyoapa, honkkâiyoapa, hounkkâiyoapa.
ho-kû'-wa, v. (hoğan and kuwa) to fish, take or catch fish in any way, either by hook, net, or spear,—howakuwa; hokuwa mba, I go a fishing.
ho-mâna, adj. smelling like fish, fishy. Same as hoğanmâna.
ho-mâna-yaṭ, v. to gather or collect fish for a feast,—homânumawa.
ho-miśi, adj. round, going round. See homni, yuhomni, etc.
ho-na'-gi-dan, n. the common house-fly.
hoq, n. See hun.
hoq'ku, n. See hünkù.
hoq'-pe, n. the stick used in digging tipsinna or Indian turnips; a pestle.
ho'-piña, cont. of hopinà.
ho'-piña-ki-ya, v. a. to make the voice squeak, to speak with a squeaking voice.
ho'-piña-za, n. a small squeaking voice,—homapînà.
ho-pōn'-ka, n. a gnat, gnats, of the genus Culex.
ho-pōn'-ka-dan, n. a gnat, gnats.
ho'-psî-ča, v. a. (hoğan and yupsîda) to make fish jump, to take fish with a hook and line,—homupsîda. See hoyupsîda.
ho'-psîn, cont. of hopsîda; hopsîn ya, to go a fishing,—hopsin mda.
ho-sa'-mna, adj. smelling like fish, fishy.
ho-se'-wi-iima, v. to take great care of the fish,—homnawaya.
ho-si'-ka-ki-ya, v. a. to speak, to gather or collect fish;—hotâŋkâkyiwa, to speak with a loud voice.
ho-si'-ka-ki-ya, adj. with a great or loud voice: hotâŋkâkyiwa is, to speak with a loud voice.
ho-ta'ke, n. p. the Winnebago Indians.
ho-ta'-ke, n. a loud or great voice.
ho'-ta-pi-čo, n. a swing, as a grape vine attached to a tree above.
ho'-ta-daŋ-ki-čou, v. n. to swing, swing round, —hotândan wedun, hotândan uŋkidupi.
ho'-ta-yi, v. n. to have the voice heard,—hotamatej.
ho'-ta-yî-na, n. the sturgeon, a kind of fish of the genus Acipenser.
ho'-ta-yî-na-ki-ya, adj. with a great or loud voice: hotâŋkâkyiwa is, to speak with a loud voice.
ho-'ta-yi, v. to cry out, put forth the voice, howl, as animals; to croan, as a cock, hence anpaheetonja; to thunder, as wakinyan hoton, if thunders.
ho'-to-n'-ki-ya, v. a. to cause to bawl or cry out, —hotonawiya.
ho'-to-n'-ki-ya, v. a. dead fish, such as are found in the spring, having been frozen in the ice.
ho'-u-ki-ya, v. a. to make the voice go to, i. e. to cry out to one,—houwakïya, hounkîyapi, houmakïya: hounkîya, I cry out to thee.
ho'-u-yà, v. a. to send the voice to, cry out to one,—houwya, hounyapapi.
ho-wa'kañ, n. the large spotted pike is sometimes so called.
ho-wa'-mdu-ča, n. (hoğan and wamduča) an eel, so called from its being both fish and snake.
ho-wa'-mdu-ča-daŋ, n. dim. of howamduča.
ho-wa'-mdu-ča-na, n. (thâŋk) an eel.
ho'-wâ-na-se-ki-ya-pi, h. a large fish-net.
ho'-wâ-qa-pa, n. (hoğan owasii and sapa) the cat-fish, so called from its being all black.
ho-wa'-sa-pa-daŋ, n. a small species of cat-fish, the bull-head.
ho-wa'-ya, v. n. to cry out, groan,—wahowamda, yahowada: šlähowaya, to cry out bodily: wasičahowamda.

ho'ya, n. there is fish; said when fish assemble in one place and die there: hoya kta, there will be fish.

ho'-ya', v. to use the voice of another, as to have another sing in one's stead,—howaya, hodiyā.

ho'-ya-gi-ta, v. (ho and ya-gita) to make the voice hoarse by speaking,—homda-giatan.

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-ki-ya, v. a. (ho and yekiyu) to cry to, call to, pray to,—howeyakiana, hoyeyakiya, hoyeyukiyapi.

ho'-ye-ya, v. a. (ho and ye-ya) to cause the voice to go to,—howewaya, hoye-neyapani.

ho'-yu-hi, n. a ring in timber, a year's growth; a line or wrinkle in the skin of a person.

ho'-yu-psi-ča, v. a. to make fish jump, i. e. to catch fish with a hook and line,—homdupsicada, hounyupsičapi.

ho'-yu-sde-ča, n. wrinkles.

ho'-yu-sde-četo, v. n. to have wrinkles, to become old,—housudesewatanapi.

ho'-zi-zi-dan, n. (ho-čan and -či) the perch, a kind of fish. See šinčaka.

hu, v. a. to copulate, have intercourse with a female,—wahu, yahun, uhupi.

hu, n. a bone, bones,—mihu, niho, wičahu; the leg, legs of a person or animal, as humayukanč, 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 huu.

hu-či-pe, n. See huwakipe.

hu-čan', n. (hu and čan) the stock of a gun; the shaft of an arrow.

hu-ča', n. the limbs, members of the body, as the legs and arms; the legs of any thing, as of a kettle.

hu-ča-sa-pe-dan, n. (huha and sapa) the black-legged fox.

hu-ča-sa-dan, n. (huha and ša) the red-legged fox.

hu-ča-top, v. n. (huha and ton) to have legs or limbs,—huhowatatan.

hu-ča-topa, n. (huha and topa) a quadruped, the wolf in particular.

hu-ča-ya, v. a. to have for members, use for legs,—huhowayana.

hu'de, v. a. (hu and he) to set out, plant out, as a young tree or plant of any kind,—huwhade, huwhudepi.

hu'de-pl, n. things set out, plants.

hu-hu', n. a bone, bones, of the bone kind: maza huha, arm-bands, probably because at first they were made of bone.

hu-hus', cont. of huhuzu.

hu-hus'-ya, v. a. to cause to shake, to shake,—huhuswaya.

hu-hus'-ya, adv. in a shaking manner.

hu-hu' to-pa-o-wa-hde, n. the large end of the thigh-bone.

hu-hu'za, adj. shaking, trembling,—mahuhuzu, nihuhuzu.

hu-hu'za-nan, part. shaken, shaking.

hu'-ha, n. bones bare or stripped of flesh, a skeleton: tihihü'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: tihü'ya hax, to stand as a skeleton.

hu'-ha, n. a kind of large water-grass, the stalks of which are eaten by the Dakotas.

hu'-hda'-ga, v. See huñhagn, the more correct form.

hu-in'-yun, adv. See huiyun.

hu-i'-yun, adv. on foot: huinun mdn, I go on foot.

hu-i'-yun-ken, adv. on foot, walking.

hu-ku'-hu, infj. When a deer is brought into camp, the children shout hukuñh. —S. W. Pond.

hu-kun', adv. under, beneath.

hu-ku'-ya, adv. below, under, at the lowest place.

hu-mo', n. the skin-bone.

hu-na'-hta, v. to be lame: wičoča nawapta, 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,—hunawaste.

hu-ni, See hiiun.

hu-non-pa, n. (hu and nonpa) a biped, man, in the sacred language.

huŋ, n. mother,—niho, thy mother; hunku, his or her mother. See iŋa, my mother.

hup-huŋ-he, intj. alas!

hup, n. some, a part.

hup-he-na, adv. only a part.

hup-ka', n. a parent or ancestor; an elder brother is often so called,—mihoŋká; 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.

hup-ka'-ke, n. an ancestor,—miihoŋkake, nihoŋkake, wičahunkake.

hup-ka'-ke-ya, v. a. to have for an ancestor,—hunwkakewa, hunįkakeuyapi.
huŋ-ka'-wan-jí, n. a brother; one of the same family;—nihuŋkawanzí, nihunkwanzí.

huŋ-ka'-wan-jín-kí-či-ya-pí, n. brethren.

huŋ-ka'-wan-jín-ya, v. a. to have for a brother, count as brother,—huŋkawanzínwaya.

huŋ-ka'-wan-ží-tuku, n. his brother.

huŋ-ka'-ya, v. to consider and honor as hunka,—huŋkawanyi, huŋkawmyi.

huŋ-ka'-ya-pí, n. one who is called hunka. Used also for deacon or elder; the sun.

huŋ-ke-sí, v. n. to be slow, not fast, in walking or working,—wanhunkesí, yuhankeši, unpunkapiší: daunte hunkesí, low-spired.

huŋ-ki'-ya, v. imperat. only; go away, go along, get out of the way,—hungkíyá wó.

huŋ-ki', n. his or her mother.

huŋ-ku'-ya, v. a. to call mother, have for mother,—huŋkuwaya, huŋkuyaya.

huŋ-pe', n. See hoppe.

huŋ-ska', n. leggings; hunksa oton, to wear leggings.

huŋ-ska'-ya, v. a. to have for leggings, make leggings of,—huŋkawanyi.

huŋ-sí'-čá-he, n. garters.

huŋ-šé', adv. well, at any rate; édémon kta hunšé, I will do it at any rate; bëcétu kte hunšé, so well it will be.

huŋ-tka, n. a large water-fowl, the cormorant.

hu-pa'-hu, n. the knee; the knee-pan, patella.

hu-pa'-za-he, v. to sit with the knees bent up.

hu-pa'-za-he-ya, adv. huñzhadëya wänka, to lie on the back with the knees sticking up.

hu-saŋ'-hmi, adj. very lean; i. q. tamahëcà hinëcà.

hu-šdi', n. the lower part of the leg, just above the ankle; the ankle.

hu'-stag, cont. of hustaka.

hu'-stag-ya, v. a. to enfeebled,— hustagwaya.

hu-stà-ka, v. a. to be faint, weak, weary, feeble, lame,—humastaka.

hu'-ste', adj. lame,—humaste, hunšte, hunštepi.

hu'-ste'-kon, adv. lamely: husteken mani.

hu'-ste'-ya, v. a. to make lame,— hustewaya.

hu'-ste'-ya, adv. limplying.

hu'-ste'-ya-ken, adv. lamely.

hu'-ta, n. the root of a tree or plant: čay huta, a stump with sprouts, the bottom of a tree.

hu'-ta', 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 hutupa; hutam yevo čin, along the shore.

hu'-tam-ya, adv. by the edge or shore; at the time of need or extremity. See hutamanyeken.

hu'-tam-ya-ken, adv. by the edge or shore; at the time of need, in one's extremity: hutamányeken omayakiyo ší, you did not help me when I was most in need.

hu'-ta-na-ku-te, v. n. to play with the hutamánte; to throw a stick so as to make it slide along on the snow,—hutanakakte.

hu'-ta'-pa, adv. out back; i. q. čanyata.

hu'-ta'-ta, adv. at the shore or edge; to the shore; to the woods or interior: hutata iñanya.

hu'-ta'-ta-ki-ya, adv. towards the shore.

hu'-te, n. the bottom, as of a tree, the lowest part, root: dañhute, the roots of a tree.

hu'-tï-ña-čute, n. a long stick with a large head, which the Dakotas make slide on the snow or ice.

hu'-tka', n. a root, the roots of trees, plants, etc.

hu'-tka'-ńo-mto-ton, n. (hutkan and omtoton) the square root, in arithmetic.

hu-o'-tkon-za, n. a bluff shore with deep water below.

hu-tó'-ške, adj. broad at one end, tapering.

hu'-wa'-kí-pe, n. the smaller bones in the lower leg and fore-arm: čánkpe huwačípe, the fibula; įspa huwačípe, the ulna.

hu'-wa'-pa, n. an ear of corn, corn unshelled. See wahuwapa.

hu'-wa'-pa-ke, n. See huwapahe.

hu'-we', v. to bring, fetch. Used with other verbs, as huwu ye, to go to bring,—huwe mda; huwu i, to have been for; huwe hi, to have come for.

hu'-ya', v. to have for a bone, have for a staff or leg,—huwaya.

hu'-ya-ta, adv. in the leg.

hu'-yo'-ka-hmi, n. the hollow behind the knee.

hwo, adv. interrogative. Commonly used when the speaker is at a distance: toki 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 citches,—wâha, unhupi.

ha', adj. grey or mixed, as black and white, the black appearing under the white, as in the badger.

ha'ha', adj. red. of ha; curling, curled. See yuhaña.

ha', n. waterfalls, so called from the curling of the waters; esp. the Falls of St. Anthony.
hen, adv. (he and en) ashore: hen eku, to put
any thing ashore, as from a boat; hen ihaq, to
step ashore.

he-na'-ke, n. a hill-side, slope.

he-na'-ke-ya, adj. sloping, sideling.

he-pe-se, adv. hepepe chpeya, to make a splash,
as in throwing any thing into water.

het-a'-zu, v. a. to put ashore, as the load of a
boat. See wahetaq.

he-wan'-ke, n. frost, hoar-frost.

he-wo'-ska-n, n. an uninhabited, desert place.

he-wo'-ska-n-tu, adv. in a desert place.

he-wo'-ska-n-tu-ya, adv. away from any dwell-
ing, in a desert place, solitary.

he-wo'-ta-he-dan, adv. where no one lives, in a
desert place.

he-ya'-ka, n. a hill, river hill, mountain.

he-ya'-ka-ta, adv. at the hill.

he-yam', cont. of heyap - by land, following the
hill: heyam uyanpi, we go by land.

he-yan', cont. of heyata; inland, in the interior.

he-ya'-pa, v. n. to go by land, travel by land, in
distinction from going by water, -heyawapa.

he-ya'-ta, adv. back by the hill, back from a
river, back from a fire, out back, back, behind:
heyata ya, to go out back, retire, withdraw, -
heyata uda; heyata iyeya, to shove aside or
back, put out of office, reject.

hi-ka'-han, v. n. to slip, miss step, stumble and
fall, -mahidahan.

hi-ka'-he-ya, v. a. to cause to slip and fall, -
hidawewaya.

hii, adv. cont. of hiiya; very.

hii-c'a, adv. very: waste hiiya, very good; side
hiiya, very bad.

hii-c'a-ke, adv. very, indeed.

hii-kpa, n. (he and inkpa) the brow of a hill.

hii-kpa-ta, adv. to or at the top of the hill: 
hikpata uyanpi kta, we will go to the top of the
hill.

hii-kpa-ta-nan, adv. at the hill-top, from the
hill.

hii-tka-n'hu, n. the upper arm-bone. Hiihtka
alone is said not to be used.

hii'-tpa, n. Same as hiinkpa.

hii'-tpa-ta, adv. Same as hinkpata.

hii'-tpa-ta-nan, adv. Same as hinkpatahan.

hii-yan'-tan, n. the daisy, which the Dakotas
use in dyeing yellow.

hi'-ya'-ya, adv. bungled. See yuhiwaya.

him, adj. crooked, misshapen: siha him, a
crooked foot.

him-him, adj. red of him.

him-him'-ya, adv. red of himinyay; crookedly.
afraid, to astonish, to cause sickness or death, as the Dakotas pretend to be able to do, in a supernatural way; to bewitch, kill by enchantment, to hum, to buzz, to make a buzzing noise suddenly.

hmun'ga', adj. smelling strong, fishy, rancid, stinking, as grease.

hmun'ha', adj. red of hmun; buzz.

hmun'hamu', adj. red of hmun; rancid.

hmun', v. a. to cause to hum, to make buzz,—hmunwaya.

hmun'yan', adv. buzzing.

hna, v. n. to snort, as something dying.

hna-han', adj. slovenly, not tidy, hanging, as a horse's lip.

hna-he'ya, adv. loosely, slovenly: hnaheya un, he is slovenly.

hni'yan, n. cant, hniyan, to flutter or be troubled, be sick at the stomach, as from eating too much, mahniyan.

hni'yan-yan', adj. afraid, quaking for fear,—mahniyanyan.

hni'ye-ye-se, adv. in haste; affrightedly: hniyese mawani, I walk hastily.

ho, v. n. to stand up on end, as hair. See aho.

ho, inf. of surprise.

ho'e-ca, intj. expressing dissatisfaction or dissent.

ho'e-cah, intj. Same as ho'e-ca.

ho'e-cahe, intj. of disbelief and dissent.

ho'ka', n. the bugger.

ho'na-pata, n. See hunupa.

ho'ni-ki-ya, v. a. to finish, perfect. See hunhiya.

ho'ni'-ya, v. a. to finish, perfect. See hunhiya.

ho'ni-ta, v. n. to become very tired. See hunkiya.

ho'ni-pani, v. n. to be in an unfinished state. See hunkapani.

ho'ni-pani-ki-ya, v. to fail of finishing. See hunkapaniya.

ho'ni-pani-yan, v. See hunkapaniyan.

ho'ni-pani, v. See huntpani.

ho'ni-ta-ki-ya, v. See huntpaniyai.

ho'ni-pani-yan, v. See huntpaniyan.

ho'pi-dan, intj. astonishing! wonderful!

ho'pi-dan-ye, intj. astonishing!
1, the eleventh letter of the Dakota alphabet. It has the sound of English e, or of i in marine, machine.

1, an inseparable preposition or prefix.

1. Prefixed to verbs and adjectives, it means to, for, of, or about; by means of, by reason of, on account of, in consequence of: as, kidọ, to invite, ikidọ, to invite to eat any particular thing; čekiy, to pray to one, čekiy, to pray to one for something; wohdaka, to tell news, iwohdaka, to tell about some particular thing; čanipiy, to be angry, čanipiy, to be angry on account of something; wayazunka, to be sick, iwayazunka, to be sick in consequence of something; čepa, fat, čepa, fat by reason of.

2. Prefixed to active verbs, it sometimes forms of them nouns of the instrument: as, čadi, to shave, čadipe, a drawing-knife or plane; kasekala, to split, čadipe, a wedge; čapa, to stab, čidepe, a spear.

3. Prefixed to the cardinal numbers, it forms of them ordinals: as, noča, two, inoča, second; yači, three, iyamni, third, etc.

4. Prefixed to adverbs, it gives them the force of prepositions: as, čeča, far, ičiča, far from.

5. Prefixed to nouns signifying time, it means the next or succeeding one: as, hača, morning, hača, the next morning; wačac, spring, icwačac, the succeeding spring.

1, n. the mouth,—mii, ni, wiiča: i en hako, to cast up to one; i en hiyo, to cast into one's teeth.

1, v. n. to have gone to, to have been at,—wai, yai, unči.

1-a', v. n. to speak,—iwača, iyača, unčipača.

1-ča, part. speaking.

1-čača, prep. (i and skan) upon, on top of.

1-čača, or i-čača, v. n. to be tired of speaking, unwilling to speak. See čapica.

1-čača, adv. again, so many more.

1-čača, adj. so many more than ten.

1-čača, adj. only so many more than ten.

1-čača, or i-čača, adj. so many more than ten.

1-čača, adj. that number more than ten.

1-čača, num. adj. twelfth.

1-čača, adj. eighteenth.

1-čača, adj. seventeenth.

1-čača, num. adj. sixteenth.
I-ak to pa, num. adj. fourteenth.
I-ak to wan zi dan, num. adj. eleventh.
I-ak to ya min, num. adj. thirteenth.
I-ak to za patan, num. adj. fifteenth.
I-ak ci ga ca, n. one who is unreasonable in his demands; one who keeps asking for things after he should stop, an importunate person.
I-a'li di ni, v. to desist from, grow tired and leave off. See iyaki dunu.
I-ak ci tu ya, adj. much. See iyakityuya.
I-ak die ce ca, adv. alike, equal to. See iya-
kiddeoča.
I-ak die cén, adv. like to, equal to.
I-ak die han han ke ca, adv. red. of iakide-
hankača.
I-ak die han han yan, adv. red. of iakide-
hanyača.
I-ak die han ke ca, adv. equal in length to: kidi iakidemahankača, I am as tall as he.
I-ak die han yan, adv. alike in distance, as far as.
I-ak die na ka, adv. alike in number, as many as.
I-ak die na ke ca, adv. as many as.
I-ak die ke če ca, adv. alike in kind.
I-ak die han ke ca, adv. alike in length.
I-ak die han yan, adv. alike in distance.
I-ak die na ke ca, adv. equal number with.
I-ak pi pa, v. to strike on the mouth often, as the young men do in shouting, -iawakipapa.
I-an pe tu, n. the next day to, the day follow-
ing.
I-a'pi, n. talk, speech, language.
I-a'a, v. to hallow, make a loud inarticulate noise, -iawadi, ianupi.
I-ba'pe, v. to make sharp by, -ibawape: iba-
ši, to make dull on.
I-bó'ço, n. a charm. See boço.
I-bô'muo, v. n. to drift, blow up, as snow or dust; wa ibomo, the snow is blown about.
I-bô'muo muo, v. red. of ibomu.
I-bó'pan, n. a paste. See bopan.
I-bó'pan, v. to shoot in pieces, i. g. bokuka.
I-bó'sdi, n. a squirt, spring; a squirt-gun.
This is made by Dakota boys of the common elder or box-wood, and is used for shooting water. See mniibosdi.
I-bó'sdo han, v. to blow along lengthwise: ibo-
sdohay jveya.
I-bó'sdo han han, v. red. of ibosdohay.
I-bó'ska, n. used with wadin; wadín ibosaka, to be discouraged: wadín ibosaka, I am dis-
couraged.
I-bó'ska, v. (i and boš'aka) to hit with little force, not to penetrate, -ibowasaka.
I-bó'sta ke, n. (i and bos'taka) a blunt-pointed arrow.
I-bó to, v. n. (i and boto) to hit or strike against, to butt against, -ibomato, ibonito, -siha inyān ibomato, I struck my foot against a stone; pa en ibomato, it struck my head.
I-ca'bo ca, n. to be pricked or have one's feel-
ings injured by some little thing. See icama.
I-ca'be ya, adv. pricked, injured in feelings: idabeya wam, my feelings are hurt.
I-ca'bu, n. (i and kabu) a drum-stick.
I-ca'du, n. (i and kadu) a fan, wing to fan oneself with.
I-ca'du ge, n. (i and kaduğa) a fan for what, something to blow or clean with: pjin idaduğe, a rice-blower.
I-ca'ge, n. of kağa; to spring up, grow, as grass, trees, etc.; to grow from, as a result from a cause; to grow, as a child, become, as a man or boy, in any respect, -imaği, iniği.
I-ca'ge, n. (i and kağa) something to make with, an instrument: wowapi idage, a pen or pencil.
I-ca'ge, v. of kağe, içağe ici, to take up in a bucket, as water, -içage iwaçu.
I-ca'ge zu ya, v. to come up with and go along with a company, -icagezudaway, I came up and went with them.
I-ca'ge zu ya, adv. together with, in company.
I-ca'gi, n. (i and kaği) to be hindered by, op-
posed by an obstacle, -imağa, iniği.
I-ca'go, n. (i and kago) a mark or line drawn.
I-ca'go, v. a. of kago; to make a mark, draw a line, sketch, -iwaçago, unğićiğiopi.
I-ca'go ya, v. a. to cause to mark, -icagegowaya.
I-ca'go ya, adv. marking, in the way of marking.
I-ca'ha, prep. (i and kađa) by the side of, near to.
I-ca'hi, v. a. (i and kahi) to mix, stir up together, -iwağahi, iyakahí, unğićiğihipi.
I-ca'hi, v. n. to mix, mingle.
I-ca'hi hi, v. red. of icahi; to mingle, mix toge-
ther.
I-ca'hi hi, n. cement.
I-ca'hi hi ya, adv. mixed up with, together with: i. g. opepeya.
I-ca'hi top, v. a. to mix together, -icahiyatun, icahiyyaton, icahiyiontopi.
I-ca'hi ton, part. mixed.
I-ca'hi ya, v. a. to mix together, adulterate, -icahiyawa, icahiyyanapi.
I-ca'ho min, n. (i and kahonni) something that is turned or turns, a wheel.
I-dah', cont. of icaga; icah aya, it keeps grow-
ing.
1-ča'ham-ha-pecan, v. n. to rustle, as the grass in a gentle wind. See hamhapedan.

1-ča'ha-pec, n. (i and kahapa) something to drive with, a whip.

1-ča'κi-ya, p. a. to cause to groan; to rear, raise, as a child or domestic animal,—ičahwikya.

1-ča'ko-ke-dan, adj. See őčákokeyadan.

1-ča'ho-ta, n. of čažota; drops of rain, flakes of snow, so called because falling like ashes.

-iča'htag, cont. of idáhtaka.

-iča'htag-ya, v. a. to cause to touch,—idihtagwaya.

-iča'htag-ya-kən, adv. relating to.

-iča'hta-ka, v. n. to touch, be near to,—imakáhtaka, indahikata.

-iča'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.

-iča'ya, v. a. to cause to grow, raise, as corn, etc.; to rear, to train up, as a child, etc.,—ičahwaya, idáhtayan.

-iča'ya, adv. conformed to, made like.

-iča'ken, n. (i and kañan) an adv.

-iča'kan, v. a. of kañan; to strike and cut a piece out of,—iwaqakan, iyaqakan, upkiqakanpi.

-iča'kiš, cont. of idákiša; idákiša wau, I am suffering for.

-iča'kiš-ya, v. a. to cause to suffer for, to afflict,—ičakišwaya.

-iča'kiš-yə, adv. in a suffering manner.

-iča'kiža, v. n. to be in want of, lacking, suffering for,—ičamikáša, inčamikáša, unkidičamipi: idákiši či, not in want of.

-iča'kiža, n. (i and kiža) affliction. See iwidičakakide.

-iča'kiža-čni-yañ, adv. not in want of; plentifully.

-ičam', cont. of ictapa; ictam idu, to stick in and take out.

-ičam', adj. rough, as cloth or the beard; prickling, as iron filings.

-ičam', v. n. to hurt or prick, as any thing in the eye: taka čita imakama, something is prickling in my eye.

-ičam-ma, v. red of icamma; to prick: icamama niq he, does it keep prickling you?

-ičam-ma, v. n. to be flattened, as a bullet that is shot into wood.

-ičam-ma', v. n. to blow, bluster, storm, drive, as wind and snow: nina icama, it is very blustering; to be torn by any thing and lose the contents, as a bag of corn carried along. See kamama, to rip.

-ičam', adv. whilst, in the meantime, just then.

-ičam', adv. See icamam.


-ičam-ši-ča, v. n. to be sad for,—ičamšiiča.

-ičam-ši-ča-pi, n. tribulation.

-ičam-ši, cont. of idamšii.

-ičam-šin-ya, v. a. to make sad, grieve, disappoint one by means of something,—ičamšinwaya.

-ičam-šin-ya, adv. sadly, distressingly.

-ičam-wa-ste, v. n. to be glad for,—ičamwaste.

-ičam-wa-ste-ya, adv. gladly for.

-ičam-'a-ma-ni, n. a ladder. See čaŋyamanipi.

-ičam'-ča'n, v. n. (i and čamča) to tremble for, shake on account of,—imačamča, imačamča.

-ičam-haŋ, adv. learning against. See idinhaŋ.

-ičam-kən, adv. making effort but not with much determination: idamkan čama, I did it but not truly; opposed to śiwačakakä.

-ičam-kəs, v. n. to be angry or irritated at or in consequence of,—ičamwakakä, idaŋyakakä.

-ičam-kəši-ya, v. a. to cause to be angry for,—ičamwkičam-wwaya.

-ičam-kəši-kəs, v. red. of idaŋaksi.

-ičam-kəši-ya, adv. crossly, bluntly, roughly, angrily.

-ičam'-ča'n, adv. out from, out in the river or lake from.

-ičam', cont. of icaŋte.

-ičam'-a-hde, v. a. to determine evil against one for some cause,—ičamwahde.

-ičam-te, adj. in or at the heart. Used as in the following compounds.

-ičam-te-ka-spe-ya, v. to gratify oneself by avenging, make oneself cheerful by retaliating on some relative of the one who has done the injury,—ičamtekaspewaya.

-ičam-te-ki-čun, v. n. to encourage oneself by reason of,—ičamtečičun, idaŋtečičun.

-ičam-te-ki-čun-yaŋ, adv. encouragingly.

-ičam-te-ši-ča, v. n. to be sad on account of.

-ičam-te-ši-ča-ya, adv. sadly on account of.

-ičam-te-šin-ya, v. a. to render unhappy by.

-ičam-te-tins, cont. of icaŋtinsza.

-ičam-te-tins-ya, v. a. to encourage one by reason of,—ičamtečinswaya.

-ičam-te-tins-ya, adv. encouragingly.

-ičam-te-tins-ya, v. n. to be encouraged or sustained by,—ičamtečinswaya.

-ičam-te-wa-ste, v. n. to be glad on account of,—ičamwaste.

-ičam-te-wa-ste-ya, adv. gladly on account of.

-ičam'-ča-spe-ya, v. to avenge oneself and thus become pleased,—ičamtečaspewaya. See idaŋtekaspewaya.
i-čant'ka-spe-ya, v. Same as idantekaspeya.

i-čant'ohna, v. a. to place in the heart with reference to something; to purpose to give to one.

i-čant'ok-i-čun, v. to strengthen or encourage oneself by.

i-čant'okpa-ni, v. to long for in reference to.

i-čant'otpa-ni, v. Same as idantokpani.

i'ča-pa, v. to open the mouth.

i-ča-pa, v. to stick into, take a stitch.

i-čapala, idayapa, idaunpapi; to stab with; to stick in, as a thorn or stick: čan idamapa, a splinter sticks in me.

i-ča-pe, n. (i and čapí) something that sticks in, a spear, a splinter; a stitch.

i-ča-pe, n. (i and kapan) something to pound with.

i-čapsa-ke, n. (i and kapsaka) something used in cutting off strings; pabin îdapsake, a porcupine-quill cutter, a small knife.

i-čapsi-te, n. (i and kapsinu) something to whip with, a whip.

i-čapsinpiča-ča, n. a species of swallow.

i-čapsinpičadão, n. the common swallow.

i-čapsin, n. (i and kapsinu) anything to pry out or pull up by the roots with.

i-čapta, v. a. (i and kapa) to open the mouth at, scold, —iwašata, iyakapta.

i-čapta, v. n. of kapa; to break out, as the hold of meat in carrying it.

i-čaptanptan, v. n. of kaptanptan; to turn over much, roll about.

i-čapatpata, v. red. of icapta; to be angry at, to scold.

i-čapatpe, n. (i and kapa) something to dip out with, a ladle. See also wadepe.

i-časun, n. (i and kasun) a razor.

i-časun, n. to become used to, as to eating or doing any thing; imakasun, imišasun.

i-časedoc, n. (i and kasedoca) something to split with, a wedge.

i-čased观音, v. n. to be pressed down, imakasãka, imidaskàka.

i-čases观音, n. (i and kaskida) a press.

i-časakàka, v. n. not to penetrate, as an axe that is dull.

i-časãda, n. (i and kasa) something to move with; pẹli idasãda, a scythe.

i-časè, n. (i and kase) something rubbing against, a hindrance.

i-časèya, v. a. to make a hindrance of; hinder by means of, —idasèyawa.

i-časkó, n. (i and kaskà) something to tie or bind around with, a girdle, sash.

i-čas观音, v. n. to cut a small gash, be gashed, —imakasãka, imidaskàka.

i-čas观音-čè, n. (i and kaskida) something to pound with, a beetle.

i-čas观音-ta, v. n. to cut a little gash in.

i-čas观音pe, n. (i and kaša) an instrument for cutting off pieces; mazich观音e, a cold chisel.

i-čas观音pe, n. (i and kaša) something to knock off with.

i-čas观音ta, v. icata heya, to crowd together. See kata heya.

i-čatka-taŋ-hañ, adv. to the left hand of.

i-čatku-taŋ-hañ, adv. to or at the back part of the tent from one.

i-čazó, v. a. to draw a mark or line; to take credit, —iwakazo, iyakazo, unkičazò. See also ikidazo.

i-čazó, n. a mark, line drawn.

i-čazo-kíyá, v. a. to cause to take things on credit, give credit to, —idawakíyá, iđawakíyá, iđawomíkíyá, iđawomíkíyá, iđawomíkíyá.

i-čazo-pí, n. credits.

i-čazá, v. a. to think there is much or many; to do a thing much, as to give away much, —iwacáza, unkičazá.

i-čazá-pí, n. very much, i. q. ota hińéa.

i-čázé, adv. of čase; in the name of.

i-čázé-ká, n. a liar, i. q. itopiší.

i-čázéyaŋán, adv. cont. of idácéyàta; in the name of.

i-čázéyaŋán, adv. in the name of, in speaking the name of.

i-čé-hañ, adv. leaning against; idéhañ nažin, to stand leaning against.

i-čéknín, v. a. to envy any one, —idéwákíni, ideyákin, ideunjíni, ideunjíni, idémakín.

i-čéknín, adv. enviously.

i-čé-kíya, v. a. to pray to one for something, —idékswákiya, idékswákiya, ideunjíni, ideunjíni: Woniya Wakan idékswákiya he, dost thou pray for the Holy Spirit?

i-čé-pa, adj. fat on or by, fat by reason of, —imaképáa.

i-čé-páa, n. a woman's husband's sisters she calls idépan; idépankú, her sister-in-law.

i-čé-páši, n. a woman's female cousin; her husband's brother's wife; idépanší, her female cousin, etc.

i-čé-páši-ya, v. a. to have for female cousin, —idépanšíwàya.

i-čé-páši-ya, v. a. to have for or count as sister-in-law, —idépanšíwàya, idépanšíwàya.

i-čes', intj. See edésh.

i-čéti, v. to make a fire to or at, —idéwáti.
i-ĉé'-win, v. n. to give away much—i-ĉewinwaij.

i-ĉé'-win, adv. much, very much; idewiwin wiča-waŋ. I have given them very much.

i-ĉé'-winj, adv. Same as idewiwin.

i-ĉé'-win-yap, adv. lavishly, bountifully.

i-ĉé', 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, compare. Prefixed to prepositions and adverbs, it conveys the idea of space or time intervening between the objects: as idikiyadan, near to each other, idičahan, far apart.

i-ĉé', a prefix to cardinal numbers which makes of them ordinals: as yanni, three, idiyanni, the third.

i-ĉé-ê-a-hi, v. n. to mingle together, mix.

i-ĉé-ê-a-yâ, v. a. to mix together, mingle, stir up together, idêchâwaya, idêchâuyanpi.

i-ĉé-ê-a-yâ, adv. mingled.

i-ĉé-ê-a-yâ-pi, part. mixed together.

i-ĉé-ê-a-ha, adj. connected, in links: maza idêchâni, a chain.

i-ĉé-ê-a-yâ, v. to bind together. See idiyakaka.

i-ĉé-ê-a-win, adv. back again by the same way: idêchawâni, to go home by the same way that one came; anog idêchawin, back and forth.

i-ĉé-ê-a-win-waŋ, adv. red. of idêchawin.

i-ĉé-ê-a-win-waŋ, adv. back by the same way.

i-ĉé-ê-ul-yâ, 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-ĉé-ê-ha-ê-ska, adj. speckled, as corn of different colors.

i-ĉé-ê-ha-ê-ska, adj. red. of idêhdeska.

i-ĉé-ê-heu-ha-yâ, v. a. to mix together, mingle, stir up together, idêchâwaya, idêchâuyanpi.

i-ĉé-ê-heu-ha-yâ, adv. thus far apart.

i-ĉé-ê-hni, v. a. to beat or maltreat, as a man his wife.

i-ĉé-ê-hu-ni, v. to be mixed up, so as not to be distinguished.

i-ĉé-ê-hu-ni-yâ, v. a. to cause not to be distinguished—idêhuninwaij.

i-ĉé-ê-hu-ni-yâ, adv. mingled, mixed up.

i-ĉé-ê-ki-ye-daŋ, adv. red. of idêkiyedaŋ.

i-ĉé-ê-ki-ye-daŋ, adv. near to each other.

i-ĉé-ê-yâ, cont. of idikoyaka; idêkoyagyâya.

i-ĉé-ê-yâ, v. a. to fasten one to another—idêkoyagwaya.

i-ĉé-ê-yâ-ka, v. n. to be fastened one to another.

i-ĉé-ê-ma, adv. ever, again; with śni, never; ḫa-niñâñ idima, the day before yesterday; ḫeyan keśiñañ idima, the day after to-morrow; ḫiñâñ idima, the fall before last.

i-ĉé-ê-ma-nâ, adv. ever; śni always follows, making never: idêmawâna edâmoŋ klo śni, I will never do it.

i-ĉé-ê-ma-ni, v. n. to travel, go on a journey without one’s family, idêmawâni, idêmawâni, idêmawîni.

i-ĉé-ê-ma-ndi, n. travelling.

i-ĉé-ê-nâ-pen-waŋ-ka, adj. the ninth. This form is not much used. See iânpênyawanka.

i-ĉé-ê-non-pa, adj. the second.

i-ĉé-ê-nîn, v. to desire one thing for another; to desire more of, in addition to—îwâciñ.

i-ĉé-ê-han, adv. leaning against.

i-ĉé-ê-nîn, v. of kinîn; to throw at, strike with;—îwâkinîn.

i-ĉé-ê-nîn, v. a. to cause to desire, idîwâya.

i-ĉé-ê-nîn, adv. leaning against: idînayâna manyâna, it is leaning against me.

i-ĉé-ê-pa-si-â, v. a. of passîsa; to stick in one and another, sew together; to sew across, idîwapa-si-sa.

i-ĉé-ê-pa-sâ, cont. of idêpa; back by the same way: idêpa hidîciñ, he started back by the same way.

i-ĉé-ê-pa-ya, adv. backwards and forwards, doubled on.

i-ĉé-ê-pa-ve-ya, v. n. of pawega; to cross, tie across.

i-ĉé-ê-pa-wêh, cont. of idêpawega; crosswise: idêpaweh okantañ, to nail on crosswise, as our Saviour when crucified; to crucify.

i-ĉé-ê-pa-wêh-ve-ya, v. red. of idêpawêh.

i-ĉé-ê-pa-ya, adv. crosswise, across.

i-ĉé-ê-pa-za, adv. back by the same way, doubled back on, on the same track back.

i-ĉé-ê-pu-kep-ya, adv. scattered, mixed up.

i-ĉé-ê-pu-kep-ya, adv. mixed up, scattered about.

i-ĉé-ê-ku-ya, adj. alike sour or sweet: kidî idîskuya, alike sweet with.

i-ĉé-ê-ka-ho-ya, adj. the eighth.

i-ĉé-ê-ka-kdo-ya, adv. (thanked.) the eighth.

i-ĉé-ê-ka-win, adj. the seventh.

i-ĉé-ê-ka-kpe, adj. the sixth.

i-ĉé-ê-ka-kpe, adv. in rows, in layers, one on another; double, stout, as thick cloth.

i-ĉé-ê-ka, adv. hardly; i. g. kitañ so: idîtan mudîtan, I have but just finished it; idîtan so chaq wai, I barely arrived at the place.

i-ĉé-ê-ka-kpî, v. n. it is not manifest between two or more which is the one.

i-ĉé-ê-ka-han, adv. far apart.

i-ĉé-ê-ka-han, adv. red. of idêchanañ.

i-ĉé-ê-ka-han-ya, adv. red. of idêchanañ.

i-ĉé-ê-ka-ya, adv. far apart.

i-ĉé-ê-tô-kim, adv. meeting face to face, opposite each other.
I'-čé-tkó-ki-pa-pi, v. pl. of itkokipa; they met face to face.
I'-čí-to-han, adv. how long from?
I'-čí-to-han-han, adv. red. of ċítohan.
I'-čí-to-han-yan, adv. red. of ċítohanyan.
I'-čí-to-han-yan, adv. how far apart? John li. 4.
I'-čí-ton-pe-ya, adv. fearing each other, taking care for each other.
I'-čí-to-pa, adj. the fourth.
I'-čí-wan-ga, v. of iwan-ga; I ask thee a question.
I'-čí-wan-ga, v. a. to cross-question, examine by cross-questioning,—ičímun-ga, ičímun-ga, unkici-wan-gapi.
I'-čí-wan-ga-pi, n. examination.
I'-čí-wa-ya-ka, v. a. of wanyaka; to look at things together, compare,—ičíwanmdaka, ičíwan-daka, ičíwanunyakapi.
I'-čí-wa-ya-ka-pi, n. comparison.
I'-čí-wa-sté, v. n. to be good with: taku ičíwa-sté he, with what is it good?
I'-čí-wikée-mna, adj. the tenth. See iwiké-mna.
I'-čí-wodu-ze, n. fellowship. Not much used.
I'-čí-ya, v. a. to take sides with, assist in a dispute or controversy, assist as an advocate,—iwa-kiya, unkikiyapi, iamiyapi.
I'-čí-ya-din, v. of iyadin; to liken several things to each other, think equal,—ičidumadín, ćicidacín.
I'-čí-ya-din-yan, adv. likening to one another.
I'-čí-ya-hda-skin, adv. one above another, pressing on each other.
I'-čí-ya-hda-ska, v. pos. to unite together, tie one to another of one's own,—ičiyawahdaska.
I'-čí-ya-hde, v. n. to reach one to another.
I'-čí-ya-hde-hde, v. red. of iyadehde.
I'-čí-ya-hde-hde-ya, adv. red. of iyadehdaya.
I'-čí-ya-hde-ya, adv. reaching one to another.
I'-čí-ya-hde-ya, v. a. to cause one to reach to another, cause to meet,—ičiyahdeyawa.
I'-čí-ya-i-hda-ska-pi, v. pl. to unite one to another, tie each other together as man and wife.
I'-čí-ya-kaka-ska, v. a. to tie or unite things together mutually,—ičiyawaka-ska, ičiyakaka-ska, ičiyuunkasakapi.
I'-čí-ya-миni, adj. the third.
I'-čí-ya-pu-spa, v. a. of iyapuspa; to stick two or more things together,—ičiyawatuspa.
I'-čí-ya-skam, cont. of ičiyakapa; sticking to each other.
I'-čí-ya-skam-ya, v. a. to cause to adhere or stick to each other,—ičiyakamwanya.
I'-čí-ya-skam-ya, adv. adhering to each other: ičiyakamya wajka, they lie sticking together.
I'-čí-ya-ska-pa, v. n. of iyaskapa; to adhere or stick one to another.
I'-čí-ya-ska-za, adv. red. of ičiyazza.
I'-čí-ya-ya-wa, v. a. of iyawa; to count up together,—ičimadawa, ičidawa, ičiyunawapi.
I'-čí-ya-ya-za, adv. red. of iyaza; in rows, in a range; from one to another, as in passing a thing round.
I'-čí-ya-pe-ya, v. a. of iyopeya; to barter, exchange one thing for another,—ičiyopewaya.
I'-čí-ya-pe-ya-pi, n. barter, exchange: ičiyopewi-čiyapi, a market.
I'-čí-ya-pə, adv. in a range with, in the same direction.
I'-čí-ya-pte-ya, adv. in that direction, across, through.
I'-čí-ya-ta-kons, cont. of ičiyotakons; opposite to each other.
I'-čí-ya-ta-ko-za, adv. of iyotakons; opposite to each other, equal to, even with.
I'-čí-ya-ha-mu, v. a. of yuhmu; to twist together,—ičimahumu, ičiduhmu.
I'-čí-ya-o-ta, v. a. of yota; to multiply together,—ičimduota, ičiyunutapi.
I'-čí-za-pə, adj. the fifth.
I'-čí-že-haŋ, adv. often, repeatedly, frequently.
I'-čó-ɡa, v. n. to lodge on, drift and lodge on, as a log of wood.
I'-čó-í-ó, v. of ičókon; to determine evil against oneself; to be resolute.
I'-čo-kam, adv. before, between one and the fire,—mičókam.
I'-čo-kam-ya, adv. before, between.
I'-čo-ka-pa, adv. Same as ičókam.
I'-čo-ka-pa-ta-ŋ-haŋ, adv. before, in the midst, inside of.
I'-čo-ka-ŋ, v. a. of čókon; to determine evil against one for any cause,—ičówakon.
I'-čo-ma, v. a. to draw up around the shoulders, as one's blanket: śina ičowama, I draw my blanket up.
I'-čo-mi, v. a. Same as ičoma; some use one form and some the other.
I'-čo-mi, v. n. to be tired of staying; weary, discontented,—ičómami, ičónimi, ičónumwepi.
I'-čo-pa, v. of opa; to wade in, as in one's moccasins,—ičowapa, ičowapapi.
I'-čós, cont. of ičóza.
I'-čós-ya, v. a. to make warm with,—ičósweya.
I'-čó-za, v. n. to be warm by means of, as of clothing,—ičoza: takudan incóza śi, you have nothing to keep you warm.
I'-ču, v. a. to take, accept, receive, take up any thing,—iwcu, iyadu, unkicu; to become, as owpas iču, it has become dark.
i-đun-’han, adv. whilst, during the time, in the meantime.
i-đun-’han-na, adv. whilst, when.
i-đun-’han-nah, adv. just at that time.
i-đun-’om, adv. cont. of idunoppa; out at one side of: tipi kiñ idunom mda, I went off on one side of the house.
i-đun-’op-pa, adv. off to one side, off from, out of the way: idunoppa wanka, it lies out of the way; midunoppa, off from me.
i-đun-’op-pa-tań-han, adv. out of the way, off to one side.
i-đuńa, cont. of idunza.
i-đuńa, v. to be dilatory, not to do much, to have no mind to the work, work only for the pay; i. q. tayeh ecōq šai,—iduńswaya, iduńswanyapi.
i-đuńa, v. not heartily, pretending.
i-đuńa, n. one who is not faithful, one who does his duty not well.
i-đuńa, v. of kunza. Obsolete.
i-eú-te, n. of kute; something to shoot with, as the arrows one uses in a game.
i-eú-wa, n. of kuwa; something with which to hunt or catch any thing; as, hoqan iduwa and holduwa, a fish-hook, fishing-implements.
i-đe-śi, n. a woman's male cousin; her husband's sister's husband; ičéšiku, her male cousin, etc.
i-đe-śi-ya, v. a. to have for male cousin, etc.—ičéšiwa.
i-đi, pron. reflexive. It usually signifies that the action returns upon the actor; but sometimes, that the action is done for oneself. See Grammar, under compound pronouns, içi, niçi, miçi; and unkiçi, which form the middle or reflexive of a large class of verbs.
i-đi-ča-ga, v. reflex. of kağa; to make oneself; to make for oneself,—mičiđaŋa, ničiđaŋa.
i-đi-ča-ška, v. reflex. of kaska; to bind or tie oneself, to deliver up oneself to the authorities,—mičišaŋa.
i-đi-či-ta, adv. taking care, carefully; i. q. ičoŋpeyahan: ičiđita aya wo, take it along carefully.
i-đi-čoŋ-za, v. reflex. of kunza; to determine for oneself,—mičišoŋza.
i-đi-ču-ya, adv. of ku, to give; giving oneself up to, devotedly: ičišiši ecōq, he acts devotedly.
i-đi-hde, v. reflex. of hde; to lay up for oneself,—ničiňhde. Hence, taku ičiňhdepi, furniture.
i-đi-hde-ška, n. one who has much, one who is always accumulating.
i-đi-hna-hna, adv. with care, pleasantly, politely: ičiňhnahna ecōq wo, do it pleasantly.
i-đi-hna-ka, v. reflex. of huňaka; to place or locate oneself; to lay up for oneself,—ničiňhnači,

1-ği-hna-ya, v. reflex. of haňya; to deceive oneself,—ničiňhňaya.
1-ği-hni, reflex. of ihni; to hunt, as game, for oneself,—ničiňhní.
i-diği-ha, v. reflex. of ihá; to make oneself a laughing-stock, said of one who commits adultery,—ničiňhná.
i-diği-kńu, v. reflex. of idu; to help oneself, take what one is to have,—ničiňkıńu.
i-diği-kșu-ya, v. reflex. of kiksuya; to remember oneself, come to oneself,—ničiňkıșu.
i-diği-kte, v. reflex. of kte; to kill oneself, commit suicide.
i-diği-kton-ža, v. reflex. of akitonźa; to forget oneself, leave off or cease from one's sorrow, etc.
i-dag’, cont. of idaka.
i-dag’-ya, v. a. to cause to serve, have for a servant,—idagwaya

1-da’-ka, v. a. to have for a servant, to control, govern, rule over,—iwaďaka, unkidakpi. See wowidake.
i-dag’-za, adv. back from, i. q. iheʒata.
i-dag’-za-tań-han, adv. in the rear of.
i-de’, n. a blaze, a burning, a prairie fire: ide a, a fire is coming.
i-de-đi-ya, adv. on this side of.
i-de-đi-ya-tań, adv. on this side of.
i-de-đi-ya-tań-han, adv. from this side of, on this side of, in this way from.
i-de-đi-yo-tań, adv. in this direction from.
i-de-ğa, n. pouting lips. See dega and dehećga.
i-de-han, adv. so far off.
i-de-han-han, adv. rel. of idehan.
i-de-han-na, adv. only so far off, near to.
i-de-han-ya, adv. so far off.
i-de-ya, v. a. to burn, cause to burn, set fire to, —idewaya, ideyaya, ideunyapi.
i-di-di-ta, adj. hot on account of.
i-di-ta-ka, v. n. to be animated for, brave for or on account of,—idimataka and imidatuka, imidi-taka.
i-do-ti-čin, n. a collar for a horse.
i-do-wo-ya, v. a. to sing to or for, to sing the praises of, praise one,—iwaďowan, iyadowan, unkidowan, imadowan; išiđowan, I praise thee; išiđowan, to sing of oneself.
i-e’, v. Same as in.
i-e-a-hta-res, v. to sin in speaking, blaspheme.
i-e-a-ňda-šna, v. pos. of ijašna; to speak falsely of one's own, as when one tells what is false in regard to his dreams or visions,—iwaďašna.
i-e-ka-skį-ška, v. n. to stutter,—iwašakiskika, išakiskika.
i-e-ki-ya, v. a. to cause to speak, make speaker of; to have for interpreter,—iwaškiya, ijaškiya.
I-e'ksa-pa, v. n. to be wise of speech, eloquent,—iemaqapa and iewaksapa.
I-e'ska, v. n. to be fluent, speak a language intelligibly,—iemaq, ienska, ieqakapi.
I-e'ska, n. one who speaks well, an interpreter.
I-e'ska-ki-yai, v. a. to have for interpreter, cause to interpret from one language to another,—ieskaqaya, ieskanqikapi.
I-e'eni, v. not to be able to speak, dumb ; i. q. inokitapi.
I-e'eni, inti. not so! See iye'eni.
I-e'wi-qa-ka, v. n. to speak the truth,—iwiqoq, iewayaka, ieqoqikapi.
I-e'wi-qa-ke-han, adv. truly, in truth.
I-e'yan-pa-ha, v. to proclaim, publish, make proclamation, as the Dakota men do,—iyeayapa,

ihayapa, ieyapulapi.
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'sha, n. to talk as one pleases, talk falsely, iedasna, ieqya'eqapi.
I-e'ya'sha-sna, v. red. of iyaya'sha. See inmu.
I-gmu', n. (Ihanq.) See inmu.
I-gmu-ho-ta, n. See inumuha.
I-gmu'sun-ka, n. See inmu'sunka.
I-gn'gan-ke-qa, n. a kind of swamp-grass.
I-ha', n. (i and ha) the lip; the lid or cover of anything; as, dega iha, a pot-lid; a stopper, cork ; i. q. iseqa.
I-ha', adv. signifying doubt or want of knowledge concerning what is affirmed or asked; as, iha s'donwaye'eni, I do not know.
I-ha'i-sda-ye, n. (iha and isdaye) grease for the lips, ointment.
I-ha'kam, adv. after in place, behind; after in time,—miqam, miqam, ciqam wanaq, I am behind thee.
I-ha'kam-yai, adv. after, afterwards.
I-ha'ka-pa, adv. after, behind.
I-ha'ka-pa-tan-han, adv. from behind.
I-ha'ki-il-kta, v. a. of ihakta; to accept of, take of one,—ihowedikta, ihamidikta.
I-ha'ki-lkta, v. pos. of ihakta; to have regard for one's own,—ihawakta and ihawakita.
I-ha'kta, v. a. to see to be intent on; to watch over, guard; to have regard for, love; to obey, follow,—ihawakta, ihauqkapi.
I-ha'kta-kta, v. red. of ihakta.
I-ha'kta-yai, v. a. to cause to have regard for,—ihakfawaya.
I-ha'kta-yai, adv. having regard for.
I-ha'mna, v. See iha'mna, which is the most correct spelling.
I-han', v. n. to stand in or at,—iwa'han; to remain, as iki'dhan, to remain for one.
I-hanq', cont. of ihanq.
I-hanq'ki-ya, v. a. pos. to destroy one's own; to destroy for one,—ihangwakiya; ihangkidiqayapi, they destroy for each other.
I-hanq'ya, v. a. to destroy, bring to an end,—ihangwaya, ihangunganapi; ihangidiqay, to destroy oneself.
I-hanq'an-na, n. the next morning, the next day following.
I-hanq'ka-yetu, n. the next day, day following.

This form is used by Mr. Renville. See ihanq'kayetu.
I-hanq'ke, v. n. to end, come to an end.
I-hanq'ke, n. the end, termination; the border, boundary.
I-hanq'ke-ta, adv. at the end, at the last.
I-hanq'ke-yai, v. a. to make an end of, destroy. See ihanq'ya.
I-hanq'ke-yai, adv. at the end, at the last or lowest part: kun ihanq'keya, John viii. 23.
I-hanq'kon-pan, n. p. the name of one of the divisions of the Dakota people. They roam over the prairies chiefly on the north-east side of the Missouri river, and number about 4,000.
I-hanq'kon-pana, n. p. another family or grand division of the Dakotas. Perhaps originally these two were one band, but now they are distinct. These names signify those who have their villages at the end.
I-hanq'mde, v. See ihanq'mna.
I-hanq'mna, v. to dream in the ordinary way; to have visions of what was known in a former state of existence; to have intercourse with spirits, —iwa'hanq'mna, unkhanq'mnapi.
I-hanq'yak-e, n. See ihanq'yaketu.
I-hanq'yak-e-tu, n. the next day.
I-ha'a, a prefix, used to make the reflexive form of verbs beginning with ka and ya.
I-ha'din, v. pos. of iyacin; to liken one's own or oneself to,—iwa'hadin, imi'hadin, iyahadin.
I-ha'ko, v. reflex. of yado; to judge or condemn oneself,—mihada, mihada, unyihada, opii.
I-ha'du, v. reflex. of kadu; to fan oneself,—mihadu and jihadu.
I-hdag', cont. of ihdaka; iddag unyanapi.
I-hda-kav, v. n. to move, start with one's family, to go camping, move about from place to place, as the Dakotas do,—ihwada, unkhdakapi.
I-hda'ksa, v. reflex. of kaka and yaksa; to cut off or bite off one's own, as one's arm,—mihdaks.
i-hda'-mna, v. reflex. of kamana and yamana; to turn oneself around; to gain for oneself; to indemnify or remunerate oneself, get back one's own,—mihda'mna, ungikhdamnapi.

i-hda'-o-ni-hau, v. reflex. of yamihna; to praise oneself,—mihdaonhau.

i-hda'-o-ta-an-iq, v. reflex. of yaotani; to manifest oneself, proclaim oneself,—mihdaotani.

i-hda'-ska, v. reflex. of kaska; to bind oneself, to deliver oneself up to be punished,—mihdaska.

i-hda'-sna and i-hda'-sna-ana, v. reflex. of yasna; to mis in biting oneself, as a dog in trying to bite his own tail.

i-hda'-spa, v. reflex. of yasp; to bite oneself loose, break loose,—mihdasp.

i-hda'-taq, v. reflex. of yataq; to praise oneself; to brag, boast, speak of oneself above what is true,—mihdataq, mihkhdatapi.

i-hda'-tanb, intj. praise yourself very much! boast away! A byew word. See ihdatan.

i-hda'-to-kan, v. reflex. of yatokan; to clear oneself, prove an alibi,—mihdatokan.

i-hda'-wa, v. reflex. of yawa; to count oneself; as, wiicata ihdawa, one who counts or esteems himself a man, i. e. a chief; to count one's own or what one is to have.—mihdawa.

i-hda'-zo, v. pos. of izo; to mark oneself; to mark one's own, as a blanket,—iwahdazo.

i-hda'-zi-qa, v. reflex. of yadiq; to speak of oneself as rich.

i-hda'-zi-qa-ka, n. one who counts himself rich.

i-hdem', cont. of ihdepa.

i-hdem'-ki-ya, v. a. to cause one to vomit up what he has eaten,—ihdemwai. 

i-hde'-pa, v. a. to vomit, throw up what one has eaten,—iwahdepa, iyahdepa, ukhhdedep.

i-hdi', n. the soft fat of animals, grease, oil; kukuw ihid, lard; vegetable oil. See wihi.

i-hdi'-yo-mdas-in, n. a looking-glass, mirror.

i-hdo'-hi, v. reflex. of hi; to bring oneself to a place, as a deer that should be shot,—mihdhi.

i-hdo'-i, v. reflex. of i; to take oneself to; to take one's own to,—mihdgi, nihdgi, uniikhdopi.

i-hdo'-ku, v. reflex. of ku; to bring oneself towards home,—mihdoku.

i-hdo'-ni-qa, v. reflex. to forbid oneself, withhold oneself from others,—mihdoni.

i-hdo'-u, v. reflex. of u; to bring oneself towards a place,—mihdu, nihdou, uniikhdupi.

i-hdo'-ya, v. reflex. of ya; to take oneself to a place; to take to oneself—said of using the personal pronouns in verbs: en ihdoyepica sni, it cannot be applied to oneself,—mihdoya, nihdoya.

i-hdu', a prefix of verbs in yu, making the reflexive form.

i-hdu'-e-ctu, v. reflex. of yuectu; to make oneself right; to reform, repent,—mihduedetu, ungikhduectupi.

i-hdu'-ek-ctu, v. reflex. to make oneself right or as before; to raise oneself from the dead, as Christ did,—mihdeukidetu.

i-hdu'-ha, v. reflex. of yuhua; to possess oneself, be free; to restrain oneself, act well; to be able to carry one's goods, etc.—mihduha, nihduha.

i-hdu'-he-ca, v. to have all one's own with one,—mihdheca.

i-hdu'-ho-mni, v. reflex. of yuhomm; to turn oneself around,—mihduhomni.

i-hdu'-hu-kun, cont. of ihduhuku; ihduhuku iyeqiti, to put oneself down.

i-hdu'-hu-ku-ya, v. reflex. of yuhuku; to humble oneself,—mihduhuku.

i-hdu'-hda-ta, v. red. to scratch oneself much.

i-hdu'-hda-ta, v. reflex. of yuhdata; to scratch oneself,—mihdudata.

i-hdu'-hdo-ku, v. reflex. of yuhduk; to open or unbosom oneself; to open for oneself,—mihduhduk.

i-hdu'-hi-ca, v. reflex. of yuhica; to waken oneself up,—mihduhica.

i-hdu'-ka-wa, v. pos. (i and ihduka) to open one's own mouth,—iwahdazaw. See ihduka.

i-hdu'-koan, v. reflex. of yukan; to have an opinion of oneself; to understand oneself; to examine oneself,—mihdukan.

i-hdu'-ksa, v. reflex. of yuska; to break oneself away, as a muskrat from a trap,—mihduska.

i-hdu'-ksh, adv. around, round about any thing,—mihduksan, nihduksan, uniikhdusac.

i-hdu'-ksh-an, adv. from all sides around.

i-hdu'-kshan, adv. roundabout.

i-hdu'-ku-ya, v. reflex. to humble oneself. See ihduhuku.

i-hdu'-non-pa, v. reflex. of yunoppa; to make two of oneself; to have two pursuits on hand at the same time,—mihdunop.

i-hdu'-o-ni-hau, v. reflex. of yamihn; to honor oneself,—mihduhona.

i-hdu'-o-ta, v. reflex. of yuota; to multiply oneself; to do many things at the same time,—mihduota.

i-hdu'-o-tan-an, v. reflex. of yutana; to manifest oneself,—mihdusona.

i-hdu'-o-to-pana, v. reflex. of yuotopa; to straighten oneself up, stand straight; to make oneself upright or righteous,—mihduotopana.
**IHU**

ihdu'-psi'-ča, v. reflex. of yupača; to fish for one's own use,—mihdu'-psi'-ča.

ihdu', cont. of ihdun. I'hduas is also used.

ihdu'-so-ta, v. reflex. of yusota; to use oneself up; to use up one's own,—mihdusota.

ihdu'-su-ta, v. reflex. of yusuta; to make oneself firm, establish oneself,—mihdu'-su-ta.

ihdu'-ša'ka, v. reflex. of yus'aka; to be overburdened with oneself; to be pregnant,—ihdumaskaka, ihdumis'aka.

ihdu'-ša'-pa, v. reflex. of yus'apa; to blacken or defile oneself,—mihdu'-ša'-pa.

ihdu'-šá-do-ka, v. reflex. of yusdoka; 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,—mihdu'-šá-do-ka.

ihdu'-ši'-ča, v. reflex. of yus'icha; to make oneself bad, get oneself into difficulty,—mihdu'-ši'-ča.

ihdu'-ší-ktiŋ, v. reflex. of yus'iktiŋ; to enfeeble oneself.—mihdu'-ší-ktiŋ.

ihdu'-ška, v. reflex. of yus'ka; to untie or loose oneself,—mihdu'-ška.

ihdu'-špa, v. reflex. of yus'pa; to break oneself away, deliver oneself, as from a trap,—mihdu'-špa.

ihdu'-štaŋ, v. reflex. of yustaŋ; to finish or complete the things pertaining to oneself,—mihdu'-štaŋ, mihdustankaŋ, unyukdušanpiŋ.

ihdu'-ta, v. pos. 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'buduta.

ihdu'-ta-kuní-sni, v. reflex. of yutakuníšini; to destroy oneself,—mihdutakuníšini.

ihdu'-taŋ, v. reflex. of yutaŋ; to paint oneself; to glorify oneself, praise oneself,—mihdutant.

ihdu'-taŋ-tq, v. reflex. of yutaŋtij; to manifest oneself,—mihdutantij.

ihdu'-taŋ-ka, v. reflex. of yutaŋka; to make oneself great,—mihdutankanka.

ihdu'-taŋ-taŋ, v. to touch, as with one's dirty hands.

ihdu'-te'-ča, v. reflex. of yuteča; to make oneself new,—mihduteča.

ihdu'-to-kaŋ, v. reflex. of yutočaŋ; to remove oneself to another place,—mihdutokankaŋ.

ihdu'-to-ke'-ča, v. reflex. of yutokeča; to make oneself different,—mihdutokokaŋ.

ihdu'-wa-ka-šo-te-sni, v. reflex. to purify oneself.

ihdu'-wa'-ša'-ka, v. reflex. of yuwaš'aka; to strengthen oneself,—mihduwas'aka.

ihdu'-wa'-šte, v. reflex. of yuwašte; to make oneself good, make preparation for a wrong done.

ihdu'-wi, v. reflex. of yuwit; to wrap or tie on one's own, as one's leggings,—mihduwi.

ihdu'-wi'-ye'-ya, v. reflex. of yuwiye-ya; to make oneself ready,—mihduwiye-ya, unkihduwiyeypi; ihduwiye-ya maŋka, I have made myself ready.

ihdu'-za, v. reflex. of yusza; to dress up, put on a dress, paint oneself up,—mihdu'-za, in Dakota ihdun, to dress in Dakota style; Wàsíndun ihdun, to dress like a Frenchman.

ihdu'-ze-ze, v. reflex. to hold up oneself by; to cling to,—mihdu-zeze, unkihduzezepi; Níyuksí ihduzeze unyakopi, we are clinging to thy Son.

ihdu'-ze-ze'-ya, adv. clinging to.

ihdu'-zi'-ča, v. reflex. of yuz'ica; to stretch oneself,—mihdüz'ica.

ihdu'-žá-ča, v. reflex. of yuz'aka; to wash oneself,—mihdu'-žá-ča.

ihdu'-žú-žu, v. reflex. of yuz'uzu; to take to pieces one's own, as one's own bundle,—mihdu'-žú-žu.

ih-he'-ča, n. something laid down to shoot at; iheča kute, to shoot arrows at a mark. See own-heča.

i'he'-či'-ya, adv. in that way from.

i'he'-či'-ya-taŋ, adv. in that direction from.

i'he'-či'-ya-tan-haŋ, adv. on that side of.

i'he'-či'-yo-taŋ, adv. in that direction from.

i'he'-han-hap-yaŋ, adv. red. of ihchanyang;

i'he'-han-yaŋ, adv. so far from.

ihe'-ktam, prep. behind, after one,—mihektam, nihekktam; wiiekktam, behind them.

ihe'-ktam'-ya, adv. behind.

ihe'-kta'-pa, adv. behind: mihekktapa, behind me.

ihe'-kta'-pa-ta, adv. at the back, behind.

ihe'-kta'-pa-šaŋ, adv. from behind.

ihe'-pi, n. head-oil, ointment for the hair.

ihe'-pi'-o-pye-ča, n. an oil-sack.

ihe'-ya, v. to go or pass through, as iyooota iheya, to pass or discharge from the bowels,—ihewaya, iheyaya, ihenyanpi; to shoot, hit, as a mark; to assemble, come together, as kata iheya; witàna iheya, wayang iheya. In these cases it is a collective plural: ihenyanpi is also used.

i'hi-ya'-ye, n. semen; i. q. on hokiyojkopa kagapi.

i-hna'-hna'-yaŋ, v. red. of ihnayang; to sport with, deceive by,—iwaynayang.

i-hna'-škiŋ-yaŋ, v. n. to be possessed with, demonized; to be crazy for or by reason of,—imahnaskiŋyan.

i-hna'-yaŋ, v. a. to deceive with or for,—iwaynayang, iyahnayang, unkihnyangpii.

i-hni', v. a. to hunt, seek for; to hunt or follow after, as deer and such like game,—iwhnisi, iyahni, unkihvni. See wothni.
i-hni'-hda, v. a. to go for, take a journey for; procure; to have business,—ihwahniha, ukhinih-ldapi.
i-hnu', v. a. to blame with, charge upon; to grumble, murmur about,—iwanu, ukhihunu; wikihihunu, they reprimand each other.
i-hnu'-han, adv. Used always with kin or din, kihayn or dpah after it, and signifying strong prohibition; beware: ihuhnu hecannon kin do, see thou do it not.
i-hnu'-han-nc, adv. suddenly, immediately.
i-ho', v. iho wo, iho po, always imperat.: come on, come be it so; see there.
i-ho'-'e-nc, adv. indeed.
i-hom'-'e-nc, adv. now indeed. This word is frequently used to introduce threatening expressions.
i-hu'. This is an obscene by-word relating to copulation. See hun. It is much used by the Indians as an interjection denoting impatience,—iwahu: opze ihu, to commit sodomy; iwicahu, sodomy.
i-hu'-dnc, intf. Same as ihu.
i-hu'-ku-ya, adv. red. of ihukuya.
i-hu'-kn, adv. under, beneath: ihukun iyeya, to put underneath.
i-hu'-yu-ya, adv. under, beneath any thing, down below; inferior in dignity or office,—mihuku, nihuku, i-ni.
i-hu'-'nc, v. See ihunu.
i-hu'-'nc, v. n. to land, reach the shore; to get through, as a wood, get across, as a prairie,—iwanu, iyahunu, ukhihuni.
i-hu'ni-ki-ya, v. a. to go through with, finish, complete, as the reading of a book.—ihu'niwakiya.
i-hu'ni-ya, v. a. to go through with, finish,—ihu'niwakiya, ihununiyapi.
i-hu'ni-yan, adv. clear through, entirely.
i-hu'pa, n. the bail or handle of any thing; the stem, shaft, thill, etc.
i-hu'pci-eci-ton, v. a. to put in a handle, etc. for one,—ihupaweci-ton.
i-hu'pa-ki-ton, v. pos. to bail or handle one's own,—ihupaweto.
i-hu'pa-ton, v. to have a handle, be handled; to put a handle or bail to any thing,—ihupawato.
i-hu'w-ti-nc, 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,—iwa, iyaha, ukhihapi; imayaha, thou laughest at me.
i-had, or ihan, adv. jestingly, laughingly.
i-ha'-ha, n. the manyphes or oamum, 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'ha, v. n. to bubble and curl or laugh along, as rapid water.
i-ha'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,—iha'awaya.
i-ha'ha-ya, adv. laughingly, jestingly.
i-ha'ke, v. to laugh, jest,—iwahake.
i-ha'ki-ya, v. a. to cause to laugh,—ihawakiya.
i-han, adv. jestingly, in fun: ihan epeda, I said it in fun.
i-han', v. n. to do, work, do in reference to: tak ihan yahi ho, what didst thou come to do?—iwa-han.
i-han', v. n. to graze, eat grass, as an ox; pezi ihu'q, to eat off the grass. See wilu'q.
i-han'-ki-ya, v. a. to cause to feed or graze,—ih'anyakiya.
i-ha'-ta-ya, v. n. to laugh immoderately,—ihma'sata.
i-ha'-ya, v. a. to cause to laugh, be the occasion of laughter,—ihawaya, ihumaya.
i-ha-dhe-ee-sni, v. n. to stay, remain in a place. See Idahycedsni.
i-hdi, n. a sore mouth,—imahdi.
i-hdi', v. n. to have a sore or breaking out in consequence of,—imahdi, inhdi.
i-he'e, n. gravel; a stony place.
i-he'-ya-ta, adj. of heyata; back from, behind,—miheyata: tipi kin iheyata, back of the house.
i-he'-ya-ta-pan-han, adv. from behind.
i-he'-ya-ya-ta-pan-han, adv. from behind.
i-hin-pca, n. the hill behind.
i-hin-pca-ta, adv. at the hill behind, back from.
i-hin-pca-ta-pan-han, adv. back from, towards the hill from.
i-hin-pca, n. Same as ihinpca.
i-hin-pca-ta, adv. Same as ihinpca.
i-hin-pca-ta-pan-han, adv. Same as ihinpca.
i-hs-han, v. n. to have the under lip hanging down,—imahshah. See Ehsah.
i-hnu'-yan-yan, v. n. to be troubled with, excited about,—imahniyan yana; wasin ihniyan yana, to be distressed by eating fat.
i-hpca'-ya, v. n. to fall, fall down; to become sick,—iwahpamda, iyahpada, ukhihpayapi.
i-he'-ya, v. n. to throw down, throw away; to leave, forsake,—ihpeyaya, ihpeyuna yapi. See ehpeya.
i-hata-ye-tu, n. the next evening, the evening following the time mentioned.
i-hinj', n. See ihinjka.
i-kat′-ka, v. pos. of ikapta; to be angry and talk badly.—mikapta.

i-kce′, adj. common, wild, in a state of nature: ikce haapa, haapikdeka, common moose, that is, not ornamented; sukikdeka, a dog, not a horse; Ikcediša, Indians, not white men.

i-kce′-ka, adj. common: sukikdeka, a dog, a common dog, not a horse, as they frequently call horses and oxen suŋka.

i-kce′-kce′, v. red. of ikce′.

i-kce′-ke′-ya, adv. red. of ikce′.

i-kce′-wi-ča-šta, n. common men, wild men, Indians, not white men.

i-kce′-ya, adv. in a common manner, commonly, ordinarily, freely, wildly, naturally.

i-kce′-ya-kə-n, adj. ordinarily.

i-kko′-ka-pa-waŋ-ge, adj. the one thousandth.

i-ki′-a-ga, v. n. of iđa-ga; to become, grow to be, —imakagi, unkipkagi.

i-ki′-a-žo, v. a. of iđazo; to take credit of one, —iwečaz, iyečaz, unkičaz, imičaz, iničaz.

i-ki′-ča-ža, v. n. of iđa-ga; to grow for one, —imidča, unkipkagi.

i-ki′-či′-ču, v. of iđu; to take or get for one, —iweču, imidču.

i-ki′-či′-do-waŋ, v. of idow, to sing to one, to praise one for another, —iwečidow.

i-ki′-či′-haŋ, v. of haŋ; to remain for one, —imidčan, imidčan, unkipkani.

i-ki′-či′-hni, v. of ihni; to hunt something, as deer, etc. for one, —iwečhni.

i-ki′-či′-ha-ča-pi, v. recipr. they laugh at each other.

i-ki′-či′-ka-sa-pa, v. of iksapa; to be wise for one, instruct one in the right way, —iwečidapa.

i-ki′-či′-tu-ka, v. of iťuka; to beg of one for another, —iwečituša, imidčituša.

i-ki′-či′-un, v. of iun; to rub on for, —iwečun.

i-ki′-či′-wi-ča-šta, v. of ištaŋ; to treat with kindness, as a sick person, do little things for one, —iwečištaŋ. See ikišištaŋ.

i-ki′-či′-yu-ča-n, v. of iyučan; to judge of or form an opinion for one, —iwečiyučan, imidčiyučan, unkipyukči, idičiyučan.

i-ki′-či′-yu-ča-šta, v. of iyučan; to take care of, as of a sick person, —iwečiyučan.

i-ki′-čo, v. a. to invite to, as to eat corn or meat, —iwečo, iyečo, imičo: takudan iwičawedo ńi, I have nothing to invite them to.

i-ki′-ča, v. pos. of iha; to laugh at one's own, —iwača.

i-ki′-ča-ča, v. red. of ikiča; to make fun of one's own, —iwačača.
i-ki'-ko, v. pos. of idu; to take one's own; to take back what one has given,—iweku, iyeku, unukikupi.
i-ki'-ki-ye-dan, adv. red. of ikiyedan.
i-ki'-ksam, cont. of ikksam.
i-ki'-ksam-ya, v. a. to cause one to be wise in reference to his own,—ikksamwaya; ikksam-qi, to make oneself wise for oneself.
i-ki'-ksam-ya, adv. wisely, cautiously.
i-ki'-ksa-pa, v. n. to be wise for one's own; to consult,—iwikksamapa.
i-ki'-ni, v. of akinica; to dispute, as about the division of any thing,—unkiniciapi.
i-ki'-nin, cont. of akinica: ikinic is, to talk about in a disputing way, to dispute about.
i-ki'-pan, v. a. of kipa; to call to one for something,—iwikpap.
i-ki'-pa-smi, v. a. to provoke to anger,—iwikpasm.
i-ki'-pa-zin, v. a. of kipaizin; to quarrel with one for or on account of any thing,—iwikpazin.
i-ki'-tu-kay, v. n. to delight in any thing,—imatauka, inicituka.
i-ki'-tuq, v. pos. of iun; to rub on oneself,—iwikpain, iyakian, unukikupi.
i-ki'-ya, v. See idya.
i-i-ki'-ya-dan, adv. near to, near at hand,—mikiyadan, mikiyadan, wiikiyadan, dikiyadan.
i-i-ki'-yana, v. to have nearly finished,—iikianwaya.
i'-ki'-ye-dan, adv. nigh to, referring both to time and place. Same as ikiyadan.
i-ki'-yu-wi, v. a. to bride or put a rope in the mouth of one's horse,—iwikiumui.
i-ko'-pa, v. a. to be afraid of; to fear, as some event,—ikowapa, ikoypa, ikoypapi.
i-ko'-pe-hda, v. n. to be in a state of fear on account of,—ikopewahda.
i-ko'-pe-ki-ya, v. a. to cause to be afraid of or for,—ikopewakiya.
i-ko'-yag, cont. of ikoyaka; ikoyagyeva.
i-ko'-yag-ya, v. a. to fasten to, as a horse to a cart, to join one thing to another; to clothe, put on,—iikoyagwaya, ikoypagwayap.
i-ko'-yag-ya, adv. fastened to: ikoypagya han, standing fastened to.
i-ko'-yag-ya-kon, adv. fastened to.
i-ko'-ya-ka, v. n. to adhere to, stick to,—ikomayaka: to be fastened to, as a horse to a cart.
i-kpa'-gan, v. reflex. of pagan; to spare oneself, yield up oneself,—mikpagan.
i-kpa'-ge, n. the notch in the end of an arrow.
i-kpa'-hdo-ka, v. reflex. of pahdoka; to pierce through, make a hole for oneself, as the muskrat,—mikpahdoka.
i-kpa'-hpa, v. reflex. of pahpa; to throw oneself off, as from a horse,—mikpahpa.
i-kpa'-hpe-biin-qa, n. one who throws away every thing which he has, a squanderer, a spend-thrift,—mikpapeibiina.
i-kpa'-pan, v. reflex. to turn oneself over, roll over,—mikpapant, unkipapant.
i-kpa'-tan, v. reflex. of pata; to be careful of oneself,—mikpata.
i-kpa'-tan-ya, adv. taking care of oneself, carefully.
i-kpl', n. the belly, abdomen. Sometimes it may mean the thorax also; but that is more properly called maku.
i-kpl'-hag, cont. of ikphinaka: ikphnag ieye-
wa.
i-kpl'-hag-ya, adv. placed in around the body.
i-kpl'-hna-ka, v. a. to place in the belly; hoksin ikphnaka, to be pregnant,—ikphnahaka; to place in or put around the body, as in a blanket when tied around one.
i-kpl'-pa-tan-han, adv. in around the body.
i-kpl'-ska-ya-wan-ka, v. to lie with the belly turned up, as a dog does.
i-kpl'-zu, v. a. to put in around the body,—ikph-
wa, ikphnahap.
i-kpu'-kpa, adv. mixed up, as people of different nations dwelling together, or as different kinds of corn growing together in the same field.
i-ksam', cont. of ikpasa.
i-ksm-ya, v. a. of ikpasa; to make any thing, to do any thing, i. q. kiduyan,—iksmwaya.
i-ksm'-ya, v. a. of kskapa; to make wise for or concerning,—iksmwaya.
i-ksm'-ya, adv. wisely.
i-ksa'-pa, v. n. to be wise about any thing,—
ikpasa, iyakpasa, unikpapia.
i-k'-sa-pa, v. n. to be much engaged about; to be unfortunate, not to obtain,—imaksapa, inikpapa, unikpapia; stul ikpasa, he has been working for naught.
i-kstu', n. the beak or bill of a bird; i. q. pasu.
i-kstu'-ya, v. n. to see signs of an enemy; to be frightened by signs,—iikspaya, unikpuyapi.
i-ksin'-ki-ya, v. a. to make faces at,—iksin-
waika, iksinmakiya.
i-kte', v. of kte; to kill with any thing,—iwa-
kte.
i-kte'-ka, n. something to kill with, as a gun: ikteka mi, I have nothing to kill with.
i-kku', n. the chin; the lower jaw of animals.
i-kku'-ka, v. n. to be decayed by reason of, worn out by; to be boiled to pieces together with.
i-kku'-ke-ya, adv. rothen or boiled to pieces with: ikukeya esap, it is cooked all to pieces.
i'ku-san, n. a small kind of mink with a brown lower jaw.
i'ku-san-na, n. Same as ikusan.
i-ku-te, n. ammunition. I'dote is the better form.
i-ku-tek-te-ka, v. n. to make trial, to endeavor beforehand to know how one can succeed, for instance, in asking for any thing,—iwaikututoka.
i-ma'ga-ga, v. n. of magaga; to be amused with, cheered by,—imamaga, inimagaga.
i-ma'ga-ga-ya, v. a. to amuse with, enliven by, cheer one,—imagagaawaya.
i'-ma-hen, adv. within.
i'-ma-hen-ta-n-han, adv. from within.
i'-ma-hen-tu, adv. within.
i'-ma-hen-tu-ya, adv. inwards, within.
i'-ma-hen-tu-yaken, adv. within, in the inside of.
i'-ma-hen-wa-pa, adv. towards the inside, inwards.
i-ma'-ni, v. a. of mani; to walk to or for a thing,—imawani, inamunipi.
i-ma'-nde, v. 1st pers. sing. of iya; I went.
i-ma-na, v. n. to be satisfied, have sufficient of,—immana, imamna, immanunapi.
i'-ma-han, adv. satisfied, to satisfaction, enough, sufficiently: imnahun unpi, we have eaten sufficiently.
i'-ma-han-yam, adv. sufficiently.
i'-ma-han-yapen, adv. very much, a great deal, sufficiently,—imnahanyen ekon, he has done enough.
i-ma'ya-n, v. a. to fill, satisfy,—imawawa.
i-ma'-ya-n, adv. filled, satisfied.
i-ma'ya-n, v. a. of manya; to gather together by means of,—imawawa.
i-mi'-di, v. n. to make an assembly to,—immuniya, immiicaya; they assemble to or for some purpose.
i-mi-stan, n. water running from the mouth: immistan an, to drawl, slaver,—immistan aman.
i-mi'-za, n. a rock, rocks. See himiza.
i-mi'-za-skaka-dan, n. (immii and skadan) 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 'hu.'
i-na', or i-nah', intj. strange! surprising!
i-na'-gu-ge-ka, 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-han, intj. 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-na-hi-na, intj. of surprise; indeed!
i-nah', intj. See inahinihina.
i-na'-hbe, v. See inahma.
i-na'-hbe-ki-ya, v. a. to hide from, conceal from one,—inahbewakina.
i-na'-hbe-ki-ya, adv. in a concealed manner, secretly.
i-na'-hbe-ya, adv. secretly, skily, covertly.
i-na'-hbe-ya-haq, adv. in secret, secretly.
i-na'-hdi, 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: huppa inyan inawahoka, I have worn a hole in my moccasins on a stone,—inawahoka.
i-na'-hma, v. a. to hide, keep secret, conceal,—inawahbe, inannahapapi.
i'-na'-hma, v. a. to seduce, to commit fornication or adultery with one,—inawahbe. See wiinahma.
i'-na'-hmar-qi, n. seduction.
i-na'-hni, v. n. to be in haste, make haste, hurry,—inawahni, inannahni.
i-na'-hni-ki-ya, v. a. to cause to make haste, to hasten one,—inahnitha.
i-na'-hni-pi, n. a hastening, haste, hurry.
i-na'-hni-ya, v. a. to hasten one, make hurry,—inahniiyaya.
i-na'-hni-ya, adv. in haste, hastily; on an errand: inahniiya wah, I have come on an errand.
i-na'-hpe, n. of nahpa; that which is stepped on and sets off a trap, the pan of a trap.
i-na'-hpe-da-n, n. dim. of inahpe.
i'-na-ki-hbe, v. See inakihma.
i'-na-ki-ki-ya, v. pos. of inahma; to entice away one's own, as a woman whom one has formerly had for a wife: tawisii inakibbe, he has stolen away his old wife,—inawakihma.
i-na'-kim-ya, adv. of inanya; taking refuge in, fleeing to for shelter or refuge, trusting in: Niicabii inakimya ewahna, see pray to Thee trusting in Thy Son.
i-na'-ki-qi-pa, v. pos. of inapa: to take refuge in one's own; to trust in something that sustains some relation to one,—inawakipa.
i'-na-ki-tan, v. pos. of inatan; to go off and leave one's own in danger,—inawake, inaukie-tapi.
i-na'-ki-wi-zii, v. pos. of inawizi; to be curious of one's own relations; to be jealous of one's own,—inawakiwizi.
i-na'-ku-ka, v. of nakula; to crush or destroy with the foot,—inawakuka.
i-nam', cont. of inapa.
INA

i’-na-ma, inj. surprising!
i-nam’-ya, adv. taking refuge in, sheltered by: tipi inamya wau, I am taking refuge in a house.
i-na’-pa, v. See inapa.
i-na’-pa, v. a. to come out, come up out of; as in diving; to appear or come out on the other side; to get through, live through, as through a winter; to take shelter or refuge in, from a storm or from any evil; to trust in,—inawapa, inaunpapi; inadipa, I take refuge in thee.
i-na’-pón-wang-wan-ka, adj. red. of inapinwanjka; every ninth one.
i-na’-pón-wan-ka, adj. the ninth.
i-na’-pe-ya, v. a. to cause to come out of, cause to appear on the other side; to shoot through; to cause to live through, as through a winter; to cause to trust in,—inapeyaya, inapeunyapi.
i-na’-pe-ya, adv. appearing; trusting in.
i-na’-pi-škán-yaq, v. to do little things to pass away time, to kill time,—inapkayayq.
i-na’-pi-štán-yaq, v. Same as inapkayayq.
i-na’-po-ta, v. a. of napota; to wear out, as one’s moccasins, by means of something,—inawapota.
i-na’-pó-ka, v. a. of napoka; to break off, as a string, with the feet, by means of something,—inawapaka.
i-na’-pés, v. n. to make a noise, as one walking with his water in his moccasins,—inawapés.
i-na’-peta, v. a. to wear out a thing,—inawapta: hanpa inapta iyowayave, I have worn out my moccasins.
i-na’-pte-ča, v. n. to be prevented by; used with ńi: inapteći ńi, not to be prevented by any thing,—inaapteći ńi.
i-na’-pte-tu, adv. prevented by; less.
i-na’-šdok, cont. of inásdok; inásdok iyaya.
i-na’-šdok-ka, v. to pass on by; to wear through, wear out a thing, as hanpa inawašdokka, I have worn through my moccasins; to get oneself away, escape, as from danger,—inawašdoka.
i-na’-šdó-ka, adv. past: wiyotaranhan inásdokka, a little past noon.
i-na’-ta-ke, n. (i and natake) a fastener, i.e. a bolt, lock, bar; a fence, fort, etc. See makinateke.
i-na’-tań, v. a. to press upon with the foot. Hence, sinatan, something on which the foot presses, stirrups.
i-na’-wi-zi, v. to be jealous; to be envious of,—inawiiwi, inauwiiwi.
i-na’-wi-zi-pl, n. jealousy, envy.
i-na’-wi-zi-yâ, v. a. to cause to be jealous,—inawiiwa.

INU

i-na’-ya, v. a. to call mother, have for mother,—ina waya, inauyni.
i-na’-žiń, v. n. to rise up to one’s feet, to stand, to go and stand at; to stop, come to a stand,—inawažiń.
i-na’-žin-ki-ya, v. a. to cause to stand, to raise up,—inažinwiyai.
i-ni’, v. n. to take a vapor-bath, steam oneself, to take a sweat,—iwani, iyani, uñkinipi; 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’-han, v. n. to be scared, frightened, amazed, astonished,—imanihan, iniuhan, uñkininapawn.
i-ni’-han-pi, n. amazement. See wowinihan.
i-ni’-han-ya, v. a. to frighten, scare, amaze, astonish one,—inihayaya, iniunyapii.
i-ni’-han-yaq, adv. in amazement.
i-ni’-ka-γa, v. to make ‘ini.’
i-ni’-na, adv. still, silent: inina wanta, to be still or silent,—inina maqka.
i-ni’-na-ya, v. a. to cause to be silent, make still,—inawaya.
i-nin’-ya, v. a. to put to silence,—inawaya.
i-ni’-pi, n. a steaming, sweating.
i-ni’-ti, v. to take a vapor-bath, make a little house and sweat in it,—inawata.
i-ni’-ya, v. a. of niya; to breathe from; ēwani iwaniya, I breathe through a hole in my side.
i-nma’, inj. See inama.
i-nmu, n. a cat, the generic term for an animal of the cat kind.
i-nmu’-hde-ška, n. the spotted wild cat, the genet.
i-nmu’-ho-ta, n. the grey wild cat, catamount, lynx, Felis rufa or Felis lynx.
i-nmu’-šuŋ-ka, n. (inmu and šunka) the domestic cat.
i-nmu’-tan-ka, n. the panther, Felis pardus.
i-nom’, cont. of inopa.
i-nom’-nom, cont. of inonnoap.
i-nom’-nop-pl, adj. every second one.
i-nop’-pa, adj. the second.
i-nop’-pa, n. (i and nop) two months: maize-kaq inoppa, a double-barrelled gun.
i-nu’, adv. suddenly, i. q. ihanunyapa.
i-nu’pi. See inunyapa.
i-nuŋ-ka, v. n. to grow well, as grass, by reason of rain or any favorable circumstance, to thrive. See winunka.
i-nuŋ’-ka, v. 2d pers. sing. of iwnu; thou liest down.
i-nuŋ’-ka, v. n. to become large in the genital organs,—imanunuka.
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<th>IN</th>
<th>IPA</th>
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<tr>
<td>in, v.a.</td>
<td>to wear around the shoulders, as a blanket, shawl, or cloak; —hiuni, hiuni, ukini.</td>
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<tr>
<td>in-de', n.</td>
<td>a flame, a blaze. See ide, the better orthography.</td>
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<tr>
<td>in-ki'-ya, n. a.</td>
<td>to cause to wear, as a shawl or blanket; —iyowakiya.</td>
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<td>in'-kpa, n.</td>
<td>the end of any thing, the small end; the head or source, as of a stream, etc.</td>
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<tr>
<td>in'-kpa-ta, adv.</td>
<td>at the end, at the head or source: wakpa ynpata yeye dun, all along at the sources of a stream.</td>
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<td>in'-kpa-ta-nan, adv.</td>
<td>from the end.</td>
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<td>in-sko-ke'-ca, adv.</td>
<td>so large.</td>
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<td>in-yo, pron. he, she, it. Same as id.</td>
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<td>in'-tpa, n.</td>
<td>Same as inkpa.</td>
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<tr>
<td>in'-tpa-ta, adv.</td>
<td>Same as inkpata.</td>
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<tr>
<td>in'-yan, n. a stone, stones. Inyantankinyan-yan, Big-Stone Lake.</td>
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<tr>
<td>in'-yang, cont. of inyanka: inyang nde kta, I will go on a run.</td>
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<td>in'-yan-ka, v.n. to run,—waijanka, yainjanka, unkinjanka.</td>
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<td>in'-yan-wa-a-numu, n.</td>
<td>moss on stones, moss. See waanunu.</td>
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<td>in-yun', infj. to! behold! inyun edon yai' kon edon kn, behold! what thou commandedst him to do he has not done.</td>
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<td>i-o'-hmus, cont. of iohmuz; iohmus manaka, I keep my mouth shut.</td>
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<td>i-o'-hmus-ya, v.a. to cause to shut the mouth.</td>
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<tr>
<td>i-o'-hmuz-ya, n. a closed mouth.</td>
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<td>i-o'-ka-pa-za, v.n. to be pungent in the mouth, as pepper,—iowakaza.</td>
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<td>i-o'-ka-ta', v.a. to nail one thing on another; to nail and hold an axe on the other side,—iowakata'.</td>
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<td>i-o'-kpa-ko, adv. with open mouth, generously: iokpakya iyowaza, to fall on one talking generously, as a drunken man, or as a dog barking attacks any thing.</td>
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<tr>
<td>i-o'-kpa-kpa, adv.</td>
<td>moving the lips: iokpakpas yanka, to be moving the lips, as one talking to himself.</td>
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<td>i-o'-sia-da, v.a.</td>
<td>to have mercy or compassion on one in reference to something: —iowlwida, iowlwida, iowlwida.</td>
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<tr>
<td>i-o'-sia-da-ya, adv. having compassion on in reference to something.</td>
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<td>i-o'-pa-wig-ge, adj.</td>
<td>the one hundredth.</td>
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<td>i-o'-stan, n. a cork, stopper for a vial, etc.</td>
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<td>i-o'-stan-pi, n.</td>
<td>Same as iostag.</td>
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<td>i-o'-wa, n. something to write or paint with, a pen or pencil.</td>
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<td>i-o'-zim-na-na, adv.</td>
<td>fall, running over. See iuizi.</td>
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<td>i-pa', n.</td>
<td>the top of any thing: paha ipa, the top of a hill; he ipa, the head of the Coteau;—also, a cape, promontory, projecting point.</td>
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<td>i-pa'-be, v.</td>
<td>Same as ipama.</td>
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<td>i-pa'-be, n. something to rub with; as, Han ipa, a file; wap ipa, a stone to rub arrows with.</td>
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<td>i-pa'-go, v. to push aside, as a tent door, for the purpose of looking out: tiyopa ipaga inapaha, I went out by pushing aside the door.</td>
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<td>i-pa'-go, n. (i and paga) something to carve or grave with, a carving or gravure implement.</td>
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<td>i-pa'-go-ya, adv.</td>
<td>passing by, exceeding in length; said when one thing is longer than another.</td>
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<td>i-pa'-ha, v.</td>
<td>ipaha iyeya, to raise up, as a curtain.</td>
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<td>i-pa'-hdo-ka, v.n.</td>
<td>to run the head against, butt against,—imahapahaka.</td>
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<td>i-pa'-hiio, v.n.</td>
<td>to lean the head against, have for a pillow,—iwapahabi, iypadaki, unkipahipki.</td>
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<td>i-pa'-hiio, n. a pillow,—pipahabi, nipahabi.</td>
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<tr>
<td>i-pa'-hin-ya, v.a.</td>
<td>to have or use for a pillow,—iwapahakya.</td>
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<td>i-pa'-hte, n. (i and pala)</td>
<td>something to tie up with, a string.</td>
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<td>i-pa'-ka, v.n.</td>
<td>to draw back, as meat from ribs when cooked, or as the husks of corn when ripe: ipaka iyeya.</td>
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<tr>
<td>i-pa'-kka, n. (i and pakda) a comb.</td>
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<tr>
<td>i-pa'-kka-dan, n. a small comb.</td>
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<tr>
<td>i-pa'-kka-sbu-dan, n. a fine comb.</td>
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<tr>
<td>i-pa'-kka-tan-ka, n. a dressing-comb.</td>
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<td>i-pa'-kip-ka, v.a.</td>
<td>to wipe off,—iwapakinta.</td>
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<td>i-pa'-kip-te, n. (i and pakinta) something to wipe with, a towel. Hence, napakinta, a napkin.</td>
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<tr>
<td>i-pa'-ki-za, v.</td>
<td>to rub, as one's eyes, with the hand,—iwapakiza.</td>
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<tr>
<td>i-pa'-ko-te, n. a probe. Hence, o qpakote or oqwikote, a stick to probe with.</td>
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<tr>
<td>i-pa'-kka-san, adj.</td>
<td>crooked.</td>
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<tr>
<td>i-pa'-kka-san, n. a bend in a river, etc. Mde ipaksan, Big-Stone Lake; Wakpa ipaksan, the Big Sioux river.</td>
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<tr>
<td>i-pa'-man, v. a.</td>
<td>to rub, rub on, as in filing,—iwapaha, unkipamanpi.</td>
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<tr>
<td>i-pa'-mana, n. a setting-pole.</td>
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<tr>
<td>i-pa'-man-ki-top, v. a.</td>
<td>to pole, to use a pole in boating,—iippama-wo-top.</td>
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<tr>
<td>i-pa'-mung, cont. of ipamanka; ipamung iko, to dip up, as water, with a vessel,—ipamung iwa.</td>
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<tr>
<td>i-pan'-mung, cont.</td>
<td>ipamung yakta, to stoop down and drink from a spring,—ipamung mdakta.</td>
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<tr>
<td>i-pa'-mun-ka, v.n.</td>
<td>to be capable of being dipped up with a bucket. Thus it is asked, Miniyowe tokeitu hwo, how is the spring? Answer, Ipamunka, it can be dipped up.</td>
</tr>
</tbody>
</table>
I-pa'po-pe, n. a pop-gun; the elder, from which pop-guns are made.

I-pa'ptan, v. to turn over: ipaptan ehpe'idiya, 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, —iwapas, imayapas.

I-pa'sbu, v. ipasbu iyaya, to pass through, as through tall grass; ipasbu iyidiya, to force oneself into a feast or company when not called.

I-pa'ban, n. any thing that comes through and holds, the little iron that comes over and holds a trap when set; a screw.

I-pa'al'a, v. a. to stick in, as a needle or pin; to see; to button, as with a wiping screw, —iwapasina, iyapassisa, ukipassisap.

I-pa'al'ne, n. (i and passa) a stitch.

I-pa'sotka, adj. conspicuous, extending up, as a tall tree or steeple.

I-pa'sotka-ya, 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. q. tahapi'tan.

I-pa'sdog, cont. of ipasoda; ipasdog iyaya.

I-pa'edo-ka, v. a. to draw off over the head, as a shirt; to live through, as through a winter or sickness: kita'ig aidasap the I have just lived through.

I-pa'ta, v. a. to embroider, work guill-work, work with porcupine quills,—iwapata. See wipata.

I-pa'tag, cont. of ipata.

I-pa'tag-ton, v. a. to brace out or stretch, as in drying hides and skins,—ipatagat'atun.

I-pa'tag-ya, v. a. to cause to brace out or up; to sustain, reinforce,—ipatagaya, ipatagayi.

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,—iwapataka, ukipatakapi.

I-pa'ta-ke, n. (i and pata) a prop or brace, a stick to stretch a skin on: sinkpe ha ipate, a stick to stretch a muskrat-skin on.

I-pa'tan, v. a. to mash up one thing with another,—ipatapan.

I-pa'tan, n. a prop or brace.

I-pa'kluaga, adv. abreast, in a row, in a phalanx.

I-pa'kuku-ya, adv. in a row, abreast.

I-pa'pinza, v. a. to make firm by means of,—iwapatinya.

I-pa'pinza, n. (i and patinya) any thing that makes firm, sustenance, nourishment.

I-pa'we'ga, v. n. to bend across; to intersect, come into or cross, as one road does another.

I-pa'weh, cont. of ipaweg: ipawe'iyaya, to go across,—ipawe'umadame.

I-pa'wehy-yam, v. a. to cause to intersect,—ipawe'hiwaya.

I-pa'wehy-ya, adv. crossing, intersecting: ipawehiya wanja, it lies across.

I-pa'wehy-tna, v. a. to rub on,—iwapawa'nta, iapawinta, ukipawinta.

I-pa'zi-ca, adv. longer than the rest; said of a tall tree, or any thing relatively long.

I-pa'zin, v. n. to be prevented by something from proceeding; to come to a stand, not to be able to go on,—imapa'zi: mde ipazin iastin, he has come to a stand at a lake.

I-pa'zin yan, adv. prevented by.

I-pa'zi-pa, v. a. to stick in, to prick with,—iwapatsapa.

I-pa'zi-pe, n. (i and paspa) something that pricks, a pricker.

I-pa'ga, v. n. to boil, as water. See ipiga, which is more commonly used.

I-pi, adj. full, satisfied; full of, satisfied with,—imapi, iupi, iupipi, iupi'api. See wipia.

I-pi-da, v. a. to deny to, refuse to give to, withhold from,—ipiwa'da, ipiupida, ipimada, ipi'icida: takudan ipiupi dik, 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 ipuhada.

I-pi'hdag-ki-ton, v. a. to put on one's girdle, gird oneself,—ipihdagweton.

I-pi'hdag-ton, v. a. to put on a girdle; girded,—ipihdagwato, ipihdaguntonp.

I-pi'hdaka, v. pos. of ipi'aka; to put on one's own girdle,—ipihdakada, ipihdakapi.

I-pi'hdaka, n. a girdle. See ipi'aka.

I-pil', cont. of ipiga.

I-pil', n. the foam of boiling water.

I-pil', v. a. to cause to boil,—ipihwaya, ipihunyanpi.

I-pil', v. adv. boiling: ipihwya han, to stand boiling.

I-nya, 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,—imapi'nta, iinpi'nta. See also iputan and ipustaka.

I-pi'ya, v. a. to make full, to fill,—ipiwaya.

I-pi'yag, cont. of ipi'aka.

I-pi'yag-ki-ton, v. a. to put on a girdle for one, to gird one,—ipiyagweto.

I-pi'yag-ki-ton, v. a. pos. to put on one's own girdle; to be girded,—ipiyagweto.
I-pi'-ya-ga-ton, v. a. To gird, put on a girdle; to be girded,—ipi-yagatona, ili-pi-yagatoni.
I-pi'-ya-ka, v. a. To gird oneself, put on a girdle,—i-pimdaka, ipidaka, ipiunyakapi.
I-pi'-ya-ke, n. A girdle, sash.
I-pi'-ye, n. Something to repair with.
I-po', n. A swelling. See iviapdo.
I-po'-gan, v. n. To blow, as the wind; to breathe out, exhale; —iwapogan.
I-po'h, cont. of ipogan: ipoh iyeya, to blow on, blow in, blow away,—ipo hyewaya.
I-po'h-ya, v. a. To cause to blow,—ipohwaya.
I-psi'-da, v. n. To jump down from, as from a horse; to jump, jump over,—iwapsida, iyapsida, unkipisidi.
I-psin', cont. of ipsida: ispin iyaya.
I-psi'-psi-ya, v. red. of ipsida; to hop, as a grasshopper.
I-psi'-psi-ya-qa,  v. n. dim. of ipipsiida; to hop, as do the piscidadan.
I-p'te'-ga, n. The end of a lake where grass grows.
I-p'te'-ga, v. n. Ip tego yanja, to be sad about any thing.
I-p'te'-ga-ka, v. n. To be sad about any thing; i. e. iaptega-ka, imaptega.
I-p'u-sdi', v. n. To close, to press upon, to touch any thing, as the nose presses on the face; to press upon, weigh down, as sorrow,—imapudsi, inipudsi.
I-p'u-sdi'-ya, v. a. To cause to press on,—ipusdiwaya.
I-p'u-sdi'-yu, adv. Touching. Hence, makipudsiya, on the ground.
I-p'u-ski'-ca, v. n. To be close to, to touch, press on,—imapuskida.
I-p'u-skin, cont. of ipuskida; close together: ipuskin iyotankapi, they sit close together.
I-p'u-skin-ya, v. a. To cause to press on,—ipuskinwaya.
I-p'u-skin, adv. Pressed together.
I-p'u-skin, cont. Ipuskiskin iyeya, to shave up close together.
I-p'u-spe, v. a. To stick on,—iwapaspa.
I-p'u-spe, n. Any thing that sticks to, a seal, wafer.
I-p'u-stag, cont. of ipustaka: makipustag elpeliyia, to throw oneself flat on the ground.
I-p'u-sta-kn, v. n. To be flat, wanting, defective; one who has no nose is ipustaka,—imapustaka.
I-p'u-stan, adv. Ipustan yuza, to clap up against, as a coal of fire: peta ipustanpi se emadeca, it seems as if I was held up to the fire.
I-p'u's'ip, n. Outside of a bend.
I-p'u>tag, cont. of iputaka.

I-pu'ta-ka, v. a. To touch, to kisn,—iwaputaka, imaputaka. See iputaka.
I-pu'tan, v. n. To be defective, wanting, flat, lower or shorter than usual,—imaputan. See ipinta.
I-pu'-za, v. n. (i and puza) To have the mouth dry, to be thirsty,—imapuz, ipinpuza, ipunpuza.
I-pu'-za-ta, v. n. To die or be dying of thirst; to be very thirsty, suffer from thirst,—ipuzatata.
I-pu'-zi-ta, v. a. To give when it is not wanted, to force upon one,—iwapuzita.
I-po', n. Steam.
I-po'-za, v. See ipozena.
I-po'-ze-ca, v. n. To be out of humor about any thing,—imapozeca.
I-sa'kim, adv. Both together, with. See sakim.
I-sa'kim-tu, adv. Both together.
I-sa'n, n. A knife, knives.
I-sa'nti, n. (Isan and ati) Isanties, or Esanties, the name which is applied to the Dakotas of the Mississippi and Minnesota by those living on the Missouri. Why this name has been given to them by their brethren is still a matter of conjecture; perhaps, because they pitched their tents formerly at Isantamde, or Knife Lake, one of those which go under the denomination of Mille Lacs; or, perhaps, it was given to them because they lived nearer the Isantanka, or Big-knives, i. e., the Americans.
I-sa'na, n. dim. A little knife.
I-sa'pa, adv. Beyond that place or time; more than.
I-sa'pa-tan-han, adv. From beyond that.
I-sa'pe-sto-dan, n. Sharp-pointed knives.
I-sa'sko-pa, n. A crooked knife, i. e. a sickle.
I-sa'ta-mde, n. Knife Lake. The name of a lake to the east of the Mississippi river.
I-sa'tan-ka, n. (Isan and tanka.) The name by which the Dakotas designate the people of the United States. It is said to have been given them because the first Americans who came among the Dakotas were officers with swords.
I-sa'ya, n. v. a. To communicate the whiting from one's robe to another by rubbing against; to have for or use as a knife,—isaya.
I-sa'ya-ti, n. See Isanati.
I-sa'pa, v. n. To be blackened by any thing,—isapa: taku isisapa he, what has blackened you?
I-sa'pa, n. The name of a stone used for blacking, prob. iron ore.
i-sta'-kpe, v. n. to be blind, having the eye put out,—i-stamakpe.
i-sta'-kpe-ya, v. a. to make blind,—i-stakpewaya.
i-sta'-k'nis, n. to be squint-eyed or cross-eyed,—i-stamaknisi. See i-stoknis.
i-sta'-k'nis-ka, n. a squint-eyed person.
i-sta'-k'nis-k'nis, v. n. red. of i-staknis.
i-sta'-m'des, cont. of i-stamadze.
i-sta'-m'des-ya, v. a. to make clear-sighted,—i-stamadeswaysa.
i-sta'-m'de-za, v. n. to be clear-sighted,—i-stamadeza.
i-sta'-mi-ni-ga-ga, adv. in tears, with tears trickling down: i-staminigaga, to speak with tears dropping down.
i-sta'-mi-ni-han-pe, n. tears: i-staminihanpe, to cry,—i-stamihanpe aman. See i-stakpe.
i-sta'-mi-ni-o-odo-ka, adv. with water standing in the eyes.
i-sta'-o-hi-ya, adv. as far as the eye can reach.
i-sta'-o-zu-ha, n. the eye-lids. See i-studhaha.
i-sta'-tpe, v. n. Same as i-stakpe.
i-sta'-wi-ya-zar-wi, n. the moon in which sere eyes prevail; a moon answering generally to the month of March.
i-sta'-da, v. n. to be ashamed, ashamed of; to be bashful,—imsateca, ini'teke, unki'tedapai. See wi'teke.
i-sten', cont. of i-stedca.
i-sten'-ki-ya, v. a. to make one ashamed, to disapprove one,—i-stenwaya, i-stenumkapi, istenmakiya.
i-sten'-ya, v. a. to make ashamed, dishonor,—i-stenwaya, i-stenumka, istenmayaya.
i-sti', n. the under lip.
i-sti'-ha, n. the skin of the under lip.
i-sti'-ma, v. See istimapa.
i-sti'-n', v. n. Same as i-stima.
i-sti'-nma, v. n. to sleep,—mi'stishe, mi'tishhe, unki'tishapai. Hence, o'stima, sleep.
i-st'o-hdi-wan-zi-da, n. a fixed look, a gaze.
i-st'o-hmus, cont. of i-stomus: istohmus manka, I keep my eyes shut.
i-st'o-hmus-ya, v. a. to cause to shut the eyes,—i-stohmuswaysa.
i-st'o-hmus-ya, adv. having the eyes shut.
i-st'o-hmu-za, v. n. to shut the eyes,—i-stohmuzua.
i-sto'-k'ni, v. n. to partly close the eyes, to look askance,—i-sto'k'niswaysa.
i-sto'-k'ni-ki-ya, v. a. to look askance at, look at with the eyes partly shut,—i-stokniswakiya, i-sto'k'niswaysa.
i-sto'-sni'za, v. n. to have the eyes blinded or dazzled by the light,—i-sto'snina.
i-sto'-sni'si-ya, v. a. to dazzle the eyes, as light, —i-stosni'siwaysa.
i-sto'-snu-za, v. n. Same as i-stosni'si.
i-sto'-zu-ha, n. the eye-lids.
i-sun', v. isun iye'ya, to do more than was requisite, to overdo.
i-su'-ta, v. a. to fail of accomplishing, be unable to do a thing.—isuwata.
i-su'-te, adv. at random, as it happens: i-su'otaka, very much, i. q. stedapai.
i-su'-te-ka, adv. Same as i-su'te.
i-su'-te-ya, v. a. to cause to fail of,—isutewaya, isutemyaya.
i-ta'-hda-hbe, adv. with the wind.
i-ta'-hda-hbe-ki-ya, adv. with the wind.
i-ta'-hda-hbe-ya, adv. with the wind.
i-ta'-he-na, adv. (Ihank.) on this side of.
i-ta'-he-na, adv. (Ihank.) on this side of.
i-ta'-he-na-tak-han, adv. (Ihank.) on this side of.
i-ta'-he-pi, adv. by the way, between places.
i-ta'-hnag, v. cont. of ihanagan.
i-ta'-hnag-ya, adv. placed one on top of another.
i-ta'-hna-ka, v. a. to place one on top of another,—i-awahanaka.
i-ta'-hna-ka, adv. placed one on another.
i-ta'-ka-ha, n. the instep. Hence, siltakha, the top of the foot, instep.
i-ta'-ka-hpe, n. See i-tekhape.
i-ta'-ka-sam, adv. over the river from, opposite to.
i-ta'-ka-san-pa, adv. over against, across the river or lake from any place.
i-ta'-ka-san-pa-tak-han, adv. on the other side from.
i-ta'-ke, n. the instep; the top or piece put in the instep of a moccasin. See hanpitake and hanpaitake.
i-ta'-ki-hna, adv. one over another, in layers.
i-ta'-ki-hna, n. something worn over another garment, a vest.
i-ta'-ku-ni-ki, v. n. to come to naught.
i-tam, adv. soon after: i-tam yaukeya, to be after.
i-tan', adv. of tan; on the side: tan, anog, on both sides. From this we have mita'nanhan, at my side; mitaknkyedan, near me, etc.
i-ta'n', v. n. to be vain, proud of; to glory in,—ima-tan, iuit, unki'tanipai. Hence, iwidatan, vain-glorying.
i-tān'-a-no-ka-tān-han', adv. on both sides of.
i-tan'-ān, n. a chief, ruler, head one; a lord, master; the principal thing,—imatandan, imatan-
dan.
i-tan'-ān-ka, n. chief one, lord, master.
i-tan'-ān-ki-ya, v. a. to have for or acknowledge as chief or master; to make lord or chief,
—ıtanqanwakiya, ıtandqanwakiya.
i-tan'-ān-ki-ya, adv. in a lordly manner, with authority.
i-tan'-ān-yā, v. a. to have for chief or master,
—ıtanaqwya, ıtandaqwya.
i-tan'-ān-ya, adv. without, outside of.
i-tan'-ān-ya, adv. near to one,—mitaqiye-
dan.
i-tan'-pi, n. pride, vain-glorying.
i-tan'-tān, v. red of itan.
i-tan'-tān-ya, v. pride, gloriyng, arrogance. See witaqitaqpi.
i-tan'-wan-ka-n-ı-hde, adv. up hill, ascending: 
ıtanaqwya, ıtanaqwya ya, to go up hill.
i-tan'-wan-ka-n-ı-hde-ya, adv. ascending.
i-tan'-yaŋ, v. n. to grow by reason of, as by eating meat,—ıtanaqwya.
i-tan'-ye-nya, v. n. to receive no benefit from, to be of no use,—imataqyesni.
i-ta'-to, adv. on this side of, this side of; used in reference to time, since.
i-ta'-to-kı-ya, adv. 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 windward of.
i-ta'-to-wa-pa-tan-han, adv. on this side of.
i-ta'-wan-ka-n-ı-hde, adv. See ıtaqwya, ıtaqwya.
i-ta'-za, n. a bow to shoot with: mitaqyesni, 
my bow; mitaqyesni, thy bow; mitaqyesni, his bow.
i-ta'-za-i-ka, n. a bow-string.
i-ta', v. n. to be made blue or bluish by, be made
grape-colored,—imataqyesni.
i-te', n. the face,—mitte, nite.
i-te', n. the forehead.
i-te'-a-ka-he, n. a cover for the face, veil.
i-te'-a-mog or iteanokatanhan, adv. on both 
sides of the face.
i-te'-e, adj. slightly warm, lukewarm, tepid.
Said of fluids only: mini te'ea, lukewarm, water.
i-te-han, adv. far from.
i-te-han-han, adv. red of itehan.
i-te-han-han-yaŋ, adv. red. of itehanyan.
i-te-han-tan-han, adv. far away from.
i-te-han-yang, adv. far away from.
i-te'-hede-ge-dan, n. striped-face, a name for
the raccoon, i. q. wīda.
i-te'-hna-ka-pl, n. See itohna-kapi.
i-te'-hu, n. the frontal bone.
i-te'-hi, v. n. to be difficult to get along with,—
imatehi.
i-te'-i-ya, v. a. to make slightly warm or tepid, as water,—i'tenunyani.
i-te'-sin-ki-ya, v. to frown; to grin,—iteunwakiya, iteunwakiya.
i-te'-sin-ya, n. a wrinkled-face,—itemaquina.
i-te'-yu-sin-ki-ya, v. a. to draw up the face at
one; to grin,—i'tynunyani.
i-te'-ča-ča, 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. Tindaqna is also used.
i-te'-ma-ta, v. to beg for: he itimata wahi, I 
have come to beg for that.
i-te'ka', n. a blossom, capsule; an egg; the seed
of any thing; the tectiles, i. q. susu.
i-te'-ka-ška, n. the white of an egg.
i-te'-zi-če, n. the yolk of an egg.
i-te'-ko-kim, cont. of itokika; meeting; in pres-
ence of, before,—mitokikim; itokikim yu, to go to
meet.
i-te'-ko-ki-pa, v. a. to meet, come together from
opposite directions,—itokowakiya, itokunwakiya.
i-te'-ko-kpa, v. n. to be still-born,—itokmakpa.
See also itoktpa.
i-te'-ko-m, adv. again, back again, in return, in
reply.
i-te'-ko-ya, adv. in return.
i-te'-ko-n, v. n. to burn, blaze, as fire; peta itkon,
the fire blazes.
i-te'-ko-ya-han, part. burning, alive, as coals.
i-te'-ko-za, adv. even with. See itkunza.
i-te'-ko-pa-tan-han, adv. in reply, back again.
See yeitkopatanhan.
i-te'-ko-tpa, v. n. to be still-born: taku itkotpe čin,
an untimely birth, an abortion.
i-te'-ko-ye-ya, v. a. to cause to abort or be aborted,
—itkotpewaya.
i-te'-ku, v. n. to burn, blaze. See ikon.
i-te'-ku, cont. of itkunza.
i-te'-ku-ya, adv. even with.
i-te'-ku-za, adv. even with. See ikonza.
i-te'-to, adv. come, well: ito mde kta, well, I will
go; ito edon wo, come do it.
i-te'-to, v. n. to become blue by means of.
i-te'-to, cont. of itkta. Obsolete.
i-te'-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-yan, adv. how far from?
i'to-he-ya, adv. towards: hekta itoheya, 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,—mitohonake.
i'to-ho-mni, adj. dizzy, light-headed; drunk,—itomhumni, itonihomni.
i'to-ho-mni-ya, v. a. to make dizzy or drunk,—i'tomhum ni wi, itomhumiuyapi.
i'to-i-yo-hi, adj. each one. See otoiyohi.
i'to-ka-ga, n. the south.
i'to-ka-ga-ya, adv. southward.
i'to-ka-ga-tay-han, adv. to the south of, on the south side of, from the south.
i'to-ka-kah, cont. of itoka ga; southward: itoka ma, I am going south.
i'to-ka-kah-ki-ya, adv. towards the south.
i'to-ka-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, widitokam.
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-tay-han, adv. before, from before, from the presence of,—mitokapatayhan.
i'to-ka-tam, adv. before the time of a certain event.
i'to-ke-cha, v. n. to be altered, changed; to be affected by in any way,—imakoteka, nitoteka.
i'to-ke-cha-ya, adj. etahgan itokeda ni, he is none of his business, or it makes no difference to him,—imakoteda ni.
i'to-ki, adv. where from? which way from?
i'to-ki-kta, adv. face to face, facing each other.
i'to-ki-ya, adv. which way from?
i'to-ki-ya-ka, adv. which way from?
i'to-ki-ya-ya, adv. which way from?
i'to-ki-ya-pa-pan, adv. which way from?
i'to-ki-ya-tay-han, adv. in what direction from?
i'to-ko, adv. See itoto.
i'to-ke-han, adv. formerly, of old.
i'to-mto-m, adj. cont. of itomtopa.
i'to-mto-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-cha, adv. of what number?
i'to-na-na, adv. of a few: de itomana en yan ka, this is one of a very few.
i'tonj, v. n. to tell the truth. Not in use. See itonjini.
i'tonj-ka, and i-tonj-ke, v. n. to lie, tell a falsehood; i. q. itonjini.
i'tonj-kam, adv. See itonjini.
i'tonj-ki-pa, v. pos. of itonjapa; to value, guard, take care of one's own,—itono wakapi, itonukiki pap i, itonjipapa, to take care of oneself,—itoni jipapa; iton jipapa, not taking care of oneself, neglectful of oneself.
i'tonj-ki-pe-ya, adv. carefully, guardedly.
i'tonj-pa, v. a. to guard, take care of; to refrain from, beware of,—itono wapi, itonukapi, itonjipa, itonjapa.
i'tonj-pa, adj. careful, prudent.
i'sonj-pe-ya, adv. carefully, prudent.
i'sonj-pe-ya-han, adv. carefully.
i'tonj-pi-shi, n. untruth, lies. See itonjini.
i'tonj-shi, v. n. to tell an untruth, to lie,—i watojshi, ityatonshi, unkitopshi. Hence, otonshi, a lie; oimayotonshi, thou liest about me.
i'tonj-shi-ya, v. red. of itonjshi; i. q. itonjshi wani da.
i'tonj-shi-ya-ya, adv. falsely.
i'tonj-wan, v. n. to look or see with, as with one's eyes,—i watojwan, ityawoj wan.
i'tonj-pta, v. n. to look or see with, as with one's eyes,—i watojwan, ityawojwan.
i'tonj-pta, v. n. to look or see with, as with one's eyes,—i watojwan, ityawojwan.
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i'tonj-pta, v. n. to look or see with, as with one's eyes,—i watojwan, ityawojwan.
i-t'pa-ta-ka, v. pos. of ipata-ka; to brace one’s own.

i-tp'1, n. the belly, abdomen; the chest. See ikpi.

i-tp'hna-ka, v. a. to put in or around the abdomen;—itpiwahnaka. See ikphnaka.

i-tpu-ta-ka, v. pos. of iputaka; to kiss one’s own;—iwatputaka. See iiputaka.

i-tpu’t-pa, adv. mixed up.

i-tu', adv. wildly, without being planted or tamed, as, itu idaq, it has grown up of itself; for nothing, as, itu odamon, I have done it for naught.

i-tu'h, adv. for nothing, gratuitously, without cause.

i-tu'hán, v. a. to give, bestow; to give for nothing, give away, as the Dakotas do,—ituwahan, ituunghapi.

i-tu'hág, adv. gratuitously, without reward.

i-tu'hín, adv. for nothing, gratuitously; without cause, falsely.

i-tu'ka, v. a. to beg, ask one for,—ituketa, iyatuka, unikutapi, imatuka, ičituka.

i-tu'ka-te, adv. truly, indeed.

i-tu'k'ga, adv. a. to make up a lie on, tell a falsehood about one; to do for nothing,—ituwakaga, ituunghapi, ituunghapi, ituunghapi, ituunghapi.

i-tun'kam, adv. on the back: ituukam wanka, he lies on his back; ituukam iňapa, to fall backwards.

i-tun'kam-tu, adv. on the back.

i-tu'o-čo-ka, adv. in the middle, between.

i-tu'o-čo-ka-ya, adv. between, in the middle.

i-tu'okita-he'dan, adv. in the middle, between.

i-tu'adi, adj. abundant.

i-tu'adi-ya, adv. abundantly.

i-tu'tu, adv. red. of itu.

i-tu'tu-ya, adv. red. of ituya.

i-tu'uy, v. to be in a wild state. Hence, ituunpi, wild beasts.

i-tu'wo-ta-he'dan, adv. from any dwelling.

i-tu'ya, adv. for nothing, without cause, gratuitously.

i-tu'ya-ken, adv. ceaselessly, gratuitously.

i-tins, cont. of iťins.

i-tins'ya, v. a. to make firm by means of,—iťins'waya.

i-tin'za, v. n. to be firm by reason of.

i-tin'ze, n. (i and tin'za) a strengthen, a tightening.

i-tun'ke-ča, v. n. to be suspected of,—imațun'keča.

i-tun'ke-pa, n. to be suspected of,—imațun'kepa.

i-tu'ma-na-péi-wo, adj. See iu'wanapađin-wo, unkuupi.

i-tun, v. a. to rub on, as ointment or soap,—iwan, unkuupi.

i-tun'ma-na-péi-wo, adj. the nineteenth.

i-tun'ya, v. a. to put grease or brains on a skin, in order to dress it,—iwinatap, iung'ya, unkuupi.

i-tun'ya-ke, adj. prepared for dressing.

i-wa-čin, v. to think of going to,—iwanaŋmi.

i-wa-čin-k'a, v. n. to be impatient about, be out of humor on account of,—iwačinmako, iwacinniko, iwacinnkapi.

i-wa-čin-ko, v. n. to do, in order to dress it,—iwačinwatoŋ.

i-wa-čin-yay, v. a. to trust in for or in reference to,—iwačinwaya, iwačinγyayapi.

i-wa-čin-yaŋ, adv. truly, indeed.

i-wa-čin-yaŋ, v. a. to be undecided about any thing,—iwačinmačata.

i-wa-hna, adv. slowly. See iwa'mana.

i-wa-hna-na, adv. slowly, by short stages; carefully.

i-wa-hon-k-i-ya, v. a. to instruct in regard to, to counsel or advise concerning,—iwačon-wa, iwačonkųŋyapi, iwačonmakiya; wičon owihanke wičon iwačonkųŋyapi, I counsel thee in regard to eternal life.

i-wa-hon-k-ki-ya-pi, n. instruction, counsel.

i-wa-ho-ya, v. a. to send word to concerning anything; to promise; to grant, give by promise; to permit,—iwačowaya, iwačowunap, iwačowunayaŋ.

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iiwa-ki-di-pi, n. the scalp-dance. This dance follows the bringing home of the scalp of their enemies. A circle is formed, on one side of which stand the young men with their bodies painted, with their 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 responding 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.

iwa-ki-don-za, v. a. to influence one, command one in regard to—iwaHon'za.

iwa-ki-don-ze, n. a commandment, decree.

iwa-ki-ni-ya, v. a. to get out of humor with, to neglect,—iwaHakiya, iwaHakiya.

iwa-ktta, n. a mark, sign, pledge.

iwa-ktta, v. n. to be on one's guard, to be on the look out; to guard,—iwaHakta, iwaHakta.

iwa-ktta-ya, v. a. to put on one's guard, forewarn,—iwaHaktaaya, iwaHaktaayapi.

iwa-ktta-ya, adv. guardedly.

iwa-kte-hda, v. n. to go home in triumph having taken scalp,—iwaHakuteHda.

iwa-kte-hdii, v. n. to come home in triumph bringing scalps,—iwaHakuteHdi.

iwa-na-gi-ye-ya, v. a. to trouble one in regard to or with. Not much used. See ngiyeya.

iwa-na-pi-stan-yan, v. a. to kill, hurt, or do injury with,—iwaHapistanwaaya. Not much used. See napiyanaa.

iwa-ni-ti, v. n. to go and spend the winter at for some purpose,—iwaHaniwata.

iwa-ni-ye-tu, n. the succeeding winter, next winter.

iwa'ng', cont. of iwanka; tahiHnaHwaHnnda, I am going to lie out for deer. See awang.

iwa'ngqa, v. a. to inquire of one, ask one a question about, call to account,—inungqa, inunga, unkiwangoapi, inawango, idiwango.

iwa'ngqa-pl, n. inquiry. See wiwangoapi.

iwa'ngdag, cont. of iwanhdaka; iwanhdag unyakoppi, we are guarding our own.

iwa'ngda-ka, v. pos. of iwanhdaka; to look to or have regard for one's own,—iwaHwhadaka.

iwa'nd', cont. of iwanqa; he iwanq wahi, I have come to inquire about that.

iwa'nd-i-gi-hda-ka, v. reflex. to look at oneself; to regard oneself,—iwanmiHndaka, iwanHnkiHndakapi.

iwa'nd-i-hdag, cont. of iwanhdaka: iwanhdag wau.

iwa'nd-i-hda-ka, v. to look at oneself in a glass; to watch over, guard oneself, to set a guard,—iwanmiHndaka, iwanHndak.

iwa'nd-ka, v. n. to lie down, go and lie down, go to bed,—inunika, inunka, unkiwaHndakapi.

iwa'nd-kam, adv. above,—miwanHndak, niwanHndak, unkiwaHndakapi, wiwaHndak.

iwa'nd-kam-tu, adv. above, up.

iwa'nd-kam-tu-ya, adv. up above.

iwa'nd-kam-tu-ya-keni, adv. above. Not much used.

iwa'nd-kam-pa, adv. above one.

iwa'nd-kam-pa-ta, adv. up above, above one.

iwa'nd-kam-pa-tan-kan, adv. from above one.

iwa'nd-ki-di-ya-ka, v. to look or to watch over for one,—iwaHndiyaHka.

iwa'nd-ki-di-ya-ka-pl, v. pl. they look to or watch over one another,—iwaHndiHnyakapi.

iwa'nd-yag, cont. of iwanHndak; iwanHndag wahi.

iwa'nd-ya-ka, v. a. to look to or at; to survey, examine; to spy out,—iwanHndaka, iwanHndakapi, iwanHnyakapi.

iwa'nd-ya-ka-pl, n. spies, surveyors.

iwa'nd-ya-ke, n. something by which to see, the sight of a gun.

iwa'nd-zi-da, adv. very much.

iwa'pe-tog, cont. of iwaHpetokeHna.

iwa'pe-tog-tonj, v. a. to mark or brand with,—iwaHpetokegtonj, iwaHpetogtonpi.

iwa'pe-to-ko-ka, n. a mark, sign.

iwa'sag, cont. of iwaHsaka.

iwa'sag-ya, v. a. to strengthen by means of,—iwaHsagwaaya.

iwa'saka-ka, v. n. to be strong by reason of or for,—iwaHnmaHsaka, iwanHsaka.

iwa'saka, n. strength, the source of strength.

iwa'še-ća, v. n. to be rich, in provisions especially,—iwaHmasoHća, iwanHnsołapi, iwaHnsołasda.

iwa'si-ćun, v. n. to be talkative, to talk badly,—iwaHnasu, iwaHnasiwata.

iwa'ste, v. n. to be better by means of,—iwaHwaHsta.

iwa'ste-dań, adv. slowly, moderately, carefully; but little, not much: iwaHstedan yaaHna, he is not very sick.

iwa'ste-ka, v. n. to be none the better for: he taku inwaHstoeka, thou art none the better for that.

iwa'ste-ya, adv. better.

iwa'ste-ya-ken, adv. a little better. Not much used.
i-ya’-hda-sk, cont. of iyahdaski; iyahdaskin mayaun, it is pressing on me.
i-ya’-hda-sk, v. a. — to cause to press upon,—iyahdaskinwaya.
i-ya’-hda-ška, v. pos. of iyakaska; to tie one’s own to,—iyahdaskishi, iyahdaskapi.
i-ya’-hde, v. n. — to go or come to; to reach to, to extend to; to lead to, as a road; to meet, come upon one,—iyahnde, iyahnshedpi. See iyahdeya.
i-ya’-hde-han-pa, n. (iyahde and hunpa) socks.
i-ya’-hde-hun-shka, n. (iyahde and hunpa) socks, stockings.
i-ya’-hde-ton, v. a. — to have on or over, as, iyahde-ton onop, he does it on something else; to knit.
i-ya’-hde-ton-ya, adv. on or over, having something under: iyahdenonyasa kaksa, to cut one stick off on another.
i-ya’-hde-ya, v. a. — to cause to reach to; to lead to, bring one to; to merit, deserve, bring upon one,—iyahdeya, iyahdeunyaupi; iyahdegiya, to bring on oneself,—iyahdemgiya.
i-ya’-hde-ya, adv. reaching to, even to.
i’-ya-he, n. the ball and heel of the foot.
i-ya’-hna, prep. after, behind, following; with, together with: iyahna ya, to go with; appetu haneyu iyahnna, both day and night.
i-ya’-hna-hna, red. of iyahna.
i’-ya-hna-hna-na, adv. gently, carefully.
i-ya’-hna-ken, adv. in the manner of following.
i-ya’-hpa-ya, v. n. — to fall upon, to seize, pouce upon, lay hold of violently,—iyahpaha and iyawahpanda, iyawahpayapi.
i-ya’-hpe-ki-či-či-ya, v. a. — to put or throw on for one, as in putting a load on a horse. See iyahpekiya.
i-ya’-hpe-ki-ya, v. a. — to give or hand to; to carry around to, as the pipe is taken round on great occasions and held for each one to smoke; to put on or throw over, as in putting on the load of a horse,—iyahpewakiya, iyahpewmikyiapi.
i-ya’-hpe-ya, v. a. — to carry around to; to hand to; to throw over or on,—iyahpeya. See iyahpekiya.
i-ya’-i’-hda-ška, v. reflex. of iyakaska; to tie oneself; to give oneself up to be bound; i. q. iyai’智sha, iyamihda, iyamihda.
i’-ya-ka-hpe, n. of akahpa; a cover or lid for the mouth of any thing.
i’-ya-kam, adv. beyond, surpassing.
i’-ya-kam-tu, adv. surpassingly.
i’-ya-ka-pa, v. n. — to be larger than, to surpass,—iyamakapa.
i’-ya-ka-pe-ya, v. a. — to pass, go beyond; to overcome; to persuade, succeed in persuading,—iyakapewaya, iyakapemunapi, iyakapemayany.
i-ya'-ki-hdeh, cont. of iyakihdeh; iyakihdeh okihan, to keep following after but not overtake, iyakihdeh okihan.

i-ya'-ki-hde-ya, v. a. to cause to reach round to; to make surpass, iyakihdeyaya.

i-ya'-ki-hde-ya, adv. surpassing.

i'-ya-ki-he-ke-ê, adv. like that.

i-ya'-ki-he-han-ke-ê, adv. as long as.

i'-ya-ki-he-na-ke-ê, adv. as many as.

i'-ya-ki-he-na-na, adv. as few as.

i-ya'-ki-hna, adv. in layers, one on another; i. q. akihna.

i'-ya-ki-ni-ko-ke-ê, adv. of the same size.

i'-ya-ki-papa, v. See iakiyapa.

i-ya'-ki-pe, v. a. to wait for, wish to have go with one; to wait for, hope for; to befall, happen to, iyawakipe, iyam'kipi, iyamak'pe.

i-ya'-ki-pe-ya, adv. waiting for.

i'-ya-ki-li, v. a. of akita; to have an eye to, keep a watch on, lest one commit some depredation; to watch for charges against one, iyawakita.

i'-ya-ki-te-dan, adv. together, familiarly, among themselves; iyakitedaq, say this among themselves.

i'-ya-ko, adv. beyond any thing. See ako.

i'-ya-kos, adv. See iyakosan.

i'-ya-kos-ân, adv. in addition, as an additional reason: ho iyakosan deêen ecmân, I have done this in addition to that.

i'-ya-ko-ta-han, adv. beyond, from beyond.

i-ya'-ka, v. Used only with âni. See iyakasni.

i-ya'-ka-âni, v. a. of aktâni; to disregard, iyawakasni, iyam'kapi, iyamukapi.

i-ya', cont. of iyapa; striking against: tiyopa iyam indamdeo, I struck against the door.

i-ya'-mni, adv. the third.

i-ya'-mni-mni, adj. red. every third one.

i'-ya-mni-na, adj. only the third one.

i-ya'-nya, adv. butting or striking against.

i'-ya-na-ka, inf. of surprise on meeting a friend.

i'-ya-na-pata, v. a. of anapa; to detain, to go before and prevent from proceeding, iyawanapa, iyamnapata.

i'-ya-ni-ê, v. a. of aniêa; to be prevented, detained, or hindered by, magazu kin he iyamaniêa, I am prevented by the rain, iyamaniêa, iyamupi, iyamuki, iyamupi.

i-ya'-nu-rough, v. a. to become hard, callous, unfeeling, as a scarred place, iyamanunuga, iyamununuga.

i-ya'-nun, cont. of iyamu; iyamu iyea.

i-ya'-nun-ya, v. a. to cause to become callous, iyamununuga.

i-ya'-na-pa, v. a. to push out, as an otter does his nose to breathe.
1-ya'-pu-spa, v. n. to stick to, as wet clothes; to be glued up, as sore eyes,—iyamapusa.
1-ya'-pu-spe-ya, v. a. to cause to glue on,—iya-puspewaya.
1-ya'-pu-spe-ya, 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,—iyamasa, iyauŋsekapski.
1-ya-se, n. of ia; a glutton.
1-ya'-skam, cont. of iyaskapa; iyaskam wáŋka,
  it lies sticking on.
1-ya'-skam-ya, adv. sticking to.
1-ya'-skapa, v. n. to stick to, stick on, adhere to,
  —iyamasaka.
1-ya'-ski-čá, v. a. to press or suck one thing on
  another, as corn on the cob,—imdaskída.
1-ya'-skin, cont. of iyaskida.
1-ya'-skin-ya, adv. pressing or sucking on.
1-ya'-ski-ška, v. n. to be smoothed down, as the
hair of an animal by swimming in water,—iya-
masika.
1-ya-sna-na, adv. gently.
1-ya'-sna-sna-na, adv. carefully, gently.
1-ya'-sni, v. n. of ami; to become still, as a noise
ceasing: eden iyami, so it became still.
1-ya'-sni-ya, v. a. to give to one unexpectedly
  to make quiet,—iyanima.
1-ya'-sni, v. of aša; to shout at, shout against,
  —iyaša, iyamapsha.
1-ya'-ta, v. n. to promise to give, betroth to one,
  as a girl to a man,—imata, idata.
1-ya'-ta-čde, v. n. to go beyond, surpass; to go
  beyond ordinary bounds, be excessive.
1-ya'-ta-čde, adv. full, running over.
1-ya'-ta-čde-ya, v. a. to go beyond, surpass; to
do more than is right, exact too much; to cause
to go beyond; to be intemperate,—iyatadwewaya,
iyatadwewunap, iyatadewunapi, he is intempe-
rate.
1-ya'-ta-čde-ya, adv. too much.
1-ya'-ta-kun-šeni, v. n. to come to nothing, come
to naught.
1-ya'-ta-am, adv. soon, soon again. See ti'am.
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,—imata, idataq;
ikiyiyataq, to light a pipe for one.
1-ya'-ta-sag, cont. of iyatasaka.
1-ya'-ta-sa-gya, adv. stiffly.
1-ya'-ta-sa-ka, v. n. of tasaka; to become hard
or stiff on one, as skin that has been wet and dried;
stiff or frozen on,—iyamataska, iyauŋtasakapi.
1-ya'-wa, v. a. to count by or according to, count
together,—imdawa, ikawa.

1-ya'-ya, v. n. to have gone,—imdande, idade,
unkiyayapi: to have gone down, as, wi iyaya,
the sun has gone down; to be more than, go over;
to be more than enough, be a surplus, as, onge
iyaya, there is some over; ikidiyaya, 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-pa, v. n. to pass by without stopping,
—iyamudu, iyadu, iyamuyuptapi.
1-ya'-yu-pete-ya, adv. passing by.
1-ya'-yu-yus, cont. of iyayuza; iyayus yuza, to hold
any thing close to another.
1-ya'-yu-sta-ka, v. iyayustag heyun, to tie up
one thing on another,—iyayustag hemun.
1-ya'-yu-za, v. a. to hold to or at,—iyamdu.
1-ya'-yu-za, n. a holder, as a cloth to hold a hot
iron with.
1-ya'-za, adv. one after another: iyaza kava, to
kill one after another; ti iyaza wap, I go from
house to house.
1-ya'-zan, v. n. to be sick on account of or by
means of; to be affected by sympathy with,—
imayaza, iniyaza.
1-ya'-zin, cont. of iyazita.
1-ya'-zin-ya, v. a. to burn, as sweet leaves, to
burn incense,—iyanimaya.
1-ya'-zi-ta, v. n. to burn, as cedar leaves, to smoke
and make a pleasant smell.
1-ya'-zu, n. of ažu; something used to spread
out and dry on: danšaša iyazu, a stick split
partly, with others woven across, on which smok-
ing-bark is placed to dry.
1-ye, pers. pron. he, she, it. Pl., iye, they.
1-ye-če-če, adv. like, like as, like to, such as, the
same as.
1-ye-če-če, adv. to be like to,—iyemadè, iyendi-
dè, iyemündèpi; it is fitting, proper: hedas-
mun kta iyedè, it is proper that I should do
that.
1-ye-če-če-hin, adv. just like.
1-ye-če-kè-če, adv. red. of iyedè.
1-ye-če-kènc-ya, adv. red. of iyedenya.
1-ye-če-če, adv. like, in like manner.
1-ye-če-če, adv. like; a little less, not much:
iyedenya se makù, he gave me about so much.
1-ye-če-tu, v. n. to be so, become so, to be as was
expected; to come to pass, take place.
1-ye-če-tu, adv. so, thus, right.
1-ye-če-tu-ya, v. a. to make so, fulfil, accom-
plish,—iyedetwayinga.
1-ye-če-tu-ya, adv. so.
1-ye-če-tu-ya-ken, adv. in this manner.
1-ye-če, adv. voluntarily, of one's own accord,
of oneself.
i'-ye-čip-ka, adv. of oneself, of one's own accord, without advice; miyečiŋka ecamon, I did it of myself.

i'-ye-čin-ka-han, adv. voluntarily.

i'-ye-či, pron. he, she, it.

i'-ye'ga, v. n. to shine, sparkle, twinkle, as the stars.

i'-ye'han, adv. at or to the place; at the time appointed.

i'-ye'han-han-tu, adv. red. of iyešantu; at the times or places referred to.

i'-ye'han-tu, adv. at the time, now, at the same time; it is now the time; there, thus far, so far.

i'-ye'han-tu-dan, adv. just at the time.

i'-ye'han-tu-dan-hid, adv. exactly at the time.

i'-ye'han-tu-sni, adv. not time yet.

i'-ye'han-tu-yu, adv. at the time.

i'-ye'han-wa-pa, adv. towards the time.

i'-ye'han-han-ke-ča, adv. red. of iyešanekča.

i'-ye'han-han-ya, adv. red. of iyeyan.

i'-ye'han-ke-ča, adv. so long, of the same length.

i'-ye'han-ya, adv. so far; at the proper time.

i'-ye'k, cont. of iyega.

i'-ye'ya, v. a. to cause to shine,—iyewaya.

i'-ye'ya, v. red. of iyega; to twinkle.

i'-ye'ya, v. a. to cause to twinkle.

i'-ye'i-či, v. reflex. of iyega; to find oneself; to put or thrust oneself; ohna iyeciyi, to push or crowd oneself in.

i'-ye-i-kom, adv. See iyečinpakonhan.

i'-ye-i-konha-pa-han, adv. returning the compliment; as when one says to another what was fit should be said to himself.

i'-ye-ka-ča, pron. even he.

i'-ye-ki-či-han-tu, v. n. to be suitable for one, be befitting or belong to one; to be the time or opportunity for one,—iyemihantapi.

i'-ye-ki-ya, v. a. pos. of iyega; to find one's own; to recognise any person or thing; to experience, as, iyotangan iyekiya, to find it hard, have difficulty; to put or push one's own in, as, ohna iyekiya,—iyewakiya, iyemyakiya, iyekiya.

i'-ye-ke, pron. he himself, even he, she herself, etc.

i'-ye-keš, pron. Same as iyeko.

i'-ye-na, adv. so many, as many as.

i'-ye-na-ka, adv. as many as.

i'-ye-na-ke-ča, adv. so many, as many as, as much as,—iyemakonka, iyemakonkap.

i'-ye-nang-ke-ča, adv. red. of iyemakonka.

i'-ye-pe, v. n. to lodge on, as one tree on another in falling.

i'-ye-pepe-ya, adv. unsettled, without an abiding place, going from house to house: iyepepeya wau, I am unsettled.

i'-ye-'pe-ya, v. a. to make one tree lodge on another,—iyewaya, iyepuinyanpi.

i'-ye-'pe-ya, adv. lodging on.

i'-yeš, pron. See iyesh.

i'-yeši, infj. you don't say so! it cannot be!—iyepani.

i'-yeši-ča, infj. Same as iyeshi.

i'-ye-ya, v. a. to find any thing; to put, place, or thrust into: ohna iyeya, to thrust into,—iyewaya, iyeyanapi.

i'-ye-ya, v. a. It is appended to verbs commencing with ba, bo, ka, pa, ya, etc., and also to some adverbs; and generally gives emphasis, and expresses quickness or suddenness of action,—iyewaya, iyeya, iyeyanapi.

i'-ye-ya, or iye-ya, v. n. to be, exist: wicasta iyeye čing, all men. See also hiye ye.

i'-yežaka, adv. See iyewa k'akan.

i'-yežaka-ken, adv. unable, failing by a little; said when one fails of doing what he has been accustomed to do: iyewa k'akan tempeh si, 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'ča-hda, adv. rattling; said of a noise made in the mouth: iyokha da sei iyaya, to go down rattling, as a bullet when put into a gun.

i'-yo'čo-ka-ya, adv. in the midst of; all put into the mouth; all swallowed up in; widoante tik he wuchye kin e odowaspin iyodokaya, death is swallowed up in victory.

i'-yo'čo-tka, n. the two large lobes of the stomach.

i'-yo', cont. of iyoka; iyog iyaya, to put on one side, to drive out,—iyog iyewaya, iyog iyeyanapi.

i'-yo'y, 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-yu, adv. a little after.

i'-yo'-ha-ka-pa, adv. subsequent to.

i'-yo'-ha-kapatah-han, adv. afterwards.

i'-yo'-ha, v. a. of ohan; to boil one thing with another,—iyowake, iyounhapi.

i'-yo'-ha-hda, adv. rattling; iyohdaha se iyaya, to make a noise, as a bullet put into a gun, to go down with a rattling noise.

i'-yo'-ha-mna, adv. circuitously, round all the crooks and turns.

i'-yo'-ha-mna-yaŋ, adv. circuitously, particularly; iyohdamaŋ mohdaka, to relate particularly.

i'-yo'-ha-mnapi, adv. round about, circuitously.

i'-yo'-hdi, n. a razor-strop; a hone, whet-stone.
1-yo'-hi, v. a. to reach to; to cause to reach or arrive at; to give or make round, as in dividing articles; to pay one's debts entirely up, —iyohiwakiya, iyohiunyaki.

1-yo'-hi-ya, v. a. to cause to reach or arrive at; to give each, make go round, as in a division of articles; to be large enough for, as a garment, —iyomahi, iyounhiji, iyowichi.

1-yo'-hi-ya, v. a. to cause to reach or arrive at; to give each, make go round, as in dividing articles; to pay one's debts entirely up, —iyohiunyaki.

1-yo'-hi-sni, v. to not reach to. See iyohi.

1-yo'-hi-ya-nan, v. a. to cause not to reach to. See iyohiya.

1-yo'-hi-ya, v. a. to reach to; to extend the hand to; to make reach to all; to pay up one's debts, —iyohiwakiya, iyohiunyaki.

1-yo'-hmu-s, cont. of iyohmuza; iyohmus yanka.

1-yo'-hmu-sya, v. a. to cause to shut the mouth.

1-yo'-hmu-za, v. a. to have the mouth shut, lay the hand on the mouth, —iyowahmaza.

1-yo'-hnag, cont. of iyohmuza; iyohnag iyeya.

1-yo'-hnag-ki-ya, v. a. to put into the mouth of another; to give to eat, cause to eat, —iyohnagwakiya.

1-yo'-hnag-ya, v. a. to cause to put into the mouth, give food to, —iyohnagwaya.

1-yo'-hna-ka, v. a. to put into the mouth, as food, —iyowahmaza, iyounhakapi.

1-yo'-hna-ka, n. a mouthful.

1-yo'-ha, n. the lower part of the face, the side of the face; the jowl, lower jaw of animals.

1-yo'-ha-can-du-hu-pa, n. the common short-stemmed pipe.

1-yo'-ha-hin, n. whiskers: iyohabiina and iyohinima, heavy whiskers.

1-yo'-ha-te-ya, adv. of ohdateya; underworld.

1-yo'-hpa. See iyuhpa.

1-yo'-hpa-ya, v. a. to go in, fall into, alight on, as ducks in a pond; to join, become partakers of, as in joining a church or society, —iyowahmpanda.

1-yo'-he-ki-ya, v. a. Same as iyohheya.

1-yo'-he-ya, v. a. to throw or cast into; to cause to fall into, to plant, as corn or other grain, —iyohpehewaya: iyohpehifiya, to cast oneself into, —iyohpehimiya.

1-yo'-ka, adj. another, as, wida'na iyoka, another man; in another place, elsewhere.

1-yo'-ka-da, v. a. of okada; to empty or pour into, as grain, —iyowakada.

1-yo'-ka-da, n. something into which anything is poured to measure withal: mazakan iyokada, a gun-charger.
i'yō-ki-he-ya, adv. lengthened out, added to;
next to, following, succeeding.
i'yō'-ki-hi, v. a. of okihi; to be able for; to come
upon, come up with,—iyowakihí, iyounkhihi.
i'yō'-ki-hi-yá, v. a. 'to make able for,—iyokihí-
waya.
i'yō'-ki-hi-ya, adv. ably.
i'yō'-ki-hnag, cont. of iyokihína; iyokihína
high-da, at the same instant; said of guns fired
off at the same time.
i'yō'-ki-hna-ka, v. a. of okihnakka; to put or
place in together,—iyowakihnakka.
i'yō'-ki-ka, v. a. to forbid, hinder.
Same as iyokikími.
i'yō'-ki-ni-hañ, adj. honored for.
i'yō'-ki-ni-hañ-yañ, adv. honorably.
i'yō'-ki-pl, v. a. to please, be pleasing to,—iyow-
akaipi, iyounkhipipí, iyóndóypi.
i'yō'-ki-pl, v. n. to be pleased with, to like,—iyo-
makhipi, iyóndóypi, iyounkhipipí.
i'yō'-ki-pl-ya, v. a. to please, cause to be pleased,
—iyokipiyawaya, iyôndóypi, iyokipiminaya.
i'yō'-ki-pl-ya, adv. delightfully, pleasantly.
i'yō'-ki-pl-pta, v. pos. of iyopita; to go towards
horse; to advance, go on, make progress in any
business of one's own,—iyomakipta, iyóndópipta.
i'yō'-ki-se, n. of okise; the half of any thing
cut in two.
i'yō'-ki-sí-á, v. n. to be sad, sorry, grieved,—
iyomakísíá, iyóndópi, iyounkhipí: wáciq
iyokísíá, to be displeased with, have one's mind
made sad by,—wáciq iyowakísíá.
i'yō'-ki-sí-á-pí, n. sadness, sorrow.
i'yō'-ki-sí-á-ya, v. a. to make sad, to sadden.
See iyokísíánya.
i'yō'-ki-sí-á-ya, adv. sadly.
i'yō'-ki-sín, cont. of iyóndópi; iyóndópi waun.
i'yō'-ki-sín-ya, v. a. to sadden, grieve, dis-
please, disappoint,—iyokísíánya, iyóndópi-
úmíya, iyóndópiyánúmiya.
i'yō'-ki-sín-ya, adv. in a manner producing
sadness, sadly.
i'yō'-ki-síní, v. a. to forbid, prevent, hinder,—
iyowakísíni, iyounkhipísíni, iyomakišíni, iyóndópi-
úni.
i'yō'-ki-ta-he-dan, adv. between.
i'yō'-ki-ta-ní, n. of otañí; manifestation.
i'yō'-ki-ta-ní-yañ, adv. manifestly.
i'yō'-ki-wín, v. a. to make a motion with the
mouth, to gesture to one with the mouth,—iyowa-
kiwiín.
i'yō'-ki-yú-ade-á, v. n. of yusdeá; to split in
two, be divided in customs.
i'yō'-ki-yú-aden, cont. of iyóndópi; iyóndópi
divided in customs: iyokíyusden unyakópi, we are in a
divided state.
i'yō'-ko-hnag, cont. See iyokihína.
i'yō'-ko-pe-ya, adv. opposite to, beyond, in sight:
mdé iyokopeya waunka, it lies beyond the lake.
i'yō'-ko-sañ, adv. in the meantime.
i'yō'-ko-sañ, adv. in the meantime.
i'yō'-ka-ña, v. n. to lack, be wanting; to be less
than, not enough; to fail, not to reach in time,
not to accomplish,—iyowakpání, iyounkpanípi.
i'yō'-ka-ña, v. a. to cause to lack, etc.,—
iyokípánipí.
i'yō'-ka-nya, adv. lacking, failing of.
i'yō'-ko-pa, n. the board on which a Dakota child
is fastened.
i'yō'-mdá-ya, n. of omdáyæ; a plain extending
from, as from a hill.
i'yō'-míi, n. a sheltered place, a harbor.
i'yō'-míi-na, n. a sheltered place, a harbor.
i'yō'-míi-yañ, adv. in a sheltered place.
i'yō'-míi-yan, adv. leisurely. See iyomíi-
waya.
i'yō'-míi-yetú, adv. slowly, carefully. See
iyomíiyetú.
i'yō'-opta, adv. through, beyond.
i'yō'-opta-i-ya-ya, v. to go by or beyond, go on
further; to go through, pass through.
i'yō'-opta-i-ya-ya, v. See iyóopta-iya-ya.
i'yō'-opta-i-ye-pa, n. a purge, a cathartic,
as rhubarb, salts, oil, etc.
i'yō'-opta-ya, v. n. to pass on, go beyond.
i'yō'-pa-štág, cont. of iyopaštaka: iyopaštác
waun, I am exciting.
i'yō'-pa-štág-ya, adv. encouragingly.
i'yō'-pa-štaka, v. a. to excite, incite, encourage,
—iyópaštaka, iyounpaštakapi, iyomapaštaka,
iyóndašaká.
i'yō'-pa-ta, v. a. to patch, sew a piece on,—iyow-
apatá, iyounapatapi.
i'yō'-pa-zan, v. a. to put into the mouth; to put
in around the waist; to load, as a gun,—iyow-
apan.
i'yō'-pa-zan, n. something to bind or hold in, as
a fowle; the brass ring that holds in the ramrod
of a gun; the ramrod itself; the bone of a
gun.
i'yō'-pe-í-čí-ya, v. reflex. of iyopéeya; to blame
oneself, reprove oneself; to repent, change oneself;
to sell oneself,—iyopemíčíya, iyopenukičíya.
i'yō'-pe-í-čí-ya-πí, n. a blaming oneself, repent-
ance.
i'yō'-pe-ti, v. a. to reprove, chide, scold; to
correct, punish; to change for something else,
exchange,—iyopewakíya, iyópekündíya, iyopemá-
kiya, iyópekúdiya.
i'yō'-pe-ya, v. a. to chide, reprove; to correct,
punish; to give in exchange for, barter,—iyope-
waya, iyópekúdiya.
i-yo'-pta, v. n. to go on, move on, as a cloud; to go forward, advance, make progress in any thing, —imyopta and iyompta, iniyota and iyonipta, unkiyotapi and iyomuptapi.

i-yo'-pta, adv. through.

i-yo'-pta-i-yo'-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. iyoptaipyapi.

i-yo'-pto-ya, v. n. to have acquired some skill, made some progress,—iyoptawa.

i-yo'-pu-hi, n. wedding for a gun.

i-yo'-pu-hi-ya, v. a. to use for gun-wedding.

i-yo'-pu-shi-ča, n. a ramrod.

i-yos'. See henios.

i-yos'na-na. See heniyosnana.

i-yo'-šni-ža, v. n. to be blinded by the sun or snow,—iyomažida. See štošniža.

i-yo'-štan, n. of ēstan; something pushed into the mouth of any thing, a vial-cork, a stopper.

See štošan.

i-yo'-štani-pi, n. a cork, a stopper.

i-yo'-ta-he-đan, adv. between: unkiyotahedan, between us.

i-yo'-ta-he-pl, adv. between one place and another.

i-yo'-ta-kons, cont. of iyotakoža; 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,—imayotan, iniootan, unkiyotapi.

i-yo'-tan, adv. most, very: iyota waže, very good, the best; iyota kspa, the wisest; iyota šida, the worst. See also iyotaniyika.

i-yo'-tan-da, v. See iyotandaka.

i-yo'-tan-da-ka, v. a. to esteem most, value most highly,—iyotanwadaka.

i'-yo'-tang, cont. of iyotanka; iyotang hiyeya.

i'-yo'-tang-ki-ya, v. n. to cause to sit down,—iyotangwakiyika.

i-yo'-tan-han, adv. very much. Same as iyoten. See iyotanhaniyeka.

i-yo'-tan-han-iyo'-ke-ki-ya, v. a. to have trouble, have a hard time, have difficulty; to trouble, make difficulty or hardship for another,—iyotanhaniyewakiyika.

i-yo'-tan-iyo'-ke-ki-ya, v. a. to find it difficult or hard, experience difficulty from; to trouble, make labor or difficulty for one,—iyotanwijewakiyika; iyotanjyemanyika, thou hast given me a hard time.
iyu'kân-ke, n. one who forms an opinion.

iyu'kân-ken, adv. guessing: iyukânen aya, to go on guessing.

iyu'kân-yan, v. n. to cause to understand,—
iyukânenya, iyukânenyanpi.

iyu'kân-yan, adv. thinking, having understanding of.

iyu'ke-ze, n. a scraper.

iyu'kin, v. a. to wrench, pry,—imdkin, unki-yukinpi.

iyu'kin-yan, adv. prying.

iyu'ki-pam, adv. divided. Not much used.

iyu'kpan, v. a. to rub up fine, as with the fingers,—imdukan.

iyu'kpan, n. something to make fine with, a will. See wiyukpan.

iyu'kpu-kpa, v. a. to break up fine and mingle together,—imdukupka.

iyu'ksa, v. a. to break off with, cut off with,—
imduksa, unkiyukapi.

iyu'kse, n. something to break or cut off with, snuffers.

iyu'Ke-Ge, n. a grater.

iyu'man. See iyube.

iyu'min, n. something that turns round: tate iyummi, a whirlwind; âan iyummi, an auger.

iyun', cont. of iyuta; to eat with, as one thing with another.

iyun'ki-tou, n. something to eat with, sauce.

iyun-ton, n. something to eat with other things, sauce, condiment.

iyun', infj. See iyun.

iyun, v. to use: ha iyun, to use one's legs, be on foot; ha iyun hiyru, to come on foot.

iyun-ken, adv. ha iyunken, on foot.

iyun'win, n. remuneration, something to pay with: iyunwin yukan, there is pay; iyunwin dokan, without pay.

iyun'wi-ton, v. to have the means of paying, have something to give for,—iyunwina, without pay.

iyun'win-yan, v. a. to have or use as pay,—iyunwinwaya.

iyu'pa-ga, v. a. to gather up in the hand, as the mouth of a bag for tying,—imdupaga.

iyu'pa-hâ, cont. of iyupaga; iyupa hâ, to clap tight, as the mouth of a bag.

iyu'pam, adv. all together. Not much used.

iyu'pan, v. a. to break or rub up, as in the hand,—imdupan.

iyu'pi-za, adj. wrinkled.

iyu'psi, n. a steering-oar, the helm, rudder.

iyu'psi-ki, of iyu'za, v. a. to hold the helm for one, steer a boat for one; to keep one from doing wrong, lead him to do right,—iyupsewi-
yuza.
i-yu'-psé-pse-yá, adv. red. of iyupseyá.
i-yu'-psé-yá, adv. crookedly, zigzag.
i-yu'-psé-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,—iyupsemuda.
i-yu'-psé-yu'ze, n. a pilot.
i-yu'-psí-psí-žá, v. to have the lips quiver, as from cold, etc.—imayupsípsíá.
i-yu'-psí-žá. See iyupsípsíá.
i-yu'-pta, v. iyupta idü, to take up with a spade, to dig and take up, as in spading,—iyupta iwaçu.
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'-so-he, n. something to drag along, a sled. Hence, caniyusohé, something to haul wood on, a wood-sled.
i-yu'-so-he-ton, v. to have a sled or team,—iyusohewaton.
i-yu'-so-he-ton-na, n. something that trails. 
i-yu'-son, cont. of iyusota; iyuson eyaya, all passed by.
i-yu'-so-ta, v. a. to use all up, use up for,—imdukosota, unkiyusotapi.
i-yu's-o-yah, adv. with difficulty, i. e. kitan hiq: iyusoyah pakpi, to pick open with difficulty.
i-yu'-uda, n. of yusá; iyusa iyaya, scissors, shears.
i-yu'-udu'-suta, n. something to make smooth with, a rubber, polisher.
i-yu'-úka, n. of yušá; something by means of which to unite 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, blaukets, gums, tattles, etc., are sent back in return; if they have nothing to give, they cannot unite the bundle.
i-yu'-uká-ča, v. a. to press on and cut accidentally, as with a knife; to slip out of, as out of water,—imduškičá.
i-yu'-uká-če, n. of yuškica; a press.
i-yu'-ukí, cont. of iyusiká and iyusikita.
i-yu'-uká, v. n. to rejoice, be glad; to rejoice in,—imduškičí, idusukičí, unkiyusikhipi.
i-yu'-uká-ki-yá, v. a. to cause to rejoice,—iyuskíniyakiya.
i-yu'-ukí-škin, v. red. of iyusikí.
i-yu'-ukí-škin-yá, adv. red. of iyusikinyá.
i-yu'-ukí-yá, v. a. to make glad, to gladden, rejoice,—iyusikinyá, iyusikínayá.
i-yu'-ukí-yá, adv. gladly, rejoicingly.
i-yu'-ukí-ta, v. a. to press upon and cut with a knife,—imduškita, imayusíkta.
i-yu'-šna, n. of yusá; one that has lost its mate, an odd one.
i-yu'-špa, v. a. of yuspa; to pick off from, as a scab,—imdušpa.
i-yu'-špu, v. a. to pick off from, as corn from the strings,—imdušpa.
i-yu'-štán, v. a. of yustán; to finish inside, to finish for,—imduštan: ekta waki ka owasí wi-yea imduštan, when I have gone home and prepared a place,—John xiv. 3.
i-yu'-ta, v. a. to measure, weigh; to try, attempt,—imdušta, idutsa, unkiyutapi: én iyuta, to measure with a stick.
i-yu'-ta, v. of yuta; to eat with, as one thing with another,—iwata, iyata.
i-yu'-taq, v. a. to put in grease and mash up, to make pemmican,—imduštan, idutana, unkiyutapi.
i-yu'-taq, v. to tempt; to be tempted or tried,—imayután, iniyután, unkiyutapi.
i-yu'-taq, n. the trigger of a gun.
i-yu'-ta'ta, v. a. to touch, feel in several places,—imduštan, unkiyutapi.
i-yu'-ta-yán, v. a. to tempt, try, prove,—iyutan- waya, iyutanunyapi, iyutanmaya.
i-yu'-ta-yán, adv. tempting, trying.
i-yu'-ta-pi, n. a measure; an acre; a mile; a bushel; a pound; a nogiyuta, a yard.
i-yu'-te-ki-yá, v. a. to cause to measure; to adjust, arrange, appoint,—iyutekiva.
i-yu'-te-pa, v. n. of yutepa; to be torn off by any thing.
i-yu'-te-yá, v. a. to adjust,—iyutekiva, iyuethun- yapi.
i-yu'-te-ya, adv. by measure.
i-yu'-tí-tan, v. a. of yuttán; to pull by,—imdu-štan.
i-yu'-tí-ta, v. n. to be stretched or pulled by.
i-yu'-tí-ta-yán, adv. stretched by.
i-yu'-tí-ki-ton. n. See iyukiton.
i-yu'-tu-ta, v. a. Same as iyukpuka.
i-yu'-we-gá, v. a. to pass through, cross, ford, as a stream,—imduwega, iduwégá, unkiyuwegayá.
Hence, oiyugóge, a ford.
i-yu'-weh, cont. of iyugewá; iyuwéeh iyaya, to ford a stream.
i-yu'-weh-yá, 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 bridle. See iyuiwi and iyiuiwi.
i-yu'-wiq, See iyuwin.
i-yu'-wi-yá, adv. tangled, in a snarl, as hair or thread.
1-yu'-za, v. a. of yuzu; to hold on or to, to put the hand on and hold,—induza.
1-yu'-ze, n. of yuzu and yuZe; something to hold with, a holder; something to take out food with, a ladle.
1-yu'-zi-ya, adv. partly in sight; said of any thing seen over a hill.
1-yu'-zi-zi-ya, adv. in sight, i. q. tanjuyan: iyuziya iya, to pass along in sight.
1-yu'-za-za, v. a. to wash with, to be washed with,—induza.
1-yu'-za-za, n. something to wash with, as a wash-tub, wash-board, etc.
1'-yu-zi-mna-na, adv. full, brim full, as a vessel of water, just about to run over; at the edge of, as, iyuzimnana kage, to sew close to the edge.
1'-yu-zi-mnn-yan, adv. by the edge of, full.
1-yu'-zi-pe, n. (i and yuZipa) the front lock of a man's hair; something to pinch or lay hold with, as, maziyuZupe, tongs, pincers.
1-za'-ptan, adj. the fifth.
1-za'-ptan-ptaq, adj. red. every fifth one.
1-zin', cont. of izita.
1-zin'-toq, v. a. to make a smoke, to smoke any thing,—inizaton.
1-zin'-ya, v. a. to cause to smoke; to smoke, as a deer-skin,—inizwaya. See ziya.
1-zi'-ta, v. n. to smoke, as a fir.-brand.
1-zo', n. a peninsula.
1-zu'-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.
1-zu'-za, n. a grind-stone, a whet-stone.
1'-zan-ya, adv. deceitfully, i. q. oie nonpa.
1-zaq'-zaq, v. n. to give light, as a candle.
1-zaq'-zan, v. a. to light, as a candle.
1-zaq'-zan, n. a light. See petizaq.
1-zaq'-zan-ya, v. a. to light, as a candle; to cause to give light,—izanZanwaya.
1-zaq'-zan-yan, adv. giving light for: tahinda izanZanyan widsake, he shoots deer by a light.
1'-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.
1-ze'-han, adv. often, frequently, repeatedly.
1-ze'-han-yen, adv. often.
1-ze'-han-yen-ken, adv. frequently.
1-ze'-ze-ya, adv. mixed up, as different kinds together.
1-ze'-ze-ya-ken, adv. mixed up, all sorts together.
1-zi'-ca, v. n. to be rich in goods; in distinction from wašeda or iwašeda, to be rich in provisions.

KAB

i-žl'-mna, v. n. to smell like something burning, as fat or bones.
i-žin'-ya, v. a. to cause to be rich,—ižinwaya.
i-žin'-ya, adv. richly.
i'-žog, cont. of ižoka.
i'-žog-i-ka-ya, v. a. to push out the lips at one.
i'-žo-ka, v. n. to have the lips pushed out.
i'-žo-ki-ya, v. to push out the mouth at; to twist the mouth; to whistle,—ižowakiya.

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, pagaŋ, to part with; kpaqan, to part with one's own.
ka, dem. pron. that; he, she, it.
ka, adv. there, yonder. See kan and kakiya.
ka, adv. Used interrogatively at the end of a phrase or sentence, as, edonpıča ka, can it be done?
ka, a suffix to verbs and nouns. In most cases it does not seem materially to alter the significaton: as, wašeda and watedaka, to love any thing; ijančan and ijančanka, a chief one. In some cases it helps to form verbal nouns: as, o, to hit in shooting; waoka, a good markman.
ka, adv. suffix. It is equivalent to ši, not, and is sometimes used ironically: as, wašte, good, wašteka, 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, yaká, uŋkápi, čiá, maká; uŋničapi, see mean you.
ka'-o-pte-ča, v. kaaopteda kąga, to lessen.
ka'-o-pter, v. cont. of kaaopteda; kaaopten ečon, to do less than.
ka'-o-pte-tu, v. to lessen: kaaoptetu edámon, I do less, or I make it less.
ka'-o-pte-tu-ya, adv. in the way of diminishing.
ka'-o-pte-tu-ya-ken, adv. diminishingly.
ka'-pa-ma-hde, adv. sloping down hill, gently sloping: kaapamahde hinča, quite steep.
ka'-pa-ma-hde-ya, adv. down hill, sloping: kaapamahdeya wįŋka, it is descending. See apamahde.
ka'-ta-kųn-yan, adv. leaning. See takinyan.
ka'-bas', cont. of kaba; kaba iyeya.
ka'-bas', cont. of kaba; kaba yapka, he keeps at it.
ka-ba'-za, v. a. to throw up, as cattle do earth: maka 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, unkabaza.
ka-bu', v. a. to beat, as on a drum; to knock, as on a door.—wakabu, unkabu.
ka-bu'-bu, v. red. of kabu; to beat or knock often.—wakababa.
ka-bu'-bu-ya, adv. red. of kabuya; knocking.
ka-bu'-ya, adv. striking, knocking: kabuya waun, I keep knocking.
ka-ča', a negative suffix; not; as, waštekača, it is not good.
ka-ča', v. a. of kata; to warm, heat. See kanya, which seems to be the preferable form.
ka-ča'-es, intj. of doubt; is it possible!
ka-čan', v. a. to shake, clean by shaking or blowing, as the Dakota do čangasha.—wakacan.
ka-čan'-čan, v. a. red. of kacang and also of čang-
dan; to make tremble or shake.—wakacandan.
ka-čan'-čan-ya, adv. shaking.
ka-čan'-čan-ye-dan, adv. shaking, shivering with cold.
ka-čan'-na, v. a. to push out from shore with a puddle,—wakacanan: kacanan iyaya, to blow out into the river.
ka-las', intj. of doubt or hesitation; what then! what of it!
ka-če', pro. tuwe kache, any one.
ka-čeg', cont. of kacega; kadug iyaya, to make stagger by striking.
ka-čeg'-čeg-ya, adv. red. of kadega.
ka-čeg'-ya, adv. staggering, in a staggering manner: kadega mani, he walks staggeringly.
ka-čeq'-ka, v. a. to strike and make stagger,—wakacega.
ka-čen', adv. tuwe kaden, any one, no matter who; tokiyu kaden, no matter where; about that, somewhere near that, as, opawinggo kaden, about one hundred.
ka-čen'-ya, adv. about, nearly.
ka-če'-ya, v. a. to make cry by striking,—wakadega, wakadega, madakeya.
ka-či'-ka-đan, v. a. to make small by chopping off,—wakadkan.
ka-či'-ka-ye-dan, v. a. to make small by striking,—wakadkyedan.
ka-či'-šiš-na, v. a. to make small by cutting.
ka-čo'-če', v. a. to mix up, as mortar, to make a noise, as in mixing mortar,—wakado.
ka-čo'-za, v. a. to make warm by striking: wakadoza kta waškan heden wakadoza, I struck him for the purpose of warming him, in this way I made him warm.
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, unkadapi: kada iyaya, and kada olpeya, he goes on scattering.
ka-da'-da, v. red. of kada; to spill, scatter; to sow, throw broadcast, as grain,—wakadada: kada-
da olpeya, and kadada iyaya, he scatters along.
ka-dem'-de-pa, v. red. of kadepa; to notch by cutting,—wakademdepa.
ka-de'-pa, v. a. to cut a notch in,—wakademdepa.
See kademdepa.
ka-do', n. the diamond in cards. It is the French word, carreau.
ka-dom', cont. of kadopa; kadom iyaya, to mire.
ka-dom'-dom, red. of kadon; miring, wading, as a horse in mud: kadomdom iyaya, he goes on wading.
ka-dom'-do-pa, v. red. of kadopa.
ka-dom'-ki-ya, v. a. to cause to mire,—kadom-
 wakikiya.
ka-dom'-ya, v. a. to cause to mire,—kadom-
 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'-daŋ-ka, v. of kado; to blow a little; also said of a child who walks with difficulty, and puffs and blows as he goes along.—wakadu-
daŋka.
ka-du'-ga, v. a. to fan, winnow, clean by winnowing,—wakaduغا, unkaduغا.
ka-duh', cont. of kaduğa; kaduh iyaya.
ka-duh'-daŋ-ya, v. n. to cause to winnow,—ka-
duhwakiya.
ka-duh'-ya, v. a. to cause to fan or winnow,—
kaduhwaya.
ha-duh'-ya, adv. winnowing.
ha-duh', n. winnowing.
ka-dus', cont. of kada.
ka-dus'-ya, v. o. to cause to flow,—kaduswaya.
ka-dus'-ya, adv. flowing, swiftly: kadusya waŋka, it is flowing on.
ka-du'-za, v. n. to flow, run, as water; to run swiftly. Hence, miničadoza, swift-running water.
ka-e', pron. that is he: tuwe kae, that one, any one.
ka-e'-ee-tu, v. a. to make right or accomplish by striking,—wakadetu.
ka-e'es, pron. that one, even such.
ka-eš, pron. that one: kaš nakun ope kta, even he will go along.
ka-γa, v. a. to make, form; to cause to be, be the cause or author of; to execute,—wakaγa, yakaga, unkaŋapi, makaγa, niđaga, ćidaga.
ka-gam', cont. of kaγapa; kaγam 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 kaγa-ta.

ka-ga', v. n. to open, make an opening in; to come through, as the wind through one's clothes; kaγa γiγuyaman, it blows through my clothes.

ka-ga-ga', adv. red. of kaγaγu-ya.

ka-ga'-pa, v. a. to cut, spread open by cutting; to spread open, wakagaγa, unkaγaγa, per.

ka-ga'-ta, adv. spread out, as the hands or fingers.

ka-ga-te'-ya, adv. spread out, stretched out, as the hand or arm.

ka'ge, v. a. Same as kaγa.

ka'γe, v. a. to skim off, as grease from a pot, wakage, unkaγa, per.

ka'γe-γe, v. a. to sew; to sew or mend together, as an old kettle—wakageγe, unkaγaγe, per.

ka-gl', v. to stop one's progress, to be in one's way, as a river; not to be able to proceed—wakagi, unkaγaγi, makaγi, nidaγi. See iγagi.

ka-gl'-γi, adv. without obstruction: kaγiγi iyeya, to pass on without obstruction.

ka-gl'-γa, v. a. to hinder, obstruct, make go slow, kaγiγiγa, kaγiγiγiya, kaγiγiya.

ka-gl'-γa, adv. hindering: kaγiγya wauγ.

ka-go', v. a. to mark, to make marks, cuts, or gashes in one's flesh, as in mourning; to draw a line, wakage, see also iγago.

ka-go'-pa, v. a. to strike one asleep, to wake partly up, and make snore, wakagoγa, per. See goγa.

ka-gug', cont. of kaγuka; kaγug iyeya.

ka-gug'-ya, adv. kaγugya lina, to lay up to dry.

ka-gu'γa, v. a. to lengthen a little by striking; to sprain, strain, as a tendon, wakageγuka.

ka-ha', v. kaha iyeya, and kaha 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 kaha.

ka-han'hu, adv. to that, so far, so long.

ka-han'tu-ke, adv. this once, now then.

ka-han'tu-ke, adv. so far.

ka-han'han-ke-γa, adv. red. of kahankeci.

ka-han'han'-ya, adv. red. of kahanyak.

ka-han'ke-γa, adv. so long.

ka-han'-na, adv. only so far, so long.

ka-han'-ya, adv. thus far.

ka-han'-ya, adv. some distance off, as in counting relationship. Seeakahanyak.

ka-ha'-ya, v. a. to push down; to push or turn ep.

ka-ha', v. a. to pound out, threw, as grain, wakaha, unkahapa.

ka-ha', v. a. of ahda; to take home to one, wakaha, unkahapa.

ka-ha', v. n. to stretch out at full length, uncoil, as a snake: kaha waγko, he lies uncoiled.

ka-ha', adv. by the side of, near to: wakaha, by the river.

ka-ha'-ya, adv. by the side of.

ka-ho', v. a. to mark across, make in stripes or figures, make rough, wakahodega.

ka-ho', v. a. to mark across or around by cutting, make in stripes or figures, wakahodeza.

ka-hi', v. a. of ahdi; to bring home to one, wakahidi, unkahidi, makahidi.

ka-ho', cont. of kaho; kaho iyeya.

ka-ho', v. a. to dislocate, put out of joint by striking, wakahodeka.

ka-hi', v. a. of ahli; to bring to one, to have brought to one, wakahita, unkahita, makahita, nikithi, idiahi.

ka-hi', v. a. to stir; to rummage, wakahita.

ka-hin', cont. of kahihta; kahi iyeya, and kahi ehpeya, to brush or sweep off.

ka-hi', v. a. to sweep or brush up, as a floor, wakahinta, unkahinta, makahinta, nikithi, idiahi.

ka-hi', v. a. to stir; to rummage, wakahita.

ka-ho', cont. of kahihta; kahi iyeya, and kahi ehpeya, to brush or sweep off.

ka-ho', v. a. to sweep or brush up, as a floor, wakahinta, unkahinta, makahinta, nikithi, idiahi.

ka-ho', v. a. to wash, to wash and clean, to clean, wakahita, unkahita, makahita, nikithi, idiahi.

ka-ho', v. a. at-ting, as of a travelling party: kahihtokam hdi, to come home before the rest; kahihtokam mani, to walk in advance; kahihtokam ya, to go before, prepare or break the way.

ka-ho', v. a. of ahni, to bring to one, to have brought to one, wakahita, unkahita, makahita, nikithi, idiahi.

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ka-ho', v. a. to wash, to wash and clean, to clean, wakahita, unkahita, makahita, nikithi, idiahi.
ka-hu'hus-ya, adv. shaking; kaluhusya haŋ, it stands shaking.

ka-hu'-hu-za, v. a. to shake, as a tree or house, by striking,—wakahuhuza, uŋkaluhuzapi: to shake, as the wind does trees, etc.

ka-hu'-kun, adv. down: kalukun iyeya, 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,—wakahute, uŋkaluhutepi.

ka-hu'-to-dap, v. Same as kalute.

ka-hu'-to-dap, part. worn to a stump.

ka-hu'-to-śka, v. a. to make large at one end, as a hutincate,—wakahutośka.

kah, cont. of kaŋa; kah aya, to continue making.

ka-ʰa', v. a. to curl, to knot; to make rough or notch by striking,—wakah. a.

ka-ʰa', n. a curl, a knot.

ka-ʰag', cont. prob. of kaṭaaka, which is not now used: kaṭapgičašni, untamable, unguovernable, as a wild horse.

ka-ʰa'-ha', v. n. red. of kaha; to curl up, as flame; to sparkle or send up sparks.

ka-ʰa'-kpa, v. a. to notch, make a hollow place by cutting with an axe,—wakahakpa.

ka-ham', cont. of kalapa; kaham aya, to drive along, as cattle or horses.

ka-ham'-ha-pa, v. red. of kalapa; to beat against and make a rustling noise, as the wind blowing against grass.

ka-haŋ'-hi-ya, adv. a little slower, slowly.

ka-ha'-pa, v. a. to drive along; to whip, drive by whipping,—wakahapa, uŋkahapapi.

ka-ʰa'-tapa, v. Same as kaṭakpa.

ka-ʰa', v. a. (ka and hba) to make sleepy by shaking,—wakahaba.

ka-ʰəg', cont. of kaṭhoka; kaṭhog iyaya, it has drifted off.

ka-ʰəg'-ya, v. a. to cause to drift; to wave, as a flag,—kaṭhohawa.

ka-ʰəg'-ya, adv. drifting, waving.

ka-ʰəbo'-ho-kə, v. red. of kaṭhoka.

ka-ʰəbo'-ka, v. n. to drift along, as wood on water, to be driven along by the current; to wave in folds, as a flag.

ka-ʰəbo'-ka, n. a drift, a float.

ka-ʰéi, v. a. to gap, break a gap in, as in the edge of an axe,—wakahéi, yakahdéi, uŋkahéi.

ka-ʰéi'-hi, v. red. of kaḥéi; to break out gaps from the edge of an axe,—wakahéihi.

ka-ʰéi'-ya, v. a. to cause one to break a gap in an axe,—wakahéiwa.

ka-ʰda', v. a. to rattle or make sound by striking,—wakahda, uŋkahdapi.

ka-ʰda'-gan, v. n. to lengthen out, become long, extend: kaḥadag iyeya, to give away what has been given one.

ka-ʰda', cont. of kaḥadag; kaḥda aya, it lengthens out.

ka-ʰda', v. red. of kaḥda; to rattle,—wakahdahda.

ka-ʰda'-gan, v. red. of kaḥadag.

ka-ʰda', cont. of kaḥadag.

ha-ʰda'-ha, adv. lengthening out: kaḥadahalaya 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,—wakahdatata.

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,—wakahdeca, uŋkahdeca.

ka-ʰdo'-ha, v. red. of kaḥdeca; to break in, as the skull, to fracture,—wakahdeca.

ka-ʰde', cont. of kaḥdeca; kaḥden iyaya.

ka-ʰde'-ya, v. a. to cause to fracture,—kahdenwaya.

ka-ʰdl', v. n. to mire, stick in the mud,—kahdl.

ka-ʰdli, v. red. of kaḥdl.

ka-ʰdi'-ya, v. a. to cause to mire,—kahdiliwaya.

ka-ʰdo'-ho-kə, v. red. of kaḥdogka.

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 mortice, 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 kahepa; kahep iyaya, 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,—wakahpepa.

ka-ʰe'-ya-ta, adv. back, on one side: kaheyata iyaya, to shove or throw back or to one side.

ka-ʰi'-ca, v. a. to wake up by striking,—akahdica.

kahin', adv. of kaṭina; bent forward, stooping down; kahin inađi, to stoop down, dodgy, to stand bent forward, as a hunter does when approaching his game,—kahin inawazig.
kah-i'-ta, adv. kahita se mani, to walk with the head down.

kah-i'-te-ghi, adv. not well made, unfinished; i. q. kahiteshni.

kah-i'-te-sni, adv. not well; taku ka'api soka sida o'capi k'ing ke kahiteshni, what is made clumsily and badly is called kahiteshni.

kah-i'-ya, v. a. to cause to make, —kahwakiya.

ka-hmi', v. an inside corner; a bend in a river, a bay; a point of land, etc.

ka-hmu', v. a. to make buzz, to whirl and cause to make a noise, —wakahmun.

ka-hmu'-hmu', v. red. of kahmu.

ka-hmu'-hmu'-yan, adv. buzzing.

ka-hmu'-yan, v. adv. whirring, buzzing.

ka-ni'-gha, v. a. to choose, make choice of, select, elect; to appoint, —wakaniga, yakaniga, unkanigapi, idahniga, makahniga.

kah-ni', cont. of kahni; kahnii iku, to take one's choice.

kah-ni'-ki-ya, v. a. to cause to choose, —kahniwakiya.

kah-ni'-ni-gha, v. red. of kahniiga.

kah-ni'-nihi, cont. of kahnihiiga.

kah-ni'-ya, adv. choosing.

ka-hon', cont. of kahota; kahon aya, to make rough marks; to make prints, as in walking on burnt prairie.

kah-o'-ya, v. n. to sail, glide in the air, as a hawk.

kah-o'-ya, adv. gliding; kahoya iyeya, to throw, toss, fling.

ka-hpa', v. a. to cover (see aka'hpa); to throw or knock down any thing hanging up; to strike, take down, as a tent, —wakahpa, unkahpapi, wihlahpa.

ka-hpa'-hpa', v. red. of kahpa; to strike and make pieces fly off, as from wood or ice; to make chips, —wakahpahpa.

ka-hpe'-ki-ya, v. a. to cause to knock down, —kahpewakiya.

ka-hpu', v. a. to knock off, as something sticking; to knock down, as swallow's nests; to scale off, —wakahpu, unkahpupi.

ka-hpu'-hpu', v. red. of kahpu.

ka-hpu'-ya, adv. scaling off, falling off.

ka-hta'-ka, v. See idahtaku.

ka-hta', v. n. to soak up; to soak in, as grease in wood; to spread, as disease in the body, —makhtan: kahta iyaya, it has penetrated.

ka-hta'-ka, v. to be attached to, have an affection for, as one animal has for another.

ka-hta'-yan, v. a. to cause to spread, as grease.

ka-hta'-ta, v. to enfeebles, make unwell by striking, —wakahita; to be enfeebled, —makahita.

ka-htu'-te-sni, adv. not well made, i. q. kahitseni.

ka-hu', v. a. to peel, as bark; to peel off, take off the rind from any hard substance, —wakahu.

ka-hu'-gha, v. a. to break up or break in, as the skull, by striking; to stove or knock in, as a barrel head, —wakahu: pa maka'ahu, he has broken in my skull.

ka-hu'-hi, cont. of kahugu; kahuh iheya.

ka-hu'-hi-ya, v. a. to cause to break or knock in, —kahuhwakiya.

ka-hu'-hu, v. red. of kahu; to make rough by breaking the bark or skin in many places, —wakahuu.

ka-hu'-ha, v. adv. breaking or staying in.

ka-hu'-ya, v. n. of kaga; make, kind, sort.

ka-hya', adv. made like, like: wakiyedan kahya, in the form of a dove.

ka-i', v. a. to take to one, —wakai, unkaapi, makai, didai.

ka-i'-de, v. to make blaze, as the wind does fire.

ka-i'-ge-ju-ya, adv. crowding in.

ka-i'-pa-tu-gha, v. a. to strike into a line.

ka-i'-pa-tuh-ya, adv. in a line fronting; kai-patuhuya aya, they go into a line.

ka-i'-sta-mi-ni-o-ge-i-ye-ya, v. to bring tears into one's eyes, as the wind does, —kai-staninoje iyemayan.

ka-i'-sta-mi-ni-si-ye-ya, v. to bring tears into one's eyes, as the wind does, —kai-staniniis iyemayan.

ka-i'-si-ta, v. kaisuta hihipda, to stumble, make a miss step, kaisuta mahinhda.

ka-i'-si-ta-ta, v. kaisutata iyaya, to slip, miss step, stumble, —kaisutata imdamda.

ka-i'-tan-wan-kan-hde, adv. up hill, ascending.

ka-i'-tan-wan-kan-hde-ya, adv. up hill; kaitanyawanahdeya wakna, it lies in an ascending manner.

ka-i'-te-kpas, cont. of kaitekpaza; kaitekpaya iyeya.

ka-i'-te-kpa-za, v. a. to bring darkness over for a little while by smiting, to stun by striking, —wakiitekpaza.

ka-i'-tem, adv. diagonally, not straight.

ka-i'-tem-ya, adv. crossewise, slanting, diagonally: kaitemya kaka, to cut diagonally.

ka-i'-te-ya, v. a. to cut diagonally, —wakaitupa.

ka-i'-to-kim, adv. with the face towards one, meeting.

ka-i'-to-kim-ya, adv. facing one.

ka-i'-to-ki-pa-ta-ta, adv. opposite to, fronting one.
ka'i-tkom, adj. back again: kaiktom hldiapa
ya, to fall back again, rebound.

ka'i-tkom-yo, adv. opposite but a little to one
side, not looking quite straight at one: wi kai
tkomya yasqa, the middle of the forenoon.

ka'i-yog, cont. of kaiyoka; kaiyog iyea, to put
out of the way, shove to one side.

ka'i-yog-ya, adv. out at one side.

ka'i-yo-ka, adv. See kaiyog.

ka'i-yo-tan, adv. immoderately: kaiyotan yeya,
to make one do more by forbidding,—kaiyotan
yewaya.

ka'i-yo-tang, cont. of kaiyotanka; kaiyotang
hldiipayya, to fall down in attempting to be
seated.

ka'i-yo-tan-ka, v. kaiyotanka hldiipayya, to fall
down when being seated.

ka'i-yo-was, cont. of kaiyowaza; kaiyowas
iyea, to cause an echo by striking.

ka'i-yo-wa-za, v. a. to make an echo by strik
ing, make resound,—wakaiyowaza, unkaiyowa-
 zapi.

ka'-ka', pron. and adv. that, there.

ka'ka', adj. stiff, rattling, as a stiff hide when
beaten; sounding dull, as a bell sometimes does.

ka-kag', cont. of kakaka; kagk hinhda, 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-ka's, v. a. to make a dull noise by beating
an old kettle or a stiff hide,—wakakas.

ka-kas', v. a. to hear, as a log, to de
de; to knock
off, as fruit,—wakakas, ukakapi. See kahna,
and kasna.

ka-kas'-pi-dan, n. a species of choko-cherry.

ka-ka-tin, v. a. to straighten out by striking,—
wakakata.

ka-ka'wa, v. a. to make open by striking,—
wakakawa.

ka-kóa', v. a. to comb, as hair, to disentangle,—
wakakoa, yakakoa, unkakapi.

ka-ke-ča, adv. in this manner, thus, so: kakeča
ope sni, I did not think it was so.

ka-ke-ča, adj. stiff, making a noise when felt
or handled, as parchment.

ka-ken, adv. so, thus: kaken ecön wo, do it in
this manner.

ka-ken-ya, adv. thus, so.

ka-kes'-ton, v.a. to make barbed, as an arrow,—
kakeswaton.

ka-keš', adj. uma tukte kaš, whatever one, no
matter which; tokete kaš, at random.

ka-ke-tu, adv. in this way, so, thus.
ka-ksa', v. a. to cut off with an axe or by striking.—wakaksa, yakaksa, ukakasapi.

ka-ksa'-ksa, v. red. of kaksa; to cut off often; to cut up, as wood for the fire.—wakakaksaka.

ka-kši'za, n. a ravine, hollow, low place; guilty, with or without water.

ka-kši'za, v. a. to wind, as yarn; to fold up,—wakakša, ukakasapi.

ka-kši', adv. coiled up: kakša wanka, it lies coiled up.

ka-kši'-dan, adv. coiled up.

ka-kši'-ksa, adv. red. of kakša; coiled up, in coils, rolled round.

ka-kši', v. a. to bend, bend up,—wakakšan, ukakasapi.

ka-kši'-kšan, adv. crookedly, in a zigzag manner: kakšanšan inyanka, he runs crookedly.

ka-kši'-kši'za, v. red. of kakšiša.

ka-kšiši', cont. of kakšiša; kakšiš iyea, to double up.

ka-kšišš'ya, v. a. to cause to shut up,—kakšišwaya.

ka-kši'-ša, v. a. to bend up, double up by striking; to shut up, as a pocket-knife,—wakakšas.

ka-kšan'ya, v. a. to bend by striking,—wakakšan.

ka-kšan'ya, v. a. to red. of kaktan.

ka-kšan'yana, adv. bending.

ka-kši'-hán, adv. stumbling, tottering.

ka-kši'-hán-hán, adv. red. of kakthán; stumbling, tottering: kakthán mani, to walk in a staggering manner.

ka-kši'-hán-yán, adv. stumblingly.

ka-kši'-hán-yán, v. a. to cause to stumble along,—kakthánwaya.

ka-kši', v. a. of aku; to start to bring home to one,—wakak, ukakakapi, makaku.

ka-kš'a, v. a. to pound to pieces, make rotten by pounding,—wakakuka, ukakakupi.

ka-kša'-ksa, v. a. to cut in ridges,—waka-kša'-kša.

ka-kša'-kša, v. a. to cut a groove in,—waka-kša.

ka-kša'-kša, v. a. Same as kakša.

ka-kša'-kša, v. a. to make a grating noise,—wakakoğa.

ka-kša', cont. of kakša; kakša iyea, to blow off and leave bare and hard, as when the wind blows the snow from the ground.

ka-kša', v. n. to leave hard and bare, as the wind does the ground.

ka-kša', v. a. to scrape, as a turnip,—wakakoğa.

ka-kša', cont. of kakoğa; tipsiına kəkoň yutap, scraping turnips they eat them.

ka-kša', cont. of kakoğa; kəkoň iyea.

ka-koğa', v. a. to make hard, to leave hard and bare, as the wind does the ground; to beat hard,—wakakoğa.

ka-koğa', v. a. to make smooth by cutting; to slice up, as meat for drying; to cut up, as bread,—wakamda, ukamdaapi.

ka-koğa', v. n. something cut up in slices or thin pieces, as meat for drying.

ka-koğa', cont. of kamanza; kamanza iyea.

ka-koğa-ska, v. a. to flatten by beating,—wakamdasaka, ukamdaskaapi.

ka-koğa-ska, v. a. to cause to rip or burst open.—ka-koğa-ska.

ka-koğa-ska, cont. of kumda; kumda iyea.

ka-koğa-ska, v. a. to cause to straddle,—ka-koğa-ska.

ka-koğa-ska, 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,—wakamdeza.

ka-koğa-ska, v. a. to make rip open or burst by striking or throwing down, as a bag of corn,—wakamdeza.

ka-koğa-ska, v. a. to spread open, as the legs; to straddle,—wakamdeza.

ka-koğa-ska, v. a. to break by throwing down or striking, as glass, plates, etc.—wakamdeča, yaka-mdeča, ukamdečapi.

ka-koğa-ska, v. a. red. of kamanča; to break to pieces,—wakamdeča.

ka-koğa-ska, cont. of kamdeča.

ka-koğa-ska, cont. of kamdeča; kumden iyea, and kumden elpeya, to throw down and break to pieces.

ka-koğa-ska, v. a. to cause to break,—kumdeča.

ka-koğa-ska, v. a. to cause to break to pieces.

ka-koğa-ska, cont. of kamdeča.

ka-koğa-ska, v. a. to cause to be clear, cause to clear off, as the wind does fog.

ka-koğa-ska, v. n. to become clear, clear off, as a fog clears away: anpao kamdeza, when things are again visible, daylight, the dawn.

ka-koğa-ska, v. a. to be unable to see; said when there is a fog or darkness, and things are not visible: kamdeči iyea, to stum, knock senseless.

ka-koğa-ska, v. a. to pound fine; to stir up and granulate, as sugar, to make fine by stirring,—wakamdu, ukamduapi.

ka-koğa-ska, v. n. to blossom, open out, as flowers; to decrease, as the moon after its full: kamdu ió, it is decreasing.

ka-koğa-ska, v. a. to cause to make fine,—kamduwaya.
ka-mdu’-mdu, v. red. of kamdu.
ka-mdu’-pi, n. something fine, as powdered sugar.
ka-mdu’-ya, v. a. to cause to make fine, —kamduwaya.
kam’-ma, v. a. to make round, as a wheel, with an axe, —wakamina.
ka-mi-o-ge-i-ye’-ya, v. to bring tears in one’s eyes, as the wind does. See kaništinigi-eyen.
ka-ma’, v. a. to collect, gather; to get, procure, obtain; to rip, as from the edge of an axe; to rip, as a seam, come open, —wakamina, yakamina, unkanamapi.
ka-ma’-ki-ya, v. a. to cause to get or obtain, —kamnawaya.
ka-ma’-yaq, v. a. to cause to get or obtain, —kamnawaya, kamnauyampi.
ka-mi’n’, v. a. to make level or clear away, as a place to put a tent; to break a piece out, as from the edge of an axe, —wakamni.
ka-mi’n’-ki-ya, v. a. to cause to clear away, etc.
ka-mi’n’-mi, v. n. to hang loosely, dangle, swing, as a blanket on one’s shoulders.
ka-mi’n’-mi-na, n. ear-drops, such as are always dangling, made of a triangular shape.
kan, adv. there, yonder, i. e. kaka.
kan, cont. of kata; kan idu, it becomes hot.
ka-na, pron. pl. these, those.
ka-na-ke, adv. leaning, likely to fall; i. q. ovotanja yanke sni.
ka-na’-ke-da, adv. so many, so much, all these.
ka-na’-ke-seh, adv. so many.
ka-na’-ke-ya, adv. likely to fall: kanakeya hiysya, it has become leaning.
ka-na’-ki-ya, adv. all these, so many, in so many ways.
ka-na’-na, adv. only these, only so many.
ka-mi’n’-ma, v. a. to roll, make roll, as a ball, by striking, —wakaminnma. See kahe.
kan’-ya’, v. a. to warm or heat by the fire, —kan’-waya: kanigya, to warm oneself. See kana.
kan, n. a vein, artery; a sinew, tendon, i. q. takan; the nerves; a cord, string. See ikan.
kaq, adj. aged; —makan, nikân, unkapo.
kan-dl’, n. the buffalo-piñ.
kan-”g”, the raven.
kan-g’-ka-”ga”-pi, n. a half-dollar, so called from its emblem, the eagle, which the Dakotas thought was a raven.
kan-han’, adv. dangling, tattered, old.
kan-han’-han’, adv. dangling, tattered, ragged.
kan-he’-”ga”, adj. ragged, tattered, as one’s clothes, —makanhega.
kan-he’-”sa”, adv. poor, distressed, feeble, sick, —makanhega.
kan-he’-za-ka, adj. Same as kanheza-
kan-i’-”da”-kpa, n. (kan and kapa) a lancet.
kan-i’-”da”-te, n. a vein-cutter, a lancet.
kan-i’-”ta”, v. to die of old age, —kanimata.
kan-i’-”ya”-pa, n. the pulse, the beating of the pulse.
kan-ka’-”kpa”, v. a. to cut a vein, bleed one, —kanwakapa.
kan-kap”, adj. gungad, uneven.
kan-ka’-”pa”, v. a. Same as kanwakapa.
kan-ke’-tan’-ka, n. the large red-headed woodpecker.
kan-ki’-”da”-kpa, v. a. to strike a vein for one, bleed one, —kanwakapa, kanwyakapa, kanunjikakapa, kanunjikakapa, kanunjikakapa.
kan-ki’-”da”-pa, v. a. Same kanjikakapa.
kan’-na-hmun’-ki”-ya”, v. a. to draw up tight, as a bow-string, —kamunakwakaya.
kan’-na-t”i”-pa, v. n. to draw up, to cramp, as the nerves or muscles.
kan-pe’-”sa”, n. round white medals slightly curved, worn by the Indians on their necks; an excrescence growing on trees, fungus. See kanpaska. Kaneska, Kanpaska lake, on the Coteau des Prairies, at the head of the Big Sioux river.
kan-su”, n. plum-stones, i. q. kanja su.
kan-su’-ke-te, v. a. to shoot plum-stones, to gamble; to play cards, —kanwakute.
kan-su’-ke-te-pi, n. shooting plum-stones, gambling; playing cards. Hence, minuhu kanwakutepi, playing-cards.
kan’-”ta”, n. a plum, plums.
kanka”h”-u and kan’-”tu”-”h”-u, n. plum-bushes.
kanka”, adv. inwards, towards the centre, towards a river or lake or fire from one; opposed to heyata.
kanka”, adv. See kayeha.
kanka”, adv. inwards, below.
kanka”, adv. on the inside of.
kanka”, adv. within, towards the centre.
kana’-”di”-kpa-ni, n. unequal, of different sizes.
kana’-”di”-kpa-ni-ya”, adv. unequaly: kaodi- kpaniyapi kanpe, they are made not alike.
kana’-”di”-pte-”ga”, adv. not equal. Not much used.
kana’-”di”-pte-yi, adv. unequal, one large and one small, diminishing or increasing in size.
kana’-”di”-pte-yi, adv. unequally.
kana’-”di”-pte-”ti”, adv. unequal in size, etc.
kana’-”di”-pte-ni, adv. Same as kaonpikani.
kana”-”da”-pi”-”n-”ya”, adv. bottom side up, turned over: kaonpaxep, to turn bottom up.
kana”-”da”-pi”-”n-”ya”, adv. turned over, bottom side up.

kao-‘han-ko, v. a. of ohan-ko; to strike and make work fast,—waka-hanko.

kao-‘ham, v. a. to whirl, throw obliquely,—wa-kahin. Same as ka-hin.

kao-‘hmin, v. a. to cause to move obliquely,—waka-hmin.

kao-‘hmin-ya, adv. obliquely: ka-hmin ya, to throw obliquely.

kao-‘hpa, v. a. to break through by striking, break in, as one’s skull; to cut a hole in, as in making a canoe,—waka-hpa.

kao-‘hpe-ki-ya, v. a. to cause to knock a hole in,—kaolpewakiya.

kao-‘hke-ya, v. a. to cause to strike through.

kao-‘hpe-ya, adv. in the manner of striking through.

kao-‘oh-y, adv. leaning, sloping, twisting: kao-oh-ya ewanhaka, I placed it sloping.

kao-‘oksa, v. a. to cut or pound a hole in, as into a corn-hole or in ice; to break through,—waka-oks.

kao-‘oks-ya, v. a. to cause to break in,—kaolkeswaniya.

kao-‘ok-tan, v. a. to bend and pound into,—waka-tan.

kao-‘ok-tan-ya, v. a. to cause to bend into,—kaotanwaya.

kao-‘ok-tan-ya, adv. bending into.

kao-‘omi, n. a calm place in a lake or river.

kao-‘omi-i-ou-ya, n. a whirling round. Said of the wind eddying, or whistling, or whirling under a lee shore.

kao-‘omi-na, n. a calm place; in a calm place.

kao-‘omi-nya, v. a. to roll, make roll,—wa-ommiana.

kao-‘onj-ze-bsd-an, adv. heels up: kaonj-zeb-sdan iya-ya, and kaonj-zedan eheya, to knock the other end up.

kao-‘osba, v. kaosba hin-lya-ya, full off, as from a bank into a river.

kao-‘osmaaka, v. a. to make an indentation by striking,—wakaosmaka: kosa-nga iya-ya.

kao-‘ospa, v. a. to strike and bruise in,—wakaos-pha: kospace iya-ya.

kao-‘otan, v. a. to pound tight,—wakotaan.

kao-‘otan-ya, v. a. to make manifest or apparent,—wakotan-ya.

kao-‘otins, cont. of kaotinds; kootinds iya-ya.

kao-‘otins-za, v. a. to drive or pound in tight, as a pin,—wakotinda.

kao-‘otins-za, v. a. to clear off, become so that things can be seen at a distance.

kao-‘ototna, v. a. to straighten, make straight by striking in any way,—wakototna.

kao-‘ots-e-ze, v. n. to swing, dangle.

kao-‘ots-e-ze-ya, adv. swinging, danging: kao-ots-e-ze-yaanka, it is swinging.

kao-‘pa, v. a. to beat or throw off, as corn; to pound up, as meat,—wakapa, unkappi. See kapa.

kao-‘pa and ka-pe, v. a. to pass by in running, as kapa iya-ya, to run past one; to excel, surpass in any thing, as in height; to go beyond, to transgress,—kawapa, kaunpaperi, kamawapa.

kao-‘po-ko, v. n. to become crooked.

kao-‘pan, v. a. to beat or throw off,—wakapan. See kapa.

kao-‘panpa, v. a. to beat soft, make mellow,—wakapappi.

kao-‘po, v. a. of pe; to sharpen by pounding, to upset, as an old axe,—wakape.

kao-‘pemni, v. a. to make crooked or awry by striking,—wa-kappemi.

kao-‘pemni-nya, adv. dashing, matter,

kao-‘pemni-nya, adv. crookedly; dashing, swinging, as scissors tied by a string.

kao-‘pe-sto, v. a. to make sharp-pointed with an axe,—wakapesto.

kao-‘pe-ya, v. a. to go or pass beyond, do more; to cause to surpass,—kapewaya.

kao-‘pe-ya, adv. beyond, further, greater than, surpassing: Atewayne ehn he mika leya tanka, my Father is greater than I,” John xiv. 28.

kao-‘pij, v. n. to be indisposed or unwilling to do a thing; to be tired: mani kap'in, to be indisposed to walk; edon wakapi, I am unwilling to do it; io kap'in, he is tired of talking,—wakapi, unkapi'upi.

kao-‘pina, cont. of kapiina.

kao-‘pinh, cont. of kapin.

kao-‘pin-za, v. a. to make squeak or squeal, as a squirrel, by striking,—wakapi-za.

kao-‘pin-za, v. a. to clear away, as brush, grass, etc.,—wakapi-za.

kao-‘po, v. n. to swell, as one’s flesh,—makapo, nidapo.

kao-‘po-kan, v. n. to puff out, to swell and become tight, as a bladder that is blown.

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ka-po'-tpo-ta, r. red. of knapota.
ka-psag', cont. of kapsek; kapseg iyea, and kapseg chipyta, to break violently.
ka-psag'-ya, a. cause to break, —kapsag-waya.
ka-psag'-ya, adv. broken, as a string.
ka-psa'-ka, r. a. to break, as a string, by striking; to break of itself, —wakapska, unkapskap.
ka-psa'-pasan, v. n. to dangle, using back and forth.
ka-psa'-paska, r. red. of kapseka.
ka-psi'-da, r. a. to make jump by striking, —wakapsia, unkapsapid.
ka-psi', cont. of kapsia; kapsin iyea. Also used as a contraction of kapsinta.
ka-psi'-psi-ta, v. a. to whip, correct by whipping, chastise, —wakapsipisata.
ka-psi'-ta, v. a. to whip, flog; to correct, as a child, by whipping, —wakapsita, unkapsipitapi: kapsipitapi se un, he appears as if he had been whipped.
ka-psi'-psi-ça, v. red. to make jump much by striking, —wakapsipiska.
ka-psi'-psi-n, cont. of kapsin; kapsin iyea, 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, —wakapsun.
ka-pson'-ponsn, v. red. of kapson.
ka-psun', 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 Tabetkapasun wi, Moon when the deer shed their horns.
ka-psun'-ka, v. a. to make round or knob-like, —wakapsunka.
ka-psun'-pén, v. red. of kapsun.
ka-psun'-yan, v. a. to cause to knock out of place, —wakapsunwa.
ka-pta', v. a. to laze or bawl out, as water from a boat, —wakpta, yakapta, unkaptapi.
ka-pta'-pta, v. a. to turn over and over, —wakaptap.
ka-pta'-yana, v. a. to cause to fall over; to turn over, upset, as a canoe, —wakaptanyan, unkaptanyanpi.
ka-pta'-yan, adv. turning over.
ka-pta'-ye-ya, v. a. to cause to fall over, to overturn, —kaptanyawaya.
ka-pta'-pta, v. n. to fall to pieces, as something rotten.
ka-pta'-pta, cont. of kapuptuza; kapuptus iyea.

ka-pto'-ptu-za, v. red. of kapuptuza; to crack often by striking.
ka-pto', cont. of kapuptuza; kapuти iyea.
ka-pto'-ki-ya, v. a. to cause to make crack, —kapuтиwakiya.
ka-pto'-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, —wakapo.
ka-pos'-po-že-da, adv. red. of kapozedan.
ka-po'-za, adj. light, not heavy.
Kapo-za, n. the name of the Little Crow's Band of Dakota Indians; Kaposia, or Little Crow's village.
ka-po'-že-dan, adj. dim. light, not heavy.
ka-sa', v. a. to bury in the snow, cover over with snow, —wakasa, unkapsapi.
ka-sa', v. n. to whittle or moan, as the wind.
ka-sag', cont. of kasa; kassig iyea.
ka-sa'-ka, v. a. to switch, whip, —wakakasa.
ka-sak'-sa-ka, v. red. of kaska; to whip, —wakakaksaka.
ka-sam'-ye-dan, adv. heavily: kasamyedan highhpaya, to fall heavily.
ka-sar', v. a. to shave off, as the beard or hair; to whiten by scraping, —wakasa.
ka-sar'-sam, v. red. of kasa; to scrape and whiten, —wakasana.
ka-sba', v. a. to make lint; to curry, —wakaba, unkapsapi.
ka-sba'-sba, v. red. of kasa.
ka-sbu', v. a. to cut into small strips, cut into dangles, —wakasb, unkapsapi.
ka-sbu'-ki-ya, v. a. to cause to cut into strips, —kaswakika.
ka-sbu'-pi, n. dangles.
ka-sbu'-sba, v. red. of kasa; to cut into strings and let hang, —wakasbubu.
ka-sde'-ća, v. a. to split, as wood, with an ax, —wakasdeca, unkasdeca.
ka-sde', cont. of kaseda.
ka-sdem'-ya, adv. tapering, wedge-like.
ka-sden', cont. of kaseda; kasede iyea.
ka-sden'-ki-ya, v. a. to cause to split, —kasdenwakiya.
ka-sden'-ya, v. a. to cause to split, —kasdenwaya.
ka-sde'-pa, v. a. to make tapering, to make like a wedge, —wakasede.
ka-sde'-sde-ća, v. a. red. of kasede; to split up fine, as wood, —wakasdesdeca.
ka-sde'-sden, cont. of kasededa.
ka-sdi', v. a. to strike and force some out, as from a bladder full of grease; to sharpen, as a stick, with an ax, —wakasdi.
ka-sdi'-sdi, v. red. of kasdil.
ka-sdi'-tka, v. a. to cut in notches, make knobs on,—wakasditka.
ka-sdi'-tka-tka, v. red. of kasditka.
ka-sdi'-ya, v. a. to cause one to press out,—kasdidwaya.
ka-sdo'-han, v. n. to shaft or drive along, as the wind does clouds.
ka-sdo'-hap-han, v. red. of kasdohan.
ka-se'-pa, v. n. to wash off, as the rain does paint.
ka-s'ina', adv. appearing, in sight.
ka-s'ina'-s'in, a. red. of k'ina'; appearing now and then.
ka-s'ina'-s'in-ya'n, adv. appearing at times, occasionally seen: kas'ina'yin'ya iyaya, he passes along in sight sometimes.
ka-s'ina'-ya, adv. in sight, partly visible, projecting, as a cork in a bottle.
ka-ska', v. a. to bleach by striking or dragging,—wakaska.
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; kaskaun ieya, to strike off with the hand.
ka-ska'-pa, v. a. to strike, as with the hand, strike hands together: mape bldsakapa, he strikes his hands together.
ka-skem', cont. of kaskepa; kskemiyaya.
ka-skem'-ki-ya, v. a. to cause to bail out, as water from a canoe,—kaskemwakiya.
ka-skem'-ya, v. a. to cause to bail out.
ka-ske'-pa, v. a. to paddle or bail out, as water from a canoe,—wakaskepa.
ka-ski'-e', v. a. to press, press down on; to embrace,—wakaskepa, uankaskepi: taha kaskida, to press packs of furs.
ka-skin', cont. of kaskida; kskin yuza, to clasp in the arms,—kaskin iuda.
ka-skim'-ya, v. a. to cause to settle down, to press down,—kasimwaya.
ka-ski'-ta, v. to press, to clasp: kskita yuza, to embrace.
ka-smag', cont. of kasmaka; kasmag iyaya.
ka-smak'a, v. a. to indent or make concave by striking,—wakasmaka; to make a track, as a waggon does.
ka-smi'-yam, v. to make bare; to blow all off and leave bare, as the wind does in taking off the snow.
ka-smi'-yam-ya'n, v. red. of kasminyan.
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. kahaun,—wakasna, uankasnapi.
ka-sdun', cont. of kašdut; kašdun iyeya, to cause to glance off; kašdun iyeya, to glance off, as an axe.

ka-sdú'-šdú-ta, v. red. of kašdut; to polish; to smooth by striking, to planish,—wakašdúšdúta.

ka-sdú'-ta, v. a. to strike and make glance off,—wakašdúta.

ka-šé', v. n. to rub against,—makaše, nidaše.

ka-šó-ča, v. a. to make dead or dry by striking, to deaden by cutting around, as a tree,—wakašeča.

ka-šen'-ki-ya, v. a. to cause to deaden,—kašen-wakiyin.

ka-šé'-ya, v. a. to rub against, fend off; to obstruct,—kašewaya.

ka-šé'-ya, adj. hitting against, touching.

ka-ší'-ča, v. a. to spoil or make badly by striking,—wakášíča.

ka-ší'-ho-wa-ya, v. a. to cause to cry out by striking,—wakašího-wa-ya.

ka-šim', cont. of kašima; kaším iyeya.

ka-šín', v. n. to bend backwards,—makašín, nidašín.

ka-šín'-yan, adv. bent backwards: kašín-iyan un, he is bent backwards.

ka-ší'-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,—wakašípa; to break off, as the wind does limbs from a tree.

ka-ška', v. a. to tie; to bind, imprison,—wakaškà, uńkaškapi, čińaška, makaška: kaška hańka, to put in bonds or in prison,—kaška wahnaka.

ka-ška'-han, part. tied, bound.

ka-ške'-han, v. a. to make skip about by striking,—wakaškehan.

ka-ške'm, cont. of kaškepa; kaškom elpeya, to strike out, to press out by striking, as water from any thing.

ka-ške'-pa, v. a. to strike and press out, as water,—wakaškepa.

ka-ški'-ča, v. a. to press by striking, to pound or batter out, as clothes,—wakaškida.

ka-škin', cont. of kaškidi; kaškin iyeya.

ka-ški'-ška, v. a. to make rough by striking,—wakaškika.

ka-ško'-ška, v. a. to hollow out, make concave, cut out, as a trough,—wakaškóoka, uńkaškóoka-pi. Hence, ńgakaškóoka, a trough.

ka-ško'-ška-pa, v. red. of kaškóoka.

ka-škóm, cont. of kaškop; kaškom iyeya.

ka-ško'-pa, v. a. to make crooked or twisted by striking or falling,—wakaškópa.

ka-ško'-ško-pa, v. red. of kaškóoka.

ka-ško'-tpe, v. a. Same as kaškóoka.

ka-ško'-tpe-pa, v. red. of kaškóoka.

ka-šna', v. a. to miss in attempting to strike,—wakaśna, uńkaśnapi.

ka-šna'-šna, v. red. of kašna.

ka-šni'-ani-ža, v. a. red. of kašniiža; to strike, as a fire, and cause to send forth sparks,—wakašniiža.

ka-šni'-ža, v. a. to make either by striking,—wakašnža.

ka-špá', v. a. to separate, cut loose from; to cut in two, as a pair of blankets; to cough and spit, to expectorate,—wakašpà, uńkašpàpi; kiđšà, and kiđičnápa, to wrestle.

ka-špá'-pi, n. See kašpápiyand.

ka-špá'-pi-dan, n. a small piece of money, a ten cent piece, dimes.

ka-špe'-pi-ča-šni, adj. not capable of being separated.

ka-špe'-ya, v. a. to cause to separate or break off; to cause to expectorate,—kašpewaya.

ka-špu', v. a. to cut off a piece by striking, cut off, as a bulge from a tree, etc.,—wakašpú, uńkašpúpi.

ka-špu'-špu, v. red. of kašpu; to break up in pieces, as ice or tallow, by striking,—wakašpušpu; to break up, as the wind does ice.

ka-špu'-špu, n. pieces of lead cut and rounded in the mouth, slugs.

ka-šta', conj. (ka and ésta) though, although: tuwe kašta, whoever or nobody; taku kašta, whatever or nothing; toketu kašta, at all events, at any rate; heđetu kašta, let it be so.

ka-štag', cont. of kaštaka; kaštág yeya, to throw, as a hutina cuté,—kaštág yewaya.

ka-šta'-ka, v. a. to strike, beat, whip; to kill,—wakaštaka, yakástaka, uńkaštakapi.

ka-štaq', v. a. to pour out; to throw away; said of liquids only,—wakaštaq, uńkaštaqpi.

ka-šú', cont. of kašúa; kašú iyeya.

ka-šú'-šú, cont. of kašúzá; kašúšú iyeya, to bruise or mash down.

ka-šú'-šú-ya, adv. battered, bruised.

ka-šú'-šú-ža, v. a. red. of kašúá.

ka-šú'-šú-ža, adv. bruisedly, batteredly.

ka-šu'-šu'-ža, v. a. to bruise, to batter, to mash, to crush,—wakašuža.

ka-ťa, adj. warm, hot; applied both to persons and things,—makata, nikata.

ka-ťa', adv. together: kata iheyà, to assemble together,—kata iheunyand.

ka-ťa'-ga, v. of tage; to make waves and foam, as the wind does by blowing on water.

ka-ta'h', cont. of kata'ga; kata'h ton, to make waves.
ka-ta'ki, v. a. to strike and cause to lean,—wakatakun.
ka-ta'ki-yo, adv. leaning: katabhayo han, to stand leaning.
ka-ta'ro-han, v. katabhoy yuza, to embrace,—katabhoy mduza.
ka-ta'tu-ni-si, v. a. (ka and takuni) to beat to pieces, destroy,—wakatakuni.
ka-tan, v. a. to pound on,—wakatan, ukatanpi: to press on, as water on a paddle or wind on a sail.
ka-tan'yi, v. a. to make apparent, to clear off, as any thing covered up,—wakatanpi.
ka-tan'-ka, v. a. to beat out large, to enlarge,—wakatanika.
ka-tan'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-yo, adv. leaning.
ka-ta'on-pa, v. to lean. See kataom.
ka-ta'psia, cont. of katsia: katsia iyeyo.
ka-ta'psia-za, v. a. to cause to rise, as bubbles in water, by throwing something in,—wakatsia.
ka-ta'pa, v. a. to shake off, as dust, etc., from a bed; to brush off with the hand or a brush,—wakata, ukata.
ka-ta'pa, v. a. to make blunt or batter by striking,—watakata.
ka-ta'za, v. of tata: to make waves, as the wind does.
ka-te'han, adv. far, at a distance.
ka-te'han-yo, adv. at some distance, a little distance off.
ka-tem, cont. of ketepa; katem iyeya.
ka-te'pa, v. a. to cut to a stump,—wakatapa.
ka-ti'o, v. a. to scrape off, as snow,—wakatida, ukatida.
ka-ti'o, v. a. to be obstructed, as the nostrils.
ka-ti'o-ya, v. a. to thicken by stirring,—wakatikya.
ka-ti'o, cont. of katida; katida iyeya.
ka-ti'o, adj. straight, straightened out, as the arm,—makatip.
ka-ti'yo, v. a. to stretch out, straighten out: uto katinwaiya, I straighten out my arm.
ka-ti'yo, adv. directly, continuously, without stop.
ka-tka, v. n. to choke or be choked, as in eating, to stick in the throat,—makatika, niatka.
ka-tke', v. Same as katka.
ka-tke'ya, v. a. to cause to choke,—katke'ya.
ka-tk'i-tka, v. n. red. of katkita; to gather into bunches or lumps, be tangled, as locks of hair.
ka-tk'i, adj. cut short, short, rather short.
ka-tku-dan, adj. short: onpholda kaku dan socha, the coat seems to be very short.
ka-tku-ga, v. a. to cut short, cut into short pieces,—wakatuka. Hence, tiyopa iyokatuku, nails.
ka-tku'ya, adv. going around.
ka-tku'ya, cont. of kutkuna.
ka-tku'ya, v. See kakutkuna.
ka-tku'ya, v. a. to cut off square,—wakatuka.
ka-tku'ya-ya, v. n. red. of katkunaga.
ka-to, v. a. to strike and not make an indentation; 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-wapapa, adv. ahead, in advance of.
ka-to'ka-pa, adv. ahead.
ka-to'na-wang-ki-ya, v. a. to make gallop slowly,—wakawangwakinya.
ka-ta'na-wan'ka, v. n. to gallop slowly, as a horse.
ka-to'na, v. red. of kata; to knock or beat on, as on a door; to clear off, as bushes, trees, etc., from a field,—wakatoto.
ka-tapa, v. a. to strike and knock out, as an eye; to strike, as in bleeding, i. q. katu tapa; to strike through, as in shooting with an arrow, i. q. kata tapa iyeya,—wakatum, ukatapi.
ka-tapi, v. a. to bruise, mash up by beating; to wink, as the eye-lids,—wakatapi.
ka-tapi, v. red. of katpi.
ka-tapi, v. red. of katpi; to strike and knock out pieces,—wakatapa.
ka-tapi, v. a. to crack, as nuts, by striking,—wakatip.
ka-tu'ka, v. a. to knock off, as fur; to destroy by smiting,—wakatuka.
ka-tu'tka, v. a. to break in small pieces, pound up fine,—wakatuka.
ka-ta', v. a. (ka and ta) to kill by striking, strike dead, to stun,—wakata, yakata, ukatapi: kata iyeya, to shoot down, kill by shooting; kata ehpeya, to knock over dead.
ka-ta'ga, v. a. to shake and make dry, as the wind does a wet cloth.
ka-tu'si, cont. of katsi; katsi iyeya.
ka-tu'sa, adv. at rest, firmly, solidly.
ka-tu'sya, v. a. to cause to be solid or at rest.
ka-tiŋ'-za, v. a. to pound tight, make tight; make firm,—wakatŋiŋa.
ka-to'-za, v. a. to dull or make blunt by striking,—waka-to-zah.
ka-tuŋ'-ke-ča, v. See atunkeed.
ka-u', v. a. or au; to bring to one, to be in the act of bringing to,—waka-ku, unkuaipi, dičnu, makau.
ka-wa'. See yuwa.
ka-wa'-di, v. a. (ka and wadi) to cause to dance by striking, to spin by spinning, as the boys do their tops,—wakawadi.
ka-wa'han, part. opened.
ka-wang', cont. of kawang; kawang elpeya.
ka-wan'ka, v. a. to cut down, fell, as trees,—wakawanka; to blow down, as the wind does trees, houses, etc.
ka-wan'ka, adv. kwamankan iyeya, to knock upwards.
ka-wan'ka-wa-pa, adv. a little up.
ka-wa'sa-ka, v. n. to be made strong by packing,—makawašaka.
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-handle; to break down,—wakaweγa, ukawγapai; to break, as the wind does trees.
ka-weh', cont. of kawega; kaweh iyeya.
ka-weh'-weh, v. red. of kawega.
ka-weh'-weh, cont. of kawheγa; kawheγh iyeya, to fracture or break in several places.
ka-weh'-ya, v. a. to cause to break,—kaweh-waya.
ka-weh'-ya, adv. breaking.
ka-wi-hmu-ni, v. a. to destroy by striking, to break in pieces,—wakihmuni.
ka-wiŋ's, cont. of kawinga; kawing iyeya, and kawing elpeya, to beat down, mat down.
ka-wiŋ's-wiŋ's, cont. of kawingwainga.
ka-wiŋ's-wiŋ's, adv. matted down.
ka-wiŋ's-wiŋ's-ya, v. a. to cause to mat down,—kawingwaya.
ka-wiŋ's-wiŋ's-ya, adv. beaten down, fallen down.
ka-wiŋ's-wa, v. a. to beat down, mat down by striking, as grass, etc,—wakawinga.
ka-wi-ta-ya, adv. together: kawita iyeya, to assemble together, flock together.
ka-wo'-o-taŋ-in, 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, unkayapi, ničuya.
ka-yo'-ga, v. a. to make shine by striking, as a fire.
ka-ye'-han, adv. before, out in front: kayehah ecöŋ, to do before another; kayehah mazaŋ, to stand out in front; kayehah išiŋhaka, and kayehahijiyu, to put oneself forward.
ka-yo'-dan, adv. See kayowedan.
ka-yo'-tan, adv. Same as kayodan.
ka-yo'-we-dan, adj. zigzag, in all kinds of shapes: kayowedan kiču, to make figures, as children do when playing in the snow; kayowedan wadipai, a kind of dance.
ka-yo'-yo, adv. yielding, giving when struck or pressed on: kayoyo so apa, he strikes as if it yielded under the stroke.
ka-za', v. a. to pick to pieces, as the taken, or shew; used by the Dakotas in sewing,—wakaza.
ka'-za, n. a wind, an atom, a particle, a grain: kaza waŋčidanz, one grain or particle; kaza noppa, two grains.
ka-za'-mi, v. a. to uncover or open out, as any thing covered; to open out, as a door,—wakiwamni, yakazamni.
ka-za', v. a. to hurt, stun by striking, render motionless; to part, separate, as grass in passing through,—wakazan, ukazapani.
ka-za'-ya, adv. parting.
ka-za'-pa, v. a. to cut off meat from bones; said also when, in flaying an animal, the fat is left on the skin,—wakazapa, ukazapani. Hence, kazapani, meat cut off from the bone.
ka-za'-za, v. a. to cut in stripes; to gash,—wakaza, ukazazapi.
ka-za'-pi, n. the ermine, i. q. kitunkasan; so called because the skin is cut up into stripes to wear on the head.
ka-ze', v. a. to lade or dip out with a spoon or ladle,—wakaze, yakaze, unkazepi.
ka'-ze-daŋ, adj. shallow, as water: mini kaze-dan, the water is shallow; i. q. puzedan.
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-žo', v. a. to mark; to throw back the arms,—wakazo, unkazipi.
ka-zon', cont. of kazona; to weave in, as in making baskets, etc.
ka-zoŋ'ta, v. a. to weave, as cloth, to twist in, as in making baskets or snow-sheoes, i. q. yáŋka,—wakozunta, yakazunta, unkazőntapi.
ka-zun'ta, v. Same as kazona.
ka-ža', v. a. to split a little, to make gape,—wakaža.
ka-ža'-han, v. a. of žahan; to make scream out by striking,—wakažah.
ka-ža'-han, v. red. of kažahan.
kazā'ka, v. a. to strain or knock open.—wakažaka.
kažan', cont. of kažata; kažan iyeya.
kažan'zažan', v. n. to become light, as clouds after rain.
kažan'zažanku, v. n. Same as kažan'zažan.
kaža'ta, v. a. to make forked by cutting with an axe.—wakažata.
kaža'ža, adv. clearly: kažaža wanyaka, to see clearly.
kažim', cont. of kažip; kažim iyeya, to shave off quickly or by a stroke.
kažim'ži-pa, v. red. of kažipa.
kaži'pa, v. a. to share with a knife or drawing-knife, to plane, wakaža, unkažipapi.
kažo', v. n. to purge, have a diarrhoea.—wakažo.
kažo'pi, n. a purging, a diarrhoea.
kažun', v. a. to pull up, as birds do corn; to come out or outlet, as the quills of geese, etc.
kažu'zu', v. a. to blot out, efface; to pay off, as one's debts; to forgive; to knock to pieces; to come to pieces, as a waggon, cart, etc., in hauling, —wakažu.
kóa, adj. loose, disentangled, straight. See kaká, etc.
kóa-han', part. coming loose, untangling of itself.
kön. See yuken. 
kön'ka, n. one who fails of doing what he said he would.
kön'kön'ka, n. any thing that is tall, i.e. haŋshaka.
kóa-wa-han', part. come untied.
ke, particle. It is sometimes used as the sign of the future tense of the first person; as, kehámon ke epda, I thought I would do that.
ke-ón'kip, v. a. to think of as such, to regard as,—kedaemonkip, kedałalankipi, kedałalkinipi, kedaemonlikin, kedaemonlin. 
See eduñin. 
ke-ópi, n. to think that,—kedaemon, kedaemon, unkedaemon. See edín.
ke-él'ya, v. a. to say to one that it is so and so,—kañkañi, kañkañi, kañkañi, kañkañi. 
See edía.
ke-él'ya, v. a. to do that: tanyan keódón ididán, he thinks he has done that well. See edón.
ke-ha', v. 2d pers. sing. of key.
ke-ha', n. (key and ha) a tortoise-shell.
ke-ke'ga, v. n. to have a rattling in the throat, as any thing choked to death,—wakékega.
ke-kto'pa-wingé, adj. a thousand: kottopawinge wikidanna, ten thousand.
ke-nun'yan, v. to know partly, to suspect; i. q. tungya,—kenuwanaya.
ke-pa', v. 1st pers. sing. of keya.
ke-pa', n. (keya and pa) a tortoise's head.
ke-póa', 1st pers. sing.; I thought that; he dè-cè kta kepá, I thought that it would be so.
kes-toj', v. n. to be barbed, have a barb, as a fish-hook.
keá, conj. although. It is always used in reference to past time.
ke'ya, n. the large tortoise; a roof, i. q. waka.
ke'ya, adj. sloping, like a roof: keya han, it stands roof-like.
ke'ya, v. a. to make a roof of,—kañwa.
ke'ya, v. a. to say that,—kepa, keha, unkeyapi.
Keya, keđin, and kećang, are from eya, edin, and edañin. Those of the latter class indicate that the subject of the preceding verb is identical with the person who says or thinks, which those of the former class do not: as, mde kta eha, I will go, thou saidst; mde kta keha, thou saidst that I would go; edamon kta edín, I will do it, thought he, or he thought he would do it; edamon kta keđin, he thought that I would do it.
ke'ya-han', part. sloping, roof-like.
ke'ze', n. the barb of a fish-hook.
ke-zon'ta, n. the soft-shelled tortoise.
ke-zun'ta, n. Same as kezona.
ki, prep. in comp. to, for, of. It is often prefixed to verbs or incorporated in them: as, kte, to kill, kika, to kill for one; kaŋa, to make, kidaña, to make for or to one; edón, to do, edaño, to do to one. When prefixed to verbs of motion commencing with a vowel, the è is dropped: as, kau, from ki and an; keyaya is probably from ki and eya.
ki, prom. pos. in comp. meaning one's own: as, okide, to seek one's own.
ki, a prefix to some verbs, which indicates that the action is performed through the middle of the object; as, kibaka, to cut in two in the middle.
ki, v. n. to arrive at one's house or where one lives; this is used when the person speaking is away from the home spoken of,—waki, yaki, yaki, unkki.
ki, v. a. to take from one by force, to rob,—waki, yaki, unkki, maki, nidi, idi.
ki-a-pe, v. a. to wait till one reaches home,—kiwape.
ki-ba', v. pos. of ba; to blame oneself or one's own; to suffer in consequence of one's own cause; —wikibba, unkidiba.
ki-ba'ke'ya, v. a. to cause to blame oneself,—kiwakiya.
ki-ba'ka', v. a. to cut in two in the middle, as a stick,—kiwakasa, kiwakiyapi.
| Ki'ê-ša, n. | one who is lazy, of; along difficulty and blame himself much. Perhaps it was formerly Kiba's. |
| Ki'ê-spâ, v. a. | to cut in two in the middle, as an apple; Kibawaśa. |
| Ki'ê-spâ, v. a. | to cut in two in the middle, as an apple; Kibawaśa. |

**KIB**

| Ki'-ê-psâ, cont. of kîapsâka; Ki'ê-psâg iyez. |
| Ki'-ê-psâ, v. o. | of kapsâ; to cut in two, as a string, for one; Wedapsâka, unkîapsâkap. |
| Ki'-ê-psâ, v. a. | to cut in two a string in the middle; Kiwâpsâka. |
| Ki'-ê-psâ, r. a. | to shake for or to one; pa kîapsâ, to bow the head to one; Wedapsâ. |
| Ki'-ê-psu, v. of kapsâ; | to knock over and spill out, as water, for one; Wedapsâ. |
| Ki'-ê-psu, v. of kapsâ; | to strike or knock off, as a horn, for one; Wedapsâ. |
| Ki'-ê-psu, v. | Same as kîanpt. |
| Ki'-ê-sê-da, v. of kâsdâ; | to split in two for one; Weðasdeâ. |
| Ki'-ê-spâ, v. of kâspâ; to divide for one; Weðaspa. |

**KÎÇ**

| Ki'-ê-spâ, v. a. | to cut in two in the middle, as an apple; Kiwâspâ, kînâspâpi. |
| Ki'-ê-tâ, v. | Same as kîak. |
| Ki'-ê-wegâ, v. of kawa gå; to partly break or fracture for one; Wedawegâ. |
| Ki'-ê-wihnumi, v. of kawinhmni; to destroy for one; Wedawinhmni. |
| Ki'-êl, prep. with, together with; kîdi mda, I go with him. |
| Ki'-êl, prep. in comp. for: Ki'êlahdi, to bring home for one. |
| Ki'-êl, prep. in comp. to each other. This makes the reciprocal form of verbs: as, edâkidiôonpi, they do to each other; wâstêkiôndapi, they love each other. |
| Ki'-êl, v. n. | to be with, together with, following with, on the same side with; ki'êdâ wota, of the same age with; Weðâs, unkîiederâpi, míédâ. |
| Ki'-êl, v. a. | to pour out or spill for one; Weðâdâ, mikâdâ. |
| Ki'-êl, v. a. | to make any thing for another; Weðâga, unkîiederâpi. In use there is a difference between ki'êdaga and kidâda. If one writes a letter to another, he uses ki'êdaga; if he writes for or in the place of another, he uses Kidáda. |
| Ki'-êl, v. of kağê; to saw any thing for one; Weðâdaga, unkîiderâgepi, miôdâgê. |
| Ki'-êl, v. of ahda; to take to one's home for him; Weðâdâ, mikâdâ, unkîiederâdi. |
| Ki'-êl, v. of abdi; to bring to one's home for him; Weðâdâ, unkîiederâdi. |
| Ki'-êl, v. of ahi; to bring to a place for one; Weðâdâ, unkîiederâdi. |
| Ki'-êl, v. of kâbihnta; to sweep or select for one; Weðâdâhnta, unkîiederânti. |
| Ki'-êl, v. of kâhîga; to choose or select for one; Weðâdâhîga. |
ki'-ó-i-yu-hu-hu-za, v. of yuhuhuza; to shake for one,—wediyuhu-huza.
ki'-ó-i-yu-hé-da, v. of yuheda; to tear for one,—wediyuhedéa.
ki'-ó-i-yu-hé-da-ká, v. of yuheloko; to open or make a hole for one,—wediyuheldoka.
ki'-ó-i-yu-ké-an, v. of yukan; to form an opinion about anything for another,—wediyukan.
ki'-ó-i-yu-kpá-n, v. of yukpan; to grind, as grain, for one,—wediyukpan, midiyukpan.
ki'-ó-i-yu-ka, v. of yuka; to break off for one,—wediyuksa, midiyuksa.
ki'-ó-i-yu-kuán, v. of yuman; to grind, as an axe, for one,—wediyukan.
ki'-ó-i-yu-mdá-yá, v. of yumdaya; to spread out for one,—wediyumdaya.
ki'-ó-i-yu-mdú, v. of yumdu; to plough or break up for one,—wediyumdu, midiyumdu.
ki'-ó-i-yu-o-ta, v. of yota; to multiply for one,—wediyota, midiyotapi.
ki'-ó-i-yu-o-ton, v. of yoton; to straighten for one,—wediyoton.
ki'-ó-i-yu-po-ta, v. of yutopa; to wear out or destroy for one,—wediyutopa.
ki'-ó-i-yu-psa-ká, v. of yupsika; to break, as a cord, for another,—wediyupsaka.
ki'-ó-i-yu-paú, v. of yupsan; to pull out or extract for one, as a tooth,—wediyupsan, midiyupsan.
ki'-ó-i-yu-ski-ski-ta, v. red. of kidiyuskita.
ki'-ó-i-yu-ski-ta, v. of yuskita; to bind or wrap up for one,—wediyuskita.
ki'-ó-i-yu-so-ta, v. of yusota; to use up for one,—wediyusota, midiyusota.
ki'-ó-i-yu-sto, v. of yusto; to make smooth for one,—wediyusto, midiyusto.
ki'-ó-i-yu-su-ta, v. of yusuta; to make firm for one,—wediyusuta.
ki'-ó-i-yu-su-pa, v. of yusapa; to define for one,—wediyusapa.
ki'-ó-i-yu-su-do-ká, v. of yusdoka; to pull off for one, as clothes,—wediyusdoka.
ki'-ó-i-yu-sí-é-a, v. of yusida; to make bad or spoil for one,—wediyusidéa.
ki'-ó-i-yu-sí-hi-tin, v. of yushitini; to enfeeble for one,—wediyushitiin.
ki'-ó-i-yu-ska, v. of yuska; to loosen for one,—wediyuska.
ki'-ó-i-yu-su-na, v. of yusna; to make a mistake for one,—wediyusna.
ki'-ó-i-yu-spi, v. of yuspi; to gather or pick off, as berries, for one,—wediyuspi.
ki'-ó-i-yu-su-tan, v. of yustan; to finish or perfect for one,—wediyustan.
ki-ú'ni-ya', adv. carelessly, not heartily; kidunniyam epa, I said it but did not wish it.
ki-ú'nke, adv. half full.
ki-ú'nke-ha', adv. half full, as a vessel.
ki-ú'za, v. to determine in regard to, —we- chúza.
ki-ú'wa, n. a friend, i. q. koda. Used chiefly by the Sistonways and Indians of the Missouri.
ki-ú'wa, v. pos. of kuwa, to follow up, pursue, as in giving medicine to one's child, —wewua.
ki-ú', v. pos. of ki; to carry or pack one's own, as one's own child, or one's own corn, etc., —weči, unkidupi.
ki-čér', v. Same as kíčur.
ki-čér', v. a. to put on or wear as clothes; to use, —wečur, yečur, ukidupi; tawáčn kíčur, to have one's own way, be stubborn; oie kíčur, to use language.
ki-ú'ni-ki-óél-ya, v. a. to put on for one, help one to put on, as clothes, —ki-čurwdéiwa.
ki-ú'ni-yá, v. a. to cause to put on, —ki-čurwakiya.
ki-ú'ni-yà, v. a. to cause to put on, —ki-čurwakiya.
ki-da', v. of da, to ask; to ask or beg of one, —wakida, yakida, unkidupi, makida.
ki-da', v. pos. of da, to think, esteem. See wáste-kida.
ki-da'ka, v. Same as kída. See wáste-kidaka.
ki-de'de, adv. just as it happens; kidele wóhdaka, he talks at random; kidele omawani, I walk without any purpose. This appears to be used when one has no determination to do or not to do a thing.
ki-do'wan, v. of dowan; to sing to, as to a child, —wakidowan.
ki-ge, v. a. to scald, vex, quarrel with, —wakíj, yakíj, ukíjepi, makíj, dídjé.
ki-hbó', v. to resemble. Same as kíhbo.
ki-há, or kin-há, 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 kiyá, —wakíjá, yakíjá, unkidupi.
ki-há-pa, v. to dress or paint, as the face and body, —wehdápa, ukidupapi.
ki-há', v. Same as kíhá.
ki-há', v. of hde; to place for, make ready for one; to place or lay up one's own, —wehde, unkidupi.
ki-há-ga', v. a. to overtake one, —wehdegá, ye-hdegá, unkidupapí, miditépí.
ki-há-yà, v. n. to send off home, —kíhdewaya.
ki-há'ópa, v. pos. to break in two one's own, —kiwahdépapi, kinhdapapi.
ki-hi', v. n. to be fledged, as young birds; to become large enough to provide for oneself.
ki-hy'-ya, v. a. to raise, as a child, train up to manhood, —kíhyawa, kíhuyapapi.
ki-hý'ye-ya, v. a. to shoot an arrow as far as one can, —kíhyewaya, kíhiyuyapi.
ki-hý'ye-ya-pi, n. a bow-shot.
ki-hma', v. n. to look like, resemble, i. q. kimna, —wehna and whihiya, yehma.
ki-hma', v. a. to caress, fondle, as a child; to comfort, —wehna, yehma, unkidupi.
ki-hnag', cont. of kínaka; kíhnag wahi, I came to lay away.
ki-hnag'-ya, v. a. to cause to lay up one's own, —kíhnagwaya.
ki-hná-hma, v. red. of kíhína.
ki-hná-ka, v. a. to lay up for, keep for one; to lay up one's own; to put off, stop proceedings, —wehna, yehna, unkidupapi.
ki-hnag', cont. of kimna; kíhnag iyaya, to go under water, dive, —kíhnag imadande.
ki-hu', v. a. to cause to dive, —kíhnag-wakiya.
ki-hnu'ka, v. to dive, —wehnaka, yehmoka.
ki-hnu'ni, v. n. to be bewildered, not able to remember how to do a thing, —wehnuna.
ki-hnu'ni-ya, v. a. to bewilder, cause to make a mistake, —wehnumiwa, kíhuwayi, kíhununiyana.
ki-hnu'ni, v. n. to get through, reach home, —wakíhuní, unkíhunípi.
ki-hun', v. a. to wrestle.
ki-hun', v. a. to do to one, to treat one in any way, —wakíhaan, makihaan.
ki-hun'na, v. dim. of kíhun; kíhuñané, hághen, to do only a little for one.
ki-hun'sē-ča, v. n. to be bad or stormy weather, to rain or snow.
ki-hun'sē-ksu-ya, v. to know by one's feelings that unpleasant weather is coming, —kíhunswakaya.
ki-hun'ya, v. of hanyan; to be likely to die or for one, as one's child, —makihaan, nícihana-
yaan.
ki-ho', v. pos. of hó; to grovel over one's own, as a dog over his bone.
ki-ho', v. See akího.
ki-hdaka, s. reflex. of kidaka; to injure oneself, —kimhdaka, kinhdaka.
ki-hdó', s. reflex. to free oneself, to wrestle. Perhaps this is only used in the plural; as, kíhdo, they wrestle at arm's length, —kinhdópapi.
ki-hy'-ya, v. n. to run with one; to run with some object in view.
ki-ç'ya-q-kapi, n. a running, a race.
ki-kaf-he-za, v. n. pos. of kañheza: to be sick for or to one, as one’s child,—makikañheza.
ki-kat‘an-ka, n. a species of duck, about as large as the mallard, with a sharp bill.
ki-klihdha, or kiklihdha, v. n. to go home and leave one, as one’s dog or horse,—makiklihdha, nidičiliha, unkiklihdapī.
ki-kli‘ta, adj. tough, elastic.
ki-klima‘pa, v. n. to become wise; to consult,—wakiklima.
ki-kus‘ya, v. a. to remember, recollect,—wesusya, yekiusya, unkikusyapī, miksuya, niksuya, dikusyana.
ki-kus‘ye-ki-ya, v. a. to cause to remember,—kikusyewaika.
ki-kus‘ye-yaya, v. a. to cause to remember,—kikusyeyaya.
ki-kšan‘, v. a. to violate, commit a rape on; to take without leave,—wakikšan, unkikšapī.
ki-kšan‘pi, n. rape. See wakikšapī.
ki-kta‘, v. n. to awake from sleep; to be awake,—wekta, yekta, unkiktpapī.
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,—wekte, yekte, unuki tepī, mikte.
ki-kto, v. a. to take a boat to, bring over the river,—wakiktou, makitou.
ki-kto‘ya, v. a. to cause to come over, ferry over,—kiktook: yaya, to ferry oneself over.
ki-ku‘se, v. pos. of kuse; to leak out for one,—makikuse, nikikuse, unkikusepi.
ki-ku‘te, v. of kute; to shoot anything for another, as ducks,—wakikute, unuki tepī, makikute.
ki-ma‘ja, 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-mdze‘-za, v. n. to become clear-headed again, to recover from a drunken fit,—wakimdeza and wemdeza.
ki-ma‘na-han, v. n. to fall off, to rip off for one,—makimnahapī.
klni, v. of mni; to spread out one’s own to dry in the sun,—wenmi, yemmi, unyimmipī.
klni-han, conj. if, when. See kihnā.
ki-nik‘-ksa, v. a. to break in two with the foot, to break in the middle,—kinakuka, kinakankaapī.
ki-ni‘pa, v. to come or go forth of; to have passed through in going home,—wakinapa.
ki-ni‘psa-ka, v. to break in two in the middle with the foot, as a string,—kinawapaska.
kin'-yan'-pi, n. those that fly, birds.

kin'-ye', v. Same as kinya': taku kinye cin, birds.

kin'-za, v. n. to creep, to grate.

ki-pa', v. a. to keep for one, as a puppy or girl, to keep what one has bespoken for him,—wakipa, unkipapi, makipa. See kida.

ki-pa'-kin-ta, v. a. of pakinta; to cleanse away for one, wise off,—wakipakinta, unkipakinta.

ki-pa'-mni, v. a. of panmi; to divide or distribute to,—wida wakimpani.

ki-pan', v. of pan; to call to one,—wakipan, unkipapani.

ki-pa'-taj, v. of patan; to keep for one; to mash up, as food,—wakipatan.

ki-pa'-ti-taj, v. to push with all one's might, i.e. saqigiyapi,—wakipatita.

ki-pa'-ya, v. e. See kipayeca.

ki-pa'-ye-ea, 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'-zin, v. a. to stand up against, rebel against, oppose one,—wakipazin, makipazin.

ki-pa'-zin-ya, 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, niipi, unkipipi.

ki-pi'-ya, adv. fittingly, fitly, properly: kipya ecamon, I have done it fitly.

ki-pi'-e, v. a. to jump down from, alight from, as from a horse,—wakipida.

ki-san', v. n. of san; to become white or bare again, as the ground by the disappearance of snow.

ki-sa'-pa, n. bare ground.

ki-si'-pa, v. of sipa; to lick up one's own again, as a dog his vomit,—wesipida.

ki-si'-han, v. n. to break and fall off, as beads from a strand, for one,—maksahap.

ki-so', v. pos. of so; to braid one's own,—wo-so, yeoson and wakison, yaksion, ukisonpi.

ki-so'-ta, v. n. to be used up for one,—makisota, niisota.

ki-apu'-e, v. n. of spaya; to be or become wet for one,—makiapaya: ogdhoda nidispaya, thy coat is wet.

ki-de'-ya, or kisdenya, v. a. to annoy, vex, continue to press or urge one; to make ashamed, to offend, dishonor,—kisidewaya.

ki-si'-e, v. a. to check, oppose, put a stop to; to forbid, command to stop,—wakisi.

ki-skau', v. a. of skan; to do to, act towards one,—wakiskau.

ki-skau', v. a. of skata; to play to or with; to play for,—wakiskata.

ki-taj', v. n. to stick to, as an opinion, continue to assert; to insist upon, no yield,—wakitan, unkitampi.

ki-tap, adv. scarcely, hardly.

ki-tan-e-din-ya, adv. slightly, just able: kitaqininyak okili, he was just able to do it.

ki-tan-na, adv. a little, very little, in a slight degree: kitaqna waste, but a little good.

ki-ta-se, adv. with difficulty.

ki-tay-ya, 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,—weton and wakiton, unkitonpi; to use, as cie kiton, to use words.

ki-tu'-ka, v. a. to beg of, ask of,—wakituka, makituka, ditikutuka.

ki-ta, v. n. to die or be dead for one, as one's child,—makita.

ki-un', v. n. to be hurt. See kiuninya.

ki-un'-ni-ki-ya, v. a. to hurt, injure any thing,—kiunniwakiya, kiunnimakiya.

ki-un'-ni-ya, v. a. to hurt, injure,—kiunniwaya, kiunniyaqpi, kiunnimayaq.

ki-ya'-ka-ya, v. n. to desire to be with, to be on good terms or be intimate with,—wakikanehza.

ki-wa'-ni, v. n. to be winter anew; said of snow squalls in the spring.

ki-wan'-ka, v. n. to go home and lie down, go and sleep at home; to sleep going home or on the way home,—wakimuqa, yakimuqa.

ki-wi'-tay-ya, adv. together, assembled together.

ki-y', v. aux. to cause, to make to be: edon 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 ektyiya; separately, in different ways, in different places, as, yawmiya yakonpi, they are in three different places.

ki'-ya-nan, adv. near, near to.

ki'-ya-hda, v. have gone home. This is used only in the first and second persons,—wakiyahda, yakiyahda, ukiyahdapi. See khida.

ki-ya'-hda-pta, v. to have passed over, as a hill, in going home,—wakiyahdaptula.

ki-ya'-ka-pta, v. n. to have passed over, as a hill, in going home,—wakiyakapata or wakiyawakapata.
ki-ya'-ksa, v. of yaksa; to bite in two in the middle,—kimduksa, kinyaksa.

ki-ya'-ma, v. of yamna; to acquire for another by talking,—wakiyamna, makiyamna.

ki-yan'-ya, v. to be nearly finishing,—kiyamnudge.

ki-ya'-pa, v. of yapa; to suck for, to take in the month and suck, as the Dakotas conjure in the case of a sick person,—wakiyapa, makiyapa, unkikyapa. See kiyapa.

ki-yu'-pa-pi, n. drawing with the mouth.

ki-yu'-tan-in, v. a. to make manifest to or for,—wakiyutaqin.

ki-ya'-ya, v. n. to go by or near a place,—kiwaya, kiyaya.

ki-ya'-ya, v. of iyaya; to go by or pass. Partl. gone, went, gone,—unkiyayaapi.

ki'-ye-daap, adv. near, near to.

ki-yo'-li, v. to reach home,—wakiyohi, yakiyohi, unkiyohi.

ki'-yo-ki-ju', v. n. to unite.

ki-yo-ki-za-ya, v. a. to put together, cause to unite; to add together, sum up,—kiyokiiuwaya.

ki'-yo-ki-za-ya, adv. together, unitedly.

ki'-yo-ta'-ka, v. n. to arrive and remain at home. Said, by the person who arrives or by another person, when away from the place,—wakimotaqka, yakimotaqka, unkiyotakapi.

ki-yu'-gaap, v. a. to open for one, as a door,—wakiyugan.

ki-yu'-ga-ta, v. a. to open as the hand to, to stretch out the hand to; to implore, as in worship,—wakiyugata.

ki-yu'-ha, v. of yuha; to have or keep for one,—wakiyuha, unkiyuha.

ki-yu'-hii, v. a. to copulate, as the male and female of animals. Hence, Takiuwu hi, the moon when the deer copulate, answering to November.

ki-yu'-kaap, v. a. to make room for, as in a tent, give place to; to pass by or away from, leave unattended,—wakiyukan, unkiyukanpi, makiyukan, diiyukan.

ki-yu'-ksa, v. of yuksa; to break in two one's own; to break or violate, as a law or custom,—kimduksa and wakimduksa, kiduksa, unkiyuksapi.

ki-yu'-ksa, n. a band of Dakotas, Wapaska's band. So called, it is said, from the intermarrying of relations among them.

ki-yu'-sa, v. a. to hate one, do evil to one,—wakimduwa, yakimduwa, unkiyusapi, makiyuse, diiyuse.

ki-yu'-sha, v. a. to loose, untie, unharness; to release from prison or confinement,—wakimduwa and wakimduksa, yakimduwa, unkiyuksapi.
koka-ta, adj. insecure, exposed to be killed by an enemy; in fear: kope waun, I am in fear.
ko-pekha, v. n. to be afraid, be in fear,—kope-
hahda, kopyahda, kopenuhda.
kope-ya, v. a. to make afraid,—kope-
waya.
kope-ya, adv. insecurely.
kos, cont. of koza; nape ka waun, I am be-
coming with my hand.
ko-san'ya, adv. from one to another: kosa-
ta wiaawak, I gave away what was given to me.
kos-ko'za, v. red. of koza.
kos-y'a, v. a. to cause to wave or make a signal,
—kowaya.
ko-shaka, n. a young man,—koma,
ka-shaka.
ko-shaka-pi, n. red. of ko\-
ska.
ko-shi'-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 haun, standing clothed, kicked up,
harnessed.
ko-yag'-ki-ya, v. o. to cause to put on or wear,
—koyagwakia, koyagmakiya.
koyag'-ya, v. a. to cause to put on; to attach
to,—koyagwaya.
ko-yat-ya, v. n. to be quick in doing a thing,
to hasten, hurry,—koyawahan, koyayahan, ko-
yanunapi.
koyat-ya, adv. quickly, immediately.
koyat-ka, v. a. to put on or wear, as clothes,
—kondaka, kodaka, konwukapi, komayaka.
koyat-ka-pi, part. clothed: taku koyakapi,
clothing. See wokoyake.
koyat-ya', n. or koyanan, v. n. to be of quick
growth, precocious,—koyamanon, koyanino.
koyat-za, v. a. to strike at, shake at; to wave, as
a signal, brandish, as a sword,—wakoko, unkozapi:
shina koza, to wave one's blanket; nape koza, to
wave the hand.

kpa, a pos. prefix. Verbs that take 'pa' as a pre-
fix, make the possessive from by adding 'k' or 't,' as
pa\g\n, kpa\g\n.
kpa, adj. durable, lasting, not soon eaten up, as
some kinds of food; for instance, rice.
kpa, adj. punched out: noke kpa, deaf: ida kpa,
blind.
kpa-gan', v. pos. of pa\g\n; to spare or give
away one's own,—wakpa\g\n, un\g\n\g\napi.
kpa-ha'-ha-ka, n. one who is put forward in
company,—makpa\h\h\h\apika.
kpa-hi', v. pos. of pahi; to pick up one's own,
—wakpahi, ukpahi.
kpa-hmon, or kpa\m\n, v. pos. of pahmon; to
twist one's own,—wakpahmon.
kpa-nde-ča, v. pos. of paldeča; to make a hole in one's own, to lance,—wakpaldeča.

kpa-hpa', v. pos. of paха; to lay down or put off one's own load,—wakpaха.

kpa-kiŋ-ta, v. pos. of pakinta; to wipe one's own,—wakpakinta, unpakpakinta.

kpa-kipl, v. pos. of pakpi; to crack or break one's own, as a chicken breaking its shell.

kpa-kši'-żá, v. pos. of pakšiža; to double up one's own,—wakpakšiža.

kpa-ku'-ka, v. pos. of pakuka; to wear out one's own,—wakpakukan.

kpa-man', v. pos. of paman; to file one's own,—wakpaman.

kpa-mde'-ča, v. pos. of pemdeča; to break in pieces one's own,—wakpemdeča.

kpa-mni', v. pos. of panni; to divide out one's own,—wakpinni, unwakpinni.

kpaŋ, adj. fine, as flour. See bakpαn, yakpαn, etc.

kpaŋ-na, adj. fine, soft.

kpa-pszon', v. pos. of paszon; to spill over one's own,—wakpaszon.

kpa-pτa', v. to leave a company before it breaks up, to fly oneself and go away while the others remain,—wakppta.

kpa-pu'-za, v. pos. of papaža; to make one's own dry by wiping,—wakpapaža.

kpa-smon', v. pos. of pasmon; to roast one's own meat,—wakpasmon.

kpa-su'-ta, v. pos. of pasuta; to make hard by kneading one's own bread,—wakpasuta.

kpa'-ta, v. pos. of pita: to cut up or carve one's own meat,—wakpata.

kpa-tan', v. pos. of patan; to take care of one's own, think much of so as to spare or not use it up,—wakpatan, yakpatan, unyakpatan.

kpa'-za, adj. dark. See okpαn.

kpa-zaŋ, v. of pazaŋ; to part or separate one's own,—wakpazaŋ.

kpa-ža'-ža, v. pos. of pažaža; to wash out one's own, as one's own gun,—wakpažaža.

kpa-žu'-žu, v. pos. of pažužu; to rub out one's own,—wakpažužu.

kpe, adj. See kpa.

kpe-han', v. pos. of pehan; to fold up one's own,—wakpehan.

kpu-kpα', adj. mixed up, as water and grease in soup.

kpu-kpα'-ya, adj. mixed up, all kinds together.

kpu-śpa', v. pos. of pūspa; to glue or seal one's own,—wakpūspa.

kpu-τa'-ka, v. pos. of putaka; to touch one's own. See lkpαutaka.

kša, adj. separated. See bakša, kšaša, yuksa, etc.

kša'-han, part. broken in two of itself.

kša-kša'-pa, adj. red. of kšapa.

kšam, cont. of kšapa.

kšam-ya', v. a. to make wise,—kšamwaya.

kšam-ya, adj. wisely, prudently.

kšam-ya'-han, adv. wisely.

kša-pa, adj. wise, prudent, having understanding,—waksapa, yaksapa, unyaksapa.

kša-wa'-haŋ, part. broken in two.

kši'-ze-ča, adj. grum, growling, i. q. wadiņko, —maksineča.

kšu-we', v. n. to be hurt. See kuweya.

kšu-wε'-ya, v. a. to hurt or injure the flesh or body of any one,—kuweya, kswemwaya.

kšu-ye'-ya, v. a. to hurt, injure, inflict pain upon,—kuweya. Same as kuweya.

kša, adj. bent. See yuksa.

kša'-daŋ, adj. bent.

kša'-ka, adj. bent up, as an aged person, decrepit,—makšaka.

kšaŋ, adj. crooked. See yuksaŋ.

kšaŋ-kaŋ, red. of kšaŋ.

kšaŋ-kaŋ, v. n. to wriggle, as a fish.

kšaŋ-kaŋ'-yaŋ, adv. crookedly.

kšaŋ-yaŋ, v. a. to make crooked, to crook, bend,—kuweya.

kšaŋ-yaŋ, adv. crookedly.

kša-wa'-haŋ, part. rolled up.

kši-kiša', adj. numb, stiff with cold.

kši-kaŋ, adj. crooked. See pakšišaŋ.

kši-kiša', adj. red. of kšiža.

kšiš, cont. of kšiža; kšiščidak, to regard oneself as bent up.

kši'-ža, adj. bent. See yuksaža, etc.

kši-ža'-haŋ, part. bent up, doubled up.

kši-ža'-wa-haŋ, 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,—wakta, yakta.

kta'-ka, v. to wait, expect another to act,—wakta.

ktaŋ, adj. crooked, bent. See yuksaŋ.

ktaŋ-kaŋ, adj. crooked.

ktaŋ-kaŋ'-ki-ya, adv. crookedly, indirectly, zigzag.

ktaŋ-kaŋ'-yaŋ, adv. crookedly.

ktaŋ-yaŋ, adv. crookedly.

kte, v. Same as kta.

kte, v. a. to kill any thing,—wakte, yakte, unktepi, makte, nikte, dikte: tin wandidate, to kill one of one's own people, commit murder; akinwita 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.
kte'-dan, v. a. to overcome, be victorious over; to win, beat in gambling—wakedan, unk tepi dan; to become, overcome—maketedan.

kte-ki'-ya, v. a. to cause to kill—ktewakiya.

ktō, adv. why? what of it? This is chiefly used in answering questions; as, he did you do it? han he do not, yes, I did it? why?

ku, suffix pron. his, her, etc.

ku, v. n. to come towards home, to be coming home—wakuyaku, unkupi.

ku'-ē-daŋ, adv. low, low down, near the ground; wi kuedan, the sun is low.

ku'-ē-e-daŋ, adv. See ku'edan.

ku'-ē-e-dan, adv. See ku'edan.

ku'-ka', 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 span, to be cooked too much.

ku-ku'-se, n. a hog, hog; pork.

ku-ku'-se-i-hi, n. hog's hard.

ku-ku'-se-š, n. fat pork, pickled pork.

ku-ku'-ya, adv. under, below.

ku, adv. below, under, beneath; ku, come down.

ku-n, n. mother-in-law: nikun, thy mother-in-law; kunku, his or her mother-in-law. See uñci.

ku-nji'ksi-tku and kunkisiktuu. See kunji.

ku-ni'sa', adv. of kunsa; pretending.

ku-ni'sa', adv. of kunsa; pretending.

ku-ni'si, n. grandmother: nikuni, thy grandmother, kunishi, kunkisiti, kunkisiti, kunishi, or her grandmother. See uñci.

ku-ni'ti-ya, adv. downwards. See kutkiya.

ku-ny, v. a. to have for mother-in-law—kunwaya.

ku-ny', v. a. Same as kunza.

ku-se', v. n. to leak, as a vessel.

ku-š-ke'-ō-ši, n. the king-fisher.

ku-š-ke'-za-pi, 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, di'ute: wiwakute, I shoot them; kikute, to shoot for one; kiśi di'ute, they shoot each other.

ku-te'-ye-daŋ, adv. Same as ku'edan.

ku-tč-ixi, 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, sink, make, to hunt musk-rats; to chase, pursue, as, kuwa amun, 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, unkuwa.

ku-wa'-xi, 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—makuza, nikuza.

ku-zi'-ta, v. to die or be dying of laziness, to be very lazy—kužima'ta.

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 withdrawing it suddenly, which makes what may be denominated a click. The other consonants of this class are č, p, t.

ka, conj. and. When 'a' or 'an' final in words immediately preceding is changed into 'e,' ka becomes ċa.

ka, v. a. to dig, as the ground—waka, yaka, unkapi; tieča, to dig for oneself—ničča; kideča, to dig for another—weciča.

ka-as', adv. even if, indeed.

ka-eš', adv. even if.

ka-eš'tos', adv. at any rate.

ka'iš, conj. or.

kaš, adv. even: hee kaš, even that one.

ke, v. a. to dig. Same as ka.

ke, adv. as for: he ke, as for that. Perhaps it is used for emphasis.

ke'-ča, intj. expressive of disbelief; indeed!

ke'-ča, v. to grate, scrape. See bōkeča.

ke-han', adv. when. This always refers to past time. It becomes čhan after 'e' which has taken the place of 'a' or 'an.'

ke-hen, cont. of keča.

ke-ke'-ga, v. red, of keča; scraping along.

ke-keh', cont. of kekeča; kekeh ya, to go scraping along.

ke-keh'-ya, adv. in a scraping manner: kekeh'nya, I go scraping along.

keš, cont. of keča.

ke-ke'-za, adj. red, of keča; smooth, trodden down.
koś, adv. emphatic; miye koś, as for me. See ke.
ke'-yaśū, adv. although, so, even so.
ke-yaśū-tṓśū, adv. at any rate, even if.
ke'-zā, adj. smooth, tiddled hard.
kiñ, v. a. to carry, bear, carry on the back, usually with a strap round the head or breast.—wa-kiñ, ya-kiñ, un-kiñ; kiñ, to carry one's own; kii-kiñ, to carry for another.
kiñ-ki'-ya, v. a. to cause to carry,—kiñwakyiya.
kō'-gā, v. n. to rattle, make a rattling noise.
ko, cont. of ko; ko ieyi.
kōh-ko'-gā, v. red. of ko-ga.
kōh-kō'̄h, cont. of kōh ko-ōa.
kōh-kōh'-ya, v. to cause a rattling noise,—kōh-kōh-waiyay.
kōh-kōh'-ya, adv. rattling.
ko'n, pron. dem. that. Both ko'n and diko'n refer to the past, to something done or said before, or to some person or thing mentioned in a previous sentence: as, wicā́sta ko'n, that man; hepe diko'n, I said that.
ku, v. a. to give any thing to one,—wa'ku, ya'ku, un'ku, m'ku, ni'ku, ci'ku: wicaw'ku, I have given to them; ki-kun, to give one his own.
ku-ki'-ya, v. to cause to give,—kuwakyiya.
ku'n, pron. dem. Same as ko.'n.
ku'-śi, v. to command to give,—kuwasi.
ku-wa'-čiń, v. to be disposed to give,—ku wa-čañmi.

L.

I, the fourteenth letter of the Dakota alphabet. This letter is found only in proper names introduced into the language, and in the Titoqwa 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. kite, wala.
lā'-ka, v. i. q. dako; wilaka.
lā'-ka'-es, adv. indeed, i. q. nakasē.
la'-ko'̄-ta, n. Dakota.
la-tkan', v. i. q. datkan,—matkan.
la'-wa, v. i. q. dawa,—mlawa.
le, pron. this, i. q. de.
le, i. q. ye, the sign of the imperative.
le'-čē-ča, adv. like this, i. q. dētēcā.
le'-čēn, adv. thus, i. q. dēcēn.
le'-čī'-ya, adv. here, i. q. dēcyā.
le'-čī'-yo-tān, adv. in this direction, i. q. dēcyō-yotān.
le-han', adv. thus far, now; i. q. dehan.
le-han'-ke-ča, adv. so long, i. q. dehankečā.
le'n, adv. here, i. q. deq.
le'-na, pron. these, i. q. dena.
le'-tan'-han', adv. from this, i. q. detanhan.
le'-tu, adv. here, i. q. detu.
h'-la, adv. very, i. q. nina.
lo, v. i. q. do.
lo-waŋ', v. to sing, i. q. dowāŋ.
uh'-ha, v. thou hast, i. q. duha.
lu'-ta, adj. scarlet, i. q. data.

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 māh, intj. of calling; look here! attend!
ma-ča', 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,—magagawakiya.
ma-ga'-ga-ya, v. a. to amuse, divert one,—magagawaya; magaganiya, to amuse oneself,—magagamiya.
ma-ga'-hu, n. corn-stalks.
ma-ga'-kši-ča, n. a duck, ducks, the generic name.
ma-ga'-pan-paŋ-na, n. the brand-goose or brant. So called from its peculiar voice, i. q. magagvečedan.
ma-ga'-ša, n. (magā and šapa) the common wild goose.
ma-ga'-šo-kši-ča-dan, n. the brant. Same as magapapanna.
ma-ga'-ta, adv. at or in the field.
ma-ga'-tan-ka, n. (magā and tanjika) the swan, swans. Magatajka-ota-mde, Swan Lake.
ma-ga'-žū, n. rain.
ma-ga'-žū, v. n. to rain.
ma-ga'-žū-ki'-ya, v. a. to cause to rain,—magazuwakiya.
ma-ga'-žū-mi-ni, n. rain-seater.
ma-ga'-žū-ya, v. a. to cause to rain,—magazuwawa.
ma-ša'-ča-hin-te, n. (māga and kahiŋta) a rake; a harrow.
ma-ša'-ča-ma, n. (māga and kannna) a hoe, hoes.
ma-ša'-nata-ke, n. (magā and nataka) a fence, rails.
ma-ša'-yu-hin-te, n. (māga and yuhiŋta) a rake; a harrow.
ma-ša'-yu-mdu, n. (māga and yumdu) a plough.
ma-hen', prep. within, in, into.
ma-hen'-un-pi, n. something worn within, a skirt, 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. temahetu.

ma-he'-tu-ya, adv. within, deep; i. q. temahetu.

ma-he'-tu-ya-ken, adv. within.

mah, inij. of calling attention; look here! listen!

mah, cont. of màga and màgà.

mah'-ka-ta, v. to hoe, as corn,—mahawakata.

mah-čin'-ča, n. ( màga and činča) the young of geese and ducks.

mah-l'-da-hin-te, n. ( màga and kahińta) a rake; a harrow.

mah-l'-kée-ka, n. land, soil, common land.

mah-l'-kée-yà, adv. on land, as opposed to water.

mah-l'-na-ta-ke, n. ( màga and nataka) a fence, rails.

mah-l'-yu-hin-te, n. ( màga and yuhința) a rake, a harrow.

mah-l'-yu-mdu, n. ( màga and yumdu) a plough.

ma-ki'-čan-yaŋ, v. ( màga and kicauya) to work or till a field.

ma-ka'-so, n. ( màga and paço) a corn-hill, potato-hill.

ma-hipi'-hipi-ya, n. red. of mahpiya; scattering clouds.

ma-hipi'-ya, n. the clouds; the sky; heaven, the heavens.

ma-hipi'-ya-sa-pa, n. black clouds.

ma-hipi'-ya-sō-ka, n. thick clouds.

ma-hipi'-ya-spū-spū, n. long broken clouds.

ma-hipi'-ya-to, n. the blue sky.

ma-hipi'-ya-tu-wan-zi-ča, n. the blue sky, the firmament.

ma-ta'-ni, n. an old field.

ma-ši-e, n. a new field.

ma-ša', n. ground, earth; the earth; a season, a half year, as a summer or winter. See omaha.

ma-ša', n. the skunk or polecat, Vivera mephitis. See majka.

ma-ši-gi, n. an earthen vessel or pot, such as the Dakotas are said to have made and used before their intercourse with white people.

ma-ša-da-pa, n. sticky clay.

ma-ša'-gi, n. brown earth. Makąguyzapi, the name of a stream emptying into the Minnesota from the west, below Big Stone Lake.

ma-ká'-hde, adv. end on the ground. Same as makadeh.

ma-ká'-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 ćanpiyá.

ma-ká'-htan-ya, v. a. to kill or destroy very much,—makahtanyaya.

ma-ši-ya-tu, v. to measure land, survey.

ma-ši-ya-ya-ya-ya, n. a measuring-chain, surveyor’s chain.

ma-šan', adv. (maka and akan) on the ground: makan iwayka, to sleep on the ground.

ma-šan', n. tamarack roots.

ma-šan'-o-pi-ye, n. a basket. Probably so called because the Dakotas supposed that willow baskets were made of tamarack roots.

ma-ša'-o-ša-nz, n. the shading of the earth, i. e. dust.

ma-ša'-o-wa-kí-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-ša'-pa, n. a swamp, where the surface of the earth lies on water.

ma-ša', n. a skunk’s head.

ma-ša-saŋ, n. whitish or yellowish clay.

ma-ša'-sa-pa, n. next year, next season.

ma-ša'-si-mn, See makasitomi.

ma-ša'-si-mn, adv. all the world over.

ma-ša'-si-mn-yaŋ, adv. the world over.

ma-ša'-ta, adv. at the ground, on the ground, on the floor: makata munža, I lie on the ground.

ma-ša'-to, n. blue earth. Makatooze, the Ma-keto or Blue Earth river.

ma-ša'-wa-kí-ča, n. earthen plates, or dishes.

ma-ša'-wa-e-sa, n. red earth, used by the Dakotas as a paint instead of vermillion; i. q. wase.

ma-še'-hde, adv. on end: čanpeška makadeh inadžin, to kneel.

ma-še'-hde-ya, v. n. to fall down, as a long stick, endwise: čanpeška makadehden inadžin, to kneel.

ma-ši-či-noŋ, v. of manon; to steal anything for another,—mawadınon; maŋkičınoŋpi, they steal from each other.

ma-ši'-kée, n. See makikéeka.

ma-ši'-kée-ka, n. the land, as opposed to water.

ma-ši'-kée-ya, adv. on land.

ma-ši'-noŋ, v. of manon; to steal anything from one,—mawakinon, mayakinon.

ma-ši'-pu-sdi, adv. with the face on the ground, prostrate, prone.

ma-ši'-pu-sdi-ya, adv. bowed down to the ground.
ma-ki'-pu-skí-čá, v. n. to press on the ground, lie flat on the ground, lick the dust.
ma-ki'-pu-skín, cont. of makipuskía; makipuskin elpu'ísya, to throw oneself on the ground.
ma-ki'san-pa, n. the next season, i. q. makasappa.
ma-ki'-wan-yá-ke, n. a compass; a surveyor.
ma-ki'-ya-ka-san-ní, n. a side or part of a country.
ma-ko'-é, n. a country, a place: makočásyate wanúdá, a place without a name; mitamakočé, my country.
ma-ko'-é o wa-plí, n. a map, maps. See makowapi.
ma-ko'hdo-ka, n. a hole in the ground, a cave, cavern.
ma-konj'-ča-ge, n. a season, the seasons.
ma-ko'skan, n. a place where no one dwells, a desert place.
ma-ko'skan-tu, ad. in a desert place.
ma-ko'skan-tu-ya-kén, adv. in a desert place.
ma-ko'sma-ka, n. any low place, a ditch.
ma-ko'si-ča, n. any prevalent disease, an epidemic, as the small pox; i. q. makoče sičá.
ma-ko'ta-he-daŋ, adv. away from any dwelling, in the desert, on the prairie.
ma-ko'wa-ki-či-pa, n. a place a little hollowing, a slight hollow or depression in the prairie.
ma-ko'wan-čá, n. all the earth.
ma-ko'wa-pi, n. a map of a country, maps.
ma-ku', n. the breast, the forepart of the thorax.
ma-ku'a-ka-špe, n. an apron, a woman's kercif.
ma-ku'hu, n. the breast-bone, sternum.
ma-ku'i-yu-ske-te, n. a child's swaddling-band.
ma-ku'i-yu-taŋ, 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-ní, v. n. to walk,—mawani, mayani.
ma-niča, n. the gopher, a species of Diplostoma.
ma-níča, v. n. 1st pers. sing. of ničá; I have none,—ničida.
ma-niča-pa-mdú, n. gopher-hills.
ma-ní-ho', part. walking.
ma-ní-ken, adv. walking.
ma-ní-tu, v. a. to cause to walk,—maniwakiya.
má-ní', adv. abroad, away from the house.
ma-ní-ní-na, n. bed-bags, i. q. taku mani nína.
ma-ní-skú-ya, n. a species of plant; prob. the honeysuckle.
ma-non', v. a. to steal anything,—mawanon, mawanon, manunonpi. This is by some written manu.
ma-non'pi, n. a stealing, theft.
ma-nu', or manun, v. See manun.
man, inf. look here!
man, v. to build a nest and hatch young ones, as birds do.
man, adj. sharp, i. q. pe. See yuman.
man-ča', n. the aurora. See mačá.
man-ka', n. a skunk. See maka.
man-ka', v. n. 1st pers. sing. of yančá.
mas-čé-ča, n. See mazačéga.
ma-sté', adj. warm, hot, applied to the weather: mašte hińča, very warm.
ma-sté'ča, adj. red of mašte.
ma-sté'ya, adv. in a warm state, warmly.
ma-sté'ya-ken, adv. warmly, hotly.
ma-stin'-ča, n. the rabbit, Lepus cannicus: tinańda, the prairie rabbit or hare.
ma-stin'-ča, n. the Cree Indians.
ma-stin'pu-te, n. a kind of herb bearing red edible berries, the leaves of which are sometimes used by the Dakotas for tobacco.
ma-te'-te, n. of tete; the side or rim of a boat, the part near the edge; a brow or projection, as of a hill. See tateté.
ma-tka', n. sticky earth.
ma-tka'sá, n. red earth.
ma-to', n. the grey or polar bear, Ursus maritimus.
ma-tó-ho-ta, n. the grizzly bear, a species of the Ursus Americanus.
ma-tu'-áchka, n. the crane-fish.
Ma-wa'ta-daŋ, n. the Mandan Indians.
Ma-wa'ta-na, n. Same as Mawatadán.
ma-yá', n. a steep place, a bank, as of a river.
ma-yá', adj. steep: mašte hínča, very steep.
Ma-ya'wa-kan, 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-a-spe-i-tse-ye, n. an anchor.
ma-za-čé-ča, n. an iron pot or kettle. Generally čega alone is used.
ma-za-hu-hu, n. (maza and huhu) bracelets, arm-bands.
ma-za-hu-da-hu, n. a bell.
ma-za-hra-ta-ča-pi, n. a trap, traps, steel-traps, such as are used in catching the otter, etc.
ma-za-iča-koké, n. a cow-bell. Commonly used without the maza. See idakoke.
ma-za-iča-bi-hu, n. iron in links, a chain.
ma-za-i-ču, n. a gun-screw, the spiral wire which is used to draw wadding from a gun.
ma'za-i-yo-ka-tku-ge, n. a nail, nails. See also tiyopa iyokatkuge.
ma'za-i-yu-ta-pi, n. a steel-yard; an iron square.
ma'za-ka-qa, n. a worker in metal, a blacksmith.
ma'za-ka-n, n. (maza and wakza) a gun. See mazawakaz.
ma'za-ka-n-e-qa, n. the butt of a gun.
ma'za-ka-n-e-con and mazakanjayya, v. to shoot a gun; mazakan boldoka, to fire off a gun.
ma'za-ka-n-i-nop-pa, n. a double-barreled gun.
ma'za-ka-n-i-yo-pa-zan, n. the tubes or ferrules which hold in the ramrod.
ma'za-ka-n-i-yo-pu-hi, n. gun-wadding.
ma'za-ka-n-i-yo-pu-skia-ce, n. a ramrod.
ma'za-ka-n-na-wa-te, n. the plate of a gun-lock.
ma'za-ka-n-no-ge, n. a gun-lock, especially the pan.
ma'za-ka-n-no-ge-yu-hpa, n. the whole of a gun-lock.
ma'za-ka-n-o-yu-wi, n. the inside work of a gun-lock.
ma'za-ka-n-pa-hu, n. the breech of a gun.
ma'za-ka-n-te-qa-dan, n. a short gun, a pistol.
ma'za-ka-n-ta-n-ka, n. a great gun, a cannon.
ma'za-ma-ska, n. a flat iron; a spade, shovel, etc.
ma'za-ma-pu-pe, n. finger-rings.
ma'za-o-ko-te, n. an iron fire-place, a stove.
ma'za-o-kra-zo-za, n. skates: miza okazeke kidun, to skate.
ma'za-sag-ye, n. an iron cane, a sword.
ma'za-sa-pa, n. block metal, iron.
ma'za-skia, n. white metal, silver; money; a dollar.
ma'za-skia-ha-n-ke, n. a half-dollar.
ma'za-skia-ka-spa-pi-dan, n. a twelve and a half or ten cent piece, a shilling, dime.
ma'za-skia-mi-nil-hu-ha, n. bank notes.
ma'za-skia-ta-n-ka, n. a dollar.
ma'za-skia-wa-nas-pi, n. a silver medal.
ma'za-skia-zzi, or mazaskamazazi, n. yellow silver, gold.
ma'za-su-su, n. lead.
ma'za-su-i-yo-ka-stap, n. bullet-moulds.
ma'za-sa, n. red metal, copper.
ma'za-za-do-ya-pl, n. pewter, so called because used for running on the bowls of Dakota pipes.
ma'za-za-pa, n. a concave medal for the neck, used as the badge of a soldier.
ma'za-ta-qa, n. metal buttons.
ma'za-ta-ya-qa, n. an iron or metal spoon.
ma'za-wa-ka-n, n. a gun. See mazakan.
ma'za-wa-ka-qi-qa, n. tin or iron pans.
ma'za-zi, n. yellow metal, brass.
ma'za-zi-pa-be, n. a file.
ma'za-ya-pe, n. a hammer.
ma'za-ya-pu-be, n. a file, i.e., mazapabe.
ma'za-zi-ya-qi-pl, n. pincers; tongs.
ma-zo-qi-ye, n. a store, store-house.
mda, n. 1st pers. sing. of ya; I go.
mda, a prefix. Verbs commencing with 'ya' change into 'mda' to form the first person singular, and into 'da' for the second.
mda. See kamda.
mda-ha', adj. broad at one end, tapering.
mda-mdi-ta, n. high level land, table-land.
mdas, cont. of mdaza.
mda-ska', adj. flat, as, dan mdasika, boards; broad at one end.
mda-ska-ska, adj. red, of mdaska.
mda-ska-ya, adv. flatly, on the flat side.
mda-ya, adj. level, plain.
mda-ya, n. a plain.
mda-ya-dan, adj. level, plain.
mda-ya-yu, adv. evenly.
mda-za', adv. in strips. See bamtaza.
mda-za-za-ha, part. ripped open of itself, torn open.
mda-za-wa-ha, part. Same as mdazahana.
mda, n. a lake.
mda-ya, adj. broken. See kamdea.
mda-ya-ha, part. broken of itself.
mda-ya-ha, n. a bay.
mda-ya-wa-ha, part. broken of itself.
mda-ya, n. a little lake, a pond.
mda-ya, n. the pelican.
Mde-hda-kih-ya, n. Lac Travers, Lake Traverse; so called from its lying in a direction crosswise to Big Stone Lake.
Mde-i-ye-dan, n. Lac qui parle. This word was evidently supposed by the French to mean the talking lake. If that be the meaning, it is not apparent why the name was given. It is suggested that it is 'mde iyahde,' changed into mdeiyedan, referring to the fact that the river is connected by the lake.
mda-ki-ya-te, n. an isthmus; a strait or channel in a lake.
mda-mdi-ya, adj. red, of mdeca.
mda-mdi-ya-ha, part. red, of mdecahana.
mda-mdi-ya-wa-ha, part. red, of mdecahahan.
mda-mdi-ya, v. red, of mdeca; mdemdesiya, to amuse or regale oneself.
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.

mde, cont. of mdeza.

mde-sa', adj. clear, not fuddled: mdeza waun, I am not drunk.

mde-sa-'han, part. clear-sighted, clearly.

mde-sa'-ya, v. a. to make clear, cause to recover from stupidity,—mde-sawaya.

mde-sa'-ya', adv. clearly.

mde-ta'-'hu-ka, n. a leader of a war party or any other party.

mde-y'a, n. Mdeyatanka, Otter-tail Lake.

mde-y'a'-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, ista mdeza; sober,—mamdeza, nimdeza.

mde'-ze-da, adj. clear, as water: mini mdeze-da, clear water.

mde, n. an excent root eaten by the Dakotas, in appearance and taste something like sweet potatoes, the Dakota tamdo; potatoes, the Waśiçon tamdo.

mde-y'a'-ka, v. n. to remain at home when others go out to hunt,—mdeyanja, mdeyanya-ka, mdegunyaankapi.

mde-hu, n. potato-tops.

mde-ka', n. the male of animals.

mde-ka', adj. male, used only of animals, birds, etc., not of men.

mde-ka'-ska, v. n. to kickup,—mdowakaska.

mde-ka'-ta, adv. at the water, by the shore.

mde-ke'-o-ka-ya, n. mid-summer.

mde-ke'-han, n. last summer: mdekehan idi-ma, summer before last.

mde-ke'-tu, n. summer, this summer, next summer.

mde-ki'-hda-ka, v. n. to move in the summer,—mdowakihada. See ihdaka.

mde-ki'-ta, v. n. to be tired or weary, as by walking,—mdowakita, mdounki'tapi.

mde-ki'-te-ya, v. a. to make tired or weary, to tire, weary, fatigued,—mdokiteyaya, mdokiteyaya-

mde-te, n. the mouth or junction of one river with another (a name commonly applied to the country about Fort Snelling, or 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.

mde'-za, n. the loom.

mdu, adj. powdered, pulverized, fine: aguyapi mdu, flour; maka mdu, dust.

mdu-mdu', adj. red. of mdu; mellow and dry, as apples or turnips.

mdu-mdu', v. 1st pers. sing. of yumdu.

mdu-wo'-han, part. crumbled down, not hard.

mi, pron. pos. my or mine; me; for me or to me, as in mikte, he kills for me.

mi-ča', pron. from me, as in ope mita, he buys from me.

mi-ča', n. the lean meat on the side of an animal near the ramp, the small of the back; the lean meat of the thigh.

mi-ča'-ga, v. of kiča; to make to or for me.

mi'-či, pron. and prep. of kiči; with me, for me.

mi'-či', pron. reflex. myself, as, mičite, I kill myself; for myself, as, mičiga, I make for myself, or I make myself.

mi-hna', cont. of mihna; mihna waun.

mi-hna'-ka, v. a. to put in under the girile, as a knife or hatchet; to wear round the loins,—miwa'naka.

mi'-hna-ka, v. of kihna; he lays up for me.

mi'-ni, n. water.

mi'-ni-a-pa-hša, n. a skin bottle for water.

mi'-ni-bo-sdi, n. a syringe. See minibi'sdi.

mi'-ni-bo-ta, v. n. to be drenched with water.

Said also when water comes much into a tent,—minibo'mata.

mi'-ni-bo-zan, n. mist, fine rain.

mi'-ni-ča-du-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,—mamnihecha, nimihecha, umpminihecha-pi.

mi'-ni-hen-ča, v. n. red. of mimnihecha.

mi'-ni-hen-ya, adv. actively, industriously.

mi'-ni-he-ya, v. a. to make active: minimehiya, to make oneself active, to be industrious,—minimehiya.

mi'-ni-hin-č-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-ha-ka', v. n. to wipe with a cloth, to wipe, wipe, for—mdowakihado, mdowakihado.

mi'-ni-hu-ha-ka', v. n. to wipe with a cloth, to wipe, wipe, for—mdowakihado, mdowakihado.

mi'-ni-hu-ha-ka, n. white cotton or muslin; white paper, writing paper.

mi'-ni-hu-ha-ka', n. bed-ticking.

mi'-ni-hu-ha-ka', v. n. to wipe with a cloth, to wipe, wipe, for—mdowakihado, mdowakihado.

mi'-ni-hu-ha-ka', n. bed-ticking.

mi'-ni-hu-ka', n. a syringe; a squirt-gun.

mi'-ni, n. water.

mi'-ni-a-pa-hša, n. a skin bottle for water.

mi'-ni-bo-sdi, n. a syringe. See minibi'sdi.

mi'-ni-bo-ta, v. n. to be drenched with water.

Said also when water comes much into a tent,—minibo'mata.
mi’niŋ-ta, v. n. to drown, be drowned,—minin- mata.
mi’niŋ-te-ya, v. a. to drown, cause to drown, —minintewayaa.
mi’ni-o-mni, n. an eddy. See miniyomni.
mi’ni-o-ta, v. n. to drown, be drowned,—minomat.
mi’ni-o-te-yo, v. a. to drown, cause to drown, —miniyawaya.
mi’ni-o-waŋ-ća, n. all over water, the ocean.
mi’ni-o-wo, n. a spring, fountain of water.
mi’ni-se-pa, n. (mini and sapá) ink.
mi’ni-sku-yá, 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 Peters 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-ća, n. bad water, i. e. whiskey.
Mi’ni-so-sc, n. (turbid water) the Missouri river.
mi’ni-ta-ga, n. foam, froth, spittle.
mi’ni-taŋ, n. to flood.
mi’ni-taŋ, n. (mini and tanka) a flood, high water.
mi’ni-taŋ-ka-ya, adv. with water spread over.
mi’ni-taŋ-yá, v. a. to cause to flood,—minitewayaa.
mi’ni-wa-kaŋ, n. (mini and wakan) water-spirit, i. e. whiskey.
mi’ni-wa-kaŋ-ći-pi, n. a whiskey-shop, grogery.
mi’ni-wa-mnu-ha-daŋ, n. snails, persewinkles.
mi’ni-waŋ-ća, n. the sea, the ocean.
mi’ni-wi-to-yo, n. frog-spittle, the green that collects on stagnant water.
mi’ni-ya-tkán, n. a drinking-vessel, a tin cup.
mi’ni-ya-tke, n. Same as miniyatkan.
mi’ni-yo-mni, n. an eddy, whirlpool.
mi’ni-yo-pa, adj. wet, saturated with water, as wet wool.
mi’ni-yo-waŋ-ća, n. water spread all over, i. e. the ocean.
mi’ni-yo-we, n. a spring, fountain of water.
mi’niyo-we-he-pi, n. a well of water.
mi’ni-yu-špe-daŋ, v. to perspire much: miniyuspedaŋ wakanj, I work perspiring much.
mi’ni-zl, n. (mini and zi) bile, which accumulates in the stomach.
miš, pron. I: miš miyę, 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: miun’pa kiton, there is a pad under it.
mi’ye, pron. I; me.
mi’ye’, pl. imperat. termination, as, ečoŋ miye, do...ye it.
mi’ye-čiŋ. See myečinka.
mi’ye-čiŋ-ka, pron. I myself, I alone without aid or counsel.
mi’ye-čiŋ-ka-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-siŋ, n. the small of the back.
ma; See yuma, etc.
ma, n. black-haws.
ma-haŋ, part. ripped of itself.
ma’hu, n. black-haw bushes.
ma-hoa-hoa, n. the prairie lily.
ma-ka’ya, v. a. to take up a collection for one.
maŋ’ka, v. 1st pers. sing. of yanka; to braid, plait.
ma-wa-haan, part. ripped.
ma-yo’-yaŋ, v. a. to gather together, collect,—manyawa, mannuyapi.
ma’yaŋ-pi, n. a collecting, collection; harvest.
ma-ya-ki-ya, v. a. to cause to collect,—manyewakiya.
ma’-za, n. a lion, lionsse. 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.
ma. See yuma.
ma, v. a. to lay up to dry, spread out in the sun to dry,—wanmi, yamni, umunipi.
ma’-či-ya, v. to assemble, as to a feast, etc.; to make a feast or call an assembly,—mmimidiya, minidiya, manjikidiyapi.
ma’-ga. See yummiña.
ma-he’-ća, v. n. See minheca.
ma-ken’ya, adv. See minhenya.
ma-he’-ya, v. a. See minheya.

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.
na, 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.
na, v. imperat. only; take i: na wo, na po.
na-a’-ga-ą, v. to plunge, said of fish plunging in water: nanągą gaŋa, it plays plunging about.
na-a’hda-psin, v. to kick over, —naawahdapsin.
a-a’shah-psin-yah, v. naahdapsiyah iyea, to kick any thing over.
a-a’hmuus, cont. of nashmuna.
a-a’hmu-Za, v. n. to draw up, as a person dying, —nawahmuna.
a-a’ka-mni, v. naakamni iyea, to cause to burst or spread out, as one’s moccasins.
a-a’ka-sin, v. to bend backwards : naaka’sin iyaya.
a-a-mdya, v. to make level by trampling on, —nawamudaya; to become level or plain; to swell out full.
a-a’tiyaza, v. a. to tread down hard, —nawatiza.
na-bag’, cont. of nabaka; nabag iyaya, to kick out the foot.
na-ba’ka, v. n. to kick out the foot; to struggle, —nawabaka.
na-bu’, v. a. to drum with the foot, beat on the ground, stamp, —nawabu, naunbupi.
na-bu’b’, v. red. of nabu; to make a noise by stamping, —nawabubu.
na-cam’adam. See nadapcam.
na-cay’can, v. to make shake with the foot; to shake, —nawadanda’n.
na-cap’adam, cont. of nadapcam; nadapcam ya, to go on a trot.
na-cap’adam-ya, v. a. to cause to trot, —nadapcamwaya.
na-cap’ada-pa, v. n. to trot, as a horse.
na-ee’, adv. perhaps.
na-ee’ga, adv. perhaps, probably, it may be.
na-ee’g’, cont. of nadeka; nageg iyaya.
na-ee’geg, cont. of nadgegeka.
na-ee’ge-ka, v. red. of nadeka.
na-ee’ka, v. a. to make stagger by kicking, —nawadeka.
na-ee’ke-ekun, v. n. to lie with one’s back to the fire, —nawesikun.
na-ene’, adv. perhaps, about that.
na-ene’ya, adv. probably, —nawdeya.
na-oi’ka, v. Same as nadikadan.
na-oi’ka-dan, v. to make small by trampling, —nawadigadan; to become less by drying.
na-oi’stiin-na, v. a. to make less by trampling on, —nawadiština.
na-ga’, v. n. to gape open, as a wound: na’ga iyaya, to cause to spread open.
na-ga’ga, v. red. of nga; to splash with the foot, —nawaga; to spatter or fly out, as grease on the fire.
na-ga’ga-ken, adv. standing open, as a wound.
na-gam’, cont. of naga; naga m. iyaya.
na-gan’, cont. of nagata; naga iyaya.
na-gan’ga-ta, v. red. of nagata.
na-ga’pa, v. a. to strip off the skin of any thing with the foot, —nawagapa.
na-ga’ta, v. n. to stretch out the foot, —nawagata.
na-gi’, n. the soul, spirit of a person; names, shades, ghosts (the Dakotas suppose several to belong to one person); the shadow of any thing, —minagi, ninagi, uvnagipi, wica’niagi: na’gi iyaya, he is gone to the spirit-land.
na-ga’ya, v. n. to go to the spirit-world: nagi mda, I go to the land of spirits.
na-gi’ya-ta, or wanagiyaya, adv. at or in the spirit-land.
na-gi’ye-ya, v. a. to trouble, vex, bother one, —nagiwyewaya, nagiwyemaya.
na-go’go, v. to scratch, as a cat; to stick on, as mud on one’s foot.
na-gu’ka, v. a. to sprawl, as one’s ankle.
na-ha’hin, adv. See naha’hin.
na-ha’i-ye-ya, v. to kick out of the way: naha iyewaya, I kick out of the way.
na-hanj’hin, adv. yet; with any, not yet: nahanj’hin ekamon bu, I have not yet done it.
na-hanj’hiy-ke-ani, adv. not yet, not time yet.
na-hba’, v. n. to full off, as quill-work or the feathers of an arrow.
na-hda’, v. n. to uncloak of itself.
na-hda’ka. See inahdaka.
na-hda’ka-ya, adv. sticking out, as the ribs of an animal: nahlakaya wipi, it is so full that its ribs stick out.
na-hda’kin-ya, adv. set crosswise or turned out, as the foot: siha nahnakiyiyaya iyeya, to turn the foot out.
na-hda’psin-ya, v. naahdapsiyay, iyeya, to turn bottom up with the foot.
na-hda’ptus, cont. of nahdaptuza; nahdaptus iyaya.
na-hda’ptu-za, v. n. to fly back, as a bow that is bent, or as a tree that is pulled and let go.
na-hde’hde-za, v. n. to be checkered or marked.
na-hde’ka, v. a. to knock and injure, as the joint of one’s leg, —nawahdoka.
na-hin’, cont. of nahiinta; nahiin iyeya, to scrape off with the foot.
na-hin’, v. imperat. See na.
na-hin’-ta, v. a. to wipe off with the foot, —nawahiinta.
na-hmi’hma, v. a. to roll with the foot, —nawahmihuma.
na-hni’yan-yan, v. a. to make round with the foot, —nawahmiyayyan.
nabmum, v. n. to curl or crisp, as bark or burnt leather.
nab-mum, v. red. of nabmum.
nabmum'-yan, adv. curled: nabmumyan waska, it lies curled up.
naba', v. a. to knock off with the foot, as fruit, —nawahna.
nab-a'-yan, v. a. to stumble, miss step; to miss in trying to kick; —nawahyan.
lah'-hnu, v. n. to swell up.
lah'-ho, v. a. to shake or make loose with the foot; —nawahoho.
lah'-mi, v. a. to turn round with the foot; —nawahomni.
lah-hus, cont. of nahuhza; nahuhus iyea.
lah-hu'-za, v. a. to shake or rock with the foot, —nawahuhuza.
lah', 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.
lah'-ma, cont. of nahapa; naham iyea, to scare or drive away by stamping.
lah'-ha-pa, v. red. of nahapa.
lah'-hi-ya, adv. slowly, i. g. iwasdan.
lah'-pa, v. a. to scare away by stamping, —nawahapa.
lah'-ba, v. a. to put to sleep by rocking with the foot; —nawahba.
lah'-be', v. See nahma.
lah'-be'-ya-ha, adv. secretly.
lah'-hi', v. a. to break out a piece with the foot; —nawahici.
lah'-bo, v. n. to come loose or untied, as one’s moccasins or leggings.
lah'-bo'-ka, v. n. to come loose, as one’s leggings.
lah'-bo'-ya, adv. loose, untied, as the strings that hold up one’s leggings.
lah', v. a. to rattle with the foot; —nawahda.
lah'-ga, v. n. to open, spread out, be enlarged.
lah'-da, v. red. of nahda.
lah'-da', v. a. to scratch with the toes; —nawahdata.
lah'-da'-ya, v. n. to peel off, come loose, fall off, as a sticking plaster.
lah'-de'-ca, v. a. to rend, tear open with the foot, —nawahdeca, naahdecahipi.
lah'-de'-da, v. red. of nahdeca.
nah-den, cont. of nahdec; nahden iyea.
nah-dog, cont. of nahdoka; nahdog iyea.
lah'-do', v. red. of nahdoka.
lah'-do'-ka, v. a. to make a hole with the foot; to wear a hole in the foot by walking, —nawahdoka.
lah'-ye'-na, cont. of nahyeya; nahyeyan iyea.
lah-he'-ya-ta, v. a. to kick off to one side; —nawahyeya: nahyeya iyea.
hah'-de, v. a. to wake one up with the foot; —nawahida.
lah'-ni, cont. of nahica; nahin iyea.
lah'-ma', v. a. to hide, conceal; —nawahbe, naahhandapi.
lah'-ma'-na, adv. secretly, slyly, covertly.
lah'-mi, v. a. to turn out or make turn out, as one’s moccasins; —nawahmin.
lah'-ho', v. a. to hear any thing; to listen to; to attend to, obey; —nawahon, naahon, naahonpi; namayahon, thou heardest me.
lah'-ho'-ki-ya, v. a. to cause to hear, relate and make hear; —nahonwakiya.
lah'-ho'-ya, v. a. to cause to hear, —nahonwaya, nahonmayan.
lah'-pa', v. a. to touch or set off a trap with the foot, throw down with the foot; —nahapha.
lah'-pe'-ya, v. a. to cause to make fall with the foot; —nahapewaya.
lah'-pu', v. a. to knock off with the foot any thing sticking; —nahalpu; to fall off itself.
lah'-pu'-hi, v. red. of nahpu; to fall off, as any thing that has been stuck on.
nah'-tag', cont. of nahataka; nahtag iyea.
lah'-ta'-ka, v. red. of nahataka.
lah'-ta'-ka, v. a. to kick any thing; —nawahataka, nayahataka, naahatkapi, namahataka.
lah'-ca, v. n. to come loose, as one’s leggings.
lah'-ca', cont. of naioga; naicoh iyea, to cause to come untied, as one’s garters; —naicoh iyeawaya.
lah'-ca': adv. of nahca; —ninj.
na-ka'ñ', adv. just now, lately.  
na-ka'-po-γaŋ, v. n. to rise, swell up, as bread rises.  
na-ka', adv. indeed, truly.  
na-ka'-tiŋ, v. to straighten with the foot,—nawa- 
katin; to become straight of itself.  
na-ka'-wa, v. to spring open; to kick open,—nawakawa.  
na-kòa', v. to unie or loosen with the foot,—na- 
waka; 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'-ó-bu, v. of nabu; to drum with the 
foot for one,—nawedibu.  
na-ki'-ó-hmun, v. of nahnun; to twist or 
become twisted for one,—namidhumun.  
na-ki'-ó-hu-hu-zu, v. of nabuhuza; to shake 
for one,—nawedihihuza.  
na-ki'-ó-hu-hu-zu-pi, v. scowling.  
na-ki'-ó-hmo, v. of nhamo; to conceal for one, 
—nawedihiho, naunkidhillapi.  
na-ki'-ó-hoŋ, v. of nahoŋ; to hear for one,— 
nawedihoŋ; naKidilhoŋ, they hear each other.  
na-ki'-ó-híta-ka, v. of mahtaka; to kick for 
one,—nawedihihaka, naKidiltihaka, they kick each 
other.  
na-ki'-ó-ksa, v. of naks; to break off with the 
foot for one,—nawediksa.  
na-ki'-ó-ku-ka, v. of nakuka; to wear out with 
the foot for one,—nawediiku.  
na-ki'-ó-kíŋ, v. of nakiŋ; to stand up for 
one in danger, stand by one,—nawedikins.  
na-ki'-ó-ma-da-ya, v. of namada; to make 
level by trampling on for one,—nawedicimada.  
na-ki'-ó-ma-da-ča, v. of namada; to break, as 
a plate, for one with the foot,—nawedicimada; to 
brake for one by freezing, etc,—nawedicimida.  
na-ki'-ó-pa, v. of nap; to flee from any person 
or thing,—nawediipa, namićiapi.  
na-ki'-ó-paŋ, v. of nap; to trample or tread 
out, as grain, for one,—nawediipan.  
na-ki'-ó-po-ta, v. of napota; to wear out, as 
moccasins, for one,—nawediipota.  
na-ki'-ó-psa-ka, v. of napaska; to break, as a 
cord, with the foot for one,—nawediipaska.  
na-ki'-ó-su-ta, v. of nasuta; to tread hard for 
one,—nawedisu, naunkidisutapi.  
na-ki'-ó-spa, v. of naspa; to kick off for one 
any thing sticking,—nawediipa.  
na-ki'-ó-ta-ka, v. of natak; to fasten or lock 
for one,—nawediitaka.  
na-ki'-ó-taŋ-pi, v. recip. of nataŋ; to kick each 
other, as boys in play,—naunkiditnapi.  
na-ka'-we-ŋa, v. of nawega; to break, as an 
axe-handle, for one, by treading on it,—nawedi- 
wega.  
na-ki'-wi-zi-pi, v. recip. of navizi; they are 
jealous of each other,—naunkidiwipi.  
na-ki'-zi-pa, v. of nazi; to consult, with 
one; to make out, as rice, by treading,— 
nawediža.  
na-ki'-zi-žoŋ, v. of naz; to stand for one, stand 
in one’s place,—nawedižiŋ.  
na-ki'-zi-žiŋ-ka, v. to stand up for one, stand 
by one,—nawedižiŋka.  
na-ki'-hmun, v. of nahnun; to become twisted 
of itself for one,—nanakihmun.  
na-ki'-ha, v. See nakiba.  
na-ki'-ha, v. a. pos. of nham; to hide or con- 
ceal oneself,—nawakibbe, naunkidillapi.  
na-ki'-hoŋ, v. pos. of nahoŋ; to hear one’s 
ears, as what one has said or is reputed to have said, 
—nawakihon.  
na-ki'-kiŋ-ya, adv. tenderly, soft: nakikiny a 
pan, it is well cooked.  
na-ki'-kí-ta, v. n. to be made limber or tender 
for boiling; to trample and make limber,—nawaki- 
ka.  
na-ki'-kí-sa, v. pos. of naksa; to break one’s 
own with the foot,—naweksa and nawakiksa.  
na-ki'-kiŋ-ya, v. a. to go to one’s help in danger, 
—nawekiŋ. See anakikung.  
na-ki'-má-dy-a, v. pos. of namada; to trample 
one’s own level,—nawakimdia.  
na-ki'-má-de-ča, v. pos. of namada; to break 
one’s own by treading on it,—nawakimdeca.  
na-ki'-mí-ní, v. pos. of namn; to turn back to 
one’s home,—nawakini.  
na-ki'-mí-ní, v. a. cont. of nakiŋ and nakinta; 
nakin ieywa, to scrape off with the foot.  
na-ki'-mí-ní, v. a. to scrape off, as hair, with the 
foot,—nawanikiŋ, naunkindiapi.  
na-ki'-mí-ta, v. a. to break off with the foot,— 
nawanikiŋ.  
na-ki'-pa, v. pos. of nap; to flee or retreat 
towards home, turn back for fear,—nawakipa.  
na-ki'-pa-ya, v. n. to straighten up of itself, as 
ground that has been trampled down.  
na-ki'-pea, v. pos. of nap; to swallow down 
one’s own, as one’s spittle,—nawakipó.  
na-ki'-psa-ka, v. pos. of napsaka; to break with 
the foot one’s own string,—nawakipaka.  
na-ki'-psaŋ, v. pos. of napson; to spill over one’s 
own with the foot,—nawakipson.  
na-ki'-pu-shi-ča, v. a. to press close together 
with the feet,—nawakipuskida.  
na-ki'-šo-dá, v. pos. of našoda; to extract 
one itself from, kick off one’s own moccasins.
nakți’-šna, v. pos. of našna; to miss one’s footing, to slip,—nawakištə.
nak’ti-ta-ka, v. pos. of nataka; to fence, fasten, bolt or bar one’s own,—nawikataka.
nak’i-wei-ga, v. pos. of navuga; to break or splinter one’s own with the feet,—nawakiwęga.
nak’i-wi-zi, v. a. of nawizi; to be envious of,—nawikivi, namakivi.
nak’i-ža, v. pos. of naža; to tread out one’s own rice.
na-ko’-ka, v. a. to rattle, as a bell, with the foot,—nawakoka.
na-ko’-ko-ka, adj. rough, as a country; he nakoko, a rough hill.
na-kpa’, n. the external ear, auricle; the ears of animals.
na-kpa’, v. n. išta nakpa, to become blind.
na-kpa’, v. to crackle, as fire. See nakpakpa.
na-kpa’-a-zog-ki-ya, v. n. to prick up the ears, as a horse at any thing.
na-kpa’-a-zo-ki-ya, v. See nakpražoqkiya.
na-kpa’-gi-ča, n. the marten.
na-kpa’-gi-ča-dan, n. a small marten.
na-kpa’-ka, v. n. to crackle, as wood burning.
na-kpaŋ, n. the sinews of the wrist. See napəŋ.
na-kpi’, v. a. to crack, as a nut, with the foot,—nawakpi.
na-kpl’-kpi, v. red. of napki; to make successive sounds, as a gun sometimes does in hanging fire.
na-ksa’, v. a. to break off, as a stick, with the foot,—nawaksa, naunkapi.
na-ksa’-ka, v. red. of naksə.
na-ksa’-ya, v. to cause to break with the foot,—naksəwaya.
na-kiš’-za, v. n. to split or crack of itself; i. q. napeziša.
na-kiš’-ka, v. n. to coil, roll up, as any thing burnt.
na-kiš’-dan, v. n. See naksha.
na-kiš’-an, v. a. to crack or bend with the foot,—nawaksha.
na-kiš’-kšan, v. red. of nakšan.
na-kiš’-kiš’-za, v. red. of nakhiša.
na-kiši’, cont. of nakši; nakši iyeye, to bend up, as one’s legs.
na-kiš’-za, v. to double up any thing with the foot, bend up the leg; to double up itself,—nawakiša.
na-ktan’, v. a. to bend with the foot,—nawatkan.
na-ktan’-ktan, v. red. of naktan.
na-ktan’-yan, v. a. to cause to bend with the foot,—naktanwaya.
na-kti’-he-ya, adv. tripping, stumbling; naktiheya mani, to walk stumblynily.
na-ku’-ka, v. a. to wear out with the feet,—nawakaka.
na-kuw’, conj. and, also.
na-mdš’, v. n. to split off straight.
na-mdə’-ga, v. n. to swell out, burst open, as corn boiling.
na-mdə’, cont. of namda; namda iyeye.
na-mdə’s, cont. of namda, namdas iyeye.
na-mdə’-skə, v. a. to flatten with the foot,—nawamdaška.
na-md’a-yə, v. to make level or smooth with the foot; to become level, spread out,—nawamdašə.
na-md’a-zə, v. to kick open, make burst by kicking,—nawamdašə: to burst, as a kettle by freezing, to burst open, as hommony by boiling, or as one’s entrails, etc.
na-mdə’-ća, v. to break, as glass, etc., with the foot,—nawamdeča; to break, as earthenware or glass, by freezing.
na-mdə’-de-ća, v. red. of namdeća.
na-mdə’, cont. of namdeća; namden iyeye.
na-mdə’-ya, v. a. to cause to break with the foot,—nawamdewaya.
na-mdə’-za, v. n. to hull, as corn does by being boiled in ashes.
na-mdə’-ya, v. a. to pulverize, tread up fine,—nawamdu.
na-mdə’, 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.
na-mdə’-mdu, v. red. of namdu.
na-mdə’-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.
na-mdə’-ya, v. a. to cause to wear off, as a gun-lock, so that it will not stand cocked,—namduwaya.

nam-kə’-win, v. (nape and kawin) to beckon with the hand, wave the hand,—nawakawin.

nam-kə’-ća-wi, v. a. to beckon to with the hand,—namwećawin, nammićawin.

na-mna’, v. to rip, as the sewing of one’s moccasins,—nawamna; to rip of itself.

na-mna’-ma, v. red. of namna.

na-mna’-yən, v. a. to cause to rip, as one’s moccasins,—nawamnawaya.

na-mni’, v. n. to turn back when going on a journey, to give out going,—nawamnəi.

na-mni’-ga, v. n. to shrink, draw up, pull up, as cloth.

na-mni’-mni, v. red. of namni; to swing, as one’s blanket.
na-mmih', cont. of namnigwa; namnih iyaya.
na-mmih'ya, v. a. to cause to shrink, to fall up, as cloth,—namnitwaya.
na-na', intj. 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, iši, ujiši.
na-ke-ya, v. a. to push and make slope or lean with the foot,—nawanakaya.
na-ni', v. a. to touch or joy with the foot, rouse up,—nawani.
na-ni'ni, v. red. of nani; to jog with the foot, wake up,—nawani.
na-ka', v. 2d pers. sing. of yan'ki, to be.
na-ka', v. 2d pers. sing. of yan'ka, to weave.
na-kpa', n. See nakpa.
na-ö-hda-pšin, v. naohdsin ehpeya, to kick any thing over bottom up.
na-ö-hda-pšin-yam, adv. kicking over: naohdsinuy eyesya, to kick over.
na-ö-hdu-ya, v. naohduya eyesya, to close up or cover with the foot.
na-ö-hmi-lma, v. to roll any thing with the foot: naohmihuma eyesya.
na-ö-hmus, cont. of naohmuza; naohmus eyesya.
na-ö-hmu-za, v. to close up of itself; to close up or cover with the foot,—naowahmusa, naohmusapi.
na-ö-haj-ko, v. a. to quicken one's movements by kicking him,—naowahajko.
na-ö-hmin, v. n. to glance off sideways, as a hutinadute: naohminiy iyaya.
na-ö-hpa, v. n. to press or sink down into, as into mud or water; to break through, as into a corn-hole.
na-ö-hpe-ya, v. a. to cause to sink down into, to make break through,—naophewaya.
na-ö-kxa, v. to break through, as when walking on ice or cracked snow,—naowaksa, naowaksapi.
na-ö-kšj, v. n., to turn in the toes, as in walking,—naowaksj; naoksj mani, to walk with the toes turned in.
na-ö-kta, v. a. to bend into with the foot,—naowatka.
na-ö-kta-yan, adv. bent in: naoktanya wajka, it lies bent in.
na-ö-mnu-mnu-za, v. red. of naomnusa.
na-ö-menus, cont. of naomnusa: naomnus iyaya.
na-ö-mnu-za, v. a. to make crack or sound, as when one walks on newly formed ice,—naowamnusa.
na-ö-mni-nya, v. a. to roll, as a ball, etc., with the foot,—naowamnus and naowanminma.

na-ø'ze-bosdan, v. naoqzebosdan iyeya, to kick bottom upwards; naoqzebosdan iyediyia, to turn a somerset.
na-o'po, v. u. to warp; to draw together, as a flower, to shut up.
na-o'ño, v. n. to press up around, as when one sits down in soft mud.
na-o'ño-yu, adv. puffed up around: naoqziya po, swelled up full.
na-o'ño, v. a. to make into a hard knot by kicking, as a horse's traces,—naowasi.
na-o'ño-yan, adv. in the manner of a hard knot: naoqziya iyaya, to become a hard knot.
na-o'ño, cont. of naoqziya; naoqziya iyaya.
na-o'ño-ya, v. a. to cause to press down tight, as a horse's foot,—naoqziwaya.
na-o'ño-zu, v. a. to press in tight with the foot, —naoquisiya, naoquisapi.
na-pa', v. n. to run away, flee,—nawapa, nayapa.
na-pa'he, v. a. (nape and aude) to place the hand on, bear down on with the hand,—napawahde.
na-pa'hu'na and napahunke, n. (nape and hunke) 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-yu, adv. rounded up: napakoya po, swelled up.
na-pa'nu'kin, adv. with both hands: napu'kin ya'a, to take hold of with both hands.
na-pa'j, v. a. to trample fine; to tread out, as grain,—nawapaj.
na-pa'pa'j, v. red. of napaj.
na-pa'pa'ga, v. n. to snap or crackle, as corn parching, or as sinews thrown into the fire.
na-pa'pah, cont. of napapa'ga; napapah iyaya.
na-pa'pah-ya, v. a. to parch, as corn,—napawahya.
na-pa'pap-a-pi, n. of napo; the distance from the end of the thumb to the end of the middle finger when stretched out, a span.
na-pa'ta, adv. by the hand: napata ya'a, to hold by the hand.
na-pa'tu'za, v. a. of patu'a; to kick and make bend: napatu'a iyaya.
na-pé'a, v. a. to swallow, as food,—nawapé,a, naupiépapi.
na-pé'a-pé'a, v. red. of napéa; napápéa iyaya.
na-pé'a-ya, v. a. to cause to swallow,—nawapéaya.
na-pé'n'waph-waph-ka, adj. red. of napéin-wawanka; nine and nine, by nines.
na-pé'n'waph-ka, num. adj. nine.
na-pó'o, n. the lean meat near the back bone, the longissimus dorsi. See tanapóo.
na-pó'ka, n. (napé and ókayá) the palm of the hand.
na-pó'u'-pe, n. a finger, fingers: maza napóupe, finger-rings.
na-pó'u'-pe-ó-ló-da, n. (Sísh.) finger-rings.
na-pe', 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: napéapaha makuwa, he follows me with his hand raised.
nape'-hdu-za'-za, v. to wash one's own hands.
na-pe'-he-yá-ta-he-da, n. (little-far-back-hands) the mire. There are no mires in the Dakota country.
na-pe'-ki-ó-zá, v. to wave the hand to, napéweza.
na-pe'-ko-zá, v. to wave the hand, —napéwako.
na-pe'-kí-síl-kí-sá, v. to have the hands numb or stiff with cold; napemakíka.
na-pe'-mni, v. n. of pemni; to twist of itself.
na-pe'-ó-co-ka, n. the middle finger.
na-pe'-ó-hná-ka, n. a handful.
na-pé'-ó-tó-zá, n. (napé and óstán) a thimble.
na-pe'-ó-tó-zá-pi-da, n. a thimble, thimbles.
na-pe'-síni-ka-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, napenyapi.
na-pe'-ye-ki-ya, v. to stretch out the hand to.
na-pe'-ye-ya, v. to stretch out the hand, —napéywaya.
na-pé'-čá-sá, n. (napé and káka) to tie to the hands of one.
na-pé'-čá-sá-ya, adv. tied to the hand, i.e. always with one, following one about, napicáška ya un, to accompany constantly.
na-pé'-čó-za, v. See napékóza.
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. glove.
na-pin'-pin', adj. red of napí.
na-pin'-pó, n. mitten. Same as napínkpa.
na-pin'-yu, adv. with the hands or arms alone, without weapons: napiyu yódan, without any thing in the hand.
na-pin'-za, v. n. to creak, make a creaking noise.
na-pin'-ská, v. n. to put the hand to for evil, lay hands on.
na-pin'-ská-ya, v. a. to hurt or destroy any thing, to kill, especially what is not one's own, —napískanyaya.
na-pin'-stán, v. n. Same as napískán.
na-pin'-stán-ya, v. a. to lay violent hands on, to hurt, injure, or destroy any thing, —napístánwaya, napístínnyaapi.
na-pi'-wi-čós, cont. of napíwíčos.
na-pi'-wi-čó-za, v. to beckon with the hand to, make gestures.
na-pi'-yu, adv. See napinyu.
na-pi'-yu-ze-čá, v. to take a thing into one's own hands, to do it oneself, —napínduzéča.
nap-ka', n. (nape and kan) the sinews of the wrist.
nap-ka'-win, v. n. to beckon with the hand, —napwakawína.
nap-ki'-čá-wi, v. a. to beckon to one, —napwečawín.
nap-ki'-čó-za, v. a. to wave the hand to, —napéwóza.
nap-kó'-zá, v. a. to wave the hand to, —napwakoza.
nap-po', v. n. to swell, as corn soaked.
nap-po'-gán, 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, —napowahnta.
nap-po'-hna-ka, n. a handful.
nap-po'-hnt, cont. of napógan; napó iyeya.
nap-po'-hnt, v. a. to cause to ferment, to leaven, make light, —napohwaya. Hence, on napohwapi, leaven.
nap-po'-ka-šé, n. the wrist.
nap-pom', cont. of napópa; napom hánda, to burst with a noise; napom iyeya, to cause to burst and make a noise.
nap-pom', cont. of napota; napom iyeya.
nap-pom'-pó-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-bá-ga, v. a. to rub in the hands, —napowapágá.
nap-po'-stán-ka, n. (nape and óstán) a thimble.
nap-po'-stán-pi-da, n. a thimble, thimbles.
nap-po'-ta, v. a. to wear out with the feet, as shoes, etc., —napawota, naunpotapi.
nap-pot-pó-ta, v. red. of napota.
nap-po'-wa-ya, v. n. to spread or open out, as a flower.
nap-psag', cont. of napáska; napasg iyeya.
nap-psa'-ka, v. a. to break; napąska, naunpsakapi.
nap-saⁿ'-ni, n. (napo and sanqi) the hand on one side, one hand of a person.

na-psaⁿ'-ka, v. red. of napaska.

na-psi'c'a, v. n. to skip or jump about,—napaspida.

na-psi'n, cont. of napsida; napisin iyaya.

na-psi'n-y'a, v. a. to make jump,—napisinwaya.

na-psi'p-si'c'a, v. red. of napsida; to dance about,—napaspida: to spatter out, as hot grease when water is dropped into it.

na-psi'p-si'n, cont. of napsipsida; napsispin iyaya.

na-psi'p-si'n-y'a, v. a. to make skip or dance about,—napaspinsiwaya.

na-psi'z'a, v. n. to split or crack of itself.

na-pson), or napsun, v. a. to kick over and spill; to throw out of a canoe; to make a canoe dip water,—napaspon; napsipon, to throw oneself out.

na-psu'ka-za, n. (napo and sukaka) the fingers.

na-psun, v. a. See napsun.

na-psun, v. n. to put out of joint, as a foot or leg,—napasun.

na-pta', v. a. to sprain, as one's leg; to wear off,—napa. See hunapta.

na-pta'lpapa-ya, ade. napahpayapa wanka, to lie on the belly resting on the arms.

na-pta'y-an, v. to kick over,—napa'panya; to turn over of itself.

na-pta'y-an-kon, adv. in the manner of turning over.

na-pta'c'a, adv. less.

na-pta'n, cont. of napeta.

na-pta'ni-ya, v. adv. less.

na-pta'ye-da', adv. less, diminished.

nap-to'k-ra-he-ya, n. the fore-finger.

na-pta'p-tu'za, v. red. of napatu'a.

na-pta'p-tu'a, cont. of napatu'a; napatua iyaya.

na-pta'p-tu'a, v. n. to crack, split of itself or by the action of heat or cold.

na-pin', v. a. to wear around the neck, as a korchief or neck ornament, beads, etc,—napinpin.

na-pin'ki-ya, v. a. to cause to wear on the neck,—napinwaya. See wanapin.

na-pin'pi, n. dan napipipi, an oz-yoke.

na-ssa', and nase, v. a. to hunt buffalo, to surround and kill, as they do in a buffalo hunt,—nawasa.

na-ssa', v. n. to stand erect, as hogs' bristles.

na-ssa', v. n. to simmer, make a slight noise, as water before boiling.

na-ssa'tip, v. nasatip iyaya, to stretch out, as an animal when dying; to become straight.

na-ssa'tip-tip, v. red. of nasatip; nasatigiyaya, to go straight, as a hutinaute.

na-sda', v. a. to grease with the foot,—nawasda.

na-sdan', cont. of nasdata; without noise, stilly.

na-sda'sdan', cont. of nasdata.

na-sda'sda-ta, v. red. of nasdata.

na-sda'ta, v. a. to go softly up to any thing, to crawl up to,—nawasdata.

na-sde'c'a, v. n. to crack or split of itself, as wood.

na-sden', cont. of naseda; nasiden iyaya.

na-sden'ya, v. a. to cause to split or crack,—nasdenwaya.

na-sde'sde-ča, v. red. of nasde.

na-sdi', v. n. to hiss, as wet wood burning.

na-sdi'sdi, v. red. of nasdi.

na-sem', cont. of naspe; nasem iyaya, to go scraping along, cleaning off, brushing off.

na-sem'se-pa, v. red. of naspe.

na-se'pa, v. n. to leak out, escape of itself.

na-ski'ča, v. to press down with the foot,—nasึกča; 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,—nawaskita.

na-smiń'yaq, v. a. to scrape off with the foot,—nawasmińyan.

na-smiń'yaq-yaq, v. red. of nasmińyan; to scrape or wear off with the feet and leave bare,—nawasmińyan.

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'sna, v. red. of nasna; nasna mani, to make a tinkling as one walks.

na-son', cont. of nasota; nason iyaya.

na-soq', or nasun, v. n. to stretch out the feet and legs,—nawason, nasonpuni.

na-son'son, v. red. of nason; to struggle,—nawason.

na-son'yaq, adv. in a struggling manner.

na-so'ta, v. a. to use up; to destroy with the feet,—nawasota, nausota.

na-spa'ya, v. a. to wet with the feet; to wet the feet,—nawaspaya.

na-stan'ka, v. a. to moisten with the feet,—nawastanka.

na-su', n. the upper part of the head; the brain.

na-su'činča, n. the brain, or that part of it which communicates with the spinal marrow.

na-su'dan, n. dim. of nasu; the cerebellum.

na-su'hu, n. the skull, cranium.

na-su', v. See nason.

na-su'su-za, v. red. of nasuza; to snap, as ice forming.

na-su'śda, 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 sa) to become red, to blush; its na' sa' bighulu, his face colored up.
na-sa'-da, v. to turn out the toes, as in walking; naadu mani, to walk turning out the feet,—nawasuda.
na-sam', cont. of na'sapa; na'sam iyeya.
na-sam'-ya, v. a. to cause to soil with the feet, —naashunwaya.
na-sa'-pa, v. a. to soil, blacken, defile with the feet,—nawasapa.
na-she', v. See na'sma.
na-se'-ya, v. a. to make bare with the feet,—nawasda.
na-se'-ya, v. n. to come off, as the hull from corn when boiled.
na-sdi', v. n. to ooze out, as sap from trees, or juice from meat roasting.
na-sdog', cont. of nasdoka; nasdog iyeya, to run or fly away; nasdog hdiu, he starts off home in haste.
na-sdo'-ka, v. a. to pull off, as one's pantaloons; to escape, fly out, as the cork of a bottle,—nawasdoka.
na-sdun', cont. of nasduta; nasdun iyeya.
na-sdu'-sdun, cont. of nasduduta.
na-sdu'-du-ta, v. to slip often; to make smooth with the foot,—nawasodu-tuta.
na-sdu'-ta, v. n. to slip, slide, slip down,—nawasdu-tuta.
na-se'-ca, v. a. to make either by trampling on, as grass,—nawaseca.
na-sen'-ya, v. a. to cause to trample on and make wither,—nase'nwaya.
na-si'-da, v. a. to defile, spoil with the feet,—nawasida, naugichaapi.
na-si'-da-ho-wa-ya, v. a. to make cry out by kicking,—nawasidahwaya.
na-sim', cont. of na'sipa; na'sim iyeya.
na-sim'-sim, red. of na'sim; na'sim'sim iyeya.
na-si-y'-sir, n. a scar, a burn.
na-si-y'-sir-ya, adv. crised: na'sirinya span, cooked to a crisp.
na-si'-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-ska', v. a. to unite with the foot,—nawaska.
na-ška', n. a frog. See also hnaška.
na-ška'-čan-či'-dan, n. the tree-frog.
na-ška-n'-ška, v. a. to shake or move about with the foot,—nawaskaška.
na-ška'-toq-toq-tar-ka, n. the bull-frog. See toqtontanka.
na-shi'-da, v. a. to press with the foot, press out by trampling on,—nawashida.
na-shi'-ön-te, n. little arrows, used in shooting frogs.
na-shi'konte, n. little arrows, used in shooting frogs.
na-skia'-ka, v. a. to make rough, as ground, by trampling on,—nawashiška.
na-skö-kpa, p. a. to indent, make a hollow place with the foot,—nawaskokpa.
na-skö'-pa, v. to twist with the foot,—nawashiška;
to twist or become crooked of itself.
na-skö'-skö-pa, v. red, of nasköpa.
na-skö'-tpa, v. a. Same as naskokpa.
na-sm'a, v. a. to hollow out or deepen with the feet,—nawasbe.
na-sna', v. n. to slip, miss one's footing,—nawasna.
na-sna'-šna, v. red. of na'sna.
na-sni'-ža, v. a. to trample on and kill, as grass,—nawasnida.
na-snu-n'-ža, v. n. to become injured of itself; to become withered.
na-so'-sa, v. a. to foul or make turbid, as water, with the feet,—nawasoka.
na-šp'a, v. a. to break off any thing with the foot; to take any thing from a trap,—nawaspa.
na-špä-špä, v. red. of našpä.
na-špö'-ya, v. a. to cause to break off with the foot; to break off a piece by shooting, as from a gun,—našpewaya.
na-špi', v. a. to break off, as fruit, with the foot,—našspi.
na-špu', v. a. to break off with the foot, as pumpkins,—našspu.
na-špu'-špu, v. red. of našpu; to break off pieces, break in pieces with the foot, as tallow,—našspušpu; to come to pieces, as in boiling.
na-šuš', cont. of na'suša; nasš iyeya.
na-šu'-šuš, cont. of našuša.
na-šu'-šuša, v. red. of našuša.
na-šu'-šuša, v. red. of našuša; to bruise or mash by trampling on,—nawashuša.
na-šu'-ža, v. a. to bruise or crush with the foot; to crush off a piece, as from a leg-bone,—nawashuža.
na-ta', v. mata iyeya, to kick out of the way.
na-tag', cont. of nata; nata iyeya, to fasten; nata han, to stand fastened.
na-ta'-ka, v. a. to fasten, as a house, to bolt, bar or barricade; to fence, as a field,—nawata.
na-taj', v. a. to touch with the foot,—nawata;
to make an attack, go after and rush upon, as on enemies. See anata.
na-taj'-iö-ni, v. a. to walk or run off, to go off, as fatigue or partial sickness; natanišni iyeya, —nawatanini.
nat'ka, v. n. to enlarge, become larger.
nat'q'an, v. a. red. of nat'; to feel after with the feet, —nawatapap.
nata'om, adv. leaning, inclined.
nata'om-ya, adv. leaning; nataomya han, it stands leaning.
ata'pe-ha, n. aoad.
ata'ta, v. a. to shake off, as dust from one's feet or blanket, —nawata.
ata-te-ki', cont. of natape; natem iyeya.
ata-te'-ya, v. a. to cause to wear off, as one's horse's hoof, —natemwaya.
ata-ča, v. a. to wear off with the foot, wear short, as a hoof or shoe, —nawatapa.
ata-te'-ka, v. n. to thicken by boiling.
ata-te', cont. of natapa; natim iyaya.
ata-te'-ti'-ka, v. red. of natapa.
ata-te'-ti'-ya, v. a. to cause to draw up, —natimwaya.
ata-te', cont. of natida; natin iyaya.
ata'to, v. n. to become stiff, as a dead person.
ata-te'-pa, v. n. to draw up, as leather, meat, etc., when put on the fire, to crisp; to cramp, contract, as muscles.
ata-te'-pa, v. a. to pull, pull backwards or forwards by bracing the feet, as a horse in pulling, —nawataping, nauntitaki.
ata-te'-te', v. a. to break square off with the foot, —nawatuku: hu nawatuku seda, it seems as if I had broken my leg.
ata-te'-to, v. a. to make a noise by knocking with the foot; to clear off, as brush, etc., —nawatoto.
ata-te', n. the external ear, the ear of animals. Same as nakpa.
ata-te', v. noge natpa, to become deaf by sickness.
ata-te'-gi-ča, n. the marten, Mustela martes. Same as nakpačida.
ata-te'-gi-ča-dač, n. the marten.
ata-te', v. a. to bruise or mash up fine with the feet, —nawatapan.
ata-te'-ti'-ča, v. red. of natapa.
ata-te', v. to crack by treading on, —nawatpi; to crack of itself, as fire snapping.
ata-te'-ti'-pi, v. red. of natapi; to crack or snap, as fire burning. Said also of many guns fired off about the same time.
ata-te'-yoka-ča-dan, adv. of natapa; between the ears.
ata-te'-ta, v. pos. of napota; to wear out one's own mocassins, etc., —nawatopa.
ata-te'-ta, v. n. to mix together, as in boiling.
ata-ča, v. a. to stamp off and destroy, as fur, —nawatuka.
ata-te', v. n. to smart, as one's feet by traveling; shiha numatuta, my feet smart.
ata-te', v. a. to knock pieces off with the foot, —nawatuka.
ata-te', v. a. to kill by kicking, —nawata.
ata-te', v. a. to press hard with the foot, —nawatija.
ata-ča, v. a. to trample to nothing, to destroy by trampling on, —nawawanida.
ata-te', v. a. cont. of nawaniča; nawani iyaya, to walk or run off sickness or fatigue; to destroy or annihilate, as by the bursting of a boiler.
ata-te', v. a. cont. of nawanka; nawang iyaya.
ata-te'-ni-ča, v. a. to cause to gallop, as a horse, —nawangwakiya.
ata-te'-kana, v. n. to gallop, as a horse does.
ata-te'-kan, v. nawankan iyaya, to spring up, as the boards of a floor.
ata-te', n. the temples; the ends of a house; the lock of a gun.
ata-te'-ska-dan, n. a kind of small duck with a white spot on each side of the head.
ata-te'-ga, v. a. to break, as a stick, with the foot, but not entirely off, —nawawega.
ata-te', v. a. cont. of nawega; naweh iyaya.
ata-te'-ya, v. a. to cause to break with the foot, —nawehwaya.
ata-te'-ni, v. a. to destroy with the foot, —nawawinuni.
ata-te'-ni, v. n. to sail around, as an eagle.
ata-te'-ni, v. a. cont. of nawinža; nawina iyaya.
ata-te'-ni, v. a. cont. of nawinža; nawina iyaya.
ata-te'-ni, v. a. to cause to trample down, —nawinžavya.
ata-te'-ni, v. a. to trample down, as grass, to nat down, —nawawinža.
ata-te'-ni, v. a. to be jealous, envious, —nawawizi.
ata-te'-ni, v. a. to make shine or sparkle by kicking, as when one pushes up the fire with his foot, —nawaye ga.
ata-te'-ni, v. a. cont. of naye ga; naye iyaya.
ata-te'-ni, v. a. red. of naye ga; to kick or punch up the fire with the foot.
ata-ča, v. a. to mash up or crush by trampling on, —nawaza. See nakiža.
ata-te'-ni, v. a. cont. of nauza; nažan iyaya.
ata-te', v. a. (na and ža); to make forked by kicking, —nawaza.
ata-te'-ka-hu, n. a small bush something like the čanža.
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, os ilium.

ni'sko, adv. so large. See niskokeda.

ni'sko-ke-da, adv. so large.

ni'sko-sko-ke-da, adv. red. of niskokeda.

ni'sko-tan'ka, adv. so large.

ni'sko-tan'ka-da, adv. so small.

ni'sko-y'a, adv. so far around.

ni's, pron. thou, thee: ni siyce, thou thyself.

ni'sko-da, adv. small, only so large.

ni'sko-ko-da, adv. red. of niskokana.

ni'sko-ye-da, adv. only so far around.

ni's-na'na, pron. thou alone; ni'snanipidan, you alone.

ni.ta', pron. in comp. thee, thy; you, yours: nita'nseke, thy dog.

ni.ta'-wa, pron. thy, thine; yors, yours.

ni.te', n. the lower part of the back, the rump.

ni.te'hu, n. the os sacrum.

ni-to'ske, n. a white woman's dress, long gown: nito'ske kton, to put on white woman's clothes.

ni.tpa'-hu, n. the hip-bone. Same as niseh.

ni'un', v. to be living: ni waqa, I am alive.

ni.wan', v. a. to swim, waniwe, unpiwanpi.

ni.wi'e-ki.ya, v. a. to cause to swim, niwewakiya.

ni.ya', v. n. to breathe, waniya, yaniya, unpiyanpi: ni ya'ni yiya, to die; ni ya'ni ma ata nun seca, I am out of breath.

ni.ya', n. breath, life. See oniya.

ni.ya'-ke, adj. alive; niyake yuya, to take alive.

ni.ya'-ken, adv. alive, in a living manner.

ni.yan', v. a. to cause to live, make live, revive, as a sick person; to let live, miss or fail of killing, as an enemy or game, niwiana, ninya, nimyan.

ni.yan', adv. audibly, with a loud voice: nya niyaniya, to say with a loud voice.

ni.yan'-hin', adv. yet. See hinahin.

ni.yan'-hin.ke-nya, adv. not yet time, too soon.

ni.ye', v. to cause to live. See niyan.

ni.ye', pron. thou, thee; niyepi, you.

ni.ye-es, pron. emphatic; thee, thou, you.

ni.ye-ka'es, pron. even thou.

ni.ye-ke, pron. emphatic; thee thyself, you yourself, even you.

no'-de. See ngi'ce.

no'-ga, adj. scabb'd. See nuga.

no'-ge, n. the ear; the sense of hearing, as noge niniwa, thou hast no ears (in this sense it is used in reference to other things as well as men and animals); the pan of a gun-lock, as, mazakan noge, minoge.
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,—noge-makpa.

no'-ge-kpe-ya, v. a. to make deaf,—nogekpe-waya.

no'-ge-o-hdo-ka, n. the orifice of the ear; the touch-hole of a gun.

no'-ge-tpa, adj. See nogekpa.

no'-gi'-yu-ta-pi, n. a yard. See nogeyutapi.

no'-go-pta-n, adj. listening, attending to; nogotpant mank, I am attending to it.

nom, cont. of nonpa; two.

nom'-na-na, adj. two alone, only two.

nom'-nom, adj. two and two, by twos.

nom'-non-pa, red. of nonpa; by twos.

nop. See nun.

nop. See noseke and nupske.

nop'ce, See nneyee.

nop'-pa, adj. two, twice.

nop'pek'ya, adv. twice, in two ways.

nop'ske, or nupske, intj. 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,—wanuni, yanuni, ununipi.

nu'-mi-ya, v. a. to cause to wander,—nuniwaya, nununyappi.

nu'-mi-ya-n, adv. wandering, lost.

nuq, v. 2d pers. sing. of uu, to use.

nuq, cont. of nuwwe; let it be so, expressive of desire; so be it, amen. It is often equivalent to the sign of the future tense; as, mda nuq he, shall I go? token ecamon nuq tanjin shi, what I shall do is not apparent.

nuq'ga, adj. callous. Said of any hard place, formed by a burn or otherwise, on the skin,—manguna.

nuq'ka, v. 2d pers. sing. of wanka; thou liest down.

nuq-kas', n. a step-son or step-daughter: nukkasu, 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.

nuq-kas'ya, v. a. to have for nukas,—nukaswaya.

nuq'ske. See nupske.

nuq-we', v. n. let it be so, expressive of desire; may it be so, amen.
O-ba'hoj, or obahun, n. of bahoy; a cut, gash.
O-ba-hda-ye, n. of bahdaya; something to peel off in.
O-ba-hdo-ka, v. a. to cut a hole in, when shaving, as in making a dish,—obawahdoka.
O-ba-hdo-ke, n. of bahdoka; a hole cut or made with a knife.
O-ba-po-te, n. of hapota; a cutting up, destroying by cutting.
O-ba-sde-ce, n. of basdeca; a split, splitting.
O-ba-sden, cont. of obasdeca; obasden waste, good to split.
O-ba-sku, v. to pare in any thing,—obawasku.
O-ba-skju, n. of basku; a paring.
O-ba-sming, n. of basming; something to shave off into.
O-ba-sepe, n. of baspa; a piece cut off: obspe wajji, 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 iyey, to knock into.
O-bo-heli-hci, n. a string or bunch of beads; any bunch that dangles.
O-bo-hdo-ke, n. of bohdoka; a hole made by punching.
O-bo-po-ta, v. a. to shoot to pieces in any thing,—obawapota.
O-bo-sdan, n. height.
O-bo-sda-ta, n. height.
O-bo-sda-tu, n. height, perpendicularity.
O-bo-ski-ca, v. a. to punch or ram hard in a hole,—obawaskida.
O-bo-skin, cont. of oboskida; oboskin iyey.
O-bo-siki, v. to make faint, obliterate, as the rain does tracks.
O-bo-sepe, n. of bospa; a piece shot or punched off.
O-bo-ta, v. to ram or pound hard in a hole,—obawatag.
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, v. oboza hihda, to rise up with a rush, as in case of an excitement.
O-bo-za-ka, v. to rush: itch obozaka, the rush sea for naught.
O-ca-ga, n. of caga; to freeze or become ice in.
O-ca-hde, n. of dahde; a step.
O-can-klu, n. a road, street, way. See danku.
O-ca-ze, n. kind, sort, species, name.
O-ce-ti, n. of ceti; a fire-place, place where the fire is made; a chimney; maza oeti, a stove.
O-ci-hiu-yan-qi, v. recip. of ohuai; they are offended at each other, they feel themselves slighted.
O-ci-ka, adv. having room, roomy: olikan sui, without room, crowded.
O-ci-kpa-kpa-ni, adj. red. of olikpani; some longer and some shorter.
O-ci-kpa-ni, adj. not equal in length.
O-ci-ka-da-an, adj. small within: ti oiki kadan, a small room.
O-ci-ka-ye-da-an, adj. small inside, of small dimensions.
O-ci-im, adv. afterwards, after a while, at length.
O-ci-ma-ga-he, he, adv. abreast, in a line.
O-ci-ma-gan, adv. abreast.
O-ci-ma-ge-ha-an, adv. in a row, abreast.
O-ci-ma-n, cont. of ocmagapan.
O-chi, n. of chii; desire, wish, disposition.
O-chi, v. a. to desire, beg, ask for: taku odiq wahi, I have come to ask for something,—owachi. See wochi.
O-chi-shi-ca, v. n. to be cross, bad-tempered, ill-disposed,—odinmauida.
O-chi-shipa, adv. evilly disposed.
O-chi-yo-pe-ya, v. a. to please, make glad by giving to or in any other way, to reward. It is said to be used in case one is appointed to a difficult service, and well rewarded for it,—odinype, odinypeunyanpi, odinypeyamaya.
O-ci-pen, adv. not equal to, lacking.
O-ci-pet-tu, adv. unequal in length, or otherwise.
O-ci-sti-ye-da-an, adv. for a little while.
O-ci-tkonza, cont. of odkonza; waida odkonza wadinpi, men think alike.
O-ci-tkonza, adj. equal, alike, of the same size or length: dan odkonza, trees of the same height.
O-ci-ta-ni, adj. unequal.
O-ci-tin-za, v. n. to be crowded together; i. q. olikan sui.
O-ci-ya-ka-pl, v. pl. of oyaka; i. q. okideyakapi.
O-ci-yu-yan, v. oyu yana; to be one in another, as kettles; to be doubled, as a blanket.
O-o-ka-ka, v. n. to be empty, not full, as a house of persons; there is room.
O-o-kam, adv. in the middle.
O-o-kam-ta, adv. in the midst.
O-o-ka-ya, adv. in the middle: ti ookaya, in the middle of the house.
O-os, cont. of oozza; oos manka, I am in a warm place.
O-os'ya, adv. in a warm condition.
o-ōō'-wa-sin, adv. all, the whole, all together.

o-ōō'-za, adj. warm inside; ti odoza, a warm house.

o-ōō'-za, n. warmth, heat.

do, or on, cont. of yuta; od waste, good to eat, good to taste.

do-da'-kon, cont. of odakata.

do-da'-kon-ki-ši-ya-pi, n. friendship, peace.

do-da'-kon-ya, adv. friendly, peaceably.

do-da'-ko-ta, n. friendship, alliance, fraternity.

de', v. a. to seek for, hunt for anything,—owade, oyade, unkodedpi.

de'-ōga, v. of deza; to urinate in anything, —owadeña.

de'-za, n. the bladder; a chamber-pot.

de-l'-di-ya, v. n. to be warm in, as in a house where it is uncomfortably hot; ti odlilta, a hot house.

de-l'-di-ta, n. heat.

don', cont. of odota; taku odon wahi, I have come to borrow something.

do-ō-ta, v. a. to borrow anything,—owadeota, oyadota, unkodedota.

do-ō-za, n. the red of the eye; a song, hymn, tune.

du'-te, n. the large muscle or flesh on the thigh.

du'-za-han, n. of duzahan; swiftness.

e'-ō-ke, v. to be a little better; i. q. shedeça.

e'-ō-ke-ka, v. n. to be like one, as a son is like his father, in appearance, demeanor, etc.; to be better, as a sick person,—oemadedaka. See oewedeka.

e'-ō-ke-yu, adv. so, however.

e'-ō-ōn, n. of edon; doing, work: oedon waste, good doing it.

e'-ō-ōn-ka, n. one who does a thing very much.

e'-ō-ōn-ka, n. gambling, a lottery. Sometimes written oedonna.

e'-ō-ha-ke, n. of shake; the last.

e'-ō-ha-he, v. a. of ehde; to set or place in,—oewadehe.

e'-ō-ha-he, n. a setting down; a saying, a verse, a sentence.

e'-ō-ha-ka, n. of ehnaka; a placing down, a stop, period.

e'-ō-ti, n. of eti; an encampment ahead.

e'-ō-yak-ya, n. the act of telling a story, a relation.

e'-ō-ye, n. of aya; a saying, verse, sentence.

e'-ō-yu-hpa, n. of yuhpa; a place of resting or throwing down burdens.

e'-ōg-an, n. something that is open, as open cloth.

e'-ōg-an-gan, v. n. to be full of holes.

e'-ōg-e, n. clothes, covering; a sheath.

e'-ōg-e-kō-ōtō, v. to clothe for one,—ogewedeton.

O-ō'-ge-kō-ton, v. pos. of ogeton; to put clothes on one's own,—ogeweton.

O-ō'-ge-pi, n. clothes.

O-ō'-ge-ton, v. a. to put on clothes, have clothes on,—ogewaton, ogewontoni; ogawahion, to clothe oneself.

O-ō'-ge-šu-ya, v. ogeshuya yuzu; to take hold of one's clothes.

O-ō'-ge-šin, v. n. to nod: ogingin yanka, he is nodding.

O-ō'-gu, v. n. of gu; to burn in, as in a kettle.

O-ō'-gu, n. scrapes, cracknels.

O-ō'-gu-ke, n. tail-scrapes.

O-ō'-gu-ya, v. n. to be half asleep and awake, to slumber, doze,—omahung, onihunga.

O-ō'-gu-ya, v. a. to cause to burn in, as meat,—ogwawaya.

O-ō'-ha, v. n. to stick to, adhere, as feathers,—omaha.

O-ō'-ha, n. of yuha; a straight place in a river, the distance between two bends, a reach: ohanaha, a long straight place.

O-ō'-ha-kam, adv. afterwards.

O-ō'-ha-kam-ya, adv. after.

O-ō'-ha-ka-pa, adv. afterwards.

O-ō'-ha-ka-ta-pan-han, adv. afterwards.

O-ō'-ha, adj. oh, yes!

O-ō'-ha, v. n. (obna and han) to stand in.

O-ō'-ha, v. a. to put on socks or moccasins, to wear; to boil, as corn, meat, etc.—owahan, oyanhan, un-kohanpi.

O-ō'-han, v. to try, attempt; to apply oneself, study,—owahi, oyanhi, oyanhpai.

O-ō'-han-hde, v. See ohanhdeya.

O-ō'-han-hde-ya, v. a. to keep near one, follow about, as a child its mother; to love,—ohanhde-waya, ohanhdemayan.

O-ō'-han-han, n. the morning.

O-ō'-han-hi, part. boiled.

O-ō'-han-śka, n. length.

O-ō'-han-śka-ya, adv. in length.

O-ō'-han-zi, n. shade, defence from the heat; shadow.

O-ō'-han-zi, v. n. to be shade on,—omahanzi.

O-ō'-han-zi-hde-πi, n. something set up for a shade, as the branches of trees or bushes; an arbor; a porch; an umbrella.

O-ō'-han-zi-ya, v. a. to shade, make a shade on,—ohanziwaya, ohanzinya, ohanziyanpi.

O-ō'-han-śka-ya, n. of oshana; to understand one's own affairs,—owadshina.
Some text that needs to be converted to natural text format.
o-hni'-hde-ki-ya, v. a. to cause to go on a journey;—ohnihdekiwakiya.

o-hni'-hde-ya, v. a. to send on a journey;—ohnihdewa.

o-hni'-hde-ya, adv. journeying: ohnihdyewa waang,
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;—ohowada, ohoudapi.

o-ho'-da-ka, v. a. to respect, honor, worship;—ohowadaka, ohoundapika.

o-ho'-hpa, v. a. of holpa; to cough and spit into;—ohowalha.

o-ho'-ka, n. one who is respectable or honorable.

o-ho'-ki-da, v. pos. of ohoda; to honor one's own.

o-ho'-mmi, adv. around, round about; ohommi ya, to go around.

o-ho'-mmi-ya, adv. around, round about.

o-hu-ya, n. the place where the water meets the land, the edge or shore.

o-hu-tam, adv. at the shore.

o-hu-tapa, adv. at the edge or shore.

o-hu-ta-ta, adv. at the shore.

o-hu'-te, n. of hute; the root, the bottom.

o-ha', adj. grey, black and white, white specks on a black ground.

o-ha'-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;—ohahaka.

o-ha'-ka, adj. hurtful, injurious, as some kinds of food.

o-han', v. to do, to work;—ohnah, unkahapi.

o-han', n. work, action, custom;—miohan, niohan, unkahapi.

o-han'-han-han, v. n. to do odd things, to play pranks, cut capers; to do badly,—ohnahnanhan.

o-han'-han-han-ka, v. Same as ohanhanhan.

o-han'-ki-han-han, v. to play pranks upon one, to do badly to,—ohnahkihanhan.

o-han'-ko, v. n. to be quick in doing anything, handy,—ohnakoko, ohaniko.

o-han'-ko-ya, adv. quickly.

o-han'-ko-ye-dan, adv. quickly, suddenly.

o-han'-pi, v. n. to be generous, liberal;—ohnapi.

o-han'-pi-ya, adv. generously, liberally.

o-han'-sda-ta, v. n. to be slow in one's movements, to work slowly and deliberately,—ohnamisata.

o-han'-si-ya, v. n. to be stingy or illiberal;—ohnamasida.

o-han'-si-ya, 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;—ohnasiniwaya, ohanasinyanapi.

o-han'-sun-ke-ya, v. n. to behave ill, act like a dog; to eat up or destroy provisions, or any thing that is valued or stored up for use, and to which one has no right;—ohnasunyekeda, ukoohnasunkedapi.

o-han'-te-han, v. n. to long in doing a thing;—ohnamentan.

o-han'-wa-ste, v. n. to behave well, be good, be generous,—ohnamwaste.

o-han'-yap, v. n. to do, work, act,—ohnayapa, oyanapa, unkohnapanpi.

o-han'-ye-ya, v. a. to cause to do,—ohnayeya.

o-ha'-ya, v. a. to fill up, as a hole with brush, etc.,—ohnawaya, ohanapanpi.

o-ha'-ya, adv. in a greyish or mixed manner. Said of putting paint on the face.

o-ha'-ya, n. the edge or shore.

o-ha'-yedan, adv. loosely, as knitting; not stretched, as a cord.

o-ha'-te, adv. under, beneath.

o-ha'-te-ya, adv. beneath, under: ohuntaya iyaya, it has gone underneath.

o-ha'-te-ya-tan-han, adv. from beneath.

o-ha'-de-ya, n. See ohodehda.

o-ha'-de-ka, n. a hole in any thing, an aperture.

o-he', n. a hill: oheyahe and oheayaha, a hill that is much visited, as Pilot-knob near Fort Snelling.

o-he'-ya, v. to pouit, be out of humor about, to be dissatisfied with one's portion or treatment; to slight, refuse,—ohnaiyeyan, unkohnapanpi.

o-hi-mi-ya, adj. crooked.

o-hi-mi'-ya, 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'-gi-ya-da-n, an imaginary being worshipped by the Dakotas. Same as Capotidan. See Hohnogicadan.

o-ho', inf. expressive of disbelief; not so!

o-ho'-pi, v. n. to gather together, flock together, as geese, etc.

o-ho', v. n. to be wet or moist in.

o-ho'-pi-ya, v. a. to dip into, sop, soak in,—ohnapiyakiya.

o-ho'-pi-ya, v. a. to cause to moisten or soak in;—ohnapiyaya.
o-h'ta'h'ta-dan, adj. loose, not stretched tight, as a slackened bow-string.
o-h'ta'y-e-dan, adj. loosely, not stretched.
  Same as oildahdayan.
o-h'ta'-ni, n. work, labor,—miitohtani, nitohtani: tohtani, his work.
o'-h'ta-y-e-tu, n. the evening.
oh'-ya, adj. obliquely, from corner to corner, sloping, as the characters in writing.
o'-i'-e-qa, v. n. to grow in any thing; to grow up,—omadaga, omeiga.
o'-i'-e-ge, n. of idaga; a growing, creation; interest on money lent.
o'-i'-e-hi-ton, v. a. to mingle, mix together in, as tobacco and bark in any thing,—oildahwayo.
o'-i'-e-hi-ye, n. of icahiya; a mixture, a mixing: oidihayi wanzidan, one mixing.
o'-i'-e'=a, cont. of oida; oidi kokedan, of quick growth; oidi tehah, of slow growth.
o'-i'-e=ba-ya, v. a. to yield, produce; to make grow; to cause to produce, as interest,—oıdiwaya.
o'-i'-e=zo, n. of idazo; a marking, a mark; credits, taking things on credit, giving credit.
o'-i'-e=ma, n. travelling, a traveller; oidi mani wayic, there is no one travelling.
o'-i'-e=wa, n. of kuwas; tools of all kinds.
o'-i'-e=hde, n. what one has laid up, property.
o'-i'-e=hi, reflex. of oidihi; to be able for oneself, be rich; to get for oneself, be selfish,—omiiohi.
o'-i'-e=kpa, n. Same as oidiitpani.
o'-i'-e=tpa, reflex. of okitpani; not to be able to take care of oneself or family, to be poor,—omiitpani.
o'-i'-e=tiqna, v. reflex. of otqna; to have command of oneself,—omiitqna.
o'-i'-e, v. n. to blaze in.
o'-i'-e, n. a flame.
o'-i'-e, n. of is; a word; a saying or speech.
o'-i'-e=kida=ton, v. a. to speak to, John x. 6,—oiwe=ton.
o'-i'-e=kida, v. n. to command, enforce obedience,—oiwe=ton.
o'-i'-e=kida=ton, v. n. to use language, speak,—oiwe=ton.
o'-i'-e, v. n. to use words, to speak,—oiwe=ton.
o'-i'-e=kida=ka, v. reflex. of oyaka; to make oneself known, tell one's own name; to confess,—omi=haka.
o'-i'-hde. See ibdoya.
o'-i'-hden=ge, v. reflex. to put on oneself,—omi=duge.
o'-i'-hdu-so=ta, v. reflex. to use oneself up, to go all away, said of the ducks all leaving. See ohdusota.
o'yi-ya-ka-sha, v. a. to tie into,—o iyakanaka.
o'yi-ya-ka-shi, n. a tying into, a knot.
o'yi-yan, cont. of oiyanya.
o'yi-ya-ni-ca, v. n. to be prevented in,—o iyamaniča.
o'yi-ya-ni-če, n. prevention; caution, care.
o'yi-ya-ni, cont. of oiyaniča.
o'yi-ya-ni-ha, v. a. to prevent, to be the cause of prevention: o iyaniničiy a si wó, John xxx. 27, do not be yourself prevented, do not stand in your own way, "be not faithless."
o'yi-yan-pa, v. to breathe out of; as an otter out of a hole; oiam wanka, he ties breathing out of the hole.
o'yi-yan-pe, n. a hole or breathing place.
o'yi-yan-pe-dan, n. a hole, as of a muskrat.
o'yi-ye-ki-ye, n. of iyekiya; recognition.
o'yi-ye, v. See ieya.
o'i-yohnag, cont. of oiyohnaka; oiyohnag tonanu, a few mouthfuls.
o'i-yhna-ka, n. a mouthful, very little.
o'i-yo-hpa-yá, v. to fall into,—o iyowlp àma da. See iyówitàyá.
o'i-yo-hpe-yá, v. a. to throw or cast into, to go into, as into a river at a ford,—o iyóhpeyá.
o'i-yo-hpe-yá, n. a place of going into, a ford.
o'i-yo-ki-pl, adj. pleasant, agreeable.
o'i-yo-ki-pi, v. n. to be pleased with,—oiyomakipi, oiyomakípi.
o'i-yo-ki-pl-yá, v. adv. pleasantly, agreeably.
o'i-yo-pe-yá, n. of iyopeya; a price, payment for any thing.
o'i-yo-tan-ke, n. of iyotankà; a seat, a sitting place.
o'i-yu-ka, n. of yukà; a bend.
o'i-yu-ki-te, n. of iyukta; a place where a bend goes round.
o'i-yu-we-ge, the place of crossing a stream, a ford; the name of Travers des Sioux.
o'ka-đá, and okáčagui, v. See okadyá.
o'ka-da, v. a. to lay eggs, as fowls do: Magáokada wí, the moon when the geese lay eggs, May; to pour out into, as grain of any kind; to scatter in or on, sow, plant,—o wákada, unko kádpi.
o'ka-da-da, v. r. el. of okada.
o'ka-da-he-yá, v. to load a gun in haste without a wad,—okáhíweyá.
o'ka-dus, cont. of okada.
o'ka-da-yá, v. adv. airy.
o'ka-du-zá, v. n. to blow through or into, blow on one,—omakáda.
o'ka-du-zá, n. air in motion, a draught of wind.
o'ka-ya, or okanyá, v. okanyá, and okadyá, to be scorched in.
o'ka-ya, n. things made in the same manner, kinds; a bundle of arrows made alike.
o'ka-ge, v. a. to make after a model, copy,—owaka, únkóka pí.
o'ka-šá, v. n. to stick into, as something sharp: wičápe omakága, a prickle sticks in me.
o'ka-ge, n. the south.
o'ka-ga, adv. southwards; down stream, since the streams in the Dakota country run southwards.
o'ka-ga-pi, n. a copy, model, image.
o'ka-ge-ta-han, adv. from the south; from below, down stream.
o'ka-ge, n. of ka; something that is made.
o'ka-ge-ge, n. of káge; a place where any thing is scented, a saem.
o'ka-ge-žu-yá, adv. whilst, between, beyond: mahpiya okažeyá, among or beyond the clouds.
o'ka-hda, adv. by the side of; okáhánda. o'káh', cont. of okága; okáh waste, of good form.
o'káh, cont. of okága; to the south; oká unyanpi, we go southwards.
o'ka-hbo, cont. of okaboka.
o'ka-hbo-yá, v. a. to cause to float down stream,—okabógyá.
o'ka-ho-bo-ká, v. n. to float along, to be borne on the water or in the air.
o'ka-ho-bo-ká, n. a drift, a float; a waif.
o'ka-hde-če, v. a. to tear a hole in, tear in pieces, to fracture,—owakáhdeča.
o'ka-hde-če, n. a rent, a fracture.
o'ka-hden, cont. of okáhdeča; okáhden iyéya.
o'ka-hdog, cont. of okáhdo; okáhdog iyéya.
o'ka-hdó-ko, v. a. to make its way through, as water through cloth, to come through,—omakáhdo.
o'ka-hdó-ke, n. a hole broken through.
o'ka-h-kí-ya, adv. southwards, down stream.
o'ka-hnín, n. a corner; a bay.
o'ka-hníni-žá, v. a. to understand, comprehend,—owakánìgá, oyakánìgá, unko káhni gápi; o màka, then comprendest me.
o'ka-hníh, cont. of okáhni; okáhni waste, easy to understand; okáhnição, comprehendible; okáhnição śíni, not capable of being understood.
o'ka-hníhi-ki-ya, v. a. to cause to understand,—okáhnihiwákíya.
o'ka-hníhi-ya, v. a. to make to comprehend, explain to one,—okáhñyáwá.
o-ka'-'htan, v. n. to soak in, become soaked.
o-ka'-'htan-yay, v. a. to dip in, sop up, sponge, —okahntawaya: to soak in, absorb.
o-ka'-'htan-ye, n. a sponge; i.q. mini iyiupe.
o'-'ka-wa-pa, adv. southwards.
o'-'ka-kan, v. of kakan; to how in anything,—owakakan.
o'-'ka-'ka-pa, v. a. to catch, as a ball in a ball club or in the hand,—owakaka.
o'-'ka'-'kin, v. to peep into. See aokakin.
o'-'ka'-'kza, v. a. of kaka; to cut a hole into or through, as in ice,—owakaka.
o'-'ka'-'kse, n. pieces cut out, cuttings.
o'-'ka'-'kse, n. of kaka; a roll of ribbon or cloth, a skein of thread.
o'-'ka'-'mda, n. of kamda; a piece cut off broad and flat, as meat cut for drying; a sticker.
o'-'ka'-'mda-ya, adv. without obstruction, expanded; plain, level.
o'-'ka'-'mda-ye, n. a level place, a plain.
o'-'ka'-'mde-ča, v. a. to break to pieces in any thing, —owakammedn.
o'-'ka'-'mde-ča, v. n. to break forth, spread out, as in freshets: mini okamedn, the water has spread out.
o'-'ka'-'mde-ča-han, part. broken in.
o'-'ka'-'mde-če, n. a breaking in.
o'-'ka'-'mde-n, cont. of okamedn: okamden iyeya, to break or crush to pieces in.
o'-'ka'-'ndu, n. n. to blow into, as the wind does.
o'-'ka'-'ndu-ya, adv. airy, admitting air: okameduq han, standing open so as to admit air, as a door, etc.
o'-'ka'-'mna, adj. open, as a wood where there is no underbrush.
o'-'ka'-'mna, n. of kaamma; a gathering, collection: okamden wate, it is good gathering.
o'-'ka'-'mna-yay, adv. going round, avoiding, taking care, picking one's steps, as in walking: okamnayn mani, he walks carefully.
o'-'kan', cont. of okata.
o'-'kan-ya, v. a. to heat in,—okanwaya.
o'-'kan'ya, adv. by the heat, heating: okanya ṣpanyan, to toast, cook by the heat; okanya ḡi, to scorch in any thing; okanya ḡu, to be scorched by holding near the fire.
o'-'kan', v. n. there is room, room for; it is not crowded,—omakan, unkokanpi: okan sini, there is no room.
o'-'kan', n. of kan; old age.
o'-'kan-o-li, v. to live to be old, reach old age,—okapowahi.
o'-'kan'-'ta, adv. at old age.
o'-'kan'-'te-han, v. n. to be long becoming old, bear old age well.
o'-'kan'-'te-hi, v. n. to be long becoming old.
o'-'ka'-'pa, v. of kapa; to pound in,—owakapan.
o'-'ka'-'pa, n. something used for pounding in, as a mortar.
o'-'ka'-'pa-za, v. to make smart, as pepper does the mouth,—omakapa.
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,—okapewaya.
o'-'ka'-'pon, cont. of okapot; to float on: wakapay mini okapon iyeya, the household stuff has floated off.
o'-'ka'-'pon-ya, v. a. to cause to float on,—okapowaya.
o'-'ka'-'pota, 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, ladle out,—owakapota, unkokapot.
o'-'ka'-'pta-pi, n. what is left, leavings, remnants.
o'-'ka'-'pte, v. to lade out into. See okapota.
o'-'ka'-'sda-če-da, adj. gentle, mild.
o'-'ka'-'sda-ta, v. n. to stick in, as a splinter.
o'-'ka'-'sde-če, v. a. to split within any thing,—owakasedn.
o'-'ka'-'sde-han, v. n. to make a trail by being dragged along in.
o'-'ka'-'sde-he, n. a mark of any thing dragged along, a trace, a trail.
o'-'ka'-'sde-sdo, v. a. to bruise, mash or crush in,—owakasedoso.
o'-'ka'-'sin, v. to look into. See aokasin.
o'-'ka'-'stag, cont. of okastaka; okstag iyeya and okastag eheya, to throw on or in, as mud.
o'-'ka'-'sta-ka, v. a. to throw on or in, make stick on, as in daubing a house,—owastakata.
o'-'ka'-'sto, n. of kasto; a trail in the grass, as that made by an otter.
o'-'ka'-'šag-ya, adv. hindering, preventing, prevented by; okashagywa waan, I am hindered.
o'-'ka'-'ša-ka, v. n. to be prevented by, have to stop and remedy,—ómakaka.
o'-'ka'-'ša-ka, v. n. to be accustomed to, to be hardened by, not affected by, as by annoyances,—omakaša.
o'-'ka'-'še, v. n. to touch. See okasaya.
o'-'ka'-'še-ya, adv. touching, near to: ti okasaya, near the house.
o'-'ka'-'še-ye-da, adv. close to: okaseyedan okatan, to drive a nail up to the head.
o'-'ka'-'ška, v. a. of kaška; to tie into, as a scalp in a hoop; to fasten up, as a green hide to dry,—owakaša, unkokeskap.
okaśkaŋ, v. n. to be injured internally, as a woman during pregnancy.—omakaśkaŋ: oihakaśkaŋ, to hurt oneself inwardly.
okaśkaŋ-toŋ, v. a. to bring forth before its time,—okaskaŋwatog.
okaśkaŋ-toŋ-pi, n. an abortion.
okaśke, n. a binding, tying, fastening up: okäške waste, good to tie, good to catch.
okaȟške, adj. large at one end and small at the other.
okaštći, v. n. to be mashed in, or become jelly, as berries carried in a vessel.
okašna, v. a. to miss, pass over, as a day; appetite okäšna sni yahi, thou commeat every day,—owakäšna, unškokašna.
okašppa, v. a. of kašpa; to strike a piece off in; to expectorate in,—owakäšpa.
okašípe, v. a. a piece struck off.
okaštša-kä, v. a. to smile one in a place, as in a house,—owakäškata.
okaštšake, n. a smiling, punishment.
okaštaŋ, v. a. to pour into, fill into, said of liquids,—owakäštan, unškakštanpi.
okaštta', v. a. to cover up in, as fire in a stove,—owakata.
okašta', v. n. of kata; to be warm inside: ti okata, a warm house.
okašta', n. heat.
okaštšaŋ, v. a. to drive in, as a nail or pin, to nail, make fast with nails,—owakäštan.
okaššakan, v. See okatški.
okašškši, v. n. of ški; to become damp, contract dampness, as a pack of furs; said also of damp warm weather, as, han okatški, the night is damp.
okaštku, v. to break through, as through ice,—owakatški.
okaštkšge, n. something that turns and makes fast, a screw, a screw-driver: okatškišge nahonni, he has screwed his legs, said when one is very tired.
okašte, n. of kata; to beat to death in; okase šcia, it is difficult beating him to death, as any thing in a hole.
okaštiŋa, cont. of okatšiŋa; okatšiŋa iyeya.
okaštiŋza, v. a. to pound in tight, make tight, fill up,—owakatšiŋza.
okašwin-ga, v. n. to go round and round at a distance: okawinga wän ka wahdi, I have been round and come home.
okašwin-ga, n. cont. of okawinga; okawinga ya, to go round and round, as the sun does.
okašwin-ga, adv. round and round.
okašza, n. an atom, a particle, a string or thread, as of takan.
okažze, v. n. okaze kîšun, to skate, slide on the ice,—okaze wëŋup.
okažze, v. a. to dip out into,—owakaze, unškokezi.
okažze-ze, v. n. to swing, as any thing suspended from a cord.
okažze-ze-ya, adv. swinging, danging.
okažzi-čade, adv. some distance off, far off: okazicahde idu, to take by reaching or stretching one's arms to.
okažzi-čade-ya, adv. some distance off.
okažza-ya, adv. between, in the forks of.
okažan, n. of yukäžan; comprehending, understanding: okan waste, easy of comprehension.
okči', a prefix to verbs, signifying through the middle.
okčiba-kša, v. a. to cut with a knife through the middle,—okibawakša.
okčiba-mdæ-za, v. a. to rip open in the middle,—okibawandaza.
okčiba-mdæ-ča, v. a. to break through the middle, as a plate by cutting on it,—okibawamdeča.
okčiba-ptu-ža, v. a. to crack in the middle with a knife,—okibawaptuža.
okčiba-sde-ča, v. a. to slit, rip down, as a log or board, in the middle, with a saw,—okibawasdeča.
okčiba-špa, v. a. to cut in two in the middle, or halve with a knife, as an apple,—okibawašpa.
okčiba-špu, v. a. to halve, as a potato, etc., with a knife,—okibawašpu.
okči-be, v. a. a seam, a joint.
okči-be, v. n. to join, meet, go round, encircle.
okči-be-ya, v. a. to cause to go round or encircle,—okibawaya.
okči-be-ya, adv. encircling.
okčibo-žuha, v. a. to split in the middle by shooting or punching,—okibawaptuža.
okčiba-ha, v. a. to tie one thing to another,—okiwakña.
okčiba-kša, v. a. of kaksi; to cut in two in the middle, as a stick, with an axe,—okiwakša.
okčiba-mdæ-za, v. a. of kamdaža; to cut or rip open in the middle,—okiwakamdeža.
okčiba-mdæ-ča, v. a. of kamdecna; to break in two in the middle, as a plate, etc., by striking,—okiwakamdeča.
okčiba-čan-ye, n. of kicancan; work: tillage, cultivation: okicancane ota, complicated, as a piece of mechanism.
okčiba-čtuš, cont. of okicaptuša: okicaptuš iyeya.
okčiba-čtuža, v. a. of kaptuža; to crack or split in the middle by striking,—okibawaptuža.
okčiba-sde-ča, v. a. to split in two, as a log, in the middle,—okibawasdeča.
O-ki'-á-šeden, cont. of okíášden; okiášden iyeya.
O-ki'-á-ška, v. a. of kaška; to tie into, knot, tie knots,—okìáškaša.
O-ki'-á-pa, v. a. of kašpa; to shine in two in the middle,—okìášapaša.
O-ki'-á-štan', v. of okáštun; to pour one's own into; to pour into for one,—oowééštan.
O-ki'-á-štan', v. of okáštun; to pour into for one, as into a vessel, etc.—oowééštan.
O-ki'-é-ci'ñ, v. of ocín; to desire of one for another,—oowéédi'ñ, they desire of each other.
O-ki'-é-ci'-ya, v. of okiya; okidi'uyapi, they talk together, make peace.
O-ki'-é-ci'-co, u. of kido; inviting each other, feasting.
O-ki'-é-de, v. of ode; to seek any thing for another,—oowéédi'me, omi'me.
O-ki'-é-do-ta, v. of odota; to borrow of one for another,—oowéédo'ta, he borrows of thee; okidi'ota, they borrow of each other.
O-ki'-é-ge-pi, n. of kige; shedding each other; mutual rerermination.
O-ki'-é-hna-ka, v. a. of oohnaka; to put or place in for one,—oowééhna'ka, omi'hna'ka.
O-ki'-é-pi, v. of opi; to ask or desire of one, beg something of one,—owaki'ini, omaka'ini, uñókúdi'ini.
O-ki'-é-pa, v. of opa; to follow for any thing, obey, as commands,—oowéépa, uñókúdi'apa.
O-ki'-é-wa, v. of owa; to write for one,—oowe'wa.
O-ki'-é-wa-ste, adj. good together, as two things eaten together.
O-ki'-é-ya, v. of okiya; to help another; òki'sdi'ya, they help each other.
O-ki'-é-si'ñ, v. n. to cling to each other, as several potatoes hanging together; said also of dogs following each other.
O-ki'-é-yi-sin-pi, v. recip. of oyusi; to fall out with one another, quarrel.
O-ki'-é-yu-štan', v. of oyustun; to put one into another for one, as one kettle into another,—oowééyu-štan, omi'yúyu-štan.
O-ki'-é-yu-ze, n. taking each other, as in marriage.
O-ki'-é-žu, v. a. of ožu; to fill for another, plant for another,—owééžu.
O-ki'-ğu-ni-ča, v. n. to be made angry, to be offended: čante owei'umie, my heart is disturbed.
O-ki'-ğun, cont. of oki'umi'da.
O-ki'-ğun-ya, v. a. to provoke to anger, to offend,—okii'uni'waya; čante oki'uni'mayaya, thou hast made me angry.

O-ki'-ćun, v. to put paint on oneself; maka oki'ćun, to daub oneself with earth,—owééćun.
O-ki'-de, v. pos. of ode; to seek for one's own,—owakide, uñókúdi'pi.
O-ki'-do-ta, v. of odota; to borrow any thing of one,—owakidota, uñókúdi'ota, odidi'sota.
O-ki'-haŋ, v. pos. of ohan; to put on, wear one's own, as one's own dressing,—owakihan.
O-ki'-haŋ, v. pos. of ohan; to boil one's own; to boil for one,—owaki'he.
O-ki'-haŋ, v. a. to follow or be after one, in travelling; to follow in years, be younger than,—owakihan, uñókúhanpi: waniyetu yamni omayakahihan, thou art three years younger than I.
O-ki'-haŋ, v. n. to grow again, as any thing cut off.
O-ki'-hde-ton-ton, adv. in layers.
O-ki'-he, n. u. a joint, as of a finger, etc.
O-ki'-he, adj. next to, following, second. See iyokihce.
O-ki'-he-ya, adv. secondly, after.
O-ki'-hi, v. a. to be able, to be able for, able to accomplish,—owaki'he, uñókúhi'pi, omaki'he.
O-ki'-hi-dan'ka, v. dim. of oki'he.
O-ki'-hi-ki-ya, v. a. to make able for,—okii'wa'ki'ya.
O-ki'-hi-pi-ča, adj. that can be done, possible: okihi'piča śni, impossible.
O-ki'-hi-ya, v. a. to render able, cause to be able for,—okii'wi'ya, oki'hi'ya'pi.
O-ki'-hi-ya, adv. according to ability.
O-ki'-hunu-ka, v. n. of kunu'ka; to dive or put one's head under water in a vessel or bath.
O-ki'-haŋ, v. of ohan; to do to one, commonly used in a bad sense,—owakihan.
O-ki'-haŋ, v. a. to do badly, to treat like a dog; to destroy what one has depended on, as food; not to give food to,—owaki'haŋ, uñókúhaŋ, uñókúhaŋ'ke'ca, uñókúhaŋ'ke'cropi.
O-ki'-haŋ-yaŋ, v. of ohan'yaŋ; to do to, act towards,—owaki'haŋ'yaŋ, uñókúhaŋ'yaŋ.
O-ki'-ha, v. to rest, remain in the same place, not to remove,—owaki'ha, uñókúha.
O-ki'-ha, v. a. a resting, a rest: anpetu oki'ha, the day of rest, the Sabbath.
O-ki'-he-ki-lat, v. a. to cause to lie by or rest,—okii'hewaki'ya.
O-ki'-he-ya, v. a. to cause to lie by or rest,—okii'hewaya.
O-ki'-ka, v. a. to be unable for a thing, be impotent,—owaki'kapi, uñókúkapi'pi.
O-ki'-ka, v. a. to reader unable,—okii'kapi'pi'ya.
O-ki'-kapi'pi'ya, adv. not being able, incompetently: oki'kapi'pi'ya wau'n, I am unable.
**Oki**

**Oki-ksa, cont. of okiksapa.**

**Oki-ksa-ya, adv. wisely; okiksanya waun, I am acting wisely.**

**Oki-ksa-ya, v. a. to cause to experience or know; okiksamwaya, okiksamiyiya, to make oneself wise.**

**Oki-ksa-pa, v. n. to be wise in respect to; to have gained wisdom by experience, owakiksapa.**

**Oki-ksau-ye, n. remembrance.**

**Oki-kau-ye, v. a. to remember; okiksuye waste, it is easily remembered.**

**Oki-kau, v. pos. of oza; to plant or sow one's own, as a field, owekau, unk kokikupi.**

**Oki-mda-han, adj. many-coated, as an onion; in layers or leaves, as a book.**

**Oki-mdaw-han, adj. Same as okimdahan.**

**Oki-mdo-ten-ton, adj. having many corners, angular.**

**Oki-na-kka, v. a. to break any thing in two in the middle with the foot, okinawanaka.**

**Oki-na-mdga, v. n. to burst open, as corn in boiling.**

**Oki-na-mdza, v. n. to burst, as corn in boiling.**

**Oki-na-mdza-na, v. a. to break in two, as a plate, etc., by trampling on it, okinawanadeda.**

**Oki-na-mden, cont. of okinamade; okinamden.**

**Yeyya.**

**Oki-na-pu-ku, cont. of okinapuza.**

**Oki-na-pu-za, v. n. to crack or burst open.**

**Oki-na-se-de-za, v. n. to split or burst open lengthwise.**

**Oki-na-spa, v. a. to divide in the middle, break off, okinawaspa.**

**Oki-ni, adv. perhaps, possibly.**

**Oki-ni, v. a. to share, receive a part in a division, owakun, unkokini.**

**Oki-ni-han, adj. of kinihan; honorable.**

**Oki-ni-ki-ya, v. a. to give a share of, cause to partake, okinwakiya, okinimakiya.**

**Oki-nih, adv. suddenly.**

**Oki-ni-hin, adv. suddenly.**

**Oki-ni-ya, v. n. to gasp, breathe as one dying, owakinyina, unkokinairi.**

**Oki-ni-ya, v. a. Same as okinhiya.**

**Oki-ni-ya, v. a. See okinikiya.**

**Oki-ni-ya, n. The breast, as that part from which one breathes.**

**Oki-niha, v. n. to cease from; okinhan wani, without rest, unceasing.**

**Oki-ni-yi, n. See okinikiya.**

**Oki-ni-ya, n. The breast, as that part from which one breathes.**

**Oki-pa, v. n. 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, okipa, he follows his father's business, owakipa.**

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**Oki-pa-ta, v. a. to join one to the other, to patch on; okiwapata.**

**Oki-pa-ta-pi, n. patch-work.**

**Oki-pe, v. Same as okipa.**

**Oki-pe-ka, v. n. to do as one has been accustomed to do, owakipeda.**

**Oki-pe-ki-ya, v. a. to cause to follow one's own, okipewakiya.**

**Oki-pe-mi, v. of openni; to wrap around one's own, owakipenni.**

**Oki-pe-ya, v. a. to cause to follow one's own, okipewaya.**

**Oki-pe-ya, adv. following; okipeya waun.**

**Oki-pi, v. to be large enough for; to hold, admit, owakipi, onipi, unkokipi.**

**Oki-pi-ya, adv. admitting, receiving.**

**Oki-sa-pa, v. n. of kisapa; to become bare, as a spot of ground, while the snow remains around.**

**Oki-se, n. a part, the half, half of any thing cut in two, as a potato.**

**Oki-sata-ka, v. n. to be enfolded by or on account of: wiwo okistaka, to be enfolded by debauch, istimma okistaka, to be feeble or listless, as when just awakened from sleep.**

**Oki-ta-he-dan, adv. between.**

**Oki-ta-he-pi, adv. between one place and another.**

**Oki-tan-in, v. n. to appear, be conspicuous, as a hill.**

**Oki-tan-in, n. manifestation, perspicuity; okitania, a good manifestation.**

**Oki-tan-in-ya, adv. manifestly, gloriously.**

**Oki-ta-pi, n. Same as okipani.**

**Oki-ta-yi, v. n. to cause to be unable. Same as okipaniya.**

**Oki-ta-pi-ya, adv. Same as okipanian.**

**Oki-ta, v. n. to be tired with, fatigued or worn out by; to be made sick by, owakita.**

**Oki-uni-nya, v. of kiunniya, to be injured internally.**

**Oki-uni-nya, n. an injury, a wound.**

**Oki-wa, v. pos. of owa; to write one's own, as one's name, owakiwa, unukokwapi.**

**Oki-ya, v. a. to help, assist one in any thing, owakya, unukyipai, omakiya, odiyia.**

**Oki-ya, v. a. to talk with; to court, as a man courts a woman; to make peace with, owakiwa, unkokyipai, odiyia.**

**Oki-yagi, cont. of okiyaka; he okiyag wahi, I have come to tell him that.**

**Oki-yagi-ka, v. a. of oya; to tell any thing to one, owakiya and owakimdaka, oya, unkokyipakiri, omakiya, odiyia.**

**Oki-yagi-pa, v. n. of oya; to leave, as food, for one, owakiyapa.**
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, to fall in and become flat, as an animal that is poor.
o-ki'-ya-ta-ke-ča, adj. lean, i. q. stodan or distinma.
o-ki'-yu-te, n. a strait or channel.
o-ki'-zi, v. n. to heal up, recover from a hurt or wound,—okiziwaya, okizimayai.
o-ki'-zu, v. of oṣu; to sow or plant one’s own; to plant for one; to fill up, as a bag; to meet, as two parties,—okiziku.
o-ki'-žu, v. n. to be united. See kokidu. Iyokidu is also used.
o-ki'-žu-ya, v. a. to cause to unite,—okiziwaya.
o-ki'-žu-ya, adv. unitedly, together.
o-ko’, n. a crack, a hole, an aperture, as in a house.
o-ko'-da-ki-ći-ye, n. a league, covenant, communion, fellowship; a church, society, community.
o-ko'-ki-pee, n. danger, fear. See wokokipe.
o-ko'-ki-pe-ya, adv. in fear.
o-ko'-ki-žu-ya, adv. in the aggregate, collectively.
o-koj’, n. desire. See kōj.
o-koj’-ka, n. one who desires or is covetous.
o-koj-wan-ži-đan, adj. unchanging, always the same, expressive of oneness, as being of one mind,—okonwanzidan.
o-koj’-ze, n. a rule, a law. See wokonze.
o-ko-pee, n. fear.
o-ko-pee-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’-tön, v. there is a hole.
o-ko’-tön-ya, n. an opening or communication; expanse, space. This word is used for the expanse of the heavens or the firmament.
o-ka-ghi, v. pos. of oṣagi; to fill one’s own pipe with one’s own tobacco,—okwagagi.
o-ka-pass, cont. of okpase; okpas isdu, to become dark.
o-ka-pass-ya, v. a. to darken, make dark,—okpawaya.
o-ka-pass-ya, adv. darkly, in the dark; okpasya wanka, it lies in the dark.
o-ka-za, v. n. to be dark: okpaze hünde, it is very dark.
o-ka-za, n. darkness, night.
o-kpe, v. to meet and assist in carrying a load: okpe ya, to go to assist one; widokpe unyapni, and okpe widunyapni, we go to their assistance.
o-kṣa, v. n. to break off, as a stick, in a hole. See oyuksa.
o-kṣa’han, part. broken off in, fallen in, as a corn-hole.
o-kṣa-he, part. Same as okshān.
o-kṣa-ka, v. See oṣa.
o-kṣe, n. any thing broken off short.
o-kṣan, adv. around, round about: nian okshan, around thee.
o-ke-ton, v. a. a flaw, something flawed.
o-kun’s-ton, adv. openly, manifestly.
o-kun’s-ton-ya, adv. openly, manifestly, according to custom: okunstonyay tawidu ton, to take a wife according to the custom.
o-kute, n. of kute; a shooting, a shot; okute wanjidan, one shot; okute waste, a good shot.
o-kwa-wa, v. a. to chase, follow after any thing, —owakua.
o-kwa’za, v. n. to be lazy on account of,—omakuza.
o-kwa’ze, n. laziness. See wokokwa.
o-ka’, v. a. of ka; to dig into, dig through,—owaka, unrokapi.
o-ka’pi, n. a digging into.
o-ke’, n. a digging, a mine.
o-ki’n, n. of kin; a pack, load; something to carry or pack in, as a blanket or sack.
o-ki’n, v. of kin; to carry in,—owaki’n.
o-ki’pe, n. something staked, the prize.
o-ko, v. to stick to or on, as feathers or down: pa magi hi yanma, feathers stick to my head; to gather around for something to eat, as crows about a carcass,—omako, ọniko.
o-ko’, n. a noise, hum, buzz, bustle.
o-ko’ya, v. n. to make a noise or bustle,—okowaya, ogoonuyapa.
o-ku’, v. a. to lend any thing to one,—owaku, unrokopi, omaku, odiṣu, onigbu.
o-ku’, v. a. of ku; to give to, as food: give a portion to; dot oku, to give something to eat,—owaku.
om, prep. of ope; with, together with. Kic’i is used when speaking of one—om, when more than one is spoken of; as, he kic’i waun, I was with him; hena om waun, I was with them.
O-ma’ha, n. p. the Omaha Indians.
o-ma-ka, n. a season, half a year; a year.
o-ma’ni, v. of mani; to walk in or according to, as in a road or according to a command,—omawani, omanqipi and unkanamipii.
o-ma’ni, n. a walk; oman’haupa, a long walk.
o-ma’ni-kən, adv. walking; omaniken waun, I am out walking.
o·ma′-wa·he·toŋ, n. the parents of a man and woman who are united in marriage each other omawaheton.
o·ma′-wa·he·toŋ-ya, v. a. to call one omawaheton.—omawahetowayya.
o′-ma·ste, v. n. to be hot in.
o′-ma·ste, n. heat, warmth.
o·ma·da·-skā, n. the flat side of any thing.
o·ma·da·-skā·ya, adv. on the flat side, flat: omdaskayawan, it lies flat.
o·ma·da·-ya, adj. level.
o·ma·de′-ye, n. a level place, a plain, a valley.
o·me·de′-cā, adj. cornered, edged, as a board.
o·me·de′-cā, n. the edge, as of a board or blanket, the edge or bit of an axe, etc.
o′-me·de′-cā, v. n. to be scattered or distributed here and there. See oymendea.
o·me·de′-cā-hāŋ, part. broken into fragments; scattered, as a people.
o·me·de′-cā·he·ya, v. a. to scatter,—omdedahwaya.
o·me·de′-cā·ya, adv. on the side, with the sharp part up, not on the flat surface: omnedaayawan, it lies on the side.
o′-mde′-ya, cont. of omdedea.
o′-mde′-ya·ken, adv. in a scattered condition.
o·mde′s, cont. of omdede.
o·mde′-s, adj. cornered, eddy.
o·mde′-s, adv. clearly, brightly, soberly.
o′-mde′-tōn, adj. square-edged. See omtoton.
o′-mde′-tōn, v. n. to be clear, sober,—omonenda.
o·mde′-tōn, adj. cornered, having corners: yamni omdeton, three-cornered, a triangle; topa omdeton, a square.
o·mde′-tōn, n. a corner of any thing, an angle; hutka omdeton, square root: omdeton topa, something with four corners, a square.
o′-mna, v. a. to smell,—owamna, owumnapi.
o′-mna, n. smell: omna waite, an agreeable smell.
o·mna′-na, adv. alone with.
o·mna′-yaŋ, v. of mnayaŋ; to gather into,—omnawaya, omanumnapi.
o′-mni, n. mini omni, an eddy.
o′-mni, adv. round and round: omni waun ḫa wahdi, I have been round and come home.
o′-mni-mni-ka, v. n. to be destitute of under-growth or brush; i. q. wolshiibi ani.
o′-mni-ni, v. n. a calm place, a shelter: omnina akitapi, they are seeking for shelter.
o′-mni-ni, adv. calmly, in a calm place where the wind blows not, sheltered: omnina unya-
konpi, we are in a sheltered place.
om′on′i, prep. red. of om.
o·na′-hda·te, n. a scratch.
o·na′-hda·-ča, v. a. to tear a hole in a hole,—
onawahdecia.
o·na′-hde′-cē, 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, —
onawahdoka.
o·na′-hdo·ke, n. a hole made in the foot or with the foot.
o·na′-hōp, v. of naohn; to hear what is reported, —
onawahon, onaunkoppi.
o·na′-hōp, n. hearing: onahon waite, it is good hearing.
o·na′-hōp, n. hearing.
o·na′-hētā·ka, v. of nahtaka; to kick in,—onaw-
haftaka.
o′-na′-hētā·ke, n. a wound made by kicking.
o·na′-kāŋ, v. a. to strike and knock off into, as into a canoe, to tread off in,—onawakāŋ.
o′-na′-kē·siv, v. a. to take shelter or refuge in or behind, as behind a tree in battle,—onawekisin, onaunikisippi.
on′a′-kpa, v. n. to burst within something.
on′a′-ksa, v. a. to break into or through, as in walking on ice,—onawaksa.
on′a′-kse, n. a breaking in.
on′a′-ksaŋ, v. a. a bend, crook.
on′a′-ksiv, n. See onaksisippi.
on′a′-ktaŋ, v. a. to bend into of itself.
on′a′-ktaŋ, n. a bend.
on′a′-kēs, cont. of onakeza.
on′a′-kēs·ke·za, v. red. of onakeza.
on′a′-ke·za, v. a. to make smooth by stamping on,—onawaakeza.
on′a′-kōs, cont. of onaakoza.
on′a′-kōs·ko·za, v. red. of onaakoza.
on′a′-ko·za, v. n. to trample on and make hard, —onawaakoza.
on′a′-mii, cont. of omanapa; omam iyaya, it has taken refuge in.
on′a′-pa, v. a. to flee to, to take refuge in,—onawa pa, onaunpapi.
on′a′-poh·ye, n. leaven. See onapohyapi. Inapohye is also used.
ona'-po-па, v. n. to burst within something.
ona'-ptaŋ. See onaptan and ununaptan.
ona'-se, n. the buffalo chase: once waŋčíšan, one chase.
ona'-šadog, cont. of onášódoka; onášog iyaya.
ona'-šdó-ka, v. n. to leave behind, run off and leave.—onášódoka, onašódkapi.
ona'-šdó-ka, v. a. to pull off in, as shoes in the mud,—onášódoka.
ona'-škāŋ, v. n. to become sick again, to relapse,—onuwaškan.
ona'-tag, cont. of onataka; onataq iyaya.
ona'-ta-ka, v. a. of nataka; to fasten, bar, bolt, lock, as a door, to fasten, as a fence; to fasten up in,—onatakata, onunatukapi.
ona'-tip, cont. of ouantuša; ouantuš iyaya.
ona'-tip-za, v. a. to make firm by treading on,—ouantuža, ouantužni.
ona'-ža-za, v. n. to cleanse or wash out, as clothes by boiling.
ona'-žiŋ, v. of nažin; to stand in; to take refuge in or at,—onuwažiŋ.
oni', n. of ni; life; toni, his life.
oni'-hāŋ, v. n. to remain, be remaining.
oni'-hāŋ-yaŋ, adv. remaining.
oni'-ško-ke-ča, adj. so large. See šskokeča.
oni'-ya, v. to breathe into,—onuwašni.
oni'-ya, n. breath, breathing, life: oniya waste, good breathing.
oni'-ye-ton, v. n. to be affected by some internal hurt or disease; to have the lungs affected, as in pulmonary consumption,—oniyewaton.
ono'-ta, adj. red. of ota.
onu'-ni, v. n. of numi; to wander in,—ownumi.
onu'-ni-ya, v. a. to cause to wander in a place,—ownumia.
onu'-ni-yaŋ, adv. wanderingly, lost.
onu'-ni-ya-ła, adv. wandering.
on, prep. for, on account of; of, as, maza on kaŋpapi, it is made of iron; with, when used with the cause or instrument.
on, pron. 1st pers. sing. 3rd. See un. Formerly some of the members of the Dakota mission wrote this 'on,' and many of the Indians do so still.
oni', n. a grandmother. See unči.
oni'-hi, v. n. to be able to take care of oneself, be grown up, of age,—onmači. See unči.
oni'-hi-šni, v. not to be able to take care of oneself.
oni'-ši, n. a mother-in-law. See unči.
oni'-ši-ča-daŋ, n. a crow. See unčidičadan.
oni'-ši-kpa-ni, v. n. to be poor, not able to sustain oneself; i. q. takudan okihi šni,—onučiškanpa, onučiškpani.
on-'si, adj. poor, miserable,—őmnaši, őmnaši-pi.
on-'si-da, v. a. to have mercy on, to pity,—őnši-wada, őnšiändapi, őnšimada, őnšišida.
on-'si-da, intj. used by women to infants; poor thing!
on-'si-da-ka, v. a. to have mercy on, to pity,—őnšiändana, őnšiändakapi.
on-'si-haŋ, v. n. to be humble, to act humbly,—őnšiwaŋan.
on-'si-haŋ-ka, v. n. to be humble, try to excite compassion, to grieve,—őnšiwaŋaka.
on-'si-haŋ-pi, n. humility.
on-'si-ke-da, adj. miserable,—őnšiška, őnšiška-pi.
on-'si-ki-da, v. pos. of őnšišdi; to have mercy on one's own,—őnšiwaškida, őnšiškidapi.
on-'si-ki-da-ka, v. pos. Same as őnšiškida.
on-'si-ki-haŋ, v. a. to humble oneself to another, act humbly towards,—őnšiwaškan.
on-'si-ya, adj. poorly, miserably.
on-'si-ye-ča, adj. miserable,—őnšišmayča.
on-'ska-ta, v. n. to talk as one pleases, brag, jest, as brothers-in-law and sisters-in-law are privileged to do among the Dakotas,—őnšiškata. See őnškata. See őnškata.
on-špa', n. a piece of any thing.
on-špa'-dan, n. dim. a little piece.
on-špa'-špa, n. red. of őnšpa; pieces, little pieces, crumbs.
on-ši'-ča-spe, n. of onšpe; learning.
on-ši'-hdo-hda, n. a coat. See őnšdo-hda.
on-ši'-yu-ta-pi, n. something to weigh or measure with.
on-ze', n. the rump, buttocks, the anus.
on-ze'-o-ge, n. pantaloons.
on-ze'-o-ka-štan, v. to give an injection,—őnšewaštan.
on-ze'-o-ka-štan-pi, n. an injection.
on-ze'-o-ki-štan, v. a. to give an injection to one,—őnšoevedaštan.
on-ze'-ta, v. n. (onze and ți) This word is used in reference to a child whose mother has again become pregnant,—őnšermaša. What can have originated the use of this coarse but curious form of speech? A. Reavis says that it probably arose from the fact that children weaned under such circumstances are likely to become emaciated.
on-ži'-bo-sdan, adv. head over heels: őnšibosdan nažin, and onšibosdan yaŋka, to turn a somerset, stand with the heels up; to be wrong end up; to be in a flurry, not know what one is about.
on-ži'-tka, n. musk.
on-ži'-tka-mna, n. v. n. to smell of musk.
on-zo-o-ge, n. See onzo-ge.
o–pa’-mni, n. of paun; a distribution. See wopamani.

o–pa’-qa, v. n. to be bulky; to hinder or impede one, as cumbersome clothes do,—omapangsa.

o–pa’-ge-da, v. n. to be hindered by bulky articles, to be bulky,—omapangeda.

o–pa’-n. ya, v. a. to hinder, impede,—opanganwa.

o–pa’-ya, adv. bulky, not compressed.

o–pa’-pa, n. the lower edge of a tent.

o–pa’-pa-tan’-han, adv. from under the bottom of a tent; opapatahan manon; to steal from under the side of a tent.

o–pa’-pon, n. the border of any thing, the stripe of a blanket. See opapung.

o–pa’-psoon, v. of papan; to pour out into, spill into,—owapapoon.

o–pa’-paun, v. See opapoon.

o–pa’-tan, v. to turn over; opatahan iyeya.

o–pa’-tan’tan, v. n. to roll over and over in any thing.

o–pa’-tan’-yan, v. a. to roll any thing on or into,—owapatanyan.

o–pa’-pun, n. the border or edge of any thing, as of a blanket, book, etc.; the list or selvage of cloth; the stripes or points that are put into white blankets to show their size; opapun hota, grey list; opapun ska, white list; lie opapun, the edge of the Coute des Prairies.

o–pa’-sem, cont. of opasapa; opasem hunka, to lay away with care.

o–pa’-se-pa, v. a. to keep with care,—owapasepa.

o–pa’-si, v. of past; to follow after in, as to follow one in a road,—owasiswa.

o–pa’-tan, v. a. to push into; to mash up in,—owapatan.

o–pa’-ti-da, v. a. to stick or push in or under, as a landspipe,—owapatida.

o–pa’-tin, cont. of opati; opatin 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’-ochen, adj. 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’-yan, adv. running under.

o–pa’-zan’-zan, v. red. of opazan; to weave into,—owapazanjan.

o–pa’-zo, n. a protuberance, i. q. opana.

o–pa’-zon-ta, v. a. to wrap around, wind up in, as a dead body in a winding sheet,—owapazona.

o’-pe, v. Same as opa.

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-tan’-han, adv. from under the bottom of a tent; opeshantahan idu, he took it out from under the bottom.

o’-pe’-han, v. of pehan; to fold up in,—owapahan, unkopehanpi; opehan chunaka, to lay away folded up in.

o’-pe’-he, n. a fold.

o’-pe’-ki-da-tan, v. of opetan; to buy any thing from one; to buy for one,—opewadaton, openkidatoni.

o’-pe’-ki-tan, v. of opetan; to buy for another,—opewaditon, opemiditon.

o’-pe’-ki-ton, v. pos. of opetan; to buy or purchase one’s own, redeem,—opewakiton, openkitonpi.

o’-pe’-mni, v. a. to wrap around as a garment,—owapenni, unkopeppini; to be wrapped up in.

o’-pe’-mni-yan, adv. wrapped around.

o’-pe’-pa. See opapa.

o’-pe’-pa-tan’-han, adv. from under the bottom of a tent.

o’-pe’-ton, v. a. to buy, purchase any thing; to hire,—opewaton, openptonpi; opetonpi, purchased, hired.

o’-pe’-ton’-yan, v. a. to cause to buy,—opetonwaya.

o’-pe’-ya, v. a. to cause to go with,—opewaya.

o’-pe’-ya, adv. with, together.

o’-pi’-i-ya, v. reflex. to form an opinion and act for oneself; get ready: token opimiysi kta he, how shall I do?

o’-pi’-ki-da, v. n. to be satisfied with, as with food,—opiwikda, opiunkidapi. 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, mazopiya, a store-house; dotopiya, 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,—owapogan.

o’-po’-hdi, v. a. to stuff any thing into, as an old coat into a broken window.

o’-ponson, v. a. to draw back and forth in the water, to rinse. See oyponspon.

o’-pons’-paun, v. See opponspon.

o’-pta, adv. through, across.
o'-pta-pta, adv. red. of opta; through and through.
o'-pta'-ya, v. a. to flock, as of geese or ducks; a herd or drove of animals; a company of men.
o'-pte, n. of yupta; what is left, leavings.
o'-pte-ča, adv. less.
o'-pte-he-ča, adv. almost empty, said of vessels.
o'-pæn', adv. less.
o'-pæn'-i'-či-ya, v. reflex. to cease from, as from anger or strife, become gentle, —opæničiya.
o'-pæ-ču'-tu, adv. less than.
o'-pu'-gi, v. a. to push into, as hay into moccasins; to stuff, fill, as with hay, etc., —owapu-či.
o'-pu'-gi-tor, v. a. to put in stuffing, as in moccasins, —opu-či-tor-wotu-
o'-pu'-lvi, v. See opolvi.
o'-pu'-ski-ča, v. a. to press down in, —owapusiči-ča.
o'-pu'-ski-ču, cont. of opuskiča.
o'-pu'-ta-ko, v. to touch in, —owaputaka.
o'-pu'-tša, v. a. to dip into, put in, as the fingers; sop, as bread, etc., —owaputaču.
o'-po', n. fog, steam.
o'-po'-sa, adj. clear and cold, with particles of snow in the air.
o'-po'-za, adj. Same as oposa.
o'-s, n. of oze or yuza; a hand's breadth.
o'-san', adv. all, through the whole: apetu osan, all the day.
o'-san'-ka, adj. without leaves, as a tree.
o'-san'-ka-ča, adv. red. of osanka.
o'-sča, v. of sça; greased in any thing.
o'-sdo'-ča, v. to know; takudan owodeči wi wanq, I know nothing about it, or I am innocent of it. See osodan.
o'-sdo'-ča, v. n. to slide; osodoča kičun, to slide on a board or sled or one's feet; osodoča wečun.
o'-sdo'-ča, n. a drawing or sliding in.
o'-sdo'-ča-ya, v. a. to know, be acquainted with or privy to any thing, —osodawaya.
o'-sdo'-ču-ye, n. knowledge.
o'-se'-ya-ka-dač, n. See onseyačačan.
o'-sje', v. to hate. See oysje.
o'-sje'-či, v. n. to leave a mark, as tears drying on one.
o'-ska'-ča, adj. bare, as a tree whose leaves are fallen off; open, as a country without thickets.
o'-skam, cont. of oškapa.
o'-skam-ča, adv. sticking to, adhering.
o'-skam, adv. desert-like: tišta oskan, an uninhabited place.
o'-skantu', adv. desert-like, away from trees or dwellings.

O'SK
o'-ska-pa, v. n. to stick in, adhere to; i.q. okapaha.
o'-ska-či, n. ornamental work, such as is put on moccasins.
o'-ski-ča, adj. of yuskica; tight, drawn around, as a garment.
o'-ski-či-ča, adj. tight, well fitting.
o'-ski-či-ta, v. red. of oskita.
o'-ski-ta, v. to bind up in, as a child. See osukita.
o'-sma-ča, n. a ditch, a hollow, a ravine.
o'-sna'-ča, n. a scar.
o'-sni', n. cold weather.
o'-sni', adj. cold in, as ti osni, cold in the house.
o'-sni'-ču, adj. cold.
o'-so-ta, v. col. of yusota; to be all gone, as v company starting away.
o'-spa, 'spa'-ho-ča, n. See uspanspanheča.
o'-stag, cont. of ostaka.
o'-stag-ya, v. a. to make stick on, —ostagwaya.
o'-sta-ča, v. 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.
o'-sta'-ča, v. of staka; to be feeble on account of, to be debilitated; šišimana ostaka, he is feeble by reason of sleep.
o'-stani-mma, n. the smell of a carcass soon after the animal has died; the smell of tainted meat.
o'-su'-ča, adv. taking a thing without having bestowed labor on it, or acquired a proper right: osukan mduza, I took it without permission.
o'-šbe', n. depth. See wšbe.
o'-šbu', v. n. to drop in, as water.
o'-šbu', n. a drop.
o'-šbu'-šbu, v. n. red. of ošbu.
o'-šbu'-ya, v. a. to cause to drop into, as water, —šbuwaya.
o'-šbu'-ye, n. something into which water, etc., is made to drop, a trough, etc.
o'-šdo'-ša-hač, p.part. pulled off in, as an arrow point; coming off, peeling off, as bark.
o'-šdo'-šu-ča, p.part. Same as šdokahačan.
o'-šl'-ča, adj. bad with, as one kind of food with another.

O'PT
o'-šl'-ča, adj. See osiččaka.
o'-šl'-či-ča-ka, adj. unpleasant, as rainy weather, not pleasing, as a country.
o'-šin'-ča, v. n. to do badly, steal, etc., act wickedly, —šinwočača.
o'-ši'-či-ča-ya, v. a. to make angry, cause to suffer, —šikižikudawača.
o'-šišča, n. motion, movement.
o'-šišči-ša, v. a. to impede one's progress, prevent from moving freely, —šiščišiwača.
o-ška'-ta, v. to play in—o-waškata.
o-ška'-te, n. play, diversion. See widoškate.
o-ški'-ška, adj. complicated, intricate, confused, difficult.
o-ški'-šken-ya, adj. confusedly.
o-ški'-ške-ya, v. a. to make complicated or confused, create difficulty, perplex—oškilokwaya.
o-ški'-ške-ya, v. a. crookedly, with difficulty.
o-šina, n. of yušna; a piece that is dropped, a scrap, a crumb.
o-šna-pi, n. crumbs, scraps.
o-šni'-yan-yan, v. n. to move about, as worms in the stomach.
o-so-g'-ya, adv. of sogya; thickly.
o-so'-ka, adj. of soka; thick.
o-so'-ko, n. thickness.
o-so'-ta, adj. of ota; smoky, filled with smoke, as a tent.
o-špa'-ye, n. a drove, a herd consisting of different kinds of animals; a company separated from the main body.
o-špe', n. of yušpa; a breaking of.
o-šta, v. n. to be on, as a hoop, or in, as a stopper. See oyutaa.
o-šta-šan, part. being in or on.
o-šta-šan, n. a running watery sore.
o-šte, adj. deformed, o-mašte, oniste. See ošeta.
o-šte-šan, adj. deformed.
o-šte-hda, v. a. (ošte and hda) to mock, speak evil of, call bad names, revile—oštahda.
o-šte-hda-pi, n. contempt, opprobrious language.
o-šte-ka, adj. defective in some part, deformed, o-mašteka.
o-šte'-ya, adv. imperfectly, clumsily; by chance, accidentally; ošeta eon, he did it imperfectly.
o-šte'-ya-ken, adv. deformedly.
o-šung'-ya, v. adj. very much, violently.
o-šun'-ke-šan-ka, n. a very little thing.
o-šta, adj. much; many; uŋkotapi; widoša, a great company.
o-ta'-go-ša, n. of tašga; to split into any thing, o-tahowaša, o-tahowánapi.
o-ta'-he-šan, adv. between.
o-ta'-he-pl, adv. between places.
o-ta-ka, adj. many, much.
o-ta-ki-ya, adj. oftentimes, frequently.
o-ta-ko-pa, adj. opposite to, over against.
o-ta-ko-za, adv. over against, opposite to.
o-ta-ku'-ye, n. brotherhood, relationship, friendship.
o-ta', v. to touch, lay hold of, seize. See oyuta.
o-ta'-dan, n. the chief; the greatest.
o-ta'-dan-ke, n. the greatest in numbers, as the greatest herd, the largest war-party.
o-tan'-éan-ke-ya, adv. in the greatest numbers.
o-tan'-da, v. to have, to keep: ontaya šida, bad to keep; ontaya waste, good to keep.
o-tan'-hda-ši-ya, n. breadth.
o-tan'-in, v. n. to be manifest; taku ontan, something that is manifest.
o-tan'-in-ka, v. n. to appear, be manifest; taku ontanjka, something is manifest: sometimes this is used in the sense of ontanši, on, taku ontanjka, or tukan ontanjši, there is no news.
o-tan'-in-ya, adv. manifestly.
o-tan'-ka, n. of tanka; greatness, largeness.
o-tan'-ka, adj. large, broad.
o-tan'-ka-da, v. a. to have in the greatest estimation, o-tanakawada.
o-tan'-ka-da-ša, v. a. to esteem most highly, o-tanakawadaka.
o-tan'-ka-yo, adv. largely, extensively.
o-tan'-ka-yo-ka, n. greatness.
o-tan'-na, v. n. to be proud, vain,—omatanwa.
o-tan'-yn, n. well being.
o-ta'-pa, v. of tappa; to follow after one, as in a road,—otawapa, otanpapi.
Ota'-wa, n. the Otawas. See Hotawa.
Ota'-wa-ša-ša, n. two alike, a pair, of one kind.
o-ta'-wa-šo-ča, v. n. to be willing to do. See otowašenya.
o-ta'-wa-šen, cont. of otawašenya; otawašen waste, it is pleasant to do; otawašen šica, it is unpleasant to decide on doing.
o-ta'-wa-šen-ya, v. n. to be willing to do,—otawašenwaya.
o-ta'-za, n. of taša; waves.
o-te'-ha, v. n. to be long about any thing, long in doing,—omateha kta.
o-te'-hi, n. a thicket of bushes or brush; misery, difficulty.
o-ti', v. n. to dwell in,—owati, unkotip.
o-ti', n. a house, dwelling.
o-ti'-wi-ta, n. on old encampment, where there has been a cluster of tents.
o-ti'-wo-ta, n. an old encampment.
o-ti', n. a house, dwelling.
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o-ti'-wo-ta, n. an old encampment.
o-ti', n. a house, dwelling.
o-ti'-wo-ta, n. an old encampment.
o-to'i-yo-hi, adj. each one, every one.

o-to'ka-he, n. the beginning: otokahe 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. (thaŋk) the next.

o-to'ksu, v. to haul or transport in, as in a cart, -otowakstu, otomkṣupi.

o-to'ksu, n. hauling, transporting: otksu waste, it is good hauling.

o-ton', v. a. to put on and wear, as leggings or pantaloons, -otawog.

o-ton'wan, v. to look into, -otowanwag, unko
towyawapi.

o-ton'we, n. a cluster of houses or tents, a village, a town, a city. See topayawan.

o-ton'yan, v. to use a pipe; suppurating.

o-to'sa, adj. blunt, round, not cut up: onto 
spa, cooked whole; said of any thing cooked 
without drawing the entrails. See otoza.

o-to'to, adv. red. of oto.

o-to'daŋ, adv. clear of brush, long grass, etc.

o-to'za, adj. blunt, round, cylindrical, anything round and long; not split: as, daŋ otoza, a round stick. See otoza.

o-tpa'gi, v. pos. of opaği; to fill one's own pipe, -otawapiği.

o-tpa'nii, v. n. to lack, be wanting. Hence, daŋ- 
totowi, to long for.

o-tpa'niyan, adv. less, lacking; not yet, be-
forehand: ototaniya wali, I have come too soon.

o-tpas, cont. of otpasa: otpas idu, to become
dark.

o-tpas-ya, v. a. to make dark, -otpaswaya.

o-tpas-ya, adv. darkly, obscurely.

o-tpa'za, n. to be dark.

o-tpa'za, n. darkness, night. Same as okpaza.

o-te', v. Same as okpe.

o-tu'tka, n. crumbs, fragments.

o-tu'wi'na, n. an old encampment. See otivita 
and otowita.

o-ta, v. n. of ta; to die in any place; to have the 
stomach overloaded, to die of a surfeit, -omata.

o-te'ı, v. n. to die, be dying: ote tehii, hard to die, 
Tenacious of life.

o-tiń', v. n. to roar as thunder; to make a noise, 
as the ice cracking.

o-tiń', cont. of otıńa, otiņa youka.

o-tiń'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,- 
omaṭina.

o-to'hnag, cont. of otoohnaka.
owas'ya, v. a. to bring near to, cause to be near: commonly used with the negative, as, owašwayne šni.

owas'ya-tpaŋ, n. what is chiseled fine, as the muskrat's food.

owas'yu-hi. See wayuhi.

owas'yu-si, n. to sacrifice in any place,—owamudšna.

owas'yu-šna, n. a place of sacrifice, an altar, a propitiatory.

owas'yu-tpaŋ, n. what is ground up fine.

owas'za, v. n. to be near to: owaša šni, not near. See iyowaša šni.

owe-čé-ča-ka, v. n. to be another in demeanor, appearance, etc,—owemadšaka.

owe-dí-nh-han, adv. in succession, in Indian file, in an extended line.

owe-dính-han-han, adv. red. of owemqhan.

owe-dính-yah, adv. in Indian file.

owe-han-han, v. n. to jest, make fun,—owewahqhan.

owe-han-yan, adv. jestingly.

owe-šdé-ke, n. a war-prize, as a pipe; a badge of honor.

owe-šé, v. n. to use a bye-word,—owewaste, owenštepí.

owe-šé-pi, n. bye-words, cant phrases.

owe-šé,ya, adv. in the manner of a bye-word.

owe-šun-ke-ča, v. n. to be unable to escape, unable by any effort to extricate oneself,—owešwanška, owenšunkešapi.

owe-čah-koh-ke-dan, adj. precocious, as a child who walks early. See odašalkoden.

owe-čah-te-han, adj. of slow growth or development,—owemåmatehan. See odašalkethan.

owe-ča-kwá, n. laziness, debility.

owe-ča-zi, n. rest.

owe-hañ-ke, n. of hänke; the end of time, the end of space; the end of any thing, as of a lake.

owe-hañ-ke-šni-yan, adv. endlessly, eternally.

owe-hañ-ke-ta, adv. at the end.

Owi-hañ-ke-wa-nil-ča, n. (no end, without end), the Eternal One, Jehovah.

owe-hañ-ke-ya, v. a. to bring to an end, destroy,—owihanjuwaya, owhañkešunyapi.
o-wi'-he-ča, n. an arrow laid down or placed to shoot at; a mark to shoot at, a target. See owinižda.

o-wi'-čan, v. n. to graze in, as cattle in a field.

o-wi'-ke, v. Used only with ōni. See owikëšni.

o-wi'-ke-ší, n. n. to be strong, not to fail, as the strength of a person,—owikëšniki.

o'-wi'-ge, n. a curl, as of hair: pesede ōwiniğe, the curl on the top of the head.

o-wi'-he-ča, n. an arrow shot as a mark to shoot at; a target.

o-wi'-ši, cont. of owinža.

o-wi'-ši-ča-ton, v. a. to lay or place down a bed for one,—owinžwečaton, owinžamičaton.

o-wi'-ši-ya, v. a. to make a bed of, strew or spread down for a bed,—owinžwiyi.

o-wi'-šon, v. to have a bed,—owinžwaton.

o-wi'-ši-ya, v. a. to make a bed of,—owinžwaya.

See owišiwyi.

o-wi'-ža, n. something spread to lie down or sit on, a bed.

o-wi'-ža, n. a. to make a bed of, use for a bed,—oninža, oinži, ōnkuwiniža.

o-wi'-ža-ka hepe, n. a bed-quilt.

o-wi'-toko, v. n. to be drunk with,—omawito.

o-wi'-tiko-tko, adj. foolish.

o-wi'-tiko-tko-ya, adv. foolishly.

o'-wi'-tiko-ya-ya, adv. acting foolishly from choice, playing the fool.

o'-wi'-tiko-ya-ke, adv. foolishly.

o-wo'bo-p-te, n. of bopta; the place from which a tipiŋna or Dakota turnip has been dug. Owobopte wakpa, the River Pomme de Terre, a branch of the Minnesota, which joins it from the north, a few miles above Lacs-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: owotanin ōni, not clear, foggy, hazy, smoky.

o-wo'-tan-in, n. clearness, appearance: owotanin ōni a, a haziness is coming on.

o-wo'-tan-in-ka. Same as owotanin.

o-wo'-tan-na, adj. straight, not crooked; right, just; having done no wrong, upright,—omawotanña and omaowotanña, oniowotanña, ōnkowotanña.

o-wo'-tan-tan-na, adj. red. of owotanña.

o-ya'-gi, v. a. to impede, as high grass does in walking; to scratch,—omayagi.

o-ya'-gi-ya, v. a. to cause to impede, as by sending one into the brush,—oŋyiwyi.

o-ya'-hdo-hdo-ka, v. to rattle in the throat, have a rattling in the throat,—omdałyiknya.
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o-ya'za, n. things strung on together, a string of beads, a bunch of fish.
o-ya'-zau, v. n. to be sick for, sick in consequence of,
omuza. See yaza.
o-ye', n. a track, foot-print, mark or track left by anything.
o-yu'-ge, v. a. to put on or wear any thing,—
omudog. See oh. 
o-yu'-hi, v. to impede; i. q. čańku pedi aohdute-yapi. See oh. 
o-yu'-hda, v. a. to ring, as a bell, in a place,—
omudulda. Hence, mazahdaba oyuhda, a belfry.
o-yu'-hda-da, v. red. of oyuhda.
o-yu'-hda-ta, v. a. to scratch in,—omududatas.
o-yu'-hda-te, a. a scratch.
o-yu'-hde-oz, v. a. to tear in, as in an old hole,
omuduhda. 
o-yu'-hde-će, a. a rent.
o-yu'-hdo-ku, v. a. to bore or make a hole in, to make holes in, as hard snow does in horses' legs,
omudoku.
o-yu'-hdo-ke, a. an opening.
o-yu'-hi, n. aimple, a rough place.
o-yu'-hpa, v. a. to put or pull down in,—omduhpas.
o-yu'-hp, n. a throwing down.
o-yu'-ksa, v. a. to break off, as a stick, in a hole,
omduka, unmuyukapa.
o-yu'-ktan, v. a. to bend anything into something else,—omduktap.
o-yu'-ktan, n. a bend, a crook.
o-yu'-ktan-yap, adv. bent into.
o-yu'-mdé-Ọa, v. a. to divide out, scatter, break to pieces within something,—omudumda.
o-yu'-mdé-će, a. a breaking in.
o-yu'-mde, const. of oyumda; oyumden iyeva; oyumden ehankha, to open out.
o-yu'-pan-ga, adj. loose, not tied tight.
o-yu'-po-ta, v. a. to tear to pieces in,—omdupta.
o-yu'-po-te, n. a torn place, a rent.
o-yu'-pta, v. a. to cut out in,—omdupta. See yupta. 
o-yu'-pte, n. pieces left in cutting out a garment, scraps, remnants.
o-yu'-siń, v. a. to fall out with one, hate, not to be on speaking terms with,—omuduis, unkoyuusip. 
o-yu'-siń-yan, adv. out of humor with.
o-yu'-ski-ta, v. a. to wrap up in, as a babe in its blankets,—omdusita. 
o-yu'-spa, v. a. to lay hold of one, stop one,—omduasp. This is said to be from 'yuza.' 
o-yu'-spa-yá, v. a. of yuspaya; to make wet with the hands in any thing,—omduspaya.

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o-yu'-spe-ki-ya, v. a. to cause to lay hold of one,—oyuspewakiya.
o-yu'-ši-ća, v. a. to do wrong in respect of,—omdusich. 
o-yu'-ši-će, n. that which injures. 
o-yu'-škaq, v. to relapse,—omduškaq. 
o-yu'-šna, v. a. to let drop or fall into; to waste,—omdušna. 
o-yu'-šna, n. something dropped, crumbs, scraps. 
o-yu'-štan, v. a. to finish within, as a house; to put one into another, as buckets, or as a cork into a bottle,—omduštan, unkoyuštan. 
o-yu'-tan, v. a. to touch, feel,—omduštan. 
o-yu'-tan-tač, v. red. of oyutan; to feel,—omduštan. 
o-yu'-te, n. eating, food. See wayute. 
o-yu'-tkon-za, v. a. to make equal, break off and make equal with something else,—omduktap. 
o-yu'-tkon-ze, v. n. something that makes equal.
o-yu'-tpu-ta, v. a. to crumble and scatter about in,—omduptupa. 
o-yu'-ta, v. a. to kill in,—omdušta. 
o-yu'-tiča, v. a. to make firm in,—omdušina. 
o-yu'-tičte, n. a strengthenener. 
o-yu'-zan, v. a. to spread out, as a curtain,—omduzan. 
o-yu'-ze, v. a. to take or dip out food into,—omduze. 
o-yu'-ze, n. of yuza; a taking, catching.
o-za, adj. both. See hensaza and denza.
o-zaq, n. a curtain; ozapá, curtains, as bed curtains.
o-ze, n. of yuza; to catch: oze wańto, good to catch; oze šćica, bad to catch: to take or get. Hence, Makooze (earth-blue-take), the Blue Earth river. 
o-ze, n. of yuza; a hand's-breath: oze wayźid, one taking hold of; čańte oze, the feeling of the heart, purpose. 
o-ze-ki-ya, adv. taking hold of: čańte ozekiya, the heart taking hold, thought. 
o-ze-ya, adv. in the manner of holding: čańte ozeya. 
o-ze-ye-ki-ya, v. to cause to hold the mind. John xili. 2. Perhaps this should have been ozekiya. 
o-ze-ze, v. n. to swing, be hanging: ozoe hiyea. 
o-ze-ze-ya, adv. swinging. 
o-zi', v. n. to rest,—omazi, unkozip. 
o-zi', n. rest. See owića. 
o-zi'-ki-ya, v. n. to rest, take rest,—ozewakiya. 
o-zi'-ya, v. a. to make a smoke, to fumigate,—ozewaya. 
o-zi'-nka, n. See onzička. 
o-zi'-ta, v. n. to smoke. See izita.
o-zi'-ya, v. to rest, take rest; ozičiyya, to rest oneself—ozimichiya.
o-zi'o, n. a cape or headland; a peninsula.
o-ziun'te, n. what is connected, connexion.
o-ziyu'-ye, n. war; a war-party, an army.
o-žan-žan, n. light, a light.
o-žan-žan-bdo-pi, n. a window, windows; a looking-glass.
o-ža'-te, n. a fork, the forks of a road or stream.
o-ži', v. a. to whisper about,—owaaži.
o-žin'-žin-tka, n. See onžinžintha.
o-ži'-zi, v. red. of old; to whisper about,—owaažiži, ūkožižiši.
o-ži'-zi-ya, adv. in a whispering manner.
o-ži'-zi-ya-han, adv. whispering.
o-žu', v. a. to plant or put in the ground, as corn, etc., to sow; to load, as a gun,—owaažu.
o-žu', v. w. to be full of days, to be old, about to die of old age;—omadažu, onižu.
o-žu'-dan, adj. full, filled full; omanyadun: ita maka onižadun; thine eye is full of dust.
o-žu'-dan-ya, v. a. to fill full,—ožudanyaya.
o-žu'-žu-dan, adj. red. of ožudun; used in reference to vessels.
o-žu'-ha, n. a sheath or case for any thing, as, isii ožiha, a knife-sheath; an empty bag; something that contains or covers, a box, barrel, etc.: čališi ožiha, a powder-flask; tassuši ožiha, a bullet-pouch; kokọžiha, an empty cask.
o-žu'-ki-či-ton, v. of ožuton; to fill a bag for one,—ožuwečiton.
o-žu'-ki-či-ton, v. pos. of ožuton; to fill up one's own bags, etc.—ožuwakito and ožuwoten, ožu-ńıkitoči.
o-žu'-pi, part. filled; planted; loaded, as a gun.
o-žu'-pi, n. something to plant or sow, seed.
o-žu'-šmi, adv. not full.
o-žu'-ton, v. a. to fill up into sacks, etc.—ožuwatop.
o-žu'-ya, v. a. to fill; load, as a gun; to cause to fill or plant,—ožuwatop.
o-žu'-zu, v. n. to fall to pieces in any place.
o-žu'-zu-han, part. fallen to pieces in.
o-žu'-zu-wa-han, part. fallen to pieces in.

pa, v. n. to full, as snow: wapa, it snows.

do-ya, v. a. to bark at, as a dog does; šunka mapa, a dog barks at me; šunka papi, the dogs bark.
a, adj. bitter.

pa'-a-hda-pṣin, adv. paadapšin epeya, to turn bottom upwards.

pa'-a-hda-pṣin-yaq, adv. bottom upwards, overturned: paadapṣinənəya epeya, to turn bottom upwards.

pa'-a-ho, adv. paaho ipeya, to brush up, as the hair from the forehead. See aho.

pa'-a-zi, adv. paazi ipeya, to push aground. See aži.

pa'-ba'-gə, v. a. to roll or twist in the hand,—wapaɪq, unpaɪqapi.

pa-bə', v. to file. Same as paman.

pa-bo'-teka, n. See pabotuka.

pa-bu', v. a. to drum on with the fingers,—wapa-bu.

pa-bu'-bu, v. red. of pabu.

pa-bu'-ya, v. a. to cause to make a drumming noise with the hand,—pabuwaya.

pa'-Ča'-dan, v. a. to push and make tremble, as one's arm by hard pushing,—wapaČadan.

pa'-čan', adv. shoved off: pamanan ipeya, to shove out, as a boat from the shore.

pa-Čeg', cont. of pađeča; pađeg ipeya.

pa-Čeg'-Čeg, cont. of pađegčeka; pađegčeg ipeya, to push aside and make stagger.

pa-Čeg'-Če-ka, v. red. of pađeča; to make stagger,—wapačegčeka.

pa-Če'-ka, v. a. to push and make stagger,—wapađeča, unpađečapi.

pa-či'-ka-dan, v. a. to make small by rubbing,—wapačikan.

pa-či-stiŋ-na, v. a. to make small by rubbing or pressing,—wapačistina.

pa-Čo'-Čo, v. a. to rub soft, as mortar,—wapačo-

pa-Čo'-ka-ka, v. a. to empty, push or draw all out,—wapačokaka.

pa-Čo'-za, v. a. to make warm by rubbing,—wapačoza.

Pa-da'-ni, n. p. the Pawnee Indians.

pa-dom', cont. of padop; padom ipeya.

pa-dom'-dom, red. of padom; padomdom ipeya.

da-ka, v. a. to push into the mud, bemire,—wapačo.

pa'-e-če-teu, v. a. to adjust as it was or should be, push into the right place, as a dislocated joint, —wapačetetu.

pa-gam', cont. of pagama; pagam ipeya.

pa-gaŋ', v. a. to part with, give away, spare; to open, as a door, with the hand,—wapačan, unpapačan.
pa-ganj’-ganj', v. red. of pa-ganj.
pa-ganj’-ya, v. a. to cause to give away; to cause to open,—paganwaya.
pa-ganj’-yan, adv. parting with; opening.
pa-ga’-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 curve, engrave,—wapa-go.
pa-go’-ki-ya, v. a. to cause to curve or engrave,—pa-gowakiya.
pa-gon’-ta, n. the mallard duck, Anas boschas.
pa-go’-pa-ti-ya. v. to put in under a girdle, as a knife.
pa-go’-pa-tin, cont. of pa-gopatida; pa-gopatina iyeya.
pa-giug’, cont. of pa-guka; pa-gug iyeya.
pa-gu’-ka. v. a. to spray by rubbing, etc.; to rub down, as in dressing skins,—wapa-guka.
pa-gun’-ta, n. See pa-gonta.
pa-ha, n. the hair of the head; the scalp.
pa-ha’, n. a mound, hill.
pa-ha’, v. a. to raise to strike,—wapaha. See apaha.
pa-ha’-ye-ya, v. a. to push aside; to oppose, reject.
pa-ha’-pa-jo-dan’, n. a prominent or conspicuous hill.
pa-ha’ta, adv. at or on the hill, to the hill: pahata me kta, I will go on the hill.
pa-ha’-ya, adj. piled up, projecting, prominent.
pa-ha’, v. a. to shell off, as corn, with the hands,—wapa-ha, uppa-hapani.
pa-he’-za, v. a. to make somewhat rough by rubbing,—wapaheza.
pa-hbu’, v. to push into, bury, as in a barrel of corn: paibhu iyeya.
pa-hda’-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,—wapaheza.
pa-hi’, v. a. to pick up, gather up, gather together,—wapa-hi, uppa-hi.
pa-hin’, cont. of pa-hinta: pa-hin iyeya, to brush off quickly and completely,—pahin iyewaya.
pa-hiin’, 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,—wahinha, wapahinta.
pa-hmi’-huma, v. a. to roll with the hand,—wapa-himhuma. Hence, danpahimhuma.
pa-hmi’-yan, v. a. to make round like a ball with the hands,—waphahmiyan.
pa-hmi’-ya-n-yan, v. a. to make a ball with the hands,—wapa-hmiyan-yan.

pa-hmom’, v. a. to twist with the hand; to twist, as yarn, with a wheel,—waphmom, upphmompi.
pa-hmom’-ka, v. to twist. See phmom.
pa-hmom’-pi, n. a hook or skin of yarn.
pa-hmun’,. See phmom.
pa-hnu’, v. a. to shake off, as fruit, with the hand,—waphnu.
pa-hn’-ski-n-ya, v. a. to make furious by pushing about,—waphnaskinnya.
pa-hn’-ya, v. a. to deceive with the hand, make deceptive gestures,—waphnaya.
pa-ho’-ho, v. a. to shake or move, make loose by pushing, as a tooth,—waphoho: pahohi ni, immovable.
pa-ho’-ho-ëni-ya, adv. immovably.
pa-ho’-mi, v. a. to push any thing round,—waphommi.
pa-ho’-ton, v. a. to cause to make a noise, as iron by filing, or an animal by stabbing,—waphotoon.
pa-hu’, n. the skull-bone.
pa-hu’, n. the large part or head of any thing; as, danphuha pahu, the bowl of a pipe; mazakan pahu, the breech of a gun; onse pahu, the pole of an axe; indo pahu, the root of a Dakotat potato; tipsiinna pahu, the upper part of the tipsigna; wannah signaled a butt-end of a corn-cob.
pa-hu’-hus, cont. of pahuza; pahuza iyeya.
pa-hu’-hus-ya, v. a. to cause to shake with the hand,—waphuuswaya.
pa-hu’-hu’-za, v. a. to shake with the hand, as a tree,—waphuusza.
pa-hu’-kun, adv. down: pahuken iyeya, to bow the head, push the head down.
pa-hu’-wa-te-zi, n. the butt-end of a gun when very large.
pa-ha’, v. a. to make rough by rubbing,—wapa-na.
pa-ha’, v. n. to bud: danwapa paha, buda.
pa-ha’, v. n. to be rough, as ice sometimes is.
pa-ha’-tka, v. a. to make rough, rub against the groin,—wapa-hatka.
pa-ho’i, v. a. to tear out a piece, pick out a piece,—waphoi.
pa’-hda’-ya, v. a. to peel off, pull off, as the skin of a potato,—wapa’hdaya.
pa’-hde’-da, v. a. to tear, pull to pieces,—wapa’hdeca.
pa’-hde’-hde’-ca, v. red. of pahde’ca.
pa’-hden, cont. of pahde’ca; pahden iyeya.
pa’-hdi’, v. a. to stick in the ground, as a stake or stick,—wapa’hdidi.
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,—wapa’hdiiwaya.
pa’-hdog’, cont. of pahdog’; pahdog iyeya.
pa’-hdo’-han, v. pahdohay iyeya, to push down, as one’s coat sleeve: i. q. pasho’ha.
pa’-hdo’-hdo’-ka, v. red. of pahdog’.
pa’-hdo’-ka, v. a. to make a hole in, pierce, run through, bore, as the ears,—wapa’hdoka.
pa’he’-yam, cont. of pahyeyata: pahyeyam iyeya, to push aside.
pa’he’-ya-pa, v. to shove aside. See pahyeyata.
pa’he’-ya-ta, v. pahyeyata iyeya, to push back or out to one side.
pa’hi’-ya-ya, adv. roughly, not well made, not smooth, as anything rasped.
pa’-hmi’-ce, adj. left-handed.
pa’-hpa’, v. a. to throw, as a horse his rider; to take down, as any thing hanging up; to lay down or put off, as one’s load; to scrape off, as the flesh that sticks to a hide,—wapa’hpapa, upapa’hpapa.
pa’he’-ya’, v. a. to cause to throw down,—wapa’hepewaya.
pa’-hpupu’, v. a. to pick off, break off in small pieces; to tear down, as birds’ nests,—wapa’hpupu.
pa’-hpup’-hpup, v. red. of pahpup.
pa’-hpup’-yu, v. a. to cause to pick off,—wapa’hpupewaya.
pa’hta’, v. a. to tie up, make into bundles or packs,—wapa’htata, paun’htata. The ‘pa’ in this word is not a prefix.
pa’hta’-ka, v. a. to bind in bundles,—wapa’htaka.
pa’hta’-pi, n. a bundle, a pack, packs of fur.s.
pa’hte’-ca, n. the sucker, a kind of fish.
pa’hu’-ga, v. a. to break through or push a hole in, as in a kettle,—wapa’hu’ga.
pa’hu’hi, cont. of pa’hu’hi; pa’hu’hi iyeya.
pa’hu’-hu’-ga, v. red. of pa’hu’hi.
pa’iu’yii’-yaa, v. a. to shoot or throw a stick through a hoop when rolling, push through with the hand,—wapa’iu’yii’-yaa: paun’yii’-yaa ka’idun’pi, the game of shooting through a hoop.
pa’-i’-pu’-kii-ka, v. a. to press down on with the hand,—wapa’ipukii’-ka.

pa’i’-pu’-skin, cont. of paipuski’-ca; paipuskin iyeya.
pa’i’-tsia, adv. paipuska’i’-tsia, to throw over on the belly, as a dog.
pa’i’-wa’-ste’-dan, adv. slowly: paiwastedan iyeya, to shave along slowly.
pa’i’-wa’-ste’-ya, adv. slowly, gently.
pa’i’-ya-pa’-to, v. n. to be pushed by: paiyapa’to themi’-ya.
pa’i’-ya-pa’-to-ya, v. a. to obstruct, push against,—wapa’i’ya-pa’to-ya.
pa’i’-yo’-wa’-za, v. a. to make echo by striking with the hand,—wapa’iyo’-wa’-za.
pa’ka’, v. paka iyeya, to push down or break down, as the ribs of an animal.
pa’ka’, cont. of pakapa: pakam iyeya, to throw or toss, as a ball.
pa’ka’, v. a. to respect, honor,—wapa’ka.
pa’ka’, v. n. to prevent: mini paka, to be prevented by water, as in a journey.
pa’ka’-ka’, v. to honor, respect,—wapa’ka’-ka.
pa’ka’-ya’ya, adv. prevented by, impassable: pakan’ya, 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,—wapa’ka’-pa’.
pa’ka’-pa’-sa, v. a. (pa and kapas) to nod or bow the head, nod assent,—wapa’ka’-pa’-sa.
pa’ka’tin, v. a. to straighten out, as the arm when bent at the elbow,—wapa’ka’tin.
pa’ka’-wa, v. a. to open out with the hand, as a gun-pan,—wapa’ka’wa.
pa’ke’-ca, v. a. to comb, disentangle, untie,—wapa’ke’-ca, upapa’ke’-ca.
pa’ke’-sa, 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,—wapa’ke’-za.
pa’ki’-ca’-sa, v. a. to bow or nod the head to one,—wapa’ke’-sa.
pa’ki’-hnu’ng, cont. of pakihnu’ng: pakihnu’ng iyeya.
pa’ki’-hnu’ng-ka, v. to push under water, make dive.
pa’ki’-htia, v. pos. of pahtia; to tie up or bind together one’s own, to pack up,—wapa’khi’-ti, pakih’-ti, paun’khi’tapi.
pa’ktin, cont. of paktin: paktin iyeya, to wipe or brush all off,—pakin iyewaya.
pa’kin’, v. a. to set up slanting, as a stick pointing in the direction one is going,—wapa’kin. Hence, pian’kin, a stick thus set up, a guide-stick.
pa’kin’, v. n. to stand leaping: pakan iyeya, to bow down the head,—pakan imjandra.
pa-kings', cont. of pakinsza
pa-kings'-kingsza, v. red. of pakinsza
pa-kings'-ta, v. a. to wipe, as dishes, rub off; cleanse; wapakinta, unpakintaapi
pa-kings'-za, v. a. to make creak by rubbing; wapakinta
pa-ki'-pu-ki-ča, v. n. to be pressed tight together
pa-ki'-pu-ki-ta, v. n. to be pressed together
pa-ko', adj. crooked, bent round
pa-kon', n. the outside of a bend
pa-kon', cont. of pakota; pakon iyeza
pa-ko'-ta, v. a. to dig or take out narrows from a bone, to probe; wapakota
pa-ko'-za, v. to push back and forth. Not much used
pa-kpa', v. a. to pierce, gouge out, as an eye; wapakpa
pa-kpa', v. a. to crush, make fine by pressing; wapakpa
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; wapaksa
pa-ksa'-kasa, v. red. of paksa
pa-ksa', adj. bent down, like an old person; ma-ka
pa-kša', v. a. to bend, make bend by striking or pushing; wapakša
pa-kša'-kša', v. red. of pakša
pa-kši'-kša', adj. crooked, zigzag
pa-kši'-ša', v. red. of pakša
pa-kši', n. the kidneys, reins, wapakši, wieda-pakši
pa-kši', cont. of pakši; pakši iyeza
pa-kši'ža, v. a. to bend or double up, as the arm at the elbow; to double up any thing; wapakšiža
pa-ktan', v. a. to bend around with the hand; wapaktan
pa-ktan'-ktan', v. red. of pakta
pa-ktan'-yan', v. a. to cause to bend
pa-ktan'-yan', adv. bent around
pa-ku'-e-dan', n. head down: pakudan yuza, to hold the head down, to apply oneself diligently
pa-ku'-ka, v. a. to rub to pieces, wear out by handling; wapakuka
pa-ku'-wi-ša, n. the whip-poor-will
pa-ke'-ga, v. a. to scrape with the hand, with glass, etc.; wapakega
pa-ke', cont. of pakėga; pakė iyeza
pa-keh'-ke-ga, v. red. of pakėga
pa-keš', cont. of pakēza; pakē iyeza
pa-keš'-ke-za, v. red. of pakēza
pa-ke'-za, v. a. to scrape, make smooth by scraping; wapakēza
pa-keš', cont. of pakōza; pakō iyeza
pa-keš'-ko-za, v. red. of pakōza
pa-ko'-za, v. a. to rub and make smooth and hard; wapakọza
pa-ma'-he-de-dan', adv. head bowed down, prone: pamahe-de-pan, to go with the head down, as in sorrow
pa-ma'-kom, adv. head down, prone, headlong: pamakom yawka
pa-manj', v. a. to file, rub, polish; wapabe, yapabe, unpamaapi
pa-mdas', cont. of pamda; pamda iyeza
pa-mdas', v. n. flat-head: ojpe pamedaska, a flat-headed axe, in distinction from the club-heads used by the Dakota women
pa-mdas', v. a. to press out flat, to flatten; wapamdaska
pa-mdas'-ya, v. a. to spread out, make level; to iron, as clothes; to make smooth; wapamdaya, unpamdayapi
pa-mda'-za, v. a. to burst open, tear open, as a bag, by sitting on it; wapamdaya
pa-mde'-ča, v. a. to crush, break, as brittle ware, by pressing; wapamdeča
pa-mde'-mdo-ča, v. red. of pamedoča
pa-mden', cont. of pamede; pameden iyeza
pa-mden'-ya, v. a. to cause to crush; pamedenwaya
pa-mdu', v. a. to bruise fine, crush to powder; wapamdu, unpamduapi
pa-ml'-ma, v. a. to make round by filing or rubbing; wapamima
pa'-mi-ma, adj. round pointed: isu pámima, a case-kife
pa-mma', v. a. to rip, as one's coat sleeve; wapamma
pa-mni', v. a. to divide, make a division, distribute any thing; wapamni, unpamnini
pa-mni'-mni', v. red. of pammni
pa-na'-ke, adv. panake iyeza, to push over on one side
pa-na'-ko-ya, adv. lying on one side: panakeya iyeza
pa-ni', v. a. to push or jog one with the elbow; wapani
pa-ni'-ni', v. a. to push or jog with the elbow or hand; to make out of sleep by jogging; wapani
pa-nni'-nma, v. This form is used by the Mce-wakantowynes. See pahmihma
pa-nunj'-ga, v. a. to sprain, as the arm or hand, —wapanunjga.
pa, v. n. to cry aloud, call, yell, hallow,—wapa, unpanpi. See kipan.
pa-bo'tu-ka, n. an Indian woman's bag, in which she keeps her sewing apparatus; a workbag, a reticule.
pa'-ga, adj. bulky, as buffalo robes, stuffed, filled full.
pa'-go'-ca, adj. bulky, puffed out,—mapangaca.
pa'-gi, n. the artichoke, Helianthus tuberosus.
pa'-gi'-hu, n. the stalk of the artichoke.
pa'-pan, v. red. of pan; to yell, make a noise, shout, as the Dakota young men do,—wapanpan.
pa'-pan'na, adj. soft, as a deer-skin or cloth. This may be from 'panpa,' which is not now used.
pa'-pe'ska, n. round white ornaments for the neck, slightly curved: dan panpeska, the excrecescences that grow on trees. Same as kaupeska.
pa'-pe'ska-dan, n. dim. of panpeska.
pa'-pe'ska-wa-kis'-ca, n. white-ware, chinaware.
pa'-pan'-za, adj. soft, bunchy.
pa'-pan'-ze-dan, adj. soft, as furs, bulky.
pa'-ya, adv. bulky, bunchy.
pa'-yan, adv. crying out.
pa'-yan'haan, adv. crying out, yelling: panyanhan eya.
pa'-za, adj. puffed up, soft, bunchy; one who is lazy,—mapanza.
pa'-o'hd'-paip, adv. rolled over, scattered about: paohdaspin ehpeya, to turn bottom up.
pa'-o'hd'-paip-yan, adv. tumbled over, toppety-turny: paohdaspinyan eya.
pa'-o'hd'-uta, v. a. to close up or over, as a hole, by rubbing,—wapaohduta.
pa'-o'hd'-ute-ya, v. a. to cause to close up by rubbing,—paohdutewaya.
pa'-o'po', v. n. to warp.
pa'-o'pu-skic'-ca, v. a. to press down into.
pa'-o'pu-skink, cont. of paupuskida; paupuskink eya.
pa'-o'spe, v. a. to push under, as in water,—wapaospe: paospe eya, to push under, push out of sight.
pa'-o'tko'n, cont. of paktokza.
pa'-o'tko'n-za, v. a. to press in full, make even full, strike off level, as in measuring grain,—wapaokza.
pa'-o'tin, cont. of paotinza; paotins eya.
pa'-o'tin-za, v. a. to press in hard and tight,—wapaotinza.
pa'-o'-ze-ze, v. n. to swing, dangle, hang, as berries.

Pa-0'ze-ze-ya, adv. swinging, dangling.
Pa'-pa', n. (Ihank,) dried meat; i. q. wadonica.
Pa'-pa'-ga, v. n. to pop, as corn in parching.
Pa-pah'-ya, v. a. to parch, as corn,—pahlaywa, pahlayniyaapi. Hence wapapahwayapi, parched corn.
Pa-pi'za, v. to pick, prick or dot all over: papinziapi se.
Pa-pom', cont. of papoga; papom iyea, to make burst.
Pa-po'-pa', v. a. to make burst or pop by squeezing or pressing,—wapapopa: popapopa se, said of quilting that is puffed up in little bunches.
Pa-po'-wa'-ya, v. a. to rub or brush up, as fur or nap on a hat or blanket,—wapapowaya.
Pa-psag', cont. of papsa; papsag iyea.
Pa-psag'-ya, v. a. to cause to break, as a cord,—papsagwaya.
Pa-psa'-ka, v. a. to break in two with the hand, as a cord,—wapsakaya, unapaskapi.
Pa-psokin', v. a. to pour out, spill, throw out, as a liquid,—wapsopon.
Pa-psun', v. See papsun.
Pa-psun', v. a. to put out of joint or dislocate, as one's arm,—wapsapun.
Pa-ptan', v. a. to turn over,—wapaptan.
Pa-pitan'-ptan, v. red. of paptan; to roll over, wallow about,—wapaptanptan.
Pa-pitan'-tan-yaan, adv. wallowing about.
Pa-pitan'-yaan, adv. rolling about: paptanayan iyea, to roll over, roll away.
Pa-put'-pu-za, v. red. of paptuzza.
Pa-put', cont. of paptuzza; pputz iyea.
Pa-put'-ya, v. a. to cause to crack or split,—paptuwaya.
Pa-put'-za, v. a. to split, to crack by working with the hands,—wapaptuzza.
Pa-pus', cont. of papaza; papus iyea.
Pa-pu'-za, v. a. to rub dry, wipe dry,—wapa-puza.
Pa-pudan', cont. of paskata.
Pa-puda'-ta, v. a. to set up a pole in the ground, to drive in, as a stake or tent pins,—wapasedata.
Pa-se'-ca, v. a. to split by striking or rubbing,—wapaosedo.
Pa-se'na', cont. of pasdeca; pasden iyea.
Pa-se'de'-ca, v. red. of pasdeca.
Pa-se'do'han', v. a. to push or shove along,—wapaseborah.
Pa-se'do'han-ber', v. red. of pasdeborah.
Pa-sem', cont. of pasqa; pasem iyea.
Pa-se'pa, v. a. to rub off, as white-wash,—wapasepa.
Pa-se', v. a. to follow after one, follow in Indian file, follow, as a leader; to chase,—wapsai.
pa-sí-pí-ka, n. one who is followed, a leader; a spokesman,—mapasipika.

pa'-ska, adj. white-headed.

pa-ska', v. a. to bleach,—wapaska.

pa-ski'-ča, v. a. to press down on with the hand,—wapasíča.

pa-ski'n, cont. of paskič; paskin iyeu.

pa-smag', cont. of pasmak; pasmág iyeu.

pa-sma'-ka, v. a. to make a hollow in by pushing, to indent,—wapasmaka.

pa-smai', v. a. to do little things to irritate, provoke, pick a quarrel with,—wapasumi, unpasimi.

pa-smai'-ka, v. a. Same as pasmi.

pa-smai'-yan, v. See pasmínyanyap.

pa-smai'-yan', v. a. to rub or scrape off, make smooth or clean,—wapasínyanyap.

pa-sma', v. a. to make rustle; to shake down and make rustle, as leaves,—wapasuna.

pa-smi', v. a. to extinguish, as a fire-brand, by pushing it into the ashes,—wapasumi.

pa-snoj', v. a. to roast, as meat, on a spit or stick,—wapasnoq, unpasnonpi.

pa-snu', v. a. See pasnoq.

pa-spa'-ya, v. a. to make veet, to sponge,—wapaspaya, unpaspayapi. This word is also used with the vulgar meaning of tawijton.

pa-stan', v. a. to soak and take the hair off, as from a hide,—wapastan.

pa-stan'-ka', v. a. to moisten; in a vulgar sense, tawijton. See paspaya.

pa-stan'-li-yà, v. a. to cause to take off the hair, as in dressing a skin,—pastanjwakiya.

pa-sto', v. a. to smooth, brush down, as hair,—wapasto, unpastapio.

pa-sto-sto', v. red. of pasto; to brush down; pastosto iyaya, to go dragging along and brushing down, as a wounded animal brushes down the grass.

pa-sto'-ya, v. a. to cause to brush down,—pastowaya.

pa-sto'-ya, adv. brushing down.

pa-su', n. the nose or snout of animals, sometimes also of man; the beak or bill of birds.

pa-su'-mda-šika, n. a broad-billed duck.

pa-su'-ško-pa, n. (crooked-bill) the prairie curlew, a bird with a very long bill, which in one species is crooked, and hence the name.

pa-su'-ta, v. a. to make stiff and hard by kneading, as dough,—wapastuta.

pa-su', v. a. to make red by rubbing,—wapasa.

pa-su'-ka, v. a. to push or strike with too little force to penetrate,—wapasíka.

pa-su'-ku, v. n. to come up, overflow.

pa-su', v. n. to come up or out.

pa'-šda, adj. bald-headed.

pa-šda', v. a. to make bare, rub off, as hair,—wapásda.

pa-šda'-ya, v. a. to hull, as corn in making homonny, to make homonny,—wapásdaya, unpasdía-yapi.

pa-šda'-ya-pl, n. corn hulled by boiling in ashes, homonny.

pa-šdo'-ka, v. a. to push or shove off, as one's coat sleeve,—wapasátkoka.

pa-ši'-ča, v. a. to spoil with the hands or by rubbing, soil, injury,—wapasíča.

pa-ši'-ča-ho-wa-ya, v. a. to make cry out by striking with the hand,—wapasídahowaya.

pa-šim', cont. of pasipi; pasim iyeu.

pa-šim'-šim, red. of pasim.

pa-šim'-ši-pa, v. red. of pasipi.

pa-ši-o', n. a bunch on a tree.

pa-ši'-pa, v. a. to break off with the hand, as the branches of a tree, close to the body, or as pins, etc.,—wapasípa.

pa-ški'-ča, v. a. to press out with the hand,—wapasíča.

pa-ški'-ška, v. a. to disarrange by rubbing,—wapasiská.

pa-ški'-ta, v. a. to press, squeeze out by pressing,—wapasítkata.

pa-špa', v. a. to break off a piece, cut off a piece; to take out the dirt, as in washing; to wash out, as a stain,—wapaspa, unpas pápi : paspe ši ne paspe ši, indelible, as a stain.

pa-špa'-špa, v. red. of paspa.

pa-špe'-kī-ya, v. a. to cause to break off; to cause to come out, as a stain,—paspekiwiya.

pa-špe'-ya, v. a. to cause to come out, as a stain, etc,—paspeyaya.

pa-špu', v. a. to break off, as a bulb or excrescence, break off, as something bulbous,—wapaspu.

pa-špu'-špu, v. a. red. of paspu; to break off in pieces, as a cake of tallow,—wapaspušpu.

pa-suš', cont. of pasuž; pasuš iyeu.

pa-su'-šu-ža, v. red. of pasuž; to mash up, break in pieces, as bones,—wapasušuža.

pa-su'-ža, v. a. to crush with the hand,—wapasuža.

pa-ta', v. a. to cut out and sew up, as in making a tent,—wapata.

pa-ta', v. a. to cut up or carve, as meat; to cut in pieces, as an animal,—wapata, unpatapi.

pa-ta', n. a grove of timber; i. q. ūškošu.

pa-ta', adv. together, crowded: pata iheya, they crowd together.

pa-taš', v. a. to esteem highly; to take care of; to be unwilling to part with,—wapatan.

pa-taš', v. a. to push against with the hand,—wapataš.
pa-tan'-han, part. pushing against.
apa-tan' in, v. a. to rub and make appear,—wapataniin.
apa-tan'-in-êni, v. n. to rub off, to obliterate,—wapataniinini.
apa-tar'-ka, adj. large-headed.
apa-ta'-ka, v. a. to push out, make larger by pushing,—wapatanka.
apa-tan'-yan, adj. reserving, keeping.
apa-ta'-yan, adv. pushing against.
apa'-ta-pi, n. a cutting up of meat, carving.
apa-ta-wan-zidan', adv. directly, in one path, with one purpose, unchangeable.
apa-te'-ca, v. a. to make new, rub up and make new again,—wapateca.
apa-ti'da, v. a. to scrape off, as snow from the ground,—wapatic'a.
apa-thi', cont. of patida; patin iyeya.
apa-thin, adj. stiff, as a new ribbon, firm, not springing or yielding; stiffened with the cold,—mapasin.
apa-thin'-ya, v. a. to cause to become stiff,—patina.
apa-ti'tan, v. a. to push against, push' along,—wapatia.
apa-ta'-yan, adv. pushing against.
apa-ta'-dan, n. a small species of tortoise.
apa-tuk, v. a. to break off square,—wapatku.
apa-tuk'-ga, v. a. to break in two by striking,—wapatugu.
apa-tukh', cont. of patkuga; patkuh iyeya.
apa-tuku'-ga, v. red. of patkuga.
apa-tupa', v. a. Same as pakpa.
apa-tpl', v. a. to break out of the shell, as any thing being hatched.
apa-tu', cont. of patuza; patu inaizin, to stand bent forward.
apa-tu'-ya, v. a. to cause to bend forward or stoop, to make bow down,—patuwaya.
apa-tu'-za, v. n. to bend over, lean forward, stoop down,—wapatuzu.
apa-ta', v. a. to press to death, kill by lying on,—wapata.
apa-tiina', cont. of patina; patins iyeya.
apa-tin'-za, v. red. of patina.
apa-tin'-ya, v. a. to make stiff by kneading, as in mixing up bread; to press down tight,—wapatina.
apa-wan'-ka, v. a. to push down,—wapawanka.
apa-wan'-kan, adv. pawanikan iku, to shove up.
apa'-we, v. to bleed at the nose.
apa-we'ga, v. a. to break with the hand, as a stick, but not entirely off,—wapawega: to intersect, as one road another. See ipawega.
apa-wei', cont. of pawega; paweh iyeya.
apa-wei'-ga, v. red. of pawega.
apa-wei'-ya, v. a. to cause to break,—pawehwaya.
apa-wei', adv. many, as a great many maggots.
apa-wei'-hnu-nil, v. a. to rub to pieces, to destroy,—wapawihununi.
apa-wei'-ka, adv. many; itu pawika.
apa-wei'-ya, adv. turning out of a straight direction.
apa-wei', cont. of pawinka; pawinya iyeya.
apa-wei'-ya, v. red. of pawinya; to bend down, to make shake.
apa-wen'-ta, v. a. to rub,—wapawenta.
apa-wei'-za, v. a. to bend or press down, as grass.
apa-wen'-se, adv. many, as maggots. This word seems to convey the idea of crawling over each other, as a moving mass. See pawiwi and pawiwise.
apa-wei'-ta, v. a. to assemble, collect,—wapawita.
apa-wen'-wi, adv. red. of pawi; in crowds.
apa-wen'-wi-se, adv. shaking; pawiwise iyeya, to shake, as the hair of a badger when walking. The idea of motion seems to be implied.
apa-wen'-ya-kpa, v. a. to rub and make shine, to polish,—wapawiyakpa.
apa-wen'-ya-ta, v. a. Same as pawiyanaka.
apa-ya'ta, adv. in or at the head; payata, to shoot in the head.
apa-ye'-ga, v. a. to make shine by rubbing,—wapayega.
apa-yen', cont. of payenza.
apa-ye'-za, v. a. to rub, to scour,—wapayenza.
apa-za', v. a. to stick up bushes, as the Dakotas do to sleep under when on a journey; to make a booth,—wapaza.
apa-za', n. the sacred name for wood.
apa'-za, adj. bitter, as gall.
apa-zan', 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.
apa-zan', v. a. to hurt or kill by striking,—wapazan.
apa-zan'-yan, adv. spread out, as curtains; spread over, as a booth: pazayanan iwanaka, to sleep under a booth.
apa'-ze-ca, adj. bitter.
apa'-ze-ze, v. n. to swing, nod.
apa'-ze-ze-dañ, adv. swinging, nodding, letting the head drop, as in sleep.
apa'-ze-ze-ya, adv. swinging.
apa'-ze'-ye-dañ, adv. nodding, as in sleep.
apa'-zi, n. yellow-head.
apa-zâ', v. a. to push into, as a stick into the sand in hunting for tortoise eggs,—wapaiz.
pa-zid'ća, v. a. to roll out or stretch with the hand,—wapazid'ća.
pa-zig'zića, v. red. of pazidća.
pa-zo', v. a. to show, present any thing to view,—wapazo, upazopli.
pa-zo'-ki-ya, v. to cause to show,—pa-zowakiya.
pa-zun', cont. of pazunt; pazun owayton, I wear it only run up.
pa-zun'ya, v. a. to see or run up at the sides some distance from the edge, as leggins,—wapa-
zułta.
pe-za', or pažan, adv. through: paža dapa, to stab through.
pe-za', adv. See paža.
pe-za'ya, adv. through and through.
pe-za'ta, v. a. to make forked by punching,—wapa-
zułta.
pe-za'za, v. a. to wash, as a gun, by pushing and pulling,—wapaźadža.
pe-źim', cont. of paźišpa; paźim iyeya.
pe-źim'źi-ya, v. red. of paźišpa.
pe-źiž', v. to prevent. See ipaźiš, kiapaiš, wi-
paźiš, and wapaźiš.
pe-źi-za, v. a. to prick with a pin; to pinch; to bite, as mosquitoes do,—wapaźišpa.
pe-źo'-daŋ, n. a high knoll or hill, the top of a hill.
pe-źo'-ya, adv. hill-like, swelled up.
pe-źo', v. a. to push down and py up, as a root; to pull up, as ducks do grass roots in
water,—wapaźun.
pe-źu'-za, v. a. to rub out, cross out, erase,—wa-
paźun.
péy-ya', v. a. to cut and dry meat of any kind,—pówaya. Seewapéya.
pe, the precatory plur. imperat. termination of verbs, used commonly by women, as, ecön pe, do
ye do it.
pe, n. the top of the head.
pe, adj. sharp, as edged tools; pointed.
pe-čus', cont. of pečusa: wi pedus waŋka, there are sun dogs.
pe-čus'-ya, adv. wi pedusya waŋka; 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-hanj-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-hnihi', cont. of pemniha.
pe-hni'hni-ɡa, v. red. of pehniha.
pe-hnihi'-ya, v. a. to heat red hot,—pémnihways.
pe-ka', n. a kind of acora.
pe-ka', n. a species of acora; 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'-yan'adv. crookedly, perversely, twisting.
pe-mnu'-mnu-ɡa, n. the pit of the stomach.
See also pimununuga.
pe-na'kpa-kpa, v. n. to crackle, as a fire.
pe-na'kpa-ta, 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: pepeya hiyeya.
pe-se-de-te, n. the top of the head.
pe-se'-te-o-win'-ge, n. the curl of hair on the
top of the head.
pe-sto, adj. sharp-pointed.
pe-sto-daŋ, adj. sharp-pointed.
pe-sto-ya, adv. in a sharp-pointed manner.
pe-ska', n. the air-bladder of a fish. This is
sometimes used for making glue, hence the name óopěska.
pe-sni', n. sparks of fire.
pet, cont. of peta, as in petiška, etc.
pe-Ta, n. fire.
pe-ta'-ga, n. burning coals.
pe-ta'-ga-iće-oop-ya, v. to broil on the coals,—petaša kćewaŋya.
pe-ta'n, adv. on the fire: petan ehpeya, to throw
on or in the fire.
pe-ta'na', adv. in the fire.
pe-ti'-ška, n. to draw near the fire, warm
oneself.—petimaška.
pe-ti'-zaŋ-zaŋ, and petiţaţanţan, n. a torch, candle, lamp.
pe-ti'-zaŋ-zaŋ-ı-hu-pa, n. a candlestick, lamp.
pe-ti'-zaŋ-zaŋ-ı-yu-ke, n. candle-smurf.see
pe-ka'hdya, adv. near the fire, by the fire.
pe-ki'-ye-daŋ, adv. near the fire.
pe-tu'-spe, n. a fire-brand.
pe-tu'-ste, n. a fire-brand.
pe-yo-hanj, 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-tke, n. something to drink medicine out of; tea-cup.
pe-zi-hu’-ta-i-yo-ka-štan, n. something to pour medicine into; a coffee-pot, tea-pot; a syringe.
pe-zi-hu’-ta-sa-pa, n. black medicine, i. e. coffee.
pe-zi-hu’-ta-si-ča, n. bad medicine, i. e. poison.
pe-zi-hu’-ta-wi-ča-sta, 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 Mdeleydan.
Pe-zi-ho-ta, n. a kind of grass or herb of a whitish or greyish appearance, which grows abundantly on the prairies. In our translations this word is used for haysop.
pe-zi’-i-ča-sda, n. (pezi and kada) a scythe.
pe-zi’-ka-sda, v. to cut hay or grass, to mow,—peziwačada.
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, wičapi: tapi, the liver of animals.
pi’-ča, an auxiliary verb with the force of can.
It conveys the idea of power or possibility, as, ecopíča, that can be done.
pi’-ča’-ka, an auxiliary verb, sometimes with the force of picá, and sometimes with that of pica śni. The ’ka’ may in some cases be interrogative.
pi’-ča’-ka, adj. a little good, i. g. kitaŋna waste.
pi’-ča’-šni, v. it cannot be, it is impossible.
pi’-da’, v. n. to be glad, thankful; to rejoice,—piwada, piqądapi.
pi’-da’-da, n. red of piya.
pi’-da’-ki-ya, v. a. to make glad, make thankful,—piwakiyapi, piyakiyapi: piyakiyapi, he has made me glad. I am thankful.
pi’-da’-ya, v. a. to make glad,—piwakata, piyakiyapi, piyakiyapi.
pi’-da’-ya, adv. gladly.
pi’-či-ya, v. reflex. of piya; to prepare oneself, get ready,—pičiθiyapi, pičiθiyapi.
pi-či-či-ča, v. to give thanks to, to be glad for,—piwčiθa.
pi-či-či-ča, v. to give thanks to, to be glad for,—piwčiθa.
pi-ki’-da, v. n. to be thankful, glad,—piwakida.
pi-ki’-ya, v. a. to conjure, to pour over the sick, as the Dakotas do; to mend or make new one’s own,—piwakiya, piyukiyapi, piyakiyapi.
pi-ki’-ya-pi, part. conjured, conjuring; mended.
pi-ksu’-daŋ, n. a kind of acorn. See PEKsudan.
pi-mnu’-mn-ge, n. the pit of the stomach.
piŋs-piŋ’-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.
piŋs-piŋ’-za, v. red. of piyä; to squeal, as a ground squirrel when caught.
piŋs-piŋ’-že-daŋ, adj. thin, scattering, as hair or grass.
piŋ’-za, v. n. to creep, as a shoe.
piŋ’-že-daŋ, n. an animal about the size of a large ground squirrel, which is said to live on the prairie to the north-west, and to plant its own field.
piŋ’-za, adj. destitute of hair, i. q. śmi.
pi-pi’-ya, adv. red. of piya; well, anew, thoroughly.
pi-šk’a-te, n. a small species of cranberry. S. W. P.
pi’-ško, n. the night-hawk.
pi’-ško-ta-han-pe, n. the ladies-slipper, a flower; mushrooms, fungus, i. q. wičanąpi hinįyapi.
pi-šnu’-ze, n. the spleen. See tažiθači.
piš-piža, adj. red. of piža; wrinkled,—mapiš-čwa.
piš-piže-daŋ, adj. wrinkled or shrivelled, as one’s hands from being long in water, withered,—mapišpižedan.
pi-ya’, v. a. to make anew, mend up, repair,—piwata, piyąyapi.
pi’-ya, adv. well, anew: piya hduha, to have again, recover one’s own; piya kaga, to mend, make anew.
pi’-ya-e-han’ke-ča, adv. taller, longer than.
pi’-ya-e-han-na-ke-čin-han, adv. presently; i. q. chakedaŋke činhap, soon, again.
pi-ya’-ya, v. n. to run well, as a canoe or cut-boat.
pi-ye’, v. See piya.
pi’-ye’-deš, adv. notwithstanding; heedlessly; i. q. iyowinycáni. Said of one who does not listen to what is said to him.
pi’-ye’-piča, adj. repairable: piyepiča śni, that cannot be repaired.
pi-zi’, n. the gall,—mapiθa. See taθači.
pi’-za, adj. wrinkled,—mapiθa.
po, the plural termination of verbs in the imperative mood.
po, v. n. to swell, puff out,—mapiθa, piwča.
po-θa, adv. on the nose.
po'-gän, v. n. to spread out, as a bladder when blown.
po-ga'-ške, n. the external part of the nose, the sides of the nostrils.
po'-ge, n. the nose,—mapoge, nipoge.
po'-ge-o-ho-ka, n. the nostrils.
po'-ha-ha-se, adv. shaking. Said of a buffalo shaking his head; pohahase inyauka, he runs shaking his head.
po'hdi-co-dan, adv. (pa and olde) head covered; i. g. po'midiidan: siña po'midiidan hinmi, I wear my blanket over my head.
po'hmni-co-dan, adv. Same as po'midiidan.
po-ha'-ške, n. (po'ge and asko) the outside of the nostrils.
poh-ćan'-te, n. the cartilage between the nostrils.
poh-yu'-ški, n. the inside of the nose, the nostrils.
po'kl'ni-mna-mna, v. a. to shake the head at one,—pokamimanna.
po'kpan'-ka, n. See pokapaka.
pom, cont. of popa; pop iyaya and pop hiñhda, to burst out, snap suddenly.
po'mna-mna, v. to shake the head,—pomamanna.
po'mna-mna-ki-ya, v. a. to shake or wag the head at; to cause to wag the head,—pomamanna-wakiya.
pom-ya', adv. snapping, popping.
pom-yeb', adv. with a snap; popyeh iheya, to shoot and kill immediately; popyeh iyaya.
pom-ye'-hiň, adv. snapping.
op, cont. of pota.
op-po', adj. rotten, as wood.
op-po'-na, adj. rotten, soft, as rotten wood.
op'pa, v. n. to burst. See napopa.
op'po', v. n. red of popa; to swell, puff out.
op'po'-pa, adj. full of pith: tipsima popopa, a stringy turip.
op'po'-pse-se, adv. Said of nap on a blanket and of fine fur on a robe.
op'po'-tika-dan, n. the screech-owl.
op'ptan-ptan, v. n. to shake the head, signify dissent,—powapatanpan.
op'ptan-ptan-ki-ya, v. a. to shake the head at,—powapatanpanwakiya. See apotapanpan.
op'ski-ća, v. to clasp around the neck. See poskin.
op'skin, cont. of poskića; by the neck.
op'skin-i-ya-ka-ška, v. a. to tie round the neck, as a halter.
op'skin-kte, v. to kill by choking,—poskin-wake.
op'skin-ša, v. to die by being strangled.
op'skin-yu-ša, v. to put to death by hanging.
psin-čin'-ča, 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.

psin-sk'a', n. white rice; barley.

psin-pi'-ča, v. red of psíča; to jump much; to skip.

psin-pi'-ča-daŋ, n. the grasshopper.

psin-píš', cont. of psípsíča; psípsíča ya, to go jumping or skipping along.

psó-haŋ, v. (see and ohan) to put on or, wear snow-shoes.—psowaham, psowhanpi.

psó-ka', n. a species of fish somewhat resembling the pike.

psó-čšan, n. a kind of round-toed snow-shoes.

pson-pson', adj. rounded off, having the corners taken off.

pson-pson'-na, adj. rounded, having the corners taken off; said also of teeth on edge, as, hi psónpsóna.

psun-psuń'-na, adj. Same as psúpsóna.

páa, v. n. to sneeze,—wáapa, unspa. pása-pása', adv. plápáša se, huddled together; plápaša se iyaya, to make a noise, as when any thing is poured into a vessel. See apáapa.

pása-ya', v. a. to cause to sneeze.—páawaya.

pšín, n. leeks, onions.

pšín-ča', n. the flying-squirrel.

pšún, adj. shed, fallen off; as, horns; drawn out.

pšún-haŋ', part. fallen off, dislocated.

pšún-ka', adj. round, short and thick.

pšún-ka', n. a bulge, a knot on a tree; a pill.

pšún-ka'-daŋ, n. any round little thing.

pšún-ka'-ča', n. little round things, pills.

pšún-ka'-ya', adv. in a bunch, in a heap, as an animal curled up; pšúnya wanka.

pšún-ka'-ya-ken, adv. in a bunch, drawn up together.

pšún-wa'-haŋ', part. dropped out, fallen off.

pta. See yupta.

pta-haŋ', part. cut off, cut out.

ptaŋ. See yuptaŋ.

ptaŋ, n. the otter. In the sacred dialect it is called 'hepaŋ.'

ptaŋ-paña', adj. unsteady, rocking, as a canoe.

ptaŋ-pan'-ňa, adj. unsteady, tottering.

Ptaŋ-sin'-ta, n. the name of the village at the upper end of Lake Traverse.

ptaŋ'-yany, adv. starred. See čnteptanyan.

ptaŋ-ye'-tu, n. autumn. To summer and winter the Dakotas count five months each, and to spring and autumn but one each.

pta-wa'-haŋ', part. cut off, fallen off. Same as ptaŋhaŋ.

pta'-ya, adv. together, collectively: ptya unyan-pi kta, we will go together.

pte, n. a cow, the female buffalo. The bison or buffalo is colloquially termed 'pte,' irrespective of sex. The counterpart is 'tatánka.'

pte'-a-saŋ-či, n. cow's milk.

pte'-a-saŋ-či-haŋ, n. butter.

pte'-a-saŋ-či-nil, n. thick milk, curdled milk.

pte'-a-saŋ-pi-ta-sa-ka, n. cheese.

pte'-čé-daŋ, adj. short,—maptéčédaŋ.

pte'-čé-ye-daŋ, adv. for a short time.

pte'-ga, n. a marsh, a low place, a swampy place.

pte-ga', n. the marsh, a swampy place.

pte'ga'-ni-čé-daŋ, n. the reed.

pte-go'-če-ča, n. a kind of hawk, so called because it frequents marshes.

pte-wi'-ta, n. firm land surrounded by a marsh, a swamp-island.

pte-ye'-daŋ, adv. for a short time.

pte-te'-čé-daŋ, adj. red. of ptečédaŋ.

pte'-ta-ma-ka, n. a lean cow.

pte'-ta-wote, n. a prairie plant which bears juicy berries.

pte-wa'-nuŋ-yaŋ-pi, n. tame cattle. See nun-yana, to tame.

pte-ži'-ča daŋ, n. (pte and dąp-daŋ) a calf.

ptiń-haŋ, n. last autumn: ptiñhan idíma, the fall before last.

ptu-ha', v. n. to crumble down.

ptu-ha', v. n. red of ptuha.

ptu-pu'-ža, red. of ptuža.

ptu-pu'-ža-haŋ', part. red. of ptužahan.

ptu-pu'-ža-wa-haŋ, part. red. of ptužawahan.

ptu'-ža, adj. split, cracked. See yuptuža.

ptu'-ža, part. cracked of itself.

ptu'-ža-wa-haŋ, part. cracked of itself.

pu-kpa', adj. boiled up, not clear, mixed up, said of water or soup which contains floating particles.

pu-sa', adj. dry: pusë ehnaka, to lay aside to dry or season.

pu-skem', cont. of puskepa: pusmek okaštan, to strain or filter,—pusmek owaškáštan.

pu-skem', v. a. to strain or filter,—wupskepa.

pu-ské', y. a. to dry or cause to dry, as wet clothes or fruit,—puswikáya, pusunyapí: pusikichołlo, to dry for one,—puswédichołlo.

pu-apá', v. a. to stick on, glue; to seal,—wupapá.

pu-spe'-ki-ya, v. a. to cause to glue or seal,—puswikáya.

pu-spe'-ya, v. a. to cause to seal or glue.

pu-šu'-za, adj. red. of puza.

pu-sta'-ka, n. the place, or part, of a marsh.

pu-sta'-ka', n. the place, or part, of a marsh.

pu-sta'-kan, adj. surrounding, or close to a marsh.

pu-sta'-kan, n. close to a marsh.

pu-sta'-kan, adj. surrounded, or around a marsh.

pu-sta'-kan, n. the marsh, a swampy place.

pu-sta'-ka, n. the place, or part, of a marsh.

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pu-sta'-kan, n. close to a marsh.

pu-sta'-kan, adj. surrounded, or around a marsh.

pu-sta'-kan, n. close to a marsh.
pus-ya', v. a. to dry, cause to dry,—pusways, pusunayapi.
pus-ya', adv. in a drying manner.
pu-ški', adv. in a bunch, i. q. pšunkaya yanka.
pu-ški'-ča, v. a. to press or rub out with the hand,—wapsiškida.
pu-ški'-daŋ, adv. dim. of puški.
pu-škin', cont. of puškiada; puškin yanka.
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,—wapatuka.
pu-te', n. the upper lip; the snout or nose of an animal.
Pu-te-wa-ta, n. p. the Potowatomies.
Pu-te-wa-ta-daŋ, n. Same as Putewata.
pu-tiŋ', n. See puštihap.
pu-tiŋ'-hiŋ, n. the beard, especially what grows on the upper lip, the mustache.
pu-ta', adj. Same as puqra.
pu-ta'-ya, adv. scattering, scattered over.
pu'-za, adj. dry, thirsty; dry, as cloth, ground, etc., not wet; shallow, as a stream, run dry.
See puqəna and ipuza.
pu-za', cont. of puza; puza iyaya: puza iyayeqaya, to run one askore; to show that one has told a falsehood.
pu-za'-zan, red. of puza; puzan iyekeyi, and puzan iyekeyi, they run each other aground.
pu'-za'-ta, adv. on dry land.
pu'-ze-daŋ, adj. shallow, as a stream of water.

P.

P, the twentieth letter of the Dakota alphabet. It has a click sound like that of č, č, and t.
pe, n. the elm; pe čaŋ, elm-wood; pe ikkaka, the common water-elm; pe itaŋyap (bow-elm) the rock-elm; pe tutupa, slippery-elm.
pe-škē-ka, n. the common elm.
pet'-tu-pa, n. the slippery elm.
po, n. fog, mist.
po, adj. foggy, misty.
po'-po', adj. red. of po; foggy.
po-sa', adj. foggy, not clear; said when the air is filled with particles of snow.
po'-ze-ča, v. n. to be out of humor,—mapožča.

S.

s, the twenty-first letter of the Dakota alphabet, having the soft sound of the English c. When marked thus ('s), the sound is prolonged.
sañ'-pa, adv. more, more than, over; beyond: wik'demna sañ'pa non'pa, two more than ten, i.e. twelve; kitañ'pa, a little more; sañ'pa wiske, better.

sañ'-pa-tan'hañ', adv. from beyond.

sañp'-sañ'-pa, adv. red. of sañ'pa.

sañ'-to'-hù, n. a species of grass with a hard round stalk and strong blade.

sañ-yay', v. a. to whiten, white-wash; sañwaya.

sañ-yay', adv. whitish: anp'ao sañ'ay hinapa, the dawn appears brightly.

sa'-pa, adj. black; -masapa, misapa.

sap'-sa'-pa, adj. red. of sap'a.

sa'-ta, n. the horizontal stick placed in a tent on which the kettle is hung.

sa-ti', adj. stretched out straight, as in death.

sa-ti'-ti', adj. red. of satin.

sat'-i'-ya'ka'-ške, n. that which ties up the sata: also sata ojyakáke.

sba. See yusha.

sba-hañ', part. ravelled.

sba-wa'-hañ', part. ravelled out.

sba. See kaibù.

sba, adv. sbu se ihap, to fall down with a rushing sound, as corn poured out.

sba'-dān, n. a grain, a small piece, a particle.

sba'-hañ', part. crumbling.

sba-sba', red. of sbu.

sba-wa'-hañ', part. crumbling, crumbled.

sda, n. grease, oil, ointment, salve, etc.

sda-ki'-ya, v. a. pos. of sdaya; to grease, anoint; -sdayaki, sdaykikyapi.

sda'-o-šu'-ha, n. an oil-bag.

sda'-ta, adj. slow, feeble; ohan sdat, slow at work; oie sdat, slow of speech.

sda-te'-ōa, adj. feeble; masdatea.

sda'-ya, v. a. to grease any thing, to anoint; -sdaya, sdaynya.

sda'-ya'-o-žu'-pi, n. a rifle-gun, so called from its greased wads.

sde'-ōa. See kasleda.

sde-ča'-han', part. split of itself.

sde-ča'-wa-hañ', part. split of itself.

sdi, adj. tapering.

sdi, v. a. to hiss, as wet wood on the fire, a snake, etc. See nasdi.

sdi'm, cont. of sdp'a; sdim iyea.

sdim-ki'-ya, v. a. to cause to lick; -sdimwakiya.

sdim-ya', v. a. See edimkiya.

sdi'-ya, v. a. to lick, lick up any thing; -wadipa, unspdipa.

sdi'-sdi', v. red. of sdi.

sdi'-sdi'-ya, adv. red. of sdi; sdisidiya ap, to strike with a twitching sound.

sdi-ti'-ka, adj. tapering; rounded off.

sdi-ti'-ka, adj. red. of sdi'ta; knobbed, having knobs or grooves running round.

sdi-ya', adv. hissing.

sdo, adj. soft, as grease when partly melted.

sdo-ča', v. n. to know. See sdo'ya.

sdo-hañ', v. n. to crawl; -wadohan, unspdo-hañpi.

sdo-hañ'-hañ, v. red. of sdo'han; to crawl along, as in getting near ducks; sdo'hañhan hipaya mda, I go creeping along.

sdo-ki'-ya, v. pos. of sdo'ya; to know one's own; -sdo'wa, sdo'wikyapi.

sdo-ki'-ye'ya, v. a. See sdo'ki'ya.

sdo-ya', v. a. to know, have knowledge of any thing or person; -sdo'wa, sdo'nya, sdo'wikyapi, sdo'myan, sdo'diya.

sdo-ye'-ki'-ya, v. a. to cause to know; -sdo'ye-wakiya, sdo'wikyapi.

sdo-ye'-ya, v. a. to cause to know; -sdo'ye-waya.

sdo-sdo'-dan, adj. soft, as grease.

sdo-ki'-ya, v. See sdo'ki'ya.

sdo-ki'-ye'ya, v. a. to cause one to know something that pertains to himself; to alarm, as an enemy or a game; to put on one's guard; -sdo'ki'-ye-waya.

sdo-ya', v. See sdo'ya.

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: he'detu se, so it seems.

se, adv. like, as though.

se'-ča, adv. as though, seemingly, I thought so.

se'-ča, adv. as, as if it was.

se'-či-ko', adv. I had thought so.

se'-čo'-ča, adv. as if it was, it seems as if.

se'-kse, adv. like.

sen-ya', adv. like, as though.

sen-ya'-ken, adv. as though, like.

se'-wa-ča'-mi, v. I think it is so. This form is used when speaking of something that is not distinctly recollected.

se-ši'-ma, adj. rancid, as fat that has stood long.

se-ya', adv. like as.

se-ya'-ken, adv. like as.

si-ča', n. the outside of the thigh.

si-ča'-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'-ko'-dañ, adj. red. of sidocan.

si-čo'-dañ, adj. bare-footed. See siokadan.

si-čo'-gän, n. the calf of the leg.

si-čo'-gip, n. Same as sidogap.
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sku

Sić-ton-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-sa'-ste, n., the little toe of animals and man.

Si-to-mni, adv., all over, throughout.

Si-to-mni-yam, adv., all over.

Si-ton-pa-hu, n., the tail bone. See Siptonpaha.

Si-ye-te, n., the heel.

Si-yo-za, n., between the toes.

Si-yu'kan, n., the tendon of the heel.

Si-yu'kan-sa-sa-daŋ, n., a bird having slender reddish legs; the phean-kadagn.

Si-yu'ka-za, n., the toes.

Ska, adj., white; clear, as, mini ska, clear water: clean, new, as, hii ska, new hair; taku ska, nothing.

Skad, cont. of skadan; taku skad.

Ska'daŋ, adj. dim. of ska; white: taku skadan, nothing: Skadan-ti, a common name for Traverse des Sioueurs, Skadag having been the Dakota name of Mons. Provençalle, an early trader in that place.

Skanaŋ, v. n., to dissolve, disappear, melt away, as snow: wa skanaŋ.

Skanaŋ-yaa, v. n., to melt, thaw.

Ska-ska', v. red. of ska.

Ska-ska'-daŋ, n., white beads.

Ska'ya, v. a. to whiten, make any thing white.

Ska'-ya, adv., white; wa skaya wanuka, the snow lies white.

Skem, cont. of skepa.

Skem'ya, v. a. to draw all out, as a fluid, to exhaust, skemwaya.

Skoe-pa, v. n., to leak out slowly, escape, pass away by evaporation, as fluids.

Ske-skoe-pa, v. red. of skep. 

Ski'-ēa. See kaskica.

Ski-ēha, part. pressed down, close.

Ski-ēha-wa-haŋ, part. pressed.

Ski-ska', n., the wood-buck.

Ski-ski'-ēa, red. of skiča.

Ski-ski'-ēha, part. all pressed together.

Ski-ski'-ēha-wa-haŋ, part. pressed together.

Ski-ski'-ta, red. of skiča. See yuskiskita.

Ski-ski'-ta, n., a strip of land pressed or hemmed in, an isthmus.

Ski'-ta, adj., tied, bound, fastened, as a child on a board. See yuskita.

Sku, adj., broken out a little. See basku.

Sku-mna', adj., sourish; savory.

Sku-sku', red. of sku; shaved off; pa skusku.

Sku-sku'-ya, adj., red. of skunya.

Sku'-ya, adj., sweet; sour; salt. The radical idea may be that of having taste or savor.
sku'ye-ya, v. a. to make salt, give taste to—
skuyewaya, skuyeuyakpi.

smag, cont. of smaka.

smag-smag'-ya, adv. red. of smagya.

smag'-ya', adv. indented, concave: smagya wayka.

smag'ya'-ken, adv. indented.

sma'ka, adj. hollow, concave.

sma'ka, n. a hollow, a sunken place. See osama.

smi, adj. See smisini.

smi'adj. See basmi.

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 smiyayanyan, adj. clean, nothing extraneous sticking to, bare, smooth, as a worn blanket: täŋ smiyayanyna, alone, having no relatives.

sna, v. n. to ring. See kasna.

sna-han', part. ringing, rustling; as leaves falling in autumn.

sna-han'-han, red. of snahan; falling off, rustling.

sna-ma', red. of sna; to ring, rattle.

sna-ma'-na', adj. bare, as a tree when its leaves have all fallen off.

sna-ma'-wa-han, part. red. of suwahan.

sna-wa'-han, part. ringing, rattling.

sni, adj. cold, as the weather, or as ice; gone out, as a fire: peta sni, the fire is out; sni kaes, although it is cold.

sni-sni', adj. red. of sni; han snisni, cold nights.

sni'-ya-ka-ta, v. n. to take cold, draw in the cold by breathing.—snidadbota, snidadota, sninyahotapi.

sni'-yaŋ', v. suiyayuya, to become cold, grow cold, said of the weather changing to cold.

so. See soso.

sok-so'-ta, adj. red. of sota: iṣa soksota, clear eyes. This word is used in reference to the clear blue eyes of some children.

son, cont. of sota; son iyeya.

son-ki'-ya, v. a. to use up or destroy one, as to burn up fence rails or wood for one.—sonwakiya, sonmakiya.

son'-ya', adj. red. of sota; sonya iyaya, to become a little whitish or clouded.

so, v. a. to plaiz or braid, as hair; to braid, as corn in strings.—wason, wonsopi.

so'-pi, n. braids, strands of corn.

so-so', v. a. to cut into strings, as a hide,—wasoso, wonsoppi: čante masoppi séča, 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: Wapka minisota, the Minnesota River; Mde minisota, Clear Lake:

so-tka'-zi, adj. smoked, as an old tent.

span', adj. soft, as melting snow.

span', v. vi. to become soft, melt, as snow: wa span.

span-yap', v. a. to cause to thaw, as snow,—
spanwaya.

spa'-ya', red. of spaya.

spa'-ya', v. n. to be wet, as clothes, wet with water, moist, damp.—masaya, ypsayapi: to sink in water, to drown: spaya iyaya.

spa'-ye-ya, v. a. to wet, cause to be wet or moist,—
spayewaya.

spo'-ya, v. a. to sink, make sink. See napeya.

stag, cont. of staka.

stag'-ya', v. a. to make feebly,—stagyaya.

stag'ya', adv. feebly, languidly.

stag-ya'-ken, adv. feebly: stagyaken waŋ.

sta'ka, adj. feebly, languid, without appetite, weary, not able to walk,—mastaka.

stan, adj. moist, wet. See pastan.

stan, adj. purple, grape-colored: ša stan, dark red; ha stan, dark complexioned.

stan-'ka, adj. purple. See stan.

stan-ka', adj. moist.

sto, adj. smooth, lying smooth, as hair. See kasto.

sto'-dan, adv. small and neat.—mastodan.

sto-sto', 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,—mastusta.

stu-stya', v. a. to cause fatigue, to weary,—
stustewaya.

su, n. the seed of any thing, grain; bullets: su w工匠an, a bullet; masu, lead.

su, adj. good. Probably obsolete; See yasu and suya.

su-či-koi-ča-daŋ, n. shot.

su-či-koi-ča-daŋ-se-ča, n. pepper, allspice.

su-ka'-za, n. a grain of any thing, a particle, one, the smallest part. Hence, napeukaza, the fingers.

su-kma'-ta, adj. red. of suta.

su-ma'-ni-ča, n. any kind of wood that has become dead and very hard.

sun, n. cont. of sunka; misun, my younger brother, used in addressing him.
sun, v. to braid. See soň.
sun'-ka, n. a younger brother either of a man or woman. Certain cousins are likewise so called,—misunka, nisunka.
sun-ka‘-li-ya-pi, n. brethren, those related as brothers,—sunkaunkidiyapi.
sun-ka‘-ku, n. his or her younger brother.
sun-ka‘-ya, v. a. to have for younger brother,—sunawaya, sunbikeyapi.
sun’ta, n. a stem: čąndubupa sunta, a pipesta; čąnsasunta, the spinal marrow.
su-sbe-ča, n. the ant-eater, the mosquito-hawk.
su-sbe-ča-ka-ša-pi, n. a cross. See čąnsu-
su-su, n. the testicles: susu čheya and susu 
badokka, to castrate.
su-ta, adj. hard, not yielding to the touch; strong, capable of endurance,—masuta, nisuta, unsutapi: čąpte suta, courageous.
su-ta‘-ya, adv. firmly, hard.
su-ta‘-ya-ken, adv. firmly.
su-ton, v. n. to ripen, have seed; to be ripe, fit 
for use, as corn, etc.
su-ya, adv. rightly, well.

S.

S, 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, unsаpi.
ša-gi‘-ši-ya, v. reflex. to restrain oneself,—ša-
ša-gišiya.
ša-gša‘-ša-ka, n. corn boiled without hulling.
ša-gšya, v. See šagišiya.
ša-hoš-ša-ša, num. adj. eight.
ša-hoš-ša-ša-na, adv. only eight.
ša-hoš-ša-ša-ša, adj. by eights.
ša-hiš-n-da, v. to burst out with a shout.
ša-i-a, v. n. to speak a strange language,—šai-
ša-i-ap, n. a foreign or unknown language.
ša-ka, adj. easy. See bošáka, kašáka, wašak-
dan.
ša-ka, adj. strong. See wašáka, yušáka.
ša-ke, n. the nails of the fingers and toes; the 
claves of birds and beasts; the hoofs of animals.
ša-ke-ča, adj. hard to deal with, severe, austere, 
—maš'akeča, uns'apekapa.
ša-ke-hanška, n. long-claws, a name given to the 
grizzly bear.
ša-ki‘-ya, v. a. to paint red, to redden, as the Da-
Kotas do scalps,—šawákiya, šaunkiyapi.
ša-ko‘-ša, num. adj. seven.
ša-ko‘-ša-nan, adv. only seven.
ša-ko‘-ša-ša, adv. by sevens.
ša-ke, num. adj. six.
ša-ke-dan, dim. of šake; Little Six, the 
name of a Dakota chief at Tintatonywe.
ša-ke-ke-pé, adv. by sixes.
šak’sa-ša-ka, n. of šaka, hard; corn boiled with-
out being peeled. See šagša-ša.
šam-ya, v. a. of šapa; to soil, to defile,—šam-
šam-ya, adv. dirtily.
šaŋ, 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 šaŋke,—šaŋkewaya.
ša-pa, adj. dirty, defiled, blackened,—mušapa:
našmušapa, thy hands are dirty.
šap-ša-pa, adv. red of šapa.
ša-sa, adv. red of ša; red.
ša-sa-ša, adv. red.
ša-sa-ša, v. a. to dye or paint red,—šašawaya.
ša-sa-ša, adv. really.
ša-šte, n. the little finger: sišáte, the little toe; 
the little toe or nail of birds and beasts.
ša-šte-i-yo-ká-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-yo-dan, adv. reddish: šayodon našin.
ša, adj. deep, as water; dense, as foliage; thick 
set, as hair. See šma.
ša-sū-y-a, adv. deeply, densely.
ša-sū-ta, adv. in the deep.
ša-sū, v. n. to drop, as water or any other liquid.
ša-sū, v. n. to drop, as water or any other liquid.
ša-sū, v. n. to drop or cause to drop, as water, 
—šušayawá, šbuunyapi.
ša-sū-pi, v. a. a drop, drops.
ša, adj. bald, bare, naked: nasu šda, bald-headed; 
paddlayapi, corn made bald, i. e. hommony. See 
sada.
ša-sda, adj. red of šda.
ša-sda, v. a. to make bare,—šdawaya, šdaw-
yapi.
ša-sda, adv. nakedly, without covering.
ša-sda, v. a. in an open place.
ša-sda-yo-ká-he, adv. openly, exposed, in full view, 
uncovered, without a house, defenceless: šayolhna 
bag, standing out, unsheltered; šayolhna wanjá, 
to sleep out.
ša-sda-yo-ká-he, adv. unsheltered.
ša, adj. many.
ša, adv. hissing, buzzing. Said of the noise some-
times made by fish in water.
ša, v. n. to fuse, melt, as metals.
SGO

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SIŅ

śdo-ka', n. a kind of spotted duck.
śdo'ka. See āsokoka.
śdo-ka'han, part. out of place, as an axe-head off the handle, or an eye out of its socket.
śdo-ka'-wa-han, part. Same as ślokahan.
śdo-śdo, v. red. of śdo.
śdo-śdo, adj. soft, as fat, melted.
śdo-śdo-dań, n. the soft fat parts in an animal.
śdo-śdo-dań, n. the meadow-lark: śdośDOGkiño, to whistle to the meadow-lark.
śdo-ya', v. a. to fuse, melt, or smelt metals — śdoWAYA, śDOUNYAPI.
śdo-ya'-pi, n. that which is melted: śdyOPIHAN and mazā śDOPAPI, pewter.
śdu-ya', v. a. to cause to slip.
śdu-eda'-ta, adj. slippery, a sa road; smooth, as ice, etc.
śdu'-ta, adj. slipping. See yUḌUTA, nUSUTA.
śe'-ča, adj. dry, dead, as wood, rotten.
śe-kse'-ča, adj. red. of śeča.
śen-ya', adv. withered; dried or drying, seasoning; śenhiyeyn.
śen-ya', v. a. to make dry, cause to wither, —śenwaya: śenhiyeyn, to lay up to season.
śi, v. a. to command, bid; to ask. This word is 'always preceded by another verb, as, edible, śi, eye śi, etc., wash, wash, unsippi.
śi, v. imperat. stop, be still.
śi, inij. hit!/hark!
śi'-ča, adj. bad, ugly; bad, wicked, —mashida, nsiśa, nśida, nouns.
śi'-həo-wa-wa', v. n. to scream out, to moan, —śidahowa, śidahowa, śiDahowa,
śi'-ki-ho, v. a. to do one's work badly, —śidawakiho.
śi'-ča'-ya, adv. badly, not well.
śi'-ča'-ya-ken, adv. badly.
śi-ča'-a, n. children, family, —mitaśioeda.
śi-ča'-da, v. a. to esteem as bad, to hate, —śidewada, śidewada.
śi-če-ka-ka, v. to think bad, to hate, —śidewada, śidewada, śidewada, śidewada.
śi-če-ki-dal-da-pi, v. recip. hating each other.
śi-če-ki-dal-da, v. pos. of śideda; to hate one's own, —śidewada.
śi-če-ki-dal'-ka, v. pos. of śideda; to hate one's own, —śidewada.
śi-či'-taŋ-ka, adj. passionate, i. e. wāsąńko, —sičimataŋka.
śi-či'-ya, v. n. to be angry, —śidwaysa.
śi-či'-ye-kia', v. to mourn for, —śidewaysa.
śi-či', n. a woman's brother-in-law; a woman calls her husband's brother and her sister's husband, śiće: śićeśu and śićeśu, her brother-in-law.
śi-či'-ku, n. See śiće.
śi-či'-či, n. a woman's male cousin; śićeśiuku, her male cousin.
śi-či'-či'-ya, v. a. to have for or call śićeśi,— śićeśiwaya.
śi-či'-ra, v. a. to have for śiće,—śićeśwaya.
śi-ha', v. n. to be or become angry, take offence at, śinwahad, śinwahad, śinwahdapi. In this word an n is introduced before the pronouns.
śi-ha'-pi, n. anger, wrath.
śi-ha'-ya, v. a. to make angry, provoke, —śilwaya, śilwayanypi.
śi-ha', v. n. to behave badly, —śiwańa.
śi-ha'-ya, adv. behaving badly.
śi'-hi', adj. feeble, stupid, lazy, sick, —maśihin, unśihinpi.
śi'-hi', v. a. to enfeeble, —śihiyayna, śihiyaynayn.
śi'-hi', adv. feebly.
śi'-či', adj. red. of śića.
śi'-či'-ya, adj. red. badly.
śi'-ra', n. a blanket, a cloak or shawl, any thing worn as a blanket. Henok thinks this should be written śi-nā, but as A. Renville does not agree with him, the shorter orthography is preferred.
śi-nā'-pa-hda-te, n. ribbon, ferret.
śi-nā'-pa-hda-te-sok-so-ka, n. cotton ferret.
śi-nā'-pa-hda-te-zib-zi-pe-pan, n. silk ribbon.
śi-nā'-hipsi, n. (lnak) a buffalo robe.
śi-nā'-ho-ta, n. the common white blanket.
śi-nā'-apa-pur-či-stin-na, n. a blanket with a small border, save list cloth.
śi-nā'-apa-pur-apa-ta, n. grey list cloth.
śi-nā'-apa-pur-apa-ska, n. white list and stuff.
śi-nā'-apa-pur-apa-ska, n. a bale of blankets.
śi-nā'-apa-pur-apa-ska, n. red blanket.
śi-nā'-to, n. blue skirt cloth; a blue or green blanket.
śi-nā'-to-zib-zi-pe-pan, n. blue broadcloth.
śi-nā'-wa-to-pe-ki'ya, v. to go by sails, to sail, —śinauwapewakiya.
śi-nā'-wa-to-pe-ki'ya-pa, n. sails.
śi-nā'-zib-zi-pe-pan, n. broadcloth.
śi-nā'-zan-pan, n. a red blanket.
śi'-ya, adv. badly, sadly.
śi'-ya'-ken, adv. badly, sadly: čante śinya-ken.
śi'n, n. the fat part of animals, especially fat meat, as, kukunū śi'n, fat pork; the sappy part of wood.
śi'n-hda, adj. See śi'nada.
śi'n-kpaŋ'-ka, n. See śin-kpankahu.
śi'n-kpaŋ'-ka-hu, n. the name of a root that, it is said, grows in low grounds.
šiņ-ta', n. the tanarock or hockmatack, the American larch. This is probably so called because the gum is hard, i. e. šiņ tasaka. The original name seems to have been ‘makaun.’
S. W. P.
šiņ-ta'ka, n. the striped bass.
šiņ-tnpaj'ka, n. a root that grows, it is said, in low ground: šiņtpaj'kahu, the stalk and root above referred to.
šiņ-šiň', adj. wrinkled.
šiņ-yañ'-'ta-ka-dan, n. the name of a small bird which frequents the rice lakes.
ši-pa'. See kašipa, yušipa.
ši-pa'-hand, part. broken off, close, as the limbs of a tree, a tooth of a comb, pins, etc.
ši-pa'-wa-han, part. Same as šipahan.
ši-poto', n. heads.  
ši-poto'-pto', n. heads.
ši-so'ka, n. the robin.
ši-tki'ha, v. n. to be angry; to be afflicted; ši-tki'ha wauŋ.
ši-tki'ha-ya, v. to make angry; to affright, to punish.
ši-yän'-ka, n. the teal, a kind of duck. The šiyan-ka are divided into šiyan-taŋka, mdešiyanaka, and waŋpa šiyanaka.
ši-ya'ka, n. a boil: šiyanaka, hit by the šiyanaka, which results in a boil, —šiyanaka mao. We have not been able to ascertain the origin of this expression.
ši'yo, n. the grouse or prairie hen, the Tetrao cupido.
ši'-yo' to, n. the knees, the front part of the legs; the lap, —matyotyo.
ša. See yuška.
ša-haŋ', part. come untied of itself.
ša-kar, cont. of šata; šan uipi.
ša-ka', v. n. to cause to play, —šakanwaiya.
šaŋ, v. n. to do, to act; to move about: token yašknap he, what art thou doing? —waškan, unšaŋpi: šaŋ hīŋha, to jump or flutter about, as a bird when caught.
šaŋ-šaŋ', v. a. to cause to move about, —šakwaŋwaiya.
šaŋ-šaŋ', v. a. to cause to move about, —šaŋšaŋwaiya.
šaŋ-šaŋ', v. a. to cause to move about, —šaŋšaŋwaiya.
šaŋ-šaŋ', adj. moving, in motion.
šaŋ-šaŋ', adv. moving.
šaŋ'ta', v. n. to play, —waškata, unškatapi.
ša-wa'han, part. come untied of itself.
šk-e'-ča, n. the fisher.
šk-e'-ča'-tan-ka, n. the wolverine.
šk-e'-du' ta, n. the name of a small red bird.
šk-e'-han, adj. wild, prancing, as a horse; ambitious.
šk-e'-han', adj. red. of škohan; jumping round, frolicsome.
šk-e'-han, adj. Same as škohan.
šk-e'-e', n. an animal that is wild or unsteady.
šk-e'-ši', adj. gentle.
šk-e'-ya', v. a. to make wild, make prance about, —škehewaya.
šk-e'-ya', adv. ambitiously.
šk-ča'. See yuška.
šk-ča'-han, part. squeezing, pressed.
šk-ča'-wa-han, part. pressing, squeezed.
šk-či-si'-ya, v. to move oneself, be industrious; i. q. minheidiya, —ški-miheidiya.
šk-ča', adj. rough, not smooth and level.
šk-ča-še', v. a. to make rough, —škčišewaya.
šk-ča'-še', adv. roughly.
šk-ča-pa', adj. hollowed out, concave.
šk-ča, cont. of škopa; škompaya.
šk-ča', v. a. to make crooked, —škomwaiya.
šk-ča', v. a. to make crookedly; škompaya.  
šk-ča-pa', adj. crooked, warped; concave.
šk-ša-pa', adj. red. of škopa.  
šk-ša-pa', adj. hollowed out, concave.
šk, 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, —mašku, nišku.
šk-μ-μn', adj. tainted, as meat; sour.
šμ, adj. deep, as water; dense, as foliage; thickly set, as hair.
šμ-šμ, adj. red. of šμ.
šμ, adj. bare; i. q. hiŋ waniča: pa šμ; said of a head with only a few scattering hairs.
šμ. See yuška.
šμ-haŋ', part. dropped, missed.
šμ-θa', part. dropped.
šμ, adv. of negation; not, no. It follows verbs, nouns, pronouns, adjectives, adverbs, etc.
šμ-šμ', adj. red. of šμ.
šμ-šμ, adj. multi-colored.
šμ-šμ, adj. red. of šμ.
šμ-θa, adj. withered, dead, dried up, as leaves by the sun, withered; blurred, indistinct: ištomaišiža.
šμ-šμ', adj. red. of šμ.
šμ-θa, adj. blurred, indistinct, as, ištomaišiža.
šog, cont. of šoka.
šog-šog', v. a. red. of šogya.
 oppressive, strongly, firmly, thickly: sogya awadin, to think intensely.

sog-ye'i, adj. strongly, firmly; greatly, much.

sö-ka, adj. thick, applied to solids.

sö-kan'-ka-daŋ, n. a species of duck, much smaller than the mallard duck, the teal.

sö-kan'-ka-tan-ka, n. a large species of the teal.

sö-kö'ka, adj. red of koča.

son-na'q-ji, n. (smoke-ghost) soot.

son-ya', v. a. to smoke, make smoky,—sonwaya.

song-zo'-ya-ka, n. See sunözoyaka for the better orthography of this word.

son-qi'-daŋ, n. See singidán.

son'ka, n. See sunka.

son'pa', n. See sunpa.

son'na', adj. long-eared, hanging down, as the ears of many dogs do; dogs whose ears hang down. Hence, săktanka sonjonna, a mule.

son-te', n. the hole by which a beaver goes in and out.

so'-sa, adj. turbid, muddy, as water.

so'-se, adj. Same as šoša: Minisōšo, the Missouri river.

so'-se'-ya, v. a. to make turbid or muddy, to stir up,—došewaya.

so'-se'-ya, adv. turbidly.

so'-ša', n. a species of pine; a small kind of fish; i. q. hoška.

so'-ta, n. smoke.

so'-ta, v. n. to smoke, as a fire.

so'-tka'-zi, n. soot.

so'-tka'-zi, adj. smoked black, sooty.

so'-tzu, adj. smoked, full of smoke, applied to a hazy atmosphere.

spa. See yuśpa.

spa-han', part. broken off.

spa-n, adj. cooked, as food; burnt or frozen, as the face or parts of the body by heat or cold; noże mašpan, my ears are frozen; siha nišpan, thy feet are frozen.

spa-ki'-di-qa'-ya, v. a. to cook for one,—spa-vediqa'ya.

spa-ki'-qa', v. a. pos. to cook one's own food; to cook for another,—spaŋwakiya, spaŋunkyapi.

spa-yun', v. a. to cook, as food,—spaŋwaya, spaŋunyapi.

spa-wa'-han, part. broken off.

spa. See spa.

spa. See yušpa.

spa-han', part. fallen off, as berries.

spa-wa'-han, part. Same as spilaŋ.

spa. See yušpa.

spa-han', part. See spuwaŋan.

spa-ва'-han, part. fallen off of itself, as any thing that adhered.

sta, conj. although. See ésta.

stå-g, cont. of stáka.

stå-g'ya', v. a. to mash up; to make preserves,—stågwaya.

stå-g'ya', adv. free from ice: ståga wâŋka.

stå'ka, adj. free from ice, as a river or lake when the ice has broken up and run out: beaten, broken. See kástaka.

stå-n. See kástun, yustán.

stå, adj. blackish, dark-colored.

stå-n, v. n. to become black, as berries by the heat of the sun.

stå-han', conj. although: hi ståhaŋ slonwayne ši, though he may have come I do not know it.

stå-han', v. n. to ooze out, as water from a sore, to be sore and exude water.

stå-ša', adj. weak, brittle, i. q. wâŋkadan.

stå-ša-dan', adj. brittle.

stå-ša'-ka, adj. red of štaka.

stå, adj. deformed. See stëka.

stå-da', v. to think there is much or many, to rate high,—ßetwada, ßetawaya.

stå-da', v. a. to think much on oneself.

stå-l'ya', adj. deformedly.

stå-da', v. n. to thaw, as any thing that has been frozen. See štunyä.

stå-ya', v. a. to thaw, cause to thaw,—stånwayne: stënišya, to thaw or warm oneself,—ståunušya.

stå-ša', adj. soft, as the flesh of an animal when hard chased, wanting flavor.

stå-šë'-ya', v. a. to chase so as to make weary and render the meat flavorless,—ståswewaya.

stå-ta, adv. thawed, warmed: nape mätuta, my hands are warmed.

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sun'ka-wakan, n. a sacred dog or spirit-dog, i.e. a horse.

sun'k-ta-wana-piha-n, n. the name of a small bird.

sun-k-ée'-ca, n. a young wolf.

sun-k-ée'-dan, n. a colt.

sun-k'-ée'-pah-tee, n. a horsewhip.

sun-k-pa'-dan, n. See sunk-pi'dan.

sun-k-ta'-naka, n. (sunka and tanka). See sun-tanka.

sun-k-ta-wa-napa-n, n. the name of a small bird.

sun-k-to'-ke-ee, n. the other dog, i.e. the wolf.

sun-k-ée'-ye, n. a mare.

sun-pa', v. to moult, shed, as geeze their feathers.

sun-pa'-hali-hdd, v. to have the feathers partly grown. Said of geeze, etc., when their feathers have grown so that they are almost able to fly; i.e. e'adadnikhaipu kta.

sun-zo'-ye, cont. of sunzoyak; to make a loop, noose, or lasso; sunzoyag iyakaskha, to tie a noose or running knot.

sun-zo'-ya-ka, n. a noose.

sun'-po', n. guts, intestines.

sun'-pe'-co-wo-ju, n. a species of duck, so called because its entrails are always full.

sun-tau-ka', n. the large intestines.

sun-tekaka, adj. slow, tardy, good for nothing, worthless, masu'kusa, nisuka.

sun-ta'-ka, n. a worthless fellow.

sun-ta', v. to miss, fail of, to be unable to obtain, a'uwata, sununtapi.

sun-te'-ya, v. a. to cause to fail or miss,—suteawaya.
ta-haŋ' - ku, n. his brother-in-law.

ta-haŋ' - sí, n. a man's male cousin, my cousin.

This does not include a father's brother's sons, who are brothers—nitahsí.

ta-haŋ' - sí - tkú, n. his male cousin.

ta-haŋ' - sí - ya, v. a. to sustain the relation of male cousin to one, tahanqiiwáya.

ta-haŋ' - ya, v. a. to have for brother-in-law, sustain the relation of tahan to one, tahanqiiwáya.

Ta-ha - sá - ka, n. dried skin, parchment.

ta - hó - hu, n. the soft maple, Acer rubrum.

ta - hó - éá - pii - wi, n. the moon in which the deer shed their horns; December.

Ta - ho - ñá, adv. on this side of.

Ta - ho - ñá - taŋ - haŋ, adv. on this side of.

Ta - he - na, adv. (thanking) on this side, i. q. itato.

Ta - ho - na - taŋ - haŋ, adv. from this side of.

Ta - ho - pí, adv. by the way, on the road, between one place and another.

Ta - ho - pí - ya, adv. between places, in the space between the earth and heaven.

Ta - híné, n. buffalo or deer's hair.

Ta - híná - pí - staŋ, n. an instrument for scraping or curling skins.

Ta - híná - spa, n. an awl, awls.

Ta - híná - spa - éi - ka - dan, n. a needle, needles.

Ta - híné - te - te, n. the shoulder of animals.

Ta - híné - yo - ké - be, n. the joints of animals.

Ta - ho - ñó - ka, n. a court or open place. See hóocká.

Ta - ho - ñá - ta, n. a spider's web.

Ta - ho - ñá - taŋ, v. (taha and okatan) to stretch out, as a hide, with pins—tahowakatan.

Ta - hu'í, n. the back of the neck.

Ta - hu - ñka, n. the hide of a buffalo, a green hide.

Ta - hu - to - staŋ, n. the nape, the prominent articulation of the neck behind.

Ta - haŋ' - híné - hda, v. n. of tage; to froth or foam, as when any water is thrown into water.

Ta - hásá, n. cont. of tahinda.

Ta - híné - óa, n. the common deer, Cervus capreolus.

Ta - híné - óa - ha, n. a deer-skin. See tahá.

Ta - híné - óa - ska, n. white deer, i. e. sheep.

Ta - híné - óa - wa - nun - yan - pi, n. tame deer, i. e. sheep.

Ta - híné - wa - nun - yan - pi, n. sheep.

Ta - hásá, n. the lower part of the neck and breast of animals; the part between the shoulders of a man.

Ta - híyó - gí̍ ñeh, n. ground-cherries.

Ta - híyó - gí̍ ñeh, adj. ripe, fully ripe: i. q. suto; tahíyógní, not ripe.

Ta - tó - ní, v. of tage; to have seum.

Ta - hu - 'ha, n. the scarpings of hides or skins.

Ta - hu - áda - ha, n. a summer robe.

Ta - hu - wá - pa - hpe, n. the flesh that sticks to a hide.

Ta - ká, v. a. to roast off the hull, as of rice—wa - táka, untákapí.

Ta - kaŋ', n. the sinew taken from the back of the deer and buffalo, which is used by the Dakotas for thread, making bows, etc.

Ta - kaŋ' - gi, n. the knee-pain, the patella.

Ta - kaŋ' - he - čá, n. raspberries.

Ta - kaŋ' - he - čá - hu, n. raspberry bushes.

Ta - kaŋ' - i - ta - zi - pe, n. a bow the back of which is overlaid with sinew.

Ta - ka' - po - pa - pi, n. playing ball by striking.

Ta - ka' - psi - óa, v. to play ball by taking up the ball in the club and throwing it—tawakapsida.

Ta - ka' - psi - pa - pi, n. ball-playing.

Ta - ki - čá - po - pe, n. a ball-club for striking.

Ta - ki - čá - psi - óa, n. a ball-club, a stick with a loop at the end, interlaced so as to hold and carry the ball in readiness to be thrown.

Ta - ki - 'haŋ, v. (taku and ihan): takiháñ yahi he, what have you come to do?

Ta - kiŋ', v. n. to lean: takíngiyá, to dodge.

Ta - kiŋ' - yan, adv. leaning, not perpendicular: witakíngiyá na, said of the sun when it is half way up to the meridian.

Ta - ki - 'yu - ha - wi, n. the moon when the deer copulate; November.

Ta - ko - ñá, n. Used with the pronouns as, mitakodi, my friend; nitakoda, thy friend; takokádu, his friend. See koda.

Ta - ko - ñá - ki - ói - ya - pi, n. particular friends.

Ta - ko - ñá - ku, n. his particular friend.

Ta - ko - ñá - ya, v. a. to have one for a particular friend.—takowáya.

Ta - ko - 'mni, adv. nevertheless, still, always, at any time, ever: with ší following, at no time.

Ta - ko - só, n. a son-in-law or daughter-in-law, my son-in-law, etc.; nephews and nieces by marriage.

Ta - ko - só - ku, n. his or her son-in-law or daughter-in-law.

Ta - ko - só - ya, v. a. to have for son-in-law or daughter-in-law,—takoowáya.

Ta - ko - 'ža, n. a grandchild, my grandchild,—mitakoža, nitakoža.

Ta - ko - 'ža - ka - pi - ku, n. his or her grandchild. Takažakpa is not used alone.

Ta - ko - 'ža - ta - ku, n. his or her grandchild.

Ta - ko - 'ža - ya, v. a. to have for grandchild.—takoowáya, takažaunyapi.

Ta - kpe', v. a. to come upon, attack; sometimes used in a good sense, to visit, —tawakpe, taungkape - pi: takpe ni, to come to attack; takpe iti, to have been to attack; takpe ya, to go to attack; takpe u, to be coming to attack.
ta-kpe'-ya, adv. attacking.
ta'ku, n. something.
ta'ku, interreg. pron. what? taku yadaŋ he, what dost thou want?
ta'ku', n. a relative, kindred. See takuya.
ta'ku-óna, interreg. pron. what?
ta'ku-daŋ, n. dim. of taku; a trifle, nothing, mostly followed by sni, as, takudan wadiŋ sni, I want nothing.
ta'ku-da-ší, v. a. to count as nothing, not to regard; to be patient, submissive in suffering—takuwalaší.
ta-ku'-ki-ét-ya-pi, n. relatives, relationship.
ta'ku-ku, n. red. of taku; small articles, trinkets.
ta'ku-ma-ni-ni-na, n. mothers and other small grubs.
ta-ku'-mna, v. n. to have taste or smell; tukumna sni, to be without smell, taste, or aroma; unpalatable.
ta'ku'-ni-ší, v. n. to come to nothing, fail, perish,—matukanší.
ta-ku'-ni-ší-yaŋ, adv. gone to nothing, perishing.
ta'ku'-ša-ša, n. bed-bugs; any red thing.
Ta'ku'-šan-šan, n. one of the Dakota gods, the moving god or god of motion.
ta'ku-ší, n. nothing.
ta'ku'-ší-ší, n. small articles.
ta-ku'-ya, v. a. to have one for a relation,—takuwaya, takuunyapi, takumayanc, takudiyac.
ta-ku'-ye, v. a. a relative,—mitakuye, unkitakuyapi.
ta-ma-he, n. the pike, a kind of fish.
Ta-ma-he-ča, adj. poor, lean, not fat,—matamaheca, utamahedapi.
ta-ma-hen, adv. See tamahen.
Ta-ma-he-ča, adj. red. of tamahecá.
Ta-ma-hen-ya, adv. poorly, not in a fat state.
Ta-ma-ka, adj. poor, lean; pte tamaka, a lean cow.
ta-mda', n. See tagmáda.
ta-mdo-hu, n. the shoulder-blade of animals.
ta-mdo'-ka, n. the male of the common deer, a buck.
ta-mi-ki'-ya, v. a. to say much to one about any thing, to blame, talk roughly to,—tamwakiya, tamunikyapi, tammakiya.
ta-mni', n. the womb.
ta-mun-ka, v. 1st pers. sing. of tawmáka.
ta-mya', v. n. to talk earnestly, vociferate; to complain, murmur, blame one,—tawmáma, tamyada, tamuyandyapi.
ta-na'-gí-daŋ, n. a species of humming-bird.
ta-na'-kpa-he-ča, n. a species of flag with a large root growing in water.
ta-na'kpan, n. the fleshy part on the leg below the knee of an animal.
ta-na'-su-daŋ, n. the brain of animals.
ta-na'-§pa-he-ča, n. Same as tanakpaheca.
ta-na'-§pa-hu-te, n. Same as tanakpaheca.
ta-na'-wi-ti-če, n. the little bulbous piece of meat on the fore-leg.
ta-ni', adj. old. See taŋni.
ta-ni'-če, n. the paunch of a buffalo, etc.
ta-ni'-haŋ, adv. long ago. See tanmihan.
ta-nil'-yu-sku, v. to empty the paunch of a buffalo, etc.
ta-ni'-ka, adj. old. See taŋnika.
ta-ni'-yu, n. his or her breath or life. See wo'niya.
taŋ, cont. of tanďan; as, taŋton.
taŋ, cont. of taŋka; as, munića.
taŋ. See yutan.
taŋ, prep. or adv. suffixed; as in heciya'tan.
taŋ, n. the side of an animal, the meat taken off the ribs: tan wapıdan, one piece of meat.
taŋ-a'-ta-ye-daŋ, adv. individually, directly, in person: tanstayedan hdažu, to pay each one for himself.
taŋ-čaŋ', n. the body,—mitaŋdan, untaŋandi: the body or principal part of any thing, as of a tree, etc.
taŋ-čaŋ'-ka, n. the chief, the principal.
taŋ-čaŋ'-ki-ya, v. a. to make great; to prefer, consider chief,—taŋndwikáya.
taŋ-čaŋ'-ton, v. to have a body; to be ripe, full grown.
taŋ-čo'-co-daŋ, adj. red. of taŋćodan.
taŋ-čo'-daŋ, adj. naked, nearly naked, poorly clad; taŋćodan waun.
taŋ-čo'-ka, adj. See taŋćokadaŋ.
taŋ-čo'-ka-daŋ, adj. naked, without clothing,—taŋćomakadaŋ, taŋćonkapiđan.
taŋ-da', v. a. to love, honor, respect; to be patient,—taŋwada, taŋunpída.
taŋ-da'ka, v. a. Same as taŋda.
taŋ-han', prep. from; as, heciya taŋhan.
taŋ-hدa'-kip-yän, adv. crosswise, across something else.
taŋ-hu'-s'a-s'a-se-ča, v. to be frightened, as at a ghost, frightened at anything; to be made sick by seeing anything—taŋmahdus'a'sa doda.
taŋ-hu'-s'a-s'a-yä, adv. in a state of fright.
taŋ-in', v. n. to appear, be manifest, be visible,—matanjí.
taŋ-in'-to, v. n. red. of tanpi; to appear occasionally, as one passing under a hill, or as the sun through clouds.
taŋ-in'-yaŋ, adv. red. of taninyaŋ; appearing occasionally: taŋininyaŋ iyaya.
tan-in'áni, v. n. to be lost, to have disappeared. See also kitanináni.
tan-in'áni yan, adv. out of sight, lost.
tan-in'yan, adv. manifestly, openly, without concealment.
tan-i-yo-hi-dan, adv. each one, every one.
tan-i-yo-hi-na, adv. (thank,) each.
tan'ka, adj. large, great in any way,—mitanka, nitaanka, untanka.
tan'ka, n. a woman's younger sister,—mitanka, nitaanka, tankaku.
tan-ka'ki-yapi, n. they who are sisters.
tan-ka'ki-ya, adv. largely: ho tankakiya, with a loud voice.
tan-ka'ku, n. her younger sister.
tan-kan', adv. without, out of doors: tankan
iinya, to go out; tankan iyeya, to turn out, put out of doors.
tan-ka'ta, adv. out of doors, outside.
tan-ka'ya, v. a. to have for a younger sister,—tankawaya.
tan-ka'ya, n. a woman's older sister; my older sister,
mitanka, nitaanka.
tan-ke'ku, n. his older sister.
tan-ke'ya, v. a. to have for older sister,—tankewaya.
tan-kin'kin'yan, adj. red, and pl. of tanka and tankiinya; very large.
tan-kin'yan, adj. very great, large.
tan-kin'yan, adv. of tankiinya.
tan-ki'ya-dan, adv. near to one,—mitankiya-
dan.
tan-ki', n. a man's younger sister; my younger
sister,—mitanki, nitaanki.
tan-ki'tku, n. his younger sister.
tan-ki'ya, v. a. to have for younger sister,—tanki-
kiwaya.
tan-kta, adj. red, of tanka.
tan-kta-ya, adv. red, of tankaya; largely.
tan'ku, n. Same as tankuku.
tan-ma-hen, adv. in the body, within.
tan-ma-hen-tan-han, adv. from within.
tan-mdá', n. round snow-shoe: tanmdohany, to put on or wear round snow-shoes.
tan-mdás, cont. of tanmdana; tanmdas wanka,
lie on the side, as animals.
tan-mdé'ska-ya, adv. tanmdaskaya wanka, to lie on the side, lie flat.
tan-mdé'za, v. to spread the knees apart. See tanmdas.
tan-na'ke-ki-ya, adv. on the side: tannaeekiya wanka.
tan-na'ke-ya, adv. on the side: tannaeekiya wanka.
tan-na-pa, v. n. to twitch, as the flesh of an
animal, jerk involuntarily.
tan-na-pa-ki-ya, v. a. to shrug up, as the
shoulders,—tannapawakiya.
tan-na-pa-pa, v. red. of tannapa.
tan-ni', adj. old, worn out.
tan-ni', adv. of old: tanni hecècè kita epé, I
long thought it would be so.
tan-ni'cin-ča, n. a yearling calf.
tan-ni'han, adv. long ago, of old.
tan-ni'han-tan-han, adv. of old, a long time
ago.
tan-ni'ka, adj. old, worn out, ancient.
tan-ni'na, adj. old.
tan-ni'na, adv. long ago, of old.
tan-ni'na-ka, adv. of old, formerly.
tan-ni'ni, adj. red, of tanni; worn out.
tan-o'-wa-sin, n. the whole body.
tan-pa', n. the white birch, Betula populifolia; the bark of the birch.
tan-pa'ča-ča, n. spunk taken from the
birch.
tan-pa'hu, n. the white birch tree.
tan-pa'śa-śa-dan, n. a small species of birch.
tan-pa'wa-ksi-ča, n. dishes made out of the
tappa.
tan-pa'wa-ta, n. a birch-bark canoe.
tan-sag', cont. of tansakas, which is not used: tansag
ča, to die of fright; to be much alarmed, to
faint,—tansag mača: tansag ča ēhpeya, to
frighten very much.
tan-sag'če-ya, v. a. to frighten very much,—
tansagčewaya.
tan-sačiča, n. one side of the body.
tan-si-to-mni, n. the whole body.
tan-si-to-mni-yač, adv. all over the body.
tan-smi'yač-yač, adv. alone, deprived of
every thing: tanmityanyān manka, I am
deprived of all.
tan-smi'yač-yač-ča, n. one who is alone,
without relations.
tan-si'ča, adj. ugly, deformed,—tanmaišča.
tan-si', n. the fat on the ribs.
tan-sna', adj. alone, single, unmarried, without
one's family: tanša waun, I am alone; wiča-
tanša, an unmarried man; witanša, a single
woman, a virgin.
tan-sna'na, adj. alone, without one's family:
tanšana wáhipi, we have come alone.
tan-tač-yač, adv. from the body; near to one.
tan-tan-yač, adv. red. of tanyač.
tan-te'ča, n. a species of red berry that grows
on a climbing plant.
tan-te'-da-hu, n. the vine producing the tantea.
tan-ton', n. to have a body, be in the body; to be substantial, as some kinds of food.
tan-ton'-ka, adj. increasing in bulk, as rice, etc., by cooking; furnishing much nourishment for the quantity.
tan-ton'-sni, v. n. to have no body, as a spirit; to be unsubstantial, as some kinds of food.
tan-ton'-sni-yan, v. a. to annihilate.—tanto-
siwaya.
tan-ton'-sni-yan, adv. without body, unsubstantial.
tan-ton'-ya, adv. visibly, bodily: tanyanyang huq, it stands visibly.
tan-wa'-ste, adj. of fine form, handsome.—tan-
mawate.
tan-yam', adv. tanyam is, to take one's part, speak for one; i. q. idiyta.
tan'-ya'n, adv. well: tanyan un, to be well; tan-
yan edon, to do any thing well; tanyan iyeidya', to be fortunate.
tan'-ya'n-ken, adv. well.
tan-ya'ta-ki-ya, adv. towards one; tanata-
kiya hiyu, to come towards one.
tan-yeh', cont. of tanyeh.
tan-ye'-ha, adv. very well.
tan-zu'-ni, adj. healthy, in health, sound, not in-
jured in body.
tan-zu'-ni-ya-ke, adv. without injuring: tan-
zaniza kafa, to kill without injuring the skin or flesh.
tan-zu'-ni-yan, adv. whole, not wounded.
ta'-o, v. a. to wound by shooting, wound, but not kill.—uwaq.
ta'-i-ki-ye, n. his disciple or assistant,—mita-
ikaio: taikiya, to have for one's servant or helper.
ta'-o-pi, part. wounded; a wounded person or animal.
ta'-o-un-ye, 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 bell, such as the Dakotas use in playing.
ta'-pa'ga, n. the diaphragm of deer, etc.
ta'-pa'go-ge-jo, 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'-kisig, n. the kidneys of buffalo, etc.
ta'-pa'za-hu, n. a species of plant having a pod.
ta-pe'-te-pa, adv. at the back.
ta-pe'-te-pa-tan-haq, 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-pon', n. the cheek.
ta-pon'hu, n. the cheek-bone.
ta-po'-pu-ska, n. tadpole.
ta-po'-ko-ha-ka, n. n. to put any thing on one's back under the blanket,—tapolkowahnak.
ta-ps'a-psi-za, v. red. of tapsiza.
ta-psis', cont. of taps; tapsis high, to bubble up, as water when any thing is thrown in, or spontaneously.
ta-ps'a-za, v. n. to bubble up, come up, as bubbles on water.
ta-pta'-he-za, n. black currants, Ribes floridum. See dpateaha.
ta-pun', n. See tapon.
ta sag', cont. of tasaka; tasag hukka, to expose for the purpose of hardening.
ta-sag'-ya, v. a. to cause to harden,—tasagwaya.
ta-sag'-ya, adv. in a hardened state; tasagya hukka, 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 mataska, my hands are cold.
ta-sa'ka-da'n, 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 wanunyapi and tahinda ska wanunyapi, sheep.
ta-ska'kpa, n. the woodlouse.
ta-ska'kpa, n. the woodlouse.
ta-ska'kpa, n. the woodlouse.
ta-ski', n. the red haw.
ta-ski'hu, n. the hawthorn.
ta-ski'so-sdo-dan, n. the dwarf red haw.
ta-ski'tan-ka, n. the crab apple, Pyrus coro-
naria; the common apple, Pyrus mals.
ta-ski'tan-ka-hu, n. the crab tree; the apple tree.
ta-su'su-o-juha, n. a shot-pouch.
ta-sa'ka, n. the hoofs or nails of deer.
ta-si'ka-khe, 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-pa, n. a species of bird.
ta-ska'dan, n. the box-elder, Acer negundo. Same as danauka.
ta-sko'-zu, n. a grove of timber, thickly timbered land.
ta-sna'-he-ča, n. the prairie ground-squirrel.
ta-sna'-he-ča-ho-ta, n. the grey ground-squirrel.
ta-čpu', n. the stem, as of a pumpkin; a knob, a button. See mazatāpu.
ta-čpu'-dan, n. a knob, a button, the head of a pin.
ta-ta', adj. dull, blunt, bruised up.
ta-ta'-hiha, n. the breast and neck of animals.
ta-ta'-mni, n. that which surrounds the futs, the womb of animals.
ta-tay'-ka, n. the male buffalo, the Boz, or Bison americanus; the common ox.
ta-ta'-po, n. the duodeum of ruminating animals.
ta-ta-wa-mdue-ča, n. the horse-fly.
ta-ta-wa-mdue-ča-dan, n. the horse-fly.
ta-te', n. air in motion, wind.
ta-te'-dan-se-ča, n. the essence of peppermint.
ta-te'-iyu-mni, n. a whirlwind.
ta-te'-ka'-a, v. the wind whistles.
ta-te'-o-u-ye, n. a quarter of the heavens: tate oyue topa, the four quarters of the heavens.
ta-te'-yan-pa, n. it blows; the wind blows.
ta-te'-yan-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'-han, 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 unyanpi, we go up stream.
ta-to-ka, n. the big horned antelope. Perhaps the goat of the Rocky Mountains, or the Antelope rupicora.
ta-to-ka-dan, 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 unyanpi.
ta-to-wa-pa, adv. up stream, up the river.
ta-to-wa-pa-tan-han, adv. from above, from up stream.
ta-te', v. to come to, come upon, attack, make an attack on, tawatpe, tamuppi.
ta-te'-hi, v. to come to attack, tapotahali.
ta-te'-i, v. to have been to attack, tapotewai.
ta-te'-ya, v. to go to attack, tatpenda: tate iyaya, to have gone to attack; tatpe, to come to attack.
ta-te'-ye, adv. attacking.
ta-wa, pron. his, hers, its, mitawa, nitawa.
ta-wa'-dėn, n. the mind, will, understanding, disposition, purpose, thought, mitawadin.
ta-wa'-dėn-ya-ča, adj. morose.
ta-wa'-dėn-ki-čun, v. n. to be resolute, obstinate, have a mind of one's own, tawadinwečun.
ta-wa'-dėn-ki-čun-ya, adv. resolutely.
ta-wa'-dėn-ši-ča, adj. of a bad disposition, tawadinmilča.
ta-wa'-dėn-wa-sk-če, adj. of a good disposition, tawadinmawaste.
ta-wa'-gany, n. a step-son; a step-father.
ta-wa'-gany-ku, n. his step-son or step-father.
ta-wa'-gany-ya, v. a. to have for tawagan, tawaganwaya.
ta-wa'-he-ča, n. a swelling, a bubo.
ta-wa'-kon-ze, 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-wat-ya, v. n. to be willing to undertake, disposed to do or attempt. Generally this is used in * the negative, as, tawanka śni, not to be disposed to, tamanuk śni.
ta-wat-zyi, n. one of anything, a pair: tanonpa, two of anything, two pairs; tayanni, three pairs.
ta-wa-te-ča, v. See tawatęnya.
ta-wa-ten-ki-ya, v. a. to be willing to have such a thing happen to one, tawatenwakiya, tawatenčiya.
ta-wa-ten-ya, v. a. to be willing for anything, desirous to do or suffer, tawatenwaya, tawaten-unnyapi.
ta-wa-ši, n. a helper; a helpmate; a friend.
ta-wa-ši-tek, n. his or her helper or friend.
ta-wa-ši-ya, v. a. to have for helper, tawaswaya.
ta-wa-ya, v. a. to possess anything, have for one's own, tawawa, tawawnyapi.
ta-wa-zu-zu-he-ča, n. intestinal worms, lumbrici.
ta-wi'-ču, n. his wife. See tawin.
ta-wi'-ču-ton, v. to have a wife, be married, tawidwaton, tawiduntuńtonpi.
ta-wi-no-htin, n. a man's sister, mitawinohtin, nitawinohtin.
ta-wi-no-htin-ya, u. a. to have for tawinohtin, tawinohtinwaya.
ta-wi'y, n. a wife, used only with the pronouns: mitawin, my wife; nitawin, thy wife.
ta-wi'in-ya, u. a. to have sexual intercourse with a woman, tawinwaya, tawinmyan.
ta-wi'ton, or tawin-ton, u. a. to have sexual intercourse with a woman, tawinwaton, tawin-tonpi. The former orthography is preferred.
ta-wi'-ye-ča, n. the female of the common deer, a doe or kind.
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tawon', n. something to eat, food: tawon manidah, tawon toj, to have food.
tazu'ka, n. white walnuts, butternuts.
tazu'ka-hu, n. the butternut-tree, white walnut, the Juglans cinerea.
tazan, n. waves.
tazan, adj. rough, as water agitated; nina tan, very rough.
tazo-pawi, n. waves without white caps.
tazu'ska, n. the ant, ants, the ennet.
tez, adj. blue stained. See ate.
tez, adj. new,—mateda, niteda, untocalapi.
tezan, adj. warm, lukewarm, tepid, as water. See fieda.
tezay, adv. newly.
tezay, v. a. to make new, renew,—tedawaya.
tezayka, adv. newly.
tehanwan-k, adv. high up, very high.
tehan'wan-kun, adv. very high.
tehanwan-kunta, adv. very high.
te hanwan-kunta, adv. very high.
te hanwan-kunta-ya, adv. legally, high up.
te hanwan-kunta-ya-k, adv. legally, high up.
te haan, adj. far; long, used both in regard to time and place: tehun wai, I have been to a great distance; tehun wamudaka, I saw it a long time.
te haanhan, adv. red of tehun.
te haantay, adv. from afar.
te haantu, adv. far off, to or at a great distance.
te haantu, adv. afar, far off.
te haantu-ya, adv. far off.
te'hik, adj. difficult, hard to be done or endured.
te'hiki-ka, adv. red of tehika.
te'hiki, adj. hard to do or bear, difficult; dear, costly, valuable; hard to get along with, unreasonable,—matehika.
te 'hi'ked, v. a. to think hard or difficult; to value very much,—tehikwada, tehikeunlapa.
te 'hi'kedaka, v. Same as tehikeda.
te 'hi'kida, v. pos. of tehikida; to value one's own,—tehikewikida.
te 'hi'kekeida, v. Same as tehikida.
te 'hin', 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,—tewahinda, teyaihinda, teuhinda.
te'hi'ya, adv. hardly, with difficulty; badly: tehinya edon, to do with difficulty, to do badly; tehi sini edon, to do a thing easily.
te'hi'ya-ken, adv. with difficulty.
te'hi'ya-kuwa, v. a. to follow after for evil, to treat badly, to persecute.
te'mi'so, n. a leather string, a thong.
tepli', n. a skin with the hair taken off worn as a blanket.

temahen, adv. deep, far within.
temahen-tu, adv. far down, deep down.
temahentu-ya, adv. deeply, deep down.
temklidi, v. of temya; to eat up provisions of any kind for another,—temwediya.
temklidya, v. a. to eat up one's own; to eat up another's or for another,—temwakiya, temunikyapi, temmakiya.
temmni, v. n. to sweat; to pant, give out, always including the idea of sweating,—temmanni, temmni, temnimpi.
temmin, adv. to walk very profusely, to die of sweating: temni maka nuw seda, it seems as if I should die of sweating.
temdag, cont. of tehadaka.
temdagkiton, v. to put on or wear a crown or fillet on the head,—tehadgton.
temdagton, v. to put on or wear a fillet around the head,—tehadgton. See watedale.
temda, v. to wear, as a crown or fillet, around the head,—tawadsaka.
teto, n. the rim of a kettle, the rim or lip of any thing.
te, adj. red of te; blue, grape-colored.
tenida, n. the blue jay.
tewanhan, adv. high up.
tewanhan-kun, adv. up high.
tewanhan-kunta, adv. up high.
tewanhan-kunta-ya, adv. high up.
tewanhan-kunta-yan, adv. up high.
tewanhan-kun, adv. high up. The better form is tewanhankan. Tewanhankan and tewanhankunya are sometimes used, but not very correctly; tewanhankunta, etc. are better.
tewap, n. an excellent root, growing in the water, which the Dakotas boil and eat.
tewapaha, n. a plant somewhat like the twawa, but not eaten.
tewapahu, n. the stalk of the twawa.
tewicemmi, n. of temi; sweating.
te'ya, n. When a man has more than one wife, one calls the other teya.
te'yi'ja'ya'pi, n. those who stand in the relation of teya to each other.
te'ya, n. her teya.
te'ya'ya, v. a. to have one for teya,—tewawa, teyamay.
tezil, n. the stomach or paunch of animals; the gizzard of fowls; the belly.
teziki, n. the fat around the paunch.
ti, v. n. to live, dwell, abide,—wati, ujiti.
ti, n. a house. See tipi.
tinaoka-tanhan, adv. on both sides of the house.
ti'ca. See patiis, to scrape off.
ti'ca'buuana, n. the pheasant.
ti-ča'-gá, v. to put up a tent, pitch a tent; to build a house.—tiwaka, tiunkapí.
ti-ča'-han, part. scraped off.
ti'-ča-ni'-čé, n. See tičanidetaŋka.
ti'-ča-ni'-čé-taŋ, 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'-wa-han, part. scraped off.
ti-čé', n. the top of a tent or house, the comb; the hóle where the smoke goes out: tič eyaka, to tie up to the top of a tent.
ti-čé'-iŋ-kpa, n. the top of a tent, the ridge of a house.
ti-čé'-ška, n. the top of a tent, the ridge of a house.
ti-čé'-ška-o-ho-dó-ká, n. the hole at the top of the tent by which the smoke escapes.
ti'-daŋ, v. kidi tidan, to take sides with one on a question, to be on the same side in a game: mimina wičišdan, I am alone, that is, no one takes my side,—untipidán.
ti'-ha-ná, v. See tičanmadíya.
ti'-ha-ná-ya, v. to have been acquainted with in a former state of existence,—tičanmadíyawa.
ti-ho'-ni'-ča, v. to forbid one's house, to prevent others from coming in,—tiwahdoníča.
ti-huí'-ha, n. the poles of a tent left standing, the skeleton of a tent.
ti'-hi'-ha, n. the manxplyes or omnans of animals.
ti-ki'-čá, adj. thick, stiff as mush; sticky.
Hence, ḍišanpipi tikiča, molasses.
ti'-ma-hen, adv. within, in the house or inclosure.
ti'-ma-he-taŋ-han, adv. from within.
ti'-ma-he-tu, adv. within.
ti'-ma-ta', v. to ask for, beg: timata hi, to come begging.
ti'-modo', n. a woman's elder brother, my elder brother: ninimo, thy elder brother.
ti'-modo'-ku, n. her elder brother.
ti'-modo'-ya, v. a. to have for elder brother,—timođóowyá.
ti-in, adv. cont. (ti and ci) in the house: tin yaŋka, he is in the house; also, cont. of tiyta, as, tinmasteŋka, the harel.
ti'-na-zi-pe, n. of itaŋpi; his bow,—mitinaŋpi, nitinaŋpi.
tin'-čay-an, adv. out on the prairie.
tin'-tke, v. to kill in the house, to commit homicide, in distinction from killing in war,—tinwakte, tinwáktte.
tin'-ma-či-n'-ča, n. the hare, rabbit of the prairie, the Lepus timidus.

in' wa-ki-ye-dá, n. the house-pigeon; the turtle dove.
tin'-wi-ča-kte, v. a. to commit murder,—tiničawačte. Also, a murdere.
tin'-wi-ča-kte-pí, n. murder.
tin'-sko, adv. how large?
tin'-sko-ča-čá, adv. how big? how large?
tin'-sko-skó-čá, adv. red. of tipskokeča.
tin'-sko-skó-yá, adv. red. of tipskoyá.
tin'-sko-yá, adv. how far around? how extensively?
tin'-skó-dan, adv. of what size? how small?
ti'-tá, n. land without timber, the prairie.
ti'-tan, adv. on or at the prairie.
ti'-ta-o-skán, adv. on the prairie, far from dwellings.
tin'-ta-pa, adv. belonging to the prairie; as, tinjapka wičišita, men of the prairie; tinjapka, 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.
tin'-o-skán, adv. on the prairie.
ti'-pa. See yuta.
ti'-pa-han, part. drawn up, cramped; crisped.
ti'-pa-bíń, n. of ipahíń; his pillow.
ti'-pa-wa-han, part. drawn up, cramped.
ti'-pi, n. a tent, house, dwelling, abode.
ti'-pi-wa-kaŋ, n. a sacred house, a church.
ti'-psíŋ, n. See tipiŋna.
ti'-psíŋ-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'-psíŋ-na-ška, n. the white turnip.
ti'-psíŋ-na-zi, n. the rutabaga.
ti'-ška-kaŋ, n. of išiškaŋ; the large sinew in the neck of animals.
ti'-ška-ši-ŋ, n. of išišaŋ (the ghost of the leg); the bunch of hair growing on the inside of a deer's leg.
ti'-ští, n. of itis; the lower lip of animals.
Ti'-ton-waŋ, 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-waŋ-se, adj. proud, haughty, because the Tetonwás are thought to be so.
ti'-un'-na-štán-yaŋ, n. the sides of a house, sides of the roof.
ti-wa'-he, n. a household, including persons as well as things.
ti-wot'-a-he-dáŋ, adv. away from any house.
ti-ya-n, cont. of tiyata.
ti'-ya-ta, adv. at the house, at home.
ti-ya'-ta-ki-ya, adv. towards the house: tiyanta-kiya wahde kta, I will go towards home.
ti-yo'-he, n. a household.
ti-yo'-hna-ka, n. the household.
ti-yo'-xi-te-he-dan, adv. between houses.
ti-yom', cont. of tiyopa.
ti-yom'-ya, v. a. to have or use for a door,—
tiyomwaya.
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-ka-tku-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 es-
tablised for the purpose of making laws and pro-
viding for their execution. The object is generally
to regulate the buffalo chase.
ti-yo'-ton-waq, 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,—watka,
ntkapi.
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,—tkeimduta.
tke-tke', adj. red. of tke.
tke-u'-ta, v. a. to weigh any thing,—tkuwata.
tke-u'-ta-pi, n. on tkeutapi, scales, a steel-yard.
tke'-ya, adv. heavily: tkeya kiin, 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. slippery, as snow when soft.
tki-tka'-tka, adj. red. of tkita.
tkon-sa', n. a cipher, in arithmetic.
tkon-sa', a. even, just, exactly: wiktémma nom
tkonqa, just twenty.
tkon-se'-dan, adj. even, in numbers, as twenty,
thirty, etc.
tkon'-za, adj. even. See tkonqa.
tku. See yuku, natku, etc.
tku'-ga. See katkuga.
tku'-ga'-han, part. broken off.
tku'-ga'-wa-han, part. broken off.
tku-sa', adj. even, just so much. See tkonqa.
tku-sa'-ya, adv. evenly.
tkun'-ya', adv. evenly.
to-ka', adv. at the first.
to'-ka, n. an enemy, one of a hostile nation.
to-'ka, adv. See tokadana: tōka edamon shi, I cannot do it.
to'-ka-dan, adv. with shi following, in no way; as, tōkada edamon shi, I could do it in no way.
to-ka-dan, n. the prairie dog, a kind of fox.
to-kag'eten, adv. at the first, formerly.
to-ka-han, v. n. to travel foremost, to be foremost—tokawahaqan.
to-ka-he, n. the first, the beginning.
to-ka-he-ki-ya, v. a. to cause to go before—tokawakiya.
to-ka-he-ya, n. the first.
to-ka-he-ya, adv. at the first, before: tokaheya ya, to go before.
to-ka-hu, n. the thistle, Carduus lanceolatus.
to-kai, adv. at the first.
to-ka-hin, adv. at the first, the very first.
to-ka-ita, n. See tokaitayen.
to-ka-ita-yo-tu, n. the first of the night, dusk.
to-ka-kid-yu-pl, n. enemies, those who are at variance with each other.
to-ka-ki-con, v. of tokon; to do to, for one: tokamiecon, what hast thou done with it for me?
—tokaweccon, tokioccon, John xii. 12.
to-ka-ke-han, adv. at the first. See tokagehan.
to-kam, cont. of tokapa; kahin tokam ya, to go before, break the road.
to-ka-mon, 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-kan', n. another, as, another person: tokan tawa, it is another's.
to-kan', adv. in another place, elsewhere; another way: tokan un, to be somewhere else; tokan ehnaka, to put somewhere else.
to-kan', red of tokan.
to-kan-tai-han, adv. from another source, place, or person.
to-kan-yen, adv. having reference to another place.
to-ka-o-ndo-ka. See tokawhodoka and tokawaydoka.
to-ka'pa, n. the first, first born, eldest,—matokapa, nitokekapa, uuptokapai.
to-ka-pa-tai-han, adv. ahead, before; i. q. tokata tanhan.
to-ka-ta, adv. before, ahead, forward; future, yet to come: tokata ihan, to be yet future.
to-ka-ta, n. the future: tokata ekta.
to-ka-tam, adv. cont. of tokatapa: tokatam yeve din, in future, what is ahead.
to-ka-ta-pa, adv. in advance, in future.
to-ka-ta-pa-tai-han, adv. ahead, future.
to-ka-ta-wa-pa, adv. in advance, ahead.
to-ka-tonpi, n. first birth, one's birth.
to-ka-ya, v. a. to count one as an enemy,—tokawaya, tokawayapai, tokamayaq.
to-ka-yu-hodo-ke-ya, v. to invent any thing,—tokamuhodoka.
to-ke, adv. how? John ix. 8.
to-ke-ke-ya, adj. different, another: wiesata tokeca, another man,—matokeca, nitokeca, uytokecapi: tomakeca, tonikeca, tonkecaapi—with this use of the pronouns it expresses the idea of how am I? etc.
to-ke-ya, adv. why, wherefore? tokeca hedanon he, why did you do it? hetanhan tokeca, it makes no difference.
to-ke-ya-ee, adv. why?
to-ke-ya-e, adv. why?
to-ke-ya-ka-een, adv. for no reason.
to-ke-eei, adv. any how.
to-ke-ee-din, adv. any how, as one pleases: tokeiidin wauq, I do just as I please.
to-kei', adv. however, at any rate, at all events, any how: tokei da esta diyama wauq kta, go where you will I will be with you; tokei edamon esta duho kte ni, do as you will you shall not have it.
to-kei-hiin, adv. howersoever. See tokeih.
to-kei, adv. how, in what way?
to-kei-eei-din, adv. in any way, as it happens.
to-kei-kon, adv. red of token.
to-kei-ken, adv. in whatever way.
to-kei-ken-ya, adv. in whatever way soever.
to-kei-ken, adv. See tokeiken.
to-kei-ten, adv. how is it? as it is: toketui kii eeen omdake kta, I will tell it as it is; toketui he, how is it? what is the matter? tonikui, how is it with thee? used in inquiring of one who is sick; how are you? toketui tanin shi, how is it is not manifest, an expression often used when a thing is doubtful: toketui kakei, as it happens; toketui kai, at all events, at any rate; toketui kai, whatever happens I will go.
to-kei-ten-ya, adv. toketui kai, in whatever way; toketui kai, at random; toketui kakei.
to-kei', adv. tokes he niye se waqammi, I thought that was you; tokes he miye miqia, as though I meant myself, that is, I do not mean myself.
to-ke-ee, adv. of assent; presently, at any rate: tokeea edamon kta, I will do it presently.
to-kei, adv. where? somewhere: toki skadan, nowhere.
to-ki'-či-čon, v. of tokicjon; to take vengeance on for one, towećı̈con, toukičičonpi.

to-ki'-či-šu, v. of tokiu; to transport for one, towećišu, toukičisupi.

to-kičon-ze, n. his law or determination.

to-ki'-čon, v. a. to revenge, take vengeance on, towećicon, toukičonpi.

to-ki-dan, adv. where; used with śi, nowhere: tokidan međe śi, I will go nowhere; tokidan wai śi, I went nowhere.

to-kičepke-kiya, v. a. to drop somewhere, lose any thing, tokičepwekia.

to-kičeyepya, v. a. to lose, drop somewhere, tokičepweya, tokičepweunupi.

TOK 202

tom'ana-na, adv. only four.

tom'tom, adv. red. of tom; by fours, four and four.

to'na, adv. how many? which? tona ee he, which are they?

tonag-na, adv. how many? otoyołi tonagnet yułapit kia, how many shall each one have?

tonagn, adv. how many? tonagnet yułapit kia.

tonagnakė-ča, adv. red. of tonakča; how many?

tonagnana, adv. red. of tonanana.

tonaka, adv. how many? nitonakpi, how many are there of you?

TOK 203

tonagnak, adv. how many? how much?

tonakiyaya, adv. how many, how many times? in how many ways?

tonana, adv. a few: tonana biŋ, very few; uitonanaqpi, we are few.

tonang-nang, cont. See tonangng.

ton, v. a. to have, to give birth to, as, ċiŋa ton, to have a child, possess, acquire; watoŋ, uitonpi.

ton, v. n. to form pus, to suppurate: ton kia.

ton, n. matter, pus: ton yuke kia.

ton'haŋ, v. a. to be afraid of, toŋwanhaŋ, ton'waŋapi, ton'haŋan.

ton'he-ča, v. a. to be afraid of, as of a person or animal, toŋwecheca.

ton'na, v. dim. of ton; to have; used in speaking of children, watoŋaŋ, yatongaŋ.

ton'pi, n. birth, matoniŋ, uitonapi.

ton'ska', n. a nephew, my nephew—mitoniska, nitoniska. The women say toška.

ton'ska'ku, n. his nephew.

ton'ske'ya, v. a. to have for nephew, toŋskawaya.

ton'ton, v. n. red. of ton.

ton'ton'tan-ka, n. the bull-frog, Rana ocellata.

ton'waŋ, v. n. to look, see, watoŋwaŋ, utonwanapi.

ton'waŋ'haŋ, part. looking, seeing; toŋwaŋhaŋ maŋka.

ton'waŋ'yaŋ, v. n. to make a village, dwell at a place, toŋwaŋunupi.

ton'we'ya, v. a. to cause one to see, give sight to, tonweya.

ton'we'ya, v. n. to go to see, to go as a spy, go before a war party to spy out the enemy, tonwenda, tonweunupi.

ton'yan', v. n. to suppurate.

to'ope, n. his law, mitoŋe, mitoŋe. See woopo.

to'pa, num. adj. four.
to'pa-ki-ya, adv. in four ways, four times.
top'-to-pa, adj. red. of topa.
to-ska'-da-n, n. the common woodpecker.
tos, adv. yes, yea. Used by both men and women.
to-ska', n. a nephew, my nephew.—mitoška, nitoška. This form is used by the women. See tojška.
to-ska'-'ku, n. her nephew.
to-ška'ška-n, n. his moving about; his kingdom,—nitoškaškašan.
to-ska'ya, v. a. to have for toška,—toskawaya.
to-su', n. a tent-pole, tent-poles.
to-tan'han, adv. whence, from what place? from what time?
to-to', adj. red. of to.
to-to'-da-n, n. blue beads; green beads.
to-wa-ka-n, n. his wakān or spirit.
to-wa'na-ke-a, adv. so many, how many sover; so much, by how much.
to-wan'zi-da, n. the blue sky, all blue.
to-wa-ön-ši-da, n. his mercy,—nitowoanšida.
to-wa'sa-ke, n. his power or strength,—nitowashašan.
to-wa-šte, n. his goodness,—nitowaste.
to-wi-ša-ke, n. his truth,—nitowišañke.
to-wi-ši-ža, n. his bed,—nitowišñke, nitowišñke.
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,—mitodan, nitodan. This form is used by the women, and tužan by the men.
to-žan'ku, n. her niece. See tožan.
to-žan'yana, v. a. to have for a niece,—tožanwaya.

tpa, pos. prefix of some verbs, as, paša, tpaša; pašan, tpatan.

tpa, adj. durable; having the property of swelling; said of things that increase in bulk by boiling, as corn, rice, etc.

tpa and tpa, adj. nogo tpa, deaf; īsita tpa, blind. This probably conveys the idea of putting out or piercing. See katpa.

tpa'-ga'n, v. pos. of pašan; to leave or separate from one's own; to spare or part with one's own,—wapašan, yapašan, uṃtpašan. Same as kpapga.

tpa-bi', v. pos. of pahi; to gather or pick up one's own,—waptahi, untapahi. Same as kpahi.

tpa-me-ša, v. pos. of pama; to break in pieces one's own,—wapamada.

tpan, adj. soft, as dressed leather; fine, as flour.

tpa'ya, v. a. to dress, as skins, make soft, tan, as leather,—tpašaya, tpašayapi. Same as kpašan.

tpa-sa', v. to put out of sight, push under, as in water, i. q. papa, —waptapa. See atpaspa.

tpa'-ya', v. a. to make dark,—tpašaya, tpašayapi.

tpa'-ta, v. pos. of pata; to care or cut up one's own, as a slaughtered animal,—wapatapa, untpatapi.

tpa'-ta', v. a. pos. of pata; to join together as skins in making one's own tent,—waptapa.

tpa-tan', v. a. pos. of patan; to keep choice, set store by one's own, be sparing of it,—waptatan, untpatapi.

tpa'-za, adj. dark.

tpa'-za, n. darkness. See otapa.

tpe. Same as tpa.

tpa'-ya, adv. tpeya han, 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-ta, n. cracked open of itself.

tpu-ta, adj. mixed up, slightly turbid, as water, i. q. mdešan sni.

tpu-te-pa, adj. in a rolled manner.

tpu-tevwa-han and tpu-uvhan, part. crumbled.

tu-va-ga, n. bees; wasps, hornets, etc.

tu-va-ga-án-han-pi, n. honey.

tu-va-ga-é-sdi, n. bee's-wax; honey.

tu-va-ga-ta-pi, n. the humble-bee.

uku, conj. but.

uku, n. See kutuca.

uku-k-é, adv. but.

uku-han, n. spoiled, destroyed, said of furs.

uku, n. See tanka.

uku, adj. but. See takaš.

uku-han, part. spoiled, said of furs.

uku-k-á, n. a spoon, a ladle: maza tukiša, a metallic spoon.

uku-k-á-sa, n. muscle shells; muscles, oysters.

uku, v. a. Same as tuka; not in common use.

uku, adj. red. of tuka; sometimes, once in a while, now and then; in some places.

uku, adv. (tuka and en) where? in what place?
tu'-kte'-tu, adv. at what place?

Tu-n, n. the whistling or whizzing sound made by a flying bullet.


tu-n-ka-n'-ki-ši-ti-kue, n. his or her grandfather.

tu-n-ka-n'-tu, v. his or her father-in-law. See tu-nkan.

tu-n-ka-n'-ši, n. thy father-in-law: nitu-nkan, thy father-in-law; nitu-nkan, your father-in-law.

tu-n-ka-n'-ši-da, n. a grandfather, my grandfather: nitu-nkan, thy grandfather.

tu-n-ka-n'-ši-da-yu, v. n. to have for grandfather.—tu-nkan-da.

tu-n-ka-n'-ti-kue, n. his or her grandfather.

tu-n-ka-n'-yu, v. a. to have for tu-nkan.—tu-nkan-da.

tu-n-wa-ju, n. a style of arrows.—mituwa-nyu, nituwa-nyu.

tu-n-wi'-òu, n. his or her aunt. See tu-nwi.

tu-n-wi'-òu-yu, v. a. to have for one’s aunt.—tu-nwi-da-nyu.

tu-n-wi', v. n. aunt, my aunt; nitu-wi, thy aunt. This word has the sense of aunt in English, though a mother’s sisters are called ina, mother.

tu-n-wi'-yu, v. a. to have for aunt.—tu-nwi-da-nyu.

tu-n-ža-n', n. a niece, my niece,—mitu-nda-n, nitu-nda-n. Tu-nžan and tu-nda-n 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 to-nška and tu-nšan.

tu-n-ža-n'-ku, n. his niece.

tu-n-ža-n'-yu, v. a. to have for niece,—tu-nža-n-da-nyu.

tu-pa'-ka, n. the black bass.

tu-sa'-nu, n. the leech.

tu-si'-ka-du, n. a fan. See tu-tiari.

tu-si'-ka-di-du, n. a fan; a wing.

tu-ta', adj. smarting, chapped by the wind: ite mata, my face is chapped.

tu-tka', n. small insects. See wtutka.

tu-tka'-da, n. small insects.

tu-tka'-tka, n. small articles, trinkets.

tu-tu'-pa, adj. slippery, rosy, slinky. Hence pe tu-tupa, the slippery elm.

tu'-we, pron. interrog. who? rarely which?

Tu'-we-da, pron. used with ši following; no one, nobody: tu-we-da-šiy, no one did it.

Tu'-we-ka-sta, pron. whoever.

Tu'-we-ska and tuweska-da, n. nobody.

Tu'-we-ta-wa, pron. whose?

Tu'-we-we, pron. red. of tuwe.

Tu'-ža-n', n. a niece, my niece,—mitu-žan, nitu-žan: tu-žan, his niece. See tu-žan.

Tu'-ža-n'-ku, n. his niece. See tu-žan.

Tu'-ža-n'-yu, v. a. to have for niece,—tu-žan-da-nyu, tu-žan-da-nyu.

Tu'-w', m. Tw. See TUK.

Tu'-w'-ka, v. m. to be suspicious; to be suspected,—ma-tu-ši-ked. 

T. 

T, the twenty-fourth letter of the Dakota alphabet. It has the click sound of t, and corresponds to ‘t,’ ‘č,’ and ‘p.’

Ta, v. n. to die,—matá, ni-ta, wi-ta.

Ta'-ga, adj. rough.

Tah-ša'-ga, adj. red of tah; rough, not smooth.

Ta'-ta', adj. palesied, withered, numb,—ma-ta.

Ta-ša'-ka, adj. palesied,—maša-ka.

Te, v. n. to die. See ta.

Te'-ča', adj. dead: ho, teča, dead fish.

Te'-ča-kis, and tečaki-sta, adv. in a dying state.

Te'-ča-yu and tečayaka, adv. in a dying state.

Te'-ča'-že-ya, adv. half dead.

Te'-ho-ya, v. n. to cry out badly, to scream,—wahowamda.

Te'-ho-wa-ye-yu, v. a. to cause to cry out,—te-howe-yu.

Te'-ki'-yu, v. a. to cause to die,—tekiya.

Te'-ko', v. See teko.

Te'-ko', v. to wish one dead, to imprecate,—te-wa-ko.

Te'-ya', v. a. to cause to die,—teya.

Te'-ya', v. n. (Sisit.) to die,—mañi. Same as ta.

Te'-ya', v. n. to snivel, to grunt; to labor, as a woman in travail,—wa-ña, unjiga-ña.

Te'-s'ya, adv. fast, tightly, firmly, permanently.

Te'-s'ya-da, adv. firmly, permanently, established: te-s'ya-manke-ši, I am not established.

Te'-s'ya, v. a. to cause firm,—te-s'ya: tinsiyi, to restrain oneself, tinsi-mi-yi.

Te'-s'ya, adv. firmly.

Te'-s'ya, adj. stiff, as mud; firm, hard, fast.

Te'-s'ya, adv. of to-za; bluntly.

Te'-ža, adj. dull, pointless.

Te'-ža, v. a. to suspect, have a suspicion of a thing,—težuwa-ya, težuwa-ya-nyu.

Tu'-ška, v. See tuška.

Tu'-ška-ča, v. n. to be suspicious; to be suspected,—matuška-ča.
U.

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 'n,' it is somewhat modified.

u, v. n. to come, to be coming,—waun, yau, uŋku-pi.
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, infi. When a deer is brought into camp, the children shout 'ukuhu,' i. q. wádhi-si'api.
u-ku'-hu-hu, infi. When an elk is brought in they sing 'ukuhuhu.'—S. W. Pond.
u'-ma, n. hazel-nuts.
u'-ma-hu, n. hazel-bushes.
u-man', adj. the one, the other. See unma.
u-man'-na, adj. See unmana.
u-man'-na-péy-wan'-ka, adj. See unmana-péy-wanka.
uq, v. n. to be: en uŋ, to be in,—waun, yau, un' yakonpi.
uq, v. a. to use any thing, have for use,—mun, nun, uŋku-pi.
uq, pron. in comp. we, us.
uq'-ča, v. a. to mock, imitate, ridicule one,—unwača, unuŋčapi, unu nanča.
uq'-či', n. a grandmother, my grandmother; nikuńší, thy grandmother: kunčitsu, his or her grandmother; the sun, in the sacred language. A woman calls her mother-in-law 'uŋči.'
uq'-či'-dan', n. dim. of uŋči.
uq'-či'-hi, n. a to have attained one's growth; to be able to take care of oneself,—unmadčhi, unuńči-hi, unuńčipi.
uq'-či'-hi'-ya, v. a. to cause to sustain oneself; to raise, train up to manhood,—unuńčiwaya.
uq'-či'-ši, n. a mother-in-law, my mother-in-law: nikuńší, thy mother-in-law. This is said to be the proper word for mother-in-law, but shortened by the women into uńči.
uq'-či'-ši-ča-dan, n. the crow, crows, the Corvus americanus.
uq'-či'-ši-dan', n. dim. of uńči.
uq'-či'-ši-ya, v. a. to have one for uńči,—unuńčiwaya.
uq'-či'-ya, v. a. to have for uńči,—unuńčiwaya.
uq'-čon-ni'-da, v. n. to give up, yield, not try to escape; to be prevented, penned up,—unmaćon-
nída.
uq'-čon-ní-m, v. n. cont. of uŋčonniča.
unu'-čon-nin-ya, v. a. to obstruct, prevent from escaping, frighten so as to make unable to escape—unmaćonniwaya.
unu'-čon-nin-ya, adv. prevented: unmaćonniya nániča.
unu'-čon-če-ča, v. See uŋčonniča.
unu'-čon-nin-ya, v. See unmaćonniya.
unu'-hán-ke-ča, adv. at length, after, a while, at the end.
unu'-hda-ka, v. n. to move, be moving about; to travel about with a family, pitching one's tent at short stages: unhdača wáun, I am moving; un'-hdača uŋyačonpi, we are camping.
unu'-kaŋ, conj. and.
unu'-kánæ, conj. if; the sign of the subjunctive mood, and usually of past time.
unu'-kée', v. n. to defecate; to break wind,—unwakée, unwunk’épi.
unu'-kée', v. n. feces; breaking wind.
unu'-kée'-ki'-ha, n. the magpie.
unu'-kée'-pa-hmí-yán-ya, n. the beetle, the tumble-bug.
unu'-ki', pron. in comp., with 'pi' at the end of the word; we; us.
unu'-ki'-ta, pron. pos. in comp., with 'pi' at the end of the word; ours.
unu'-ki'-ta-wa, pron. dual; ours, that is, thine and mine.
unu'-ki'-ta-wa-pi, pron. plur. ours.
unu'-kiš', pron. we, ourselves.
unu'-kiš'-na-na, pron. dual; we two alone; plur. unkišnaćonpiđan.
unu'-ki'-ye, pron. we, we two; us.
unu'-ki'-ye-ke, pron. we, ourselves.
unu'-ki'-ye-pi, pron. plur. we; us.
unu'-kote'-či, n. the Dakota god of the waters; a fabled monster of the deep; the whale: an extinct animal, the bones of which are said to be sometimes found by the Indians, probably the mastodon.
unu'-kto'-mi, n. the spider; also a fabulous creature, a Dakota god.
unu'-kšu', n. a woman's work-bag; i. q. pánbo- tuka.
unu'-kšu-dan', n. dim. of uŋčišu; a reticule.
unu'-ma, adj. the one, the other: umma tukte, whichever of the two? umma itóto, one after the other, turn about.
unu'-ma-na, adj. with ši following, neither: unma iwańči ši, I took neither.
unu'-ma-na-péy-wan'-ka, num. adj. nineteen.
unu'-na, v. dim. of un, to be, and un, to use.
unu'-na-han, adv. at last; i. q. unhankéta.
unu'-na-pťaŋ, adj. sideling: he unnaptan and hunnaptan, a side hill.
wu, an abbreviation of wákéŋkšíčá.
wá, a prefix. When used with verbs it usually puts them in the absolute or intransitive state. In some cases it forms them nouns denoting the agent or actor. Indeed, the absolute forms may all be so used; as, waniyíka, a saviour.

When prefixed to nouns, it makes their signification more general.

Wá-a-čán-kski, v. n. of čánkski; to be ill-tempered, out of humor; to be threatening every one,—wáačánwaksi.

Wá-a-čán-kši-yá, adv. in a cross, surly manner.

Wá-a-hdía, v. of ahdía; to take home,—wáahádá.

Wá-a-hdé-čá, v. to take home; one who takes home,—wáahádečá.

Wá-a-hdí, v. See whádú.

Wá-a-ho-wá-hú, n. one who bowls out, one who vociferates,—wáahowatanka.

Wá-a-ho-ton, n. something that makes a noise, as thunder, etc.

Wá-a-i-a, v. of nía; to talk about, to slander,—wáawáin, wáawinkípi.

Wá-a-i-a-á-pí, n. a talking against, slander; consultation.

Wá-a-i-a-tí-pí, n. a council-house.

Wá-a-i-e-sá, n. a slanderer, a tattler.

Wá-a-ka-ćá, v. of akája; to add to; to transgress; to make a lie on; to blaspheme,—wáawáka-ćá.

Wá-a-ka-ćá-pí, n. making on, blasphemy.

Wá-a-ka-hpa, v. of akáha; to cover,—wáawáka-hpa.

Wá-a-ka-ńe, n. a covering. See wákańe.


Wá-a-kí-któn-žá, v. of akíktónžá; to forget,—wáawéktónžá. See wáktónžá.

Wá-a-kí-któn-žá-pí, n. forgetfulness. See wáktónžá-pí.

Wá-a-ńčin, cont. of wáhkít.

Wá-a-ńčí-ní-čá, v. of akíničá; to dispute; one who disputes,—wáańčiníčá.

Wá-a-ńčí-ní-čá-pí, n. dispute.

Wá-a-ńčí-nín, cont. of wáańchéničá; wáańchéni upí, they are disputing.

Wá-a-ńčí-nín-ya, adv. in the way of disputing.

Wá-a-ńčí-tá, v. of akita; to hunt, seek,—wáawákitá.

Wá-a-mdeč, cont. of wáawámdéča.

Wá-a-mde-na-zá, v. to be observing, to be clear-sighted,—wáawámdéna.

Wá-a-na-ńósí-pí, v. of anánoptán; to listen to, obey, be obedient,—wáanáńósípí.

Wá-a-na-ńósí-pí-yá, adv. obediently; wáanáńósípíyá wáun, I am obedient.
wa-a'n-ki-kéi{n, v. of anakikín; to expose oneself for others, take the place of danger.—waanawéikíín, waanaunikíipi.
wa-a'n-ki-kéi{yán, adv. exposing oneself for others.
wa-a'na-sá-pa, v. of anaápa; to defile, soil by trampling on.—waanawaapa.
wa-a'na-sdó-ka, n. something that flies out or refuses to stay in, as a cork, etc.
wa-a'na-ta{n, v. of anatan; to rush on, make an attack.—waanawaatap.
wa-a'na-ta{n, n. (one who makes an attack); a distinguished Siítonwang chief who was killed in 1839; a county of Minnesota.
wa-a'na-zi{n, v. of anazin; 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.—waanawaazín, waanaunzíipi.
wa-a'n-nu-nú, n. moss.
wa-a'pa, v. of apá; to strike, waawaapa.
wa-a'pa-to-ya, v. of apotóya; to hinder, obstruct.—waapaatowaap.
wa-a'pe, v. of ape; to wait, be in waiting.——
waawaape.
wa-a'si{l, v. of asi{l; to covet, desire what is another’s; to stay where others are eating, expecting to share.—waawaasi{l.
wa-a's-kam, cont. of waaskapa.
wa-a'skam-ya, v. of askamya; to cause to stick on, make adhere.—waaskamwaya.
wa-a'skam-ya-pí, 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-ya{n, v. of esniya{n; to heal, make well, —waasniswaya.
wa-a'sni-ya{n, a healer, healing.
wa-a'ska-ka, v. n.; to be loaded with or coated, as the tongue in sickness. See wá'ska.
wa-a'ska-pa, v. of asapa; to be defiled,—waamaskapa.
wa-a'ska-pe, n. a blotter.
wa-a'ta{n, ka. See wá'tanka.
wa-a'ta-ya, v. of ataya; to be lucky, fortunate, —waatawaya.
wa-a'ta-ye'sa, n. a fortunate one, as a good hunter.
wa-a'atón-wa{n, v. of atonwan; to be observing, —waatowatowan.
wa-a'atón-we{n, an observer.
wa-a'wa-dín, v. of awadin; to think about, consider, be thoughtful,—waawadinmi.
wa-a'wa-dín-ya{n, v. a. to cause to think or consider; one who makes others think,—waawaadinwaya.

wa-a'wan-hdá-g, cont. of waawanhdáka.
wa-a'wan-hdá-ka, v. ofawanhdáka; to watch over one’s own,—waawanwahdáka. See waawanhdáka.
wa-a'wan-hdá-ko, n. one who watches over, a shepherd, a bishop.
wa-a'wan-yag, cont. of awanyaka.
wa-a'wan-yag-ki-ya-plí, n. one who is employed to oversee, a steward.
wa-a'wan-yá-ka, v. of awanyaka; to oversee, watch over, take care of,—waawamhdáka.
wa-a'wan-yá-ka, n. some spiritual being who watches the Dakotas to do them hurt.
wa-a'ya, n. of aya; to take or bear to,—waamda.
wa-a'ya-ta, v. of ayata; to guess, predict, foretell,—waamdata.
wa-a'ya-ta-in, v. of ayatáin; to proclaim, make manifest, bear witness,—waamdatain.
wa-a'ya-ta-in, n. a witness.
wa-a'ya-ta-in-ya{n, adv. testifying.
wa-a'ya-te, n. a prophet.
wa-a'yu-pa, v. of ayuptá; to answer,—waamdupá.
wa-a'yu-pé, n. one who answers.
wa-a'zin-t Sammy, v. of azin{; to burn incense to or for,—waazinwatýon.
wa-ba'ga-pa, v. of baqapa; to skin animals, be in the habit of taking off skins,—waabaqapa.
wa-ba'go, v. of bago; to caree, engrave,—waabago.
wa-ba'hba, v. of baabá; to cut off, as in shell- ing corn with a knife,—waabawaha.
wa-ba'hbe-za, v. of bahez{; to make rough; to haggle,—waabahbeza.
wa-ba'hda, v. of bahdá; to make uncoil by cutting.
wa-ba'hna, v. of bahna; to make full off by cutting.
wa-ba'hna-yá{n, v. of bahnaya{n; to miss in trying to cut,—waabawahyahaya.
wa-ba'hun, v. of babun; to cut, gash,—waabawuhun.
wa-ba'hun-hun, v. red. of wabahu; to cut as a piece of meat nearly off in many places: wabahunhun wakun, I gave it him cut in pieces.
wa-ba'hu-te-dán, v. of bahute дан; to wear off to a stump, as a knife,—waabahuteadan.
wa-ba'hda-ga{n, v. of bahdag{; to make large, to cut so that it becomes larger,—waabahdága{n.
wa-ba'hda-ya, v. of bahdaya; to pare, to cut off the rind or skin,—waabawaldáyá.
wa-ba'hda-ye-dan, n. parasia.
wa-ba’-hde-ča, v. of bahdeča; to tear in attempting to cut,—wabawahdeča.
wa-ba’-hdo-ka, v. of bahdoka; to cut holes,—wabawahdoka.
wa-ba’-hru, v. of bańu; to peel, pare,—wabawańu.
wa-ba’-ke-za, v. of bakeza; to make smooth with a knife; to trim off the feather, as in making arrows,—wabawakeza.
wa’-ba’-ke-ze, n. a board on which to trim the feather in making arrows.
wa-ba’-konťa, v. of bakonta. See wabakonțkona.
wa-ba’-konť-konį, adj. cut or notched, as a piece of meat given to a child.
wa-ba’-konť-konťa, v. of bakonțkona; to cut or notch,—wabawakonțkona.
wa-ba’-kpań, v. of bakpan; to cut up fine,—wabawakpan.
wa-ba’-kşsa, v. of bakṣa; to cut off,—wabawakṣa, wabaṃkṣapī.
wa’-ba’-ktan, v. of baktań; to cut so as to make crook,—wabawaktań.
wa-ba’-ke-za, v. of bakeza; to make smooth by cutting,—wabawakeza.
wa’-ba’-mda, v. of bamda; to cut in slices,—wabawamda.
wa’-ba’-mda-md̄a-za, v. red. of wabamdaza.
wa-ba’-mda-za, v. of bamda;i.e., to rip open or up,—wabawamdaza.
wa’-ba’-mdę-ča, v. of bamdeča; to cut up, break to pieces with a knife,—wabawamdeča.
wa’-ba’-mna, v. of banna; to rip with a knife,—wabawamnna.
wa’-ba’-pe-čto, v. of bapesto; to shave to a point,—wabawapesto.
wa-ba’-po-ta, v. of bapota; to destroy by cutting,—wabawapota.
wa-ba’-psa-ka, v. of bapsaka; to cut off, as cords,—wabawapsaka.
wa-ba’-pta, v. of bapta; to cut out, pare around,—wabawańta.
wa’-ba’-pte, n. a cutting-board.
wa-ba’-pte-ée-ðań, v. of baptededăń; to cut off short,—wabawaptededăń.
wa-ba’-ptu-za, v. of baptuza; to crack or split with a knife,—wabawaptuza.
wa’-ba’-sku, v. of basku; to pare, as potatoes,—wabawasku, wabaṃskupi.
wa-ba’-smiń, v. of basmiń; to make bare with a knife,—wabawasmiń.
wa’-ba’-sde, v. of baśda; to shave off,—wabawsıda.
wa-ba’-şdo-ka, v. of baśdoka; to cut out of,—wabawasdoka.
wa-ba’-skiťa, v. of baśkița; to cut, gush,—wabawaskița.
wa-ba’-špa, v. of baśpa; to cut off pieces,—wabawaspa.
wa-ba’-špu, v. of baśpu; to cut in pieces,—wabawaspu.
wa-ba’-špu-špu, v. red. of wabaspų; to cut up in pieces, as tallow,—wabawaspušpu.
wa’-ba’-tku-šni, v. of batakusni; to destroy.
wa-ba’-te-pa, v. of batepa; to cut off short,—wabawatepa.
wa-ba’-tpan, v. Same as wabakpan.
wa-ba’-tā, v. of bata; to kill.
wa-bo’-će-ka, v. waboće eyea, to make stagger by shooting.
wa-bo’-če, v. of bočo; to churn,—wabawočo.
wa-bo’-ha’-ye-ya, v. of bohāyeya; to make tumble over by shooting.
wa-bo’-hiń-ča, v. of bohınča; to sweep all off by shooting,—wabawóhča.
wa-bo’-hna, v. of bohna; to knock off, as fruit, by shooting,—wabawóhna.
wa-bo’-hna-škinyanų, v. of wohnaśkinyanų; to make crazy by punching or shooting,—wabawońnayańkyną.
wa-bo’-hna-yanų, v. of bohnyań; to miss in shooting,—wabawóhnyań.
wa-bo’-ho-ko, v. of bohoko; to make loose by shooting,—wabawóboho.
wa-bo’-hu-ku-za, v. of bohuhuza; to make shake by shooting,—wabawahuńa.
wa-bo’-hiń-či, v. of bohči; to shoot or punch out pieces,—wabawóhińči.
wa-bo’-hdo-ka, v. of bohdoka; to shoot or punch holes,—wabawóhdoeka.
wa-bo’-hińminų, v. of bohminų; to make crook by shooting,—wabawóhińminų.
wa-bo’-hińpų, v. of bońpų; to shoot on the wing.
wa-bo’-kpań, v. of bokpan; to pound fine,—wabawokpan.
wa-bo’-ksa, v. of boksa; to break off by shooting or punching,—wabawóksa.
wa-bo’-ktan, v. of boktań; to bend by shooting or pounding,—wabawoktań.
wa-bo’-ku-ka, v. of bokuń; to destroy by pounding or shooting,—wabawókuń.
wa-bo’-mda-ya, v. of bomdaya; to make spread out by shooting or punching,—wabawomdaya.
wa-bo’-mda-za, v. of bomdaza; to tear open by shooting, etc,—wabawomdaza.
wa-bo’-mdę-ča, v. of bomdeča; to break in pieces by shooting or punching,—wabawomdeča.
wa’-bo’-mdu, v. the snow flies.
wa-bo’-mdu, v. of bomdu; to pound fine, to pulseurize,—wabawomdu.
wa-bō'-pañ, v. of bopan; to pound fine, as hommony,—wabowapan.

wa-bō'-pañ-pañ, v. of bopanpan; to make soft by pounding.

wa-bō'-pe-mni, v. of bopemni; to twist by shooting, etc.,—wabowapemni.

wa-bō'-po-ta, v. of bopota; to shoot or pound to pieces,—wabowapot.

wa-bō'-pse-ka, v. of bospaka; to shoot off, as strings,—wabowapsaka.

wa-bō'-pta, v. of bopita; to dig up by striking with a stick endwise, as in digging tipsinna,—wabowapta.

wa-bō'-ptu-ža, v. of bopuzha; to crack by pounding or shooting,—wabowaputra.

wa-bō'-sda-ta, n. a kind of long beads, large in the middle, worn by the Dakotas.

wa-bō'-sde-ča, v. of bosdecia; to split by shooting,—wabowasdeca.

wa-bō'-sni, v. of bosni; to blow out, extinguish,—wabowasni.

wa-bō'-so-ta, v. of bosota; to exterminate by shooting,—wabowasota.

wa-bō'-ska, v. of boska; to shoot or punch with too little force to penetrate,—wabowaska.

wa-bō'-ša-ča, v. of bosdca; to shoot off bare,—wabowasha.

wa-bō'-ša-ko, v. of bosdoka; to shoot or punch out, as an eye,—wabowashoka.

wa-bō'-ški, v. of boski; to pound, as corn not well dried,—wabowaski.

wa-bō'-šna, v. of bosna; to miss in shooting,—wabowasna.

wa-bō'-špa, v. of bospa; to shoot off a piece,—wabowaspa.

wa-bō'-šu-ža, v. of bosuzha; to shoot to splinters.

wa-bō'-ta-kun-šni, v. of botakunišni; to shoot to pieces or destroy,—wabowatunišni.

wa-bō'-ti-ča, v. of botica; to snatch away, rob,—wabowatica.

wa-bō'-ti-če, n. a robber.

wa-bō'-tpan, v. of botpan. Same as wabokpan.

wa-bō'-tpe, v. of botpe; to crack, as nuts, by pounding with a pestle,—wabowatpe.

wa-bō'-ta, v. of botua; to kill by punching.

wa-bō'-tši-ža, v. of botsiča; to pound tight,—wabowatšiža.

wa-bō'-wē-ša, v. of bowega; to break or fracture by shooting, etc.,—wabowaweja.

wa-bō'-ža-ža, v. of božaža; to wash out by punching,—wabowazaža.

wa-čaŋ'-ki-yə, adj. kind, benevolent: See wa-čaŋškiyə.

wa-čaŋ'-šin-yə, v. a. to make sad,—wadantšinyeya.

wa-čaŋ'-te-si-ča, adj. unhappy,—wadantšimeča.

wa-čaŋ'-te-siš-ya, v. a. to make sad,—wadantšimšinya.

wa-čaŋ'-ki-ya, adj. of čaŋškiyə; benevolent,—wadantškiyə, wadantšakyyə, wadantšunkiyə.

wa-čaŋ'-ki-ya-pi, n. benevolence.

wa-čaŋ'-o-hna-ka, v. to be generous, affectionate,—wadantšowahanka.

wa-čaŋ'-o-hna-ka, adj. generous; affectionate.

wa-čaŋ'-te-ši-ča, adj. rich; abundance,—wadantšimeča.

wa-čaŋ'-te-šiš-ya, v. a. to make sad,—wadantšimšinya.

wa-čaŋ'-te-sišt-i, v. to be rich, highly esteemed;—wadantšimešt'i.

wa-čaŋ'-te-siš-ya, v. a. to make sad,—wadantšimšinya.

wa-čaŋ'-te-sišt-i-pi, n. richness, high estate;—wadantšimešt'i.

wa-čaŋ'-te-šišt-i-ya, v. a. to make sad,—wadantšimšinya.

wa-čaŋ'-te-šišt-i-yə, adj. rich; abundant,—wadantšimešt'i.

wa-čaŋ'-šišt-i-yə, adj. rich; abundant.

wa-čaŋ'-šišt-i-ya, v. a. to make sad,—wadantšimšinya.
yellow feathers.

**wa'čín-he-sa-psa-pa**, n. black plumes, ostrich

**wa'čín-he-yá**, v. a. to use for a plume.—wadíngewaya.

**wa'čín-hígy-yan-zá**, adj. cruel, morose; —wadíngabánya.

**wa'čín-hnu-hnu-ni**, adj. wandering in mind, bewildered, oblivious; —wadíngabánya.

**wa'čín-hnu-ni**, adj. wandering, bewildered; —wadíngabánya.

**wa'čín-hnu-ni-ya**, v. a. to cause one's mind to wander, to bewilder; —wadíngewaya.

**wa'čín-i-bo-šá-ka**, v. n. to be out of heart about, to be discouraged; —wadíngewaya.

**wa'čín-i-yo-ki-pi**, v. n. to be contented, satisfied with; —wadíngewaya.

**wa'čín-i-yo-ki-ya**, adv. contentedly.

**wa'čín-i-yo-ki-šá**, v. n. to be displeased with; to be sad on account of, to regret; —wadíngewaya; wadíngabánya.

**wa'čín-i-yo-ki-za**, v. —wadíngewaya.

**wa'čín-íyo-ki-sín-ya**, adv. displeased with.

**wa'čín-íyá**, v. Same as wadíngewaya.

**wa'čín-i-yá**, v. pos. of wadíngewaya; 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.—wadíngewaya.

**wa'čín-kí-ya**, v. a. to think of, hold in the mind, either for good or ill.—wadíngewaya.

**wa'čín-kí-ko**, adj. easily made angry, ill-natured, passionate; —wadíngawaka, wadíngaikowapa.

**wa'čín-kí-ko-pi**, n. passionateness.

**wa'čín-kí-ko-ya**, adv. passionately; crossly.

**wa'čín-kí-sam**, cont. of wadíngawaka.

**wa'čín-kí-sam-ya**, adv. wisely, discreetly.

**wa'čín-kí-sa-pa**, adj. intelligent, wise; —wadíngawaka, wadíngaikowapa.

**wa'čín-o-ze**, n. of wadíngewaya; thought, thinking.

**wa'čín-pí-yá-hna-ka**, v. to take another view of a thing, be of another mind.

**wa'čín-táj-ka**, adj. patient, magnanimous, long-suffering, enduring long; —wadíngawaka.

**wa'čín-tój**, v. to have understanding, have a mind of one's own, be wise; —wadíngawatok.

**wa'čín-top-hnag-ya**, v. a. to comfort, usually by giving to the afflicted; —wadíngawatok.

**wa'čín-top-hna-ke**, n. a comforter.

**wa'čín-tój-sí**, v. n. to be foolish; —wadíngawatok.

**wa'čín-yan**, v. a. to trust in, depend upon; to believe in; —wadíngewaya, wadíngawaka, wadíngawaya.

**wa'čín-yan**, adj. confiding; wadíngewaya.

**wa'čín-yan-pí**, n. trusting in, confidence, faith; trust in, trustiness.

**wa'čín-ye-ki-ya**, v. a. to cause to trust in, —wadíngewaya.

**wa'čín-ye-pí-ya**, n. something that can be trusted in; wadíngawaka, that cannot be trusted in.

**wa'čín-ye-ya**, v. n. to cause to trust in; to cause to trust in.

**wa'čín-ža-sa**, adj. forked, divided; —wadíngawatok.

**wa'čín-ži-sa**, n. patient, brave, having patience.

**wa'čín-ži-sa-pa**, n. patient, brave, having patience.

**wa'čín-ží-sa-ka**, n. patient, brave, having patience.

**wa'čín-ží-sá**, adv. wisely.

**wa'čín-žó**, adj. wise; —wadíngawatok.

**wa'čín-žó-ka**, n. wise; —wadíngawatok.

**wa'čín-žó-pi**, adv. wisely.

**wa'čín-ži-sa-ka**, n. wise; —wadíngawatok.

**wa'čín-ži-sá**, adv. wisely.

**wa'čín-žó**, adj. wise; —wadíngawatok.

**wa'čín-žó-ka**, n. wise; —wadíngawatok.

**wa'čín-žó-pi**, adv. wisely.

**wa'čín-ži-sa-ka**, n. wise; —wadíngawatok.
wa-ha'cän-ka, n. a shield.
wa-ha'ka-kta, n. the last, the youngest. See wohakakta.
wa-hang'-ya, v. a. to destroy,—wahangwaya, wahangunyanpi.
wa-hang'-ye-ća, n. one who destroys every thing.
wa-han'-pi, n. of haanpi; 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'-ća, v. to be in sympathy with, as the Dakotas say a mother with 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,—wawahdeca, wawahdeoapi. See wakahdeoča.
wa-hde'-ća-pi, n. the sympathy that is said to exist between a mother and her absent children, producing peculiar sensations in the breast.
wa-hdi', v. 1st pers. sing. of hdi.
wa-'hdi, v. of shdi; to bring home,—wisawhdi, wamudipi.
wa-'hdi-a-š'a-pi, n. the shout that is made by the children when meat, etc., is brought into the camp.
wa-hdu'-ha, v. of hduha; to have one's own, to keep,—wawahduha: also the 1st pers. sing. of hduha.
wa-hdu'-ha-ha-kte-ća, adj. parsimonious,—wawahduhahaktekda.
wa-hdu'-ha-ha-kte-ććin, n. one who is parsimonious: wahduhahshitkedcin, parsimony.
wa-hdu'-wo, v. of hduwe; wahduwe ya, to go to bring one's own, without specifying what.
wa-he'-ha-ka, n. the hehaka and unkteki are sometimes so called.
wa-he'-ki-ćun, v. pos. to pack up or tie one's own,—wahewečun.
wa-he'-ktam, cont. of wahektapa; at the stern.
wa-he'-ktap-a, v. to pilot or steer a boat of any kind,—wehektawapa.
wa-he'-ktap-a-pi, n. a pilot, helmsman.
wa-he'-ktap-a-tan-han, n. the stern of a boat, at the stern.
wa-he'-yuŋ, v. of heyun; to pack up in bundles,—wahemun, wahenun.
wa-he'-yuŋ-pi, n. packing up.
wa-hi', n. See waγhi.
wa-hi'bu, v. Same as hibu. I come.

wa-hi'hbü, v. 1st pers. sing. of hiyu. Same as wahibu.
wa-hi'na-wa-pa, v. 1st pers. sing. of hinapa; double pronoun.
wa-hin', n. hairs: wahinhdapi, the hair that is sometimes attached to a pipe-stem.
wa-hin'-eke, n. the long-grained or southern corn; so called because the grains resemble the canine teeth of animals; i. g. hinske.
wa-hin'-tka, n. an instrument used in scraping hides.
wa-hin'-yan-za, adj. morose,—wahinjyanka.
wa-hin'-ya-ži-će, n. down, fur, such as is used by the Dakotas in their sacred ceremonies.
wa-hin'-yun-ton, v. See wanyuntion.
wa-hi'-šna-he-ća, n. soft new snow.
wa-hi'-ti-hda, v. of hitihda; to be fastidious, to loathe; a fastidious person,—wahitihwača.
wa-hi'-yu, v. of hiyu; to start to come,—wahihbu.
wa-hmu', n. (huañ) Same as wamu.
wa-hmun', cont. of wahümtka: wahmung mača, I am going trapping.
wa-hmun'ka, v. of hmuncka; to trap, hunt with traps,—wawahmunka: also 1st pers. sing. of hmunka.
wa-hmun'-ka-pi, n. trapping.
wa-hnag, cont. of wahun.
wa-hnag-ton, v. something put with another thing: wahnag čodaŋ, one thing alone; wahnag toŋ ku, to give, as a blanket, with a gun.
wa-hnaka, v. of ahnaka; to place on, put on, as poultices on sores, etc,—wawahnaka. See wakifanaka.
wa-hna'-ka, v. 1st pers. sing. of hnaka.
wa-hna'-wo-šna-pi, n. an altar for sacrifice.
wa-hna'-wo-ta-pi, n. (ahna and wotapi) something to eat from a table.
wa-hna'-yan, n. of hnayan; to deceive,—wahwahyan; also 1st pers. sing. of hnayan.
wa-hni'-hda, v. of hnihda; to travel: wahnihda waŋm, I am travelling.
wa-hni'-hdeo-ća, n. one who is always traveling.
wa-hnun'-ka, n. the red-headed woodpecker.
wa-ho'-čö-ka, n. an area surrounded by tents. Probably not used by the Indians generally. See hodoka.
wa-ho'-hpı, n. nests. See holpı.
wa-ho'-ki-ya, v. a. to send word to,—wahowakiya, wahoumakiyapi. See wahoya.
wa-ho'-kon-ki-ya, v. a. to instruct, counsel, advise one,—wahokonwikiyaka, wahokonmakiyapi.
wa-ho'-kon-ki-ya-pi, n. instruction, counsel, advice; counselled.
wa-hó'ši, v. of kóši; to carry word; always used with another verb, as, wahóši, wáhošhi, wáhoši, yé, etc.; to bring or carry news.
wa-hó'ši-wa-kán, n. a formation used by some for angel; messenger.
wa-hó'-ya, v. a. send for one, to send word to one, to promise something to one, wahowaya.
wa-hó'-ya-pi, n. sending word to.
wá-hú'-ta-yá, v. See wahuwataya.
wá-hú'-ke-zá, n. a spear, such as is used in spearing muskrats; a war-spear.
wá-hú'-nón'pa, n. a biped; an appellation of man, not much used.
wá-hú'-to-pa, n. quadrupeds; but used only for the dog and wolf, in the sacred dialect.
wá-hú'-wa-pa, n. corn, an ear of corn; sometimes corn in bags.
wá-hú'-wa-ta-yá, v. n. to find oneself all at once unable to proceed, to be unable to escape from fright, or some other cause, wahuwataya.
wá-hú'-wa-ta-ye-yá, v. a. to frighten, or in some way make unable to escape, wahuwataya.
wa-há', v. of ha; to bury, wawaha, waunghapi: also 1st pers. sing. of ha.
wa-hám'-ya, v. of hamya; to frighten or scare away, wahamwaya.
wa-háy'-da, v. a. to esteem, think highly of one, wahamwada.
wa-háy'-hán-i-di, v. reflex. to be self-sufficient, self-important,—wahánhámìgida.
wa-háy'-i-dá, v. reflex. of wahanda; to think highly of oneself, be proud,—wahánihámìgida.
wa-háy'-i-di-pa, n. pride.
wa-háy'-i-te-ya, v. a. to tire one out,—waháni-te-waya.
wa-háy'-ka, n. to do difficult things well,—waháni-waya.
wa-háy'-kí-á, n. the black bear, the Ursus americanus.
wa-háy'-kí-á-ta-ha-za, n. a kind of berry growing on small bushes resembling the whortleberry.
wa-háy'-pi, n. burying; something buried.
wa-há', adj. mild, gentle.
wa-há-da-n, adj. gentle,—mawáhañadá, niwáhañadá, uñawábas dándán.
wa-há-ba, adj. mild, gentle,—mawábañaká: wičástá wáhábañaká, a gentleman; wíwábañaká, a lady.
wa-há-ya, adv. mildly, gently.
wa-há-ya, v. of háya; to make sleepy,—wáháwáwáya.
wá-hé', n. the generic name for flowers: wáhéña kumdu and wáhéña namdu, to unfold or blossom.
wá-hé'-zí-zí, n. yellow flowers, the sunflower.
wá-hé'-cí-á, n. the aspen or small cotton-wood, the Populus canadensis.
wá-het'-a-zu, v. a. to discharge freight, unload, as a vessel,—wáhetawañú.
wá-het'-a-zu-pi, n. unloading.
wá-hé'-ya-ta-i-yé-ya, v. to push back; one who pushes others back.
wa-há'-há, n. the coffee-nut.
wa-há'-há-hu, n. the coffee-nut tree.
wa-há'-wa-he'-čá, adj. lean, poor; ill-looking, but much better than it looks: wáhánañahádeni tuka wašú, it is good although it looks badly.
wa-pá'-ni, adj. poor, destitute.
wa-pá'-ni-čá, adj. poor, destitute, having no wáhápya, mawáhaníchá, unwáhaníchá.
wa-pá'-ni-dá, v. a. to consider poor; to feel compassion for, have mercy on,—wáhaníwána.
wa-pá'-ni-ya, v. a. to make poor, cause to be poor,—wáhaníwána, wáhanínamayá.
wa-pá'-ni-ya^n, adv. poorly, in a destitute way.
wa-pá'-ya, n. any thing one has of movable goods, baggage.
wá-pá'-ye-čá, n. baggage.
wa-háé', n. a leaf, leaves.
Wa-háé'-ku-te, n. the Leaf-shooters; a band of the Dakota who live chiefly on the head waters of the Blue Earth and Cannon rivers.
wa-háé'-mda-ska-ska, n. winter greens.
wa-háé'-pe-ži-hu-tá, n. leaf-medicine; i.e. tea.
wa-háé'-ta-ńka, n. large-leaf, i.e. cabbage.
wa-háé'-to-pi-wan, n. a band of the Dakota, who reside chiefly at the Little Rapids, at Lacqui-parle, and at the lower extremity of Big Stone Lake.
wa-hó'-pa, n. the large species of willow.
wa-há'-ta-ní, v. of shtani; to transgress a usage or custom, to omit a ceremony; to do wickedly; to sin,—wiwáltíni, wiwáltíni, unáltíni.
wa-há'-ta-ní-ya, v. a. to cause to transgress or sin,—wáhántíniwáya.
wa-há'-te', adj. good. See wáhtésni.
wa-há'-te-da, v. to esteem good; used only in the negative.
wa-há'-te-da, v. a. to dislike, i. q. wáhtésni.
wa-há'-te-da-čí-á, v. a. to dislike, abominate,—wáhtésnáda, wáhtésndá, wáhtésndá.
wa-há'-te-ka, adj. bad, i. q. wáhtésni.
wa-há'-te-čí-á, adj. bad, worthless, wicked,—ma-wáhtésni.
wa-há'-pa-ko-za, n. wing-flappers, i.e. fowls, domestic fowls.
wa'i-'ca-ga, v. of iciga; to grow, produce.
wa'i-'cah-ya, v. a. to cause to produce, to create,
         —waityawaya.
wa'i-'cah-ye-pi, n. that which is created.
wa'i-'cah-ye, n. the Creator.
wa'i-'cele, v. of a; to slander.
wa'i-'cele-apa, n. slander.
wa'i-'cele-e-qa, n. a tatterer, a slanderer.
wa'i-'celi-hu-ha, n. a jester, an insolent fellow.
wa'i-'celi-hu-ha-pi, n. insodence.
wa'i-'cele-wan-ga-pi, n. mutual inquiry. See
         idiwanga.
wa'i-'cele-ya, v. of fiya; to assist, take one's part;
         an advocate. See wawiiyiya.
wa'i-'cele, v. of idu; to take,—waiwau.
wa'i-'cele-ku-ka, n. a pilferer.
wa'i-'cele-ku-kte-qa, v. to desire to take, to
         covet; one who covets.
wa'i-'cele-ku-pi-kte-ee-qp, n. covetousness.
wa'i-'chahu-quina, v. reflex. of wayuina; to
         sacrifice oneself,—wamiihiduina. See wai
         huina.
wa'i-'chahu-hta-ni, v. reflex. of waitani; to sin
         against oneself,—wamiihultani. See waihuin-
         tani.
wa'i-'chahu-en-he, n. one who casts up to another;
         an accuser.
wa'i-'chahu-en-ye-ya, v. to cast up to;—waihenu-
         yewaya.
wa'i-'chahu-quina, v. reflex. of wayuina; to sacri-
         fice oneself,—wamiihiduina.
wa'i-'chahu-quina, v. reflex. of yuqun; to finish
         what pertains to oneself,—wamiihuutan.
wa'i-'chahu-quina-ke, n. one who has finished
         what pertains to himself.
wa'i-'chep-ya, v. of ahpewa; to throw on, place
         on, impute to; to leave to, when one dies, as
         property; to give to others,—waaleppewaya.
wa'i-'chep-ya-qi, n. leaving to, bequeathing; an
         heir.
wa'i-'chep-yo, n. a testator.
wa'i-'chep-yon-ya, v. of inyungton; to rub brains,
         grease, etc., on hides to prepare them for dress-
         ing.
wa'i-'chep-qi, n. of ipida; one who forbids or re-
         fuses to part with what he has. See wawipida.
wai-'chep-ed-qa, adj. bashful. See wisteda.
wai-'chep-ten-ya, v. a. to put to shame,—wai-
         stenwaya.
wai-'chep-ya-pe, v. of iyape; to lie in wait. See
         wawiyape.
wa'i-'chep-ya-qi, n. an ambush.
wa'i-'chepa-ha, v. to have exceeding much,—
         waiyamatahde. See wiyatahde.
wa'i-'chepa-ha-ya, v. to exceed, go beyond; to
         be intemperate,—waiyamatahdeyaya. See wiyata-
         hdeyaya.
wa-ka'-há-pa, v. of ka-hapa; to drive along,—wawakahá-pa; also 1st pers. sing. of ka-hapa.

wa-ka'-há-da, v. of ka-há-da; to rattle; to rummage,—wawakahá-da; also 1st pers. sing. of ka-há-da.

wa-ka'-há-da-ka, n. one who pithers much.

wa-ka'-há-de-ća, v. of kahá-deća; to break open, to fracture,—wawakahá-deća; also 1st pers. sing. of kahá-deća.

wa-ka'-há-di-ya, v. of kahá-diya; to make mire,—wakáhádi-waya.

wa-ka'-há-do-ka, v. of kahá-doka; to make a hole in,—wawakahá-doka; also 1st pers. sing. of kahá-doka.

wa-ka'-há-hi-ća, v. of kahá-ćiha; to make a hole by striking,—wawakahá-ćiha; also 1st pers. sing. of kahá-ćiha.

wa-ka'-há-hi-ća, v. of ka-há-hi-ća; to choose,—wawakahá-hi-ća; also 1st pers. sing. of ka-há-hi-ća.

wa-ka'-há-le-ća, v. of ka-há-leća; to throw down,—wawakahá-leća; also 1st pers. sing. of ka-há-leća.

wa-ka'-há-pa, v. of ka-há-pa; to cover,—wawakahá-pa.

wa-ka'-há-pu, v. of ka-há-pu; to tear down,—wawakahá-pu; also 1st pers. sing. of ka-há-pu.

wa-ka'-há-sta-ka, v. n. to be easily hurt, touchy, nervous,—wamakahá-sta-ka.

wa-ka'-há-sta-ke-ća, n. one who is made sick by a little matter, one who is nervous,—wamakahá-sta-keća.

wa-ka'-há-tan, v. n. of kahtan; to absorb.

wa-ka'-há-tan-ka, adj. absorbent, absorbing.

wa-ka'-há-tan-yań, adj. rough, roughened, as corn pulled open by the birds.

wa-ka'-hu, v. of kahu; to peel off, as bark,—wawakahí-u; also 1st pers. sing. of kahu.

wa-ka'-hu-ća, v. of khá-uchi; to break, as the skull, buttocks, etc,—wawakahú-ća; also, 1st pers. sing. of khá-uchi.

wa-ka'-hú-gó-ća, n. one who kills much game.

wa-ka'-hú-gú-tá, v. of kahu-gúta; to make rough, as the birds do by tearing open the husks of corn.

wa-ka'-i-de, v. of káide; to make blaze,—wawakáide.

wa-ka'-kañ, v. of ka-kan; to hem,—wawakakan; also 1st pers. sing. of ka-kan.

wa-ka'-kó-a, v. of káko-a; to comb, to disentangle,—wawakóka; also 1st pers. sing. of káko-a.

wa-ka'-kín-ća, v. of kákinća; to scrape,—wawakínćiña; also 1st pers. sing. of kákinća.

wa-ka'-kí-tá-ya, v. of kákitáya; to cause to suffer,—wakákitáwaya.

wa-ka'-ko-ka, v. of kakóka; to make rattle,—wawakóka; also 1st pers. sing. of kakóka.

wa-ka'-kpań, v. of kákpan; to pound fine,—wawakákpan; also 1st pers. sing. of kákpan.

wa-ka'-ká, v. of kaká; to cut off with an axe,—wawakaká; also 1st pers. sing. of kaká.

wa-ka'-ká, v. of kaká; to roll up,—wawakaká.

wa-ka'-ká, v. of kaká; to bend,—wawakaká; also 1st pers. sing. of kaká.

wa-ka'-ká, v. of kákča; to double up,—wawakákča; also 1st pers. sing. of kákča.

wa-ka'-ká, v. of kaktán; to make bend,—wawakaktán; also 1st pers. sing. of kaktán.

wa-ka'-ká, v. of kaká; to pound to pieces, destroy,—wawakaká; also 1st pers. sing. of kaká.

wa-ka'-má-da, v. of kamá-da; to slice,—wawakámá-da; also 1st pers. sing. of kamá-da.

wa-ka'-má-da-ya, v. of kamá-da-ya; to make level, spread out,—wawakámá-da-ya; also 1st pers. sing. of kamá-da-ya.

wa-ka'-má-da-za, v. of kamá-da-za; to rip open,—wawakámá-da-za; also 1st pers. sing. of kamá-da-za.

wa-ka'-má-da-ća, v. of kamá-ća; to dash to pieces,—wawakámá-ća; also 1st pers. sing. of kamá-ća.

wa-ka'-má-ń, v. of kamán; to pulverize,—wawakámá-ń; also 1st pers. sing. of kamán.

wa-ka'-má-ńa, v. of kamánna; to collect, gather together,—wawakámá-ńa; also 1st pers. sing. of kamánna.

wa-ka'-má-ńa-ka, n. one who collects.

wa-ka'-má-ńa-ńi, n. gathering together, collecting.

wa-ka'-má-ńi, v. of kamá-ńi; to make mellow, prepare, as a field,—wawakámá-ńi; also 1st pers. sing. of kamá-ńi.

wa-kan', adv. above. See wañkan.

wa-kan', adj. spiritual, sacred, consecrated; wonderful, incomprehensible; said also of women at the menstrual period,—mawakan, niwakan, uwañkanpi.

wa-kan', n. a spirit, something consecrated: Taku wakan and Wañ kan tañka, the Great Spirit.

wa-kan'-da, v. a. to reckon as holy or sacred; to worship,—wañkanwáda, wáñkanuñdapi.

wa-kan'-da-ka, v. a. Same as wakan'da.

wa-kan'-e-ćop, v. to do tricks of jugglery,—wañkánčamon.

wa-kan'-e-ćop-pi-ća, n. magic, tricks of jugglery.

wa-kan'-ha, n. a bear's skin.

wa-kan'-hí, n. the lightning.

wa-kan'-he-ća, n. children, i. q. ćideća.
wa-kan'j'i-či-da, v. reflex. of wakanda; to esteem oneself holy or wakan; to be proud,—wakanmičida.

wa-kan'j'i-či-da-pl, n. pride.

wa-kan'j'ka, n. an old woman,—wamakanka.

wa-kan'j'ka-da, n. Same as wakanja.

wa-kan'j'ka-ga, v. to make wakan, perform acts of worship according to the ideas of the Dakotas,—wakanwakana.

wa-kan'j'ka-to-pa-snoŋ, n. the lumbar vertebra; so called because the old women roast that part.

wa-kan'j'ki-či-yu-za-pl, n. taking each other sacredly, i. e. marriage according to law.

wa-kan'j'ki-da, v. pos. of wakanda; to regard one's own as sacred,—wakanwikada.

Wa-kan'j'śi-ča, n. the Bad Spirit.

wa-kan'j'ta-daŋ-pa, n. a species of wild cherry.

wa-kan'j'ta-ko-pa-za, n. wood, of all kinds, in the sacred language. See para.

wa-kan'j'ta-ko-žu, n. water, in the sacred language. See also nide.

Wa-kan'j'ča-ča, n. the Great Spirit, the Creator of all things, and the god of war.

wa-kan'j'wa-či-pl, 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'j'wo-haŋ, v. to make a sacred feast,—wakanwowahe.

wa-kan'j'wo-haŋ-pl, n. a sacred feast. This is made by such as belong to the wakanwadipì, and is preceded and accompanied by drumming, singing, etc.

wa-kan'j'wo-hpa, n. meteoric stones, a meteor.

wa-kan'j'yaŋ, adv. sacredly, holily, mysteriously: wakanjaŋ yuza, to take a wife or husband after the Christian mode. See wakanjiyaza.

wa-kan'j'yu-za, v. to take a wife after the manner of Christians,—wakanjumduza.

wa-ka'j'o-hpa, v. of kohpa: to break through,—wawakaohpa: also 1st pers. sing. of kohpa.

wa-ka'j'pa, n. of kapa: to excel, exceed, surpass,—wakawa, wakapapì.
wa-ka'-sdi-tka, v. of kasditka; to make knobbled,—wawakasditka.

wa-ka'-sdo-haŋ, v. n. to drive along, as the wind does a boat.

wa-ka'-ška, v. 1st pers. sing. of kaska, to whiten.

wa'-ka'-skaka, v. of akaska; to eat greedily, eat long,—wawakaska.

wa-ka'-ski-ča, v. of kaskiča; to press or pound tight,—wawakaskiča.

wa-ka'-sma-ka, v. of kasmaka; to indent by pounding,—wawakasmaka.

wa-ka'-smin yan-yan, v. to make bare, as the wind does the ground by driving off the snow.

wa-ka'-šna, 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'-šni, v. of kasni; to extinguish,—wawakasni; 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'-šdu-ta, v. of kasduta; to make glance, as an axe,—wawakasduta: also 1st pers. sing. of kasduta.

wa-ka'-šče-ča, v. of kascča; to deaden,—wawakascča.

wa-ka'-šče-ya, v. of kascča; to obstruct,—wawakascča.

wa-ka'-ši-ča-ho-wa-y, v. of kashichohwaya; to cause to cry out by smiting,—wawakashichohwaya.

wa-ka'-ši-ra, v. of kaspa; to break off, as limbs from a tree,—wawakaspa: also 1st pers. sing. of kaspa.

wa-ka'-ška, v. of kaška; to bind,—wawakasha: also 1st pers. sing. of kaška.

wa-ka'-ški-ča, v. of kaskiča; to press, pound,—wawakaskiča: also 1st pers. sing. of kaskiča.

wa-ka'-ško-ka, v. of kaskoka; to hollow out, as a trough,—wawakaskokka: also 1st pers. sing. of kaskoka.

wa-ka'-ško-pa, v. of kaskopa; to cut crookedly,—wawakaskopka: also 1st pers. sing. of kaskopa.

wa-ka'-ško-tpa, v. Same as wawakaskoka.

wa-ka'-šna, v. of kašna; to miss in striking,—wawakasna: also 1st pers. sing. of kašna.

wa-ka'-šo-ta, adj. blackened with smoke.

wa-ka'-šo-te-šni, adj. clean, not defiled, pure; wakakotešni wanga, I am undefiled.

wa-ka'-šo-te-šni-yuŋ, adv. purely, undefiledly.

wa-ka'-špa, v. of kašpa; to cut off a piece; to expectorate,—wawakaspa: also 1st pers. sing. of kašpa.

wa-ka'-šta-ka, v. of kastaka; to smile,—wawakastaka: also 1st pers. sing. of kastaka.

wa-ka'-štan, v. of kastan; to pour out,—wawakastan: also 1st pers. sing. of kastan.

wa-ka'-šu-za, v. of kašuza; to crush by striking,—wawakasuza: also 1st pers. sing. of kašuza.

wa-ka'-šwa-ča, v. of katitcha; to scrape, to knock, —wawakatitcha.

wa-ka'-ti-ča, v. of katicča; to scrape off,—wawakaticča.

wa-ka'-ča, v. of katka; to choke,—wawakatka.

wa-ka'-tki-ča, v. of katkica; to cut up short.

wa-ka'-tku-ša, v. of katuša; to cut off square,—wawakatuša.

wa-ka'-to-ta, v. of kato-ta; to cut to a stump,—wawakatota: also 1st pers. sing. of kato-ta.

wa-ka'-ti-ča, v. of katitcha; to scrape, to knock,—wawakatitcha.

wa-ka'-tu-ča, v. of katuka; to spoil by striking, as furs,—wawakatuka.

wa-ka'-tu-la, v. of katulka; to break into small pieces,—wawakatulka.

wa-ka'-če-za, v. of kačėza; to kill by striking,—wawakaceza.

wa-ka'-če-ča, v. of kačča; to cut off in tight,—wawakacča.

wa-ka'-či-ča, v. of kačča; to cut off in tight,—wawakacča.

wa-ka'-či-ča, v. of kačča; to cut off in tight,—wawakacča.
wa-ka'-ži-pa, v. of kaži-pa; to shave., wawa-kaži-pa.
wa-ka'-žu, v. of kažu; to tear up by the roots.
wa-ka'-žu-žu, v. of kažužu; to pay off; to erase; to forgive., wawakažužu: also 1st pers. sing. of kažužu.
wa-kéan'-yan, v. to observe and report: wawán, ya to go to spy out; wawónyan, hí, 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., wawán, yeyaya.
wa-ke'-ya, n. a skin tent, a Dakota lodge.
wa-ke'-ya, v. a. to have for a tent.—wawéyaya.
wa-ke'-yá-ska, n. a linen or cotton tent.
wa-kl', v. 1st pers. sing. of ki, to arrive at home, and of kí, to rob.
wa-kl', v. of ki: to rob.—wawaki.
wak-č-p ta, v. a. to comfort, console.—wawédantpa: wawídákípántpa, he comforts them.
wak-č-p ta, adj. compassionate.
wak-č-í-hna-ka, v. of lnaka; to lay away for one.—wawéhdinaka.
wak-č-í-hna-ka, v. of ahnaka: to lay on for one, apply a poultice or cateplasm to one.—wawéhdinaka.
wak-č-í-žu, v. a. to lay on a poultice for one, —wawédižu, wámídižu.
wak-č-ón-za, v. a. to purpose, determine for one.—wawéhónža.
wak-č-ón-za, n. one who determines or decides.
wak-č-ón-pi, n. what is taken and used by all, common property.
wak-č-ê, v. of khi; to scold.—wawakíge: also 1st pers. sing. of khi.
wak-č-hda-ka, n. dressed skin, leather, such as is used and made moccasins with.
wak-č-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.—wawéhédéča, wawídákíhđéča.
wak-č-hnag, cont. of wakihńna; wakihńnag wahi, I have come to lay claim to.
wak-č-hna-ka, v. of kihńna; to store away one's own.—wawéhdnńa, wawíyánkńnapi.
wak-č-hna-ka-pi, n. what is laid up, an inheritance.
wak-č-žt-á-ni, v. of wádántni; to sin against.
wak-č-kah-no-ža, v. a. to conciliate by presents or by fawning, to make friends with by submission to.—wawíkañyá̄nta.
wak-š-ksu-ya, v. of kiksu; to remember; to hold communion with and receive communications from supernatural beings, as the Dakotas pretend to do; to call to remember a dead friend.—wawéksu, wawíkisksuapi.
waki', v. to frown, to cast down the eyes, look down, or look on in a sorrowful or dejected manner; to look down upon; to despise; to sneer at; to scold; to inveigh against; to stir up the envy of others; to provoke; to irritate; to tickle; to torment; to torture; to make wail, howl; to make to lament, grieve, or howl; to make the scalp to itch; to cause to itch or to be scurfy, wawéktó̄nža; to forget, —wawéktó̄nža.
waki'-ma-ya, n. one who has collected much, one who is rich.
waki'-ni-ča, v. of akiníča; to dispute—wawákíniča, wáunikínčapi.
waki'-ni-ča-pí, n. disputation, contest.
waki'-ni-hán, v. 1st pers. sing. of kiníhán.
waki'-ni-ní, cont. of wákíniča; wakíníní.
waki'-ni-ya, v. a. to be touchy, get out of humor.—wawákíniyá.
waki'-sí, v. of kinún; —wawákínsí: also 1st pers. sing. of kiníhán.
waki'-sí-ya, v. of kínín; to fly, as birds.
waki'-sí-ya, the thunder; the cause of thunder and lightning, supposed by the Dakotas to be a great bird.
waki'-sí-ya, the thunder utters his voice; to thunder.
waki'-sí-ya-ya, n. birds, fowls.
waki'-sí-ya-pí, n. those that fly, birds.
waki'-pa-ží, v. of kížin; to oppose,—wawákípaží; also 1st pers. sing. of kížin.
waki'-pi, n. robbery, spoiling. See wawídákípi.
waki'-psa-ša, adv. thick, close together. See akípsáša.
waki'-son, v. of akíson; to put edging around quill work.—wawákíson.
waki'-šá, cont. of wákísáka.
waki'-šá-ya, v. a. to make endure.—wáwikíságyá.
waki'-šá-ya, adv. enduring.
waki'-šá-ka, adj. capable of endurance, strong to endure hardships or suffering, not easily exhausted or overcome, indefatigable,—wawákísáka, wánikísáka.
waki'-ša-ke, n. strength.
waki'-šá-ya, v. of kížeya; to annoy, vex; one who annoys,—wáwikíságyá.
waki'-ško-ká, n. a bucket made of bark, a basket, a pitcher, etc.
waki'-ško-tá, n. Same as wáwikoskoka.
waki'-ta, v. of akíta; to seek for.—wawákíta, wáunikípi.
waki'-tān, v. of kitán; to insist upon,—wawákítan; also 1st pers. sing. of kitán.
waki'-tán-ka, n. one who insists upon.
waki'-te-ki, adj. stingy, covetous.—wawákiteki.
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wa-mni-mni, v. of annimimi; to sprinkle; one who sprinkles,—wa-wanmmimi.
wa-mni-o-mni, n. a small worm, perhaps a chrysalis; a whirl of wind, a hurricane.
wa-mnu', n. gourds; pumpkins, aquashes, etc.
wamnu'-ha, n. gourd-shells. The Indian rattle is usually made of a gourd-shell.
wamnu'-hu, n. pumpkin vines.
wamnu'-ha, n. large beads.
wamnu'-hajan, n. large beads; snail-shells.
wamnu'-sa-dan, n. a kind of bird, the snipe.
wamnu'-tan'ka, n. pumpkins.
wamnu'-ta, n. an ear of corn well filled and flat at the end.
wana, adv. See wanja.
wana-bag-iye-ya, v. to kick away, kick out the foot.
wana-bu, v. of anabu; to make a drumming noise with the foot on the ground,—wanawabu.
wana-bu-bu, v. red of wanaabu.
wana-banjan, v. of na'banjan; to shake with the foot,—wanawabanjan.
wana-ko-ke-ka, v. of na'dekweda; to make stagger by kicking,—wanawadekweda.
wana-ke-ya, v. of nadoya; to kick and make cry,—wanawadoya.
wana-ke-ye-sa, n. one who kicks and makes cry.
wana-ge, n. of nagi; the soul when separated from the body; a ghost, the manes; a shadow.
wana-ge-ka, n. the milky way.
wana-ge-ga, n. ghost-spittle; a kind of exudation found around some plants; cuckoo-spittle.
wana-ge-ta-ma-ke, n. the world of spirits.
wana-ge-ti, n. the house of spirits, the abode of the dead, hades.
wana-gi-yata, adv. in the world of spirits, at the spirit-land, to the abode of spirits: waniyaya mde ka, I will go to the spirit-land.
wana-gi-yet, v. of nagiyeya; to annoy, trouble, vex,—waniyewaya.
wana-gi-ka, v. of naguka; to sprain,—wana-waguka.
wana-haiye-ya, v. to knock down with the foot, to kick aside.
wana-hin-ta, v. of nahinta; to scrape off with the foot,—wanawahinta.
wana-hmun, v. of nahmun; to curl or twist up.
wana-hna, v. to kick off, as fruit,—wanawahna.
wana-hna-yau, v. to slip, slide, deceive.
wana-hna-ye, v. slipping, deception.
wana-ho-ho, v. of nahoho; to make loose with the foot,—wanawaho.
wa-na'-ho-mni, v. of nahomni; to turn round with the foot,—wanawahomni.
wa-na'-ho-ton, v. of nahorton; to cause to make a noise by kicking,—wanawahoton.
wa-na'-hu-hu-zä, v. of nahuhuzaa; to shake with the foot,—wanawahuzaa.
wa-na'-ha-pa, v. of nahapa; to scare away by walking; one who frightens game,—wanawahapa.
wa-na'-hbe, v. of anahma; to conceal,—wanawahbe.
wa-na'-hó, v. of nahó; 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 nahdata; to scratch with the foot; one who scratches with the foot, as a cat,—wanawahdata.
wa-na'-há-ča, v. of nahácha; to tear with the foot; one who tears,—wanawahácha.
wa-na'-hdo-ka, v. of nahdoka; to wear holes in the foot by means of something,—wanawahdoka.
wa-na'-he-ya-ta, v. of nahéyata; to kick out of the way: wanahéyata iyeya.
wa-na'-hi-ča, v. of nahícha; to waken up with the foot,—wanawahícha.
wa-na'-hma, v. of nahma; to conceal,—wanawahma.
wa'-na'-hó, v. of nahó; to hear, hearken, obey,—wanawahó.
wa-na'-hó-ča, adj. hearkening, obedient.
wa-na'-hó-pl, n. the act of listening, hearkening.
wa-na'-hó-sni, v. to be disobedient, not to hearken to,—wanawahosni.
wa-na'-hpa, v. of nahpa; to knock or shake down, as one may do by walking on an upper floor,—wanawahpa.
wa-na'-hpa, v. to kick or cast about snow with the foot, as buffaloes and horses do.
wa-na'-hpe-ča, v. Same as wanápá.
wa-na'-hpu, v. of nahpu; to kick off pieces.
wa-na'-hta-ka, v. of nahalka; to be in the habit of kicking,—wanawahalka.
wa-na'-i-či-hman-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 wanakazá; long ago.
wa-na'-kaš-wota, adj. aged,—wanakašwota.
wa-na'-ka-tiñ, v. of nakatiñ; to stretch out with the foot,—wanawakatiñ.
wa-na'-kaža, adv. long ago.
wa-na'-kaža-tan-han, adv. long since, of old, of a long time.
wa-'na-ki-hmá and wánakihbe, v. of anakihma; to conceal,—wanawakihbe, wánawkinikmá.
wa-'na-ki-hman-pi, n. hypocrites.
wa-na'-ki-kšin, v. of anakšin; to interpose and defend one by taking his place in danger,—wanawakšin, wánawkinšin.
wa-na'-ki-ža, v. of nakža; to tread out, as rice,—wanawahika.
wa-na'-ko-ka, v. of nakoka; to rattle with the foot,—wanawahoka.
wa-na'-kpa, n. bears' ears.
wa-na'-ksa, v. of naksa; to break off with the foot,—wanawahksa, wánawaktapi.
wa-na'-ksa-ksa, v. red. of wanaksa.
wa-na'-kši-ža, v. of nakšiža; to double up with the foot,—wanawahksiža.
wa-na'-ktan, v. of naktan; to bend with the foot,—wanawahktan.
wa-na'-ku-ka, v. of nakuka; to wear out with the feet,—wanawahkuka.
wa-na'-ku-ke-ča, n. one who wears out mocassins badly.
wa-na'-mda-ska, v. of namdsaka; to flatten with the foot,—wanawahmdsaka.
wa-na'-mda-yá, v. of namdaya; to spread out with the foot,—wanawahmdaya.
wa-na'-mda-za, v. of namdsaza; to burst open.
wa-na'-mdé-ča, v. of namdëca; to break in pieces with the foot,—wanawahmđeča.
wa-na'-mna, v. of namna; to rip with the foot, as mocassins,—wanawahmna.
wa-na'-mna-ka, n. one who rips his mocassins much.
wa'-naŋ, adv. See wayna.
wa-na'-o-hpa, v. of nohpa; to break into with the feet,—wanawahoopa.
wa-na'-o-kša, v. of nokša; to break through, as through ice in killing muskrats,—wanawakša.
wa-na'-o-ktan, v. of noktan; to bend into with the foot,—wanawahktan.
wa-na'-o-tiñ-za, v. of natioñza; to tread in tight,—wanawahotiñza.
wa-na'-pa, v. of napa; to flee,—wanawahpa.
wa-na'-pañ, v. of napan; to tread out, as grain,—wanawahpañ.
wa-na'-pañ-pan, v. of napapán; to make soft by treading,—wanawahapanpañ.
wa-na'-pëa, v. to swallow,—wanawahpea: wanawahpëa iyeya.
wa-na-pe-ya, v. to drive off, cause to flee; one who makes flee.—wanapewaya.
wa-na’pi-ça-ge-yu-za, v. (wanapa, idaga, and yuza) to have it in one’s power to make all flee; to be feared by all,—wanapidagemdua.
wa-na’piś-kak-yan, v. See wanapistikyan.
wa-na’piś-tan-yan, v. of napistanyan; to destroy or injure every thing,—wanapistanyawa.
wa-na’po-hna-ka, v. to put or hold in the hands.
wa-na’po-hy-ya, v. of napohya; to leaven, cause to rise,—wanapohwaya.
wa-na’po-mu-ya, v. to cause to burst,—wanapomuwaya.
wa-na’po-pa, v. of napopa; to burst.
wa-na’po-ta, v. of napota; to wear out with the feet,—wanawapota.
wa-na’po-te-ča, n. one who wears out the feet,—wanawapotoda.
wa-na’psa-ka, v. of napaska; to break, as a string, with the feet,—wanawapsaka.
wa-na’peson, v. of napeson; to spill by kicking, kick over,—wanawapeson.
wa-na’pthu-za, v. of naptuza; to split or crack.
wa-na’piŋ, n. a medal; a necklace of beads; a handkerchief; anything worn around the neck, a comforter, etc.,
wa-na’piŋ-kí-ča-ton, v. a. to put on, as a wanapin; to cause to wear a necklace, etc,—wanapinwedaton.
wa-na’piŋ-mdš-ka, n. a necklace of beads interwoven.
wa-na’piŋ-ya, v. a. to have or use for a wanapin,—wanapinwaya.
wa-na’sa, v. of nas; to hunt by surrounding and shooting, as buffalo; to chase buffalo,—wanasana, wanunsapi.
wa-na’sa-pl, m. the buffalo chase.
wa-na’ša-ta, v. of nasata; to crawl up to.
wa-na’še-ča, v. of naseda; to split.
wa-na’šna, v. of nasna; to make ring with the feet,—wanawasana.
wa-na’snl, v. of nasni; to trample out, as fire.
wa-na’sa-pa, v. of nasapa; to defile with the feet,—wanawasapa.
wa-na’sḍa, v. of nasda; to make bare with the feet.
wa-na’sdo-ka, v. of nasdoka; to pull off, as pantaloons,—wanawasidoka.
wa-na’se-ča, v. of naseda; to trample and make dry, as grass,—wanawasida.
wa-na’si-ča, v. of nasida; to injure with the feet,—wanawasida.
wa-na’si-pa, v. of nasipa; to break off with the feet,—wanawasipa.
wa-na’ṣi-ča, v. of nasika; to press with the foot; one who presses with the foot,—wanawasika.
wa-na’sna, v. of nasna; to misu with the foot; wananasin iyeye s, one who kicks.
wa-na’sni-za, v. of nasniza; to trample down, as grass, and make either,—wanawasinda.
wa-na’so-sa, v. of nasoda; to foul, as water, with the feet,—wanawasoda.
wa-na’spa, v. of naspa; to break off with the feet,—wanawaspa.
wa-na’spu, v. of naspu; to break off, as in trampling on pumpkins,—wanawaspu.
wa-na’su-za, v. of nasuza; to bruise with the feet,—wanawasuza.
wa-na’ta-ka, v. of nataka; to fasten up,—wanawatuka.
wa’na’taŋ, v. of anataŋ; to run upon, to attack,—wanawatang.
wa-na’tepa, v. of nateta; to wear off short with the foot,—wanawatepa.
wa-na’ti-c̣a, v. of natida; to scrape away, as snow; to paw, as a horse,—wanawatida.
wa-na’ti-pa, v. of natipa; to creep.
wa-na’ti-taŋ, v. of natitan; to pull or push against,—wanawatitan.
wa-na’tpa, n. a bear’s ears.
wa-na’tu-ka, v. of natuka; to stamp to pieces, as fur; one who destroys by stamping,—wanawatuka.
wa-na’ta, v. of nata; to kick to death,—wanatapa.
wa-na’wan-ka, v. of nawanika; to kick down; to start off on the gallop, as a herd of buffalo.
wa-na’we-ga, v. of nawega; to break with the foot,—wanawawega.
wa’na win, v. of anawin; to tell what is not true, to conceal,—wanawawin.
wa-na’win-ža, v. of nawinza; to bend down with the foot, as grass,—wanawawinza.
wa-na’ža-ša, v. of naža; to wash by boiling, as clothes.
wa-na’ža-ža-ya, v. a. to cause to wash out or come clean by boiling,—wanawawazaya.
wa-na’zi-pa, v. of nazipa; to pinch or scratch with the toe,—wanawazipa.
wa-na’žu-žu, v. of nazuzu; to kick down, kick to pieces; one who kicks to pieces,—wanawanuzu.
wa-niča, n. meat of all kinds: wanida waci, I desire meat.
wa-niča, adj. of niica; none, without any,—manida, ninida, unidapi.
wæniča, v. of anida; to refuse to give up,—wananida.
wa-niča-dan, adj. none, very little.
wa-ni'g'-ni-ča, adj. red. of wanida.
wa-ni'han, n. last winter.
wa-ni'kl-sa-pa, n. a winter in which the ground is not covered with snow.
wa-ni'k,ya, v. of nikiya; to save, to cause to live,—wanikiya.
wa-ni'kl,ya, n. one who makes live; the Saviour.
wa'ni'ka-da,n, n. a very little.
wa-nin', cont. of wanida: owihanpe wanin widoni, life without end.
wa-ni'g'-ni-ča, adj. red. of wanida. See wanignida.
wa'ni'st-ča,n. a little, very little.
wa-ni'ti, v. to spend the winter, to winter.
wa-ni'ti-ča,n. a winter encampment.
wa-ni'ča, v. to winter, spend the winter.
wa-ni'ya, v. of niya; to cause to live,—waniwaya.
wa-ni'ya-kata-ča, n. the hen hawk, a species of kite.
wa-ni'ye, n. one who makes live; the Saviour.
wa-ni'ye-tu, n. winter, a winter; a year.
wana', adv. See wamun.
wana', adv. by chance, accidentally: wanun econ, to do by accident; wanun econpi, an accident.
wana', adv. by accident.
wana'ča, adv. accidentally.
wana'ya, v. of nunya; to tame, domesticate,—wanunwaya.
wana'ya-pi, n. tame animals, domestic cattle.
wan, art. indef. a or an.
wana, inj. look! see!
wana, n. a large blackish snake five or six feet long.
wana, n. cont. of wanda, a quiver; and of wanihipke, an arrow.
wana, num. adj. one; i. q. wandaan.
wana, adv. once.
wana-dača, adv. only once.
wana-dača, adv. at once, immediately.
wana-dača-hana, adv. red. of wandača; a few times; now and then once; once apiece.
wana-dača-ke, adv. at once.
wana'ya, n. what is prepared for eating on a journey, provisions.
wana-ča, v. poss. of wanyaka; to see one’s own,—wanahdaka, wanyuhdaka.'n.
wana', n. (wan and hi) a flint, flints: perhaps so called from the fact that arrow-heads were formerly made of flints.
wana'k,ye, n. an arrow, arrows,—tiwanihipke, mitiwañhipke.
wa-ni'g'-ki-ki-ye-ya-pl, n. a bow-shot.
See kihieya.
wa-ni'g'-te, n. Same as wanihipke.
wa-ni'g'-hia-ta-sa, n. flat arm or wrist-bands.
wani'ya, intj. of surprise; indeed! used on meeting one unexpectedly.
wa-kan', v. n. to be; to lie, as a lake, field, or log; to lie down; to spend the night; to continue, as, ya wanka, to keep going on,—munka, nanka, wankanapi.
wa-ka, See danwanka.
wa-ka-chan, adj. weak, tender; soft, brittle, easily broken or torn,—wanakanad.
wa-kan', part. lying down, fallen down.
wa-kan'he, v. a. to throw down, cause to fall,—wanakaheway.
wa-kan', adv. above, up high.
wa-kan-ta-ča, adv. from above.
wa-kan-ta-ča, adv. from above.
wa-kan-ti-ča, n. an upper room, up stairs.
wa-kan-ti-ya, adv. upwards.
wa-kan-ča-hu, adv. up above, high up.
wa-kan-tu-ča, adv. high up.
wa-kan-tu-ča, adv. up high.
wa-kan-ča-ča, n. a lying down, an encampment.
wa-ki-di-ya-ya-pl, v. recip. of wanaka; to see each other.
wa-či, n. the royal or war-eagle, the Falco imperialis or Aquila heliaca.
wa-ča, n. See wamudun.
wa-ča, n. See wamudun.
wa-ča, n. See wamudun.
wa-ča, v. a. to cause to see any thing,—wanayagwakiya, wanayagmakiya.
wa-ča, v. a. to see or perceive,—wanayagwaya.
wa-ča, v. a. to see or perceive any thing; to have seen,—wanahdaka, wanyaka, wanuyakapi, wanyuhkaka.
wa-ča, v. waneye ya, to go to see or examine; i. q. wakahinya.
wa-ča, n. rushes; the lightning bug, the fire-fly.
wan'-ye'-ya, v. a. to shoot arrows; to shoot in the sacred dance,—wan'ewaya.

wan'-yu'-go, v. a. to make the crooked marks on arrows, which are considered essential to their goodness. See yugo.

wan'-yu'-go-dan, n. the striped lizard.

wan'-yu'-go-kâ, v. to draw an arrow out of the quiver.

wan'-yu'-kâna, v. to shoot an arrow.

wan'-yu'-kâhâ, v. to shoot arrows one after another,—wan'mukpanhâh.

wan'-yu'-tâna, v. See wanyukpanhâ.

wan'zi, num. adj. one; also used for an indefinite number, some. 

wan'zi'-da, adj. one.

wan'zi'-da, adv. in one way; as, hecêtu wanzi'-da, in the same state, without change.

wan'zi'-dan, num. adj. one; wawani'zidan, unwan'zipidan: wanzipidan, they are one.

wan'zi'-dan-ken, adv. in one manner.

wan'zi'-dan-ki'-ya, adv. in one way.

wan'zi'-gî, adj. red. of wanzi'; some.

wan'zi'-gî'-dan, adj. red. of wanzi'dan; some.

wan'zi'-i-to-to, or wan'zi'ti'to, adv. turn about, i.e. umma itoto.

wan'zi'-kê, adj. red. of wanzi; some.

wan'zi'-na, num. adj. (thank). one.

wan'zi, n. a quiver: wanzi'kin, to carry a quiver.

wan'zi'-yu'-pl, n. a name given to the skeda, fisher, 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.

wa'-o', v. of o; to kill in shooting,—wa'apao: also 1st pers. sing. of o.

wa'-o'-ho-da, v. of ohoda; to honor, worship,—wa'ohowada.

wa'-o'ka, n. a marksmen; a good hunter,—wa'okwa.

wa'-okhi, v. of okhi; to be able, to have ability,—wa'okhihika.

wa'-okhi'ka, n. one who is able,—wa'okhihika.

wa'-okhi'-ya, v. a. to make able,—wa'okhihwaya.

wa'-okhi'-hi', adv. ably, powerfully.

wa'-okhi'-ya, n. one who communicates with or commands.

wa'-okhi'-ya, v. of okiya; to help, aid,—wa'okhihika.

wa'-okhi, v. of oku; to lend,—wa'okwa.

wa'-on'-spe, v. of onspe; to know how,—wa'omaf, wa'omapi.

wa'-on'-spe'-ki'-ya, v. of onspekiya; to teach,—wa'ompawakiya.

wa'-on'-spe'-ki'-ya, n. a teacher.

wa'-on'-zhi'-da, adj. merciful, gracious,—wa'onzhi-wada, wa'onzhiupapi.

wa'-o'-ste'-hâ, v. of ostitha; to speak evil of, call bad names; to revile, to slander,—wa'o'ste-walda.

wa'-o'-wâ-ki'-ye, v. of owakiye; to speak with,—waowakiwaiye.

wa'-o'-zhi'-zhi, v. of ozi-zhi; to whisper; a whisperer,—waowazi-zi-zi.

wa'-pa', v. of pa; to bark, as a dog.

wa'-pa', v. n. to snow; it is snowing.

wa'-pa', adv. towards, at: wanjank wapa, upwards; tokata wapa, forwards; tintha wapa, at the prairie.

wa'-pa', n. a bear's head.

wa'-pa', n. leaves; daywapa, foliage: daywapawakiwaiye, the month of May.

wa'-pa'-ba'-ga, v. of paba; to roll, twist; also 1st pers. sing. of paba.

wa'-pa'-be, v. of paman; to file,—wawapabe: also 1st pers. sing. of pabe.

wa'-pa'-bu, v. of pabu; to beat, drum,—wawapabu; also 1st pers. sing. of pabu.

wa'-pa'-dan-kan, v. of pakan: to make shake: also 1st pers. sing. of pakan.

wa'-pa'-dan-nan-i'-ye'-ya, v. to shove out from the shore, as a boat. See pakaninayeya.

wa'-pa'-ce-ka, v. See wapa'cekeka.

wa'-pa'-ce-ke', v. of pakeke; to push and make stagger,—wawapakekeka: also 1st pers. sing. of pakeke.

wa'-pa'-gan, v. of pagaan; to part with; to open, —wawapagaan: also 1st pers. sing. of pagaan.

wa'-pa'-ga', v. of paga; to push off, as the skin of animals,—wawapaga: also 1st pers. sing. of paga.

wa'-pa'-go, v. of pago; to carve; one who carves or engraves,—wawapago: also 1st pers. sing. of pago.

wa'-pa'-go, v. a. to cause to carve.

wa'-pa'-ha, n. a hat, cap, bonnet; a covering for the head: wapaha kiyun, to wear one's hat; wapaha budojoka, to take off one's hat.

wa'-pa'-ha', n. the shaft or pole on which are tied feathers of various colors, used in the Dakota dances; a standard.

wa'-pa'-ha-i'-ye'-ya, v. of pahiyeya; to push down.

wa'-pa'-ha-ki'-to, v. to wear a hat; one who wears a hat, i.e. a white man, as distinguished from an Indian.

wa'-pa'-ha-o'-ge'-dan, n. a handkerchief, commonly pronounced wapa'ge'dan. So called from being tied around the head.
Wa'pa-ha-sha, n. of Wapahna; the hereditary name of the Dakota chief at the lowest village on the Mississippi, commonly pronounced by the Dakotas Wa-pa-sha; and as the name of a county in Minnesota, written, with some want of judgment and taste, Wabashaw.

wa-pa'hbha, v. of pahba; to shell, as corn,—wawapahba.

wa-pa'hbe-za, v. of pahbeza; to make rough,—wawapahbeza: also 1st pers. sing. of pahbeza.

wa-pa'hi, v. of pahi; to gather or pick up,—wawapahii: also 1st pers. sing. of pahi.

wa-pa'hin-ya, t. of pahiinta; to brush off,—wawapahiinta: also 1st pers. sing. of pahiinta.

wa-pa'hin-pi, n. gathering, picking up.

wa-pa'hmi-hma, v. of pahmiuma: to roll,—wawapahmiuma: also 1st pers. sing. of pahmiuma.

wa-pa'hmi-ya, n. of pahmiyana; to make round,—wawapahmiyana: also 1st pers. sing. of pahmiyana.

wa-pa'hu-mu, v. of pahmu; to twist,—wawapahmu: also 1st pers. sing. of pahmu.

wa-pa'hu-mu, n. one who twists, a spinner.

wa-pa'hu-mu-pl, n. twisted thread, yarn.

wa-pa'hu-ya, v. of pahunya; to make crazy: also 1st pers. sing. of pahunya.

wa-pa'ho-ho, v. of pahoho; to shake or make loose.

wa-pa'ho-mi, v. of pahomi; to turn round,—wawapahomi: also 1st pers. sing. of pahomi.

wa-pa'ho-tor, v. of pahoton; to make cry out,—wawapathon: also 1st pers. sing. of pahoton.

wa-pa'hu-hu-za, v. of pahuhuza; to shake with the hand,—wawapahuhuza: also 1st pers. sing. of pahuhuza.

wa-pa'ha-ka, v. to rub against the grain: also 1st pers. sing. of padaka.

wa-pa'he, v. of pahsi; to tear out pieces: also 1st pers. sing. of pahisi.

wa-pa'hda-ya, v. of pahdaqa; to enlarge: also 1st pers. sing. of pahdaqa.

wa-pa'hda-ka, n. one who is a good hunter,—wawapahdaka.

wa-pa'hda-son, v. to work with ribbon; to embroider,—wawapahdason.

wa-pa'hda-ta, v. of pahdatata; to embroider.

wa-pa'hde-za, v. of pahdeza; to tear, rend,—wawapahdeza: also 1st pers. sing. of pahdeza.

wa-pa'hde, v. of pahde; to push into the ground,—wawapahde: also 1st pers. sing. of pahde.

wa-pa'hdo-ka, v. of pahdoka; to make holes, to pierce,—wawapahdoka: also 1st pers. sing. of pahdoka.

wa-pa'hmi, v. of pahmi; to make crooked.

wa-pa'hpa, v. of papha; to throw down,—wawapahpa: also 1st pers. sing. of papha.

wa-pa'hpu, v. of pahpu; to pick off,—wawapahpu: also 1st pers. sing. of pahpu.

wa-pa'hna, v. of pahna; to tie in bundles,—wawapahnata, wawapahnatapi.

wa-pa'hna, n. a bundle, a pack.

wa-pa'hu-ka, v. of pahuka; to break holes in,—wawapahuka: also 1st pers. sing. of pahuka.

wa-pa'ka-ti, v. of pakati; to straighten out.

wa-pa'ka-wa, v. of pakawa; to open out.

wa-pa'ko-za, v. of pakaza; to make smooth and hard: also 1st pers. sing. of pakaza.

wa-pa'kot, v. of pakota; to comb,—wawapakota: also 1st pers. sing. of pakota.

wa-pa'kin, v. to set up in the ground, as a stick leaning in the direction one is going; to set up a sign post,—wawapakin: also 1st pers. sing. of pakin.

wa-pa'kin-ka, v. of pakinta; to wipe,—wawapakinta: also 1st pers. sing. of pakinta.

wa-pa'kin-za, v. of pakinza; to make creek.

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'ksa, v. of paksha; to break off with the hand,—wawapaksha: also 1st pers. sing. of paksha.

wa-pa'ksia, v. of paksha; to make double up,—wawapaksha: also 1st pers. sing. of paksha.

wa-pa'kta, v. to crook, make crook,—wawapakta: also 1st pers. sing. of pakta.

wa-pa'ke-ka, v. to scratch: also 1st pers. sing. of pakkega.

wa-pa'ke-za, v. to make hard and smooth,—wawapakzea: also 1st pers. sing. of pakzea.

wa-pa'max, v. of pamax: to file,—wawapamax: also 1st pers. sing. of pamax.

wa-pa'mda-ka, v. to make flat,—wawapamda-ka: also 1st pers. sing. of pamda-ka.

wa-pa'mda-ya, v. of pandaya; to make smooth, to iron, as clothes,—wawapamda-ya: also 1st pers. sing. of pandaya.

wa-pa'mda-ta, v. to make burst by pressing,—wawapamda-ta: also 1st pers. sing. of pandaya.

wa-pa'mde-za, v. to crush, break to pieces,—wawapamde-za: also 1st pers. sing. of pandeza.
wa-pa'-'mdu, v. to pulse, —wawapamdu: also 1st pers. sing. of pamdu.

wa-pa'-'mi-ma, v. to make round, —wawapamimma: also 1st pers. sing. of pamima.

wa-pa'-'mna, n. a bunch, as of grass or shrubs.

wa-pa'-'mna, v. 1st pers. sing. of pamuna.

wa-pa'-'mnmi, v. of panmi; to serve out, to distribute, —wawapanmi: also 1st pers. sing. of panmi.

wa-pa'-'mnmi-ji, n. a distribution.

wa-pa'-'ma-ke-ya, v. 1st pers. sing. of pancaya.

wa-pa'-'mi-ni, v. 1st pers. sing. of panini.

wa-pa'-'o-ge-da, n. a handkerchief.

wa-pa'-'o-da-pin-ya, v. wapohdapsinyan iyey, to turn bottom upwards.

wa-pa'-'o-hut-ta, v. to close up: wapohduta iyey, also 1st pers. sing. of panhulda.

wa-pa'-'o-ksa, v. to push or break through: also 1st pers. sing. of pawaksa.

wa-pa'-'o-sa, v. to push under, as in water: also 1st pers. sing. of pasopa.

wa-pa'-'o-7in-za, v. to press in tight: also 1st pers. sing. of pawitza.

wa-pa'-'o-wotan, v. to make straight: also 1st pers. sing. of pawotan.

wa-pa'-'pa-ya, v. of papahya; to parch, as corn, —wawapahwaya.

wa-pa'-'pa-ya-ji, n. parched corn.

wa-pa'-'po-ja, v. to burst open, as corn: also 1st pers. sing. of papopa.

wa-pa'-'pjo-ka, v. of papaka; to break, as cords: also 1st pers. sing. of papaka.

wa-pa'-'pso, v. of papso; to spill, as water, —wawapapso: also 1st pers. sing. of papso.

wa-pa'-'pso-ji, n. a provision bag, a small bundle.

wa-pa'-'ptu-za, v. to split or crack: also 1st pers. sing. of pawitza.

wa-pa'-'pu-za, v. of papuza; to make dry by wiping, —wawapapuza: also 1st pers. sing. of papuza.

wa-pa'-'pso-da, v. of pasoda; to split, —wawapasoda: also 1st pers. sing. of pasoda.

wa-pa'-'pso-da, v. of pasoda; to split, —wawapasoda: also 1st pers. sing. of pasoda.

wa-pa'-'pska, v. to make white by rubbing, —wawapska: also 1st pers. sing. of pastka.

wa-pa'-'psma-ka, v. to indent, —wawapsmaka: also 1st pers. sing. of pasmaka.

wa-pa'-'pmin-ya-ya, v. to make bare and clean: also 1st pers. sing. of pasminyanyan.

wa-pa'-'pno, v. of panoo; to roast, as meat, —wawapanoo, waunpanoopi: also 1st pers. sing. of panoo.

wa-pa'-'poo, v. See wapanoo.

wa-pa'-'poo, v. to soak off hair, —wawapanoo: also 1st pers. sing. of pastan.

wa-pa'-'poo-ka, v. of pastanka; to moisten, —wawapananka.

wa-pa'-'poo-sto, v. of pasto; to brush down, —wawapasto.

wa-pa'-'poo-ka, n. one who is gentle, —wawapastoka.

wa-pa'-'poo-ka, v. of pašaka; to push or stab with too little force, —wawapašaka: also 1st pers. sing. of pašaka.

wa-pa'-'poo-ka, v. of pašapa; to define, —wawapašapa.

wa-pa'-'poo-ka, v. of pašapa; to break off close, as the limbs of a tree, —wawapašapa: also 1st pers. sing. of pašapa.

wa-pa'-'poo-ka, v. of pašpo; to press, squeeze, —wawapašiqa.

wa-pa'-'poo-ka, v. of pašiqa; to make rough.

wa-pa'-'poo-kp, v. of paškoppa; to make hollow, to cut or dig out.

wa-pa'-'poo-kp, v. of paškoppa; to make twisting.

wa-pa'-'poo-ta, v. Same as wapsokoppa.

wa-pa'-'poo, v. of paša; to miss, —wawapaša.

wa-pa'-'poo, v. of pašpa; to push away; to break off; to wash out, as stains; that which is capable of being washed out, —wawapašpa: also 1st pers. sing. of pašpa.

wa-pa'-'poo, v. of pašpu; to break off, —wawapašpu.

wa-pa'-'poo-za, v. of pašuza; to crush, —wawapašuza: also 1st pers. sing. of pašuza.

wa-pa'-'poo-za, v. of pata; to cut up, as a butcher does an animal, —wawapašata: also 1st pers. sing. of pata.

wa-pa'-'poo-za, v. of pata; to push; to mash; to be saving of, —wawapašata: also 1st pers. sing. of pata.

wa-pa'-'poo, n. of pata; to cut up; the act of cutting up meat.

wa-pa'-'poo, v. to scrape away, as snow, —wawapašata: also 1st pers. sing. of patida.

wa-pa'-'poo, v. to press hard, —wawapašntza: also 1st pers. sing. of patiqna.

wa-pa'-'poo, v. to obstruct, bear down on, —wawapowaya.

wa-pa'-'poo, v. to break or fracture, —wawapašega: also 1st pers. sing. of paweša.

wa-pa'-'poo, v. to destroy, —wawapašhuni: also 1st pers. sing. of pawifunun.

wa-pa'-'poo, v. of apawišta; to rub on, to plaster: what is put on as plastering, —wawapašišta.
wa-pa'win-za, v. of pawina; to bend down, as grass: also 1st pers. sing. of pawina.
wa-pa-ye, n. grease, meat; seasoning of any kind.
wa-pa-ye-ya, v. a. to use for seasoning.—wapa-ewayaya.
wa-pa-zaq, v. to separate, part, as hair,—wawapazu; also 1st pers. sing. of pazaq.
wa-pa-zae, v. 1st pers. sing. of paeze.
wa-pa-zo, v. of pazo; to show,—wawapazo: also 1st pers. sing. of pazo.
wa-pa-zon-ta, v. to sew up with a running thread, to baste,—wawapazonto: also 1st pers. sing. of pazonta.
wa-pa-za-za, v. of pazi; to wash,—wawapaza: also 1st pers. sing. of pazi.
wa-pa-zin, v. n. to be prevented, not to be able to accomplish,—wamapani.
wa-pa-zi-pa, v. of paza; to pinch,—wawapazapa: also 1st pers. sing. of paza.
wa-pa-zuq, v. of pazu; to dig up with the bill, as ducks feeding under water.
wa-pa-zu-za, v. of pazu; to erase; to demolish,—wawapazuza: also 1st pers. sing. of pazuza.
wa-pec-yi, v. of peca; to cut and dry meat,—wawapaeceya, wapeceyapi.
wa-pec-yi, n. dried meat of any kind.
wa-pec, v. to snow. See wapa.
wa-pec-za, v. to fold,—wawapeczra: also 1st pers. sing. of pecha.
wa-pec-ke-a, n. prickles, briers, thorns; the prickly ash.
wa-pec-teq-teq-yi, adv. marvellously, miraculously.
wa-pec-teq-teq-ke-a, n. signs, marks; miracles, wonders.
wa-pec-teq-teq, v. a. to mark any thing, have a sign,—wawapetogwetog, wapetogwetogpi.
wa-pec-teq-teq, n. marks, signs.
wa-pec-teq-teq, adv. marvellously.
wa-pec-teq-teq, n. a sign, a mark, a bound; a miracle.
wa-peci, adj. lucky, fortunate,—wamapi, waniipi, wapupipi.
wa-peci, v. n. to be thankful, glad,—wawapida.
wa-peci, n. gratitude.
wa-peci, n. ingratitude.
wa-peci, n. to be unthankful, ungrateful,—wawapilani.
wa-peci, n. one who is fortunate.
wa-peci, v. to put up and lay away things well, to rearrange,—wapiwika.
wa-peci, adv. fortunately.
wa-peci, v. a. to make fortunate,—wapiwaya.
wa-peci, v. to conjure the sick, to powwow in the Indian way,—wapiwaya. See pikia.
wa-peci, n. a conjurer, an Indian doctor.
wa-peci, n. a nose jewel.
wa-peci, n. a kind of hood or wrapper for a child.
wa-peci, adv. well cooked, well done, cooked dry.
wa-peci, v. to cook thoroughly,—wawapaspanwaya.
wa-peci, v. to filter: also 1st pers. sing. of pursa.
wa-peci, v. of pusa; to glue, to seal,—wawapusa: also 1st pers. sing. of pusa.
wa-pecstaka, v. of pustaka; to stoop down,—wawapustaka: also 1st pers. sing. of pustaka.
wa-pecsta, v. of apusta; to touch with the hand, press upon,—wawapusta.
wa-sam-hde, v. to place up something black for a sign or scarecrow,—wawanwalde.
wa-sam-hde-ya, adv. in the manner of a scarecrow.
wa-sam-yi, v. of samya; to blacken,—wawanwaya.
wa-sam-yi, n. something placed for a scarecrow.
wa-sam-yi, n. a scarecrow, any thing white put up to scare away birds.
wa-sam-de, n. the black bear; i. q. wahdieka.
wa-sam, n. to be nervous, easily excited,—wamasaza.
wa-sam-ze-da, n. one who is easily made sick; i. q. wakaltakeca,—wamasazeca.
wa-sam-da, v. of sda; to oil, to grease,—wawasda.
wa-sam-da, v. of sdipa; to lick,—wawasdiwa: also 1st pers. sing. of sdipa.
wa-sam-da, v. of sdota; to know.
wa-sam-da, n. knowledge.
wa-sam-da, n. one who knows.
wa-sam-da, v. a. to cause to know,—wa-samdayaya.
wa-sam, n. red earth, vermilion: Waseyuzapi, Vermillion river.
wa-sam-ya, v. n. to have a spot on one's face, etc,—wawasamayaka.
wa-sam-da, n. the keel or bottom of a boat.
wa-sam-da, n. the bottom of a boat; the bottom of a bear's foot.
wa’skam-ya, v. of askamya; to make stick on, as a plaster,—waskamwaya.
wa’skam-ya-pi, n. a pitch plaster.
waa’ska-pee, n. sticking plaster.
waa’sku’-ya, n. green corn boiled and afterwards shelled and dried; sweet corn.
waa’sku’-ye-ea, n. fruit of all kinds.
waa’sna’, n. lord, grease, tallow.
waa’sna’-po-hdi, n. pimples.
waa’sna’ta-sa-ka, n. tallow.
waa’son’, v. of son; to braid in strings, as corn or hair,—wawason; also 1st pers. sing. of son.
waa’span’-ta-haza, n. service berries. See wastukteya.
waa’span’-ta-he-ya, n. (wa span and heya) small black bugs or grubs which appear when the snow melts off; hence the name.
wa’stu’-ste-ya, v. to weary one,—wastustwaya. See wastukteya.
waa’su’, n. hail.
waa’su’-toj, v. of su-toj; to get ripe, ripen, as grain or fruit.
waa’su’-toj-pi, n. harvest.
waa’su’-toj-wi, n. the moon in which corn ripens, answering to August.
wa’sag, cont. of wa’saka: wa’sag hiipda, to become strong; wa’saggejya, to strengthen oneself.
wa’sag-ya, v. a. to make strong,—wa’sagwaya, wa’agunyapapi.
wa’sa’-ka, adj. strong,—wama’saka, wani’saka, waunukapi.
wa’sa’-ka-daan, adj. cheap; easy, opposed to tebika.
wa’sa’-ka-ye-daan, adv. easily, cheaply.
wa’se’-e, adj. rich, especially in provisions,—wama’se, wani’se, wauglecapi.
wa’se’-a, n. red paint, vermilion.
wa’si’-e-wo-wa-ya, v. to cry out badly; to mourn, to groan,—wa’si’-chowamda.
wa’si’-e-da-da-ka, v. of si’eda; to dislike; one who dislikes,—wa’sidewadaka.
wa’si’-e, n. Frenchmen, in particular; all white men, in general. It is said that this word is nearly synonymous with wakan,—Wama’si’-e, Wani’si’-e.
Wa’si’-e-ho-kis-daan, n. a French boy; the common name for the Canadians in the Dakota country; any one who labors.
Wa’si’-e-hin-ee, n. a Frenchman from France.
Wa’si’-e-ka, n. the name given to missionaries and ministers of the Gospel generally. Same as wawaskiwa’n.
wa’si’-hda, v. to mourn for the dead, put on mourning; to paint oneself black, as in mourning,—wasi’-hda, wisinhda.
wa’si’-hda-da, n. mourning habiliments.
wa’si’-hda-hda-ka, n. one who gets angry at every thing. See si’-hda.
wa’si’-hda-ya, adv. in mourning.
wa’si’-hka, v. of i’-nka; to act wickedly,—wa’si’-hka.
wa’si’-ke, n. pulmonary consumption, any lingering disease. See wa’si’-ke.
wawasoi, n. fat not tried out, fat meat, pork.
wa’si’-ke, n. pulmonary consumption, a lingering disease.
wasi’-yar-ee-ya, n. a species of fish with red fins.
wa’si’-tik-ka, v. to be angry.
wa’si’-tik-ka-ya, v. of i’-tikdaya; to distress or make angry; one who makes angry.
wa’skan’-i’-kan-ya, v. to cause to move; one who causes to move or live,—wa’skanka’-kanwaya.
wa’sna’-he-ea, n. soft snow, snow that falls in soft flakes. See wa’snaha’-cheka.
wa’sni’-zi, adj. withered. See si’-zi.
waa’son’, n. See wa’sun.
waa’span’-ka, n. cooked food.
waa’span’-ya, v. of span’-ya; to cook, as food, —wa’spanwaya.
wa’ste, adj. good; pretty,—wasti, unwa’-stepi.
wa’ste’-e, adj. See waa’steka.
wa’ste’-e-ka, adj. good, well disposed.
wa’ste’-e-da, v. a. to esteem good, to love,—waste’-e-da, waa’ste’dapi, waste’di.
wa’ste’-e-da-ka-ki, n. love; one who is loved.
wa’ste’-e-ka, adj. very good.
wa’ste’-i’-e-ka, v. refer. of wa’steda; to love oneself; to be selfish; to be proud,—wastemidi.
wa’ste’-ki’-e-ka-da, v. recip. loving each other; wastekidiapapi, loving one another.
wa’ste’-ki’-e-da, v. pos. of waa’ste; to love one’s own,—waste’-e-dawa.
wa’ste’-ki’-e-da-ka, v. pos. of waa’steka; to love one’s own,—waste’-e-dawa.
wa’ste’-mna, adj. sweet-scented, odoriferous.
wa’ste’-mna-ya, v. a. to perfume, to embalm,—waste’mnwaya, wastemnmayay.
wa’ste’-e, adj. red of wa’ste.
wa’ste’-e-ya, adv. red of wa’steya.
wa’ste’-ya, v. a. to make good,—waste’-ya.
wa’ste’-ya, adv. well, in a good manner.
wa’ste’-ya-ken, adv. well.
wa’stu’-e, v. to thaw.
waa’sun’-ya, v. of sun; to thaw, cause to thaw, as any thing frozen,—wastunwaya.
wa-stu'-ste'-ya, v. of 'stu'ya; to weary out.
wa-sun', n. the den or hole of animals who live in water, as the beaver, etc.; a bear's den.
wa-sun'-pa, v. of suspa; to moul or shed feathers.
wa-sun'-pa-wi, n. the moon in which geese, etc., shed their feathers; July.
wa'-ta, v. of yuta; to eat,—wawata, wayata, wawatapi; wota is the form used in the third person: also 1st pers. sing. of yuta.
wa-ta', n. odd hard snow.
wa-ta', n. a canoe, a boat; can wata, a dugout; wata takna, a large boat; peta wata, a steam-boat; wita wata, a ship.
wa-ta'-ke, v. of takpe; to attack, attempt to seize,—watawakpe; watake mda.
wa-ta'n, adv. (wata and en) in the boat.
wa-ta'n-o'-pa, n. (wata en and opa) to embark.
wa-ta', n. bait, used in fishing, etc.
wa-ta'n'-me, adj. lost.
wa-ta'n'-ka, n. one who is great or rich.
wa-ta'n'-ka-da, v. a. to esteem great,—wataanka-wada.
wa-ta'n'-ka-l'-da, v. reflex. to esteem oneself highly, to be proud,—watakamigda.
wa-ta'n'-ka-l'-da-pi, n. pride, haughtiness.
wata'-ya, v. a. to use a thing for baits,—watawawaya.
wata-pa, v. of tapa; to pursue,—watawapa.
wata'-te, v. Same as watake.
wata'-te'-ya-pi, n. attacking, an attack.
wa-ta'-wa-tena, v. of tawatenta; to be willing to do or suffer,—watawanawaya.
wata'-wa'-ya, v. of tawaya; to own, possess,—watawawaya.
wata'-ca, n. snow lately fallen.
wata'-ca, n. a part of one's food: wateca hduha, he has food.
wata'-hi-ka, adj. difficult, hard, as a man in his dealings; dear, as goods, etc.
wata'-hi-da, v. of tehinda; to withhold what one has; not to give away; to be stingy: one who withholds,—watahinda.
wata'-hi-da-pi, n. parsimony.
wata'-ki-eri-da, v. of temya; to eat up for one,—watemwe'diya.
wata'-ki-eri-da-pi, n. parsimony.
wata'-ki', v. of temya; to eat up for one's own; to eat up for one,—watemwakiya, watemmakiya.
wata'-yi, v. of temya; to eat all up, to devour: one who eats up, as a wolf, etc.,—watemwaya, watemmunaypi.
wata'-yi, v. tokin aguyapi waten, oh! that I had bread to eat. See yuta.
wata'-te'-siig-khe-ta, v. n. to wear a fillet or garland around the head,—watsedewaun.
wata'-te'-siig-ton, v. n. to have or wear a garland or civic crown,—watsedewaun.
wata'-te'-da-ke, n. a fillet, a wreath, a civic crown, anything wrapped around the head.
wata'-te', n. the rim or edge of a boat, the gunwale. See matete.
wata'-zi, n. the stomach of a bear.
wa-ta'ka, v. of tka; to scrape, as hides,—wawa-ta-ka: also 1st pers. sing. of tka.
wata'-to, n. grass, green grass, weeds.
wata'-to'-ya, v. a. to take vengeance, to retaliate,—watalogwaya.
wata'-to', n. (wata and yuha) a portage.
wata'-to-i-huh, v. n. to come to land with a boat.
wata'-to-i-huh, n. a landing-place.
wata'-ka, n. the bow of a boat. See watokapa.
wata'-to-ka-han, v. n. to stand in the bow of a boat; one who stands in the bow of a boat,—watokawahan.
wata'-ka', n. of tokapa; the first-born; the birthright; the bow of a boat; one who sits in the bow of a boat,—watomakapa, watonikapa.
wata'-ka-pa', n. of tokapa; the first-born; the birthright; the bow of a boat; one who sits in the bow of a boat,—watomakapa, watonikapa.
wata'-ka-pa-pa, n. of tokapa; the first-born; the birthright; the bow of a boat; one who sits in the bow of a boat,—watomakapa, watonikapa.
wata'-te'-ca, n. of tokica; a different kind of food from what one has been accustomed to.
wata'-te', v. of tokcu; to carry, transport,—watowakcu, watowikucu.
wata'-te', v. of tok; to have, possess,—wawaton:
also 1st pers. sing. of tok.
wata'-to'-ka, n. one who is rich.
wata'-to', n. to paddle a canoe,—watowapa, watowupi; ike hekta watopa, to row.
wata'-to-pa-pi, n. rowing, paddling.
wata'-to'-pa-wi, n. the moon in which the waters become navigable, April. Same as maganokadawi.
wata'-to'-pe-ki', v. a. to make paddle or rose,—watopewakiya: sika watopikiya, to sail.
wata'-to', v. a. grass-like, green.
wata'-to-yi, adv. greenly.
wata'-ti, v. a. a river, a stream, a creek; the bow of a boat, compounded of wata and pa; the outside and bottom of a canoe or boat.
wata'-ti', n. a brook, a rivulet.
wata'-ti', adv. by the side of a stream.
wata'-ti', v. on a stream, by a stream.
wata'-te', n. the junction of streams: watopikiidaw, the mouth of a river.
wata'-te', v. a. to cause the junction of streams,—watopikiwaya.
wa-wi'-šten-ya, v. to make ashamed,—wawištenwaya.

wa-wi'-šten-ya, adv. ashamedly; bashfully.

wa-wi'-tko-ya, v. of wikitoya; to make drunk,—wawikitowaya.

wa-wi'-ton-pa, n. of itonpa; to be careful,—watitowayapa.

wa-wi'-ton-pa-pi, n. carelessness.

wa-wi'-wan-ga, v. of iwangga; to inquire, ask questions.

wa-wi'-wan-ga-pi, n. inquiring.

wa-wi'-waŋh, cont. of wawihanag: wawihan 7nd. I go to inquire.

wa-wi'-waŋh-tu-ken, adv. in an inquiring manner.

wa-wi'-waŋh'-ya, adv. inquiringly.

wa-wi'-ya-čiŋ, v. of iyadign; to liken to, to use parables,—wawidačiŋ.

wa-wi'-ya-čiŋ-yun, adv. figuratively.

wa-wi'-ya-hag-i-a, v. to find fault,—wawihanagiwa.

wa-wi'-ya-ha-ka, v. of yahaka; to bite.

wa-wi'-ya-pe, v. of iyape; to lie in wait,—wawiyape.

wa-wi'-ye-ki-ya, v. of iyekiya; to recognise,—wawiyekiyata.

wa-wi'-ye-ya, v. of iyeya; to find,—wawiyeya.

wa-wi'-ye-če, 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,—wawiyohi.

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-pi, v. of iyokipi; to be pleased with,—wawiyokipi.

wa-wi'-yo-ki-pi-ya, adv. joyfully, gladly, pleasingly.

wa-wi'-yo-ki-ši-ča, v. of iyokishida; to be sad,—wawiyokishida.

wa-wi'-yo-ki-ši, cont. of wawiyokishida; sad: wawiyokishida waun, I am sad.

wa-wi'-yo-ki-ši, v. of iyokishina; to make sad.—wawiyokishinawa.

wa-wi'-yo-ki-ši-n, adv. sadly, sorrowfully.

wa-wi'-yo-ke-ki-ya, v. of iyokekiya; to sell; to reproce,—wawiyokewa.

wa-wi'-yo-pe-ya, v. of iyopeya; to reproce,—wawiyopewa.

wa-wi'-yu-ka-ki-za, v. of yukakiza; to make suffer,—wawiyukakiza.

wa-wi'-yu-kča, v. of iyukča; to judge, to examine,—wawiyukča.

wa-wi'-yu-kča-ka, n. one who examines and judges.

wa-wi'-yu-pi-ya, adv. well, expertly.

wa-wi'-yu-čan-ya, v. of iyutanay: to tempt: taku wawiyutanyan un king, the tempter; temptation.

wa-wi'-yu-čan-ye, n. one who tempts.

wa-wo'-hi-ya, v. of ohinya; to be dissatisfied with,—wawohihinya.

wa-wo'-ki-hi, v. of okihi; to be able,—wawokihiki.

wa-wo'-ki-hi-ka, n. one who is able: wokihika, a man of ability.

wa-wo'-ki-hi-ya, v. to make able,—wawokihiyaya.

wa-wo'-ki-ya, v. of okiya; to help; to be with, to accompany,—wawokiyata.

wa-wo'-ki-ye, n. one who helps; help.

wa-won'-spe-ki-ya. See wanspekiya.

wa-wo'-ste-hda, v. of oštetha; to call bad names; one who speaks evil of,—wawoštehda.

wa-wo'-ya-ka, v. of oya: to relate; one who relates, a narrator,—wawomakika.

wa-ya'-a-ta-ši, v. of yataši; to make manifest, proclaim,—wamdašati.

wa-ya'-a-ši, v. of yašda; to graze.

wa-ya'-a-ši, adv. of yašdaya; explaining, unfolding.

wa-ya'-a-ši, v. of yaškada; to speak of as near,—wamdašakada.

wa-ya'-ba-za, v. of yahada; to bite, as dogs do in playing with one another.

wa-ya'-ba-ža, v. of yahada; to bite or gnaw at, as dogs.

wa-ya'-če-ča, v. of yačanda; to make shake with the mouth,—wamdašenča.

wa-ya'-če-če-ča, v. of yačeka; to make stagger by biting, etc.,—wamdašekeka.

wa-ya'-če-ya, v. of yačeya; make cry by scolding, etc.,—wamdašeya.

wa-ya'-če-če-ča, v. of yačeda; to speak of as small, to underrate,—wamdašenča.

wa-yac-če-ča, v. of yado; to judge, condemn,—wamdačo.

wa-yac-če-ča, n. a judge.

wa-ya'-če-če-ča, v. of yado; to make soft by biting, to chew,—wamdačo.

wa-ya'-če-če-ča, n. one who always gives his opinion.

wa-ya'-če-če-ča, adv. in the manner of judging.

wa-ya'-če-če-ča, v. of yado; to make warm by biting, etc.,—wamdačo.

wa-ya'-če-če-ča, v. of yado; to accomplish or bring to pass by speaking,—wamdačo.
wa-ya'-ga, v. of yawa; to bite off, as husks.

wa-ya'-ga-pa, v. of yaqapa; to bite off the skin or husk; one who bites, as a horse.

wa-ya'-ha-hake, n. one who causes to waxer
by biting.

wa-ya'-ha-ya-ye-dan, v. of yahabayedan; to
make waxer or to render unstable by biting
mdahabayedan.

wa-ya'-ha-ye-ya, v. to throw down by biting, as one horse does another.

wa-ya'-hba, v. of yahba; to shelf off with the
teeth.—wamdaheba.

wa-ya'-hda, n. of yahda; to draw out or uncoil, as a dog does when eating the fat from entrails.

wa-ya'-hda-he-ya, adv. of yahdaya; continuously, connectedly: wayahadayai.

wa-ya'-hdo-ka, v. of yahdoka; to put out of joint with the teeth.

wa-ya'-hin-ta, v. of yahinta; to brush away with the mouth: one who names every point in his speech and thus brushes it away.—wamdatinta.

wa-ya'-hmi-hma, v. of yahmihma; to make roll with the mouth.—wamdashihama.

wa-ya'-hmi-yan-yap, v. to make round with the mouth.—wamdashimiyayan.

wa-ya'-hna-kiy-yaq, v. to make crazy by talking to.—wamdishakinayan.

wa-ya'-hna-yap, v. to miss with the mouth, to deceive, to tell a falsehood.—wamdashayap.

wa-ya'-hu-hu-ni, v. to make wander in mind by talking to, to confuse.—wamdashunni.

wa-ya'-ho-ho, v. of yahooho; to make loose by biting.—wamdaheho.

wa-ya'-ho-nni, v. of yahonnii; to turn one around by talking, persuade one to change his opinions.—wamdashonnii.

wa-ya'-ho-ta, n. a species of wild rye; tares.

wa-ya'-ho-ten, v. of yahoton; to make cry out by biting.—wamdaheoton.

wa-ya'-hu-hu-za, v. of yahuhiza; to shake with the mouth.—wamdashuhiza.

wa-ya'-hu-te-dan, v. to bite off short.

wa-ya'-ha-pa, v. of yahapa; to screech up by talking, as game.—wamdahepa.

wa-ya'-hba, v. of yahba; to make sleepy by talking to.—wamdaheba.

wa-ya'-hdi, v. of yahdi; to bite out a piece,—wamdaheida.

wa-ya'-hda, v. of yahda; to rattle with the mouth.

wa-ya'-hda-ta, v. of yahdatata; to scratch with the teeth.

wa-ya'-hda-de-da, v. of yahdeda; to tear with the teeth.—wamdaheida.
wa-ya'-ka, v. to grit or grind the teeth, as a cow.
wa-ya'-ko-kok, v. to make active by talking to,—wamakokaka.
wa-ya'-ko-ko-te, v. to make the teeth rattle,—wamakokoka.
wa-ya'-ko-ki, v. to indent or notch with the teeth,—wamakokita.
wa-ya'-ko-ya-ba, v. to hasten one by speaking to him.
wa-ya'-kpa, v. of yakpa; to masticate,—wamakpa.
wa-ya'-kpa, v. of yakpi; to crack with the teeth, as a house,—wamakpi.
wa-ya'-ksa, v. of yaskas; to bite off,—wamaskas.
wa-ya'-ksa-kpa, v. red. of wayaksa.
wa-ya'-ksa-pa, v. of yaska; to make wise by instructing, to teach,—wamaskapa.
wa-ya'-kai-zi, v. of yakeia; to double up with the teeth,—wamaskiza.
wa-ya'-ktai, v. of yakta; to bend with the teeth,—wamaktai.
wa-ya'-ktai-ya, adv. bending with the teeth.
wa-ya'-kucka, v. of yakkus; to bite to pieces,—wamakuka.
wa-ya'-ke-ga, v. of yakega; to gnaw,—wamakoga.
wa-ya'-ke-zo, v. of yakeza; to bite smooth,—wamakiza.
wa-ya'-ko-za, v. of yakaga; to gnaw,—wamakoga.
wa-ya'-mata, v. of yamata; to make flat with the mouth,—wamamata.
wa-ya'-mata, v. of yamata; to make level with the mouth,—wamamata.
wa-ya'-mata, v. of yamata; to bit or tear open with the teeth,—wamamata.
wa-ya'-mata, v. of yamata; to break, crush, or tear in pieces with the teeth,—wamamata.
wa-ya'-mata, v. of yamata; to chew up by speaking,—wamamata.
wa-ya'-mu-dye, v. of yamudu; to chew fine,—wamamdu.
wa-ya'-mu-dye, v. red. of wayamdu.
wa-ya'-mi-ma, v. of yamima; to make round in the mouth,—wamamima.
wa-ya'-mi-ma, v. of yamima; to rip with the teeth; to gain by talking,—wamamima.
wa-ya'-mu-nu-ga, v. to grind, as in eating parched corn,—wamamunaga.
wa-ya'-mu-nu-nu-ga, v. red. of wayamunaga; to gnaw, as a dog does a bone.
wa-ya'-mi-ni-ma, v. of yaminima; to roll with the mouth,—wamaminima.
wa-ya'-sba, v. to pick off with the teeth,—wamdasba.

wa-ya'-'sde-ča, v. of yasdeča: to split with the teeth.

wa-ya'-sdonąn, v. to drag along with the mouth, as a wolf or other animal does his prey.

wa-ya'-sd[um]-ta, v. to pull out with the teeth, as a dog does.

wa-ya'-skapa, v. ho wayaskapa. Said of the cracking noise made by fish when they come to the top of the water.

wa-ya'-ske-pa, v. of yasekpa; to drink all out.

wa-ya'-ski-ča, v. of yaskiča; to press on with the mouth,—wamdaskiča.

wa-ya'-ski-ti, v. to press on with the mouth, make tight,—wamdaskiti.

wa-ya'-sku, v. of yasku; to peel off with the teeth, bite off the skin or rind,—wamdasku.

wa-ya'-sku-šku, v. red. of wayasku; to bite off the rind or hull,—wamdaskušku.

wa-ya'-sma-ka, v. to bite and make indentations.

wa-ya'-'smiŋ, v. to gnaw off, as dogs do.

wa-ya'-'smiŋ, v. of yasmiŋ-yat, v. to be eaten off smooth.

wa-ya'-sną, v. to make ring with the mouth; to ravel,—wamdasna.

wa-ya'-sni, v. to make go out by talking, talk until the fire goes out.

wa-ya'-so-šta, n. of yasota; to eat all up, as food; to use up, as words,—wamdasota.

wa-ya'-so-šte-ča, n. one who eats up much.

wa-ya'-sp[a]-ya, n. of yaspaya; to wet with the mouth,—wamdaspa.

wa-ya'-stan-ka, v. to moisten with the mouth.

wa-ya'-sto, v. of yasto; to lick down, as one cow does the hair of another.

wa-ya'-su, v. of yasu; to make good with the mouth, by speaking, etc.—wamdasu.

wa-ya'-su-ta, v. of yasuta; to make firms with the mouth, to establish or decree,—wamdasuta.

wa-ya'-ša-pa, v. of yasha-pa; to soil with the mouth.

wa-ya'-ša-da, v. of yasha; to graze off, make bare, as cattle do by grazing.

wa-ya'-šo-ška, v. of yashoka; to bite out.

wa-ya'-ši-ča, v. of yasiča; to speak evil of, to curse,—wamdasiciča, wamnyasičapi.

wa-ya'-ši-hda, v. of yashidha; to make angry by talking to.

wa-ya'-ši-hitiŋ, v. of yashitiŋ; to enfeebale by biting or talking to,—wamdasitiŋ.

wa-ya'-ši-pa, v. of yaship; to bite off close.

wa-ya'-ška, v. of yaska; to unite with the mouth.

wa-ya'-ška-pa, v. of yaskap; to cause to move with the mouth.

wa-ya'-ški-ča, v. of yaskiča; to chew and press with the mouth, as in chewing tobacco,—wamdaskiča.

wa-ya'-ški-ska, v. of yaskiska; to bite and make rough; to get into difficulty by talking,—wamdaskiška.

wa-ya'-ško-kpa, v. of yaskokpa; to grow out a hollow place,—wamdasko-kpa.

wa-ya'-ško-pa, v. of yaskopa; to make warp or twist with the mouth.

wa-ya'-ško-ta, v. Same as wayaskoka.

wa-ya'-šnə, v. of yasna; to miss or let fall from the mouth; to make mistakes in talking; to stammer,—wamdasna.

wa-ya'-špə, v. of yaspa; to bite off pieces,—wamdaspa.

wa-ya'-špə, v. of yaspi; to pick off fruits, as birds do.

wa-ya'-špu, v. of yaspua; to tickle by biting, as lice or fleas.

wa-ya'-štaŋ, v. of yastan; to complete with the mouth, as eating or speaking,—wamdasan.

wa-ya'-šu-ža, v. of yasuža; to crush with the mouth.

wa-ya'-ta, v. 2d pers. sing. of wota.

wa-ya'-ta, v. of wota; to chew,—wamdata.

wa-ya'-ta-kun-ši, v. to destroy with the mouth,—wamdatašini.

wa-ya'-taŋ, n. a blister, blister salve.

wa-ya'-taŋ-im, v. of yatanim; to make manifest,—wamdatanim.

wa-ya'-taŋ-ka, n. of yataŋka; to speak of as large,—wamdataŋka.

wa-ya'-te-čaŋ, v. to speak of as far.

wa-ya'-te-čaŋ-han, v. to speak slow,—wamdatačahana.

wa-ya'-te-hi-ča, v. of yatehika; to speak of as difficult,—wamdatahika.

wa-ya'-te-kon-za, v. to chew the cud, as cows.

wa-ya'-te-pa, v. of yatepa; to wear off the teeth, —wamdatapea.

wa-ya'-ti-čaŋ, v. of yatitan; to pull with the teeth,—wamdatačana.

wa-ya'-titaŋ, v. of yatitaŋ; to drink,—wamdatačana.

wa-ya'-tkan-ša, v. of yatakša; to drink,—wamdatašiŋ.

wa-ya'-tke-či-ča, v. of yatekiča; to drink; to give medicine to,—wazatekwiča.

wa-ya'-tko-šiŋ-ča, v. See wayakotkoša.

wa-ya'-tkon-za, v. of yatonza; to make equal,—wamdatonza.

wa-ya'-tkon-za, v. See wayatkonza.
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wa-ya'-to-ka, v. to speak off as in another place,—wamdatokan.
wa-ya'-to-ke-ča, v. of yatokeča; to alter, change, speak of as different,—wamdatokeča.
wa-ya'-tpaņ, v. of yatpan; to chew up fine,—wamdatpan, waunyatpanpi.
wa-ya'-tpu-tpa, v. of yatputpa; to bite up into crumbs,—wamdatputpa.
wa-ya'-tu-ka, v. of yatuka; to nibble off, as hair, etc.,—wamdatuka.
wa-ya'-tu-tka, v. to bite off in little pieces,—wamdatutka.
wa-ya'-ča, v. of yatača; to bite to death,—wamdatua.
wa-ya'-čin-za, v. of yatinča; to make firm with the mouth; to establish, declare.
wa-ya'-wa, v. of yawa; to read; to count,—wamda, waunyawapi.
wa-ya'-wa-hin-yap-za, v. to bite and make cross: wayawahiyapača kuwa, to keep biting for the purpose of making cross.
wa-ya'-wa-kań, v. to speak of as sacred,—wamdačakan.
wa-ya'-wan-ka, v. to bite down, as a beaver does trees.
wa-ya'-wa-pi, n. reading; numeration, arithmetical.
wa-ya'-wa-ša-ka, v. to call strong,—wamdašača.
wa-ya'-wa-ša-kadăń, v. to speak of as easy or cheap,—wamdašakadăń.
wa-ya'-wa-šte, v. of yawašte; to bless,—wamdašte, wadašwaštep.
wa-ya'-we-ša, v. of yaweša; to break partly off with the mouth.—wamdašga.
wa-ya'-wl-ča-ka, v. to call true,—wamdačaka.
wa-ya'-wl-ča-ša-šni, v. to speak of as wicked,—wamdačasčasni.
wa-ya'-wl-ču-ni, v. of yawhinči; to destroy with the mouth,—wamdačiwhinči.
wa-ya'-wi-pi-ža, v. to bend down with the mouth,—wamdačipinča.
wa-ya'-wi-ža, v. to string, as beads,—wamdaža.
wa-ya'-za-mni, v. of yazamnči; to uncover with the mouth.
wa-ya'-zań, v. of yazan; to be sick,—wamayažań, waunyažań, waunyasyapi: wayayanačhida, to be taken sick suddenly.
wa-ya'-zan-hda, v. to become sick, to feel sick,—wamayażahda.

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wa-ya'-zan-ka, v. to be sick,—wamayażanka: wayayanačhida, one who is sick.
wa-ya'-ze, v. of yaze; to take out food with the mouth, as a dog.
wa-ya'-zi-ča, v. to stretch any thing with the mouth,—wamdačica.
wa-ya'-zo-ka, v. of yazoka: to suck, as sugar or candy,—wamdažoka.
wa-ya'-zoń-ča, v. of yazonča; to connect, as language,—wamdažonča.
wa-ya'-ža, v. to crush or bite up.
wa-ya'-ža-za, v. of yadača; to wash or make clean with the mouth, as a wolf or dog does by licking bones.
wa-ya'-ži-ča, v. of yaziča; to bite, as mosquitoes do.
wa-ya'-žo, v. of yazo; to blow on instruments,—wamdažo.
wa-ya'-žu-žu, v. of yazuču; 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,—wamdažužu.
wa-ya'-a-ki-han, v. of yukanča; to make starve.
wa-ya'-a-kim-pam, adv. separately. See yaku-pam.
wa-ya'-a-mdi-ya, v. of yamdaya; to make level.
wa-ya'-a-śda-ya, v. of yuadaya; to make manifest; to uncover,—wamduadaya.
wa-ya'-a-śka-dan, v. of yuaskadan; to make near.
wa-ya'-a-zi, v. of yuzu; to run aground, as a boat.
wa-ya'-ba-za, v. of yubaza; to trouble, annoy, vex; to twist, roll,—wamdubasza.
wa-ya'-bo-sda-ta, v. of yubosdata; to set upright.
wa-ya'-bu, v. of yubu; to make a drumming noise.
wa-ya'-bu-bu, v. red. of wayubu.
wa-ya'-čan, v. of yucan; to sift,—wamdučan.
wa-ya'-čan-čan, v. red. of wayucan; to shake, sift.
wa-ya'-če-ka, v. See wayucėčka.
wa-ya'-čė-ke-ča, v. of yucečka; to make stagger,—wamdučėčka.
wa-ya'-čė-ya, v. of yucečya; to make cry.
wa-ya'-či-kadęń, v. of yucikadęń; to make small, to compress,—wamdučikadęń.
wa-ya'-či-stiń-ča, v. to make small,—wamdučstińča.
wa-ya'-čo, adv. of ayućo; well, neatly: wayućo čiń, carelessly.
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wa-yu'-ho-ho, v. of yuhoho; to catch and hold loosely, as something too large to grasp,—wamduhoho.
wa'-yu-homni, v. of yuhomni; to turn round on.
wa'-yu-hota, v. to desire much, as food,—wamduhota.
wa'-yu-hoton, v. to cause to make a noise.
wa'-yu-huhuza, v. of yuhuhuza; to shake,—wamduhuhuza.
wa'-yu-hute-dan, v. of yuhutedan; to make short, wear to a stump,—wamduhutedan.
wa'-yu-han-dita, v. to make quick or active. See yuhapidita.
wa'-yu-han-hi, v. to make slow, to retard. See yuhanhi.
wa'-yu-ha-tka, v. of yuhakata; to make rough.
wa'-yu-hda, v. of yuhda; to make rattle.
wa'-yu-hda-gan, v. of yuhdagun; to make larger, to enlarge.
wa'-yu-hda-ta, v. of yuhdata; to scratch; to dig under.
wa'-yu-hide-ec, v. of yuhideca; to tear,—wamduhiedeca.
wa'-yu-hdo-ka, v. of yuhdoka; to make a hole; to open,—wamduhdoka.
wa'-yu-he-pa, v. of yuhapa; to drain off; to absorb.
wa'-yu-he-ya-ta, v. of yuhayata; to shove aside, push back.
wa'-yu-hi-ec, v. of yuhica; to awaken one up, cause to awake,—wamduhidia.
wa'-yu-hi-ya-ya, v. of yuhiyaya; to be awkward, to bungle,—wamduhiyaya.
wa'-yu-hi-ya-ya-ka, n. a bungler.
wa'-yu-hmi, v. of yuhmi; to make crooked.
wa'-yu-hmin, v. of yuhmin; to throw off side-ways.
wa'-yu-hmuq, v. of yuhmuq; 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-htan-yan, v. of yuhantanyan; to make rough.
wa'-yu-htu-ta, v. of yuhutta; to make rough, break the grain of a skin in dressing,—wamduhtuta.
wa'-yu-hu, v. of yuhu; to peel,—wamduhu.
wa'-yu-hu-ga, v. of yuhuga; to break holes in,—wamduhuiga.
wa'-yu-hun-ta, v. of yuhunta; to make soft or pliant, as a skin by rubbing,—wamduhunta.
wa'-yu-hun-wi, v. of yuhunwi; to cause to putrefy.
wa'-yu'-i-ci-ec-hi, v. of yuicahidi; to mingle.
wa-yu'i-ide, v. of yuide; to make blaze.

wa-yu'i-na-hni, v. of yuinha; to cause to hasten,—wamdukańhańi.

wa-yu'i-šte-ća, v. of yuisteca; to make ashamed.

wa-yu'i-yo-ka, v. wayuuyog iyea, 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 yukika; to make suffer,—wamdukikańa.

wa-yu'ka-ŋ, v. of yukan; to shake off, as dew.

wa-yu'ka-pa, v. of yukapa; to catch in the hand, as a ball,—wamdukapa.

wa-yu'ka-tin, v. of yukan; to straighten out.

wa-yu'ka-wa, v. of yokawa; to open out, push back,—wamdukawa.

wa-yu'ke-ta, v. of yuketa; to unfold, untie,—wamdukęta.

wa-yu'ke-čan, v. of yukan; to examine, investigate,—wamdukęcan.

wa-yu'ke-ća, v. n. of yukac; there is some.

wa-yu'ki-ća, v. of yukića; to scrape.

wa-yu'ki-%za, v. of yukićza; to make creak,—wamdukünza.

wa-yu'ki-pa-za, v. of yokipaza; to double or fold up.

wa-yu'ki-pe-%a, v. of yukańpa; to fold up.

wa-yu'ko-ka, v. of yukoka; to rattle.

wa-yu'ko-ke-ди, v. of yukokedi; to make active.

wa-yu'ko-ko-ka, v. of yukońka; to make active.

wa-yu'ko-ko-ha, v. of yukońha; to frighten.

wa-yu'ko-ya-ń na, v. to make hasten.

wa-yu'ko-pa, v. of yukońpa; to make fine, pulverize, grind, as grain,—wamdukępa, wadukępa, waunjukępańi. See wokępa.

wa-yu'ko-πi, v. of yuki; to crock.

wa-yu'kṣa, v. of yukṣa; to break off,—wamdukańa, waduksa, wauunjukąpani. See woksa.

wa-yu'kṣa-ka-sa, v. red. of waujuksa.

wa-yu'kṣa-pa, v. of yuksapia; to make wise; one who makes wise, an instructor,—wamdukańapa.

wa-yu'kṣa, v. of yuka; to roll up.

wa-yu'kṣa-da-n, v. of yuksadani; to bend up.

wa-yu'kṣa-ŋ, v. of yukan; to bend.

wa-yu'kṣa-za, v. of yuksa; to double up.

wa-yu'kta-n, v. of yuktan; to bend,—wamduktan.

wa-yu'ku-ka, v. of yukuka; to spoil, wear out.

wa-yu'ke-ğa, v. of yokęga; to scratch.

wa-yu'ke-za, v. of yukeza; to make smooth.

wa-yu'ko-ğa, v. of yukońga; to scratch, make rough.

wa-yu'ko-za, v. of yukońza; to make smooth.

wa-yu'ma-hen-i-ye-ya, v. to put or push into.

wa-yu'man, v. of yuman; to wheel, file, grind, as edged tools,—wamdukańa.

wa-yu'nda-ka, v. of yundaka; to make flat.

wa-yu'nda-ya, v. of yundaya; to spread out, make level,—wamdukańa.

wa-yu'mde-ća, v. of yumdeca; to crush, break in pieces,—wamdukańa.

wa-yu'mu, v. of yumu; to make mellow; to plough,—wamdukańa, wadumdukańa. See womdukańa.

wa-yu'mi-ma, v. of yumiña; to make round by grinding,—wamdukańa.

wa-yu'mna, v. of yuma; to rip.

wa'yumni, v. of yumini; to turn round on.

wa-yu'mni-ğa, v. of yumniğa; to make shrirk or draw up.

wa-yu'na-ke-ya, v. of yunakaya; to turn on one side.

wa-yu'na-źin, v. of yunaźin; to cause to stand up,—wamdukańa.

wa-yu'ni-ya-ń, v. of yuniyań; to suffocate, to strangle,—wamdukańa.

wa-yu'ni-ma, v. of yumina; to roll.

wa-yu'öip-ätz, v. of yuöispic; to make cross.

wa-yu'öip-ća, v. of yuöispic; to make of different lengths.

wa-yu'öip-ti, cont. of wayuöispic.

wa-yu'öip-tu, v. of yuöispic; to make longer and shorter, to lessen,—wamduöispic.

wa-yu'öip-čo-ń, v. of yuöispikon; to make equal.

wa-yu'öip-ča-ńi, v. of yuöispikan; to make unequal.

wa-yu'öip-če-ya, v. of yuöispikon; to make bottom up.

wa-yu'öip-ne, v. of yuöinė; to fill up, as holes.

wa-yu'öip-ko, v. of yuöińko; to make hasten,—wamduöińko.

wa-yu'öip-mi, v. of yuöim; to raise, to throw on one side of the mark.

wa-yu'öip-ka, v. of yuöipka; to break through into.

wa-yu'öip-kö, v. of yuöikö; to cause to float.

wa-yu'öip-ki-ń, v. of yuöikın; to make honorable.

wa-yu'öip-ko-ń, v. of yuöikon; to make into one, to unite.
wa-yu'-o-mde-ča, v. of yuomdeča; to scatter abroad, to disperse,—wamduomdeča.

wa-yu'-o-ni-han, v. of yuonihan; to honor; to be respectful,—wamduonihan.

wa-yu'-o-ni-han-yon, adv. respectfully.

wa-yu'-o-sin, v. of yuosin; to hate,—wamduosin.

wa-yu'-o-sin, v. of yuosin; to tie in a fast knot,—wamduosin.

wa-yu'-o-ťa, v. of yuota; to multiply,—wamduota.

wa-yu'-o-tan-in, v. of yuotanin; to make manifest,—wamduotanin.

wa-yu'-o-ťin-za, v. of yuotinza; to make tight in,—wamduotinza.

wa-yu'-o-wo-tan, v. of yuowotan; to straighten, to make upright,—wamduowotan.

wa-yu'-o-wo-tan-na, v. Same as wayuwotan.

wa-yu'-pa-kono, v. of yupako; to make crooked.

wa-yu'-pan-ča, v. of yupanča; to tie up loosely, make puff out,—wamdupanča.

wa-yu'-pan-ge-ča, n. one who ties nothing up well, one who ties so that it always puffs out,—wamdupanča.

wa-yu'-pan-pań, v. of yupanpań; to make soft,—wamdupanpań.

wa-yu'-pan-pań-na, v. See wayupanpań.

wa-yu'-pa-tu-ča, v. of yuptuča; to bend down.

wa-yu'-pe-han, v. of yupehan; to fold up.

wa-yu'-pe-mni, v. of yupemni; to twist.

wa-yu'-pi, v. n. to be skilful, ingenious,—wamdupi, wadupi, wannypipi.

wa-yu'-pi-ča, v. n. to be expert, skilful, dexterous,—wamdupiča, wadupiča.

wa-yu'-pi-ya, adv. skilfully, expertly, well.

wa-yu'-pi-ya-han, adv. well, skilfully.

wa-yu'-po-pań, v. of yupopań; to cause to burst.

wa-yu'-po-ta, v. of yupta; to wear out, cut up,—wamduptapa, wannypitapi.

wa-yu'-po-te-ča, n. one who wears out or uses up much.

wa-yu'-po-wa-ya, v. of yupowaya; to brush up, as fur.

wa-yu'-psa-ča, v. of yupaska; to break, as cords,—wamdupsaka.

wa-yu'-psi-ča, v. of yupsiča; to make jump,—wamdupsiča.

wa-yu'-psoń, v. of yupsone; to spill out,—wamdupsone.

wa-yu'-psun, v. of yupsun; to pull out by the roots, to dislocate,—wamdupsun.

wa-yu'-pta, v. of yupta; to cut out, as clothes,—wamdupta.

wa'-yu-pta, v. of ayupta; to answer,—wamdupta.

wa-yu'-pta, v. of ayupta; to turn over,—wamduptanya.

wa'-yu-pta, v. of ayupta; to turn back on one, recount on oneself or one's relatives.

wa-yu'-ptača, n. one who collects.

wa-yu'-pte-čedan, v. of yuptedandan; to shorten.

wa-yu'-ptu-ha, v. of yuptula; to pick—to pieces.

wa-yu'-ptu-ţa, v. of yuptuta; to crack, split.

wa-yu'-san, v. of yussan; to white, to whitewash.

wa-yu'-sa-pa, v. of yusapa; to blacken.

wa-yu'-sha, v. of yusha; to pick in pieces.

wa-yu'-shu, v. of yushu; to make a noise, as in handling shelled corn.

wa-yu'-sde-ča, v. of yusdeča; to split,—wamduusdeča.

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,—wamduusepa.

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'-eka-pa, n. one who has been cleared from charges laid against him.

wa-yu'-ske-ča, v. of yuskeča; to press; to be neat and tidy; to surpass all others: who is feared by or restrains others,—wamduuskiča.

wa-yu'-ski-ta, v. Same as wayuskiča; to bind, press.

wa-yu'-sku, v. of yusku; to shave off close, pare, shave off,—wamduusku.

wa-yu'-sku-ča, v. red. of wayusu.

wa-yu'-sma-ča, v. of yusmača; to hollow out; to indent.

wa-yu'-smiņ, v. of yusmiņ; to pick off, make bare.

wa-yu'-sna, v. of yusna; to ring, to rustle, as leaves falling; to reveal out,—wamduusna.

wa-yu'-sni, v. of yusni; to make cold, to extinguish.

wa'-yu-us-o, v. of ayuso; to waste after; to pare off,—wamduusō.

wa'-yu-us-o-sa, v. red. of wayusono.

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-ča, n. one who makes smooth.
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wa-yu'-su, v. of yusu; to make good,—wamduša.

ewa-yu'-su-ta, v. of yusuta; to make strong, to establish,—wamdušuta.

wa-yu'-ša, v. of yuša; to make red.

wa-yu'-šag-ya, v. a. to overload, as an animal,—wa-šagwaya.

wa-yu'-ša-ka, v. of yuša-ka; to be overloaded,—wamdušaka.

wa-yu'-ša-pa, v. of yuša-pa; to soil,—wamdušapa.

wa-yu'-ša, v. of yuša; to make bare, cut off,—wamduša.

wa-yu'-šo-ka, v. of yušoka; to pull out.

wa-yu'-šu-šuta, v. of yušuduta; to make slippery.

wa-yu'-šo-ša, v. to make dry up or wither.

wa-yu'-ši-ša, v. of yušica; to make bad, to spoil,—wamdušica.

wa-yu'-ši-šiti, v. of yušiti; to enfeebles,—wamdušiti.

wa-yu'-šišiši, v. of yušiši; to tickle,—wamdušiši.

wa-yu'-šišišiye-ya, v. of yušišiyeaya; to frighten,—wamdušišiyeaya.

wa-yu'-ši-pa, v. of yušipa; to break off close.

wa-yu'-ška, v. of yuška; to untie.

wa-yu'-škanaška, v. of yuškanaška; to cause to move or stir about,—wamduškanška.

wa-yu'-škenan, v. of yuškenan; to make wild or unsteady, to cause to prance,—wamduškenan.

wa-yu'-ški, v. of yuški; to plait,—wamduški.

wa-yu'-škika, v. of yuškika; to make rough; to make difficult or confused; to make mischief,—wamduškika.

wa-yu'-ško-pa, v. of yuškoppa; to hollow out.

wa-yu'-ško-pa, v. of yuškoppa; to make twisting.

wa-yu'-ško-tpa, v. Same as wayuškopka.

wa-yu'-šna, v. of yušna; to drop, let slip, make a mistake,—wamdušna.

wa-yu'-šna, v. a. to sacrifice, offer sacrifice,—wamdušna, wadušna, wauyušnapi. See wošna.

wa-yu'-šna-pi, n. sacrificing.

wa-yu'-šoša, v. of yušosa; to make turbid.

wa-yu'-špa, v. of yušpa; to break off pieces,—wamdušpa.

wa-yu'-špi, v. of yušpi; to pick off, as berries,—wamdušpi, wadušpi, wauyušippi. See woshi.

wa-yu'-špu, v. of yušpu; to pick off any thing stuck on,—wamdušpu.

wa-yu'-špu-ya, v. of yušpuya; to scratch,—wamdušpuya.

wa-yu'-štan, v. of yuštan; to finish,—wamduštan.

wa-yu'-štanaška, n. one who finishes.

wa-yu'-šuša, v. of yušuta; to crush.

wa-yu'-šta, v. of yuta; to be eaten up, as by wolves; to eat up; one who eats all up,—wawata, wauyutanpi. See wota.

wa-yu'-štan, v. of yutan; to touch.

wa-yu'-štan, n. a servant; a master of ceremonies.

wa-yu'-štan-šo-šan, v. of yutanšošan; to make naked.

wa-yu'-štan-ši, v. of yutanši; to make manifest, to expose,—wamduštanši.

wa-yu'-štan-ška, n. of yutanška; to make large.

wa-yu'-štan-ška, n. to have for cook or master of ceremonies: wayutanšicakiyapi, servants.

wa-yu'-štan, n. of yutan; to wear out, make old,—wamduštan.

wa-yu'-štan-ši, n. one who wears out much.

wa-yu'-štan-šan, v. red, of yutan; to feel all over.

wa-yu'-štan-šan, n. of yutanšan; to make an end of, destroy.

wa-yu'-štan-ši, v. to make master of ceremonies at a feast,—wamduštanši.

wa-yu'-štan, v. of yutana; to make new, to renew,—wamduštan.

wa-yu'-štan-šan, v. of yutana; to make long, to be slow.

wa-yu'-štan-šan-šan, v. of yutanšanšan; to be always long in doing a thing,—wamduštanšanšan.

wa-yu'-štan-ši, v. of yutanši; to make difficult,—wamduštanši.

wa-yu'-štan, v. of yutana; to make difficult,—wamduštan.

wa-yu'-štan, v. of yutan; to wear off.

wa-yu'-štan-ši, n. one who wears off.

wa-yu'-štan-ška, v. of yutanška; to scrape away, as a horse does snow by pawing.

wa-yu'-štan-ši, v. of yutana; to scrape away, as a horse does snow by pawing.

wa-yu'-štan-ška, v. of yutanška; to pull.

wa-yu'-štan-ška, v. of yutanška; to make even,—wamduštanška.

wa-yu'-štan-ška, v. of yutanška; to break off square.

wa-yu'-štan-ška, v. of yutanška; to put in another place, to remove,—wamduštanška.

wa-yu'-štan-ška, v. of yutanška; to make different, to alter,—wamduštanška.

wa-yu'-štan-ška, v. of yutanška; to make fine, to grind,—wamduštanška.

wa-yu'-štan-ška, n. one who crumbles up or makes fine.
wa-yu-tuta, v. of yututa; to make smart by rubbing.—wamduituta.
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-'tin-zza, v. of yutinza; to make firm,—wamduitiza.
wa-yu-'wa-čiŋ-tog, v. of ywačiŋtog; to make intelligent.
wa-yu-'wa-hin-yan-za, v. to make morose or ill disposed.
wa-yu-'wa-hba-dan, v. of ywaḥbadan; to make gentle or mild,—wamduwahbadan.
wa-yu-'wa-hpa-ni-ča, v. of yuwahpanica; to make poor,—wamduwahpanica.
wa-yu-'wa-hńe-ka, v. to make unable to do well, to incapacitate; i. q. onspenši daka.
wa-yu-'wa-kaą, v. of yuwača; to make sacred, to consecrate,—wamduwačak.
wa-yu-'wa-ńi, v. of yuwača; to throw down.
wa-yu-'wa-ńi-ką-ču, v. to lift up: yamduwakəni iyeyya, to raise or pry up.
wa-yu-'wa-ša-ča, v. of yuwača; to make strong, to invigorate,—wamduwača.
wa-yu-'wa-ša-dan, v. of yuwashadan; to make cheap or easy,—wamduwašadan.
wa-yu-'wa-ša-čekańi, v. to make weak,—wamduwašekańi.
wa-yu-'wa-še-če, v. of yuwača; to make good, to improve,—wamduwaše, waduwaše, wanyuwaše.
wa-yu-'we-ğa, v. of yuwegə; to break partly off,—wamduweğə.
wa-yu-'wi, v. of yuwi; to wrap around.
wa-yu-'wi-ča-ka, v. of yuwičaka; to make true.
wa-yu-'wi-ča-sa-ńi, v. of yuwičańi; to make bad, debase, corrupt,—wamduwičańi.
wa-yu-'wi-či-ni, v. of yuwičińi; to destroy,—wamduwičińi.
wa-yu-'wi-či-ńi, v. of yuwičińi; to turn around.
wa-yu-'wi-či-ńe-ča, n. one who turns about.
wa-yu-'wi-şi-ta, v. of yuwiştə; to spread out the hands to; to stroke,—wamduwiştə.
wa-yu-'wi-şi-ńa, v. of yuwiştə; to bend down.
wa-yu-'wi-şta-ča, v. to make proud.
wa-yu-'wi-šta-ya, v. of yuwištə; to gather together, to collect,—wamduwištə.
wa-yu-'wi-ška, v. of yuwiška; to make drunk,—wamduwiška.
wa-yu-'wi-ška-ča, v. to make foolish.
wa-yu-'wi-yə-ya, v. of yuwiyəya; to make ready,—wamduwiyəya.

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-ń, 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-ča, v. of yuzica; to stretch,—wamduziča.
wa-yu-'zi-ńa, v. of yuzińa; to make—, wamduzińa.
wa-yu-'zi-ta, v. of yuzita; to make connected; to decide,—wamduzota.
wa-yu-'zi-ča, v. Same as wayuzoča.
wa-yu-'ča, v. of yuča; to stir up; to make mush or hasty pudding,—wamduča.
wa-yu-'ča-ča, v. of yučača; to pull open,—wamdučača.
wa-yu-'ča-ča, v. of yuča; to wash, as clothes; to do a washing,—wamduča, waduča, wanyučašepi. See woča.
wa-yu-'ča-ča, v. of yuča; to pull or blow, as the nose,—wamdučača.
wa-yu-'ča, v. of yuča; to pinch; one who pinches,—wamduča.
wa-yu-'ča-ča, v. of yuča; to pull out by the roots,—wamduča.
wa-yu-'ča-ča, v. of yuča; to tear down, to demolish,—wamduča.
wa-zi', n. a pine, pines.
wa-zi'-sə-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-taŋ-han, adv. northwards; from the north.
wa-zi'-ya-ta, n. at the pines, the north.
wa-zi'-ya-taŋ-han, adv. at the north, from the north.
wa-zi'-ya-taŋ-han, adv. from the north.
wa-žu', v. 1st pers. sing. of źu.
wa-žu, v. of źu; to lay up to dry, as rice, etc.; to apply externally, as a poultice,—waważu, wamdužupi.
wa-žu-dan, n. the hoards or deposits of squirrels, etc.
wa-žun'-tka, n. the name of a small yellow bird.
wa-žun'-tka-dan, n. Same as wažuntka.
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wi, cont. of wîyâq or winohînda; as in wîhdâ-staka and wînâhma.
wi, some verbs commencing with 'i' make the absolute form by prefixing 'w,' instead of 'wa;'
as, ihañma, wîhañma.
Wî-a-hî-nà-pâ, v. to have the sun rise on one.
Wî-a-ta-om-yà, adv. when the sun is leaming; afternoon.
Wî-bô-pe, n. a mortar, a hommony-block.
Wî-bô-pe-l-hu-pà, n. a pestle.
Wî-čà', n. the raccoon, Procyon lotor.
Wî-čà', n. a male of the human species, a man,—
wînâca, wînîca, wînuqâpi.
Wî-čà', adj. male, pertaining to sex; human.
wi-ea'-ba-pi, n. a human.
This adjective is prefixed to nouns that have reference to man. When the noun begins with a vowel, the 'a' in wâda is dropped; as, ištâ, an eye, wîdâšta.
Wî-čà', pron. in comp. With active verbs this represents the third pers. plur. objective, them; as, wîsawako, I killed them: but when used with neutral verbs and adjectives it generally forms what may be regarded as abstract nouns; as, čâyan, to shake, wîdâqânda, the ague; wîsawak, good, wîsawako, goodness.
Wî-čà-ki-haŋ, n. staving, famine.
Wî-čà-ta-ku-ku, n. a father, their father.
Wî-čà-ha-pi, n. blame.
Wî-čà-ča-n-čañ, n. the ague.
Wî-čà-ča-n-te, n. the human heart.
Wî-čà-ča-n-te-ô-ze, n. the thought of the heart.
Wî-čà-ča-ze, n. names, names of persons.
Wî-čà-šè, n. the penis.
Wî-čà-čè-hpi, n. human flesh.
Wî-čà-čè-pa, n. human fatness, obesity.
Wî-čà-čè-sdi, n. the excrement of the raccoon.
Wî-čà-čè-ya, n. weeping, crying.
Wî-čà-čè-ți, n. the human tongue.
Wî-čà-čè-če, n. an instrument used in brushing up the fur of skins.
Wî-čà-čè-čèn-čà, n. children.
Wî-čà-čè-če-wî-tà, n. the sense of cold experienced by human beings. See ùwita.
Wî-čà-da, r. a. to believe, put confidence in; to agree to,—wîdawâda, wîsânya, wîsâqânda, wîdawamâ.
Wî-čà-da-ka, r. a. to believe,—wîdawâda, wîsâqânda, pâripâkâ.
Wî-čà-da-čè, r. belief, believing; faith.
Wî-čà-da-čè-čè, adj. worthy of belief.
Wî-čà-da-ya, r. a. to cause one to believe; to presume,—wîdawâda, wîdawamâ.
Wî-čà-du-ge, n. of kadaq; a fan to winnow with.
wi'-éa-ge, n. of kaga; any instrument to make with.
wi'-éa-go, n. of kago; an instrument to mark with.
wi'-éa-gu-ke, n. Same as wiaadide.
wi'-éa-hde-áka, n. gooseberries.
wi'-éa-hde-áka-hu, n. the gooseberry bush, Ribes grossularia.
wi'-éa-hi, n. human teeth.
wi'-éa-hi, n. something to mix with, as a mush-

stick.
wi'-éa-hin-te, n. of kahiita; a broom, a rake.
wi'-éa-hi-ya, v. of icahiya; to mingle,—wiça-

hiwya.
wi'-éa-hna-ka-pi, n. dead bodies laid up; tomb; burial-places.
wi'-éa-hna-yo, n. of hnanan; deception.
wi'-éa-ho, n. the human voice.
wi'-éa-hu, n. human bones.
wi'-éa-hu-ha, n. the limbs of the body.
wi'-éa-hu-hu, n. a human skeleton.
wi'-éa-hun-jka-ke, n. ancestors.
wi'-éa-hun-ku, n. a mother, mothers.
wi'-éa-hba, n. of hba; drowsiness.
wi'-éa-hbo-ke, n. a paddle, i. e. wamaheča.
wi'-éa-hde-é, n. of kahdeča; something to tear or bruise with.
wi'-éa-hdo-ke, n. of kahdoka; something to make holes with, as a gimlet.
wi'-éa-hóna, n. See widdahiđa.
wi'-éa-he-pe, n. a ladle.
wi'-éa-hiy-ča, n. an old man,—wimadahinča and widahahnča, winađahinča and widdahinčapi.
wi'-éa-hpe, n. an instrument to throw down with.
wi'-éa-hpu, n. an instrument to pick off with.
wi'-éa-hu-ge, n. something to break in with.
wi'-éa-hun-win, n. putrefaction.
wi'-éa-i, n. the human mouth.
wi'-éa-i-ha, n. the human lips.
wi'-éa-ka`, v. of ka, to mean; he means them.
wi'-éa-ka, v. n. to speak truth, to be true,—wi-

c̀awakwa, widoŋkapi.
wi'-éa-ka-hi-ya-ya, v. of kahiya; to carry round to them, to sing to them.
wi'-éa-ka-ha-pa, n. of kahapa; a driver, one who drives.
wi'-éa-kdà, n. of kakda; a curry-comb.
wi'-éa-ke-da, v. a. to esteem true, to believe,—

wiçáwáda; wiçákdids, to believe oneself true, to continue to affirm.
wi'-éa-kí-dan-pте, n. of kídanpta; one who con-

soles, a comforter.
wi'-éa-kí-či-žu-žu-pl, n. forgiveness.

wi'-éa-kí-čo-pl, n. of kido; calling, inviting.
wi'-éa-kn-e, n. of kakeda; something to scrape with, a scraper.
wi'-éa-kí-pl, n. robbery.
wi'-éa-kí-sja, v. to cause to suffer,—widah-

i-waya.
wi'-éa-kí-ja-pa, v. See kiyapa.
wi'-éa-kí-že, n. of idákži; distress, suffering.
wi'-éa-ko-ke, n. a rattle, a rattler.
wi'-éa-kpe, n. a lanceet; i. e. kajidakpe.
wi'-éa-ksa-pa, n. wisdom. See kídkanpe.
wi'-éa-kse, n. of kaska; an instrument to cut off with.
wi'-éa-kte-pl, n. killing.
wi'-éa-kte-sa, n. one who kills.
wi'-éa-ku-pl, n. giving.
wi'-éa-mde-čë, n. an instrument to break in pieces with, as a sledge.
wi'-éa-na-ku, n. tremor. See naka.
wi'-éa-na-su, n. the human brain.
wi'-éa-ni-te, n. the loins.
wi'-éa-no-če, n. human ears.
wi'-éa-ŋhi-pl, n. a star, the stars.
wi'-éa-ŋhi-taŋ-ka, n. large stars. The name
given to both Venus and Jupiter, as the morning
and evening stars.
wi'-éa-pa-ha, n. the human soul.
wi'-éa-pa-hu, n. the human skull.
wi'-éa-pa-kaŋ numérique, the human kidneys, the
reins.
wi'-éa-pe, n. of ḋapa; a piercer; the spines or
beard of one or more species of grass or weed; a
fork, a table-fork.
wi'-éa-pe-ča, n. a kind of grass armed with a
long sharp beard.
wi'-éa-pe-dan, n. dim. of wídope.
wi'-éa-pl, n. the human liver.
wi'-éa-po, n. a swelling.
wi'-éa-po-če, n. the human nose.
wi'-éa-po-te, n. an instrument to rend with.
wi'-éa-psi-čë, n. any thing to make jump with.
wi'-éa-pśi-te, n. a whip. See ipśinte.
wi'-éa-san, n. a razor. See ićasas.
wi'-éa-sde-če, n. something to split with, a
weeha.
wi'-éa-ski-če, n. a press.
wi'-éa-spe-ye, n. a weight, a balance; scales.
wi'-éa-sto, n. any thing to smooth with, a brush.
wi'-éa-śa, n. (Thakj) i. e. widoština.
wi'-éa-śa-ke, n. human nails.
wi'-éa-śa-da, n. a seythe.
wi'-éa-ške, n. something to tie with, bonds.
wi'-éa-śki-če, n. a press.
wi'-éa-śta, n. man, a man; mankind,—wima-

čańska and widošta, wičaštapi.
wi-ča-ta-kan-tu, n. one of human kind, a mortal, distinguished from the dead and spirits.

wi-ča-ta-i-hda-wa, n. one who counts himself a man; a chief.

wi-ča-ta-ši, adj. unmanly, mean, wicked; widamastani and wimačastani, widaništaši and winišastani, widantapšani.

wi-ča-ta-ši-ya, adv. unmanly, wickedly.

wi-ča-ťa-ta-šan, n. a middle-aged man.

The Dakota chiefs have little authority, not much honor, and no emolument.


wi-ča-ťa-čan, n. the human body.

wi-ča-ťa-ktap-ka, n. the gull.

wi-ča-ťa-ktap-ka-ćan, n. the gull, somewhat larger than a pigeon.

wi-ča-će-wi, n. the raccoon moon, February.

wi-ča-ti-će, n. a thing to scrape with, a scraper.

wi-ča-to-ka, n. a male captive; a man-servant.

wi-ča-to-ke-ća, n. difference; things different.

wi-ča-to-to-ke-ća, n. red of widatokča.

wi-ča-tpe, n. a lancet. See lātpe.

wi-ča-tu-te, n. something to crack with.

wi-ča-ta-će, n. the dead.

wi-ča-će-na-ši, n. an instrument to kill with.

wi-ča-će-na-ši-ya, n. something to make fight with, a screw or nail.

wi-ča-ču-ća, n. a man’s shirt.

wi-ča-ćo-ge, n. something to break with.

wi-ča-wi-ho-mni, n. a loved fellow, a whoremonger; widawimahomni.

wi-ča-wi-ho-ha, n. a man who lives with his wife’s relations—widamudula.

wi-ča-ća, adv. many.

wi-ča-ća-ća, n. condemnation.

wi-ča-ća-ća-ća, n. praise, compliments.

wi-ča-ća-ća-ća, n. being sick, a sickness.

wi-ča-ća-ća, n. a master.

wi-ča-ća-ća, n. making poor.

wi-ča-ća-ća-ća, n. honoring, as the Dakotas do at feasts, calling the maker of the feast by some name signifying relationship or friendship.

wi-ča-ća-ća-ća, n. of kačpa; something to smooth or shave with, a plane.

wi-ča-ća-ća, n. the hole in the top of a tent.

wi-ča-ća-ća-ća, n. the pins that fasten a tent in front.

wi-ča-ća-ća-ća, n. See wicaakakula.

wi-ča-ća-ća, n. a growth of men, a generation.

wi-ča-ća-ća, n. Same as wicačinča.

wi-ča-ća-ća, n. clearness; pleasantness.
wi-ko'dan-te-o-ze, n. thought, purpose.
wi-ko'gan-te-p'tan-ye, n. of ġanteptanyan; passion.
wi-ko'gan-te-si-ča, n. sadness.
wi-ko'gan-te-wa-ste, n. gladness.
wi-ko'gan-te-yu-ze, n. disposition, wish.
wi-ko'gan-t-i-he-ye, n. desire, covetousness.
wi-ko'gan-t-i-yah-he-ye, n. what is desired.
wi-ko'gan-za-wa-te, n. of čažeyta; traditions.
wi-ko'gan-d'ya, n. of deya; crying, weeping.
wi-ko'gan-ko, n. of čočon; threatening, intending evil.
wi-ko'gan-du-wi-ta, n. the feeling of coldness.
wi-ko'gan-du-zah-he, n. of duzaha; swiftness.
wi-ko'gan-e-če-tu, n. of edetu; uprightness.
wi-ko'gan-e-če-tu-ye, n. of ekcteyutu; restoration.
wi-ko'gan-hi-na-he, n. travelling.
wi-ko'gan-ha-n, n. of ohań; work, custom, habit.
wi-ko'gan-hañ-ni, n. of hani; labor, work.
wi-ko'gan-ča-n, n. of čaga; a generation.
wi-ko'gan-e, n. of ole; a word, a speech.
wi-ko'gan-ka-tan, n. of lihatan; boasting.
wi-ko'gan-na-hi, n. of inahni; haste, hurrying.
wi-ko'gan-či-n, n. of istimba; sleep.
wi-ko'gan-či-tan, n. of itopora; carefulness.
wi-ko'gan-či-ta, n. of itońa; a lie, a falsehood.
wi-ko'gan-ta-ča-ga, n. of itukańja; falsehood, calumny.
wi-ko'gan-ta-či-e-ča, n. sorrow.
wi-ko'gan-ča-či, n. of čaći; a hindrance.
wi-ko'gan-či-ča, n. an obstruction.
wi-ko'gan-či-ča, n. of kikidza; suffering.
wi-ko'gan-či-yu-wa-ča-com, n. a blessing, peace.
wi-ko'gan-či-či, n. of kidza; fighting.
wi-ko'gan-či-či, n. of kipazań; opposition.
wi-ko'gan-či-či, n. influence, law; a kingdom.
wi-ko'gan-či-ča, n. of saps; wisdom.
wi-ko'gan-či-ča, n. of kuza; laziness.
wi-ko'gan-či-ča, n. dying of laziness.
wi-ko'gan-či-či, n. of mnnińya; an assembly.
wi-ko'gan-či-či, n. of manińy; activity.
wi-ko'gan-či, n. life, present but especially to come; a life-time: wićonı owańke wanińa, eternal life.
wi-ko'gan-či, n. the balsam of life.
wi-ko'gan-či, n. the book of life, the Bible.
wi-ko'gan-či, n. (wića, on and ta) death.
wi-ko'gan-či-ča, n. of ońńač; poverty.
wi-ko'gan-ča, n. law, custom.
wi-ko'gan-či-ča, n. of ońńač; a moving party.
wi-ko'gan-či-ča, n. of ońńač; right.
wi-ko'gan-či-ča, n. a breaking in pieces, separation.
wi-ko'gan-či-či, n. of suta; firmness, strength.
wi-ko'gan-či-či, n. of śaḑ; evil.
wi-ko'gan-či-či, n. of śekin; debility.
wi-ko'gan-či-či, n. of śańaś; kan; moving, motion; used for government, reign.
wi-ko'gan-či-či, n. of śańa; play.
wi-ko'gan-či-či, n. of ońńač; difficulty, distraction.
wi-ko'gan-či, n. many persons, a multitude.
wi-ko'gan-či, n. destruction.
wi-ko'gan-či, n. of takulya; relationship, brotherhood.
wi-ko'gan-či, n. disposition.
wi-ko'gan-či, n. of teda; nervous.
wi-ko'gan-či, n. a village, i. q. otonwe.
wi-ko'gan-či, n. how is it? wiotoketun tąńś, how is it is not apparent.
wi-ko'gan-či, n. a family, all that are related by blood. This word, and also wićotakuye, we have used for covenant.
wi-ko'gan-či, n. of uńhaka; a moving.
wi-ko'gan-či, n. thought.
wi-ko'gan-či, n. of wadınko; bad temper.
wi-ko'gan-či, n. gentleness.
wi-ko'gan-či, n. bad temper.
wi-ko'gan-či, n. kindness.
wi-ko'gan-či, n. a family, kindness.
wi-ko'gan-či, n. villany.
wi-ko'gan-či, n. relating stories, biography.
wi-ko'gan-či, n. of ońńač; declaration, narration, doctrine. We have used this word for chapter.
wi-ko'gan-či, n. which causes destruction.
wi-ko'gan-či, n. that which makes equal.
wi-ko'gan-či, n. connectedness, relationship.
wi-ko'gan-či, n. riches.
wi-ko'gan-či, n. of ońńač; fullness; full of people.
wi-ko'gan-či, adv. uneasily: wićińańa yanka.
wi-ko'gan-či, adv. red. of wićińańa. These words are used when one, getting uneasy and wishing to leave, pulls his blanket up, rises and walks about, but says nothing.
wi-ko'gan-či, n. the strap which the Dakotas use in packing.
wi-ko'gan-či, adv. red. of wićińa; in groups, assembled in different places: widwićińa yakonpi.
wl'·dun·ye, n. any thing to color red with, cochineal.
wl·ha·'ha, n. See wihihaka.
wl·ha·'ha·ka, n. one who is pleased with trifles.
wl·ha·'ha·ya, adv. wihihaya idu, to take trifles gladly.
wl·ha·'ke, n. the fifth child, if a daughter; so called, probably, from its ususly being the last.
wí·han·mda, v. Same as wihamma.
wí·han·mda·š'a, n. a dreamer.
wí·han·mns·pl, n. a dreaming.
wí·hda·hpá, v. pos. to strike or take down one's own tent,—wihwadahpa.
wí·hda·šta·ka, v. pos. to beat one's wife,—wiwaladatka.
wí·hda·wa, v. of ihdawa; to count oneself,—wihwadawa.
wí·hdi, n. of ihdi; oil, grease.
wí·hdu·kón, v. of ihdükón; to understand one's own or oneself, to form an opinion,—wiwahdukón.
wí·hi·na·pa, n. the sun rising, the east.
wí·hi·na·pa·tán·há, adv. from the east.
wí·hi·ya·ye·da, n. a clock, a watch.
wí·hmun·ke, n. of hmunka; the rainbow; a trap, a snare. In this latter sense, however, it is not much used.
wí·hní, v. of ihni; to hunt, as deer,—wiwahni.
wí·hní·pl, n. a chasing deer.
wí·hnú, v. of ihnu; to murmur; to reproach, accuse; to be displeased with,—wihwahnu.
wí·hnú·pl, n. a murmuring.
wí·ho·mni, n. turning round; a prostitute.
wí·hu·tá, n. the lower border of a tent.
wí·hu·tái·na·tké, n. something used to fasten up around the bottom of a tent, as grass.
wí·hu·tái·pa·spe, n. tent-pins.
wí·hán, v. of ihán; to graze, eat grass, like cattle.
wí·hán·ki·ya, v. a. to cause to graze; to keep cattle,—wihwahwaqyawa.
wí·hán·pl, n. a feeding, as cattle, a grazing.
wí·hán·wi·cá·ki·ye, n. a grasier.
wí·hi·pa, n. (Sisit.) See wihupa.
wí·hmun·go, n. witch-medicine; i. q. on kí·hmunqgo.
wí·hu·pa, n. the flaps of a tent.
wí·i·ší·hni, v. to scold or whip a woman,—wihwahini and wiwahwini.
wí·i·hni, v. to mal-treat a woman,—wiwahni.
wí·i·na·hma, v. to conceal a woman, take her off; to commit fornication,—wihwahbe, wihwahma.
wi-no'hin-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.
wiŋ, adj. female, woman, wife; i. q. winoŋda. This is commonly suffixed to the names of women.
wiŋ'kta, n. a hermaphrodite; i. q. winaŋda.
wiŋ'kta-pi, n. sodomy.
wiŋ'na, n. adj. dim. of wiŋ.
wiŋš, cont. of wiŋža.
wiŋš-ki'ya, v. a. to make bend, bend down—wiŋšwakiya.
wiŋš-wiŋž-ze-daŋ, adj. limber, pliant, not stiff; tender.
wiŋ'τa, v. n. to creep, crawl, as a child.—wawintä, unwintapi.
wiŋ'yaŋ, n. a woman; plur. winyaŋpi.
wiŋ'yaŋ, adj. female—wimyaŋ, winyŋaŋ.
wiŋ'ža. See ywimža.
wiŋ'ža-haŋ, part. bent down, as grass.
wiŋ'ža-wa-haŋ, part. bent down.
wi-o'ki-he-daŋ, n. See wiyokihedaŋ.
wi-o'ki-ya, v. of oki; to court or talk with a woman; to gratify lust.—wiyowakiya, wiyowakaŋ.
wi-o'ki-ya-pi, n. courting.
wi-o'wa, n. a painted tent.
wi-pa-gu-ke, n. a bone or iron used for scraping down skins in the process of dressing.
wi-pa-md-a-ye, n. something to smooth with, smoothing irons, flat-irons.
wi-pa-ski-če, n. a press; a washboard.
wi-pa-ta, v. of ipata; to ornament, work with porcupine quills.—wiwapaŋta, wimupaŋpi.
wi-pa-ta-pi, n. quill-work, embroidery.
wi-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.
wi-pa'zu-ka-hu, n. a small bushy shrub used by the Dakotas for making arrows, arrow-wood.
wi-pa'za-ža, n. soap.
wi-pa'zin, v. to be prevented from succeeding in what one attempts to do by having lost a friend, etc.—wimapazip. 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-hdo-ka, n. a wound made by a spear.
wi'pi, v. n. to be full of food, to be satisfied,—wimpi, winipi, wiunipi.
wi'pi-ya, v. a. to fill, cause to be full,—wipihaya; wipipiclya, to satisfy oneself with eating,—wipimiclya.
wip'ya, adv. full.
wip'pe-spe, n. a seal, a wafer.
wis'am-ye, n. any thing which gives a black hue, blacking.
wis'ane, n. whiting.
wis'ite-top-na, n. a harlot, a whore.
wis'aku-ye, n. any thing which fastens colors, such as alum or cranberries.
wis'pe-ya, v. to cast anchor,—wispewaya.
wis'pe-ye, n. an anchor.
wis'anj', n. the 'mons veneris.'
wis'ay-ye, v. a. any thing used in coloring red.
wis'o's'o, adj. hasty, quick,—wimaš'as'o.
wis'o's'o-ka, n. one who is hasty.
wis'ite-ča, adj. modest, bashful,—wimisteča, winisteča.
wis'ken-ki-dje-ya-pi, n. the being ashamed of each other. See wistenkiya.
wis'ken-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,—wistenwa-kiya, wistenmakiya.
wis'ken-ki-ya-pi, n. the custom above spoken of.
wis'ken-ya, v. n. to cause to be ashamed,—wistenwa-ya.
wis'ken-ča, adj. red, of wisteča; modest.
wis'wi, inf. almost, nearly; oh! i. q. wawateča and išnikaud.
wis'τa, n. an island.
wis'ta-ki-yu-ya-ka, n. afternoon.
wis'ta-ki-ya, adv. together, en masse.
wis'tan, adj. proud, elated,—wimatan.
wis'tan-sna, n. a maiden, one who is without a husband, one who lives alone: witaŋna un. Mr. Renville has used this word to designate figs, but with doubtful propriety.
wis'tan-sna-hu, n. a name given by Mr. Renville to the fig-tree.
wis'tan-taŋ, v. red. of witaŋ; proud, vain,—wimatan-taŋ.
wis'tan-taŋ-ka, n. one who is proud.
wi'-ta-wa-ta, n. a ship.
wi-ta'-wa-ten-ya, v. to be willing. See tawa-ten-ya.
wi-ta'-ya, adv. together, in company.
wi-ta-ya-a-he-ya, v. to assemble together,—wiitaya lhoonyanpi.
wi-te'-ha-ka, n. one who is dissatisfied with every little thing.
wi-te'-sag-ki-ton, v. the moon or sun wears a crown; said of the halo sometimes observed.
wi'-tka, n. of ikka; an egg; a testicle.
wi'-tke-u-ta, n. a steel-yard, scales.
wi-tko', n. a kind of fish with a thick short body; the dog-fish.
wi-tko', adj. drunk, drunken; foolish,—wimatkotoko, wimtukotkop.
wi-tko'-ka-ga, n. the fool-maker; an imaginary being worshipped by the Dakotas, and said to visit them in dreams.
wi-tko'-koq-za, v. n. to pretend to be drunk,—witkowakonza.
wi-tko'-pl, n. drunkenness.
wi-tko'-tlo, adj. foolish,—wimatkotoko, wimtukotkop.
wi-tko'-tlo-ka, n. a fool,—wimatkotkoka.
wi-tko'-tlo-pl, n. foolishness.
wi-tko'-tlo-ya, adv. foolishly.
wi-tko'-wip, n. a foolish woman, a harlot.
wi-tko'-wip-na, n. Same as witkowin.
wi-tko'-ya, v. a. to make drunk,—witkowaya, witkowanyan.
wi-tko'-ya, adv. foolishly, like a drunken man.
wi-tko'-ya-han, adv. foolishly, sillily.
wi-to'-ka, n. a female captive.
wi'-to-ye, n. something that dyes blue or green; green or blue blanketing.
wi'-wa-kon-za, v. a. to wait for those who have gone out on a war party,—wiwakonza, wiwakonza.
wi'-waj-ga, v. of iway; to ask questions, to inquire,—wimuniga, wimunwagapi, wimawanga.
wi'-wangan-pl, n. questions.
wi-wanq, cont. of wiwanga; wiwanq wahi, I have come to ask questions.
wi-wapn-tu-ken, adv. in an inquiring way.
wi-wapn-ya, v. a. to cause to inquire,—wiwanqwaya.
wi-wa'ête, n. See wiwateeka.
wi-wa'ête-ka, n. a beautiful woman, a lady.
wi-wa'yu-ha, v. to live with the relatives of one's husband; a woman who lives with her husband's relations,—wiwamuha.
wi-wa'zi-ća, n. a widow.
wi-wi', n. a bog, a quagmire.
wi-wi-ca-hnu-pl, n. accusation, blaming.
wi-wi'-ca-qa-qa-pl, n. questions.
wi'-wa'zi-će, n. riches.
wi-wi'-ya, adv. boggy, marshy.
wi'-ya-ćin, v. of iyacin; to liken to, compare to or with,—wimadiciin, wimyaçuipi.
wi'-ya-ćin-i-a-pl, n. parables, similitudes.
wi'-ya-ćin-pl, n. likeness, resemblance, similitude.
wi'-ya-ćin-yain, adv. parabolic, in the form of similitude.
wi'-ya-han, v. of iyahan; to alight in, as birds.
wi'-ya-ka, n. a quill, a feather of the wing or tail of goose, etc.
wi'-ya-ka', n. sand.
wi'-ya-ka-ške, n. a band, i. q. tehmisio.
wi'-ya-kpa, v. n. to shine, glisten.
wi'-ya-kpa, adv. bright, glittering.
wi'-ya-kpa-kpa, adv. bright, glittering.
wi'-ya-kpa-pl, n. brightness.
wi'-ya-kpa-ya, adv. brightly.
wi'-ya-on-pl, v. of iyonpa; to blame, charge with,—wiyawona. See wiyawona.
wi'-ya-pe, v. of iyape; to lie in wait,—wiyawape.
wi'-ya-špa-pl, n. the moon is nibbled; an expression used in reference to the moon when it has commenced waning.
wi'-ya-špu-ye-dan, n. a large species of field-mouse with a pointed nose, which is said to eat up the moon.
wi'-ya-ta-hde, v. to have exceeding much,—wiyatamahde.
wi'-ya-ta-hde-ya, adv. having much, surpassingly.
wi'-ya-ta-om-ya, n. See wintomya.
wi'-ya-te-ca, n. a species of red, sour berry, growing on bushes five or six feet high.
wi'-ya-tka, n. a drinking vessel, a cup.
wi'-ya-tke, n. Same as wiyakon.
wi'-ya-tpl, adj. bright, glittering.
wi'-ya-tpa-pl, adj. red, of wiyapa.
wi'-ya-tpa-ya, adv. brightly.
wi'-ya-tpa-ya, v. a. to cause to glisten.
wi'-ya-ya, adv. ready; wiyaya hanka, to make ready. See wiyaya.
wi'-ya-yu-ki-ta, v. to bind around,—wiyamuskita.
wi'-ya-yu-ki-te, n. a bandage.
wi'-ye, n. the female of animals.
wi'-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; wiyeya hanka, to make ready, prepare.

wi'-yo'-o-kam-tu, n. the middle moon, applied to January and July.

wi'-yo'-hi, 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-pana, n. the east: wiyohipana, the east.

wi'-yo'-hi-yan-pata, adv. from the east.

wi'-yo'-ho-pe-ya, v. of iyohepeya; to put or throw into, as meat into a kettle to boil,—wiyohipewaya.

wi'-yo'-ho-pe-ya-ta, n. the west, where the sun sets; at the west.

wi'-yo'-ho-pe-ya-ta-ki-ya, adv. westward, towards the west.

wi'-yo'-ho-pe-ya-pan-pan, adv. from the west.

wi'-yo'-ho-pe-ya-ta-wi-ca-sa, n. the man of the west, a name given to the thunder.

wi'-yo'-hi-ke-pan, v. wampum; a flag, a banner; a flag of peace.

wi'-yo'-ki-ya, v. to court a woman. Same as wiokiyi.

wi'-yo'-ki-ye-dan, n. Same as wiyokihedan.

wi'-yo'-pe-ki-ya, v. of iyopekija; to sell,—wiyopekii.

wi'-yo'-pe-ya, v. of iyopeya; to sell, trade,—wiyopewaya.

wi'-yo'-pe-ye, n. a seller, a merchant; something to trade for, merchandise.

wi'-yo'-tan-pan, n. noon; the south.

wi'-yo'-tan-pan-i-na-soke, n. afternoon, past noon.

wi'-yo'-tan-he-dan, n. noon.

wi'-yo'-wa, n. paint, something to mark or write with; ink, etc.

wi'-yo'-zan-za, v. of iyoyanzan; to shine.

wi'-yu-kan, n. a sieve; a riddle.

wi'-yu-kan-za, n. a sieve.

wi'-yu-ha, v. of yuh; to obtain, possess; to have or be with a woman,—winduha.

wi'-yu-ho-ke, n. an opener, a key.

wi'-yu-kon, v. of iyukon; to understand, have an opinion; one who forms an opinion,—windukon. See wokon.

wi'-yu-kon-pl, n. forming an opinion.

wi'-yu-ki-ee, n. something to scrape with, a scraper.

wi'-yu-kon, n. a mill to grind with.

wi'-yu-sa-pan, n. a sled; a sleigh.

wi'-yu-sa-ke, n. Same as wiwusdelan.

wi'-yu-si-te, n. a bandage; a press.

wi'-yu-si-ee, n. a press.

wi'-yu-siin, v. of iyuskiin; to rejoice, be glad,—wimdukiin, wiyuskiinp.ii.

wi'-yu-siin-ki-ya, v. to cause to rejoice.

wi'-yu-siin-pl, n. rejoicing.

wi'-yu-siin-kiin, v. red. of wiyuskin.

wi'-yu-siin-kiin-na, n. the chickadee, the black-cap titmouse.

wi'-yu-siin-yay, v. to cause to rejoice,—wiyuuskinwaya.

wi'-yu-siin-ki, adv. rejoicingly, gladly.

wi'-yu-ta, v. of iyuta; to measure; to weigh,—wimuta, wiyusyutapi.

wi'-yu-ta, v. of yuta; to eat one thing with another,—wiyata.

wi'-yu-ta-pl, n. a measure.

wi'-yu-te, n. a measure; a steelyard.

wi'-yu-tpa, n. a mill. Same as wiyukpan.

wi'-yu-wi, n. a vine.

wi'-yu-wa, n. something to wash in, as corn; a colander, a basket.

wi'-zi', n. an old smoky tent, or part of one.

wi'-zi-ke, n. incense, as cedar leaves, etc.

wi'-zi-dan, n. an old smoky tent.

wi'-zi-ya, v. to offer incense,—wiwusywaya.

wi'-zi-ye, n. something to color yellow with.

wi'-zi-ka, adj. of i'ica; rich,—wimazica.

wo, n. food. See woyute.

wo, the sign of the imperat. sing. used by men; as, e'en wo.

wo, a prefix. 1. Verbs commencing with 'o' make their absolute form by prefixing 'w' instead of 'wa,' the 'a' being dropped; as, oyak, to tell, woyaka; wodu, etc. 2. 'Wo' prefixed to verbs and adjectives generally converts them into abstract nouns; as, wowasie, goodness; wokiksuye, remembrance.

wo'-a-ka-sin, n. of adakim; a stepping over. This has been used for the Passover.

wo'-a-he, n. a taking home.

wo'-a-he, n. a bringing home.

wo'-a-he-ko, n. family connexions. See wowaheko.

wo'-a-he, n. a bringing.

wo'-a-he, n. a ceremony, a custom; a law, a commandment; wohope wikdima kin, the ten commandments.

wo'-a-he, n. of altani; a transgression of superstitious customs; sin.

wo'-a-he, n. the act of taking to a place.

wo'-a-he, n. of ala; a talking about, slander.

wo'-a-he, n. of a hi; a bringing.

wo'-a-he, n. of aho; a ceremony, a custom; a law, a commandment; wohope wikdima kin, the ten commandments.
wo’a-ka-ge, n. a making on, blasphemy.
wo’a-ka-hpe, n. of skahtap; a covering.
wo’a-ke-ye, n. a curtain, a screen, something thrown up around like a tent.
wo’a-ki-ho, n. of akile; a habit; a trade.
wo’a-ki-kton-ze, n. of akiktonz; forgetfulness.
wo’a-kta, n. of akta; regard, but not used without šini.
wo’a-kta-sni, n. disregard.
wo’a-na-go-pan, n. of anagoptan; obedience.
wo’a-na-go-pan-yen, adv. obediently.
wo’a-na-hbe, n. of anahma; concealment; a secret.
wo’a-na-hma, n. Same as wosahbe.
wo’a-pe, n. of ape; waiting for, expectation, hope.
wo’a-na-pne, n. of anaptha; a stopping, restraint; something astringent.
wo’a-sni, n. of asni; recovery from sickness.
wo’a-sa-pe, n. of aspha; defilement.
wo’a-ta-ku-ni-šni, n. destruction.
wo’a-wa-čin, n. of swadin; thinking on, faith.
wo’a-yate, n. of ayate; prediction.
wo’a-yu-pne, n. of ayupta; an answer.
wo’ba-špe, n. of baspa; a piece cut off.
wo’bo-pne, n. See owcobote.
wo’-dan-ši-če, n. sorrow.
wo’-dan-hi-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—wo’daŋhimian.
wo’-čan-kst, n. of čangki; ill humor.
wo’-čan-ni-ye, n. of čaŋniyag; malice, wrath, anger.
wo’dant-a-hde, n. evil intention against, malice; the object of evil purpose.
wo’dan-te, n. of čante. See its use in the following words.
wo’dan-te-i-ya-ya-ne, n. temptation.
wo’dan-te-ki-ye, n. love. See wocantkuye.
wo’dan-te-pn-ya-ne, n. anger.
wo’dan-te-ši-če, n. sorrow.
wo’dan-te-wa-shet, n. gladness.
wo’dant-i-he-ye, n. ardent desire.
wo’dant-i-yu-tan-ne, n. temptation.
wo’dant-ki-ye, n. love, benevolence.
wo’dant-o-hna-ke, n. compassion.
wo’dant-o-kpa-ul, n. a longing for.
wo’dant-o-tap-ni, n. longing for.
wo’é-če-ya-te, n. the naming of things; in Dakota singing, the words that follow ‘hi-hi-hi.’
wo’é-če-ki-ye, n. of čekiy; crying to, prayer, petition.
wo’é-če-tup-hde, n. of četuna; unbelief.
wo’é-če-yen, n. of čey; crying. See widadey.
wo-hdu-ze-ya, v. a. to have for woahduze,—wohduzewaya.
wo-ke, v. See woahke.
wo-he-ki-ya, v. a. to cause to cook; to have for a cook,—wohewakiya.
wo-he-ki-ya-pl, n. a cook: wohewičakiyapi, cooks.
wo-he-yuŋ, n. a package, a bundle, as of dried meat.
wo-hit-ti, adj. furious, terrible.
wo-hit-ti-da, v. a. to regard as furious, —wohitimčida.
wo-hit-ti-da-kah, n. Same as wohitida.
wo-hit-ti-da, n. of hitethda; something loathed.
wo-hit-ti-ka, adj. terrible, furious, violent; energetic,—womahitika, womhitipika.
wo-hit-ti-ya, adv. furiously, violently; energetically.
wo-hi-ya, v. to overcome, conquer. See ohiya.
wo-hmunk-ke, n. something to be trapped, as beaver, etc.
wo-hna, prep. in. See ohna.
wo-hna-ka, n. of ohnaka; to put or place in, —wovahnaka.
wo-hna-ye, n. of hna-ya; 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,—womahika.
wo-hdo-ke-ča, n. one who invents, an inventor.
wo-hin-yaŋ, v. of ohinyaŋ; to be dissatisfied with, to take offense at,—wovahinyaŋ.
wo-hin-yaŋ-pi, n. dissatisfaction, offense.
wo-hpa, v. a. to carry presents to give in exchange for a woman, to buy a wife,—woahpa and wamulupa. Buying is the honorable way of taking a wife among the Dakotas. Usually they pay about the value of 840—a horse, four or five guns, or six or eight blankets.
wo-hpa-pl, n. buying a wife.
wo-i-ča-ge, n. of iča-ge; a growth, a creation.
wo-i-ča-ko, n. ill-temper.
wo-i-ča-ko, n. of iča-ko; debt; credit.
wo-i-ča-ze, adj. many, very many; wicaža wohdzé.
wo-i-ča-ze-ka, adj. very many.
wo-i-ču, n. of iču; a receiving.
wo-i-či-hde, n. one who lays up for himself; substance.
wo-i-en-hde, n. a casting up to, charging with.
wo-i-han-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-taŋ, n. boasting.
wo-i-hnu, n. murmuring. See wowinhnu.
wo-i-ha, n. something laughable.
wo-i-ha-čan, n. something that causes laughter. See wowihdahan.
wo-i-ha-ha, n. raillery.
wo-i-ha-y'a, adv. laughably, ludicrously.
wo-i-ha-y'a-ken, adv. ludicrously.
wo-i-ki-ka-pe, n. experience.
wo-i-ka-ke, n. something difficult.
wo-i-ka-pe-ča, n. that which is difficult.
wo-i-na-he, n. of inahma; concealment.
wo-i-na-pe, n. See wowinape.
wo-i-pu-za, n. thirst.
wo-i-stiin-be, n. of istina; sleep.
wo-i-stiin-ma, n. sleep.
wo-i-ton-pe, n. carefulness. See wowitope.
wo-i-ton-či, n. of tonči; a lie, falsehood.
wo-i-tu-ka-ge, n. a falsehood.
wo-i-ye-de-tu, n. fulfilment, uprightness.
wo-i-yo-ki-ši-ce, n. sorrow, sadness.
wo-i-yu-šíin, n. gladness. See wowiyusin.
wo-ka-ge, n. of okaga; to make like.
wo-ka-že, n. of kaga; anything made, forms.
wo-ka-že, adj. stuck full of splinters or briers, —womakage.
wo-ka-ži, n. of kagi; a hindrance.
wo-ka-gi-ye, n. one who obstructs.
wo-ka-ha-ke, n. the cause of sadness or evil: wokahake wunin waukn, I have no cause of sadness.
wo-ka-hni-ši, v. of okahni, to understand, —wokahniža.
wo-ka-hni-če, n. of kahniža; choice.
wo-ka-ki-ye, n. the cause of suffering.
wo-ka-že-če, n. of kache; suffering, misery.
wo-ka-ča, n. pounded meat; a meat-block.
wo-ka-
wo-ka-ča, n. pungency, anything pungent, as pepper.
wo-ka-ča-pl, n. of kapa; going beyond, transgression; one who catches a ball.
wo-ka-ča-ča-ta, v. of okasata; to stick in, as a splinter,—womakasata, womokasata.
wo-ka-ča-ča-te, n. a splinter.
wo-ka-ča, n. of kasa; a deposit in the snow.
wo-ka-šiye, n. something opposing, a hindrance.
WO: 'ké:an, n. wicása wokan, a prophet.  
WO: 'ke:ya, n. a shelter, a cover, a booth.  
WO: 'ki-di-di-ya-pi, n. talking to each other, friendly intercourse.  
WO: 'ki-é:zú, n. of wo:zú; to sow or plant for one, — woweci:nu.  
WO: 'ki-don-ze, n. law, government, kingdom.  
WO: 'ki-ksú-ye, n. of kikuya; remembrance.  
WO: 'ki-ka, n. of kiku; watching, woking.  
WO: 'ki-mnán-ka, adj. liberal, large; good, wise, honored.  
WO: 'ki-ni-ha:n, n. of kii:han; honor, respect.  
WO: 'ki-ta:n, n. a little of any thing; wokita:nyáku, thou hast given me very little.  
WO: 'ki-yag, cont. of woki:ya; woki:ya: wá:hi, I have come to announce to one.  
WO: 'ki-ya-ka, v. of okiya: to tell to one, declare to, — wawokiyaka and wawokindaka, wawokiyaka and wawokiyakapi.  
WO: 'ki-ya-pi, n. making peace, peace, a covenant.  
WO: 'ki-yu-čé, n. of kiyúha; copulation.  
WO: 'ki-yu-ske, n. setting free, deliverance.  
WO: 'ki-zí, n. of oki:; healing; salve.  
WO: 'ki-zí-ye, n. a healer; that which heals, salve.  
WO: 'ki-ža, v. of wo:za; to make hasty-pudding for one, — wó:kitá:zi.  
WO: 'ko-ki-pe, n. of kokípa; fear; the cause of fear.  
WO: 'kon, n. of kon; desire, something desirable.  
WO: 'kon-ze, n. a decree, law, influence.  
WO: 'ko-ya-ke, n. of koyaka; clothing.  
WO: 'ko-že, n. a swinging, a brandishing.  
WO: 'kpa:n, v. of yuka: to grind, as grain, — wamukapín: wopán wáhi, I have come to grind.  
WO: 'ksa, v. of yuksa; to break off, to pull, as corn, — wamuk:sa, wamuyu:ka:pi.  
WO: 'ksa-pe, n. of kspa; wisdom.  
WO: 'ksa-pi, n. pulling corn, harvest; those engaged in harvesting, reapers.  
WO: 'ksa-pi-wí, n. the harvest moon, August.  
WO: 'kte, n. of kte; a killing.  
WO: 'kte-ka, n. one who kills much.  
WO: 'kte-ya, v. a. to have for the purpose of killing things, as a gun or dog, — wó:kí:te:ya.  
WO: 'ke, n. of ka; a digging; a place dug to bury in.  
WO: 'ki:n, n. of kín; a pack; a carrying.  
WO: 'ku, v. of okú; to give food; to lend, — wó:wkáu.  
WO: 'ku-pí, n. a lending, giving.  
WO: 'mdú, v. of yumdu; to pulverize, to plough, — wamumdu.  
WO: 'mna, v. of omna; to smell, perceive smell; to have smell, — wowamna.  
WO: 'mna-ší, adj. pure, clean, inadorous; i. q. winsma:ni and wimma:ni. Said of one who is unmarried.  
WO: 'na-ke, v. of naka; a trener, an omen.  
WO: 'na-se, n. of nasa; a hunting of buffalo.  
WO: 'na-te, v. to stop giving to one, to withhold, — wonawate, wonamayate.  
WO: 'na-te-ya, v. a. not to give to one as one has accustomed to do, — wonate:ya.  
WO: 'na-tí, v. n. not to have received any thing; to be disappointed, — wonamatí:te.  
WO: 'o-hda-ke, n. of ohdáka; a declaring of one’s own rights or intentions.  
WO: 'o-hí-ye, n. of ohíya; victory.
wo'o-ka-hni-ge, n. of okahniiga; the understanding of things, comprehension.
wo'o-ki-hi, n. of okihi; power, ability.
wo'o-ki-tan-iq, n. manifestation.
wo'o-ki-ye, n. of okiya; peace.
wo'o-ki-ye, n. of okiya; help.
wo'o-ki-zi, n. of okizi; healing.
wo'o-mna, n. smell, that which produces smell.
wo'on-spe, n. of oonse; a precept, a lesson.
wo'on-spe-ka, n. something that teaches, a lesson.
wo'on-spe-ki-ye, n. of onspokiya; teaching.
wo'ope, n. of ope; law, custom.
wo'oskike, n. confusion, difficulty, complexity.
wo'otan-in, n. manifestation, news.
wo'wo-tan-na, n. righteousness, uprightness.
wo'oz-zi-i-qi-ye, n. rest, repose.
wo'oz-zi-zi, n. of oodzi; whispering.
wo'pa-ge, n. something bulky, for which there is no room.
wo'pa-qi, n. something stuffed; the noise made by a blow.
wo'pa-qi-ya, adv. in a stuffed manner.
wo'pa-ka, v. n. to be honored; i. g. ohodapi, womapaakan.
wo'pa-kin-te, n. of pakinta; wiping.
wo'pa-mna-ya, adv. collected together.
wo'pa-mni, n. a pile, a share, a distribution.
wo'pa-ni-dz, v. n. to be easily made angry, to be sensitive or irritable, womapanida.
wo'pa-smi, n. of pasmi; spite, anger.
wo'pa-sno, n. of pasoon; spite, anger.
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-zin, v. n. to be prevented by, to be made unsuccessful, womapaizin.
wo'pe-too, v. of opekon; to buy, to buy and sell, to trade, womepawton, womepawtonpi.
wo'pe-to, v. 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, womipidaway.
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 wopiyé, womipiyaw.
wo'pte, v. of yupta; to cut out, as clothes.
wo'pte, n. scraps, cuttings.
wo'pte-da, n. one who cuts out clothes.
wo'pte-da, adj. what can be measured or counted; See wopte-da.
wo'pte-ka, adj. immense, abundant.
wo'pte-ka-ki, adj. immense, innumerable, immeasurable; taku wopte-da.
wo'ran-ka, n. a place where nothing can be obtained, a country destitute of game.
wo'sa-pa, n. of sa; blackness.
wo'sho-he-dan, n. paths made by squirrels in the grass.
wo'sdon-yo, n. of sdonya; knowledge.
wo'ska, n. one who makes white; ornamental work.
wo'ska-ka, n. one who makes white or works moccasins.
wo'ska-pi, n. quill-work. See oksapi.
wo'sku-ye, n. of skuya; taste, savor.
wo'spa-ye, n. wetness. See spaya.
wo'su-kan-yu-za, v. to take openly when one has no right. See osukuanya.
wo'sa, n. of sa; redness.
wo'sa-ka, adj. overloaded. See yus'aka.
wo'sa-pa, n. of sapa; any thing that blackens or defiles.
wo'si-ce, n. of siça; evil, badness, the cause of disease.
wo'si-hda, n. of siha; anger.
wo'si-ka, n. of sihan; wickedness.
wo'si-htin, n. of sihtin; feebleness, debility.
wo'si-tki-hda, n. of tikihda; affliction, displeasure.
wo'si-tki-hda-yo, v. to afflict; to make angry.
wo'ska-te, n. of ska; play. See wico'skake.
wo'ski-ća, v. of yuskika; to press.
wo'ski-ke, n. of oskike; trouble, confusion.
wo'sina, n. of yusina; to sacrifice; to drop, wowa'ina.
wo'sina, n. something offered to the gods, a sacrifice.
wo'sina-ka-gha, n. one who offers sacrifice, a priest.
wo'sina-ki-yo, v. a. to cause to sacrifice, wos'ina-wakiya.
wo'sna-pa-ka-gha, n. a priest.
wo'spa-ka, n. something to cook in.
wo'spi, v. of yu'spi; to pick, as berries, wamdu'pi.
wo'ste-ki-da, v. to consider difficult, woste-wakiya.
wo'sung-yo, adv. violently; very; i. q. nina.
wo'ta, v. of yuta; to eat, wawu'na, wau'tapi; aškatudan mawota tuka nina wawata heo ma-ta'ka, I have been eating only a little while, but have eaten much, and therefore I am large.
wo'-'ta-kpe, n. of takpe; an attack, an assault.
wo'-'ta-n, v. of yutan; to touch, to feel; any thing that feels about for food, as the raccoon.
wo'-'ta-n-da, n. respect.
wo'-'ta-n-gi, v. of otanig; to be apparent.
wo'-'ta-n-i, n. news.
wo'-'ta-n-in-wo- wa-pi, n. a newspaper.
wo'-'ta-n-ka, v. n. to be in need of;—wotananka.
wo'-'ta-n-ka, n. largeness, any thing large: dan waq'izwaotanka.
wo'-'ta-pi, n. eating.
wo'-'ta-tpe, n. an attack. See wotakpe.
wo'-'ta-wo, n. armor; weapons consecrated by religious ceremonies; whatever is relied upon in war.
wo'-'te-ča, n. wild beasts, cattle, ruminating animals. This term includes such as are granivorous and herbivorous.
wo'-'te-ča, n. of teda; newness.
wo'-'te-hni, v. See wothini.
wo'-'te-hni, n. something hard to be endured, difficulty, trouble. See otehi.
wo'-'te-hni-ke, n. difficulty.
wo'-'te-te-hda, v. n. to be hungry,—wotekwahda, wotekwahdapio.
wo'-'te-te-hda-pi, n. hunger.
wo'-'ti-ča, 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,—wothihi, wotshihi.
wo'-'ti-hni-pi, n. the hunting of deer, etc.
wo'-'ti-kía, v. See wonkiya.
wo'-'to-ki-čoŋ, n. of tokčion; revenge.
wo'-'to-čoŋ, n. property.
wo'-'to-pan, v. of yutpaŋ; to grind, as grain,—wotmupapio.
wo'-'to-paŋ-ti-pi, n. a grist-mill.
wo'-'ta, v. to be dead of food, to have eaten too much, to be surfeited—wotamta.
wo'-'te, n. death.
wo'-'te-yo, n. the cause of death.
wo'-'wa, v. of owu; to mark, to paint, to write,—wotawa, woyawaya.
wo'-'wa-di, n. the dance, dancing.
wo'-'we-din-ko, n. irascibility.
wo'-'we-din-taŋ-ka, n. patience, perseverance.
wo'-'we-din-yaŋ, n. trusting in, reliance upon, faith.
wo'-'wa-di-ye, n. Same as wowadinyan.
wo'-'wa-hde-če, n. a twitching; an omen. See wahdeda.

wo'-'wa-he-če, n. kindred, relationship; names expressing relationship.
wo'-'wa-ho-koŋ-ki-ye, n. instruction, advice.
wo'-'wa-hba-daŋ, n. gentleness, meekness.
wo'-'wa-hpa-ni-ča, n. poverty.
wo'-'wa-hli-ča, n. See wolhini.
wo'-'wa-hle-da-ča, n. dissatisfaction.
wo'-'wa-hle-da-či-yaŋ, adv. not pleased with.
wo'-'wa-kaŋ, n. something supernatural. This word we have used for holiness.
wo'-'wa-kaš-te-či, n. purity.
wo'-'wa-ki-čoŋ-če, n. law, government, influence.
wo'-'wa-ki-ta, n. something that is contended for.
wo'-'wa-ki-ta-ye, n. that which causes obstinacy or determination, resolution.
wo'-'wa-koŋ-če, n. determination; law, rule, justice.
wo'-'wa-ko-kta, n. a mark, a sign; circumsecption.
wo'-'wa-ma-če, n. theft.
wo'-'wa-ma-da, n. respect.
wo'-'wa-mi-ci-ye, n. salvation.
wo'-'wa-mi-ya-ča, n. a vision, a sight, a show.
wo'-'wa-op-si, n. precept, instruction.
wo'-'wa-op-si-ki-ye, n. instruction.
wo'-'wa-op-si-ča, n. mercy; pity, kindness.
wo'-'wa-pe-ta-ča, n. a mark, a sign.
wo'-'wa-pe-te-če, n. a sign, a wonder, a miracle.
wo'-'wa-pi, n. a painting or carving in hieroglyphics; a painting or representation, a picture; a writing, a letter; a book.
wo'-'wa-pi-ča-ge, n. something used to paint or write with, a pen or pencil.
wo'-'wa-pi-ka-ča, v. to write, to make a book,—wowapi wakaga.
wo'-'wa-pi-ka-ča, n. a scribe, a clerk.
wo'-'wa-pi-o-hni-če, n. a newspaper. Wotaninwowapi is better.
wo'-'wa-pi-wa-če, n. the holy book, the Bible.
wo'-'wa-pi-wi-če-če, n. the book of life. Wotoniwowapi is thought to be the better form.
wo'-'wa-sa-če, adv. strongly.
wo'-'wa-sa-ke, n. of wasaka; strength.
wo'-'wa-si-te, n. of waisi; goodness.
wo'-'wa-si-te-da-ke, n. love, complacency.
wo'-'wa-wa-ki-ye, n. help.
wo'-'wa-ya-zaŋ, n. of wayazaŋ; sickness, disease.
wo'-'wa-di-da, n. of wadi; belief, faith.
wo'-'wa-di-da-ya, v. a. to cause belief, to persuade,—wowidadaway.
wo'-'wa-di-hna-če, n. deception. See wohnaye.
wo'-wi-čá-htag-ni-ča, v. n. to be irritable, easily provoked; to be unwilling to be touched,—wōwidahtagniča.
wo'-wi-čá-ke, n. of widaka; truth: wōwidačke, a truth, truly.
wo'-wi-čá-ke-yatañ-hap, adv. of a truth, truly.
wo'-wi-čín, n. See widina.
wo'-wi-dag-ya, v. a. to make a servant of, to have for a servant, to cause to serve,—wōwidadagya, wōwidadagyanpi, wōwidadgymaŋan.
wo'-wi-dak-ne, n. of idaka; a servant.
wo'-wi-hap-mde, n. of ihapma; a dream, dreams.
wo'-wi-han-mna, n. dreams.
wo'-wi-hnu, n. murmuring.
wo'-wi-ha, n. something laughable.
wo'-wi-ha-čan, n. fun; something laughable.
wo'-wi-ha, n. laughing, making fun.
wo'-wi-ha-ča-ya, v. to laugh at one's own,—wōwihahawiyaka.
wo'-wi-ha-ya-ya, adv. shamefully.
wo'-wi-ha-ya, adv. laughably.
wo'-wi-ha-yo-kon, adv. ridiculously.
wo'-wi-ma-γa-γa, v. n. to be cheerful or merry,—wōwimamagagama, wōwimamagagama.
wo'-wi-ma-γa-γa, n. of imagaga; something cheering.
wo'-wi-na-hni, n. of inahni; haste.
wo'-wi-na-kivi-zi, n. jealousy.
wo'-wi-na-pe, n. of inapa; a refuge, a retreat.
wo'-wi-na-pe-ya, v. a. to have for a refuge.
wo'-wi-na-wíl, adj. jealousy, envy; the cause of envy.
wo'-wi-ni-hap, n. of inihan; something frightful, fear.
wo'-wi-ni-hap-ya, adj. fearfully.
wo'-wi-pí-ka, n. of iwíkka; gladness; glory.
wo'-wi-pí-ya-ya, v. a. to use as an instrument,—wōwipiywynyawa.
wo'-wi-pí-ya-ya, n. tools, instruments.
wo'-wi-té-ča, n. of íteda; shame.
wo'-wi-té-ya, adv. disgracefully, shamefully; wōwitíteya ecánom, I have acted shamefully.
wo'-wi-té-ya, n. the cause of shame.
wo'-wi-té-ya, adj. of šute; very much: taku wōwitíte.
wo'-wi-té-te-ka, adj. very much.
wo'-wi-té-ya-ya, v. very much, abundantly.
wo'-wi-té-ya, n. of šian; honor, glory; pride.
wo'-wi-té-ya, v. a. to glory in,—wōwitíte.
wo'-wi-té-ya, adv. honorably, gloriously.
wo'-wi-té-ya-ya, n. of šiqa; something to be feared or guarded against; danger.
wo'-wi-wé-ya-ya, v. See wōwiyewe.
wo'-wi-wé-ya, n. of yiwé; gladness, rejoicing.
wo'-wi-wé-ya-ya, adv. gladly, rejoicingly.
wo'-wi-wé-ya, n. of iyíwa; temptation.
wo'-wi-wé-ya-ya, n. of iyíwa; riches.
wo'-wi-wé-ya, n. of yówa; judgment, condemnation.
wo'-wyag, cont. of woyaka; woyag wahi, I have come to tell.
wo'-ya-ka, v. of oyaka; to tell, relate, declare, publish,—wōyama, wōnyakapi.
wo'-ya-pi, n. a declaration, a narration.
wo'-ya-ke, n. a relation, a declaration, a vow.
wo'-ya-pi, n. See wayapi.
wo'-ya-su, n. of yusu; finishing, i. g. yapipi.
wo'-ya-ta, n. of yata; praise.
wo'-ya-tke, n. of yaktai; drink.
wo'-ya-ta, n. something astrigent.
wo'-ya-wa, n. of yawa; a counting.
wo'-ya-wé-ču, n. of yawécu; blessing, praise.
wo'-ya-wa-ta, n. a great count, a million.
wo'-ya-o-ču-ta, n. of yuoécu; a making right.
wo'-ya-ša, n. of yusha; possessions, property.
wo'-ya-té-ya-ya, n. small burrs of several varieties of plants, especially species of Xanthium.
wo'-ya-té-ya, n. of yukdah; opinion, judgment.
wo'-ya-ta, n. ornamental work, such as cutting strips into skin, and winding them with quills.
wo'-ya-su, n. of yusu; a making right, finishing.
wo'-ya-su, n. of yusu; a making right, finishing.
wo'-ya-su, n. of yusu; a making firm.
wo'-ya-su-ta, n. of yusuta; a making firm.
wo'-ya-su-ta, n. See yáyana.
wo'-ya-su-ta, n. that which makes bad.
wo'-ya-su-ta, n. that which makes feeble.
wo'-ya-su-ta, n. that which causes difficulty.
wo'-ya-su-ta, n. of yusu; missing, letting fall; sacrificing.
wo'-ya-su-ta, n. of yusa; finishing, completion, perfection; putting one in another.
wo'-ya-su-ta, n. of yutsu; something to eat, food.
wo'-ya-su-ta, v. a. to have or use as food,—wōyutayaya.
wo'-ya-su-ta, n. finishing, perfecting.
wo'-ya-su-ta, n. See wōyutapuu.
wo'-ya-su-ta, n. of yuwsu; that which makes good.
wo'-ya-su-ta, n. of yútsu; health.
wo'-ya-su-ta, n. of yuwa; taking out, lading out of a kettle.
wo'-ya-su-ta, part. laded out.
wo'-ya-su-ta, n. See zi.
wo'-ya-su-ta, v. of yútsu; to mash; to stir, as mush, to make mush,—wōwasa and wamduwa.
wo'-ža-pi, n. something masked and stirred up; hasty-pudding, mush.

wo'-ža-ža, v. of yuža; to wash, do a washing, —wamdužaža.

wo'-ža-ža-pi, n. washing.

wo'-ži-ce, n. riches.

wo'-žu, v. of ožu; to sow, to plant,—wowažu, woyužu, wounžužu.

wo'-žu, n. a sower.

wo'-žu-ha, n. an empty bag, a sack, a case.

wo'-žu-ti, n. a farm-house; a farmer.

wo'-žu-tor, v. of ožatun; to fill up into bags or sacks,—wožužatun.

wo'-žu-top-pi, n. a bag or sack filled, a bag of corn.

wo'-žu-žu, v. of yužažu; to take to pieces; to demolish; to unpack,—woyazuažu and wamdužažu.

wo'-žu-pi, n. taking to pieces.

wuh'-wu-hu, inj. 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, wašte, yawašte, to call good, to bless; wicista, man, yavidašta, 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, edonya, to cause to do; san, 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, tiyona-ya, to have for a door; isun-ya, to have for or use as a knife. It is also used in cases of relationship; as, ate-ya, to have for father,—aetawya, aetunyapi: tankisivya, she is my sister or I have her for sister.

ya, v. n. to go, to start, to proceed,—mda, da, unyaapi.

ya, or ya, an adverbial termination of adjectives and an adverbial or participial termination of verbs; as, šida, bad, šicaya, badly; yukan, to bend, yuktanyan, bending.

ya-a'dos-do-za, v. yadosdoza se iyea, to say something that makes another feel uncomfortable, to injure one's feelings.

ya-a'pte-ka, v. a. to speak of as being small, to underrate,—mdaoptetka.

ya-a'pte-ka, cont. of yaopteka; yaopten iyea.

ya-a'pte-ka, adv. in a depreciating manner.

ya-a'pte-tu, v. a. to speak of as less, to underrate,—mdaoptetu.

ya-a'pte-ka, adv. underrating.

ya-a'sda, v. n. to graze, as cattle.

ya-a'sda, v. a. to make bare, as a falsehood; to unfold, tell, explain; to make bare with the teeth,—mdaasdaya.

ya-a'ska-dan, v. a. to speak of as near,—mdaaskadan.

ya-a'ska-ska-dan, v. red. of yaaškadan.

ya-a'ska-ska-ke, v. n. speaking of as near.

ya-a'ska-ye, v. a. to speak of as near,—mdaaskayedan.

ya-ba-ga, v. a. to turn about with the mouth, to twist; to bite or to chew, as one dog does another; to chew or annoy by begging,—mdabaga.

ya-ba-ga, v. a. to annoy, to beg of,—mdabaga.

ya-ba-ga, v. a. to annoy, as one dog does another by biting.

ya-bu'ža, v. a. to bite or gnaw, as a horse does wood.

ya-bo'adan, v. to set up with the mouth: yabosdan yapa, and yabosdan ehnaka, to hold upright with the mouth.

ya-bu', v. a. to grovel, to speak or sing with a hoarse voice,—mdabu.

ya-bu'bu, v. red. of yabu; to speak with a hoarse rough voice,—mbabubu.

ya-bu'ya, adv. hoarsely: yabuya i, to speak with a hoarse voice.

ya-can'can, v. a. to make shake with the mouth.

ya-če'ka, v. a. See yačekča.

ya-če'kke ka, v. a. to bite and make stagger,—mačekčekča.

ya-če'ka, v. a. to make cry by talking to or biting,—mačayya, mayačayya.

ya-či'ka-dan, v. a. to count small; to make small with the mouth; to underrate,—mdąkiadan.

ya-či'stup-na, v. a. to speak of as small,—mdąstįjna.

ya-ćö', v. a. to judge, condemn, fine,—mdąćo, daći, unyaćopi.
Ya-ha'-ha-ye-dan, v. a. to move by talking to, to shake in one's purpose,—mdahahayedan: čaŋte yahahayedan.
Ya-ha'-i-yel-yu, 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,—mdahha.
Ya-hê'-za, v. a. to bite and make rough,—mdahibeza.
Ya-hbu'-ya-i-ye-yu, v. to push in with the nose and make a noise, as in a barrel of corn.
Ya-hda', v. a. to bite off, as a dog does the fat from entrails; to uncoil with the mouth.
Ya-hda'-hda, v. a. to uncoil, as a dog does entrails, with the mouth.
Ya-hda'-he'-ya, adv. yahdaheyiæa, to set in order; to lay open, explain.
Ya-hda'-ka, v. a. to bite off and make toothed or notched, as a beaver does,—mdahdaka.
Ya-hda'-kip-yæn, v. a. to go across in one's speech, to contradict oneself, to tell what is false,—mdakdkinyæn.
Ya-hda'-pi-se, adv. fluently, plainly: yahlapise oyaka.
Ya-hdo'-ka, v. a. to put out of place by means of the teeth,—mdahdoka.
Ya-hin', cont. of yahigta; yahin iyeya, to eat all up.
Ya-hin'-ta, v. a. to brush away with the mouth, to eat all up,—mdahinpa.
Ya-hmi', v. a. to clear off, to bite off, as grass, etc.
Ya-hmi'-da, v. a. to catch by the hair in the mouth.
Ya-hmi'-hma, v. a. to roll with the mouth,—mdahmihma.
Ya-hmi'-pi-se, adv. rounded off, as a bunch of grass or weeds whose tops have been bitten off.
Ya-hmi'-yan-yan, v. a. to make round in the mouth, as bullets,—mdahmiyan.
Ya-hma', v. a. to shake off, as fruit, with the mouth,—mdahna.
Ya-hna'-yan, v. a. to miss with the mouth, as in attempting to catch in it; to miss with the mouth, tell a falsehood,—mdahnuyan; also 2d pers. sing. of ha'yan.
Ya-hnu'-ni, v. a. to cause to wander in mind by talking to, to confuse,—mdahnu.
Ya-ho'-ho, v. a. to shake or make loose with the mouth,—mdahoho.
Ya-ho'-ho-ya, adv. shaking with the mouth.
Ya-ho'-mn, v. a. to turn one round by argument, to make one change his views, to convert,—mdahomn, mayahomn.
Ya-ho'-ta, v. to draw in with the breath, to inhale, as cold air, dust, etc,—mdahota: sni dahota, thou hast taken cold.
ya-ho'ton, v. a. to bite and make cry out, —mdahotop.

ya-hu'hus, cont. of yahuhuza: yahubus iyea.

ya-hu'huza, 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-ham', cont. of yahapa; yaham iyea, to scare away, as game, by talking.

ya-han'hi-ya, adv. of haahi; making slow by talking to.

ya-han'ito-ya, adv. making weary by talking to.

ya-ha'pa, v. to frighten or scare wp, as game, by talking, —mdahapa.

ya-ha'tpa, v. a. to make rough with the teeth, —mdahatpa.

ya-hba', v. a. to make sleepy by talking to, —mdahba.

ya-hdli', v. a. to tear out a little piece with the teeth, —mdahdli.

ya-hdli'r-dli, v. red. of yahdli.

ya-hda', v. a. to make rattle with the mouth, —mdahda.

ya-hda'gan, v. a. to enlarge with the mouth.

ya-hda'hda, v. red. of yahda.

ya-hdan', cont. of yahdat; yahdant; to speak as one does who is starving to death.

ya-hda'ata, v. to speak as one dying of hunger is said to speak, —mdahdatura.

ya-hda'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-hde'ca, v. a. to tear with the mouth, to bite to pieces, —mdahdeca, unyahdecap.

ya-hde'he-da, v. red. of yahdeca.

ya-hden', cont. of yahdena; yahden iyea.

ya-hdog', cont. of yahdoga; yahdog iyea.

ya-hdo'hdo-ka, v. red. of yahdoka; to bite and tear, as dogs do, —mdahdohdoka.

ya-hdo'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 yahem; yahem iyea, to drink up at once.

ya-hem'he-pa, v. red. of yahemapa.

ya-he'pa, v. a. to drink up, as water, etc., —mdahpepa, dahepa, unyahahepapi.

ya-he'yana, cont. of yahayana; yahayana iyea.

ya-he'ya-ta, v. to put aside with the mouth or in speaking, to reject, —mdahayata, mayahayata.

ya-hi'ca, v. a. to waken one up with the mouth or by talking, —mdahica.

ya-hin', cont. of yahica: yahin iyea.

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'yan, adv. turning aside with the mouth; yahminyanyehnaka.

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'qan, v. a. to moisten or soak in the mouth, —mdahpakan.

ya-hpa'hpa, v. red. of yahpa.

ya-hpa'qan, v. red. of yahpa; to make soft with the mouth, as a quill or taka; —mdahpakan.

ya-hpe'ya, v. a. to cause to throw down with the mouth, —yahpeyaya.

ya-hpu', v. a. to bite off, as any thing sticking on, bite off in small pieces, as gum, —mdahpu.

ya-hpu'hpu, v. red. of yahpu.

ya-htag', cont. of yahtaga; yahtag iyea.

ya-htag'ki-ya, v. a. to cause to bite anything, —yahtagwakiya.

ya-htag'ya, v. a. to cause to bite, —yahtagwaya.

ya-htag'ya, adv. biting.

ya-hta'ka, v. a. to bite, to take hold of with the teeth, —mdahdaka, dahdaka, unyahdakapi.

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 yahuha; yahuh iyea.

ya-huh'ki-ya, v. a. to cause to crush or bite into, —yahuhwakiya.

ya-huh'na-ya, v. a. to speak evil of; to destroy one's character, as if burnt wp, —mdahunaga.

ya-huh'na-ya, v. red. of yahuh.

ya-huh'ya, v. a. to cause to crush with the teeth, —yahuhwaya.

ya-hun'hun'ta, v. red. of yahunata.

ya-hun'ya, v. a. to draw through the mouth and make plausible, as sinew for sewing and bar for tying, —mdahunta.

ya-i'de, v. a. to make blaze by blowing with the mouth, —mdai.de.

ya-i'ha, v. of ila; to make laugh by talking to, —mdai.lha.

ya-i'na-hni, v. a. to make hasten by speaking to, —mdaina.hni.

ya-i'na-hni'ya, adv. hastening by speaking to.
ya-i'-nin, cont. of yainina; yainin ehpeya, yainin iyeya, and yainin ya, to put to silence by argument.

ya-i'-ni-na, v. a. to put to silence by speaking to, —mdaiyowa.

ya-i'-ste-öa, v. a. to make ashamed by speaking to, —mdaiyowa.

ya-i'-šton-ya, adv. making ashamed by speaking to.

ya-i'-tšiska-e-he-ya, v. to make turn over on the back, as a dog, by speaking to or biting.

ya-i'-yog, cont. of yaiyoka: yaiyog iyeya, to put aside with the mouth, reject.

ya-i'-yo-ka, v. a. to put aside, reject,—mdaiyowa.

ya-i'-yo-wa, v. a. to make yawn by speaking,—mdaiyowa.

ya-i'-yo-was, cont. of yaiyowa: yaiyowan iyeya.

ya-i'-yo-waš, cont. of yaiyowaza: yaiyowan iše yini, he does not speak to the point.

ya-i'-yo-wa-wa, v. a. to make echo by speaking, —mdaiyowa.

ya-i'-yo-wa-za, n. an echo.

ya-i'-yo-wa-wa-zá, v. a. to speak of as near, to speak to the point. See yaiyowaza.

ya-i'-yo-wa-za-ní, n. not to speak to the point,—mdaiyowa.

ya-i'-yo-yag, cont. of yaiyoyaka: yaiyoyag iyeya.

ya-i'-yo-yaka, v. a. to make ed 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: yakikiša ya.

ya-ka'-kiš-za, v. a. to make suffer by scolding or biting,—mdakikiša.

ya-kam', cont. of yakapa; yakam iyeya.

ya-ka'-pa, v. a. to catch in the mouth any thing that is tossed,—mdakapa.

ya-ka'-tiš, v. a. to straighten or bend out straight with the mouth,—mdakatina.

ya-ka'-wa, v. a. to open or push back any thing with the mouth,—mdakawa.

ya-ke', v. a. to unite with the mouth, disentangle,—mdaké, unyakapé.

ya-ki'-kiš-ta, v. a. to make timber or pizable by biting, as in making moccasins,—mdakita.

ya-kiš', cont. of yak Liga; yakings iyeya.

ya-kiš'-kin-za, v. red. of yakingsa.

ya-kiš'-za, v. a. to make a grating or creaking noise with the teeth, to gnash,—mdakíša.

ya-ki'-pe-haŋ, v. a. to double or fold up with the mouth, so as to make the ends meet,—mdakíša.

ya-ki'-puški-sã, v. a. to press close together with the mouth,—mdakipsikia.

ya-ki'-puškin-ya, adv. putting close together.

ya-ko'-g, cont. of yakoka; yakog iyeya.

ya-ko'-ka, v. a. to rattle with the teeth, chatter, gnash,—mdakoka.

ya-ko'-ke-ðaŋ, v. a. to make active by talking to,—mdakokedaŋ.

ya-ko'-ki-pa, v. a. to make afraid by talking to,—mdakipia.

ya-ko'-kog, cont. of yakokoka.

ya-ko'-kog-ya, v. a. to cause to make a chattering with the teeth,—yakokogyaya.

ya-ko'-kog-ya, adv. chattering.

ya-ko'-ko-ka, v. a. to rattle the teeth, chatter, gnash,—mdakokoka.

ya-ko'-ni, v. pl. they are,—unyakopni, dakakinopi. Perhaps the singular may be yakka.

ya-ko'-ni'-a, n. inhabitants.

ya-ko'-pe-hda, v. a. to make one afraid by talking to,—mdakopehda.

ya-ko'-ya-han-na, v. a. to make hasten by talking to,—yakohana.

ya-ka', v. a. to bite out, bite through,—mdaka: išta yakak, to bite out the eye, make blind.

ya-ka'-ka, v. red. of yakapa.

ya-ka-pa', v. a. to chew fine, masticate,—mdakapa, dakapa, unyakapni.

ya-ka-pa', v. a. to chew fine.

ya-ka-pa'-yan, adv. chewing fine.

ya-ka-pi', v. a. to crack with the teeth, as live, etc.,—mdaki.

ya-ka-pi'-kiš, v. red. of yakpi.

ya-ka-pu'-ka, v. a. to bite in small pieces, to crumble up with the teeth,—mdakupka.

ya-ka-sa', v. a. to bite off, as a stick,—mdaksa, daksa, unyakapni.

ya-ka-sa'-ka, v. red. of yaśa; to bite off often,—mdaksaka.

ya-ka-sa'-pa, v. a. to make wise by talking to,—mdaksapna; also 2d pers. sing. of kaśa.

ya-ka-sa'-ya, v. a. to cause to bite off,—yakasa.

ya-ka'-ya, adv. biting off.

ya-ka-sa', v. a. to bend up with the mouth,—mdakasa.

ya-ka-sa'-dan, v. a. Same as yaksa.

ya-ka-sa'-ka, v. red. of yaksa.

ya-ka-sa', v. a. to bend with the mouth,—mdakasa.

ya-ka-sa'-ka, v. red. of yaksa; to bend or curl up.

ya-ka-si'-kiš-za, v. red. of yakšiša.

ya-ka-siš', cont. of yakšiša; yakšiš iyeya.

ya-ka-siš'-za, v. a. to double up with the teeth.
ya-ktan', v. a. to bend with the mouth,—mdakton.

ya-ktan'-ktan', v. red. of yaktan; to bend in several places with the mouth.

ya-ktan'-ya, v. a. to cause to bend with the mouth,—yaktanwaya.

ya-ktan'-ya, adv. bending with the mouth.

ya-kun'ka, v. a. to destroy with the teeth, bite to pieces,—mdakuka.

ya-kun'-tkun-ta, v. a. to bite notches in,—mdakuntunta.

ya-ke'ga, v. a. to make a grating noise with the teeth, to gnaw,—mdakaga.

ya-ke', cont. of yakaga; yakah ieywa.

ya-ke'-ke-ga, v. red. of yakaga.

ya-ke', cont. of yakaza; yakas ieywa.

ya-ke'-ke-za, v. red. of yakaza.

ya-ke'-za, v. a. to make smooth with the teeth,—mdakeza.

ya-ko'-ga, v. a. to bite or gnaw off, as something hard,—mdakoga.

ya-ko', cont. of yakaga; yakoh ieywa.

ya-ko'-ko-ga, v. red. of yakoga.

ya-ko', cont. of yakaza; yakos ieywa.

ya-ko'-ko-za, v. red. of yakaza.

ya-ko'-za, v. a. to make smooth with the mouth; to eat all smooth off, as grass,—mdakoka.

ya-ma', v. a. to gnaw,—mdama.

ya-ma'hen'i-ye-ya, v. a. to push into with the mouth.

ya-mdan', cont. of yamda; yamdas ieywa.

ya-mdan'ska, v. a. to flatten with the mouth,—mdamanska.

ya-mdan'-ya, v. a. to make level with the teeth,—mdamadaya.

ya-mdan'-za, v. a. to tear open with the teeth,—mdamadaza.

ya-mdan'-za, v. a. to break or crush with the teeth,—mdamadza.

ya-mdan'-za, v. red. of yamdeza.

ya-mdan'-za, v. red. of yamdeza.

ya-mden', cont. of yamde; yamden ieywa.

ya-mden'-ya, adv. cheeringly: yamdeya in, to speak cheerfully.

ya-mden'-za, v. a. to make sober by talking to; to enlighten, cheer,—mdamadza.

ya-mdew', v. a. to make fine by chewing,—mdamdu.

ya-mdew'-mdew', v. red. of yamdu.

ya-ro'-ma, v. a. to make round, as a wheel, with the mouth,—yamamima.

ya-mdna', v. a. to acquire by talking, or in any way with the mouth, to gain,—mdamna.

ya-mdna'-ki-ya, v. a. to cause to gain by talking,—yamnawakiya.

ya-mdna'-yan, v. a. to cause to gain with the mouth,—yammawaya.

ya-mdni, num. adj. three.

ya-mdni', v. 2d pers. sing. of mndi.

ya-mdni'-ga, v. a. to make shrunk by biting,—mdamni'ga.

ya-mdni-ki-ya, adv. in three different ways.

ya-mdni-mdni, adv. by threes, three each.

ya-mdni-na, adv. only three.

ya-mdni'-za-ka, v. a. to speak of any thing as if it were a rock,—mdamniza.

ya-mdnu'-mdnu-ya, v. a. to crunch, crush, grind, champ, or make noise with the teeth, as in eating; to gnaw, as a dog a bone, etc,—mdammunu-

ya-mdnu'-mdnu-ga, n. the hackberry tree; so called because animals crunch its berries; the Celtis crassinolia.

yan, cont. of yata; as, dakeyata, dakeyan, in the name of.

ya-na'-ke-ya, v. a. to turn aside with the mouth; to give a one-sided account of any thing,—mdanakeya.

ya-na'-zi, v. a. to cause to stand by speaking,—mdanazin.

ya-mdni'-mdni, v. a. to roll with the mouth,—mdamnima.

ya-nq, an adverbial or participial termination.

ya-nq, or ya, v. a causative suffix to verbs.

ya-nq', v. n. to be, exist, having reference to place,—manqqa, manqqa, unyanqkapiri. Perhaps also yokonpa, unyakonpa, etc., belong to this word.

ya-nq', v. a. to wear, as snow-shoes, or as in basket-making,—manqqa, nanka, unyanqkapiri.

ya-o'-ki-pa-ni, v. See yaodiipani.

ya-o'-ci-pete-ca, v. a. to count less, make less, under-estimate,—mdaocipeca.

ya-o'-ci-peten, cont. of yaodipeca.

ya-o'-ci-peten-ya, adv. speaking of as less or unequal.

ya-o'-ci-pete-ty, v. a. to count less,—mdaodipetu.

ya-o'-ci-pete-ty-ya, adv. speaking of as less.

ya-o'-ci-pete-ty-ya-kene, adv. speaking of as unequal.

ya-o'-ci-tpa-ni, v. a. to make unequal with the mouth,—mdaotipani, daotipani.

ya-o'-hda-pi, v. yaohdapani eheya, to turn over with the mouth.

ya-o'-hda-pi-ya, adv. turning over with the mouth; yaohdapaniya ieywa.

ya-o'-hmnus, adv. yaohmundaysa, is, to talk with the mouth full.

ya-o'-han-ko, v. a. to hasten one by speaking to,—mdohanako.
ya-o’hmin, v. yaohmin iyeya, to say any thing sideways, to speak so as to hit one obliquely; to hint, insinuate.

ya-o’hsap, v. a. to bite into—mdasap.

ya-o’kni-han, v. a. to honor with the mouth, to praise—mdakinihan.

ya-o’ksa, v. to bite through—mdaoka, daoka.

ya-o’kta, v. a. to bend into the mouth.

ya-o’kta-yan, adv. bending with the mouth.

ya-o’ni-han, v. a. to praise, honor—mdoni-han.

ya-o’ni-han-yan, 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, unaotapi.

ya-o’ta-lo, v. a. to make manifest, proclaim—mdaotan, unaotapulo.

ya-o’ta-lo-yan, adv. declaring.

ya-o’tins, cont. of yaoitza; yaotina iyeya.

ya-o’tin-za, v. a. to press in tight with the mouth—mdaotinza.

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’pa-nna, v. a. to make soft with the mouth—mdapananna.

ya-pe’, v. a. to bite sharp: yape sani, to make dull, as the teeth, by biting—mdape dni.

ya-pe’han, v. a. to fold up with the teeth—mdapehan.

ya-pe’mini, v. a. to twist, turn, or make crooked with the mouth—mdapenni, dappeeni.

ya-pe’mini-yan, 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,—mdapinza.

ya-pio’za, v. a. to pull out long hairs from a skin with the teeth—mdapinza.

ya-pom’, cont. of yapopa; yapom iyeya.

ya-pon’, cont. of yapota; yapon 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, unaapotapi.

ya-po’ta, or yapontota, v. red. of yapota.

ya-po’wa-ya, v. a. to blow up or make rough, as nap or fur—mdapowaya.

ya-psag’, cont. of yapasaka; yapsag iyeya.

ya-psag’ya, v. a. to cause to bite off—yapsagwaya.

ya-psag’ya, adv. biting off, as cords.

ya-psa’ka, v. a. to bite off, as a cord or string,—mdapsaka, uuyapsakapi.

ya-psa’psa-ka, v. red. of yapsaka.

ya-pai’-ca, 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—mdapson.

ya-pson’-pson, v. red. of yapon.

ya-psun’, v. a. Same as yapon.

ya-pyun’, v. a. to cast or shed, as teeth; to pull out by the roots with the mouth—mdapun.

ya-pta’, v. a. to bite off around—mdapta, daptta.

ya-pta-yan, v. a. to turn over with the mouth,—mdaptanyan.

ya-pte’-de-dan, v. a. to bite off short, to shorten with the mouth—mdaptededan.

ya-ptu’-ptu-za, v. red. of yuptuza.

ya-ptusi’, cont. of yaptuza; yapsi iyeya.

ya-ptus’ya, v. a. to cause to crack with the mouth—yaptuswaya.

ya-ptu’-za, v. a. to crack or split with the mouth—mdaptuza.

ya-poe, v. to make steam with the mouth, as in breathing in cold air—mdapo.

ya-s’a, v. a. to make a ringing or roaring noise in speaking—mdas’a; noge omayas’a.

ya-san’, v. a. to whiten with the mouth—mdasan.

ya-san’-ka, v. See yasan.

ya-sba’, v. a. to pick in pieces with the teeth,—mdasha.

ya-sba’-sba, v. red. of yasha.

ya-sbu’, v. yashu se yuta, to eat in little pieces or strings.

ya-sda’, v. a. to grease with the mouth, as a dog does any thing.

ya-sde’-ca, v. a. to split with the teeth,—mdasdec’a.

ya-sden’, cont. of yasdec’; yasden iyeya.

ya-sde’-sde’-ca, v. red. of yasdec’.

ya-sdi’, v. a. to bite and press out, as grease from a bag—mdasdi.

ya-sdi’-tka, v. a. to make knobbed or tapering with the teeth,—mdasdita.

ya-sdo’-hap, v. a. to drag along with the mouth,—mdasdo’hap, dasdohsan.

ya-sdo’-han, v. red. of yaslohan.

ya-sdun’, cont. of yasaduta; yasduon iyeya; yasduun idu, to pull out with the teeth.

ya-sdu’ta, v. a. to pull out with the mouth.

ya-ska’, v. a. to make clean, to suck off, as the women put ‘pahin’ into their mouths to prepare them for working—mdaska.
ya-ska'pa, v. a. to make a sucking noise with the mouth, to press the mouth on and suddenly withdraw it,—mdaskapa.

ya-skem', cont. of yaskep; yas kem iyea.

ya-ske'pa, v. a. to drink up,—mdaskepa, daskep.

ya-ski'ća, v. a. to press with the mouth, to suck or lick, as bones,—mdaskića.

ya-skin', cont. of yaskića; yaskan iyea.

ya-ski'-ski-ta, v. a. to bite and make soft, as a hard string,—mdaskiskita.

ya-sku', v. a. to bite off or peel off with the teeth, as the skin from an apple or corn from the cob,—mdasku.

ya-sku'-sku, v. red. of yasku.

ya-smag', cont. of yasmaka; yasmag iyea.

ya-smag'-ma-ka, v. red. of yasmaka.

ya-sma'-ka, v. a. to make a hollow place with the teeth, indent,—mdasmaka.

ya-smiń', v. a. to bite off, as meat from a bone; to make bare with the mouth,—mdasmiń.

ya-smiń'-ki-ya, v. a. to cause to make bare with the teeth,—yasmińwyakiya.

ya-smiń'-ski, v. red. of yasmic.

ya-smiń'-yań-yań, v. a. to cause to make bare with the teeth; 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 iyea.

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, uyosotap.

ya-spa'-ya, v. a. to wet with the mouth,—mdaspaya.

ya-stań'-ka, v. a. to moisten with the mouth,—mdastańka.

ya-stań'-ka-sni, v. n. to lie, tell a lie,—mdastańkasiń.

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'-su-ta, v. red. of yasuta.

ya-su'-su-ta, v. a. to make firm with the mouth, to establish,—mdasuta, dasuta.

ya-su'-ya, adv. rightly: yasuya oyoka, to tell rightly.

yas-ya'-zan, v. red. of yazan; to be lame or sick all over, as from hard labor,—masayasazan.

ya-š'-ka, v. a. to make no impression with the mouth; i. e. yahdoke śni,—mdaśka: ya-śaka.

ya-šam', cont. of yašapa; yašam iyea.

ya-ša'-pa, v. a. to soil with the mouth,—mdaśapa.

ya-ša', v. a. to bite or graze off, make bare,—mdaśa.

ya-ša'-šda, v. red. of yaśa.

ya-ša'-ya, adv. grazing off.

ya-ša'-ye-hna. See yasăyanahna.

ya-šdőg', cont. of yasđoka; yasdōg iyea.

ya-šdőg'-ya, adv. pulling out with the teeth.

ya-šdo'-i-a, v. to speak with much saliva in the mouth,—yasdıowna.

ya-šdő'ka, v. a. to pull out with the teeth, as a cork; to bite out, as an eye,—mdaśdoka.

ya-šdun', cont. of yasduta; yasdun iyea.

ya-šdu'-šdu-ta, v. a. to make slippery with the mouth,—mdaśduduta.

ya-šdu'-ta, v. a. to let slip from the mouth; to have the teeth slip off from any thing,—mdaśduta.

ya-ši'-ća, v. a. to make bad with the mouth; to speak evil of, curse,—mdaśća, yamdaśća.

ya-ši'-hda, v. a. to insult by talking to,—mdaśhda.

ya-ši'-hčin, v. a. to make feeble by biting, etc.,—mdaśhtčin.

ya-šim', cont. of yasipa; yasim iyea.

ya-šim'-ši-pa, v. red. of yasipa.


ya-ši'-pa, v. a. to bite off close, as an animal the branches or twigs of a tree,—mdaśpa.

ya-ška', v. a. to untie with the mouth,—mdaśka.

ya-škan'-škan, v. a. to make move about by talking to,—mdaśkanskan.

ya-ški'-ća, v. a. to press with the teeth or mouth,—mdaśkića: čandi yaskića, to chew tobacco. Perhaps yaskića may sometimes be so used.

ya-škin', cont. of yaskića; čandi yaskin uq. Perhaps yaskića may sometimes be so used.

ya-ški'-ška, v. a. to make rough with the mouth; to disarrange by talking to, raise objections; to make difficulty,—mdaśkiśka.

ya-ško'-kpa, v. a. to bite out and make concave,—mdaśkokpa.

ya-škom', cont. of yaskopa; yaskom iyea.

ya-škom'-pa, v. a. to make crooked or twisting with the mouth,—mdaśkopa.

ya-ško'-ko-pa, v. red. of yaskopa.

ya-ško'-tpa, v. a. to hollow out with the mouth,—mdaśkotpa.

ya-šna', v. a. to miss or let slip, as in taking any thing into the mouth; to blunder in speaking or reading,—mdaśna, yunąśapi.

ya-šna'-ki-ya, v. a. to cause to miss with the mouth,—yasănawakiya.

ya-šna'-šna, v. red. of yaśna; to stammer.
ya-na-yu, v. a. to cause to miss with the mouth, to make stammer,—yasnawaya.

ya-nya, adv. mistaking, blundering with the mouth.

ya-nya, cont. of yasnita; yasnita iyeya.

ya-nya-ya, v. red. of yasnita.

ya-nya, v. a. to make wither by biting,—mdanta

ya-nya, v. a. to bite off a piece,—mdaspa, daaspa, unyasppa.

ya-nya, part. bitten off: said of the moon.

ya-nya, v. red. of yasnita.

ya-nya-nya, v. a. to cause to bite off a piece,—yaspewarya.

ya-nya, v. a. to pick off, as birds do berries.

ya-nya, v. a. to bite off any thing stuck on,—mdaspa.

ya-nya, v. red. of yasnita; to bite in pieces, as ice or gum,—mdaspa.

ya-nya, v. a. to bite, as lice do, make itch; hence, to itch,—mdaspa.

ya-nya, v. a. to finish speaking or eating,—mdanta, daanta, unyanta.

ya-nya, cont. of yasnita; yasnita iyeya.

ya-nya, v. red. of yasnita.

ya-nya, v. a. to crush, as a dog does bones, to bite or mash up,—mdaspa.

ya-ta, prep. in comp. ait, by, to; as in anyata.

ya-ta, v. 2d pers. sing. of yata.

ya-ta, v. to speak, utter, as in daeyata and wiya-da-yata.

ya-ta, v. a. to chew; to try by the taste,—mdata.

ya-ta, v. a. to make leaning with the mouth, as a dog is trying to pull down a stick.

ya-ta, v. a. adv. making leaning with the mouth.

ya-ta, v. a. to make something in relating, make up a story about,—mdata.

ya-ta, v. a. to make something of nothing in narration, over-estimate,—mdata.

ya-ta, v. a. to eat up, destroy with the mouth; to speak contemptuously of,—mdata.

ya-ta, adv. destroying with the mouth.

ya-ta, v. a. to speak of as being of no value, depreciate,—mdata. See yata.

ya-ta, adv. speaking of as if it were something: yatakuya omaka.

ya-ta, v. a. to speak well of, praise,—mdata.

ya-ta, v. a. to touch with the mouth, to pull, as in sucking,—mdata, unyata.

ya-ta, v. a. to declare any thing, make manifest,—mdata.

ya-ta, adv. manifestly.

ya-ta, v. a. to speak of as large,—mdanta.

ya-ta, v. a. to wear out or make old with the mouth,—mdata.

ya-ta, adv. praising.

ya-te, v. a. to speak long, to be long finishing; to speak of as long or as far in the future,—mdate.

ya-te, v. red. of yate.

ya-te, v. a. to make difficult with the mouth, speak of as difficult,—mdate.

ya-te, cont. of yate; yate iyeya.

ya-te, v. a. to bite off short, wear off, as the teeth,—mdate, unyate.

ya-ti, v. a. to scrape away with the mouth, as snow.

ya-ti, cont. of yatida; yatida iyeya.

ya-ti, v. a. to pull with the mouth or teeth,—mdatata.

ya-ti, adv. pulling with the teeth.

ya-ti, v. a. to cause to pull with the teeth,—yatitanaya.

ya-ti, v. a. to drink,—mdatata, datata.

ya-ti, adv. drinking.

ya-ta, v. a. to eat, as something that is viscous or sticks in the mouth,—mdate.

ya-ti, v. a. to cause to drink,—yatamkwia, yatamkaka.

ya-ta, v. a. to bite or pull and break with the mouth,—mdatuka.

ya-ta, cont. of yatukupa; yatukupa iyeya.

ya-ta, v. see yatukupa.

ya-ta, v. a. to bite off even,—mdatuka.

ya-ta, v. red. of yatuka.

ya-ta, adv.�anoye, to relate a thing differently.

ya-ta, v. a. to put in another place with the mouth, speak of as being in another place,—mdatoka.

ya-ta, v. a. to alter with the mouth, to speak of as different,—mdatoka.

ya-ta, v. a. to speak of as few,—mdatona.

ya-ta, v. a. to eat up, as a horse does grass: yatoto mpeya.

ya-ta, v. a. to bite through: noge yatapa, to make doff by talking to,—mdatapa.

ya-ta, v. a. to chew fine, masticate,—mdatapa.

ya-ta, v. red. of yatapa.

ya-ta, v. a. to crack with the teeth, as lico or nuts,—mdatapa.
ya-tpl'-tπi, v. red. of yatpi.
ya-tπ'-tπa, v. a. to bite in pieces, to crumble up with the teeth,—mdatputa. See ykapukpa.
yα-tu'-ka, v. a. to nibble off, spoil, as mice do furs.
yα-tu'-tka, v. a. to bite into little pieces,—mdatutka.
yα-τα', v. a. to bite to death,—mdaτα.
yα-τα'-γα, v. a. to make rough by biting,—mdaταγα.
yα-τιν', cont. of yatinα; yatins iyeYa.
yα-τιν'-sa, adv. firmly; yatins oyaka, to relate firmly or with authority.
yα-τιν'-sa-sa, red. of yatinsa.
yα-τιν'-za, v. a. to make firm with the mouth, to affirm,—mdaτινα: eacute yatinsα, to strengthen one's heart, encourage one.
yα-wa', v. a. to count, say over; to read,—mdawa, dawα, unyawapi.
yα-wa'-diñ-hiñ-yañ-za, v. a. to make cross or surly by talking to.
yα-wa'-diñ-ton, v. a. to make intelligent, to instruct,—mdawacintοn.
yα-wa'-lba-daν, v. a. to make gentle by talking to, to soothe,—mdawahbadan.
yα-wa'-lba-kα, v. a. to make gentle, pacify by talking kindly,—mdawahbaka.
yα-wa'-nte-ši, v. a. to speak contemptuously of,—mdawanteši.
yα-wa'-ni-ši, v. a. to consider supernatural or wakan,—mdawakani.
yα-wa'-ni-stiñ-na, v. a. to count as little or few,—mdawanimistina.
yα-waŋ', cont. of yawanγα; yawanγ iyeYa.
yα-waŋ'-kα, v. a. to throw down with the mouth, as beavers do trees, or as a dog does a deer; to defeat in debate,—mdawanka.
yα-waŋ'-kan, v. yawanγan iyeYa and yawanγ-kan iθ, to raise or elevate the voice.
yα-wa'-šag, cont. of yawašaka.
yα-wa'-šaγ-yα, adv. in a strengthening manner.
yα-wa'-ša-kα, v. a. to strengthen by talking to, to speak of as strong,—mdawas'aka.
yα-wa'-ša-kα, v. Same as yawašakudan.
yα-wa'-ša-kα-daν, v. a. to count cheap or easy, to underestimate,—mdawaskadan.
yα-wa'-ša-ke-ši, v. a. to make weak by talking to,—mdawsakesni.
yα-wa'-še, v. a. to call good, to bless,—mdawase, dawαse, unyawαtepι.
yα-wo'-γα, v. a. to break, as a stick, with the mouth, but not entirely off,—mdawega.
yα-wēh', cont. of yaweγα; yweh iyeYa.
yα-wēh'-we-γα, v. red. of yaweγα.
yα-wēh'-ya, v. a. to cause to break with the mouth,—yaweγaya.
yα-wi'-e, v. a. to call a man, to call brave,—mdawida.
yα-wi'-e-ka, v. to speak of as true; to affirm to be true,—mdawidaka.
yα-wi'-e-ša, v. a. to call a man,—mdawidaštα.
yα-wi'-e-ša-ši, v. a. to call bad; to make bad by talking to, corrupt,—mdawidaštasi.
yα-wi'-hnu-ni, v. a. to destroy with the mouth.
yα-wi'-no-hiñ-ča, v. a. to call a woman, to speak to as to a woman.
yα-wi'-nγ-a, v. a. to bite or pull round with the teeth, as in making moecasins,—mdawinga.
yα-wi'-nγi, cont. of yawnγa; yawnγ iyeYa.
yα-wi'-nγi-winγ-ga, v. red. of yawnγa.
yα-wi'-nγi, cont. of yawnγa; yawnγ iyeYa.
yα-wi'-nγi-ki-ya, v. a. to cause to bend down with the mouth,—yawnγswakiya.
yα-wi'-nγi-winγ-ža, v. red. of yawnγa.
yα-wi'-nγ-za, v. a. to bend down with the mouth,—mdawiza.
yα-wi'-ta-ya, v. a. to collect together with the mouth,—mdawitaya.
yα-zα', v. a. to string, as beads,—mdaza, daza.
yα-zα'-hαn, v. a. to continue to string, as beads,—mdahahan.
yα-zα'-mni, v. a. to open or uncover with the mouth; to lay bare or expose by argument,—mdazunnι.
yα-zαν', v. n. to be sick; to be in pain; to be tired;—mayazαn, niyazαn, unyazαnpi: pa yazαn, to have the headache.
yα-zαn'-hda, v. n. to become sick suddenly, to be taken sick; to be in pain,—yazazahula.
yα-zαn'-ki-ya, v. a. to make one sick,—yazazwakiya.
yα-zαn'-ya, v. a. to make one sick,—yazaywaya.
yα-zα'-za, v. red. of yaza.
yα-ze', v. a. to take out food from a kettle, as a dog does, with the mouth.
yα-ze'-ze, v. a. to make swing with the mouth.
yα-zi'-dα, v. a. to stretch any thing with the teeth, —mdazi̱α.
yα-zin', cont. of yazi̱a; yazin iyeYa.
yα-zo'-kα, v. a. to suck,—mdazoka, unyazokapi.
yα-zunγ-ča, v. a. to weave together, connect, as language. See yazunta.
yα-zunγ-ča-ya, adv. connectedly, as in speaking.
yα-zunγ'-tα, v. a. to connect, as words in speaking,—mdazunta.
yα-zα'-hαn, adv. yazahan ia, to speak roughly or hoarsely.
ya-za'-za, v. a. to lick or wash with the mouth, as a cat.
yayina', cont. of yadipa; yadima iyea.
yay-zi-pa, n. red. of yadipa.
yay-zi-pa, v. a. to bite or pinch with the teeth, bite, as bugs or mosquitoes; to sting, as one's foot asleep, madazo, mayadipa.
yay-za, v. a. to blow on an instrument, play on a fife or flute, madazo, dazo, unyazopi.
yay-zi-ya, v. a. to cause to blow on an instrument, yadowakiya.
yay-za'-ya, v. a. to make blow a fife or flute, yadowaya.
yay-zu, v. a. to pull up by the roots with the mouth, as birds do corn, madauno.
yay-zi-zu, v. a. to tear down or tear to pieces with the mouth; to refute or demolish, as an argument, madauzu.
ye, inf. oh! expressing fear.
ye, a preteritory 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, wanaya mdustan ye, I have already finished. Sometimes this is used by the men, and is not unfrequently followed by 'do;' as, ecamo yedo, maku yedo.
ye, pron. 2d pers. compounded of 'ya' and 'ki;' as in yeysua, of kikuya.
ye-غا, v. n. to shine, glitter.
yeh, cont. of yegea.
yeh-ya, v. a. to cause to shine, to make shine, yehwaya.
yeh-ye-غا, v. red. of yegea; to glisten, twinkle, sparkle.
ye-ki-ya, v. a. of ye; to cause to go, to send, drive; to extend to, as the hand; napaye wewakiya.
ye-ki-ya, v. a. to win, gain any thing in gaming, obtain any thing staked, yewakiya.
ye-ィ, v. a. to command to go, to send, yewaśi.
ye-ya, v. a. to cause to go, to send; to extend to.
ye-ye, v. to be, exist.
yo-ταν'-ka, v. n. to sit; sukataška akan yotanka and ūnf nak akan yotanka, to ride on horseback, mdatanka.
yu, a causative prefix. It expresses the idea of causation in some way not conveyed by 'ba,' 'bo,' 'ka,' 'na,' 'pa,' and 'ya;' as, yunawin, to cause to stand or to lift up; yuakiza, 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, yuwaśe, to make good.
yu-če-ka, v. a. to make stagger, —mduçe-ka.
yu-če'-ya, v. a. to make cry, —mduće-ya, mayu-çeyn.
yu-če'-ka, v. a. to make small, compress—mduće-ka.
yu-če'-ya-ke-ye-dan, adv.: in a small space, pressed together, compactly.
yu-če'-st"-tu-ya, v. a. to make small,—mduće-st"-tu-ya.
yu-če', v. a. to make good; to perfect, finish,—mduçe, duçe, umyuçe-pi.
yu-če'-tö, v. a. to make soft, as mortar,—mduće-tö.
yu-če'-ka, v. a. to empty, make empty,—mduće-ka.
yu-če'-ka-ka, v. red. of yuđoke.
yu-še'-če-za, v. red. of yuđe-za.
yu-če'-ya, adv. finished; well.
yu-če'-za, v. a. to make comfortably warm, as a house or clothes,—mduće-za.
yu-dém'-de-pa, v. a. to make notches in,—mduđem-depa.
yu-du'-za-han, v. a. to make swift,—mduđe-zahän.
yu-e'-če-dan, v. a. to purify,—mduće-dan, umyuće-pidan.
yu-e'-çen-ya, adv. less: yuđenye edamon.
yu-e'-če-tu, v. a. to fulfill, accomplish; to restore,—mdućetu, duceti, umyuće-tupi.
yu-e'-če-tu-ya, v. a. to cause to fulfill,—yuđe-tuwa-pa.
yu-e'-če-tu-ya, adv. fulfilling; making right.
yu-o'-či, v. a. to turn wrong side out, as a garment or bag,—mdući, duci.
yu-ga', v. a. to husk, as corn,—mduğa, duğa, unjapi.
yu-ga'-ga, adv. spread out, open.
yu-ga'-ga, v. n. to spread out, open out, display.
yu-gam', cont. of yuğapa; yuğam iye-ya.
yu-gan', cont. of yuğata.
yu-gan'-gat-a, v. red. of yuğata.
yu-gat', v. a. to open, as a door; to tear open, as a corn husk, to husk corn,—mduğan, unyuğanpi.
yu-gan'-gana, v. a. to make open or flimsy,—mduğa-nanpa.
yu-gan'-pi, n. a husking. See woganpi.
yu-gan'-yan, v. a. to cause to open, to cause to husk,—yuğanwaya.
yu-ga'-pa, v. a. to strip or pull off, as the skin from an animal, to flay,—mduğapa.
yu-ga'-ta, v. a. to open out, as the hand; to open, as a door,—mduğa, duğa.
yu-gat'-ga-ta, v. red. See yuğan-gata.
yu-ge', v. a. to take out with the hand,—mdugę.
yu-ge'-ge, v. a. to gather up in the hand, to take up by handfuls: yuğe-ge-iwaçu.
yu-gi'-mna-na, v. to pinch up with the fingers: yuģinunana mduza.
yu-gö', v. a. to make marks such as are made on arrows,—mdugo.
yu-gö'- gö, v. red. of yugo.
yu-gu'-ka, v. a. to stretch, strain; to pull out, as an arrow from the quiver,—mduğuka.
yu-ha', v. a. to have, own, possess,—mduha, duha, upuhi and unyuhi: to lift, be able to carry. With this latter meaning the 'a' is not changed to 'e' on assuming the 'kta' or 'šni' as, mduha šni.
yu-ha'-ha-dan, v. a. to make not firm, to unsettle,—mduhahadan.
yu-ha'-ye-dan, v. a. to move, shake, make unstable,—mduhahayedan.
yu-ha'-i-ye-ya, v. a. to push down.
yu-ha'-pi, part. owned, held; a servant: yuhi upi, he wants to be held.
yu-hba', v. a. to shell, as corn; to open, as pods,—mduhba.
yu-he'-za, v. a. to make rough,—mduhbeza.
yu-hbu', v. a. to make a noise, as in taking hold of a bag of shelled corn; to make rattle, as corn,—mduhbu.
yu-hbu'-hbu, v. red. of yuhbu.
yu-hbu'-ya, adv. making a rattling noise, as in pushing anything into shelled corn: yuhiyhe-ya.
yu-hda', v. a. to untwist, unroll, uncoil, stretch out,—mduhda.
yu-hda'-hda, v. red. of yuhda; to stretch out: yuhda-hda, to go one after another, to follow in Indian file.
yu-hda'-ka, v. a. to make far apart,—mduhdaka.
yu-hda'-ka-ya, adv. separately, singly: yuhda-kaya eda-ši.
yu-hda'-kiy-ya, adv. across: yuhdakinye-ya, to take across, put across.
yu-hda'-ki-ya, v. a. to cause to uncoil or stretch out,—yuğawakiya.
yu-hda'-ya, v. a. to cause to uncoil,—yuğawa-waya.
yu-hdo'-hdo, v. a. to make grunt, as a buffalo-calf, by catching it,—mduhdehdo.
yu-hdo'-ka, v. a. to sprain badly, dislocate,—mduhdoka.
yu-he', v. Same as yuha: yuha śni, one who owns, a master.
yu-he'-kiya, v. a. to cause to have; to give to,—yuhowakiya.
yu-hi', v. a. to drive off, as game, —mduhui.
yu-hin', cont. of yuhinta; yuhin ieyea.
yu-hin'-ta, v. a. to sweep off, brush off, rake away, —mduhinta, unyuhiunta.
yu-hi'-ya-hap, v. to prolong one's days.
yu-hi'-ya-hap-na-ke-oijn-hap, adv. waiting a little, not in haste.
yu-hi', v. a. to clear off, as grass, etc., from a field, —mduhim, duhmi.
yu-hi'-ca, v. a. to catch by the hair of the head, pull one's hair, —mduhimica, mayuhmica.
yu-hi'-hama, v. a. to roll, as a wheel, etc., with the hand, —mduhhimlama.
yu-hi'min', cont. of yuhimida: yuhmin yuza, to take hold of the hair of the head.
yu-hi'-yan-yan, v. a. to make round, as a ball, with the hand, —mduhmiyanyan.
yu-himun', v. a. to twist, as a string, —mduhmun, duhmun, unyuhmunpi.
yu-hna', v. a. to shake, as fruit from a tree, —mduhnana.
yu-hna'-hna, v. red. of yuhna; to take a loose hold of: yuhsahna wakuwau.
yu-hna'-ska-yan, v. a. to make one crazy; to possess, as a demon or spirit, —mayuhnaskiyaya.
yu-hna'-yan, v. a. to miss, as in attempting to grasp any thing, —mduhnaya.
yu-hnun', v. a. to cause to wander, —mduhnunu.
iwatuyuhununi, to distract, bewilder.
yu-ho'-ho, v. a. to move, shake, as something not solid, —mduhoho.
yu-ho'-ho-dan, v. a. to shake, as something not solid, —mduhohedan.
yu-ho'-ho-pa-si, adj. immovable.
yu-ho'-ho-ya, v. a. to cause to shake.
yu-ho'-ho-ya, adv. shaking.
yu-ho'-mni, v. a. to turn around any thing, to turn, as a grindstone, —mduhomni, duhmonni, unyuomnpi, ibdohnomi, to turn oneself around.
yu-ho'-mni-mni, v. red. of yuhomni.
yu-ho'-ta-pi-ai, adv. clearing away obstacles: yuhtapisa ieyea, he has gone to clear the way.
yu-hu'-hu, intj. Said when one is hurt, i. q. yun.
yu-hu'-hu, cont. of yuhuhua; yuhuhu wau.
yu-hu'-hu-ya, v. a. to cause to shake, —yuwuhsyaya.
yu-hu'-hu-ya, adv. shaking, moving.
yu-hu'-hu-za, v. a. to shake with the hand, —mduhuhuza.
yu-hun'-ka, v. to shake, to rock from side to side, —mduhunka: yuhunjke se mani, to walk as a sailor.
yu-hu'-te-dan, v. a. to make short, wear off, —mduhutedan.
yu-hi'-da, v. a. to weaken one up,—mduihida, duhida, myuhidap, mayuhida.
yu-hi', v. red. of yuhii; to be pimpled, marked, rough.
yu-hiin', cont. of yuhida; yuhin iyeya.
yu-hi-se, adj. like pimples; striped, figured, as dimity or diaper.
yu-hi'-ya-ya, v. a. to do badly, bungle,—mduhiyaya.
yu-hmiiy', v. a. to sting, as a stone, sideways; to make go crooked.
yu-hmiiy-yan', adv. off sideways, crookedly; yuhminyan ehanka, to place out of line, or crookedly.
yu-hmiiy', v. a. to make whizz, as in throwing a stone from a sling,—mduhmuq.
yu-hmun'-hmun, v. red. of yuhmun.
yu-hmiiy-yan', adv. making whizz.
yu-hon'-ta, v. a. to make soft, as thread, to rub soft, as skin,—mduhuopa. See yuhunta.
yu-hpa', 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,—mduhipa, duhipa, unuhupapi.
yu-hpa'-hpa, v. red. of yuhpa; to throw over or down in lumps, as in ploughing hard ground.
yu-hpan', v. a. to soak and make soft, as leather,—mduhpan.
yu-hpan'-hpap, v. red. of yuhpan; to soak and make a little soft, as leather,—mduhpanhpap.
yu-he'-ya, v. a. to cause to throw down,—yuheapaya.
yu-he', v. a. to pick off a piece, break off, crumble off,—mduhpu.
yu-hep'-hepu, v. red. of yuhpu.
yu-htan', v. a. to make rough. See yuhntanyan.
yu-htan'-yan, v. a. to make rough, to whet to a rough edge,—mduhntanyan.
yu-htu'-ta, v. a. to mash or break a skin for dressing, to make pliant,—mduhututa.
yu-hu', v. a. to take off the hull or rind, to peel, as bark with the hand,—mduhul.
yu-hu'-ga, v. a. to break a hole in, to stab in; to break to pieces,—mduhulga.
yu-huh', cont. of yuhu; yuuhu iyeya.
yu-hulh'-na-ya, v. a. to cause to burn up,—mduhulhngaga.
yu-hulh'-hu-ga, v. red. of yuhulh.
yu-hun'-hun-ta, v. red. of yuhunta.
yu-hun'-ta, v. a. to make soft, as flax, in dressing it, or as a skin, by rubbing,—mduhunta.
yu-hun'-win, v. a. to make putrefy, as flesh,—mduhunwin.
yu-hwin', v. See yuhuwin.
yu-i'-di-cha-hi, v. a. to mix together, to mingle.
yu-i'-di'-cha-hi-ya, adv. mingling: yuhiidahiyiya iyeya.
yu-i'-di-cha-win, v. a. to make turn back on the same way; to cause to pass by, as the two ends of any thing,—mduiidawin.
yu-i'-de, v. a. to cause to blaze, to kindle a fire,—mduide.
yu-i'-ha, v. a. to cause to laugh,—mduhla.
yu-i'-na-hni, v. a. to hasten one,—mduiina.
yu-i'-na-hni-ki-ya, v. a. to cause one to hasten.
yu-i'-na-hni-yan, adv. hastening.
yu-i'-ni-na, v. a. to make still, put to silence,—mduiina.
yu-i'-ni-ya, adv. putting to silence.
yu-i'-pa-tku'-ga, v. a. to place in a row,—mdui-patkuga.
yu-i'-pa-tkuhu-ya, adv. placing in a row.
yu-i'-sto-cha, v. a. to make one ashamed,—mdui-stdcha.
yu-i'-sto-hmus, cont. of yuhiomuzu.
yu-i'-sto-hmu-za, v. a. to make one shut his eyes; to deceive,—mduiomuzu.
yu-i'-ti-ska-ai-he'-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 yuhiyipam.
yu-i'-yog, cont. of yuhiyika; yuhiyog iyeya, to put out of the way, reject.
yu-i'-yoka, v. a. to shun. See yuhiyog.
yu-i'-yo-tan, v. yuhiyotan iyeya, to cause one to do more by telling him to stop, to make more determined.
yu-i'-yo-tan, cont. of yuhiyotanka: yuhiyotang elpeya, to push one down, make sit down.
yu-i'-yo-tan-han, v. yuhiyotanhana iyekiya, to afflict, to trouble.
yu-i'-yo-wa'-s, cont. of yuhiyoawa.
yu-i'-yo-wa', cont. of yuhiyoawa; yuhiyowa iyeye siki. See yuhiyowasa.
yuk'pa', v. a. to make a hole, —mduko: yuk'paq, to throw open.
yu-kop', v. a. to make a hole, —mduko: yuk'paq, to throw open.
yu-kop', v. a. to ring or rattle, as an old kettle, —mdukaka.
yu-k'ke-dan', v. a. to make active, to stimulate, —mdukokeran.
yu-k'ko-ka, v. red. of yukoka.
yu-k'ya-han, v. a. to cause to be quick, to hasten, —mdukoyahan.
yu-k', v. a. to grind, as corn, etc., to make fine, to pulverize, —mdukan, dukqua, ukukan pi.
yu-k'pa', v. a. ista yukpa, to make blind; noge yukpa, to make deaf, —mdukpa.
yu-k'pa', v. a. to grind, as corn, etc., to make fine, to pulverize, —mdukan, dukqua, ukukan pi.
yu-k'pa', v. red. of dukqua.
yu-k'pa', n. grinding.
yu-k'ya-an, v. a. to cause to grind, —yu-kpanwaya.
yu-k'pa', v. a. to crack or burst, as a louse.
yu-k'pa', v. red. of dukqua.
yu-k'pa', v. a. to make fine, to crumble up and scatter about, —mdukpuka.
yu-k'sa', v. a. to break off, as a stick, with the hand; to pull, as corn; to cut off or out with shears, —mduksa, duksa, ukksapi.
yu-k'sa', v. red. of dukqua.
yu-k'sa', v. a. to make wise, —mdukapa. Said also of an animal who breaks away from a trap, as he is made wise or wary by it.
yu-k'sa', n. a breaking off, a gathering of corn.
yu-k'sa', v. a. to cause to break off, as in trapping, —yuksewaya.
yu-k'sa', adj. broken off; straight down, as if broken off; said of a bluff shore where the water is deep; i. e. hotokonza.
yu-k'ya', v. a. to bend or double up, as a blanket, —mdukga.
yu-k'ya-dan', adv. bent up, crooked: yuk'adgan i'yu.
yu-k'yaan', v. a. to bend, fold up, —mdukga.
yu-k'sa'ne', v. a. to cause to bend or fold up, —yuksewaya.
yu-k'sa', adj. crooked, curled about.
yu-k'sa', v. a. to cause to bend, —yuksewaya.
yu-k'sa', adv. bent around, in a circle.
yu-k'ya-za, v. red. of yuk'i.'ya.
yu-k'ya, 'cont. of yuk'sa; yuk'ya, i.eu.
yu-k'ya, adj. crooked, curled about.
yu-k'sa', v. a. to cause to bend, —yukse'waya.
yu-kši'ća, 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,—mdukšića.
yu-ktan', v. a. to bend with the hand,—mduka.
yu-ktan'ki-ya, v. a. to cause to bend any thing, —mduktan.
yu-ktan'ki-ya, adv. crookedly.
yu-ktan'ktaŋ, v. red. of yukan; to bend, crook.
yu-ktan'ktaŋ-ki-ya, adv. red. of yuktakiya.
yu-ktan'ktaŋ-yan, adv. red. of yuktanyan.
yu-ktan'yan, adv. crookedly.
yu-ktan'yo-ya, adv. crookedly, not in a straight line: yuktan'go-wankaka.
yu-ku'ka, v. a. to pull to pieces; to make rotten, to destroy,—mdukuka.
yu-ke'ga, v. a. to scratch, scrape,—mdukega.
yu-ke'ga, cont. of yukega; ykegi iyeya.
yu-ke'ke'ga, v. red. of yukega.
yu-ke'ya, adv. scratching, scraping.
yu-ke's, cont. of yuke; ykei iyeya.
yu-ke's-ke-za, v. red. of yukeza; to shave off close and smooth, as the hair of the head,—mdukegoza.
yu-ke'za, v. a. to make hard and smooth; to shear off close, as the hair of the head,—mdukeza.
yu-ko'ga, v. a. to scratch up, make rough with the nails,—mduogga.
yu-ko'i, cont. of yuko; yki iyeya.
yu-ko'ka, v. red. of yuko.
yu-ko's, cont. of yuks; yuksi iyeya.
yu-ko'ka, v. red. of yuksa.
yu-ko'za, v. a. to make smooth and hard by taking off the grass, etc.—mdukuda, duksa.
yu-ma'hen-ye-ya, v. a. to push one thing into something else, to insert.
yu-man', v. a. to sharpen by grinding, filing, or whetting, as an axe, etc.—mduma, yuymuapi.
yu-mdä', v. a. to separate, as the layers of bark or the leaves of a book,—mdonda.
yu-mdä'pi, n. a page or leaf of a book, etc.
yu-mdas', cont. of yumda; yumdla chnaka, to open out, as in dressing a cow,—yumdas iyeya.
yu-mdä'ska, v. a. to make flat,—mdumda.
yu-mdä'ya, v. a. to open, spread out, unfold; to make level,—mdumda, yuymuda.
yu-mdä'ya-pi, n. a spreading out; a page in a book.
yu-mdä'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-mde-ća, v. a. to break to pieces or crush, as brittle ware; to rend or tear open,—mdumdea.
yu-mde'-me-ća, v. red. of yumdeća.
yu-mden', cont. of yumden; yumden iyeya.
yu-mden'ki-ya, v. a. to cause to break to pieces,—yumdenwakiya.
yu-mdü', v. a. to make mellow, to pulverize, to plough, as ground,—mdumdu, dumdu, umdu and yunumdu.
yu-mdü'ki-ya, v. a. to cause to plough,—mduwakiya.
yu-mdü', v. red. of yumdu.
yu-mdü'ya, v. a. to cause to pulverize,—mduwaya. See yumdukiya.
yu-mi'-ma, v. a. to make round, as a wheel.
yu-nna', v. a. to rip a seam with scissors,—mdunma.
yu-nna'ki-ya, v. a. to cause to rip,—yumnamwakiya.
yu-nna'ma, v. red. of yunma.
yu-mni', v. n. to turn round, to go round in circles.
yu-mni'ga, v. to shrink, draw up; to cause to shrink,—mduwniga.
yu-mni'mi, v. red. of yunmi; to turn round and round.
yu-mni'-mi-ya, v. a. to push round.
yu-mni'-ma, adj. red. of yunmi; curled, as hair.
yu-mni'-ma, adj. curled, not straight, as hair.
yu-mnu'-mu-ća, v. a. to make a noise, as in handling corn,—mduwanmguga.
yun, cont. of yuta; yun man, he walks eating.
yu-na'ke, v. See yunakeya.
yu-na'ke-ya, v. a. to turn any thing partly up, turn on one side,—mdunakeya.
yu-na'-ziŋ, v. a. to cause to stand, to raise or lift up,—mdunaiin.
yu-ni', v. a. to touch one so as to call his attention to any thing,—mduni, duini, mayuni.
yu-ni'-ni, v. red. of yuni; to touch so as to arouse one, or call his attention to any thing,—mduni.
yu-ni'-yu-śmi, v. a. to put out of breath, to strangle,—mdunias.
yu-ki'ya, v. a. to cause to eat, to feed,—yunwakiya.
yu-nni'-nna', v. a. to roll with the hand,—mdumminma. Same as yunmi.
yu-nunj’-ga, v. a. to make a hard or callous place, by sprain or otherwise,—mduununga.
yun-y’a, v. a. to feed, cause to eat,—yunwuya.
yun, inji. oh! O dear me!
yu-o’-di-kpa-ni, v. a. Same as yuoditpani.
yu-o’-di-ni-cu, v. a. to make cuss,—mduodinica.
yu-o’-di-pete-ia, v. a. to make one shorter than another; to make a difference, diminish,—mduodipeca.
yu-o’-di-pen, cont. of yuodipeca.
yu-o’-di-pet-ya, adv. diminishing by degrees.
yu-o’-di-pet-tu, v. a. to make of different sizes, to lessen,—mduodipteta.
yu-o’-di-pet-tu-y’a, adv. lessening.
yu-o’-di-pet-tu-ya-ken, adv. of different sizes.
yu-o’-di-tkon-za, v. a. to make equal,—mduoditkonza.
yu-o’-di-tpa-ni, v. a. to make unequal,—mduoditpani.
yu-o’-hda-pen, v. yuohdapan ehpeya, to turn any thing over.
yu-o’-hda-pen-ya, adv. turning over.
yu-o’-hna-ka, v. a. to make hasten,—mduonhawko.
yu-o’-hna-ka-ya, adv. hastening.
yu-o’-hda-qa, v. n. to become loose.
yu-o’-hda, cont. of yuohdagenta; yuohdah idu, to become loose.
yu-o’-hpa, v. a. to break into, break through,—mduohipa.
yu-o’-hpe-ya, v. a. to cause to break through,—yuohpesawa.
yu-oh-ya, adv. obliquely, as the characters are placed in writing: yuohya ehnaka.
yu-o’-ka-bba-ka, v. a. to make float, to send afloat,—mduokaboka.
yu-o’-ka-bpa, v. a. to cause to float.
yu-o’-ka-po-za, v. a. to cause to be borne up, as on water.
yu-o’-ki-ni-han, v. a. to make honorable,—mduokinhan.
yu-o’-ko, v. a. to make a hole,—mduoko.
yu-o’-kon-wan-zi-dan, v. a. to make one of; join one to another,—mduokonwanzidan.
yu-o’-kua, v. a. to break off into,—mduokua.
yu-o’-ktan, v. a. to bend into,—mduoktan.
yu-o’-mde-ia, v. a. to divide, disperse, break in pieces, scatter abroad, as a people,—mduomdea.
yu-o’-mde-ia, v. n. yuomdea yuza, to hold the sharp part up, as the edge of a board.
yu-o’-mde-ia-han, part. in a dispersed state, scattered.
yu-o’-mden, cont. of yuomdea; yuomden iyaya, to go off, disperse; yuomden iyeya, to cause to scatter abroad.
yu-o’-mni-na, v. a. to shelter from the wind, make a calm,—mduomnina.
yu-o’-ni-han, v. a. to honor, treat with attention,—mduonihan, unyuonihapi, mayuonihan.
yu-o’-ni-han-y’an, adv. honoring, treating politely.
yu-o’-po, v. a. to press out of shape, press in at the sides, as a kettle; to make warp,—mduopo.
yu-o’-pte-ia, v. a. to make less,—mduopteta.
yu-o’-pet, cont. of yuopteta.
yu-o’-pet-ya, adv. making less.
yu-o’-pte-tu, v. a. to make less,—mduoptetu.
yu-o’-pte-tu-y’a, adv. lessening.
yu-o’-se, and yuoseksa, 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,—mduosinsin. 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,—mduota, duota, anyuotapi.
yu-o’-tan-in, v. a. to make appear, make manifest; to celebrate,—mduotanin.
yu-o’-tan-in-y’an, adv. making manifest, celebrating.
yu-o’-ta-pi, 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 yuotins; yuotins idu, to draw in tight: yuotins iyeya.
yu-o’-tins-tins-za, v. red. of yuotinsza.
yu-o’-tins-za, v. a. to press in tight; to make firm in,—mduotinsna.
yu-o’-wo-tan-na, v. a. to make straight; to make upright, justify,—mduowotana.
yu-pa’, v. a. to make bitter,—mdupa.
yu-pa’n, cont. yuah yuza, to hold in a bunch; yuah nawanja, to gallop slowly and with the body bent together.
yu-pa’-ko, v. a. to make crooked,—mdupakko.
yu-pa’-ko-ya, adv. making crooked, twisting.
yu-pa’n-’ga, v.a. to tie up loosely, to make a large bundle,—mdupanga.
yu-pa’n’, cont. of yuapan—yuapan iyeya.
yu-pa’n-’ya, adv. loosely, in a large bundle.
yu-pa’n-’pa-n, v. a. to make soft,—mduapanpa.
yu-pa’tu, cont. of yuapatu; yuapatu iyeya.
yu-pa’tu-za, v. a. to cause to stoop down, to bend down,—mduapantza.
yu-pe’, v. a. to make sharp,—mdupe.
yu-pe’-ha, v. a. to fold up,—mdupeha.
yu-pe’-mi, v. a. to twist, make warp, as a board,—mdupeemi.
yu-po'-mní-mní, v. red. of yupemnii; to warp, crook, twist.
yu-po'-mní-yan, adv. crookedly.
yu-pl', v. a. to make good,—mdupi, dupi.
yu-pl'-ka, v. a. to clothe one up well, to make look well,—mdupika.
yu-pl'-ka, n. one who dresses well; one who does things neatly.
yu-pín', cont. of yupínja; yupins iyeya.
yu-pín'-pín-za, v. red. of yupínja.
yu-pín', cont. of yupínja; yupins iyeya.
yu-pín'-pín-za, v. red. of yupínja.
yu-pín'-za, v. a. to make weak,—mdupinza.
yu-pín'-ža, v. a. to pull out the coarse hair from a skin; to pull off all the hair or fur,—mdupinža.
yu-po', v. a. to make swell,—mdupo.
yu-po', cont. of yupopá; yupom yusa, to catch or hold with a snap or spring, as a trap, to catch round the body.
yu-pó', cont. of yupota; yupon iyeya.
yu-pó'-po-ša, v. red. of yupota.
yu-pó'-pa, v. a. to cause to snap or burst, to make a snapping noise,—mdupopá.
yu-pó'-ša, v. a. to wear out, tear to pieces, as a garment; to use up, destroy,—mdupopá, dupota.
yu-po'-pa, v. red. of yupota.
yu-pó'-wa-ya, v. a. to roughen up, as fur or nap,—mdupowaya.
yu-pó', cont. of yupsaka; yuppsag iyeya.
yu-pó'-ya, v. a. to cause to break, as a string.
yu-pó'-ya, adv. breaking, as a cord.
yu-pó'-ka, v. a. to break or pull in two, as a string,—mduppsaka, upspakapi.
yu-pó'-ka, v. red. of yupsaka.
yu-pó'-ša, v. red. of yupsaka.
yu-pó'-ša, v. a. to make jump, to toss,—mduppsá: hopspída, to fish with hook and line.
yu-pó'-ša, cont. of yupsida; yupsin iyeya.
yu-pó'-ša, v. red. of yupsida.
yu-pó'-ša, cont. of yupsísípa.
yu-pó'-ša, v. a. to turn over and spill, as water, etc,—mdupson, dupson.
yu-pó'-ša, v. red. of yupson; to turn over on the belly, as the Dakots do in skinning an animal; yupsanson elnaka.
yu-pó'-ša, v. a. to make round, to take off the corners,—mdupó'sonna.
yu-pó', v. a. Same as yupon.
yu-pó', v. a. to pull out by the roots, to extract, as a tooth; to put out of joint,—mdupson, dupson, unyduponpy.
yu-pó'-ša, v. a. to double up in a round bunch: nape hdupųška, to clenches the flat,—mdupųška.
yu-pó', v. a. to make well,—mdupo.
yu-pó', cont. of yupsaka; yuppsag iyeya.
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yu-pón'-pón', v. red. of yupson.
yu-pón'-pón', v. a. to cut out, as a garment; to cut off, as the border of a buffalo skin, etc,—mdupta, dupta, unyduptapi.
yu-pón'-hna, adv. all together, collectively.
yu-pón'-hnu, v. a. to turn or roll back and forth with the hand, to rock,—mduptahnpi.
yu-pón'-hnu, v. a. to turn back and forth, to roll over and over,—mduptahnpy.
yu-pón'-hnu, v. a. to roll over, to turn over,—mduptany, duptany.
yu-pón'-hnu, v. red. of yupota.
yu-pón'-hnu, adv. together, collectively; yuptana elnaka.
yu-pón'-hnu, v. a. to shorten,—mduptedan.
yu-pón'-hnu, adv. hastening, shortening; yupteyoda, elnaka.
yu-pó', v. a. to pick in pieces,—mduptaha.
yu-pó', v. a. to pick out, to pick up,—mduptúža, mdupó.
yu-pó', cont. of yuptuža; yuptus iyeya.
yu-pó', v. a. to cause to crack or split,—yuptuswakiya.
yu-pó', v. a. to cause to split or crack,—yuptuswaya.
yu-pó', v. a. to make crack or split, as a board, by boring,—mduptúža.
yus, cont. of yusa; yus nažin.
yu-sa', adv. prickly, knobby, sharp; i. q. owasin pepeya bosdan yanka.
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,—mdusun.
yu-sa'-pa, v. a. to blacken,—mdusapa.
yu-sa'-ba, v. a. to unravel; to pick to pieces, as wool,—mdusba, dusba.
yu-sa'-ba, v. red. of yusba.
yu-sa', v. a. to make a rattling or rustling noise, as in taking hold of shelled corn,—mdusba.
yu-sa'-ba', adv. with a noise; said of one diving.
yu-sa'-ba', v. red. of yusba.
yu-sa'-ba', v. a. to split,—mdusdá, unydusdé-dapi.
yu-sa', cont. of yusdá; yusden iyeya.
yu-sa'-ki, v. a. to cause to split,—yusdenwakiya.
yu-sa'-ka, v. a. to cause to split,—yusdenwaya.
yu-sa'-ka, v. red. of yusdá.
yu-sa'-ka, v. a. to split,—mdusdá, unydusdé-dapi.
yu-sa'-ki, cont. of yusdá; yusden iyeya.
yu-sa'-ki, v. a. to cause to split,—yusdenwakiya.
yu-sa'-ki, v. a. to cause to split,—yusdenwaya.
yu-sa'-ka, v. red. of yusdá.
yu-sa', v. a. to press out, as fat with the hand, to make ooz out,—mdusdi.
yu-sa'-ša, v. a. to make taper; to make small by pinching,—mdusditka.
yu-ndo'han, v. a. to draw or drag along, to draw, as a horse does a load; to lead a horse,—mdusdohan.
yu-ndo'han-han, v. red. of yusdohan.
yu-ndo'han-yap, adv. dragging along.
yu-ndo-ke-ki-ya, v. a. to cause to draw along,—yusdohawakiya.
yu-ndo'so, v. a. to make soft by pressing with the hand, as an apple,—mdusdosado.
yu-sdun', cont. of yusduta; yusdun idu and yusdun ieyya.
yu-sdut'a, v. a. to pull out, to draw out from under,—mdusduta, dusduta.
yu-se'mi, cont. of yusepa; yusem ieyya.
yu-se'pa, v. a. to rub off, as paint, to deface; to wear off, as the skin from the hand,—mdusepa.
yu-ska', v. a. to whiten, cleanse; to clean up; to gather with the fingers,—mduska, duska.
yu-ska'ki-ya, v. a. to cause to bleach,—yuska wakiya.
yu-ska'pi-dan-se, adv. in a compact body.
yu-ska'pi-se, adv. close together.
yu-skem', cont. of yuskepa; yus kem ieyya.
yu-skoe'pa, v. a. to cause to escape, make evaporate; to drain off,—mduskepa.
yu-ski'ca, v. a. to press, make tight,—mduski'ca.
yu-skin', cont. of yuskida and yuskita; yuskin ieyya.
yu-ski'ski'c'a, v. red. of yuski'ca.
yu-ski'ski, cont. of yuskidoka and yuskikita.
yu-ski'ski-ta, v. red. of yuskita; to wrap round and round, as is fastening a child on a board,—mduski'kita.
yu-ski'ta, v. a. to bind, bandage; to hoop, as a barrel,—mduski'kita.
yu-ski'ya, v. a. to cause to hold,—yuswakiya.
yu-sku', v. a. to peel off the skin with the hand; to pare; to shave or cut off short, as hair,—mdusku.
yu-sku'sku, v. red. of yusku; to shave or cut off short, as the hair.
yu-sku'ya, v. a. to make sweet or sour, etc., to flavor,—mduskuyya.
yu-smag', cont. of yusmaka; yusmag ieyya.
yu-smag'sma-ya, v. red. of yusmaka.
yu-smag'sma-ka, v. a. to make a hollow place, indent,—mdusmaka.
yu-smag'sma'ka, n. a hollow place. See osmaka.
yu-smag'sma-ka, v. red. of yusmaka.
yu-smag'sma'ka, n. hollow places.
yu-smip, v. a. to pick off, as meat from a bone,—mdusmip.
yu-smip'ami, v. red. of yusmip.
yu-smip'yan'ya, v. a. to make smooth or bare; to wear off smooth,—mdusmi'nyanyag.
yu-sda'-sda, v. red. of yu-sda.
yu-sda'-ya, v. a. to uncover; to pull off,—mdu-
daya.
yu-sda'-ye-hna, adv. plainly, manifestly, openly: yusdayehna yuza.
yu-\d', v. a. to press or squeeze with the hand, —mdusd.i.
yu-\d', adv. pressing: yusdiya iyaka\a, to squ
up and tie tight.
yu-\d', cont. of yu\doka; yu\dok iyeya.
yu-\d'-ya, v. a. to cause to pull off or out,—
yu\dokwaya.
yu-\d'-ka, v. a. to pull off, as a garment; to pull out, as a cork from a bottle,—mdusdoka, 
\dokapi and unyu\dokapi.
yu-\d'-\d'-ka, v. red. of yu\doka.
yu-\d'\d', cont. of yu\duta; yu\dutu iyeya.
yu-\d'\d', v. red. of yu\duta; to make smooth or slippery,—mdusdutu.
yu-\d'\d', v. a. to slip out, to let slip from one, 
mdusdutu.
yu-\d'\d'a, v. a. to deaden, to make dry,—mdus-
dena.
yu-\d'-\d'\d'-\d', v. red. of yu\d'\d\d.
yu-\d', cont. of yu\d'\d; yu\d\d\d iyeya, to cause to 
wither.
yu-\d'-\d', v. a. to make bad; to injure, spoil, —
mdus\d\d\d.
yu-\d'-\d'-\d', v. a. to make angry,—mdus\d\d\d\d.
yu-\d'-\d'\d', v. a. to make act badly,—mdus\d\d\d.
yu-\d'-\d'-\d', adv. causing to do badly.
yu-\d'\d'-\d', v. a. to enfeeble,—mdus\d\d, mayu-
\d\d\d.
yu-\d'\d'-\d'-pi, n. feebleness.
yu-\d'\d'-\d'-pi, adv. feebly: yus\d\d\d\d y\d\d\d eon-
pi.
yu-\d', cont. of yu\d\d; yu\d\d iyeya.
yu-\d'-\d'-\d', v. red. of yu\d\d; to try to catch 
and fail often, to miss,—mdusna\d\dna.
yu-\d'-\d'-\d', v. red. of yu\d\d\d na.
yu-\d'-\d'-\d', v. a. to cause to wither,—mdu-
\d\d\d\d\d.
yu-\d'-\d'\d', v. a. to make muddy, to roll up,—
mdus\d\d\d.
yu-\d', v. a. to break off, to separate from, to 
detach; to break loose from, break away, escape; to free from; to break open,—mdu-
\d\d, unyu\d\d\d\d pi; i\d\d\d\d, to free oneself from.
yu-\d'-\d'-\d', v. red. of yu\d\d; to break in pieces, 
mdus\d\d\d\d\d.
yu-\d', v. a. to pick or gather, as berries; to pull 
off,—mdu\d\d, un\d\d\d\d pi.
yu-\d'-\d', v. red. of yu\d\d.
yu-\d', v. a. to pick off with the hand any thing 
that adheres, to pull off,—mdu\d\d.
yu-\d'-\d', v. a. pieces broken off; slugs.
yu-\d'-\d'-\d', n. pieces broken off; slugs.
yu-\d'-\d', v. red. of yu\d\d\d.
yu-\d'-\d', v. a. to scratch, as the skin when it 
itches,—mdus\d, unyu\d\d\d\d pi.
yu-\d'-\d', v. a. to finish any thing; to perfect, 
mdus\d\d, du\d\d, un\d\d\d\d pi and unyu\d\d\d\d pi.
yu-\d'-\d'\d, v. to soak a skin preparatory to 
dressing it,—mdus\d\d\d\d\d.
yu-suš', cont. of yusuša; yusuš izyeya.
yu-su’-zu-a, v. red. of yusuša.
yu-su’-ža, v. a. to crush, as bones,—mdusuža.
yu-ta, v. a. to eat any thing,—wata, yata, uy-tapi; taku yutapi, something to eat, food.
yu-ta-kiñ, v. a. to cause to lean,—mdutakin.
yu-ta-kiñ-yañ, adv. leaning.
yu-ta-ku-ni-ñi, v. a. to destroy,—mdutakuni-ñi.
yu-ta’-ku-ñi-ñi-yañ, adv. destroying.
yu-ta’-ku-ñi-ñi, v. a. to bring to naught; to frustrate,—mdutakuñi.
yu-tañ’, v. a. to honor, glorify,—mdutap.
yu-tañ’-ka, v. a. to make great or large, to enlarge,—mdutakña.
yu-tañ’-ka-ya, adv. largely, greatly.
yu-tañ’-ni, v. a. to make old, to wear out,—mdutani.
yu-tañ’-ni-ka, v. a. to wear out, as clothes; to make old,—mdutani-ña.
yu-tañ’-to-añ, v. red. of yutañ’.
yu-tañ’-toñ, v. a. to make last well, to make substantial,—mdutaponti.
yu-tañ’-toñ-ñi-yañ, v. a. to use up, expend,—mdutapontiñi.
yu-tañ’-toñ-ñi-yañ, adv. expending.
yu-tañ’-yap, adv. praising.
yu-ta’-om, adv. leaning; yutaom edlo, to place leaning.
yu-ta’-on-ña, 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’-ća, v. a. to make new, renew,—mduteća, puteć, uyutećapi.
yu-te’-čan, v. a. to put off, prolong; to make slow, retard,—mdutachan.
yu-te’-hi-ka, v. a. to make difficult, make hard to be endured,—mdutehkha.
yu-tem’, cont. of yutepa; yutem izeya.
yu-tem’-te-pa, v. red. of yutepa.
yu-te’-pa, v. a. to wear off short,—mdutepa.
yu-ti’-ća, v. a. to scrape away, as snow, with the hand; to pass, as a horse does,—mduteća.
yu-tim’, cont. of yutipa; yutim izeya.
yu-tim’-ti-pa, v. red. of yutipa.
yu-tim’, cont. of yutica; yutim izeya.
yu-tin’-ta, 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’-tañ, v. a. to pull,—mdututan, dutiltan.
yu-ti’-tañ-yañ, v. a. to cause to pull at,—mdutapaya.
yu-te’-ya, adv. deeply; said of a bluff shore where the water is deep, i. g. yukuṣa.
yu-tki’-ta, v. yututika yuza, to take hold of a bunch of anything.
yu-tku’-ga, v. a. to break off square,—mdutuka.
yu-tku’, cont. of yutuka; yutku liyeya.
yu-tkun’-a, cont. of yutukana; yutukana izyeya.
yu-tkun’-ta, v. See yutukunka.
yu-tkun’-za, v. a. to cut off even, as with shears,—mdutukana.
yu-tkun’-ti-ka, v. a. to break or divide in several pieces.
yu-tog’-ye, v. a. to make different. See yutoki.”

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yu-tkun’-ti-ka, v. a. to break or divide in several pieces.
yu-tog’-ye, v. a. to make different. See yutokeca.
yu-wi', v. a. to wrap around, bind up, bandage, —mduwi, unyuwipi.

yu-wi'-ća-ka, v. a. to make true; to prove, convince; to show that a cause is true, to establish it, —mduwićaka.

yu-wi'-ća-sta, v. a. to make mainly: yuwićasta se wii, one who is bad but always wishes to be thought good.

yu-wi'-ća-sta-sni, v. a. to seduce, —mduwićastasni.

yu-wi'-hnu-นา, v. a. to make perish, to destroy, —mduwhunini.

yu-wi'-hnu-ni-yaŋ, v. a. to cause to destroy, —yuwhuninwaya.

yu-wi'-no-hi-ća, v. a. to make a woman of, to render effeminate, —mduwhinohiça.

yu-wi'-ńi-ća, v. a. to turn around, turn back, —mduwińiça.

yu-wińli', cont. of yuwinlina; yuwinli iyeya.

yu-wińli'-ća, v. a. to make wise, —mduwhinilića.

yu-wińli'-ya, v. a. to make foolish, —mduwiniliya.

yu-wińli'-ya, adv. coming round: yuwinlíya, hdióu.

yu-wińli', cont. of yuwinlí; yuwinlí iyeya.

yu-wińli'-ća, v. a. to cause to bend down, —yuwińlića.

yu-wińli'-zã, v. a. to cause to bend down, —yuwińliža.

yu-wińli'-zã, v. a. to make wise, —mduwhiniliža.

yu-wińli'-ya, v. a. to cause to bend down, —yuwińliya.

yu-wińli'-ya, v. a. to cause to bend down, —yuwińliya.

yu-wińli'-ya, v. a. to cause to bend down, —yuwińliya.

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yu-wińli'-ya, v. a. to make wise, —mduwhiniliya.

yu-wińli'-ya, v. a. to make wise, —mduwiniliya.

yu-wińli'-ya, v. a. to make wise, —mduwińliya.

yu-wińli'-ya, v. a. to make wise, —mduwińliya.

yu-wińli'-ya, v. a. to make wise, —mduwińliya.

yu-wińli'-ya, v. a. to make wise, —mduwińliya.

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yu-wińli'-ya, v. a. to make wise, —mduwińliya.
<table>
<thead>
<tr>
<th>YUZ</th>
<th>ZIT</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>yu-za'han</strong>, v. a. to make a noise, as by tearing cloth,—mduza'han.</td>
<td><strong>yu-zen',</strong> v. a. to pull out by the roots, as a tooth or quill; to pull up, as any thing growing,—mduzun.</td>
</tr>
<tr>
<td><strong>yu-za'-mni</strong>, v. a. to open, uncover; to open out, as a door,—mduza'mni : yuzamni ehde, to set open.</td>
<td><strong>yu-zu'-zu',</strong> v. a. to tear down, destroy, deface; to pull in pieces, undo, open, as a bundle; to make void, as an agreement, etc.,—mduzu'zu, unyuzu'zu and unyuza'zu.</td>
</tr>
<tr>
<td><strong>yu-za'-mni-mni,</strong> v. red. of yuzamni.</td>
<td><strong>yu-za'-mni-mni,</strong> part. uncovered.</td>
</tr>
<tr>
<td><strong>yu-za'-pa-pei-se,</strong> adv. with a rush, impetuously: yuzapapese nepeunyani.</td>
<td><strong>yu-za'-na',</strong> adj. well, not sick,—mazani, upzanipi: also said of a part of the country from which the game has not been hunted, unmolested.</td>
</tr>
<tr>
<td><strong>yu-ze',</strong> v. a. to dip, ladle out, as food from a kettle; to skim,—mduze, duze, unzepi.</td>
<td><strong>yu-za'-na',</strong> adj. healthy, sound, well,—mazanika.</td>
</tr>
<tr>
<td><strong>yu-zi'-a',</strong> v. a. to stretch, as a skin,—mduzida.</td>
<td><strong>yu-zi'-a',</strong> v. a. to stretch, in health; zaniyan uwaun.</td>
</tr>
<tr>
<td><strong>yu-ziq'-zi-a,</strong> v. red. of yuzida; to stretch, make pliable,—mduziqzida.</td>
<td><strong>yu-ziq'-zi-a,</strong> adv. in health.</td>
</tr>
<tr>
<td><strong>yu-zi',</strong> cont. of yuzida; stretching: en yuzina nampa'i, they stretch it to me, they charge all upon me: yuzi idu, to stretch.</td>
<td><strong>yu-ziq'-zi-a,</strong> adv. separate, standing far apart, as stalks of grass.</td>
</tr>
<tr>
<td><strong>yu-zog',</strong> cont. of yuzoka; yuzog iuya.</td>
<td><strong>yu-za'-tay-zay,</strong> adv. scattered, standing far apart.</td>
</tr>
<tr>
<td><strong>yu-za'-ka,</strong> v. a. to stretch out from one,—mduza'ka.</td>
<td><strong>yu-za'-tay-zay,</strong> num. adj. five.</td>
</tr>
<tr>
<td><strong>yu-za'-hun,</strong> adj. sounding.</td>
<td><strong>yu-za'-tay-zay,</strong> adv. in five ways, in five places.</td>
</tr>
<tr>
<td><strong>yu-za'-hei-ya,</strong> adv. sounding, harshly.</td>
<td><strong>yu-za'-kna,</strong> adv. only five.</td>
</tr>
<tr>
<td><strong>yu-za'-ka,</strong> v. a. to pull open, strain open, as the eyes,—mduza'ka.</td>
<td><strong>yu-za'-tay-zay,</strong> adv. by fives, by five apiece.</td>
</tr>
<tr>
<td><strong>yu-za'-pi,</strong> part. mixed up, as mush; i. q. woza'pi.</td>
<td><strong>yu-za'-hun,</strong> adj. ragged.</td>
</tr>
<tr>
<td><strong>yu-za'-za,</strong> v. a. to wash, as clothes, etc.,—mduza'a, duza'a, upza'api and unyuza'api.</td>
<td><strong>ze,</strong> adj. disturbed. See canze.</td>
</tr>
<tr>
<td><strong>yu-za'-zi',</strong> or yuza'h, cont. of yuzipa; yuzi iuya.</td>
<td><strong>ze'-ka,</strong> adj. disturbed. See canzeka.</td>
</tr>
<tr>
<td><strong>yu-ziq'-za-na,</strong> adv. pinching a little: yuza'ni-nana mduza.</td>
<td><strong>ze'-ya,</strong> v. a. to make angry,—zewaya, zemayan.</td>
</tr>
<tr>
<td><strong>yu-ziq'-za-pa,</strong> v. red. of yuzipa.</td>
<td><strong>ze-se'-ya,</strong> adv. swinging: zeveya ehnaka.</td>
</tr>
<tr>
<td><strong>yu-ziq',</strong> v. a. to stretch out, as a skin on a board or stick,—mduziq.</td>
<td><strong>zl,</strong> adj. yellow.</td>
</tr>
<tr>
<td><strong>yu-ziq'-za,</strong> v. a. to pull or blow, as the nose,—mduziq'a: poqe yuza'niq'a.</td>
<td><strong>zib'-zi-pe-dan,</strong> adj. thin, fine, as silk or fine cloth.</td>
</tr>
<tr>
<td><strong>yu-ziq'-za,'</strong> v. a. to stretch,—mduziq.</td>
<td><strong>zl'-ca,</strong> See yuzida.</td>
</tr>
<tr>
<td><strong>yu-ziq'-zi-pa,</strong> See yuzimzipa.</td>
<td><strong>zi-da',</strong> n. the reddish grey squirrel, common in the Dakota country.</td>
</tr>
<tr>
<td><strong>yu-ziq'-pa,</strong> v. a. to pinch,—mduzipa, mayuzipa.</td>
<td><strong>zi-da',</strong> n. the partridge or pheasant.</td>
</tr>
<tr>
<td><strong>yu-ziq'-pa,</strong> v. a. to scratch,—mduziq.</td>
<td><strong>zi-da'-hota,'</strong> n. the common grey squirrel, the grey ground-squirrel.</td>
</tr>
<tr>
<td><strong>yu-ziq'-pa,</strong> v. a. to stretch,—mduziq.</td>
<td><strong>zi-da'-ta,'</strong> n. the turkey.</td>
</tr>
<tr>
<td><strong>yu-ziq'-pa,</strong> v. a. to scratch,—mduziq.</td>
<td><strong>zi-da'-ti-hda-bu-daQ,</strong> n. the drumming partridge.</td>
</tr>
<tr>
<td><strong>yu-ziq'-zo,</strong> v. red. of yudo; to scratch or make rough, as cats, by clawing,—mduzo'zo.</td>
<td><strong>zi-gi'-ca,</strong> adj. flimsy, not firm; elastic.</td>
</tr>
<tr>
<td><strong>yu-ziq'-zo,</strong> v. a. to scratch,—mduziq.</td>
<td><strong>ziin'-ya,</strong> v. a. to smoke, fumigate,—zinwaya.</td>
</tr>
<tr>
<td><strong>yu-ziq'-zo,</strong> v. a. to scratch,—mduziq.</td>
<td><strong>zi-pi-daQ,</strong> adj. thin, fine. See zibipodan.</td>
</tr>
<tr>
<td><strong>yu-ziq'-zo,</strong> v. red. of yudo; to scratch or make rough, as cats, by clawing,—mduzo'zo.</td>
<td><strong>zi-ta,</strong> v. n. to smoke. See izita.</td>
</tr>
</tbody>
</table>
zi-tka', n. a bird, birds of all kinds.
zi-tka'-čan-hpaq-na, n. a small bird with a large bill.
zi-tka'-dan, n. the generic name for small birds.
zi-tka'-siq-dan, n. a kind of bird.
zi-tka'-taq-ka, n. the common blackbird.
zi-tka'-wa-kan-taq-han, n. the magpie, i. q. unnamed.
zi-ya', v. a. to dye or paint yellow; —ziyaya.
zi-ya', adj. yellowish.
zi-źi', adj. red of zi; yellow.
zi-źi'-pe-dan, adj. fine, thin. See zibzipedan.
zu-haŋ', adj. striped.
zu-haŋ'-haŋ, adj. red. striped.
zu-he'-ya, adv. in a striped manner.
zu-ya', adv. well, correctly; joined: zunya eca-
mon.
zu-n-ya'-ken, adv. well, correctly.
zuŋ-ḏa-ya, adj. joined together, connected; braided, woven.
zuŋ-ḏa-ya, adv. connectedly.
zuŋ-ža', adj. connected, braided, woven together.
zuŋ-te-ni, adj. incorrect, disjoined, as language.
zuŋ-žiŋ-ča, 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, —ziyaya, zuyaya, zuŋ-
ypui.
zu-ye'-čaŋ, n. the maker or leader of a war party.
zu-za'-haŋ, adj. striped.
zu-za'-he-ča-đaŋ, 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-žan'-ya, adv. red of žanya; forkedly.
žag-ža'-ta, adj. red of žata; forked, brushy, rough.
ža-ḥaŋ', adj. rough, harsh, making a loud noise,
as an animal; bo žahan.
ža-ḥaŋ'-haŋ, adj. rough, unpleasant, grating:
bo žahan.
ža-he'-ya, adv. roughly, harshly, not melodious,
as the voice: žaheyia.
ža-ka, adj. rolling or straining, as the eyes.
See yuža.
žaŋ, cont. of žata.
žaŋ-ya', adv. forkedly: žanya haŋ.
žaŋ-žaŋ', n. a vial, a bottle, a glass of any kind,
window-glass: žina žaŋžaŋ, a red blanket, so
called by the Missouri Indians.
žaŋ-žaŋ'-he-pi, n. a window. See ožaŋ-žaŋ-
hepi.
ža'-ta, adj. forked, as a stick, stream, etc.; dou-
bly or forked, lying or false, as the tongue: čeži žata, to lie, speak falsely. Henok says this
use of the word has been introduced by white
people.
ža-ža'. See yuža.
ža-ža'-ya, adj. exposed; i. q. žaža.
ži, adj. thin and bristly, as the hair on the
hands and arms, also like a young duck: pleži-
čaŋ ha kii ho ži.
ži'-ča, adj. rich, —žaža. See iža and wi-
žida.
ži'-ča'-ka, adj. rich, —žažačaka.
ži'-daŋ, adj. thin and bristly, as hair.
ži'-ya', v. a. to make rich, —ziyaya. See wi-
žina.
ži-ya', adv. richly.
ži-ye'-ča, v. a. to make rich, —ziyayača.
žin, v. n. to stand erect, stiffen up, —madin.
ži'-ča', v. n. to stuff up; to hiss, —wažiŋča, un-
źiŋča. See yužiŋča.
ži'-pa. See kauža.
ži-pa'-haŋ, part. See žapača.
ži-pa'-he-ča, part. becoming smooth or hollowed
out of itself, i. q. žapača.
ži'-ya, adv. thin and standing up, as hair; thin,
scattered, and sparkling in the sunbeams.
ži'-ži', v. to whisper, —waži, yaži, unźiŋča.
ži'-ži'-do-waŋ, v. to sing in a low, whispering,
drawling manner, as the Dakota women do when
hulling their infants to sleep,—žiwišowan, žiwi-
šowan.
ži-ži'-ya', adv. red of ži; standing up, as the
hair on one's hand.
ži-ži'-ya'n, adv. whispering.
žo, v. to whistle, as a man does,—wažo, yažo, un-
žo.
žo-žo', v. red. of žo; to whistle, whistle for, as
for young ducks,—wažožo, unžožo. See kii-
žožo.
žo-žo'-do-waŋ, v. to whistle a tune,—žožo-
šowan.
žo-žo'-ka, n. a fish-hawk.
žu, v. a. to put, place, lay up,—wažu, yažu, un-
žu.
žaŋ. See yuža.
žu-žu. See kažužu, etc.
žu-žu'-haŋ, part. See kaužužuhaŋ.
žu-žu'-wa-haŋ, part. broken, fallen to pieces,
demolished, as a house; become loose, etc.
APPENDIX.

[When Mr. R. Chandler's printing-office was burnt on the 22d 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 'ap' nearly to the end of the letter 'a.' 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, conversely. |
| a-pa’hu-šé-ste, v. n. | to be lame, to limp. |
| a-pa’kípi, 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-ša, v. of passiva; to sew on, to patch. |
| a-pa’-šédi, adv. | passing off, as clouds. |
| a-pa’-šé-dí, v. a. | to squeeze out on. |
| a-pa’-šé-dí-yá, adv. | squeezing out on. |
| a-pa’-ši-pa, v. of pašpa; to break off close on. |
| a-pa’-ti-pi, v. | Same as apašti. |
| a-pa’-tužá, cont. of apažú; stooping down on. |
| a-pa’-tuž-ya, adv. | in a stooping manner. |
| a-po’-co-ka-daŋ, and apečokanhešán, n. | a species of šah. |
| a-pe’-ki-ya, v. a. | to cause to wait for,—apẹwa-kiya. |
| a-po’-pa, n. | to burst on any thing. |
| a-po’-pa-haŋ, part. | bursting. |
| a-po’-zaŋ, v. | to blow out on. |
| a-pu’-ski-ča, v. a. | to press down tight on. |
| a-pu’-škin, cont. of aspúki. |
| a-pu’-skem-ya, adv. | in a filtering manner. |
| a-pu’-ške-pa, v. | to filter on any thing. |
| a-pu’-špa, v. a. | to stick on,—awapospa. |
| a-pu’-špe-ya, adv. | sticking on. |
| a-pu’-špe-ya, cont. of apušpa. |
| a-pu’-špe-ya, cont. of apušin. |
| a-pu’-ti-pi, cont. of apušin. |
| a-pu’-ti-pi-šé-ya, adv. | firmly. |
| a-pu’-ti-pi-šé-za, cont. of apušin. |
| a-pu’-ti-pi-šé-za, v. | to press down hard upon. |
| a-sa’-ze-ší, adj. | inconstant; unsteady. |
| a-sda’-ya, v. a. | to grease over any thing. |
| a-s’ag, cont. of aš’aka; aš’ag yaska. |
| a-ší’-če-bo-wa-ya, v. | to bemoan,—awašidičawanda. |

AWI

| a-ší’-btin, v. n. | to be miserable on account of. |
| a-ší’-btin-yá, adv. | poorly, miserably. |
| a-ší’-yanc-ya, v. n. | to crawl, creep. |
| a-ta’-ku-ší-ni, v. n. | to come to nothing,—ama-takunishi. |
| a-ta’-om, cont. of ataoŋpa. |
| a-ta’-om-ya, adv. | leaning. |
| a-ta’on-pa, v. n. | to lean, as the sun does in the afternoon. |
| a-ta’to-šan, and atataheya, adv. | to the windward. |
| a-ti’-hna-ka, and atihngagy, adv. | near to. |
| a-tiŋ, and atiŋka, adv. | tolerably well. |
| a-to’ke-ča, v. n. | to be different from: atokeda, there is no difference. |
| a-undo-yo-ya, v. a. of anuyun; to cause to be on. |
| a-undo-yo-ya, v. n. | to approach from the windward. |
| a-undo-yo-ya-pi, 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-ken, adv. | thinking of; intent upon. |
| a-wa’-hine-he, v. | to snow upon. |
| a-wa’-hine-he-ya, v. a. | to cause to snow on. |
| a-wa’-hine-he-ya, adv. | snowing upon. |
| a-wa’-hina-ni, v. n. | to become poor. See awahpinica. |
| a-wa’-ke-ya, v. a. | to cover over, to curtain,—awakawaya. |
| a-wa’-ke-ya-pi, n. | curtains. |
| a-wa’-šte-ke, v. n. | to be good, to befit. |
| a-wi’-ča-sa, n. | shouting. |
| a-wi’-ča-ya-ša-ya, n. | the itch. |
| a-wi’-hna-nyi, v. n. | to come to naught. |
| a-wi’-hina-nyi, v. a. | to use up, destroy,—awihanuwaya. |
| a-wi’-tu-ka-daŋ, adv. | exceedingly; familiarly. |
AYA

a-yan'pa, v. n. to become light on; to endure until morning,—amayanpa.

a-ya'ta-ya, and ayatayaken, adv. by guess.

a-ya'te-ya, v. a. to cause to foretell.

a-ya'gin, v. n. to slumber,—amugin.

a-yu'hamu-za, v. to shut, as the hand, on any thing.

a-yu'ha, v. n. to become attached to.

A-yu'hba, or Iyu'hba, n. p. (sleepy ones) the Iowa Indians.

a-yu'kan, v. to go around, leave unmolested.

a-yu'kan-yan, adv. going around.

a-yu'kipam, adv. separately, divided.

a-yu'kipatu-za, v. a. to cause to stoop or bow down on.

AZI

a-yu'smin, v. a. to make all bare,—amdusmin.

a-yus'o, v. of yuso; to wade after.

a-yu'ta, v. a. to cover up with earth. See akata.

a-yu'tan, v. a. to touch,—amdut'an.

a-yu'tokan, v. a. to put aside a little.

a-yu'wakan, v. a. to make wakan with or for.

a-yu'wan-kan, v. a. to exalt.

a-yu'wika-ka, v. a. to assure one.

a-zan', adv. See azananka.

a-zan'zan'ka, or azazaka, adv. thinly, standing at a distance from each other.

a-zit'a, v. n. to smoke or burn as incense. See izita.
PART II.

ENGLISH-DAKOTA.

A

about', prep. okṣan; ihduskhan.
above', prep. awaŋkan.
above', adv. waŋkan; waŋkan-
tu; akan; akantu.
abreast', adv. omdaŋdaŋhan; ipatkuŋa.
abridge', v. a. yupteedaŋ.
abroad', adv. manin; wiidi-a-
yan; ti tokan iyaya, he has gone
to another house; tankan iyaya,
gone out.
abrogate, v. a. yułuŋu.
abrupt', adj. as a steep place,
maya hiŋća.
abscend', v. n. nažiça; naṁma-
na iyaya.
ab'sence, v. n. en uppi śni.
ab'sent, adj. en yaŋke śni; en
un śni; toki iyaya.
ab'solutely, adv. itančkanaiyi.
ab'solve', v. a. ecetušni ya; ki-
diyawa śni.
absorb', v. a. kaŋtaŋ; yuнежa.
absorb'ent, n. okahtunye.
abste'mious, adj. iyatałdeŋiŋye
śni.
absstruse', adj. okałniŋ tehlika.
abun'dance, n. ota; utkaŋna.
abun'dant, adj. wižı́da; waśe-
da; idewiŋ.
abun'dantly, adv. iyokinya.
abuse', v. a. šicaya kuwu; teh-
liya kuwu.
abu'sively, adv. icaŋtšiŋya.
abys's, n. osmaka temahentuya.
accede', v. n. wiča.
accel'erate, v. a. dukiyi; insh-
hu ya.
accel'erating, part. yuinalni-
yu.

ACK

accept', v. a. ídu.
accept'able, adj. oiyokipi.
accept'ably, adv. iyokipiyi.
ac'cessory, adj. ọkiya.
ac'cident, n. wanun ọcöpti.
accident'ally, adv. wüncöptu.
ac'clivity, n. ṣuŋdaŋpaŋ.
accom'pany, v. a. kidį́ ya; om
ya; opa.
accom'plish, v. a. ecéticaŋ; yu-
stantial; yuŋetę; ecetutaŋ.
accopt, v. n. otkonza.
account', v. a. otiya; waŋya;
yayawa; iyawa.
accu'mulate, v. a. mmanyu;
kannu.
accu'mulate, v. n. ičagá.
accu'mulated, part. kannaŋ-
pu.
ac'curate, adj. owotanu.
ac'curately, adv. ecętę.
acca'stion, n. wiyooŋpupi;
waani.
accus'e, v. a. iyaoonga; en aya.
accus'er, n. wiyoonpe ciŋ.
accus'tomed, part. accustomed
to, ecęwakta; akiko.
ache, v. n. yazaŋ.
achieve', v. a. ecön; yuŋtaŋ.
achieve'ment, n. woećon.
a'cid, adj. škuŋa.
a'cid, n. wiskuyo.
acid'ify, v. a. škuŋeyë.
aknowl'edge, v. a. ọhđaka.
aknowl'edgment, n. woh-
dakaŋi.
ag'greate, v. a. yuwitaya; kokiiyaa.
aggress', v. a. anatañ; iyâh-paya.
aggression, n. anawistântapi.
ag'le, adj. dunzahan; ohângko.
ag'li'ity, n. ohanwilâko.
ag'itatê, v. a. yu'dan'âñ; yuhuhuza.
ag'itated, part. ânga'kan; agitated as water when something falls into it, ânga.
ago', adv. long âgo, wanakâza; tanâhan; chapna.
ag'ônize, v. iyokiâniyiga.
ag'onzid, part. nina yazañ; yañan highâla.
ag'ony, n. nina yazañpi.
agree', v. editâpa; agree in opinion, iyo'èn wadnitiyaa; ki'di tîdan.
agree'able, adj. as weather, owa'wâdanke: as a woman, wi'watake.
agreed, part. okowânñidân suwântûni.
ag'riculture, n. mâhkiyântitapi.
ag'round'ed, adv. âzi.
ag'ue, n. wîcânta; ântapi.
ag'ue, v. to have the ague, ântapi.
ah', intj. hehehe.
aha', intj. ahângan.
ahead', adv. tokata.
ail', v. a. okiya.
da, v. wawokiye.
dàd, part. òkiyapi.
dàl, v. to be ailing, yazañ.
aim, v. n. mahnakân epazo.
air, n. aqitanîya: air in motion, okadûza; tateynpa.
air'y, adj. iyokadûza.
alarm', n. ikusaypi.
alarm', v. a. yusînyeya.
alarm'ed, part. kopehda; yu'sînyaya; ikusya; nhîyidîya.
alas', intj. hehehe.
al'ooahl, n. mâni-wakan.
al'der, n. âputa.
alert', adj. ohângko.
a'îen, n. oyate tokêda et-anhâya.
alight', v. n. ípîcâ.
alike', adv. iyêdên.
alive', adj. ni uñ; niyako: to take alive, niyako yuza.
all, adj. owasin; odowasii; iyupa; osan: all day, anyetu osan: all over, owanjaya; sitzomiyan.
alay', v. a. yuwânte.
allege', v. a. oyaka.
al'egory, n. wiyâdi'pi.
al'lîvate, v. a. wa'se'ka'ga.
al'înce, n. okodâkideyâ; dakondi'yiya.
al'îd, part. dakota.
allo't', v. a. panni.
al'ot'ment, n. wopamni.
alow', v. a. iyowisi'kiya; ku.
al'uro', n. a. hna'yan.
al'mighty', n. iyotâñ wadtâke ñin.
al'most, adv. îsimikâa.
almâ', n. wâkâpilida wawidâkupi.
al'of't, adv. wânkân; wânkantu.
alone', adv. nana: I alone, mi'ya'na; thou alone, ñiñâna; he alone, ñiñâna: that only, without any thing extraneous, ede- dan; he'dedan.
aloud', adv. to read aloud, tañ-nya'ya yawa: speak aloud, eya niyâna.
al'phabet, n. owâagaptâya.
already' y, adv. wajna.
alsô', adv. nakut; koka; ko; koya.
al'tar, wâhna woshâpi; owâyu'sna.
al'ter, v. a. yutoko'ca; piya ka'ga.
al'terable, adj. togye khalipi'êkun.
al'terca'tion, n. wakini'di'pi.
al'ter-nately, adv. waq'î ìto'ko; ñimna ito'to; otoyihi.
al'though', conj. ke; ke; ke; ke; ke; ke; ke; ke; ke; e'e; e'e; e'e; e'e.
al'thoge'th'er, adv. ptyâya; wi'taya.
alm'um, n. wiskuye.
al'ways, adv. ohinniyan.
am, v. n. I am, waun.
amal'gamate, v. a. yini'di'hi.
am'anen'sís, n. wowapi ka'ga.
amâss', v. a. kan'na; eğı aya.
am'âze', v. a. yusînyeya.
am'âze'd, part. yusînyaya; ini-hâca.
ambig'uous, adj. token kapi tajî'j ñî.
am'bi'tious, adj. wohiti'dîda; wicânta tajîka ñin.
am'bus'h, n. analti'ya'yuânpi; iyawidâpepi: to lie in wait for, iyape.
am'en, adv. nunwe.
am'end', v. a. wastewater aya.
am'end', v. a. piya ka'ga; yu'zonta.
am'en'ty, n. woiyokipì.
am'erican, n. lasântânta.
am'mable, adj. tawâniidân wâste; ohan wâste; wâste biyâca.
amid'st', prep. çokam; ñokata.
amiss', adj. hècèsta ñni; ñèda.
amiss', adv. ñièaya.
am'ity, n. dakondi'yiya.
am'mu'nition, n. ñaâ'hi ka màsazà; ikute ând îdûte.
among' or among'st, prep. ki'di; om; ñhna.
am'ount', n. odowasii.
am'ple, adj. tajika; wopto'ca ñni.
am'putate, v. a. hu kaka; hu buksa.
am'ulet, n. arm-bands, mazahuhs.
am'use', v. a. màjâghaya.
am'us'ment, n. màjâghaya.
ân, indef. art. wâng; an ox, ta'tânta wâng.
am'al'ogy, n. wiyadi'ni.
am'archy, n. iyakite'ndan kidi'zapi.
amath'ema, n. wiyaya'di'ci.
am'o'tor, n. hünkake; wîda-hünkake.
am'ch'or, v. a. âspeya.
am'ch'or, n. maza aspe'jì'ya: to cast anchor, maza 'aspejì'ya tinîinh elhepey.
am'ch'or'age, n. õihuni.
am'c'ent, adj. wânakaze.
and, conj. ka; ça; mpska; na'kaŋ.
am'cedote, n. kitunkjankjipâ.
ane 'w', adv. piya.
am'jel', n. mâhpiya olinihe; wâhosî wàkàng.
am'ger', n. wochâqtopuntiye; wochâqto'ngabi; wóchâqändale; wochâquniyo.
am'ge', n. a corner, ose; kà'根据自己.
am'ge', v. to fish, hopsida; hoyûscia.
am'grîly, adv. dângksiyà.
chief, n. widastayatapi; itanje-
dan.

chief'ly, adv. iyotan; itanje-
yan.

child, n. koksiyokopa; hoksi-
yopa; ciña.

child'birth, n. ciña-tonpi.

child'ish, adj. hoksika.

child'ren, n. šiđeda; hoksiyo-
pa.

chill, n. widácia¿nag.

chill'ed, part. čánca¿; čuvita-
huda.

chill'ly, adj. čusni.

chim'ney, n. odeti.

chin, n. iku.

chink, n. ohodka.

chink, v. čan oko ohna iyeya.

chips, n. čan-okahpalpa.

chirp, v. hotoñ.

chis'el, n. čan-šišaođoke.

choice, n. wokahůge.

choice, adj. tehika; waste hin-
da; pataupi.

chokes, n. v. ataka; wakatka.

chokes'cher'ry, n. kakaupi.

cämpfe.

chok'ed, part. kartapi.

chol'er, n. wodânteptanye; wo-
daniyahe.

choose, v. a. kahnîga.

chop, n. v. akkaksa; kawaraka; čan de.

Christian, n. Wakantanka činjîntiku widaapi kiŋ.

Christmas, n. nape kidiyuza-
pi.

chrys'alis, n. wamniomni.

church, n. tipi wakaç; okoda-
kidiye.

churn, n. bojó.

churn, v. bojó.

cigar, v. čanđiyoñmupi.

cin'der, n. data.

cin'mon, n. čaŋha ša.

cir'ph, n. tko¿eñadaŋ.

cir'ph, v. n. wayawa.

cir'ole, n. čändeška; taku-
mina.

circ'itously, adv. kohdaman;

yohdamanían.

cir'oular, adj. mina; hmiya-
yan.

circ'umclose, v. a. ohomni ba-
špa; šudukšan bašpa.

circum'ference, n. ohomni.

circumnav'igate, v. ohomni
watom ya.
CLI
elimb'ing, part,

coffee,

adiyaken.

V. n.

cling,

:

ikoyoka iyaskapa
to cling to each other as pota;

on the same

toes

root, okiciya-

V.

clip,

nasna.

11,

V. a.

11.

maka

dog,

V.

otkapa.

coil,

;

;

close together, iciki-

yedaq.
cottons, linens,

^ina kasbapi

;

and

:

mini-

silks,

huha.

clothe,

V. a.

koyaka

;

koyagya

;

clothes,

n.

wokoyake

heyake

;

;

ogepi.

taku koyakapi.

n.

doth'ing,
n.

mahpiya

cloudless,

amahpiya

owar)-

;

caya mahpiya.

olovm,
cloy,

n.

V. a.

club,

11.

war-club,

cluck,

V.

agpaohotoqna

wiye

n.

clump,

clum'sy,
olus'ter,

clys'ter,

wayupikesni.

adj.
n.

;

idoti^iq

;

collar-bone, ce-

:

V.

collect',

V. a.

idiwaijyaka.

pahi

n.

n.

collect'ed, part, okokizuya.
collec'tion, n. womnaye.
collect'ively, adv. yuptahnag

n.

:

coal of

coarse, adj.
coast, n. huta.
coat, n. ogidohda okde.
coat, V. a. apawinta.
as the tongue,
coat'ed, part.
;

;

wasaka.

V. a.

toii.

uijktomi tahokata.
n.

wi^aye

;

widun-

n.

ska

;

black,

sa,

;

white,

aqpaohotoQna mdoka

gun-cock, mazakaq noge.

:

hi

si

kakca

;

hdakca.

icic'ahiya

yu-

;

;

hdi

;

;

etc.

ahiti,

up, as water, waijkan u

commo'tion,

ikc'e

;

witaya ta-

ikceya

n.

olj:oyapi

v.

itu-

;

;

owo-

;
:

;

kihna

a.

wacii}toijhnagya

;

commu'nion,
pi

;

n.

wohdahdaka-

a.

toMyopekiya.

wohduze.

;

v.

koda; kidu-

n.

n.

com'pany,

omniciye

;

wi-

cota.

compare', v. a. iciwaqyaka.
eompar'ison, n. idiwaijyakapi.
com'pass, v. a. aohduteya.
com'pass, n. makiwaqyake.
compas'sion, n. wowaorjsida.
compas'sionate, adj. waoqsida

;

wacai)tkiya.

compas'sionate,
compel',

V. a.

v. a.

oijsiki-

edoqkiya.

com'pensate,
compete',
com'petent,

raaga-

compile',

;

u

com'ma^ n.
command',

command

wicakicaqpte.
;

ku

;

au.

ehnakapi.
to do,

si.

n.

itaqcai)

;

aki-

wokaiuiu.

kidi edoq.
okihi.

adj.

v. a.

iapi

compla'cency,

com'forter, n.
com'ing, part,

kazuiu.

v. a.

compensation, n.

kicaij-

gaya-

command'er,

okinikiya

;

da.

kai).

v.

wohdahdaka.
v.
communi-

okiyaka

to,

v.

cita tagdaq.

otaqkaya.

adj.

;

kicizapi.
a.

;

V.

com-

:

kiciyuhekiya.

;

adv.

compan'ion,
wa tawasi.

a row, caijkuye.

n.

;

;

to do, ecoi)

v.

yuhe

aiyahpeya.

etipi.

come'liness, n. wawiyokipi.
come'ly, adj. owaqyag waste.
com'et, n. wicaijhpi sipte yu-

ecoi)

ye-

to,

cate

apasbog hiyu.

pta;

cob, n. huwapahu.
cob'ble, V. a. hagpa akihdag-

COb'Aveb, n.
ooch'ineal,

wozu

kuwa uwa u hiyu

V.

oom'fort,

cirikiya.

mit

commu'nicate,

suijkciqdadai).

hinapa

commit',

commune',

iciyapapi.

:

come

petaga.

fire,

;

okoqwaijzidai).

come,

wi-

si.

ye

commute',

oijze okastagpi.

;

dutator).

ivitaya
to ; sapa

V. a.

wopetoqpi

ya.

red, etc.

col'umn,

n.

tokiyopeyapi.

;

com'monly,

colonel, n. akic'ita taqcai).
col'onize, v. tokai) iyotaijka.

comb,

cagpahmihma.

oya-

taijyai)

wapi.

mnayai).

;

yopeyapi

commo'dious,
com'mon, adj.

skic'ate.

collate',

com'bat, n.
combine', v.

soka.

cock,

collar,

as of grapes, iya-

:

coax,

n.

:

coag'tilated, part. nini.
coal, n. maka sapa
charcoal,

asaka

wicayazaq.
tabu akahpe wana-

fine comb,
n.
ipakc'a
comb or ridge
ipakca sbudaij
of a house, tic'e.

opamna.

ge.

c'ahdi

tezi

comb,

hotoi).

coach,

;

col'ic, n.

colt, n.

caijhpi.

v. a.

yaonihai).

;

commin'gle, v. a. yuicidahi.
commis'erate, v. a. ogsidaka.
commis'sion, v. a. wahoya;

cold,

:

col'or, n.
See blue,
etc.

otoza:

ka

;

iyatahdei(Jiya.

caij

otoka-

n.

n.
wiyuzaza.
cold, adj. sni osni to be
cuwita snihda tasaka.

col'ony,

ohaka.

toka-

;

com'merce,

witkotkoka.

cloy 'ed, part,

ecoij

heya.

commend',

yuptaya.
colli'sion, n.

kasota.

adj.

cloud 'y, adj.

mahpiya

;

v.

coil'ed, part, kaksaksa waijka.
coin, n. mazaska.

pir)

ogetoi).

cloud,

askapa; iciyaska-

kaksa.

V. n.

kiksuya

ecoi).

commence 'ment,

tawiqtoij.

;

sina

n.

cloth,

v.

woahope.

lieya ecoi).

caij-ohnahnakapi.

co'lander,

;

adj.

command'ment, n.
commem'orate, v.
conunence',

n.

papi.

or) spa.

close, V. ecen icu ecen iyeya
aohduta aohduteya.
close,

sapa

pezihuta

iyokastai).

cohere', v.n.

wiiyayedai).

clod,

wahnahna.
n.

coffee-pot,

cohab'it,

ba^pa.

n.

clock,

pezihuta sapa; cof-

11.

fee-nut tree,

coffin,

sii).

clink,

COM

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n.

mnayaq.
woiyokipi.

complain', v. asinyaken ia.
complete', v. a. yustai).
complet'ed, part, yu^taqpi.
com'plicated, part, oskiske.

com'pliment,
com'pliment,
yuonihaq.

n.
v. a.

yaonihaqpi.

yaonihaq

;


convince', v. a. wičadakiyani.

cook, v. a. španya; oha; pasonic; čokin.

coo', n. wohokipiyani.

cook-ed, part. španya.

cool, adj. čusin; aní.

co-op',crate, v. a. čokiyi.

coot, n. a water-hen, čanhpuni.

cop per, m. manamaha.

copnæ, m. tázkoči.

copulate, v. a. huy; kiyuha; tawiyntiōn.

cop'y, v. owa; okaga.

cord, n. hañoniza; cord of wood, čan paha.

core, n. čogin.

cork, n. istapui.

cook'or, m. hurntka.

corn, n. wannahüce; wahuniške: ears of corn, huwpa; wahuwpa.

corn'er, n. ćishe; kañimih.

cook'ered, part. omootoč.

corn-silk, n. natu.

cor'na-tion, n. watselgagiypa.

coarse, n. wičašta ta.

cor'pulent, adj. cepe bičiča.

correct', adj. owotanitna; hilaheya.

correct', v. a. yuwootanina; hina špakajnita.

correct'ly, adv. hilaheya; zurya.

correspond', v. ičitkoniza: to correspond by letter, wowapki kičidakapi.

cord'de', v. aa.

corrupt', v. huwinig; huwinig'kiya; yučida.

corrupt'ion, n. ton; huwinig.

cost, n. iyuniwinig; wiwoyepapa.

cos'tive, adj. ojiyeniča.

cost'ly, adj. tāhike.

costume', n. ihduzapi.

cot'tage, n. tipi diština.

cot'ton, n. mihinhuwa.

cot'ton-wood, n. wağa.

couch, n. ćoviča.

cough, v. hohipa.

count'el, n. wohokonkiye.

count'el, v. a. wohokonkiya; iwhokonkiye.

count, v. yawa; wayawa; iya- wa.

count'enance, n. iče; itoye; iholinake.

count'less, adj. yawapida šni; wopteqači.
crown, n. water-dake: crown of the head, pesete.
crown, v. a. water-dake kiša-ton.
cru'cif ix, n. čančuš-bća kašpi.
cru'cify, v. a. idjapaw cka-tan.
cru'el, adj. waonšiđa ši.
cruise, n. šina watopbekiša.
crum'bled, part. mduwaša; lpuwaša.
crumbs, n. ojapaki.
crush, v. kašuša; yušuša; bošuša.

crutch, n. čansagýe.
cry, v. čeyya: to make proclamation, eyanpaha: to cry or pray to, ćokiya: to cry for, aćeyya; akidėya: to cry out, hton; šičahowaya; aho-ton.
cry'staline, adj. kohdi.
cub, n. waqinčadan.
cu'bit, n. widjipa.
cu'cumber, n. saka yutapi yušiša.
cuff, n. napokaška.
cuff, v. a. napne on apa.
cull, v. a. kahniš pahi.
cul'pable, adj. iyanoqpepiča.
cul'tivate, v. a. kic'anyañ.
cum'frey, n. šito.
cum'ulate, v. a. mnañ.
cun'ning, adj. kशa.
cup, n. wiyaqte; minjaqte.
cup'board, n. wakšida ojipye.
curb, v. kišiša; yutisa.
curd, n. peespanša šuta.
cure, v. a. asniyja; asniyja; okišja.
cu'rious, adj. wakap.
curl, v. ša; yuwa; naimuñ.
curl, n. of hair, owinge; pesete owinge.
cur'ly, adj. curly head, pa yuwa.
cur'rant, n. taptahëza; čaptahëza.
cur'rent, n. minišaduza.
cur'ry, v. a. kpanjañ; kakea.
curse, v. a. yasišca.
curs'ed, part. yašišca.
curtai'l, v. a. yuptečdan.
cur'tains, n. ozañapi.
curve'd, part. šopia; štan; štan.
cus'tody, n. awanyakapi; wi-đakašaki.
Gabble, v. nina tamya ; iwakan.

Gabbling, part. ivakan.

Gad, v. a. to gad about, ti iyaza un.

Gadfly, n. tatawamduška.

Gag, v. a. iohmuskiya.

Gain, n. a. kamma ; ohinya.

Gain'er, n. ohiyè s'a.

Gait, n. dačhedipei.

Galaxy, n. wanaği tačan'ku.

Gall, n. pizi.

Gall, v. a. ha kašdoka.

Gallantly, adv. iwayuipiya.

Gallops, n. n. n. awan'ka.

Gallows, n. to put to death on the gallows, poskin yuta.

Gamble, v. n. oęconna ècon.

Gamboling, n. oęconna ; kaŋ-sukutepi.

Gam'bol, v. n. peşpiča.

Game, n. èconpiđan.

Gander, n. mağá ndoka.

Gang, n. optaye.

Gaoł, n. wičaška tipi.

Gael'er, n. wičaška tipi awanyaka.

Gap, n. hdi: to make gaps, kahci,

gape, v. n. iyowa ; nàga.

Garb, n. wokoreke ; ihduziapi.

Gar den, n. wožupi.

Gar gle, v. a. i ldužaža.

Garland, n. wičaška watešdagke, watešdagke.

Garment, n. heyake ; wokoyake.

Garner, n. dotopiyave.

Garnish, v. a. očyokiš kiša.

Garr, v. a. tičeska ekta tipi.

Garrison, n. dočkaške.

Garrulous, adj. iwasëduŋ.

Garter, n. wičiškiačhe.
grand, adj. tanka.
greatly, adv. tanka; tankaya.
greatness, n. wotanka; tankapi.
gree’dy, adj. akaska; nina wotna.
green, adj. to; toto: to color green, toya.
grey, adj. h’a; oh’a; oh’aka; hota.
grief, n. woyokiššečę.
grieve, v. iyokišščę; iyokiššinyą.
grim, adj. kišščę; wawinlanh. 
grin, v. ite šiŋkiya; ite yuŋkiya; likiškiya: to grin at, nišškiškiya.
grind, v. a. wotpan; yuŋpan.
grind’stone, n. izuza tanka. 
grist, n. wotpanpi wanjišđan.
groan, v. n. šiclahowaya; do毛病zadzį.
groin, n. č’apa.
groove, v. a. bakonktkona; ka-
konktkona.
grope, n. yutaŋ’an manzi.
ground, n. maka: bare ground, kisapa.
ground, v. to get aground, azi.
ground-cher’ries, n. talipioyogo-
n.
group, n. optaye.
grouse, n. šiyo.
grove, n. taškožu. 
grub, n. maka ša: hute oka.
gudge, v. a. ipika.
grum, adj. kišščę. 
grum’ble, v. to grumble about, aščaščo. 
grunt, v. n. hło; hloho; šinga.
grud, n. maka ša: hute oka.
guard, v. awanyaka; awaŋ’lada-
ka; iwaŋ’lada; aščiša nažin.
iwakta.
guard’edly, adv. iwaktaya. 
guess, v. iyukčaš; ayaš. 
guest, n. kidop; en wotna. 
guide, v. a. yuš aya.
gull, n. wohnaye. 
gul’ful, adj. wahnaŋ’at. 
gull, n. wiačankaŋkandaž. 
gullet, n. dohdeska. 
gun, n. čaŋšin. 
gun, n. mazakan; mazawakaŋ. 
gun’lock, mazakan oyuwi. 
gun’powder, n. čaŋli. 
gush, v. kadusa. 
guts, n. šupe. 

HAR

habit, v. iyowanka; owanggiy-
yapi; ilduzapi. 
habit, v. to form a habit, iy-
wanggiyia; ilduza: to be in the habit of, eda ođonka. 
hack, v. bahonhon; bakon. 
ahack’berry, n. yammanuŋga-
p. 
ah’kic, n. wiaŋkča. 
ah’gle, v. a. bahonhon. 
ah’l, n. wasu. 
ahair, n. hin: tied up, as hair, 
seite; ašče yuwića. 
ahair’y, adj. hiŋšma. 
hal’f, n. hanke; okiso; iyokise. 
halloo’, v. pən; išä’na. 
hal’low, v. a. yuwaŋka. 
halt, v. hute; inzi. 
hal’ter, n. hakalmonpi. 
halve, v. a. okičaška; okića-
šč.do. 
ham, n. čiča. 
ham’er, n. maziiyape. 
hand, n. nape: right hand, 
etapa: lef hand, čita. 
hand’ful, n. napoolanka. 
hand’kerchief, n. wapsoye-
dan. 
hand’le, n. iliŋpa. 
hand’le, v. a. iliŋpa toŋ. 
hand’aw, n. čapalakse. 
hands’breadth, n. napapaše-
dapi; os. 
hand’some, adj. owanyang wa-
ste. 
hand’y, adj. wayupika. 
hang, v. otkeya; ekažeze. 
hang’ing, part. okazeze. 
hap’pen, v. to happen to, aki-
ya: happen to do, wanyun edon. 
hap’piness, n. wowiwiškiŋ. 
hap’py, adj. iyukšiŋ. 
har’bor, n. oihani lašte. 
hard, adj. susa; ṭuša; tehika. 
hard’en, v. a. yusuta. 
hard’ly, adv. kitąŋ se. 
har’dy, adj. susa. 
hare, v. tin-šaŋšiŋša. 
hark, v. a; a po.
har'lot, n. witkowina.
har'm, n. wosiđe.
har'm, v. a. kiauńya.
har'ness, n. aki̱ kian ko.
har'ness, v. a. aki̱ iyańkaśa; iyokąńya.
harpw, n. eandowanıkįpi.
harpoon, v. hukaka.
har'row, n. maglı̱hunite tan-k.
har'row, v. a. yuńhta.
harsh, adj. ągećda; zahana.
hat, n. tamdoka.
har'vest, n. manayapi.
has, v. yuna.
hasp, n. instake.
hašte, n. inahęni.
has'ten, v. inahńi; inahniya.
has'tily, adv. inahniyaną.
has'ty, adj. waćįgo.
hat, n. wapaha: a palm hat, pą wapaha: to put on or wear a hat, wapaha kitog.
hatch, v. mąg; bo.
hatch'ed, part. mańpi.
hatch'et, v. onespeđąń.
hate, v. a. śièdąka; oyųsiń.
ha'tred, n. dąąniyeskiyąpi.
haught'ly, adv. wahąńșiäda.
haul, v. a. tokąśu; watakųšu; yuđnobań aya.
have, v. yuńa; hduha; ton; yuza,
haven, n. iyomminą; ołiųni.
haw, n. black hav, mna: red haw, taspąń; taspąń səsədo-dąń.
hawk, n. ćętań; ċąński.
hay, n. peži.
hazard, v. oțohnaka.
haze, n. opo.
hazelnut, n. uma.
hek, pron. iś; iye.
head, n. pa; itąńças: head covered, posmíchodąń: head uncovered, pa kazanna: head ače, pa yązań.
head'long, adv. pamakom; ahdaskin.
head'y, adj. waćiįgo.
head, v. a. asniyąń: oksiįya.
head'ed, part. asni; okįzi.
head'er, n. waśsiyąń.
healing, n. wokįzi.
health'ful, adj. zaniyąń.
health'y, adj. ząpiyąń.
heap, v. eźa aya; witaya ezu.
hear, v. a. nąhoń: nakliqoń; naągięćtąń; to lead an ear to, anokliqyąń.
hearing, n. oąońińpań.
heark'en, v. a. naągięćtąń; nąge ekta yęya.
hearsay, n. keyąpi.
heart, n. čąntę; więdańțę.
heart'less, adj. cańwańka.
heat, n. omańste; okata; iyokąńtapi.
heats, n. manaęa;
heat, v. a. kanyąń.
heated, part. kanyapi.
heaven, n. mąhięya.
heavily, adv. tkeyąń.
heav'y, adj. tkeyąń.
heave, v. to hedge up, ięągıć.
heed, v. a. naągięćtąń; naągięćtąń.
heed'less, adj. wanąhoń ąniń.
heel, n. sięyte.
heifer, v. pte bęyuctąńańa.
height, n. ośobustą; pęge.
hein'ous, adj. śiędę hinąćęa.
heir, n. ałłpeyąpi kįń.
hell, n. wakanśiäca tipi.
helm, n. iyųpe.
helms'man, n. iyųpe yuże ąńiń.
help, v. a. ąkıya.
help'er, n. tawaśi; tawaśițku; tawąskę;
help'less, adj. taka okiłhi ąniń.
hem, n. opaņęń.
hemp, n. haśine.
hen, n. ampięsotąna niye.
hence, adv. dętańhań.
heneforth, adv. dętańhań; tokata.
her, pron. hers, tawa.
herald, n. syańpaha.
herb, n. peži.
herd, n. optayę; oșpayę.
here, adv. dečięja; den; detu.
heritage, n. taka ałłpeyąpi.
here're, n. tuwe wakętie hińi;
here'on, n. hoki; hokąńśięa.
s'elf, pron. iye ęke.
hew, v. a. kakąń: to counter hew and hew on, akakań.
hewn, part. kakąńpi.
hick'ory, n. ąńpeśu.
hick'up, v. a. mądoqkașa.
hid'denly, adv. nahmama.
hide, v. a. nańhę; nahma; inahńa; naklįma.
hide, n. ha.
impe"r'ishable, adj. huwxiri-piça śni.
imper'tient, adj. iwaśićińą.
impe"tuous, adj. wohlitàka.
impi"ous, adj. wachoda śni.
impla"cable, adj. apaspepiaśni.
im"plement, n. taku wowiwx-yunupi.
im"plicate, v. a. iyaqupa; en au.
imply', v. a. ka; ka seećedę.
implor'e, v. a. ēkiyia.
import', v. a. ahiđi.
importun'e, v. a. kitaj; ēkiyia.
impose', v. a. to impose upon, aκağęća.
impos"sible, adj. okihipiaśni.
im"potent, adj. waś'aka śni.
impow'erish, v. a. yuwałpa-niđa.
imprac'ticable, adj. ećópiça śni.
impress', v. a. owa; okaḥódoka; nahłođoka.
im"press, n. oowa.
imprint', v. a. owa.
impris'on, v. a. kaśka; kaśka hańaka.
improb'able, adj. wićakapiśni iyęćećęa.
improp'er, adj. hećeću śni.
im"pudent, adj. wiśeco śni.
impur'e, adj. ećeđań śni.
impute', v. a. kięýyawa.
in, prep. en; obna; mahen.
inabil'ity, n. woookhi śni.
inac'urate, adj. owoatańa śni.
inac'tive, adj. minihęća śni; hañphi.
inad'equate, adj. ohi śni; iyohi śni.
inal'terable, adj. togye kałpiça śni.
incap'able, adj. okihi śni; kiipi śni.
incar'nate, adj. wićačępi idu.
in"cense, n. to offer incense, iżina.
in"cete, v. a. iyopapańa.
inclem'ent, adj. as the weather, kiańjydića.
incine"n, v. a. awaćinya.
inclin'ed, part. takinyań; apa-malide.
in"close', v. a. nataka.
include', v. n. en opęya.
incoh'e rent, adj. zünje śni.
incom"plete, adj. yuştąpapi śni.
incomprehen'sibly, adj. okałpićińśni.
inconceiv'able, adj. iyuktęgıpića śni.
inconsol'able, adj. wačińton-hułgępića śni.
incon'stant, adj. ahaŋhaŋka.
in"correct', adj. hećeću śni; owoatańa śni.
in"correct ly, adv. togye; owoatańa śni.
in"corrupt'ibly, adj. huwxiri-piça śni.
in"crease', v. n. ięćaga; tańka nya.
in"crease, n. ięćage.
incred'ible, adj. wiđadapiaśni.
ino-ulc'ate, v. a. waąspekiya.
in"our, v. a. ięćaga.
inou"rable, adj. asniyećińśni.
indeed', adv. awićećekawę; chęće; nakęće; ečęće; aña; ęćećę.
indel'ible, adj. pažułụpića śni.
indel'eat, adj. tako on ištećiń kta.
indent', v. a. yańkųtńkota; kańkųtńkota; kaśmakaña.
indent'ed, part. končkortańa.
indepen'dent, adj. iśnana; tańciańśni.
indestruc'tible, adj. ińghępićińśni.
In"dian, n. Ikëćeviśčasta: Inđian-corn, wamnaheza; wakmańeza.
in"dicate, v. a. oyaka; pazo.
indifer"ent, adj. hećańpą toędań edupińa.
in"digent, adj. wańpęńańśni.
indig'nant, adj. śhıđa.
in"digo, n. wițoye.
indirect', adj. owoatańa śni; ołommuńśni.
indistinct', adj. ołommuńśni; owoatańa śni.
indite', v. a. oyaka.
individ'ual, n. waņźinańśni.
individ'ually, adv. iyohińśni.
indivis'ible, adj. kięačępića śni.
in"dolence, n. wićokuće.
in"dolent, adj. kuća.
indulge', v. a. iyowinčiya.

indus"trious, adj. minihęćańśni.
indus'triously, adv. amini-hęćańśni.
in"ustry, n. wićominihećańśni.
in"fable, adj. oyągępića śni.
in"feet'ual, adj. okitpańśni.
in"egant, adj. wićeś śni.
ines"timable, adj. yaωapića śni.
inxexhaust'ible, adj. yuson-piça śni.
in"expert', adj. wayu̯puke śni.
infal'liable, adj. taku śida ećon kta okihi śni.
in"famous, adj. siće bięćęa.
in"fant, n. hokošyogóka.
infect', v. a. aiaŋheya.
in"fection, n. aiaŋhepyapińśni.
inñer', v. a. yuńcań.
in"fő rior, adj. iyowańśni; ilu,

in"finite, adj. wopęćęa śni.
in"firm, adj. suta śni; waś'ake śni.
inflame', v. a. ideya.
inflate', v. a. ipońgąśni.
in"fect, v. a. yuńtańśni.
infoil', v. a. ęęeńańśni.
in"form, v. a. okiyaka.
in"formation, n. woọtańśni.
in"fuse', v. a. okańtańśni; onępekiya.
in"gathering, n. mwọyapścińśni.
inge"niouś, adj. wayupikańśni.
inge"niouśly, adv. wayupikiyańśni.
inge"niouśs, adj. widakańśni.
ingrat'itude, n. wapidapi śni.
inhab"it, v. n. źyńańśni; ołi.
in"hałe, n. niyaśni.
inher"itance, n. taku ałpeyapińśni.
in"hos"pitable, adj. ołjàńśicińa.
in"hu"man, adj. ołjàńśiękcieńśni; wićaśtańśni.
in"quility, n. wołțaníśni.
inject', v. a. oha okaśtańśni.
in"jection, n. oże okaśtańśni.
in"jure, n. kińjuńquęńśni; yuśićańśni; napőtańśni; kuśweyáńśni.
in"jury, n. kińjuńquęńśni.
in"k, n. mișysapá: inkand, miśysapá ođuha.
in"land, adj. heynáńśni.
in"most, adj. mechetu; tańmańśni.
in"nocent, adj. iyąŋępeśćińśni.
in"offen'sive, adj. taku śida ećon śni.
lath'er, n. wipadaga tage.
lau'd, v. a. yata; iowet.
lau'dable, adj. ionwariipa.
lau'd'anum, n. on jistymapi.
lau'gh, v. a. ifa; iha; ikih.
lau'gh'ter, n. ifapi.
lau'ch, v. a. mata minin iyeya.
lav'ish, adj. oqgedai; iedewip.
lav'is'hyly, adv. idewinya.
law, n. woope; wiiope: wao.
law'yer, n. woope aiekiajii.
lax, n. kaqo.
lax, adj. suita sni; zigdida.
lay, v. a. haika; ehaika; ehoa; to lay up, aju; waza; kihaka; wakihaka: lay, as eggs, okada.
lay' er, n. in layers, okumtoton; akkhia; itikihia.
lai'zn'ess, n. wiokukuze.
al'zy, adj. kauda.
lead, v. a. yus aya; to lead to, iyahdeya; iyahde.
lead, n. mazau.
leamer, n. itandaq; kahintokamye dju; zuye dju; materalhuka.
leaf, n. aipe; waphe; wapa; daywapa: leaf of a book, yu。
leaf'less, adj. osanka; osaunjka.
league, n. odakokidijii.
leak, v. a. ku; ohiyu.
lean, v. a. takining han.
lean, adj. tamaheda.
leaining, part. atomayia; iidan-
han; kanacya.
leap, v. a. isiika; sin iyeya.
learn, v. a. onspelidjii.
learn'ed, adj. tanyaq onape.
learn'ing, n. woonpe.
least, adj. iyoton distijn.
leath'er, n. ha tpanyanapi; wa-
kibdaka.
leave, v. a. cpaya; ayuusata; iyakiduna; okapata; oyahta.
leav' en, v. a. no napoltiyi.
leav'ings, n. oysatya; oyup-
tiap.
le'n'ture, n. wowokonkyiye.
le'ture, v. a. wakonkyiye.
leech, n. tusin.
lee'ward, adv. atahdahbe.
left-hand, n. cakata: to the left hand of, iaktakantha.
leg, n. hu; humdo; huha.
leg'acy, n. woaihpeya.
leg'gin, n. hunka.
leg'ible, adj. yaqapiya; taqin.
leg'islate, v. a. wiiope kaga.
lei'sure, n. owaqapi yukanapi; at leisure, owaqapi yank.
lei'surely, adv. iowmiiyeni.
len'd, v. a. oku; waoqut.
len'd'ing, n. owiaqapi.
length, n. ohaqake.
length'en, v. a. yuhaqaska.
less, adv. aponent; aoptani.
let, v. a. iyowiikii.
let' er, n. owaa; wawaqapi.
lev'el, adj. mdaya; mdayedan; omdaya.
lev'el, v. a. yuimyada; kamada-
ya.
lex'ion, n. woiole wowsapi.
il'ar, n. itoqapi s'a.
il'bel, n. waoqaka.
lib'er'al, adj. ohaqapi.
lib'erally, adv. ohanpiya.
lend'ing, v. a. iyowiikii.
lib'erty, n. ihudahapi; tawai-
qapi.
li'brary, n. wowapi opiyle.
il'cence, n. iyowiiikii.
lick, v. a. sidja; kisidja; asidja.
lid, n. dega iha.
lie, n. weitoqani.
lie, v. a. itoqani; itoqka; edin-
kta eya: to recline, wanka; iwanka; makata iwanka.
life, n. wiiconi.
life'less, adj. ni sni; ta.
light, v. a. yuwanqan iido.
light, n. iyozanqan; iyowanpa.
light, adj. kapozedan: light-
headeq, itohomin.
light, v. a. izanqan; ideya: to
light from, isiika: on light, iyah-
a.
light'en, v. a. iyowiiyon: to make not heavy, lighten, yukapozedan.
light'ly, adv. kapozedan.
light'ning, n. wakonhdi.
lights, n. daga.
like, adj. iyedeq; heeeta.
like, adv. iyedeq; iyedena;
iyowiiyay.
like, v. a. waqadaka; iyokipi.
like'y, adv. nadeda.
like'en, v. a. iyadiga.
like'ness, n. iyadipapi; widigt-
kaqapi.
like'wise, adj. nakuq; ko;
koya.
il'y, n. mhabdahida.
limb, n. huha; adekta.
lim'ber, adj. winaqiiyedan.
lime, n. inyoq adetipti; maka-
sapaq.
limit, n. ihaqake; opanup.
limp, v. a. huhsa mani.
lin'den, n. hiqta.
ilne, n. ikan; iizqo; ciidazo.
ilnen, n. minihuha.
lin'ger, v. a. ye kapin.
lin'ing, n. taku itikihia.
link, n. maza iidiqalihia wapi;
linkd together, iediqoyakapi.
l'ion, n. mada.
ilq'id, adj. mini iyededa.
ilq'uidate, v. a. kadanie.
liq'sp, v. a. yangiia ia.
lis't, n. opanup.
lis'ten, v. a; a; anaqopan.
lis'tening, part. nogoqopan.
lis'tless, adj. wanaqopan sni.
lit'er'al, adj. atayedan.
li't'ious, adj. wakinya.
litt'le, adj. distin; diqadat; 
diqdistiipdai.
litt'le, n. waniqadan; wani-
stiya; tonana; ongedan; apa-
dan.
live, v. a. ni; ti; ouyetaq; to
live again, kini.
live'ly, adj. atadatan.
liv'er, v. a; pita; wipae.
liv'ing, n. ouyanypa; nipet.
liz'ard, n. adeksdan.
lok, n. intif. wap; iyuyut; ito.
load, n. waqja; oup waqsadat.
load, v. a. ozi; ohsaka; tape-
te akaehnaka.
load ed, part. yuakah; tkeya
qi; oupia.
load', n. aguyapi pata;
load, v. a. to load about, asin.
loan, v. a. oku.
loath'e, v. a. hitihi; siideta.
lock, n. inatako.
lock, v. a. nakaq; nakitaka;
onatako.
lo'oust, n. paiqsidadan.
logge, v. a. ouyanypa; iwanka:
to lodge, as a tree, iyepe: make
logge, iyepeya.
logge, n. wakeya; okeya.
move, v. a. aya; yuha; tokan enuka; yuhoho; yuhubuza.
movement, n. wideškanšan.
mow, v. pedi kaśda.
much, adv. ota; uthkana.
muck, n. wakpukpa; watušo-kėda.
mucous, n. paña-di.
mud, n. upšiža.
muddy, adj. šoka; upšiža ota.
muffle, v. a. akahpetona.
mug, n. maka miniyatkedan.
mutat'o, n. akaypyedai.
RULE, n. ešanga-šṁoną.
mutilformation, adj. otakiya.
mutiliction, n. yutapai.
multiplication, part. yutapai.
multiply, v. a. yuta.
mutilitude, n. wiota.
mumble, v. a. taqiyata.
munificent, n. kana-
munificent, adj. wadantkiya-
i.
mum, n. muša-
murmuring, n. wiumpai.
muscle, n. kaŋ; tukihasaŋ: muskele-shell, tukihasaŋ.
muse, v. a. awadiŋ.
mush, n. wadap: to make mush, yuža; wayusa.
muskrat, n. šike.
muslin, n. miutha.
musquito, n. čapaŋ: musquito-bar, čapor jëwua.
musty, adj. aamuna.
mu'table, adj. yutečapitai.
mute, adj. inina; atapye.
mutilate, v. a. hukabakasa.
mutilate, v. a. owudutatوغ.
night, n. hanyetu: last night, highan; pleasant night, haq washe: night-walk, haqman.

nim'ble, adj. duzahean.
nine, num. adj. napeiwaŋka.
nine'teen, num. adj. waŋma napeiwaŋka.
nine'teenth, num. adj. iunma napeiwaŋka.
nine'y, num. adj. wikemen napeiwaŋka.
ninth, num. adj. inapeiwaŋka.
nip, v. a. yahatuka; yažipa.
nip'pers, n. mažiyijpe.
nip'ple, n. aze pijka.
iti, n. heya itka.
no, adv. hiya.
no'ble, adj. okinihaj; waciyanka.
no'bleness, n. wačïntankaŋpi.
no'bl'y, adv. wačïntankaŋaya.
no'body, n. tuwečan šiñ.
nod, v. pakašan; ogingiŋ.
noise, n. owodutatö; oko. 
noi'some, adj. šieamna.
ogi'sey, adj. wašišuq; bubunya.
nom'inate, v. a. čažeya. 
none, adj. takudan-šiñ; wačï.
no'sense, n. taku kapi šiñ.
nook, n. kašmiŋ. 
noon, n. wiyotanhaŋ. 
noose, n. šunžoyake.
nor, conj. ša iš. 
north, n. waziyata.
north'ern, adj. ważiyanaŋhan. 
north'star, n. wažiyata wišiŋpi. 
north'wards, adv. wažiyatan-kiŋa. 
nose, n. poğaŋ: nose-bled, pau with; poğaŋ we: noseless, poğaŋ batapa. 
nos'tris, n. poğaŋ ohodka. 
not, adv. šiñ. 
notch, v. a. bakoŋta; kakoŋta. 
notch'ed, part. dešepa; koŋšepa. 
note, n. wowaŋpi. 
not'ing, n. taku šiñ; takudan šiñ. 
not'toe, v. wanyaka; waštaya. 
not'tify, v. a. okiyaka. 
not'tion, n. wowaŋpi; wačïnyuyap. 
not'withstanding, adv. heča tuka; hešedé esha. 
noun, n. wódózà. 
nour'ish, v. a. šiñeha. 
nov'el, adj. teca. 
Novemer, n. Takiyuluna-wi. 
now, adv. nakaha; waŋpa; duhan; eži; aškatudan; na-ka. 
now'here, adv. tokidai-šiñ. 
nox'iuous, adj. ohaša. 
u'alty, n. taŋcowiädakan-šiñ. 
u'null, adj. ečetu-šiñ. 
u'nify, v. a. ečetušniya. 
umb, adj. šiška. 
u'nerate, v. a. yawa; iyawa. 
umeration, n. wayawaŋpi. 
um'erous, adj. ota; ota hiŋ-ča. 
nurse, v. a. azįkya. 
nurse, n. azįkuye čig. 
nur'ture, v. a. šiñeha. 
nut, n. the kernel, čo. 

O. 
oak, n. utuhu; uskuyeča daŋ. 
oar, n. wannahëca; watíača-koke. 
oat, n. šuktanka tawoto. 
oath, n. wokoŋçe. 
ode'idence, n. waonągoťan. 
ode'dient, adj. waonągoťan. 
ode'diently, adv. waonągoťan-tyan; anągoťan-tyan. 
ode'obey, v. a. anągoťan. 
ode'object, v. ona ţok. 
ode'ject, v. wičeda šiñ; tehina; i en hiyey. 
ode'jection, n. i en hiyey. 
ode'ligle, v. a. to cause to do, očąkiya; to favor, piđakiya; to say načisi-čiq. 
ode'lique', adj. atinągyaŋ. 
ode'lique'ly, adv. ohyia; yuňiya. 
ode'lit'erate, v. pažužu; obo-ški. 
ode'liv'ion, n. wowaktokonže. 
ode'scy'ilty, n. iapi šiñ. 
ode'scure', adj. owotanji-šiñ; okaṇmiň tekiha. 
ode'scure', adj. owotanjaŋji-šiñ. 
observa'tion, n. iwaŋyakaŋpi. 
observe, v. a. wanąyaŋpi; iwaŋyaka; opašta. 
ob'stacle, n. taku ičagi; wo-kağı. 
ob'stinate, adj. wačïntanka. 
struct'ure, v. a. kağı; ičagi. 
obstruc'tion, n. wičagi. 
obtain', v. iču; kupi. 

ob'tuse', adj. ṭoža, or ṭoža; iŋ-šiña miyû. 
ob'vious, adj. tanągyan; oka-šiňiñ wàše. 
ob'vously, adv. tanągyan. 
occ'asionally, adv. tukeši. 
occupa'tion, n. wòočoŋ; wi-dòńgaŋ. 
oe'cupy, v. a. yuha; oti. 
occur', v. a. akña. 
o'ecean, n. mišiwaŋpi. 
Oct'oer, n. Wi-wakąpi; Waži-ší. 
odd, adj. očikan-koŋpi. 
o'de, n. odo-šiñ. 
o'dious, adj. wači-šiñ. 
o'dor, n. omna. 
od'orific'erous, adj. waštëmaŋ. 
o'f, prep. etán. 
off, adv. far off, tehina: off from, aiyoka. 
offend, v. a. šihdaya; yaxišda; čiŋiša; okičiŋpi. 
offend'ed, part. čiŋto-šiñan; čiŋniya-šiñ; šiñ; čiŋišda; okičiŋpi. 
offen'sive, adj. šiñ. 
of'er, v. ku ᱫtu tuka; wakiyu-sña. 
of'fering, n. wošna. 
o'fice, n. wídokša yuŋpi. 
of'icer, n. akidita taqyan; wi-daštayaŋpi. 
of'ten, adv. otakya; ičešan. 
of'time, n. ojef. 
o'ol, n. ihipi; wihdi; sida saŋpi. 
o'intment, n. sida; ihipi. 
o'long, adj. kaŋ; oți; wanakašwora; teča šiñ; taŋika; tanima; an old man, wičašiŋ: an old woman, wakoŋka. 
o'men, n. wohdeče; iksuyapi; wokata. 
o'minous, adj. wakišiša; iksuya. 
o'mis'sion, n. wušiŋpi. 
o'mit', v. a. okapa. 
o'mnip'otent, adj. iyoša wá'saka; taka owasñiŋ okiši. 
o'mnipres'ent, adj. owaŋdaŋ wa. 
o'mnis'cient, adj. taku owasñiŋ sdonya. 
on, prep. a; akña; aha; akam. 
once, adv. waŋpi; waŋdaŋ. at once, wakəta.
pluck, v. a. as feathers, yušda.
plug, n. ištânaqpi.
plum, n. kaŋta: plum-tree, kaŋta lu.
plumb, adv. bōsdan.
plume, n. wiyaŋa; wādiphe.
plump, adj. čepa.
plun'ner, v. a. ki.
plun'dering, n. wakipi; wāčikipi.
plunge, v. a. kihnuka; kihmuq iyaya; aŋe iľpaya.
plu'ral, adj. nonpapi; ota.
ply, v. n. niňa ečon.
pock'et, n. sšanopiyiŋa.
pod, n. ha.
po'etry, n. odowaną.
point, n. ip̗pa; ońtpa.
point, v. kapeső: to point to, epazo.
point'ed, adj. posto.
point'er, n. ipazo.
poise, v. a. aspeyton; zecęya chhanka.
poi'son, n. pēdihtsa śića; wo'lika.
poi'sonous, adj. ołaka.
poke, v. a. botarqaną.
pole, n. tent-pole, tōšu: boat-pole, ipamna.
pole, v. a. as a boat, pamma kitoŋ.
pole'cat, n. maka.
pole'star, n. wažyыта wińpti.'hpi.
pol'ish, v. a. pamaq; pakeča; palašūduta.
pollute', v. a. yušapa; ašamya.
polls'ed, part. ašapa.
pollu'tion, n. woesape.
poly'gamy, n. tawidī ota.
poma'tum, n. iłhepi.
pom'pous, adj. witaŋqaną.
pound, v. n. međaną.
ponder, v. a. awačiq.
ponderous, adj. tce.
ponderously, adv. tčya.
po'n, n. šunj-huptećedąŋ.
pool, n. wakoniyi; miniyowča.
poor, adj. wałhpiča; onšiša; k̗shača; ičakčiša; ončišpani.
poor'ly, adv. ičakčiya.
pop, v. n. napopa; pon hıq̗ada.
pope, n. šina sapa ištačqan.
pop'gun, n. iapoppe.
pop'lar, n. wağga.
pop'ulace, n. oyate.
pop'ułous, adj. wičašta ožudaŋ.
porch, n. ohaŋqi hɪčpi; ahaŋqi hɪčpi.
por'cupine, n. pahiŋa.
por, n. houńi.
pork, n. kukuče śiŋa.
pore, n. ońhuni.
port'able, adj. kišpiča.
port'age, n. wałohi.
porter, n. tiyopa awanyake čiq.
port'hole, n. owanyeye.
por'tion, n. oŋge; wopamni.
por'tion, v. pamiŋa; wapamni.
por'tioner, n. wapamni.
por'tly, adj. hańspa; taŋka.
por'trait, n. wiciče.
portray', v. a. own; oyaŋa.
pos'i on, n. oyaŋka.
posses's, v. a. yuha; toŋ.
posses'sed, part. yułapi.
posses'sion, n. taku hułapi.
posses'sor, n. yuhe čiq.
pos'sible, adj. okʔipčiqa.
pos'sibly, adv. načęča.
pose, n. čan iphasisate.
post'age, n. wowapi apuŋ on kaśuńzapi.
post'er, n. wićačiqa.
postpone', v. a. wićaščiqa.
port'age, n. wowapi apuŋ on kaśuńzapi.
post'erity, n. wićačiqa.
postpone', v. a. kihnaka; yutehaŋ.
post, n. čęga hułatoŋa.
pota'to, n. mdo: Indian pota-
to, Dakota tamođa.
post'ency, n. wićokihi.
po'tent, adj. wakokhi.
po'tery, n. maka wakšiqa.
pouch, n. tobacco-pouch, čan-
dožuha.
pounce, v. a. to pounce upon, iyahpaya.
pound, n. tkeutapi waŋsi.
pound, v. a. apa; kapa; bo-
pan; bokpay; to pound in
tight, okiŋsha.
poun'der, n. wibope.
pound, v. a. kaštaŋ; papaŋ 
kađa; okaštaŋ; okașadaka; 
akašadaka; ahašaną.
pout, v. n. čęya yaŋka; ońh-
yuŋa.
pow'erty, n. wićewałhpiča.
pow'der, n. dačő; mdų: 
powder-horn or flakš, dačő ožu-
daža.
pow'der, v. a. as sugar, kandumu.
pow'er, n. wookhi.
rank, n. in rank, odimgdagaun.
rank, adj. tankinkinyan.
ran'som, v. a. opekton.
ran'somed, part. opekitonpi.
răp, v. a. apa; kabubu; kata-
to.
răpa'ciuous, adj. yapaponon wa-
din.
răpe, n. kikšăpinki; wiiksan
rap'idly, adj. kaduza; kaduza;
koynaon.
răpidly, adv. dus; kaduza;
dänsårse; oñakony; koya-
lanna.
răp'ids, n. baša; išaša.
răp'ine, n. wawidakipī.
răp'ture, n. wowiyuskikīn.
răre, adj. excellent, wašte hinda
not well cooked, špan šni.
răr'eły, adv. tuktekten.
răs'al, n. wi'dušta wašte šni.
răsh, adj. wi'dingko.
răsh'ly, adv. wi'dingko.
răsp, n. išiñapō; išiñyube;
mañpābe.
răsp'berry, n. takänepē; răspa-
berry-bush, takänepēća hu.
răt, n. šiŋte šiña.
răte, n. iyawaipī.
rat'ify, v. a. yućetdu.
rat'tion, n. anpetu otoyoabi wo
widaşupī.
rătl'tle, n. išakok; tásaške.
răttl'tle, v. yulda; kakokī; hła-
du.
rat'tlesmak, n. šiętbaša.
răv'el, v. yusna; ebañan; yu-
sha.
ră'ven, n. kängegī.
răv'enous, adj. wayapotaya.
răv'ine, n. oškakam; kaksiša.
raw, adj. špän šni; saka.
răze, v. a. yutakuni šni; ihang-
yangī.
răzor, n. putiğhī ūšapō.
răch, v. obi; iyobi; iyahda.
read, v. a. wowayipī yawa.
read'ily, adv. oñakonyi; hda-
bya.
read'iness, n. wi'yeyga upēi.
ready, adv. wi'yeyga: to make
ready, yuwiywéya; huiluwiyiya.
re'al, adj. wi'dakapī.
real'ity, n. wowidake.
re'alize, v. šiñonkiyā.
ream, n. miñiłuha opiyī.
ream'inate, v. a. kiniyā; yu-
yiya.
reap, v. a. aŋyəpī buksa.
ræar, n. hektā.
ræar, v. a. išaŋya.
re'a'son, n. tawadčiŋ.
re'a'son, v. a. akiničiŋ.
reb'eľ, n. wawikapaișen wauy-
reb'eľ, v. a. kipaźiŋ.
reb'eļ'ion, n. wawikapaișpiŋi.
reb'eļ'lous, adj. wawikapaișpiŋ.
reboun'd, v. n. kaitkom biyu.
rebuk'e, v. a. iyopeya.
recall', v. a. aštakadeašu.
recite', v. a. oyaka.
rec'k'on, v. a. yawa; iyawa.
rec'était, v. a. kiča.
reci'line', v. n. iwaŋka.
rec'ogni'se, n. iyekiyia.
rec'o'gnition, n. oiyekiyē.
rec'o'collect, v. a. kikšaya.
recommend', v. a. yawa yawaste.
rec'ompense, v. a. kažušu;
diyopeypea.
rec'o'ncile, v. a. kidi olkišiđiye
wiđaya.
rec'onsideř, v. a. piya waśica;
rec'ord', v. a. owa; wowayi
eden kaša.
rec'over', v. a. iyeya; ebdaka;
rec'over', v. n. aši; akłiši;
kikšaya; kipaya.
rec'over'y, v. a. awišamī.
rec'rete', v. a. wišẹišiša;
re'mašaŋwišiša.
rec'reašion, n. wišekate.
rec'rūt', v. a. wišaŋgayga;
mëšesišiša;
rec'rūt', v. a. wišaŋgayga;
mëšesišiša;
rec'tify, v. a. yuwootataŋa;
yu-
wašita.
rec'titude, v. a. wišoootataŋa.
rec'ur', v. n. ake hedča.
red, adj. ša; duta.
red'den, v. a. šayą; dunya.
red'dish, adj. šaştan; šaman-
ku.
red'deem', v. a. opekton.
red'deem'er, n. wannikiya.
red'demišton, n. wopetokipii.
red'dress', n. wokashału;
red'uceo', v. a. eden iye ya;
yu-
distiŋga.
reed', n. doli.
ree', n. on iyapčąŋpiŋi.
ree', v. a. iyapčąŋpiŋi.
ree', v. n. kaktihanhaŋ mani;
čekdegia mani.
ride, v. n. șunq aken iyotooma; čãpâmlâmâna aken yanka.
ridge, n. he; tićeśka.
rid'icule, v. a. īhaa.
rid'icule, n. woiwâhâa.
rid'iculed, part. woiwâhâyapâ.
ri'fe, n. sdaya-ôzâpî.
ri'fe, v. a. kâhi; wakahi.
right, adj. owotapata; hočetu; right-hand, nape otapa; right-handed, otapa.
right'eous, adj. owotapata.
right'eousness, n. woo wpotâna;
right'id, adj. suta.
right'orous, adj. kâseđâ.
rill, n. wakpâdan.
rim, n. tete.
ring, v. n. napdupo; hoyuhi.
ring, v. yusma; kusna; nasna.
ring'ing, part. nusasna; sanâhân.
ring'streaked, adj. īdisekâ̂̃a.
rinse, v. a. opson poppo; oyupoppo.
rip, v. a. yunuma; namna; bamba; bândaza; bascadâ; basedâda.
ripe, adj. suto; tanâyâ idâgâ.
ri'pen, v. a. suto; wasuto.
rip'ple, v. mini īhaa.
rise, v. n. naśni; inâśiq to rise, as the sun, hina: rise, as water, wâŋkan hiyu; apaślokâ.
rise, n. oinape; oïçaâ.
risihi'îty, n. īhâpi.
risk, v. a. ajôthâhâka.
rive, v. a. kasedâda.
river, v. n. wâkpa; watapa.
riv'et, v. a. sutaya okata.
riv'ulet, v. n. wakpâdan.
roach, n. sun-fish, wakadan.
road, n. āşqâ: to make a road, adâŋkuya.
road, v. n. toke āşqâ yìya.
roar, v. n. hotline; as waves, s'a.
roast, v. a. pasnoj; āqiq; deqopia; waçoqopia.
roast', v. n. wopasanop.
roast'er, v. n. wopasanop.
rob, v. a. ki; manon.
rob'ber, n. wâvidâki s'a.
rob'bery, n. wâvidâkipi.
robe, n. āna: bufalo-robe, pte-hâina; tâqîchâna.
rob'in, n. šikoka.
robust', adj. wâd'aka.
rock, n. innižâ.
stair, n. dañiyadi; dañiya-manipi.
stalk, n. dañipasdate.
stake, v. a. as a horse, pasdata.
stale, adj. hunyiwanna.
stalk, n. hu.
stam'mer, v. n. no kaakiska.
stamp, v. a. natata; natánata.
stanch, v. a. anapta; we anapta.
stand, v. n. nañin; inaçin; biñin; hitinañin; kinañin; nañhin; han; to stand on, anañin; ahañ.
stand, v. a. bdo; nadiñkwa.
standard, n. wiycikheñan; wapabhañ.
standing, part. nañihgan.
star, n. wiçañapi.
flare, v. a. opalita yaqka.
start, v. n. ya; to start sudenly, ham hiñhda.
start'le, v. a. yuñinyawka.
starvation, n. wiçañkhiñan.
straw, v. a. añañapi.
state, v. a. cyaka.
state'ly, adj. hanýgaya.
station, n. cyanga; oinañpta.
stationary, adj. owañayi yanka.
state, v. a. wakañapi; wiçañta yuñka.
state'ure, n. ohañake.
state'ture, n. woope.
state, v. a. kahuga; kahuhuga.
stay, v. n. ape yaqka; mdogyanka; yanka.
stead'fast, adj. suata.
stead'fastly, adv. sutaya.
steal, v. a. manõñ; wamanonq.
stealing, n. wamanonqipi.
stealth'y, adj. anakha.
steam, n. mini opo; ipo; to steam oneself, ini: steamboat, pete-wata.
steel, v. a. maz sama: a fire-steel, čanka.
steely'ard, n. onq teki utapi.
steep, adj. maya hinca; samañlo heńca.
steep, v. a. ipaisyaw.
steep'ed, part. ipásaw.
steep'ele, n. ipasotka.
steer, n. tatñakña.
steer, v. a. iyuype yuza.
steer'man, n. iyuype yuza; wahckampe čin.
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<td>truck, n. wataşıkšeč.</td>
<td>un'dušate, v. a. aga.</td>
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<td>true, adj. wiđaka; wiđakapi.</td>
<td>unemploy'ed, adj. owanašiän yančka.</td>
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<td>tru'ly, adv. wı̄śakedän.</td>
<td>une'qual, adj. odítkońze śni; ocęptu.</td>
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<td>unfa' Ning, adj. śiniśpiđa śni; odaža waše.</td>
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<td>unfaith'ful, adj. idunpyeča.</td>
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<td>twist'ed, part. pêmnî.</td>
<td>unfin'i, adj. iyedötunî; okitépa- ni.</td>
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<td>twit'ch, v. a. naka; wahdeča; wakahdeča.</td>
<td>unfix', v. a. yužuśa.</td>
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<td>unfold', v. a. yužuśa.</td>
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<td>two, num. adj. nocpa; only two, nomnom: by twos, nomnom: two-edged, anog ope.</td>
<td>unh' ceas', adj. wapida yuhomni yu- nacapdapa 4apa; Aijpetu uijhaijketa.</td>
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<td>type, n. wiyačiipśi; maza oowa.</td>
<td>two-edged, yuowotagna.</td>
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<td>typ'i'al, adj. wiyačiipśan.</td>
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<td>unfo'dard, v. a. yužuśa.</td>
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<td>ug'der, n. aze.</td>
<td>unfo'dard, v. a. yužuśa.</td>
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<td>u'l'er, n. šiaŋa oji.</td>
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<td>ul'timate, adj. chake.</td>
<td>unfo'dard, v. a. yužuśa.</td>
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<td>unfo'dard, v. a. yužuśa.</td>
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<td>umbrel'la, n. ohańi bdepi.</td>
<td>unfo'dard, v. a. yužuśa.</td>
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<td>umn'complished, adj. yu'stanpi śni.</td>
<td>unfo'dard, v. a. yužuśa.</td>
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<td>unma'gnous, adj. iyunaпа heyna- pi.</td>
<td>unfo'dard, v. a. yužuśa.</td>
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<td>unbel'ief, n. woiwąśiän śni.</td>
<td>unfo'dard, v. a. yužuśa.</td>
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<td>unbend', v. a. yuwootojan.</td>
<td>unfo'dard, v. a. yužuśa.</td>
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<td>unbind', v. a. kiyuśka; yuśka.</td>
<td>unfo'dard, v. a. yužuśa.</td>
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unjust', adj. owotanña śni.
unjust'ly, adv. ecęnqyućų.
unkind', adj. waqniśda śni.
unknown', adj. slonpayapi śni.
unleade', v. a. wałétažu.
unlaw'ful, adj. woorpe edyata-
tanpañ śni.
unleav'ened, adj. napolnyo śni.
unlike', adj. iyecde śni; kine śni.
unlike'ly, adv. iyecde śni.
unload', v. a. wałetažu; pali;
yułupa.
unlock', v. a. yułdoka; hulo-
doka.
unloose', v. a. yuśka; kiyu-
ska.
unluck'y, adj. wapi śni.
umman'ageable, adj. yuhepi-
du śni.
umman'ly, adj. wicę́dä śni.
umman'nerly, adj. ohaqpekećä.
ummar'ried, adj. tanşna up.
unmean'ing, adj. taku kapi śni.
umner'ciful, adj. waqniśda śni.
ummind'ful, adj. kikusuś śni; waŋagnqaptań śni.
ummix'ed, adj. dahiwyapi śni.
ummov'ed, adj. paho ho śni wąńka.
unoc'cupied, adj. owanghaiya yąńka.
unpack', v. a. yuńzu.
unpin', v. a. hipaskađan yu-
đoka; iđu.
unpleas'ant, adj. œdićeća; œdideća; kihińaśda.
unprepar'ed, adj. wiyeça yąń-
ko śni.
unproduc'tive, adj. takuđan icaidya śni.
unprofit'able, adj. yuhipi wa-
şto śni.
unproved, adj. yuwićakapi śni.
unquench'able, adj. kasnipi-
du śni.
unrav'el, v. n. sbhańu.
unrea'sonable, adj. okagićę.
unrepro'ved, adj. iyopayapi śni.
unripe', adj. šunqudań; suotu śni.
unroll', v. a. yunmay.
unru'ly, adj. wićśda śni.
unsat'isfied, adj. imna śni; wipś śni.
sucrose', v. a. tiqopa iyoka-
tkuće yuńomnśi.
unseal', v. a. yułdoka; ipuspe yułdoka.
unsearch'able, adj. yukuća-
pică śni.
unsea'sonable, adj. iyehątu śni.
unsea'ned, part. wapaye do-
dan.
unseem'ly, adj. otęca.
unseen', adj. wanyakapi śni; aśiśyań.
unshac'kle, v. a. kiyuska.
unskil'ful, adj. wayu̱pique śni; wayuśda.
unsound', adj. pōpo nmpańu.
unspak'able, adj. oqapića śni.
unstead'y, adj. ptapatpana; mohodań.
unstop', v. a. yułdoka.
unsubstan'tial, adj. tançoń śni.
unsuit'able, adj. iyecde śni.
untaint'ed, adj. huńqumpań śni.
untam'able, adj. nunnyapica śni.
untaught', adj. onspekiypaś śni.
unteach'able, adj. onspekiyę̱pi-
că śni.
unthank'ful, adj. wapića śni.
untie', v. a. yuśka; kiyuska; nakań.
untił', adv. hehanuńa.
untimely', adv. nahaniqę̱ śni.
untold', adj. oyaqcapi śni.
untrac'table, adj. wamahon śni.
untried', adj. iyutapi śni.
untrooubled', adj. nagićyayapi śni.
unttrue', adj. wicićań śni.
untworth', n. wotọŋ̣aśi.
untwince', v. a. yuńuńnă.
untwist', v. a. yułdha; nałđa.
unwill'ing, adj. wićśda śni.
unwind', v. a. yułdha.
unwise', adj. kaqoś śni.
unyoko', v. čań napićį kići-
yułdoka; yuśka.
up, adv. wąńka.
up, intj. iho; hopo.
upbear', v. a. yuwanqan iću.
upbraid', v. a. iyopęya; i en hiyęya; kiqę.
uphold', v. a. yuha; yuza; na-
śińkiyă.
up'land, n. mundmata.
up'most, adv. ikan.
upon', prep. aśan; ikan; ihan-
keynă.
up'per, adj. wąńka: upper room, wąńka tipi: upper lip, pute.
up'right, adj. bosdan; owot-
ťąńa.
upright'ness, n. woomotąńa.
up'roar, n. owudutaćoń.
up'set', v. a. kaptąńa; yu-
ptąńa.
up'side down, adv. abadapęń-
țińa wąńka.
up'wards, adv. wąńkantkiyă.
urge, v. a. iyopąśtaka; kiqan.
urg'e'ntly, adv. iyopąśtagyă;
nińa hiqă.
u'rate, v. n. deța.
u'rine, n. deța.
u's, pron. unkiyępi.
u'sage, n. wićohap.
use, v. a. up; kiqun; iyuń;
to use one's legs in walking, hu-
yuń.
use, n. uppi; kiqunpi.
used, part. used to, edewakta.
use'ful, adj. ohewaśtaka.
use'less, adj. taku ecopića śni.
u'sual, adj. ecopı de.
u'ter, v. a. oyaka; ho eña-
yă.
u'termost, adj. ihanke.

V.
va'cant, adj. otipi śni; tuwe-
dań en uq śni; takuđan obna-
śki śni.
va'cinate, v. a. pedińuta isto
en iyöɊęya.
va'citate, v. n. hubuńană.
va'grant, n. wawunęga.
va'grate, adj. toketu tanj śni.
va'n, adj. in vain, itali; taku śni oq.
vale, n. kaśiça.
va'lain, adj. waditaka.
va'linantly, adv. waditagya.
wane, v. n. ćiśttınna aya; ya-cợpi aya.
want, n. ćiwigaskiće; čiępi.
want, v. a. čińę; čiąñiheya; ściakića.
want*ing, part. ıyókpani.
want*ton, adj. ćidiń s'n.
war, n. čiźiːapi: a war party, ozuy: to make war, zuyą; azuyę: war-club, čaçõespi: war-fare, zuyapi: warwhoop, iyą-s'pi.
war*den, n. waawayanyake.
ware*house, n. mazopiye.
wares, n. mazaa.
war*ly, adv. ıntőpeya.
warn, adj. ćoəza; ozćoza; wi-dąwọza: warm weather, maśte; didita; omaidita; katan: lukewarm, ıtęća.
warn, v. a. ćüşya; kanyak; ıtęća; petiškań.
warn*ly, adv. ćőyaken.
warn, v. a. waktaya; iwaktaya.
warn*ing, n. wowakta.
war*p, v. nąskopa; naço: pą-popo.
war*rior, n. akidita; mdęta-hunka.
wart, n. hodeșpu.
war*y, adj. waktaya un.
war, v. a. uŋ kọŋ.
wash, v. a. yužaː; lduźaː; wayuźaː; woźaː; paźaː: to wash oneself, lduźaː.
washing, v. nozəpapi. 
wasp, n. tuhмагa.
waste, v. n. atakuni śni aya.
waste, v. a. yutakuni śni; ihanə.
waste*ful, adj. wayutakuni śni.
watch, n. wihiyayẹdań.
watch, v. a. awanyaka; awany-
daka; akidita nazin; kita-
taŋ un; ępe; iyope.
watch*ful, adj. waktę un.
watch*man, n. waawayanyak.
water, n. mini.
water*ash, n. pęspyapi.
waterfall, n. łaaḥa; mini ihańa.
water*grass, n. psa.
water*ing, part. as the mouth for any thing, iskuya.
water*melon, n. sakuyatapi.
water*potato, n. psęçiŋčła.
wave, v. n. tażə; otażə.
wave, v. n. as a flag, kahboka.
wa*vor, v. n. čąnte hahayedųŋ 
yąńka.
way, v. n. čąŋsiŋ; tuhmagų lihli.
way, n. čąŋku; očąŋku: to make way for, ıkuyąŋ.
wo, pron. ıkuyiye; ıkuyiye.
weak, adj. waśaʃke śni; wan-
kaδąŋ.
weak*en, v. a. yuwașake śni.
weak*ly, adj. waśakę śni; su-
ta śni.
weak*ness, n. wwaśidașe śni.
weal, n. zaniyaŋ unpi.
wealth, n. wiwičażiće; woyu-
Ia.
wealth*y, adj. wiźiaː; waśeča.
wean, v. a. azin elpekiya; azin ayuțiŋkiya.
weep*on, n. wipe.
wear, v. a. in; un; otųŋ; ki-
čun: to wear out, yuțopa; na-
pota; yuuka; ihanγa: wear 
off, as teeth, yatepa.
wea*ry, adj. moloko; hunki-
ța; okita.
wea*sel, n. hituŋkasaan.
wea*ther, n. cold weather, śni: 
warm weather, maśte.
weav*ing, n. kazonțapi.
wea*ded, v. a. uzza; tawicić toq; 
hilna toq.
wea*ding, n. kiluyzaapi.
wevido, n. dąn ķaisdeće.
Wednes*day, n. Anpetu iyam-
ni.
weed, n. ćaŋhdołuː; wato; peśi.
weed, v. a. wato yuțuŋ.
week, n. anpetu wakaŋ wani; 
anpetu sakoωiŋ.
weep, v. a. ćeya; istanmiehaŋpe se aː to weep for, adeya; aki-
ćięya.
weigh, v. a. tke uta; aspeyeto. 
weights, n. oŋ aspeyapi.
weigh*ty, adj. tke.
well, n. miniwọ; minihtioka.
well, adj. zaniyaŋ; zanika.
well, adv. tayanya; ayuco.
well, infj. ıto.
well*igh, adv. śińikasę.
went, v. iyaya.
west, n. wiwołpeya.
west*ward, adv. wiwołpeya-
taŋhaŋ.
wet, adj. spaya.
wet*ness, n. widaspaye.
whale, n. ıkuytęhi.
wharf, n. tuken waketașapi 
će.
what, pron. taku.
what*ever, pron. taku kașta.
what*east, n. aɣuyapi; aɣuyapi 
ści; aɣuyapi hu.
wheel, n. čąņładęski; hu; 
himba.
whereze, v. n. tehiya niya.
whelp, n. șunķipadaŋ.
when, adv. tohiŋi; țęćan; țęćan; tohaŋ; tohantu.
whereع, adv. tokiyatųŋhąŋ.
when*soever, adv. tohantu 
kașta.
where, adv. toki; tokiya- 
tkent.
where*soever, adv. tokiya 
kașta.
whet, v. a. yușduta; pașduta; 
yuaman.
wheth*er, pron. of the two, 
unna tukte.
whet*stone, n. iyohdi; izuza; 
ipabe.
which, pron. unna tukte.
while, adv. ćișęhaŋ; ľęan.
whilst, adv. akos; ćoł.
whine, v. n. hokapsapau in.
whip, v. a. kapeszępsiaŋ; ka-
șaka; kaľapa.
whip, n. ıdąpsínte.
whip*poor*will, n. pakuwi-
ska.
whip*swaŋ, n. ćanibасđede 
taŋka.
whirl, v. a. kaolmın.
whirl*pool, n. miniyomını.
whirl*wind, n. tateyuniği.
whiskered, part. putiŋ hiŋ 
șma.
whisk*ers, n. iyohi hiŋ șma.
whisk*key, n. mini wakan; mi-
ni śića.
whisk*per, v. șii; ašii; őši-
ți.
whisk*per, n. wanđiši ś'n.
whisk*tle, n. ćotąŋko.
whisk*tle, v. ʒoko; ʒoko; ya-
ʒo; ʒiζiŋ.
white, adj. ska; saya.
white*bear, n. mato.
whit*ten, v. a. ska; yuka.
white*waşh, v. a. sayyan.
whi*th*er, adv. tokiya.
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