

SMITHSONIAN

15

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.

MDCCCLII.

ADVERTISEMENT.

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.

I. 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.
6. Statistics and political economy.
7. Mental and moral philosophy.
8. A survey of the political events of the world; penal reform, &c.

III. LITERATURE AND THE FINE ARTS.

9. Modern literature.
10. The fine arts, and their application to the useful arts.
11. Bibliography.
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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(* Deceased.)

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.

THE UNIVERSITY OF CHICAGO

LIBRARY OF THE UNIVERSITY OF CHICAGO

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,

Secretary S. I.

Washington, June 1, 1852.

P R E F A C E .

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

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

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

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

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

A manuscript Grammar of the language, written by the Rev. S. W. POND, was kindly furnished to aid in the preparation of this work; but as it was not received in New York until midwinter, it has been used only in the latter part. Since my arrival in this city, the Grammar has been entirely remodelled and

rewritten, according to the suggestions and under the direction of Mr. Wm. W. TURNER, of the Union Theological Seminary of New York. Of this gentleman's labors in connexion with this work I cannot speak too highly. Not only has he, by his eminent literary qualifications, been able to render valuable assistance in the way of suggestion and criticism, but he has also read with great care the proof-sheets, 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.

STEPHEN R. RIGGS.

New York City, 1852.

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 'Océti 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 Mdewakan (*Spirit* or *Sacred Lake*), Mille Laes, which are in the country now claimed by the Ojibwas. They are divided into seven principal villages, three of which are still on the western bank of the Mississippi, and the others on or near the Minnesota, within twenty-five or thirty miles of Fort Snelling. This portion of the Dakota people have received annuities since the year 1838; and their number, as now enrolled, is about *two thousand*. They plant corn and other vegetables, and some of them have made a little progress in civilization.

2. The Walipekutes, *Leaf-shooters*. It is not now known from what circumstance the Walipekutes 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 Walipetonwans, *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

matters pertaining to the language, said that 'sisin' was formerly used to designate a *marsh* or *slough* on the prairie. The *Marsh Village* Dakotas occupy the Minnesota Valley, from Traverse des Sioux to Little Rock, claiming the Swan Lake country on the one side, and the Blue Earth on the other. But the great body of the Sisionwans have gone north and west, and now make their corn-fields about Lake Traverse and on the Coteau des Prairies. They are supposed to number about *twenty-five hundred*, and depend mainly upon the buffalo for a subsistence.

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

5. The Ihanktonwanna, 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 Ihanktonwanna are divided into the Hunkpatidans (the signification of which is not apparent); the Pabakse, *Cut-heads*; the Wazikute, *Pine-shooters*; and the Kiyuksa, *Dividers* or *Breakers of Law*. Their range is along the James River, and on the north-east side of the Missouri, up as far as the Devil's Lake. From the Wazikute branch of this band the Assiniboina, 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 'Yanetons.'

7. The Titionwans, *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 Riccarees, it is said, they have formed marriage alliances, and are at war with the Pawnees and others. The Titionwans 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 Sicangu, *Burnt-Thighs*; the Itazipé, *Bow-pith*; the Sihasapa, *Black-feet*; the Minikanye wozupi, *Those who Plant by the Water*; the Oohenonpa, *Two-boilings*; and the Oglala 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 Isanati, before mentioned. Besides, there are Dakotas still living who remember when the Ihanktonwanna 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 Sisionwans were all below, in the great bend of the Saint Peter's; the Wahpetonwans and the Wahpekutes were inhabitants of the Big Woods and the lower part of the Minnesota Valley; the Mdewakantonwans were on the eastern side of the Mississippi; and the Titionwans had probably not crossed to the west of the Missouri.

Questions of priority and precedence among these bands are sometimes discussed. The Mdewakantonwans think that the mouth of the Minnesota river is precisely over the centre of the earth, and that they occupy the gate that opens into the western world. These considerations serve to give them importance in their own estimation. On the other hand the Sisionwans and Ihanktonwans 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 Titionwans, 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 Ihanktonwans, whom they call by the name of Wiciyela, which, in its meaning, may be regarded as about equivalent to '*they are the people*.'

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

In the language, as spoken by the different bands of those properly denominated Dakotas, some differences exist. The intercourse between the Mdewakantonwans on the Mississippi and lower Minnesota, and the Wahpetonwans, Wahpekutes, and a part of the Sisionwan family, has been so constant, that but slight variations are discoverable in their manner of speaking. In some instances where the Wahpeton-

ways use *d*, some of the Mdewakantonwans so modify the sound that it becomes *t*; and where the former use *h*, the latter sometimes employ *n*. 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 dialectical variations are of such a kind as to impede the free intercourse of thought. The Sisitonwans 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 Ihanktonwans of the prairie, they have adopted some of their forms of speech. The chief peculiarity of the Ihanktonwan dialect, as compared with that of the Dakotas of the Minnesota, is the almost universal substitution of *k* for *h*. The Titonwan dialect exhibits more striking differences. In it, *g* hard is used for *h* of the Isanties and *k* of the Ihanktonwans, and rejecting *d* altogether, they use *l* in its stead. By the bands of Dakotas east of James river, hard *g* is not heard except as final in some syllables where contraction has taken place, and *l* does not occur. Thus, to illustrate the foregoing, 'čəŋpahmihma,' a cart or waggon, of the Walipetonwans, becomes 'čəŋpanminma' in the mouth of a Mdewakantonwan, 'čəŋpakhmihma' in that of an Ihanktonwan, and 'čəŋpahnigma' with a Titonwan. 'Hda,' to go home, of the Isanties, is 'kda' in the Ihanktonwan dialect, and 'gla' in the Titonwan. Many words, too, are entirely different, as for example, 'isaŋ,' a knife: the Titonwans say 'milla,' and the Ihanktonwans, 'mipna.' Isantaŋka, the name by which the people of the United States are designated on the Mississippi and Minnesota, becomes Minnahanska and Millahanska on the Missouri.

In the arrangement of words in a sentence, the Dakota language may be regarded as eminently primitive and natural. The sentence, 'Give me bread,' a Dakota transposes to 'Aguyapi maŋu 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*; paza, *wood*, &c. In the second place, it consists in employing descriptive expressions, instead of the ordinary names of things; as in calling a man a *biped*, and the wolf a *quadruped*. And thirdly, words which are common in the language are used far out of their ordinary signification; as, 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 oratory; but they are sometimes too obscure to be beautiful.

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

The mourning song of *Black-boy* for his grandson, published in the Dakota Friend by Rev. G. H. Pond, will illustrate the abounding repetition of the same thought expressed in the same words, in their songs. "The 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

in a manner which would excite the sympathies of the hardest heart, Hoksídan-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, ahitonwan yanka wo ;
Koda, ahitonwan yanka wo ;
Koda, ahitonwan yanka wo ;
Hoksídan-sapa takozákpaku wan u 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. *Opawingé, one hundred*, is probably derived from *pawingá, 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*, *kektopawingé*, may be formed of ‘ake’ and ‘opawingé,’ *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 *Wicáta-wi* or *Istawicáyazan-wi*. But the main reason for their frequent difference of opinion in regard to this matter, viz. that twelve lunations do not bring them to the point from which they commenced counting, never appears to have suggested itself. In order to make their moons correspond with the seasons, they are obliged to pass over one every few years.

Religion.—This subject can only be referred to briefly. The Dakotas have, indeed, “ gods many ”—their imaginations have peopled both the visible and invisible world with mysterious or spiritual beings, who are continually exerting themselves in reference to the human family, either for weal or woe. These spiritual existences inhabit every thing, and, consequently, almost 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

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, κατὰ πάντα ὡς δεισιδαιμονεστέροι, *in all things very worshipful*. It will not, then, be regarded as an unnecessary work, to make known to such a people the God who made the earth and all things therein, and who has appointed a day in the which he will judge the world in righteousness, by that Man whom he hath ordained, even the Lord Jesus Christ.

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

First, it must be conceded, as a matter of history, that many tribes and bands which once inhabited the country now occupied by the people of these United States have greatly diminished, and some of them have disappeared altogether. War, and 'spirit-water,' and the diseases introduced among them by the white people, have wrought out their legitimate effects. A different course of treatment would undoubtedly have greatly modified or entirely changed the character of these results. But, admitting the worst in regard to the past, an interesting question here presents itself, viz.: How far has the diminution of the Indians, as such, served to increase the numbers of our own white population?

Secondly, in reference to the question of decrease, there are some sources of deception of which most persons do not seem to be aware. The Dakotas, for instance, twenty years ago, were supposed to number thirty thousand; but our investigations have led us to estimate them at twenty-five thousand. If, twenty years from this time, it shall appear that they do not number more than twenty thousand (which may be the case), the natural inference will undoubtedly be that they have been decreasing. But we think there is evidence to show that this has not been and is not now the fact. Where an account of the births and deaths has been kept at a village, it is found that the former usually exceed the latter. If it is asked, 'Whence then comes this supposed diminution of numbers?' I answer, from the fact that in most if not all cases the wild Indians have been greatly over-estimated. It has been found not only difficult, but oftentimes impossible, to take a correct census of those bands who receive annuities from the United States Government. But the difficulty is greatly increased when we go into their camps on the great prairies of the West. The traveller finds them very sensibly impressed with their own numerical importance, and not unfrequently has his gravity disturbed by the question, whether the Government of the United States would not probably be defeated in case of a collision with them. He also finds much opposition to his making any systematic efforts to ascertain their real numbers. The only practicable method one can adopt is to count their *tipis*, or skin tents; and it 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 recognised as citizens of the Territory. Let this privilege be extended, on certain conditions, to the whole nation, as well as to all others, and many of them will soon come up to the stature of men. The Indian tribes of our continent may become extinct as such; but if this extinction is brought about by introducing them to civilization and christianity, and merging them into our own great nation, which is receiving accretions from all others, who will deplore the result? Rather let us labor for it, realizing that if by our efforts they cease to be Indians and become fellow-citizens, it will be our glory and joy. So may our Christian American nation go on gathering into its fraternal arms all peoples and languages, and thus work out its mission of peace and good-will.

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GRAMMAR
OF THE
DAKOTA LANGUAGE.

D A K O T A G R A M M A R .

P A R T F I R S T .

ORTHOGRAPHY.

LETTERS AND THEIR CHANGES.

C H A P T E R I .

THE ALPHABET.

VOWELS.

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

- a, has the sound of English *a* in *father*.
- e, has the sound of English *e* in *they*, or of *a* in *face*.
- i, has the sound of *i* in *marine*, or of *e* in *me*.
- o, has the sound of English *o* in *go*, *note*.
- u, has the sound of 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.
- ć, is an aspirate with the sound of English *ch*, as in *chin*. This was formerly represented by *c* simply.
- č, is an emphatic ć. It is formed by pronouncing 'ć' with a strong pressure of the organs, followed by a sudden expulsion of the breath.
- d, has the common English sound.
- g, has the sound of *g* hard, as in *go*.
- gh, represents a deep sonant guttural resembling the Arabic *ghain* (غ). Formerly represented by *g* simply.
- h, has the sound of *h* in English.
- kh, represents a strong surd guttural resembling the Arabic *kha* (خ). Formerly represented by *r*.
- k, has the same sound as in English.

- ḵ, is an emphatic letter, bearing the same relation to *k* that 'ḥ' does to 'c.'
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.
- ṇ, 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.
- p̣, is an emphatic, bearing the same relation to *p* that 'ḥ' does to 'c.'
- s, has the surd sound of English *s*, as in *say*.
- ś, 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.
- ṭ, is an emphatic, bearing the same relation to *t* that 'ḥ' does to 'c.'
- w, has the power of the English *w*, as in *walk*.
- y, has the sound of English *y*, as in *yet*.
- z, has the sound of the common English *z*, as in *zebra*.
- ẓ, 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 analogous to the Arabic *hamzeh* (ء)

NOTE.—Some Dakotas, in some instances, introduce a slight *b* sound before the *m*, and also a *d* sound before *n*. For example, the preposition 'om,' *with*, is by some persons pronounced *obm*, and the preposition 'en,' *in*, is sometimes spoken as if it should be written *edn*. 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*, *taṇ-yaṇ*, *well*. To this rule there are some exceptions, viz.:

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

b. When a syllable is contracted into a single consonant (see § 11), that consonant is attached to the preceding vowel; as, *om*, *with*, from *o-pa*, *to follow*; *waṇ-yag*, from *waṇ-ya-ka*, *to see*; *ka-kiś*, from *ka-ki-za*, *to suffer*; *bo-śim-śi-pa*, *to shoot off*, instead of *bo-śi-pa-śi-pa*.

c. There are some other syllables which end in ś; as, *iś*, *he*, *niś*, *thou*, *miś*, *I*,

nakacś, *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*, maǵá, *a goose* ; ókiya, *to aid*, okíya, *to speak to*.

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

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

b. But if the word be compounded of two nouns, or a noun and a verb, each will retain its own accent, whether they fall two degrees apart or not ; as, agúyapi-icápan, (*wheat-beater*) *a flail* ; innú-śínka, (*cat-dog*) *a domestic cat* ; akíéitanázin, *to stand guard*.

Removal of Accent.

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

When the accent is on the first syllable of the word the prefixing of a syllable does not always remove it ; as, nóǵe, *the ear*, manóǵe, *my ear*.

2. The same is true of any number of syllables prefixed ; as, kaśká, *to bind*, wakáśka, *I bind*, wićawakaśka, *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, waśtédaka, *to love*, waśtéwadaka, *I love something*.

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

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

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

takes place, the accent is thrown on the first syllable ; as, iyúskiŋ, *to rejoice in*, wíyuškiŋ, *to rejoice* ; amdéza, *clear*, wámdeza ; amdóša, *the red-winged black-bird*, wámdoša.

5. When 'wo' is prefixed to adjectives and verbs forming of them abstract nouns, the accent is placed on the first syllable ; as, pidá, *glad*, wópida, *gladness* ; waón-śida, *merciful*, wówaonśida, *mercy* ; ihángya, *to destroy*, wóihangye, *a destroying*.

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

CHAPTER IV.

CHANGES OF LETTERS.

Commotation.

§ 6. 1. 'A' or 'aŋ' 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 'aŋ' precedes another verb, as the infinitive mood or participle, the 'a' or 'aŋ' becomes 'e;' as, ya, *to go*, ye kiya, *to cause to go* ; niwaŋ, *to swim*, niwe kiya, *to cause to swim* ; niwe uŋ, *he is swimming*.

b. 'A' or 'aŋ' final in verbs, when they take the sign of the future tense or the negative adverb immediately after, and when followed by some conjunctions, is changed into 'e;' as, yuke kta, *there will be some* ; mde kte śni, *I will not go*.

To this there are a number of exceptions. Ba, *to blame*, and da, *to ask or beg*, are not changed. Some of the Mdewakantonwaps say ʔa kta for ʔe kta, *he will die*. The Sisitonwaps say ʔiŋ kta. Ohnaka, *to place any thing in*, is not changed ; as, "minape kiŋ takudaŋ ohnaka śni waŋ," *I have nothing in my hand*. Ipuza, *to be thirsty*, remains the same ; as, ipuza kta ; "tuwe ipuza kiŋhaŋ," etc., "*let him that is athirst come*." Yuha, *to lift, carry*, in distinction from yuha, *to have, possess*, is not changed ; as, mduha śni, *I cannot lift it*.

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

d. 'A' and 'aŋ' final become 'e' before the adverb 'hiŋʔa' and the particle 'do;' as, śiće hiŋʔa, *very bad* ; wašte 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 'aŋ' final is always retained before tuka, uŋkaŋ, uŋkaŋś, ešta, šta, keś, and perhaps some others.

2. a. Substantives ending in 'a' sometimes change it to 'e' when a possessive pronoun is prefixed ; as, śuŋka, *dog* ; mitaśuŋke, *my dog* ; nitaśuŋke, *thy dog* ; taśuŋke, *his dog*.

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

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

b. But if the proper ending of the preceding word is 'e,' no such change takes place; as, wáste kinhan, *if he is good*; Wakantanaka ape ka wástedaka wo, *hope in God and love him*.

2. When 'ya,' the pronoun of the second person singular and nominative case, precedes the inseparable prepositions 'ki,' *to*, and 'kíci,' *for*, the 'ki' and 'ya' are changed, or rather combined, into 'ye;,' as, yeéaga, *thou makest to*, instead of yakiéaga; yeéiéaga, *thou makest for one*, instead of yakiéiéaga. In like manner the pronoun 'wa,' *I*, when coming in conjunction with 'ki,' forms 'we;,' as, weéaga, not wakiéaga, from kiéaga. Wowapi weéage kta, *I will make him a book*, i. e. *I will write him a letter*.

3. *a.* When a pronoun or preposition ending in 'e' or 'i' is prefixed to a verb whose initial letter is 'k,' this letter is changed to 'é;,' as, kaga, *to make*, kiéaga, *to make to or for one*; kaksa, *to cut off*, kiéíaksa, *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 éícute, *I shoot thee*; they do not however say kiécute, but kikute, *he shoots for one*.

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

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

2. In the Ihanktonwan dialect, 'k' is often used for 'h' of the Wahpetonwan; as, kdi, *to arrive at home*, for hdi; éanpakmikma, *a cart or waggon*, for éanpahmihma. In the same circumstances the Titonwans use 'g,' and the Mdewakantonwans 'n;,' as, éanpagmigma, éanpanminma.

3. In the Titonwan dialect, 'l' is used for 'd,' as, gli, *to come home*, for hdi; and also for 'n,' as, lila, *very*, for nina. Dakota - Sina

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

2. In some cases also this elision takes place when the second word commences with a consonant; as, napkawin and namkawin, *to beckon with the hand*, of nape and kawin.

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

§ 10. The 'yu' of verbs commencing with that syllable is not unfrequently dropped when the pronoun of the first person plural is used; as, yuhá, *to have*, únhapi, *we have*; yúza, *to hold*, únzapi, *we hold*. Yúza also becomes oze, which

may be oyúze contracted ; as, Makatooze, *the Blue Earth river*, lit. *where the blue earth is taken* ; oze šíca, *bad to catch*.

Contraction.

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

z into s ; as, yuza, *to hold* any thing ; yus nažin, *to stand holding*.

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

ġ into ħ ; as, máġa, *a field*, and maġá, *a goose*, are contracted into mah.

k into g ; as, wanyaka, *to see* any thing, is contracted into wanyag.

p into m ; as, topa, *four*, is contracted into tom ; watopa, *to paddle* or *row* a boat, is contracted into watom.

t into d ; as, odota the reduplicated form of ota, *many*, *much*.

t into g ; as, božagžata the reduplicated form of božata, *to make forked by punching*.

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

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

3. Ćante, *the heart*, is contracted into ćan ; as, ćanwašte, *glad* (ćante and wašte, *heart-good*).

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

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 'unkiye' for the first person, 'niye' for the second, and 'iye' for the third, and adding 'pi' at the end either of the pronoun itself or of the last principal word in the phrase. Dual, unkiye, (*I and thou*) *we two*.

2. These pronouns are used for the sake of emphasis, that is to say, they are employed as emphatic repetitions of the subjective or objective pronoun contained in the verb; as, *miś wakaga*, (*I I-made*) *I made*; *miye mayakaga*, (*me me-thou-madest*) *thou madest me*. Both sets of pronouns are used as emphatic repetitions of

the subject, but the repetition of the object is generally confined to the second set. It would seem in fact that the first set may originally have been subjective, and the second objective forms.

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

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

2. The separate pronouns of the 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; unkiye unkitawapi, our own.*

Incorporated.

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

Nominative.

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

2. *a.* These pronouns are most frequently used with active verbs; as, *wakaga, I make; yakaga, thou makest; unkaḡapi, 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; itonḡni, to tell a lie, iwatonḡni, I tell a lie*. The adjective verbs with which 'wa' and 'ya' are used are very few; as, *waḡḡsida, merciful, waḡḡsiwada, I am merciful; duzahan, swift, waduzahan, I am swift of foot; ksapa, wise, yaksapa, thou art wise.*

3. When the verb commences with a vowel, the 'un' of the dual and plural, if prefixed, becomes 'unk'; as, *itonḡni, to tell a lie, unkitonḡni, we two tell a lie; au, to bring, unkaupi, we bring.*

4. When the prepositions 'ki,' *to*, and 'kíci,' *for*, occur in verbs, instead of 'waki' and 'yaki,' we have 'we' and 'ye' (§ 7. 2.); as, *kičaga, to make to one, wečaga, I make to; kicičaga, to make for, yečicaga, thou makest for, yečicagapi, 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, mduwašte, I make good, duwašte, thou makest good, duwaštepi, you make good; yawa, to read, mdawa, I read, dawa, thou readest. In like manner we have iyotanḡka, to sit down, imdotanḡka, I sit down, idotanḡka, thou sittest down.*

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

Objective.

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

2. *a.* These pronouns are used with active verbs to denote the object of the action ; as, *kaga, he made, makaga, he made me, ničagapi, he made you*.

b. They are also used with neuter verbs and adjectives ; as, *yazaŋ, to be sick, mayazaŋ, I am sick ; wašte, good, mawašte, I am good*. The English idiom requires that we should here render these pronouns by the nominative case, although it would seem that in the mind of the Dakotas, the verb or adjective is used impersonally, and governs the pronoun in the objective.

c. They are also incorporated into nouns, where in English the substantive verb would be used as a copula ; as, *wičašta, man, wimačašta, I am a man*.

3. In the same cases where 'we' and 'ye' subjective are used (see § 18. 4.), the objective pronouns have the forms 'mi' and 'ni,' instead of 'maki' and 'niči ;' as, *kičaga, he makes to one, mičaga, he makes to me, ničaga, he makes to thee, ničagapi, he makes to you*.

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

§ 20. Instead of 'wa,' *I*, and 'ni,' *thee*, coming together in a word, the syllable 'či' is used to express them both ; as, *waštedaka, to love, waštečidaka, I love thee*. The plural of the object is denoted by adding the term 'pi ;' as, *waštečidakapi, I love you*. The only essential difference between 'či' and the 'uŋ' 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, *uŋ, (my and thy) our* ; Plur., *uŋ-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, *mitaŋčan, my body ; minaği, my soul ; mitawačičiŋ, my mind ; mitezi, my stomach ; misiha, my foot ; mičante, my heart ; miišta, my eye ; miisto, my arm ; mioie, my words ; miohan, my actions ; untaŋčan, our two bodies ; untaŋčanpi, our bodies ; nitaŋčanpi, your bodies ; unnağipi, our souls ; unčantepi, our hearts*.

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

§ 22. 1. The pronouns of the first and second persons prefixed to nouns signifying relationship, are, Sing., *mi, my, ni, thy* ; Dual, *uŋki, (my and thy) our* ; Plur.,

un̄ki-pi, *our*, ni-pi, *your*: as, mićin̄ća, *my child*; nidek̄si, *thy uncle*; nisun̄ka, *thy younger brother*; un̄kićin̄ćapi, *our children*.

2. *a.* Nouns signifying relationship take as the pronouns of the third person, the suffix 'ku,' with its plural 'kupi;' as, sun̄ká, *the younger brother of a man*, sun̄kaku, *his younger brother*; tan̄ká, *the younger sister of a woman*, tan̄kaku, *her younger sister*; hihna, *husband*, hihnaku, *her husband*; ate, *father*, atkuku, *his or her father*.

b. But after the vowel 'i,' either pure or nasalized, the suffix is either 'tku' or 'ću;' as, dek̄si, *uncle*, dek̄sitku, *his or her uncle*; tan̄k̄si, *the younger sister of a man*, tan̄k̄sitku, *his younger sister*; ćin̄k̄si, *son*, ćin̄hin̄tku, *his or her son*; tawin̄, *a wife*, tawiću, *his wife*; ćin̄ye, *the elder brother of a man*, ćin̄ću, *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; 'un̄kita,' dual; and 'un̄kita-pi,' 'nita-pi' and 'ta-pi,' plural, are used to express property in things: as, mitaon̄spe, *my axe*; nitaun̄ke, *thy dog*; they say also mitahok̄sida, *my boy*. These pronouns are also used with koda, *a particular friend*, as, mitakoda, *my friend*, nitakoda, *thy friend*, takodaku, *his friend*; and with kićuwa, *comrade*, as, nitakićuwa, *thy comrade*, etc.

2. *a.* 'Mita,' 'nita,' and 'ta,' when prefixed to nouns commencing with 'o' or 'i,' drop the 'a;' as, owin̄za, *a bed*, mitowin̄ze, *my bed*; ipahin̄, *a pillow*, nitipahin̄, *thy pillow*; itazipa, *a bow*, tinazipe, *his bow*.

b. When these possessive pronouns are prefixed to abstract nouns which commence with 'wo,' both the 'a' of the pronoun, and 'w' of the noun, are dropped; as, wowašte, *goodness*, mitowašte, *my goodness*; woksape, *wisdom*, nitoksape, *thy wisdom*; wowaon̄sida, *mercy*, towaon̄sida, *his mercy*.

c. But when the noun commences with 'a,' the 'a' of the pronoun is usually retained; as, akićita, *a soldier*, mitaakićita, *my soldier*.

3. 'Wića' and 'wići' are sometimes prefixed to nouns, making what may be regarded as a possessive of the third person plural; as, wićahun̄ku, *their mother*; wićiatkuku, *their father*.

TABLE OF PERSONAL PRONOUNS.

Separate Pronouns.					
	Nominative.			Objective.	Possessive.
Sing.	3.	iś; iye		iye	tawa
	2.	niś; niye		niye	nitawa
	1.	miś; miye		miye	mitawa
Dual	1.	un̄kiś; un̄kiye			un̄kitawa
Plur.	3.	iś -pi; iyepi		iyepi	tawapi
	2.	niś -pi; niyepi		niyepi	nitawapi
	1.	un̄kiś -pi; un̄kiyepi		un̄kiyepi	un̄kitawapi

<i>Incorporated Pronouns.</i>						
<i>Nominative.</i>		<i>Objective.</i>		<i>Possessive.</i>		
<i>Sing.</i> 3.				-ku, -tku ;	ta-	
2.	ya ; ye	ni ; ni		ni- ; ni- ;	nita-	
1.	wa ; we	ma ; mi		mi- ; ma- ;	mita-	
<i>Dual</i> 1.	uŋ ; uŋki			uŋ- ; uŋki- ;	uŋkita-	
<i>Plur.</i> 3.		wiċa		-kupi, -tkupi ;	ta-pi	
2.	ya-pi ; ye-pi	ni-pi ; ni-pi		ni-pi ; ni-pi ;	nita-pi	
1.	uŋ-pi ; uŋki-pi	uŋ-pi ; uŋki-pi		uŋ-pi ; uŋki-pi ;	uŋkita-pi	

REFLEXIVE PRONOUNS.

§ 24. The reflexive pronouns are used when the agent and patient are the same person ; as, wašteiċidaka, *he loves himself*, wašteniċidaka, *thou lovest thyself*, wašte-miċidaka, *I love myself*.

The forms of these pronouns are as follows :—

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
3. iċi		iċi-pi
2. niċi		niċi-pi
1. miċi	uŋkiċi	uŋkiċi-pi.

RELATIVE PRONOUNS.

§ 25. 1. The relative pronouns are tuwe, *who*, and taku, *what* ; tuwe kašta and tuwe kakeś, *whosoever* or *any one* ; taku kašta and taku kakeś, *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 waŋmdaka, *I see three things*.

3. They are also used with 'daŋ' suffixed and 'śni' following : as, tuwedan śni, *no one* ; takudan mduhe śni, *I have not any thing* ; tuktedan uŋ śni, *it is nowhere* ; uŋmana eċonpi śni, *neither did it*.

INTERROGATIVE PRONOUNS.

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

DEMONSTRATIVE PRONOUNS.

§ 27. 1. These are de, *this*, and he, *that*, with their plurals dena, *these*, and hena, *those* ; also, ka, *that*, and kana, *those* or *so many*. From these are formed denaka

and denakeća, *these many*; henaka and henakeća, *those many*; and kanaka and kanakeća, *so many as those*.

2. 'Daŋ' or 'na' is sometimes suffixed with a restrictive signification; as, dena, *these*, denana, *only these*; hena, *those*, henana, *only so many*.

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

2. When 'a' or 'aŋ' of the preceding word is changed into 'e,' 'kon' becomes 'ćikon' (§ 7. 1.); as, tuwe waŋmdake ćikon, *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 kin, *the*; as, wićašta kin, *the man*, maka kin, *the earth*.

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

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

baza, *smooth*
ga, *open out*
gaŋ, *open out*
gapa, *open out*

gata, *spread*
guka, *spread out*
hiŋta, *brush off*
hmuŋ, *twist*

hna, *fall off*
hnayaŋ, *deceive*
huhuza, *shake*
hća, *open out, expand*

híci, <i>crumble, gap</i>	mdu, <i>fine, pulverize</i>	špa, <i>break off</i>
hdata, <i>scratch</i>	mna, <i>rip</i>	špi, <i>pick off</i>
hdeća, <i>tear, smash</i>	mni, <i>spread out</i>	špu, <i>fall off</i>
hdoka, <i>make a hole</i>	pota, <i>wear out</i>	šuza, <i>mash</i>
hepa, <i>exhaust</i>	psaka, <i>break in two</i>	taka, <i>touch, make fast</i>
hića, <i>arouse</i>	psun, <i>spill</i>	tan, <i>well, touch</i>
hpa, <i>fall down</i>	pśun, <i>dislocate</i>	tepa, <i>wear off</i>
hpu, <i>crumble off</i>	pta, <i>cut out, pare off</i>	tića, <i>scrape</i>
htaka, <i>catch, grip</i>	ptanyan, <i>turn over</i>	tipa, <i>contract</i>
hu, <i>peel</i>	ptuza, <i>crack, split</i>	titan, <i>pull</i>
huğa, <i>jam, smash</i>	sba, <i>ravel</i>	tkuga, <i>break off</i>
kawa, <i>open</i>	sbu, <i>dangle</i>	tpi, <i>crack</i>
kća, <i>untangle</i>	sdeća, <i>split</i>	tpu, <i>crumble, fall off</i>
kinća, <i>scrape off</i>	skića, <i>press</i>	weğa, <i>fracture</i>
kinza, <i>creak</i>	skita, <i>draw tight</i>	wińza, <i>bend down</i>
kon̄ta, <i>notch</i>	smin, <i>scrape off</i>	zamni, <i>open out</i>
ksa, <i>separate</i>	sna, <i>ring</i>	za, <i>stir</i>
kśa, <i>bend</i>	sota, <i>clear off, whitish</i>	zaza, <i>rub out, efface</i>
kśiža, <i>double up</i>	śaka, <i>press down</i>	zin, <i>stiff</i>
ktań, <i>bend</i>	śka, <i>tie</i>	žipa, <i>pinch</i>
mdaza, <i>spread open</i>	škića, <i>press</i>	zun, <i>root out</i>
mdaža, <i>burst out</i>	śna, <i>miss</i>	žužu, <i>come to pieces.</i>

Verbs formed by Prefixes.

§ 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

indefinite signification, and is commonly used without any reference to the manner in which the action is performed.

Usually the signification of the verbal roots is the same with all the prefixes, as they only have respect to the *manner* and *instrument* of the action : as, *baksa*, to cut in two with a knife, as a stick ; *boksa*, to shoot off ; *kaksa*, to cut off with an axe ; *naksa*, to break off with the foot ; *paksa*, to break off with the hand ; *yaksa*, to bite off ; *yuksa*, to break off. But the verbal root *ška*, appears to undergo a change of meaning ; as, *kaška*, to tie, *yuska*, 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 ; *čeya*, to cry, *načeya*, 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, *yuwaste*, to make good ; *teča*, new, *yuteča*, to make new ; *šića*, bad, *yašića*, to speak evil of.

Compound Verbs.

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

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

2. In the above instances the first verb has the force of an infinitive or present participle. But sometimes the first as well as the second has the force of an independent finite verb ; as, *hdiwan̄ka*, he comes home and sleeps ; *hiŋažin*, 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, *baksa*, to cut off with a knife, *baksaksa*, to cut off in several places. This form is conjugated in all respects just as the verb is before reduplication.

2. The so-called *absolute* form of active verbs is made by prefixing 'wa,' and is conjugated in the same manner as the primitive verb, except that it cannot take an objective noun or pronoun. The 'wa' appears to be equivalent to the English *something*: as, manon, *to steal*, wamanon, *to steal something*; taspantanka mawanon, (*apple I-stole*) *I stole an apple*, wamawanon, *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, iči, niči, miči, and unkiči; as, wašteičidaka, *he loves himself*. Secondly, verbs in 'yu,' 'ya,' and 'yo,' that make the possessive by changing 'y' into 'hd,' prefix to this form 'i;' as, yuzaža, *to wash any thing*; hduzaža, *to wash one's own*, as one's clothes; ihduzaža, *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, waštedaka, *to love any thing*; činčea waštekidaka, *he loves his child*. Secondly, in verbs in 'yu,' 'ya,' and 'yo,' the possessive form is made by changing 'y' into 'hd,' as, yuha, *to have or possess any thing*; hduha, *to have one's own*; šuktanka wahduha, *I have my own horse*.

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

a. When the action is done *to* another, the preposition 'ki' is prefixed or inserted; as, kağa, *to make any thing*; kičağa, *to make to one*; wowapi kičağa, (*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, šunka kikte, (*dog to-him-he-killed*) *he killed his dog*.

b. When the thing is done *for* another, 'kíči' is used; as, wowapi kičičağa, (*writing for-him-he-made*) *he wrote a letter for him*. In the plural, this sometimes has a reciprocal force; as, wowapi kičičağapi, *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*.

Person.

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

Number.

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

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

2. The *plural* is formed by suffixing 'pi;' as, wašteundakapi, *we love him*; inanipi, *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, *ery thou*. Instead of 'ye,' the Mdewakantonwan has 'we,' and the Titorwan 'le.'

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

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

When 'po,' 'pe,' or 'miye' is used it takes the place of the plural ending 'pi;' as, éeya po, éeya miye, *cry ye*. But with the negative adverb 'šni,' the 'pi' is retained; as, éeyapi šni 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 waun, (*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 unkanš, kinhan or éinhan, tuka, ešta or šta, and keš, which come after the verb; as, éeya unkanš, *if he had cried*; éeye éinhan, *if he cry*; éeye kta tuka, *he would cry, but he does not*; wahi unkanš wakaške kta tuka, *if I had come, I would have bound him*.

Tense.

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

1. The *aurist* includes the present and imperfect past. It has commonly no

particular sign. Whether the action is past or now being done must be determined by circumstances, or by the adverbs used.

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

What answers to a *perfect past* is sometimes formed by using 'kon' or 'ćikon,' and sometimes by the article 'kin' or 'ćin;' as, taku nawahon kon, *what I heard*.

Participles.

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

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

§ 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 'han' and 'wahan;' as, ksa, *separate*, ksahan and ksawahan, *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, mduwahan, *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.

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

ETYMOLOGY.

FUTURE TENSE.

3. kaške kta, *he will bind.*2. yakáske kta, *thou wilt bind.*1. wakáske kta, *I will bind.*uṇkáske kta, *we two will bind.*kaškápi kta, *they will bind.*yakáškapi kta, *ye will bind.*uṇkáškapi kta, *we will bind.*

IMPERATIVE MOOD.

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

PARTICIPLE.

kaškáhan, *bound.**B. Pronouns Inserted.***Manon**, *to steal any thing.*

INDICATIVE MOOD.

AORIST TENSE.

*Sing.*3. manón, *he steals or stole.*2. mayánon, *thou stealest.*1. mawánon, *I steal.**Dual.*maúnnon, *we two steal.**Plur.*manónpi, *they steal.*mayánonpi, *ye steal.*maúnnonpi, *we steal.*

FUTURE TENSE.

3. manón kta, *he will steal.*2. mayánon kta, *thou wilt steal.*1. mawánon kta, *I will steal.*maúnnon kta, *we two will steal.*manónpi kta, *they will steal.*mayánonpi kta, *ye will steal.*maúnnonpi kta, *we will steal.*

IMPERATIVE MOOD.

*Sing.*2. manón wo, ye, or we, *steal thou.**Plur.*manón po, pe, or miye, *steal 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.*3. kiksúya, *he remembers.*2. yéksuya, *thou rememberest.*1. wéksuya, *I remember.**Dual.*uṇkiksuya, *we two remember.**Plur.*kiksúyapi, *they remember.*yéksuyapi, *ye remember.*uṇkiksuyapi, *we remember.*

IMPERATIVE MOOD.

*Sing.*2. kiksúya wo, ye, or we, *remember thou.**Plur.*kiksúya 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.***Eéakiéon**, to do any thing to another.

INDICATIVE MOOD.

AORIST TENSE.

*Sing.*3. eéákiéon, *he does to one.*2. eéáyecéon, *thou doest to.*1. eéáwecéon, *I do to.**Dual.*eéáunkiéon, *we two do to.**Plur.*eéákiéonpi, *they do to.*eéáyecéonpi, *ye do to.*eéáunkiéonpi, *we do to.*

IMPERATIVE MOOD.

*Sing.*2. eéákiéon wo, ye, or we, *do thou it to one.**Plur.*eéákiéon 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.'***Yuştan**, to finish or complete any thing.

INDICATIVE MOOD.

AORIST TENSE.

*Sing.*3. yuştán, *he finishes or finished.*2. duştán, *thou dost finish.*1. mduştán, *I finish.**Dual.*úńştán, *we two finish.**Plur.*yuştánpi, *they finish.*duştánpi, *ye finish.*úńştánpi, *we finish.*

IMPERATIVE MOOD.

*Sing.*yuştán wo, etc., *finish thou.**Plur.*yuştán 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, unyuştánpi for úńştánpi.

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. indaksá, *I bite in two.*

- Dual.*
- unýáksa, *we two bite in two.*

- Plur.*
- yaksápi, *they bite in two.*
 daksápi, *you bite in two.*
 unýáksapi, *we bite in two.*

IMPERATIVE MOOD.

- Sing.*
- yaksá wo, etc., *bite thou in two.*

- Plur.*
- yaksá po, etc., *bite ye in two.*

*C. Verbs in 'yo.'***Iyotanka**, to sit down.

INDICATIVE MOOD.

AORIST TENSE.

- Sing.*
3. iyótanka, *he sits down.*
 2. idótanka, *thou sittest down.*
 1. imdótanka, *I sit down.*

- Dual.*
- unýíyotanka, *we two sit down.*

- Plur.*
- iyótankapi, *they sit down.*
 idótankapi, *you sit down.*
 unýíyotankapi, *we sit down.*

IMPERATIVE MOOD.

- Sing.*
- iyótanka wo, etc., *sit thou down.*

- Plur.*
- iyótanka po, etc., *sit ye down.*

SECOND VARIETY.

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

*Irregular Formations.**a. Hiyu*, to come or start to come.

INDICATIVE MOOD.

AORIST TENSE.

- Sing.*
3. hiyú, *he comes.*
 2. hidú, *thou comest.*
 1. hibú, *I come.*

- Dual.*
- unhíyu, *we two come.*

- Plur.*
- hiyúpi, *they come.*
 hidúpi, *you come.*
 unhíyupi, *we come.*

IMPERATIVE MOOD.

- Sing.*
- hiyú wo, etc., *come thou.*

- Plur.*
- hiyú po, etc., *come ye.*

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

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

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

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

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
3.		yakónpi, <i>they are.</i>
2. dakánon, <i>thou art.</i>		dakánonpi, <i>you are.</i>
1.	uŋyákon, <i>we two are.</i>	uŋyákonpi, <i>we are.</i>

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*; *manon*, *he steals*, *maninon*, *he steals thee*.

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

KAŠKA , to tie or bind.						
	<i>him, her, it.</i>	<i>thee.</i>	<i>me.</i>	<i>them.</i>	<i>you.</i>	<i>us.</i>
<i>Indicative.</i>	<i>Sing.</i> 3. kašká 2. yakáška 1. wakáška	nićaška ćićáška	makáška mayáška	wićákaška wićáyakaška wićáwakaška	nićaškapi ćićáškapi	uŋkáškapi uŋyáškaškapi
	<i>Dual.</i> uŋkáška			wićúŋkaška		
	<i>Plur.</i> 3. kaškápi 2. yakáškapi 1. uŋkáškapi	nićaškapi uŋnićaškapi	makáškapi mayáškaškapi	wićákaškapi wićáyakaškapi wićúŋkaškapi	nićaškapi uŋnićaškapi	uŋkáškapi uŋyáškaškapi
<i>Imperat.</i>	<i>Sing.</i> kašká wo, etc. <i>Plur.</i> kašká po, etc.		makáška wo makáška po	wićákaška wo wićákaška po		uŋkáška po uŋkáška po

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*; *ničáškapi*, (*they-bound-thee*) *thou art bound*; *makaškapi*, (*they-bound-me*) *I am bound*; *wičakaškapi*, (*they-bound-them*) *they are bound*.

Neuter and Adjective Verbs.

§ 54. Neuter and adjective verbs seem likewise to be used impersonally, and are varied by means of the same pronouns; as, *ta* (*it-dies-him*) *he dies*, *niťa* (*it-dies-thee*) *thou diest*, *maťa*, *I die*, *ťapi*, *they die*, etc.; *wašte* (*good*) *he is good*, *niwašte* (*thee-good*) *thou art good*, etc.

The termination 'pi' in *ťapi*, *niťapi*, 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 *wičaťa*, (*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.

Ṭa, *to die or be dead.*

INDICATIVE MOOD.

AORIST TENSE.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
3. <i>ta</i> , <i>he is dead.</i>		<i>ťapi</i> , <i>they are dead.</i>
2. <i>niťa</i> , <i>thou art dead.</i>		<i>niťapi</i> , <i>you are dead.</i>
1. <i>maťa</i> , <i>I am dead.</i>	<i>uňťa</i> , <i>we two are dead.</i>	<i>uňťapi</i> , <i>we are dead.</i>

IMPERATIVE MOOD.

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

Wašte, good or to be good.

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

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

INDICATIVE MOOD.

AORIST TENSE.

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

IMPERATIVE MOOD.

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

SECOND VARIETY.

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

A. Pronouns Prefixed.

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

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

INDICATIVE MOOD.

AORIST TENSE.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
3. un, <i>he uses.</i>		únpi, <i>they use.</i>
2. nun, <i>thou usest.</i>		núnpi, <i>ye use.</i>
1. mun, <i>I use.</i>	unkún, <i>we two use.</i>	unkúnpi, <i>we use.</i>

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

Unpa and canúnpa, *to smoke a pipe*, are conjugated like un, *to use*.

The reflexive form of verbs which in the third person singular commences with 'ihd' (see § 40. 3.) is also conjugated like 'un'; as, ihdáška, *to bind oneself*; nihdáška, *thou bindest thyself*; mihdáška, *I bind myself*.

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

a. Yanška, to be.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
3. yanká, <i>he is.</i>		yankápi, <i>they are.</i>
2. nanká, <i>thou art.</i>		nankápi, <i>ye are.</i>
1. manká, <i>I am.</i>	unyanška, <i>we two are.</i>	unyanškapi, <i>we are.</i>

b. **Yanka**, to weave, as snow-shoes.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
3. yánka, <i>he weaves.</i>		yánkapi, <i>they weave.</i>
2. nánka, <i>thou weavest.</i>		nánkapi, <i>you weave.</i>
1. mnánka, <i>I weave.</i>	unyánka, <i>we two weave.</i>	unyánkapi, <i>we weave.</i>

Yánka, to weave, differs in conjugation from yanká, to be, only in the first person singular.

B. *Pronouns Inserted.*

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

a. **Owinza**, to make a bed of or use for a bed.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
3. owinza, <i>he uses for a bed.</i>		owinzapi, <i>they use for a bed.</i>
2. oninza, <i>thou usest for a bed.</i>		oninzapi, <i>you use for a bed.</i>
1. ominza, <i>I use for a bed.</i>	unkówinza, <i>we two use for a bed.</i>	unkówinzapi, <i>we use for a bed.</i>

b. **Iwanga**, to inquire of one.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
3. iwanga, <i>he inquires of.</i>		iwangapi, <i>they inquire of.</i>
2. inunga, <i>thou inquirest of.</i>		inungapi, <i>you inquire of.</i>
1. imunga, <i>I inquire of.</i>	unkíwanga, <i>we two inquire of.</i>	unkíwangapi, <i>we inquire of.</i>

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

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

Eéon, to do any thing.

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

Hééon, kééon, and tókon are conjugated like eéon.

C. *Pronouns Suffixed.*

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

a. **Eéin**, to think.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
3. eéin, <i>he thinks.</i>		eéinpi, <i>they think.</i>
2. eéanni, <i>thou thinkest.</i>		eéannipi, <i>you think.</i>
1. eéanmi, <i>I think.</i>	unkééin, <i>we two think.</i>	unkééinpi, <i>we think.</i>

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

İn, to wear, as a shawl or blanket.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
3. in, <i>he wears.</i>		inpi, <i>they wear.</i>
2. hinî, <i>thou wearest.</i>		hinîpi, <i>you wear.</i>
1. hinmî, <i>I wear.</i>	unkin, <i>we two wear.</i>	unkinpi, <i>we wear.</i>

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

DOUBLE VERBS.

§ 58. These are formed of two verbs compounded together (§ 37. 2.). They usually have the pronouns proper to both verbs, though sometimes the pronouns of the last verb are omitted; as, hdiyotan̄ka (hdi and iyotan̄ka), *to come home and sit down*; wahimdotan̄ka, *I come home and sit down*: they also say wahdiyotan̄ka.

CONJUGATION I. and II.

Hiyotan̄ka, to come and sit down.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
3. hîyotan̄ka, <i>he comes, etc.</i>		hîyotan̄kapi, <i>they come, etc.</i>
2. yahîdotan̄ka, <i>thou comest, etc.</i>		yahîdotan̄kapi, <i>you come, etc.</i>
1. wahîmdotan̄ka, <i>I come, etc.</i>	unhîyotan̄ka, <i>we two come, etc.</i>	unhîyotan̄kapi, <i>we come, etc.</i>

Hdiyotan̄ka is conjugated like hîyotan̄ka. Hinažin, hdinažin, and kinažin, in both parts, are of the first conjugation; as, wahinawažin, yahinayažin, etc.

CONJUGATION I. and III.

Inyan̄ka, to run (prob. i and yan̄ka).

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
3. inyan̄ka, <i>he runs.</i>		inyan̄kapi, <i>they run.</i>
2. yainan̄ka, <i>thou runnest.</i>		yainan̄kapi, <i>you run.</i>
1. waîmn̄an̄ka, <i>I run.</i>	unkin̄yan̄ka, <i>we two run.</i>	unkin̄yan̄kapi, <i>we run.</i>

Hiwan̄ka, kiwan̄ka, and hdiwan̄ka are conjugated like kaška of the first conjugation and iwan̄ga of the third.

IRREGULAR AND DEFECTIVE VERBS.

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

Eya, to say any thing.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
3. éya, <i>he says.</i>		éyapi, <i>they say.</i>
2. ehá, <i>thou sayest.</i>		ehápi, <i>you say.</i>
1. epá, <i>I say or said.</i>	unkéya, <i>we two say.</i>	unkéyapi, <i>we say.</i>

2. Epéa, *I think*, with its compounds hepéa and kepéa, are *defective*, being used only in the first person singular.

<i>KSA, to break off, separate.</i>							
	<i>him, etc.</i>	<i>thee.</i>	<i>me.</i>	<i>them.</i>	<i>you.</i>	<i>us.</i>	
<i>baksa, to cut off with a knife or saw.</i>	Sing. 3. baksá 2. bayáksa 1. bawáksa Dual baúnksa Plur. 3. baksápi 2. bayáksapi 1. baúnksapi	baníkسا bačíksa baníksapi baúnniksapi	bamáksa bamáyaksa bamáksapi bamáyaksapi	bawicákسا bawicáyaksa bawicáwaksa bawicúnksa bawicáksapi bawicáyaksapi bawicúnksapi	baníksapi bačíksapi baníksapi baúnniksapi	baúnksapi baúnýaksapi baúnksapi baúnýaksapi	
<i>boksa, to shoot off, or punch off.</i>	Sing. 3. boksá 2. boyáksa 1. bowáksa Dual boúnksa Plur. 3. boksápi 2. boyáksapi 1. boúnksapi	boníkسا bočíksa boníksapi boúnniksapi	bomáksa bomáyaksa bomáksapi bomáyaksapi	bowicákسا bowicáyaksa bowicáwaksa bowicúnksa bowicáksapi bowicáyaksapi bowicúnksapi	boníksapi bočíksapi boníksapi boúnniksapi	boúnksapi boúnýaksapi boúnksapi boúnýaksapi	
<i>kaksá, to cut off with an axe.</i>	Sing. 3. kaksá 2. yakíksa 1. wakíksa Dual unkáksa Plur. 3. kaksápi 2. yakáksapi 1. unkáksapi	nićákسا ćicákسا nićáksapi unńicáksapi	makáksa mayákaksa makáksapi mayákaksapi	wicákaksa wicáyakaksa wicáwakaksa wicúnkaksa wicákaksapi wicáyakaksapi wicúnkaksapi	nićáksapi ćicákسا nićáksapi unńicáksapi	unkáksapi unýákaksapi unkáksapi unýákaksapi	
<i>naksá, to break off with the foot.</i>	Sing. 3. naksá 2. nayáksa 1. nawáksa Dual naúnksa Plur. 3. naksápi 2. nayáksapi 1. naúnksapi	naníkسا načíksa naníksapi naúnniksapi	namáksa namáyaksa namáksapi namáyaksapi	nawicákسا nawicáyaksa nawicáwaksa nawicúnksa nawicáksapi nawicáyaksapi nawicúnksapi	naníksapi načíksapi naníksapi naúnniksapi	naúnksapi naúnýaksapi naúnksapi naúnýaksapi	
<i>paksá, to break off by pushing.</i>	Sing. 3. paksá 2. yapáksa 1. wapáksa Dual unpáksa Plur. 3. paksápi 2. yapáksapi 1. unpáksapi	nipákسا ćipákسا nipáksapi unńipáksapi	mapáksa mayápaksa mapáksapi mayápaksapi	wicápaksa wicáyapaksa wicáwapaksa wicúnpaksa wicápaksapi wicáyapaksapi wicúnpaksa	nipáksapi ćipáksapi nipáksapi unńipáksapi	unpáksapi unýápaksapi unpáksapi unýápaksapi	
<i>yaksa, to bite off.</i>	Sing. 3. yaksá 2. daksá 1. mdaksá Dual unýáksa Plur. 3. yaksápi 2. daksápi 1. unýáksapi	niyákسا ćiyákسا niyáksapi unńiyáksapi	mayáksa mayádaksa mayáksapi mayádaksapi	wicáyaksa wicádaksa wicámdaksa wicúnýaksa wicáyaksapi wicádaksapi wicúnýaksapi	niyáksapi ćiyáksapi niyáksapi unńiyáksapi	unýáksapi unýádaksapi unýáksapi unýádaksapi	
<i>yuksá, to break off in any way.</i>	Sing. 3. yuksá 2. duksá 1. mduksá Dual unýúksa Plur. 3. yuksápi 2. duksápi 1. unýúksapi	niyúksa ćiyúksa niyúksapi unńiyúksapi	mayúksa mayáduksa mayúksapi mayáduksapi	wicáyuksa wicáduksa wicámduksa wicúnýuksa wicáyuksapi wicáduksapi wicúnýuksapi	niyúksapi ćiyúksapi niyúksapi unńiyúksapi	unýúksapi unýáduksapi unýúksapi unýáduksapi	

<i>Frequentative.</i>	<i>Absolute.</i>	<i>Reflexive.</i>	<i>Possessive.</i>	<i>Dative.</i>
Sing. 3. baksáksa 2. bayáksaksa 1. bawáksaksa Dual baúnksaksa Plur. 3. baksáksapi 2. bayáksaksapi 1. baúnksaksapi	wabáksa wabáyaksa wabáwaksa wabáunksa wabáksapi wabáyaksapi wabáunksapi	baíčíksa baničíksa bamíčíksa baúnkičíksa baíčíksapi baničíksapi baúnkičíksapi	bakíksa bayákiksa bawákiksa baúnkiksa bakíksapi bayákiksapi baúnkiksapi	bakičíksa bayéčíksa bawéčíksa baúnkičíksa bakičíksapi bayéčíksapi baúnkičíksapi
Sing. 3. boksáksa 2. boyáksaksa 1. bowáksaksa Dual boúnksaksa Plur. 3. boksáksapi 2. boyáksaksapi 1. boúnksaksapi	wabóksa wabóyaksa wabówaksa wabóunksa wabóksapi wabóyaksapi wabóunksapi	boíčíksa boníčíksa bomíčíksa boúnkičíksa boíčíksapi boníčíksapi boúnkičíksapi	bokíksa boyákiksa bowákiksa boúnkiksa bokíksapi boyákiksapi boúnkiksapi	bokičíksa boyéčíksa bowéčíksa boúnkičíksa bokičíksapi boyéčíksapi boúnkičíksapi
Sing. 3. kaksáksa 2. yakáksaksa 1. wakáksaksa Dual unkáksaksa Plur. 3. kaksáksapi 2. yakáksaksapi 1. unkáksaksapi	wakáksa wayákaksa wawákaksa waúnkaksa wakáksapi wayákaksapi waúnkaksapi	ihdáksa nihdáksa mihdáksa unkihdaksa ihdáksapi nihdáksapi unkihdaksapi	hdaksá yahdáksa wahdáksa unhdaksa hdaksápi yahdáksapi unhdáksapi	kicičíksa yéčíksa wéčíksa unkičíksa kicičíksapi yéčíksapi unkičíksapi
Sing. 3. naksáksa 2. nayáksaksa 1. nawáksaksa Dual naúnksaksa Plur. 3. naksáksapi 2. nayáksaksapi 1. naúnksaksapi	wanáksa wanáyaksa wanáwaksa wanáunksa wanáksapi wanáyaksapi wanáunksapi	naíčíksa naničíksa namíčíksa naúnkičíksa naíčíksapi naničíksapi naúnkičíksapi	nakíksa nayákiksa nawákiksa naúnkiksa nakíksapi nayákiksapi naúnkiksapi	nakičíksa nayéčíksa nawéčíksa naúnkičíksa nakičíksapi nayéčíksapi naúnkičíksapi
Sing. 3. paksáksa 2. yapáksaksa 1. wapáksaksa Dual unnpáksaksa Plur. 3. paksáksapi 2. yapáksaksapi 1. unnpáksaksapi	wapáksa wayápaksa wawápaksa waúnpaksa wapáksapi wayápaksapi waúnpaksapi	ičípaksa ničípaksa mičípaksa unkičípaksa ičípaksapi ničípaksapi unkičípaksapi	kpaksá yakpáksa wakpáksa unkpáksa kpaksápi yakpáksapi unkpáksapi	kicićipaksa yéćipaksa wéćipaksa unkićipaksa kicićipaksapi yéćipaksapi unkićipaksapi
Sing. 3. yaksáksa 2. daksáksa 1. mdaksáksa Dual unyáksaksa Plur. 3. yaksáksapi 2. daksáksapi 1. unyáksaksapi	wayáksa wadáksa wamdáksa waúnnyaksa wayáksapi wadáksapi waúnnyaksapi	ihdáksa nihdáksa mihdáksa unkihdaksa ihdáksapi nihdáksapi unkihdaksapi	hdaksá yahdáksa wahdáksa unhdaksa hdaksápi yahdáksapi unhdáksapi	kicićiyaksa yéćiyaksa wéćiyaksa unkićiyaksa kicićiyaksapi yéćiyaksapi unkićiyaksapi
Sing. 3. yuksáksa 2. duksáksa 1. mduksáksa Dual únksaksa Plur. 3. yuksáksapi 2. duksáksapi 1. únksaksapi	wóksa wadúksa wamdúksa waúnnyuksa wóksapi wadúksapi waúnnyuksapi	ihdúksa nihdúksa mihdúksa unkihdúksa ihdúksapi nihdúksapi unkihdúksapi	hduksá yahdúksa wahdúksa unhdúksa hduksápi yahdúksapi unhdúksapi	kicićiyuksa yéćiyuksa wéćiyuksa unkićiyuksa kicićiyuksapi yéćiyuksapi unkićiyuksapi

CHAPTER III.

NOUNS.

FORMS OF NOUNS.

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

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

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

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

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

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

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

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

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

c. Some nouns, by prefixing 'wiča' or its contraction 'wič,' have their signification limited to the human species; as, *wiçačante*, *the human heart*; *wiçanape*, *the human hand*; *wiçoie*, *human words*; *wiçohan*, *human actions*. We also have *wiçaatkuku*, *a father or one's father*; *wiçahunku*, *one's mother*; *wiçačinja*, *one's children*.

In like manner 'ta' (not the possessive pronoun, but the generic name of ruminating animals, and particularly applied to *the moose*) is prefixed to the names of various members of the body, and limits the signification to such animals; as, *tačante*, *a buffalo or deer's heart*; *tapa*, *a deer's head*; *tačeži*, *a buffalo's tongue*; *taha*, *a deer's skin*; *tačesdi*, *the 'bois de vache' of the prairie*.

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

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

6. Abstract nouns are formed from adjectives by prefixing 'wićo,' which may be regarded as compounded of 'wića' and 'wo;' as wašte, *good*, wićowašte, *goodness*, waonśida, *merciful*; wićowaonśida, *mercy*.

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

b. Any verb may be used with the plural ending as a verbal noun or gerund, sometimes without, but more commonly with, the definite article; as, ićazo, *to take credit*, ićazopi, *credit*; wayawašte, *to bless*, wayawaštepi, *blessing*; waihangya, *to destroy*, waihangyapi, *destroying*; ećon, *to do*, econpi kin, *the doing of a thing*.

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

Diminutives.

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

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

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

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

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

The Ihanktonwans and Sisitonwans commonly use 'na,' and the Titonwans 'la,' instead of 'dan,' for the diminutive ending; as, hokśina and hokśila, for hokśidan.

§ 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, śuktanka waŋ wašte-dan (*horse a good-little*), *a good little horse*, not *a horse a little good*; nićinksi éye-dan (*thy-son cries-little*), *thy little son cries*.

2. When used with a transitive verb, 'dan' may belong either to the subject or the object of the verb; as, nisunka śunka kikedan (*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*, winohinća, *woman*; tatanka, *buffalo bull*, pte, *buffalo cow*; hehaka, *the male elk*, upan, *the female elk*.

2. But more commonly the distinction is made by means of adjectives. 'Wića' and 'winyan' denote the male and female of the *human species*; as, hokśiyokopa

wíča, *a male child*, hokšíyoḱopa wiŋyaŋ, *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, paḡoŋta mdoka, *a drake*; zitkadaŋ wiye, *a hen bird*. In some instances contraction takes place; as, šuŋg mdoka, *a horse*; šuŋg wiye, *a mare*, from šuŋka.

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

Number.

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

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

2. *a.* Names of inanimate objects seldom take the plural termination, even when used with a plural meaning; as, éaŋ, *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, wíčašta waŋ wowapi waŋ kaḡa, (*man a book a made*) *a man made a book*; Dawid Sopiya waštaedaka, (*David Sophia loves*) *David loves Sophia*; Dakota Bešdeke wíčaštepi, (*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, wíčašta Wakantaŋka kaḡa, (*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, wahuḱeza ihupa, *spear-handle*; tipi tiyopa, *house-door*; wíčašta oie, *man's word*.

Sometimes the first noun suffers contraction; as, mahčínčá, *a gosling*, for maḡá čínčá (*goose-child*), mahiyumdu, *a plough*, for máḡa iyumdu (*field-plough*); mahičahinṭe, *a rake*, for máḡa ičahinṭe (*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, tatan̄ka woyute tawa, (*buffalo food his*) *buffalo's food*; woyute šuktan̄ka tawapi, (*food horse theirs*) *horses' food*; wičastayatapi 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, tatan̄ka tawote, (*buffalo his-food*) *buffalo's food*; Dawid taan̄petu, (*David his-day*) *the days of David*.

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

Nouns commencing with 'i' or 'o' prefix 't' only; as, ipah̄in, *a pillow*; Hake tipah̄in, *Hake's pillow*; owin̄ža, *a bed*; Hake towin̄že, *Hake's bed*.

Abstract nouns which commence with 'wo' drop the 'w' and prefix 't'; as, wowaste, *goodness*; Wakantan̄ka towaste, *God's goodness*. (See § 23. 2. b.)

b. Nouns expressing relationship form their genitive by means of the suffix pronouns 'ku,' 'ču,' 'tku;' as, sun̄ka, *younger brother*, Dawid sun̄kaku, *David's younger brother*; činye, *the elder brother* of a man, Tomas čin̄ču, *Thomas's elder brother*; čink̄ši, *a daughter*, wičasta čink̄šitku, *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, Mah̄piya, *Cloud*; Hok̄sidan̄, *Boy*; Wamdenīča, *Orphan*; Wowačinyan̄, *Faith*.

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

2. a. But more frequently they are composed of a noun and adjective; as, Ista-ħba, (*eyes-sleepy*) *Sleepy-eyes*; Tatan̄ka-han̄ska, (*buffalo-long*) *Long buffalo*; Mato-ħota, *Grizzly-bear*; Wamdi-duta, *Scarlet-eagle*; Mato-tamaheča, *Lean-bear*; Maza-ħota, *Grey-iron*; Maza-ś'a, *Sounding-metal*; Wapaha-ša, *Red-flag-staff*, called now *Wabeshaw*.

b. Sometimes they are formed of two nouns; as, Mah̄piya-wičasta, *Cloud-man*; Pežihuta-wičasta, *Medicine-man*; Ite-wakin̄yan̄, *Thunder-face*.

3. Sometimes a possessive pronoun is prefixed; as, Ta-makoče, *His country*; Ta-peta-tan̄ka, *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, Akićita-nažin, *Standing-soldier* or *Sentinel*; Tataŋka-nažin, *Standing-buffalo*; Mahpiya-mani, *Walking-cloud*; Waŋmdi-okiya, *One-who-talks-with-the-eagle*; Mahpiya-lidinape, *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, Hepán, Hepí, Čátan, and Haké. For girls, they are, Winóna, Hápan, Hápiŋna, Wáŋske, and Wiháke. Thus the first child, if a boy, is called Časké, if a girl, Winóna; the second, if a boy, is called Hepán, and if a girl, Hápan, 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:

	<i>A Man's.</i>	<i>A Woman's.</i>
elder brother	ćinyé	timdó
elder sister	taŋké	ćuŋ
younger brother	suŋká	suŋká
younger sister	taŋkší	taŋká
male cousin	tahánši	ićéši
female cousin	haŋkáši	ićépaŋši
brother-in-law	tahán	šiće
sister-in-law	haŋká	ićépaŋ.

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

CHAPTER IV.

ADJECTIVES.

§ 74. 1. Most adjectives in Dakota may be considered as primitive; as, ska, *white*, taŋka, *large*, wašte, *good*.

2. A few are formed from verbs by prefixing 'wa'; as, oŋsida, *to have mercy on one*, waŋsida, *merciful*; ćaŋtekiya, *to love*, waćaŋtekiya, *benevolent*.

§ 75. Final 'a' or 'aŋ' of many adjectives is changed into 'e' when followed by certain particles, as, hiŋća, do, kiŋ or éiŋ, etc.: *śića*, *bad*, *śiće* hiŋća, *very bad*; *wićašta* *śiće* éiŋ, *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 'uŋ,' the pronoun of the first person plural; as, ksapa, *wise*; *wićašta* uŋksapa, *we two wise men*; *waŋśida*, *merciful*; *waŋśiunđa*, *we two merciful ones*.

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

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

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

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, *wićašta* *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 śića*, *he wašte*, *this is bad, that is good*, i. e. *that is better than this*.

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

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

NUMERAL ADJECTIVES.

Cardinals.

§ 80. The cardinal numerals are as follows :

waŋća, waŋzi, or waŋzidan,	<i>one.</i>	wikćemna,	<i>ten.</i>
noŋpa,	<i>two.</i>	wikćemna noŋpa,	<i>twenty.</i>
yamni,	<i>three.</i>	wikćemna yamni,	<i>thirty.</i>
topa,	<i>four.</i>	wikćemna topa,	<i>forty.</i>
zaptan,	<i>five.</i>	opawinġe,	<i>a hundred.</i>
śakpe,	<i>six.</i>	opawinġe noŋpa,	<i>two hundred.</i>
śakowin,	<i>seven.</i>	kektopawinġe,	<i>a thousand.</i>
śahdoġan,	<i>eight.</i>	woyawa tanġa,	<i>the great count,</i>
napćinwanġa,	<i>nine.</i>		<i>or a million.</i>

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

a. By ake, *again* ; as, ake waŋzidan, *eleven* ; ake noŋpa, *twelve* ; ake yamni, *thirteen*, etc. Written in full, these would be wikćemna ake waŋzidan, *ten again one* ; wikćemna ake noŋpa, *ten again two*, etc.

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

b. By sanpa, *more* ; as, wikćemna sanpa waŋzidan, *ten more one*, (10 + 1) or *eleven* ; wikćemna sanpa topa, (10 + 4) *fourteen* ; wikćemna sanpa śahdoġan, (10 + 8) *eighteen*.

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

3. a. Wikćemna noŋpa is (10 × 2) *twenty*, and so with *thirty*, *forty*, etc. The numbers between these are formed in the same way as between *eleven* and *eighteen* ; as, wikćemna noŋpa sanpa waŋzidan, or, wikćemna noŋpa ake waŋzidan, (10 × 2 + 1) *twenty-one* ; wikćemna noŋpa sanpa napćinwanġa, (10 × 2 + 9) *twenty-nine* ; wikćemna yamni sanpa topa, (10 × 3 + 4) *thirty-four* ; wikćemna zaptan sanpa napćinwanġa, (10 × 5 + 9) *fifty-nine*. Over *one hundred*, numbers are still formed in the same way ; as, opawinġe sanpa wikćemna śakpe sanpa śakowin, (100 + [10 × 6] + 7) *one hundred and sixty-seven* ; kektopawinġe noŋpa sanpa opawinġe zaptan sanpa wikćemna yamni sanpa śakpe, ([1000 × 2] + [100 × 5] + [10 × 3] + 6) *two thousand five hundred and thirty-six*.

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

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

- (1.) Wanžikži, the reduplicate of wanži, 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, nomnom, *by twos*; tomtom, *by fours*.
 (3.) Yamni, zaptan, šakowin, and wikćemna, reduplicate the last syllable; as, yamnimni, zaptanptan, šakowinwin, and wikćemnamna. The same is true of opawinǵe and kektopawinǵe; as, opawinǵege, *by hundreds*.
 (4.) Napćinwanǵa and šahdoǵan reduplicate a middle syllable, as, napćinwanǵwanǵa, *by nines*, šahdohdoǵan, *by eights*.

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

§ 83 1. 'Dan' or 'na,' suffixed to numeral adjectives, is restrictive; as, yamni, *three*, yamnina, *only three*; zaptan, *five*, zaptanǵna, *only five*.

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

Ordinals.

§ 84. 1. The ordinal numbers, after tokaheya, *first*, are formed from cardinals by prefixing 'i,' 'ići,' and 'wići,' as, inonpa, ićinonpa, and wićinonpa, *second*; iyamni, ićiyamni, and wićiyamni, *third*; itopa, ićitopa, and wićitopa, *fourth*; iwikćemna, *tenth*, etc.

2. In like manner we have iake wanži, *eleventh*; iake nonpa, *twelfth*; iake yamni, *thirteenth*, etc.; iwikćemna nonpa, *twentieth*; iopawinǵe, *one hundredth*, etc.

§ 85. When several numbers are used together, the last only has the ordinal form; as, wikćemna nonpa sanpa iyamni, *twenty-third*; opawinǵe 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, eća, *when*; kuya and kun, *under, below*; kitanǵa, *a little, not much*; nina and hińća, *very*; ohinǵi, *always*; sanpa, *more*; tanǵan, *without, out of doors*; wanǵa, *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 'ćen,' 'ketu' and 'ćetu,' 'en,' 'ki' and 'kiya,' 'ći' and 'ćiya.'

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 'ćen;' as, kaken, *in this manner*; eća, *when*, ećaken, *whenever, always*; dećen, *thus*; hećen, *in that way*.

c. By adding 'ketu' and 'ćetu;' as, kaketu, *in that manner*; dećetu, *in this way*; hećetu, *so, thus*.

d. By adding 'en,' *in*, in a contracted form; as, de, *this*, den, *here*; he, *that*, hen, *there*; ka, *that*, kan, *yonder*; tukte, *which?* tukten, *where?*

e. By adding 'ki' and 'ći,' 'kiya' and 'ćiya;' as, ka, *that*, kaki and kakiya, *there*; de, *this*, deći and dećiya, *here*.

2. Adverbs are formed from *adjectives*, by adding 'ya;' as, wašte, *good*, wašteya, *well*; šića, *bad*, šićaya, *badly*; tanĳa, *great*, tanĳaya, *greatly, extensively*.

3. a. Adverbs are formed from *verbs*, by adding 'yan;' as, iyušĳin, *to rejoice*, iyušĳinyan, *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, aokaĳa, *to tell a falsehood about one*, aokaĳya, *falsely*.

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

4. Adverbs are formed from other *adverbs*.

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

b. Other forms are made by adding 'ya' to the preceding; as, dehantuya, *thus, here*; hehantuya, *there*; dećetuya, *so*; toketuya, *in whatever way*.

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

d. Adverbs are formed from other adverbs by adding 'yan;' as, dehan, *now, here*, dehanyan, *to this time or place, so far*; tohan, *when?* tohanyan, *as long as, how long?* ohinĳni, *always*, ohinĳniyan, *for ever*.

e. Adverbs are formed from other adverbs by adding 'tkiya;' as, kun, *below*, kuntkiya, *downwards*; wanĳkan, *above*, wanĳkantkiya, *upwards*.

5. Some adverbs are formed from *nouns*.

a. By prefixing 'a' and taking the adverbial termination 'ya;' as, pahya, *a hill*, apahya, *hill-like, convexly*; wanića, *none*, awaniin and awaninya, *in a destroying way*.

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

6. Adverbs are derived from *prepositions*.

a. By adding 'tu' or 'tuya;' as, mahen, *in or within*, mahentu or mahetu and mahetuya, *inwardly*.

b. By adding 'wapa;' as, ako, *beyond*, akowapa, *onward*; mahen, *in*, mahenwapa, *inwardly*.

CHAPTER VI.

PREPOSITIONS.

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

Separate Prepositions.

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

ahna, <i>with</i>	etkiya, <i>towards</i>	om, <i>with</i>
akan, <i>on or upon</i>	etu, <i>at</i>	on, <i>of or from, with, for</i>
ako, <i>beyond</i>	kahda, <i>by, near to</i>	opta, <i>through</i>
ehna, <i>amongst</i>	ki'ci, <i>with</i>	sanpa, <i>beyond</i>
ekta, <i>at, to</i>	mahen, <i>within</i>	tanhan, <i>from</i>
en, <i>in</i>	ohna, <i>in</i>	yata, <i>at</i> .
etanhan, <i>from</i>	ohomni, <i>around</i>	

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, tinta, *prairie*, tintata, *at or on the prairie*; maga, *a field*, magata, *at the field*; éan, *wood or woods*, éanyata, *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*, éankaga amawani, *I walk on a log*.

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

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

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

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

a. 'Ki,' as a preposition incorporated in verbs, means *to or for*, as, kaga, *to make*, ki'caga, *to make to one*; huwe ya, *to go to bring any thing*, kiluwe ya, *to go to bring a thing for one*.

b. 'Kííi' incorporated into verbs means *for*; as, *kaksa*, *to chop off*, as a stick; *kíííaksa*, *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, *tehaŋ*, *far*, *itehaŋ*, *far from* any time or place; *heyata*, *behind*, *iheyata*, *back of* something. These adverbial prepositions are such as:

<i>iako</i> , <i>beyond</i>	<i>ihukuya</i> , <i>under</i>	<i>itehaŋ</i> , <i>far from</i>
<i>iakan</i> , <i>upon</i>	<i>iheyata</i> , <i>behind, back of</i>	<i>itokam</i> , <i>before</i>
<i>iaškadaŋ</i> , <i>near to</i>	<i>ikaŋyeta</i> , <i>down from</i>	<i>iwaŋkam</i> , <i>above</i>
<i>ícahda</i> , <i>by, near to</i>	<i>ikiyedaŋ</i> , <i>near to</i>	<i>iyohakam</i> , <i>after</i>
<i>ihakam</i> , <i>behind</i>	<i>isaŋpa</i> , <i>beyond</i>	<i>iyotahedaŋ</i> , <i>between</i>
<i>ihdukšaŋ</i> , <i>round about</i>	<i>itakaŋpa</i> , <i>over from</i>	<i>iyotahepi</i> , <i>between</i>
<i>ihektam</i> , <i>behind</i>	<i>itaŋkan</i> , <i>without</i>	<i>iyotakoŋs</i> , <i>opposite to</i> .

CHAPTER VII.

CONJUNCTIONS.

§ 94. Conjunctions in Dakota, as in other languages, are used to connect words and sentences; as, *wašte ka ksapa*, *good and wise*; *wícašta šíceca koya*, *men and children*: "Uŋkaŋ Wakantaŋka, Ozaŋzaŋ kta, eya: uŋkaŋ ozaŋzaŋ," *And God said, 'Let light be: and light was.*

§ 95. The following is a list of the principal conjunctions; viz.: *uŋkaŋ*, *ka* and *ça*, *and*; *ko* and *koya*, *also, and*; *uŋkaŋś*, *kiŋhaŋ* and *éiŋhaŋ*, *kinahaŋ* and *éinahaŋ*, *if*; *ešta* and *šta*, *keś* and *ćeś*, *keś* and *ćeś*, *although*; *kaeś* and *çaeś*, *keyaś* and *çeyaś*, *even if*; *ka is*, *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: *yun!* *wiŋświ!* *ah!* *oh!*

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

Surprise: *hopidaŋ!* *hopidaŋniye!* *hopidaŋśni!* *iŋaħ!* *inama!* *inyun!* *iyanaħa!* *wonderful!* *surprising!* *astonishing!* *truly!* *indeed!*

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

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

Affirmation: *ečahe!* *ečaś!* *ečaes!* *eeś!* *chaes!* *eħtakaes!* *eyakeś!* *eyakeś!* *nakaś!* *nakaes!* *indeed!* *truly!* *yes!*

Disbelief: *eze!* *hes!* *hiŋte!* *ho!* *hoečaħ!* *iyeśniča!* *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; pağan, to part with any thing, wapağan, I part with; kpağan and tpağan, to part with one's own, wakpağan, I part with my own; hduta, to eat one's own, wahduta, I eat my own.*

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

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

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

b. The prefixing of the prepositions 'a,' 'e,' 'i,' 'o,' does not alter the place of the pronouns; as, *kaştan, to pour out, wakaştan, I pour out; okaştan, to pour out in, owakaştan, I pour out in; pahta, to bind, pawahta, I bind; apahta, to bind on, apawahta, I bind on.*

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

d. Other verbs whose initial letter is 'é,' 'ś,' 'm,' or 'n,' have the pronouns inserted after the first syllable; as, *éapá, to stab, éawápa, I stab; máni, to walk,*

mawáni, *I walk*. Pahta, *to bind or tie*, also inserts the pronouns after the first syllable.

e. Verbs that insert or prefix the prepositions 'ki' and 'kíci,' take the pronouns immediately before the prepositions. See § 40. 5. a. b.

f. Active verbs formed from other verbs, adjectives, or nouns, by adding the causative 'kiya' or 'ya,' take the pronouns immediately before the causative; as, wanyagkiya, *to cause to see*, wanyagmakkiya, *he causes me to see*; samkiya, *to blacken*, samwakiya, *I blacken*; éantekiya, *to love*, éantewakiya, *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, waštédaka, *to love*, waštewadaka, *I love any thing*, waštemičidaka, *I love myself*.

2. Position in Adjectives.

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

b. The pronouns 'ma,' 'ni,' and 'uŋ' are prefixed to the simple numerals; as, mawaŋžidaŋ, *I am one*; ninonpapi, *you are two*; uŋyamnipi, *we are three*.

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

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

3. Position in Nouns.

§ 100. 1. a. The possessive pronouns are always prefixed to the noun. See §§ 21. 22. 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, wičahinčá, *an old man*, wimačahinčá or wičamačahinčá, *I am an old man*.

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

2. In nouns compounded of a noun and adjective, the place of the pronoun is between them; as, Isaŋtaŋka, (*knife-big*) *an American*, Isaŋmataŋka, *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, mayáduhapi, (*me-you-have*) *you have me* ; unniyuhapi, (*we-thee-have* or *we-you-have*) *we have thee* or *we have you*.

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

Number.

§ 102. Incorporated pronouns, when intended to express plurality, have the plural termination *pi* attached to the end of the word, whether verb, noun, or adjective ; as, wayazan, *he is sick*, waun̄yazanpi, *we are sick* ; wakağa, *I make any thing*, un̄kagapi, *we make* ; nitaśun̄ke, *thy dog*, nitaśun̄kepi, *thy dogs* or *your dog* or *dogs* ; niwaśte, *thou art good*, niwaśtepi, *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 Isan̄matan̄ka, *I am an American* ; un̄kiye un̄cuw̄itapi, *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, un̄kiye un̄yan̄pi kta, *we will go* ; miye makaśka, (*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, nisun̄ka he k̄upi he ; hiya, he miye mak̄upi, (*thy-brother that was-given ? no, that me me-was-given*) *was that given to thy brother ? no, it-was given to me* ; ye maśi wo ; hiya, miye mde kta, (*to-go me-command ; no, me I-go will*) *send me ; no, I will go myself*.

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

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

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

f. In answering questions, the separate pronouns are sometimes used alone ; as, tuwe hećon̄ 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 wakağa, (*that who made ? that me I-made*) *who made that ? I made it* ; tuwe yaka he ; niye ċića, (*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 eéonkupi, *we did it* ; niye yakagapi, *you made it* ; niye niwaštepi, *you are good*.

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

Agreement of Pronouns.

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

Omission of Pronouns.

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

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

b. The separate pronoun 'iye' of the third person, and its plural 'iyepi,' are frequently used in the 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, šiyo waŋ kute ka o, (*grouse a shot and killed*) *he shot a grouse and killed it* ; šuktanŋa kin 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, ça ohiwaya, *I came, and I saw, and I conquered*.

2. a. 'Wića' and other objective incorporated pronouns follow the same rule ; as, tatanŋa kin waŋwićamdake ça wićawakte, (*buffalo the, them-I-saw, and them-I-killed*) *I saw the buffalo and killed them*.

b. So too in adjective verbs ; as, onnišike ça nišihŋin, (*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, nitašunŋe ka 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 tatanċapi, *those are oxen*; de miye, *this is I*; dena waštešte, *these are good*; he mayaku, (*that me-thou-gavest*) *thou gavest me that*.

2. But when used as a qualificative of a noun, or noun and adjective, it is placed last; as, wićašta kin hena, (*man the those*) *those men*; wićašta wašte kin 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 kin he wićayadapi śni, (*father me-sent the that ye-believe not*) *my father who sent me, him ye believe not*; ate umaši kin he mahdaotanċin, (*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 kin he iwaću, (*knife the that I-took*) *I took the knife*.

RELATIVE PRONOUNS.

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

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

b. In negative sentences with 'dan' suffixed, tuwe may be rendered *no one*, and taku *nothing*; as, tuwedan hi śni, *no one came* (lit. *some-little-person came not*); takudan 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 'kakeś' to 'tuwe' and 'taku'; as, tuwe kašta hi kinhan he waķu kta, (*whoever comes if, that I-give will*) *if any one comes, I will give it to him*; taku kašta wanmdake ċinhan 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 qualificative, the definite article immediately follows the noun; as, maka kin, (*earth the*) *the earth*; wićašta kin wašte, (*man the good*) *the man is good*.

2. When a noun is used with an adjective as a qualifying term, the article follows the adjective; as, wićašta wašte kin, (*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

ećamon kin, (*what I-did the*) *that which I did* ; wićašta śićaya oħanyanpi kin, (*men badly do the*) *the men who do badly* ; wićašta śića śićaya oħanyanpi kin, (*men bad badly do the*) *the bad men who do badly*.

§ 114. The signs of the past tense, 'ħon' and 'ćiħon,' are used in the place of the definite article, and are rendered by the article and relative ; as, wićašta wanmdake ćiħon, *the man whom I saw*.

Use.

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

a. It is used with nouns that denote a class ; as, wićašta kin bosdan nažinpi, (*men the upright stand*) *men stand upright* ; śuktanķa kin duzahnanpi, (*horses the swift*) *horses are swift or run fast*.

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

c. It is used with a noun in the vocative case ; as, maka kin nahon 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 kin, (*thy-hand the*) *thy hand* ; wićašta kin 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, kağapi kin, *the making* ; maun̄n̄ipi kin, (*we walk the*) *our walking* ; yah̄i kin 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, ćonķaške ekta mda, (*garrison to I-go*) *I am going to the garrison* ; ćan mahen wai, (*wood into I-went*) *I went into the woods* ; tin̄ta akan mun̄ķa, (*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, Tatanķa-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, ćanpahmihma ihupa kin, *the thill of the cart* ; Waśićun̄ wićaštayatapi kin, *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, hokśidan̄ wan, (*boy a*) *a boy* ; hokśidan̄ wašte wan, (*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, *wiċašta waŋ wašte kiŋ he kaga*, (*man a good the that made*) *he was a good man who made that*.

CHAPTER II.

VERBS.

Position of Verbs.

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

2. Verbs also are usually placed after the adjectives which qualify their subjects or objects, and after the adverbs which qualify the verbs; as, *Waanataŋ wiċašta wayapike ċiŋ 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*; *wiċašta kiŋ hipi*, (*man the came*) *the men came*.

b. But when the subject of a verb denotes inanimate objects, the verb does not take a plural form for its nominative's sake; as, *ċaŋ topa iċaga*, (*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, *Wakantaŋka unkaġapi*, (*God us-made*) *God made us*; *Dakota niye Wakantaŋka ċantaŋiċiyapi*, (*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 *wiċa*, *them*, incorporated in the verb; as, *waŋwiċayaka*, *he saw them*; *Hake wahaŋksiċa yamni wiċakte*, (*Hake bear three them-killed*) *Hake killed three bears*.

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

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

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

§ 124. The verb 'yeya,' and its derivatives 'iyeya,' 'hiyeya,' etc., have rarely a plural termination though used with a plural subject ; as, wi'cota 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, wa'steundaka, *we two (meaning thou and I) love him* ; wa'stewi'cundaka, *we two love them*. See § 42. 1.

Government of Verbs.

§ 126. Active transitive verbs govern the objective case ; as, maka'ska, (*me binds*) *he binds me* ; wi'ca'sta wan wanmdaka, (*man a I-saw*) *I saw a man*.

§ 127. Active verbs may govern two objectives.

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

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

a. When one of the objects is a pronoun, it must be attached to the verb ; as, wowapi kin he maya'ku 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 ya'ku kta, (*Hepan book thou-give wilt*) *thou wilt give Hepan a book* ; Hepi taspantanka 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, sina kin ani'calhpapi, (*blanket the on-thee-laid*) *they covered thee with a blanket* ; mini pa amaka'stan, (*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*, canku kin omani, (*road the in-walks*) *he walks in the road* ; han, *to stand*, maka kin awahan, (*earth the on-I-stand*) *I stand on the earth*.

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 yahdužaža, (*hand thou-washest-thine-own*) *thou dost wash thy hands*; ninape yahdužaža is also correct. The occurrence of the possessive pronoun does not render the possessive form of the verb the less necessary.

MOODS.

Imperative.

§ 131. 1. In prohibitions the imperative mood is often indicated by the adverb 'ihnuhaŋ' placed before the verb, with 'kiŋ' or 'kiŋhaŋ,' 'éiŋ' or 'éiŋhaŋ,' following: as, ihnuhaŋ hećanoŋ kiŋ, *do not do that*; ihnuhaŋ wićayadapi kiŋhaŋ, *do not believe it*. This is a stronger form than the common imperative.

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

Infinitive.

§ 132. 1. Verbs in the infinitive mood immediately precede those by which they are governed; as, éaŋ kakse yahi, (*wood to-cut thou-hast-come*) *thou hast come to cut wood*; he ećoŋ éišipi, *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 waćiŋ, (*I-go I-desire*) *I desire to go*.

3. The infinitive mood cannot be used as a noun, as it sometimes is in English; that is, it cannot have any thing predicated of it, as in the phrases, "to see the sun is pleasant," "to walk is fatiguing." In such cases verbal nouns or gerunds are used; as, wi wanyakapi kiŋ he oiyoŋkiŋ, (*sun seeing the that pleasant*) *the seeing of the sun is pleasant*.

Subjunctive.

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

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

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

6. When any thing past is spoken of as uncertain, 'hećinhan' is commonly used; as, hećanon hećinhan ećen ohdaka wo, *if thou didst that, confess it.*

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

3. Unkanś, *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, miyećićaźuźu unkanś ćiću kta tuka, (*me-thou-hadst-paid if, I-thee-give would but*) *if thou hadst paid me, I would have given it to thee*; śuktaŋka mduha unkanś 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 iyećeća, *fit, proper*; as, ećanon kta iyećeća, *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, ećon owakihi, (*to-do I-able*) *I am able to do it, or I can do it*; manipi kin owakihi, (*walking the I-able*) *I can walk.* Or they are put in a finite form; as, śuktaŋka mduza owakihi, (*horse I-catch I-able*) *I can catch a horse.*

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

3. The word 'pića' is suffixed to verbs to denote *possibility* or that the thing *can be done*; as, ećonpića, *it can be done*; wanyagpića, *it can be seen.* But it more frequently occurs with the negative 'śni;' as, kaŋpića śni, *it cannot be made.*

TENSES.

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

Aorist Tense.

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

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

3. The aorist is used in general propositions, which apply equally to present, past, and future; as, *šiceća waskuyec̄a waštedapi*, *children love fruit*.

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

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

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

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

§ 140. Before *naćeća*, *perhaps*, the aorist tense is sometimes used for the *future*; as, *hećon̄ mašipi kin̄han̄*, *ećamon̄ naćeća*, *if they tell me to do that, I shall probably do it*.

Future Tense.

§ 141. 1. The sign of the future tense is usually '*kta*.' It may be used with verbs, adjectives, nouns, or pronouns; as, *mani kta*, *he will walk*; *he wašte kta*, *that will be good*; *he tin̄ta 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, *waṇna upi kta hehan wai*, *they were about to come when I arrived there*.

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

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

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

6. The future tense is sometimes used for the aorist, as in German, when there is uncertainty about the thing spoken of; as, *tinwićakte kin̄ 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, *nihin̄nićiyapi kta ḡa yaćeyapi kta*, or *nihin̄nićiyapi ḡa yaćeyapi kta*, *you will be troubled and weep*.

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

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

§ 144. In interrogative sentences '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, yuštān iyeya, *he made a finish of it*; kaksa iyeya, *he cut it off suddenly.* In this way 'iyeya' is often used to give force and animation to the style.

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

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

§ 147. 'Kiya' is used with verbs as a causative suffix; as, eçonkiya, *to cause to do*; kałkiya, *to cause to make*; nažin kiya, *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, eçonya, *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, šaya, *to dye or paint red*; samya, *to blacken.*

2. a. It is used with words denoting relationship, where in English we should employ a possessive pronoun, and seems to have the force of *to have*, or *have for*; as, he atewayā, (*that father-I-have*) *that is my father*; Ateunyanpi mahpiya ekta nanke čin, (*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 'un,' 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*; ateunayayapi, *you call us father.*

VERBS OF REPETITION.

Reduplicated Verbs.

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

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

3. Verbs signifying *to be* are repeated to denote continuance; as, *den maŋka maŋke*, *I continue to stay here*; *hen dukaŋ dukaŋpi*, *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*; *iyatoŋśni s'a*, *thou dost tell lies habitually*, i. e. *thou art a liar*; *wamanoŋ 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, *waśteda* and *waśtedaka*, *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, *waopika*, *marksmen*; *ečoŋpi s'a*, *doers*. But in the verb 'da,' *to esteem*, 'ka' may either precede or follow the plural termination; as, *waśtedakapi* and *waśtedapika*.

SUBSTANTIVE VERBS.

§ 154. The verbs 'uŋ,' 'ouŋyaŋ,' 'yaŋka,' 'yukaŋ,' 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 wauŋ*, *I am walking*; *ti mahen maŋka*, *I am in the house*; *héciya yakoŋpi*, *they are there*; *en mauŋ*, *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. 'Yukaŋ' is used to declare that *there is*, and *waniśa*, that *there is none*; as, *Wakantaŋka yukaŋ*, *there is a God*; *Wakantaŋka waniśa*, *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, Wakantanka wašte, (*God good*) *God is good*; wi kin kata, (*sun the hot*) *the sun is hot*; de miye, (*this I*) *this is I*; hena inyan, (*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, mazakan hduha yahi, (*gun having thou-come*) *thou hast come having thy gun*.

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

3. Active participles are used to denote prolonged or continued action; as, kiksuya un, *he is remembering*; Wakantanka ċekiya un, *he is in the habit of praying to God*; iahan ičunhan, *whilst he was speaking*.

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

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

Passive.

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

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

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

CHAPTER III.

NOUNS.

Position of Nouns.

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

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

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

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

Number.

§ 163. The principle on which the plural termination is employed is that of placing it as near the end of the sentence as possible. The order in a Dakota sentence is, first the noun, next the adjective, and lastly the verb. Hence, if a noun or pronoun is used alone or has no word following it in the phrase, it may take the plural ending; if an adjective follows, it is attached to the adjective; and if a verb is used, it is attached to the verb.

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

2. When a noun which represents an animate object is to be made plural, and is followed by a qualificative or predicate, the sign of the plural is joined, not to the noun, but to the qualificative or predicate; as, *wićašta waštepi*, *good men*; *koška kiŋ hipi*, *the young men have arrived*; *wićašta 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 'wića' following, which is prefixed to or inserted in the governing word; as, *tahiŋća wićaktepi*, (*deer them-they-kill*) *they kill deer*; *Dakota ewićatanhan*, (*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, *wićašta wašte*, *good man*; *ćan śića*, *bad wood*.

The adjective *ikće*, *common*, is placed *before* the noun which it qualifies, but its derivative *ikćeka* comes *after*; as, *ikće hanpa* and *hanpikćeka*, *common moccasins*; *ikće wićašta*, *a common man, an Indian*. The numeral adjectives, when used with *ćan*, *a day*, are placed *before*; as, *nonpa ćan*, *two days*, etc.

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

Number.

§ 167. Adjectives, whether qualificative or predicative, indicate the number of the nouns or pronouns to which they belong; as, inyan sapa wan, *a black stone*; inyan sapsapa, *black stones*: tatanka kin waś'aka, *the ox is strong*; tatanka kin waś'akapi, *the oxen are strong*.

2. Adjectives do not take the plural form when that can be pointed out by the verb of which the noun is either the subject or object (see §§ 163, 164); as, wićašta wašte he kaġapi, (*man good that they-made*) *good men made that*; Wakantanka wićašta wašte nom wićakaġa, (*Great-Spirit men good two them-made*) *God made two good men*.

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

NUMERAL ADJECTIVES.

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

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

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

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

PRONOMINAL ADJECTIVES.

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

§ 172. 1. As the adjective 'ota,' *many, much*, conveys a plural idea, its reduplicated form 'onota' or 'odota,' is not used when speaking of 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 'wića' prefixed; as, wićota hipi, *many persons came, or a multitude of persons came.*

3. When 'ota' relates to a number of different companies of persons, it has what may be called a double plural form, made by prefixing 'wića' and by reduplication; as, wićokćota 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, śuktanķa kiŋ wašte ķa ćanpahnihma 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, śuktanķa kiŋ ķa ćanpahnihma kiŋ napin wašte, *the horse and the waggon are both good*; wićašta ķa winohiŋća kiŋ hena waštešte, *man and woman, they are beautiful*; Hepaŋ ķa Hepi ķa Hake, hena iyuhpa 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, śuktanķa ćanpahnihma ko śića, *(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, iwaštedaŋ mani, *he walks slowly*; śićaya hduha uŋ, *he is keeping it badly*; nina wašte, *very good*; kitaŋna taŋyaŋ, *tolerably well*; he ćaŋ 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, taŋyaŋ wauŋ, *I am well*; śićaya ohaŋyaŋpi, *they do badly*; nina wašte, *very good.*

2. a. The adverbs 'hiŋća' and 'śni' follow the words which they qualify; as, wašte hiŋća, *very good*; ećoŋ kte hiŋća, *he wishes very much to do it*; ećoŋpi śni, *they did not do it.*

b. The adverbs of time, 'kiŋhaŋ,' 'ća' or 'eća,' 'ķehaŋ,' and 'ćoh,' are placed after the words to which they relate; as, yahi kiŋhaŋ, *when thou comest*; wanyaka eća, *when he sees it.*

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

b. But 'to,' a contracted form of 'tokeća,' and 'he,' the common sign of interrogation, stand at the end ; as, duhe śni to, *why dost thou not have it ?* yahi he, *hast thou arrived ?*

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

Reduplication.

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

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

3. The reduplicated form of the adverb is used when reference is had to different times, places, distances, etc. ; as, wićašta kin tehan ni, *the man lived long ;* wićašta kin tehanhan nipi eće, *men live long ;* ećadan wahi, *I came soon ;* ećaćadan wahi, *I come frequently ;* he hanškaya baksa wo, *cut that long ;* hena hanškaskaya baksa wo, *cut those long ;* aśkadan euntipi, *we encamped at a short distance ;* aśkaśkadan euntipi, *we encamped at short distances.*

Use of Certain Adverbs.

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

2. The particle 'će,' in most cases however, indicates the close of a direct quotation of the words of oneself or of another ; as, dećen ećanon kinhan yani kta eće, *Wakanťanka eya eće, if thou dost thus, thou shalt live, God said.*

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

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

§ 181. When 'itokam' is used in reference to time, it is often preceded by the adverb of negation ; as, yahi 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 éan šni, (*that wood not*) *that is not wood*.

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

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

§ 183. 1. In Dakota, two negatives make an affirmative; as, wanića, *there is none*; waniće 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 ça iyotaŋ taŋka 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, wićayada he, *dost thou believe?*

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

3. Sometimes 'ka' is employed instead of 'he,' as the sign of interrogation; as, he taku hoŋaŋ 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 kin akan, *on the earth*; tipi ićahda, *by the house*; čonkaške ekta, *at the garrison*. In this case plurality of the noun is expressed by 'wića' incorporated into the preposition; as, tatanċa kin wićikiyedaŋ, (*ox the them-near-to*) *near to the oxen*; Dakota ewićeataŋhaŋ, *from the Dakotas*.

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

c. And others are prefixed to the following verb (§ 92); as, amani, *to walk on*; ićekiya, *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, ikiyedaŋ, *near to*, mikiyedaŋ, *near to me*; iteċaŋ, *far from*, niteċaŋ, *far from thee*. If the pronoun is plural, the plural termination is attached to the preposition; as, unċetaŋhaŋpi, *from us*.

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

c. And sometimes it is contained in the following verb ; as, en mau, *he is coming to me*, ekta nipi, *they went to you*.

§ 186. Of the two prepositions 'kiči' and 'om,' both meaning *with*, the former governs singular and the latter plural nouns ; as, he kiči 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 'haŋ,' and when to the future, in 'tu;' as, wehaŋ, *last spring* ; wetu, *next spring*.

The termination 'tu' or 'etu,' in waniyetu, mdoketu, ptaŋyetu, wetu, haŋyetu, anpetu, litayetu, etc., may have been originally a preposition, signifying, as it still does in other cases, *at* or *in* ; and the termination 'haŋ,' in wanihaŋ, wehaŋ, mdokehaŋ, ptiŋhaŋ, etc., is probably the adverbial ending.

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

CHAPTER VII.

CONJUNCTIONS.

§ 188. 1. Conjunctions commonly stand *between* the words or sentences which they connect ; as, maŋpiya ƙa maka, *heaven and earth* ; waŋéiyaka tuka iyeéíkiye šni, *I saw thee but I did not recognise thee* ; eéon yaši ešta eéon kte šni, (*do thou told although, do will not*) *although thou told him to do it, he will not*.

2. But the conjunctions 'ko' or 'koya' and 'ahna' are placed *after* the words they connect ; as, éaŋka waŋhi ko mduha, (*fire-steel flint also I have*) *I-have flint and steel* ; maŋpiya maka ahna ƙaƣa, *he made heaven and earth*.

§ 189. 'Uŋkaŋ' and 'ƙa' both signify *and*, but they are used somewhat differently, 'ƙa' denoting a closer connexion than 'uŋkaŋ.'

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

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

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

For the use of the conjunctions ƙiŋhaŋ, uŋkaŋś, and tuká, see § 133.

§ 190. The words 'eéiŋ' and 'nakaes,' although more properly adverbs, often supply the place of conjunctions ; as, he waƣu, eéiŋ makida, *I gave that to him, because he asked me for it* ; he tewahiŋda, nakaes heéedaŋ mduha, *I refused that, because it was the only one I had*.

§ 191. The idea conveyed by the conjunction *than*, cannot be expressed in Dakota directly. Such a phrase as, "It is better for me to die than to live," may

indeed be rendered by an awkward periphrasis, in several ways ; as, *maṭe éiṇ he wašte ḵa wani kiṇ he śíca, for me to die is good, and to live is bad ; wani kiṇ he wašte ešta maṭe éiṇ he iyotaṇ wašte, although it is good for me to live, it is more good for me to die ; or, maṭe kte éiṇ he wašte ḵa wani kte éiṇ he śíca, that I should die is good, and that I should live is bad.*

§ 192. The conjunction *or* is represented by ‘*ḵa íś* ;’ but the sentences in which it is introduced have not the same brevity as in English ; as, *I do not know whether he is there or not, hen uṇ ḵa íś hen uṇ śni, uṇma tukte iyećetu sdonwaye śni, (there is or there is not, which of the two I know not ;) Is that a horse or an ox ? he śuktaṇka ḵa íś tataṇka uṇma tukte hećetu he, (that horse or ox, which of the two ?)*

CHAPTER VIII.

INTERJECTIONS.

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

CHAPTER IX.

INTERLINEAR TRANSLATIONS.

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

Wićašta waṇ éiṇhiṇtku noṇpa : uṇkaṇ hakakata kiṇ he atkuku kiṇ
Man a son-his two : and youngest the that father-his the
 hećiya : Ate, woyuha mitawa kte, éiṇ he miću-wo, eya. Uṇkaṇ
said-to-him : Father, goods mine will-be the that me-mine-give, he-said. And
 woyuha kiṇ yuakipam wićaḵu. Uṇkaṇ iyohakam aṇpetu tonana, éiṇhiṇtku
goods the dividing them-he gave. And after day few, son-his
 hakakta ḵoṇ he owasiṇ witaya tpahi, ḵa itehaṇyaṇ makoće waṇ ekta
youngest that-was that all together his-gathered, and a-far-off country a to
 ićimani ya ; ḵa hen śihaṇ ohaṇyaṇpi kiṇ oṇ, taku yuhe éiṇ owasiṇ hduṭakuniśni.
travelling went ; and there bad doings the by, what he-had the all he-destroyed.
 Uṇkaṇ owasiṇ waṇna hdusote ćehaṇ, makoće kiṇ he en wićaakihaṇ hiṇća ;
And all now he-had-spent when, country the that in famine very ;
 uṇkaṇ hiṇnakaha wićakiṇa. Uṇkaṇ makoće kiṇ hen uṇpi kiṇ waṇzi ti kiṇ ekta
and consequently he-was-in want. And country the there dwelt the one house the to

i, ƙa ƙiƙi yaƙa; unƙa he maƙa ƙiƙi eƙta ƙuƙuše wo wiƙaƙu kte yeši.
went, and with was; and that-one field the to swine food them-give should sent.

Unƙa ƙuƙuše taku yutapi ƙiƙi heeš oƙ wipiiƙiye waƙiƙi; tuka tuwedaƙi dotoƙu
And swine what eat the even-that with fill-himself desired; but some-one food-gave-him

šni. Unƙa waƙa iƙiƙsuye ƙeƙa heya: Ate wiƙašta opewiƙaƙiƙi ƙiƙi
not. And now remembered-himself when this-said: My-father man them-bought the

heƙa tona wiƙayuha, ƙa hena aƙuyapi iyakiƙuya yuhapi, tuka miye ƙe
such how-many them-has, and those bread more-than-enough have, but I myself

wotektehdaƙi ƙiƙi oƙ atakunišni amayaƙi ƙe. Ito nawaƙiƙi, ƙa ate eƙta
hunger the by-means-of to-nothing I-go. Lo! I-arise, and my-father to

wahde ƙa, hewakiye kta; Ate, maƙpiya ƙiƙi eƙta ƙa niye nakun nitokam
I-go-home and, to-him-I-say-this will; Father, heaven the against and thee also thee-before

wawaƙtani; ƙa detaƙaƙi ƙiƙi amayaƙi kta iyemaƙeƙe šni; wiƙašta
I-have-sinned; and from-this time, child-me-thou-have shouldst such-I not; man

opewiƙayataƙi ƙiƙi heeš waƙiƙi iyekewa maƙa wo, epe kta ƙe, eya. Unƙa
them-thou-hast-bought the even one like me-make, I-say will, he-said. And

naƙiƙi-hiyaye, ƙa atƙuƙu eƙta ki. Tuka nahaiƙi iteƙa ku, atƙuƙu
he-arose-up, and father-his to went-home. But while-still far-off coming-home, father-his

waƙhdaƙe ƙa, oƙšikida ƙa, inyaƙi ye ƙa, posƙi hduze ƙa, iikputaka. Unƙa
saw-him, and had-compassion, and running went, and by-the-neck clasped, and kissed-him. And

ƙiƙiƙiƙiƙi ƙiƙi heƙiya: Ate, maƙpiya ƙiƙi eƙta ƙa niye nitokam wawaƙtani, ƙa
son-his the this-said-to-him: Father, heaven the to and thee thee-before I-have-sinned, and

detaƙaƙi ƙiƙi amayaƙi kte ƙiƙi he iyemaƙeƙe šni, eya.

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

Tuka atƙuƙu ƙiƙi taokiye ƙiƙi hewiƙaƙiya: Šina iyotaƙi wašte ƙiƙi he au-po, ƙa

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

inƙiya-po; ƙa mazaƙaƙiƙiƙi waƙi nape ƙiƙi en iyekiya-po; ƙa siha haƙpa oheƙiya-
put-on-him-ye; and finger-ring a hand the on put-ye; and feet moccasins put-on-him

po; ƙa pteziƙaƙi ƙiƙi ƙiƙi he den au-po, ƙa kte-po; wauntaƙi ƙa
ye; and cow-calf fatted the that here bring-ye, and kill-ye; we-eat and

unƙiyušƙiƙi kta ƙe. Miƙiƙiƙi ƙiƙi de ƙa, unƙa ƙiƙi; taƙiƙiƙi ƙa iyeyapi,
we-rejoice will. My-son the this dead, and lives-again; lost and is-found,

eya. Unƙa hiƙaƙa hwiƙiƙi.

he-said. And immediately they-rejoiced.

Unƙa ƙiƙiƙiƙiƙi tokapa ƙiƙi, he maƙata un: unƙa tikiyadaƙi ku ƙa

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

dowaƙi ƙa waƙiƙi naƙi. Unƙa ookiye waƙiƙi ƙiƙi, ƙa hena token ƙa
singing and dancing he-heard. And servant one he-called-to, and these-things how meant

heƙiƙi, he iwaƙa. Unƙa heƙiya: Nisunƙa hdi; unƙa
if, that he-inquired. And he-said-this-to-him: Thy-younger-brother has-come-home; and

ni un ƙa zaniyaƙi hdi ƙiƙi; heƙi-etaƙaƙi niyate pteziƙaƙi ƙiƙi
alive is and well has-come-home the; therefore thy-father cow-calf fatted

ƙoŋ he kikte ɛe, eya. Unƙaŋ heɛen ʃihda, ƙa tin kihde waɛin
that-was that killed, he-said. And so he-was-angry, and into-the-house he-go-home desired
 ʃni; hehan atkuku kin taŋkan hiyu ƙa ɛekiya. Unƙaŋ hehan wayupte ɛa
not; then father-his the out came and besought-him. And then he-answered and
 atkuku kin heɛiya; Iho, waniyetu ota waɲna waoɛiɛye, ɛa iyae ɛin
father-his the this-said-to; Lo! winter many now I-have-helped-thee, and thy-word the
 tohiɲni kawape ʃni; heɛeɛa eʃta, kodawiɛawaye ɛin om wimduʃkin kta
ever I-passed-beyond not; thus although, friend-them-I-have the with I-rejoice might
 e tohiɲni taɛinɛadan waɲzi mayaƙu ʃni ɛe: Tuka niɛinƙsi witkowiɲpi kin om
at-any-time deer-child one me-thou-gavest not: But thy-son harlots the with
 woyuha nitawa kin temniɛye ɛin de hdi ɛa, waɲɛake pteziɛadan ɛemyapi
property thy the eaten-up-for-thee the this come-home when, at-once cow-calf fatted
 kin he yeɛiɛata ɛe, eya. Unƙaŋ heɛiya; ɛinʃ ohinɲiyaɲ miɛi
the that thou-for-him-hast-killed, he-said. And this-he-said-to-him; Son always me-with
 yaun; ƙa taku mduhe ɛin he iyulipa nitawa. Nisunƙa kin de ɬa unƙaŋ
thou-art; and what I-have the that all thine. Thy-younger-brother the this was-dead and
 kini; taɲinʃni, unƙaŋ iyeyapi kin heon etanhan ito, ɛante unwaʃtepi ƙa
has-come-to-life; was-lost, and is-found the therefore lo! heart we-good and
 unƙiyuʃkinpi kte ɛin he heɛetu ɛe, eya ɛe.
we-rejoice should the that is-right, he-said.

THE LORD'S PRAYER.

Itaɲɛaɲ tawoɛekiye kin.

Lord his-prayer the.

Ateunyanpi maɲpiya ekta naɲke ɛin; Niɛaze kin wakanɲapi kte; Nitokiɛonze
Father-we-have heaven in thou-art the; Thy-name the holy-regarded shall; Thy-kingdom
 kin u kte. Maɲpiya ekta token nitawaɛin eɛonpi kin, maka akan heɛen eɛonpi
the come shall. Heaven in how thy-will is-done the, earth upon so done
 nuɲwe. Anpetu kin de taku-yutapi unƙu-po: ƙa waunhtanipi kin unƙiɛiɛazuɲu-po,
may-it-be. Day the this food us-give: and our-trespases the erase-for-us,
 unƙiʃ iyeɛen tona eɛinʃniyan unƙokiɛihanyanpi hena iyeɛen wiɛunƙiɛiɛazuɲupi
we like-as as-may-as wrongly have-done-to-us those even-as them-we-forgive
 kin. Wowawiyutanye kin he en iyaye unyanpi ʃni-po, ƙa taku ʃiɛa etanhan
the. Temptation the that into to-go us-cause not, and what bad from
 eunhdaku-po. Wokiɛonze kin, wowaʃake kin, wowitan kin, henakiya owihanke
us-deliver. Kingdom the, strength the, glory the, all-these end
 wanin nitawa nuɲwe. Amen.
none thine may-be. Amen.

THE FOURTH COMMANDMENT.

Woahope itopa.

Commandment fourth.

Anpetu-okihpapi kin he kiksuye ɕa wakan da-wo. Anpetu ɕakpe htayani ɕa
Day-of-rest the that remember and holy regard. Day six thou-labor and
 nitohtani kin owasin eɕanon kta. Tuka anpetu isakowin kin he anpetu-okihpapi,
thy-work the all thou-do shalt. But day seventh the that day-of-rest,
 Yehowa Taku-Wakan nitawa kin he tawa, he en wiɕohtani takudan eɕanon kte
Jehovah God thy the that his, that in work some-little thou-do shalt
 ɕni, niye ɕa niɕinɕsi, niɕunɕsi, wiɕaɕta nitaokiye, winyan nitaokiye, nitawoteɕa,
not, thou and thy-son, thy-daughter, man thy-servant, woman thy-servant, thy-cattle,
 ɕa tuwe tokeɕa nitatiyopa kin en un kin henakiya.
and whoever else thy-door the in is the so-many.

Anpetu ɕakpe en Yehowa mahpiya, maka, miniwanɕa ɕa taku ohnaka ko owasin
Day six in Jehovah heaven, earth, water-all and what is-in also all
 kaɕa ; unkan anpetu isakowin kin he en okihpa, heɕen Yehowa anpetu-okihpapi
made ; and day seventh the that in rested, so Jehovah day-of-rest
 kin he hdawaɕte ɕa hduwakan.
the that blessed and hallowed.

DICTIONARY
OF THE
DAKOTA LANGUAGE.

P A R T I .

D A K O T A - E N G L I S H .

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, *maḡaḡu*, to rain, *amaḡaḡu*, to rain on; *mani*, to walk, *amani*, to walk on; *haṇ*, to stand, *ahaṇ*, to stand on; *wašte*, good, *awašte*, to be good on or in addition to, to become, *befit*.

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

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

4. Prefixed to nouns, it sometimes makes adverbs: as, *wanića*, none, *awanin* or *awaninya*, in a destroying way; *paha*, a hill, *apahaya*, hill-like.

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

a, *intj. inseparable*, expressing *incredulity* or *contempt*. It is usually followed by *ka* or *kaća*: as *awašteka*, *amaḡukaća*.

a, *n. the armpit*.

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

a-a', *n. mould*.

a-a', *adj. mouldy*.

a-a', *v. n. to mould, become mouldy*.

a-a'-mna, *v. n. (aa and omna) to smell mouldy*.

a-ba'-hda, *v. a. to shave off with a knife*, as the fat from guts,—*abawahda*, *abayahda*.

a-ba'-hda-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*.

A B A

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

a-ba'-kpaṇ, *v. a. (a and bakpaṇ) to cut fine on, make fine on*, as in cutting tobacco: *ćaṇ abakpaṇ*, a tobacco-board,—*abawakpaṇ*, *abaya-kpaṇ*.

a-ba'-ksa, *v. a. (a and baksa) to cut off*, as a stick, on any thing, with a knife,—*abawaksa*, *abaunksapi*.

a-ba'-ksa-ksa, *v. red. of abaksa*.

a-ba'-kśiś, *v. cont. of abakśiża*: *abakśiś iyeya*, to double or shut up, as a knife, on any thing.

a-ba'-kśi-ża, *v. a. (a and bakśiża) to shut up on*, as a pocket-knife,—*abawakśiża*, *abayakśiża*.

a-ba'-ķe-za, *v. a. (a and baķeza) to split the feather end of a quill*; to cut off, as the ribs of an animal on,—*abawakeza*, *abayaķeza*, *abaunķe-zapi*.

a-ba'-mda-za, *v. a. (a and bamdaza) to cut or rip open on*,—*abawamdaza*, *abayamdaza*, *abaunmdazapi*.

a-ba'-mde-ća, *v. a. (a and bamdeća) to break by cutting on any thing, as something brittle*; to cut up in pieces on,—*abawamdeća*, *abayamdeća*, *abaunmdećapi*.

a-ba'-mden, *v. cont. of abamdeća*: *abamden iyeya*.

a-ba'-pon, *cont. of abapota*.

a-ba'-po-ta, *v. a. (a and bapota) to cut in pieces on, destroy on any thing, by cutting with a knife*,—*abawapota*, *abayapota*, *abaunpotapi*.

a-ba'-psa-ka, *v. a. (a and bapsaka) to cut off on*, as a cord or string, with a knife,—*abawapsaka*, *abayapsaka*, *abaunpsakapi*.

a-ba'-pta, *v. a. (a and bapta) to cut off from, as a piece*; to cut on, as clothes on a board,—*abawapta*, *abayapta*, *abaunptapi*.

a-ba'-pte, *n.* *ćan* abapte, a cutting-board.
a-ba'-ptuś, *v. cont.* of abaptuża: abaptuś iyeya.
a-ba'-ptu-ża, *v. a.* (a and baptuża) to split or crack by cutting on any thing; to crack or split, as a knife-handle, in cutting on any thing,—abawaptuża, abayaptuża.
a-ba'-so, *v. a.* (a and baso) to cut off a string from; to cut a string on any thing,—abawaso, abayaso.
a-ba'-so-so, *v. red.* of abaso; to cut strings from; to cut into strings on,—abawasoso.
a-ba'-śda, *v. a.* (a and baśda) to make bare on, shave off with a knife on; to cut, as grass, in addition to what is already done,—abawaśda, abayaśda, abounśdapi.
a-ba'-tpan, *v. a.* Same as abakpan, which see.
a-ba'-żan, *v. cont.* of abażata: abażan ośan, to sit astride, be placed on astride.
a-ba'-ża-ta, *v. a.* (a and bażata) to make a split on,—abaważata.
a-bo'-ksa, *v. a.* (a and boksa) to break off by shooting on; to break off by punching on,—abowaksa, aboyaksa, abounksapi.
a-bo'-ku-ka, *v. a.* (a and bokuka) to shoot or punch to pieces on,—abowakuka, aboyakuka, abounkukapi.
a-bo'-ke-ğa, *v. a.* (a and bokeğa) to miss fire on, as in trying to shoot; to snap a gun on,—abowakeğa, aboyakeğa, abounkeğapi, abomakeğa.
a-bo'-keħ, *v. cont.* of abokeğa: abokeħ iyeya.
a-bo'-mda-za, *v. a.* (a and bomdaza) to tear open by shooting on any thing,—abowamdaza, aboyamdaza.
a-bo'-mde-ća, *v. a.* (a and bomdeća) to break in pieces by shooting or punching on,—abowamdeća, aboyamdeća, abounmdećapi.
a-bo'-mden, *v. cont.* of abomdeća: abomden iyeya.
a-bo'-mdu, *v. n.* (a and bomdu) to blow up on, as by the wind; to bubble up on, as water; said when a multitude gathers around one,—abomamdu.
a-bo'-mdu-mdu, *v. red.* of abomdu; to bubble up, as water.
a-bo'-po-ta, *v. a.* (a and bopota) to shoot to pieces on any thing,—abowapota, aboyapota, abounpotapi.
a-bo'-psa-ka, *v. a.* (a and bopsaka) to break off, as a cord, by shooting on,—abowapsaka, aboyapsaka.
a-bo'-pta, *v. a.* (a and bopta) to punch off a piece, by striking on any thing, with the end of a stick,—abowapta, aboyapta, abounptapi.
a-bo'-ptuś, *v. cont.* of aboptuża: aboptuś iyeya.

a-bo'-ptu-ża, *v. a.* (a and boptuża) to split or crack, as an arrow, by shooting against any thing; or, as a stick, in punching,—abowaptuża, aboyaptuża, abounptużapi.
a-bo'-śda, *v. a.* (a and bośda) to make bare on by punching,—abowaśda.
a-bo'-śdo-ka, *v. a.* (a and bośdoka) to shoot off on; to empty the contents of a gun on any thing, by shooting at it: mazakan abośdoka,—abowaśdoka, aboyaśdoka, abounśdokapi.
a-bo'-ta-ku-ni-śni, *v. a.* (a and botakuniśni) to destroy by shooting or punching on any thing,—abowatakuniśni, aboyatakuniśni, abountakunipiśni.
a-ća'-ğa, *v. n.* (a and ćağa) to freeze in, on, or upon; to become ice upon,—amaćağa.
a-ća'-ğa-śda-ya, *adj.* all smooth with ice, icy. Same as aćahiśdaya.
a-ćah'-sna-sna, *v. n.* (a ćağa and snasna) to rattle, as icicles formed on any thing.
a-ćah'-śda-ya, *adj.* (a ćağa and śdaya) all icy, covered with ice, as trees when rain is frozen on them.
a-ća'-kśin, *v. a.* to step over, pass over, jump over; to avoid, pass by, neglect; to transgress,—aćawakśin, aćayakśin, aćaunksinpi, aćamakśin, aćaćikśin, etc.; woaćakśin, passing over.
a-ća'-kśin-ya, *v. a.* to cause to pass over,—aćakśinwaya, aćakśinmāyan.
a-ća'-kśin-yan, *adv.* passing over.
a-ćan'-ćan, *v. n.* (a and ćanćan) to shake on account of,—amaćanćan.
a'-ćan-ćan, *v. a.* to apply oneself to intensely: aćanćan ħinća; aćanćan ećonpi, *i. q.* akipťan ećonpi,—awaćanćan, ayaćanćan.
a-ćan'-ka-śka, *v. a.* (a ćan and kaśka) to bind wood on; to inclose on, fence in,—aćanwakaśka.
a-ćan'-ku-ya, *v. a.* (a ćanku and ya) to make a road on; to pass through on,—aćankuwaya.
a-ćan'-ku-ya, *adv.* lying on, as a road; passing through.
a-ćan'-ni-yan, *v. n.* (a and ćanniyān) to be angry for,—aćanmaniyan, aćanniniyan, aćanninyanpi.
a-ćan'-ni-ye-ya, *v. a.* to be angry at one on account of something,—aćanniyewaya, aćanniyeyunyanpi.
a-ćan'-nun-pa, *v. a.* (a and ćannunpa) to smoke on or after, as after eating,—aćannunmunpa. See ćannunpa.
a-ćan'-te-śi-ća, *v. n.* (a ćante and śića) to be sad on account of. See ićanteśića.
a-ćan'-te-śin-ya, *adv.* sorrowfully for.
a-ćan'-te-śin-ya-ken, *adv.* sadly for.

a-ća'-pa, *v. a.* (a and ćapá) *to stab on, stick in; to take stitches in or on,—aćawapa, aćayapa.*

a-ćem'-ya, *v. a.* of aćepa: *to make fat for a certain purpose,—aćemwaya.*

a-ćem'-ya-ken, *adv.* *in a state of fattening for: aćemyaken hde.*

a-će'-pa, *v. n.* (a and ćepa) *to be fat for, be in good order; to be getting fatter: i. q. kitajna ćepa.*

a-će'-sdi, *v. a.* (a and ćesdi) *to ćesdi on any thing,—aćewaśdi, aćeyasdi. See ćesdi.*

a-će'-sdi, *n.* *something to ćesdi on, as a diaper.*

a-će'-ti, *v. a.* (a and ćeti) *to make a fire on or at, as a log; to heat, as a gun-lock, for the purpose of hardening; to burn, as stone or brick, in a kiln,—aćewati, aćeyati, aćeuntipi.*

a-će'-ya, *v. a.* (a and ćeya) *to cry for any thing, as a child does; to mourn for, as for one dead,—awaćeya, ayaćeya, unkaćeyapi.*

a-će'-ya-pi, *part.* *crying for, cried for.*

a-ćon'-ka-śke, *n.* *a place fenced in, a fort. See ćonkaśke.*

a-ćo'-pa, *v. a.* (a and ćopa) *to wade into the water for any thing,—aćowapa, aćoyapa, aćounpapi.*

a-ću', *v. n.* (a and ću) *to dew on, bedew.*

a-ću', *n. and prep.* *dew upon.*

a-ću'-ya, *v. a.* *to cause dew upon, to bedew,—aćuwaya.*

a-de'-tka, *n.* *a branch or limb of a tree; a limb, as of the body.*

a-de'-za, *v. a.* (a and deza) *to urinate on any thing,—awadeza, ayadeza, unkadeczapi.*

a-de'-za, *n.* *a diaper.*

a-di', *v. a.* *to climb up, climb a tree; to climb over, as a fence; to ascend, as a hill,—awadi, ayadi, unkadipi.*

a-di'-di, *v. red.* of adi.

a-di'-di-ya, *adv. red.* of adiya.

a-di'-di-ya-ken, *adv.* *in a climbing manner.*

a-di'-ki-ya, *v. a.* *to cause to climb,—adiwakiya.*

a-di'-ya, *adv.* *climbing.*

a-di'-ya-ken, *adv.* *in a climbing way.*

a-do'-kso, *v. a.* (prob. of doksi) *to fold up the arms; to put the hand under the arm,—adowa-kso, adoyakso, adounksopi.*

a-do'-kso-han, *v. a.* *to fold in the arms; to put under the arm, as one's cap,—adowaksohan: adoksohan iću, to fold in the arms,—adoksohan iwaću.*

a-dos', *cont.* of adoza.

a-dos'-dos, *cont.* of adosdoza: adosdos mahihda.

a-dos'-dos-ye-ća, *v. n.* *to experience a burning sensation; to become angry,—adosdoswayeća. See adosya.*

a-dos'-do-za, *v. n. red.* of adoza; *to be scorched, but not cooked, as something held in the flame.*

a-dos'-ya, *v. a.* *to scorch, as meat held in the flame; to have one's feelings touched by any circumstance, to be made angry; adosyapi seksen hinhda, to experience a burning sensation, as in sickness; adosyapi se kinyanka, to run just as fast as one can; adosye hinhća,—adoswaya, adosyaya, adosunyanpi.*

a-do'-wan, *v. a.* (a and dowan) *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; wićašta adowan, to sing to a man, to sing the praises of a man; zitkadan 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,—awadowan, ayadowan, unkadowanpi.*

a-do'-za, *v. n.* *to be scorched, but not cooked; tan-ćan adoza se; adoza se hinhda, to feel a scorched sensation pass over the body, as in a fever.*

a'-e-ta-hnag-ya, *adv.* *towards, through, among.*

a'-e-ta-hna-ka, *prep.* *towards.*

a'-e-to-o-pta, *prep.* *towards.*

a'-e-to-o-pte-ya, *adv.* *towards, in that direction.*

a'-e-to-pta, *prep.* *in the direction of a certain object.*

a'-e-to-pte-ya, *adv.* *in that direction, past a certain point.*

a'-ğa, *v. n.* *to make a splash, as a fish jumping up in the water; to fall or jump into water with a splash,—ađe inlipaya, ađe iwahpamda, ađe unkihpayapi.*

a'-đe, *v. n.* *See ađa.*

a-ği', *v. n.* (a and ği) *to be covered with rust, mildewed; to have a rusty or brown stain.*

a-ğu', *v. n.* (a and ğu) *to burn on any thing; to burn on account of or by reason of any thing.*

a-ğu', *part.* *burnt on.*

a-ğu'-ğu, *v. n. red.* of ađu.

a-ğu'-ğu-ya, *v. a. red.* of ađuya; *to cause to burn on.*

a-ğu'-ya, *v. a.* *to cause to burn on,—ađuwaya, ađuayaya, ađunyanpi.*

a-ğu'-ya-pi, *n.* (ađuya) *bread, so called because burned or baked; wheat bread, especially; wheat; wamnaheza ađuayapi, corn bread.*

a-ğu'-ya-pi-hu, *n.* *wheat growing; wheat straw.*

a-ğu'-ya-pi-i-ća-pan, *n.* *a flail.*

a-ġu'-ya-pi-mdu, *n.* flour.
a-ġu'-ya-pi-su, *n.* wheat not ground, the grain of wheat.
a-ġu'-ya-pi-ta-ċa-ġu, *n.* leavened bread, because like the lungs, *ċaġu*.
a-ha'-ha-ye-dan, *adv.* not firmly, moveably. See *hahayedan*.
a-ha'-kam, *adv.* after. Not much used. See *ohakam*.
a-ha'-kam-ye-dan, *adv.* not deep, shallow; said of dipping up any thing when it is shallow.
a-han', *v. n.* (a and han) to stand on, rest on,—*awahan*, *ayahan*, *unġahanpi*. Ahe *ċin*, a foundation.
a-han', *v. imperat.* only; take care: *ahan dušna kta*, take care, you will mistake.
a-han', *intj.* of assent: from *han*, yes.
a-han'-han, *v. red.* of *ahan*, to stand on; and also of *ahan*, to take care.
a-han'-ke-ta, *adv.* at the end. See *ihanġeta*.
a-han'-ke-ya, *adv.* immediately, then, following, at the end of.
a-han'-mde, *v. a.* (a and hanmde) to dream about something *wakan*,—*awahanmde*.
a-han'-mna, *v. a.* (a and hanmna) to dream about any thing,—*awahanmna*, *ayahanmna*.
a-han'-zi, *v. n.* to be shady upon, overshadowed,—*amahanzi*.
a-han'-zi-ya, *v. a.* to overshadow, cause shade upon, make dark upon; to screen from the sun; to reveal to one, as the shadows of things going before; to give a presentiment of,—*ahanziwaya*, *ahanzimayan*.
a-hda', *v. a.* (a and hda) to take home, carry or bear home,—*awahda*, *ayahda*, *unġahdapi*, *amahda*, *aċihda*, *wiċunġahdapi*.
a-hda', *v. col. pl.* of *hda*; they go home.
a-hda'-han, *v. a.* (ahda and han) to stand carrying home.
a-hda'-han, *v. n.* to bear up, be strong enough to bear, as ice,—*amahdahān*, *unġahdahānpi*, *awiċahdahān*.
a-hda'-han, *v. col. pl.* they keep going home one after another.
a-hda'-hpa, *v. pos.* of *akahpa*; to throw, as a garment, over one's own; to cover one's own,—*awahdahpa*.
a-hda'-hpe-ki-ton, *v. pos.* of *akahpeton*; to clothe or cover one's own,—*ahdahpewakiton*, *ahdahpeyakiton*.
a-hda'-hpe-ton, *v. pos.* of *akahpeton*; to clothe one's own,—*ahdahpewaton*, *ahdahpeyaton*.
a-hda'-hpe-ya, *v. pos.* of *akahpeya*; to cover one's own,—*ahdahpewaya*, *ahdahpeunyanpi*: *taku* *ahdahpeyapi*, clothes. See *ahdahpeya*.

a-hda'-kšinjš, or **a-hda-kšiš**: *ahdaksinjš wanka*, to lie curled up on one's side: *ahdaksinjš munġa*.
a-hda'-pšinj, *adv.* bottom upwards, said of a boat or any thing turned up.
a-hda'-pšinj-yan, *adv.* bottom up: *ahdapsinjan eliġeya*, and *ahdapsinjan iyeya*, to turn bottom side up,—*ahdapsinjan iyewaya*.
a-hda'-pta, *v. n.* (a and hdapta) to cease to fall on, as rain,—*amahdapta*. See *hdapta*.
a-hda'-pta, *v. a.* (a and hdapta) to dip or lade out from one's own kettle, etc.,—*awahdapta*. See *kapta*.
a-hda'-ski-ċa, *v. a. pos.* of *akaskiċa*; to press down on one's own,—*awahdaskiċa*. *Part.*, face down, prone, headlong.
a-hda'-skin, *part. cont.* of *ahdaskiċa*; on the face, prone: *ahdaskin eliġeya*, to throw down on the face; *ahdaskin ilġaya*, to fall down on the face,—*ahdaskin iwalġamda*, *ahdaskin iyalġada*.
a-hda'-ški-ċa, *v. pos.* of *akaskiċa* and *ayaškiċa*; to spit out on something of one's own,—*awahdaškiċa*, *ayahdaškiċa*.
a-hda'-štan, *v. pos.* of *akaštan* and *ayaštan*; to throw or spill, as water, on one's own; to cease speaking or eating.
a-hda'-ta, *v. pos.* of *akata*; to hoe one's own, as corn, etc.,—*awahdata*, *ayahdata*.
a-hda'-ta, *v. a.* to chorus to, answer or respond to in music,—*awiċawahdata*, I respond to them.
a-hda'-ta-he-dan, *v. dim.* of *ahdata*.
a-hde', *v.* Same as *ahda*.
a-hde', *v. a.* (a and hde) to place or make stand on,—*awahde*, *ayahde*, *unġahdepi*.
a-hde'-han, *n.* a foundation.
a-hde'-he-ċin, *n.* a foundation.
a-hde'-hi-ye-ya, *part.* placed one after another.
a-hde'-ki-ya, *v. a.* (ahda and kiya) to cause to take home,—*ahdewakiya*, *ahdeyakiya*, *ahdeunġiyapi*.
a-hde'-ška-dan, *n.* a lizard.
a-hde'-ška-na, *n.* (Ihank.) Same as *ahdeškadan*.
a-hde'-ye-ya, *part.* placed one after another.
a-hde'-yus, *v. cont.* of *ahdeyuza*: *ahdeyus kute*, to shoot holding the gun against the object, or very near it.
a-hde'-yu-za, *v. a.* to hold against, hold near to; to come near to,—*ahdemduza*.
a-hdi', *v. a.* to bring or carry home,—*awahdi*, *ayahdi*, *unġahdipi*.
a-hdi', *v. col. pl.* of *hdi*; they come home together.
a-hdi'-i-ya-pe, *v.* (ahdi and iyape) to wait for their coming home; to lie in wait by the way,—*ahdiyawape*.
a-hdi'-ya-han, *v. n.* to fly home and alight, as fowls; *col. pl.* of *hdiyan*, 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*,—awahdiyahda, ayahdiyahda. See akiyahda.

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

a-hdi'-ya-hda-han, *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 hdiçu; *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-pe-ya, *v. a.* *to cause to skip along on the surface*, as a stone or chip on the water,—ahdiyapepewayā.

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

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

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

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

a-hdi'-zu, *v. a.* (ahdi and ezu) *to bring home and pile up*,—ahdiwazu, ahdiyazu, ahdiunzupi.

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

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

a-hdu'-kan, *v. a.* *to leave unmolested*,—awahdukan, amahdukan.

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

a-hdu'-šte, *v. n.* *to be numb on*,—amahdušte.

a-he'-é-e-éa, *v. n.* *to be rather better*, as in recovering from sickness, *to be neither good nor bad, middling*,—amaheééa, aniheééa, unkaheééapi.

a-he'-é-e-éa-ke, *adj.* *rather better*,—amaheééake.

a-he'-éen, *cont.* of aheééa.

a-he'-éen-ya, *adv.* *pretty well, middling.*

a-he'-cín, *n.* *a standing-place, foundation.*

a-he'-he-ye-dan, *adv.* *not firmly*: aheheyedan yanka.

a-he'-ki-ya, *v. a.* (ahan and kiya) *to cause to stand on*,—ahewakiya.

a-hi', *v. a.* *to bring to a place*,—awahi, ayahi, unkahipi, acíhi, amahi, awicawahi.

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

a-hi'-be, *v.* See ahiman.

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

a-hi'-mni-éi-ya, *v.* (ahi and mniéiya) *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 ahinanpa.

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

a-hin'-han, *v. n.* (a and hinhan) *to rain upon, fall on as rain*,—amahinhan, unkahinhanpi.

a-hin'-he, *v. n.* Same as ahinhan.

a-hin'-he-ki-ya, *v. a.* *to cause to rain on*,—ahin-hewakiya.

a-hin'-he-ya, *v. a.* *to cause to fall on*, as rain,—ahinhewaya.

a-hin'-hpa-ya, *v. n.* (a and hinhpaya) *to fall on any thing*,—amahinhpaya, anihinhpaya, unkahinhpayapi.

a-hin'-hpa-ye-ya, *v. a.* *to cause to fall on*: amahinhpayeyaya, *you caused it to fall on me.*

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

a-hi'-ton-wan, *v. a.* (ahi and tonwan) *to look towards one; to look upon; to look to, regard*,—ahiwatonwan, ahiiatonwan, ahiiuntonwanpi, ahimatonwan.

a-hi'-ton-wan-yan-pi, *v. pl.* *they come and make a village*,—ahiiuntonwanyanpi.

a-hi'-ton-we-ki-ya, *v. a.* *to cause to look towards*,—ahitonwewakiya.

a-hi'-ton-we-ya, *v. n.* *to cause to look to*,—ahitonwewaya, ahitonwemayan.

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

a-hi'-ya-han-han, *v. red.* of ahiiahan.

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-sin, *v. a. col. pl.* *to pass along, sometimes in sight, and sometimes out of sight.* See ahiiyokasinsin.

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

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,—awahindamde, ayahidade, unkahiiyayapi. Hence oahiyaye, *a tune.*

a-hi'-yo-ka-kin, *v.* *to come and peep in and draw back the head*,—ahiiyowakakin, ahiiyoyakakin.

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

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

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

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

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

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

a-hmi'-hbe-ya, *v. a.* to cause to roll on any thing,—*ahmihbewaya*.

a-hmi'-hma, *v. n.* to roll on: *ahmihma iyaya*, to go rolling on any thing.

a-hmi'-yan-yan, *adv.* round on any thing: *ahmiyanan iyaya*, to move 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 *wahna*.

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

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

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

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

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

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

a-ho'-čo-ka, *adv.* (*a* and *hočoka*) in the midst.

a-ho'-čo-ka-ya, *v. a.* to surround,—*ahočokawayaya*.

a-ho'-čo-ka-ya, *adv.* around, surrounding,—*ahočokaya unyanpi*.

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

a-ho'-ki-pe-šni, *v. neg.* not to value; to impair,—*ahowakipešni*, *ahounkipapišni*.

a-ho'-ksi-win-hta, *v.* to get angry at, as a child; to act like a child towards one,—*ahokšiwawinhta*, *ahokšimawinhta*.

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

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

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

a-ho'-pe-ya, *part.* honoring, respecting, observing. *Adv.* obediently.

a-ho'-tan, *v. a.* to make a noise around one,—*ahowatan*, *ahomatan*, *ahountanpi*.

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

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

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

a-hu'-tkan-yan, *adv.* branching, having many prongs or roots. See *hutkan*.

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

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

a-han'-han-ka, *adj.* careless, negligent.

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

a-hba'-ya, *adv.* mildly.

a-hba'-ye-dan, *adv.* mildly, patiently: *alibayedan wauw*.

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

a-hdañ'-ye-če-šni, *v.* to haunt about a place: *i. q.* *amahiyeča*.

a-hdo', *v. n.* (*a* and *hdo*) to growl over or about a thing, as a dog over a bone.

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

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

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

a'-ho, *v. n.* to stand up or back, as hair on the forehead: *ite aho*.

a-hpa'-ya, *v. n.* to fall upon,—*amahipaya*. Not much used. See *ahinlipaya*.

a-hpe'-ya, *v. a.* to throw upon; to throw away; to leave, forsake,—*ahipewaya*, *ahipeunyanpi*. See *ehipeya*, which is more commonly used.

a-hta'-ni, *v.* (*a* and *htani*) to labor for one; to work on any thing; to sin, break a law,—*awahitani*, *ayahitani*, *unkahitanipi*, *acilitani*.

a-hta'-ta, *adj.* languid, feeble.

a-hta'-te-ča, *adj.* weak, feeble.

a-htu'-dan, *n.* something to be spit upon; *i. q.* *šiče-dapi*.

a-htu'-ta, *adj.* a little thawed.

a-htu'-te-ča, *adj.* a little thawed; thawing some.

a-i', *v. a.* to carry or take to a place,—*awai*, *un-kaipi*; 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 *ia*) to talk about, consult in regard to; to speak evil of, slander,—*awaia*, *ayaia*, *unkaiapi*, *amaia*, *aniia*, *acīia*.

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

a-i'-ča-ga, *v.* (*a* and *ičaga*) to grow on, yield, produce.

a-i'-čañ, *v. cont.* of *ičaga*.

a-i'-cāh-ya, *v. a.* to cause to grow on, cause to produce,—aićāhwaya.

a-i'-cām, *cont.* of aićapa.

a-i'-cā-pa, *v. a.* (a and ićapa) to stab one thing through or on another,—aićawapa, aićayapa.

a-i'-cā-pa, *v. a.* (a and ikapa) to open the mouth against any one,—aiwakapa.

a-i'-cā-pta, *v.* to open the mouth on. See ićapta.

a-i'-cā-ptan, *v.* See the frequent form, aića-ptanptan.

a-i'-cā-ptan-ptan, *v. n.* to roll over and over on any thing,—amićaptanptan, anićaptanptan.

a-i'-ći-ći-ta, *v. reflex.* of akita; to seek oneself; to regard one's own interests,—amićićita, anićićita.

a-i'-ći-ći-ya, *v. reflex.* (probably from some obsolete root) to be diligent, make effort, bestir oneself,—amićićiya, anićićiya.

a-i'-ći-ći-ya, *adj.* diligent: aićićiya waun.

a-i'-ći-ći-ya-ka, *v. reflex.* to bestir oneself, be diligent,—amićićiyaka, anićićiyaka.

a-i'-de, *v. n.* (a and ide) to burn or blaze on.

a-i'-de-sa-sa, *adv.* in the red flame: aidesasa yuza, to hold in the red flame.

a-i'-de-sa-sa-ya, *v. a.* to put in or hold in the red flame, to scorch,—aidesasawaya.

a-i'-de-ya, *v. a.* to cause to burn on or around; to set fire to,—aidewaya, aideunyanpi; aidei'ciya, to set fire around about oneself,—aidemi'ciya.

a-i'-de-ya, *part.* setting fire to.

a-i'-e, *v.* Same as aia.

a-i'-e-ki-ya, *v. a.* to cause to talk about, either in a good or bad sense; to consult with: woope aiekiyapi, lawgivers, lawyers.

a-i'-han, *v. col. pl.* they go and stand on any thing.

a-i'-han-mna, *v. a.* to dream about,—aiwahanmna. See ihanmna.

a-i'-hda-hpa, *v. reflex.* of akalpa; to cover oneself,—amihdahpa, anihdahpa.

a-i'-hda-hpe-ya, *v. a.* to cast about one,—aihдахpewaya: taku aihdahpeyapi, clothes.

a-i'-hda-šan, *v. reflex.* of akašan; to pour out or spill on oneself,—amihdašan, anihdašan.

a-i'-hda-tan, *v. reflex.* of yatan; to praise oneself for some quality or capability,—amihdatan.

a-i'-hdu-ha, *v. reflex.* of yuha; to have or retain for one's own use,—amihduha, anihduha.

a-i'-hdu-hpa, *v. reflex.* of yuhpa; to cause to fall on oneself, as the limb of a tree,—amihduhpa.

a-i'-hdu-ksa, *v. reflex.* of yuksa; to break off, as a limb of a tree, on oneself,—amihduksa.

a-i'-hdu-sda, *v. reflex.* of yusda; to cut, as grass, and cover oneself with: peži amihduśda.

a-i'-hdu-śi-ća, *v. reflex.* of yuśića; to get oneself into difficulty with,—amihduśića.

a-i'-hdu-tan, *v. reflex.* to pull the trigger of a gun on oneself; to besmear oneself with one's own emission. See ayutan.

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

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

a-i'-hpe-ya, *v. a.* to throw or place on; to leave with one; to charge with; to bequeath to one,—aihpewaya, aihpemayan, aihpe'ciya: "wookiye aihpe'ciyapi," John xiv. 27.

a-i'-ko-yag, *cont.* of aikoyaka; sticking to.

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

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

a-i'-kpa-ğan, *v. reflex.* of pağan; to part with oneself for any purpose,—amikpağan, anikpağan.

a-i'-kpa-ğan-yan, *part.* parting with oneself for.

a-i'-kpa-tan, *v. reflex.* of patan; to reserve for oneself; to reserve oneself for any duty or purpose,—amikpatan, anikpatan.

a-i'-kpa-tan-yan, *part.* reserving oneself for.

a-i'-ksin-ki-ya, *v. a.* to make faces at,—aiksiniwakiya, aiksinyakiya, aiksiniun'kiyapi, aiksinnakiya.

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

a-in'-yan-ka, *v.* (a and inyan'ka) to run on, as a floor; to run for, run to get,—awaimnan'ka, ayanan'ka, un'kainyan'kapi.

a-i'-sin-yan, *adv.* out of sight, behind something else: aisinyan iyaya.

a-i'-sta-ćen-ya, *v.* to catch a side glimpse of any thing,—aištaćenwaya, aištaćenyaya.

a-i'-sta-hnag, *cont.* of aištahnaka: aištahnag yan'ka, to place the eyes on any thing, keep looking at it,—aištahnag mayan'ka.

a-i'-sta-hnag-ya, *part.* looking at intently.

a-i'-sta-hnag-ya-ken, *adv.* intently looking at.

a-i'-sta-hna-ka, *v. a.* (išta and hnaka) to place the eyes upon, look at intently,—aištawahnaka, aištayahnaka.

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

a-i'-ta-hda-hbe, *adv.* with the wind,—aitahdahbe unyanpi.

a-i'-ta-hda-hbe-ya, *adv.* with the wind,—aitahdahdebeyamda.

a-i'-ta-hna-ka, *v. a.* to place one on top of another, as in carrying,—aitawahnaka.

a-i'-tpa-ğan, *v. a.* Same as aikpağan.

a-i'-tpa-ğan-yan, *adv.* Same as aikpağanyan.

a-i'-tpa-taŋ, *v. a.* Same as aikpatan.
a-i'-tpa-taŋ-yaŋ, *adv.* Same as aikpatanyan.
a-i'-ya-hde, *v. n.* to lead to, reach to, as a road ;
to lead to, as a result of conduct.
a-i'-ya-hde-ya, *v. a.* to lead to ; to merit, de-
serve, bring upon one,—aiyahdewaya ; aiyahdei-
ciya, to bring upon oneself,—aiyahdemi-ciya.
a-i'-ya-hde-ya, *adv.* leading to, even to, until.
a-i'-ya-hpa-ya, *v.* See iyahpaya.
a-i'-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,—aiyahpewaya,
aiyahpeunyanpi, aiyahpemayan, aiyahpe-ciya ;
aiyahpei-ciya, to throw oneself on, as on a horse,
—aiyahpemi-ciya.
a-i'-ya-kam, *cont.* of aiyakapa.
a-i'-ya-ka-pa, *v.* to exceed, surpass. Not much
used.
a-i'-ya-ka-ska, *v. a.* to tie one thing on some-
thing else,—aiyawaka-ska, aiyayaka-ska.
a-i'-ya-ka-ske-ya, *part.* tying on to something
else.
a-i'-yog, *adv. cont.* of aiyoka ; out on one side :
aiyog yan-ka, to be off one side ; aiyog iyeya, to
put aside.
a-i'-yo-hpe-ya, *adv.* down hill ; *i. q.* apamahde.
a-i'-yo-ka, *adv.* at one side ; off from, in another
place from ; near to.
a-i'-yo-ka, *n.* a neighbor, one near to.
a-i'-yo-ki-pi, *adj.* pleasant, agreeable ; *i. q.* oiyokipi.
a-i'-yo-ki-pi-ya, *adv.* agreeably.
a-i'-yo-pte-ča, *adv.* less than.
a-i'-yo-pten, *adv. cont.* less : aiyoptenya, dimi-
nishing.
a-i'-yo-pte-tu, *adv.* less.
a-i'-yo-pte-tu-ya, *adv.* less, in a less manner :
aiyoptetuyaken.
a-i'-yo-taŋ, *adv.* more than, greater than, beyond :
aiyotan iyekiya, to have difficulty on account of.
a-i'-zi-ta, *v. n.* (a and izita) to smoke or burn, as
incense, for any purpose.
a-ka'-čins, *cont.* of akačinz : akačinswačinz, to
desire a great deal,—akačinswačanzmi.
a-ka'-činz-za, *v.* See akačins.
a-ka'-da, *v. a.* (a and kada) to pour out on, said
of grain, not of liquids,—awakada, ayakada, un-
kakadapi.
a-ka'-da-da, *v. red.* of akada : akadada iyeya, to
pour out on any thing.
a-ka'-ga, *v. a.* (a and ka-ga) to make on any
thing ; to make for a purpose ; to make in addi-
tion, add to ; to make or fabricate on one, tell a
lie about ; to blaspheme, speak evil of,—awaka-ga.
a-ka'-ga-pi, *n.* something made in addition ;
falsehood.

a'-ka-ga-tki-ya, *adv.* stretched out, as the arms :
aka-gatkiya un.
a-ka'-ge-ge, *v. a.* (a and ka-ge-ge) to sew on or
to, to patch on something else,—awaka-ge-ge.
a-ka'-haŋ-yaŋ-ka, *n.* a distant relative.
a-ka'-hu-te, *v.* to cut off from the little end to a
stump ; to think much of oneself, *i. q.* iyotaničida,
—awakahute, ayakahute.
a-ka'-ha, *v.* to desire more, *i. q.* sanpa čin,—awa-
kalia.
a-ka'-ham, *cont.* of akaliapa.
a-ka'-ha-pa, *v.* (a and ka-hapa) to drive or whip
on,—awaka-hapa.
a-ka'-hpa, *v. a.* to cover, throw on or around ; to
cover up, conceal : šina aka-hpa, to throw a blanket
on,—awaka-hpa, un-kaka-hpapi, amaka-hpa.
a-ka'-hpe, *n.* a covering : owinža aka-hpe, a
quilt, any covering for a bed.
a-ka'-hpe-ki-či-či-ya, *v.* to cover up for one ;
to pass by a matter, forgive, cancel,—akali-hpe-
či-či-ya.
a-ka'-hpe-ki-či-ton, *v. a.* to cover for one,—
akali-hpe-či-ton, akali-hpemi-či-ton.
a-ka'-hpe-ki-ton, *v. pos.* of akali-hpeton ; to cover
one's own,—akali-hpeton.
a-ka'-hpe-ki-ya, *v. a.* to cause to cover ; to
clothe, put on,—akali-hpewakiya, akali-hpemakiya.
a-ka'-hpe-ton, *v. a.* to cover, throw on as a
covering ; to cover up or conceal, as one's real
opinions, when used with ia, as akali-hpeton iwa,
—akali-hpewaton, aha-hpeyatton.
a-ka'-hpe-ton, *part.* covered, concealed.
a-ka'-hpe-ton-ton, *v. red.* of akali-hpeton : aka-
hpeton-ton ia.
a-ka'-htaŋ, *v. n.* to soak into and come through
on the other side, as grease through a skin. See
kahtaŋ.
a-ka'-htaŋ-yaŋ, *v. a.* to cause to soak into ; to
cut and make rough on,—akali-htaŋwaya.
a-ka'-kan, *v. a.* (a and kakan) to hew on any
thing ; to counter-hew, hew over again,—awaka-
kan, ayakakan, un-kakakanpi.
a-ka'-kpaŋ, *v. a.* (a and kakpaŋ) to pound fine
on any thing ; to pound in addition to what is
already done,—awaka-kpaŋ, ayakakpaŋ.
a-ka'-kpi, *v. a.* to crack on, as a nut on any
thing,—awaka-kpi.
a-ka'-ksa, *v. a.* (a and kaks-a) to cut off on some-
thing ; to cut off from ; to cut off in addition to,
—awaka-ksa, ayakaksa, un-kakaksapi.
a-ka'-ksa, *v. a.* to coil up on, as a rope,—awa-
kak-sa.
a-ka'-ksaŋ, *v. a.* to go around,—awaka-ksaŋ.
a-ka'-ksaŋ, *adv.* around, not in a straight course :
akak-saŋ iyaya, to have gone around.

a-ka'-kšan-yan, *adv.* around.
a-ka'-kšís, *cont.* of akakšiza : akakšís iyeya.
a-ka'-kši-ža, *v. a.* to bend into or around, as a piece of iron,—awakakšiza, ayakakšiza.
a-ka'-ktan, *v. a.* to bend on to, bend around,—awakaktan.
a-ka'-ku-ka, *v. a.* to pound to pieces on,—awakakuka.
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 iyeya**, 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 : **hunska akamda**, fringe on leggins.
a-ka'-mdas, *cont.* of akamdaza : **akamdaz iyaya**.
a-ka'-mdas, *cont.* of akamdaza ; astride ; **akamdas inažin**, to stand astride of any thing.
a-ka'-mda-ya, *v. a.* to make level on,—awakamdaya.
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 iyeya**, to break in pieces on : **akamden elipeya**,—**akamden elipeway**.
a-kam'-han, 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 iyaya**, *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 omna) 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 akan.
a-kan'-tu, *adv.* above.
a-kan'-tu, *adj.* **wičas̄ta 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-dan, *adv.* outside, on the surface ; almost on the top ; above, high up.
a-kan', *v. n.* to become old on or with,—**amakan**, **anikan**, **unkakanpi** ; **kiči amakan**, I have become old with ; **yuha amakan**, having it, I have become old.
a'-kan-tan-ka, *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-pe-ča, *adv.* round about ; with **kin**, used as a noun, as, **ákapečakin**, those round about, spectators ; those without.
a'-ka-pe-ya, *v. a.* to throw beyond the bounds, as in playing ball,—**ákapeway**, **ákapeyaya**.
a-ka'-pe-ya, *v. n.* to exceed, go beyond.
a'-ka-pon, *cont.* of ákapota ; afloat.
a'-ka-pon-ya, *v. a.* to cause to float,—**áka-pon-way**.
a'-ka-po-ta, *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 ákapotpota.
a'-ka-pot-po-ta, *v. red.* of ákapota ; 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-dan, *v. a.* to make shorter, cut off a piece from a stick,—**awakaptečedan**.
a-ka'-pte-ya, *v. a.* to provoke beyond endurance,—**akapteway**.
a-ka'-pte-ya, *part.* cut off on ; provoked.
a-ka'-sam, *adv. cont.* of akasanpa ; over the river from.
a-ka'-san-pa, *adv.* opposite, across, on the other side, as of a river or lake ; **itato akasanpa**, 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 yan̄ka**, to continue eating.
a-ka'-ski-ča, *v. n.* to be pressing down ; to press down : **akaskin wan̄ka**.
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 : **akastag elipeway**.
a-ka'-stag-ya, *adv.* sticking on or in.

a-ka'-stag-ya-ken, *adv.* sticking on.
a-ka'-sta-ka, *v. a.* to throw on or daub with mud, make stick; to plaster,—awakastaka, unka-kastakapi.
a-ka'-sto, *v. a.* (a and kasto) to smooth down on, as hair on the head,—awakasto, ayakasto, unka-kastopi.
a-ka'-špa, *v. a.* (a and kašpa) to cut or break off on,—awakašpa.
a-ka'-špa, *v. n.* to be provoked beyond endurance,—amakašpa, anicašpa.
a-ka'-špe-ya, *v. n.* to remain longer than one can well endure; to be provoked,—amakašpeya.
a-ka'-špe-ya, *v. a.* to provoke,—akašpewaya, akašpeyaya, akašpemayan.
a-ka'-šta-ka, *v. a.* (a and kaštaka) to beat one on another,—awakaštaka, ayakaštaka.
a-ka'-štan, *v. a.* (a and kaštan) to pour out on; to spill on, as water; to baptize, mini akaštan,—awakaštan, ayakaštan, unkaštanpi, amakaštan: ačicaštan, I pour out on you.
a-ka'-ta, *v. n.* (a and kata) to be hot on,—amakata, anikata.
a-ka'-ta, *v. a.* to hoe, dig about with a hoe, hill up, as corn; to cover with dirt,—awakata, ayakata, unkakatapi: wamnaheza akata, to hoe corn.
a-ka'-te-ya, *v. a.* to cause to hoe,—akatewaya.
a'-ka-tin, *v. a.* to straighten on, as the arms; to measure with the arms stretched out on; to fathom,—awakatin, ayakatin.
a'-ka-tin-pi, *n.* an ell; the length or distance between the ends of the fingers when the arms are stretched out.
a-ka'-tins, *cont.* of akatinza.
a-ka'-tins-ya, *v. a.* to press down on any thing by means of weights,—akatinswaya.
a-ka'-tin-za, *v. n.* (a and katinza) to press any thing down tight, as a weight does.
a-ka'-un-yan, *adv.* lying across, as a boy on a horse.
a-ka'-wang, *cont.* of akawan̄ka: akawang elpeya.
a-ka'-wan-ka, *v. a.* (a and kawan̄ka) to cut down, as a tree, on any thing; to make fall on by cutting,—awakawan̄ka.
a-ka'-we-ğa, *v. a.* (a and kaweğa) to break or fracture by striking on any thing,—awakaweğa.
a-ka'-weh, *cont.* of akaweğa: akaweh elpeya.
a-ka'-win, *v. a.* to exaggerate, tell lies, try to exceed in telling lies; to exceed in length; to do more than: akawin ečon,—awakawin.
a-ka'-win-ğa, *v. n.* to go round and round, as an eagle; make gyrations.
a-ka'-winh, *cont.* of akawin̄ga; round and round: akawinh iyeya.

a-ka'-winš, *cont.* of akawin̄za: akawinš iyeya.
a-ka'-win-yan, *adv.* hyperbolically; exceeding in falsehood.
a-ka'-win-za, *v. a.* to bend down on, as grass on any thing,—awakawin̄za.
a'-ka-za-mni, *v. a.* (a and kazamni) to open upon one; to throw open, as one's blanket,—awakazamni, ayakazamni; akazamni elpeya, to set open; akazamni han, to stand open.
a'-ka-za-mni-yan, *part.* opened on.
a-ke', *adv.* again, repeated, a second time.
a-ke'-nom, *cont.* of akenonpa.
a-ke'-non-pa, *num. adj.* twelve.
a-keš', *adv.* again, i. q. ake.
a-ke'-ša-hdo-ğan, *num. adj.* eighteen.
a-ke'-ša-ko-win, *num. adj.* seventeen.
a-ke'-ša-kpe, *num. adj.* sixteen.
a-ke'-tom, *cont.* of aketopa.
a-ke'-to-pa, *num. adj.* fourteen.
a-ke'-wan-zi, *num. adj.* eleven.
a-ke'-wan-zi-dan, *num. adj.* eleven.
a-ke'-wan-zi-na, *num. adj.* (Thank.) eleven.
a-ke'-ya, *v. a.* to place on, make a roof on; to place on the roof; to make one roof on another,—akewayaya, akeyaya.
a-ke'-ya-mni, *num. adj.* thirteen.
a-ke'-za-ptan, *num. adj.* fifteen.
a-ki', *v. a.* to carry or bear home, or to one's own residence; distinguished from ahda by the idea of arriving at,—awaki, ayaki, unkakipi.
a-ki', *v. col. pl.* of ki; they reach home.
a'-ki-be-ya, *adv.* around.
a-ki'-ča-ğa, *v. a.* to make on, add to; to be unreasonable, go too far,—awečaga, ayečaga, amičaga.
a'-ki-ča-ğa, *v. n.* to grow on, grow in addition to.
a-ki'-ča-ge-ča, *v. a.* to overreach, cheat, want more than is right, be unreasonable,—awečageča.
a-ki'-čaḥ, *cont.* of akičaga; akičaliya, unreasonably.
a-ki'-ča-ška, *v. a.* of kaška; to bind to or on; to bind together,—akiwakaška, akiyakaška.
a-ki'-če-pa, *v. n.* of čepa; to become fleshy for or again,—amakičepa.
a-ki'-če-ya, *v. pos.* of ačeya; to cry for one's own; to mourn for, weep over one's own, as a dead relative,—awakičeya, ayakičeya, unkačičeyapi.
a-ki'-či-ča-ta, *v.* of akata; to hoe for one,—awečičata, amičičata.
a-ki'-či-či-pa-pi, *v. pl.* of akipa; they meet each other.
a-ki'-či-či-ta, *v.* of akita; to hunt a thing for another,—awečičita, amičičita.
a-ki'-či-čun-čun-ka, *v.* to do a thing often for one,—awečičunčunka, amičičunčunka.

a-ki'-éi-kéi-ta, *v. pos.* of akita; to hunt one's own,—aweéikéita.
a-ki'-éi-ka, *v.* of akta; to receive or accept from one; to have respect unto,—aweéikta, amiéikta.
a-ki'-éi-ka-sni, *v.* of aktašni; to refuse, reject when offered by one,—aweéiktašni, amiéiktašni.
a-ki'-éi-pa, *v.* of apa; to strike for one,—aweéipa, ayeéipa, unakiciéipapi.
a-ki'-éi-pa-pi, *v. pl.* of akipa; they meet each other.
a-ki'-éi-pe, *v.* of ape; to wait for one; to hope for,—aweéipe, ayeéipe, unakiciéipepi.
a-ki'-éi-ta, *v.* of akita; to hunt for another,—aweéita: heya aéiéta, I hunt lice for you.
a-ki'-éi-ta, *n.* a head warrior, one next to a chief; a warrior or soldier,—amakiéta, anikiéta: akiéta hemaéa, I am a warrior.
a-ki'-éi-ta-kte, *v.* (akiéta 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.,—akiétawakte, akiétamakte.
a-ki'-éi-ta-na-žin, *v. n.* to stand as a warrior or soldier, stand guard,—akiétanawažin.
a-ki'-éi-ta-ta-čan, *n.* an officer, a chief warrior.
a-ki'-éi-ton-waŋ, *v.* of atonwaŋ; to look at for one, to have the oversight of for one,—aweéitonwaŋ, amiéitonwaŋ.
a-ki'-éuŋ-éuŋ, *v.* to do a thing repeatedly; to glory in,—aweéuŋéuŋ, ayeéuŋéuŋ.
a-ki'-éuŋ-éuŋ-ka, *v.* to do a thing repeatedly; to be proud of, glory in,—aweéuŋéuŋka.
a-ki'-éu-ya, *adv.* much: akiéuya maŋu, give me much. See iyakiéuya.
a'-ki-de-éé-éa, *adj.* like to, equal to,—ákidemaééa, ákideniééa, ákideuŋééapi.
a'-ki-de-één, *adv.* like to, equal to.
a'-ki-de-één-ya, *adv.* equally.
a'-ki-de-haŋ-haŋ-ke-éa, *adj. red.* of ákidehaŋ-keéa.
a'-ki-de-haŋ-haŋ-yaŋ, *adv. red.* of ákidehaŋyaŋ.
a'-ki-de-haŋ-ke-éa, *adj.* of the same length, used with kiéi: kiéi ákidemahaŋkeéa, I am of the same length as some one else.
a'-ki-de-haŋ-ska, *adj.* of the same length or height.
a'-ki-de-haŋ-yaŋ, *adv.* alike far, equally far.
a'-ki-de-nag-na-ke-éa, *adj. red.* of ákidenakeéa.
a'-ki-de-na-ke-éa, *adj.* alike many, of equal number,—ákideuŋnakeéapi.
a'-ki-de-na-na, *adj.* alike few.
a-ki'-gé, *v. a.* (a and kige) to scold about any thing,—awakige, ayakige.
a-ki'-haŋ, *v. n.* of ahaŋ; to grow on again.

a-ki'-haŋ, *v. col. pl.* they have all reached there.
a-ki'-hdag, *cont.* of akihdaka.
a-ki'-hdag-ki-éi-ton, *v.* to patch for one,—aki-hdagweéiton.
a-ki'-hdag-ki-ton, *v. pos.* of akihdagton; to patch one's own,—akihdagweton.
a-ki'-hdag-ton, *v.* to put on a patch, to patch; patched, having a patch on,—akihdagwaton.
a-ki'-hdag-ya, *v. a.* to patch, put on a patch; to use for a patch,—akihdagwaya.
a-ki'-hda-ka, *v.* to patch, sew on a patch.
a-ki'-hda-ka, *n.* a patch. See wakihdaka.
a-ki'-hda-ski-éa, *adj.* face downwards, prone.
a-ki'-hda-skin, *cont.* of akihdaskiéa: akihdaskin elpeiéiya, 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, yamni akihde, thrice, etc.
a-ki'-hde-hde, *adv. red.* of akihde.
a-ki'-hde-ya, *adv.* repeatedly.
a-ki'-he-éa, *adj.* withered, nearly dead, as a tree.
a-ki'-he-éé-éa, *v. n.* to become so on returning home, i. e. to get sick or to get well on one's reaching home,—akihemaééa.
a-ki'-hen-he-éa, *adj. red.* of akiheéa.
a'-ki-hin-sko-ke-éa, *adj.* of equal size with.
a'-ki-hin-sko-ya, *adv.* of equal distance around.
a-ki'-hna, *adv.* one on or over another, in layers; through: akihna iyaya, to pass through one into another.
a-ki'-hna, *v.* to have a care for, as for offspring; take care of.
a-ki'-hnag, *cont.* of akihnaka.
a-ki'-hnag-ya, *adv.* placed on.
a-ki'-hna-hna, *adv. red.* of akihna.
a-ki'-hna-ka, *v. pos.* of ahnaka; to place one's own on,—awechnaka, ayechnaka.
a-ki'-hna-ya, *v. a.* to cause to take care of,—akihnawaya.
a-ki'-haŋ, *v. n.* to be without food, hungry; to starve,—amakihaŋ, aniéihaŋ, unakikihaŋpi.
a-ki'-haŋ-pi, *n.* a starving, famine,—wiéaakihaŋ.
a-ki'-haŋ-si-éa, *v. n.* (kihaŋsiéa) to be bad weather on, to storm on,—amakihaŋsiéa.
a-ki'-haŋ-ŋa, *v.* to starve to death, die of hunger,—akihanaŋa.
a-ki'-haŋ-te-ya, *v. a.* to cause to die of hunger,—akihanaŋteyaya.
a-ki'-haŋ-yaŋ, *v. a.* to cause to starve: akihanaŋiéiya, to cause oneself to fast,—akihanaŋmiéiya.
a-ki'-haŋ-yaŋ, *adv.* in a fasting way.
a-ki'-ho, *v. n.* to be skilful, dexterous, to have acquired skill by practice,—awakiho, ayakiho, unakikiho.

a-ki'-ho-ka, *n.* one who is skilful.
a-ki'-ho-pi, *n.* dexterity, skill.
a-ki'-ho-ya, *adv.* skilfully, dexterously.
a-ki'-hta-ta, *adv.* many, very much; *i. q.* ota hĩcá.
a-ki'-i-a, *v. pos.* of aia; to talk about something that concerns oneself; to consider; to talk against,—awakiaa, ayakiaa, unkakiaapi.
a-ki'-ksi-ža, *v. pos.* of aksĩa; to bend down as the hand on: to retain any thing,—aweksĩa.
a-ki'-kta, *v. pos.* of akta; to give heed to,—awakikta: akiktašni, to disregard.
a'-ki-kta, *v. n.* to do any thing with great determination,—áwakikta, áyakikta.
a'-ki-kta-dan, *adv.* with much determination.
a-ki'-ktonš, *cont.* of akiktonža.
a-ki'-ktonš-ya, *v. a.* to cause to forget,—akiktonšwaya.
a-ki'-ktonš-ya, *adv.* in a forgetful manner.
a-ki'-kton-ža, or **a-ki'-kton-ža**, to forget, not to remember,—awektonža, ayektonža, unkakiktonžapi, áekiktonža, amiktonža, aniktonža.
a-ki'-mna-yan, *v. a.* to collect one thing to another,—akinnawaya.
a-kin', *cont.* of akita: akin iyaya, he is gone to hunt something.
a-ki'-na-tan, *v. pos.* of anatan; to rush for one's own; to reach or arrive at the goal,—akinawatān: kiéi akinawatān, I arrived at the same time with him.
a-ki'-ni-čá, *v. a.* to dispute, debate about; to dispute with,—awakiničá, ayakiničá, unkakiničapi.
a-ki'-ni-čá-pi, *n.* a debating, disputation; also *pl.* of akiničá.
a-ki'-nin, *cont.* of akiničá.
a-ki'-nin-ki-ya, *v.* to cause to debate,—akininwakiya.
a-ki'-nin-ya, *adv.* disputatiously.
a-ki'-nin-ya, *n. a.* to cause to dispute or debate about,—akininwaya.
a'-ki-ni-sko-ke-čá, *adj.* of equal size with: kiéi ákinimaskokečá, I am of the same size with him.
a'-ki-ni-sko-ya, *adv.* equally far around.
a-kin'-yan, *v. n.* (a and kinyan) to fly over or on.
a-ki'-on, *v. a.* of aon; to place on, as wood on one's own fire; to place on for one,—awakion, ayakion.
a-ki'-on-pa, *v. pos.* of aonpa; to put on one's own, as wood on the fire,—awakionpa.
a-ki'-pa, *v.* to meet, as any one travelling, come against; to come upon one, happen to or befall one,—awakipa, ayakipa, unkakipapi.

a'-ki-pam, *adv.* divided, partaken of equally; ákipam chnaka, to divide, separate: ákipam iyeya, to separate, divide.
a-ki'-pe, *v.* Same as akipa.
a-ki'-pe, *v. a.* to wait for one; to wait for, expect, hope for,—awakipe, ayakipe, unkakipepi.
a-ki'-pša-pša, *adv.* close together, standing thick, as grain or grass; jammed together, as men or animals; full of, as a lake of fish,—akipšapša hiyeya.
a-ki'-pša-pša-ya, *adv.* thickly, close together.
a-ki'-pša-ya, *adv.* close together.
a-ki'-ptan, *adv.* together, joining forces: akiptan unyanpi: akiptan céonpi.
a-ki'-sni, *v. pos.* of asni; to get well, recover from sickness; to recover from anger, etc.—amakisni, aničisni, unkakisnipi.
a-ki'-sni-yan, *v. a.* to cause to get well,—akisniwaya, akisnimayan.
a-ki'-sni-yan, *adv.* getting well.
a-ki'-š'ag, *cont.* of akis'aka.
a-ki'-š'ag-ya, *adv.* strewn thickly over.
a-ki'-š'a-ka, *adj.* thick as leaves on the ground.
a-ki'-ta, *v. a.* to seek for, hunt for, as something lost; to make effort to get,—awakita, ayakita, unkakitapi, áčičita, amakita: akitapi, sought for.
a-ki'-ta-ku-ni-šni, *v. n.* of atakunišni; to become nothing, be nothing,—amakitakunišni.
a-ki'-to, *v. pos.* of ato; to tattoo, make blue marks on the body; this is generally done by pricking in powder,—aweto, ayeto, unkakitopi.
a-ki'-to-pi, *n.* the marks made by tattooing. *Part., marked, tattooed.*
a-ki'-ta, *v. n.* to die after getting home, as a wounded man who is carried home,—akimača. Also said when grass or corn is so thick that a part dies.
a-ki'-ya, *v. a.* to practise, give the mind to,—awakiya.
a-ki'-ya-hda, *v. a.* (aki and ahda) to carry or take off home,—awakiyahda, ayakiyahda, unka-kiyahdapi; elipeya makiyahda, to have gone off home and left me; elipeya makakiyahda, to take off home from me.
a-ki'-ya-ka, *v. n.* to be a practitioner,—awakiyaka.
a'-ki-ye-čé-čá, *adv.* like, like to.
a-ki'-ye-dan, *adv.* near. See ikiyedān.
a-ki'-yu-čan-pi, *v. pl.* to shake any thing when several do it together.
a-ki'-yu-ha-pi, *v. pl.* to bear, carry, when several do it together: akiyuha ayapi,—amakiyuhapi.
a-ki'-yu-hpa, *v.* (aki and yulipa) to carry home and throw down,—akimduhpa, akiduhpa.

a-ki'-yu-ski-ća, *v.* to tie or fasten together, to attach one to another,—*akimduškića*.
a-ki'-yu-ti-taṇ-pi, *v. pl.* to pull different ways.
a-ki'-yu-za-pi, *v. pl.* said when two or more seize and hold any thing together; held by two or more.
a'-ki-žan, *cont.* of *ákizata*.
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; *akoi-toheya nažin*, to stand with the face from one.
a'-ko-kam, *adv.* across, by a near way; *ákokam ya*, to go across; *akokain mda*, 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-san, *adv.* whilst, in the mean time.
a-ko'-taṇ-haṇ, *adv.* from beyond.
a-ko'-ta-taṇ-haṇ, *adv.* from beyond.
a-ko'-wam, *adv.* See *akowapa*.
a-ko'-wa-pa, *adv.* further on, beyond.
a-ko'-wa-pa-taṇ-haṇ, *adv.* from beyond.
a-ko'-za, *v. a.* to make a motion at, attempt to strike,—*awakoza*, *ayakoza*, *amakoza*.
a-ko'-žan, *adv. cont.* of *akožata*; straddling; *akožan nažin*, 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 *akožan*.
a-kpa'-gaṇ, *v. a. pos.* of *paṅaṇ*; to give away one's own for some purpose,—*awakpaṅaṇ*.
a-kpa'-gaṇ-yaṇ, *adv.* giving away for.
a-kpas', *cont.* of *akpaza*.
a-kpa'-spa, *v.* to suffer patiently, to endure until it has passed off,—*awakpaspa*, *ayakpaspa*.
a-kpa'-spe-ća, *v.* to suffer patiently until one's anger goes off,—*awakpaspeća*.
a-kpas'-ya, *v. a.* to cause darkness on, darken,—*akpaswaya*.
a-kpas'-ya, *adv.* benightedly.
a-kpa'-taṇ, *v. pos.* of *patan*; to reserve one's own for a purpose,—*awakpatan*.
a-kpa'-taṇ-yaṇ, *adv.* reserving for a purpose.
a-kpa'-ya. See *akpayeća*.
a-kpa'-ye-ća, *v. n.* to be lighter than its proper color, as a child which will yet darken; to be yellow, as a mulatto,—*amakpayeća*.
a-kpa'-ye-ća, *n.* one who is neglected; *i. q.* *aktapišni*.
a-kpa'-za, *v. n.* (a and *kpaža*) to come night on one, be benighted,—*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 *uṇkaṇs'*: *akša mayaku uṇkaṇs'*, if you had given me more.
a-kša'-ken, *adv.* See *akša*; *wayna mašte akša-ken maḡažu uṇkaṇs' 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.* *anića*,—*awakšiža*, *ayakšiža*.
a-kta', *prep.* of, about, concerning.
a-kta', *adv.* again, over again; *akta eya*, to repeat, say again.
a-kta', *v. a.* to have respect for, to regard, keep in mind, give heed to; to receive,—*awakta*, *ayakta*, *uṇkaktapi*. From this are formed *akikta*, *akići-kta*, *ihakta*, *wakta*, etc.
a-kta'-kta, *adv. red.* of *akta*; again and again, repeatedly.
a-kta'-kta-ya, *adv.* repeatedly.
a-kta'-šni, *v.* of *akta*; to reject, despise,—*awaktašni*.
a-kta'-šni, *adv.* not well: *aktašni ećon*, to do a thing badly.
a-kta'-šni-yaṇ, *adv.* badly, wrong, not right. See *ektašniyaṇ*.
a-kton', *adv.* more than; *wikćemna akton*, more than ten. *Pl.*, *aktonpi*.
a-kton'-ktonš, *cont.* of *aktonktonža*; *aktonktonš-ya*; *aktonktonšmayan*, it has made me forgetful.
a-kton'-ktonž-a, *adj. red.*; *waćin maktonktonža*, my memory is treacherous. See *ktonktonža*.
a-ktonš', *cont.* of *aktonža*.
a-kton'-ža, *v.* to forget. See *akiktonža*.
a-kton'-ža, *adj.* forgetful.
a-ku', *v. a.* to bring, to come bringing home,—*awaku*.
a-ku', *v. col. pl.* of *ku*; they are coming home.
a-ku'-i-to-he-ya. See *akoi-toheya*, the more correct form.
a-ku'-ka, *v. n.* to become old or rotten on one, as clothing,—*amakuka*, *anikuka*, *uṇkakukapi*.
a-ku'-ta, *v.* to watch for, look for, look out for one's coming: *akuta kuwa*,—*akuta wakuwa*.
a-ka', *v.* (a and *ka*) to dig on: *maka aḡa*,—*awa-ka*, *ayaka*, *uṇkakapi*.
a-kin', *n.* (a and *kin*) something to pack on, a pack-saddle; a riding-saddle; a harness-saddle: *šuktanḡa kin*.
a-ko'. See *oko*.
am, *v. imperat. pl.* of *a*; hark.
a'-ma-ḡa-ḡa, *v.* This is said to be from *ákaḡaḡa*, to fall on in drops, trickle on. The *ma* is the pronoun.

a-ma'-ga-ya, *v.* See amahiya.
a'-ma-ga-zu, *v. n.* (a and maḡazu) *to rain on*,—amamaḡazu, animamaḡazu, unḡamaḡazu.
a'-ma-ga-zu-ki-ya, *v. a.* *to cause to rain on*,—amaḡazuwakiya.
a'-ma-ga-zu-ya, *v. a.* *to cause to rain on*,—amaḡazuwaya.
a-ma'-ḥpi-ya, *v. n.* *to cloud over*.
a-ma'-ḥpi-ya, *adj.* *cloudy, clouded over*.
a-maḥ'-ya, *v. a.* *to plant at a place, make a field at*; *to be attached to*,—amahiwaya.
a-maḥ'-ye-ća, *v.* Same as amahiya,—amahiwayeća.
a-ma'-ni, *v.* (a and mani) *to walk on*,—amawani, amayani, amaunḡipi; ćaṇ amanipi, *a ladder*.
a-man', *v.* (a and man) *to sit on and hatch*, as fowls; *to hatch on*,—amanpi.
a-ma'-šte, *v. n.* (a and mašte) *to be warm on*,—amamašte, amaniste, amaunštepi.
a-ma'-šte-na-pta-pta, *n.* *the glimmering of vapor in the sun heat*; *the burning appearance on the prairie on a hot day, nirage*.
a-ma'-šte-ya, *adv.* *exposed to the heat, in the sun*.
a-ma'-šte-ya-ken, *adv.* *hotly*.
a-mda'-ke-dan, *adj.* *calm, still, without wind*.
a-mda'-ke-dan, *n.* *a calm*: amdakedan iću.
a-mda'-ke-na, *adj.* (Ihank.) Same as amdakedan.
a-mda'-ke-tan, *adj.* (Mdewa.) Same as amdakedan.
a-mda'-ya, *adj.* *level on*.
a-mde'-ća. See amdećahan.
a-mde'-ća-han, *part.* *scattered, fallen off*, as from a pile or rock, etc.
a-mdes', *cont.* of amdeza: amdes iyaya, *to become clear, become sober*; amdes aya,—amdes amayan.
a-mdes'-ya, *v. a.* *to make clear or sober*,—amdeswaya.
a-mdes'-ya, *adv.* *clearly, conspicuously, soberly*: amdesya waṇmdaka, *I see clearly*.
a-mdes'-ya-ken, *adv.* *clearly*. Not much used.
a-mde'-za, *v. a.* of mdeza; *to see clearly*,—awamdeza, ayamdeza.
a-mde'-za, *v. n.* *to be clear, perspicuous*; *to be sober*,—amamdeza, unḡkamdezapi.
a-mdo', *n.* *the shoulder, the scapula*.
a-mdo'-hu, *n.* *the shoulder bone or blade, scapula*.
a-mdo'-i-yo-ki-zu, *n.* *the part between the shoulders*.
a-mdo'-o-ki-ta-he-dan, *n.* *between the shoulders*.
a-mdo'-sa and amdośaśa, *n.* *the red-winged black-bird*. See wamdośa.

a-mi'-ći-ći-ya, *v.* 1st pers. sing. of aićićiya (perhaps from aya); token owakihi amićićiya, *I act as I am able*.
a-mi-ni'-he-ća, *v. n.* (a and miniheća) *to be industrious in regard to*,—amaminiheća, animiniheća. See amniheća and its derivatives.
a-mi-ni'-hen-i-ći-ya, *v. reflex.* *to make oneself industrious about any thing*,—aminihemićiya.
a-mi-ni'-hen-ya, *v. a.* *to cause to be industrious about any thing*.
a-mi-ni'-hen-ya, *adv.* *industriously, stirringly*.
a-mi-ni'-tan, *v. n.* (a mini and tanḡa) *to overflow*. See amnitāṇ.
a-mi-ni'-tan-ya, *v. a.* *to cause to overflow*. See amnitanya.
a-mna'-i-ći-ya, *v. reflex.* of mnayan; *to gather for oneself, to be selfish*,—amnamićiya.
am'-na-ka-ha. See anpetu nakaha.
a-mna'-yan, *v. a.* (a and mnayan) *to collect, gather together to, add to*,—amnawaya, amna-yaya.
a-mni', *v.* (a and mni) *to spread out to dry on any thing*,—awamni, ayamni, unḡkamni.
a-mni'-ći-ya, *v.* (a and mnićiya) *to assemble to, make an assembly*; *to assemble on account of*,—amnimićiya, amniñićiya, amniunḡkićiyapi.
a-mni'-ći-ya-ken, *adv.* *in the manner of assembling*.
a-mni'-mni, *v. a.* *to sprinkle on any thing, sprinkle with water, etc.*,—awamnimni, ayamnimni, unḡkamnimni: aćimnimni, *I sprinkle you*.
a-mni'-tan, *v. n.* *to flood, overflow*.
a-mni'-tan-ya, *v. a.* *to cause to overflow, to flood*,—amnitanwaya.
a-mni'-tan-yan, *adv.* *in an overflowing manner*.
a'-mo-mo-na, *n.* *a babe*; *a doll*.
a-na'-ḡo-ptan, *v. a.* *to listen to, hearken to*; *to obey*,—anawaḡoptan, anayaḡoptan, anaunḡoptanpi, anamaḡoptan; anaćiḡoptan, *I obey you*; anaunḡiḡoptanpi, *we hearken to you*.
a-na'-ḡo-ptan-ya, *v. a.* *to cause to listen to*,—anaḡoptanwaya, anaḡoptanmayan.
a-na'-ḡo-ptan-yan, *adv.* *obediently, attentively*.
a-na'-ha, *v. a.* *to kick out of the way*,—anawaha.
a-na'-hdo-hdo, *v. n.* *to bubble up, as in boiling*.
a-na'-hdu-šte, *v. n.* *to be lame in the leg, limp*; *to break down, as one's leg does sometimes*: anahdušte iyaya.
a-na'-ḥa, *adj.* *rough, roughened up*.
a-na'-ḥbe, *v.* See anaḥma.
a-na'-ḥbe-ya, *adv.* *secretly, slyly, covertly*.
a-na'-ḥbe-ya-han, *adv.* *secretly*.
a-na'-ḥda-ta, *v. a.* *to crawl up carefully on any thing*,—anawahdata.

a-na'-hdo-ka, *v. a.* (a and nahidoka) *to wear a hole in*, as in a moccasin, on something,—anawa-hidoka.

a-na'-hma, *v. a.* *to hide, conceal*,—anawahbe, anayahbe, anaunhmanpi. From this comes woa-nahbe.

a-na'-hman-pi, *n.* *a concealing, concealment.*

a-na'-hpa, *v. a.* (a and nahpa) *to kick down on* any thing,—anawalpa.

a-na'-hta-ka, *v. a.* (a and nahitaka) *to kick one on something else*,—anawalitaka, anamahitaka.

a-na'-i-či-pson, *v. reflex.* of anapson; *to spill on oneself*,—anamičipson.

a-na'-ke-ya, *adv.* *turned partly on one side.*

a-na'-ki-či-go-ptan, *v. of* anačoptan; *to hearken to for one*,—anawedičoptan. *Pl.*, anakičigo-ptanpi, *they hearken to each other*,—anaunkičigo-ptanpi.

a-na'-ki-či-go-ptan-yan, *adv.* *hearkening to each other.*

a-na'-ki-či-pta-pi, *v. pl. recip.* of anapta; *they stop or hinder each other*,—anaunkičiptapi.

a-na'-ki-go-ptan, *v. pos.* of anačoptan; *to hearken to, to obey*, as one's father,—anawakičoptan.

a-na'-ki-go-ptan-yan, *adv.* *obediently.*

a-na'-ki-hbe, *v.* See anakihima.

a-na'-ki-hbe-ya, *v. a.* *to cause to conceal*,—anakihbewaya.

a-na'-ki-hbe-ya, *adv.* *covertly, secretly.*

a-na'-ki-hbe-ya-han, *adv.* *stealthily, privately.*

a-na'-ki-hma, *v. a.* *to hide, conceal, refuse to tell; to deny, affirm that it is not so*,—anawakihbe, anayakihbe, anaunkihmanpi.

a-na'-ki-hman-pi, *n.* *denying, concealing. Part., concealed.*

a-na'-ki-kšin, *v. a.* *to stand over and defend one; to interpose for one, when in danger; to expose oneself for another; to work for one, and give him an opportunity to rest*,—anawekšin, anayekšin, anačičikšin or anačikšin, anamikšin.

a-na'-ksa, *v. (a and naksa)* *to break off a thing on something with the foot*,—anawaksa, anaunksapi.

a-na'-kšiš, *cont.* of anakšiža: anakšiš iyeya.

a-na'-kši-ža, *v. (a and nakšiža)* *to bend down on with the foot*, as grass on the prairie,—anawakšiža.

a-na'-ktan, *v. (a and naktan)* *to bind on or over.*

a-na'-ke-za, *v.* *to make smooth by treading on.* See onakeza, which is more correct.

a-na'-mda-ga, *v. n. (a and namdağa)* *to open or spread out on.*

a-na'-mdas, *cont.* of anamdaza: anamdaz iyeya, *to make burst by kicking,*

a-na'-mda-za, *v. a. (a and namdaza)* *to tear open with the foot, to burst open on*,—anawamdaza.

a-na'-mde-ča, *v. a. (a and namdeča)* *to scatter or break in pieces on any thing with the foot*,—anawamdeča, anayamdeča.

a-na'-mde-ča, *v. n.* *to spread out on*, as grain when poured on any thing.

a-na'-mden, *cont.* of anamdeča: anamden elipeya, *to scatter by pouring down.*

a-na'-mdu, *v. a. (a and namdu)* *to kick dust on*,—anawamdu; *anamamdu, he kicks dust on me.*

a-na'-mna, *v. a. (a and namna)* *to rip on any thing with the foot; hanpa inyan anamna, to rip one's moccasin on a stone*,—anawamna.

a-na'-mni, *v. n.* *to give way under the foot*, as snow when there is water under it: anamni iye-waya.

a-na'-pa, *v. a. (a and napa)* *to run to for refuge*,—anawapa, anayapa, anaunpapi.

a-na'-pča, *v. (a and napča)* *to swallow on or after something else*,—anawapča, anaunpčapi.

a-na'-po-pa, *v. n. (a and napopa)* *to burst on any thing*,—anamapopa.

a-na'-po-ta, *v. a. (a and napota)* *to wear out on*, as one's moccasins on any thing,—anawapota.

a-na'-psa-ka, *v. a. (a and napsaka)* *to break a string with the foot on something*,—anawapsaka.

a-na'-pson, and **a-na'-psun**, *v. a. (a and napson)* *to kick over and spill on any thing*,—anawapson, anamapson, anaunpsonpi.

a-na'-pson, *v. n.* *to boil over on any thing.*

a-na'-psa, *v. n.* anapša hiñhda, *to bubble up*, as foul water when disturbed; *to come up*, as bubbles on water.

a-na'-psa-psa, *v. n. red.* of anapša; *to boil up, come up*, as bubbles on water.

a-na'-psun, *v. a. (a and napsun)* *to dislocate, put out of joint on any thing*,—anawapsun.

a-na'-pta, *v. a.* *to stop, hinder, cause to cease, to obstruct, forbid*,—anawapta, anayapta, anaunptapi, anamapta; *anačipta, to stop for oneself, to cease from oneself*,—anamičipta.

a-na'-pta, *v. n.* *to cease, stop.*

a-na'-pta-pi, *part.* *stopped, ceased*: on anaptapi, *that which produces a stoppage, the name given to paregoric.*

a-na'-pte-ča, *v. n.* *to hinder, obstruct*,—anamapteča.

a-na'-pte-ča, *adv.* *in an obstructed manner; less.*

a-na'-pten, *adv.* *less, less than.*

a-na'-pten-ya, *adv.* *in a less manner.*

a-na'-pten-ya-ken, *adv.* *less, in a lessened manner.*

a-na'-pte-ton, *v. a.* to prohibit, lay a hindrance, lay an embargo,—anaptewatan.

a-na'-pte-ton, *n.* a prohibition, obstruction, hindrance.

a-na'-ptu-za, *v. a.* (a and naptuza) to crack or split with the foot on any thing,—anawaptuza.

a-na'-po, *v. n.* to come all over one, as ashes or steam,—anamapo, 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. n.* to rise up on, as a hog's bristles on his back; to bristle up.

a-na'-sda-ta, *v. a.* (a and nasdata) to creep up to carefully, as a hunter to game,—anawasdata, anaunsdatapi.

a-na'-sda-ta-pi, *n.* a creeping up to game.

a-na'-sdoka, *v.* to kick off, as one's moccasins; 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 natan) to rush on any person or thing, make an attack on,—anawatan, anayatan, anauntanpi, anamatatan, anawicatan.

a-na'-tan-pi, *part.* attacked.

a-na'-ti-ča, *v. a.* (a and natiča) to scrape snow on any thing with the foot,—anawatiča.

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

a-na'-tpi, *v. a.* (a and natpi) 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 moccasin,—anawatuka.

a-na'-ta, *v. a.* (a and nata) to kill with the foot on something,—anawata, anayata.

a-na'-tiŋs, *cont.* of anaŋinza.

a-na'-tiŋs-ya, *adv.* firmly trodden.

a-na'-tiŋ-za, *v. a.* (a and naŋinza) to tramp down hard and tight,—anawatiŋza, anaunŋinzapi.

a-na'-wang, *cont.* of anawanka.

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

a-na'-wan-ka, *v. a.* (a and nawanka) to kick down on any thing,—anawawanka.

a-na'-wan-ka, *v. n.* (a and nawanka) to gallop, as a horse, on any thing.

a-na'-we-ga, *v.* (a and nawega) to break on any thing with the foot, but not to break off,—anawawe-ga, anayawega.

a-na'-weh, *cont.* of anawega: anaweh 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,—anawawin.

a-na'-wiŋs, *cont.* of anawinza: anawinŋs iyeya.

a-na'-wiŋ-yan, *adv.* concealing by circumlocution; parabolically, John x. 16.

a-na'-wiŋ-za, *v. a.* (a and nawinza) to bend down on with the foot,—anawawinza.

a-ni', *v. n.* (a and ni) to live on or for,—awani.

a-ni'-ča, *v. a.* to withhold, keep back from, retain something claimed by another; to lay claim to; to forbid, oppose,—awaniča, ayaniča, unkaniciapi. From this is formed akiniča.

a-nin', *cont.* of anica.

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,—awaniya, ayaniya, unkaniiyapi.

a-nog', *adv.* *cont.* of anoka; on both sides; anog ope, sharp on both sides, two-edged.

a-nog'-pa-ska, *n.* the white-headed eagle: from anokatanhan pa ska.

a-noh'-ke-či-ya, *v.* to lend an ear to, listen to; anohkeciya manka, I am listening to it.

a-noh'-ki-či-ya, *v.* Same as anohkeciya. Both are said to be correct.

a-no'-ka, *adv.* on both sides. Used only in anokatanhan.

a-no'-ka-tan-han, *adv.* on both sides, from both sides.

aŋ'-pa, *n.* day, light of day, daylight. Opposed to otpaza.

aŋ'-pa-ka-mde-za, *n.* day-breaking, day-break.

aŋ'-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.

aŋ'-pa-o, *n.* the dawn of morning, daylight: aŋpao hinapa, dawn appears; aŋpao duta, the redness of the dawn; aŋpao wanika, during dawn.

aŋ'-pa-o-ho-ton-na, *n.* (aŋpa and hoton) domestic fowls, so called from their crowing in the morning.

aŋ-pe', *n.* day; space.

aŋ-pe'-čiŋ-han, *adv.* in a day, to-day.

aŋ-pe'-čo-ka-ya, *n.* midday, noon.

aŋ-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.

aŋ-pe'-ču-sa-ken, *adv.* Same as aŋpečusa: haŋhanna aŋpečusaken unyanpi kta, in the morning, with the day before us, we will go.

aŋ-pe'-de-han, *adv.* this day, to-day, now.

aŋ-pe'-han, *adv.* to-day.

aŋ-pe'-he-pi-ya, *n.* the space between the earth and heavens.

aŋ-pen', *adv.* (aŋpa and en) by day: aŋpen miŋstibe, by day I slept.

an-pe'-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-pe'-tu-wa-kan, *n.* sacred day, the Sabbath. Also, anpetu okilipapi.

an-pe'-tu-wi, *n.* the sun, lit. day-sun; thus distinguished from hanyetuwí, the night-sun or moon.

an-po'-skan, *adv.* (anpa and oskan) 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-pta'-ni-ya, *n.* the breath of day, i. e. the very first glimmerings of morn; vapors raised by the sun.

a-o'-éin, *v.* of oéin; to desire some of a thing: aowaéin kta tuka tonana, I would desire some, but there is only a little.

a-o'-é-o-ka, *adv.* in the midst. See ahoóoka, which is the correct form.

a-o'-é-o-ka-ya, *adv.* surrounded by.

a-o'-de, *v.* (a and ode) to seek for something in addition to,—aowade, aoyade.

a-o'-han-zi, *v. n.* (a and ohanzi) to shade, to overshadow,—aomahanzi.

a-o'-han-zi, *adv.* in the shade, shade upon.

a-o'-han-zi-ya, *v. a.* to cause shade upon, to overshadow,—aohanziwaya, aohanzimayan.

a-o'-han-zi-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,—aomahduta.

a-o'-hdu-te, *v. n.* Same as aohduta. Part., closed up, healed over.

a-o'-hdu-te-ya, *v. a.* to close up, to cause to heal over; to press around, surround, throng, overwhelm,—aohdutewaya, aohdudemayan, aohdute-nyanpi.

a-o'-hdu-te-ya, *part.* surrounding: maka aohduteya, around the earth.

a-o'-hdu-te-ya, *adv.* throngingly.

a-o'-han-han-han, *adv.* very skilfully.

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,—aowa-kaga, aounkagapi, aomakaga.

a-o'-ka-ga, *v. n.* to drift down stream,—aomakaga.

a-o'-ka-ge-éa, *v. a.* to add to, do or say more than is fitting, to be unreasonable,—aoyakagéa.

a-o'-kañ, *cont.* of aokaga.

a-o'-ka-hbog, *cont.* of aokaliboka; drifting or floating on,—aokalibog iyaya; aokalibog nnyanpi.

a-o'-ka-hbo-ka, *v. n.* to drift on, float down stream.

a-o'-kañ-ya, *adv.* extravagantly, as in talking.

a-o'-kañ-ya-ken, *adv.* exaggeratingly.

a-o'-ka-kin, *v. a.* to peep into,—aowakakin, aoyakakin.

a-o'-ka-kin-yan, *adv.* peeping into.

a-o'-ka-pon, *cont.* of aokapota; floating on a stream: aokapon iyaya.

a-o'-ka-po-ta, *v. n.* to rise to the top, as any thing in water; to float on, as on water.

a-o'-ka-sin, *v. a.* to look into, peep into,—aowakasin, aoyakasin, aounkasinpi.

a-o'-ka-sin-yan, *adv.* peeping in upon.

a-o'-ka-ta, *v. n.* to be warm on,—aomakata.

a-o'-ka-ta, *v. a.* to cover with earth,—aowakata.

a-o'-ka-tan, *v. a.* (a and okatan) to nail one thing on another,—aowakatan, aoyakatan, aounkatanpi.

a-o'-ka-ti-éa, *v. a.* to draw or scrape snow on any thing,—aowakatiéa.

a-o'-ka-tin, *cont.* of aokatinja.

a-o'-ka-tin-ya, *adv.* pressed in or on tight.

a-o'-ka-tin-za, *v. a.* (a and okatinza) to press or pound in tight, as in packing flour; to hammer on tight, as a hoop,—aowakatinza.

a-o'-ki-be, *v. a.* to encircle, go around; to clasp, encircle with the arms,—aowakibe.

a-o'-ki-be-ya, *v. n.* to go round, as the sun.

a-o'-ki-be-ya, *adv.* encircling.

a-o'-ki-éi-pa-gi, *v.* of opagi; to fill a pipe for one in addition to,—aowéipagi.

a'-o-ki-han-na, *n.* something worn over or with another garment, a vest.

a'-o-ki-hna, *n.* a vest. See áokihanna.

a-o'-ki-hna-ka, *v. a.* (a and okihnaka) to put some in in addition to, to help one to food a second time,—aowehnaka.

a-o'-ki-ya, *v.* (a and ókiya) to follow, come after; to help in regard to; to band together for a purpose,—aowakiya.

a-o'-kpa-gi, *v. pos.* of aopagi; to fill one's pipe again,—aowakpagi.

a'-o-kpa-ni, *v. n.* to be wanting, not sufficient.

a'-o-kpa-ni-yan, *adv.* insufficiently, less than.

a-o'-kpas, *cont.* of aokpaza.

a-o'-kpas-ya, *v. a.* to darken, make dark upon,—aokpaswaya, aokpasmayan.

a-o'-kpas-ya, *adv.* obscurely, darkened.

a-o'-kpa-za, *v. n.* to be dark on any place or thing,—aomakpaza.

a-o'-ko, *v. n.* (a and oko) to be a fuss made about.

a-o'-ko-ya, *v. a.* to buzz about, to make a noise or fuss about,—aokowaya, aokomayan.

a-o'-na-ki-ta-ka, *v. pos.* of aonataka; to fasten, as a door, on one,—aonawakitaka.

a-o'-na-śdo-ka, *v. a.* to run away from, leave,—
aonawaśdoka.

a-o'-na-tag, *cont.* of aonataka: aonatag iyeya.

a-o'-na-ta-ka, *v. a.* to fasten on one; tiyopa
aonataka, to fasten the door on one,—aonawataka.

a-o'-na-tiŋs, *cont.* of aonatiŋza: aonatiŋs iyeya.

a-o'-na-tiŋ-za, *v. a.* to press down tight in a box
or barrel,—aonawatiŋza.

a-on', *v. a.* to lay or place on, as wood on the fire,
—awaon, ayaon, unkaonpi.

a-on'-pa, *v. a.* to lay or place wood on the fire.
Same as aon,—awaonpa, ayaonpa, unkaonpapi.

a-on'-pe-ća, *v.* to have one's ability tested; to
back out, not to do as one proposed,—awaon-
peća.

a-on'-ši-ya, *adv.* more poorly, in a worse condi-
tion.

a-on'-ši-ya-ken, *adv.* still worse, worse and
worse.

a-o'-pa, *v.* (a and opa) to follow with,—aowapa.

a-o'-pa-ği, *v.* (a and opagi) to fill the pipe again,
to fill the pipe after eating,—aowapagi.

a-o'-pe-ya, *v. a.* to add to, cause to follow with.

a-o'-pe-ya, *adv.* with, together with.

a-o'-pte-ća, *adj.* less, little.

a-o'-pten, *adv.* less than.

a-o'-pten-ya, *v. a.* to diminish,—aoptenwaya.

a-o'-pten-ya, *adv.* less.

a-o'-pten-ya-ken, *adv.* less, less than.

a-o'-pte-tu, *adv.* less.

a-o'-pte-tu-ya, *adv.* less, in a less manner.

a'-o-tpa-ni, *v. n.* to be lacking, less than.

a'-o-tpa-ni-yan, *adv.* less than.

a-o'-tpas, *cont.* of aotpaza.

a-o'-tpas-ya, *v. a.* to make dark on,—aotpas-
waya; aotpasunyanpi, they make it dark on us.

a-o'-tpas-ya, *adv.* darkly, in the dark.

a-o'-tpa-za, *v. n.* (a and otpaza) to be dark on,—
aomatpaza.

a-o'-tpa-zaŋ, *v. a.* to push into, as an arrow into
a quiver, or a feather into one's hair,—aowatpa-
zaŋ.

a-o'-tpa-zaŋ-ki-ton, *v. n.* to have a sheath or
case upon; be sheathed or pushed in.

a-o'-tiŋs, *cont.* of aotiŋza.

a-o'-tiŋs-ya, *v. a.* to crowd or press about, to
beset,—aotiŋsmayan, aotiŋsunyanpi.

a-o'-tiŋs-ya, *adv.* crowding, besetting.

a-o'-tiŋ-za, *v. a.* (a and otiŋza) to be tight on, as
a garment; to be tight in, as any thing inside of
another,—aomatiŋza.

a-o'-to-hna-ka, *v. n.* to be foolhardy, to dare,
risk one's life,—aotowahnaka, aotounhnakapi.

a-o'-un-yan, *v.* (a and onunyan) to be or abide on:
akan onunyan.

a-o'-we-haŋ, *v. n.* to jest, make fun, be ironical,
make a false statement,—aowewahan.

a-o'-we-haŋ-haŋ, *v. red.* of aowehaŋ; to jest,
make sport,—aowewahanhaŋ, aoweunhanhanpi.

a-o'-we-haŋ-haŋ-yan, *adv.* jestingly, in sport.

a-o'-zig-zi-ća, *v. a.* to stretch up after any thing,
—aowazigzića.

a-o'-zig-zin, *cont.* of aozigzića: aozigzin naŋiŋ, to
stand stretching up,—aozigzin nawaziŋ.

a-o'-zaŋ-zaŋ, *v. n.* (a and ozaŋzaŋ) to be light on
any thing,—aomaŋzaŋzaŋ.

a-o'-zaŋ-zaŋ-ya, *v. a.* to cause to be light upon,
—aozaŋzaŋwaya.

a-o'-zaŋ-zaŋ-yan, *adv.* in an illuminated man-
ner.

a-pa', *n.* some, a part, as of a mass of any thing.

a-pa', *v. a.* to strike or smite a thing in any
way,—awap'a, ayap'a, unkap'api, amap'a, aćip'a.

a-pa'-be, *v.* Same as apaman.

a-pa'-bu, *v. a.* (a and pabu) to drum or make a
noise on any thing,—awapabu.

a-pa'-ćaŋ-ćaŋ, *v. a.* (a and paćaŋćaŋ) to push
and make tremble on any thing; to make one
tremble by pushing,—awapaćaŋćaŋ.

a-pa'-ćo-za, *v. a.* (a and paćoza) to rub and
make warm on any thing,—awapaćoza.

a-pa'-dan, *n. dim.* of apa; a small part.

a-pa'-dan-ka, *n.* Same as apadan.

a-pa'-ğan, *v. a.* (a and pagan) to spare or give
away for a purpose,—awapağan.

a-pa'-go, *v. a.* (a and paço) to carve or engrave
on any thing,—awapago.

a-pa'-gu-ka, *v. a.* (a and pağuka) to sprain by
rubbing on any thing,—awapağuka.

a-pa'-ha, *v. a.* (a and paha) to raise on or over,
as the hand to strike one: isan apaha maku-
wa, he follows me with his knife drawn,—awa-
paha.

a-pa'-hba, *v. a.* (a and pahba) to shell off, as corn,
on any thing,—awapahba.

a-pa'-hi, *v. a.* (a and pahi) to pick up or gather
on any thing,—awapahi.

a-pa'-hiŋ-ta, *v. a.* (a and pahinŋta) to brush on
any thing,—awapahinŋta.

a-pa'-hmi-yan-yan, *v. a.* (a and pahmiyanŋyan)
to make round as a ball on any thing.

a-pa'-hmon, *v. a.* (a and pahmon) to twist or
roll on any thing,—awapahmon.

a-pa'-ho-mni, *v. a.* (a and pahomni) to push or
shove around on any thing,—awapahomni.

a-pa'-hu-hu-za, *v. a.* (a and pahuhuza) to shake
on any thing,—awapahuza.

a-pa'-ha-tka, *adj.* against the grain, rough.

a-pa'-ha-tka-ya, *adv.* roughly, against the
grain.

a-pa'-hda-gan, *v. a.* (a and palidagan) to make large on any thing,—awapalidagan.
a-pa'-hdan-ton, *v. a.* (apalidate and ton) to bind or embroider with ribbon,—apalidanwatton.
a-pa'-hda-ta, *v. a.* to embroider.
a-pa'-hda-te, *n.* ribbon, ferret, binding. See šina apalidate.
a-pa'-hde-ća, *v. a.* (a and palideća) to tear or rend on any thing; to rend, by shoving with the hand, as the coat on one's back,—awapalideća.
a-pa'-hdo-ka, *v. a.* (a and palidoka) to pierce or make a hole in, on any thing,—awapalidoka.
a-pa'-hpa, *v. a.* (a and palipa) to throw down on,—awapalipa, unkapalipapi.
a-pa'-hpu, *v. a.* (a and palipu) to pick off on,—awapalipu.
a-pa'-hita, *v. a.* (a and palita) to bind or tie on any thing,—apawalita, apaunhitapi.
a-pa'-ke-za, *v. a.* (a and pakeza) to make a noise by filing or rubbing on.
a-pa'-kin-ta, *v. a.* (a and pakiinta) to wipe or rub off on any thing,—awapakiinta.
a-pa'-kpan, *v. a.* (a and pakpan) to crush or make fine on,—awapakpan.
a-pa'-ksa, *v. a.* (a and paksa) to break off on,—awapaksa.
a-pa'-ksi-ža, *v. a.* (a and paksiža) to bend or double up on any thing,—awapaksiža.
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 pakeza) to make smooth by scraping on,—awapakeza.
a-pa'-ko-za, *v. a.* (a and pakōza) to rub and make smooth on,—awapakōza.
a'-pa-ma-hde, *adj.* down hill, descending.
a'-pa-ma-hde-ya, *adv.* down hill, in a descending manner: āpamahdeya unyanpi.
a-pa'-man, *v. a.* (a and painan) 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'-mde-ća, *v. a.* (a and pamdeća) to break or crush on any thing,—awapamdeća.
a-pa'-mdu, *v. a.* (a and pamdu) to crush to powder on any thing,—awapamdu.
a-pa'-mni, *v. a.* (a and pamni) to divide out on,—awapamni, ayapamni, unkapamnipi.
a-pa'-pa, *n. red.* of apa.
a-pa'-p'a, *v. red.* of ap'a.
a-pa'-po-pa, *v. a.* (a and papopa) to make pop or burst on any thing,—awapapopa.

a-pa'-psa-ka, *v. a.* (a and papsaka) to break in two, as a cord, on any thing,—awapapsaka.
a-pa'-pson, *v. a.* (a and papsun) to spill on any thing, as water,—awapapsun.
a-pa'-psun, *v. a.* (a and papsun) to put out of joint on any thing, as the arm,—awapapsun.
a-pa'-ptan, *v. a.* (a and paptan) to roll over on any thing,—awapaptan.
a-pa'-ptan-ptan, *v. red.* of apaptan; to roll over and over on any thing.
a-pa'-ptu-ža, *v. a.* (a and paptuža) to make crack or split on any thing,—awapaptuža.
a-pa'-pu-za, *v. a.* (a and papuza) to wipe dry on any thing,—awapapuza.
a-pa'-sde-ća, *v. a.* (a and pasdeća) to split by rubbing on any thing,—awapasdeća.
a-pa'-sdo-han, *v. a.* (a and pasdohan) to shove or push along on any thing,—awapasdohan.
a-pa'-snon, *v. a.* (a and pasnon) to roast on or over any thing,—awapasnon.
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'-su-ta, *v. a.* (a and pasuta) to make hard or stiff by kneading on any thing,—awapasuta.
a-pa'-šbog, *v. cont.* of apašboka: apašbog iyaya.
a-pa'-šbo-ka, *v. n.* (a and pašboka) to come up on or over, as water; to overflow.
a-pa'-šbu, *v. n.* (a and pašbu) to come up on.
a-pa'-šdo-ka, *v. a.* (a and pašdoka) to pull or shove off on, as one's coat,—awapašdoka.
a-pa'-ši-ća, *v. a.* (a and pašića) to soil or injure by rubbing on any thing,—awapašića.
a-pa'-špa, *v. a.* (a and pašpa) to break off a piece on any thing,—awapašpa.
a-pa'-špu, *v. a.* (a and pašpu) to pull off on any thing; to pick off or rub off, as one thing sticking on another,—awapašpu.
a-pa'-šu-ža, *v. a.* (a and pašuža) to mash or crush on any thing,—awapašuža.
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-ća, *v. a.* (a and patića) to scrape off from, as snow from the ground,—awapatića.
a-pa'-ti-tan, *v. a.* (a and patitan) to push or brace against,—awapatitan.
a-pa'-tu-ža, *v. a.* (a and patuža) to stoop down on or over,—awapatuža.
a-pa'-ta, *v. a.* (a and pata) to kill by pressing on any thing,—awapata.

a-pa'-tīn-za, *v. a.* (a and paṭinza) to press tight on, to make stiff on,—awapaṭinza.
a-pa'-ṭo, *v. n.* to obstruct, oppose, prevent progress,—amapaṭo.
a-pa'-ṭo-ya, *v. a.* to obstruct, stop, hinder,—apaṭowaya, apaṭomayan.
a-pa'-ṭo-ya, *adv.* in an obstructing manner.
a-pa'-wan-ka, *v. a.* (a and pawanka) to push down on any thing,—awapawanka.
a-pa'-we-ḡa, *v. a.* (a and paweḡa) to break partly, as a stick, on any thing,—awapaweḡa.
a-pa'-weh, *cont.* of apaweḡa: apaweḡ iyeya.
a-pa'-win-ḡa, *v. n.* to go round in circles on or over.
a-pa'-winḡ, *cont.* of apawinḡa: apawinḡ iyeya.
a-pa'-winṣ, *cont.* of apawinṣa: apawinṣ iyeya.
a-pa'-win-ta, *v. a.* (a and pawinta) to rub on,—awapawinta.
a-pa'-win-ḡa, *v. a.* (a and pawinḡa) to bend or press down, as grass, on any thing,—awapawinḡa.
a'-pa-ye, *n.* seasoning, any thing like meat or grease boiled with corn. See wapaye.
a'-pa-ye-ya, *v. a.* to use a thing for seasoning,—apayewaya.
a-pa'-zo, *v. a.* (a and pazo) to show or point to on any thing; to point at: nape amapazo, he points his finger at me,—awapazo.
a-pa'-zun-ta, *v. a.* (a and pazunta) to stitch or run up in sewing on any thing,—awapazunta.
a-pa'-ḡa-ḡa, *v. a.* (a and paḡaḡa) to wash by rubbing on any thing,—awapaḡaḡa.
a-pa'-ḡi-pa, *v. a.* (a and paḡipa) to prick or pinch on any thing,—awapaḡipa.
a-pa'-ḡu-ḡu, *v. a.* (a and paḡuḡu) to rub out on any thing,—awapaḡuḡu.
a-péce'-ya, *v. a.* (a and péceya) to cut and dry, as meat, on any thing,—awapéceya.
a-pe', *v. a.* to wait for, wait on; to hope for, expect: u ape, to wait for one to come; ye ape, to wait for one to go, or desire one to go along,—awape, ayape, unkapepi.
a-pe', *n.* a leaf of a tree, leaves; a blade of corn or grass; a fin of a fish, as in hoape.
a-pe', *v.* Same as ap'a.
a-pe'-han, *v. a.* (a and pehan) to fold on any thing,—awapehan.
a-pe'-hin, *n.* the mane of a horse.
a-pe'-sa, *n.* the red-fin, a species of fish.
a-pe'-sa-sa, *n.* Same as apeša.
a-pe'-ya, *adv.* waiting for, hoping for.
a-pe'-ḡa-ta, *n.* the forked-fin, a species of fish.
a-piś', *cont.* of apiḡa.
a-piś'-pi-ḡa, *v. red.* of apiḡa; to be wrinkled on.
a-piś'-ya, *adv.* in a wrinkled manner.

a-pi'-ḡa, *v. n.* to be wrinkled on any thing,—amapiḡa.
a'-po, *v. pl. imperat.* of a.
a-po', *v. n.* (a and po) to swell on,—amapo.
a-po'-mna-mna, *v. a.* (a and pomnamna) to shake or wag the head about,—apowamnamna.
a-po'-ptan-ptan, *v. a.* (a and poptanptan) to shake the head about, dissent from,—apowaptanptan.
a-po'-tpo-ta, *v. n.* to be worn out or ragged on.
a-po'-tpo-ta-han, *part.* worn out on, ragged.
a-pśa', *v. a.* (a and pśa) to sneeze on any thing,—awapśa.
a-pśa'-pśa, *adj.* thick, close together, as grass, etc.
a-pśa'-pśa-ya, *adj.* thickly set, in a close state.
a-ptan'-ptan, *v. n.* (a and ptanptan) to roll about on,—amaptanptan.
a-ptan'-yan, *v. n.* to roll over on, fall on; to fall from,—amaptanyan, aniptanyan.
a-ptu'-ḡa-han, *part.* cracked or split on.
a-pus', *cont.* of apuza.
a-pus'-pu-za, *v. red.* of apuza.
a-pus'-ya, *v. a.* (a and pusya) to cause to dry on,—apuswaya.
a-pus'-ya, *adv.* in the manner of drying on.
a-pu'-tag, *cont.* of aputaka.
a-pu'-tag-ya, *v. a.* to cause to touch.
a-pu'-tag-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 amaputaka, he placed his hand upon me.
a-pu'-za, *v. n.* (a and puza) to dry on, become dry on one, as clothes,—amapuza.
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-san', *v. n.* (a and san) to become whitish or greyish: asan eyaku, to take a greyish stain.
a'-san, *adv.* Same as osan.
a-san'-pi, *n.* (aze and happi) milk of any kind, breast milk; pte asanpi, cow's milk.
a-san'-pi-i-hdi, *n.* the oil of milk, i. e. cream, butter.
a-san'-pi-ni-ni, *n.* thick milk.
a-san'-pi-su-ta, *n.* hard milk, i. e. cheese.
a-san'-pi-ta-sa-ka, *n.* hardened or frozen milk, i. e. cheese.
a-sa'-pa, *v. a.* (a and sapa) to become black on: asapa eyaku, to take a black stain.
a-sas'-ya, *adv.* of asaza; slowly, gently, stilly.
a-sas'-ye-dan, *adv.* gently, slowly.
a-sa'-za, *adj.* gentle. Not much used.
a-sba'-han, *part.* travelling on. See sbahan.
a-sbu'-han, *part.* crumbling on. See sbuhan.

a-sda', *v. n.* (a and sda) to be greasy on any thing.
a-sdi'-pa, *v. a.* (a and sdipa) to lick off, lick from, as a dog does.
a-sdo'-han, *v. n.* (a and sdohan) to crawl along on any thing,—awasdohan.
a-si'-ču-ton, *v. a.* to sole, put on a sole, as on a moccasin, shoe, etc.,—asičuwaton.
a-s'in', *v. n.* to sponge, loaf, hang about a place to get something to eat,—awas'in.
a-s'in'-s'in, *v. red.* of as'in.
a-ska', *v. n.* (a and ska) to become white on.
a'-skam, *cont.* of áskapa.
a-skam'-ton, *v. a.* to make stick on, to seal,—askamwaton.
a'-skam-ya, *v. a.* to make stick on, to seal,—áskamwaya.
a-skan', *v. n.* (a and skan) to melt or thaw on; to disappear from, as snow.
as'-kan, *n.* (aze and kan) the cords and veins of the breast.
a'-ska-pa, *v. n.* to stick to or on, adhere to,—amaskapa.
a-ske'-pa, *v. n.* (a and skepa) to leak out on.
a-smag'-ya, *adv.* (a and smaka) in an indented manner: asmagya wańka.
a-sna'-sna, (a and snasna) to ring or rattle on.
a-sni', *v. n.* to recover or get well from sickness; to recover from anger, etc.,—amasni, anisni, unkasnipi.
a-sni'-ki-ya, *v. a.* to heal, cause to get well,—asniwakiya.
a-sni'-yan, *v. a.* to cause to get well, to cure,—asniwaya, asniunyanpi.
a-sni'-yan-ken, *adv.* in the way of recovering.
a-son', *v. a.* (a and son) to plait or braid on any thing,—awason.
a-so'-so, *v. a.* (a and soso) 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 spaya) to become wet on; to sink in water, as in drowning,—amaspayaya.
a'-spe-ya, *v. a.* to cause to sink down, as an anchor in water; to buoy up; to weigh,—áspe-wayaya: 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. a.* (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.

a-ša', *v. n.* (a and ša) to become reddish; aša eyaku, to take a red stain.
a-š'a', *v. a.* (a and š'a) to shout at or on account of,—awaš'a.
a-š'a'-ka, *v. n.* to be coated or furred, as the tongue in sickness; to be dirty, as a gun that needs cleaning out.
a-š'a'-ko-wiŋ-na, *adv.* mightily, strongly; aš'a-kowiŋna ečon.
a-šam', *cont.* of ašapa.
a-šam'-ya, *v. a.* to defile, make dirty,—ašam-wayaya.
a-šam'-ya, *adv.* dirtily, in a defiled manner.
a-ša'-pa, *v. n.* (a and šapa) to become black or dirty on any thing,—amašapa.
a-šbe', *v. n.* Same as ašma.
a-šbe'-ya, *adv.* deeply, in a deep manner.
a-šbu', *v. n.* (a and šbu) to drop, as water, on any thing.
a-šbu'-ya, *v. a.* to cause to drop on, as water,—ašbuwayaya.
a-šda', *v. n.* (a and šda) to be bare on any thing.
a-šdo', *v. n.* (a and šdo) to fuse or melt, as metals, on any thing.
a-šdo'-ya, *v. a.* to cause to melt on,—ašdowaya.
a-šdun'-ya, *v. a.* (a and šdunya) to make slip on.
a-šdu'-šdu-ta, *v. n.* (a and šdušduta) to be slippery on.
a-še'-ča, *v. n.* (a and šeča) to become dry or seasoned on any thing.
a-ši'-ča, *v. n.* (a and šiča) to become bad or unpleasant on or for.
a-ši'-ča-hdo, *v. a.* to growl about, complain of,—ašičawaħdo.
a-ši'-ča-ya, *adv.* badly, unpleasantly.
a-ši'-ča-ya-ken, *adv.* unpleasantly.
a-ši'-če-ča-ke, *adj.* unpleasant, as the weather or country. See ošičečake.
a-šin'-ya, *adv.* badly, sadly.
a-šin'-ya-ken, *adv.* badly, unpleasantly.
a-ška'-dan, *adv.* soon, presently; near, close by.
a-ška'-dan-hin, *adv.* very near; very soon.
a-ška'-ka, *adv.* soon, near.
a-ška'-na, *adv.* (Ihank.) Same as aškadan.
a-škan'-škan, *v. n.* (a and škanškan) to move about on any thing.
a-škan'-škan-yan, *adv.* moving about on.
a-ška'-ta, *v. n.* (a and škata) to play on any place,—awaškata.
a-ška'-tu-dan, *adv.* lately, not long since.
a-ška'-tu-ya, *adv.* not long ago.
a-ška'-tu-ye-dan, *adv.* lately, but a short time ago.
a-ška'-ye-dan, *adv.* for a little while, not enduring.

a-ške', *n.* the tuft or bunch of hair which some Dakotas wear on the top of their heads: *aške yuwipi*, the bunch of hair tied up.

a-ške'-han, *v. n.* (a and škehan) to frisk or jump about on.

a-škom'-ya, *adv.* crookedly, in an arched manner.

a-ško'-pa, *v. n.* (a and škopa) to be crooked on or arched.

a-šma', *v. n.* (a and šma) to be deep, as water, on any place.

a-šni'-ža, *v. n.* (a and šniža) to be wilted or withered on or for.

a-šo'-ka, *v. n.* (a and šoka) to be thick, as a board, on any thing.

a-šo'-ta, *v. n.* (a and šota) to be smoky on or at.

a-špan', *v. n.* (a and špan) to be cooked or burnt on or by any thing.

a-štun'-ya, *v. a.* to cause to thaw on,—*aštunwaya*.

a-štu'-ta, *v. n.* (a and štuta) to thaw on any thing.

a-šun'-pa, *v. n.* (a and šunpa) to shed on, as the quills of geese.

a-šu'-ta, *v. a.* (a and šuta) to miss, fail of,—*ašuwata*.

a'-ta, *suffix. prep.* to, at, on. When suffixed to nouns ending in a, it becomes ta alone, as *mága*, a field, *mağata*, at the field; in other cases, a y is introduced for euphony, as *ti*, a house, *tiyata*, to the house; *éan*, wood, *éanyata*, at the woods.

a-ta'-go-ša, *v. a.* (a and tağosa) to spit on any thing,—*atağowaša*.

a-ta'-kin-yan, *adv.* leaning on, not perpendicular: *wi atakinyan yanika*, the sun is declining.

a-ta'-kpe, *v. a.* (a and takpe) to make an attack on,—*atawakpe*.

a-tan', *v. a.* to care for, have respect for,—*awatan*; *atanšni*, to disregard, throw away.

a-tan'-in, *v. n.* (a and tanin) to appear on, be manifest.

a-tan'-in-in, *v. red.* of *atanin*.

a-tan'-in-šni-yan, *adv.* in a lost manner.

a-tan'-in-yan, *adv.* appearing, manifestly.

a-tan'-ka, *v. n.* (a and tanka) to be large on or in addition to; to be larger.

a-tan'-ka-dan, *dim.* of *atanika*.

a-tan'-ka-ya, *adv.* widely, extensively.

a-tan'-se, *adv.* silently, stillly: *atanse yanika*.

a-ta'-pa, *v. n.* (a and tapa) to follow after on any thing.

a-ta'-sa-ka, *v. n.* (a and tasaka) to become stiff or hard on, as clothes,—*amatasaka*.

a-taš'-ta-ža, *v. n. red.* of *ataža*; to be rough or in waves on one, as water.

a-ta'-te-yan-pa, *v. n.* (a and tateyanpa) to blow upon any thing, as the wind does.

a-ta'-tpe, *v.* Same as *atakpe*.

a-ta'-ya, *v. a.* to go directly to any thing; to be fortunate in reference to,—*atawaya*.

a-ta'-ye-dan, *adv.* directly, without a medium: *atayedan ečamon*, I did it myself or personally; *atayedan maķu*, 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; *niyate*, thy father; *atkuku*, his or her father.

a-te', *v. n.* (a and te) to become blue; *ate eyaku*, to take a blue stain. Same as *ato*.

a-te'-ča, *v. n.* (a and teča) to become new on.

a-tem'-ya, *v. a.* (a and temya) to eat up or devour on,—*atemwaya*.

a-te'-pa-han, *part.* worn off short on.

a-te'-ya, *v. a.* to have for a father; to sustain the relation of child to a man,—*atewaya*, *ateyaya*, *ateunyanpi*. Among the Dakotas one's father's brothers are also called *ate*.

a'-te-ye-dan, *adv.* Same as *atayedan*.

a-ti', *v. n.* (a and ti) to build a house or put up a tent at or on; to pitch a tent or encamp at for a certain purpose: *psin ati*, to camp at the rice.

a-ti'-pa-han, *part.* crisped or drawn up on.

a-tkin', *v. n.* (a and tkin) to be damp on.

a-tku'-ku, *n.* his or her father.

a-to', *v. n.* (a and to) to become blue or green on: *ato eyaku*, to take a blue or green stain.

a-to-kan, *adv.* in another place, to another place.

a-to'-kšu, *v. a.* (a and tokšu) to carry or draw any thing on,—*atowakšu*.

a-ton'-wan, *v. a.* (a and tonwan) to look to or at,—*awatonwan*, *unkatonwanpi*.

a-ton'-wan-yan, *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,—*atonwanunyanpi*.

a-tpa'-gan, *v. a.* (a and tpağan) to part with one's own for a purpose,—*awatpağan*.

a-tpa'-hi, *v. a.* (a and tpahi) to gather up one's own on something.

a-tpa'-mde-ča, *v. a.* (a and tpamdeča) to break in pieces one's own on something.

a-tpas', *cont.* of *atpaza*.

a-tpa'-spa, *v. n.* (a and tpaśpa) to disappear, go out of sight, fade away, as clouds, or as the sun disappears at night.

a-tpas'-ya, *v. a.* to darken, overshadow,—*atpaswaya*.

a-tpas'-ya, *adv.* darkly, obscurely.

a-tpa'-ta, *v. a.* (a and tpata) to cut up or carve one's own on any thing.

a-tpa'-tan, *v. a.* (a and tpatan) *to spare or keep one's own for a purpose.*
a-tpa'-za, *v. n.* (a and tpaza) *to become dark on*, —amatpaza, anitpaza, unkatpazapi.
a-tu'-kta, *adv.* *well, fortunately*: atukta eéamon kin, *I did well to do it*; atukta de éinhan, *if you go it will be well.*
a-tĩns', *cont.* of atĩnza.
a-tĩns'-ya, *adv.* *tightly, in a squeezing manner.*
a-tĩn'-za, *v. n.* (a and tĩnza) *to press on, be tight on*, —amatĩnza.
a-to'-za, *v. n.* (a and toza) *to become blunt or dull on.*
a-tũng'-ya, *v. a.* *to suspect one, have an inkling of*, —atũngwaya. See tũngya.
a-tũn'-ka, *v. n.* See atũnkeća.
a-tũn'-ke-ća, *v. n.* (a and tũnkeća) *to be suspected of*, —amatũnkeća.
a-u', *v. a.* (a and u) *to carry or bring any thing.*
a-u', *v. col. pl.* *they come.*
a-u', *v. n.* (a and u) *to come out on; to ooze out or run, as sap*: mini au.
a-un', *v. n.* (a and un) *to be on*, —awaun.
a-un'-yan, *v. n.* *to be on or over*: aunyan iyaya, *to pass over, as a fence*; aunyan 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'-ći, *v. n.* (a and waći) *to dance on any thing*, —awawaći, awaunćipi.
a-wa'-ćin, *v. a.* (a and waćin) *to think on or of, meditate upon; to trust, believe in*, —awaćanmi, awaćanpi, awaunćippi and unkaawaćinpi.
a-wa'-ćin-pi, *n.* *a thinking upon, trusting in, faith.*
a-wa'-ćin-yan, *adv.* *thinking upon.*
a-wa'-ćin-yan-ken, *adv.* *in the manner of thinking on.*
a-wa'-hpa-ni-ća, *v. n.* (a and wahpanića) *to become poor on account of or by means of*, —amawa-hpanića.
a-wa'-hpa-ni-ya, *v. a.* *to make poor by means of*, —awahpaniwaya.
a-wa'-hpa-ni-yan, *adv.* *poorly off.*
a-wa'-hte-ka, *v. n.* (a and wahteka) *to be bad or worthless.*
a-wa'-hte-śni, *v. n.* (a and wahteśni) *to be worthless on some account.*
a-wa'-hte-śni-yan, *adv.* *worthlessly, vilely.*
a-wa'-kan, *v. n.* (a and wakan) *to be sacred or incomprehensible on some account.*
a-wa'-kan-ka, *v. n.* Same as awakan.
a-wa'-kan-ka, *n.* *a supernatural being.*
a-wa'-kan-yan, *adv.* *mysteriously, supernaturally.*

a-wa'-ki-ćin, *v. a. pos.* of awaćin.
a-wa'-ni-ća, *v. n.* (a and wanića) *to be or become nothing for some reason.*
a-wa'-nin, *cont.* of awanića; used adverbially, *in a destroying manner*: awanin iyeya.
a-wa'-ni-ye-tu, *v. n.* (a and waniyetu) *to come winter on one*, —amawaniyetu.
a-wang', *cont.* of awanka: awang mda.
a-wang'-ya, *v.* *to cause to lie on or for*, —awangwaya. See awanka.
a-wan'-hdag, *cont.* of awanhdaka.
a-wan'-hda-ka, *v. pos.* of awanyaka; *to oversee or take care of one's own*, —awanwahdaka.
a-wan'-ka, *v. n.* (a and wan'ka) *to be or lie on; to lie in wait or spend the night out for, as for the purpose of killing deer*: tahińća awang mda, *I am going to lie in wait for deer.*
a-wan'-kam, *adv.* *above, overhead.*
a-wan'-ki-ći-ya-ka, *v.* of awanyaka; *to watch or oversee for one*, —awanwećiyaka.
a-wan'-yag, *cont.* of awanyaka: awanyag waun.
a-wan'-yag-ki-ya, *v. a.* *to cause to attend to or oversee*, —awanyagwakiya.
a-wan'-ya-ka, *v. a.* (a and wanyaka) *to look upon; to see to, have the oversight of*, —awanmdaka, awandaka, awaunyakapi.
a-wa'-pa, *v. n.* (a and wapa) *to snow on.*
a-wa'-ša-ka, *adj.* *cheap, easily purchased.*
a-wa'-ša-ka-dan, *adj.* *cheap, as goods.*
a-wa'-šte, *v. n.* (a and wašte) *to be good on or for; to become better than*, —amawašte.
a-wa'-šte-ya, *adv.* *well, better than.*
a-wa'-šte-ya-ken, *adv.* *better, in a better manner*: awašteyaken amayan, *I am becoming better.*
a-wa'-tan-in-śni, *adj.* *dark, obscure, as in the dusk of the evening.*
a-wa'-te-ća, *adv.* See wawaćeća.
a-wa'-ya-pi-ka, *v. n.* (a and wayapika) *to be eloquent about any thing*, —awamdapika.
a-wa'-yu-pi-ka, *v. n.* (a and wayupika) *to be skilful about*, —awamdupika.
a-wa'-yu-pi-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*, —amawetu.
a'-wi-ća-ke-han, *adv.* *truly, of a truth.*
a'-wi-ća-ke-ya-han, *adv.* *truly.*
a-win'-ta, *v. n.* (a and win'ta) *to creep on any thing, as a child*, —awawinta.
a-wi'-ya-kpa, *v. n.* (a and wiyakpa) *to glisten on any thing.*
a-wi'-ye-ya, *adv.* (a and wiyeya) *ready for any thing.* See wiyeya.
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*; *asniyan ken amayan, I am recovering from sickness*; *waniyetu teča un-kayapi, we are in the new year.*

a-ya'-ba-ga, *v. a.* *(a and yabağa) to twist or turn with the mouth on any thing,—amdabaga.*

a-ya'-bu, *v. a.* *(a and yabu) to growl about,—amdabu.*

a-ya'-če-ya, *v. a.* *(a and yačeya) to make cry by talking to,—amdačeya.*

a-ya'-čo, *v. a.* *(a and yačo) to condemn on; to condemn for or on account of,—amdačo.*

a-ya'-ga, *v. a.* *(a and yağa) to peel off with the teeth on any thing,—amdağa.*

a-ya'-go-pa, *v. a.* *(a and yağopa) to suck up on,—amdağopa.*

a-ya'-hba, *v. a.* *(a and yahba) to shell or bite off on,—amdahba.*

a-ya'-hbe-za, *v. a.* *(a and yahbeza) to bite and make rough on any thing.*

a-ya'-hiñ-ta, *v. a.* *(a and yahinta) to brush off with the mouth,—amdahinta.*

a-ya'-hna-yan, *v. a.* *(a and yahnayan) to deceive with the mouth, tell a falsehood about.*

a-ya'-hda-ya, *v. a.* *(a and yahdaya) to bite or peel off with the teeth on any thing,—amdahdaya.*

a-ya'-hde-ča, *v. a.* *(a and yahdeča) to tear with the teeth on,—amdahdeča.*

a-ya'-hdo-ka, *v. a.* *(a and yahdoka) to bite a hole in on any thing,—amdahdoka.*

a-ya'-he-pa, *v. a.* *(a and yahepa) to drink up on,—amdahpa.*

a-ya'-hpa, *v. a.* *(a and yahpa) to throw down with the mouth on any thing,—amdahpa.*

a-ya'-hpu, *v. a.* *(a and yahpu) to bite off on.*

a-ya'-hta-ka, *v. a.* *(a and yahataka) to bite one thing on another,—amdahataka.*

a-ya'-hu, *v. a.* *(a and yahu) to peel off on.*

a-ya'-kča, *v. a.* *(a and yakča) to untie with the teeth on any thing,—amdakča.*

a-ya'-ko-ka, *v. a.* *(a and yakoka) to clatter or gnash the teeth on any thing,—amdakoka.*

a-ya'-kon-pi, *v. n. pl.* *of ayanaka; they are in such a condition.*

a-ya'-kpa, *v. a.* *(a and yakpa) to bite out on,—amdakpa.*

a-ya'-kpan, *v. a.* *(a and yakpan) to chew fine on,—amdakpan.*

a-ya'-kpi, *v. a.* *(a and yakpi) to crack with the teeth on any thing.*

a-ya'-ksa, *v. a.* *(a and yaksa) to bite off on,—amdaksa.*

a-ya'-ksan, *v. a.* *(a and yaksan) to bend with the mouth on,—amdaksan.*

a-ya'-ksiš, *cont.* *of ayakšiza.*

a-ya'-ksi-ža, *v. a.* *(a and yakšiza) to double up with the teeth on any thing.*

a-ya'-ktan, *v. a.* *(a and yaktan) to bend with the mouth on,—amdaktan.*

a-ya'-ku-ka, *v. a.* *(a and yakuka) to bite or tear in pieces with the teeth on any thing,—amda-kuka.*

a-ya'-ke-ga, *v. a.* *(a and yaķega) to gnaw on any thing.*

a-ya'-ke-za, *v. a.* *(a and yaķeza) to make smooth with the teeth on any thing.*

a-ya'-ko-ga, *v. a.* *(a and yaķoga) to bite or gnaw off on.*

a-ya'-ko-za, *v. a.* *(a and yaķoza) to bite off smooth, as a horse eating grass.*

a-ya'-ma, *v. a.* *(a and yama) to gnaw on.*

a-ya'-mda-ska, *v. a.* *(a and yamdaska) to make flat with the mouth on any thing.*

a-ya'-mda-ya, *v. a.* *(a and yamdaya) to make level with the teeth.*

a-ya'-mda-za, *v. a.* *(a and yamdaza) to tear open with the teeth.*

a-ya'-mde-ča, *v. a.* *(a and yamdeča) to crush on any thing 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-yan'-ka, *v. n.* *(a and yanaka) to be on or for, to be in such a condition.*

a-ya'-o-ni-han, *v. a.* *(a and yaonihan) to praise on or for.*

a-ya'-o-tan-in, *v. a.* *(a and yaotanin) to make manifest on or for,—amdaotanin.*

a-ya'-pe-han, *v. a.* *(a and yapehan) to fold up with the mouth on any thing.*

a-ya'-pe-mni, *v. a.* *(a and yapemni) to twist with the mouth on any thing.*

a-ya'-po-ta, *v. a.* *(a and yapota) to bite in pieces on any thing,—amdapota.*

a-ya'-psa-ka, *v. a.* *(a and yapsaka) to bite off, as a string, on any thing,—amdapsaka.*

a-ya'-pson, *v. a.* *(a and yapson) to spill with the mouth on any thing,—amdapson.*

a-ya'-psun, *v. a.* *(a and yapsun) to pull out by the roots with the mouth on any thing,—amda-psun.*

a-ya'-ptan-yan, *v. a.* *(a and yaptanyan) to turn over on any thing with the mouth.*

a-ya'-ptu-ža, *v. a.* *(a and yaptuža) to crack or split with the mouth on any thing.*

a-ya'-sba, *v. a.* *(a and yasba) to pick to pieces with the teeth on any thing.*

a-ya'-sde-ča, *v. a.* *(a and yasdeča) to split with the teeth on any thing.*

a-ya'-sku, *v. a.* (a and yasku) to pull off on with the teeth: mdo ha owanka amdasku, I bite off potato-skins on the floor.

a-ya'-smin, *v. a.* (a and yasmin) to pick off with the teeth on, make bare with the teeth.

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

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

a-ya'-spa-ya, *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'-sdu-ta, *v. a.* (a and yasduta) 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'-sna, *v. a.* (a and yasna) to miss with the mouth, let fall on from the mouth, —amdasna.

a-ya'-spa, *v. a.* (a and yaspa) to bite a piece off on any thing, —amdaspa.

a-ya'-spu, *v. a.* (a and yaspu) to bite off on, as one thing that adheres to another.

a-ya'-stan, *v. a.* (a and yastan) to cease from speaking or eating, —amdasan, un kayastanpi.

a-ya'-su-za, *v. a.* (a and yasuzza) to bite or mash up on with the teeth.

a-ya'-ta, *v. n.* to guess, predict, foretell, divine, soothsay, —amdata, adata, un kayatapi.

a-ya'-ta-ku-ni-sni, *v. a.* (a and yatakunišni) 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 by 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 yatitan) to pull with the teeth on any thing.

a-ya'-tkan, *v. a.* (a and yatkan) to drink, as water, on or after eating, etc., —amdatkan.

a-ya'-tkan-yan, *adv.* drinking on or after.

a-ya'-tpan, *v. a.* Same as ayakpan.

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

a-ya'-wa-ste, *v. a.* (a and yawaste) to bless upon, —amdawaste.

a-ya'-we-ga, *v. a.* (a and yawega) 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-ya'-zan, *v. n.* (a and yazan) to be sick on, —amayazan.

a-ya'-zo-ka, *v. a.* (a and yazoka) to suck out on.

a-ya'-zun-ta, *v. a.* (a and yazunta) to connect or weave together, as in talking.

a'-ye, *v.* Same as aya.

a-ye'-ga, *v. n.* (a and yega) to glisten or shine on.

a-yeh'-ya, *adv.* in a glistening manner.

a-yu'-ba-ga, *v. a.* (a and yubaga) to twist or turn on.

a-yu'-be, *v.* Same as ayuman.

a-yu'-bu, *v. a.* (a and yubu) to make a drumming noise on any thing.

a-yu'-can, *v. a.* (a and yucan) to sift or shake on or over, —amducan.

a-yu'-can-can, *v. a.* (a and yucancan) to cause to shake or tremble on.

a-yu'-ce-ka, *v. a.* (a and yuceka) to make stagger on any place.

a-yu'-ce-ya, *v. a.* (a and yuceya) to make cry on.

a-yu'-co, *adv.* well, excellently: ayuco kaga.

a-yu'-co-ya, *adv.* well.

a-yu'-co-za, *v. a.* (a and yucoza) to make warm on any place.

a-yu'-e-ce-tu, *v. a.* (a and yuecetu) to fulfil or accomplish on.

a-yu'-e-ci, *v. a.* (a and yueci) to turn wrong side out on any thing.

a-yu'-ga, *v. a.* (a and yuga) to husk on, as corn, —amduga.

a-yu'-gan, *v. a.* (a and yugan) to open, as a door, on any thing.

a-yu'-ga-pa, *v. a.* (a and yugapa) to strip or pull off on, as the skin of an animal.

a-yu'-ga-ta, *v. a.* (a and yugata) to open out, as the hand, on any thing.

a-yu'-ge, *v. a.* (a and yuge) to dip out on.

a-yu'-ge-ge, *v. a.* (a and yugege) to take up by handfuls on any thing.

a-yu'-go, *v. a.* (a and yugo) to make marks on.

a-yu'-gu-ka, *v. a.* (a and yuguka) to sprain on.

a-yu'-ha, *v. a.* (a and yuha) to have or possess on; to hold or lift on; to have for, —amduha.

a-yu'-hba, *v. a.* (a and yuhba) to shell, as corn, on.

a-yu'-hbe-za, *v. a.* (a and yuhbeza) to make rough on.

a-yu'-hbu, *v. a.* (a and yuhbu) to make rattle on, as in taking hold of shelled corn.

a-yu'-hda, *v. a.* (a and yuhda) to uncoil or untwist on.

a-yu'-hin-ta, *v. a.* (a and yuhinta) to sweep or rake off on.

a-yu'-hmi-hma, *v. a.* (a and yuhmihma) to roll on.

a-yu'-hmun, *v. a.* (a and yuhmun) to twist, as a string, on any thing.
a-yu'-hna, *v. a.* (a and yuhna) to shake off on, as fruit.
a-yu'-hna-yan, *v. a.* (a and yuhnayan) to miss in trying to catch hold of.
a-yu'-hnu-ni, *v. a.* (a and yuhnuni) to make wander on any place.
a-yu'-ho-ho, *v. a.* (a and yuhoho) to shake on, as any thing loose.
a-yu'-ho-mni, *v. a.* (a and yuhomni) to turn around on, as in bringing a gun round and pointing it at one,—amduhomni, amayuhomni.
a-yu'-hu-hu-za, *v. a.* (a and yuhuhuza) to shake on or over, as a tree.
a-yu'-hda, *v. a.* (a and yuhda) to ring or rattle over.
a-yu'-hda-gan, *v. a.* (a and yuhdağan) to make large upon; to leave, forsake.
a-yu'-hda-ta, *v. a.* (a and yuhdata) to scratch on.
a-yu'-hda-ya, *v. a.* (a and yuhdaya) to peel off on, as the skin of a potato.
a-yu'-hde-éa, *v. a.* (a and yuhdeéa) to rend or tear on one, as a garment,—amduhdeéa.
a-yu'-hdo-ka, *v. a.* (a and yuhdoka) to make a hole on; to open on,—amduhdoka.
a-yu'-he-pa, *v. a.* (a and yuhepa) to absorb on.
a-yu'-he-ya-ta, *v. a.* (a and yuheyata) to push back on, push on one side.
a-yu'-hi-éa, *v. a.* (a and yuhiéa) to waken one upon,—amduhica.
a-yu'-hmin, *v. a.* (a and yuhmin) to sling or throw on one side, as a stone, on any thing.
a-yu'-hmin-yan, *adv.* crookedly.
a-yu'-hmun, *v. a.* (a and yuhmun) to make buzz on.
a-yu'-hpa, *v. a.* (a and yuhpa) to throw down on,—amduhpa.
a-yu'-hpu, *v. a.* (a and yuhpu) to make crumble on.
a-yu'-htu-ta, *v. a.* (a and yuhutata) to mash or break on, as one's skin; to make rough on.
a-yu'-hu, *v. a.* (a and yuhu) to peel off on, as bark.
a-yu'-hu-ga, *v. a.* (a and yuhuga) to break a hole in, upon any thing.
a-yu'-hun-ta, *v. a.* (a and yuhunta) to make soft on by rubbing.
a-yu'-ka-tin, *v. a.* (a and yukatin) to straighten out on with the hand.
a-yu'-ka-wa, *v. a.* (a and yukawa) to cause to open on.
a-yu'-kéa, (a and yukéa) to untie on, disentangle on,

a-yu'-kin-éa, *v. a.* (a and yukinéa) to scrape off on.
a-yu'-kpan, *v. a.* (a and yukpan) to grind or make fine on,—amdukpan.
a-yu'-ksa, *v. a.* (a and yuksa) to break off on, as limbs or sticks, with one's hand,—amduksa.
a-yu'-kša, *v. a.* (a and yukša) to bend, fold, or double up on.
a-yu'-ksi-ža, *v. a.* (a and yukšiza) to bend or double up on; to pull, as the trigger of a gun, on one,—amduksiža.
a-yu'-ktan, *v. a.* (a and yuktan) to bend around on.
a-yu'-ku-ka, *v. a.* (a and yukuka) to make rotten on.
a-yu'-ke-ga, *v. a.* (a and yukega) to scratch or scrape on any thing.
a-yu'-ke-za, *v. a.* (a and yukeza) to make hard and smooth on.
a-yu'-ko-ga, *v. a.* (a and yukoğa) to scratch up, make rough.
a-yu'-ko-za, *v. a.* (a and yukoza) to make hard and smooth on.
a-yu'-man, *v. a.* (a and yuman) to grind or file off on; to sharpen by grinding.
a-yu'-mda-ska, *v. a.* (a and yumdaska) to make flat on.
a-yu'-mda-ya, *v. a.* (a and yumdaya) to spread out on, unroll on.
a-yu'-mda-za, *v. a.* (a and yumdaza) to burst open on, make an incision on.
a-yu'-mde-éa, *v. a.* (a and yumdeéa) to break or crush on,—amdundeéa.
a-yu'-mdu, *v. a.* (a and yumdu) to plough on, make mellow on,—amdumdu.
a-yu'-na-žin, *v. a.* (a and yunažin) to cause to stand on.
a-yu'-pan-ga, *v. a.* (a and yupanga) to tie up loosely on.
a-yu'-pe-han, *v. a.* (a and yupehan) to fold up on.
a-yu'-pe-mni, *v. a.* (a and yupemni) to twist or turn to one side on.
a-yu'-po-ta, *v. a.* (a and yupota) to wear out on; to tear to pieces or destroy on,—amdupota.
a-yu'-psa-ka, *v. a.* (a and yupsaka) to break or pull in two on any thing, as a string.
a-yu'-pson, *v. a.* (a and yupson) to pour out or spill on, as water.
a-yu'-psun, *v. a.* (a and yupsun) to pull out by the roots or extract, as teeth, on any thing.
a-yu'-pta, *v. a.* (a and yupta) to cut off on or pare, as a garment,—amduppta.
a-yu'-pta, *v. a.* to answer, speak in return or opposition; to give or grant a thing when asked,—amduppta, adupta, unḡayuptapi; aciyupta, I answer thee; amayaḡadupta, thou answerest me.

a-yu'-ptan-ptan, *v. a.* (a and yuptanptan) to turn or roll back and forth on.
a-yu'-ptan-yan, *v. a.* (a and yuptanyan) to turn or roll over on,—amduptanyan.
a-yu'-ptu-ža, *v. a.* (a and yuptuža) to crack or split on any thing.
a-yu'-sba, *v. a.* (a and yusba) to ravel out or pick in pieces on.
a-yu'-sbu, *v. a.* (a and yusbu) to make a rustling or rattling noise on or over.
a-yu'-sde-éa, *v. a.* (a and yusdeéa) to split on.
a-yu'-sdo-han, *v. a.* (a and yusdohan) to drag or draw along on,—amduhdohan.
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'-ski-éa, *v. a.* (a and yuskiéa) to press down tight on.
a-yu'-ski-ta, *v. a.* (a and yuskita) to bind or bandage on.
a-yu'-sku, *v. a.* (a and yusku) to peel or pare off on.
a-yu'-sma-ka, *v. a.* (a and 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'-su-ta, *v. a.* (a and yusuta) to make firm upon.
a-yu'-ša-pa, *v. a.* (a and yušapa) to blacken or defile on any thing.
a-yu'-šda, *v. a.* (a and yušda) to shave off on; to cut, as grass, to cover one with,—amdušda; amihdušda, I cut on or for myself.
a-yu'-šdo-ka, *v. a.* (a and yušdoka) to pull out on.
a-yu'-šdu-ta, *v. a.* (a and yušduta) to draw or slip out on any thing.
a-yu'-ši-éa, *v. a.* (a and yušića) to spoil or make bad on,—amdušića.
a-yu'-ški-éa, *v. a.* (a and yuškiéa) to press out on.
a-yu'-ško-pa, *v. a.* (a and yuškopa) to make twist or warp on any thing.
a-yu'-šna, *v. a.* (a and yušna) to drop or let fall on.
a-yu'-špa, *v. a.* (a and yušpa) to break off a piece on.
a-yu'-špi, *v. a.* (a and yušpi) to pick, as fruit, on a place.
a-yu'-špu, *v. a.* (a and yušpu) to pick or pull off on.

a-yu'-špu-ya, *v. a.* (a and yušpuya) to scratch on, when an itchy sensation is felt.
a-yu'-štan, *v. a.* (a and yuštan) to stop or cease from, leave off what one is doing; to let go or let alone,—amduštan, aduštan, un kayuštanpi; amayaduštan, thou hast left me.
a-yu'-ta-ku-ni-šni, *v. a.* (a and yutakunišni) to destroy or bring to naught on.
a-yu'-tan-in, *v. a.* (a and yutanin) to make manifest upon.
a-yu'-te-éa, *v. a.* (a and yuteéa) to renew upon.
a-yu'-te-pa, *v. a.* (a and yutepa) to wear off on.
a-yu'-ti-éa, *v. a.* (a and yutiéa) 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 yuwan ka) to make fall or lie down on.
a-yu'-wa-šte, *v. a.* (a and yuwašte) to make good on or for.
a-yu'-we-ğa, *v. a.* (a and yuweğa) to break down on or fracture.
a-yu'-wi, *v. a.* (a and yuwi) to wrap on.
a-yu'-win-ža, *v. a.* (a and yuwinža) 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-éa, *v. a.* (a and yuzića) to draw or stretch on.
a-yu'-zun-ta, *v. a.* (a and yuzunta) to connect or link together on.
a-yu'-ža-ža, *v. a.* (a and yužaža) to wash on.
a-yu'-ži-pa, *v. a.* (a and yužipa) to pinch upon.
a-yu'-žun, *v. a.* (a and yužun) to pull out by the roots on any thing.
a-yu'-žu-žu, *v. a.* (a and yužužu) to destroy or take to pieces on.
a-ze', *n.* the breasts of a female; the udder of a cow, etc.
a-ze'-pin-kpa, *n.* (aze pa and inkpa) the nipple of the breast; the teat or dug of a cow, etc.
a-ze'-pin-tpa, *n.* Same as aze pin kpa.
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,—azinwakiya.
a-zin'-ton, *v. a.* to make a pleasant smell, by burning leaves,—azinwaton.
a-zin', *v. a.* to suck, as a child its mother or the young of mammals,—awazin: azin elipeya, to leave off sucking; azin ayušan kiya, to cause, to leave off sucking, to wean.



a-zin'-ki-ya, *v. a.* to give suck to or nurse, as a mother her child,—*azinwakiya*.
a-zin'-ki-ye, *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 *aziyahan*.
a-zi'-ya-han, *part.* becoming yellow on.
a'-zi-zi, *v. red.* of *azi*: *ázizi unyanpi*, 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*; *azuwíunyanpi*, we make war on them.
a-zi'-zi, *v.* to whisper about a person or thing,—*awazizi*, *ayazizi*.
a-zo', *v.* See *azožo*.
a-zo'-ki-ya or **a-zog'-ki-ya**, *v.* to move the ears, as a horse.
a-zo'-zo, *v.* to whistle about; to call by whistling, as a dog,—*awazožo*.
a-zo'-zo-ki-ya, *v. a.* to cause to whistle for,—*azožowakiya*: *nakpa azožokiya*, to prick up the ears, as a horse.
a-žu', *v. a.* to lay up, as rice for drying; to pile up,—*awazu*, *unkažupi*.
a-žu'-ki-ya, *v. a.* to cause to lay up for drying.

B.

b, the second letter of the Dakota alphabet. It has the same sound as in English.
ba, a prefix to a class of verbs, signifying that the action is done by a *sawing motion*, as in cutting with a knife or saw. The place of the pronoun is immediately after the prefix.
ba, *v. a.* to blame,—*waba*, *yaba*, *unbapi*; *maba*, *niba*; *čiba*, I blame thee; *wíawaba*, I blame them; *ičiba*, he blames himself,—*mičiba*.
ba-či'-ka-dan, *v. a.* (ba and čikadan) to shave small,—*bawačikadan*.
ba-či'-stín-na, *v. a.* (ba and čístinna) to make small by cutting,—*bawačístinna*.
ba-gam', *cont.* of *bağapa*; *bağam iyeya*, to take off, as the hide of an animal,—*bağam iyewayá*.
ba-gan', *cont.* of *bağata*; *bağam iyeya*.
ba-gan'-ga-ta, *v. red.* of *bağata*; to make marks, such as cuts or saws, in any thing; to haggle,—*bawağangata*.
ba-ga'-pa, *v. a.* (ba and ġapa) to take off, as the skin of an animal, with a knife, to flay,—*bawağapa*.
ba-ga'-ta, *v. a.* (ba and ġata) to mark or cut with a knife, to carve, hack,—*bawağata*.
ba-go', *v. a.* to make marks or gashes in the flesh; to mark, carve, or engrave, with a knife, in wood,—*bawago*, *bayago*, *baunġopi*.

ba-ha', *adj.* aged.
ba-ha', *n.* a middle-aged or oldish man. Sometimes, but not often, applied to a woman.
ba-ha'-i-ye-ya, *v. a.* to throw down or push aside. See *pahaiyeya*.
ba-ha'-ka, *n.* an aged person.
ba-hba', *v. a.* to cut off, as corn from the cob,—*bawahba*: *wabahba ohan*, to boil corn that is cut off.
ba-hbe'-za, *v. a.* (ba and hbeza) to carve, make rough with a knife,—*bawahbeza*.
ba-hda', *v. a.* to take off, as tallow from entrails, with a knife,—*bawahda*.
ba-hda'-hda, *v. red.* of *bahda*.
ba-hda'-ka, *v. a.* (ba and hdaka) to cut like the teeth of a coarse comb,—*bawahdaka*.
ba-hna', *v. a.* (ba and hna) to cut off, as fruit from a tree, to make fall off by cutting,—*bawahna*.
ba-hna'-skin-yan, *v. a.* (ba and hnaškinyan) to make crazy or frantic by cutting or stabbing.
ba-hna'-yan, *v. a.* (ba and hnayan) to miss in attempting to strike with a knife,—*bawahnayan*.
ba-hon', *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,—*bawahon*, *bayahon*, *baunhonpi*; *baičihon*, to cut or gash oneself,—*bamičihon*.
ba-hon'-hon, *v. a. red.* of *bahon*; to cut many gashes,—*bawahonhon*.
ba-hun', *v. a.* Same as *bahon*.
ba-hu'-te, *v. a.* (ba and hute) to cut off by the roots; to wear to a stump, as an old knife,—*bawahute*.
ba-hu'-te-dan, *v. a. dim.* of *bahute*; to wear out, as a knife,—*bawahutedan*.
ba-hu'-te-dan, *part.* worn out, as an old knife.
ba-han'-hi, *v.* See *bahanbiya*.
ba-han'-hi-ya, *adv.* slowly cutting: *bahanbiya se ečon wo*, *bayahdece kta*, cut slowly, or you will tear it.
ba-hči', *v. a.* (ba and hči) to cut or break out notches by cutting,—*bawahči*.
ba-hči'-hči, *v. red.* of *bahči*; to break out notches in a knife by cutting,—*bawahčihči*.
ba-hda', *v. a.* (ba and hida) to make rattle with a knife,—*bawalida*.
ba-hda'-ġan, (ba and hidaġan) to enlarge, as a hole, by cutting around,—*bawahdaġan*.
ba-hda'-hda, *v. a.* (ba and hidaħda) to make rattle by cutting,—*bawahdaħda*.
ba-hda'-ya, *v. a.* to pare off; *ba bahdaya*, to peel, *i. q.* *basku*,—*bawahdaya*.
ba-hda'-ye-dan, *v. dim.* of *bahdaya*.
ba-hde'-ča, *v. a.* to cut or break in pieces with a knife; to tear or rend in cutting,—*bawahdeča*.

ba-hde'-hde-éa, *v. red.* of bahdeéa.
ba-hden', *cont.* of bahdeéa: bahden iyeya.
ba-hdog', *cont.* of bahdoka: bahdog iyeya.
ba-hdo'-ka, *v. a.* (ba and hdoka) *to cut a hole in any thing with a knife*,—bawahdoka.
ba-hdo'-hdo-ka, *v. red.* of bahdoka.
ba-hpa', *v. a.* *to cut off any thing and let it fall*,—bawahpa.
ba-hpu', *v. a.* *to cut off in small pieces*,—bawahpu.
ba-hpu'-hpu, *v. red.* of bahpu.
ba-hu', *v. a.* *to cut the hull or rind off, to peel, as an orange, with a knife*,—bawahu, bayahu.
ba-hu'-hu, *v. red.* of bahu.
ba-i'-éi-hon, *v. reflex.* of bahon; *to cut or gash oneself*,—bamiéihon.
ba-ka', *v. a.* *to cut or strip, as the feather from a quill; to cut off, as the ribs of an animal*,—bawaka.
ba-ka'-han, *part.* *split*, as the feather end of a quill.
ba-ka'-tin, *v. a.* (ba and katin) *to straighten with a knife, cut straight; to cut strings from*,—bawakatin.
ba-kéa', *v. a.* *to cut straight; to remove tangles with a knife*,—bawakéa.
ba-kes', *cont.* of bakeza.
ba-kes'-ke-za, *v. red.* of bakeza.
ba-kes'-ya, *part.* *scraping, striking and grating*, as a knife that strikes the bone.
ba-ke'-za, *v.* *to strike a bone, cut or grate on a bone, as in cutting meat*,—bawakeza.
ba-ki'-éi-go, *v.* of bágo; *to cut or carve for one*,—bawéígo, baunkiéigopi, bamiéígo, baéíéígo.
ba-ki'-éi-hon, *v.* of bahon; *to cut or gash for one*,—bawéíhon.
ba-ki'-éi-hon-hon, *v. red.* of bakiéihon.
ba-ki'-éi-hu, *v.* of bahu; *to cut the rind or hull off for another*,—bawéíhu.
ba-ki'-éi-kpan, *v.* of bakpan; *to cut up fine, as tobacco, for one*,—bawéíkpán.
ba-ki'-éi-ksa, *v.* of baksa; *to cut off for one*,—bawéíkisa, bayéíkisa, baunkiéiksapi, bamiéíkisa, baniéíkisa, baéíéíkisa.
ba-ki'-éi-ksa-ksa, *v. red.* of bakiéíkisa.
ba-ki'-éi-mda-za, *v.* of bamdaza; *to cut open or cut lengthwise for one*,—bawéímdaza.
ba-ki'-éi-pta, *v.* of bapta; *to cut off or trim for one*,—bawéípta.
ba-ki'-éi-sde-éa, *v. a.* of basdeéa; *to split with a knife or rip with a saw for one*,—bawéísdéa.
ba-ki'-éi-sku, *v.* of basku; *to peel or pare for one*,—bawéísku.
ba-ki'-éi-šda, *v.* of bašda; *to cut or shave off with a knife for one*,—bawéíšda.

ba-ki'-éi-šdo-ka, *v.* of bašdoka; *to cut out, cut a hole for one*,—bawéíšdoka.
ba-ki'-éi-špa, *v.* of bašpa; *to cut off a piece for one*,—bawéíšpa.
ba-ki'-éi-špu, *v.* of bašpu; *to cut off something that was stuck on, for another*,—bawéíšpu.
ba-ki'-go, *v. pos.* of bágo; *to cut or carve one's own*,—bawakigo.
ba-ki'-hon, *v. pos.* of bahon; *to cut or gash one's own*,—bawakihon.
ba-ki'-hon-hon, *v. red.* of bakihon.
ba-ki'-ksa, *v. pos.* of baksa; *to cut off one's own with a knife or saw*,—bawakiksa and baweksa.
ba-ki'-ksa-ksa, *v. red.* of bakiksa.
ba-ki'-mde-éa, *v. pos.* of bamdeéa; *to break one's own, by attempting to cut, with a knife*,—bawakimdeéa.
ba-kins', *cont.* of bakinza: bakins iyeya.
ba-kins'-kin-za, *v. red.* of bakinza.
ba-kin'-za, *v. a.* (ba and kinza) *to make a scraping, squeaking noise, with a knife or saw*,—bawakinza.
ba-ki'-pta, *v. pos.* of bapta; *to pare, cut off, or trim one's own*,—bawakipta.
ba-ki'-pu-ski-éa, *v.* (ba and kipuskiéa) *to clap together and make fit or adhere by shaving*,—bawakipuskiéa.
ba-ki'-pu-skin, *cont.* of bakipuskiéa: bakipuskin iyeya.
ba-ki'-sde-éa, *v. pos.* of basdeéa; *to split or rip, as a board or stick, with a knife or saw*,—bawakisdeéa.
ba-ki'-sde-sde-éa, *v. red.* of bakisdeéa.
ba-ki'-sku, *v. pos.* of basku; *to pare one's own, as an apple or potato*,—bawakisku.
ba-ki'-šda, *v. pos.* of bašda; *to cut off and make bare, as in cutting one's own grass, with a knife*,—bawakišda.
ba-ki'-šda-šda, *v. red.* of bakišda.
ba-ki'-ški-ta, *v. pos.* of baškita; *to cut across on one's own*,—bawakiškita.
ba-ki'-špa, *v. pos.* of bašpa; *to cut off a piece from one's own*,—bawakišpa.
ba-ki'-špa-špa, *v. red.* of bakišpa.
ba-ki'-špu, *v. pos.* of bašpu; *to cut up one's own in pieces*,—bawakišpu.
ba-ki'-špu-špu, *v. red.* of bakišpu.
ba-kon'-ta, *v. a.* (ba and konja) *to dig out with a knife, to hollow or groove*,—bawakonja.
ba-kon'-tkon-ta, *v. red.* of bakonja; *to make in grooves or ridges*,—bawakonjkonja: éan bakonjtkonja, a wash-board.
ba-kpa', *v. a.* *to cut off round the edge; to cut out or cut into*,—bawakpa: ísta bakpa, *to cut out the eye, make blind*.

ba-kpan', *v. a.* (ba and kpan) *to cut up fine with a knife*, as tobacco,—bawakpan, bayakpan, baunkpanpi.

ba-kpan'-kpan, *v. red.* of bakpan.

ba-kpi', *v. a.* *to cut open*, as a nut, *with a knife*; *to crack with a knife*, as a louse,—bawakpi.

ba-kpi'-kpi, *v. red.* of bakpi.

ba-ksa', *v. a.* (ba and ksa) *to cut off*, as a stick, *with a knife or saw*; *to separate any thing by cutting crosswise*,—bawaksa, bayaksa, baunksapi.

ba-ksa'-ksa, *v. red.* of baksa; *to cut off in several places, cut in pieces, with a knife or saw*,—bawaksaksa.

ba-kśiś', *cont.* of baksiza: baksis iyeya.

ba-kśi'-za, *v. a.* (ba and kśiza) *to shut up*, as a knife-blade, *when in the act of cutting*,—bawakśiza.

ba-ktan', *v. a.* (ba and ktan) *to make crooked by shaving*,—bawaktan.

ba-ktan'-ktan, *v. red.* of baktan.

ba-kun'-ta, *v. a.* Same as bakonta.

ba-kes'-ya, *part.* *cutting off*: bakesya aya, *to strip off clean*, as meat from bones,—bakesya amda.

ba-ke'-za, *v.* (ba and keza) *to smooth over by shaving*,—bawakeza.

ba-mda', *v. a.* *to cut in slices*, as bread,—bawamda, bayamda, baunmdapi.

ba-mda'-mda, *v. red.* of bamda.

ba-mda'-mda-za, *v. red.* of bamdaza.

ba-mdas', *cont.* of bamdaza; *bamdas iyeya*, *to rip open*,—bamdas iyewayaya.

ba-mda'-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 bamdaza.

ba-mda'-ya, *v. a.* (ba and mdaya) *to make flat with a knife*, *to shave off lumps*, etc.,—bawamdaya.

ba-mda'-za, *v. a.* (ba and mdaza) *to rip open*, *cut open lengthwise*, as in butchering an animal,—bawamdaza.

ba-mde'-éa, *v. a.* *to break*, as brittle ware, *with a knife*,—bawamdeéa.

ba-mde'-mde-éa, *v. red.* of bamdeéa.

ba-mden', *cont.* of bamdeéa: bamden iyeya.

ba-mna', *v. a.* *to rip*, as a seam, *with a knife*,—bawamna, baunmnapi.

ba-mna'-mna, *v. red.* of bamna.

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'-po, *v. a.* *to push in with a knife*, *make a hole in*,—bawapo.

ba-o'-ze-ze, *v. a.* *to cut nearly off with a knife* and let swing,—bawaozeze.

ba-o'-ze-ze-ya, *v. a.* *to cause to cut in strips or dangles*,—baozezewayaya.

ba-pa'-ko, *v. a.* (ba and pako) *to cut or saw crooked*,—bawapako.

ba-pe', *v. a.* (ba and pe) *to sharpen with a knife*,—bawape.

ba-pe'-mni, *v. a.* (ba and pemni) *to make crooked or twisted by shaving*,—bawapemni.

ba-pe'-mni-yan, *part.* *shaved twisting*.

ba-pe'-sto, *v. a.* (ba and pesto) *to shave to a point*,—bawapesto.

ba-pon', *cont.* of bapota; *bapon 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, baunpotapi.

ba-po'-tpo-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-psun', *v. a.* (ba and psun) *to cut round a joint*, *to joint with a knife*,—bawapsun.

ba-psun'-psun, *v. red.* of bapsun.

ba-pta', *v. a.* *to cut off a piece*, *trim off the edge of any thing*; *to cut out*, as a garment; *to cut through*,—bawapta, baunptapi: *baptapi se*, as it were *cut off or trimmed*; *bapta iyeya*, *to trim off with a stroke*.

ba-pta'-pta, *v. red.* of bapta.

ba-pte'-éé-dan, *v. a.* (ba and pteéedan) *to cut short*, *cut too short*,—bawapteéedan.

ba-ptem', *n.* *baptism*. This form was introduced from the French.

ba-ptem'-ku, *v. a.* *to give baptism*, *baptize*,—baptem waku: *baptem ciçu*, *I baptize you*.

ba-pti'-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-ptu'-ptu-za, *v. red.* of baptuza.

ba-ptuś', *cont.* of baptuza; *baptuś iyeya*, *to cause to crack suddenly with a knife*,—baptuś iyewayaya.

ba-ptu'-za, *v. a.* *to crack or partly split with a knife*,—bawaptuza.

ba-sde'-éa, *v. a.* *to saw*, *to slit or rip up*, by sawing,—bawasdeéa, baunsdeéapi.

ba-sden', *cont.* of basdeéa; *basden iyeya*, *to split with a knife or saw*.

ba-sde'-sde-éa, *v. red.* of basdeéa; *to saw up*, as a log, *into boards*,—bawasdesdeéa, baunsdesdeéapi.

ba-sde'-sden, *cont.* of basdesdeća.
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'-ća, *v. a.* to press out with a knife,—bawaskića.
ba-skin', *cont.* of baskića and baskita.
ba-ski'-ta, *v. a.* to press upon with a knife,—bawaskita.
ba-sku', *v. a.* to pare or shave off, as the skin of a potato or apple, and as flesh from a hide,—bawasku, baunškupi.
ba-sku'-sku, *v. red.* of basku.
ba-sma'-ka, *v. a.* (ba and smaka) to indent or make a hollow place by cutting with a knife,—bawasmaka.
ba-smij', *v. a.* to cut or shave off clean, as meat from a bone,—bawasmij, baunsmijpi.
ba-smij'-na, *v. dim.* of basmij.
ba-smij'-smij, *v. red.* of basmij; to pare the meat off clean and smooth from the bones,—bawasmijsmij.
ba-smij'-yan, *part.* cutting off smoothly.
ba-śda', *v. a.* (ba and śda) to make bare by cutting with a knife; to shave or scrape off, as the hair from a hide,—bawaśda, baunśdapi.
ba-śda'-śda, *v. red.* of baśda.
ba-śdog', *cont.* of baśdoka; baśdog iyeya.
ba-śdo'-ka, *v. a.* (ba and śdoka) to cut a hole in, cut out, as an eye, etc.—bawaśdoka.
ba-śdo'-śdo-ka, *v. red.* of baśdoka.
ba-śi'-ća, *v. a.* (ba and śića) to spoil by cutting,—bawaśića.
ba-śi'-ća-ho-wa-ya, *v. a.* (ba and śićahowaya) to cause to cry out by cutting,—bawaśićahowaya.
ba-śi'-ħtin, *v. a.* (ba and śilitin) to enfeeble by cutting,—bawaśilitin.
ba-śi'-ksi-ća, *v. red.* of baśića.
ba-śim', *cont.* of baśipa; baśim iyeya.
ba-śim'-śi-pa, *v. red.* of baśipa.
ba-śi'-pa, *v. a.* to cut off, as a branch from a tree, to prune; to cut off, as a pin, with a knife,—bawaśipa.
ba-śki'-ća, *v. a.* to squeeze by cutting; to press out, as water from a cloth, with a knife; to scrape out,—bawaśkića.
ba-śkin', *cont.* of baśkića and baškita; baškin iyeya.
ba-śki'-śki-ća, *v. red.* of baśkića.
ba-śki'-śki-ta, *v. red.* of baškita; to cut much, gash,—bawaśkiškita.
ba-śki'-ta, *v. a.* to cut across, gash; *i. q.* bahon,—bawaskita.

ba-šku', *v. a.* to cut off, as corn from the cob,—bawašku, baunškupi: wabašku ohe, to boil corn that is cut off.
ba-šku'-šku, *v. red.* of bašku.
ba-śpa', *v. a.* (ba and śpa) to cut off a piece, cut up,—bawaśpa, baunśpapi: baśpa iyeya.
ba-śpa'-śpa, *v. red.* of baśpa; to cut into many pieces, as meat,—bawaśpaśpa.
ba-śpi', *v. a.* to cut off, as fruit from a tree,—bawaśpi.
ba-śpi'-śpi, *v. red.* of baśpi.
ba-śpu', *v. a.* to cut up, cut into pieces; to rip, as a seam, to rip up, cut, as in ripping,—bawaśpu.
ba-śpu'-śpu, *v. red.* of baśpu; to cut up into pieces,—bawaśpuśpu.
ba-ta'-ku-ni-śni, *v. a.* (ba and takuniśni) to cut to pieces, destroy by cutting,—bawatakuniśni.
ba-taŋ'-ka, *v. a.* (ba and taŋka) to cut large,—bawataŋka.
ba-taŋ'-ka-ya, *adv.* cut large.
ba-tem', *cont.* of batepa; batem iyeya.
ba-tem'-ya, *adv.* cut short.
ba-te'-pa, *v. a.* to shorten by cutting off at the end with a knife, to cut short,—bawatepa.
ba-tkoŋ'-ta, *v.* See bakonŋa, which is the proper form.
ba-tpa', *v. a.* Same as bakpa.
ba-tpaŋ', *v. a.* Same as bakpaŋ.
ba-tpaŋ'-tpaŋ, *v. red.* of batpaŋ.
ba-tpi', *v.* Same as bakpi.
ba-tpu', *v. a.* to cut a very little off, cut fine,—bawatpu.
ba-tpu'-tpu, *v. red.* of batpu; to cut up fine,—bawatputpu.
ba-tu'-ka, *v. a.* to cut off, as fur or hair; to destroy, as furs, by cutting,—bawatuka.
ba-tu'-ka-ka, *v. red.* of batuka.
ba-tu'-tka, *v. a.* (ba and tutka) to cut up into crumbs,—bawatutka.
ba-ŋa', *v. a.* (ba and ŋa) to kill with a knife,—bawaŋa.
ba-wi'-ći-śni-yan, *v.* bawićiśniyan iyeya, to run the knife out of the right course in cutting.
ba-za'. See yubaza.
ba-zam', *cont.* of bazapa; bazam iyeya.
ba-za'-pa, *v. a.* to skin, cut off; to cut, as meat for drying,—bawazapa.
ba-za'-za, *adv.* in dangles; *i. q.* kasbupi.
ba-žag'-ža-ta, *v. red.* of bažata.
ba-žan', *cont.* of bažata.
ba-žan'-ya, *v. a.* to cause to cut forked, make forked,—bažanwaya.
ba-žan'-ža-ta, *v. red.* of bažata.
ba-ža'-ta, *v. a.* (ba and žata) to cut into a fork, make forked,—bawazata.

ba-žu'-žu, *v. a.* (ba and žuzu) to cut to pieces, cut up, as an animal,—bawažužu.

bdo-ke'-tu, *n.* summer. See mdoketu, which is the more common pronunciation.

be, *v. n.* to hatch, as fowls. Same as man.

beś, *intj.*, signifying strong affirmation, and surprise that it should be doubted. John vi. 42.

be-śde'-ke, *n. p.* the Fox Indians.

be-yan'-ke-ća, *v. n.* (be and yankeća) to remain at home and keep house, as an old man does,—bemankeća, benankeća.

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 seum or froth, by shooting in, as in water,—boakanhiyuwaya.

bo-a'-śda-ya, *v. a.* (bo and aśdaya) to make bare, lay open, or expose by shooting in: boaśdaya iyeya.

bo-ćan'-ćan, *v. a.* (bo and ćanćan) to make tremble by shooting,—bowaćanćan.

bo-ćeg', *cont.* of boćeka; boćeg iyeya.

bo-ćeg'-ya, *adv.* staggeringly.

bo-će'-ka, *v. a.* to make stagger by shooting or punching,—bowaćeka.

bo-će'-kće-ka, *v. red.* of boćeka.

bo-ćo'-ka, *v. a.* (bo and ćoka) to empty by shooting in any thing, to make a great hole in,—bowaćoka.

bo-ćo'-ka-ka, *v. red.* of boćoka.

bo-ćo'-za, *v. a.* (bo and ćoza) to make warm by punching.

bo-ćo', *v. a.* to churn,—bowaćo, bounćopi.

bo-ćo'-ćo, *v. red.* of boćo.

bo-ga', *adv.* spreading out, spraddling: boğa se nažinpi.

bo-ga'-ga, *v. n.* to shoot out in different directions, as rays of light or the branches of a tree.

bo-ga'-ga-ya, *adv.* spraddled, as a tree-top when cut down; shooting out from a centre.

bo-ga'-ya, *adv.* shooting out from a point.

bo-ha', *v.* boha iyeya, to shoot or punch over.

bo-ha'-ha-ye-dan, *v.* to make totter by shooting or punching.

bo-hba', *v. a.* to shell off by shooting or punching,—bowahba.

bo-hda', *v. a.* to uncoil or make roll out, as in blowing entrails,—bowahda.

bo-hda'-kin-yan, (bo and hdakin-yan) bohda-kin-yan iyeya, to cause to glance, as a bullet.

bo-hin', *cont.* of bohinta; bohina iyeya, to sweep all off, as men in a battle-field; to blow away.

bo-hin'-ta, *v. a.* to sweep off by shooting, as men in a battle-field; to blow away,—bowahinta.

bo-hna', *v. a.* to shoot off, as fruit from a tree,—bowahna.

bo-hna'-skin-yan, *v. a.* (bo and bnaškin-yan) to make crazy or furious, as an animal, by shooting it,—bowahnaškin-yan.

bo-hna'-yan, (bo and hnayan) to miss in shooting or striking with the end of a stick,—bowahnan-yan.

bo-ho'-ho, *v. a.* to shake or loosen by shooting,—bowahoho.

bo-ho'-ta, *adj.* short and thick, chubby; *i. q.* taku ptećedan tanka: bohota 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 bawl by shooting or punching,—bowahoton.

bo-hu'-hus, *cont.* of bohuhuza; bohuhuza iyeya.

bo-hu'-hus-ya, *part.* shaken by shooting or punching.

bo-hu'-hu-za, *v. a.* (bo and huhuza) to shake, as a tree, by shooting it,—bowahuhuza.

bo-ha', *v. a.* to strike and cut or scrape along, as a flint on a pan that is too soft; to miss fire,—bowaha; boha iyewaya.

bo-han'-hi-ya, *part.* bohanhiya iyeya, to let off a gun when it hangs fire or "makes long fire."

bo-hći', *v. a.* to break out a piece by punching, as from the edge of a chisel,—bowahći.

bo-hći'-hći, *v. red.* of bohći.

bo-hći'-hći, *n.* a string of beads.

bo-hći'-hći-ya, *adv.* in dangles, dangling: bohćihćiya iyeya.

bo-hći'-ya, *adv.* in dangles, dangling: hiyete bohćiya, an epaulette.

bo-hda', *v. a.* to make rattle by shooting,—bowahda.

bo-hda'-gan, *v. a.* (bo and hdağan) to enlarge by shooting,—bowahdağan.

bo-hda'-hda, *v. red.* of bohda.

bo-hda'-ya, *v. a.* to peel off by shooting, as the bark of a tree,—bowahdaya.

bo-hde'-ća, *v. a.* to break in, as one's skull, by shooting or punching,—bowahdeća.

bo-hde'-hde-ća, *v. red.* of bohdeća.

bo-hden', *cont.* of bohdeća: bohden iyeya.

bo-hdog', *cont.* of bohđoka: bohđog iyeya.

bo-hđo'-hđo-ka, *v. red.* of bohđoka.

bo-hđo'-ka, *v. a.* (bo and hđoka) to shoot or punch a hole in,—bowahđoka. Mahpiya-bohđoka, Hole-in-the-day, a celebrated Ojibwa chief.

bo-hmin', *v. a.* (bo and hmin) to make a gun crooked by shooting,—bowahmin.

bo-hmin'-yan, *part.* crooked by shooting.

bo-hpa', *v. a.* to make fall by shooting, to shoot down, as birds on the wing,—bowahpa.
bo-hpa'-hpa, *v. red.* of bohpa.
bo-htag', *v. a. cont.* of bohitaka.
bo-hta'-ka, *v. a.* (bo and litaka) to pound, punch, or knock with the end of any thing,—bowahitaka.
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,—bowahuğa.
bo-huh', *cont.* of bohuga; bohuh iyeya.
bo-hu'-hu-ga, *v. red.* of bohuga.
bo-i'-de, *v. a.* (bo and ide) to blow and make blaze as a fire,—bowaide: boide iyewaya.
bo-i'-de-ya, *v. a.* to cause to make blaze by blowing,—boidewaya.
bo-i'-pa-tku-ga, *v. a.* to make get into a line or row by shooting amongst,—boipatkuh iyewaya.
bo-i'-tkon, *v. a.* (bo and itkon) to kindle or make burn by blowing,—bowaitkon, boiuntkonpi.
bo-i'-tpi-ska, *v.* boitpiska ehpeya, to shoot or punch and knock over on its back.
bo-i'-yo-was, *cont.* of boiyowaza; boiyowas iyeya, to make an echo by shooting.
bo-i'-yo-wa-za, *v. a.* to make an echo by shooting,—bowaiyowaza.
bo-kan', *v. a.* to punch or shoot off,—bowakan.
bo-ka'-tin, *v. a.* (bo and katin) to make stretch or straighten out by punching,—bowakatin.
bo-ki'-ei-ço, *v.* of boço; to churn for one,—boweçiço, bouñkiçiçopi, boçiçiço, bomiçiço.
bo-ki'-ei-hdo-ka, *v.* of bohdoğa; to shoot or punch a hole for another.
bo-ki'-ei-hpa, *v.* of bohpa; to shoot down something on the wing, or that is hanging up, for another,—boweçihpa.
bo-ki'-ei-kpan, *v.* of bokpan; to pound for one,—boweçikpan.
bo-ki'-ei-ksa, *v.* of boksa; to shoot or punch off, as a limb or an arm, for one,—boweçiksa, boyeçiksa, bouñkiçiçsapi.
bo-ki'-ei-ksa-ksa, *v. red.* of bokidiksa.
bo-ki'-ei-mde-ća, *v. a.* of bomdeća; to break for another by shooting or punching,—boweçimdeća.
bo-ki'-ei-pta, *v.* of bopta; to dig or pry up for one, as in digging a turnip,—boweçipta.
bo-ki'-ei-sni, *v.* of bosni; to blow out, as a candle, for one; to blow and cool for another, as hot food,—boweçisni.
bo-ki'-ei-so-ta, *v.* of bosota; to kill all off for one by shooting, as cattle,—boweçisota.
bo-ki'-ei-şdo-ka, *v.* of boşdoka; to shoot off a gun for one,—boweçişdoka, bomiçişdoka.
bo-ki'-ei-şna, *v.* of boşna; to miss in shooting for one,—boweçişna.

bo-ki'-çi-şpa, *v.* of boşpa; to shoot off a piece for one; to shoot for one and relieve from danger, as from a wild animal: wićašta wan wañanksića boweçişpa, I delivered a man from a bear by shooting it,—boweçişpa.
bo-ki'-çi-we-ga, *v.* of boweğa; to break, but not entirely off, for one, by shooting or punching,—boweçiweğa.
bo-ki'-ksa, *v. pos.* of boksa; to break in two one's own by shooting or punching,—bowakiksa.
bo-ki'-ksa-ksa, *v. red.* of bokiksa.
bo-ki'-ktan, *v. pos.* of boktan; to crook one's own by shooting, as one's arrow,—bowakiktan.
bo-ki'-mde-ća, *v. pos.* of bomdeća; to break one's own by pounding or shooting,—bowakimdeća.
bo-ki'-mde-mde-ća, *v. red.* of bokimdeća.
bo-ki'-mden, *cont.* of bokimdeća; bokimden iyeya.
bo-ki'-nu-kan, *v. a.* (bo and kinukan) to separate by shooting: bokinukan iyeya.
bo-ki'-po-wa-ya, *v. pos.* of bopowaya.
bo-ki'-pu-ski-ća, *v. a.* (bo and kipuskića) to drive up close together, by punching, shooting, or raining on,—bowakipuskića.
bo-ki'-pu-skin, *cont.* of bokipuskića: bokipuskin iyeya.
bo-ki'-sa-pa, *v.* (bo and kisapa) to shoot into snow, and make the bare ground appear; to rain on, as on snow, and make the ground bare.
bo-ki'-şda, *v. pos.* of boşda; to injure or lay bare by shooting,—bowakişda.
bo-ki'-şda-ya, *v. a.* to make bare or expose by shooting,—bowakişdaya.
bo-ki'-şde-ća, *v. pos.* of boşdeća; to split off a piece from one's own by shooting or punching,—bowakişdeća.
bo-ki'-şdo-ka, *v. pos.* of boşdoka; 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,—bowakişdoka.
bo-ki'-şna, *v. pos.* of boşna; to miss in attempting to shoot one's own,—bowakişna.
bo-ki'-şpa, *v. pos.* of boşpa; to shoot off a piece from one's own,—bowakişpa.
bo-ko'-ka, *v. a.* to make rattle by shooting or punching,—bowakoka.
bo-ko'-ke-dan, *v. a.* (bo and kokedan) to make active or restless by shooting or punching,—bowakokedan.
bo-kpa', *v. a.* (bo and kpa) to shoot out, punch out,—bowakpa: išta bokpa, to make blind; bo-kpa iyeya.
bo-kpan', *v. pos.* of bopan; to pound one's own, pound fine, as in a mortar, with a pestle; to shoot to pieces,—bowakpan, boyakapan, bouñkpanpi.

bo-kpan'-kpan, *v. red.* of bokpan.
bo-kpi', *v. a.* to crack by punching,—bowakpi.
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,—bowaksaksa.
bo-kše'-ča, *v. a.* to shoot and make keel over,—bowakšēča.
bo-kšen', *cont.* of bokšēča; bokšen iyeya.
bo-ktan', *v. a.* (bo and ktan) to bend or make bend by punching,—bowaktan.
bo-kte', *v. a.* (bo and kte) to kill by punching,—bowakte.
bo-ku'-ka, *v. a.* (bo and kuka) to shoot or punch all to pieces.
bo-ke'-ga, *v. a.* to snap, as a gun; to miss fire, as in firing off a gun; to scrape, as a gun missing fire,—bowakega.
bo-keh', *cont.* of bokega: bokeh hinhda, to go off after a long time; bokeh iyaya, to hang fire, as a gun.
bo-keh'-ya, *part.* missing fire, as a gun.
bo-mda', *v. a.* to shoot or punch off a piece,—bowamda.
bo-mdas', *cont.* of bomdaza; bomdas iyeya.
bo-mda'-ska, *v. a.* (bo and mdaska) to flatten by punching; to flatten by shooting, as in shooting a bullet against a stone,—bowamdaska: bomdaska iyeya.
bo-mda'-ya, *v. a.* (bo and mdaya) to spread out by blowing or punching,—bowamdaya.
bo-mda'-za, *v. a.* to tear open by shooting, as the bowels of an animal,—bowamdaza.
bo-mde'-ča, *v. a.* to break in pieces by striking with a pestle, or by shooting,—bowamdeča.
bo-mde'-mde-ča, *v. red.* of bomdeča.
bo-mden', *cont.* of bomdeča; bomden iyeya.
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: bomdu hiyu; bomdu iyeya; wa bomdu, the snow is blown about.
bo-mdu'-mdu, *v. red.* of bomdu.
bo-mdu'-ya, *part.* blowing up, as the wind blows dust or snow.
bo-mni'-ga, *v. a.* to full up, as cloth, by pounding, to cause to full up,—bowamniğa.
bo-mnih', *cont.* of bomniğa; bomnih iyeya.
bo-na'-sun-sun, *v.* to make struggle by shooting: bonasunsun iyeya.
bo-ni', *v. a.* (bo and ni) to resuscitate by blowing,—bowani; boni iyewaya.
bo-ni'-ni, *v. a.* to wake up by punching,—bowanini.

bo-ni'-ya, *v. a.* (bo and niya) to resuscitate by blowing,—bowaniya.
bo-o'-han-ko, *v. a.* (bo and ohanke) to make lively by punching or shooting,—bowaohanke.
bo-o'-hpa, *v. a.* to break in, as the skull, by shooting or punching,—bowaohipa.
bo-o'-ksa, *v. n.* to break off in, as the bank of a river: booksa iyewaya.
bo-o'-ktan, *v. a.* to bend into by punching,—bowaktan.
bo-o'-ktan-yan, *v. n.* to become crooked, as an arrow, by being shot into any thing: booktanyan iyeya.
bo-o'-ze-ze, *v. a.* to shoot almost off and let swing,—bowaozeze.
bo-o'-ze-ze-ya, *adv.* shot almost off and swinging; boozezeya eliyea, to make swing by shooting.
bo-pa', *v. a.* to pound, as hommony in a mortar, with a pestle,—bowapa, boyapa, bounpapi.
bo-pa'-ko, *v. a.* (bo and pako) to knock crooked, by shooting or punching,—bowapako.
bo-pan', *v. a.* to pound fine, as corn in a mortar,—bowapan, bounpanpi.
bo-pan'-pan, *v. red.* of bopan.
bo-pan'-pan-na, *v. a.* (bo and panpanna) to pound soft with the end of a stick,—bowapanpanna.
bo-pe'-mni, *v. a.* (bo and pemni) to turn aside or twist by blowing or shooting.
bo-pe'-mni-yan, *part.* twisting or turning aside by blowing or shooting.
bo-pe'-sto, *v.* (bo and pesto) to sharpen by punching.
bo-po'-ta, *v. a.* (bo and pota) to shoot or punch to pieces, destroy by shooting,—bowapota.
bo-po'-tpo-ta, *v. red.* of bopota.
bo-po'-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-psag', *cont.* of bopsaka; bopsag iyeya.
bo-psa'-ka, *v. a.* (bo and psaka) to break off, as a cord, by shooting or punching,—bowapsaka, bounpsakapi.
bo-psa'-psa-ka, *v. red.* of bopsaka.
bo-pta', *v. a.* to punch or dig with the end of any thing: tipsinna bopta, to dig turnips,—bowapta, boyapta, bounptapi.
bo-ptan'-yan, *v. a.* (bo and ptanyan) to make glance off, in shooting,—bowaptanyan.
bo-pta'-pta, *v. red.* of bopta.
bo-ptu'-ptu-za, *v. red.* of boptuza.
bo-ptuś', *cont.* of boptuza; boptuś iyeya.
bo-ptu'-za, *v. a.* to split or crack by shooting, pounding, or punching,—bowaptuza.

bo-pu'-ski-ća, *v. a.* (bo and puskića) to ram in tight,—bowapuskića.
bo-pu'-skin, *cont.* of bopuskića; bopuskin iyeya.
bo-sdan', *adv. cont.* of bosdata; upright, straight up: bosdan nažinj, to stand erect.
bo-sda'-ta, *adv.* on end, erect, perpendicularly.
bo-sda'-tu, *n.* height, perpendicularity. See obosdatu.
bo-sda'-tu, *adv.* perpendicularly.
bo-sda'-tu-dan, *adv.* straight up.
bo-sda'-tu-dan-hin, *adv.* exactly perpendicular.
bo-sda'-tu-ya, *adv.* perpendicularly.
bo-sde'-ća, *v. a.* to split by shooting or punching,—bowasdeća.
bo-sden', *cont.* of bosdeća; bosden iyeya.
bo-sde'-sde-ća, *v. red.* of bosdeća.
bo-sdi', *v. a.* to push down in, as in churning; to squirt,—bowasdi.
bo-skan', *v. n.* to cause to melt and flow off, as rain does snow.
bo-ski'-ća, *v. a.* to press down tight by pounding,—bowaskića.
bo-skin', *cont.* of boskića; boskin iyeya.
bo-sna', *v. a.* (bo and sna) to make ring by shooting; said also of the noise made by the falling of leaves which have been shot down,—bowasna.
bo-sna'-sna, *v. red.* of bosna.
bo-sni', *v. a.* (bo and sni) to extinguish, blow out, as a candle; to cool by blowing,—bowasni, bounsnipi.
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-ta, *v. red.* of bosota.
bo-so'-ta, *v. a.* (bo and sota) to kill all off, use all up by shooting,—bowasota, boyasota, bounso-tapi.
bo-so'-tso-ta, *v. red.* of bosota.
bo-spa'-ya, *v. n.* (bo and spaya) to wet by raining on.
bo-stan'-ka, *v.* (bo and stanika) to moisten by raining on.
bo-su'-ksu-ta, *v. red.* of bosuta.
bo-su'-ta, *v.* (bo and suta) to make hard by punching or ramming; to make hard by raining on,—bowasuta, bounsutapi.
bo-šag', *cont.* of bošaka.
bo-šag'-šag-ya, *part. red.* of bošagya.
bo-šag'-ša-ka, *v. red.* of bošaka.
bo-šag'-ya, *part.* shooting with too little force.
bo-ša'-ka, *v. a.* to shoot with too little force to penetrate,—bowasaka.
bo-šda', *v. a.* (bo and šda) to make bare by shooting, shoot off, as hair, etc.,—bowasda.

bo-šda'-šda, *v. red.* of bošda.
bo-šde'-ća, *v. a.* to split off a little piece by shooting or punching,—bowasdeća.
bo-šden', *cont.* of bošdeća; bošden iyeya.
bo-šde'-šde-ća, *v. red.* of bošdeća.
bo-šdog', *cont.* of bošdoka; bošdog iyeya.
bo-šdo'-ka, *v. a.* to fire off a gun, shoot out a load; to blow out, clear out by blowing, as a tube,—bowasdoka, bounšdokapi.
bo-šdo'-šdo-ka, *v. red.* of bošdoka.
bo-šdun', *cont.* of bošduta; bošdun iyeya, to make glance, as a bullet.
bo-šdu'-ta, *v. n.* (bo and šduta) to glance, as a bullet.
bo-ši'-ća, *v. a.* (bo and šića) to injure or spoil by shooting or punching,—bowasića.
bo-ši'-ća-ho-wa-ya, *v. a.* (bo šića and howaya) to make cry out by shooting or punching.
bo-šim', *cont.* of bošipa; bošim iyeya.
bo-šim'-ši-pa, *v. red.* of bošipa.
bo-ši'-pa, *v. a.* to shoot off, as a branch or any thing projecting from another body,—bowasipa.
bo-ški', *v. a.* to pound, as corn not well dried,—bowasķi.
bo-ški'-ća, *v. a.* to squeeze out by ramming,—bowasķića.
bo-škin', *cont.* of boškića; boškin iyeya.
bo-šna', *v. a.* to miss in shooting, miss the mark,—bowasna, bounšnapi.
bo-šna'-šna, *v. red.* of bošna.
bo-šna'-ya, *v. a.* (bošna and ya) to cause to miss,—bošnawaya.
bo-špa', *v. a.* to punch or shoot off a piece,—bowaspa.
bo-špa'-špa, *v. red.* of bošpa; to shoot or punch to pieces,—bowaspašpa.
bo-špa'-ya, *part.* shot or punched off.
bo-špi', *v. a.* to shoot off, as fruit,—bowaspi.
bo-špi'-špi, *v. red.* of bošpi.
bo-špu', *v. a.* to shoot off a piece, to break or crack off by punching or shooting,—bowaspu.
bo-špu'-špu, *v. red.* of bošpu; to punch to pieces, as a cake of tallow,—bowaspušpu.
bo-šus', *cont.* of bošuža; bošus iyeya.
bo-šu'-šu-ža, *v. red.* of bošuža.
bo-šu'-ža, *v. a.* (bo and šuža) to crush by punching; to crush or mash up, as a bullet does bones,—bowasuža.
bo-ta', *v.* bota iyeya, to blow off; *i. q.* bohin iyeya.
bo-ta'-ku-ni-šni, *v. a.* (bo and takunišni) to destroy by punching or shooting; to shoot all to pieces; to carry off, as rain does snow,—bowata-kunišni.

bo-taŋ', *v. a.* to pound, as in washing clothes.
bo-taŋ'-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-t'a'-t'a, *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 iyeya, to wear off, as the point of an arrow.
bo-te'-pa, *v. a.* (bo and tepa) to wear off short, as an arrow, by shooting,—bowatepa.
bo-ti'-éa, *v. a.* to grab or snatch away a part.
bo-tin', *cont.* of botiá; botin iyeya.
bo-tin', *v. n.* to stand upright, be stiff.
bo-tin', *adj.* stiff, standing up, as horses' ears.
bo-tin'-tin, *adj. red.* of botin; stiff, standing up.
bo-tin'-tin-yan, *adv. red.* of botinyan.
bo-tin'-yan, *adv.* stiffly.
bo-tku'-ga, *v. a.* (bo and tkuga) to shoot off square, as a stick,—bowatkuğa.
bo-tkuh', *cont.* of botkuğa.
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-éa, *v. a.* (bo and tokeá) to alter or make different by punching or shooting.
bo-ton', *v. n.* to be unable to see, to grope about: boton waun.
bo-ton', *v. n.* to shoot well,—bowat'on.
bo-ton'-ton, *v. red.* of boton; to grope about, said when one's eyes are very sore.
bo-ton'-yan, *adv.* in a groping manner.
bo-to'-to, *v. red.* of boto.
bo-tpa', *v. a.* to shoot into, as into an eye; to shoot through: botpa iyeya.
bo-tpan', *v. a.* Same as bokpan.
bo-tpi', *v. a.* to shoot into,—bowatpi.
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,—bowatukakaka.
bo-tu'-tka, *v. a.* (bo and tutka) to shoot or punch off pieces,—bowatutka.
bo-ťa', *v. a.* (bo and ťa) to kill by punching or shooting; to strike so as to endanger life, to stun,—bowata: boťa iyewaya; boiçiťa, to stun oneself by shooting; to shoot and kill oneself,—bomiçiťa; mini boťa, to drown one out, as when the water leaks through the roof. See iboťa.

bo-tins', *cont.* of botinza; botins iyeya.
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,—bowatinza.
bo-toš', *cont.* of botoža.
bo-to'-za, *v. a.* to make short or blunt by shooting,—bowatoža.
bo-wa'-ni-éa, *v. a.* (bo and waniéa) to shoot or punch to nothing.
bo-wa'-nin, *cont.* of bowaniéa; bowanin iyeya, to shoot to pieces, destroy by shooting.
bo-we'-ga, *v. a.* to break, but not off, by shooting,—bowawega, boyawega, bounwegapi.
bo-weh', *cont.* of bowega; boweli iyeya.
bo-weh'-we-ga, *v. red.* of bowega.
bo-weh'-ya, *part.* broken by shooting, but not entirely off.
bo-ya', *adj.* boya se, ragged, dangling.
bo-za', *v.* boza hinhda, 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,—bowazan.
bo'-zan, *n.* minibozan, slow rain, mist.
bo-žag'-ža-ta, *v. red.* of božata.
bo-ža'-ta, *v. a.* (bo and žata) to make forked by punching, as a turnip-digger,—bowažata.
bo-ža'-ža, *v. n.* to wash, as the rain does.
bo-žu'-žu, *v. a.* (bo and žuzu) to break to pieces or destroy by shooting; to knock or punch to pieces; to break, as the rain does ice,—bowa-žuzu.
bu, *v. n.* to make a noise; to low, as a cow. See kabu, nabu, etc.
bu-bu', *v. red.* of bu.
bu-bu', *adj.* bubu se, 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-yeh', *adv.* (buya and hin) with a loud noise: buyeh hinhpaya.

Ć.

ć, the third letter of the Dakota alphabet. It has the power of *ch* in *chain*.
éa, *adv.* when. This word is used when a general rule or something customary is spoken of, and is generally followed by *će* or *éce* at the end of the member or sentence: yahi éa piwada će, when thou comest I am glad; waniyetu éa wapa éce, when it is winter it snows. See éca.

ća, *n.* a step, the distance which one steps: *ća nihańska*, thy step is long.
ća-do'-ki-mna, *adv.* (*ćana* and *okimna*) between the knees. *Vulgar.*
ća-do'-ta-he-dan, *adv.* (*ćana* and *otahedan*) between the knees or feet.
ća-du'-za, *adj.* swift, running swiftly, as water: *mini ćaduza*. Same as *kaduza*.
ća-e'-hde, *v. n.* (*ća* and *ehde*) to step, take a step, —*ćaewahde*.
ća-e'-hde, *n.* a step, a pace. *Pl.*, *ćeahdepi*, steps.
ća'-ga, *v. n.* to freeze, become ice: *wakpa ćaga*, the river freezes.
ća'-ga, *n.* ice.
ća-ga'-ta, *adv.* at or on the ice.
ća-gu', *n.* the lungs, lights.
ća-gu', *n.* See *ćaguka*.
ća-gu'-ka, *n.* a fool; *i. q.* *waćintonśni*.
ća-hde', *v. n.* to step. See *ćeahde*.
ća-hde'-pi, *n.* steps. Same as *ćeahdepi*.
ćah, *cont.* of *ćaga*; *ćah kun*, under the ice; *ćah iyaya*, the ice is gone; *ćah hiyaya*, floating ice.
ća-hdi', *n.* charcoal; gunpowder.
ća-hdi'-o-pi-ye, *n.* a powder-magazine.
ća-hdi'-o-žu-ha, *n.* a powder-flask, powder-horn.
ća-hdi'-ti-pi, *n.* a powder-house.
ća-hdo'-žu-ha, *n.* a powder-horn or flask. See *ćahdiožuha*.
ća-ho'-ta, *n.* ashes.
ća-hta'-mna, *adj.* rusty, as old pork, strong smelling.
ćah-to'-wa-ta, *adj.* transparent, as newly formed ice.
ćah-wo'-tin, *n.* the cracking of ice by reason of the cold. See *otin*.
ća'-i-a, *v.* (*ćeya* and *ia*) to talk crying, —*ćawaia*.
ća'-i-a-a, *v. red.* of *ćaia*.
ća-ka', *n.* the palate, roof of the mouth, —*mićaka*.
ća-ka'-ka, *n.* a liar; *i. q.* *tuwe itonśni kin*.
ća-ki'-ći-pa, *v.* of *ćapá*; to stab for one.
ća-ki'-pa, *v. pos.* of *ćapá*; to stab one's own, —*ćawakipa*.
ća-ki'-yu-hu-ge, *n.* (*ćaka* and *iyuluģe*) a fish-hook.
ća-ksu', *n.* bare or smooth ice.
ća-kśin', *v.* to step, bend the leg. See *ćakśin*.
ćam, *cont.* of *ćapá*. See *ićam*.
ća-mni', *n.* a sprout, a germ or bud: *ćamni uya*, to sprout.
ća-na', *n.* the groin, inside of the thigh, the gland in the groin.
ćan-ha'-ha-dan, *adj.* (*ćante* and *hahadan*) quick tempered, —*ćanmahahadan*.
ćan-ha'-ha-ka, *adj.* quick-tempered, easily excited, —*ćanmahahaka*.

ćan-ha'-ha-ya, *v. a.* to irritate, —*ćanhahawaya*.
ćan-ha'-ha-ya, *adv.* irritably.
ćan-ha'-ha-ye-dan, *adv.* in an excited state, irritably.
ćan-i'-yu-tan-yan, *n.* (*ćante* and *iyutanyan*) temptation.
ćan-ki'-ya, *v. cont.* of *ćantekiya*.
ćan-psag'-ya, *v. a.* (*ćante* and *psaka*) to make sad, to grieve one, —*ćanpsagwaya*.
ćan-psag'-ya, *adv.* in a broken-hearted manner.
ćan-psa'-ke-ća, *adv.* broken-hearted, without control over oneself.
ćan-skem'-ya, *v. a.* (*ćante* and *skepa*) to make the heart melt or pass away; to disappoint, —*ćanskemwaya*.
ćan-skem'-ya, *adv.* in a disappointed manner.
ćan-ske'-pa, *adj.* (*ćante* and *skepa*) disappointed, angry, troubled, —*ćanmaskepa*.
ćan-sin', *cont.* of *ćante śića*.
ćan-sin'-ya, *v. a.* to make sad, —*ćansinwaya*.
ćan-sin'-ya, *adv.* sadly, sorrowfully.
ćan-sin'-ya-ken, *adv.* sorrowfully.
ćan-tiņs'-ya, *v. a.* to embolden or encourage one, —*ćantiņswaya*.
ćan-tin'-za, *v. n.* (*ćante* and *tiņza*) to be of good courage, —*ćanmatinza*.
ćan-wan'-ka, *n.* (*ćante* and *wanka*) a coward.
ćan-wan'-ka, *v. n.* to be a coward, —*ćanwanma-ka* and *ćanmawanka*, *ćanwanuka*, *ćanwanunkapi*.
ćan-wan'-ka-ka, *v. red.* of *ćanwanka*.
ćan-wan'-ka-pi, *n.* cowardice.
ćan-za'-ni, *v. n.* (*ćante* and *zani*) to be well in heart, to be tranquil or of good cheer, —*ćanmazani*.
ćan-ze', *v. n.* to be troubled, to have a load on the heart, —*ćanmaze*.
ćan-ze'-ka, *adj.* troubled, —*ćanmazeka*.
ćan-ze'-ya, *v. a.* to trouble, to make angry, —*ćanzewaya*.
ćan-ze'-ya, *adv.* angrily.
ćan-žan'-ya, *adv.* (*ćante* and *žata*) undecidedly, hesitatingly.
ćan-žan'-ye-ća, *v. a.* to make undecided, make hesitate, —*ćanžanwayeća*.
ćan, *n.* a tree, trees; wood.
ćan, *n.* a night or day. This is always used after the numeral adjective, as *nonpa ćan*, *yamni ćan*, etc. In this way it is distinguished from the preceding word. May not this meaning of the word have grown out of the fact, that the Indians when travelling calculate to reach wood at night?
ćan'-a-di-pi, *n.* See *ćaniyadi*.
ćan'-a-kan-yo-tan-ka, *n.* something to sit on, a chair, a stool.

ćan'-a-kan-yo-tan-ka-pi-han-ska, *n.* any long thing to sit on, a bench, a form.
 ćan'-a-ki-ťa, *adv.* much brush, many trees down.
 ćan'-a-ki'-yu-ha-pi, *n.* a bier for the dead. See ćanwićihupa, said to be the better form.
 ćan'-a-ma-ni-pi, *n.* stairs, a ladder. See ćan-iyamanipi, the better form.
 ćan'-an', *adv.* See ćannan.
 ćan'-ba'-kpa, *n.* (ćan and bakpa) a shingle; ćan-bakpapi, shingles.
 ćan'-ba'-sde-ća, *v. a.* (ćan and basdeća) to saw lengthwise.
 ćan'-ba'-sde-sde-ća, *v. a.* to saw boards, saw lengthwise of the wood often,—ćanbaunsdesde-ćapi.
 ćan'-ba'-sde-sde-ća-ti-pi, *n.* a saw-mill.
 ćan-ćan', *v. n.* to shake, tremble, have the ague, —maćanćan, nićanćan, unćanćanpi.
 ćan-ćan'-pi, *n.* the ague, trembling.
 ćan-ćan'-se, *adv.* hastily, quickly.
 ćan-ćan'-ya, *v. a.* to make tremble or shake; to hasten one,—ćanćanwaya.
 ćan-ćan'-yan, *adv.* tremblingly.
 ćan'-će-ğa, *n.* (ćan and ćeğa) a skin stretched over a hoop, a drum: ćanćeğa apa, to drum; ćanćeğa kabu, to drum.
 ćan-de', *v. a.* to get wood, get fire-wood,—ćan-wade.
 ćan-di', *n.* tobacco: ćandi unpa, to smoke tobacco,—ćandi unmunpa; ćandi yaškića, to chew tobacco.
 ćan-di'-a-ba-kpan, *n.* (ćandi and abakpan) a board to cut tobacco on.
 ćan-di'-a-ba-tpan, *n.* Same as ćandiabakpan.
 ćan'-do-wan-ki-ya, *v.* (ćan and downkiya) to play on an instrument, as the violin.
 ćan'-do-wan-ki-ya-pi, *n.* a musical box; the violin.
 ćan-do'-žu-ha, *n.* (ćandi and ožuha) a tobacco-pouch.
 ćan-du'-hu-pa, *n.* a Dakota pipe, a pipe of any kind to smoke with.
 ćan-du'-hu-pa-pa-hu, *n.* the bowl of a pipe, usually made of red pipe-stone by the Dakotas.
 ćan-du'-hu-pa-sun-ta, *n.* a pipe-stem; also, the name of a kind of ash, much used for making pipe-stems.
 ćan-ha', *n.* (ćan and ha) tree-skin, i. e. bark.
 ćan'-han-pa, *n.* (ćan and hanpa) shoes; lit. wooden moccasins. Perhaps the Dakotas at first thought that shoes were made of wood.
 ćan'-han-pa-han-ska, *n.* long shoes, i. e. boots.
 ćan-han'-pi, *n.* (ćan and hanpi) sugar; lit. tree-sap.

ćan-han'-pi-mdu, *n.* powdered sugar.
 ćan-han'-pi-mi-ni, *n.* sugar-water, sap.
 ćan-han'-pi-ta-sa-ka, *n.* cake sugar.
 ćan-han'-pi-ti-kti-ća, *n.* molasses.
 ćan-ha'-san, *n.* (ćanha and san) the sugar maple or rock maple; so called from its bark being whitish.
 ćan-ha'-śa, *v.* (ćanha and śa) cinnamon-bark.
 ćan-hda'-ka, *n.* large trees alone, without under brush.
 ćan-hde'-hde, *n.* scattering trees, one here and there.
 ćan-hde'-hde-ka, *n.* trees that stand here and there.
 ćan-hde'-śka, *n.* a hoop, a wheel.
 ćan-hde'-śka, *adj.* round, wheel-like.
 ćan-hde'-śka-ku-te, *v.* to play at shooting through a hoop while it is rolling.
 ćan-hdu'-kan, *v. pos.* of yukan; to shake off; said of snow falling from trees.
 ćan-hmun'-za, *n.* the name of a small bush bearing little three-lobed red berries.
 ćan-ho'-ta-dan, *n.* a swing. See hotadan.
 ćan-ho'-ta-pi-śko, *n.* a swing.
 ćan-hun', *n.* the sturgeon, a kind of fish.
 ćan-ha'-ha-ke, *n.* a vertebra, a buffalo's hump.
 ćan-ha'-ha-ke-ton, *v. n.* to be humped, having a hump.
 ćan-ha'-ha-ya, *adv.* brushy.
 ćan-ha'-ka, *n.* (ćan and haka) a brush, a bush.
 ćan-h-ćan'-ğa, *v. n.* to crunch or make a noise in chewing any thing hard, as corn.
 ćan-hdo'-hu, *n.* weeds, pig-weed, any large weed.
 ćan-hdo'-ka, *n.* (ćan and hdoka) a hollow tree or log.
 ćan-he'-ta-žu, *v.* (ćan and betažu) to put wood ashore from a boat. See hetažu.
 ćan-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,—ćanhiwaya, ćanhimayan.
 ćan-ho'-tka, *n.* a kind of small bush: ćanhotka hu.
 ćan-hpan', *n.* the coot or water-hen.
 ćan-hpi', *n.* a war-club, tomahawk.
 ćan-hu'-na-ptan, *n.* (ćan and hunaptan) the side of a hill covered with trees.
 ćan'-i-ba-kse, *n.* (ćan and baksa) a saw, hand or cross-cut saw. See ćinbakse.
 ćan'-i-ća-kan, *n.* (ćan and kakan) an adze, a broad-axe, any instrument used in hewing or adzing.
 ćan'-i-ća-sde-će, *n.* (ćan and kasdeća) something to split wood with, a wedge.

ćan'-i-ća-zi-pe, *n.* (ćan and kažipa) a drawing-knife; a plane. See ćanwicazi-pe.
 ćan'-i-ćo-ge, *n.* drift-wood.
 ćan'-in-kpa, *n.* the ends of branches, buds. See ćin-kpa.
 ćan'-in-tpa, *n.* buds. Same as ćanin-kpa.
 ćan'-i-pa-be, *n.* (ćan and paman) a wood-rasp.
 ćan'-i-pa-kin-za, *n.* (ćan and pakinza) a fiddle.
 ćan'-i-ya-ma-ni-pi, *n.* (ćan and amani) pieces of wood to walk on, a ladder, stairs or steps, a bridge.
 ćan'-i-yu-be, *n.* (ćan and yuman) a wood-rasp. See ćanipabe.
 ćan'-i-yu-mni, *n.* (ćan and yumni) an auger; a gimblet. See ćinyumni.
 ćan'-i-yu-sdo-he, *n.* (ćan and yusdohan) a sled, a sleigh. See ćanwiyusdohe.
 ćan'-i-yu-te, *n.* (ćan and iyuta) a measure for wood, a square or rule.
 ćan'-i-yu-wi, *n.* curly wood, a vine. See ćan-wiyuwi.
 ćan-ka', *n.* a fire-steel.
 ćan-ka'-ga, *n.* a log, any large piece of wood on the ground.
 ćan-ka'-gi-ća, *n.* touchwood, spunk.
 ćan-ka'-hu, *n.* (ćanka and hu) the spine or backbone, the vertebrae.
 ćan-kaħ'-on-pa, *v. a.* (ćankaga and onpa) to lay or place logs to walk on, to bridge.
 ćan-kaħ'-on-pa-pi, *n.* logs laid to walk on, a bridge: inyan ćankahonpapi, a stone bridge.
 ćan-ka'-ħpa-ħpa, *n.* shingles; *i. q.* ćanbakpa.
 ćan-ka'-kin-za, *v. n.* to swing and creak, as trees in the wind.
 ćan-ka'-sun-ta, *n.* (ćanka and sunta) the spinal marrow.
 ćan-ka'-ška, *v.* (ćan and kaška) to bind wood together; to inclose with wood, to fortify,—ćan-wakaška; ćankaška yan-ka, to be fortified.
 ćan-ka'-ško-kpa, *n.* (ćan and kaškokpa) wood hewed out, a trough.
 ćan-ka'-ško-tpa, *n.* Same as ćankaškokpa.
 ćan'-ka-zi-pa, *v.* to shave or plane wood.
 ćan-ka'-zi-pe, *n.* (ćan and kažipa) a carpenter.
 ćan-ko'-ye, *n.* the parts along the back.
 ćan-ko'-ye-sin, *n.* the fat along the back and sides.
 ćan-ko'-žu-ha (ćanka and ožuha) a tobacco-pouch or bag, so called because they carry in it their flint and steel; a medicine-bag.
 ćan-kpe', *n.* the tibia; the bone in the hind leg of animals below the knee; ćankpe huwaki-pe, the fibula.
 ćan-kpe'-ća-ka, *n.* one who is furious; *i. q.* tuwe ohitičida kin.
 ćan-ksi', *v. n.* to be angry, irritated,—ćanwaksi.

ćan-ksi'-ksi, *v. red.* of ćanksi.
 ćan-ksi'-ksi-ka, *n.* one who is petulant.
 ćan-ksi'-ksi-ya, *adv. red.* of ćanksiya.
 ćan-ksi'-ya, *adv.* angrily, in a petulant manner.
 ćan-ksi'-ya-han, *adv.* crossly.
 ćan-ku', *n.* a road, way, path, trail.
 ćan-ku'-ya, *v.* to muke for a road, have for a road,—ćankuwaya.
 ćan-ku'-ye, *n.* a row, as of corn, etc.
 ćan-ku'-ye-ton, *v.* to be in rows or furrows.
 ćan-ku'-ye-ton-ton, *v.* to make rows or furrows, as a plough,—ćankuyetonton aya.
 ćan-ku'-ye-ton-ton-yan, *adv.* in rows or furrows.
 ćan-ma'-ko-pa-za, *n.* wood, trees. The sacred name.
 ćan'-mi-ni-ća-žo, *n.* a sawyer in the river.
 ćan-na', *n.* See ćana, the better orthography.
 ćan-na'-ksa, *n.* a war-club, *i. q.* ćanħpi; perhaps, a club broken off with the foot.
 ćan-nan', *adv.* out from the shore, in the middle of the river: paćannan iyeya, to shove off a boat.
 ćan-nan'-tki-ya, *adv.* out from the shore, towards the middle of a stream.
 ćan-nan'-wa-pa, *adv.* out from the shore, further out.
 ćan-ni'-ki-ya, *v. n.* to be angry. See ćanniyan.
 ćan-ni'-yan, *v. n.* to be angry,—ćanmanian, ćanninian, ćanunniyanpi.
 ćan-ni'-ye-ki-ći-ya-pi, *v.* to be angry with one another. As a noun, anger, malice.
 ćan-ni'-ye-ki-ya, *v. a.* to make angry,—ćanni-yewakiya.
 ćan-ni'-ye-ya, *v. a.* to be angry at, offended with,—ćanniyewayaya, ćanniyeyaya, ćanniyeyanpi, ćanniyeciya, ćanniyemayaya.
 ćan-ni'-ye-ya-pi, *n.* an object of anger; anger.
 ćan-non'-pa, *v.* See ćannunpa.
 ćan-nun', *cont.* of ćannunpa; ćannun mani, to smoke as one walks.
 ćan-nun'-pa, *v. n.* (ćandi and unpa) to smoke tobacco: ćannunmunpa, I smoke; ćannununpa, you smoke; ćannunkonpapi, we smoke.
 ćan'-o-hna-hna-ka-pi, *n.* (ćan ohna and hnaka) a coffin.
 ćan-o'-hna-ka, *n.* (ćan and ohnaka) a trunk, box. See ćanwohnaka.
 ćan-o'-ka-ħpa-ħpa, *n.* (ćan and kaħpa) chips.
 ćan-o'-pa-mna, *n.* sprouts growing up round a stump.
 ćan-o'-pi-ye, *n.* (ćan and opiye) a dressing-case, a work-box. See ćanwopiye.
 ćan-o'-ti-dan, *n.* the Dakota god of the woods—an unknown animal said to resemble a man, which the Dakotas worship; perhaps, the monkey.

ćan'-o-ťo-za, *n.* (ćan and ťoza) a round stick.
 ćan'-o-waŋ-ća-ya, *n.* wood all over, i. e. a forest.
 ćan-pa', *n.* choke-cherries, of the genus *prunus*.
 ćan-pa'-gmi-gma, *n.* (Titoŋwan) See ćanpahmi-hma.
 ćan-pa'-hmi-hma, *n.* (ćan and pahmihma) a cart, waggon, any vehicle.
 ćan-pa'-hmi-hma-hu-non-pa, *n.* a cart, two-wheeled carriage.
 ćan-pa'-hmi-hma-hu-to-pa, *n.* a waggon, a four-wheeled carriage.
 ćan-pa'-hu, *n.* choke-cherry bushes.
 ćan-pa'-kiŋ, *v.* (ćan and pakiŋ) to set up a stick in the ground to point the way one is going,—ćanwapakiŋ.
 ćan-pa'-kiŋ, *n.* the stick thus set up pointing the direction one has gone.
 ćan-pa'-kiŋ-za, *v.* (ćan and pakiŋza) to play on the violin,—ćanwapakiŋza.
 ćan-pa'-kiŋ-za-pi, *n.* a violin.
 ćan-pa'-kmi-kma, *n.* (Ihank.) See ćanpahmi-hma.
 ćan-pa'-ksa, *n.* (ćan pa and ksa) a stump.
 ćan-pa'-mna, *n.* the bunch of sprouts that grow at the root of a tree or stump. See ćanopamna.
 ćan-pa'-nmi-nma, *n.* (Mdewa.) See ćanpahmi-hma.
 ćan-pa'-sa-pa-wi, *n.* (canpa sapa and wi) the moon when choke-cherries are black, August.
 ćan-pe'-ška, *adv.* on the knees: ćanpeška makehdeya inaŋiŋ, to stand on one's knees, i. e. to kneel.
 ćan-pteh', *adv.* well, very well: ćanptehi sdon-ya, to know a thing well; ćanptehi anaŋoptaŋ.
 ćan-pteh'-ya, *adv.* well.
 ćan-sa'-ka-dan, *n.* (ćan and saka) a switch, a twig, a rod.
 ćan-san', *n.* a pillory.
 ćan-san'-se, *adv.* quickly, in haste. See ćan-ćaŋse.
 ćans-mna', *adj.* unpleasant to the taste, as lean meat; i. q. mazamna sećeća.
 ćan-su', *n.* (ćan and su) hickory-nuts, hickory-wood.
 ćan-su'-hu, *n.* the hickory-tree, the walnut of New England; *Carya alba*.
 ćan-su-sbe-ća, *n.* (ćan and susbeća) a wooden cross. See sushedća.
 ćan-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.
 ćan-ša'-ša-ŋiŋ-ća-ke, *n.* a species of *cornus* or dogwood, the bark of which is considered the best for smoking.

ćan-ŋiŋ', *n.* (ćan and ŋiŋ) the gum or resin that oozes from trees, pitch-plaster; the pitch pine-tree, from which the gum oozes.
 ćan-ŋiŋ'-ća-ŋpu, *n.* a small species of bird.
 ćan-ŋiŋ'-ŋiŋ-na, *n.* a plant from which gum oozes when it is broken off; perhaps a species of camomile.
 ćan-ška', *n.* a species of hawk.
 ćan-ška'-waŋ-mdi-dan, *n.* a species of kite or eagle.
 ćan-ške'-du-ta, *n.* the red bird.
 ćan-su'-ška, *n.* the box-elder, *Acer negundo*. See taŋkadan.
 ćant-a'-hde, *v. a.* (ćante and ahde) to desire, wish for, set the heart upon; especially, to set the heart on for evil, determine evil against one,—ćantawa-hde, ćantayahde, ćantaŋhdepi, ćantaćihde.
 ćant-a'-hde-pi, *n.* a determining evil against.
 ćant-a'-hde-ya, *v. a.* to cause to set the heart against,—ćantahdewaya.
 ćan-te', *n.* the heart of men and animals; the seat of the affections: ćante yukan, to have a heart, to be kindly disposed; ćante wanića, to have no heart; mićante, my heart: also, the eye of corn, the germinating part of seeds.
 ćan-te'-a-sni, *v. n.* to recover from anger or sorrow,—ćanteamasni.
 ćan-te'-a-sni-yaŋ, *v. a.* to cause to recover from sorrow,—ćanteasniwaya.
 ćan-te'-en-a-i, *v.* to take to heart, be displeased,—ćanteenawai.
 ćan-te'-en-yu-za, *v.* to have or hold in the heart, to esteem,—ćanteenmduza.
 ćan-te'-ha-ha-dan, *adj.* quick-tempered,—ćante-mahahadan.
 ćan-te'-ha-ha-ye-dan, *adj.* quick-tempered, irascible.
 ćan-te'-hni-yaŋ-yaŋ, *v. n.* to be disturbed or distressed, as when one's food hurts him,—ćante-mahniyaŋyaŋ.
 ćan-te'-i-ki-ćuŋ, *v.* to sustain oneself, have command over oneself; to be resolute; i. q. ŋagi-ćiya,—ćanteiwećuŋ.
 ćan-te'-i-ki-ćuŋ-yaŋ, *adv.* resolutely, restraining oneself.
 ćan-te'-ka-ze, *v. n.* to be distressed, as when one is thirsty while eating,—ćantemakaze.
 ćan-te'-ki-ći-ći-ya-pi, *n.* loving each other. See ćantekiya.
 ćan-te'-ki-ćuŋ, *v.* See ćanteikićuŋ.
 ćan-te'-ki-ya, *v. a.* to love, have an interest in or affection for, which prompts to benevolent acts,—ćantewakiya, ćanteyakiya, ćanteuŋkiyapi, ćante-ćića, ćantemayakiya.
 ćan-te'-ki-ya-pi, *n.* love, benevolence; one loved.

ćan-te'-ki-yu-za, *v. a.* to hold in the heart for good or ill; to have an opinion of, whether good or bad: tanyan ćantewakiyuza, *I hold him in my heart for good.*

ćan-te'-o-ki-ću-ni-ća, *v. n.* to be offended; *i. q.* ćanteptanyan: ćanteowećunića, *I am angry at.*

ćan-te'-o-ki-ću-nin, *cont.* of ćanteokićunića.

ćan-te'-o-ki-ću-nin-ya, *v. a.* to offend, make angry by opposition,—ćanteokićuninwaya.

ćan-te'-on-si-ka, *adj.* low-spirited,—ćanteonma-sika.

ćan-te'-o-yu-ze, *n.* inclination, intention. See ćanteoze.

ćan-te'-o-ze, *n.* the way the heart is affected, mind, thought, purpose,—mićanteoze.

ćan-te'-o-ze-ya, *adv.* with the whole heart.

ćan-te'-ptan-yan, *v. n.* to be angry, be in a passion,—ćantemapanyan, ćanteniptanyan.

ćan-te'-ptan-yan, *adj.* angry. From this comes woćanteptanye, *anger, wrath.*

ćan-te'-ptan-ye-ya, *v. a.* to make angry, to provoke,—ćanteptanyewaya.

ćan-te'-ske-pa, *v. n.* to have the heart pass away; to be surfeited, sick. See ćanskepa.

ćan-te'-so-so-pi-se-ća, *v. n.* to be terrified, miserable, have the heart cut into strings as it were,—ćantemasosopiseća.

ćan-te'-su-ta, *v. n.* to be firm of heart; to be brave, not cowardly,—ćantemasuta.

ćan-te'-ši-ća, *v. n.* to be sad, sorrowful,—ćante-mašića, ćantenišića, ćanteunšićapi.

ćan-te'-ši-ća-ya, *adv.* sadly, sorrowfully.

ćan-te'-šin-ya, *v. a.* to make sad, sadden,—ćantešinwaya.

ćan-te'-šin-ya, *adv.* sorrowfully.

ćan-te'-šin-ya-ken, *adv.* sadly.

ćan-te'-tjns-ya, *v. a.* to strengthen the heart, encourage,—ćantetjnswaya.

ćan-te'-tjns-ya, *adv.* courageously.

ćan-te'-tjnz-za, *v. n.* to be firm of heart, courageous,—ćantematjnz.

ćan-te'-wa-ni-ća, *v. n.* to be heartless, unprincipled, mean, wicked,—ćantemanića.

ćan-te'-wa-šte, *v. n.* to be glad, cheerful, joyful,—ćantemawašte.

ćan-te'-wa-šte-ya, *v. a.* to make glad, gladden,—ćantewaštewaya.

ćan-te'-wa-šte-ya, *adv.* joyfully, cheerfully.

ćan-te'-ya-si-ća, *v. a.* to make sad by talking to, to dishearten,—ćantemdašića.

ćan-te'-ya-tjns, *cont.* of ćanteyatjnz.

ćan-te'-ya-tjnz-za, *v. a.* to cheer up by words; to comfort, strengthen,—ćantematjnz.

ćan-te'-ya-wa-šte, *v. a.* to make happy by words,—ćantemdawašte.

ćan-te'-yu-kan, *v. n.* to have a heart, be benevolent,—ćantemaynkan, ćanteniyukan.

ćan-te'-yu-za, *v. n.* to think, form an opinion,—ćantemduza: token ćanteduza he, *what is your opinion?*

ćant-i'-ća-spe-ya, *v. a.* to satisfy the desires of the heart, whether good or bad; to gratify one's desires,—ćantićaspewaya.

ćant-i'-he-ya, *v. a.* to set the heart upon, to desire very much, covet,—ćantihe-waya, ćantiheyaya, ćantiheunyanpi.

ćant-in'-yun, *adv.* voluntarily.

ćant-i'-ya-hde, *v. n.* to be angry, meditate evil,—ćantiyamahde.

ćant-i'-ya-hde-pi, *n.* malice, anger. See woćant-iyahde.

ćant-i'-ya-hde-ya, *v. a.* to be angry at; to make angry,—ćantiyahdewaya.

ćant-i'-ya-hde-ya, *adv.* angrily.

ćant-i'-yo-zi, *v. n.* to get over one's anger,—ćantiyomazi.

ćant-ka'-spe-ya, *v. n.* to be provoked, be emulous; to relieve oneself, gratify one's desires,—ćantka-spewaya. See ćantićaspeya.

ćant-ki'-ya, *v.* See ćantekiya.

ćant-o'-ću-ni-ća, *v. n.* to be irritated, angry. See ćanteokićunića.

ćant-o'-ću-nin-ya, *v. a.* to make ashamed or angry,—ćantoćuninwaya.

ćant-o'-ğan, *n.* the pericardium.

ćant-o'-ge, *n.* (ćante and oge) the pericardium.

ćant-o'-gin, *n.* the pericardium.

ćant-o'-hnag-ya, *v. a.* to cause to place in the heart,—ćantohnagwaya.

ćant-o'-hnag-ya, *adv.* in a loving manner.

ćant-o'-hna-ka, *v. a.* (ćante and ohnaka) to place in the affections, to love,—ćantowahnaka, ćantounhnakapi.

ćant-o'-hna-ka-pi, *n.* love.

ćant-o'-ki-hna-ka, *v. pos.* of ćantohnaka; to place in one's heart,—ćantowakihnaka.

ćant-o'-kpa-ni, *v. a.* (ćante and okpani) to desire, long for any thing,—ćantowakpani, ćantounkpanipi.

ćant-o'-kpa-ni-yan, *v. a.* to cause to long for,—ćantokpaniwaya.

ćant-o'-kpa-ni-yan, *adv.* longing for.

ćant-o'-tpa-ni, *v.* Same as ćantokpani.

ćant-o'-tpa-ni-yan, *adv.* longing for.

ćan-un'-pa, *v. n.* to smoke tobacco. See ćannupa.

ćan-wa'-pa, *n.* leaves, small branches.

ćan-wa'-po-sbe, *n.* thick leaves or foliage, full leaf, said of the woods after the leaves come to their growth and until they fall off.

čan-wap'-ton-wi, *n.* the moon in which the leaves are green, answering to May. Some say čanwapatowi.
 čan-wa'-ta, *n.* a log canoe.
 čan-wa'-ta-tan-ka, *n.* a boat or barge.
 čan-wi'-ča-zi-pe, *n.* a drawing-knife.
 čan-wi'-či-hu-pa, *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.* logwood.
 čan-wi'-pa-snon, *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 waggon.
 čan-wi'-yu-wi, *n.* curled wood, i. e. a vine.
 čan-wo'-hna-ka, *n.* a trunk, box.
 čan-wo'-ka-zi-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-p'a', *v. a.* to thrust into, as a knife,—čawap'a.
 ča-pong'-i-ču-wa, *n.* (čaponka and kuwa) a musquito-bar.
 ča-pon'-ka, *n.* the musquito, musquitoes.
 ča-pta'-he-za, *n.* (čapa ta and haza) the black currant, *Ribes floridum*. See taptazeza.
 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,—čamaske, čaniske.
 ča-smu', *n.* sand; i. q. wiyaka.
 čaš-ki'-ton, *v. pos.* of čašton; to give a name to one's own,—čašwakiton.
 čaš-ton', *v. a.* to name, give a name to,—čašwat-ton, čašyaton, čašuntonpi.
 čaš-ton'-pi, *part.* named.
 ča'-ta, *n.* hard ashes, cinders.
 ča-tan', *n.* the name of the fourth child, if a son,—čamatan, čanitan.
 ča-tka', *n.* the left hand: mičatka and mačatka, my left hand; ničatka, thy left hand.
 ča-tka', *adj.* left-handed,—čamatka, čanitka.
 ča-tka'-tan-han, *adv.* at the left hand,—mičatkatanh.
 ča-tku', *n.* the back part of a tent or house, the part opposite the door; the place of honor.
 ča-tkun', *adv.* at the back of a house or tent: čatkun iyaya wo, go to the back part of the house.
 ča-tku'-tan-han, *adv.* at the back part of a tent.
 ča-že', *n.* a name.
 ča-že'-hdan, *cont.* of čažehdata; in the name of one's own.

ča-že'-hda-ta, *v. pos.* of čažeyata; to call one's own by name,—čažewahdata.
 ča-že'-i-hda-ta, *v. reflex.* to speak one's own name,—čažemihdata.
 ča-že'-ki-yā-ta, *v.* to mention or speak of any thing to one,—čažewakiyata, čažeciđiyata.
 ča-že'-yan, *cont.* of čažeyata; in the name of.
 ča-že'-ya-ta, *v. a.* (čaže and yata) to call by name, speak the name of a person or thing, mention by name,—čažemdata, čažedata, čažeen-yatapi; čaže 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 čee.
 čee, *n.* the penis,—mačee, nide.
 čee-ča', *n.* the thigh; the cock of a gun; maza-kan čeeča, the breech of a gun.
 čee-ča'-kan-tan-ka, *n.* the femoral artery.
 čee-čo'-ktan-ktan, *adj.* bandy-legged.
 čee-čun'-te, *n.* the thigh-bone, femur.
 čee-čunt'-o-štan, *n.* the neck or head of the femur, the articulation of the femur.
 čee-di', *n.* a reed-like grass with long joints.
 čee-di'-čo-tan-ka, *n.* a large kind of reed.
 čee-di'-hu, *n.* the reed stalk.
 čee-e', a particle. For its definition, see čee.
 čeg, *cont.* of čeka. See čegya.
 čeg'-ya, *adv.* of čeka; stumblingly.
 čee'-ga, *n.* a kettle, pot; a pail, bucket.
 čee'-ga-hu-ha-ton-na, *n.* an iron kettle with feet.
 čee'-ga-i-ha, *n.* the lid or cover for a kettle or bucket.
 čee'-ga-i-hu-pa-han-ska, *n.* a frying-pan.
 čee'-ga-i-hu-pa-ton, *n.* a kettle or bucket with a bail.
 čee'-ga-i-psun-ka-dan, *n.* a sauce-pan.
 čee-gan'-stin-na, (čega and čistinna) a small kettle or bucket.
 čee'-ga-psun-ka-dan, *n.* a sauce-pan.
 čee'-ga-ska, *n.* a white tin kettle.
 čee-ga'-te-zi-ton-na, *n.* a tea-kettle, any kettle that bulges in the middle.
 čee-gin'-stin-na, *n.* See čeganstinna.
 čee-gu'-gu, *v. n.* to fry, as meat.
 čee-gu'-gu-ya, *v. a.* to fry meat,—čegugwaya.
 čee-hbe'-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.
 čee-hnag', *cont.* of čehnake.

će-hnag'-ki-ton, *v.* to put on or wear a breech-cloth.
 će-hna'-ke, *n.* a breech-cloth, a piece of cloth worn around the loins by Dakota men.
 će-hna'-ke-ki-ton, *v.* to put on and wear a breech-cloth,—čėhnakewakiton.
 će-hu'-pa, *n.* the under jaw.
 će-hu'-pa-hda-hda, *v. n.* to chatter, as the teeth on account of cold,—čėhupawahdahda.
 čėh, *cont.* of čėga; čėh sapa, a black kettle; čėh ska, a white kettle.
 čėh and čėčėh, *adv.* times: nonpa čėh nonpa, twice two.
 čėh-in' and čėčėhin, *adv.* just so much, that alone: he čėhin mduha, I have that alone.
 čėh-na'-gi, *n.* (čėga and nađi) soot.
 čėh-o'-ki-hde-ton, *n.* a kettle, such as a tea-kettle.
 čė-hpi', *n.* flesh, muscular fibre,—mičėhpi.
 čėh-po', *n.* the steam of a kettle.
 čėh-un', *v.* See čėhunka.
 čėh-un'-ka, *v. n.* to be the object of anger,—čėh-waunka.
 čė'-ka, *v. n.* to stagger,—mačėka.
 čė-kčėg, *cont.* of čėkčėka.
 čė-kčėg'-ya, *adv.* staggeringly, reeling: čė-kčėgya mani.
 čė-kčė'-ka, *v. n.* to stagger, reel.
 čė-ki'-čė-ti, *v.* of čėti; to make a fire for one,—čėwečėti, čėyečėti.
 čė-ki'-čė-ti, *v.* of čėti; to make a fire for one,—čėwečėti, čėyečėti, čėunkičėtipi.
 čė'-ki-čė-ya, *v.* of čėkiya; to pray or supplicate for another,—čėwečėya, čėyečėya, čėunkičėyapi; čėmiyečėya, thou prayest for me.
 čė-ki'-ti-pi, *n.* a feast, of which virgins and men who have not known women are said to partake; i. q. wimna šni.
 čė'-ki-ya, *v.* of čėya; to pray to, beseech, entreat,—čėwakiya, čėyakiya, čėunkiyapi, čėđičėya; čėunničėyapi, we pray you.
 čė-kpa', *n.* the navel; a twin: čėkpapi, twins,—mačėkpa.
 čėm, *cont.* of čėpa.
 čėm-čė'-pa, *adj. red.* of čėpa; fat.
 čėm-ki'-ya, *v. a. pos.* of čėmya; to fatten one's own,—čėmwakiya, čėmunkiyapi.
 čėm-ya', *v. a.* to make fat, fatten,—čėmwaya.
 čėm-ya', *adv.* fatly; liberally.
 čėm-ya'-pi, *part.* fatted.
 čėn, *adv.* about, nearly: wikčėmna čėn, about ten.
 čė-om', *cont.* of čėonpa.
 čė-on'-pa, *v. a.* to roast, as corn on the cob, or as potatoes in the ashes,—čėwaonpa. See čėunpa.

čė'-pa, *adj.* fat,—mačėpa, ničėpa, unčėpapi.
 čė-pčė'-pa, *adj. red.* of čėpa. See also čėmčėpa.
 čė-sdi', *n.* the dung of man or animals.
 čė-sdi', *v. n.* to dung,—čėwasdi, čėyasdi.
 čė-sdi'-o-ša-ka, *v. n.* to be foul, as a gun or pipe-stem.
 čėš, *conj.* although. Same as keš.
 čė-ška', *n.* the part of the breast near the collar-bone.
 čė-ški'-čė-te, *n.* the collar-bone, clavicle.
 čė-ško'-hdo-ka, *n.* the hollow place in the throat by the collar-bone.
 čė-špu', *n.* a wart, a scab: hočėšpu, fish-scales.
 čė-taŋ', *n.* the chicken-hawk, the pigeon-hawk.
 čė-te', *n.* the bottom of a vessel.
 čė-te'-ta, *adv.* at the bottom; in the centre of a lodge, near the fire.
 čė-te'-ta-he-dan, *n.* a standing on the bottom; a saucer.
 čė-ti', *v. a.* to build a fire, make a fire,—čėwati, čėyati, čėuntipi.
 čė-to'-we-dan, *adv.* less than half full, having a little in.
 čė-to'-we-ta, *adv.* having a little in, as a vessel.
 čė'-tu, *adv.* then, so much, just so.
 čė-tun'-hda, *v. a.* to doubt, disbelieve,—čėtunwahda, čėtunyahda, čėtununhdapi, čėtunčėhda.
 čė-tun'-hda-ya, *v. a.* to cause to doubt,—čėtunhdawaya.
 čė-um', *cont.* of čėunpa.
 čė-un'-pa, *v. a.* to roast, as corn by the fire, or as potatoes in the ashes,—čėwaunpa.
 čė'-ya, *v. a.* to cry, to weep,—wačėya, yačėya, unčėyapi; wičėčėya, weeping. From this word comes čėkiya, to cry to, pray.
 čė-ya'-ka, *n.* a dam, any thing that stops the water. Inyan čėyaka, the Little Rapids.
 čė-ya'-ka-ka-ga-pi, *n.* a mill-dam.
 čė-ya'-ka-ta, *n.* mint, the generic name of mints.
 čė'-ya-o-ki-čė-čė, *v.* to sob.
 čė'-ye-kta-kta, *v.* to cry sobbingly,—wačėye-ktakta.
 čė-ži', *n.* the tongue,—mičėži: čėži nonpa, double-tongued; čėži žata, forked-tongued.
 čė-žin', *n.* See čė and žin.
 čė, a double pronoun in composition, including the nom. I and the obj. thee.
 čė, *prep. in comp.* for, with, in. This is used after e or i in the place of ki, as the first čė in amičėčėta, from akita.
 čė, *interrog. particle.* This is always used at the end of a sentence, and has the force of demanding an immediate answer; as, yahikta, čė, you will come, will you?

ći-ća', *a.* rough, frizzled, curled up.
ći-ća', *v.* of *ka*; *I mean thee.*
ći-hin'-tku, *n.* his or her son. See *ćinhintku*.
ći'-kėi-ka-dan, *adj.* red. of *ćikadan*; *pl.* *ćikćika-pidan*.
ći-kėi'-stin-na, *adj.* red. of *ćistinna*; *pl.* *ćikći-stinpidan*.
ći'-ka-dan, *adj.* little, very small; *pl.* *ćikapidan*, —*maćikadan*.
ći'-ka-ye-dan, *adv.* small, pent up in a small place.
ći-koŋ', *adv.* of time. It is used after verbs and sometimes adjectives, and marks past time, as *epe ćiŋon*, *I said*. Where the verb or adjective immediately preceding changes a or an into e, *ćiŋon* is used instead of *koŋ*.
ćiŋ, *adv.* cont. of *ćinka*; *miye ćiŋ*, *I alone*.
ćiŋ, *def. art.* the. It is used in the place of *kin*, when the verb or adjective preceding has changed a or an into e.
ćiŋ, *v. a.* to desire, want,—*waćiŋ*, *yaćiŋ*, *un-ćiŋpi*.
ćiŋ'-a-haŋ, *conj.* if. Same as *ćinhaŋ*.
ćiŋ'-ba-kse, *n.* a saw. See *ćanibakse*.
ćiŋ-ća', *n.* a child; the young of animals, a whelp, cub, calf, foal,—*mićiŋća*, *nićiŋća*, *unkićiŋ-ćapi*; *tuwe ćiŋća taŋiŋ śni*, whose child is not manifest, i. e. a bastard.
ćiŋ-ća'-ka-ga, *v.* to beget a child,—*ćiŋćawa-ka-ga*.
ćiŋ-ća'-ki-ći-ton, *v.* to bear a child to or for one,—*ćiŋćawećiton*, *ćiŋćamićiton*.
ćiŋ-ća'-ton, *v. a.* to have or give birth to a child,—*ćiŋćawaton*, *ćiŋćayaton*, *ćiŋćauntonpi*.
ćiŋ-ća'-ya, *v.* to have for a child, adopt as a child,—*ćiŋćawaya*, *ćiŋćamayan*.
ćiŋ'-ću, *n.* his elder brother. See *ćinye*.
ćiŋ-ćun'-kpa, *adj.* with child, pregnant; *i. q.* *iħduśaka*.
ćiŋ-ćun'-tpa, *adj.* Same as *ćiŋćunkpa*.
ćiŋ-haŋ', *conj.* if, when. Same as *kinhaŋ*.
ćiŋ-hin'-tku, *n.* his or her son.
ćiŋ'-ka, *adv.* voluntarily: *miye ćinka*, *I myself*, without the suggestion or command of any one.
ćiŋ'-ka, *v. a.* to want, desire. Same as *ćiŋ*,—*waćinka*.
ćiŋ'-ka-haŋ, *adv.* voluntarily: *iye ćinkahaŋ*.
ćiŋ-ki'-ya, *v. a.* to cause to desire, persuade,—*ćiŋwakiya*, *ćiŋunkiyapi*.
ćiŋ'-kpa, *n.* (*ćaŋ* and *in-kpa*) buds; a twig; the top of a tree, end of a stick.
ćiŋ'-kpa-ta, *adv.* at the buds.
ćiŋ-kśi', *n.* a son; sometimes used for a child, whether male or female: *mićiŋkśi*, my son; *un-kićiŋkśipi*, our son or our sons.

ćiŋ-kśi'-tku, *n.* his or her son.
ćiŋ-kśi'-ya, *v.* to have for a son, be a father to one,—*ćiŋkśiwaya*.
ćiŋś, *n.* son, my son; used only when an address is made to the person.
ćiŋ'-tpa, *v.* Same as *ćinkpa*.
ćiŋ'-tpa-ta, *adv.* Same as *ćinkpata*.
ćiŋ-ya', *v. a.* to cause to desire, persuade,—*ćiŋ-waya*.
ćiŋ'-yaŋ, *adv.* *kitaŋna ćiŋyaŋ taŋiŋyaŋ yaŋka*, it is but just in sight. See *kitaŋ*.
ćiŋ-ye', *n.* a man's elder brother, my elder brother. Male consins by the father's side older than oneself are also called *ćinye*.
ćiŋ-ye'-ku, *n.* his elder brother. Same as *ćiŋću*.
ćiŋ-ye'-ya, *v.* to have for an elder brother,—*ćiŋ-yewaya*.
ćiŋ'-yu-mni, *n.* an auger; a gimblet. See *ćanijumni*.
ćis-ćis'-tiŋ-na, *adj.* red. Same as *ćikćistinna*.
ći'-stiŋ, *adj.* small, little.
ći'-stiŋ-na, *adj.* small, little,—*maćistinna*, *un-ći-stinpidan*.
ći'-sti-ye-dan, *adj.* narrow, pent up, as a way.
ći'-sti-ye-dan, *adv.* for a little while.
ćo, *v.* to call, invite. See *kićo*.
ćo, *n.* the kernel or of meat grain, seeds, etc.
ćo, *intj.* bang! Said of the report of a gun.
ćo. See *yućo* and *ayućo*.
ćo-ćo', *adj.* soft, as mud, opposed to *tiŋza* and *suta*; not well cooked, *i. q.* *śpaŋ śui*.
ćo-ćo'-dan, *adj.* soft.
ćo-ćo'-ya, *adv.* *ćoćoya śpaŋ*, not well cooked.
ćo'-dan, *adj.* destitute, without, not having, as *tawiću ćodaŋ*, without a wife; bare, naked, as *sićodaŋ*, bare-footed, *taŋćodaŋ*, naked. See *ćoka-dan* for the pronoun's place.
ćo'-ga, *adj.* not neat, slovenly. See *ćoğća*.
ćo'-ge-ća, *adj.* slovenly, with one's clothes not well put on: *maćoğća*, *I am slovenly*.
ćo-giŋ', *n.* the pith or core of any thing.
ćoħ, *adv.* when.
ćoħ-waŋ'-zi-ća, *n.* the smaller kind of willow.
ćo-ka', *n.* the middle. See *ćokaya*.
ćo-ka', *adj.* empty, without any thing: *ćoka wahdi*, *I have come home empty*.
ćo-ka'-dan, *adj.* naked, bare: *taŋćomakadan*, *I am without clothes*; *sićomakadan*, *I am without shoes*.
ćo-ka'-dan, *adv.* empty, said of a cask, etc.: *ćokadaŋ haŋ*.
ćo-ka'-hnag, *cont.* of *ćokahnaka*.
ćo-ka'-hnag-ya, *adv.* placed in the middle. This is used by Mr. Renville for the veil of the temple.

čo-ka'-hna-ka, *v.* See čokayahnaka.
 čo-ka'-ka, *v. red.* of čoka.
 čo-ka'-ka-dan, *adv. red.* of čokadan.
 čo-kam', *adv. cont.* of čokata; *in the midst.*
 čo-kan', *adv.* long ago, *in former times.*
 čo-kan', *cont.* of čoka and en; čokan iyeya, *to shoot through the bowels.*
 čo-kan', *n.* a low bottom, where are lakes or marshes.
 čo-ka'-pa, *adv.* in the midst.
 čo-ka'-pa-tan-han, *adv.* in the inside.
 čo-ka'-ta, *n.* the middle.
 čo-ka'-ta, *adv.* in the middle, *in the midst.*
 čo-ka'-ya, *n.* the middle.
 čo-ka'-ya, *adv.* in the middle.
 čo-ka'-ya-hna-ka, *v. a.* (čokaya and hnaka) *to place across the middle, place in the middle,—čokayawahnaka.*
 čo-kon', *v. a.* to purpose evil against, desire to take the life of one,—čowakon, čoyakon, čounkonpi, čomakon: wačokonpi, *purposing evil against.*
 čo-ku', *n.* the inside of the cuticle, the under side of the skin, the thickness or stripe of the skin; the under part of the chin.
 čo-kin', *v. a.* to roast on a spit,—čowakin, čoyakin, čounkinpi: čokinpi, *roasting.*
 čom, *cont.* of čopa.
 čo-mni', *v. n.* to be tired of staying,—čomamni, čonimni. See also ičomni.
 čo-mni'-hda, *v. n.* to feel uneasy, become tired of staying,—čomniwahda, čomniunhdapi.
 čo-mni'-hda-zi, *v. n.* to sigh, groan,—čomniwahdazi, čomniyahdazi, čomniunhdazipi.
 com-ya', *v. a.* of čopa; *to cause to wade,—čomwaya.* See čopekiya.
 čo-ni'-ča, *n.* flesh, meat of any kind; the meat or kernel of grain; the wood that grows inside of the sap; wačoniča, *dried meat.*
 čon, for čan. See čontanaka.
 čon-čon'-se, *adv.* See čančanse.
 čon'-ka-ške, *n.* a fence, an enclosure; a fort.
 čon'-kin, *n.* a backload of wood.
 čon'-kin-ta, *n.* any place where they go for wood.
 čon'-pe-ška, *n.* glue. The Dakotas generally obtain it by boiling buffalo heads, and use it in fastening on the points of their arrows.
 čon'-šma, *n.* (čan and ošma) dense woods, forest.
 čon'-tan-ka, *n.* (čan and tanaka) high wood, groves of timber.
 čon'-te-hi, *n.* (čan and otehi) thick woods.
 čo-pa', *v. a.* to wade, go in the water,—čowapa, čoyapa, čounpapi.
 čo-pe'-ki-ya, *v. a.* to cause to wade,—čopewakiya.

čos, *cont.* of čoza.
 čos-a', *adv.* warmly, comfortably,—čosa manka.
 čos-čo'-za, *adj. red.* of čoza.
 čos-ya', *v. a.* to cause to warm,—čoswaya; čosičiya, *to warm oneself,—čosmičiya; to put out to dry, as cooked victuals; to dry and smoke, as meat.*
 čos-ya', *adv.* warmly.
 čos-ya'-ken, *adv.* in a warm state.
 čo'-tan-ka, *n.* (čo and tanaka) a fife, flute, any wind instrument.
 čo-ton', *adj.* (čo and ton) ripe, mature.
 čo'-wa-he, *n.* a scaffold, such as the Indians make to dry corn on.
 čo-wo'-he, *n.* the belly, lower part of the abdomen.
 čo-wo'-he-a-ka-hpe, *n.* (čowohe and akalipe) an apron.
 čo-ya', *v. n.* to ripen, as grain, etc.
 čo-ya'-pi, *n.* harvest.
 čo'-za, *adj.* warm, comfortable, used both in regard to persons and things, as clothing, houses, etc.—mačoza, ničoza, unčoza.
 ču, *n.* dew: ču šma, heavy dew.
 ču-ču'-šte, *n.* the side below the ribs, the flank.
 ču'-kčan, *n.* a kind of duck.
 ču-kčan'-pa-gi, *n.* a duck about the size of a mallard, with a grey head and white breast.
 ču-kčan'-pa-sa-pa, *n.* a species of duck, with a black head and neck.
 ču-kčan'-ta-hu-sa-pe-dan, *v.* Same as čukčanpasapa.
 ču-kčan'-tan-ka, *n.* the large species of duck which they denominate čukčan.
 ču'-mni, *n.* dew-drops.
 ču-mni'-še, *n.* dew standing in drops, dew-drops.
 ču-mni'-še-se, *n.* dew-drops all over any thing.
 čun, *n.* a woman's elder sister, used only with pronouns: mičun and mičunwaye, my elder sister; ničun, thy elder sister.
 čun'-ku, *n.* her elder sister.
 čun-kši', *n.* a daughter: mičunkši, my daughter; ničunkši, thy daughter; unkičunkšipi, our daughters.
 čun-kši'-tku, *n.* his or her daughter.
 čun-kši'-ya, *v.* to have for a daughter, count as a daughter,—čunkšiwaya.
 čun'-ksu-dan, *n.* a little bow, such as small boys use.
 čun-we', *n.* (Ihank.) Same as čun.
 čun-we'-ku, *n.* (Ihank.) Same as čunku.
 čun-we'-ya, *v.* (Ihank.) Same as čunkuya and čunya.
 čun-win'-tku, *n.* his or her daughter.

ćunś, *n.* my daughter; used only when an address is made to the individual.
ćun-ya', *v.* to have for an elder sister,—*mićun-waya*, *ćun-kuyaya*.
ću-pe', *n.* marrow.
ću-sni', *adj.* cool, as dewy mornings and evenings.
ću-sta'-ka, *adj.* damp, dewy, wet.
ću-te', *n.* the side under the arm, pleura; *ćute palidoka*, to make holes in one's flesh, as one in mourning.
ću-ti'-ćin, *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.
ću-ti'-ki-ćin, *v. pos.* of *ćutićin*.
ću-tu'-hu, *n.* a rib, the ribs.
ću-wi', *n.* the side, pleura: *ćuwi mayazan*, my side aches.
ću-wi'-hu, *n.* the ribs.
ću-wi'-pa-ha, *n.* the prominent part of the side below the arms.
ću'-wi-ta, *adj.* cold, feeling cold, used only of living things,—*maćuwita*, *nićuwita*, *unćuwitapi*.
ću'-ya, *v. a.* to cause dew,—*ćuwaya*.

Ć.

ć, the fourth letter of the Dakota alphabet. It has the peculiar or click sound of *ć*, 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*.

ća, *conj.* and. Same as *ka*.
ća, *v. of ka*; to dig. See *kića*.
će-han, *adv.* when. Same as *ķehan*.
ćeś, *conj.* although. Same as *ķeś*.
će'-yaś, *conj.* even if, although. Same as *ķeयाś*.

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*, *undapi*. It is used often with *wašte* and *śića*, as *wašte wada*.
da, *v. a.* to ask, demand,—*wada*, *yada*, *undapi*; *kida*, 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'-eś, *adv.* Same as *nakaeś*. Not much used.
da-kan'-non, *v.* 2d pers. sing.; thou art. *Pl.*, *dakannonpi*. It is a defective verb, these being the only forms in use.

da-kon', *cont.* of *dakota*.
da-kon'-ki-ći-ya-pi, *n.* alliance, friendship; *dakonkićiya yakonpi*, they are in alliance.
da-kon'-ya, *v. a.* to be friendly with, to have for a friend,—*dakonwaya*, *dakonunyanpi*.
da-ko'-ta, *adj.* feeling affection for, friendly; *wadakota śni*, unfeeling, without natural affection.
Da-ko'-ta, *n. p.* the name of the Sioux Indians. They are divided into seven principal divisions,—*Mdewakantonwaps*, *Wahpetonwaps*, *Wahpekutes*, *Sisitonwaps*, *Ihanktonwaps*, *Ihanktonwannas*, and *Titonwaps*,—*Damakota*, *Danikota*, *Daunkotapi*, *Dawicakota*.
dam-ya', *adv.* stiffly or thickly, as in making mush; opposed to *hdaheya*: *damya ećon*, 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 *Sisitonwan* and *Ihanktonwan* dialects. When suffixed to numeral adjectives, demonstrative pronouns, and adverbs, it signifies *only*; as *wanżi-dan*, *only one*; *denana*, *only these*; *dehanna*, *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.* *ķeyata*.
da-za'-tan-han, *adv.* back from, out from.
de, *pron. dem.* this; *pl.* *dena*, *these*.
de, *v. a.* to go after; to cut or procure, as fire-wood. See *ćande*.
de'-ća, *adv.* such as this.
de-ća'-ki-ćon, *v. a.* to do thus to,—*dećawećon*, *dećayećon*, *dećaunkićonpi*. See *ećakićon*.
de-ća'-ki-on, *v. a.* to do this to,—*dećawakion*.
de'-će-ća, *adv.* like this, as, such as; *pl.* *deće-ćapi*: *demaćeća*, I am such as this.
de-će'-dan, *adv.* (*de* and *ćedan*) this alone.
de'-će-kće-ća, *adv.* *red.* of *dećeća*; such as these.
de'-će-kćen, *adv.* *red.* of *dećen*.
de'-će-kćen-ya, *adv.* *red.* of *dećenya*.
de'-ćen, *adv.* so, thus, after this manner.
de'-ćen-ya, *adv.* so, thus.
de'-će-tu, *adv.* thus, so; right, this is right.
de'-će-tu-ken, *adv.* in this manner.
de'-ći, *adv.* here, in this place.
de'-ći-ya, *adv.* here, about here.
de'-ći-ya-tan, *adv.* from this.
de'-ći-ya-tan-han, *adv.* from this place, on this side.
de-ći'-yo-tan, *adv.* in this direction.
de-ći'-yo-tan-han, *adv.* in this direction, this way. Not much used.

de'-eón, *v. a.* (de and eón) *to do this, act in this way*,—dećamón, dećanon, dećonkonpi.
 de'-e, *this is it*. This word, and also hee and ee, contain the substantive verb.
 de'-ga, *adj.* loose, swinging. See deħdega.
 de-ha', *v.* 2d pers. sing. of deya.
 de-han', *adv.* at this place, here; at this time, to-day, now.
 de-han'-han-ke-ća, *adv. red.* of dehankeća.
 de-han'-han-na, *adv. red.* of dehan-na.
 de-han'-han-yan, *adv. red.* of dehan-yan.
 de-han'-ke-ća, *adv.* so long, so high.
 de-han'-na, *adv.* thus far; now, just now, immediately, suddenly.
 de-han'-na-hin, *adv.* just now, very lately.
 de-han'-tan-han, *adv.* from this, *i. q.* detanhan.
 de-han'-tu, *adv.* to this, thus far; now.
 de-han'-tu-hin, *adv.* just so far, just now.
 de-han'-tu-ken, *adv.* just so far, in this way; just now.
 de-han'-tu-ya, *adv.* to this extent, on this wise.
 de-han'-tu-ya-ken, *adv.* just now, on this wise.
 de-han'-yan, *adv.* so far, in space; so long, in time.
 de-he'-tu-ya, *adv.* just the time, *i. q.* iyehantu.
 deħ-de'-ga, *adj. red.* of dega; loose, wrinkled, flabby; puffed out.
 de-ksi', *n.* mother's brother, uncle, my uncle. It is not applied to one's father's brothers, who are called ate: nideksi, thy uncle.
 de-ksi'-tku, *n.* his or her uncle.
 de-ksi'-ya, *v.* to have for uncle, call uncle,—de-ksiwaya, deksimayan.
 de-ka'-ya, *v. a.* to have no regard for, to be dissatisfied with; *i. q.* ċinśni and aktaśni,—deka-waya.
 dem-de'-pa, *adj.* notched.
 den, *adv.* here, in this place.
 de-na', *pron. pl.* of de; these.
 de-nag'-na-ke-ća, *adv. red.* of denakeća.
 de-na'-ke-ća, *adv.* so many: demanakeća, I am so many; dennnakećapi, we are so many.
 de-na'-ke-seħ, *adv.* all these, so many.
 de-na'-na, *adv.* only so many, so few; *pl.* denanpidan.
 de-na'-os, *adv.* these two, both these: denaosnana, only these two.
 de-na'-o-za, *adv.* both these.
 de-ni'-os, *adv.* See denaoza.
 de-ni'-yos, *adv.* See denaoza.
 de-pa', *v.* 1st pers. sing. of deya; I said this.
 de-pća', *v.* 1st pers. sing. (de and epća) I thought this. No other forms in use.
 de-peħ', *n.* a leper. Introduced from the English.
 deś-de'-za, *v. n. red.* of deza; to urinate often.

de-tan'-han, *adv.* from this place, from here, hence: dematanhan, I am from this place; denitanhan, thou art from here; from this time, henceforth, hence.
 de'-tu, *adv.* (de and etu) to this, at this place or time; hither, here; hitherto, now.
 de'-tu-hin-ća, *adv.* just here.
 de'-tu-ya, *adv.* here.
 de'-ya, *v.* (de and eya) to say this,—depa, deha.
 de'-za, *v. a.* to urinate,—wadeza, undežapi.
 de'-za, *n.* urine, chamber-ley; wićadeza, 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-hda, *v. n.* to become very warm; to regard as hot,—deditawahda.
 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-ćin', *v.* to want food, have an appetite.
 do-ćin'-pi, *n.* appetite.
 do-do', *adj. red.* of do; soft, damp, fresh.
 do-dom'-ya, *adv.* tenderly, very tender; said of meat well cooked: dodomya span, 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-ksi', *n.* the arm-pit: doksi kaše, to chafe under the arm, as a tight coat.
 do-kšin'-ća, *n.* a mink, Mustela lutraola.
 dom-ya', *adv.* domya span. See dodomya.
 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'-hbe-za, *n.* the windpipe, trachea.
 do-ti'-ćin, *n.* See idotićin.
 do-tku', *n.* the throat, especially of animals; the part immediately under the jaw.
 dot-o'-pi-ye, *n.* (dote and opiye) a granary, pantry.
 do-wan', *v. n.* to sing,—wadowan, yadowan.
 do-wan', *n.* a song, hymn,—mitadowan. See odowan.
 do-wan'-pi, *n.* hymns; singing.
 do-ya', *adj.* moist, not dry, fresh, as meat.
 do-ya'-ke, *adj.* fresh, not dried.

do-ya'-ken, *adv.* in a moist condition.
du-kan'-pi, *v.* 2d pers. pl. of yukan; *you are*.
dun, *cont.* of duta.
dun-ya', *v. a.* 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,—waduzahan, yaduzahan, unduzahanpi.

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 it commonly signifies, *to*, *at*, and is equivalent to *ekta*, as *eehipeya*, to throw away at a place.
 2. Of some verbs commencing with *i*, it makes a collective plural form: as, *inažin*, he stands, *enažin*, they stand; *iyaya*, he has gone, *eyaya*, they have gone.
e, *intj.* *ah! 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 yaun kta e heon hečamon*, I have done this that it might be well with thee. It also occurs in *hec* and *dee*, and seems to have the force of the substantive verb.
e-ča', *adv.* when. See remarks under 'ča.' It is also used, as in the cases which follow, to give emphasis.
e-ča', *adv.* permanently, as *eča waun*.
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 *šni* following, not at all: *ečača yuhe kte šni*, he will not have it at all; *ečača hi šni*, he did not come at all.
e-ča'-ča-dan, *adv. red.* of ečadan; soon, referring to more than one event.
e-ča'-ča-ka-eš, *adv.* indeed.
e-ča'-dan, *adv.* soon.
e-ča'-dan-šin, *adv.* very soon.
e-ča'-e-čon-ka, *v. n.* to follow, as a business; to pretend; to do as one likes,—ečaečamonka.
e-ča'-eš, *adv.* indeed, truly.
e-ča'-han-ke-ya, *adv.* immediately, immediately after, at that time, continuously.

e-ča'-he-čon-ka, *v.* to feign, pretend; not to do,—ečahečamonka, ečahečanonka.
e-čaš', *adv.* indeed, truly. See ečahe.
e-ča'-han, *v. a.* to kill; *i. q. kte: ahi ečahan*, to come and kill one, as a war party does,—ečawanhan, ečaunhanpi.
e-ča'-he, *adv.* indeed, truly, expressing impatience.
e-ča'-šin, *adv.* truly.
e-čaš'-tin, *adv.* (Sisit.) indeed.
e-ča'-i-či-ze-han, *adv.* often. See ižehan.
e-ča'-ka-eš, *adv.* at any rate.
e-ča'-ka-tin, *adv.* directly.
e-ča'-ka-tin-yan, *adv.* directly, straight forward, without stoppage.
e-ča'-ken, *adv.* generally.
e-ča'-ken-eš, *adv.* at any rate.
e-ča'-ki-či-čon-pi, *v. pl.* they do to each other.
e-ča'-ki-čon, *v.* of ečon; to do to one,—ečawečon, ečayečon, ečaunkičonpi, ečacičon, ečamiyečon.
e-ča'-ki-on, *v.* of ečon; to do to; ečakičon is the better form,—ečawakion, ečayakion, ečaun-kionpi, ečamion, ečanion.
e-ča'-mna, *adj.* having smell or taste, fragrant, savory.
e-čan'-kin, *v. a.* to think so of, form an opinion of one,—ečanwakin, ečanyakin, ečaunkinpi, ečančičin: ečanmayakin, thou thinkest so of me.
e-ča'-on, *v.* to do to one,—ečawaon, ečayaon.
e-ča'-o-wan-ča-ya, *adv.* all over.
e-ča'-o-wa-šin, *adv.* all, emphatically.
e-ča'-o-ya-ke-ya, *adv.* telling, in the manner of relating.
e-čaš', *adv.* indeed. Same as ečaš.
e'-ča-ta, *v.* to draw a bow,—éwakata, éyakata, éunkatapi.
e-ča'-wi-či-šni-yan, *adv.* wrongly, entirely wrong.
e-ča'-yan-ke-ča, *v. n.* to remain in one place,—ečamankeča, ečaunkanpika.
e-ča'-yan-ke-ča, *n.* something permanent, a fixture.
e-ča'-yu-ši, *n.* something that is all over buboes, as a toad.
e-če', *adv.* only, usually, always: *koška cće*, young men alone; *dehan wažusteča yukan cće*, at this time there are usually strawberries; *mağazu eča 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,—emačēča, eničēča, unkečēčapi.
e-če'-ča-ke, *adv.* just so, even so, that alone.

e-će'-će-dan, *adv. red. of ećedan.*
e'-će-dan, *adv. only, alone, without any thing extraneous.*
e'-će-dan-ya, *v. a. to purify, take away every thing extraneous,—ećedanwaya.*
e-će'-e-dan, *adv. only, that only.*
e-će'-hna, *adv. just so, without alteration or change: ećehna han, remaining just so.*
e-će'-hna-hna, *v. red. of ećehna.*
e-će'-hna-na, *adv. only so, just so, nothing more.*
e-ćeĥ', *adv. times; well: topa ećeli topa, four times four; ećeli tuka će, well, so it is, said when one is badly off for some particular thing, although well off in most respects.*
e-će'-kćen, *adv. red. of ećen; in this manner or way; so and so, thus and thus.*
e-će'-kćen-ya, *adv. thus and thus.*
e-ćen', *adv. so, thus, as it was, as it ought to be: ećen iću, to place as it was; tiyopa ećen iću, shut the door.*
e-ćeś', *intj. of unwillingness.*
e'-će-ti, *v. (ekta and ćeti) to build a fire to or at,—ećewati, ećeyati, ećeuntipi.*
e-će'-tu, *adv. so, thus; just, right.*
e-će'-tu, *v. n. to be accomplished or fulfilled. From this are formed ekićieću, ekićetu, yuećetu, etc.*
e-će'-tu-ki-ya, *v. a. to make so, to accomplish, fulfil,—ećetuwakiya.*
e-će'-tu-ya, *v. a. to fulfil, accomplish, bring about,—ećetuwaya, ećetuyaya, ećetuunyanpi.*
e-će'-wa-kta, *v. to attend to, to pursue such a course; to be accustomed to,—ećewawakta, ećewayakta, ećewaunktapi.*
e-će'-win, *adv. very much; i. q. ota: ećewin mayaku, thou hast given me much. See ićewin.*
e-će'-win-yan, *adv. bountifully, liberally.*
e-će'-ye-dan, *adv. only so.*
e-ći'-ći-ya, *v. of ećiya; I say to thee.*
e-ćin', *v. n. to think, suppose,—ećanmi, ećanni, unkećinpi.*
e-ćin', *adv. to-day, soon, now, always referring to the future; then indeed.*
e-ćin'-e-šta, *adv. even to-day, by and by.*
e-ćin'-ka, *v. Same as ećin; to think, to hesitate or waver in one's opinions,—ećanmika.*
e-ćin'-kta, *adv. falsely, not truly: ećinkta eya, to tell what is not so.*
e-ćin'-na-ke-ćin-han, *adv. soon, presently, in a little while.*
e-ćin'-śni, *adj. thoughtless, foolish, vain.*
e-ćin'-śni-yan, *adv. thoughtlessly, foolishly, wrong: ećinśniyan ećamon, I have done foolishly.*
e-ćin'-to, *adv. what of it? The 'to' is probably a contraction of tokeća.*

e'-ći-pa, *v. n. of akipa; to meet together, as two ends of any thing, or as two armies in battle,—ećipapi.*
e'-ći-pe-ya, *v. a. to cause to meet together, as the two ends of any thing,—ećipewaya.*
e'-ći-ptan, *adv. of akiptan; together: ećiptan ećonkupi, we do it together.*
e'-ći-ta-pa, *adj. agreeing with each other, fitted to, all of the same length.*
e'-ći-to-o-pta, *adv. in the direction of, by any thing.*
e'-ći-to-o-pte-ya, *adv. directly by, in the direction of.*
e-ći'-ya, *v. a. of eya; to say to one,—ewakiya, eyakiya, unkekiyapi, emakiya, enićiya, ećićiya, emayakiya; unkekićiyapi, we say to each other.*
e-ći'-ya-pi, *v. 3d pers. pl. of ećiya; also part., called, named: hećen ećiyapi, he is so called.*
e-ći'-ya-tan, *adv. from, thence, hence.*
e-ći'-ya-tan-han, *adv. from, of, on account of, concerning, hence.*
e'-ći-yu-pta, *v. of ayupta; to answer one another; i. q. akićiyuptapi: ećiunyuptapi, we answer one another.*
e-ćon', *v. a. to do, to work,—ećamon, ećanon, ećonkupi and ećonkonpi. Of this are formed ećakićon, ećakićiećon, and ećakion.*
e-ćon'-ka-p'in, *v. to be tired of doing, not to want to do,—ećonwakap'in, ećonunkap'inpi. See kap'in.*
e-ćon'-ki-ya, *v. a. to cause to do any thing,—*
e-ćon'-na, *v. dim. of ećon.*
e-ćon'-na, *v. n. to gamble, play where any thing is staked,—ećamonna, ećanonna, ećonkupidan.*
e-ćon'-pi-ća, *v. it can be done, is possible. Pića, when joined to verbs, denotes possibility.*
e-ćon'-pi-ća-ka, *v. it is possible: ećonpića śni, it is not possible, cannot be done.*
e-ćon'-pi-dan, *n. gambling. See oćonpa.*
e'-e, *v. it is, that is. This, with hee, dee, etc., includes the substantive verb.*
e'-e-ća-han, *v. See ećahan.*
e'-e-hpe-ki-ya, *v. a. to take to and leave at, to throw away at,—ećipewakiya.*
e'-e-hpe-ya, *v. a. to take to and leave,—ećipe-waya.*
e-e'-ki-ya, *v. a. to substitute for, put for another; to regard as being something: taku samya wanke ċin he tatanka eewakiya, that black thing I take to be a buffalo.*
e-eś', *adv. indeed. John i. 50.*
e-ha'-eś, *adv. indeed, truly.*
e-ha'-ha, *v. red. 2d pers. of eya.*
e-ha'-ha-dan-ka, *v. 2d pers. of eyayadanka; you don't say so. A bye word.*

e-ha'-ke, *adv.* yet, yet to come : ehake wanžidan, one yet.

e-ha'-ke, *n.* the last one.

e-ha'-ke-dan, *n.* the last.

e-ha'-ke-dan, *adv.* yet a little while.

e-ha'-ke-dan-ka-se, *adv.* a little more, yet a little.

e-ha'-ke-dan-ke-čin-han, *adv.* soon.

e-han', *adv.* then, at that time : he ehan, at that time, referring to past time alone ;—there, at that place, to, thus far : ehan wai, I have been there ; ehan unkipi, we have been there.

e-han', *intj.* of assent ; oh yes ! yes ; i. q. han. The last syllable is prolonged.

e-han'-kon, *adv.* indeed. This word is used when one is informed or convinced of something which he has doubted or disbelieved, or has been ignorant of. It is sometimes followed by hunšte, as ehan'kon wičakapi hunšte, well, that is true.

e-han'-na, *adv.* long ago.

e-han'-na-tan-han, *adv.* from a long time ago.

e-han'-tan-han, *adv.* from, from that time or place : hipi kih ehan'tanhan yamni čan, it is three days since they came.

e-han'-tu, *adv.* at that time.

e-han'-tu-dan, *adv.* then.

e-han'-tu-dan-hin, *adv.* just then.

e'-hda-ku, *v. pos.* of éyaku ; to take up again, take back again ; to take up one's own,—éwahdaku, éyahdaku, éunhdakupi.

e'-hde, *v. a.* to place, set or make stand in a place,—éwahde, éyahde, éunhdepi.

e'-hde-ğa, *v.* to overtake,—éwahdeğa, éyahdeğa.

e'-hdu-za, *v. pos.* of éyuzu ; to overtake and take one's own ; to retaliate,—éwahduza.

e-he'-dan, *v. dim.* of eha ; thou saidst so. Used when speaking to a child.

e-he'-dan, *intj.* thou sayest so. A bye word.

e'-hna, *prep.* with, in, amongst, through, in the midst of : wičehna, amongst them.

e'-hnag, *cont.* of éhnaká ; éhnag aya, to take and lay away.

e'-hna-hna, *prep. red.* of éhna.

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,—éwahnaka, éunhnakapi, and unkehnakapi.

e'-hna-na, *adv.* amongst.

e'-ha, *v. a.* of ha ; to take to and bury at a place,—éwaha.

e-hpa'-ya, *v. n.* See ilpaya, the better orthography.

e-hpe'-ki-či-ya-pi, *n.* throwing each other away, divorcement.

e-hpe'-ki-či-ya, *v.* taku ehpekiciya aku, they throw away things as they return.

e-hpe'-ki-ya, *v. a. pos.* of ehpeya ; to throw away, forsake, leave one's own : winohinča ehpekiciya, he has put away his wife,—ehpewakiya, ehpeunkiyapi.

e-hpe'-ya, *v. a.* to throw away, put aside, leave, forsake : toki ehpeya, to lose any thing,—ehpe-way, ehpeunyanpi.

e-hta'-ka-dan, *intj.* indeed !

e-hta'-ka-deš, *intj.* indeed !

e-hta'-ka-eš, *intj.* indeed !

e'-i-hda-ku, *v. reflex.* of éhdaku ; to take away or deliver oneself,—émihdaku, énihdaku.

e'-ka-ta, *v.* to put the arrow to the string, draw the bow,—éwakata, éyakata, éunkatapi. See éčata, which is more correct.

e'-ki'-če-tu, *v. n. pos.* of édetu ; to recover, become as before,—emakičetu, enikičetu, eunkičetupi.

e'-ki'-če-tu-ya, *v. a.* to cause to recover, make right again ; to restore, raise up from the dead,—ekičetuwaya, ekičetuyaya, ekičetuunyanpi.

e'-ki'-či-če-tu, *v. n.* to become as before to or for one,—emičičetu, eničičetu, eunkičičetupi.

e'-ki-či-hda-ku, *v. pos.* to take one's own from another ; to take away what one has given,—éwe-čihdaku, éyečihdaku, éunkičihdakupi, émičihdakupi.

e'-ki-či-hde, *v.* of éhde ; to place for one,—éwečihde, éyečihde, éunkičihdepi.

e'-ki-či-hdu-za, *v.* of éhduza ; to take one's own from another ; to retaliate,—éwečihduza.

e'-ki-či-hna-ka, *v.* of éhnaka ; to lay away for one, put away and keep for one,—éwečihnaka, éyečihnaka, éunkičihnakapi, émičihnaka.

e'-ki-či-on-pa, *v.* of éonpa ; to place or set as a trap for any thing,—éwečionpa, éyečionpa, éun-kičionpapi.

e'-ki-či-pa, *v.* of akipa ; to meet, launch out to,—éwečipa, éunkičipapi.

e'-ki-či-pa-zo, *v.* of épazo ; to point to for one,—éwečipazo, éyečipazo, éunkičipazopi.

e'-ki'-či-ya, *v.* used only in the dual and plural : ekičiyapi, they said to each other ; unkekičiya, we two say to each other. See éčiya.

e'-ki-či-ya-ku, *v.* of éyaku ; to take from one,—éwečiyaku, éyečiyaku, éunkičiyakupi.

e'-ki-či-zu, *v.* of ézu ; to pile up for one ; to hand over to another, as to one who wins in gambling,—éwečizu, éunkičizupi.

e'-ki-hde, *v. pos.* of éhde ; to place or lay away one's own,—éwehde, éyehde, éunkihdepi.

e'-ki-hde-ğa, *v.* to overtake one,—éwehdeğa, éyehdeğa, éunkihdeğapi, éčihdeğa, émi hdeğa, énihdeğa ; éwičunkihdeğapi, we overtake them.

e'-ki-hna-ka, *v. pos.* of éhnaka; *to lay away one's own*,—éwehnaka, éunkihnakapi.
e'-ki-pa-zo, *v.* of épazo; *to show to one, point to for one*,—éwakipazo, éyakipazo, éunkipazopi, émakipazo.
e'-kna, *prep.* (Ihank.) Same as éhna.
e'-kna-ka, *v.* (Ihank.) Same as éhnaka.
e'-kta', *prep.* *at, to*: ekta mde kta, *I will go to*.
e'-kta'-ki-ya, *adv.* *to, towards*.
e'-kta'-kta, *prep. red.* of ekta.
e'-kta'-sni-yan, *adv.* *not according to*.
e'-ke', *compound rel. pron.* *that which, that itself, even that*. It refers to some person or thing before mentioned.
e'-kes', *pron.* Same as eke.
en, *prep.* *in, at, to, of, or concerning*: en ai, *to charge upon one, lay to one's charge*; en au, *to bring upon one*; en aya, *to lay to one's charge*; en amda, *I take to or charge upon one*.
e-na'-ki-ya, *v. a.* *to finish, quit, cease from*,—enawakiya, enaunkiyapi.
e-na'-na, *adv.* *here and there*.
e-na'-na-ki-ya, *adv.* *scattered, here and there*: enanakiya iyayapi.
e'-nan-pa, *v.* See énapa.
e'-na-pa, *v. col. pl.* of inapa; *they come in sight*.
e'-na-pe-ya, *adv.* *coming in sight, coming out of*.
e'-na-pe-ya, *v. a.* *to cause to come in sight; to cause to come out, bring forward; to speak audibly, tell, relate, make known*,—énapewayaya, énapeyaya, énapenyanpi; ho énapeye sñi, *he does not make his voice heard*.
e'-na-zin, *v. n.* *to stand at a place*,—enaunzinpi.
e'-na-zin, *v. n. col. pl.* of inazin; *they stand there*.
e'-na-zin-ya, *v. a.* *to cause to stand at; to bring to a stand, as one following deer, when he overtakes it*,—énazinwaya.
e-ni'-ci-ci-ya, *adv.* *scattered abroad; i. q.* enanakiya.
e-ni'-ci-ya, *v.* of eciya; *he says to thee*.
e'-o-ka-sin, *v.* See éyokasin, the better orthography.
e'-on-pa, *v. a.* *to place, lay, to set as a trap*,—éwaonpa, éyaonpa, éunkonpapi.
e-pa', *v. 1st pers. sing.* of eya; *I said*.
e'-pa-hpa, *v. a.* *to take to and lay down at*,—éwapalpa, éyapalpa, éunpalpapi.
e-pa'-pa, *v. red.* of epa.
e'-pa-zo, *v. a.* *to point at, point to*,—éwapazo, éyapazo, éunpazopi.
e-péa', *v. 1st pers. sing.* *I think*: epéa éiñon, *I thought*. This is the only person used. See hepéa and kepéa.
e-péa'-ken, *adv.* *as I think*.

e-péé'-cā, *v.* *I think so*. See epéa.
e-pe'-dan, *v. dim.* of epa.
e-pe'-dan, *intj.* *I said so, I told you so*.
eś, *particle*. John xi. 56.
e-šta', *conj.* *though, although, even if*: hečamon éšta wáste kte sñi, *although I should do that, it would not be well*. It is used singularly in some phrases, as mayaķu éšta sñi, *why don't you give it to me?* mayaķu sñi éšta sñi, *thou needest not give it to me*; maķu sñi éšta kta, *do not give it to me*.
e-štarj'-han, *conj.* *although*: hi éštarhan sdon-waye sñi, *although he has come I do not know it*.
e-štas', *intj.* *indeed!*
e-tan'-han, *prep.* *from, on account of, concerning*.
e-ta'-pa, *n.* *the right hand*,—ematapa and mieta-pa, enitapa and nietapa: etapa eciyatanhan, *at the right hand*; tan etapatanhan, *at the right side*.
e-ta'-pa, *adj.* *right-handed*,—ematapa, enitapa, euntapapi.
e-ta'-pa-tan-han, *adj.* *at the right hand of*,—ematapatanhan.
e'-ti, *v. a.* *to encamp at, pitch a tent at*,—éwati, éyati, éuntipi.
e'-tki-ya, *adv.* *towards*: étkiya ya, *to go towards, to make a motion to go towards*.
e'-ton-wan, *v. a.* *to look to or towards*,—éwatanwan, éyatanwan, éuntonwanpi, ématonwan.
e-to'-o-pta, *adv.* *in the direction of, through or by an object, straight through without stopping*.
e-to'-o-pte-ya, *adv.* *by, through, straight through*.
e-to'-o-pte-ya-ken, *adv.* *in the direction of, by*.
e-to'-pte-ya, *adv.* *by, towards, through*.
e'-tu, *adv.* *to, at, in*: he étu, *at that place*.
e'-un, *v.* *to go and dwell or be*,—éwaun, éyaun.
e'-wa-cin, *v. a.* *to think of or concerning; to set the mind to, turn the attention to*,—éwačanmi, éwačanmi, éwaunčinpi.
e'-wan-ka, *v. a.* *to go and sleep at*,—émunka, énunka. Not often used in the singular.
e'-wan-ka, *v. col. pl.* of iwanka.
e'-ya, *adv.* *also, too*: miś eya, *I also*.
e'-ya, *v.* *to say any thing*,—epa, eha, unkeyapi, ehapi, eyapi. From this come heyaya, keyaya, eciya, ekičiya, and éyaya.
e'-ya-ča-šton, *v.* *to give a name to*. See čašton.
e'-ya-han, *v. col. pl.* of iyahan.
e'-ya-he, *v.* Same as éyahan.
e'-ya-hin-hda, *v.* *to commence or burst out saying*.
e'-ya-ke, *adv.* *also, too*.
e'-ya-ku, *v. a.* *to take up, take away*,—émdaku, édadaku, éunyakupi.

- e'-ya-ni-yan**, *v.* to cry out, to say calling out.
e'-yan-pa-ha, *v.* to herald, proclaim aloud; to stand out and make a speech in camp,—éyanwapa, éyanypaha, éyanunpahapi.
e'-yan-pa-ha, *n.* a crier, herald, one who proclaims the decisions of councils.
e'-ya-pa-to, *v. n.* to strike against one, butt against,—eyamapato, eyanipato, eyaunpatopi.
e'-ya'-ya, *v. red.* of eya; to say often, repeat,—epapa, ehaha, unkeyayapi.
e'-ya-ya, *v. a.* to take or have taken with one,—émdamde, édade, éunayayapi: makeyaya, he has taken away something of mine. See keyaya.
e'-ya-ya, *v. col. pl.* of iyaya; they have gone.
e'-yo-ka-kin, *v. a.* to look round into, as in at a door partly open,—éyowakakin, éyounkakinpi.
e'-yo-ka-sin, *v. a.* to peep in, as at a key-hole; to look in by stealth,—éyowakasin, éyounkasinpi.
e'-yu-hpa, *v. a.* to take and lay down at, to take off one's pack and rest at,—émdulpa.
e'-yu-kan, *v. col. pl.* they go and stay. Same as iyukanpi.
e'-yu-za, *v. a.* to go and take at, seize and hold at or on the way; to hold to or at,—émduza.
e-ze', *intj.* expressing surprise and unbelief.
e'-zu, *v. a.* to pile up, lay up in a pile,—éwažu.
e'-zu-pi, *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 *ka*, except in the Titonwan dialect, where *gl* is used in the place of *hd* and *hn* of the Walhpetonwan and *kd* and *kn* of the Ihanktonwan dialects.
gla, *v. n.* to go to one's home,—wagla. Same as hda.
gla'-wa, *v. a.* to read one's own,—waglawā. Same as hdawa.
gli, *v. n.* to come home,—wagli. Same as hdi.
gli-éu', *v. n.* to start to come home,—wagliéu. Same as hdiéu.
gli-gla', *v. n.* to pass on going home,—wagligla. Same as hnihdā.
glo-gla', *v. a.* to carry back home,—waglogla. Same as hdohda.
glo-gli', *v. a.* to bring back home,—waglogli. Same as hdohdi.
glu-kéan', *v. a.* to form an opinion of what concerns oneself,—waglukéan. Same as hdukéan.

NOTE.—These words are only given as examples of this peculiarity of the Titonwan dialect.

Ġ.

- ġ**, the eighth letter of the Dakota alphabet. It represents a deep sonant guttural.
ġa. See yuga.
ġa-han', *adj.* great, loud, harsh, or rough, as the voice: ho maġahan, my voice is rough.
ġa-he'-éa, *adj.* harsh, rough, loud, as the voice,—maġaheéa.
ġam, *cont.* of ġapa.
ġan, *adj.* open, full of little holes.
ġan-ġan', *adj.* open, as thin cloth.
ġan-ġan'-na, *adj.* thin, open, full of small holes.
ġan-ġan'-ye-dan, *adj.* very sharp and thin, as the blade or bit of an axe: ġanġanyedan yuman, to grind sharp and thin.
ġan-ġa'-ta, *adj.* forked, pronged; open, as cloth.
ġan-ġe'-éa, *n.* dandruff. See ġingġinéa.
ġa'-pa. See yugapa.
ġa-pa'-wa-han, *part.* stripped off, come off of itself. See yugapa.
ġa'-ta, *adj.* forked, pronged: taġinéa he yamni ġata, a deer's horns have three prongs.
ġe'-éa. See ġugeéa.
ġe-ġe'-ya, *v. n.* to swing, as one's arms, like a drunken man,—ġeġeġiya.
ġe-ġe'-ya, *adv.* swinging, dangling.
ġi, *adj.* brown, dark gray, rusty-looking.
ġi-ġi', *adj. red.* of ġi; brown, rusty.
ġi-ġi', *n.* rust.
ġi-ġi'-tan-ka, *n.* oranges, lemons.
ġin'-éa, *v. n.* to snivel, grunt, sob,—wāġinéa, yaġinéa, unġinéapi.
ġin-ġin'-éa, *n.* dross; quicksilver of looking-glasses; pa ġingġinéa, dandruff (see heġinéa); mahpi ġingġinéa, certain webs, like spiders' webs, which are seen floating in the air in the fall of the year.
ġin-ġin'-éa, *adj.* smoky, hazy, as Indian summer.
ġi-tka', *adj.* brownish.
ġi-tka'-dan, *adj.* a little brownish.
ġi-tka'-tka, *adj. red.* of ġitka; reddish, brownish, or yellowish.
ġi-ya', *v. a.* to make brown,—ġiwaya, ġiyaya, ġi-unyanpi; ġiġiya, to make oneself brown,—ġimiġiya.
ġi-ya', *adv.* brownly: ġiya špan, cooked brown.
ġom-ġom', *cont.* of ġomġopa: ġomġom niya, to breathe with difficulty, as one snoring.
ġom-ġo'-pa, *v. red.* of ġopa.
ġom'-ya, *adv.* in a snoring manner.
ġon'-ġa, *adj.* išta ġonġa, blind, one blind,—išta maġonġa, išta niġonġa, išta unġonġapi.
ġo'-pa, *v. n.* to snore,—wāġopa, yaġopa, unġo-papi.

gu, *v. n.* to burn, singe, scorch, be burnt,—*maḡu*, *nigū*, *unḡupi*.
gu-ḡe'-ča, *n.* the soft, spongy part of bones in which there is oil.
gu-ḡu', *v. red.* of *ḡu*; to be burnt in several places.
gu-ḡu'-ya, *v. red.* of *ḡuya*.
gu'-ka. See *yuguka*.
gu-ka'-han, *part.* stretched, strained, sprained.
gu-ka'-wa-han, *part.* strained.
gu-ya', *v. a.* to burn, cause to burn,—*ḡuwaya*, *ḡuyaya*, *ḡuunyanpi*.
gu-ya', *adv.* in a burnt manner.

H.

h, the ninth letter of the Dakota alphabet. It is an aspirate, like the English *h* in hymn.
ha, *n.* a flea, fleas.
ha, *n.* the skin or hide of animal, man included; the bark or rind of any thing, as trees, etc.
ha-a'-kam, *adv.* on the outside, on the surface.
ha-a'-kam-ye-dan, *adv.* on the surface, shallow, as in ploughing, skimming over the surface.
ha-a'-ka-pa, *adv.* on the outside.
ha-a'-ka-pa-ta, *adv.* externally.
ha-a'-ka-pa-tan-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. g.* *čantewanḡaya*,—*hahawaya*, *hahaunyanpi*.
ha-ha'-ya, *adv.* totteringly, moving.
ha-ha'-ye-dan, *adv.* moved, not firm: *čante hahayedan mayanka*, my heart is in an excited state.
ha-hon'-ta, *n.* thread, twine, cord.
ha-hon'-ta-i-ya-pe-han-pi, *n.* spool-thread.
ha-hon'-ta-zib-zi-pe-dan, *n.* fine thread, silk thread.
ha-hun'-ta, *n.* See *halionta*.
ha'-ka-hmon-pi, *n.* (*ha* and *kahmon*) a cord, rope, twisted bark rope.
ha'-ka-hmun-pi, *n.* Same as *hakahmonpi*.
ha-ka'-kta, *adj.* last, the last; the youngest,—*hamakakta* and *mahakakta*, *nihakakta*, *unhaka-ktapi*.
ha-kam', *adv.* afterwards, in the mean time.
ha-kam'-ya, *adv.* afterwards. Not used much.
ha-ka'-pa, *adv.* See *hakapatanhan*.
ha-ka'-pa-tan-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*, *hanḡikktapi*.
ha-ki'-kta-kta, *v. red.* of *hakikta*; to look back often.
ha-mde', *v.* See *hanmde*, 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-ḡpu, *v.* See *hanalipulpu*.
ha'-na-ḡpu-ḡpu, *v.* Said of the rough bark of trees, that seems ready to fall off. See *nahpu*.
ha'-na-sku, *v.* See *hanaskusku*.
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,—*hanaskuwaya*.
han, *adv.* of affirmation; yes, yea.
han, *n. cont.* of *hanyetu*; night: *han wāste*, good night.
han, *v. n.* to stand, stand upright or on end; to remain: *čēen han*, it stands or remains as it was. From this are formed *iyahan*, *kičihan*, etc.
han-čo'-ka, *n.* midnight.
han-čo'-ka-ya, *n.* (*hanyetu* and *čokaya*) midnight.
han-do'-wan, *n.* (*hanyetu* and *dowan*) a night-song.
han-do'-wan-pi, *n.* a night-song.
hanḡ-an'-na, *n.* morning, to-morrow.
hanḡ-an'-na-hin, *n.* very early in the morning.
han-ka', *n.* a man's sister-in-law, his wife's sister or brother's wife; my sister-in-law.
han-ka'-ku, *n.* his sister-in-law.
han-ka'-ša-dan, *n.* the ground-hog or woodchuck, the American arctomys.
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 *hankaši*, to sustain the relation of male cousin to a woman,—*hankašiwaya*.
han-ka'-ya, *v. a.* to have for or regard as a sister-in-law,—*hankawaya*, *hankaunyanpi*.
han-ke', *n.* half; a part.
han-ke'-dan, *n.* a small half.
han-ke'-ke, *n. red.* of *hanke*; half and half.
han-ke'-ya, *v. a.* to halve; to have reached the middle,—*hankewaya*.
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,—*hanwekta*, *hanyekta*, *hanḡikktapi*.

han-kpan', *n.* moccasin-strings. Mr. S. W. Pond suggests, that perhaps the *k* and *p* in this word have changed places, and the word was originally hanpkan, that is, hanpa and ikan.

han'-ma-ni, *v.* to walk in the night; to be in the dark about any thing, not to understand,—hanmawani: hanmanipi se unyakoppi, we are in the dark about it.

han-mde', *v. n.* to fast and dream, to have intercourse with the spiritual world, used in regard to their superstitions,—hanwamde, hanunmdepi.

han-mdo'-hdag-i-a, *v.* (hanmdohdaka and ia) to tell dreams and visions; to talk so that common people do not understand,—hanmhdodagiwaa.

han-mdo'-hdag-i-a-pi, *n.* talking mysteriously; preaching.

han-mdo'-hda-ka, *v. a.* (hanmde and ohdaka) to tell of one's intercourse with the spirit world, relate visions; to speak unintelligibly,—hanmdowahdaka, hanmdoyahdaka, hanmdounhdakapi.

han-mna', *v.* See ihanmna.

han-na'-ka, *n.* (hanyetu and nakaha) this night. **hanp**, *cont.* of hanpa.

han'-pa, *n.* moccasins; tahanpe, his moccasins; hanpa hdušdoka, to pull off one's own moccasins.

han'-pa-a-pe and **han-pa-a-pe-e-éon-pi**, *n.* a game in which a bullet is hid in one of four moccasins or mittens, and sought for by the opposite party.

han'-pa-i-ta-ke, *n.* the face or upper part of a moccasin. Pronounced often hanpitaake.

hanp-a'-pe and **hanpape eéonpi**, *n.* Same as hanpaape.

han-pe', *n.* See hanpa,—mitahanpe, tahanpe. See also istaminihanpe.

han-pi', *n.* broth, soup, gravy; juice, sap, etc. See wahanpi.

hanp-i'-ta-ke, *n.* See hanpitaake.

hanp-o'-han, *v.* to put on or wear moccasins,—hanpowahan.

hanp-o'-he-ki-éi-éi-ya, *v. a.* to put moccasins on one,—hanpohewéiéi-ya.

hanp-o'-he-ki-ya, *v. a.* to cause to put on moccasins,—hanpohewakiya.

hanp-o'-ki-han, *v. pos.* of hanpohan; to put on or wear one's own moccasins,—hanpowakihan.

han'-ska, *adj.* long; tall.

han'-ska-ska, *adj. red.* of hanskaka.

han'-ske-ya, *v. a.* to make long, lengthen,—hanskewaya.

han'-ske-ya, *adv.* far, extending, long.

han'-šni, *intj.* no! not yes; *i. q.* hiya.

han'-ta, *v. imperat. only*; get away, begone, get out of the way,—hanta wo, hanta po.

han-tpan', *n.* Same as hanpkan.

han'-tu, *adv.* indeed.

han'-tu-ke, *adv.* indeed, for once.

han-wa'-éi-pi, *n.* night-dance; the name of a Dakota dance.

han-wan'-ka, *v. n.* to remain over night, as something killed and left until the morning.

han-wi', *n.* See hanyetuwi.

han-wi'-yan-pa, *n.* moonlight.

han-ye', *cont.* of hanyetu.

han-ye'-é-ka, *n.* midnight.

han-ye'-é-ka-ya, *n.* (hanyetu and éokaya) 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.

ha-o', *adv.* See ho.

ha'-o-ya-sa-ka, *adj.* skin dried to the bone, very lean.

ha'-pa-hda-ya, *v.* to throw off the skin, as snakes.

ha'-pan, *n.* the name of the second child, if a daughter.

ha'-pis-tin, *n.* See hapistinna, which is more commonly used.

ha'-pis-tin-na, the name of the third child, if a girl.

ha'-stan, *adj.* dark-complexioned,—hamastan.

ha-stan'-han-ka, *n.* grapes of all kinds.

ha-stan'-han-ka-han-pi, *n.* grape-juice.

ha-stan'-han-ka-i-yu-wi, *n.* grape-vines.

has-tan'-ka, *n.* (haza and tanaka) a kind of berry, which, it is said, is bitter if approached from the windward—if from the leeward, sweet. The same as aunyeyapi.

ha-sbe', *n.* nettles; flax.

ha-yo'-we-dan, *n.* marks made in the snow, as by children in play: hayowedan kičun.

ha'-yu-za, *v. a.* to skin, take off the skin of any thing,—hamduza.

ha'-za, *n.* the whortleberry, huckleberry. The Dakotas specify several kinds, as the winokhin tahaza and the wahanksin tahaza.

hba. See yuhba, etc.

hba-han', *part.* falling off, shelling off of itself, as corn.

hbe-hbe'-za, *adj. red.* of hbeza; in rings around, ring-streaked, appearing like the ribs of animals.

hbe-hbe'-ze-dan, *adj.* See hbebeza.

hbe'-za, *adj.* ring-streaked, rings running round, rough: dote hbeza, the wind-pipe, because it appears in rings.

hbe'-ze-dan, *adj.* striped or ringed, like a screw; rough.

hbu, *adj.* clear of every thing else, *cleaned*, as grain. One's hair is said to be 'hbu,' when not curled.

hbu-ya', *adv.* *cleaned*, clear of every thing else, as grain clear of chaff.

hda. See yuhda.

hda, used to make the possessive form of verbs commencing with ka and ya: as *kaksa*, to cut off, *yaksa*, to bite off, *hdaksa*, to cut off or bite off one's own; *nape wahdaksa*, I cut off or bite off my hand. The pronouns are prefixed.

hda, *v. pos.* of ya; to go home,—*wahda*, *yahda*, *unhdapi*.

hda, *v. n.* to feel, become sensible of, as of heat or cold, pain, etc.: *duwita hda*, to become cold; *wayazan hda*, to become sick.

hda-éo', *v. pos.* of yaéo; to judge or condemn one's own,—*wahdaéo*.

hda-da', *v. pos.* of kada; to spill one's own,—*wahdada*.

hda-ge'-ge, *v. pos.* of kagege; to sew one's own,—*wahdagege*, *unhdagegepi*.

hda-han', *adj.* very thin, as mush or gruel; *i. g.* *hanpi ota*.

hda-he', *adv.* unrolled of itself.

hda-he'-ya, *adv.* straight forward, without interruption, as *hdaheya ia*, to speak continuously;—thin, as mush or gruel, *i. g.* *hanpi ota*: *hdaheya écon*, to make thin, as gruel.

hda-hda'-ya, *v. pos.* of yahdaya; to bite off, as the skin of any thing; to tell a lie,—*wahdahdaya*.

hda-hde'-éa, *v. pos.* of kahdeca and yahdeca; to break open one's own by smiting; to tear open one's own by biting,—*wahdahdeca*.

hda-hden', *cont.* of hdaideca; *hdaiden iyeya*, to break or smash open one's own suddenly.

hda-hem', *cont.* of hdahepa; *hdahem iyeya*.

hda-he'-pa, *v. pos.* of yahpepa; to drink up one's own,—*wahdahpepa*.

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 hdaipu.

hda-htag', *cont.* of hdahtaka; *hdahtag iyeya*.

hda-hta'-ka, *v. pos.* of yahitaka; to bite one's own,—*wahdahitaka*.

hda-hu'-ga, *v. pos.* of kahuga and yahuga. See *hdahuhuga*.

hda'-huh, *cont.* of hdaihuga.

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 *éanjhdaka*.

hda-kéa', *v. pos.* of kakéa; to comb one's own,—*wahdakéa*, *yahdakéa*, *unhdakéapi*.

hda-ke'-ya, *adv.* separately, at a distance from each other.

hda-kin'-yan, *adv.* across, crosswise, transverse: *Mde hdakinyan*, Lake Traverse; *ohān hdakinyan*, perverse; *oie hdakinyan*, a liar.

hda-kpan', *v. pos.* of kakpan; to wink: *ista wahdakpan*, I wink my eyes.

hda-ksa', *v. pos.* of kaksa and yaksa; to cut off one's own, as one's own wood, with an axe; to bite off one's own,—*wahdaksa*, *yahdaksa*.

hda-ksa'-ksa, *v. red.* of hdaksa; to cut or bite one's own in many pieces,—*wahdaksaksa*.

hda-mde'-éa, *v. pos.* of kamdeca and yamdeca; to break in pieces one's own by striking, as any thing brittle; to bite in pieces,—*wahdamdeca*.

hda-mden', *cont.* of hdamdeca: *hdamden iyeya*.

hda-mna', *v. pos.* of kamna and yamna; to acquire or collect property; to acquire by talking,—*wahdamna*.

hda-mni', *v.* used with ya or i; *hdamni ya*, to go after something one has left, as provisions hid in the snow,—*wahdamni mda*.

hda-mni'-yan, *v.* Same as *hdamni*: *hdamniyan wai*, I have been for something left.

hda-o'-ni-han, *v. pos.* of yaonihan; to praise one's own,—*wahdaonihan*.

hda-o'-tan-in, *v. pos.* of yaotanin; to manifest or declare one's own,—*wahdaotanin*.

hda-pa', *v. pos.* of yapa; to take hold of one's own with the mouth,—*wahdapa*.

hda-pan', *v. pos.* of kapan; to beat or thresh out one's own, as one's own corn,—*wahdapan*, *unhdapanpi*.

hda-pe'-han, *v. pos.* of yapehan; to fold up one's own with the mouth,—*wahdapehan*.

hda-pon', *cont.* of hdapota; *hdapon iyeya*.

hda-po'-ta, *v. pos.* of kapota and yapota; to beat one's own to pieces; to bite to pieces, destroy one's own by biting,—*wahdapota*, *unhdapotapi*.

hda-psag', *cont.* of hdapsaka; *hdapsag iyeya*.

hda-psa'-ka, *v. pos.* of kapsaka and yapsaka; to cut off one's own by striking, as one's own string; to bite off one's own,—*wahdapsaka*.

hda-psin'-psin-ta, *v. pos.* of kapsinpsinta; to whip one's own child,—*wahdapsinpsinta*.

hda-psin'-ta, *v. pos.* of kapsinta. See *hdapsinpsinta*.

hda-psun', *v. pos.* of kapsun and yapsun; to spill one's own by striking or with the mouth,—*wahdapsun*.

hda-pśun', *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, hdapsun iyeya.*

hda-pta', *v. n.* *to stop, cease, as rain or snow: maḡazu hdapte kta, the rain will cease.*

hda-pte'-ya, *v. a.* *to cause to cease,—hdapte-waya.*

hda-san', *v. pos.* of kasan; *to shave off one's own beard: putinhin wahdasan, I shave off my beard.*

hda-skam', *cont.* of hdaskapa.

hda-ska'-pa, *v. pos.* of kaskapa; *to clap, make strike together: nape hdaskapa, to clap one's hands,—wahdaskapa.*

hda-ski'-ča, *v. pos.* of kaskiča and yaskiča; *to press one's own with the mouth,—wahdaskiča.*

hda-sku', *v. pos.* of yasku; *to bite or peel off one's own,—wahdasku.*

hda-son', *cont.* of hdasota; *hdason iyeya.*

hda-so'-ta, *v. pos.* of yasota and kasota; *to eat up one's own; to use up words or language, i. e. to finish speaking; to cut all off, as one's own timber,—wahdasota.*

hda-su', *v. pos.* of yasu; *to perfect, finish,—wahdasu.*

hda-śda', *v. pos.* of kaśda and yaśda; *to mow one's own meadow; to graze off one's own grass,—wahdaśda.*

hda-ški'-ča, *v. pos.* of yaśkiča; *to press one's own with the mouth, as in chewing tobacco,—wahdaškiča.*

hda-śna', *v. pos.* of yaśna and kaśna; *to blunder in speaking; to miss in taking one's food into the mouth; to miss in attempting to strike one's own,—wahdaśna.*

hda-śna'-śna, *v. red.* of hdaśna.

hda-śna'-śna-yan, *adv.* *blunderingly, as in talking, incorrectly.*

hda-śpa', *v. pos.* of kaśpa and yaśpa; *to knock or bite off a piece from one's own,—wahdaśpa.*

hda-šta'-ka, *v. pos.* of kaštaka; *to strike or smite one's own: tawicu hdaštaka, he beats his wife,—wahdaštaka.*

hda-šan', *v. pos.* of kašan and yašan; *to pour out one's own; to spill with the mouth, as one's own coffee; to finish eating or speaking,—wahdašan.*

hda-tan', *v. pos.* of yatan; *to praise one's own; to suck out one's own blood,—wahdatan.*

hda-t'a'-t'a, *v. pos.* of ka'tat'a and ya'tat'a; *to knock and shake one's own blanket; to take in the mouth and shake, as a dog does any thing,—wahdatat'a.*

hda-tem', *cont.* of hdatepa; *hdatem iyeya.*

hda-te'-pa, *v. pos.* of yatepa; *to wear off one's own teeth short,—wahdatepa.*

hda-tkan', *v. pos.* of yatkan; *to drink one's own,—wahdatkan, yahdatkan, unhdatkanpi.*

hda-to'-kan, *v. pos.* of yatokan; *to put one's own in another place with the mouth; to speak of one's own as in another place,—wahdatokan.*

hda-to'-ke-ča, *v. pos.* of yatokeča; *to speak of one's own as different,—wahdatokeča.*

hda-to'-to, *v. pos.* of katoto; *to knock at one's own door,—wahdatoto.*

hda-tpi', *v. pos.* of katpi and yatpi; *to break one's own nut by pounding or pecking,—wahdatpi.*

hda-ṭa', *v. pos.* of kaṭa and yaṭa; *to kill one's own by striking; to bite one's own to death,—wahṭa.*

hda-ṭins', *cont.* of hdaṭinza; *hdaṭins iyeya.*

hda-ṭin'-za, *v. pos.* of kaṭinza and yaṭinza; *to make one's own tight by driving; to press one's own tight with the teeth,—wahdaṭinza.*

hda'-wa, *v. pos.* of yawa; *to read one's own, count one's own,—wahdawa, yahdawa, unhdawapi.*

hda-wa'-kan, *v. pos.* of yawakan; *to call one's own sacred,—wahdawakan.*

hda-wang', *cont.* of hdawanṭa; *hdawang iyeya.*

hda-wan'-ka, *v. pos.* of kawanṭa; *to cut down or fell one's own trees,—wahdawanṭa.*

hda-we'-ga, *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,—wahdaweḡa.*

hda-weh', *cont.* of hdaweḡa.

hda-weh'-we-ga, *v. red.* of hdaweḡa.

hda-za'-mni, *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 lade out one's own food,—wahdaze, unhdazepi.*

hda-zo'-ka, *v. pos.* of yazoka; *to suck one's own, as a child its mother,—wahdazoka.*

hda-zun'-ta, *v. pos.* of yazunṭa; *to connect one's words, to speak correctly,—wahdazunṭa.*

hda-žim', *cont.* of hdažipa; *hdažim yuta, to eat very slowly, to nibble off; hdažim iyeya.*

hda-ži'-pa, *v. a. pos.* of kažipa and yažipa; *to shave one's own stick; to bite off or nibble one's own food,—wahdažipa.*

hda-žo', *v. pos.* of yažo; *to blow on one's own instrument,—wahdažo.*

hda-žu'-žu, *v. a. pos.* of kažužu; *to blot out or erase one's own; to pay one's own debts,—wahdazužu.*

hde, *v.* *to go home. See hda.*

hde, *v. a.* to put or place, make stand, usually applied to things that stand on end, as barrels, etc.; to have by one, as *mini wahde*, *I have water*.

This may be regarded as a transitive of *han*.

hde'-ga, *adj.* spotted, figured, as calico.

hde-hde', *adj.* scattered, here and there. Hence *čanhdehde*.

hde-hde'-ga, *adj. red.* of *hdega*; spotted, speckled, brownish.

hde-hde'-ka, *adj.* scattered, separated, one here and one there. Hence *čanhdehdeka*.

hde-hde'-za, *adj.* striped, streaked.

hde-hde'-ze-dan, *adj. dim.* of *hdezdan*; striped, streaked.

hde-ki'-ya, *v. a.* to cause to go home, send home, —*hdewakiya*.

hdem, *cont.* of *hdepa*; *hdem hiyuya*, to vomit.

hdem-ki'-ya, *v. a.* to cause to vomit, —*hdemwakiya*, *hdemunkiyapi*, *hdemmakiya*.

hde'-pa, *v. a.* to vomit, puke, —*wahdepa*, *yahdepa*, *unhdepapi*; *ihdepa*, to vomit up what one has eaten, —*iwahdepa*; on *hdepapi*, tartar emetic.

hde-si', *v. a.* to command to go home, —*hdewaši*.

hde-ška', *adj.* speckled, spotted.

hde-ška'-ška, *v. red.* of *hdeška*; spotted, figured, as calico.

hde'-za, *adj.* striped, in ridges or rows.

hde'-ze-dan, *adj.* striped, in stripes of any kind.

hdi, *v. pos.* of *hi*; to come or arrive at home, —*wahdi*, *yahdi*, *unhdi*.

hdi-a'-pe, *v. a.* to await one's coming home, —*hdiawape*.

hdi-ču', *v. pos.* (*hdi* and *ku*) to start to come home, —*wahdiču*, *yahdiču*, *unhdičupi*.

hdi-ču'-ya, *v. a.* to cause to start home, —*hdičuwaya*.

hdi-han', *v. n.* to fall down, as something thrown up; to fall on end, as a stick; to fall, as water falls: *mini hdihan*.

hdi-hda', *v.* See *hnihta*.

hdi-hu'-ni, *v. pos.* of *hihuui*; to come to land or come through in coming home, —*wahdihuni*.

hdi-ħpa'-ya, *v. pos.* of *hinħpaya*; to fall down again; to come home sick, —*wahdihpaya*.

hdi-na'-pa, or **hdi-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, —*wahdinapa*, *unhdi-
napapi*.

hdi-psi'-ća, *v. pos.* of *hipsića*; to alight at home, jump down again, —*wahdipsića*.

hdi-psin', *cont.* of *hdipsića*.

hdi-wan'-ka, *v. pos.* of *hiwanġa*; to come home and sleep; to camp on the way home, —*wahdi-
munġa*, *yahdinunġa*, *unhdiwanġapi*.

hdi-ya'-ħpa-ya, *v. pos.* of *iyahpaya*; to come back home and fall upon one, —*wahdiahpaya*.

hdi-ya'-ku, *v. pos.* to return; start to come home; only the first and second persons used, —*wahdi-
yaku*, *yahdiyaku*, *unhdiyakupi*. For the third person see *hdiču*.

hdi-yo'-hi, *v. pos.* of *hiyohi*; to come back, reach home, —*wahdiyohi*: *čihdiyohipi kta*, *I will come again to you*, John xiv. 15.

hdi-yo'-tan-ka, *v. pos.* of *hiyotanġa*; to come home and sit down; to return to one's place, —*wahdimdotanġa*, *yahdidotanġa*. This is a compound verb which requires two pronouns.

hdi-yu'-we-ġa, *v. pos.* of *hiyuweġa*; to cross a stream by fording in coming home, —*wahdiyu-
weġa*.

hdo, a prefix which forms the possessive of some verbs.

hdo, *v.* to grunt, make a noise, as hogs and buffalo calves do.

hdo-e'-ya-ya, *v. pos.* to take or have taken one's own with one. See *hdoweyaya*.

hdo-hda', *v. pos.* to carry any thing back home, carry one's own home, —*wahdohda*, *unhdohdapi*.

hdo-hde'-ska, *n.* the gullet, oesophagus. Same as *dohdeska*.

hdo-hdi', *v. pos.* to bring back home one's own, —*wahdohdi*.

hdo-hdo', *v. red.* of *hdo*; to grunt, as hogs and buffalo calves, also as grouse.

hdo-hdo'-dan, *v.* See *hdohdodowan*.

hdo-hdo'-do-wan, *v.* to sing a grunting song. The Dakotas do so sometimes in going to war.

hdo-hi', *v. pos.* to bring one's own to a place, as when one is beaten in gambling he goes and brings what he has staked, —*wahdohi*, *unhdohi-
hipi*.

hdo-i', *v. pos.* to take or have taken one's own to a place, —*wahdoi*, *yahdoi*, *unhdoi*.

hdo-in', *v. pos.* of *in*. See *hdowin*.

hdo-ki', *v. pos.* to have taken one's own home, —*wahdoki*, *unhdokipi*.

hdo-ki'-ni-ća, *v. pos.* to dispute in regard to one's own, —*wahdokinića*, *unhdokinićapi*.

hdo-ki'-ni-ća-pi, *n.* disputation.

hdo-ki'-nin, *cont.* of *hdokinića*; *hdokinin waun*.

hdo-ki'-ya-hda, *v. pos.* (*hdoki* and *ahda*) to be carrying one's own home, —*wahdokiyahta*, *yahdo-
kiyahta*, *unhdokiyahta*.

hdo-ku', *v. pos.* to bring one's own towards home, —*wahdoku*, *yahdoku*, *unhdokupi*.

hdo-ni'-ća, *v. pos.* of *anića*; to refuse to give up what one claims, to hold as one's own; to forbid the use of one's own; *tihdonića*, to forbid one's house, —*wahdonića*.

hdo-nin', *cont.* of hdonicá.

hdo-nin'-ki-ya, *v. a.* to cause to hold as one's own,—hdoninwakiya.

hdo-nin'-ya, *v. a.* Same as hdoninkiya.

hdo-u', *v. pos.* to come bringing one's own,—wahdou, unhdoupi.

hdo-we'-ya-ya, *v. pos.* to have taken one's own along,—wahdowemdanda, yahdowedada, unhdoweyayapi.

hdo-win', *v. pos.* of inj; to put around one his own blanket or cloak,—wahdowin, yahdowin, unhdowinpi.

hdo-ya', *v. pos.* to carry one's own towards a place,—wahdomda and wahdoya, yahdoda, unhdoyapi.

hdu. Verbs commencing with hdu are formed from verbs in yu; which change denotes that the action is to or for one's own. The pronouns are prefixed.

hdu-a'-ki-pam, *v. pos.* of yuakipam; to divide or separate one's own: hduakipam ewahnaka, I make a division of my own.

hdu-a'-o-pte-tu, *v. pos.* of yuaoptetu; to make one's own less,—wahduaoptetu.

hdu-bo'-sda-tu, *v. pos.* of yubosdatu; to place upright something of one's own,—wahdubosdatu.

hdu-éan', *v. pos.* of yuéan; to shake or sift one's own,—wahduéan, unhduéanpi.

hdu-éó', *v. pos.* of yuéó; to perfect, finish one's own; to arrange one's own,—wahduéó, unhduéópi.

hdu-éó'-éó, *v. red.* of hduéó; also, *pos.* of yuéóó, to make soft one's own,—wahduéóó.

hdu-éó'-ka, *v. pos.* to finish. See hduéó.

hdu-éó'-ka-ka, *v. pos.* of yuéókaka; to empty one's own barrel,—wahduéókaka.

hdu-e'-éé-tu, *v. pos.* of yueéetu; to make one's own right or as it was,—wahdueéetu.

hdu-e'-éí, *v. pos.* of yueéi; to turn one's own the other side out, as one's own bag,—wahdueéi.

hdu-éa', *v. pos.* of yuéa; to pull off, as the husk of one's own corn,—wahduéa.

hdu-éan', *v. pos.* of yuéan; to open out one's own, as one's blanket or one's door,—wahduéan.

hdu-éa'-ta, *v. pos.* of yuéata; to spread out one's own, as one's hands in prayer,—wahduéata: nape hduéan naizin, to stand with one's hands extended in a supplicating manner.

hdu-éé', *v. pos.* of yuéé; to pick or gather up scraps from one's floor,—wahduéé.

hdu-éé'-gé, *v. red.* of hduéé; to gather up by handfuls one's own,—wahduééé.

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,—wahduhmun.

hdu-ho'-ho, *v. pos.* of yuhoho; to shake one's own, as one's teeth,—wahduhoho.

hdu-ho'-mni, *v. pos.* of yuhomni; to turn one's own around,—wahduhomni, unhduhomnapi.

hdu-hu'-hus, *cont.* of hduhuhuza.

hdu-hu'-hu-za, *v. pos.* of yuhuhuza; to shake one's own tree,—wahduhuhuza.

hdu-hda', *v. pos.* of yuhda; to ring one's own bell,—wahduhda.

hdu-hda'-gan, *v. pos.* of yuhdağan; to loosen a little, as one's belt; to leave, as a wife her husband,—wahduhdağan.

hdu-hda'-ya, *v. pos.* of yuhdaya; to peel off the skin of one's own potato,—wahduhdaya.

hdu-hde'-éa, *v. pos.* of yuhdeéa; to tear one's own, as one's coat, etc.,—wahduhdeéa.

hdu-hde'-hde-éa, *v. red.* of hduhdeéa.

hdu-hden', *cont.* of hduhdeéa.

hdu-hdog', *cont.* of hduhdoka.

hdu-hdo'-hdo-ka, *v. red.* of hduhdoka.

hdu-hdo'-ka, *v. pos.* of yuhdoka; to make a hole in one's own by boring,—wahduhdoka, yahduhdoka, unhduhdokapi.

hdu-hem', *cont.* of hduhépa; hduhem iyeya.

hdu-he'-pa, *v. pos.* of yuhépa; to dry up, to soak up and wipe out, as water, from one's own canoe,—wahduhépa.

hdu-he'-ya-pa, *v. pos.* of yuhéyapa; to remove or take away one's own,—wahduhéyapa.

hdu-hi'-éa, *v. pos.* of yuhiéa; to wake up one's own,—wahduhiéa.

hdu-hpa', *v. pos.* of yuhpa; to take down one's own, as something hung up,—wahduhpa.

hdu-hpa'-hpa, *v. red.* of hduhpa.

hdu-hpan'-hpan, *v. pos.* to make soft one's own, as one's moccasins by putting them into water,—wahduhpanhpan.

hdu-hpu', *v. pos.* of yuhpu; to pull off one's own, as one's seal, or any thing sticking fast,—wahduhpu.

hdu-hpu'-hpu, *v. red.* of hduhpu.

hdu-hu', *v. pos.* of yuhu; to pull off one's own, as bark with one's hand,—wahduhu.

hdu-kar', *v. pos.* of yukan; to shake off one's own fruit,—wahdukan.

hdu-ka'-wa, *v. pos.* of yukawa; to open one's own, as one's mouth: i wahdukawa, I open my mouth.

hdu-kéa', *v. pos.* of yukéa; to untie one's own,—wahdukéa.

hdu-kéan', *v. pos.* of yukéan; to comprehend one's own; to understand what belongs to oneself,—wahdukéan, yahdukéan, unhdukéanpi.

hdu-ke'-za, *v. pos.* of yukeza; *to scrape, rub, make smooth one's own*,—wahdukeza.
hdu-ki'-nu-kan or **hdukiñnukan**, *v. pos.* of yukinukan; *to divide one's own*; hence, *to distract*, John xiv. 1.
hdu-kiñ'-éa, *v. pos.* of yukiñéa; *to scrape off, as dirt, from one's own clothes, with the hand*,—wahdukiñéa, unhdukiñéapi.
hdu-kpan', *v. pos.* of yukpan; *to grind one's own corn, etc.*,—wahdukpan, unhdukpanpi.
hdu-ksa', *v. pos.* of yuksa; *to break off one's own, as a stick with the hands*,—wahduksa, yahduksa.
hdu-ktan', *v. pos.* of yuktan; *to bend one's own*,—wahduktan.
hdu-ku'-ka, *v. pos.* of yukuka; *to wear out or make old one's own*,—wahdukuka.
hdu-ke'-ga, *v. pos.* of yukega; *to scratch one's own*,—wahdukega.
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.*,—wahdukeskeza.
hdu-ke'-za, *v. pos.* of yukeza; *to rub and make smooth one's own, as one's arrows*,—wahdukeza.
hdu-man', *v. pos.* of yuman; *to grind and make sharp one's own, as one's axe or knife*,—wahdube, unhdumanpi.
hdu-mda'-ya, *v. pos.* of yumdaya; *to spread out one's own, as one's blanket*,—wahdumdaya.
hdu-mde'-éa, *v. pos.* of yumdeca; *to open out, take in pieces one's own*,—wahdumdeca.
hdu-mden', *cont.* of hdumdeca.
hdu-mdu', *v. pos.* of yumdu; *to plough or make mellow by ploughing one's own field*,—wahdumdu, yahdumdu, unhdumdupi.
hdu-mna', *v. pos.* of yumna; *to rip one's own*,—wahdumna.
hdun, *cont.* of hduta; *hdun wañ, I am eating my own food.*
hdu-na'-zín, *v. pos.* of yunazín; *to make one's own stand up*,—wahdunazín.
hdu-o'-hda-gañ, *v. pos.* of yuohdağan; *to loosen one's own a little, as one's girdle.*
hdu-o'-hdañ, *cont.* of hduohdağan; *hduohdañ iéu, to loosen a little or untie a knot.*
hdu-o'-ki-ni-hañ, *v. pos.* of yuokinihan; *to make one's own honorable*,—wahduokinihan.
hdu-o'-kon-wañ-zi-dañ, *v. pos.* of yuokonwan-židan; *to place all one's own together, make one of them.*
hdu-o'-mde-éa, *v. pos.* of yuomdeca; *to scatter out one's own*,—wahduomdeca.
hdu-o'-mden, *cont.* of hduomdeca.
hdu-o'-ni-hañ, *v. pos.* of yuonihan; *to honor one's own*,—wahduonihan.

hdu-o'-ta, *v. pos.* of yuota; *to multiply one's own*,—wahduota, yahduota, unhduotapi.
hdu-o'-tañ-in, *n. pos.* of yuotaniñ; *to manifest one's own*,—wahduotaniñ.
hdu-o'-tkon-za, *v. pos.* of yuotkonza; *to make equal one's own*; *to do like*,—wahduotkonza.
hdu-o'-wan-éa-ya, *v. pos.* of yuowanéaya; *to cause to spread all over*; *to make one's own go all over*,—wahduowanéaya.
hdu-pon', *cont.* of hdupota.
hdu-po'-ta, *v. pos.* of yupota; *to wear out one's own*,—wahdupota, unhdupotapi.
hdu-pot'-po-ta, *v. red.* of hdupota.
hdu-psag', *cont.* of hdupsaka.
hdu-psa'-ka, *v. pos.* of yupsaka; *to break one's own with the hands, as a string*,—wahdupsaka.
hdu-psa'-sa-ka, *v. red.* of hdupsaka.
hdu-psi'-éa, *v. pos.* of yupsica; *to make one's own jump, as one's horse*; *to pull up with a hook and line one's own fish*,—wahdupsica.
hdu-psin', *cont.* of hdupsica.
hdu-psi'-psi-éa, *v. red.* of hdupsica.
hdu-psun', *v. pos.* of yupsun; *to pull out or extract one's own, as one's teeth*,—wahdupsun.
hdu-ptañ, *v.* See hduptanyan.
hdu-ptañ'-yan, *v. pos.* of yuptanyan; *to turn over one's own*,—wahduptanyan.
hdu-pte'-é-dañ, *v. pos.* of yupteéedan; *to shorten one's own*,—wahdupteéedan.
hdu-ptu'-ptu-ža, *v. red.* of hduptuža.
hdu-ptuś', *cont.* of hduptuža.
hdu-ptu'-ža, *v. pos.* of yuptuža; *to crack or split any thing of one's own, by boring, etc.*,—wahduptuža.
hdus, *cont.* of hduza; *hdus 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 hduskita.
hdu-ski'-ski-ta, *v. red.* of hduskita; *to wrap or tie up one's own, as a Dakota woman does her baby*,—wahduskiskita.
hdu-ski'-ta, *v. pos.* of yuskita; *to wrap or tie up one's own*,—wahduskita.
hdu-sku', *v. pos.* of yusku; *to cut close one's own, as the hair of one's child*; *to pare off, as the skin of one's own potato or apple*,—wahdusku.
hdu-sku'-sku, *v. red.* of hdusku.
hdu-son', *cont.* of hdusota; *hduson iyeya.*
hdu-son'-so-ta, *v. red.* of hdusota.
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 hdusto, to smooth one's hair.*

hdu-sto'-sto, *v. red.* of hdusto.
hdu-su'-ksu-ta, *v. red.* of hdušuta.
hdu-su'-ta, *v. pos.* of yusuta; *to make firm or establish one's own*,—wahdusuta.
hdu-ša'-ka, *v. pos.* of yuśaka; *to be burdened with one's own*,—wahduśaka.
hdu-šam', *cont.* of hdušapa.
hdu-šam'-ša-pa, *v. red.* of hdušapa.
hdu-ša'-pa, *v. pos.* of yuśapa; *to defile one's own*,—wahdušapa, yahdušapa, unhdušapapi.
hdu-šdog', *cont.* of hdušdoka; hdušdog iyeya.
hdu-šdo'-ka, *v. pos.* of yuśdoka; *to pull off*, as one's own clothes; *to pull out*,—wahdušdoka.
hdu-šdo'-šdo-ka, *v. red.* of hdušdoka.
hdu-ši'-éa, *v. pos.* of yuśića; *to make bad or injure one's own*,—wahduśića.
hdu-ši'-htin, *v. pos.* of yuśihtin; *to weaken, enfeeble one's own*, as one's horse,—wahduśihtin.
hdu-ši'-ksi-éa, *v. red.* of hduśića.
hdu-ška', *v. pos.* of yuśka; *to untie or let go one's own*,—wahduška, unhduškapi.
hdu-škan'-škan, *v. pos.* of yuśkanškan; *to make one's own move about*,—wahduškanškan.
hdu-ški', *v. pos.* of yuški; *to pucker, gather, plait one's own*,—wahduški.
hdu-ški'-éa, *v. pos.* of yuśkića; *to press with one's hands; to milk one's own cow*.
hdu-škin', *cont.* of hduśkića.
hdu-ški'-ški-éa, *v. red.* of hduśkića.
hdu-šna', *v. pos.* of yuśna; *to miss in regard to one's own*,—wahdušna, unhdušnapī.
hdu-šna'-šna, *v. red.* of hdušna.
hdu-špu'-ya, *v. pos.* of yuśpuya; *to scratch one's own flesh*,—wahdušpuya.
hdu-špu'-špu-ya, *v. red.* of hdušpuya.
hdu-štan', *v. pos.* of yuśtan; *to finish one's own*,—wahduštan, yahduštan, unhduštanpi.
hdu-štan'-štan, *v. red.* of hduštan.
hdu-šte', *adj.* numb, as one's foot when it sleeps: siha mahdušte, *my foot is asleep*; nape nihdušte, *thy hand is numb*.
hdu'-ta, *v. pos.* of yuta; *to eat one's own corn*, etc.,—wahduta, yahduta, unhdutapi.
hdu-tan', *v. pos.* of yutan; *to praise one's own; to touch one's own*,—wahdutan.
hdu-tan'-in, *v. pos.* of yutanin; *to make manifest one's own*,—wahdutanin.
hdu-tan'-ka, *v. pos.* of yutanka; *to make large, enlarge one's own*,—wahdutanika.
hdu-t'a'-t'a, *v. pos.* of yut'a't'a; *to shake one's own*, as one's clothes. Not much used.
hdu-te'-éa, *v. pos.* of yuteća; *to make new one's own*,—wahduteća.
hdu-te'-han, *v. pos.* of yutehan; *to make a long time, put off, defer*,—wahdutehan.

hdu-te'-pa, *v. pos.* of yutepa; *to make blunt, wear off one's own*,—wahdutepa.
hdu-ti'-éa, *v. pos.* of yutića; *to scrape off the snow from one's own place*,—wahdutića.
hdu-ti'-tan, *v. pos.* of yutitan; *to pull at one's own*,—wahdutitan.
hdu-to'-kan, *v. pos.* of yutokan; *to remove one's own to another place*,—wahdutokan.
hdu-to'-ke-éa, *v. pos.* of yutokeća; *to make one's own different*,—wahdutokeća.
hdu-tpan', *v. pos.* of yutpan; *to grind one's own corn*, etc.,—wahdutkan.
hdu-ṭa', *v. pos.* of yuṭa; *to kill one's own by hanging*, etc.,—wahduṭa.
hdu-wa'-kan, *v. pos.* of yuwakan; *to make one's own sacred*,—wahduwakan.
hdu-wan'-kan, *v. pos.* of yuwankan; *to lift or raise up one's own*,—wahduwankan.
hdu-wa'-ša-ka, *v. pos.* of yuwaśaka; *to make strong one's own*,—wahduwaśaka.
hdu-wa'-šte, *v. pos.* of yuwašte; *to make good one's own*,—wahduwašte.
hdu-we', *v. pos.* of huwe; used always with ya, hi, etc., as hduwe ya, *to go for one's own*,—hduwe mda, hduwe unyanpi.
hdu-we'-ga, *v. pos.* of yuwega; *to break or fracture one's own*,—wahduwega.
hdu-weh', *cont.* of hduwega.
hdu-weh'-we-ga, *v. red.* of hduwega.
hdu-wi', *v. pos.* of yuwi; *to wrap up one's own*, as with a string or thong,—wahduwi, unhduwipi.
hdu-wi'-éa-ka, *v. pos.* of yuwićaka; *to make true or prove one's own*,—wahduwićaka.
hdu-win'-ta, *v. pos.* of yuwinta; *to stretch out the hand to, implore, worship; to stroke one's own*,—wahduwinta.
hdu-winś', *cont.* of hduwinza.
hdu-winś'-win-za, *v. red.* of hduwinza.
hdu-win'-za, *v. pos.* of yuwinza; *to bend down one's own grass*, etc.,—wahduwinza.
hdu-wi'-tan, *v. pos.* of yuwitan; *to make proud or glorify one's own*,—wahduwitan.
hdu-wo'-hdu-ze, *v. pos.* of yuwohduze; *to consecrate one's own*,—wahduwohduze.
hdu'-za, *v. pos.* of yuza; *to take or hold one's own; to take again, take back again*: tawicu hduza, *to take again or take firmly one's own wife*,—wahduza, unhduzapi.
hdu-ze', *v. pos.* of yuze; *to dip or lade out*, as victuals from one's own kettle,—wahduze.
hdu-za', *v. pos.* of yuza; *to stir one's own*, to make one's own mush, etc.,—wahduza.
hdu-žag'-ža-ka, *v. red.* of hdužaka.
hdu-ža'-ka, *v. pos.* of yužaka; *to pull open one's own*, as one's eyes,—wahdužaka.

hdu-ža'-ža, *v. pos.* of yužaža; *to wash one's own*: nape hdužaža, *he washes his hands*,—wahdužaža.

hdu-žim', *cont.* of hdužipa.

hdu-žin'-ča, *v. pos.* of yužinča; *to pull or blow one's own nose*,—wahdužinča.

hdu-ži'-pa, *v. pos.* of yužipa; *to pinch one's own*,—wahdužipa.

hdu-žun', *v. pos.* of yužun; *to pull one's own out by the roots*, as one's own tree,—wahdužun.

hdu-žu'-žu, *v. pos.* of yužuzu; *to pull down or destroy one's own*,—wahdužužu.

he, *interrog. particle*; wicayada he, *dost thou believe?* hena mayaķu kta he, *wilt thou give me those?*

he, *dem. pron.* *that*; *pl.* hena, *those*.

he, *n.* *a horn*, the horns of animals: he katin and he katinpin, *straight horns*.

he-ča', *n.* *the buzzard*, *Falco buteo*.

he'-ča, *adj.* *such*, *such like*, *belonging to such a class or description*,—hemača, heniča, heuņčapi.

he'-ča-e-šta, *adv.* *although it is such*, *notwithstanding*.

he'-ča-ki-čon, *v. a.* of hečon; *to do thus to one*,—hečawečon, hečauņkičonpi.

he-čan'-kin, *v. a.* *to think so of one*, *form such an opinion of one*,—hečanwakin, hečanyakin, hečanunķinpi; hečančidin, *I have such an opinion of thee*.

he'-če-ča, *adj.* *like*, *such as*, *like that*,—hema-čoca.

he'-če-ča, *adv.* *so*, *always so*.

he'-če-ča-e-šta, *adv.* *notwithstanding*.

he-če'-ča-ka, *n.* *such a one*; *a mean fellow*; *i. q.* tuwe kinihanpi šni.

he'-če-dan, *adv.* (he and ečedan) *that alone*, *only that*.

he'-če-dan-ki-ya, *adv.* *only that way*, *that alone*.

he'-če-dan-ya, *v. a.* *to regard that alone*,—hečedanwaya.

he-če'-e-dan, *adv.* *that alone*.

he-če'-e-dan-ke, *adv.* *only that*.

he-če'-e-dan-ki-ya, *v.* *to have only that*,—hečedanwakiya.

he'-če-hna, *adv.* *thus*, *so*; *only*; *immediately*.

he'-če-hna-han, *adv.* *all*, *entirely*; *immediately upon that*.

he'-če-hna-na, *adv.* *thus*, *just so*, *just as*, *only that*; *without alteration*.

he'-če-šin, *adv.* *just so*, *only so*; *altogether*.

he'-če-šin, *adv.* See hečelin.

he'-če-kče-ča, *adj.* *red.* of hečeca.

he'-če-kče-ča-ka, *adj.* *always such*; *bearing this character*.

he'-če-kčen, *adv. red.* of hečen; *in this manner*, *so*, *thus*, *just as*.

he'-če-kče-tu, *adv. red.* of hečetu; *so*, *in this manner*.

he'-če-kče-tu-ya, *adv.* *after this manner*.

he'-čen, *adv.* *thus*, *so*, *in this way*; *hence*, *therefore*: hečen oħanke, *to do in this manner usually*, *be accustomed so to do*.

he-če'-ni-če, *n.* *a yearling colt*.

he'-čen-ya, *adv.* *so*, *thus*, *in that manner*.

he'-če-tu, *adv.* *as*, *so*, *thus*; *right*, *well*.

he'-če-tu-ke, *adv.* *as is common*, *as is usual*.

he'-če-tu-wan-zi-ča, *adj.* *always the same*.

he'-če-tu-ya, *adv.* *so*, *well*.

he'-če-tu-ya, *v. a.* *to make so*, *cause to be so or right*,—hečetuwaya, hečetuunyanpi.

he'-či, *adv.* *in or at that place*, *there*.

he-čin', *v.* (he and ečin) *to think this*, *think that*,—hečanmi, hečanni, heunkečinpi.

he'-čin-a-han, *adv.* *if*, *if it is so*.

he'-čin-han, *adv.* *if*, *if it is so*.

he-či'-ya, *v.* of heya; *to say this to one*: hewakiya, *I said this to him*; heyakiya, *thou saidst this to him*; heunkiyapi, *we say to him*, or *he says to us*; hemakiya, *he says to me*; hečidiya, *I say to thee*; hekičiyapi, *they say to each other*.

he'-či-ya, *adv.* *at that place*, *there*.

he'-či-ya-tan, *adv.* *from that place*, *thence*.

he'-či-ya-tan-han, *adv.* *from that place*; *therefore*.

he-či'-yo-tan, *adv.* *in that direction*.

he-či'-yo-tan-han, *adv.* *in that direction*. Not much used.

he'-čon, *v.* (he and ečon) *to do that*,—hečamon, hečanon, hečonkupi and hečonkonpi.

he'-e, *that is it*; *it is he*. This with dee 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, heeunkiyapi.

he-han', *adv.* *at that time*, then: hehan ečamon 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-na, *adv. red.* of hehanna.

he-han'-han-yan, *adv. red.* of hehanyan.

he-han'-ke-ča, *adv.* *so long*.

he-han'-na, *adv.* *so far and no further*; *just then*.

he-han'-na-šin, *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'-yan, *adv.* so far, referring to place; so long, referring to time.

he-han'-yan-yan, *adv.* red. of hehanyan.

he'-he, *intj.* alas! hehe maṭa nuṇ seća, alas! it seems as if I should die.

he'-he-he, *intj.* alas!

he-ña'-ka, *n.* (he and haka) the male elk, *Cervus alces*. So called from his branching horns. The female is called upan.

he-ña'-ka-čan-te-ya-šni-šni-ža, *n.* (hehaka čante and yašniža) the cricket.

he-ña'-ka-ta-pe-ži-hu-ta, *n.* (hehaka ta and pežihuta) elk-medicine, a kind of mint, perhaps catnip.

he-ña'-ka-ta-wo-te, *n.* (hehaka and tawote) elk-food, perhaps the same as the preceding word.

he-ħak'-ta-pe-ži-hu-ta, *n.* Same as hehakatapežihuta.

he-ki'-ci-na-ke-ća, *v. n.* to be all used up to or for one: hemicinakeća, I have no more.

he'-kin-ška, *n.* a horn spoon.

he'-kta, *n.* that behind, what is past, applied to both space and time.

he'-kta, *adv.* behind: hekta u, he comes behind; hekta hda, he goes back home; hekta waćin nye šni, he does not turn his thoughts back.

he'-ktam, *adv.* behind, after.

he'-kta-pa, *adv.* behind, after.

he'-kta-pa-ta, *adv.* behind: wahektapata, the stern of a boat.

he'-kta-pa-tan-han, *adv.* from behind.

he'-kta-tan-han, *adv.* behind.

he'-ke, *pron.* that itself.

He-le'-nes, *n. p.* introduced; the Greeks.

he-mni'-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'-na-ke-ća, *adv. red.* of henakeća; so many of each.

he'-na-ka, *adv.* so many.

he-na'-ke-ća, *adv.* so many; enough, sufficient; finished, all gone: wagna henakeća, 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-ki-ya, *adv.* only in so many ways or places.

he-na'-nan-pi-dan, *adv. pl.* of henana.

he-nang'-na-ke-ća, *adv. red.* of henakeća; so many each. See henagnakeća.

he-nang'-nang, *cont.* otoiyohei henangnang yuhapi kta, each one will have so many.

he'-na-os, *pron.* See henaosa.

he'-na-o-za, *pron.* those two: henios, heniyos, and henioza are also used.

he-na'-o-za-ki-ya, *adv.* those two, those two times.

he-na'-pe-ton-na, *n.* (heya nape and ton) a louse partly grown, a louse that has feet.

he'-on, *adv.* for that, on that account, therefore.

he'-on-e-tan-han, *adv.* therefore.

he-par', *n.* the name of the second child, if a son.

he-par'-na, *n.* Same as hepan.

he-pća', *v. 1st pers. sing.* I think that, I thought that. This is the only form used. See epća and kepća.

he-pi', *n.* the name of the third child, if a son.

he-pi'-dan, *n. dim.* of hepi.

he-pi'-na, *n. (Sisit.)* Same as hepidan.

he-pin', *v. 1st pers. sing. (Ihan'k. and Sisit.)* Same as hepa. See heya.

he-pi'-ya, *adv.* in the meantime; before, waniyetu hepiya, before winter; during, in the course of, anpetu hepiya, during the day.

hes, *intj.* expressing impatience, unbelief, pride.

he-sda'-tkā-dan, *n.* a young male elk.

he-ški'-žu-pi, *n.* See hiṇškižupi.

he-tan', *cont.* of hetanhan.

he-tan'-han, *adv.* from that place: hematanhan, I am from that place; from that time; therefore, on that account.

he-tan'-han-to-ke-ća, *adv.* what difference is it? hetanhan itokeća šni, it is none of his business; hetanhan iwatokiyaka, what does it concern him?

he-tka'-dan, *n.* the common striped ground squirrel, a species of *Sciurus*.

he'-tu, *adv.* at that place, there.

he'-tu-dan, *adv.* there, then.

he'-tu-dan-hin, *adv.* just at that place or time.

he'-ya, *n.* a louse, lice.

he-ya', *v. (he and ey)* to say that or this,—hepa, heha, heunkeyapi.

he-ya'-ke, *n.* clothes, wearing apparel of any kind.

he-ya'-ke-ćin-han, *n.* to-morrow; heyakećinhan sanpa and heyakećinhan icima, the day after to-morrow.

he-ya'-ya, *v. red.* of heya; to say much, keep saying,—hepapa, hehaha, unkeyayapi.

he-ye'-ki-ya, *v. a.* to cause to say that,—heye-wakiya.

He-yo'-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-yo'-ka-ti, *n.* the house of Heyoka, the name of a conical hill about ten miles east of Lac-quiparle. 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-yun', *v. a.* to tie up, wrap up a pack, pack up,—hemun, henun, heunyunpi.

he-yun'-pi, *n.* wrapping up; what is wrapped around.

hi, *n.* a tooth, teeth; the bit or edge of an axe; the point of any thing,—mahi; wicahi, human teeth.

hi, *v. n.* to come to, arrive at,—wahi, yahi, unhipi: en mahi, he came to me.

hi-a'-pe, *v.* to await one's coming,—hiawape.

hi-han'-na, *n.* (Ihan.) morning.

hi-hda', *v.* See hihda.

hi'-hda-kins-kin-za, *v.* to grate the teeth. See hihdakinskinza.

hi'-hda-ko-kog, *cont.* of hihdakokoka; hihdakokog waun.

hi'-hda-ko-ko-ka, *v.* to gnash the teeth,—hiwahdakokoka.

hi'-hda-kins-kins, *cont.* of hihdakinskinza; hihdakinskins waun, I am grating my teeth.

hi'-hda-kins-kin-za, *v.* to grate the teeth,—hiwahdakinskinza.

hi-he'-ya, *v. n.* (hi and iheya) to come and enter, as a bullet or arrow.

hi-he'-ya, *v. col. pl.* they collect together, assemble in one place.

hi-hi', *adj.* soft, as fur or down.

hi-hi'-dan, *adj.* soft, as mud, etc.; mellow, as ground.

hi-hi'-se, *adj.* nappy, furry.

hi-hna', *n.* a husband; mihihna, my husband; nihihna, thy husband.

hi-hna'-ku, *n.* her husband.

hi-hna'-ton, *v. n.* to have a husband, be married,—hihnawaton, hihnauntonpi.

hi-hna'-ya, *v. a.* to have for a husband,—hihnawaya, hihnaunyanpi, hihnamayan.

hi-hnu', *v.* See hihnu.

hi-hun'-ni, *v.* to come to land,—wahihunpi, unhihunpi.

hi-h'a'-ki-ya, *v. n.* to show one's teeth, to grin,—hih'awakiya.

hi'-i-pa-sku-dan, *n.* (hi and ipa'sku) a pin. Probably because the Dakotas may have seen pins used to pick the teeth with. See hipa'sku-dan.

hi-mni'-ci-ya, *v. col. pl.* to come, assemble to, keep coming.

hi'-na-han-ka, *intj.* stop, hold, wait a minute.

hi-nah', *adv.* yet, as yet. See hinahin.

hi-na'-hin, *adv.* yet, as yet; used with *sni*, not yet.

hi-na'-hin-ke-sni, *adv.* not yet the time.

hi'-na-ka, *intj.* See hinahanka.

hi'-na-ka-ha, *adv.* See hinakaha.

hi-na'-pa, or **hi-nan-pa**, *v. n.* to come in sight, come out of, come up, as something planted,—wahinapa, unhinapapi.

hi-na'-pe-ya, *v. a.* to cause to come in sight,—hinapewaya.

hi-na'-za, *n.* the jaws of an arrow which hold the point.

hi-na'-zin, *v. n.* (hi and nazin) to come and stand,—wahinawazin, yahinayazin, hinaunzinpi.

hin, *interrog. part.* equivalent to *nun he*: wau hin, shall I come? It is used commonly by women.

hin, *n.* hair, fur, down.

hin-a'-ka-ga, *n.* an owl. See hinhan'kaga.

hin-cin'-ca, *n.* (hinta and cin'ca) a small species of bass-wood.

hin-han', *v. n.* to fall, as rain or snow, to rain or snow: hinhe kta, it will rain.

hin'-han, *n.* last night.

hin-han', *n.* an owl.

hin-han'-he-ton-na, *n.* the horned owl, probably the *Strix bubo*.

hin-han'-ka-ga, *n.* an owl.

hin-han'-ke, *n.* this end, the end this way.

hin-han'-san, *n.* the grey owl.

hin-han'-sa-pa, *n.* the black owl.

hin-han'-ska, *n.* a white owl.

hin-han'-sa, *n.* the red owl.

hin-han'-ton-wan, *n.* fern, brake.

hin'-hda, *v. n.* to become, commence, implying suddenness,—mahinhda, nihinhda, unhinhdapi: yazan hihda, to become sick suddenly.

hin-he', *v. n.* to rain. See hinhan.

hin-he'-ki-ya, *v. a.* to cause to fall, as rain or snow,—hinhewakiya.

hin-he'-ya, *v. a.* to cause to rain, etc.—hinhe-waya.

hin-hin'-se, *adj.* See hihise.

hin-hnu', *v. a.* to singe off, as the down of a duck, etc.—hinwahnu, hinyahnu.

hin-hnu'-pi, *part.* singed off.

hin-hpa'-ya, *v. n.* to fall, fall down,—mahin-hpaya, nihinhpaya, unhinhpayapi.

hin-hte', *n.* thick fur, hair, or nap.

hin-hte'-ya, *adj.* furry, rough, the fur side out, —hinhte'ya hinmi, I wear the fur side out.

hin-kpi'-dan, *n.* short hair or fur, as that on robes taken in the summer; robes with short hair.

hin'-na-ka-ha, *adv.* suddenly, immediately, upon that.

hin-se', *intj.* denoting impatience, used when one is asked to tell a thing over again.

hin-ske', *n.* the long upper or canine teeth of animals such as are called wamanića : hence wahinske, the long-grained corn; in horses, the teeth that fall out when they are three years old; in man, some say the molar teeth, others say the canine teeth, are called hinske.

hin'-sko, *adv.* so big, so large.

hin'-sko-ke-ća, *adv.* so large, so great.

hin'-sko-sko-ke-ća, *adv. red.* of hinskokeća.

hin'-sko-sko-ya, *adv. red.* of hinskoya.

hin'-sko-tan-ka, *adv.* so great.

hin'-sko-ya, *adv.* so far around, thus far.

hin-śka', *n.* (Ihaŋk.) the string with which they pack. See tehmisó.

hin-śki'-zu-pi, *n.* a fish-hook.

hin'-śko-dan, *adv.* so small. Why this is not hinskodan, corresponding with the rest of the family, I cannot tell; but in this tinśkodan resembles it.

hin'-ta. See kahinta, etc.

hin'-ta, *n.* the bass, linden or lime wood: hinta ćan, bass-wood, Tilia.

hin-te', *intj.* expressive of disbelief.

hin-tkan', *n.* the common cat-tail or Typha.

kin-tkan'-hu, *n.* the Typha stalk.

hin'-tkan-ka-ka, *n.* water-moss. Called also minihintkanhaka.

hin-tka'-za-pi, *n.* the bundles of linden bark which the Dakotas prepare for tying rice.

hin-tkun', *v.* i. q. yusda : pezi hinktun mda, I go to get grass. Not in general use.

hin-tpi'-dan, *n.* any thing with short fur; a summer robe. Same as hinkpidan.

hin-ya'-hin, *adv.* yet, as yet; with śni, not yet, as, hinyahin ećamon śni, I have not yet done it. See hinahin.

hin-ya'-hin-ke-śni, *adv.* not yet, the time is not yet.

hin-yan'-ka-ga, *n.* an owl. Same as hinhan-kaga.

hin-yan'-pa, *v. n.* to come in sight, come up out of, as one diving. See hinapa.

hin-yaŋs'-ya, *v. a.* to provoke,—hinyaŋswaya.

hin-yaŋs'-ya, *adv.* sternly, crossly.

hin-yan'-za, *v. n.* to be stern, cross,—mahinyanza : tawaćin hinyanza, to be of a surly disposition.

hin-yan'-ze-ća, *n.* one who is stern or cross.

hin-ya'-ta-on-pa, *v. a.* to lay on the shoulder,—hinyatawaonpa. See hiyetaonpa.

hin-ya'-ta-zu, *v. a.* to put into one's blanket on the arm, as an Indian does,—hinyatawazu. Also hiyetazu.

hin-ya'-zi-će, *n.* fur, down, swan's down.

hin-ye'-te, *n.* the shoulder, whole shoulder. See hiyete.

hin'-zi-zi-dan, *n.* thin hair, as that on one's hands and arms.

hi'-pa-śku, *v.* to pick the teeth,—hiwapaśku.

hi'-pa-śku-dan, *n.* a pin, pins. See hiipaśku-dan.

hi-psi'-ća, *v.* to jump down, as from a horse,—wahipsića.

hi'-pson-pson-na, *n.* teeth on edge. See pson-psonna.

hi-ti'-hda, *v. a.* to loathe, dislike, as food,—hitiwahda, hitiyahda, hitiunhdapi.

hi-ti'-hda-ya, *v. a.* to cause to loathe or dislike,—hitihdawaya.

hi-tun'-ka, *n.* a mouse, mice.

hi-tun'-ka-dan, *n.* a mouse, mice.

hi-tun'-ka-na, *n.* (Ihaŋk.) Same as hitun'kadan.

hi-tun'-ka-kan, *v.* to tell tales or traditions,—hitunwakakan, hitununkakanni.

hi-tun'-ka-kan-pi, *n.* tales, legends, traditions.

hi-tun'-ka-san, *n.* the weasel, ermine; of the genus *Mustela*.

hi-tun'-ka-san-na, *n.* the weasel, ermine.

hi-tun'-psi-ća-dan, *n.* the field-mouse.

hi-tun'-psi-psi-ća-dan, *n.* the field-mouse.

hi-wan', *v. imperat.* look here, halloo. See hiwo.

hi-wan'-ka, *v. n.* to come and camp or spend the night,—wahimunka, yahinunka, unhiwan'kapi.

hi-wo', *v. imperat.* look here, halloo.

hi-ya', *adv.* of negation; no.

hi-ya'-dan, *intj.* not so! A bye word.

hi-ya'-han, *v. n.* to come and stand on,—wahiyawahan, yahiyayahan, unhiyaunhanpi.

hi-ya'-hde, *v. n.* to reach to, lead to, as a road; to come upon one,—mahiyahde, nihiyahde, unhiyahdepi.

hi-ya'-hde-ya, *v. a.* to cause to reach to; to bring upon one,—hiyahdewaya, hiyahdeunyanpi.

hi-ya'-hde-ya, *adv.* reaching to, leading to.

hi-ya'-ka-pta, *v. n.* to come over, as a stream or hill,—wahiyawakapta, yahiyayakapta.

hi'-yan-ka, *v. n.* to come again and again, to keep coming,—wahiman'ka, yahinan'ka.

hi-ya'-ya, *v. n.* to come and pass along, go by, go past,—wahimdamde, yahidade, unhiyayapi.
hi-ya'-yan-pa, *v.* (hi and ayanpa) to come morning on one.
hi-ye'-ta-on-pa, *v. a.* to place on the shoulder,—hiyetawaonpa. Also hinyataonpa.
hi-ye'-ta-zu, *v. a.* to put into one's blanket on the arm,—hiyetawazu. See also hinyatazu.
hi-ye'-te, *n.* the shoulder. See also hinyete.
hi-ye'-ya, *v. n.* to be: hiyeye cin, those who are, all; taku hiyeye cin, all things; oyate hiyeye cin, all people; unhiyeyapi, we are.
hi-ye'-ya, *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, unhiyohipi.
hi-yo'-hi, *v.* (Ihank.) to come for; i. q. huwe hi,—hiyowahi, hiyoyahi, hiyounhipi.
hi-yo'-hi-ki-ya, *v. a.* to cause to come or reach to,—hiyohiwakiya.
hi-yo'-hi-ya, *v. a.* to cause to reach,—hiyohiwaya, hiyohiunyanpi.
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,—wahiyowahpamda and wahiyohpaya, yahiyohpaya and yahiyoyahpada, unhiyohpayapi.
hi-yo'-hpe-ya, *v. a.* to cause to fall into, cast into, bring and put into, as food into a dish,—hiyohpewaya.
hi-yo'-pa-son, *v.* to throw or dash, as water, into a boat.
hi-yo-tan-ka, *v. n.* (hi and iyotan-ka) to come and sit down; to establish oneself at a place,—wahimdotanka, yahidotanka, unhiyotankapi.
hi-yu', *v. n.* to come forth, as a child born; to come, come towards,—hibu, hidu, and wahihbu, yahihdu, unhiyupi, hidupi and yahihdupi.
hi-yu'-ki-éi-éi-ya, *v. a.* to hand to one his own,—hiyuweéi-éi-ya, hiyumiéi-éi-ya.
hi-yu'-ki-ya, *v. a.* to cause to come to; to hand to,—hiyuwakiya, hiyuyakiya, hiyuunkiyapi.
hi-yu'-ya, *v. a.* to cause to come to, to send or hand to; to throw up from the stomach, vomit,—hiywaya, hiyuyaya, hiyuunyanpi.
hma, *n.* the black walnut, black walnuts.
hma-hu', *n.* the black walnut-tree, *Juglans nigra*.
hmi-hbe', *v. n.* Same as hmihma.
hmi-hbe'-ya, *adv.* round and round, going round.
hmi-hma', *v. n.* to go round, like a wheel.
hmi-hmi'-yan, *adj.* round, like a ball.
hmi-hmi'-yan-yan, *adj. red.* of hmihmiyan.

hmi-yan', *adj.* round, as a wheel.
hmi-yan'-na, *adj.* roundish. Same as hmiyan.
hmi-yan'-yan, *adj. red.* of hmiyan.
hmi-yan'-yan-na, *n.* any little round things.
hmon, *adj.* twisted. See hmu and hmun.
hmu or **hmun**, *adj.* twisted. See kahmun, yuhmun, etc.
hmung, *cont.* of hmun-ka: sunktokeáa hmung waun, I am trapping wolves.
hmun-hmun'-za, *adj. red.* of hmunza.
hmun'-ka, *v. a.* to set a trap, to trap any thing, to catch in a trap,—wahunka, yahmunka, un-hmunkapi.
hmuns'-mna, *adj.* smelling like fish.
hmun-wa'-han, *part.* See hmuwahan.
hmun'-za, *adj.* slimy, fish-like, smelling strong, like spoiled meat.
hmus, *cont.* of hmuza. See iohmus.
hmus'-ya, *adv.* shut up.
hmu-wa'-han, *part.* becoming twisted of itself.
hmu'-za, *adj.* shut, as the mouth, hand, etc. See ohmuza.
hna. See yuhna.
hnag, *cont.* of hnaka.
hna'-han, *part.* fallen off of itself, as fruit.
hna'-ka, *v. a.* to lay or place, lay away; to lay up, as the dead on scaffolds, hence, to bury the dead; to have by one, as takudan hnake sni, he has nothing laid by him,—wahnaka, unhnakapi. From this are derived ahnaka, ehna, kihna, and ohnaka.
hna'-ka-pi, *n.* dead persons laid away; hence graves, tombs.
hna-śka', *n.* the common frog. See also naśka.
hna-śka'-éan-di-dan, *n.* a small kind of frog; the tree-frog.
hna-śkin'-yan, *v. n.* to be oppressed, overcome; possessed, as of devils,—mahnaśkinyan.
hna-wa'-han, *part.* Same as hnahan.
hna'-yan, *v. a.* to deceive, cheat, take advantage of,—wahnayan, yahnayan, unhnayanpi, mahna-yan; éihnayan, I deceive thee; iéihnayan, to deceive oneself,—miéihnayan.
hni-hda', *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 hdiyahda, as wahdiyahda, yahdiyahda, unhdiahdapi.
hni-na'-pa or **hni-nan-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 hdinapa.
hnu'-ni, *v. n.* waéihnuni, to be bewildered, deranged,—waéihnahnuni: to be bewildered or lost, as in trying to follow tracks,—wahnuni, yahnuni.
ho, *adv.* of affirmation. yes, yea.

ho, *n.* the voice either of a man or of any animal or thing; sound in general,—mahō, niho, unhopi, wičaho.
ho, *n.* cont. of hoğan; fish; a fish-net.
ho, *v. n.* imperat. only; come on, come now,—ho wo, ho po, ho miye. See iho.
ho-a'-pe, *n.* (hoğan 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,—hobuwakiya.
ho-čá'-ka, *n.* (hoğan and čaka) fish-gills.
ho-čé'-špu, *n.* fish-scales; warts. See čéšpu.
ho-čo'-ka, *n.* a court-yard, an area surrounded by tents or houses: tahočoka, his court.
ho-da'-za-ta, *adv.* outside of a circle of tents.
ho'-e-čá'-he, *adv.* See hoečáhe, the correct form.
ho-ğá'-han, *n.* a rough, loud voice,—homağahan.
ho-ğar', *n.* fish; the generic name.
ho-ğar'-mna, *adj.* (hoğan and omna) smelling like fish, fishy.
ho-ğar'-stin-na, *n.* (hoğan and čistinna) little fish, such as minnows.
ho-ğar'-tan-ka, *n.* big fish, the name given to whales.
ho-ğar'-wi-čá'-sta-šni, *n.* trout or salmon, lit. ill-behaved fish.
ho'-ga-ta, *n.* a rough voice,—homağata.
ho'-gi-ta, *adj.* hoarse, as a person's voice when he has taken cold,—homağita, honigita, hounğitapi.
ho'-hda-gi-ta, *v. pos.* of hoyagita; to make oneself hoarse by speaking,—howahdagita.
Ho'-he, *n. p.* the Assiniboin Indians. Long ago they belonged to the Dakota nation.
ho'-ho, *intj.* Used when there is something said which is not liked.
ho-ho', *adj.* loose, as a tooth.
ho-ho'-dan, *adj.* loose, that can be shaken or moved: hi mahohodan, my teeth are loose.
ho-ho'-pi-čá'-šni, *adj.* immovable.
ho-ho'-pi-čá'-šni-yan, *adv.* immovably.
ho-hun'-ka, *n.* a mother-fish, i. e. an old fish.
Ho-ħno'-gi-čá, *n.* a Dakota god, a fabulous being, the same as Čanotidan.
Ho-ħno'-gi-čá-dan, *n.* dim. of Holinoğičá.
ho-ħpa', *v. n.* to cough,—howahpa.
ho-ħpa'-pi, *n.* coughing, having a cold: holipapi emacečá, I have a bad cough.
ho-ħpi', *n.* a nest, bird's nest.
ho-ħpi'-ya, *v. a.* to have for a nest, make a nest of,—holipwaya.
ho-i'-ču-wa, *n.* (hoğan and kuwa) a fish-hook, fishing apparatus.
ho-i-yo'-ħpa-ya, *v. n.* to become hoarse, by the wind blowing on one and affecting the voice,—hoiyomaħpayaya.

ho'-i-yo-ħpe-ya, *v. a.* to cast a net in fishing,—hoiyolipewayaya.
ho-i-yo'-ki-se, *n.* half of a company, half of a camp.
ho'-i-yu-psi-čé, *n.* a fish-hook.
ho-ka', *n.* a kind of fish.
ho-k'a', *n.* the heron, of the genus *Ardea*.
ho-k'a'-gi-čá, *n.* the snipe, a small kind of heron of the genus *Scolopax*.
ho-k'a'-gi-čá-dan, *n.* dim. of hok'ağičá.
ho'-ka-psan-psan-i-a, *v.* to whine,—hokapsan-psaniwaa.
ho-k'a'-san-na, *n.* a kind of heron or snipe.
ho-k'a'-to, *n.* the blue heron.
ho-kši'-čé-kpa, *n.* a blue wild flower, which appears first in the spring.
ho-kši'-čé-kpa, or **ho-kši'-čé-kpa-pi**, *n.* twins.
ho-kši'-čé-tpa, *n.* a twin or twins; a blue flower, which appears early in the spring. Same as hokšičekpa.
ho-kši'-čó-pa, *n.* (Sisit.) a child; i. q. hokšiyo-ķopa.
ho-kši'-dan, *n.* a boy,—homakšidan, honikšidan; hounkšipidan, we are boys.
ho-kši'-ka, *adj.* yet a boy, under age,—homa-ķšika.
ho-kši'-ke-šni, *adj.* of age, not a boy; John ix. 21,—homakšikešni, honikšikešni.
ho-kši'-ksu-ya, *v. n.* to travail, be in childbirth,—hokšinwaksuya, hokšinyaksuya.
ho-kši'-la, *n.* (Titoņ.) Same as hokšidan.
ho-ħšin', *cont.* of hokšina or hokšidan.
ho-kši'-na, *n.* (Ihaņk.) Same as hokšidan.
ho-kšin'-čant-ki-ya-pi, *n.* the beloved son, one universally esteemed; the heir to the throne.
ho-kšin'-i-kpi-hna-ka, *v. n.* to be with child, be pregnant,—hokšinikpiwahnaka.
ho-kšin'-i-tpi-hna-ka, *v. n.* to be pregnant. Same as hokšinikpihnaka.
ho-kšin'-ka-ğá, *v. a.* to beget a child,—hokšin-wakağá.
ho-kšin'-ķiņ, *v. a.* to carry or pack a child on the back,—hokšinwaķiņ.
ho-kšin'-wiņ-ķta, *v.* to be angry and act like a child, be pettish,—hokšinmawinķta.
ho-kšin'-wi-tko-dan, *v.* to be childish, silly.
ho-kšin'-yu-ha, *v.* to give birth to a child,—hokšinmduha.
ho-kši'-wiņ, *n.* See hokšiwina.
ho-kši'-wiņ-na, *n.* a virgin, one who has not had a husband.
ho-kši'-yo-ķo-pa, *n.* (hokšidan and okopa) a baby, a very little child; but figuratively applied to grown persons,—homakšiyoķopa, hounkšiyo-ķopapi.

ho-kši'-yo-pa, *n.* a child, boy or girl,—homa-kši-yopa, honikši-yopa, hounkši-yopapi.
ho-ku'-wa, *v.* (hoḡan and kuwa) to fish, take or catch fish in any way, either by hook, net, or spear,—howakuwa; hokuwa mda, I go a fishing.
ho'-mna, *adj.* smelling like fish, fishy. Same as hoḡanmna.
ho'-mna-yan, *v.* to gather or collect fish for a feast,—homnawaya.
ho-mni', *adj.* round, going round. See ohomni, yuhomni, etc.
ho-na'-gi-dan, *n.* the common house-fly.
hon, *n.* See hun.
hon'-ku, *n.* See hunku.
hon-pe', *n.* the stick used in digging tipsinḡa or Indian turnips; a pestle.
ho'-pins, *cont.* of hopinḡa.
ho'-pins-ki-ya, *v. a.* to make the voice squeak, to speak with a squeaking voice.
ho'-pin-za, *n.* a small squeaking voice,—homa-pinḡa.
ho-pon'-ka, *n.* a gnat, gnats, of the genus *Culex*.
ho-pon'-ka-dan, *n.* a gnat, gnats.
ho'-psi-ća, *v. a.* (hoḡan and yupsića) to make fish jump, to take fish with a hook and line,—homdupsića. See hoyupsića.
ho'-psin, *cont.* of hopsića; hopsin ya, to go a fishing,—hopsin mda.
ho-sa'-mna, *adj.* smelling like fish, fishy.
ho-se'-wi-mna, *adj.* smelling like fish.
ho-ši', *v.* (ho and ši) to command the voice, i. e. to tell news, take word to one. It is always used with other verbs.
ho-ši'-hda, *v.* (hoši and hda) to carry word home,—hošiwahda.
ho-ši'-hdi, *v.* (hoši and hdi) to bring word home.
ho-ši'-hdi-ću, *v.* (hoši and hdiću) to start home with news,—hošiwahdiću.
ho-ši'-hi, *v.* (hoši and hi) to arrive with intelligence,—hošiwahi.
ho-ši'-i, *v.* (hoši and i) to have been at to carry word,—hošiwai.
ho-ši'-i-ya-ya, *v.* (hoši and iyaya) to have gone to carry word.
ho-ši'-ka-hda, *v.* (hoši and kahda) to carry home word to one.
ho-ši'-ka-hdi, *v.* (hoši and kahdi) to bring word home to one.
ho-ši'-ka-hi, *v.* (hoši and kahi) to bring word to one.
ho-ši'-ka-i, *v.* (hoši and kai) to have taken word to one.
ho-ši'-ka-ki, *v.* (hoši and kaki) to have taken word home to one.

ho-ši'-ka-ya, *v.* (hoši and kaya) to take word to one,—hošiwakamda, hošiyakada.
ho-ši'-ki, *v.* (hoši and ki) to have reached home with news.
ho-ši'-ku, *v.* (hoši and ku) to be coming home with a message.
ho-sin'-ya-se-ća, *n.* the sucker, a kind of fish. See paliteća.
ho-ši'-u, *v.* (hoši and u) to come with a message.
ho-ši'-ya, *v.* (hoši and ya) to go to take a message.
ho-sun'-pe-śda, *n.* tadpoles.
ho'-ta-dan, *n.* a small sharp-billed duck.
ho'-ta-dan, *n.* a swing, as a grape vine attached to a tree above.
ho'-ta-dan-ki-ćuḡ, *v. n.* to swing, swing round,—hotadan wećuḡ, hotadan unkićuḡpi.
ho'-tan-in, *v. n.* to have the voice heard,—hotatanin.
ho'-tan-ka, *n.* the sturgeon, a kind of fish of the genus *Acipenser*.
ho'-tan-ka-ki-ya, *adv.* with a great or loud voice: hotanḡakiya ia, to speak with a loud voice.
Ho-tan'-ke, *n. p.* the Winnebago Indians.
ho'-tan-ke, *n.* a loud or great voice.
ho'-ta-pi-śko, *n.* a swing: hotapiśko kićuḡ, to swing. Hótadan is generally used.
Ho-ta'-wa, *n. p.* the Otawas or Otoe Indians.
ho-ton', *v.* to cry out, put forth the voice, howl, as animals; to crow, as a cock, hence anpaohotonḡa; to thunder, as wakinyan hoton, it thunders.
ho-ton'-ki-ya, *v. a.* to cause to bawl or cry out,—hōtonwakiya.
ho-ṭe'-ća, *n.* 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,—houwakiya, hounḡkiyapi, hounmakiya: houćićiya, I cry out to thee.
ho'-u-ya, *v. a.* to send the voice to, cry out to one,—houwaya, hounḡyapi.
ho-wa'-kan, *n.* the large spotted pike is sometimes so called.
ho-wa'-mdu-śka, *n.* (hoḡan and wamduśka) an eel, so called from its being both fish and snake.
ho-wa'-mdu-śka-dan, *n.* dim. of howamduśka.
ho-wa'-mdu-śka-na, *n.* (Ihanḡ.) an eel.
ho'-wa-na-se-ki-ya-pi, *n.* a large fish-net.
ho-wa'-sa-pa, *n.* (hoḡan owasinḡ and sapa) the cat-fish, so called from its being all black.
ho-wa'-sa-pa-dan, *n.* a small species of cat-fish, the bull-head.

ho-wa'-ya, *v. n.* to cry out, groan,—waho-wamda, yahowada: śi'ahowaya, to cry out badly: waśi'ahowamda.

ho'-ya, *v.* 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, hociya.

ho'-ya-gi-ta, *v.* (ho and yagita) to make the voice hoarse by speaking,—homdagita.

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 yekiya) to cry to, call to, pray to,—hoyewakiya, hoyeyakiya, hoye-unkiyapi.

ho'-ye-ya, *v. a.* (ho and yeya) to cause the voice to go to,—hoyewaya, hoyeunyanpi.

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-éa, *v. a.* to make fish jump, i. e. to catch fish with a hook and line,—homdupsicéa, hounyupsicéapi.

ho'-yu-sde-éa, *n.* wrinkles.

ho'-yu-sde-éé-ton, *v. n.* to have wrinkles, to become old,—hoyusdeéewaton.

ho-zi'-zi-dan, *n.* (ho'gan and zizi) the perch, a kind of fish. See śintaka.

hu, *v. a.* to copulate, have intercourse with a female,—wahu, yahu, unhupi.

hu, *n.* a bone, bones,—mihu, nihu, wi'ahu; the leg, legs of a person or animal, as humayukan, 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 huhu.

hu-a'-ki-pe, *n.* See huwakipe.

hu-éan', *n.* (hu and éan) the stock of a gun; the shaft of an arrow.

hu-ha', *n.* the limbs, members of the body, as the legs and arms; the legs of any thing, as of a kettle.

hu-ha'-sa-pe-dan, *n.* (huha and sapa) the black-legged fox.

hu-ha'-ša-dan, *n.* (huha and ša) the red-legged fox.

hu-ha'-ton, *v. n.* (huha and ton) to have legs or limbs,—huhawaton.

hu-ha'-to-pa, *n.* (huha and topa) a quadruped, the wolf in particular.

hu-ha'-ya, *v. a.* to have for members, use for legs,—huhawaya.

hu'-hde, *v. a.* (hu and hde) to set out, plant out, as a young tree or plant of any kind,—huwahde, huunhdepi.

hu-hde'-pi, *n.* things set out, plants.

hu-hu', *n.* a bone, bones, of the bone kind: maza huhu, arm-bands, probably because at first they were made of bone.

hu-hus', *cont.* of huhuza.

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,—mahuhuza, nihuhuza.

hu-hu'-za-han, *part.* shaken, shaking.

hu'-h'a, *n.* bones bare or stripped of flesh, a skeleton: tihuh'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'-h'a-pi, *n.* a skeleton.

hu'-h'a-ya, *adv.* skeleton-like, as the poles of a tent: huh'aya han, to stand as a skeleton.

hu-hba', *n.* a kind of large water-grass, the stalks of which are eaten by the Dakotas.

hu-hna'-ga, *v.* See hulnaga, the more correct form.

hu-in'-yun, *adv.* See huiyun.

hu-i'-yun, *adv.* on foot: huiyun mda, I go on foot.

hu-i'-yun-ken, *adv.* on foot, walking.

hu-ku'-hu, *intj.* When a deer is brought into camp, the children shout hukuhu.—S. W. Pond.

hu-kun', *adv.* under, beneath.

hu-ku'-ya, *adv.* below, under, at the lowest place.

hu-mdo', *n.* the shin-bone.

hu-na'-pta, *v.* to be lame: si'ogan nawapta, I have sprained my ankle. Said when the muscle is so injured as to make one lame.

hu-na'-šte, *v.* to sprain one's leg,—hunawašte.

hu'-ni. See hihuni.

hu'-non-pa, *n.* (hu and nonpa) a biped, man, in the sacred language.

hun, *n.* mother,—nihun, thy mother; hunku, his or her mother. See ina, my mother.

hun-hun'-he, *intj.* alas!

hunh, *n.* some, a part.

hunh'-na-na, *adv.* only a part.

hun-ka', *n.* a parent or ancestor; an elder brother is often so called,—mihunka; 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.

hun-ka'-ke, *n.* an ancestor,—mihunkake, nihunkake, wi'ahunkake.

hun-ka'-ke-ya, *v. a.* to have for an ancestor,—hunkakewayaya, hunkakeunyanpi.

hun-ka'-wan-zi, *n.* a brother, one of the same family,—*mihunkawanzi, nihunkawanzi.*
hun-ka'-wan-zin-ki-éi-ya-pi, *n.* brethren.
hun-ka'-wan-zin-ya, *v. a.* to have for a brother, count as brother,—*hunkawanzinwaya.*
hun-ka'-wan-zi-tku, *n.* his brother.
hun-ka'-ya, *v.* to consider and honor as hunka,—*hunkawaya, hunkaunyanpi.*
hun-ka'-ya-pi, *n.* one who is called hunka. Used also for deacon or elder; the sun.
hun'-ke-sni, *v. n.* to be slow, not fast, in walking or working,—*wahunkesni, yahunkesni, unhunka-pisni: éante hunkesni, low-spirited.*
hun-kti'-ya, *v. imperat. only;* go away, go along, get out of the way,—*hunktiya wo.*
hun'-ku, *n.* his or her mother.
hun'-ku-ya, *v. a.* to call mother, have for mother,—*hunkuwaya, hunkuyaya.*
hun-pe', *n.* See *honpe.*
hun-ska', *n.* leggins; *hunska oton*, to wear leggins.
hun-ska'-ya, *v. a.* to have for leggins, make leggins of,—*hunskawaya.*
hun-ski'-éa-he, *n.* garters.
hun-shte', *adv.* well, at any rate; *écamon kta hunšte, I will do it at any rate; hecetu kte hunšte, well, so it will be.*
hun'-tka, *n.* a large water-fowl, the cormorant.
hu-pa'-hu, *n.* the knee; the knee-pan, patella.
hu-pa'-za-hde, *v.* to sit with the knees bent up.
hu-pa'-za-hde-ya, *adv.* *hupazahdeya wanika*, to lie on the back with the knees sticking up.
hu-san'-hmi, *adj.* very lean; *i. q. tamaheca hinéa.*
hu-sdi', *n.* the lower part of the leg, just above the ankle; the ankle.
hu'-stag, *cont.* of *hustaka.*
hu'-stag-ya, *v. a.* to enfeeble,—*hustagwaya.*
hu'-sta-ka, *v. n.* to be faint, weak, weary, feeble, lame,—*humastaka.*
hu-shte', *adj.* lame,—*humaste, huniste, huunstepi.*
hu-shte'-ken, *adv.* lamely: *husteken mani.*
hu-shte'-ya, *v. a.* to make lame,—*hustewaya.*
hu-shte'-ya, *adv.* limpingly.
hu-shte'-ya-ken, *adv.* lamely.
hu'-ta, *n.* the root of a tree or plant: *éan 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 shin-bone.
hu'-tam, *adv. cont.* of *hutapa;* *hutam yeye éin*, along the shore.
hu'-tam-ya, *adv.* by the edge or shore; at the time of need or extremity. See *hutamyaken.*

hu'-tam-ya-ken, *adv.* by the edge or shore; at the time of need, in one's extremity: *hutamyaken émayakiye éni*, you did not help me when I was most in need.
hu-ta'-na-ku-te, *v. n.* to play with the hutina-éute; to throw a stick so as to make it slide along on the snow,—*hutanawakute.*
hu-ta'-pa, *adv.* out back; *i. q. éanyata.*
hu-ta'-ta, *adv.* at the shore or edge; to the shore; to the woods or interior: *hutata unyanpi.*
hu-ta'-ta-ki-ya, *adv.* towards the shore.
hu'-te, *n.* the bottom, as of a tree, the lowest part, root: *éanhute*, the roots of a tree.
hu-ti'-na-éu-te, *n.* a long stick with a large head, which the Dakotas make slide on the snow or ice.
hu-tkan', *n.* a root, the roots of trees, plants, etc.
hu-tkan'-o-mdo-ton, *n.* (*hutkan and omdoton*) the square root, in arithmetic.
hut-o'-tkon-za, *n.* a bluff shore with deep water below.
hu-to'-ske, *adj.* broad at one end, tapering.
hu-wa'-ki-pe, *n.* the smaller bones in the lower leg and fore-arm: *éankpe huwaqipe*, the fibula; *ispa huwaqipe*, the ulna.
hu-wa'-pa, *n.* an ear of corn, corn unshelled. See *wahuwapa.*
hu-wa'-pa-hpe, *n.* See *huwapa-hpe.*
hu-we', *v.* to bring, fetch. Used with other verbs, as *huwe ya*, to go to bring,—*huwe mda;* *huwe i*, to have been for; *huwe hi*, to have come for.
hu-ya', *v.* to have for a bone, have for a staff or leg,—*huwaya.*
hu-ya'-ta, *adv.* in the leg.
hu-yo'-ka-hmin, *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 caches,—*waha*, unhiapi.
h'a, *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 *yu-haha.*
ha-ha', *n.* waterfalls, so called from the curling of the waters; esp. the Falls of St. Anthony.

Ha-ha'-mdo-te, *n.* the mouth of the St. Peter's or Minnesota river.

Ha-ha'-ton-wan, *n. p.* the Chippewa or Ojibwa Indians, the name given to them by the Dakotas, as those who make their village at the falls.

Ha-ha'-wa-kpa, *n.* the Mississippi river, lit. river of the falls.

ha'-ka, *adj.* branching, having many prongs, as some deer's horns. See *hehaka*.

ha-ka', *adj.* ruffled, not smooth, made rough, as a feather.

ha-kpa', *adj.* not straight or level, a little curved; ruffled.

ham, *cont.* of *hapa*; *ham* *hinhda* and *ham* *iyaya*, to start up, as something scared.

ham-ham'-ya, *v. red.* of *hamya*.

ham-ha'-pa, *v. red.* of *hapa*.

ham-ha'-pe-dan, *n.* the name given to silk cloth of any kind, probably from the rustling noise made in handling it.

ha-mna', *adj.* smelling like stale meat, tainted.

ham-ya', *v. a.* to frighten or scare away any thing, as wild animals; to drive off,—*hamwaya*.

han, *n.* a scab: *han* *hinhpaya*, the scab has fallen off.

han, *v. n.* to do, work, act, in any way,—*wahan*, *unhanpi*: token *yahan* *he*, what are you doing?

han-di'-ta, *v. n.* to be active, make progress in work: *handita* *waun*, I am active.

han-di'-ta-ya, *v. a.* to spur one up,—*handitaway*: *handitaiçiya*, to spur oneself up,—*handitamiçiya*.

han-di'-ta-ya, *adv.* actively.

han-han'-ska, *v. n.* to be long-winded, not soon tired.

han-hi', *v. n.* to be slow at work, advance slowly or leisurely,—*hanwahi*, *hanunhipi*.

han-hi'-ka, *n.* one who is slow at work, one who is incapable,—*hanwahika*.

han-hi'-ki-ya, *adv.* slowly, carefully, as in finishing a piece of work.

han-hi'-ya, *adv.* slowly, with difficulty.

han-hi', *adj.* sloppy, slushy.

han-i'-ta, *v. n.* to give out at work, be laid up by work,—*hanimaça*.

han-i'-te-ya, *v. a.* to cause to give out at work,—*haniteway*.

han'-i-yo-kpa-ni, *v.* See *hanokpani*.

han'-i-yo-tpa-ni, *v.* See *hanotpani*.

han-o'-kpa-ni, *v. n.* to be unable to reach or to do, unable to accomplish; *hanokpani* *waun*, I am unable to accomplish.

han-o'-kpa-ni-yan, *v. a.* to cause to fail of accomplishing,—*hanokpaniwaya*, *hanokpaniunyanpi*.

han-o'-tpa-ni, *v. n.* Same as *hanokpani*.

han-o'-tpa-ni-yan, *v.* Same as *hanokpaniyan*.

han-pi'-ça, *v.* that can be done: token *hanpiça* *ñi*, it cannot be done.

han-te', *n.* the cedar, of the genus *Juniperus* and *Cupressus*.

han-te'-sa, *n.* See *hantesadan*.

han-te'-sa-dan, *n.* the red cedar, *Juniperus virginicus*.

han-yan', *v. n.* to fail, decline, sink away, as in sickness; to be near death, *i. q.* *wanna te kta*; to be very tired,—*hanwaya*, *hanunyanpi*.

han-ye'-ça, *v. n.* to fail, decline, sink away, as in approaching death,—*hanwayeça*.

ha'-pa. See *kahapa*.

ha'-pa, *v. n.* to make a rustling noise, as in leaves or bushes, to rustle.

ha-tpa', *adj.* ruffled, as feathers or hair. See *hakpa*.

hba, *adj.* sleepy, drowsy,—*maħba*, *unħbapi*, *wi-çalba*.

hba'-ka, *adj.* sleepy, mild, gentle,—*maħbaka*.

hba'-ya, *v. a.* to make sleepy,—*hbawaya*.

hba'-ya, *adv.* mildly, gently.

hba'-ye-dan, *adv.* softly, gently, mildly: *hbayedan* *waun*.

hbog'-ya, *adv.* collected, together.

hbo'-ka. See *kahboka*.

hbu, *v. n.* to make a noise as in chewing snow or ice, to make a crunching noise.

hbu-hbu', *v. red.* of *hbu*.

hbu-wa'-han, *part.* crumbled, as ice or snow in the Spring.

hça, *n.* a flower, blossom. See *wahça*.

hça, *v. n.* to blossom; *hça* *aya*, to bloom or blossom.

hça, *adv. cont.* of *hinhça*.

hça-wa'-he-ça, *adj.* slovenly. See *hçoya*.

hça'-ya, *v. n.* to blossom.

hça'-ya, *adv.* blossoming.

hçi, *adj.* broken out in gaps. See *kahçi*.

hçi, *n.* a gap, as in the edge of an axe.

hçi-han', *part.* broken out, as a piece from the edge of an axe; torn out, as the ear by ear-rings.

hçi-hçi', *red.* of *hçi*; gapped.

hçi-wa'-han, *part.* broken out in gaps, gapped.

hço, *adj.* slovenly, slatternly.

hço'-ka, *adj.* slovenly,—*maħçoka*.

hço'-ya, *adv.* in a slovenly manner.

hço'-ya-ken, *adv.* slovenlily.

hda, *v. n.* to rattle.

hda-hda', *v. red.* of *hda*. See *mazahdahda*.

hda-hda', *n.* a rattle.

hda-hda'-ya, *adv.* rattling, loosely.

hda-hda'-ye-dan, *adv.* not securely, loosely :
hdaḥdayedan wahnaka, *I placed it loosely.*

hda-hda'-yen, *adv.* not securely : hdaḥdayen
hnake śni, *he has not placed it in securely.*

hdaḥ-ya', *adv.* to a distance, *i. q.* tehan ; *remov-*
ing.

hdaḥ-ye'-éa, *v. n.* to remove or go off to a dis-
tance : hdaḥyeéé śni, *it does not go off*, said of deer
or other animals that stay about in the same place.

hda-ya', *adv.* rattling ; not safely.

hda-yen', *adv.* not securely or safely.

hdi, *v. n.* to break out in sores, be sore, raw,—
mahdi, unḥdipi : čankahu hdi, *to have a sore*
back, as a horse.

hdi, *n.* a running sore, a raw place.

hdi, *adj.* miry. See kaḥdi.

hdi-hdi', *adj.* red. of hdi ; broken out in sores ;
miring.

hdi-hdi'-dan, *adj.* miry, muddy.

hdo, *v. n.* to growl, as a dog.

hdo-ge'-éa, *adj.* hollow, as a tree.

hdo-han', *adj.* slovenly, not well put on, as
clothes.

hdo-he'-éa, *adj.* slovenly.

hdo-he'-ya, *adv.* in a slovenly manner.

hdo-hdo'-ka, *adj.* full of holes. See hdoḥka.

hdo-hdo'-ka-han, *part.* full of holes.

hdo-hdo'-ka-wa-han, *part.* having holes in.

hdo'-ka, *n.* a hole : mini hdoḥka, *a spring.*

hdo'-ka, *part.* See kaḥdoka.

hdo-ka'-han, *part.* opened, having a hole in.

hdo-ka'-wa-han, *part.* having a hole in.

hdo-ki'-ya, *v. a.* to make growl,—hḍowakiya.

hdo-ya', *v. a.* to cause to growl,—hḍowaya.

hdo-ya', *adv.* growling.

he, *n.* a high hill or ridge of hills, a mountain ;
esp., the Coteau des prairies.

he-gin'-éé, *n.* dross : pa heginéé, *dandruff.* See
also ginḡinéa.

he-h'e', *adj.* dangling, ragged.

he'-i-mni-za, *n.* (he and imniža) a rocky ridge.

he-in'-kpa, *n.* the brink or brow of a hill, the
end of a hill. See hiḡkpa.

he-in'-tpa, *n.* Same as heḡkpa.

he'-i-pa, *n.* the brow of a hill ; *esp., the head or*
commencement of the Coteau des prairies.

he-ku', *n.* the foot of a hill back from a river :
heku unyanpi, *we go at the foot of the hill.*

he'-ma-ya-éan, *n.* a wooded hill.

he'-mdo, *n.* a hill-top, ridge ; *i. q.* mdamdata.

he'-mdo-ka, *n.* Same as hemdo.

he-mni'-éan, *n.* (he mni and éan) a hill that
appears as if it were in the water ; Red Wings
village, a short distance above Lake Pepin, is so
called.

hen, *adv.* (he and en) ashore : hen ezu, *to put*
any thing ashore, as from a boat ; hen ihan, *to*
step ashore.

he-na'-ke, *n.* a hill-side, slope.

he-na'-ke-ya, *adj.* sloping, sideling.

he'-pe-se, *adv.* hepese elipeya, *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 waḥetazu.

he-wan'-ke, *n.* frost, hoar-frost.

he-wo'-skan, *n.* an uninhabited, desert place.

he-wo'-skan-tu, *adv.* in a desert place.

he-wo'-skan-tu-ya, *adv.* away from any dwell-
ing, in a desert place, solitarily.

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 heyapa ; by land, following the
hill : heyam unyanpi, *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 mda ; heyata iyeya, *to shove aside or*
back, put out of office, reject.

hi-éa'-han, *v. n.* to slip, miss step, stumble and
fall,—maḥicahan.

hi-éa'-he-ya, *v. a.* to cause to slip and fall,—
hiéahewayaya.

hiḡ, *adv.* *cont.* of hiḡéa ; very.

hiḡ'-éa, *adv.* very : waḥe hiḡéa, *very good ;* śicé
hiḡéa, *very bad.*

hiḡ-éa'-ke, *adv.* very, indeed.

hiḡ'-kpa, *n.* (he and inḡkpa) the brow of a hill.

hiḡ'-kpa-ta, *adv.* to or at the top of the hill :
hiḡkpaṭa unyanpi kta, *we will go to the top of the*
hill.

hiḡ'-kpa-tan-han, *adv.* at the hill-top, from the
hill.

hiḡ-tkan'-hu, *n.* the upper arm-bone. Hiḡtkan
alone is said not to be used.

hiḡ'-tpa, *n.* Same as hiḡkpa.

hiḡ'-tpa-ta, *adv.* Same as hiḡkpaṭa.

hiḡ'-tpa-tan-han, *adv.* Same as hiḡkpaṭanhan.

hiḡ-yan'-tan, *n.* the daisy, which the Dakotas
use in dyeing yellow.

hi-ya'-ya, *adv.* bungled. See yuhiyaya.

hmiḡ, *adj.* crooked, misshapen : siha hmiḡ,
a crooked foot.

hmiḡ-hmiḡ', *adj.* red. of hmiḡ.

hmiḡ-hmiḡ'-yan, *adv.* red. of hmiḡnyan ; crook-
edly.

hmin'-yan, *adv.* crookedly.
hmu'-ga, *v.* See *hmun'ga*.
hmun, *v. n.* to buzz, hum, as the stones of a mill or the flapping of birds' wings; to whistle, as a bullet: *hmun hinhda*, to make a buzzing noise suddenly.
hmun'-ga, *v. a.* to cause sickness or death, as the Dakotas pretend to be able to do, in a supernatural way; to bewitch, kill by enchantment,—*wa-hmun'ga*, *unhmun'gapi*, *mahmun'ga*; *ki'ihmun'gapi*, bewitching each other.
hmun'-ga, *adj.* smelling strong, fishy, rancid, stinking, as grease.
hmunh'-mna, *v. n.* to smell rancid or fishy.
hmun-hmun', *v. red.* of *hmun*; to buzz.
hmun-hmun'-ga, *adj. red.* of *hmun'ga*; rancid.
hmun-ya', *v. a.* to cause to hum, 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, *v.* *éante hniyan*, to flutter or be troubled, be sick at the stomach, as from eating too much,—*mahnian*.
hni'-yan-yan, *adj.* afraid, quaking for fear,—*mahnianyan*.
hni'-ye-ye-se, *adv.* in haste, affrightedly: *hni-ye-yese mawani*, I walk hastily.
ho, *v. n.* to stand up on end, as hair. See *ahio*.
ho, *intj.* of surprise.
ho'-e-éa, *intj.* expressing dissatisfaction or dissent.
ho'-e-éah, *intj.* Same as *hoéahe*.
ho'-e-éa-he, *intj.* of disbelief and dissent.
ho-ka', *n.* the badger.
ho-na'-ptan, *n.* See *hunnaptan*.
hon'-hi-ki-ya, *v. a.* to finish, perfect. See *hun-hikiya*.
hon'-hi-ya, *v. a.* to finish, perfect. See *hun-hiya*.
hon'-ki-ṭa, *v. n.* to become very tired. See *hun-kiṭa*.
hon'-kpa-ni, *v. n.* to be in an unfinished state. See *hun'kpani*.
hon'-kpa-ni-ki-ya, *v.* to fail of finishing. See *hun'kpanikiya*.
hon'-kpa-ni-yan, *v.* See *hun'kpanian*.
hon'-tpa-ni, *v.* See *huntpani*.
hon'-tpa-ni-ki-ya, *v.* See *huntpanikiya*.
hon'-tpa-ni-yan, *v.* See *huntpanian*.
ho'-pi-dan, *intj.* astonishing! wonderful!
ho'-pi-dan-ni-ye, *intj.* astonishing!

ho'-pi-dan-šni, *intj.* impossible!
ho-pu'-za, *n.* (*hie and opuza*) a dry country, desert.
ho'-ški, *adj.* hilly, rough, uneven, as a country.
ho'-ški-ški, *adj. red.* of *hoški*; abounding in little hills, a hilly country.
ho'-ta, *adj.* grey, brown.
hot-ho'-ta, *adj. red.* of *hota*.
ho-ṭin'-za, *n.* (*hie and oṭinja*) hard ground, a desert.
ho-wo'-skan, *n.* an uninhabited country.
hpa, *part.* thrown down. See *yuhpa*.
hpa, *v. n.* to be wet or clogged, as mosquitoes' wings with dew: *éaponka hpapi*, the mosquitoes are wet with dew.
hpa, *adv.* together, in a bunch, said of beans or potatoes which grow together.
hpa-han', *part.* thrown down.
hpan, *adj.* soaked with water, wet.
hpan-yan', *v. a.* to soak or steep in water,—*hpanwaya*, *hpanunyanpi*.
hpa-wa'-han, *part.* thrown off, thrown down.
hpe'-éa, *adj.* faint, exhausted,—*mahpeéa*; *hpeéa šni*, untiring, strong to endure fatigue.
hpe-wan'-ka, *v. n.* to stay with the young, hover over, as a hen does over her brood, brood over,—*hpemunka*.
hpu. See *yuhpu*.
hpu-han' *part.* crumbled off.
hpu-hpu', *red.* of *hpu*.
hpu-wa'-han, *part.* crumbled off, come apart, as things formerly stuck together.
hpu-ya', *adv.* crumbling off.
hta, *cont.* of *hitayetü*.
hta-éu'-šni, *n.* the cool of the evening.
hta'-ka. See *yahtaka*.
hta-ki'-ya, *adv.* towards evening.
hta'-ki-ya, *v. a.* to cause to catch and hold, as a trap. See *mazahitakiyapi*.
hta-ki'-ya-ken, *adv.* towards evening.
htan, *cont.* of *htata*; *htan iyaya*, to become weak.
hta-ni', *v. n.* to labor, toil, work, do such labor as the Dakota women do,—*htawani*, *htayani*, *htanunipi*.
hta'-ni-han, *n.* yesterday; *htanihan sanpa* and *htanihan icima*, the day before yesterday.
hta-ni'-pi, *n.* laboring; *i. q.* *wicohtani*.
htan'-yan, *adj.* rough, made rough; *i. q.* *po-waye*.
hta'-ta, *adj.* languid, weak,—*malitata*.
hta'-te-éa, *adj.* weak, feeble,—*malitateéa*.
hta-yen', *adv.* in the evening; generally, last evening.
hta'-ye-tu, *n.* the evening.

hu'-ga, *part.* broken in. See kahuga.
hu-ga'-han, *part.* broken in.
hu-ga'-wa-han, *part.* broken in.
hu-ge'-éa, *n.* See gūgeéa.
hu-ha', *n.* the scrapings or shavings of hides, taken off in making them thin enough for robes, and which are eaten by the Dakotas. See tahuha.
hu-hna'-ga, *v. n.* to burn up, be consumed.
hu-hnah'-ya, *v. a.* to cause to burn up, to consume,—huhnahwaya.
hun'-hi-ki-ya, *v. a.* to finish, perfect.
hun'-hi-ki-ya, *adv.* in a finishing way, perfectly: hunhikiya écamon, I do it by way of finishing.
hun'-hi-ya, *v. a.* to finish.
hun'-ki-ta, *v. n.* to be tired, be weary and give out at work,—hunwakita, hununkitapi.
hun'-kpa-ni, *v. n.* to be unfinished.
hun'-kpa-ni-ki-ya, *v. a.* to leave in an unfinished state, to fail of accomplishing,—hunkpaniwakiya.
hun'-kpa-ni-yan, *v. a.* to fail of finishing,—hunkpaniwaya.
hun-na'-ptan, *n.* a hill side.
hun-na'-ptan-yan, *adv.* on the hill side.
hun'-tpa-ni, *v. n.* to be unfinished.
hun'-tpa-ni-ki-ya, *v. a.* to fail of accomplishing, leave unfinished,—huntpaniwakiya.
hun'-tpa-ni-yan, *v.* to fail of finishing,—huntpaniwaya.
hun'-win, *v. n.* to stink, become putrid, as a dead body.
hun-win'-mna, *adj.* stinking, smelling putrid.
hun-win'-ya, *v. a.* to cause to smell badly, make putrid,—hunwinwaya.
hu-pa'-hu, *n.* the arm of a person; the wing of a fowl,—mahupahu, nihupahu.
hu-pa'-hu-wa-ki-hda-ke-dan, *n.* the bat, lit. little leather-wings.
hu-pa'-ko-za, *v. n.* to move or flap the wings, to fly. See wahupakoza.
hu-pa'-wa-ki-hda-ke-dan, *n.* the bat.
hu-pin'-yun, *adv.* by the arms, without instruments, by main strength.
hu-pin'-yun-ken, *adv.* by main strength.
hu-wa'-pa-hpe, *n.* the meat which is left sticking to a hide; the right side of any thing. See tahuwapahpe.
hu-ya', *n.* the common eagle: huya éin'éa, a young eagle.
hwin, *v. n.* to stink, become putrid, as a dead body. See hunwin.
hwin'-mna, *adj.* stinking, smelling putrid. See hunwinmna.

I.

i, the eleventh letter of the Dakota alphabet. It has the sound of English *ee*, or of *i* in *marine*, *machine*.
i, 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, *kiéó*, to invite, *ikiéó*, to invite to eat any particular thing; *éekiya*, to pray to one, *iéekiya*, to pray to one for something; *wohdaka*, to tell news, *iwohdaka*, to tell about some particular thing; *éanniyān*, to be angry, *iéanniyān*, to be angry on account of something; *wayazan'ka*, to be sick, *iwayazan'ka*, to be sick in consequence of something; *éepa*, fat, *iéepa*, fat by reason of.
 2. Prefixed to active verbs, it sometimes forms of them nouns of the instrument: as, *kazipa*, to shave, *icazipe*, a drawing-knife or plane; *kasde'ca*, to split, *icásde'ce*, a wedge; *éapá*, to stab, *icape*, a spear.
 3. Prefixed to the cardinal numbers, it forms of them ordinals: as, *nonpa*, two, *inonpa*, second; *yamni*, three, *iyamui*, third, etc.
 4. Prefixed to adverbs, it gives them the force of prepositions: as, *tehan*, far, *itehan*, far from.
 5. Prefixed to nouns signifying time, it means the next or succeeding one: as, *han'han'na*, morning, *ihan'han'na*, the next morning; *wetu*, spring, *iwetu*, the succeeding spring.
i, *n.* the mouth,—*mii*, *nii*, *wicai*: *i en hde*, to cast up to one; *i en hiyeya*, to cast into one's teeth.
i, *v. n.* to have gone to, to have been at,—*wai*, *yai*, *unki*.
i-a', *v. n.* to speak,—*iwaa*, *iyaa*, *unkiapi*.
i-a'-han, *part.* speaking.
i-a'-kan, *prep.* (*i* and *akan*) upon, on top of.
i-a'-ka-p'in or **i-e-ka-p'in**, *v. n.* to be tired of speaking, unwilling to speak. See *kap'in*.
i-a'-ke, *adv.* again, so many more.
i-a'-ke-de-na-ke-éa, *adj.* so many more than ten.
i-a'-ke-de-na-na, *adj.* only so many more than ten.
i-a'-ke-he-na-ke-éa, *adj.* so many more than ten.
i-a'-ke-ka-na-ke-éa, *adj.* that number more than ten.
i-a'-ke-non-pa, *num. adj.* twelfth.
i-a'-ke-sa-hdo-gan, *num. adj.* eighteenth.
i-a'-ke-sa-ko-win, *num. adj.* seventeenth.
i-a'-ke-sa-kpe, *num. adj.* sixteenth.

i-a'-ke-to-pa, num. adj. *fourteenth*.
i-a'-ke-wan-zi-dan, num. adj. *eleventh*.
i-a'-ke-ya-mni, num. adj. *thirteenth*.
i-a'-ke-za-ptan, num. adj. *fifteenth*.
i'-a-ki-ča-ge-ča, n. *one who is unreasonable in his demands; one who keeps asking for things after he should stop, an importunate person*.
i-a'-ki-ču-ni, v. *to desist from, grow tired and leave off*. See iyakičuni.
i-a'-ki-ču-ya, adj. *much*. See iyakičuya.
i'-a-ki-de-če-ča, adv. *alike, equal to*. See iyakidečēča.
i'-a-ki-de-čen, adv. *like to, equal to*.
i'-a-ki-de-han-han-ke-ča, adv. red. of iakidehankeča.
i'-a-ki-de-han-han-yan, adv. red. of iakidehan-yan.
i'-a-ki-de-han-ke-ča, adv. *equal in length to: kiči iakidemahankeča, I am as tall as he*.
i'-a-ki-de-han-yan, adv. *alike in distance, as far as*.
i'-a-ki-de-na-ka, adv. *alike in number, as many as*.
i'-a-ki-de-na-ke-ča, adv. *as many as*.
i'-a-ki-he-če-ča, adv. *alike in kind*.
i'-a-ki-he-han-ke-ča, adv. *alike in length*.
i'-a-ki-he-han-yan, adv. *alike in distance*.
i'-a-ki-he-na-ke-ča, adv. *of equal number with*.
i'-a-ki-pa-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 following*.
i-a'-pi, n. *talk, speech, language*.
i'-a-s'a, v. *to halloo, make a loud inarticulate noise,—iawas'a, iaun's'api*.
i-ba'-pe, v. *to make sharp by,—ibawape: ibape-šni, to make dull on*.
i-bo'-čo, n. *a churn*. See bočo.
i-bo'-mdu, v. n. *to drift, blow up, as snow or dust: wa ibomdu, the snow is blown about*.
i-bo'-mdu-mdu, v. red. of ibomdu.
i-bo'-pan, n. *a pestle*. See bopan.
i-bo'-pan, v. *to shoot in pieces, i. q. bokuka*.
i-bo'-sdi, n. *a squirt, syringe; a squirt-gun*. This is made by Dakota boys of the common elder or box-wood, and is used for shooting water. See miniiibosdi.
i-bo'-sdo-han, v. *to blow along lengthwise: ibosdohan iyeya*.
i-bo'-sdo-han-han, v. red. of ibosdohan.
i-bo'-ša-ka, v. used with wačín; wačín iboša-ka, *to be discouraged: wačín ibowašaka, I am discouraged*.
i-bo'-š'a-ka, v. (i and boš'aka) *to hit with little force, not to penetrate,—ibowaš'aka*.

i-bo'-šta-ke, n. (i and boštaka) *a blunt-pointed arrow*.
i-bo'-to, v. n. (i and boto) *to hit or strike against, to butt against,—ibomato, ibonito: siha inyan ibomato, I struck my foot against a stone; pa en ibomato, it struck my head*.
i-ča'-be-ča, v. n. *to be pricked or have one's feelings injured by some little thing*. See ičama.
i-ča'-be-ya, adv. *pricked, injured in feelings: ičabeya waun, my feelings are hurt*.
i-ča'-bu, n. (i and kabu) *a drum-stick*.
i-ča'-du, n. (i and kadu) *a fan, wing to fan oneself with*.
i-ča'-du-ge, n. (i and kaduğa) *a fan for wheat, something to blow or clean with: psin ičaduğa, a rice-blower*.
i-ča'-ğa, v. 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,—imačağa, iničağa*.
i-ča'-ge, n. (i and kağa) *something to make with, an instrument: wowapi ičağa, a pen or pencil*.
i-ča'-ge, v. of kağa: ičağa iču, *to take up in a bucket, as water,—ičağa iwaču*.
i-ča'-ge-žu-ya, v. *to come up with and go along with a company,—ičağezuwičawayaya, I came up and went with them*.
i-ča'-ge-žu-ya, adv. *together with, in company*.
i-ča'-gi, v. n. (i and kaği) *to be hindered by, opposed by an obstacle,—imakagi, iničaği*.
i-ča'-go, n. (i and kağo) *a mark or line drawn*.
i-ča'-go, v. a. of kağo; *to make a mark, draw a line, sketch,—iwakağo, unkičağopi*.
i-ča'-go-ya, v. a. *to cause to mark,—ičağowaya*.
i-ča'-go-ya, adv. *marking, in the way of marking*.
i-ča'-hda, prep. (i and kahda) *by the side of, near to*.
i-ča'-hi, v. a. (i and kahi) *to mix, stir up together,—iwakahi, iyakahi, unkičahipi*.
i-ča'-hi, v. n. *to mix, mingle*.
i-ča'-hi-hi, v. red. of ičahi; *to mingle, mix together*.
i-ča'-hi-hi, n. *cement*.
i-ča'-hi-hi-ya, adv. *mixed up with, together with: i. q. opepeya*.
i-ča'-hin-te, n. (i and kahinta) *a rake, a broom*.
i-ča'-hi-ton, v. a. *to mix together,—ičahiwaton, ičahiyaton, ičahiuntonpi*.
i-ča'-hi-ton, part. *mixed*.
i-ča'-hi-ya, v. a. *to mix together, adulterate,—ičahiwayaya, ičahiunyanpi*.
i-ča'-ho-mni, n. (i and kahomni) *something that is turned or turns, a wheel*.
i-ča'h', cont. of ičağa; iča'h aya, *it keeps growing*.

i-ća'-ham-ha-pe-dan, *v. n.* to rustle, as the grass in a gentle wind. See hamhapedan.
i-ća'-ha-pe, *n.* (i and kahapa) something to drive with, a whip.
i-ćah'-ki-ya, *v. a.* to cause to grow; to rear, raise, as a child or domestic animal,—ićahwakiya.
i-ćah'-ko-ke-dan, *adj.* See oićahkokedan.
i-ća'-ho-ta, *n.* of ćahota; drops of rain, flakes of snow, so called because falling like ashes.
i-ća'-htag, *cont.* of ićahataka.
i-ća'-htag-ya, *v. a.* to cause to touch,—ićahtagwaya.
i-ća'-htag-ya, *adv.* touching, relating to, concerning.
i-ća'-htag-ya-ken, *adv.* relating to.
i-ća'-hta-ka, *v. n.* to touch, be near to,—imakahata, inićahataka.
i-ća'-hta-ke, *n.* (i and kahata) a place where a river touches or runs near a hill; a place where the prairie comes down to a river or lake.
i-ćah'-ya, *v. a.* to cause to grow, raise, as corn, etc.; to rear, to train up, as a child, etc.—ićahwaya, ićahmayan.
i-ćah'-ya, *adv.* conformed to, made like.
i-ća'-kan, *n.* (i and kakan) an adze.
i-ća'-kan, *v. a.* of kakan; to strike and cut a piece out of,—iwakakan, iyakakan, unkićakanpi.
i-ća'-kiś, *cont.* of ićakiža; ićakiś waun, I am suffering for.
i-ća'-kiś-ya, *v. a.* to cause to suffer for, to afflict,—ićakiśwaya.
i-ća'-kiś-ya, *adv.* in a suffering manner.
i-ća'-ki-ža, *v. n.* to be in want of, lacking, suffering for,—imakakiža, inićakiža, unkićakižapi: ićakiže śni, not in want of.
i-ća'-ki-že, *n.* (i and kakiza) affliction. See iwićakakiže.
i-ća'-ki-že-śni-yan, *adv.* not in want of, plentifully.
i-ćam', *cont.* of ićapa; ićam iću, to stick in and take out.
i-ća'-ma, *adj.* rough, as cloth or the beard; pricking, as iron filings.
i-ća'-ma, *v. n.* to hurt or prick, as any thing in the eye: taku išta imakama, something is pricking in my eye.
i-ća'-ma-ma, *v. red.* of ićama; to prick: ićama-ma niun he, does it keep pricking you?
i-ća'-mda-ska, *v. n.* to be flattened, as a bullet that is shot into wood.
i-ća'-mna, *v. n.* to blow, bluster, storm, drive, as wind and snow: nina ićamna, it is very blustering; to be torn by any thing and lose the contents, as a bag of corn carried along. See kamna, to rip.
i-ćan', *adv.* whilst, in the meantime, just then.

i-ća'-nan, *adv.* See ićannan.
i-ćan'-ka-spe-ya, *v.* See ićantkaspeya and ićan-tekaspeya.
i-ćan'-ši-ća, *v. n.* to be sad for,—ićanmasića.
i-ćan'-ši-ća-pi, *n.* tribulation.
i-ćan'-šin, *cont.* of ićansića.
i-ćan'-šin-ya, *v. a.* to make sad, grieve, disappoint one by means of something,—ićanšinwaya.
i-ćan'-šin-ya, *adv.* sadly, distressingly.
i-ćan'-wa-šte, *v. n.* to be glad for,—ićanmawašte.
i-ćan'-wa-šte-ya, *adv.* gladly for.
i-ćan'-a-ma-ni, *n.* a ladder. See ćanijamanipi.
i-ćan'-ćan, *v. n.* (i and ćanćan) to tremble for, shake on account of,—imaćanćan, inićanćan.
i'-ćan-han, *adv.* leaning against. See ićinhan.
i'-ćan-kćan, *adv.* making effort but not with much determination: ićanćan ećamon, I did it but not truly; opposed to áwićakahan.
i'-ćan-ksi, *v. n.* to be angry or irritated at or in consequence of,—ićanwaksi, ićanyaksi.
i'-ćan-ksi-ki-ya, *v. a.* to cause to be angry for,—ićanksiwakiya.
i'-ćan-ksi-ksi, *v. red.* of ićanksi.
i'-ćan-ksi-ya, *adv.* crossly, bluntly, roughly, angrily.
i-ćan'-nan, *adv.* out from, out in the river or lake from.
i-ćant', *cont.* of ićante.
i-ćant'-a-hde, *v. a.* to determine evil against one for some cause,—ićantawahde.
i-ćan'-te, *adv.* in or at the heart. Used as in the following compounds.
i-ćan'-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,—ićantekaspewaya.
i-ćan'-te-ki-ćun, *v. n.* to encourage oneself by reason of,—ićantewećun, ićanteyećun.
i-ćan'-te-ki-ćun-yan, *adv.* encouragingly.
i-ćan'-te-ši-ća, *v. n.* to be sad on account of.
i-ćan'-te-ši-ća-ya, *adv.* sadly on account of.
i-ćan'-te-šin-ya, *v. a.* to render unhappy by.
i-ćan'-te-ťins, *cont.* of ićantetinja.
i-ćan'-te-ťins-ya, *v. a.* to encourage one by reason of,—ićantetinswaya.
i-ćan'-te-ťins-ya, *adv.* encouragingly.
i-ćan'-te-ťin-za, *v. n.* to be encouraged or sustained by,—ićantemaťinza.
i-ćan'-te-wa-šte, *v. n.* to be glad on account of,—ićantemawašte.
i-ćan'-te-wa-šte-ya, *adv.* gladly on account of.
i-ćant'-i-ća-spe-ya, *v.* to avenge oneself and thus become pleased,—ićantićaspewaya. See ićan-tekaspeya.

i-ćant'-ka-spe-ya, *v.* Same as ićantekaspeya.
i-ćant'-o-hna-ka, *v. a.* to place in the heart with reference to something; to purpose to give to one, —ićantowahnaka.
i-ćant'-o-ki-ćun, *v.* to strengthen or encourage oneself by, —ićantowećun.
i-ćant'-o-kpa-ni, *v.* to long for in reference to, —ićantowakpani.
i-ćant'-o-tpa-ni, *v.* Same as ićantokpani.
i'-ća-pa, *v.* to open the mouth, —iwakapa.
i-ća'-pa, *v.* to stick into, take a stitch, —ićawapa, ićayapa, ićaunpapi; to stab with; to stick in, as a thorn or stick: ćan ićamapa, a splinter sticks in me.
i-ća'-pe, *n.* (i and ćapá) something that sticks in, a spear, a splinter; a stitch.
i-ća'-pe, *n.* (i and kapan) something to pound with.
i-ća'-psa-ke, *n.* (i and kapsaka) something used in cutting off strings; pahin ićapsake, a porcupine-quill cutter, a small knife.
i-ća'-psin-te, *n.* (i and kapsinta) something to whip with, a whip.
i-ća'-psin-psin-ća, *n.* a species of swallow.
i-ća'-psin-psin-ća-dan, *n.* the common swallow.
i-ća'-psun, *n.* (i and kapsun) any thing to pry out or pull up by the roots with.
i'-ća-pta, *v. a.* (i and kapta) to open the mouth at, scold, —iwakapta, iyakapta.
i-ća'-pta, *v. n.* of kapta; to break out, as the hold of meat in carrying it.
i-ća'-ptan-ptan, *v. n.* of kaptanptan; to turn over much, roll about.
i'-ća-pta-pta, *v. red.* of ićapta; to be angry at, to scold, —iwakaptapta.
i-ća'-pte, *n.* (i and kapta) something to dip out with, a ladle. See also wićapte.
i-ća'-san, *n.* (i and kasan) a razor.
i-ća'-san, *v. n.* to become used to, as to eating or doing any thing, —imakasan, inićasan.
i-ća'-sde-će, *n.* (i and kasdeća) something to split with, a wedge.
i-ća'-ski-ća, *v. n.* to be pressed down, —imaka-skića, inićaskića.
i-ća'-ski-će, *n.* (i and kaskića) a press.
i-ća'-s'a-ka, *v. n.* not to penetrate, as an axe that is dull.
i-ća'-śda, *n.* (i and kaśda) something to mow with: peži ićaśda, a scythe.
i-ća'-še, *n.* (i and kaše) something rubbing against, a hindrance.
i-ća'-še-ya, *v. a.* to make a hindrance of, hinder by means of, —ićašewayaya.
i-ća'-ške, *n.* (i and kaška) something to tie or bind around with, a girdle, sash.

i-ća'-ski-ća, *v. n.* to cut a small gash, be gashed, —imakaskića, inićaskića.
i-ća'-ski-će, *n.* (i and kaskića) something to pound with, a beetle.
i-ća'-ski-ta, *v. n.* to cut a little gash in.
i-ća'-spe, *n.* (i and kaśpa) an instrument for cutting off pieces: mazićaspe, a cold chisel.
i-ća'-špu, *n.* (i and kaśpu) something to knock off with.
i-ća'-ta, *v.* ićata iheya, to crowd together. See kata iheya.
i-ća'-tka-tan-han, *adv.* to the left hand of, —mićatkanhan.
i-ća'-tku-tan-han, *adv.* to or at the back part of the tent from one.
i-ća'-zo, *v. a.* to draw a mark or line; to take credit, —iwakazo, iyakazo, unkićazopi. See also ikićazo.
i-ća'-zo, *n.* a mark, line drawn.
i-ća'-zo-ki-ya, *v. a.* to cause to take things on credit, give credit to, —ićazowakiya, ićazoyakiya, ićazounkiyapi, ićazomakiya, ićazoćiēya.
i-ća'-zo-pi, *n.* credits.
i-ća'-ža, *v. a.* to think there is much or many; to do a thing much, as to give away much, —iwa-ćaza, unkićazapi.
i-ća'-ža-pi, *n.* very much, *i. q.* ota hińća.
i-ća'-že, *adv.* of ćeže; in the name of.
i-ća'-že-ka, *n.* a liar, *i. q.* itonpiśni.
i-ća'-že-yan, *adv. cont.* of ićažeyata; in the name of.
i-ća'-že-ya-ta, *adv.* in the name of, in speaking the name of.
i'-će-han, *adv.* leaning against: ićehan nažin, to stand leaning against.
i-će'-kin, *v. a.* to envy any one, —ićewakin, iće-yakin, ićeunkinpi, ićećićin, ićemakin.
i-će'-kin-yan, *adv.* enviously.
i-će'-ki-ya, *v. a.* to pray to one for something, —ićewakiya, ićeeyakiya, ićeunkiyapi, ićećiēya: Woniya Wakan ićeyakiya he, dost thou pray for the Holy Spirit?
i-će'-pa, *adj.* fat on or by, fat by reason of, —ima-ćepa.
i-će'-pan, *n.* a woman's husband's sisters she calls ićepan: ićepanku, her sister-in-law.
i-će'-pan-si, *n.* a woman's female cousin; her husband's brother's wife: ićepanšitku, her female cousin, etc.
i-će'-pan-si-ya, *v. a.* to have for female cousin, —ićepanšwayaya.
i-će'-pan-ya, *v. a.* to have for or count as sister-in-law, —ićepanwayaya, ićepanmayan.
i-ćeś', *intj.* See ećeś.
i-će'-ti, *v.* to make a fire to or at, —ićewati.

i-ée'-win, *v. n.* to give away much,—icéwawin.
i-ée'-win, *adv.* much, very much: icéwin wica-waku, I have given them very much.
i-ée'-winh, *adv.* Same as icéwin.
i-ée'-win-win, *adv.* red. of icéwin; much, lavishly.
i-ée'-win-yan, *adv.* lavishly, bountifully.
i'-éi, a prefix. Prefixed to verbs, it usually signifies together: as koyaka, to put on, ícikoyaka, to fasten together; wanyaka, to see, íciwanyaka, to look at together, compare. Prefixed to prepositions and adverbs, it conveys the idea of space or time intervening between the objects: as íikiyedān, near to each other, ícitechān, far apart.
i-éi', a prefix to cardinal numbers which makes of them ordinals: as yamni, three, íciyamni, the third.
i'-éi-éa-hi, *v. n.* to mingle together, mix.
i'-éi-éa-hi-ya, *v. a.* to mix together, mingle, stir up together,—íciéahwaya, íciéahiunyanpi.
i'-éi-éa-hi-ya, *adv.* mingled.
i'-éi-éa-hi-ya-pi, *part.* mixed together.
i'-éi-éa-hi-ha, *adj.* connected, in links: maza íciéahihā, a chain.
i'-éi-éa-ška, *v.* to bind together. See íciyakaska.
i'-éi-éa-win, *adv.* back again by the same way: íciéawin hda, to go home by the same way that one came; anog íciéawin, back and forth.
i'-éi-éa-win-win, *adv.* red. of íciéawin.
i'-éi-éa-win-yan, *adv.* back by the same way.
i'-éi-éu-ya, *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'-éi-hde-ška, *adj.* speckled, as corn of different colors.
i'-éi-hde-ška-ška, *adj.* red. of ícihdeška.
i'-éi-he-han-han-yan, *adv.* red. of ícihehanyan.
i'-éi-he-han-yan, *adv.* thus far apart.
i-éi'-hni, *v. a.* to beat or maltreat, as a man his wife.
i-éi'-hnu-ni, *v.* to be mixed up, so as not to be distinguished.
i-éi'-hnu-ni-ya, *v. a.* to cause not to be distinguished,—ícihnuniwaya.
i'-éi-hnu-ni-yan, *adv.* mingled, mixed up.
i'-éi-ki-ki-ye-dan, *adv.* red. of íikiyedan.
i'-éi-ki-ye-dan, *adv.* near to each other.
i'-éi-ko-yag, *cont.* of ícikoyaka; ícikoyag iyeya.
i'-éi-ko-yag-ya, *v. a.* to fasten one to another,—ícikoyagwaya.
i'-éi-ko-ya-ka, *v. n.* to be fastened one to another.
i-éi'-ma, *adv.* ever, again; with śni, never; hitanihan ícíma, the day before yesterday; heyakeéinhan ícíma, the day after to-morrow; ptiňhan ícíma, the fall before last.

i-éi'-ma-na, *adv.* ever; śni, always follows, making never: ícímana ecāmon kte śni, I will never do it.
i'-éi-ma-ni, *v. n.* to travel, go on a journey without one's family,—ícimawani, ícimayani, ícima-unipi.
i'-éi-ma-ni-pi, *n.* travelling.
i-éi'-na-péin-wan-ka, *adj.* the ninth. This form is not much used. See inapéinwanka.
i-éi'-non-pa, *adj.* the second.
i-éin' *v.* to desire one thing for another; to desire more of, in addition to,—iwacín.
i'-éin-han, *adv.* leaning against.
i-éin'-in, *v.* of kinin; to throw at, strike with,—iwakinin.
i-éin'-yan, *v. a.* to cause to desire,—íciňwaya.
i'-éin-yan, *adv.* leaning against: íciňyan mayanka, it is leaning against me.
i'-éi-pa-si-sa, *v. a.* of pasisa; to stick in one and another, sew together; to sew across,—íciwapa-sisa.
i'-éi-pas, *cont.* of ícipaža; back by the same way: ícipas hdiću, he started back by the same way.
i'-éi-pas-ya, *adv.* backwards and forwards, doubled on.
i'-éi-pa-we-ga, *v. n.* of pawega; to cross, lie across.
i'-éi-pa-weh, *cont.* of ícipaweğa; crosswise: ícipaweh okatan, to nail on crosswise, as our Saviour when crucified; to crucify.
i'-éi-pa-weh-we-ga, *v. red.* of ícipaweğa.
i'-éi-pa-weh-ya, *adv.* crosswise, across.
i'-éi-pa-ža, *adv.* back by the same way, doubled back on, on the same track back.
i'-éi-pu-kpe-ya, *adv.* scattered, mixed up.
i'-éi-pu-tpe-ya, *adv.* mixed up, scattered about.
i'-éi-sku-ya, *adj.* alike sour or sweet: kiéi íci-skuya, alike sweet with.
i-éi'-ša-hdo-gan, *adj.* the eighth.
i-éi'-ša-kdo-gan, *adj.* (Ihanċ.) the eighth.
i-éi'-ša-ko-win, *adj.* the seventh.
i-éi'-ša-kpe, *adj.* the sixth.
i'-éi-ta-ki-hna, *adv.* in rows, in layers, one on another; double, stout, as thick cloth.
i-éi'-tan, *adv.* hardly; i. q. kitan se: íciťan mduťan, I have but just finished it; íciťan se ehan wai, I barely arrived at the place.
i-éi-tan-in-śni, *v. n.* it is not manifest between two or more which is the one.
i'-éi-te-han, *adv.* far apart.
i'-éi-te-han-han, *adv.* red. of íciťchan.
i'-éi-te-han-han-yan, *adv.* red. of íciťchanyan.
i'-éi-te-han-yan, *adv.* far apart.
i'-éi-tko-kim, *adv.* meeting face to face, opposite each other.

i'-ei-tko-ki-pa-pi, *v. pl.* of itkokipa; *they met face to face.*

i'-ei-to-haŋ, *adv.* *how long from?*

i'-ei-to-haŋ-haŋ, *adv. red.* of ícítóhaŋ.

i'-ei-to-haŋ-haŋ-yaŋ, *adv. red.* of ícítóhaŋyaŋ.

i'-ei-to-haŋ-yaŋ, *adv.* *how far apart?* John ii. 4.

i'-ei-ton-pe-ya, *adv.* *fearing each other, taking care for each other.*

i'-ei-to-pa, *adj.* *the fourth.*

i'-ei-waŋ-ga, *v.* of iwaŋga; *I ask thee a question.*

i'-ei-waŋ-ga, *v. a.* *to cross-question, examine by cross-questioning,—íci-muŋga, íci-nuŋga, unki-éi-waŋgapi.*

i'-ei-waŋ-ga-pi, *n.* *examination.*

i'-ei-waŋ-ya-ka, *v. a.* of wanyaka; *to look at things together, compare,—íci-waŋmdaka, íci-waŋdaka, íci-waŋunyakapi.*

i'-ei-waŋ-ya-ka-pi, *n.* *comparison.*

i'-ei'-wa-šte, *v. n.* *to be good with: taku íciwa-šte he, with what is it good?*

i'-ei'-wi-kée-mna, *adj.* *the tenth.* See iwikée-mna.

i'-ei-wo-hdu-ze, *n.* *fellowship.* Not much used.

i'-ei'-ya, *v. a.* *to take sides with, assist in a dispute or controversy, assist as an advocate,—iwa-kiya, unki-kiyapi, imakiya.*

i'-ei-ya-čin, *v.* of iyačin; *to liken several things to each other, think equal,—íci-mdačin, íci-dačin.*

i'-ei-ya-čin-yaŋ, *adv.* *likening to one another.*

i'-ei-ya-hda-skin, *adv.* *one above another, pressing on each other.*

i'-ei-ya-hda-ška, *v. pos.* *to unite together, tie one to another of one's own,—íci-yawahdaška.*

i'-ei-ya-hde, *v. n.* *to reach one to another.*

i'-ei-ya-hde-hde, *v. red.* of íciyahde.

i'-ei-ya-hde-hde-ya, *adv. red.* of íciyahdeya.

i'-ei-ya-hde-ya, *adv.* *reaching one to another.*

i'-ei-ya-hde-ya, *v. a.* *to cause one to reach to another, cause to meet,—íci-yahdewaya.*

i'-ei-ya-i-hda-ška-pi, *v. pl.* *to unite one to another, tie each other together as man and wife.*

i'-ei-ya-ka-ška, *v. a.* *to tie or unite things together mutually,—íci-yawakaška, íci-yayakaška, íci-yaunkaškapi.*

i'-ei'-ya-mni, *adj.* *the third.*

i'-ei-ya-pu-spa, *v. a.* of iyapuspa; *to stick two or more things together,—íci-yawapusa.*

i'-ei-ya-skam, *cont.* of íciyaskapa; *sticking to each other.*

i'-ei-ya-skam-ya, *v. a.* *to cause to adhere or stick to each other,—íci-yaskamwaya.*

i'-ei-ya-skam-ya, *adv.* *adhering to each other: íci-yaskamya waŋka, they lie sticking together.*

i'-ei-ya-ska-pa, *v. n.* of iyaskapa; *to adhere or stick one to another.*

i'-ei-yas-ya-za, *adv. red.* of íciyaza.

i'-ei-ya-wa, *v. a.* of iyawa; *to count up together,—íci-mdawa, íci-dawa, íci-unyawapi.*

i'-ei-ya-za, *adv. red.* of iyaza; *in rows, in a range; from one to another, as in passing a thing round.*

i'-ei-yo-pe-ya, *v. a.* of iyopeya; *to barter, exchange one thing for another,—íci-yopewaya.*

i'-ei-yo-pe-ya-pi, *n.* *barter, exchange: íci-yopeki-éiyapi, a market.*

i'-ei-yo-pta, *adv.* *in a range with, in the same direction.*

i'-ei-yo-pte-ya, *adv.* *in that direction, across, through.*

i'-ei-yo-ta-kons, *cont.* of íci-yotakonza; *opposite to each other.*

i'-ei-yo-ta-kon-za, *adv.* of iyotakonza; *opposite to each other, equal to, even with.*

i'-ei-yu-hmun, *v. a.* of yuhmun; *to twist together,—íci-mduhmun, íci-duhmun.*

i'-ei-yu-o-ta, *v. a.* of yuota; *to multiply together,—íci-mduota, íci-unyuotapi.*

i'-ei'-za-ptan, *adj.* *the fifth.*

i'-ei'-ze-haŋ, *adv.* *often, repeatedly, frequently.*

i'-éo-ga, *v. n.* *to lodge on, drift and lodge on, as a log of wood.*

i'-éo'-i-éi-on, *v.* of ícokon; *to determine evil against oneself; to be resolute.*

i'-éo'-kam, *adv.* *before, between one and the fire,—mi-éokam.*

i'-éo'-kam-ya, *adv.* *before, between.*

i'-éo'-ka-pa, *adv.* *Same as ícokam.*

i'-éo'-ka-pa-taŋ-haŋ, *adv.* *before, in the midst, inside of.*

i'-éo'-kon, *v. a.* of éokon; *to determine evil against one for any cause,—íci-owakon.*

i'-éo'-ma, *v. a.* *to draw up around the shoulders, as one's blanket: śina íciowama, I draw my blanket up.*

i'-éo'-mi, *v. a.* *Same as ícoma; some use one form and some the other.*

i'-éo'-mni, *v. n.* *to be tired of staying; weary, discontented,—íci-mamni, íci-onimni, íci-onmni.*

i'-éo'-pa, *v.* of éopa; *to wade in, as in one's moc-casins,—íci-owapa, íci-onpapi.*

i'-éos', *cont.* of ícoza.

i'-éos'-ya, *v. a.* *to make warm with,—íci-owsaya.*

i'-éo'-za, *v. n.* *to be warm by means of, as of clothing,—ima-éozā: takudaŋ ini-éozā śni, you have nothing to keep you warm.*

i'-éu', *v. a.* *to take, accept, receive, take up any thing,—iwa-éu, iya-éu, unki-éu-pi; to become, as otpas ícu, it has become dark.*

i-ćun'-han, *adv.* whilst, during the time, in the meantime.

i-ćun'-han-na, *adv.* whilst, when.

i-ćun'-han-naħ, *adv.* just at that time.

i-ćun'-om, *adv. cont.* of ićunonpa; out at one side of: *tipi kin ićunom mda, I went off on one side of the house.*

i-ćun'-on-pa, *adv.* off to one side, off from, out of the way: *ićunonpa wanġa, it lies out of the way; mićunonpa, off from me.*

i-ćun'-on-pa-tan-han, *adv.* out of the way, off to one side.

i-ćuns', *cont.* of ićunza.

i-ćuns'-ya, *v.* to be dilatory, not to do much, to have no mind to the work, work only for the pay; *i. q.* tanyeh ećon śni,—ićunswaya, ićunsunyanpi.

i-ćuns'-ya-ken, *adv.* not heartily, pretending.

i-ćuns'-ye-ća, *n.* one who is not faithful, one who does his duty not well.

i-ćun'-za, *v.* of kunza. Obsolete.

i-ću'-te, *n.* of kute; something to shoot with, as the arrows one uses in a game.

i-ću'-wa, *n.* of kuwa; something with which to hunt or catch any thing; as, hoġan ićuwa and hoićuwa, a fish-hook, fishing-implements.

i-će'-śi, *n.* a woman's male cousin; her husband's sister's husband; ićeśitku, her male cousin, etc.

i-će'-śi-ya, *v. a.* to have for male cousin, etc.,—ićeśiwaya.

i-ći', *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, ići, nići, mići, and unkići, which form the middle or reflexive of a large class of verbs.

i-ći'-ća-ġa, *v. reflex.* of ġaġa; to make oneself; to make for oneself,—mićićaġa, nićićaġa.

i-ći'-ća-śka, *v. reflex.* of ġaśka; to bind or tie oneself, to deliver up oneself to the authorities,—mićićaśka.

i-ći'-ći-ta, *adv.* taking care, carefully; *i. q.* iton-peyahan: ićićita aya wo, take it along carefully.

i-ći'-ćon-za, *v. reflex.* of konza; to determine for oneself,—mićićonza.

i-ći'-ću-ya, *adv.* of ġu, to give; giving oneself up to, devotedly: ićićuya ećon, he acts devotedly.

i-ći'-hde, *v. reflex.* of hde; to lay up for oneself,—mićihde. Hence, taku ićihdepi, furniture.

i-ći'-hde-ka, *n.* one who has much, one who is always accumulating.

i-ći'-hna-hna, *adv.* with care, pleasantly, politely: ićihnahna ećon wo, do it pleasantly.

i-ći'-hna-ka, *v. reflex.* of hnaka; to place or locate oneself; to lay up for oneself,—mićihnaka; taku ićihnakapi, furniture.

i-ći'-hna-yan, *v. reflex.* of hnayan; to deceive oneself,—mićihnayan.

i-ći'-hni, *v. reflex.* of ihni; to hunt, as game, for oneself,—mićihni.

i-ći'-ħa-ħa, *v. reflex.* of iħa; to make oneself a laughing-stock, said of one who commits adultery,—mićiħaħa.

i-ći'-kću, *v. reflex.* of iću; to help oneself, take what one is to have,—imićikću.

i-ći'-ksu-ya, *v. reflex.* of kiksuya; to remember oneself, come to oneself,—mićiksuya.

i-ći'-kte, *v. reflex.* of kte; to kill oneself, commit suicide.

i-ći'-kton-za, *v. reflex.* of akiktonza; 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.

i-da'-ka, *v. a.* to have for a servant, to control, govern, rule over,—iwadaka, unkidakapi. See wowidake.

i-da'-za-ta, *adv.* back from, *i. q.* iħeyata.

i-da'-za-tan-han, *adv.* in the rear of.

i-de', *n.* a blaze, a burning, a prairie fire: ide au, a fire is coming.

i'-de-ći-ya, *adv.* on this side of.

i'-de-ći-ya-tan, *adv.* on this side of.

i'-de-ći-ya-tan-han, *adv.* from this side of, on this side of, in this way from.

i'-de-ći-yo-tan, *adv.* in this direction from.

i'-de-ġa, *n.* pouting lips. See deġa and dehdeġa.

i'-de-han, *adv.* so far off.

i'-de-han-han, *adv. red.* of idehan.

i'-de-han-na, *adv.* only so far off, near to.

i'-de-han-yan, *adv.* so far off.

i-de'-ya, *v. a.* to burn, cause to burn, set fire to,—idewaya, ideyaya, ideunyanpi.

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,—idimatata and imaditaka, iniditaka.

i-do'-ti-ćin, *n.* a collar for a horse.

i-do'-wan, *v. a.* to sing to or for, to sing the praises of, praise one,—iwadowan, iyadowan, unkidowanpi, imadowan; ićidowan, I praise thee; ićidowan, to sing of oneself.

i-e', *v.* Same as ia.

i-e'-a-ħta-ni, *v.* to sin in speaking, blaspheme.

i-e'-hda-śna, *v. pos.* of ieyasna; to speak falsely of one's own, as when one tells what is false in regard to his dreams or visions,—iewahdaśna.

i-e'-ka-ski-ska, *v. n.* to stutter,—iemakaskiska, ienikaskiska.

i-e'-ki-ya, *v. a.* to cause to speak, make speaker of; to have for interpreter,—iewakiya, ieyakiya.

i-e'-ksa-pa, *v. n.* to be wise of speech, eloquent,—
iemaksapa and ieuwaksapa.
i'-en-hde and **i-en-i-ye-ya**, *v.* to reproach,
blame.
i-e'-ska, *v. n.* to be fluent, speak a language
intelligibly,—iemaska, ieniska, ieunskapi.
i-e'-ska, *n.* one who speaks well, an interpreter.
i-e'-ska-ki-ya, *v. a.* to have for interpreter,
cause to interpret from one language to another,—
ieskawakiya, ieskaunkiyapi.
i-e'-śni, *v.* not to be able to speak, dumb; *i. q.*
iaokitpani.
i-e'-śni, *intj.* not so! See iyeśni.
i-e'-wi-ča-ka, *v. n.* to speak the truth,—iewiča-
waka, iewičayaka, iewičaunkapi.
i-e'-wi-ča-ke-haŋ, *adv.* truly, in truth.
i-e'-yaŋ-pa-ha, *v.* to proclaim, publish, make
proclamation, as the Dakota men do,—ieyaŋwā-
paha, ieyanyapaha, ieyanunpahapi.
i-e'-yaŋ-pa-ha, *n.* a public crier, herald, a man
employed to proclaim with a loud voice the deci-
sions of the principal men concerning any public
matter, such as the time when they will move,
where they will encamp, etc.
i-e'-ya-śna, *v.* to talk as one pleases, talk falsely,
—iemdaśna, ieunyaśnapi.
i-e'-ya-śna-śna, *v. red.* of ieyaśna.
i-gmu', *n.* (Ihaŋk.) See inmu.
i-gmu'-ho-ta, *n.* See inmuhotā.
i-gmu'-sun-ka, *n.* See inmuśunka.
i-ŋaŋ'-ŋaŋ-he-ča, *n.* a kind of swamp-grass.
i-ha', *n.* (i and ha) the lips; the lid or cover of
any thing; as, čega iha, a pot-lid; a stopper,
cork; *i. q.* iośtanpi.
i-ha', *adv.* signifying doubt or want of knowledge
concerning what is affirmed or asked; as, iha
sdonwaye śni, 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,—mihakam, nihakam; čihakam waun, I
am behind thee.
i-ha'-kam-ya, *adv.* after, afterwards.
i-ha'-ka-pa, *adv.* after, behind.
i-ha'-ka-pa-taŋ-haŋ, *adv.* from behind.
i-ha'-ki-či-kta, *v. a.* of ihakta; to accept of,
take of one,—ihawečikta, ihamičikta.
i-ha'-ki-kta, *v. pos.* of ihakta; to have regard
for one's own,—ihawekta and ihawakikta.
i-ha'-kta, *v. a.* to see to, be intent on; to watch
over, guard; to have regard for, love; to obey,
follow,—ihawakta, ihaunktapi.
i-ha'-kta-kta, *v. red.* of ihakta.
i-ha'-kta-ya, *v. a.* to cause to have regard for,—
ihaktawaya.

i-ha'-kta-ya, *adv.* having regard for.
i-ha'-mna, *v.* See ihaŋmna, which is the most
correct spelling.
i-haŋ', *v. n.* to stand in or at,—iwahan; to re-
main, as ikičihan, to remain for one.
i-haŋ', *cont.* of ihaŋke.
i-haŋ'-ki-ya, *v. a. pos.* to destroy one's own; to
destroy for one,—ihangwakiya; ihangkičiyapi,
they destroy for each other.
i-haŋ'-ya, *v. a.* to destroy, bring to an end,—
ihangwaya, ihangunyanpi; ihangičiya, to destroy
oneself.
i-haŋh'-aŋ-na, *n.* the next morning, the morning
following.
i-haŋ'-ka-ye-tu, *n.* the next day, day following.
This form is used by Mr. Renville. See ihaŋyan-
ketu.
i-haŋ'-ke, *v. n.* to end, come to an end.
i-haŋ'-ke, *n.* the end, termination; the border,
boundary.
i-haŋ'-ke-ta, *adv.* at the end, at the last.
i-haŋ'-ke-ya, *v. a.* to make an end of, destroy.
See ihaŋya.
i-haŋ'-ke-ya, *adv.* at the end, at the last or
lowest part: kun ihaŋkeya, John viii. 23.
i-haŋ'-ktoŋ-waŋ, *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-haŋ'-ktoŋ-waŋ-na, *n. p.* another family or
grand division of the Dakotas. Perhaps origi-
nally these two were one band, but now they are
distinct. These names signify those who have
their villages at the end.
i-haŋ'-mde, *v.* See ihaŋmna.
i-haŋ'-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,
—iwahaŋmna, unkihaŋmnapi.
i-haŋ'-ya-ke, *n.* See ihaŋyaketu.
i-haŋ'-ya-ke-tu, *n.* the next day.
i-hda', *a prefix*, used to make the reflexive form of
verbs beginning with ka and ya.
i-hda'-čin, *v. pos.* of iyačin; to liken one's own
or oneself to,—iwahdačin, imihdačin, iyahdačin.
i-hda'-čo, *v. reflex.* of yačo; to judge or condemn
oneself,—mihdačo, nihdačo, unkihdačopi.
i-hda'-du, *v. reflex.* of kadu; to fan oneself,—
mihdadu and ičihdadu.
i-hdag', *cont.* of ihdaka; ihdag unyanpi.
i-hda'-ka, *v. n.* to move, start with one's family,
to go camping, move about from place to place, as
the Dakotas do,—iwahdaka, unkihdakapi.
i-hda'-ksa, *v. reflex.* of kaksā and yaksa; to cut
off or bite off one's own, as one's arm,—mihdaksa.

i-hda'-mna, *v. reflex.* of kamna and yamna; to turn oneself around; to gain for oneself, to indemnify or remunerate oneself, get back one's own,—mihdamna, unkihdamnapi.

i-hda'-o-ni-han, *v. reflex.* of yaonihan; to praise oneself,—mihdaonihan.

i-hda'-o-tan-in, *v. reflex.* of yaotanin; to manifest oneself, proclaim oneself,—mihdaotanin.

i-hda'-ška, *v. reflex.* of kaška; to bind oneself, to deliver oneself up to be punished,—mihdaška.

i-hda'-šna and **i-hda'-šna-šna**, *v. reflex.* of yašna; to miss in biting oneself, as a dog in trying to bite his own tail.

i-hda'-špa, *v. reflex.* of yašpa; to bite oneself loose, break loose,—mihdašpa.

i-hda'-tan, *v. reflex.* of yatan; to praise oneself; to brag, boast, speak of oneself above what is true,—mihdatan, nihdatan, unkihdatanpi.

i-hda'-tanh, *intj.* praise yourself very much! boast away! A bye-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, wičasta 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 icazo; to mark oneself; to mark one's own, as a blanket,—iwahdazo.

i-hda'-zi-ča, *v. reflex.* of yažiča; to speak of oneself as rich.

i-hda'-zi-ča-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,—ihdemwakiya.

i-hde'-pa, *v. a.* to vomit, throw up what one has eaten,—iwahdepa, iyahdepa, unkihdepapi.

i-hdi', *n.* the soft fat of animals, grease, oil; kukuše ihdi, lard; pteasampi ihdi, butter: also 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 come to be shot,—mihdohi.

i-hdo'-i, *v. reflex.* of i; to take oneself to; to take one's own to,—mihdoi, nihdoi, unkihdoi.

i-hdo'-ku, *v. reflex.* of ku; to bring oneself towards home,—mihdoku.

i-hdo'-ni-ča, *v. reflex.* to forbid oneself, withhold oneself from others,—mihdoniča.

i-hdo'-u, *v. reflex.* of u; to bring oneself towards a place,—mihdou, nihdou, unkihdoupi.

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 ihdoyepiča šni, it cannot be applied to oneself,—mihdoya, nihdoya.

i-hdu', a prefix of verbs in yu, making the reflexive form.

i-hdu'-e-če-tu, *v. reflex.* of yuečetu; to make oneself right; to reform, repent,—mihduečetu, unkihduečetupi.

i-hdu'-e-kl-če-tu, *v. reflex.* to make oneself right or as before; to raise oneself from the dead, as Christ did,—mihduekičetu.

i-hdu'-ha, *v. reflex.* of yuha; to possess oneself, be free; to restrain oneself, act well; to be able to carry one's goods, etc.—mihduha, nihduha.

i-hdu'-he-ča, *v.* to have all one's own with one,—mihduheča.

i-hdu'-ho-mni, *v. reflex.* of yuhomni; to turn oneself around,—mihduhomni.

i-hdu'-hu-kun, *cont.* of ihduhukuya; ihduhukun iyeičiya, to put oneself down.

i-hdu'-hu-ku-ya, *v. reflex.* of yuhukuya; to humble oneself,—mihduhukuya.

i-hdu'-hda-hda-ta, *v. red.* to scratch oneself much.

i-hdu'-hda-ta, *v. reflex.* of yuhdata; to scratch oneself,—mihduhdata.

i-hdu'-hdo-ka, *v. reflex.* of yuhdoka; to open or unbosom oneself; to open for oneself,—mihduhdoka.

i-hdu'-hi-ča, *v. reflex.* of yuhiča; to waken oneself up,—mihduhiča.

i'-hdu-ka-wa, *v. pos.* (i and hdukawa) to open one's own mouth,—iwahdukawa. See hdukawa.

i-hdu'-kčan, *v. reflex.* of yukčan; to have an opinion of oneself; to understand oneself; to examine oneself,—mihdukčan.

i-hdu'-ksa, *v. reflex.* of yuksa; to break oneself away, as a muskrat from a trap,—mihduksa.

i'-hdu-kšan, *adv.* around, round about any thing,—mihdukšan, nihdukšan, unkihdukšan.

i'-hdu-kšan-tan-han, *adv.* from all sides around.

i'-hdu-kšan-yan, *adv.* round about.

i-hdu'-ku-ya, *v. reflex.* to humble oneself. See ihduhukuya.

i-hdu'-non-pa, *v. reflex.* of yunonpa; to make two of oneself; to have two pursuits on hand at the same time,—mihdunonpa.

i-hdu'-o-ni-han, *v. reflex.* of yuonihan; to honor oneself,—mihduonihan.

i-hdu'-o-ta, *v. reflex.* of yuota; to multiply oneself; to do many things at the same time,—mihduota.

i-hdu'-o-tan-in, *v. reflex.* of yuotanin; to manifest oneself,—mihduotanin.

i-hdu'-o-wo-tan-na, *v. reflex.* of yuowotan-na; to straighten oneself up, stand straight; to make oneself upright or righteous,—mihduowotan-na.

i-hdu'-psi-ća, *v. reflex.* of yupsića; *to fish for one's own use*,—mihdupsića.

i-hdus', *cont.* of ihduza. Ićihdus is also used.

i-hdu'-so-ta, *v. reflex.* of yusota; *to use oneself up; to use up one's own*,—mihdusota.

i-hdu'-su-ta, *v. reflex.* of yusuta; *to make oneself firm, establish oneself*,—mihdusuta.

i-hdu'-š'a-ka, *v. reflex.* of yuś'aka; *to be overburdened with oneself; to be pregnant*,—ihdumaś'aka, ihduniś'aka.

i-hdu'-ša-pa, *v. reflex.* of yuśapa; *to blacken or defile oneself*,—mihduśapa.

i-hdu'-šdo-ka, *v. reflex.* of yuśdoka; *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*,—mihduśdoka.

i-hdu'-ši-ća, *v. reflex.* of yuśića; *to make oneself bad, get oneself into difficulty*,—mihduśića.

i-hdu'-ši-htin, *v. reflex.* of yuśihtin; *to enfeeble oneself*.

i-hdu'-ška, *v. reflex.* of yuśka; *to untie or loose oneself*,—mihduśka.

i-hdu'-špa, *v. reflex.* of yuśpa; *to break oneself away, deliver oneself, as from a trap*,—mihduśpa.

i-hdu'-stan, *v. reflex.* of yuśtan; *to finish or complete the things pertaining to oneself*,—mihduśtan, nihduśtan, unkihduśtanpi.

i-hdu'-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-hduta.

i-hdu'-ta-ku-ni-šni, *v. reflex.* of yutakunišni; *to destroy oneself*,—mihdutakunišni.

i-hdu'-tan, *v. reflex.* of yutan; *to paint oneself; to glorify oneself, praise oneself*,—mihdutan.

i-hdu'-tan-in, *v. reflex.* of yutanin; *to manifest oneself*,—mihdutanin.

i-hdu'-tan-ka, *v. reflex.* of yutan'ka; *to make oneself great*,—mihdutan'ka.

i'-hdu-tan-tan, *v.* *to touch, as with one's dirty hands*.

i-hdu'-te-ća, *v. reflex.* of yuteća; *to make oneself new*,—mihduteća.

i-hdu'-to-kan, *v. reflex.* of yutokan; *to remove oneself to another place*,—mihdutokan.

i-hdu'-to-ke-ća, *v. reflex.* of yutokeća; *to make oneself different*,—mihdutokeća.

i-hdu'-wa-ka-šo-te-šni, *v. reflex.* *to purify oneself*.

i-hdu'-wa-š'a-ka, *v. reflex.* of yuwaś'aka; *to strengthen oneself*,—mihduwaś'aka.

i-hdu'-wa-šte, *v. reflex.* of yuwašte; *to make oneself good, make reparation for a wrong done*.

i-hdu'-wi, *v. reflex.* of yuwi; *to wrap or tie on one's own, as one's leggings*,—mihduwi.

i-hdu'-wi-ye-ya, *v. reflex.* of yuwiye-ya; *to make oneself ready*,—mihduwiye-ya, unkihduwiye-ya; ihduwiye-ya manka, *I have made myself ready*.

i-hdu'-za, *v. reflex.* of yuza; *to dress up, put on a dress, paint oneself up*,—mihduza: Dakota ihduza, *to dress in Dakota style*; Waśićun ihduza, *to dress like a Frenchman*.

i'-hdu-ze-ze, *v. reflex.* *to hold up oneself by; to cling to*,—imihduzeze, unkihduzezepi: Nićin-kśi ihduzeze unyakonpi, *we are clinging to thy Son*.

i'-hdu-ze-ze-ya, *adv.* *clinging to*.

i-hdu'-zi-ća, *v. reflex.* of yuzića; *to stretch oneself*,—mihduzića.

i-hdu'-ža-ža, *v. reflex.* of yužaža; *to wash oneself*,—mihdužaža.

i-hdu'-žu-žu, *v. reflex.* of yužužu; *to take to pieces one's own, as one's own bundle*,—mihdu-žužu.

i-he'-ća, *n.* *something laid down to shoot at; iheća kute, to shoot arrows at a mark*. See owin-heća.

i'-he-ći-ya, *adv.* *in that way from*.

i'-he-ći-ya-tan, *adv.* *in that direction from*.

i'-he-ći-ya-tan-han, *adv.* *on that side of*.

i-he-ći'-yo-tan, *adv.* *in that direction from*.

i'-he-han-han-yan, *adv. red.* of ihehanyan.

i'-he-han-yan, *adv.* *so far from*.

i-he'-ktam, *prep.* *behind, after one*,—mihektam, nihektam; wićihektam, *behind them*.

i-he'-ktam-ya, *adv.* *behind*.

i-he'-kta-pa, *adv.* *behind*: mihektapa, *behind me*.

i-he'-kta-pa-ta, *adv.* *at the back, behind*.

i-he'-kta-pa-tan-han, *adv.* *from behind*.

i-he'-pi, *n.* *head-oil, ointment for the hair*.

i-he'-pi-o-pi-ye, *n.* *an oil-sack*.

i-he'-ya, *v.* *to go or pass through, as iyoopta iheya, to pass or discharge from the bowels*,—ihewayaya, iheyaya, iheunyanpi; *to shoot, hit, as a mark; to assemble, come together, as kata iheya; witaya iheya, wanyag iheya*. In these cases it is a collective plural: iheunyanpi is also used.

i'-hi-ya-ye, *n.* *semen*; *i. q.* on hokśiyokopa kağapi.

i-hna'-hna-yan, *v. red.* of ihnayan; *to sport with, deceive by*,—iwahnahnayan.

i-hna'-škin-yan, *v. n.* *to be possessed with, demonized; to be crazy for or by reason of*,—imahnaškinyan.

i-hna'-yan, *v. a.* *to deceive with or for*,—iwahna-yan, iyahnayan, unkihnanpi.

i-hni', *v. a.* *to hunt, seek for; to hunt or follow after, as deer and such like game*,—iwahni, iya-hni, unkihni. See wotihni.

i-hni'-hda, *v. a.* to go for, take a journey for, procure; to have business,—iwahnihda, unkihni-hdapi.
i-hnu', *v. a.* to blame with, charge upon; to grumble, murmur about,—iwahnu, unkihnuipi; wikičihnuipi, they recriminate each other.
i-hnu'-han, *adv.* Used always with kin or čin, kinhan or činhan after it, and signifying strong prohibition; beware: ihnuhan hečanon kin do, see thou do it not.
i-hnu'-han-na, *adv.* suddenly, immediately.
i-ho', *v.* iho wo, iho po, always imperat.; come on, come; be it so; see there.
i-ho'-e-ča, *adv.* indeed.
i-hom'-e-ča, *adv.* now indeed. This word is frequently used to introduce threatening expressions.
i-hu'. This is an obscene bye-word relating to copulation. See hu. It is much used by the Indians as an interjection denoting impatience,—iwahu: onze ihu, to commit sodomy; iwicahu, sodomy.
i-hu'-dan, *intj.* Same as ihu.
i-hu'-ku-ku-ya, *adv. red.* of ihukuya.
i-hu'-kun, *adv.* under, beneath: ihukun iyeya, to put underneath.
i-hu'-ku-ya, *adv.* under, beneath any thing, down below; inferior in dignity or office,—mihukuya, nihukuya.
i-hu'-ni, *v.* See ihunni.
i-hun'-ni, *v. n.* to land, reach the shore; to get through, as a wood, get across, as a prairie,—iwahunni, iyahunni, unkihunnipi.
i-hun'-ni-ki-ya, *v. a.* to go through with, finish, complete, as the reading of a book,—ihunniwakiya.
i-hun'-ni-ya, *v. a.* to go through with, finish,—ihunniwaya, ihunniunyanpi.
i-hun'-ni-yan, *adv.* clear through, entirely.
i-hu'-pa, *n.* the bail or handle of any thing; the stem, shaft, thill, etc.
i-hu'-pa-ki-či-ton, *v. a.* to put in a handle, etc. for one,—ihupawēčiton.
i-hu'-pa-ki-ton, *v. pos.* to bail or handle one's own,—ihupaweton.
i-hu'-pa-ton, *v.* to have a handle, be handled; to put a handle or bail to any thing,—ihupawaton.
i-hu'-wi-ča-ta, *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,—iwaħa, iyaħa, unkihapi; imayaħa, thou laughest at me.
i'-had, or **iħan**, *adv.* jestingly, laughingly.
i-ħa'-ha, *n.* the manyplies or omasum, one of the stomachs of an animal. See tiħaha.

i-ħa'-ħa, *v. red.* of iħa; to laugh at, make fun of, ridicule,—iwaħaha.
i'-ħa-ħa, *v. n.* to bubble and curl or laugh along, as rapid water.
i'-ħa-ħa, *n.* the noise of water-falls or rapids.
i-ħa'-ħa-ke, *n.* one who is always jesting, a fool.
i-ħa'-ħa-ya, *v. a.* to cause to jest or laugh at,—iħaliawaya.
i-ħa'-ħa-ya, *adv.* laughingly, jestingly.
i-ħa'-ke, *v.* to laugh, jest,—iwaħake.
i-ħa'-ki-ya, *v. a.* to cause to laugh,—iħawakiya.
i'-ħan, *adv.* jestingly, in fun: iħan epeča, I said it in fun.
i-ħan', *v. n.* to do, work, do in reference to: tak iħan yahi he, what didst thou come to do?—iwaħan.
i-ħ'an', *v. n.* to graze, eat grass, as an ox: peži iħ'an, to eat off the grass. See wiħ'an.
i-ħ'an'-ki-ya, *v. a.* to cause to feed or graze,—iħ'anwakiya.
i-ħa'-ta-ta, *v. n.* to laugh immoderately,—iħa-mačata.
i-ħa'-ya, *v. a.* to cause to laugh, be the occasion of laughter,—iħawaya, iħamayaya.
i-ħdah'-ye-če-šni, *v. n.* to stay, remain in a place. See iħaliyečešni.
i'-ħdi, *n.* a sore mouth,—imalħdi.
i-ħdi', *v. n.* to have a sore or breaking out in consequence of,—imalħdi, inihdi.
i-ħ'e', *n.* gravel; a stony place.
i-ħe'-ya-ta, *adj.* of ħeyata; back from, behind,—miħeyata: tipi kin iħeyata, back of the house.
i-ħe'-ya-tan-han, *adv.* from behind.
i-ħe'-ya-ta-tan-han, *adv.* from behind.
i-ħin'-kpa, *n.* the hill behind.
i-ħin'-kpa-ta, *adv.* at the hill behind, back from.
i-ħin'-kpa-tan-han, *adv.* back from, towards the hill from.
i-ħin'-tpa, *n.* Same as iħinkpa.
i-ħin'-tpa-ta, *adv.* Same as iħinkpata.
i-ħin'-tpa-tan-han, *adv.* Same as iħinkpatanhan.
i'-ħna-han, *v. n.* to have the under lip hanging down,—imalħnahan. See ħnahan.
i-ħni'-yan-yan, *v. n.* to be troubled with, excited about,—imalħniyanyan: wašin iħniyanyan, to be distressed by eating fat.
i-ħpa'-ya, *v. n.* to fall, fall down; to become sick,—iwaħpamda, iyaħpada, unkihpayapi.
i-ħpe'-ya, *v. n.* to throw down, throw away; to leave, forsake,—iħpewayā, iħpeunyanpi. See eħpeya.
i'-ħta-ye-tu, *n.* the next evening, the evening following the time mentioned.
i-ħtin', *n.* See iħtinka.

i-htin'-ka, *n.* any thing that hangs down or dangles, as ear-bobs, etc.

i-hwin', or **i-hun'-win**, *v. n.* to smell of, stink.

i-hwin', or **i-hun'-win**, *n.* a bad smell, stink.

i'-i-çi-kéu, *n.* of iéu; one who takes without leave. Perhaps this is for iye içikéu.

i'-i-kpu-ta-ka, *v. pos.* to kiss one's own, as one's relative,—iikwputaka.

i-in'-kpa-ta, *adv.* at the point of any thing.

i-in'-tpa-ta, *adv.* Same as iinkpata.

i'-i-pu-ta-ka, *v.* to touch mouths, to kiss,—iwa-putaka.

i'-i-tko-pa-taṇ-haṇ, *adv.* See iyeitkopatanhaṇ.

i'-i-tpu-ta-ka, *v.* to kiss one's own. Same as iikputaka.

i'-i-yu-wi, *n.* a bridle: sung iyuwi, a halter or bridle for a horse.

i-ka'-gi, *v.* See iéagi,—imakagi.

i'-ka-haṇ, *adv.* so far from.

i'-ka-haṇ-yan, *adv.* so far from.

i'-ka-ki, *adv.* on that side of.

i'-ka-ki-ya, *adv.* on that side of.

i'-ka-ki-ya-taṇ-haṇ, *adv.* in that way from, on that side.

i-ka-ki'-yo-taṇ, *adv.* in that direction from. Not much used.

i-kan', *n.* a cord, a string, a rope; the bail of any thing.

i-kan'-ki-çi-ton, *v. a.* to put or tie a string or strap on for one to carry by,—ikanweçiton.

i-kan'-ki-ton, *v. pos.* of ikanton; to tie a string on one's own pack, to carry it by,—ikanweton.

i-kan'-ton, *v. a.* to put a strap or string on a bag, etc., to carry it by,—ikanwaton, ikanuntonpi.

i-kan'-yan, *v. a.* to have for a handle or string, —ikanwaya, ikanunyanpi.

i-kan'-ye, *adv.* towards the centre, as towards the fire, towards a river or lake, down towards.

i-kan'-ye-taṇ-haṇ, *adv.* on the river or lake side of an object.

i'-ka-pa, *v. a.* (i and kapa) to open the mouth on, scold,—iwakapa, imakapa.

i-ka'-pa, *v.* of kapa; to pass by, go beyond, exceed,—ikawapa.

i'-ka-pa-s'a, *n.* one who scolds, a scold.

i-ka'-pa-ya, *adv.* more than, surpassing.

i-ka'-pe-ya, *adv.* beyond, more than.

i'-ka-pta, *v.* (i and kapta) to threaten, scold. See iéapta, which is the more correct form.

i-ka'-pta, *adv.* through: ikapta hiṇḥpaya, to fall through. See iéapta, the better form.

i'-ka-skam, *cont.* of ikaskapa.

i'-ka-skam-ya, *adv.* smiting on the mouth.

i'-ka-ska-pa, *v. a.* to slap on the mouth,—iwaka-skapa.

i-kéa'-pta, *v. pos.* of iéapta; to be angry and talk badly,—mikéapta.

i-kée', *adj.* common, wild, in a state of nature: ikée haṇpa, or haṇpikéeka, common moccasins, that is, not ornamented; šunḡkikéeka, a dog, not a horse; Ikéewiçasta, Indians, not white men.

i-kée', *adv.* for nothing, freely, in the common way: ikée maḡu, he gave it to me for nothing.

i-kée'-ka, *adj.* common: šunḡkikéeka, a dog, a common dog, not a horse, as they frequently call horses and oxen šunḡa.

i-kée'-kée, *v. red.* of ikée.

i-kée'-kée-ya, *adv. red.* of ikéeya.

i-kée'-wi-ça-šta, *n.* common men, wild men, Indians, not white men.

i-kée'-ya, *adv.* in a common manner, commonly, ordinarily, freely, wildly, naturally.

i-kée'-ya-ken, *adv.* ordinarily.

i-ke'-kto-pa-wiṇ-ge, *adj.* the one thousandth.

i-ki'-ça-ḡa, *v. n.* of iéaḡa; to become, grow to be, —imakieḡa, unḡkikieḡapi.

i-ki'-ça-zo, *v. a.* of iéazo; to take credit of one, —iweçazo, iyeçazo, unḡkieçazopi, imieçazo, iniéazo.

i-ki'-çi-ça-ḡa, *v. n.* of iéaḡa; to grow for one, —imiçieḡa, unḡkieçieḡapi.

i-ki'-çi-çu, *v.* of iéu; to take or get for one, —iweçiçu, imiçiçu.

i-ki'-çi-do-waṇ, *v.* of idowaṇ; to sing to one, to praise one for another,—iweçidowaṇ.

i-ki'-çi-haṇ, *v.* of haṇ; to remain for one,—imi-çihaṇ, imiçihaṇ, unḡkieçihaṇpi.

i-ki'-çi-hni, *v.* of ihni; to hunt something, as deer, etc. for one,—iweçiḡhui.

i-ki'-çi-ha-ha-pi, *v. recipr.* they laugh at each other.

i-ki'-çi-ksa-pa, *v.* of iksapa; to be wise for one, instruct one in the right way,—iweçiksapa.

i-ki'-çi-tu-ka, *v.* of ituka; to beg of one for another,—iweçituka, imiçituka.

i-ki'-çi-un, *v.* of iun; to rub on for,—iweçiun.

i-ki'-çi-wi-štaṇ, *v.* of yuštaṇ; to treat with kindness, as a sick person, do little things for one, —iweçiwištaṇ. See ikiçiyuštaṇ.

i-ki'-çi-yu-kéaṇ, *v.* of iyukéaṇ; to judge of or form an opinion for one,—iweçiyukéaṇ, imiçiyukéaṇ, unḡkieçiyukéaṇpi, iéiçiyukéaṇ.

i-ki'-çi-yu-štaṇ, *v.* of iyuštaṇ; to take care of, as of a sick person,—iweçiyuštaṇ.

i-ki'-éo, *v. a.* to invite to, as to eat corn or meat, —iweéo, iyeéo, imieó: takudaṇ iwiéaweéo šni, I have nothing to invite them to.

i-ki'-ha, *v. pos.* of iha; to laugh at one's own,—iwakiha.

i-ki'-ha-ha, *v. red.* of ikiha; to make fun of one's own,—iwakihaḡa.

i-ki'-kéu, *v. pos.* of *icéu*; to take one's own; to take back what one has given,—*iwekéu*, *iyekéu*, *un'kikéupi*.
i-ki'-ki-ye-dan, *adv. recd.* of *ikiyedan*.
i-ki'-ksam, *cont.* of *ikiksapa*.
i-ki'-ksam-ya, *v. a.* to cause one to be wise in reference to his own,—*ikiksamwaya*; *ikiksamiçiya*, 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,—*iwakiksapa*.
i-ki'-ni-éa, *v.* of *akiniéa*; to dispute, as about the division of any thing,—*un'kikiniéapi*.
i-ki'-nin, *cont.* of *ikiniéa*: *ikinin ia*, to talk about in a disputing way, to dispute about.
i-ki'-pan, *v. a.* of *kipan*; to call to one for something,—*iwakipan*.
i-ki'-pa-smi, *v. a.* to provoke to anger,—*iwakipasmí*.
i-ki'-pa-žin, *v. a.* of *kipažin*; to quarrel with one for or on account of any thing,—*iwakipažin*.
i-ki'-tu-ka, *v. n.* to delight in any thing,—*imatuka*; *iniçituka*.
i-ki'-un, *v. pos.* of *iun*; to rub on oneself,—*iwakíun*, *iyakiun*, *un'kikiunpi*.
i-ki'-ya, *v.* See *idéya*.
i'-ki-ya-dan, *adv.* near to, near at hand,—*mikiyadan*, *nikiyadan*, *wiçikiyadan*, *éikiyadan*.
i-ki'-yan-ya, *v.* to have nearly finished,—*ikiyanwaya*.
i'-ki-ye-dan, *adv.* nigh to, referring both to time and place. Same as *ikiyadan*.
i-ki'-yu-wi, *v. a.* to bridle or put a rope in the mouth of one's horse,—*iwakimduwi*.
i-ko'-pa, *v. a.* to be afraid of, to fear, as some event,—*ikowapa*, *ikoyapa*, *ikounpapi*.
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*; *ikoyag iyeya*.
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,—*ikoyagwaya*, *ikoyagunyanpi*.
i-ko'-yag-ya, *adv.* fastened to: *ikoyagya han*, standing fastened to.
i-ko'-yag-ya-ken, *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 *pağan*; to spare oneself, yield up oneself,—*mikpağan*.
i-kpa'-ge, *n.* the notch in the end of an arrow.
i-kpa'-hdo-ka, *v. reflex.* of *pañdoka*; to pierce through, make a hole for oneself, as the muskrat,—*mikpañdoka*.

i-kpa'-hpa, *v. reflex.* of *pañpa*; to throw oneself off, as from a horse,—*mikpañpa*.
i-kpa'-hpe-ñin-éa, *n.* one who throws away every thing which he has, a squanderer, a spend-thrift,—*mikpañpeñin-éa*.
i-kpa'-ptan, *v. reflex.* to turn oneself over, roll over,—*mikpaptan*, *un'kikpaptanpi*.
i-kpa'-tan, *v. reflex.* of *patan*; to be careful of oneself,—*mikpatan*.
i-kpa'-tan-yan, *adv.* taking care of oneself, carefully.
i-kpi', *n.* the belly, abdomen. Sometimes it may mean the thorax also; but that is more properly called *maku*.
i-kpi'-hnag, *cont.* of *ikpihnaka*: *ikpihnag iye-waya*.
i-kpi'-hnag-ya, *adv.* placed in around the body.
i-kpi'-hna-ka, *v. a.* to place in the belly; *hoksin ikpihnaka*, to be pregnant,—*ikpiwahnaka*; to place in or put around the body, as in a blanket when tied around one.
i-kpi'-pa-tan-han, *adv.* in around the body.
i-kpi'-ska-ya-wan-ka, *v.* to lie with the belly turned up, as a dog does.
i-kpi'-žu, *v. a.* to put in around the body,—*ikpi-wažu*, *ikpiunžupi*.
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 *iksapa*.
i'-ksam-ya, *v. a.* of *iksapa*; to make any thing, to do any thing, *i. q.* *kicanyan*,—*iksamwaya*.
i-ksam'-ya, *v. a.* of *ksapa*; to make wise for or concerning,—*iksamwaya*.
i-ksam'-ya, *adv.* wisely.
i-ksa'-pa, *v. n.* to be wise about any thing,—*iwaksapa*, *iyaksapa*, *un'kiksapapi*.
i'-ksa-pa, *v. n.* to be much engaged about; to be unfortunate, not to obtain,—*imaksapa*, *iniksapa*, *un'kiksapapi*: *ituh iksapa*, he has been working for naught.
i-ksu', *n.* the beak or bill of a bird; *i. q.* *pasu*.
i-ksu'-ya, *v. n.* to see signs of an enemy; to be frightened by signs,—*iwaksuya*, *un'kiksuyapi*.
i-kšin'-ki-ya, *v. a.* to make faces at,—*ikšin-wakiya*, *ikšinmakiya*.
i-kte', *v.* of *kte*; to kill with any thing,—*iwakte*.
i-kte'-ka, *n.* something to kill with, as a gun: *ikteka maniéa*, I have nothing to kill with.
i-ku', *n.* the chin; the lower jaw of animals.
i-ku'-ka, *v. n.* to be decayed by reason of, worn out by; to be boiled to pieces together with.
i-ku'-ke-ya, *adv.* rotten or boiled to pieces with: *ikukeya špan*, 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. *Icúte* is the better form.
i-ku'-tku-te-ka, *v. n.* to make trial, to endeavor beforehand to know how one can succeed, for instance, in asking for any thing,—*iwakutkuteka*.
i-ma'-ga-ga, *v. n.* of *magaga*; to be amused with, cheered by,—*imamaga*, *inimaga*.
i-ma'-ga-ga-ya, *v. a.* to amuse with, enliven by, cheer one,—*imagagawayá*.
i'-ma-hen, *adv.* within.
i'-ma-hen-tan-han, *adv.* from within.
i'-ma-hen-tu, *adv.* within.
i'-ma-hen-tu-ya, *adv.* inwards, within.
i'-ma-hen-tu-ya-ken, *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*, *imaunni*.
i-mda'-mde, *v.* 1st pers. sing. of *iyaya*; I went.
i'-mna, *v. n.* to be satisfied, have sufficient of,—*imamna*, *inimna*, *iupmnapi*.
i'-mna-han, *adv.* satisfied, to satisfaction, enough, sufficiently: *imnahan untapi*, we have eaten sufficiently.
i'-mna-han-yan, *adv.* sufficiently.
i'-mna-han-yan-ken, *adv.* very much, a great deal, sufficiently,—*imnahanyanken édon*, he has done enough.
i'-mna-yan, *v. a.* to fill, satisfy,—*imnawaya*.
i'-mna-yan, *adv.* filled, satisfied.
i-mna'-yan, *v. a.* of *mnayan*; to gather together by means of,—*imnawaya*.
i-mni'-éi-ya, *v. n.* to make an assembly to,—*imnimiciya*, *imniniiciya*; they assemble to or for some purpose.
i'-mni-šan, *n.* water running from the mouth: *imnišan au*, to drivel, slaver,—*imnišan amau*.
i-mni'-za, *n.* a rock, rocks. See *heimniža*.
I-mni'-za-ska-dan, *n.* (*imniža* 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 'hun'.
i-na', or **i-nah'**, *intj.* strange! surprising!
i-na'-gu-ge-éa, *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 stund 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 *inahinahina*.
i-na'-hbe, *v.* See *inalima*.
i-na'-hbe-ki-ya, *v. a.* to hide from, conceal from one,—*inahibewakiya*.
i-na'-hbe-ki-ya, *adv.* in a concealed manner, secretly.
i-na'-hbe-ya, *adv.* secretly, slyly, covertly.
i-na'-hbe-ya-han, *adv.* in secret, secretly.
i-na'-héi, *v. a.* to pierce and have the hold break out of any thing,—*inawahéi*.
i-na'-hdo-ka, *v. a.* to wear a hole with the foot by means of something, as in one's moccasins or socks: *hanpa inyan inwahdoka*, I have worn a hole in my moccasins on a stone,—*inawahdoka*.
i-na'-hma, *v. a.* to hide, keep secret, conceal,—*inawahbe*, *inaunlimapi*.
i'-na-hma, *v. a.* to seduce, to commit fornication or adultery with one,—*inawahbe*. See *wiina-hma*.
i'-na-hman-pi, *n.* seduction.
i-na'-hni, *v. n.* to be in haste, make haste, hurry,—*inawahni*, *inaunhni*.
i-na'-hni-ki-ya, *v. a.* to cause to make haste, to hasten one,—*inaliniwakiya*.
i-na'-hni-pi, *n.* a hastening, haste, hurry.
i-na'-hni-ya, *v. a.* to hasten one, make hurry,—*inaliniwaya*.
i-na'-hni-yan, *adv.* in haste, hastily; on an errand: *inalniyan wahi*, 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-dan, *n. dim.* of *nahpe*.
i'-na-ki-hbe, *v.* See *inakihma*.
i'-na-ki-hma, *v. pos.* of *inalima*; to entice away one's own, as a woman whom one has formerly had for a wife: *tawicu inakihbe*, he has stolen away his old wife,—*inawakihma*.
i-na'-kim-ya, *adv.* of *inamya*; taking refuge in, fleeing to for shelter or refuge, trusting in: *Nicinp-ksi inakimya éunniiciyapi*, we pray to Thee trusting in thy Son.
i-na'-ki-pa, *v. pos.* of *inapa*: to take refuge in one's own; to trust in something that sustains some relation to one,—*inawakipa*.
i-na'-ki-tan, *v. pos.* of *inatan*; to go off and leave one's own in danger,—*inawakitan*, *inaunkitanpi*.
i-na'-ki-wi-zi, *v. pos.* of *inawizi*; to be envious of one's own relations; to be jealous of one's own,—*inawakiwizi*.
i-na'-ku-ka, *v.* of *nakuka*; to crush or destroy with the foot,—*inawakuka*.
i-nam', *cont.* of *inapa*.

- i'-na-ma**, *intj.* surprising!
- i-nam'-ya**, *adv.* taking refuge in, sheltered by: tipi inamya waun, *I am taking refuge in a house.*
- i-nan'-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, inaupapi; inaci'pa, *I take refuge in thee.*
- i-na'-péin-wang-wan-ka**, *adj. red.* of inapéin-wanka; every ninth one.
- i-na'-péin-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,—inapewayá, inapeunyanpi.
- i-na'-pe-ya**, *adv.* appearing; trusting in.
- i-na'-pi-škan-yan**, *v.* to do little things to pass away time, to kill time,—inapiškanyaya.
- i-na'-pi-štan-yan**, *v.* Same as inapiškanyan.
- i-na'-po-ta**, *v. a.* of napota; to wear out, as one's moccasins, by means of something,—inawapota.
- i-na'-psa-ka**, *v. a.* of napsaka; to break off, as a string, with the foot, by means of something,—inawapsaka.
- i-na'-pša**, *v. n.* to make a noise, as one walking with water in his moccasins,—inawapša.
- i-na'-pta**, *v. a.* to wear out a thing,—inawapta: hanpa inapta iyewaye, *I have worn out my moccasins.*
- i-na'-pte-ča**, *v. n.* to be prevented by; used with šni: inapteča šni, *not to be prevented by any thing,—inamapteča šni.*
- i-na'-pte-tu**, *adv.* prevented by; less.
- i-na'-šdog**, *cont.* of inašdoka; inašdog iyaya.
- i-na'-šdo-ka**, *v.* to pass on beyond; to wear through, wear out a thing, as hanpa inawašdoka, *I have worn through my moccasins; to get oneself away, escape, as from danger,—inawašdoka.*
- i-na'-šdo-ka**, *adv. past:* wiyotanhan inašdoka, *a little past noon.*
- i-na'-ta-ke**, *n.* (i and nataka) a fastener, i. e. a bolt, lock, bar; a fence, fort, etc. See malinatake.
- i-na'-tan**, *v. a.* to disregard, leave in danger,—inawatan, inamayatan. John xiii. 38.
- i-na'-tan**, *v. a.* to press upon with the foot. Hence, siinatan, *something on which the foot presses, stirrups.*
- i-na'-wi-zi**, *v.* to be jealous; to be envious of,—inawawizi, inauwizipi.
- i-na'-wi-zi-pi**, *n.* jealousy, envy.
- i-na'-wi-zi-ya**, *v. a.* to cause to be jealous,—inawiziwaya.

- i-na'-ya**, *v. a.* to call mother, have for mother,—inawayá, inaunyanpi.
- i-na'-žin**, *v. n.* to rise up to one's feet, to stand, to go and stand at; to stop, come to a stand,—inawažin.
- i-na'-žin-ki-ya**, *v. a.* to cause to stand, to raise up,—inaziwakiya.
- i-ni'**, *v. n.* to take a vapor-bath, steam oneself, to take a sweat,—iwani, iyani, unkinipi; 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, ininihan, unkinihanpi.
- i-ni'-han-pi**, *n.* amazement. See wowinihan.
- i-ni'-han-ya**, *v. a.* to frighten, scare, amaze, astonish one,—inihanwaya, inihanunyanpi.
- i-ni'-han-yan**, *adv.* in amazement.
- i-ni'-ka-ğa**, *v.* to make 'ini.'
- i-ni'-na**, *adv.* still, silent: inina yan'ka, *to be still or silent,—inina man'ka.*
- i-ni'-na-ya**, *v. a.* to cause to be silent, make still,—ininawayá.
- i-nin'-ya**, *v. a.* to put to silence,—ininwayá.
- i-ni'-pi**, *n.* a steaming, sweating.
- i-ni'-ti**, *v.* to take a vapor-bath, make a little house and sweat in it,—iniwati.
- i-ni'-ya**, *v. a.* of niya; to breathe from; éuwi iwaniya, *I breathe through a hole in my side.*
- i-nma'**, *intj.* 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'-šun-ka**, *n.* (inmu and šun'ka) the domestic cat.
- i-nmu'-tan-ka**, *n.* the panther, *Felis pardus*.
- i-nom'**, *cont.* of inonpa.
- i-nom'-nom**, *cont.* of inomnonpa.
- i-nom'-non-pa**, *adj.* every second one.
- i-non'-pa**, *adj.* the second.
- i'-non-pa**, *n.* (i and nonpa) two mouths: maza-kan inonpa, *a double-barrelled gun.*
- i-nu'**, *adv.* suddenly, i. q. ihnuhanpa.
- i'-nun**. See inun'ka.
- i'-nun-ka**, *v. n.* to grow well, as grass, by reason of rain or any favorable circumstance, to thrive. See winuka.
- i-nun'-ka**, *v.* 2d pers. sing. of iwanka; thou liest down.
- i-nun'-ka**, *v. n.* to become large in the genital organs,—imanun'ka.

in, *v. a.* to wear around the shoulders, as a blanket, shawl, or cloak,—*hinmi*, *hinpi*, *unkippi*.
in-de', *n.* a flame, a blaze. See *ide*, the better orthography.
in-ki'-ya, *v. a.* to cause to wear, as a shawl or blanket,—*inwakiya*.
in'-kpa, *n.* the end of any thing, the small end; the head or source, as of a stream, etc.
in'-kpa-ta, *adv.* at the end, at the head or source: *wakpa inkpata yeye cin*, all along at the sources of a stream.
in'-kpa-tan-han, *adv.* from the end.
in'-sko-ke-ča, *adv.* so large.
inś, *pron.* he, she, it. Same as *is*.
in'-tpa, *n.* Same as *inkpa*.
in'-tpa-ta, *adv.* Same as *inkpata*.
in'-yan, *n.* a stone, stones. *Inyantankinyan-yan*, Big-Stone Lake.
in'-yang, *cont.* of *inyanka*: *inyang mde kta*, I will go on a run.
in'-yan-ka, *v. n.* to run,—*waimnan̄ka*, *yainan̄ka*, *un̄kinyan̄kapi*.
in'-yan-wa-a-nu-nu, *n.* moss on stones, moss. See *waanunu*.
in-yun', *intj.* lo! behold! *inyun ečon yaśi kon ečon śni*, behold! what thou commandedst him to do he has not done.
i-o'-hmus, *cont.* of *iohmusa*; *iohmus man̄ka*, I keep my mouth shut.
i-o'-hmus-ya, *v. a.* to cause to shut the mouth.
i-o'-hmu-za, *n.* a closed mouth.
i-o'-ka-pa-za, *v. n.* to be pungent in the mouth, as pepper,—*iomakapaza*.
i-o'-ka-tan, *v. a.* to nail one thing on another; to nail and hold an axe on the other side,—*iowa-katan*.
i-o'-kpa-ka, *adv.* with open mouth, furiously: *iokpaka iyah̄paya*, to fall on one talking furiously, as a drunken man, or as a dog barking attacks any thing.
i-o'-kpa-kpas, *adv.* moving the lips: *iokpakpas yan̄ka*, to be moving the lips, as one talking to himself.
i-on'-śi-da, *v. a.* to have mercy or compassion on one in reference to something; to grant, bestow,—*ionśiwada*, *ionśiundapi*, *ionśimada*.
i-on'-śi-da-ya, *adv.* having compassion on in reference to something.
i-o'-pa-win-ge, *adj.* the one hundredth.
i-o'-śtan, *n.* a cork, stopper for a vial, etc.
i-o'-śtan-pi, *n.* Same as *iośtan*.
i-o'-wa, *n.* something to write or paint with, a pen or pencil.
i-o'-zim-na-na, *adv.* full, running over. See *iyuzimnana*.

i-pa', *n.* the top of any thing: *paha ipa*, the top of a hill; *lie ipa*, the head of the Coteau;—also, a cape, promontory, projecting point.
i-pa'-be, *v.* Same as *ipaman*.
i-pa'-be, *n.* something to rub with; as, *čan ipabe*, a file; *wan̄ ipabe*, a stone to rub arrows with.
i-pa'-gan, *v.* to push aside, as a tent door, for the purpose of looking out: *tiyopa ipagan ina-wapa*, I went out by pushing aside the door.
i-pa'-go, *n.* (i and *pağō*) something to carve or grave with, a carving or graving implement.
i-pa'-go-ya, *adv.* passing by, exceeding in length; said when one thing is longer than another.
i-pa'-ha, *v.* *ipaha iyeya*, to raise up, as a curtain.
i-pa'-hdo-ka, *v. n.* to run the head against, butt against,—*imapahdoka*.
i-pa'-hin, *v. n.* to lean the head against, have for a pillow,—*iwapahin*, *iyapahin*, *un̄kipahinpi*.
i-pa'-hin, *n.* a pillow,—*mitipahin*, *nitipahin*.
i-pa'-hin-ya, *v. a.* to have or use for a pillow,—*ipahinwaya*.
i-pa'-hte, *n.* (i and *pahta*) something to tie up with, a string.
i-pa'-ka, *v. n.* to draw back, as meat from ribs when cooked, or as the husks of corn when ripe: *ipaka iyeya*.
i-pa'-kča, *n.* (i and *pakča*) a comb.
i-pa'-kča-dan, *n.* a small comb.
i-pa'-kča-sbu-dan, *n.* a fine comb.
i-pa'-kča-tan-ka, *n.* a dressing-comb.
i-pa'-kin-ta, *v. a.* to wipe off,—*iwapakinta*.
i-pa'-kin-te, *n.* (i and *pakinta*) something to wipe with, a towel. Hence, *napipakinte*, a napkin.
i-pa'-ki-za, *v.* to rub, as one's eyes, with the hand,—*iwapakiza*.
i-pa'-ko-te, *n.* a probe. Hence, *čanipakote* or *čanwipakote*, a stick to probe with.
i-pa'-kšan, *adj.* crooked.
i-pa'-kšan, *n.* a bend in a river, etc. *Mde ipakšan*, Big-Stone Lake; *Wakpa ipakšan*, the Big Sioux river.
i-pa'-man, *v. a.* to rub, rub on, as in filing,—*iwapabe*, *un̄kipamanpi*.
i-pa'-mna, *n.* a setting-pole.
i-pa'-mna-ki-ton, *v. a.* to pole, to use a pole in boating,—*ipamnaweton*.
i-pa'-mung, *cont.* of *ipamun̄ka*; *ipamung iču*, to dip up, as water, with a vessel,—*ipamung iwaču*.
i'-pa-mung, *cont.* *ipamung yatkan*, to stoop down and drink from a spring,—*ipamung mdatkan*.
i-pa'-mun-ka, *v. n.* to be capable of being dipped up with a bucket. Thus it is asked, *Miniyowe toketu hwo*, how is the spring? Answer, *Ipamun̄ka*, it can be dipped up.

i-pa'-po-pe, *n.* a pop-gun; the elder, from which pop-guns are made.

i-pa'-ptan, *v.* to turn over: ipaptan ehpeičiya, to turn oneself over.

i-pa'-pu-za, *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,—iwapasani, imayapasani.

i-pa'-sbu, *v.* ipasbu iyaya, to pass through, as through tall grass; ipasbu iyeičiya, to force oneself into a feast or company when not called.

i-pas'-han, *n.* any thing that comes through and holds, the little iron that comes over and holds a trap when set; a screw.

i-pa'-si-sa, *v. a.* to stick in, as a needle or pin; to sew; to button, as with a wiping screw,—iwapasisa, iyapasisa, unkipasisapi.

i-pa'-si-se, *n.* (i and pasisa) a stitch.

i-pa'-so-tka, *adj.* conspicuous, extending up, as a tall tree or steeple.

i-pa'-so-tka-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.* tahaipastan.

i-pa'-sdog, *cont.* of ipasdoka; ipasdog iyeya.

i-pa'-sdo-ka, *v. a.* to draw off over the head, as a shirt; to live through, as through a winter or sickness: kitan iwapasdoka, I have just lived through.

i-pa'-ta, *v. a.* to embroider, work quill-work, work with porcupine quills,—iwapata. See wipata.

i-pa'-tag, *cont.* of ipataka.

i-pa'-tag-ton, *v. a.* to brace out or stretch, as in drying hides and skins,—ipatagwaton.

i-pa'-tag-ya, *v. a.* to cause to brace out or up; to sustain, reinforce,—ipatagwaya, ipatagunyanpi.

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, unkipatakapi.

i-pa'-ta-ke, *n.* (i and pataka) a prop or brace, a stick to stretch a skin on: sinkpe ha ipatake, a stick to stretch a muskrat-skin on.

i-pa'-tan, *v. a.* to mash up one thing with another,—iwapatan.

i-pa'-tan, *n.* a prop or brace.

i-pa'-tku-ga, *adv.* abreast, in a row, in a phalanx.

i-pa'-tku-h-ya, *adv.* in a row, abreast.

i-pa'-tın-za, *v. a.* to make firm by means of,—iwapatınza.

i-pa'-tın-za, *n.* (i and patınza) 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 ipawega: ipaweh iyaya, to go across,—ipaweh imdamde.

i-pa'-weh-ya, *v. a.* to cause to intersect,—ipawehwaya.

i-pa'-weh-ya, *adv.* crossing, intersecting: ipawehiya wanika, it lies across.

i-pa'-win-ta, *v. a.* to rub on,—iwapawinta, iyapawinta, unkipawintapi.

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,—imapazin: mde ipazin inazin, 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,—iwapažipa.

i-pa'-zi-pe, *n.* (i and pažipa) something that pricks, a pricker.

i-pe'-ga, *v. n.* to boil, as water. See ipiga, which is more commonly used.

i'-pi, *adj.* full, satisfied; full of, satisfied with,—imapi, inipi, iunpipi, iwičapi. See wipi.

i-pi'-da, *v. a.* to deny to, refuse to give to, withhold from,—ipiwada, ipiundapi, ipimada, ipiēda: takudan ipiundapi šni, he withholds from us nothing, or we refuse to give him nothing.

i-pl'-ga, *v. n.* to boil, as water, to foam.

i-pi'-ga, *n.* the foam of boiling water.

i-pi'-hdag, *cont.* of ipihdaka.

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,—ipihdagwaton, ipihdaguntonpi.

i-pi'-hda-ka, *v. pos.* of ipiyaka; to put on one's own girdle,—ipiwahdaka, ipiunhdakapi.

i-pi'-hda-ke, *n.* a girdle. See ipiyake.

i-pih', *cont.* of ipiga.

i-pih'-ya, *v. a.* to cause to boil,—ipihwaya, ipihunyanpi.

i-pih'-ya, *adv.* boiling: ipihya han, to stand boiling.

i-pin'-ta, *v. n.* to be defective in some part, too short or too little, not as is usual. Said of one who is without a nose, or of a coat without skirts,—imapinta, inipinta. See also iputan and ipustaka.

i'-pi-ya, *v. a.* to make full, to fill,—ipiwaya.

i-pi'-yag, *cont.* of ipiyaka.

i-pi'-yag-ki-či-ton, *v. a.* to put on a girdle for one, to gird one,—ipiyagwečiton.

i-pi'-yag-ki-ton, *v. a. pos.* to put on one's own girdle; to be girded,—ipiyagweton.

i-pi'-yag-ton, *v. a.* to gird, put on a girdle; to be girded,—*ipiyagwaton*, *ipiyaguntonpi*.
i-pi'-ya-ka, *v. a.* to gird oneself, put on a girdle,—*ipimdaka*, *ipidaka*, *ipiunyakapi*.
i-pi'-ya-ke, *n.* a girdle, sash.
i-pi'-ye, *n.* something to repair with.
i-po', *n.* a swelling. See *iwićapo*.
i-po'-ğan, *v. n.* to blow, as the wind; to breathe out, exhale,—*iwapoğan*.
i-poĥ', *cont.* of *ipoğan*: *ipoĥ iyeya*, to blow on, blow in, blow away,—*ipoĥ iyewayā*.
i-poĥ'-ya, *v. a.* to cause to blow,—*ipoĥwayā*.
i-poĥ'-ya, *adv.* blowing.
i-psi'-ća, *v. n.* to jump down from, as from a horse; to jump, jump over,—*iwapsićā*, *iyapsićā*, *uŋkipsićapi*.
i-psin', *cont.* of *ipsićā*: *ipsin iyaya*.
i-psi'-psi-ća, *v. red.* of *ipsićā*; to hop, as a grasshopper.
i-psi'-psi-ća-dan, *v. n. dim.* of *ipsipsićā*; to hop, as do the *psipsićadan*.
i-ptē'-ga, *n.* the end of a lake where grass grows.
i-ptē'-ga, *v. n.* *iptēga yanġa*, to be sad about any thing.
i-ptē'-ga-ka, *v. n.* to be sad about any thing; *i. g.* *ićanteśićā*,—*imapteġaka*.
i'-pu-sdi, *v. n.* to be close to, to press upon, to touch any thing, as the nose presses on the face; to press upon, weigh down, as sorrow,—*imapusdi*, *inipusdi*.
i'-pu-sdi-ya, *v. a.* to cause to press on,—*ipusdiwayā*.
i'-pu-sdi-ya, *adv.* touching. Hence, *makipusdiya*, on the ground.
i'-pu-ski-ća, *v. n.* to be close to, to touch, press on,—*imapuskića*.
i'-pu-ski-će-dan, *adv.* pressed, close together.
i'-pu-skin, *cont.* of *ipuskića*; close together: *ipuskin iyotanġapi*, they sit close together.
i'-pu-skin-ya, *v. a.* to cause to press on,—*ipuskinwayā*.
i'-pu-skin-ya, *adv.* pressed together.
i'-pu-ski-skin, *cont.* *ipuskiskin iyeya*, to shove up close together.
i-pu'-spa, *v. a.* to stick on,—*iwapuspa*.
i-pu'-spe, *n.* any thing that sticks to, a seal, wafer.
i-pu'-stag, *cont.* of *ipustaka*: *makipustag ehpeiġiya*, to throw oneself flat on the ground.
i-pu'-sta-ka, *v. n.* to be flat, wanting, defective; one who has no nose is *ipustaka*,—*imapustaka*.
i-pu'-stan, *adv.* *ipustan yuza*, to clap up against, as a coal of fire: *peta ipustanpi se emacēća*, it seems as if I was held up to the fire.
i-puś'-in, *n.* the outside of a bend.
i-pu'-tag, *cont.* of *iputaka*.

i-pu'-ta-ka, *v. a.* to touch, to kiss—*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,—*imapuza*, *inipuza*, *inupuzapi*.
i'-pu-za-ġa, *v. n.* to die or be dying of thirst; to be very thirsty, suffer from thirst,—*ipuzamaġa*.
i-pu'-ġi-ta, *v. a.* to give when it is not wanted, to force upon one,—*iwapuġita*.
i-po', *n.* steam.
i-po'-za, *v.* See *ipozeća*.
i-po'-ze-ća, *v. n.* to be out of humor about any thing,—*imapozeća*.
i-sa'-kim, *adv.* both together, with. See *sakim*.
i-sa'-kim-tu, *adv.* both together.
i-san', *n.* a knife, knives.
I-san'-a-ti, *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 *Isantanġa*, or *Big-knives*, *i. e.* the Americans.
i-san'-na, *n. dim.* a little knife.
i-san'-o-ġu-ha, *n.* (*isan* and *oġuha*) a knife-case, knife-sheath.
i'-san-pa, *adv.* beyond that place or time; more than.
i-san'-pa-mi-ma, *n.* round-pointed knives, table-knives.
i'-san-pa-tan-han, *adv.* from beyond that.
i-san'-pe-sto-dan, *n.* sharp-pointed knives.
i-san'-sko-pa, *n.* a crooked knife, *i. e.* a sickle.
I-san'-ta-mde, *n.* *Knife Lake*. The name of a lake to the east of the Mississippi river.
I-san'-tan-ka, *n.* (*isan* and *tanġa*.) 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-san'-yan, *v. a.* to communicate the whitening from one's robe to another by rubbing against; to have for or use as a knife,—*isanwayā*.
I-san'-ya-ti, *n.* See *Isanati*.
i-sa'-pa, *v. n.* to be blackened by any thing,—*imasapa*: *taku inisapa he*, what has blackened you?
i-sa'-pa, *n.* the name of a stone used for blacking, prob. iron ore.

i-sbu', *n.* small stones.
i-sbu'-dan, *n.* dim. of isbu; gravel.
i-sda'-ye, *n.* ointment; *i. q.* taku on sdayapi.
i-sdo'-éa, *v.* See isdonya.
i-sdon'-ya, *v. a.* to know by means of,—isdonwaya, isdonyaya, isdonunyanpi.
i'-sin-yan, *adv.* out of sight, behind something, concealed: isinyan iyaya, he has gone out of sight.
i'-sku-ya, *adj.* sweet-mouthed, flattering; mouth watering for,—imaskuya.
i'-sku-ya, *n.* a flatterer.
i'-sku-ya-hda, *v. n.* to have one's mouth water for any thing, as for different kinds of food,—iskuyawahda.
i'-sku-ye-ya, *v. a.* to make one's mouth water for,—iskuyewaya, iskuyeunyanpi, iskuyemayan.
i-sto', *n.* the arm of a person; the fore-leg of an animal.
i-sto'-ka-tin-ki-ya, *v. a.* to cause to stretch out the arm,—istokatinwakiya.
i-sto'-o-hi-ya, *adv.* within arm's reach.
i-sto'-pa-kšan, *n.* the bend of the arm.
i-sto'-pa-kši-za, *v.* to bend up the arm,—istowapakšiža.
i-sto'-yu-kan, *v.* to have arms,—istomayukan.
i-sto'-yu-kši-za, *v.* to bend up the arm,—istomduksiža.
iś, *pron.* he, she, it: iś iye, he himself.
i-śa'-hdo-gan, *adj.* the eighth.
i-śa'-hdo-hdo-gan, *adj. red.* every eighth one.
i-śa'-kdo-gan, *adj.* (Ihank.) the eighth.
i-śa'-ko-win, *adj.* the seventh.
i-śa'-ko-win-win, *adj. red.* every seventh one.
i-śa'-kpe, *adj.* the sixth.
i-śa'-kpe-kpe, *adj. red.* every sixth one.
i-śi'-éa, *v.* See iśin.
i-śi'-hda, *v.* of śihda; to be angry about,—iśinwahda.
i-śi'-htiñ, *v. n.* to be enfeebled by,—imaśihtin.
i-śin', *cont.* of iśiśa; iśinwañin, to covet, desire more,—iśinwañanmi, iśinwañanni.
i-śi'-tki-hda, *v. n.* to be angry on account of; to be sad about, be afflicted for,—imaśitkihda.
i-śi'-tki-hda-ya, *v. a.* to make angry by; to torment, afflict for,—iśitkihdaya.
i-śka', *n.* the ankle or tarsus,—miśka. See iškahu.
i-śka'-hu, *n.* the ankle-bones or tarsus. Hence hanpiškahu, moccasin-tops.
i-śka'-hu-ton, *v. a.* to put tops on moccasins,—iškahuwaton.
i-śka'-kan, *n.* the large tendon extending from the heel up the leg; the large tendon in the back of the neck.

i-śkan', *cont.* of iškata; petiśkan, to come near the fire, draw up to the fire, to warm oneself,—petimaśkan.
i-śka'-ta, *v. a.* to play to or for any thing,—iwaśkata, iyaśkata, unkiśkatapi.
i-śki'-žu-pi, *n.* fish-hooks. See hinškižupi.
i-śko'-na-ği, *n.* the small black bony substance on the inside of a horse's fore-leg, just above the knee, the web.
iś-na'-ka, *pron.* he alone,—miśnaka.
iś-na'-na, *pron.* alone, he alone, she alone,—miśnana, niśnana; unkiśnanpidan, we alone.
iś-na'-śna-na, *pron. red.* of iśnana.
i-śna'-ti, *v. n.* to dwell alone or in a separate house; to have the menses. This last, at present, appears to be the only meaning of the word; it is so used because, at such times, the Dakota women are not permitted to stay in the house with others, but put up a little one for themselves outside.
i-śna'-ti-pi, *n.* dwelling alone; the menses.
i-śni'-ka-eś, *adv.* within a little, nearly: iśni-kaeś nikte śni, it came near killing thee.
i'-šo-kšo-ka-pi-dan, *n.* thick-lips, a nickname for the Ojibwas.
i-ś'o'-ś'o, *adj.* scampering, not easily restrained,—imaś'oś'o, iniś'oś'o.
i-śpa', *n.* the lower part of the arm,—miśpa.
i-śpa'-hu, *n.* the bones in the lower part of the arm, the radius and ulna.
i-śpa'-se, *n.* the point of the elbow.
i'-śpa-śpa, *v. n.* to move the lips, as some persons do when reading to themselves: iśpaśpa manka, I am moving my lips.
i-śta', *n.* the eye, eyes,—miśta, niśta, unkiśtapi.
i-śta'-gon-ga, *v. n.* to be blind; not to be able to see well,—iśtamagon-ga.
i-śta'-gon-ge, *n.* a blind person.
i-śta'-gon-ge-ya, *v. a.* to make blind, to blind,—iśtagongewaya, iśtagongeunyanpi.
i-śta'-hda-kpa, *v. pos.* of iśtakakpa; to put out one's own eye,—iśtawahdakpa.
i-śta'-he, *n.* (iśta and he) the ridge above the eyes.
i-śta'-he-hin, *n.* the eye-brows.
i-śta'-he-pe or **iśtahepin**, *n.* the eye-lashes.
i-śta'-he-pe-hin, *n.* the eye-lids.
i-śta'-i-yo-hi-ya, *adv.* as far as the eye can reach.
i-śta'-ka-kpa, *v. a.* to strike and put out an eye,—iśtawakakpa.
i-śta'-ka-kpan, *v.* to wink the eye,—iśtawakakpan.
i-śta'-ka-kpan-kpan, *v. red.* of iśtakakpan.
i-śta'-ka-kpan-pi-se, *adv.* in the twinkling of an eye.

i-šta'-kpe, *v. n.* to be blind, having the eye put out,—*ištamakpe*.
i-šta'-kpe-ya, *v. a.* to make blind,—*ištakpewayā*.
i-šta'-kšij, *v. n.* to be squint-eyed or cross-eyed,—*ištamakšij*. See *ištokšij*.
i-šta'-kšij-ka, *n.* a squint-eyed person.
i-šta'-kšij-kšij, *v. n. red.* of *ištakšij*.
i-šta'-mdes, *cont.* of *ištamdeza*.
i-šta'-mdes-ya, *v. a.* to make clear-sighted,—*ištamdeswayā*.
i-šta'-mde-za, *v. n.* to be clear-sighted,—*ištama-mdeza*.
i-šta'-mi-ni-ga-ga, *adv.* in tears, with tears trickling down : *ištaminigagaia*, to speak with the tears dropping down.
i-šta'-mi-ni-haŋ-pe, *n.* tears : *ištaminihanpe au*, to cry,—*ištaminihanpe amau*.
i-šta'-mi-ni-o-šo-ka, *adv.* with water standing in the eyes.
i-šta'-o-hi-ya, *adv.* as far as the eye can reach.
i-šta'-o-žu-ha, *n.* the eye-lids. See *ištožuha*.
i-šta'-tpe, *v. n.* Same as *ištakpe*.
i-šta'-wi-ča-ya-zaŋ-wi, *n.* the moon in which sore eyes prevail ; a moon answering generally to the month of March.
i-šte'-ča, *v. n.* to be ashamed, ashamed of ; to be bashful,—*imašteča*, *iništeča*, *unkištečapi*. See *wišteča*.
i-šten', *cont.* of *išteča*.
i-šten'-ki-ya, *v. a.* to make one ashamed, to disappoint one,—*ištenwakiya*, *ištenunkiyapi*, *ištenma-kiya*.
i-šten'-ya, *v. a.* to make ashamed, dishonor,—*ištenwayā*, *ištenunyanpi*, *ištenmayaya*.
i-šti', *n.* the under lip.
i-šti'-ha, *n.* the skin of the under lip.
i-šti'-ma, *v.* See *ištiŋma*.
i-štiŋ'-be, *v. n.* Same as *ištiŋma*.
i-štiŋ'-ma, *v. n.* to sleep,—*mištiŋbe*, *ništiŋbe*, *unkištiŋmapi*. Hence, *oištiŋma*, sleep.
i-što'-hdi-waŋ-ži-daŋ, *n.* a fixed look, a gaze.
i-što'-hmuš, *cont.* of *ištohmuza* : *ištohmuš maŋka*, I keep my eyes shut.
i-što'-hmuš-ya, *v. a.* to cause to shut the eyes,—*ištohmušwayā*.
i-što'-hmuš-ya, *adv.* having the eyes shut.
i-što'-hmu-za, *v. n.* to shut the eyes,—*ištowahmuza*.
i-što'-kšij, *v. n.* to partly close the eyes, to look askance,—*ištowakšij*.
i-što'-kšij-ki-ya, *v. a.* to look askance at, look at with the eyes partly shut,—*ištokšijwakiya*, *ištokšijmakiya*.
i-što'-šni-ža, *v. n.* to have the eyes blinded or dazzled by the light,—*ištomašniža*.

i-što'-šniš-ya, *v. a.* to dazzle the eyes, as light,—*ištošnišmayā*.
i-što'-šnu-ža, *v. n.* Same as *ištošniža*.
i-što'-žu-ha, *n.* the eye-lids.
i-šun', *v.* *išun iyeya*, to do more than was requisite, to overdo.
i-šu'-ta, *v. a.* to fail of accomplishing, be unable to do a thing,—*išuwata*.
i-šu'-te, *adv.* at random, as it happens : *išute otaka*, very much, *i. q.* *štedapi*.
i-šu'-te-ka, *adv.* Same as *išute*.
i-šu'-te-ya, *v. a.* to cause to fail of,—*išutewayā*, *išutemayā*.
i-ta'-hda-hbe, *adv.* with the wind.
i'-ta-hda-hbe, *adv.* with the wind. The word is accented in this way when used with a noun ; as, *paha itahdahbe unyanpi*, we go to the leeward of the hill.
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-taŋ-haŋ, *adv.* (Ihank.) on this side of.
i-ta'-he-pi, *adv.* by the way, between places.
i-ta'-hnag, *v. cont.* of *itahnaka*.
i-ta'-hnag-ya, *adv.* placed one on top of another.
i-ta'-hna-ka, *v. a.* to place one on top of another,—*itawahnaka*.
i-ta'-hna-ka, *adv.* placed one on another.
i-ta'-ka-ha, *n.* the instep. Hence, *šiitakaha*, the top of the foot, instep.
i-ta'-ka-hpe, *n.* See *iteakahpe*.
i-ta'-ka-sam, *adv.* over the river from, opposite to.
i-ta'-ka-saŋ-pa, *adv.* over against, across the river or lake from any place.
i-ta'-ka-saŋ-pa-taŋ-haŋ, *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 *hanpai-take*.
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-šni, *v. n.* to come to naught.
i'-tam, *adv.* soon after : *itam yankeya*, to be after.
i-taŋ', *adv.* of *taŋ* ; on the side : *itaŋ anog*, on both sides. From this we have *mitaŋtaŋhaŋ*, at my side ; *mitaŋkiyedan*, near me, etc.
i-taŋ', *v. n.* to be vain, proud of, to glory in,—*ima-taŋ*, *initaŋ*, *unkitaŋpi*. Hence, *iwicatan*, vain-glorying.

i-taŋ'-a-no-ka-taŋ-haŋ, *adv.* on both sides of.
i-taŋ'-éaŋ, *n.* a chief, ruler, head one; a lord, master; the principal thing,—*imataŋéaŋ*, *initaŋéaŋ*.
i-taŋ'-éaŋ-ka, *n.* chief one, lord, master.
i-taŋ'-éaŋ-ki-ya, *v. a.* to have for or acknowledge as chief or master; to make lord or chief,—*itaŋéaŋwakiya*, *itaŋéaŋmakiya*.
i-taŋ'-éaŋ-ki-ya, *adv.* in a lordly manner, with authority.
i-taŋ'-éaŋ-ya, *v. a.* to have for chief or master,—*itaŋéaŋwaya*, *itaŋéaŋunyaŋpi*.
i-taŋ'-éaŋ-yaŋ, *adv.* with authority, chief-like.
i-taŋ'-i-hdu-kšaŋ, *adv.* round about one.
i-taŋ'-kan, *adv.* without, outside of.
i-taŋ'-ki-ye-daŋ, *adv.* near to one,—*mitaŋkiye-daŋ*.
i-taŋ'-pi, *n.* pride, vain-glorying.
i-taŋ'-taŋ, *v. red.* of *itaŋ*.
i-taŋ'-taŋ-pi, *n.* pride, glorying, arrogance. See *witaŋtaŋpi*.
i'-taŋ-waŋ-kaŋ-hde, *adv.* up hill, ascending: *itaŋwaŋkaŋhde ya*, to go up hill.
i'-taŋ-waŋ-kaŋ-hde-ya, *adv.* ascending.
i-taŋ'-yaŋ, *v. n.* to grow by reason of, as by eating meat,—*itaŋwaya*.
i-taŋ'-ye-sni, *v. n.* to receive no benefit from, to be of no use,—*imatanyeŋni*.
i-ta'-to, *adv.* on this side of, this side of; used in reference to time, since.
i-ta'-to-ki-ya, *adv.* on this side of.
i-ta'-to-taŋ-haŋ, *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-taŋ-haŋ, *adv.* on this side of.
i'-ta-waŋ-kaŋ-hde, *adv.* See *itaŋwaŋkaŋhde*.
i-ta'-zi-pa, *n.* a bow to shoot with: *mitinazipe*, my bow; *nitinazipe*, thy bow; *tinazipe*, his bow.
i-ta'-zi-pa-i-kaŋ, *n.* a bow-string.
i-te', *v. n.* to be made blue or bluish by, be made grape-colored,—*imate*.
i-te', *n.* the face,—*müte*, *niite*.
i-te', *n.* the forehead.
i-te'-a-ka-hpe, *n.* a cover for the face, veil.
i-te'-a-nog or *iteanokataŋhaŋ*, *adv.* on both sides of the face.
i-te'-éa, *adj.* slightly warm, lukewarm, tepid. Said of fluids only: *mini i'téa*, lukewarm water.
i'-te-haŋ, *adv.* far from.
i'-te-haŋ-haŋ, *adv. red.* of *itehaŋ*.
i'-te-haŋ-haŋ-yaŋ, *adv. red.* of *itehaŋyaŋ*.
i'-te-haŋ-taŋ-haŋ, *adv.* far away from.

i'-te-haŋ-yaŋ, *adv.* far away from.
i-te'-hde-ge-daŋ, *n.* striped-face, a name for the racoon, *i. q.* *wiáa*.
i-te'-hna-ka-pi, *n.* See *itohnakapi*.
i-te'-hu, *n.* the frontal bone.
i-te'-hi, *v. n.* to be difficult to get along with,—*imatehi*.
i-te'-en-ya, *v. a.* to make slightly warm or tepid, as water,—*iteŋunyaŋpi*.
i-te'-sin-ki-ya, *v.* to frown; to grin,—*iteŋinwakiya*, *iteŋinunkiyapi*.
i-te'-sin-sin, *n.* a wrinkled-face,—*itemaŋsin*.
i-te'-yu-sin-ki-ya, *v. a.* to draw up the face at one; to grin; to frown,—*iteyuŋinwakiya*.
i-ti'-éa-ga, *v.* to set up a tent for a certain purpose,—*itiwakaga*.
i-ti'-éaŋ-nan, *adv.* away out on the prairie from, away from a house. *Tinéaŋnan* is also used.
i-ti'-ma-ta, *v.* to beg for: he *itimata wahi*, I have come to beg for that.
i-tka', *n.* a blossom, capsule; an egg; the seed of any thing; the testicles, *i. q.* *susu*.
i-tka'-ska, *n.* the white of an egg.
i-tka'-zi-éa, *n.* the yolk of an egg.
i'-tko-kim, *cont.* of *itkokipa*; meeting; in presence of, before,—*mitkokim*; *itkokim ya*, to go to meet.
i'-tko-ki-pa, *v. a.* to meet, come together from opposite directions,—*itkowakipa*, *itkounkipapi*.
i-tko'-kpa, *v. n.* to be still-born,—*itkomakpa*. See also *itkotpa*.
i-tkom', *adv.* again, back again, in return, in reply.
i-tkom'-ya, *adv.* in return.
i-tkon', *v. n.* to burn, blaze, as fire: *peta itkon*, the fire blazes.
i-tkon'-ya, *v. a.* to make burn or blaze,—*itkonwaya*.
i-tkon'-ya-haŋ, *part.* burning, alive, as coals.
i-tkon'-za, *adv.* even with. See *itkunza*.
i-tko'-pa-taŋ-haŋ, *adv.* in reply, back again. See *ieitkopataŋhaŋ*.
i-tko'-tpa, *v. n.* to be still-born: *taku itkotpe éin*, an untimely birth, an abortion.
i-tko'-tpe-ya, *v. a.* to cause to abort or be aborted,—*itkotpewayá*.
i-tkun', *v. n.* to burn, blaze. See *itkon*.
i-tkuns', *cont.* of *itkunza*.
i-tkuns'-ya, *adv.* even with.
i-tkun'-za, *adv.* even with. See *itkunza*.
i-to', *adv.* come, well: *ito mde kta*, well, I will go; *ito ééon wo*, come do it.
i-to', *v. n.* to become blue by means of.
i-tog', *cont.* of *itoka*. Obsolete.
i-tog'-e-haŋ, *adv.* at the first, formerly.

i'-to-han, *adv.* how far from? how long from?
i'-to-han-han, *adv. red.* of *ítohan*.
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,—*mitohnake*.
i-to'-ho-mni, *adj.* dizzy, light-headed; drunk,—*itomahomni*, *itonihomni*.
i-to'-ho-mni-ya, *v. a.* to make dizzy or drunk,—*itohomniwaya*, *itohomniunyanpi*.
i-to'-i-yo-hi, *adj.* each one. See *otoiyohi*.
i-to'-ka-ga, *n.* the south.
i-to'-ka-ga, *adv.* southward.
i-to'-ka-ga-tan-han, *adv.* to the south of, on the south side of, from the south.
i-to'-kañ, *cont.* of *itokağa*; southward: *itokañ mda*, I am going south.
i-to'-kañ-ki-ya, *adv.* towards the south.
i-to'-kañ-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-tan-han, *adv.* before, from before, from the presence of,—*mitokapatanh*.
i'-to-ka-tam, *adv.* before the time of a certain event.
i-to'-ke-ča, *v. n.* to be altered, changed; to be affected by in any way,—*imatokeča*, *initokeča*.
i-to'-ke-ča-sni, *v.* *etanhan itokečaśni*, it is none of his business, or it makes no difference to him,—*imatokečaśni*.
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-pa, *adv.* which way from?
i'-to-ki-ya-pa-tan-han, *adv.* which way from?
i'-to-ki-ya-tan-han, *adv.* in what direction from?
i-to'-kto, *adv.* See *itoto*.
i-to'-ke-han, *adv.* formerly, of old.
i-tom'-tom, *adj. cont.* of *itomtopa*.
i-tom'-to-pa, *adj. red.* of *itopa*; every fourth one.
i'-to-na, *adv.* of how many? which number?
i'-to-na-ka, *adv.* of how many?

i'-to-na-ke-ča, *adv.* of what number?
i'-to-na-na, *adv.* of a few: *de itonana en yanka*, this is one of a very few.
i-ton', *v. n.* to tell the truth. Not in use. See *itonşni*.
i-ton'-ka, and *i-ton'-ka-e*, *v. n.* to lie, tell a falsehood; *i. q.* *itonşni*.
i-ton'-kam, *adv.* See *itunjam*.
i-ton'-ki-pa, *v. pos.* of *itonpa*; to value, guard, take care of one's own,—*itonwakipa*, *itonunkipa*; *itonjiçipa*, to take care of oneself,—*itonmiçipa*; *itonjiçipeşniyan*, not taking care of oneself, neglectful of oneself.
i-ton'-ki-pe-ya, *adv.* carefully, guardedly.
i-ton'-pa, *v. a.* to guard, take care of; to refrain from, beware of,—*itonwapa*, *itonunpapi*, *itonçipa*, *itonmapa*.
i-ton'-pa, *adj.* careful, prudent.
i-ton'-pe-ya, *adv.* carefully, prudently.
i-ton'-pe-ya-han, *adv.* carefully.
i-ton'-pi-sni, *n.* untruth, lies. See *itonşni*.
i-ton'-şni, *v. n.* to tell an untruth, to lie,—*iwa-tonşni*, *iyatonşni*, *unkitonpişni*. Hence, *oitonşni*, a lie; *oimayatonşni*, thou liest about me.
i-ton'-şni-sni, *v. red.* of *itonşni*; *i. q.* *itonşni waniča*.
i-ton'-şni-yan, *adv.* falsely.
i-ton'-wan, *v. n.* to look or see with, as with one's eyes,—*iwatonwan*, *iyatonwan*.
i-to'-o-pta, *adv.* through, by, as *itoopta ya*, to go on past; from one to another, as *itoopta wičaķu*, he passes it on to others.
i-to'-o-pta-i-ya-ya-pi, *n.* a purge. See *iyooptaiyayapi*.
i-to'-o-pte-ya, *adv.* through, straight through, passing on.
i-to'-pa, *adj.* the fourth,—*imatopa*; in or of the fourth, as *itopa en zaptan*, or *itopa zaptan*, five in the fourth ten, i. e. thirty-five.
i-top'-tom, *adj. red.* See *itomt*.
i-top'-to-pa, *adj. red.* of *itopa*.
i-to'-to, *v. n. red.* of *ito*; to be made blue by.
i-to'-to, *adv.* turn about, alternately: *unma itoto eçonkupi kta*, we will do it alternately.
i-to'-wi-ča-ho-mni, *n.* a turning round, swimming, as of the head; drunkenness; something turns round, as a wheel.
i'-to-ye, *n.* the face, appearance,—*mitoye*, *nitoye*.
i'-to-ye-ki-ton, *v. pos.* to wear braids of hair or ornaments in front,—*itoyeweton*.
i'-to-ye-ton, *v. n.* to have braids or ornaments dangling about one's face; to wear any thing that makes one look frightful,—*itoyewaton*.
i-tpa'-hdo-ka, *v. reflex.* of *pañdoka*; to break up through, as a muskrat under ice.

i-tpa'-ta-ka, *v. pos.* of ipataka; to brace one's own.
i-tpi', *n.* the belly, abdomen; the chest. See ikpi.
i-tpi'-hna-ka, *v. a.* to put in or around the abdomen,—itpiwahnaka. See ikpihnaka.
i-tpu'-ta-ka, *v. pos.* of iputaka; to kiss one's own,—iwatputaka. See iŭputaka.
i-tpu'-tpa, *adv.* mixed up.
i-tu', *adv.* wildly, without being planted or tamed, as, itu ičaga, it has grown up of itself; for nothing, as, itu ečamŋ, I have done it for naught.
i-tuħ', *adv.* for nothing, gratuitously, without cause.
i-tu'-ħan, *v. a.* to give, bestow; to give for nothing, give away, as the Dakotas often do,—ituwahan, ituŋħanpi.
i-tu'-ħan, *adv.* gratuitously, without reward.
i-tu'-ħiŋ, *adv.* for nothing, gratuitously; without cause, falsely.
i-tu'-ka, *v. a.* to beg, ask one for,—iwatuka, iyatuka, ŋkitukapi, imatuka, ičituka.
i-tu'-ka-eš, *adv.* truly, indeed.
i-tu'-ka-ga, *v. a.* to make up a lie on, tell a falsehood about one; to do for nothing,—ituwakaga, ituŋkagapi, itumakaga.
i-tu'-kaħ, *cont.* of itukaga.
i-tu'-kaś, *adv.* truly, at any rate.
i-tu'-ka-šta, *adv.* for nothing.
i-tu'-ki-ħan, *v. a.* of ituhan; to make a present of to; to give to one, as the Dakotas do when they expect to be praised for it,—ituwakihan, ituŋkihanpi, itumakihan, itučičihan.
i-tuŋ'-kam, *adv.* on the back: ituŋkam wan̄ka, he lies on his back; ituŋkam iħpaya, to fall backwards.
i-tuŋ'-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'-o-ki-ta-he-dan, *adv.* in the middle, between.
i-tu'-śdi, *adj.* abundant.
i-tu'-śdi-ya, *adv.* abundantly.
i-tu'-tu, *adv.* red. of itu.
i-tu'-tu-ya, *adv.* red. of ituya.
i-tu'-uŋ, *v.* to be in a wild state. Hence, ituunpi, wild beasts.
i-tu'-wo-ta-he-dan, *adv.* far from any dwelling.
i-tu'-ya, *adv.* for nothing, without cause, gratuitously.
i-tu'-ya-ken, *adv.* causelessly, gratuitously.
i-ťins', *cont.* of iťinza.
i-ťins'-ya, *v. a.* to make firm by means of,—iťinswaya.
i-ťin'-za, *v. n.* to be firm by reason of.

i-ťin'-ze, *n.* (i and ťinza) a strengthener, a tightener.
i-ťuŋ'-ke-ča, *v. n.* to be suspected of,—imaťuŋkeča.
i-u'-ma-na-pči-wan-ka, *adj.* See iuŋmanapčiwanka.
i-uŋ', *v. a.* to rub on, as ointment or soap,—iwaun, uŋkiunpi.
i-uŋ'-ma-na-pčiŋ-wan-ka, *adj.* the nineteenth.
i-uŋ'-ton, *v. a.* to put grease or brains on a skin, in order to dress it,—iuŋwaton.
i-uŋ'-ton-pi, *part.* greased, prepared for dressing.
i'-wa-čiŋ, *v.* to think of going to,—iwačam̄i.
i-wa'-čiŋ-ko, *v. n.* to be impatient about, be out of humor on account of,—iwačimako, iwačimniko, iwačimŋkopi.
i-wa'-čiŋ-ton, *v.* to be intelligent by reason of,—iwačimwaton.
i-wa'-čiŋ-yan, *v. a.* to trust in for or in reference to,—iwačimwaya, iwačimŋyanpi.
i-wa'-čiŋ-yan, *adv.* trustingly.
i-wa'-čiŋ-ža-ta, *v. n.* to be undecided about any thing,—iwačimžata.
i-wa'-hna, *adv.* slowly. See iwahnana.
i-wa'-hna-na, *adv.* slowly, by short stages; carefully.
i-wa'-ho-kon-ki-ya, *v. a.* to instruct in regard to, to counsel or advise concerning,—iwahokonwakiya, iwahokonŋkiyapi, iwahokonmakiya; wičoni owihanke waniča iwahokončičiya, I counsel thee in regard to eternal life.
i-wa'-ho-kon-ki-ya-pi, *n.* instruction, counsel.
i-wa'-ho-ya, *v. a.* to send word to concerning any thing; to promise; to grant, give by promise; to permit,—iwahowaya, iwahounyanpi, iwahomayan.
i-wa'-han-i-či-da, *v. reflex.* to be proud of,—iwanhanmičida.
i'-wa-hte-da, *v.* See iwalitedaśni.
i'-wa-hte-da-ka and **iwaħtedakae**, *v. a.* to dislike on account of something,—iwaħtewadakae.
i'-wa-hte-da-śni, *v. a.* to dislike on account of something, to dislike something in one; to disesteem, think lightly of for something,—iwaħtewadaśni, iwaħteundapiśni.
i-wa'-i-či-ni-yan, *v. reflex.* of iwakiniya; to be dissatisfied with oneself.
i'-wa-kan, *adj.* talkative, tattling, gabbling.
i'-wa-kan, *n.* a babbler.
i'-wa-kan-yan, *adv.* in a babbling manner.
i-wa'-kan-yan, *adv.* supernaturally.
i-wa'-ki-či, *v. n.* to dance the scalp-dance,—iwa-wakidi, iwayakidi, iwaunkidipi.

i-wa'-ki-éi-pi, *n.* the scalp-dance. This dance follows the bringing home of the scalps of their enemies. A circle is formed, on one side of which stand the young men with their bodies painted, with 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.

i-wa'-ki-éon-za, *v. a.* to influence one, command one in regard to,—iwawéonza.

i-wa'-ki-éon-ze, *n.* a commandment, decree.

i-wa'-ki-ni-ya, *v. a.* to get out of humor with, to neglect,—iwawakiniya, iwayakiniya.

i-wa'-kta, *n.* a mark, sign, pledge.

i-wa'-kta, *v. n.* to be on one's guard, to be on the look out; to guard,—iwawakta, iwayakta.

i-wa'-kta-ya, *v. a.* to put on one's guard, forewarn,—iwaktawaya, iwaktaunyanpi.

i-wa'-kta-ya, *adv.* guardedly.

i-wa'-kte-hda, *v. n.* to go home in triumph having taken scalps,—iwaktewahda, iwakteunhdapi.

i-wa'-kte-hdi, *v. n.* to come home in triumph bringing scalps,—iwaktewahdi, iwakteunhdipi.

i-wa'-na-gi-ye-ya, *v. a.* to trouble one in regard to or with. Not much used. See *nagiye-ya*.

i-wa'-na-pi-šan-yan, *v. a.* to kill, hurt, or do injury with,—iwanapišanwaya. Not much used. See *napišanyan*.

i-wa'-ni-ti, *v. n.* to go and spend the winter at for some purpose,—iwaniwati.

i'-wa-ni-ye-tu, *n.* the succeeding winter, next winter.

i-wang', *cont.* of *iwan̄ka*; *tañéa iwan̄g mda*, I am going to lie out for deer. See *awang*.

i-wan'-ga, *v. a.* to inquire of one, ask one a question about, call to account,—imung̃a, inung̃a, unkiwan̄gapi, imawang̃a, iciwang̃a.

i-wan'-ga-pi, *n.* inquiry. See *wiwan̄gapi*.

i-wan'-hdag, *cont.* of *iwan̄hdaka*; *iwan̄hdag unyakonpi*, we are guarding our own.

i-wan'-hda-ka, *v. pos.* of *iwan̄yaka*; to look to or have regard for one's own,—iwan̄wahdaka.

i-wan̄h', *cont.* of *iwan̄ga*; *he iwan̄h wahi*, I have come to inquire about that.

i-wan'-i-éi-hda-ka, *v. reflex.* to look at oneself; to guard oneself,—iwan̄miéihdaka, iwan̄un̄kiéihdaka.

i-wan'-i-hdag, *cont.* of *iwan̄hdaka*: *iwan̄hdag waun̄*.

i-wan'-i-hda-ka, *v.* to look at oneself in a glass; to watch over, guard oneself, to set a guard,—iwan̄mihdaka, iwan̄nihdaka.

i-wan'-ka, *v. n.* to lie down, go and lie down, go to bed,—imun̄ka, inun̄ka, un̄kiwan̄kapi.

i-wan'-kam, *adv.* above,—miwan̄kam, niwan̄kam, un̄kiwan̄kam, wiéiwan̄kam.

i-wan'-kam-tu, *adv.* above, up.

i-wan'-kam-tu-ya, *adv.* up above.

i-wan'-kam-tu-ya-ken, *adv.* above. Not much used.

i-wan'-kan-pa, *adv.* above one.

i-wan'-kan-pa-ta, *adv.* up above, above one.

i-wan'-kan-pa-tan-han, *adv.* from above one.

i-wan'-ki-éi-ya-ka, *v.* to look to or watch over for one,—iwan̄weéiyaka.

i-wan'-ki-éi-ya-ka-pi, *v. pl.* they look to or watch over one another,—iwan̄un̄kiéiyakapi.

i-wan'-yag, *cont.* of *iwan̄yaka*; *iwan̄yag wahi*.

i-wan'-ya-ka, *v. a.* to look to or at; to survey, examine; to spy out,—iwan̄mdaka, iwan̄daka, iwan̄un̄yakapi.

i-wan'-ya-ka-pi, *n.* spies, surveyors.

i-wan'-ya-ke, *n.* something by which to see, the sight of a gun.

i-wan'-zi-éa, *adv.* very much.

i-wa'-pe-tog, *cont.* of *iwapetokeéa*.

i-wa'-pe-tog-ton, *v. a.* to mark or brand with,—iwapetogwaton, iwapetogun̄tonpi.

i-wa'-pe-to-ke-éa, *n.* a mark, sign.

i-wa'-s'ag, *cont.* of *iwas'aka*.

i-wa'-s'ag-ya, *v. a.* to strengthen by means of,—iwas'agwaya.

i-wa'-s'a-ka, *v. n.* to be strong by reason of or for,—iwamas'aka, iwaun̄s'akapi.

i-wa'-s'a-ka, *n.* strength, the source of strength.

i-wa'-sé-éa, *v. n.* to be rich, in provisions especially,—iwamasééa, iwaun̄sééapi, iwawicásééa.

i'-wa-si-éun, *v. n.* to be talkative, to talk badly,—imawašicun, iniwasiéun.

i-wa'-šte, *v. n.* to be better by means of,—imawašte.

i-wa'-šte-dan, *adv.* slowly, moderately, carefully; but little, not much: *iwaštedan yazan*, he is not very sick.

i-wa'-šte-ka, *v. n.* to be none the better for: *he taku iniwaste-ka*, thou art none the better for that.

i-wa'-šte-ya, *adv.* better.

i-wa'-šte-ya-ken, *adv.* a little better. Not much used.

i-wa'-to-ki-ya-ka-e, *v. n.* he etanhan iwatoki-yakae, *what matter is it to him? how does it concern him?*
i-wa'-to-ki-ya-pa-ka-e, *v. n.* Same as iwato-kiyakae.
i-wa'-to-ki-ya-pa-sni, *v. n.* it does not concern one,—iwamatokiyapašni.
i-wa'-to-ki-ya-sni, *v. n.* to be none of one's business: he etanhan iwanitokiyasni, *it is none of thy business.*
i-wa'-wi-ku-wa, *v. a.* to do something to make one angry, to provoke one,—iwawiwakuwa.
i-wa'-ya-zan, *v. n.* to be sick in consequence of,—iwamayazan.
i-wa'-yu-pi-ka, *v. n.* to be skilful, handy on account of, or in doing,—iwamdupika; *i. q.* iwayu-pi kičun.
i-wa'-yu-pi-ya, *adv.* handily, nicely, well.
i-wa'-zi-ya-pa, *adv.* to the north of.
i-wa'-zi-ya-pa-tan-han, *adv.* to the north of.
i-wa'-zi-ya-ta, *adv.* at the north of.
i-wa'-zi-ya-tan-han, *adv.* northward of.
i-we', *v. n.* to bleed by reason of,—imawe.
i'-we, *v. n.* to bleed at the mouth,—imawe.
i-we'-če-ya, *v. a.* to have regard for, do as one commands,—iwečewayā, iwečunyanpi; iwečeye-šni, *to disregard*,—iwečemayešni.
i'-we-hi-yu-ya, *v.* to raise blood, spit blood,—iwehiyuwaya.
i-we'-šde-ka, *v. n.* to do something entitling to honor, as the killing of an enemy,—iwewa-šdeka.
i-wi'-ča-hna-yan, *n.* of hnayan; *deception.*
i-wi'-ča-hu-pi, *n.* of hu; *sodomy.* This is now a vulgar hye word.
i-wi'-ča-po, *n.* of po; *a swelling, inflation on account of.*
i'-wi-ča-pu-za, *n.* of ipuza; *thirst.*
i-wi'-ča-šte-ča, *n.* of išteča; *shame.*
i-wi'-kće-mna, *adj.* the tenth.
i-wi'-kće-mna-mna, *adj.* red. of iwikćemna; *every tenth one; tithes.*
i-win'-kta, *v. n.* to glory in, be proud of,—imawin-kta, iniwin-kta, unkiwin-kta.
i-win'-kta-kta, *v. red.* of iwin-kta.
i-win'-kta-pi, *n.* a glorying in.
i-win'-kta-ya, *v. a.* to cause to glory in,—iwin-ktawayā.
i-win'-kta-ya, *adv.* glorying, proudly.
i-wi'-stan, *v. a.* to treat well, as a sick person,—iwawistan. See ikičiwištan.
i-wi'-tko, *v. n.* to be drunk on,—imawitko: taku iwitko, *something that makes drunk, liquor.*
i-wi'-tko-tko-ka, *v. n.* to become foolish by means of.

i-wi'-tko-ya, *v. a.* to make drunk with,—iwitko-wayā.
i'-wi-yo-hi-yan-pa-ta, *adv.* at the east of.
i'-wi-yo-hi-yan-pa-tan-han, *adv.* to the east of.
i-wo'-hda-ka, *v. pos.* of iwoyaka; *to speak in reference to one's own*,—iwowahdaka.
i-wo'-hdu-ze, *n.* the cause of taboo. See wohduze.
i-wo'-mni-yan, *adv.* carefully, attentively: iwo-mniyan anačoptan, *he listened attentively.*
i-wo'-mni-yen, *adv.* not hastily, leisurely, carefully: iwomniyen ečamon, *I did it carefully.*
i-wo'-mni-ye-tu, *adv.* slowly, carefully.
i-wo'-mni-ye-tu-ken, *adv.* not in haste.
i-wo'-ya-ka, *v. a.* to relate or tell of, to speak in reference to,—iwomdaka. See woyaka.
i-ya', *intj.* of surprise, on meeting a friend unexpectedly.
I'-ya, *n.* a fabulous creature worshipped by the Dakotas.
i-ya'-be, *adv.* individually, singly, or in little companies, as the Dakotas go in hunting deer: iyabe unyanpi, *we are going separately.*
i-ya'-be-ya, *adv.* singly, separately, scattered, as in hunting: iyabeya unyanpi, *we go separately.*
i'-ya-be-ya, *adv.* scattering around, dispersedly: iyabeya unkodepi, *scattering ourselves around we hunted.*
i-ya'-či-ča, *adj.* rough, ruffled up, said of hair or feathers.
i-ya'-čin, *v. a.* to liken to, compare with,—imdačin, idačin, unkiyačinpi.
i-ya'-čin-ken, *adv.* by way of comparison.
i-ya'-čin-pi, *n.* likeness, resemblance.
i-ya'-čin-yan, *adv.* like to, in like manner, equal to; *parabolically, metaphorically.*
i-ya'-čin-yan-ken, *adv.* somewhat like.
i-ya'-čo, *v. a.* to judge of, judge on account of, to condemn for,—imdačo, idačo.
i-ya'-di, *v. a.* to climb up on,—iyawadi, iyayadi, iyaundipi. Hence, čan iyadipi, *stairs.*
i-yag'-ton, *v.* of iyake; *to put a feather on an arrow*,—iyagwatan.
i-ya'-ge, *n.* a bunch, a cluster, as of grapes.
i-ya'-han, *v. a.* to go and stand on; to alight down in or on, as birds in a corn-field or on a tree,—iyawahān, unkiyahānpi.
i'-ya-han, *v. a.* to put the foot on, step on any thing,—iyawahān.
i'-ya-hda-pšin-yan, *adv.* bottom upwards.
i-ya'-hda-pšin-yan, *v. a.* to turn over upon any thing,—iyahdapšinwayā.
i-ya'-hda-ski-ča, *v. n.* to lie on, press on, cover,—iyamahdaskičā.

i-ya'-hda-skin, *cont.* of iyahdaski'a; iyahdaskin mayanka, *it is pressing on me.*
i-ya'-hda-skin-ya, *v. a.* to cause to press upon, —iyahdaskinwaya.
i-ya'-hda-ska, *v. pos.* of iyaka'ska; to tie one's own to, —iyawahda'ska, iyaunhda'skapi.
i-ya'-hde, *v. n.* to go or come to; to reach to, extend to; to lead to, as a road; to meet, come upon one, —iyamahde, iyaunhdepi. See iyahdeya.
i-ya'-hde-han-pa, *n.* (iyahde and hanpa) socks.
i-ya'-hde-hun-ska, *n.* (iyahde and hun-ska) socks, stockings.
i-ya'-hde-ton, *v. a.* to have on or over, as, iyahde-ton e'con, *he does it on something else; to knit.*
i-ya'-hde-ton-yan, *adv.* on or over, having something under: iyahdetonyan 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, —iyahdewaya, iyahdeunyanpi; iyahdei'ciya, *to bring on oneself*, —iyahdemi'ciya.
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*; anpetu hanyetu iyahna, *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, pounce upon, lay hold of violently, —iyawahpaya and iyawahpamda, iyayahpada, iyaunhpayapi.
i-ya'-hpe-ki-ei-ei-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, iyahpeunkiyapi.
i-ya'-hpe-ya, *v. a.* to carry around to; to hand to; to throw over or on, —iyahpewaya. See iyahpekiya.
i-ya'-i-hda-ska, *v. reflex.* of iyaka'ska; to tie oneself; to give oneself up to be bound; *i. q.* iya-i'ihda'ska, —iyamihda'ska, iyanihda'ska.
i'-ya-ka-hpe, *n.* of aka'hp; 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, iyakapeunyanpi, iyakapemayan.

i'-ya-ka-pe-ya, *adv.* more than, surpassing.
i-ya'-ka-pta, *v. a.* to climb, as a hill, to reach the top; to pass over or beyond, —iyawakapta, iyaun-kaptapi and unkiyakaptapi.
i-ya'-ka-pte-ya, *v.* to cause to pass up or over, —iyakaptewaya.
i-ya'-ka-pte-ya, *adv.* beyond, going over.
i-ya'-ka-san-ni, *n.* one side or half of any thing.
i-ya'-ka-san-ni-na, *n.* one side only.
i-ya'-ka-ska, *v. a.* to tie one thing to or on another, to bind to, —iyawaka'ska, iyaunka'skapi.
i-ya'-ka-tin, *v.* of akatin; to measure by means of, as with a yard stick, —iyawakatin.
i'-ya-ka-win, *v. n.* to exceed, go beyond bounds, overflow, as a river its banks.
i'-ya-ka-win, *adv.* more than: iyakawin iyeya, *to surpass*; iyakawin iyeya e'camon, *I have done more than was needful.*
i'-ya-ka-win-yan, *adv.* surpassing.
i-ya'-ke, *n.* the feather end of a quill, the feather on an arrow.
i-ya'-ke-non-pa, *adj.* the twelfth. See iake-nonpa. The ordinal numbers from this to eighteen will be found under 'iake,' and need not be repeated here, though by some they are all written with a y inserted.
i'-ya-ki-eun-ni, *v. n.* to become tired and leave off, to cease from, give up pursuit, —iyawe'eunni, iyaye'eunni, iyaunkieunni.
i'-ya-ki-eun-ni-ya, *v. a.* to cause to leave off or cease from, —iyakieunniwaya.
i'-ya-ki-eun-ni-yan, *adv.* leaving off.
i-ya'-ki-eu, *v. n.* to be much, to increase.
i-ya'-ki-eu, *adv.* much, more than one needs: iyakieu wahnaka, *I have put away a great deal.*
i-ya'-ki-eun-eun-ka, *n.* one who does more than is usual; one who keeps on begging.
i-ya'-ki-eu-ya, *v. a.* to have more than one needs, —iyakieuwaya.
i-ya'-ki-eu-ya, *adv.* much, a good deal, plentifully, in abundance: iyakieuya mduha, *I have a great deal.*
i'-ya-ki-de-e'e-ca, *adv.* like, alike.
i'-ya-ki-de-e'en, *adv.* like.
i'-ya-ki-de-han-ke-ca, *adv.* of the same length with.
i'-ya-ki-de-han-yan, *adv.* of equal distance.
i'-ya-ki-de-na-ke-ca, *adv.* of equal number.
i'-ya-ki-de-na-na, *adv.* as few as.
i-ya'-ki-hde, *v. n.* to surpass, overlap, reach beyond the time, as old corn lasting until the new comes.
i-ya'-ki-hde, *adv.* like to, as: wetu iyakihde ma'ste, *it is as warm as spring.*
i-ya'-ki-hde-ga, *v.* to go on and overtake.

i-ya'-ki-hdeh, *cont.* of iyakihdega; iyakihdeh okihan, *to keep following after but not overtake*, —iyakihdeh owakihan.

i-ya'-ki-hde-ya, *v. a.* *to cause to reach round to; to make surpass*,—iyakihdewaya.

i-ya'-ki-hde-ya, *adv.* *surpassing*.

i'-ya-ki-he-é-é-é, *adv.* *like to that*.

i-ya'-ki-he-han-ke-é-é, *adv.* *as long as*.

i'-ya-ki-he-na-ke-é-é, *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-sko-ke-é-é, *adv.* *of the same size*.

i'-ya-ki-pa-pa, *v.* See íakipapa.

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, iyaunkipepi, iyamak'pe.

i-ya'-ki-pe-ya, *adv.* *waiting for*.

i'-ya-ki-ta, *v. a.* of akita; *to have an eye to, keep a watch on, lest one commit some depredation; to hunt for charges against one*,—iyawakita.

i'-ya-ki-te-dan, *adv.* *together, familiarly, among themselves*: iyakitedan hekiçiyapi, *they say this among themselves*.

i'-ya-ko, *adv.* *beyond any thing*. See ako.

i'-ya-kos, *adv.* See iyakosan.

i'-ya-ko-san, *adv.* *in addition, as an additional reason*: he iyakosan deçen eçamon, *I have done this in addition to that*.

i'-ya-ko-tan-han, *adv.* *beyond, from beyond*.

i-ya'-kta, *v.* Used only with ñni. See iyaktañni.

i-ya'-kta-ñni, *v. a.* of aktañni; *to disregard*,—iyawaktañni, iyaunktapiñni.

i-yam', *cont.* of iyapa; *striking against*: tiyopa iyam imdamde, *I struck against the door*.

i-ya'-mni, *adj.* *the third*.

i-ya'-mni-mni, *adj. red.* *every third one*.

i-ya'-mni-na, *adj.* *only the third one*.

i-yam'-ya, *adv.* *butting or striking against*.

i-ya'-na-ka, *intj.* of surprise on meeting a friend.

i-ya'-na-pta, *v. a.* of anapta; *to detain, to go before and prevent from proceeding*,—iyanawapta, iyanamapta.

i'-ya-ni-é-é, *v. n.* of aniçá; *to be prevented, detained, or hindered by*: magaçu kin he iyamani-é-é, *I am prevented by the rain*,—iyamaniçá, iyaunniçapi.

i-ya'-nun-ga, *v. n.* *to become hard, callous, unfeeling, as a scarred place*,—iyananunga, iyaninunga.

i-ya'-nunh, *cont.* of iyanunga; iyanunh iyeya.

i-ya'-nunh-ya, *v. a.* *to cause to become callous*,—iyanunhiwaya.

i-yan'-pa, *v. a.* *to push out, as an otter does his nose to breathe*.

i-ya'-on-pa, *v. a.* of aonpa; *to lay on, place on; to accuse of, blame with*,—iyawaonpa, iyaunkon-papi, iyamaonpa.

i-ya'-on-pa-pi, *n.* *an accusation*.

i-ya'-on-pe-pi-é-é-é, *adj.* *blameless*.

i-ya'-on-pe-pi-é-é-é-yan, *adv.* *blamelessly*.

i-ya'-on-pe-ya, *adv.* *in a blaming or accusing way*.

i-ya'-o-pta, *v.* See iyayupta.

i-ya'-pa, *v. a.* of apa; *to beat, strike against; to beat, as the heart or pulse, as, éante iyamapa, my heart beats; to strike or knock against, as the foot*,—iyamapa, iyaunpapi; iyaiçipa, *to strike oneself*,—iyamiçipa.

i'-ya-pa, *v. n.* *to strike against, as the wind against a hill*.

i-ya'-pa, *v. n.* *to be injured or wounded in one's feelings by word or action*. See iyapaka.

i-ya'-pa-ka, *v. n.* *to be injured or hurt in one's feelings by something said*,—iyamapaka.

i-ya'-pa-spa, *v. n.* *to be obscured, as the sun or moon by clouds*. See apaspa.

i'-ya-pa-ştag, *cont.* of iyapaşta.

i'-ya-pa-ştag-ya, *v. a.* *to creep up and fall upon before one is aware, to take by surprise*,—iyapaştagwaya, iyapaştagniyanpi, John xii. 35.

i'-ya-pa-şta-ka, *v. n.* *to be taken by surprise*,—iyamapaşta, iyanipaşta.

i'-ya-pa-şto, *v. n.* *to butt against, be struck by; to press on or be cramped by, as by a short moccasins*,—iyamapaşto, iyaunpaştopi.

i'-ya-pa-şto-ya, *v. a.* *to run against, press against; to hinder, prevent by*,—iyapaşto-waya.

i'-ya-pa-şto-ya-ken, *adv.* *in the manner of pressing against*.

i'-ya-pa-wo-han-pi, *n.* *a certain sacred dance and feast*.

i-ya'-pa-ya, *v. a.* *to injure or hurt one's feelings by what one says*,—iyapawaya.

i-ya'-pe, *v. a.* of ape; *to wait for; to lie in wait for, lie in ambush*,—iyawape, iyaunpepi, iyamape.

i-ya'-pe-han, *v. a.* of pehan; *to fold up with; to wind on, as thread on a spool*: halionta iyapehanpi, *spool-thread*,—iyawapehan, iyaunpehanpi.

i-ya'-pe-han-yan, *adv.* *folding up*.

i-ya'-pe-mni, *v. a.* *to wrap around, wind up in*,—iyawapemni, iyaunpemni; *wrapped up in, as, woahitani iyapemni unyakonpi, we are enveloped in sin*.

i-ya'-pe-mni-yan, *adv.* *wrapped up in*.

i-ya'-pe-ya, *v. a.* *to cause to lie in wait for*,—iyapewaya.

i-ya'-pe-ya, *adv.* *lying in wait for*.

i-ya'-pu-spa, *v. a.* *to glue, stick on with glue or paste*,—iyawapuspa, iyaunpuspapi.

i-ya'-pu-spa, *v. n.* to stick to, as wet clothes; to be glued up, as sore eyes,—iyamapuspa.
i-ya'-pu-spe-ya, *v. a.* to cause to glue on,—iyapuspewaya.
i-ya'-pu-spe-ya, *adv.* in a glued or sticking manner.
i-ya'-sag, *cont.* of iyasaka.
i-ya'-sa-ka, *v. n.* to be dried hard on, as skin garments on one,—iyamasaka, iyaunsakapi.
i'-ya-se, *n.* of iya; a glutton.
i-ya'-skam, *cont.* of iyaskapa; iyaskam wan̄ka, it lies sticking on.
i-ya'-skam-ya, *adv.* sticking to.
i-ya'-ska-pa, *v. n.* to stick to, stick on, adhere to,—iyamaskapa.
i-ya'-ski-ća, *v. a.* to press or suck one thing on another, as corn on the cob,—imdaskića.
i-ya'-skin, *cont.* of iyaskića.
i-ya'-skin-ya, *adv.* pressing or sucking on.
i-ya'-ski-ska, *v. n.* to be smoothed down, as the hair of an animal by swimming in water,—iyamaskiska.
i'-ya-sna-na, *adv.* gently.
i'-ya-sna-sna-na, *adv.* carefully, gently.
i-ya'-sni, *v. n.* of asni; to become still, as a noise ceasing: eđen iyasni, so it became still.
i-ya'-sni-ya, *v. a.* to give to one unexpectedly; to make quiet,—iyasniwaya.
i'-ya-ś'a, *v.* of aś'a; to shout at, shout against,—iyawaś'a, iyaunś'api.
i-ya'-ta, *v. n.* to promise to give, betroth to one, as a girl to a man,—imdata, idata.
i-ya'-ta-hde, *v. n.* to go beyond, surpass; to go beyond ordinary bounds, be excessive.
i-ya'-ta-hde, *adv.* full, running over.
i-ya'-ta-hde-ya, *v. a.* to go beyond, surpass; to do more than is right, exact too much; to cause to go beyond; to be intemperate,—iyatahdewaya, iyatahdeunyanpi; iyatahdeiçiya, he is intemperate.
i-ya'-ta-hde-ya, *adv.* too much.
i-ya'-ta-ku-ni-śni, *v. n.* to come to nothing, come to naught.
i'-ya-tam, *adv.* soon, soon again. See itam.
i-ya'-tan, *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,—imdatan, idatan; ikiçiyatan, to light a pipe for one.
i-ya'-ta-sag, *cont.* of iyatasaka.
i-ya'-ta-sag-ya, *adv.* stiffly.
i-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,—iyamatasaka, iyauntasakapi.
i-ya'-wa, *v. a.* to count by or according to, count together,—imdawa, idawa.

i-ya'-ya, *v. n.* to have gone,—imdamde, 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, on̄ge iyaya, there is some over; ikiçiyaya, to remain for or stand to one's credit.
i-ya'-ye-ya, *v. a.* to cause to go or have gone, to send,—iyayewaya.
i-ya'-yu-pta, *v. n.* to pass by without stopping,—iyamdupta, iyadupta, iyaunyuptapi.
i-ya'-yu-pte-ya, *adv.* passing by.
i-ya'-yus, *cont.* of iyayuza; iyayus yuza, to hold any thing close to another.
i-ya'-yu-sta-ka, *v.* iyayustag heyun, to tie up one thing on another,—iyayustag hemun.
i-ya'-yu-za, *v. a.* to hold to or at,—iyamduza.
i-ya'-yu-za, *n.* a holder, as a cloth to hold a hot iron with.
i-ya'-za, *adv.* one after another: iyaza kaṭa, to kill one after another; ti iyaza waun, I go from house to house.
i-ya'-zan, *v. n.* to be sick on account of or by means of; to be affected by sympathy with,—imayazan, iniyazan.
i-ya'-zin, *cont.* of iyazita.
i-ya'-zin-ya, *v. a.* to burn, as sweet leaves, to burn incense,—iyazinwaya.
i-ya'-zi-ta, *v. n.* to burn, as cedar leaves, to smoke and make a pleasant smell.
i-ya'-zu, *n.* of azu; something used to spread out and dry on: çanśaşa iyažu, a stick split partly, with others woven across, on which smoking-bark is placed to dry.
i'-ye, *pers. pron.* he, she, it. Pl., iyepi, they.
i-ye'-će-ća, *adv.* like, like as, like to, such as, the same as.
i-ye'-će-ća, *v. n.* to be like to,—iyemaćeća, iyeniceća, iyeunćeçapi; it is fitting, proper: heçamon̄ kta iyećeća, it is proper that I should do that.
i-ye'-će-će-hin, *adv.* just like.
i-ye'-će-kće-ća, *adv. red.* of iyećeća.
i-ye'-će-kćen-ya, *adv. red.* of iyećenya.
i-ye'-ćen, *adv.* like, in like manner.
i-ye'-ćen-ya, *adv.* like; a little less, not much: iyećenya se maḱu, he gave me about so much.
i-ye'-će-tu, *v. n.* to be so, become so, to be as was expected; to come to pass, take place.
i-ye'-će-tu, *adv.* so, thus, right.
i-ye'-će-tu-ya, *v. a.* to make so, fulfil, accomplish,—iyedetuwaya.
i-ye'-će-tu-ya, *adv.* so.
i-ye'-će-tu-ya-ken, *adv.* in this manner.
i'-ye-çin, *adv.* voluntarily, of one's own accord, of oneself.

i'-ye-čin-ka, *adv.* of oneself, of one's own accord, without advice: miyečinka ečamon, I did it of myself.
i'-ye-čin-ka-han, *adv.* voluntarily.
i'-ye-eš, *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 iyehantu; 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-kin, *adv.* exactly at the time.
i'-ye'-han-tu-šni, *adv.* not time yet.
i'-ye'-han-tu-ya, *adv.* at the time.
i'-ye'-han-wa-pa, *adv.* towards the time.
i'-ye'-han-han-ke-ča, *adv. red.* of iyehankeča.
i'-ye'-han-han-yan, *adv. red.* of iyehanyan.
i'-ye'-han-ke-ča, *adv.* so long, of the same length.
i'-ye'-han-yan, *adv.* so far; at the proper time.
i'-yeħ', *cont.* of iyega.
i'-yeħ'-ya, *v. a.* to cause to shine,—iyeliwaya.
i'-yeħ'-ye-ga, *v. red.* of iyega; to twinkle.
i'-yeħ'-yeħ-ya, *v. a.* to cause to twinkle.
i'-ye'-i-či-ya, *v. reflex.* of iyeya; to find oneself; to put or thrust oneself: ohna iyeičiya, to push or crowd oneself in.
i'-ye-i-tkom, *adv.* See iyeitkopatanhan.
i'-ye-i-tko-pa-tan-han, *adv.* returning the compliment; as when one says to another what was fit should be said to himself.
i'-ye-ka-eš, *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,—iyemičihantu, iyeunkičihantupi.
i'-ye'-ki-ya, *v. a. pos.* of iyeya; to find one's own; to recognise any person or thing; to experience, as, iyotanhan iyekiya, to find it hard, have difficulty; to put or push one's own in, as, ohna iyekiya,—iyewakiya, iyeunkiyapi, iyemakiya.
i'-ye-ke, *pron.* he himself, even he, she herself, etc.
i'-ye-keš, *pron.* Same as iyeke.
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,—iyemanakeča, iyeunnakečapi.
i'-ye'-nang-na-ke-ča, *adv. red.* of iyenakeča.
i'-ye'-pe, *v. n.* to lodge on, as one tree on another in falling.
i'-ye'-pe-pe-ya, *adv.* unsettled, without an abiding place, going from house to house: iyepepeya waun, I am unsettled.

i'-ye'-pe-ya, *v. a.* to make one tree lodge on another,—iyepewaya, iyepeunyanpi.
i'-ye'-pe-ya, *adv.* lodging on.
i'-yeš, *pron.* See iyees.
i'-ye'-šni, *intj.* you don't say so! it cannot be!—iyepišni.
i'-ye'-šni-ča, *intj.* Same as iyešni.
i'-ye'-ya, *v. a.* to find any thing; to put, place, or thrust into: ohna iyeya, to thrust into,—iyewaya, iyeunyanpi.
i'-ye'-ya, *v. aux.* 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, iyeyaya, iyeunyanpi.
i'-ye'-ya, or **iyeye**, *v. n.* to be, exist: wičasta iyeye čin, all men. See also hiyeye.
i'-ye'-ža-ka, *adv.* See iyežakaken.
i'-ye'-ža-ka-ken, *adv.* unable, failing by a little; said when one fails of doing what he has been accustomed to do: iyežakaken temye šni, 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: iyočahda se 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; wičonte kin he woohiye kin e očowasin iyočokaya, death is swallowed up in victory.
i'-yo'-čo-tka, *n.* the two large lobes of the stomach.
i'-yog', *cont.* of iyoka; iyog iyeya, to put on one side, to drive out,—iyog iyewaya, iyog iyeunyanpi.
i'-yog'-ya, *adv.* aside, away.
i'-yo'-ha-kam, *adv.* after in time, subsequent to.
i'-yo'-ha-kam-tu, *adv.* afterwards.
i'-yo'-ha-kam-tu-ya, *adv.* afterwards.
i'-yo'-ha-kam-tu-ya-ken, *adv.* a little after.
i'-yo'-ha-ka-pa, *adv.* subsequent to.
i'-yo'-ha-ka-pa-tan-han, *adv.* afterwards.
i'-yo'-han, *v. a.* of ohan; to boil one thing with another,—iyowahe, iyoughanpi.
i'-yo'-hda-hda, *adv.* rattling; iyohdahda se iyaya, to make a noise, as a bullet put into a gun, to go down with a rattling noise.
i'-yo'-hda-mna, *adv.* circuitously, round all the crooks and turns.
i'-yo'-hda-mna-yan, *adv.* circuitously, particularly: iyohdamnayan wohdaka, to relate particularly.
i'-yo'-hda-mni-yan, *adv.* round about, circuitously.
i'-yo'-hdi, *n.* a razor-strop; a hone, whet-stone.

i-yo'-hdi-ya, *v. a.* to rub back and forth, as in whetting or stropping a razor,—iyohdiwaya.
i'-yo-he, *n.* something wrapped around the feet, socks, stockings.
i-yo'-hi, *adj.* each, every one; *i. q.* otoiyo.
i-yo'-hi, *v. a.* to reach, get to, arrive at, a place,—iyowahi: to be sufficient for, reach to one, as in a division of articles; to be large enough for, as a garment,—iyomahi, iyounhipi, iyowicahi.
i-yo'-hi-ki-ya, *v. a.* to cause to reach or arrive at; to give to each one, make go round, as in dividing articles; to pay one's debts entirely up,—iyohiwakiya, iyohiunkiyapi.
i-yo'-hi-šni, *v.* not to reach to. See iyohi.
i-yo'-hi-šni-yan, *v. a.* to cause not to reach to. See iyohiya.
i-yo'-hi-ya, *v. a.* to cause to reach a place; to extend the hand to; to make reach to all; to pay up one's debts,—iyohiwaya, iyohiunyanpi.
i'-yo-hmus, *cont.* of iyohmuza; iyohmus yanka.
i'-yo-hmus-ya, *v. a.* to cause to shut the mouth.
i'-yo-hmu-za, *v. n.* to have the mouth shut, lay the hand on the mouth,—iyowahmuza.
i-yo'-hnag, *cont.* of iyohnaka; iyohnag iyeya.
i-yo'-hnag-ki-ya, *v. a.* to put into the mouth of another; to give to eat, cause to eat,—iyohnagwakiya.
i-yo'-hnag-ya, *v. a.* to cause to put into the mouth, give food to,—iyohnagwaya.
i-yo'-hna-ka, *v. a.* to put into the mouth, as food,—iyowahnaka, iyounhnakapi.
i-yo'-hna-ka, *n.* a mouthful.
i-yo'-ha, *n.* the lower part of the face, the side of the face; the jaw, lower jaw of animals.
i-yo'-ha-čan-du-hu-pa, *n.* the common short-stemmed pipe.
i-yo'-ha-hin, *n.* whiskers: iyohahinšma and iyohinšma, heavy whiskers.
i-yo'-hda-te-ya, *adv.* of ohdateya; underneath.
i-yo'-hpa. See iyulipa.
i-yo'-hpa-ya, *v. a.* to go in, full into, alight in, as ducks in a pond; to join, become partakers of, as in joining a church or society,—iyowahpamda.
i-yo'-hpe-ki-ya, *v. a.* Same as iyohpeya.
i-yo'-hpe-ya, *v. a.* to throw or cast into; to cause to fall into, to plant, as corn or other grain,—iyohpewaya: iyohpeičiya, to cast oneself into,—iyohpemičiya.
i-yo'-ka, *adj.* another, as, wicasta iyoka, another man; in another place, elsewhere.
i-yo'-ka-da, *v. a.* of okada; to empty or pour into, as grain,—iyowakada.
i-yo'-ka-da, *n.* something into which any thing is poured to measure withal: mazakan iyokada, a gun-charger.

i-yo'-ka-du-za, *n.* air in motion, a breeze.
i-yo'-ka-du-za, *adj.* airy, cool.
i'-yo-ka-ğa, *adv.* down stream, south of, below.
i'-yo-ka-ğa-tan-han, *adv.* from down stream, south of.
i'-yo-kañ, *cont.* of iyokaga.
i'-yo-kañ-ki-ya, *adv.* down stream, south of.
i'-yo-kañ-wa-pa, *adj.* down stream, in a southerly direction.
i-yo'-kan, *cont.* of iyokata.
i-yo'-kan-ya, *v. a.* to warm, make hot in,—iyokanwaya, iyokanmayan; to heat with, as a room by means of a stove.
i-yo'-ka-pa, *v.* to surpass,—iyowakapa. Not much used.
i-yo'-ka-pas, *cont.* of iyokapaza.
i-yo'-ka-pas-ya, *v. a.* to exert an evil influence upon, as on a sick person by one's presence, to make worse,—iyokapaswaya, iyokapasmayan.
i-yo'-ka-pas-ye-ča, *v. a.* Same as iyokapasya.
i-yo'-ka-pa-tan-han, *adv.* behind, after; younger than,—miyokapatanhhan. Same as iyohakapa-tanhhan.
i-yo'-ka-pa-za, *v. n.* to be pungent, make smart, as pepper or mustard-seed in the mouth,—iyomakapaza.
i-yo'-ka-pte, *n.* of kapte; something to dip with, a dipper, ladle.
i-yo'-ka-ške, *n.* of kaška; something that connects, something to bind with.
i-yo'-ka-ta, *v. n.* of okata; to be warm in, warm by reason of.
i-yo'-ka-tan, *v. a.* of okatan; to drive in, as a nail, on something,—iyowakatan, iyounkatanpi.
i-yo'-ka-tku-ge, *n.* a nail, screw: tiyopa iyokatku-ge, nails; maza iyokatku-ge, nails.
i-yo'-ka-zi-ča-hde, *adv.* stretching up, on tip-toe: iyokazicahde wanyaka, to see by stretching up.
i-yo'-ki, *v. a.* to permit, encourage. Not used except with 'šni,' or in a negative form. See iyoki-šni and iyokika.
i-yo'-ki-ča-sde-ča, *v. a.* of kasdeča; to split in two in the middle,—iyokiwakasdeča.
i-yo'-ki-ča-ška, *v. a.* of kaška; to tie together, as two strings,—iyokiwakaška.
i-yo'-ki-ča-ške-ya, *adv.* tied together, connected or following each other, as the seasons, without any intervening time.
i-yo'-ki-ča-špa, *v. a.* of kašpa; to divide in the middle,—iyokiwakašpa.
i'-yo-ki-he, *v. n.* to be next to, be second,—iyowakihe.
i'-yo-ki-he, *adj.* second, next to.
i-yo'-ki-he, *n.* a joint: hu iyokihe, the leg-joint. See okihe.

i'-yo-ki-he-ya, *adv.* lengthened out, added to, next to, following, succeeding.
i-yo'-ki-hi, *v. a.* of okihi; to be able for; to come upon, come up with,—iyowakihi, iyounkihipi.
i-yo'-ki-hi-ya, *v. a.* to make able for,—iyokihiwaya.
i-yo'-ki-hi-ya, *adv.* ably.
i-yo'-ki-hnag, *cont.* of iyokihnaka; iyokihnag hinhda, at the same instant; said of guns fired off at the same time.
i-yo'-ki-hna-ka, *v. a.* of okihnaka; to put or place in together,—iyowakihnaka.
i-yo-ki'-ka, *v. a.* to forbid, hinder. Same as iyo-kišni.
i-yo'-ki-ni-han, *adj.* honored for.
i-yo'-ki-ni-han-yan, *adv.* honorably.
i-yo'-ki-pi, *v. a.* to please, be pleasing to,—iyowakipi, iyounkipipi, iyođićipi.
i-yo'-ki-pi, *v. n.* to be pleased with, to like,—iyomakipi, iyonīcīpi, iyounkipipi.
i-yo'-ki-pi-ya, *v. a.* to please, cause to be pleased,—iyokipiwaya, iyokipiunyanpi, iyokipimayan.
i-yo'-ki-pi-ya, *adv.* delightfully, pleasantly.
i-yo'-ki-pta, *v. pos.* of iyopta; to go towards home; to advance, go on, make progress in any business of one's own,—iyomakipta, iyonīcīpta.
i-yo'-ki-se, *n.* of okise; the half of any thing cut in two.
i-yo'-ki-ši-ća, *v. n.* to be sad, sorry, grieved,—iyomakišića, iyonīcīšića, iyounkišićapi: waćin iyokišića, to be displeased with, have one's mind made sad by,—waćin iyowakišića.
i-yo'-ki-ši-ća-pi, *n.* sadness, sorrow.
i-yo'-ki-ši-ća-ya, *v. a.* to make sad, to sadden. See iyokišinya.
i-yo'-ki-ši-ća-ya, *adv.* sadly.
i-yo'-ki-šin, *cont.* of iyokišića; iyokišin waun.
i-yo'-ki-šin-ya, *v. a.* to sadden, grieve, displease, disappoint,—iyokišinwaya, iyokišinunyanpi, iyokišinmayan.
i-yo'-ki-šin-ya, *adv.* in a manner producing sadness, sadly.
i-yo-ki'-šni, *v. a.* to forbid, prevent, hinder,—iyowakišni, iyounkipišni, iyomakišni, iyođićišni.
i-yo'-ki-ta-he-dan, *adv.* between.
i-yo'-ki-tan-in, *n.* of otanin; manifestation.
i-yo'-ki-tan-in-yan, *adv.* manifestly.
i'-yo-ki-win, *v. a.* to make a motion with the mouth, to gesture to one with the mouth,—iyowakiwin.
i'-yo-ki-yu-sde-ća, *v. n.* of yusdeća; to split in two, be divided in customs.
i'-yo-ki-yu-sden, *cont.* of iyokiyusdeća; divided in customs: iyokiyusden unyakonpi, we are in a divided state.

i-yo'-ko-hnag, *cont.* See iyokihnag.
i'-yo-ko-pe-ya, *adv.* opposite to, beyond, in sight: mde iyokopeya wan̄ka, it lies beyond the lake.
i'-yo-kos, *adv.* in the meantime.
i'-yo-ko-san, *adv.* in the meantime.
i-yo'-kpa-ni, *v. n.* to lack, be wanting; to be less than, not enough; to fail, not to reach in time, not to accomplish,—iyowakpani, iyounkpānpi.
i-yo'-kpa-ni-ya, *v. a.* to cause to lack, etc.,—iyokpaniwaya.
i-yo'-kpa-ni-yan, *adv.* lacking, failing of.
i-yo'-ko-pa, *n.* the board on which a Dakota child is fastened.
i-yo'-mda-ye, *n.* of omdaye; a plain extending from, as from a hill.
i-yo'-mni, *n.* a sheltered place, a harbor.
i-yo'-mni-na, *n.* a sheltered place, a harbor.
i-yo'-mni-yan, *adv.* in a sheltered place.
i-yo'-mni-yen, *adv.* leisurely. See iwomniyen.
i-yo'-mni-ye-tu, *adv.* slowly, carefully. See iwomniyetu.
i-yo'-o-pta, *adv.* through, beyond.
i-yo'-o-pta-i-ya-ya, *v.* to go by or beyond, go on further; to go through, pass through.
i-yo'-o-pta-i-ya-ya-pi, *n.* See iyooptaiyeyapi.
i-yo'-o-pta-i-ye-ya-pi, *n.* a purge, a cathartic, as rhubarb, salts, oil, etc.
i-yo'-o-pta-ya, *v. n.* to pass on, go beyond.
i'-yo-pa-štag, *cont.* of iyopaštaka: iyopaštag waun, I am exciting.
i'-yo-pa-štag-ya, *adv.* encouragingly.
i'-yo-pa-šta-ka, *v. a.* to excite, incite, encourage,—iyowapaštaka, iyounpaštakapi, iyomapaštaka, iyođipaštaka.
i-yo'-pa-ta, *v. a.* to patch, sew a piece on,—iyowapata, iyounpatapi.
i-yo'-pa-zan, *v. a.* to put into the mouth; to put in around the waist; to load, as a gun,—iyowapazan.
i-yo'-pa-zan, *n.* something to bind or hold in, as a ferrule; the brass ring that holds in the ramrod of a gun; the ramrod itself; the bore of a gun.
i-yo'-pe-i-ći-ya, *v. reflex.* of iyopeya; to blame oneself, reprove oneself; to repent, change oneself; to sell oneself,—iyopemićiya, iyopeunkićiyapi.
i-yo'-pe-i-ći-ya-pi, *n.* a blaming oneself, repentance.
i-yo'-pe-ki-ya, *v. a.* to reprove, chide, scold; to correct, punish; to change for something else, exchange,—iyopewakiya, iyopeunkiyapi, iyopemakiya, iyopećićiya.
i-yo'-pe-ya, *v. a.* to chide, reprove; to correct, punish; to give in exchange for, barter,—iyopewaya, iyopeunyanpi.

i-yo'-pta, *v. n.* to go on, move on, as a cloud ; to go forward, advance, make progress in any thing, —imayopta and iyomapta, iniyopta and iyonipta, unkiyoptapi and iyounptapi.

i-yo'-pta, *adv.* through.

i-yo'-pta-i-ya-ya, *v. n.* to pass through, pass on.

i-yo'-pta-i-ye-ya, *v. a.* to cause to pass through.

i-yo'-pta-i-ye-ya-pi, *n.* a purge, cathartic ; *i. q.* iyooptaiyeyapi.

i-yo'-pte-ya, *v. n.* to have acquired some skill, made some progress,—iyoptewaya.

i-yo'-pu-hdi, *n.* wadding for a gun.

i-yo'-pu-hdi-ya, *v. a.* to use for gun-wadding.

i-yo'-pu-ski-éa, *n.* a ramrod.

i-yos'. See heniyos.

i-yos'-na-na. See heniyosnana.

i-yo'-šni-ža, *v. n.* to be blinded by the sun or snow,—iyomašniža. See istošniža.

i-yo'-štan, *n.* of oštan ; something pushed into the mouth of any thing, a vial-cork, a stopper. See ioštan.

i-yo'-štan-pi, *n.* a cork, a stopper.

i-yo'-ta-he-dan, *adv.* between : unkiyotahedan, between us.

i-yo'-ta-he-pi, *adv.* between one place and another.

i-yo'-ta-kons, *cont.* of iyotakonza ; opposite to, over against.

i-yo'-ta-kons-ya, *adv.* even with, opposite to.

i-yo'-ta-kon-za, *adv.* opposite to, over against ; even with.

i-yo'-tan, *adj.* great, greater, greatest, chief ; used in comparing one thing with another,—imayotan, iniyotan, unkiyotanpi.

i-yo'-tan, *adv.* most, very : iyotan wašte, very good, the best ; iyotan ksapa, the wisest ; iyotan šića, the worst. See also iyotaniyekiya.

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 iyotanĵa ; iyotang hiyeya.

i'-yo-tang-ki-ya, *v. a.* to cause to sit down,—iyotangwakiya.

i-yo'-tan-han, *adv.* very much. Same as iyo-tan. See iyotanhanijekiya.

i-yo'-tan-han-i-ye-ki-ya, *v. a.* to have trouble, have a hard time, have difficulty ; to trouble, make difficulty or hardship for another,—iyotanhanijewakiya.

i-yo'-tan-i-ye-ki-ya, *v. a.* to find it difficult or hard, experience difficulty from ; to trouble, make labor or difficulty for one,—iyotaniyewakiya ; iyotaniyemayakiya, thou hast given me a hard time.

i'-yo-tan-ka, *v. n.* to sit, be sitting ; to sit down ; to sit up, get up,—imdotanĵa, idotanĵa.

i'-yo-tan-ka-han, *part.* sitting.

i'-yo-tan-ke-han, *part.* sitting.

i-yo'-tan-yan, *v. a.* to count the greatest,—iyotanwaya.

i-yo'-tan-yan, *adv.* greatly.

i-yo'-tpa-ni, *v. a.* Same as iyokpani.

i-yo'-tpa-ni-yan, *adv.* Same as iyokpaniyan.

i-yo'-to-hnag, *cont.* of iyotohnaka ; iyotohnag mda, I go at the risk of my life.

i-yo'-to-hna-ka, *v. n.* to hazard life, risk one's life, go into danger. See aotohnaka.

i-yo'-wa, *v. n.* to gape, yawn,—iyowawa, iyounwapi.

i-yo'-wa, *n.* writing-materials. See iowa.

i-yo'-wang, *cont.* of iyowanĵe ; iyowanĵiĵiya, to be in the habit of, form a habit, take lessons from,—iyowanĵmiĵiya.

i-yo'-wan-ke, *n.* habit.

i-yo'-waš, *cont.* of iyowaža ; iyowaš waun šni, I am not near it.

i-yo'-wa-ža, *adv.* near to, equal to, relating to.

i-yo'-wa-ža-ka, *adv.* Used with the meaning of iyowažašni.

i-yo'-wa-ža-šni, *adv.* not near to, not equal to, having nothing to do with : iyowažašni waun, and iyowaš waun šni, I am not near to him or it, in any respect.

i-yo'-wa-ža-šni-yan, *adv.* not near to.

i-yo'-wi-éa-ki-ši-éé, *n.* of iyokišića ; sorrow, sadness.

i-yo'-wi-éa-ya-ka, *n.* of iyoyaka ; sorrow, sadness ; sympathy, irritableness.

i-yo'-wi-han, *adv.* in fun, in jest : iyowiĵan epe šni, I did not say it in jest.

i-yo'-wiŋ, *v.* See iyokiwiŋ.

i-yo'-wiŋ-ki-ya, *v. a.* to permit, suffer, connive at ; to receive, accept,—iyowiŋwakiya, iyowiŋun-kiyapi, iyowiŋmakiya.

i-yo'-wiŋ-yan, *v. a.* to bear, endure ; to permit, connive at ; to receive, accept ; to be sufficient for, accomplish, said of medicine in curing disease,—iyowiŋwaya, iyowiŋunyanpi, iyowiŋmayan.

i-yo'-wiŋ-ye-šni, *adv.* without leave, contrary to orders ; insufficient, inoperative, as medicine.

i-yo'-wo-tan-in, *n.* a place from which one can see to a great distance, as a hill.

i-yo'-yag, *cont.* of iyoyaka ; iyoyag waun.

i-yo'-yag-ya, *v. a.* to displease, offend ; to make sick,—iyoyagwaya, iyoyagunyanpi.

i-yo'-ya-ka, *v. n.* to be offended, displeased ; to be made sick,—iyomayaka, iyounyakapi.

i-yo'-ya-ke-éa, *v. n.* to be sorrowful, distressed,—iyomayakeéa, iyoniyakeéa.

i-yo'-yam, *cont.* of iyoyanpa.

i-yo'-yam-ya, *v. a.* to shine on, illuminate, enlighten,—iyoyamwaya, iyoyamunyanpi, iyoyam-mayan.

i-yo'-yam-ya, *adv.* illuminated, in an illuminated manner.

i-yo'-yan-pa, *v. n.* to shine, give light.

i-yo'-yan-pa, *n.* light.

i-yo'-yan-pa-ya, *v. a.* to enlighten, shine on,—iyoyanpawaya, iyoyanpamayan.

i-yo'-za. See hegiyoza.

i-yo'-zi, *n.* rest, repose.

i-yo'-zi-ya, *adv.* at rest.

i-yo'-zi-zi-ya, *adv. red.* of iyoziya; leisurely: iyoziya yatkan, to sip, drink by draughts.

i-yo'-zan-zan, *n.* light.

i-yo'-zan-zan-yan, *v. n.* to shine, shine into, give light to.

i-yo'-zan-zan-yan, *adv.* shining, giving light.

i-yu'-be, *n.* something to rub with: maziube, a file.

i-yu'-can, *v. a.* to sift, to shake, as in sifting,—imducan. See yucan.

i-yu'-can and **wi-yu'-can**, *n.* a sieve.

i-yu'-e-ce-tu, *v. a.* to perfect, make right by means of,—imducet. See yuecet.

i-yu'-hin-te, *n.* any thing to rake with, as mahiyuhnte, a rake.

i-yu'-hmi-hma, *n.* something that turns a thing, a turner, as a water-wheel.

i-yu'-hna-yan, *v. n.* to be deceived, as in the prospect of receiving something,—imayuhnayan, iniyuhnayan.

i-yu'-ho-ta, *n.* the intestines, all the inside of an animal.

i-yu'-hici, *v. a.* to break out, as the eye of a needle,—imduhici.

i-yu'-hda-ta, *v. a.* to catch hold of with, as with a hook; to scratch with,—imduhdata.

i-yu'-hda-te, *n.* (i and yuhdata) something to catch with, something to scratch with.

i-yu'-hdo-ke, *n.* of yuhdoka; something to open with, something to make a hole with: tiyopa iyuhdoke, a door-opener, i. e. a key.

i-yu'-he-pe, *n.* of yuhepa; an absorber, a sponge.

i-yu'-hmun, *n.* of yuhmun; a sling.

i-yu'-hpa, *adj.* all, the whole.

i-yu'-hpe, *n.* of yuhpa; something to pull down with.

i'-yu-kan-pi, *v. pl.* they go and remain. The singular of this is not so used. See yukan.

i-yu'-kean, *v. a.* to understand, have an opinion or understanding of; to think, guess,—imdukean, idukean, unkiyukeanpi, iciyukean; imayadukean, thou understandest me.

i-yu'-kean-ke, *n.* one who forms an opinion.

i-yu'-kean-ken, *adv.* guessing: iyukeanken aya, to go on guessing.

i-yu'-kean-yan, *v. n.* to cause to understand,—iyukeanwaya, iyukeanunyanpi.

i-yu'-kean-yan, *adv.* thinking, having understanding of.

i-yu'-ke-ze, *n.* a scraper.

i-yu'-kin, *v. a.* to wrench, pry,—imdukin, unkiyukinpi.

i-yu'-kin-yan, *adv.* prying.

i-yu'-ki-pam, *adv.* divided. Not much used.

i-yu'-kpan, *v. a.* to rub up fine, as with the fingers,—imdukpan.

i-yu'-kpan, *n.* something to make fine with, a mill. See wiyukpan.

i-yu'-kpu-kpa, *v. a.* to break up fine and mingle together,—imdukpukpa.

i-yu'-ksa, *v. a.* to break off with, cut off with,—imduksa, unkiyuksapi.

i-yu'-kse, *n.* something to break or cut off with, snuffers.

i-yu'-ke-ge, *n.* a grater.

i-yu'-man. See iyube.

i-yu'-mni, *n.* something that turns round: tate iyumni, a whirlwind; can iyumni, an auger.

i-yun', *cont.* of iyuta; to eat with, as one thing with another.

i-yun'-ki-ton, *n.* something to eat with, sauce.

i-yun'-ton, *n.* something to eat with other things, sauce, condiment.

i-yun', *intj.* See inyun.

i'-yun, *v.* to use: hu iyun, to use one's legs, be on foot; hu iyun hiyu, to come on foot.

i'-yun-ken, *adv.* hu iyunken, on foot.

i-yun'-win, *n.* remuneration, something to pay with: iyunwin yukan, there is pay; iyunwin codan, without pay.

i-yun'-win-ton, *v.* to have the means of paying, have something to give for,—iyunwinwaton.

i-yun'-win-yan, *v. a.* to have or use as pay,—iyunwinwaya.

i-yu'-pa-ga, *v. a.* to gather up in the hand, as the mouth of a bag for tying,—imdupaga.

i-yu'-pah, *cont.* of iyupaga; iyupahi yuza, to clasp tight, as the mouth of a bag.

i-yu'-pam, *adv.* all together. Not much used.

i-yu'-pan, *v. a.* to break or rub up, as in the hand,—imdupan.

i-yu'-pi-za, *adj.* wrinkled.

i-yu'-pse, *n.* a steering-oar, the helm, rudder.

i-yu'-pse-ki-ci-yu-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,—iyupseweci-yuza.

i-yu'-pse-pse-ya, *adv. red.* of iyupseya.
i-yu'-pse-ya, *adv.* crookedly, zigzag.
i-yu'-pse-yu-za, *v.* to hold the helm, steer a boat, hold the paddle against the water so as to turn the boat, to back water,—iyupsemduza.
i-yu'-pse-yu-ze, *n.* a pilot.
i'-yu'-psi-psi-za, *v.* to have the lips quiver, as from cold, etc.,—imayupšipsiža.
i'-yu'-psi-ža. See iyupšipsiža.
i-yu'-pta, *v.* iyupta iéu, to take up with a spade, to dig and take up, as in spading,—iyupta iwaéu.
i-yu'-pu-za, *v. a.* to make dry with,—imdupuza.
i-yu'-pu-ze, *n.* something to make dry with, a towel.
i-yu'-sdo-he, *n.* something to drag along, a sled. Hence, éaniyusdohe, something to haul wood on, a wood-sled.
i-yu'-sdo-he-ton, *v.* to have a sled or team,—iyusdohewaton.
i-yu'-sdo-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 with, use up for,—imdušota, unkiyusotapi.
i-yus'-o-yañ, *adv.* with difficulty, *i. q.* kitan hin : iyusoyah pakpi, to pick open with difficulty.
i-yu'-šda, *n.* of yušda; scissors, shears.
i-yu'-šdu-šdu-ta, *n.* something to make smooth with, a rubber, polisher.
i-yu'-ška, *n.* of yuška; something by means of which to untie a bundle; what is given in return on the occasion of untying a bundle of tobacco sent from another village or people. This is a Dakota custom. A bundle of tobacco is sent to renew the bond of friendship between bands or villages. If it is untied, blankets, guns, kettles, etc., are sent back in return; if they have nothing to give, they cannot untie the bundle.
i-yu'-ški-ča, *v. a.* to press on and cut accidentally, as with a knife; to wring out of, as out of water,—imduškiča.
i-yu'-ški-če, *n.* of yuškiča; a press.
i-yu'-škin, *cont.* of iyuskiča and iyuskita.
i-yu'-škin, *v. n.* to rejoice, be glad; to rejoice in,—imduškin, iduškin, unkiyuškinpi.
i-yu'-škin-ki-ya, *v. a.* to cause to rejoice,—iyu-škinwakiya.
i-yu'-škin-škin, *v. red.* of iyuškin.
i-yu'-škin-škin-yan, *adv. red.* of iyuškinyan.
i-yu'-škin-yan, *v. a.* to make glad, to gladden, rejoice,—iyuškinwaya, iyuškinmayan.
i-yu'-škin-yan, *adv.* gladly, rejoicingly.
i-yu'-ški-ta, *v. a.* to press upon and cut with a knife,—imduškita, imayuskita.

i-yu'-šna, *n.* of yušna; one that has lost its mate, an odd one.
i-yu'-špa, *v. a.* of yušpa; to pick off from, as a scab,—imdušpa.
i-yu'-špu, *v. a.* to pick off from, as corn from the strings,—imdušpu.
i-yu'-štan, *v. a.* of yuštan; to finish inside, to finish for,—imduštan : ekta waki ka owasiñ 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,—imduta, iduta, unkiyutapi : éan iyuta, to measure with a stick.
i-yu'-ta, *v.* of yuta; to eat with, as one thing with another,—iwata, iyata.
i-yu'-tan, *v. a.* to put in grease and mash up, to make pemmican—imdutan, idutan, unkiyutanpi.
i-yu'-tan, *v.* to tempt; to be tempted or tried,—imayutan, iniyutan, unkiyutanpi.
i-yu'-tan, *n.* the trigger of a gun.
i-yu'-tan-tan, *v. a.* to touch, feel in several places,—imdutantan, unkiyutantanpi.
i-yu'-tan-yan, *v. a.* to tempt, try, prove,—iyutan-waya, iyutanunyanpi, iyutanmayan.
i-yu'-tan-yan, *adv.* tempting, trying.
i-yu'-ta-pi, *n.* a measure; an acre; a mile; a bushel; a pound; nogiyutapi, a yard.
i-yu'-te-ki-ya, *v. a.* to cause to measure; to adjust, arrange, appoint,—iyutewakiya.
i-yu'-te-pa, *v. n.* of yutepa; to be torn off by any thing.
i-yu'-te-ya, *v. a.* to adjust,—iyutewaya, iyuteun-yanpi.
i-yu'-te-ya, *adv.* by measure.
i-yu'-ti-tan, *v. a.* of yutitan; to pull by,—imdu-titan.
i-yu'-ti-tan, *v. n.* to be stretched or pulled by.
i-yu'-ti-tan-yan, *adv.* stretched by.
i-yut'-ki-ton, *n.* See iyunkiton.
i-yu'-tpu-tpa, *v. a.* Same as iyukpukpa.
i-yu'-we-ğa, *v. a.* to pass through, cross, ford, as a stream,—imduweğa, iduweğa, unkiyuweğapi. Hence, oiyuweğa, a ford.
i-yu'-weh, *cont.* of iyuweğa; iyuweh iyaya, to ford a stream.
i-yu'-weh-ya, *adv.* crossing, fording.
i-yu'-wi, *v. a.* to tie, as a halter or rope in a horse's mouth,—imduwi.
i-yu'-wi, *v. n.* to curl, twist, like a vine or curled wood.
i-yu'-wi, *n.* any thing twisted or tied, a vine, a bridle. See iyuwi and wiyuwi.
i-yu'-win. See iyunwin.
i-yu'-wi-ya, *adv.* tangled, in a snarl, as hair or thread.

i-yu'-za, *v. a.* of *yuza*; to hold on or to, to put the hand on and hold,—*imduza*.
i-yu'-ze, *n.* of *yuza* and *yuze*; something to hold with, a holder; something to take out food with, a ladle.
i-yu'-zi-ya, *adv.* partly in sight; said of any thing seen over a hill.
i-yu'-zi-zi-ya, *adv.* in sight, *i. q.* *taninyan*: *iyuziziya iyaya*, to pass along in sight.
i-yu'-ža-ža, *v. a.* to wash with, to be washed with,—*imdužaža*.
i-yu'-ža-ža, *n.* something to wash with, as a wash-tub, wash-board, etc.
i'-yu'-zi-mna-na, *adv.* full, brim full, as a vessel of water, just about to run over; at the edge of, as, *iyuzimnana kagege*, to sew close to the edge.
i'-yu'-zi-mna-yan, *adv.* by the edge of, full.
i-yu'-zi-pe, *n.* (*i* and *yužipa*) the front lock of a man's hair; something to pinch or lay hold with, as, *maziyužipe*, tongs, pincers.
i-za'-ptan, *adj.* the fifth.
i-za'-ptan-ptan, *adj. red.* every fifth one.
i-zin', *cont.* of *izita*.
i-zin'-ton, *v. a.* to make a smoke, to smoke any thing,—*izinwaton*.
i-zin'-ya, *v. a.* to cause to smoke; to smoke, as a deer-skin,—*izinwaya*. See *ziya*.
i-zi'-ta, *v. n.* to smoke, as a fir-brand.
i-zo', *n.* a peninsula.
i-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*.
i-zu'-za, *n.* a grind-stone, a whet-stone.
i'-žan-ya, *adv.* deceitfully, *i. q.* *oie nonpa*.
i-žan'-žan, *v. n.* to give light, as a candle.
i-žan'-žan, *v. a.* to light, as a candle.
i-žan'-žan, *n.* a light. See *petižanžan*.
i-žan'-žan-ya, *v. a.* to light, as a candle; to cause to give light,—*ižanžanwaya*.
i-žan'-žan-yan, *adv.* giving light for: *tahiŋća ižanžanyan wićakute*, he shoots deer by a light.
i'-ža-ta, *adj.* forked-mouthed, double-tongued; said also of a gun which has the upper part of the stock cut off. This form of expression is said to have been introduced by white people.
i-že'-han, *adv.* often, frequently, repeatedly.
i-že'-han-yan, *adv.* often.
i-že'-han-yan-ken, *adv.* frequently.
i-že'-že-ya, *adv.* mixed up, as different kinds together.
i-že'-že-ya-ken, *adv.* mixed up, all sorts together.
i-ži'-ća, *v. n.* to be rich in goods; in distinction from *waśeća* or *iwaśeća*, to be rich in provisions.

i-ži'-mna, *v. n.* to smell like something burning, as fat or bones.
i-žin'-ya, *v. a.* to cause to be rich,—*izinwaya*.
i-žin'-ya, *adv.* richly.
i'-žog, *cont.* of *izoka*.
i'-žog-ki-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,—*izowakiya*.

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, *pağan*, to part with; *kpağan*, 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, *ećonpića ka*, can it be done?
ka, a suffix to verbs and nouns. In most cases it does not seem materially to alter the signification: as, *waśteda* and *waśtedaka*, to love any thing; *itaŋćan* and *itaŋćanka*, a chief one. In some cases it helps to form verbal nouns: as, *o*, to hit in shooting; *waoka*, a good marksman.
ka, *adv. suffix.* It is equivalent to *śni*, not, and is sometimes used ironically: as, *waśte*, good, *waśteka*, 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*, *ćićá*, *maká*; *uŋnićapi*, we mean you.
ka-a'-o-pte-ća, *v.* *kaaopteća kağa*, to lessen.
ka-a'-o-pten, *v. cont.* of *kaaopteća*; *kaaopten ećon*, to do less than.
ka-a'-o-pte-tu, *v.* to lessen: *kaaoptetu ećamon*, I do less, or I make it less.
ka-a'-o-pte-tu-ya, *adv.* in the way of diminishing.
ka-a'-o-pte-tu-ya-ken, *adv.* diminishingly.
ka-a'-pa-ma-hde, *adv.* sloping down hill, gently sloping: *kaapamahde hiŋća*, quite steep.
ka-a'-pa-ma-hde-ya, *adv.* down hill, sloping: *kaapamahdeya waŋka*, it is descending. See *ápamahde*.
ka-a'-ta-kin-yan, *adv.* leaning. See *takinyan*.
ka-bas', *cont.* of *kabaza*; *kabas iyeya*.
ka-bas', *cont.* of *kabaza*; *kabaś yanka*, he keeps at it.

ka-ba'-za, *v. a.* to throw up, as cattle do earth : maka kabaza, to paw up dust.
ka-ba'-ža, *v. a.* to work at a difficult thing, keep at work at a thing though hardly able to do so,—wakabaža, unkabazapi.
ka-bu', *v. a.* to beat, as on a drum ; to knock, as on a door,—wakabu, unkabupi.
ka-bu'-bu, *v. red.* of kabu ; to beat or knock often,—wakabubu.
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'-eš, *intj.* of doubt ; is it possible !
ka-čan', *v. a.* to shake, clean by shaking or blowing, as the Dakotas do čanšaša,—wakačan.
ka-čan'-čan, *v. a. red.* of kačan and also of čančan ; to make tremble or shake,—wakačančan.
ka-čan'-čan-yan, *adv.* shaking.
ka-čan'-čan-ye-dan, *adv.* shaking, shivering with cold.
ka-čan'-nan, *v. a.* to push out from shore with a paddle,—wakačannan : kačannan iyeya, to blow out into the river.
ka-čaš', *intj.* of doubt or hesitation ; what then ! what of it !
ka-če', *pron.* tuwe kače, any one.
ka-čeg', *cont.* of kačeka ; kačeg iyeya, to make stagger by striking.
ka-čeg'-čeg-ya, *adv. red.* of kačegya.
ka-čeg'-ya, *adv.* staggering, in a staggering manner : kačegya mani, he walks staggeringly.
ka-če'-ka, *v. a.* to strike and make stagger,—wakačeka.
ka-čen', *adv.* tuwe kačen, any one, no matter who ; tokiya kačen, no matter where ; about that, somewhere near that, as, opawinže kačen, about one hundred.
ka-čen'-ya, *adv.* about, nearly.
ka-če'-ya, *v. a.* to make cry by striking,—wakačeya, unkačeyapi, makačeya.
ka-či'-ka-dan, *v. a.* to make small by chopping off,—wakačikadan.
ka-či'-ka-ye-dan, *v. a.* to make small by striking,—wakačikayedan.
ka-či'-sti-na, *v. a.* to make small by cutting.
ka-čo'-čo, *v. a.* to mix up, as mortar, to make a noise, as in mixing mortar,—wakačočo.
ka-čo'-za, *v. a.* to make warm by striking : wakačoza kta wašan hečen wakačoza, 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 iyeya, and kada elipeya, he goes on scattering.
ka-da'-da, *v. red.* of kada ; to spill, scatter ; to sow, throw broadcast, as grain,—wakadada : kadada elipeya, and kadada iyeya, 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,—wakadepa. See kademdepa.
ka-do', *n.* the diamond in cards. It is the French word, *carreau*.
ka-dom', *cont.* of kadopa ; kadom iyeya, to mire.
ka-dom'-dom, *red.* of kadom ; miring, wading, as a horse in mud : kadomdom iyeya, he goes on wading.
ka-dom'-do-pa, *v. red.* of kadopa.
ka-dom'-ki-ya, *v. a.* to cause to mire,—kadom-wakiya.
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'-dan-ka, *v.* of kadu ; to blow a little ; also said of a child who walks with difficulty, and puffs and blows as he goes along,—wakadudan-ka.
ka-du'-ga, *v. a.* to fan, winnow, clean by winnowing,—wakaduğa, unkaduğapi.
ka-duh', *cont.* of kaduğa ; kaduli iyeya.
ka-duh'-ki-ya, *v. n.* to cause to winnow,—kadulhwakiya.
ka-duh'-ya, *v. a.* to cause to fan or winnow,—kadulhwaya.
ha-duh'-ya, *adv.* winnowing.
ka-dus', *cont.* of kaduza.
ka-dus'-ya, *v. a.* to cause to flow,—kaduswaya.
ka-dus'-ya, *adv.* flowing, swiftly : kadusya wan-ka, it is flowing on.
ka-du'-za, *v. n.* to flow, run, as water ; to run swiftly. Hence, miničaduza, swift-running water.
ka'-e, *pron.* that is he : tuwe kae, that one, any one.
ka-e'-če-tu, *v. a.* to make right or accomplish by striking,—wakačetu.
ka-e'-eš, *pron.* that one, even such.
ka'-eš, *pron.* that one : kaeš nakun ope kta, even he will go along.
ka'-ga, *v. a.* to make, form ; to cause to be, be the cause or author of ; to execute,—wakağa, yakağa, unkağapi, makağa, ničağa, čičağa.

ka-gam', *cont.* of kaġapa; kaġam iyeya, *to make spread out or open by cutting.*

ka-gam'-ya, *adv.* gaping open, as a wound.

ka-ġan'-ġa-ta, *adv. red.* of kaġata.

ka-ġan', *v. n.* to open, make an opening in; to come through, as the wind through one's clothes; kaġan hiyumayan, *it blows through my clothes.*

ka-ġan'-ġan-yan, *adv. red.* of kaġanyan.

ka-ġan'-yan, *adv.* open, spread out.

ka-ġa'-pa, *v. a.* to cut, spread open by cutting; to spread open,—wakāġapa, unkaġapapi.

ka-ġa'-ta, *adv.* spread out, as the hands or fingers.

ka-ġat'-ki-ya, *adv.* spread out, stretched out, as the hand or arm.

ka'-ġe, *v. a.* Same as kaġa.

ka-ġe', *v. a.* to skim off, as grease from a pot,—wakāġe, unkaġepi.

ka-ġe'-ġe, *v. a.* to sew; to sew or mend together, as an old kettle,—wakāġeġe, unkaġeġepi.

ka-ġi', *v.* to stop one's progress, to be in one's way, as a river; not to be able to proceed,—wakāġi, unkaġipi, makaġi, niċaġi. See iċaġi.

ka-ġi'-šni, *adv.* without obstruction: kaġišni iyaya, *to pass on without obstruction.*

ka-ġi'-ya, *v. a.* to hinder, obstruct, make go slow,—kaġiwaya, kaġiunyanpi, kaġimayan.

ka-ġi'-ya, *adv.* hindering: kaġiya waun.

ka-ġo', *v. a.* to mark, to make marks, cuts, or gashes in one's flesh, as in mourning; to draw a line,—wakāġo. See also iċaġo.

ka-ġo'-pa, *v. a.* to strike one asleep, to wake partly up and make snore,—wakāġopa. See gopa.

ka-ġug', *cont.* of kaġuka; kaġug iyeya.

ka-ġug'-ya, *adv.* kaġugya hnaka, *to lay up to dry.*

ka-ġu'-ka, *v. a.* to lengthen a little by striking; to sprain, strain, as a tendon,—wakāġuka.

ka-ha', *v.* kaha iyeya, and kaha elipeya, *to put out of the way, shove aside; to blow down, drive along, as the wind does; to turn up, as the brim of one's hat.*

ka-han', *adv.* to this, at this, thus far.

ka-han'-han, *adv. red.* of kahan.

ka-han'-tu, *adv.* to that, so far, so long.

ka-han'-tu-ke, *adv.* this once, now then.

ka-han'-tu-ya, *adv.* so far.

ka-han'-han-ke-ċa, *adv. red.* of kahankeċa.

ka-han'-han-yan, *adv. red.* of kahanyan.

ka-han'-ke-ċa, *adv.* so long.

ka-han'-na, *adv.* only so far, so long.

ka-han'-yan, *adv.* thus far.

ka-han'-yan-ka, *adv.* some distance off, as in counting relationship. See akahanyanka.

ka-ha'-ya, *v. a.* to push down; to push or turn up.

ka-hba', *v. a.* to pound out, thresh, as grain,—wakahba, unkahbapi.

ka-hda', *v. a.* of ahda; to take home to one,—wakahda, unkahdapi.

ka-hda', *v. n.* to stretch out at full length, uncoil, as a snake: kahda wanke, *he lies uncoiled.*

ka-hda', *adv.* by the side of, near to: wakpa kahda, *by the river.*

ka-hda'-ya, *adv.* by the side of.

ka-hde'-ġa, *v. a.* to mark across, make in stripes or figures, make rough,—wakahdeġa.

ka-hde'-hde-ġa, *v. red.* of kahdeġa; to make stripes across by cutting.

ka-hde'-hde-za, *v. red.* of kahdeza.

ka-hde'-za, *v. a.* to mark across or around by cutting, make in stripes or figures,—wakahdeza.

ka-hdi', *v. a.* of ahdi; to bring home to one,—wakahdi, unkahdipi, makahdi.

ka-hdog', *cont.* of kahdoka; kahdog iyeya.

ka-hdo'-ka, *v. a.* to dislocate, put out of joint by striking,—wakahdoka.

ka-hi', *v. a.* of ahi; to bring to one, to have brought to one,—wakahi, unkahipi, makahi, niċahi, ċi-ċahi.

ka-hi', *v. a.* to stir; to rummage,—wakahi.

ka-hin', *cont.* of kahinta; kahin iyeya, and kahin elipeya, *to brush or sweep off.*

ka-hin'-ta, *v. a.* to sweep or brush up, as a floor,—wakahinta, unkahintapi: to drive or sweep off, as the wind does dust.

ka-hin'-to-kam, *adv.* forward, in advance, as of a travelling party: kahintokam hdi, *to come home before the rest; kahintokam mani, to walk in advance; kahintokam ya, to go before, prepare or break the way.*

ka-hin'-to-ka-pa, *n.* one who walks before. See kahintokam.

ka-hmi'-hma, *v. a.* to roll along, make roll by striking,—wakahmihma.

ka-hmi'-yan-yan, *v. a.* to make round by striking, as a ball,—wakahmiyanyan.

ka-hna', *v. a.* to shake off, as fruit from a tree, by striking,—wakahna, unkahnapapi.

ka-hna'-yan, *v. a.* of hnayan; to miss in attempting to strike,—wakahnayan.

ka-ho'-ho, *v. a.* to strike and knock loose, as a tooth, or a stick set in the ground,—wakahoho.

ka-ho'-ho-dan, *v.* Same as kahoho.

ka-ho'-mni, *v. a.* to turn round, as a wheel, by striking; to spin, as a top,—wakahomni, unkahomnipi: to turn, as water or wind does a mill-wheel.

ka-ho'-ton, *v. a.* to make bawl out by striking,—wakahoton.

ka-hu'-hus, *cont.* of kahuhuza; kahuhus iyeya.

- ka-hu'-hus-ya**, *adv.* *shaking*; kahuhusya han, *it stands shaking.*
- ka-hu'-hu-za**, *v. a.* *to shake*, as a tree or house, *by striking*,—wakahuhuza, unkahuhuzapi: *to shake*, as the wind does trees, etc.
- ka-hu'-kun**, *adv.* *down*: kahukun 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, unkahutepi.
- ka-hu'-te-dan**, *v.* Same as kahute.
- ka-hu'-te-dan**, *part.* *worn to a stump.*
- ka-hu'-to-śka**, *v. a.* *to make large at one end*, as a hutinaćute,—wakahutośka.
- kaĥ**, *cont.* of kaga; kaĥ aya, *to continue making.*
- ka-ĥa'**, *v. a.* *to curl, to knot*; *to make rough or notch by striking*,—wakaĥa.
- ka-ĥa'**, *n.* *a curl, a knot.*
- ka-ĥag'**, *cont.* prob. of kaliaka, which is not now used: kaĥagpićaśni, *untamable, ungovernable*, as a wild horse.
- ka-ĥa'-ĥa**, *v. n. red.* of kaĥa; *to curl up*, as flame; *to sparkle or send up sparks.*
- ka-ĥ'a'-kpa**, *v. a.* *to notch, make a hollow place by cutting with an axe*,—wakaĥ'akpa.
- ka-ĥam'**, *cont.* of kaĥapa; kaĥam aya, *to drive along*, as cattle or horses.
- ka-ĥam'-ĥa-pa**, *v. red.* of kaĥapa; *to beat against and make a rustling noise*, as the wind blowing against grass.
- ka-ĥan'-hi-ya**, *adv.* *a little slower, slowly.*
- ka-ĥa'-pa**, *v. a.* *to drive along*; *to whip, drive by whipping*,—wakaĥapa, unkaĥapapi.
- ka-ĥ'a'-tpa**, *v.* Same as kaĥ'akpa.
- ka-ĥba'**, *v. a.* (ka and ĥba) *to make sleepy by shaking*,—wakaĥba.
- ka-ĥbog'**, *cont.* of kaĥboka; kaĥbog iyaya, *it has drifted off.*
- ka-ĥbog'-ya**, *v. a.* *to cause to drift*; *to wave*, as a flag,—kaĥbogwaya.
- ka-ĥbog'-ya**, *adv.* *drifting, waving.*
- ka-ĥbo'-ĥbo-ka**, *v. red.* of kaĥboka.
- ka-ĥbo'-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-ĥbo'-ka**, *n.* *a drift, a float.*
- ka'-ĥói**, *v. a.* *to gap, break a gap in*, as in the edge of an axe,—wakaĥói, yakāĥói, unkaĥói.
- ka-ĥói'-ĥói**, *v. red.* of kaĥói; *to break out gaps from the edge of an axe*,—wakaĥóiĥói.
- ka-ĥói'-ya**, *v. a.* *to cause one to break a gap in an axe*,—kaĥóiwaya.
- ka-ĥda'**, *v. a.* *to rattle or make sound by striking*,—wakaĥda, unkaĥdapi.
- ka-ĥda'-gan**, *v. n.* *to lengthen out, become long, extend*: kaĥdaĥan yeya, *to give away what has been given one.*
- ka-ĥdaĥ'**, *cont.* of kaĥdaĥan; kaĥdaĥ aya, *it lengthens out.*
- ka-ĥda'-ĥda**, *v. red.* of kaĥda; *to rattle*,—wakaĥdaĥda.
- ka-ĥda'-ĥda-gan**, *v. red.* of kaĥdaĥan.
- ka-ĥda'-ĥdaĥ**, *cont.* of kaĥdaĥdaĥan.
- ka-ĥda'-ĥdaĥ-ya**, *adv.* *lengthening out*: kaĥdaĥdaĥiya aya, *to become long or lengthen out*, as the days.
- ka-ĥda'-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*,—wakaĥdata.
- ka-ĥda'-ya**, *v. a.* *to cause one to ring or rattle*,—kaĥdawaya.
- ka-ĥda'-ya**, *v. n.* *to fall off*, as a sticking plaster; *to come off*, as paint or plaster, *in scales, to scale off.*
- ka-ĥde'-ća**, *v. a.* *to split open*; *to break in*, as the skull, *to fracture*; *to tear by smiting*,—wakaĥdeća, unkaĥdećapi.
- ka-ĥde'-ĥde-ća**, *v. red.* of kaĥdeća; *to break in*, as the skull, *to fracture*,—wakaĥdeĥdeća.
- ka-ĥden'**, *cont.* of kaĥdeća; kaĥden iyeya.
- ka-ĥden'-ya**, *v. a.* *to cause to fracture*,—kaĥdenwaya.
- ka-ĥdi'**, *v. n.* *to mire, stick in the mud*,—wakaĥdi.
- ka-ĥdi'-ĥdi**, *v. red.* of kaĥdi.
- ka-ĥdi'-ya**, *v. a.* *to cause to mire*,—kaĥdiwaya.
- ka-ĥdog'**, *cont.* of kaĥdoka; kaĥdog iyeya, *to knock a hole in, to shoot a hole in.*
- ka-ĥdog'-ya**, *v. a.* *to cause to make a hole in*,—kaĥdogwaya.
- ka-ĥdo'-ĥdo-ka**, *v. red.* of kaĥdoka.
- ka-ĥdo'-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, takāĥdoka, *the flesh of a deer without the bones.*
- ka-ĥem'**, *cont.* of kaĥepa; kaĥem ehpeya, *to empty by lading out*, used only of liquids.
- ka-ĥe'-pa**, *v. a.* *to bail out, throw out*, as water until it is all gone,—wakaĥepa.
- ka-ĥe'-ya-ta**, *adv.* *back, on one side*: kaĥeyata iyeya, *to shove or throw back or to one side.*
- ka-ĥi'-ća**, *v. a.* *to wake up by striking*,—wakaĥića.
- kaĥ-in'**, *adv.* of kaĥita; *bent forward, stooping down*; kaĥin inaĥin, *to stoop down, dodge, to stand bent forward*, as a hunter does when approaching his game,—kaĥin inawaĥin.

kaĥ-i'-ta, *adv.* kaĥita se mani, to walk with the head down.
kaĥ-i'-te-ċa, *adv.* not well made, unfinished; *i. q.* kaĥitešni.
kaĥ-i'-te-šni, *adv.* not well: taku kaġapi šoka šića eċonpi kin he kaĥitešni, what is made clumsily and badly is called kaĥitešni.
kaĥ-ki'-ya, *v. a.* to cause to make,—kaĥiwakiya.
ka-ĥmin', *n.* an inside corner; a bend in a river, a bay; a point of land, etc.
ka-ĥmun', *v. a.* to make buzz, to whirl and cause to make a noise,—wakaĥmun.
ka-ĥmun'-ĥmun, *v. red.* of kaĥmun.
ka-ĥmun'-ĥmun-yan, *adv.* buzzing.
ka-ĥmun'-yan, *adv.* whirring, buzzing.
kaĥ-ni'-ġa, *v. a.* to choose, make choice of, select, elect; to appoint,—wakaĥniġa, yakaĥniġa, unkaĥniġapi, ċićaĥniġa, makaĥniġa.
kaĥ-nih', *cont.* of kaĥniġa; kaĥnih iċu, to take one's choice.
kaĥ-nih'-ki-ya, *v. a.* to cause to choose,—kaĥ-nihwakiya.
kaĥ-nih'-ni-ġa, *v. red.* of kaĥniġa.
kaĥ-nih'-nih, *cont.* of kaĥniĥniġa.
kaĥ-nih'-ya, *adv.* choosing.
ka-ĥon', *cont.* of kaĥota; kaĥon aya, to make rough marks; to make prints, as in walking on burnt prairie.
kaĥ-o'-ya, *v. n.* to sail, glide in the air, as a hawk.
kaĥ-o'-ya, *adv.* gliding: kaĥoya iyeya, to throw, toss, fling.
ka-ĥpa', *v. a.* to cover (see akaĥpa); to throw or knock down any thing hanging up; to strike, take down, as a tent,—wakaĥpa, unkaĥpapi; wiĥda-ĥpa.
ka-ĥpa'-ĥpa, *v. red.* of kaĥpa; to strike and make pieces fly off, as from wood or ice; to make chips,—wakaĥpaĥpa.
ka-ĥpe'-ki-ya, *v. a.* to cause to knock down,—kaĥpewakiya.
ka-ĥpu', *v. a.* to knock off, as something sticking; to knock down, as swallows' nests; to scale off,—wakaĥpu, unkaĥpupi.
ka-ĥpu'-ĥpu, *v. red.* of kaĥpu.
ka-ĥpu'-ya, *adv.* scaling off, falling off.
ka-ĥta'-ka, *v.* See iċaĥtaka.
ka-ĥtan', *v. n.* to soak up; to soak in, as grease in wood; to spread, as disease in the body,—ma-kaĥtan: kaĥtan iyaya, it has penetrated.
ka-ĥtan'-ka, *v.* to be attached to, have an affection for, as one animal has for another.
ka-ĥtan'-yan, *v. a.* to cause to spread, as grease.
ka-ĥta'-ta, *v.* to enfeeble, make unwell by striking,—wakaĥtata; to be enfeebled,—makaĥtata.

ka-ĥtu'-te-šni, *adv.* not well made, *i. q.* kaĥitešni.
ka-ĥu', *v. a.* to peel, as bark; to peel off, take off the rind from any hard substance,—wakaĥu.
ka-ĥu'-ġa, *v. a.* to break up or break in, as the skull, by striking; to stave or knock in, as a barrel head,—wakaĥuġa: pa makaĥuġa, he has broken in my skull.
ka-ĥuĥ', *cont.* of kaĥuġa; kaĥuĥ iyeya.
ka-ĥuĥ'-ki-ya, *v. a.* to cause to break or knock in,—kaĥuĥwakiya.
ka-ĥu'-ĥu, *v. red.* of kaĥu; to make rough by breaking the bark or skin in many places,—wakaĥuĥu.
ka-ĥu'-ĥu-ġa, *v. red.* of kaĥuġa.
ka-ĥuĥ'-ya, *adv.* breaking or staving in.
kaĥ-ya', *n.* of kaġa; make, kind, sort.
kaĥ-ya', *adv.* made like, like: wakiyedan kaĥya, in the form of a dove.
ka-i', *v. a.* to take to one,—wakai, unkaipi, makai, ċićai.
ka-i'-de, *v.* to make blaze, as the wind does fire.
ka-i'-ġe-žu-ya, *adv.* crowding in.
ka-i'-pa-tku-ġa, *v. a.* to strike into a line.
ka-i'-pa-tkuĥ-ya, *adv.* in a line fronting: kaipatkuĥya aya, they go into a line.
ka-i'-sta-mi-ni-o-ġe-i-ye-ya, *v.* to bring tears into one's eyes, as the wind does,—kaistaminiġe iyemayan.
ka-i'-sto-mi-ni-iš-i-ye-ya, *v.* to bring tears into one's eyes, as the wind does,—kaistominiš iyemayan.
ka-i'-šu-ta, *v.* kaisuta ĥiĥda, to stumble, make a miss step,—kaisuta mahiĥda.
ka-i'-šu-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; kaitanwanĥanĥdeya wanĥa, it lies in an ascending manner.
ka-i'-te-kpas, *cont.* of kaitekpa; kaitekpas iyeya.
ka-i'-te-kpa-za, *v. a.* to bring darkness over for a little while by smiting, to stun by striking,—wakaitekpa.
ka-i'-tem, *adv.* diagonally, not straight.
ka-i'-tem-ya, *adv.* crosswise, slanting, diagonally: kaitemya kaksā, to cut diagonally.
ka-i'-te-pa, *v. a.* to cut diagonally,—wakaitepa.
ka-i'-tko-kim, *adv.* with the face towards one, meeting.
ka-i'-tko-kim-ya, *adv.* facing one.
ka-i'-tko-ki-pa-tan-han, *adv.* opposite to, fronting one.

ka-i'-tkom, *adv.* back again: kaiktom hdihpaya, to fall back again, rebound.

ka-i'-tkom-ya, *adv.* opposite but a little to one side, not looking quite straight at one: wi kaiktomya yan'ka, the middle of the forenoon.

ka-i'-yog, *cont.* of kaiyoka; kaiyog iyeya, 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 yeway.

ka-i'-yo-tang, *cont.* of kaiyotan'ka; kaiyotang hdihpaya, to fall down in attempting to be seated.

ka-i'-yo-tan-ka, *v.* kaiyotan'ka hdihpaya, to fall down when being seated.

ka-i'-yo-was, *cont.* of kaiyowaza; kaiyowas iyeya, to cause an echo by striking.

ka-i'-yo-wa-za, *v. a.* to make an echo by striking, make resound,—wakaiyowaza, un'kaiyowazapi.

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; kakag 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'-ka, *v. a.* to make a dull noise by beating an old kettle or a stiff hide,—wakakaka.

ka-kan', *v. a.* to hew, as a log, to adze; to knock off, as fruit,—wakakan, un'kakanpi. See kahna and kasna.

ka-kan'-pi-dan, *n.* a species of choke-cherry.

ka-ka'-tin, *v. a.* to straighten out by striking,—wakakatin.

ka-ka'-wa, *v. a.* to make open by striking,—wakakawa.

ka-kéa', *v. a.* to comb, as hair, to disentangle,—wakakéa, yakakéa, un'kakéapi.

ka'-ke-éa, *adv.* in this manner, thus, so: kakeéa epéé éni, I did not think it was so.

ka'-ke-éa, *adj.* stiff, making a noise when felt or handled, as parchment.

ka'-ken, *adv.* so, thus: kaken eéon 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-keś', *adv.* unma tukte kakeś, whatever one, no matter which; toketu kakeś, at random.

ka'-ke-tu, *adv.* in this way, so, thus.

ka'-ke-tu-ya, *adv.* so, thus.

ka-ki', *v. a.* of aki; to have taken home to one,—wakaki, un'kakipi.

ka'-ki, *adv.* there, yonder.

ka-ki'-ki-ta, *v. a.* to make tough by pounding,—wakakikita. See kikita.

ka-kin', *cont.* of kakin'ca and kakin'ta; kakin iyeya, to scrape off.

ka-kin'-éa, *v. a.* to scrape, as hair from a hog or scales from a fish,—wakakin'ca, yakakin'ca, un'kakin'capi.

ka-kins', *cont.* of kakinza; kakis iyeya.

ka-kins'-kin-za, *v. red.* of kakinza.

ka-kin'-ta, *v. a.* to scrape, clean. See kakin'ca.

ka-kin'-za, *v.* to make creak, as the wind does trees; to creak, as a cart-wheel not greased.

ka-ki'-pa, *v.* of kapa; to surpass, excel one,—kawakipa, kaun'kipapi.

ka-kiś', *cont.* of kaki'za.

ka-kiś'-ya, *v. a.* to inflict, make suffer; to punish, inflict punishment,—kakiśwaya.

ka-kiś'-ya, *adv.* afflicted, suffering.

ka-kiś'-ya-ken, *adv.* in a state of suffering: kakiśyaken waun, I am suffering.

ka'-ki-ya, *adv.* yonder, there.

ka'-ki-ya-tan-han, *adv.* from yonder place; on this wise, in this way, by this means.

ka-ki'-yo-tan, *adv.* in that direction.

ka-ki'-yo-tan-na-i-ye-ya, *v.* it stretches up in this way, said of any thing high, as a tall tree.

ka-ki'-za, *v. n.* to suffer, be afflicted; to be sick a long time,—makaki'za, ni'caki'za.

ka-ki'-za, *adj.* suffering, afflicted.

ka-kog', *cont.* of kakoka; kakog hinhda.

ka-kog'-ya, *adv.* rattling.

ka-kog'-ya-ken, *adv.* rattling.

ka-ko'-ka, *v. a.* to rattle, as a cow-bell; to make rattle by striking,—wakakoka.

ka-ko'-kam, *adv.* around, across, before: kako-kam ya, to go around, to hedge up the way, as in chasing buffalo,—kakokam mda.

ka-ko'-ko-ka, *v. red.* of kakoka.

ka-kon'-kon-ta, *v. a. red.* of kakonta; to hollow out in grooves or ridges,—wakakon'konta.

ka-kon'-ta, *v. a.* to cut in ridges,—wakakonta.

ka-ko'-ya-han-na, *adv.* hurrying, hastening a little: kakoyahanna eéamon, I have done it in somewhat of a hurry.

ka-kpa', *v. a.* to shoot through, as an arrow through an animal; to strike, make a hole in, as, kan'kakpa, to cut a vein, to bleed a person.

ka-kpan', *v. a.* to beat fine, mash up; to wink, as the eye,—wakakpan. See istakakpan.

ka-kpi', *v. a.* to crack or break, as a nut,—wakakpi.

ka-ksa', *v. a.* to cut off with an axe or by striking,—wakaksa, yakaksa, unkakapi.
ka-ksa'-ksa, *v. red.* of kaks; to cut off often; to cut up, as wood for the fire,—wakaksaksa.
ka-ksi'-za, *n.* a ravine, hollow, low place, gully, with or without water.
ka-kša', *v. a.* to wind, as yarn; to fold up,—wakakša, unkakapi.
ka-kša', *adv.* coiled up: kaks wanka, it lies coiled up.
ka-kša'-dan, *adv.* coiled up.
ka-kša'-kša, *adv. red.* of kaks; coiled up, in coils, rolled round.
ka-kšan', *v. a.* to bend, bend up,—wakakšan, unkakšanpi.
ka-kšan'-kšan, *adv.* crookedly, in a zigzag manner: kaksan kšan inyanka, he runs crookedly.
ka-kši'-kši-za, *v. red.* of kaksiza.
ka-kši', *cont.* of kaksiza; kaksis iyeya, to double up.
ka-kši'-ya, *v. a.* to cause to shut up,—kakšiya.
ka-kši'-za, *v. a.* to bend up, double up by striking; to shut up, as a pocket-knife,—wakakšiza.
ka-ktan', *v. a.* to bend by striking,—wakaktan.
ka-ktan'-ktan, *v. red.* of kaktan.
ka-ktan'-yan, *adv.* bending.
ka-kti'-han, *adv.* stumbling, tottering.
ka-kti'-han-han, *adv. red.* of kaktihan; stumbling, tottering: kaktihanhan mani, to walk in a staggering manner.
ka-kti'-han-han-yan, *adv.* stumblingly.
ka-kti'-han-yan, *v. a.* to cause to stumble along,—kaktihanwaya.
ka-ku', *v. a.* of aku; to start to bring home to one,—wakaku, unkakupi, makaku.
ka-ku'-ka, *v. a.* to pound to pieces, make rotten by pounding,—wakakuka, unkakukapi.
ka-kun'-kun-ta, *v. a.* to cut in ridges,—wakakun kanta.
ka-kun'-ta, *v. a.* to cut a groove in,—wakakunta.
ka-kun'-tkun-ta, *v. a.* Same as kakunkunta.
ka-ke'-ga, *v. a.* to make a grating noise,—wakakoga.
ka-kes', *cont.* of kakeza; kakes iyeya, to blow off and leave bare and hard, as when the wind blows the snow from the ground.
ka-ke'-za, *v. n.* to leave hard and bare, as the wind does the ground.
ka-ko'-ga, *v. a.* to scrape, as a turnip,—wakakoga.
ka-ko', *cont.* of kakoga; tipsina kakohi yutapi, scraping turnips they eat them.
ka-kos', *cont.* of kagoza; kakos iyeya.

ka-ko'-za, *v. a.* to make hard, to leave hard and bare, as the wind does the ground; to beat hard,—wakagoza.
ka-mdā', *v. a.* to make smooth by cutting; to slice up, as meat for drying; to cut up, as bread,—wakamda, unkamdapi.
ka-mdā'-pi, *n.* something cut up in slices or thin pieces, as meat for drying.
ka-mdas', *cont.* of kamdaza; kamdas iyeya.
ka-mdā'-ska, *v. a.* to flatten by beating,—wakamdas ka, unkamdaskapi.
ka-mdas'-ki-ya, *v. a.* to cause to rip or burst open,—kamdaswakiya.
ka-mdās', *cont.* of kamdaza; kamdas iazini, to stand astride of any thing.
ka-mdās'-ya, *v. a.* to cause to straddle,—kamdaswaya.
ka-mdā'-ya, *v. a.* to make level or smooth by beating; to spread out, as a piece of cloth; to open or spread out, as the hand,—wakamdaya.
ka-mdā'-za, *v. a.* to make rip open or burst by striking or throwing down, as a bag of corn,—wakamdaza.
ka-mdā'-za, *v. a.* to spread open, as the legs; to straddle,—wakamdaza.
ka-mde'-ča, *v. a.* to break by throwing down or striking, as glass, plates, etc.,—wakamdeča, yakamdeča, unkamdečapi.
ka-mde'-mde-ča, *v. a. red.* of kamdeča; to break to pieces,—wakamdemdeča.
ka-mde'-mden, *cont.* of kamdemdeča.
ka-mden', *cont.* of kamdeča; kamden iyeya, and kamden elipeya, to throw down and break to pieces.
ka-mden'-ki-ya, *v. a.* to cause to break,—kamdenwakiya.
ka-mden'-ya, *v. a.* to cause to break to pieces.
ka-mdes', *cont.* of kamdeza.
ka-mdes'-ya, *v. a.* to cause to be clear, cause to clear off, as the wind does fog.
ka-mde'-za, *v. n.* to become clear, clear off, as a fog clears away: anpao kamdeza, when things are again visible, daylight, the dawn.
ka-mde'-ze-šni, to be unable to see; said when there is a fog or darkness, and things are not visible: kamdezešni elipeya, to stun, knock senseless.
ka-mdu', *v. a.* to pound fine; to stir up and granulate, as sugar, to make fine by stirring,—wakamdu, unkamdupi.
ka-mdu', *v. n.* to blossom, open out, as flowers; to decrease, as the moon after its full: kamdu ieu, it is decreasing.
ka-mdu'-ki-ya, *v. a.* to cause to make fine,—kamduwakiya.

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.
ka-mi'-ma, *v. a.* to make round, as a wheel, with an axe,—wakamima.
ka-mi'-ni-o-ge-i-ye'-ya, *v.* to bring tears in one's eyes, as the wind does. See kaištaminioġeyeya.
ka-mna', *v. a.* to collect, gather; to get, procure, obtain; to break out, as a piece from the edge of an axe; to rip, as a seam, come open,—wakamna, yakamna, unġkamnanpi.
ka-mna'-ki-ya, *v. a.* to cause to get or obtain,—kamnawakiya.
ka-mna'-yan, *v. a.* to cause to get or obtain,—kamnawayaya, kamnaunyanpi.
ka-mni', *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-mni'-ki-ya, *v. a.* to cause to clear away, etc.
ka-mni'-mni, *v. n.* to hang loosely, dangle, swing, as a blanket on one's shoulders.
ka-mni'-mni-na, *n.* ear-drops, such as are always dangling, made of a triangular shape.
kan, *adv.* there, yonder, *i. e.* kakiya.
kan, *cont.* of kata; kan iġu, it becomes hot.
ka'-na, *prom. pl.* these, those.
ka-na'-ke, *adv.* leaning, likely to fall; *i. q.* owotaŋna yanke ŋni.
ka-na'-ke-ċa, *adv.* so many, so much, all these.
ka-na'-ke-seh, *adv.* so many.
ka-na'-ke-ya, *adv.* likely to fall: kanakeya hiyaya, 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-nmi'-nma, *v. a.* to roll, make roll, as a ball, by striking,—wakanminma. See kahmihma.
kan-ya', *v. a.* to warm or heat by the fire,—kanwaya: kaniċiya, to warm oneself.
kan, *n.* a vein, artery; a sinew, tendon, *i. q.* takan; the nerves; a cord, string. See iġan.
kan, *adj.* aged,—makān, nikān, unġkānpi.
kan-di', *n.* the buffalo-fish.
kan-ġi', *n.* the raven.
kan-ġi'-ka-ġa-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'-ċa, *adj.* ragged, tattered, as one's clothes,—makanheċa.
kan-he'-za, *adj.* poor, distressed, feeble, sick,—makanheza.

kan-he'-za-ka, *adj.* Same as kanheza.
kan-i'-ċa-kpe, *n.* (kan and kakpa) a lancet.
kan-i'-ċa-tpe, *n.* a vein-cutter, a lancet.
kan-i'-ta, *v.* to die of old age,—kanimaŋa.
kan-i'-ya-pa, *n.* the pulse, the beating of the pulse.
kan-ka'-kpa, *v. a.* to cut a vein, bleed one,—kanwakakpa.
kan-kan', *adj.* gouged, uneven.
kan-ka'-tpa, *v. a.* Same as kanġakpa.
kan-ke'-tan-ka, *n.* the large red-headed woodpecker.
kan-ki'-ċa-kpa, *v. a.* to strike a vein for one, bleed one,—kanweċakpa, kanyeċakpa, kanunġċakpapi, kanmiċakpa, kanċiċakpa.
kan-ki'-ċa-tpa, *v. a.* Same as kanġiċakpa.
kan'-na-hmun-ki-ya, *v. a.* to draw up tight, as a bow-string,—kannahmunwakiya.
kan'-na-ti-pa, *v. n.* to draw up, to cramp, as the nerves or muscles.
kan-pe'-ska, *n.* round white medals slightly curved, worn by the Indians on their necks; an excrescence growing on trees, fungus. See ċanġapeska. Kanpeska mde, Kanpaska lake, on the Coteau des Prairies, at the head of the Big Sioux river.
kan-su', *n.* plum-stones, *i. q.* kanŋa su.
kan-su'-ku-te, *v. a.* to shoot plum-stones, to gamble; to play cards,—kansuwakute.
kan-su'-ku-te-pi, *n.* shooting plum-stones, gambling; playing cards. Hence, miniŋuha kansukutepi, playing-cards.
kan'-ta, *n.* a plum, plums.
kan'-ta-hu and **kan-tu'-hu**, *n.* plum-bushes.
kan-ye', *adv.* inwards, towards the centre, towards a river or lake or fire from one; opposed to lieyata.
kan-ye'-han, *adv.* See kayehan.
kan-ye'-ki-ya, *adv.* inwards, below.
kan-ye'-tan-han, *adv.* on the inside of.
kan-ye'-wa-pa, *adv.* within, towards the centre.
ka-o'-ċi-kpa-ni, *adv.* unequal, of different sizes.
ka-o'-ċi-kpa-ni-yan, *adv.* unequally: kaoċi-kpaniyan kaġapi, they are made not alike.
ka-o'-ċi-pte-ċa, *adv.* not equal. Not much used.
ka-o'-ċi-pten, *adv.* unequal, one large and one small, diminishing or increasing in size.
ka-o'-ċi-pten-ya, *adv.* unequally.
ka-o'-ċi-pte-tu, *adv.* unequal in size, etc.
ka-o'-ċi-tpa-ni, *adv.* Same as kaoċikpani.
ka-o'-hda-pšin, *adv.* bottom side up, turned over: kaohdapšin eġpeya, to turn bottom up.
ka-o'-hda-pšin-yan, *adv.* turned over, bottom side up.

ka-o'-han-ko, *v. a.* of ohan-ko; *to strike and make work fast*,—wakaohan-ko.
ka-o'-hmi, *v. a.* *to whirl, throw obliquely*,—wakaohmi. Same as kaohmin.
ka-o'-hmin, *v. a.* *to cause to move obliquely*,—wakaohmin.
ka-o'-hmin-yan, *adv.* *obliquely*: kaohminyan iyeya, *to throw obliquely*.
ka-o'-hpa, *v. a.* *to break through by striking, break in, as one's skull; to cut a hole in, as in making a canoe*,—wakaohpa.
ka-o'-hpe-ki-ya, *v. a.* *to cause to knock a hole in*,—kaohpewakiya.
ka-o'-hpe-ya, *v. a.* *to cause to strike through*.
ka-o'-hpe-ya, *adv.* *in the manner of striking through*.
ka-oh'-ya, *adv.* *leaning, sloping, twisting*: kaohiya ewahnaka, *I placed it sloping*.
ka-o'-ksa, *v. a.* *to cut or pound a hole in, as into a corn-hole or in ice; to break through*,—wakaoksa.
ka-o'-kse-ya, *v. a.* *to cause to break in*,—kaoksewaya.
ka-o'-ktan, *v. a.* *to bend and pound into*,—wakaoktan.
ka-o'-ktan-yan, *v. a.* *to cause to bend into*,—kaoktanwaya.
ka-o'-ktan-yan, *adv.* *bending into*.
ka-o'-mni, *n.* *a calm place in a lake or river*.
ka-o'-mni-i-cu-ya, *n.* *a whirling round*. Said of the wind eddying, or whistling, or whirling under a lee shore.
ka-o'-mni-na, *n.* *a calm place; in a calm place*.
ka-o'-nmi-nma, *v. a.* *to roll, make roll*,—wakaonminma.
ka-on'-ze-bo-sdan, *adv.* *heels up*: kaonzebosdan iyeya, and kaonzebosdan ehpeya, *to knock the other end up*.
ka-o'-sba, *v.* *kaosba hinhpaya, to fall off, as from a bank into a river*.
ka-o'-sma-ka, *v. a.* *to make an indentation by striking*,—wakaosmaka: kaosmag iyeya.
ka-o'-spa, *v. a.* *to strike and bruise in*,—wakaospa: kaospa iyeya.
ka-o'-tan, *v. a.* *to pound tight*,—wakaotan.
ko-o'-tan-in, *v. a.* *to make manifest or apparent*,—wakaotanin.
ka-o'-tins, *cont.* of kaotinza; kaotins iyeya.
ka-o'-tin-za, *v. a.* *to drive or pound in tight, as a pin*,—wakaotinza.
ka-o'-wo-tan-in, *v.* *to clear off, become so that things can be seen at a distance*.
ka-o'-wo-tan-na, *v. a.* *to straighten, make straight by striking in any way*,—wakaowotan-na.

ka-o'-ze-ze, *v. n.* *to swing, dangle*.
ka-o'-ze-ze-ya, *adv.* *swinging, dangling*: kaomezeya yan-ka, *it is swinging*.
ka-pa', *v. a.* *to beat or thresh off, as corn; to pound up, as meat*,—wakapa, unkapapi. See kapan.
ka-pa' and **ka-pe**, *v. a.* *to pass by in running, as kapa inyan-ka, to run past one; to excel, surpass in any thing, as in height; to go beyond, to transgress*,—kawapa, kaunpapi, kamayapa.
ka-pa'-ko, *v. n.* *to become crooked*.
ka-pan', *v. a.* *to beat or thresh off*,—wakapan. See kapa.
ka-pan'-pan, *v. a.* *to beat soft, make mellow*,—wakapanpan.
ka-pe', *v. a.* of pe; *to sharpen by pounding, to upset, as an old axe*,—wakape.
ka-pe'-mni, *v. a.* *to make crooked or awry by striking*,—wakapemni.
ka-pe'-mni-mni-yan, *adv.* *dangling*.
ka-pe'-mni-yan, *adv.* *crookedly; dangling, swinging, as scissors tied by a string*.
ka-pe'-sto, *v. a.* *to make sharp-pointed with an axe*,—wakapesto.
ka-pe'-ya, *v. a.* *to go or pass beyond, do more; to cause to surpass*,—kapewayaya.
ka-pe'-ya, *adv.* *beyond, further, greater than, surpassing*: Atewaye cin he mikapeya tan-ka, "My Father is greater than I," John xiv. 28.
ka-p'in', *v. n.* *to be indisposed or unwilling to do a thing; to be tired*: mani kap'in, *to be indisposed to walk*; e-con wakap'in, *I am unwilling to do it*; ie kap'in, *he is tired of talking*,—wakap'in, unkap'inpi.
ka-pins', *cont.* of kapiinza.
ka-pin's', *cont.* of kapiinza.
ka-pin'-za, *v. a.* *to make squeak or squeal, as a squirrel, by striking*,—wakapiinza.
ka-pin'-za, *v. a.* *to clear away, as brush, grass, etc.*,—wakapiinza.
ka-po', *v. n.* *to swell, as one's flesh*,—makapo, nicapo.
ka-po'-gan, *v. n.* *to puff out, to swell and become tight, as a bladder that is blown*.
ka-po'h', *cont.* of kapogan; kapoh iyeya.
ka-po'h'-ya, *v. a.* *to make swell out, as any thing filled with air*,—kapohwaya.
ka-po'h'-ya, *adv.* *rising, swelling out*.
ka-pom', *cont.* of kapopa; kapom iyaya, *to burst with a noise*; kapom iyeya, *to cause to burst*.
ka-po'-pa, *v. a.* *to make a popping noise; to strike and make burst*,—wakapopa.
ka-po'-ta, *v. a.* *to pound to pieces, as a garment; to rend, tear in pieces, as wind does clothes*,—wakapota.

ka-po'-tpo-ta, *v. red.* of kapota.

ka-psag', *cont.* of kapsaka; kapsag iyeya, and kapsag eipeya, *to break violently.*

ka-psag'-ya, *v. a.* *to cause to break*,—kapsagwaya.

ka-psag'-ya, *adv.* *broken*, as a string.

ka-psa'-ka, *v. a.* *to break*, as a string, *by striking*; *to break of itself*,—wakapsaka, unkapsakapi.

ka-psan'-psan, *v. n.* *to dangle, swing back and forth.*

ka-psa'-psa-ka, *v. red.* of kapsaka.

ka-psi'-éa, *v. a.* *to make jump by striking*,—wakapsiéa, unkapsiéapi.

ka-psin', *cont.* of kapsiéa; kapsin iyeya. Also used as a contraction of kapsinta.

ka-psin'-psin-ta, *v. a.* *to whip, correct by whipping, chastise*,—wakapsinpsinta.

ka-psin'-ta, *v. a.* *to whip, flog*; *to correct*, as a child, *by whipping*,—wakapsinta, unkapsintapi: kapsintapi se un, *he appears as if he had been whipped.*

ka-psi'-psi-éa, *v. red.* *to make jump much by striking*,—wakapsipsiéa.

ka-psi'-psin, *cont.* of kapsipsiéa; kapsipsin iyeya, *to throw out and make skip about*, as in fishing.

ka-pson', *v. a.* *to upset and spill*, as a vessel of water; *to overturn and fall out*, as from a canoe, —wakapson.

ka-pson'-pson, *v. red.* of kapson.

ka-pšun', *v. a.* *to knock out*, as a tooth; *to dislocate*, as a joint, *by striking*,—wakapšun; *to shed*, as a deer his horns. Hence, the December moon is called Tahečapšun wi, *Moon when the deer shed their horns.*

ka-pšun'-ka, *v. a.* *to make round or knob-like*, —wakapšunka.

ka-pšun'-pšun, *v. red.* of kapšun.

ka-pšun'-yan, *v. a.* *to cause to knock out of place*,—kapšunwaya.

ka-pta', *v. a.* *to lade or bail out*, as water from a boat,—wakapta, yakapta, unkaptapi.

ka-ptan'-ptan, *v. a.* *to turn over and over*,—wakaptanptan.

ka-ptan'-yan, *v. a.* *to cause to fall over*; *to turn over, upset*, as a canoe,—wakaptanyan, unkaptanyanpi.

ka-ptan'-yan, *adv.* *turning over.*

ka-ptan'-ye-ya, *v. a.* *to cause to fall over, to overturn*,—kaptanyewaya.

ka-pta'-pta, *v. n.* *to fall to pieces*, as something rotten.

ka-ptu'-ptuš, *cont.* of kaptuptuža; kaptuptuš iyeya.

ka-ptu'-ptu-ža, *v. red.* of kaptuža; *to crack often by striking.*

ka-ptuš', *cont.* of kaptuža; kaptuš iyeya.

ka-ptuš'-ki-ya, *v. a.* *to cause to make crack*,—kaptušwakiya.

ka-ptu'-ža, *v. a.* *to split or crack by striking*, but not to split open,—wakaptuža, unkaptužapi.

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-poš'-po-že-dan, *adv. red.* of kapožedan.

ka-po'-ža, *adj.* *light, not heavy.*

Ka-po'-ža, *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, unkasapi.

ka-sa', *v. n.* *to whistle or moan*, as the wind.

ka-sag', *cont.* of kasaka; kasag iyeya.

ka-sa'-ka, *v. a.* *to switch, whip*,—wakasaka.

ka-sak'-sa-ka, *v. red.* of kasaka; *to whip*,—wakasaksaka.

ka-sam'-ye-dan, *adv.* *heavily*: kasamyedan hinlipaya, *to fall heavily.*

ka-san', *v. a.* *to shave off*, as the beard or hair; *to whiten by scraping*,—wakasan.

ka-san'-san, *v. red.* of kasan; *to scrape and whiten*,—wakasansan.

ka-sba', *v. a.* *to make lint*; *to curry*,—wakasba, unkasbapi.

ka-sba'-sba, *v. red.* of kasba.

ka-sbu', *v. a.* *to cut into small strips, cut into dangles*,—wakasbu, unkasbupi.

ka-sbu'-ki-ya, *v. a.* *to cause to cut into strips*, —kasbuwakiya.

ka-sbu'-pi, *n.* *dangles.*

ka-sbu'-sbu, *v. red.* of kasbu; *to cut into strings and let hang*,—wakasbusbu.

ka-sde'-éa, *v. a.* *to split*, as wood, *with an axe*,—wakasdeéa, unkasdeéapi.

ka-sdem', *cont.* of kasdepa.

ka-sdem'-ya, *adv.* *tapering, wedge-like.*

ka-sden', *cont.* of kasdeéa; kasden iyeya.

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*,—wakasdepa.

ka-sde'-sde-éa, *v. a. red.* of kasdeéa; *to split up fine*, as wood,—wakasdesdeéa.

ka-sde'-sden, *cont.* of kasdesdeéa.

ka-sdi', *v. a.* *to strike and force some out*, as from a bladder full of grease; *to sharpen*, as a stick, *with an axe*,—wakasdi.

ka-sdi'-sdi, *v. red.* of kasdi;
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,—kasdiwaya.
ka-sdo'-han, *v. n.* to waft or drive along, as the wind does clouds.
ka-sdo'-han-han, *v. red.* of kasdohan.
ka-se'-pa, *v. n.* to wash off, as the rain does paint.
ka-s'in, *adv.* appearing, in sight.
ka-s'in'-s'in, *adv. red.* of ka's'in; appearing now and then.
ka-s'in'-s'in-yan, *adv.* appearing at times, occasionally seen: kas'ins'in-yan iyaya, he passes along in sight sometimes.
ka-s'in'-yan, *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-skam', *cont.* of kaskapa; kaskam iyeya, to strike off with the hand.
ka-ska'-pa, *v. a.* to strike, as with the hand, strike hands together: nape hdaskapa, he strikes his hands together.
ka-skem', *cont.* of kaskepa; kaskem iyeya.
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'-éa, *v. a.* to press, press down on; to embrace,—wakaskiéa, un-kaskiéapi: taha kaskiéa, to press packs of furs.
ka-skin', *cont.* of kaskiéa; kaskin yuza, to clasp in the arms,—kaskin mduza.
ka-skin'-ya, *v. a.* to cause to settle down, to press down,—kaskinwaya.
ka-ski'-ta, *v.* to press, to clasp: kaskita yuza, to embrace.
ka-smag', *cont.* of kasmaka; kasmag iyeya.
ka-sma'-ka, *v. a.* to indent or make concave by striking,—wakasmaka; to make a track, as a waggon does.
ka-smin'-yan, *v.* to make bare; to blow all off and leave bare, as the wind does in taking off the snow.
ka-smin'-yan-yan, *v. red.* of kasmin-yan.
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. kahna,—wakasna, un-kasnapi.

ka-sna'-sna, *v. red.* of kasna; to make ring; to trim or cut off all the limbs from a tree and leave it bare,—wakasnasna. See snasna.
ka-sni', *v. a.* to put out or extinguish fire by beating; to cool food by shaking it,—wakasni, un-kasnipi.
ka-sni'-sni, *v. red.* of kasni.
ka-son', *cont.* of kasota; kason iyeya, to use all up.
ka-so'-ta, *v. a.* to use up by striking; to kill off, as cattle; to cut all off, as trees, to make prairie of woodland; to use up,—wakasota, un-kasotapi.
ka-so'-ta, *v. n.* to clear off, as the sky, be clear from clouds: kasota au, it is clearing off.
ka-spa'-ya, *v. a.* of spaya; to wet, moisten,—wakaspaya.
ka-spe'-ya, *v. a.* to make sink; to balance, weigh,—kaspewaya: kaspeya ehna, to place in a balance, to balance or weigh; to put so as to hold to its place, as something placed to hold a book open.
ka-spe'-ya, *adv.* balancing, ready to sink; kaspeya yan-ka, it is in a balance.
ka-stag', *cont.* of kastaka; kastag ehpeya, to throw on and make stick, as mud.
ka-sta'-ka, *v. a.* to throw on, as mud, to throw so as to make stick,—wakastaka.
ka-stan'-ka, *v. a.* to moisten by pounding,—wakastanka.
ka-sto', *v. a.* to smooth down, to stroke, comb, as hair or grass,—wakasto, un-kastopi: kasto iyaya, to drag or trip along.
ka-sto'-sto, *v. red.* of kasto; to stroke, make smooth.
ka-sto'-ya, *adv.* smoothly.
kaš, *conj.* if, although. See kaes.
ka-š'ag', *cont.* of kaš'aka.
ka-š'ag'-ya, *v. a.* to cause to strike feebly,—kaš'agwaya.
ka-š'a'-ka, *v. a.* to strike with too little force to penetrate; to discourage,—wakaš'aka.
ka-š'a'-ka, *adj.* overloaded.
ka-šda', *v. a.* to cut off, make bare, as, pa kašda, to shave the head; to mow, as grass, make bare by mowing,—wakašda, un-kašdapi. See peži-kašda.
ka-šda'-šda, *v. red.* of kašda.
ka-šda'-ya, *v. a.* to cause to make bare,—kašda-waya.
ka-šdog', *cont.* of kašdoka; kašdog iyeya.
ka-šdo'-ka, *v. a.* to knock off or out, as the helve from an axe,—wakašdoka, un-kašdokapi; to fall out, as an arrow that has been shot into an animal.

ka-śdun', *cont.* of kaśduta; kaśdun iyeya, *to cause to glance off*; kaśdun iyaya, *to glance off*, as an axe.

ka-śdu'-śdu-ta, *v. red.* of kaśduta; *to polish; to smooth by striking, to planish*,—wakaśduśduta.

ka-śdu'-ta, *v. a.* *to strike and make glance off*,—wakaśduta.

ka-še', *v. n.* *to rub against*,—makaše, ničāše.

ka-še'-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-wakiya.

ka-še'-ya, *v. a.* *to rub against, fend off; to obstruct*,—kašewaya.

ka-še'-ya, *adv.* *hitting against, touching*.

ka-śi'-ča, *v. a.* *to spoil or make badly by striking*,—wakaśiča.

ka-śi'-ča-ho-wa-ya, *v. a.* *to cause to cry out by striking*,—wakaśičahowaya.

ka-śim', *cont.* of kaśipa; kaśim iyeya.

ka-ś'in', *v. n.* *to bend backwards*,—makaś'in, ničāś'in.

ka-ś'in'-yan, *adv.* *bent backwards*: kaś'inyan un, *he is bent backwards*.

ka-śi'-pa, *v. a.* *to knock or cut off close*, as branches from a tree, legs from a chair or pot, or rivets from a knife,—wakaśipa; *to break off*, as the wind does limbs from a tree.

ka-śka', *v. a.* *to tie; to bind, imprison*,—wakaśka, unkaśkapi, čičaśka, makaśka: kaśka hnaka, *to put in bonds or in prison*,—kaśka wahnaka.

ka-śka'-han, *part.* *tied, bound*.

ka-śke'-han, *v. a.* *to make skip about by striking*,—wakaśkehan.

ka-śkem', *cont.* of kaśkepa; kaśkem eḥpeya, *to strike out, to press out by striking*, as water from any thing.

ka-śke'-pa, *v. a.* *to strike and press out*, as water, —wakaśkepa.

ka-śki'-ča, *v. a.* *to press by striking, to pound or batter out*, as clothes,—wakaśkiča.

ka-śkin', *cont.* of kaśkiča; kaśkin iyeya.

ka-śki'-śka, *v. a.* *to make rough by striking*,—wakaśkiśka.

ka-śko'-kpa, *v. a.* *to hollow out, make concave, cut out*, as a trough,—wakaśkokpa, unkaśkokpapi. Hence, čaṅkaśkokpa, *a trough*.

ka-śko'-kpa-kpa, *v. red.* of kaśkokpa.

ka-śkom', *cont.* of kaśkopa; kaśkom iyeya.

ka-śko'-pa, *v. a.* *to make crooked or twisted by striking or falling*,—wakaśkopa.

ka-śko'-śko-pa, *v. red.* of kaśkopa.

ka-śko'-tpa, *v. a.* Same as kaśkokpa.

ka-śko'-tpa-tpa, *v. red.* of kaśkotpa.

ka-śna', *v. a.* *to miss in attempting to strike*,—wakaśna, unkaśnapi.

ka-śna'-śna, *v. red.* of kaśna.

ka-śni'-śni-ža, *v. a. red.* of kaśniža; *to strike*, as a fire, *and cause to send forth sparks*,—wakaśniśniža.

ka-śni'-ža, *v. a.* *to make wither by striking*,—wakaśniža.

ka-śpa', *v. a.* *to separate, cut loose from; to cut in two*, as a pair of blankets; *to cough and spit, to expectorate*,—wakaśpa, unkaśpapi; kičaśpa, *and kičičaśpa, to wrestle*.

ka-śpa'-pi, *n.* See kaśpapidan.

ka-śpa'-pi-dan, *n.* *a small piece of money, a ten cent piece, dime*.

ka-śpe'-pi-ča-śni, *adj.* *not capable of being separated*.

ka-śpe'-ya, *v. a.* *to cause to separate or break off; to cause to expectorate*,—kaśpewaya.

ka-śpu', *v. a.* *to cut off a piece by striking, cut off*, as a bulge from a tree, etc.,—wakaśpu, unkaśpupi.

ka-śpu'-śpu, *v. red.* of kaśpu; *to break up in pieces*, as ice or tallow, *by striking*,—wakaśpuśpu; *to break up*, as the wind does ice.

ka-śpu'-śpu, *n.* *pieces of lead cut and rounded in the mouth, slugs*.

ka-śta', *conj.* (*ka and ešta*) *though, although*: tuwe kaśta, *whoever or nobody*; taku kaśta, *whatever or nothing*; toketu kaśta, *at all events, at any rate*; hečetu kaśta, *let it be so*.

ka-śtag', *cont.* of kaśtaka; kaśtag yeya, *to throw*, as a hutinačute,—kaśtag yewaya.

ka-śta'-ka, *v. a.* *to strike, beat, whip; to kill*,—wakaśtaka, yakaśtaka, unkaśtakapi.

ka-śtan', *v. a.* *to pour out; to throw away*; said of liquids only,—wakaśtan, unkaśtanpi.

ka-śuś', *cont.* of kaśuža; kaśuś iyeya.

ka-śu'-śuś, *cont.* of kaśuśuža; kaśuśuś iyeya, *to bruise or mash down*.

ka-śu'-śuś-ya, *adv.* *battered, bruised*.

ka-śu'-śu-ža, *v. a. red.* of kaśuža.

ka-śuś'-ya, *v. a.* *to cause to batter or bruise*,—kaśuśwaya.

ka-śuś'-ya, *adv.* *bruisedly, batteredly*.

ka-śu'-ža, *v. a.* *to bruise, to batter, to mash, to crush*,—wakaśuža.

ka'-ta, *adj.* *warm, hot*; applied both to persons and things,—makata, nikata.

ka-ta', *adv.* *together*: kata iheya, *to assemble together*,—kata iheunyanpi.

ka-ta'-ga, *v. of taḡe*; *to make waves and foam*, as the wind does by blowing on water.

ka-taḥ', *cont.* of kataḡa; kataḥ ton, *to make waves*.

ka-ta'-kin, *v. a.* to strike and cause to lean,—*wakakin*.
ka-ta'-kin-yan, *adv.* leaning: *katakinyan han*, to stand leaning.
ka-ta'-ko-han, *v.* *katakohan* *yuza*, to embrace,—*katakohan* *mduza*.
ka-ta'-ku-ni-sni, *v. a.* (*ka* and *takunišni*) to beat to pieces, destroy,—*wakatakunišni*.
ka-tan', *v. a.* to pound on,—*wakatan*, *unkatanpi*: to press on, as water on a paddle or wind on a sail.
ka-tan'-in, *v. a.* to make apparent, to clear off, as any thing covered up,—*wakatanin*.
ka-tan'-ka, *v. a.* to beat out large, to enlarge,—*wakatanka*.
ka-tan'-ka-ya, *v. a.* to make large,—*wakatan-kaya*.
ka-ta'-om, *cont.* of *kataonpa*; leaning, at an angle of forty-five degrees.
ka-ta'-om-ya, *adv.* leaning.
ka-ta'-on-pa, *v.* to lean. See *kataom*.
ka-ta'-psis, *cont.* of *katapsiza*; *katapsis* *iyeya*.
ka-ta'-psi-za, *v. a.* to cause to rise, as bubbles in water, by throwing something in,—*wakata-psiza*.
ka-ta'-ta, *v. a.* to shake off, as dust, etc., from a bed; to brush off with the hand or a brush,—*wakatata*, *unkatatapi*.
ka-t'a'-t'a, *v. a.* to make blunt or batter by striking,—*wakat'a't'a*.
ka-ta'-za, *v.* of *taza*; to make waves, as the wind does.
ka-te'-han, *adv.* far, at a distance.
ka-te'-han-yan, *adv.* at some distance, a little distance off.
ka-tem', *cont.* of *katapa*; *katem* *iyeya*.
ka-te'-pa, *v. a.* to cut to a stump,—*wakatepa*.
ka-ti'-ča, *v. a.* to scrape off, as snow,—*wakatiča*, *unkatičapi*.
ka-ti'-ča, *v. n.* to be obstructed, as the nostrils.
ka-tik'-ti-ča, *v. a.* to thicken by stirring,—*wakatičiča*.
ka-tin', *cont.* of *katiča*; *katin* *iyeya*.
ka-tin', *adj.* straight, straightened out, as the arm,—*makatin*.
ka-tin'-ki-ya, *v. a.* to stretch out, straighten out: *isto katinwakiya*, I straighten out my arm.
ka-tin'-yan, *adv.* directly, continuously, without stop.
ka-tka', *v. n.* to choke or be choked, as in eating, to stick in the throat,—*makatka*, *ničatka*.
ka-tke', *v.* Same as *katka*.
ka-tke'-ya, *v. a.* to cause to choke,—*katkewaya*.
ka-tki'-tka, *v. n.* to collect in little bunches or lumps, as meal thrown in in making mush.

ka-tki'-tka-tka, *v. n.* *red.* of *katkitka*; to gather into bunches or lumps, be tangled, as locks of hair.
ka-tku', *adj.* cut short, short, rather short.
ka-tku'-dan, *adj.* short: *onhdohda katkudan seča*, the coat seems to be very short.
ka-tku'-ga, *v. a.* to cut short, cut into short pieces,—*wakatkuğa*. Hence, *tiyopa iyokatkuğa*, nails.
ka-tkuh', *cont.* of *katkuğa*; *katkuh* *iyaya*, to go round and get on the other side, to go by a short cut,—*katkuh* *indamda*.
ka-tkuh'-ya, *adv.* going around.
ka-tkuns', *cont.* of *katkunza*.
ka-tkun'-tkun-ta, *v.* See *kakuntkunta*.
ka-tkun'-za, *v. a.* to cut off square,—*wakatkunza*.
ka-tku'-tku-ga, *v. red.* of *katkuğa*.
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-wa-pa, *adv.* ahead, in advance of.
ka-to'-ka-pa, *adv.* ahead.
ka-to'-na-wang-ki-ya, *v. a.* to make gallop slowly,—*katonawangwakiya*.
ka-to'-na-wan-ka, *v. n.* to gallop slowly, as a horse.
ka-to'-to, *v. red.* of *kato*; to knock or beat on, as on a door; to clear off, as bushes, trees, etc., from a field,—*wakatoto*.
ka-tpa', *v. a.* to strike and knock out, as an eye; to strike, as in bleeding, *i. q.* *kankatpa*; to strike through, as in shooting with an arrow, *i. q.* *katpa iyeya*,—*wakatpa*, *unkatpapi*.
ka-tpan', *v. a.* to bruise, mash up by beating; to wink, as the eye-lids,—*wakatpan*.
ka-tpan'-tpan, *v. red.* of *katpan*.
ka-tpa'-tpa, *v. red.* of *katpa*; to strike and knock out pieces,—*wakatpatpa*.
ka-tpi', *v. a.* to crack, as nuts, by striking,—*wakatpi*.
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,—*wakatutka*.
ka-ťa', *v. a.* (*ka* and *ťa*) to kill by striking, strike dead, to stun,—*wakata*, *yakata*, *unkatapi*: *kaťa iyeya*, to shoot down, kill by shooting; *kaťa ehpeya*, to knock over dead.
ka-ťa'-ga, *v. a.* to shake and make dry, as the wind does a wet cloth.
ka-ťins', *cont.* of *kaťinza*; *kaťins* *iyeya*.
ka-ťin'-sa, *adv.* at rest, firmly, solidly.
ka-ťins'-ya, *v. a.* to cause to be solid or at rest.

ka-tin'-za, *v. a.* to pound tight, make tight, make firm,—wakatinza.

ka-to'-za, *v. a.* to dull or make blunt by striking,—wakačoza.

ka-tun'-ke-ča, *v.* See atunkeča.

ka-u', *v. a.* of au; to bring to one, to be in the act of bringing to,—wakau, unkaupi, čičau, makau.

ka-wa'. See yukawa.

ka-wa'-či, *v. a.* (ka and wači) to cause to dance by striking, to spin by whipping, as the boys do their tops,—wakawači.

ka-wa'-han, *part.* opened.

ka-wang', *cont.* of kawanka; kawanğ elipeya.

ka-wan'-ka, *v. a.* to cut down, fell, as trees,—wakawanka; to blow down, as the wind does trees, houses, etc.

ka-wan'-kan, *adv.* kawankan iyeya, to knock upwards.

ka-wan'-kan-wa-pa, *adv.* a little up.

ka-wa'-š'a-ka, *v. n.* to be made strong by packing,—makawaš'aka.

ka-wa'-šte, *v. a.* to make well by striking or cutting with an axe.

ka-we'-ga, *v. a.* to break by striking, but not entirely off; to break, as an axe-helve; to break down,—wakaweğa, unkawegapi; to break, as the wind does trees.

ka-weh', *cont.* of kawegä; kaweh iyeya.

ka-weh'-we-ga, *v. red.* of kawegä.

ka-weh'-weh, *cont.* of kawehweğa; kawehweh iyeya, to fracture or break in several places.

ka-weh'-ya, *v. a.* to cause to break,—kawehwaya.

ka-weh'-ya, *adv.* breaking.

ka-wi'-hnu-ni, *v. a.* to destroy by striking, to break in pieces,—wakawihnuni.

ka-wiņs', *cont.* of kawinža; kawinš iyeya, and kawinš elipeya, to beat down, mat down.

ka-wiņs'-wiņs, *cont.* of kawinšwinža.

ka-wiņs'-wiņs-ya, *adv.* matted down.

ka-wiņs'-wiņ-ža, *v. red.* of kawinža.

ka-wiņs'-ya, *v. a.* to cause to mat down,—kawinšwaya.

ka-wiņs'-ya, *adv.* beaten down, fallen down.

ka-wiņ'-ža, *v. a.* to beat down, mat down by striking, as grass, etc.—wakawinža.

ka-wi'-ta-ya, *adv.* together: kawitaya iheya, to assemble together, flock together.

ka-wo'-o-tan-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, un kayapi, ničaya.

ka-ye'-ga, *v. a.* to make shine by striking, as a fire.

ka-ye'-han, *adv.* before, out in front: kayehan ečon, to do before another; kayehan nažin, to stand out in front; kayehan ičihnaka, and kayehaničiya, 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 kičun, to make figures, as children do when playing in the snow; kayowedan wačipi, a kind of dance.

ka-yo'-yo, *adv.* yielding, giving when struck or pressed on: kayoyo se apa, he strikes as if it yielded under the stroke.

ka-za', *v. a.* to pick to pieces, as the takan, or sinew, used by the Dakotas in sewing,—wakaza.

ka'-za, *n.* a unit, an atom, a particle, a grain: káza wanžidan, one grain or particle; káza nonpa, two grains.

ka-za'-mni, *v. a.* to uncover or open out, as any thing covered; to open out, as a door,—wakazamni, yakazamni.

ka-zan', *v. a.* to hurt, stun by striking, render motionless; to part, separate, as grass in passing through,—wakazan, unkazanpi.

ka-zan'-yan, *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, unkazapapi. Hence, kazapapi, meat cut off from the bones.

ka-za'-za, *v. a.* to cut in strips; to gash,—wakazaza, unkazazapi.

ka-za'-za-pi, *n.* the ermine, *i. q.* kitunkasan; so called because the skin is cut up into strips to wear on the head.

ka-ze', *v. a.* to lade or dip out with a spoon or ladle,—wakaze, yakaze, unkazepi.

ka'-ze-dan, *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 fulness, so as not to be able to swallow: čante kazi, the heart is full,—čante makazi.

ka-zo', *v. a.* to mark; to throw back the arms,—wakazo, unkazopi.

ka-zon', *cont.* of kazonta; to weave in, as in making baskets, etc.

ka-zon'-ta, *v. a.* to weave, as cloth, to twist in, as in making baskets or snow-shoes, *i. q.* yanka,—wakazonta, yakazonta, unkazontapi.

ka-zun'-ta, *v.* Same as kazonta.

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,—wakažahan.

ka-ža'-han-han, *v. red.* of kažahan.

ka-ža'-ka, *v. a.* to strain or knock open,—wakažaka.

ka-žan', *cont.* of kažata; kažan iyeya.

ka-žan'-žan, *v. n.* to become light, as clouds after rain.

ka-žan'-žan-ka, *v. n.* Same as kažanžan.

ka-ža'-ta, *v. a.* to make forked by cutting with an axe,—wakažata.

ka-ža'-ža, *v. a.* to wash by pulling back and forth,—wakažaza.

ka-ža'-ža, *adv.* clearly: kažaza wanyaka, to see clearly.

ka-žim', *cont.* of kažipa; kažim iyeya, to shave off quickly or by a stroke.

ka-žim'-ži-pa, *v. red.* of kažipa.

ka-ži'-pa, *v. a.* to shave with a knife or drawing-knife, to plane,—wakažipa, unkažipapi.

ka-žo', *v. n.* to purge, have a diarrhoea,—wakažo.

ka-žo'-pi, *n.* a purging, a diarrhoea.

ka-žun', *v. a.* to pull up, as birds do corn; to come out or moult, as the quills of geese, etc.

ka-žu'-žu, *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,—wakažužu.

kéa, *adj.* loose, disentangled, straight. See kakéa, etc.

kéa-han', *part.* coming loose, untying of itself.

kéan. See yukéan.

kéan'-ka, *n.* one who fails of doing what he said he would.

kéan'-kéan-ka, *n.* any thing that is tall, *i. q.* hanska.

kéa-wa'-han, *part.* come untied.

ke, *particle.* It is sometimes used as the sign of the future tense of the first person; as, becamon ke epéa, I thought I would do that.

ke-éan'-kin, *v. a.* to think of as such, to regard as,—keéanwakin, keéanyakin, keéanunkinpi, keéanmayakin, keéanéicin. See eéankin.

ke-éin', *v.* to think that,—keéanmi, keéanui, unkeéinpi. See eéin.

ke-éi'-ya, *v. a.* to say to one that it is so and so,—kewakiya, keunkiyapi, kemakiya, keéiciya, keniciya. See eéiya.

ke-éon', *v.* to do that: tanyan keéon ičidača, he thinks he has done that well. See eéon.

ke-ha', *v.* 2d pers. sing. of keya.

ke'-ha, *n.* (keya and ha) a tortoise-shell.

keh-ke'-ga, *v. n.* to have a rattling in the throat, as any thing choked to death,—wakehkega.

ke-kto'-pa-win-ge, *adj.* a thousand: kektopawinge wikémna, ten thousand.

ke-nun'-yan, *v.* to know partly, to suspect; *i. q.* tungya,—kenunwaya.

ke-pa', *v.* 1st pers. sing. of keya.

ke'-pa, *n.* (keya and pa) a tortoise's head.

ke-péa', *v.* 1st pers. sing.; I thought that: hecéce kta kepéa, I thought that it would be so.

kes-ton', *v. n.* to be barbed, have a barb, as a fish-hook.

keš, *conj.* although. It is always used in reference to past time.

ke'-ya, *n.* the large tortoise; a roof, *i. q.* wakeya.

ke'-ya, *adj.* sloping, like a roof: keya han, it stands roof-like.

ke'-ya, *v. a.* to make a roof of,—kewayaya.

ke-ya', *v.* to say that,—kepa, keha, unkeyapi.

Keya, kécin, and keéankin, are from eya, eéin, and eéankin. 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; eéamon kta eéin, I will do it, thought he, or he thought he would do it; eéamon kta kécin, 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 kezonta.

ki, *prep. in comp.* to, for, of. It is often prefixed to verbs or incorporated in them: as, kte, to kill, kikte, to kill for one; kağa, to make, kičağa, to make for or to one; eéon, to do, eéakiéon, to do to one. When prefixed to verbs of motion commencing with a vowel, the *i* is dropped: as, kau, from ki and au; keyaya is probably from ki and eyaya.

ki, *pron. 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, kibaksa, 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, unkipi.

ki, *v. a.* to take from one by force, to rob,—waki, yaki, unkipi, maki, niči, čiči.

ki-a'-pe, *v. a.* to wait till one reaches home,—kiawape.

ki-ba', *v. pos.* of ba; to blame oneself or one's own; to suffer in consequence of one's own course,—wakiba, unkipapi.

ki-ba'-ki-ya, *v. a.* to cause to blame oneself,—kibawakiya.

ki-ba'-ksa, *v. a.* to cut in two in the middle, as a stick,—kibawaksa, kibaunksapi.

ki-ba'-psa-ka, *v. a.* to cut a cord or string in two in the middle,—kibawapsaka.
ki-ba'-sde-ća, *v. a.* to slit or saw in the middle,—kibawasdeća. See okibasdeća.
ki-ba'-ša, *n.* one who is lazy, gets along with difficulty and blames himself much. Perhaps it was formerly kiba s'a.
ki-ba'-špa, *v. a.* to cut in two in the middle, as an apple,—kibawašpa.
ki-bo'-ksa, *v. a.* to shoot in two in the middle,—kibowaksa.
ki-bo'-psa-ka, *v. a.* to shoot off in the middle, as a cord.
ki-bo'-špa, *v. a.* to shoot in two, as an apple,—kibowašpa.
ki-ća', *prep. in comp.* for, from: as, opeton, to buy; opekićaton, to buy from.
ki-ća', *v. pos.* of ka; to mean one's own; to ask for or demand one's own,—weća, yeća, unkićapi.
ki-ća-da, *v. a.* of kada; to spill, as grain, for another,—wećada, unkićadapi.
ki-ća-ga, *v. a.* of kağa; to make to or for one: wowapi kićaga, to write a letter to one,—wećaga, yećaga, unkićagapi, mićaga, ċićaga.
ki-ća'-ga, *v. pos.* of kağa; to make for oneself,—wećaga, etc.
ki-ća'-ga, *v. n.* of ċağa; to become ice again.
ki-ća-hda, *v.* of kahda; to fall out or unroll for one,—mićahda, nićahda.
ki-ća-hi, *v.* of kahi; to rummage for one,—wećahi, unkićahipi, mićahi.
ki-ća-kin-ća, *v.* of kakinća; to scrape, as a fish, for one,—wećakinća, unkićakinćapi.
ki-ća-kpa, *v.* of kakpa; to strike into for one: kan kićakpa, to cut a vein for, i. e. to bleed one.
ki-ća-ksa, *v.* of kaks; to cut in two for one, as a stick, with an axe,—wećaksa, unkićaksapi.
ki-ća-ksa, *v. a.* to cut in two in the middle with an axe or by striking; to break, as a law, to disobey,—kiwakaksa, kiunkakapi.
ki-ća-ku-ka, *v.* of kakuka; to pound to pieces or destroy for one, as clothing,—wećakuka.
ki-ća-mde-ća, *v.* of kamdeća; to break for one by striking, as brittle ware,—wećamdeća.
ki-ća-mna, *v.* of kamna; to collect or gather together for one,—wećamna, mićamna.
ki-ćan', *v.* to call on the dead when wailing for them, as in crying, 'Mićinksi, mićinksi,' my son, my son!—wećan, unkićanpi.
ki-ćan-pta, *v. a.* to comfort one; to take sides with, desire to help one,—wećanpta, unkićanptapi. Hence, wićakićanpte, a comforter.
ki-ćan'-yan, *v. a.* to work; to till, cultivate, as the ground,—wakićanmda and wakićanyan, yakićanda, unkićanyanpi.

ki-ća-psag, *cont.* of kićapsaka; kićapsag iyeya.
ki-ća-psa-ka, *v.* of kapsaka; to cut in two, as a string, for one,—wećapsaka, unkićapsakapi.
ki-ća'-psa-ka, *v. a.* to cut in two a string in the middle,—kiwakapsaka.
ki-ća-psan, *v. a.* to shake for or to one: pa kićapsan, to bow the head to one,—wećapsan.
ki-ća-psun, *v.* of kapsun; to knock over and spill out, as water, for one,—wećapsun.
ki-ća-psun, *v.* of kapsun; to strike or knock off, as a horn, for one,—wećapsun.
ki-ća-pta, *v.* Same as kićanpta.
ki-ća-sde-ća, *v.* of kasdeća; to split in two for one,—wećasdeća.
ki-ća-špa, *v.* of kašpa; to divide for one,—wećašpa.
ki-ća'-špa, *v. a.* to cut in two in the middle, as an apple,—kiwakašpa, kiunkašpapi.
ki-ća-tpa, *v.* Same as kićakpa.
ki-ća-we-ga, *v.* of kawega; to partly break or fracture for one,—wećawe-ga.
ki-ća-wi-hnu-ni, *v.* of kawihnuni; to destroy for one,—wećawihnuni.
ki-ći', *prep.* with, together with: kići mda, I go with him.
ki-ći, *prep. in comp.* for: kićiċahdi, to bring home for one.
ki-ći', *prep. in comp.* to each other. This makes the reciprocal form of verbs: as, ċakićiċonpi, they do to each other; waštekićiċapi, they love each other.
ki-ći-ća, *v. n.* to be with, together with, following with, on the same side with: kićića wota, of the same age with,—wećića, unkićiċapi, mićića.
ki-ći-ća-da, *v.* of kada; to pour out or spill for one,—wećiċada, mićiċada.
ki-ći-ća-ga, *v.* of kağa; to make any thing for another,—wećiċaga, unkićiċagapi. In use there is a difference between kićaga and kićiċaga. If one writes a letter to another, he uses kićaga; if he writes for or in the place of another, he uses kićiċaga.
ki-ći-ća-ge-ge, *v.* of kagege; to sew any thing for one,—wećiċagege, unkićiċagegepi, mićiċagege.
ki-ći-ća-hda, *v.* of ahda; to take to one's home for him,—wećiċahda, mićiċahda, unkićiċahdapi.
ki-ći-ća-hdi, *v.* of ahdi; to bring to one's home for him,—wećiċahdi, unkićiċahdapi.
ki-ći-ća-hi, *v.* of ahi; to bring to a place for one,—wećiċahi, unkićiċahipi.
ki-ći-ća-hin-ta, *v.* of kahinta; to sweep for one,—wećiċahinta, unkićiċahintapi.
ki-ći-ća-hni-ga, *v.* of kahniċa; to choose or select for one,—wećiċahniċa.

ki'-éi-éa-hu-ga, *v.* of kahuga; *to fracture for one, break in, as the skull or a barrel-head, for one,—wećícahuga.*
ki'-éi-éa-hu-hu-ga, *v. red.* of kićícahuga.
ki'-éi-éa-i, *v.* of ai; *to take to a place for one,—wećícai, unkićícaipi.*
ki'-éi-éa-kan, *v.* of kakan; *to hew for one,—wećíakan, mićíakan.*
ki'-éi-éa-kéa, *v.* of kakéa; *to comb, as hair, for one,—wećíakéa.*
ki'-éi-éa-ki, *v.* of aki; *to have taken to one's home for him,—wećíaki, unkićíakapi.*
ki'-éi-éa-kin-éa, *v.* of kakinéa; *to scrape for one,—wećíakínéa.*
ki'-éi-éa-ksa, *v.* of kaksa; *to cut off, as a stick, for one,—wećíaksá, mićíaksá, éićíaksá.*
ki'-éi-éa-ksa-ksa, *v. red.* of kićíaksá; *to cut up, as fire-wood, for another,—wećíaksaksa.*
ki'-éi-éa-ku, *v.* of aku; *to be bringing something home for one,—wećíaku, unkićíakupi.*
ki'-éi-éa-ku-ka, *v.* of kakuka; *to pound to pieces for one,—wećíakuka, mićíakuka.*
ki'-éi-éa-mde-éa, *v.* of kamdeca; *to break up for one, as dishes, by striking,—wećíamdeca.*
ki'-éi-éa-sde-éa, *v.* of kasdeca; *to split, as wood, for one,—wećíasdeca.*
ki'-éi-éa-sde-sde-éa, *v. red.* of kićíasdeca.
ki'-éi-éa-sda, *v.* of kaśda; *to cut or make bare for one, as in mowing,—wećíasda.*
ki'-éi-éa-ska, *v.* of kaśka; *to tie or bind for one,—wećíaska, unkićíaskapi.*
ki'-éi-éa-śpa, *v.* of kaśpa; *to deliver from, to relieve or free from one,—wećíaspa, unkićías-papi.*
ki'-éi-éa-śta-ka, *v.* of kaśtaka; *to smite for one,—wećíasťaka, unkićíasťakapi.*
ki'-éi-éa-śtan, *v.* of kaśtan; *to pour out or spill for one,—wećíasťan, unkićíasťanpi.*
ki'-éi-éa-u, *v.* of kau; *to bring for one,—wećíau, mićíau.*
ki'-éi-éa-we-ga, *v.* of kawega; *to break or partly break for one,—wećíawe-ga, unkićíawe-gapi.*
ki'-éi-éa-wo-ta, *n.* one of the same age.
ki'-éi-éa-ya, *v.* of kaya; *to take or carry to a place for one,—wećíamda, yećíada.*
ki'-éi-éa-zun-ta, *v.* of kazunta; *to weave for one,—wećíazunta, mićíazunta.*
ki'-éi-éa-žu-žu, *v.* of kažužu; *to pay for any thing for another; to erase for one; to forgive one,—wećíazužu, unkićíazužupi.*
ki'-éi-éin, *v.* of éin; *to desire or ask for, for another,—wećíéin, mićíéin.*
ki'-éi-éin-yan, *v.* *to go with, be with, accompany, as one's friend,—wećíéinyan.*

ki'-éi-éo-pi, *v. recip.* *to call each other,—unkićí-éopi: kićíéo wotapi, a feast in which a general invitation is given.*
ki'-éi-éu-te, *v.* of kute; *to shoot any thing for another,—wećíéute, mićíéute.*
ki'-éi-éu-te-pi, *v. recip.* *to shoot each other, as in the wakan waćipi,—unkićíéutepi.*
ki'-éi-éin, *v.* of k'in; *to carry or pack for one,—wećíéin.*
ki'-éi-é-ge-pi, *v. recip.* *to quarrel with each other,—unkićíégepi, yećíégepi.*
ki'-éi-han, *v.* of han; *to be or remain for one,—mićíhan, nićíhan: mazaska zaptan mićíhan, five dollars are due me.*
ki'-éi-hde, *v.* of hde; *to place or set for one,—wećíhde.*
ki'-éi-hde-dan, *v.* *to revenge, punish,—wećíhde-dan, mićíhdedan.*
ki'-éi-hde-ya, *adv.* *one by one: kićíhdeya au, they come one at a time or one after another.*
ki'-éi-hdo-hi, *v.* of hdohi; *to bring one's own to him, return it,—wećíhdohi.*
ki'-éi-hdo-i, *v.* of hdoi; *to take one's own to him,—wećíhdoi.*
ki'-éi-hdo-ya, *v.* of hdoya; *to take one's own to him,—wećíhdoya.*
ki'-éi-hna-ka, *v.* of hnaka; *to lay away or lay up for one,—wećíhnaka, unkićíhnakapi.*
ki'-éi-hna-na, *adv.* *alone with any one or any thing.*
ki'-éi-ha, *v.* of hà; *to bury for one,—wećíha.*
ki'-éi-han-yan, *v.* of hanyan; *to fail or become worse for one, as one's sick child,—mićíhanyan.*
ki'-éi-hmun-ga-pi, *v. recip.* *to bewitch each other,—unkićíhmun-gapi.*
ki'-éi-ksu-ya, *v.* of kiksuya; *to recollect for one,—wećíksuya, mićíksuya.*
ki'-éi-kte-pi, *v. recip.* *to kill each other,—un-kićíktepi.*
ki'-éin, *v.* of éin; *to desire one's own; to desire for one; to desire of one. See okiéin.*
ki'-éin-in, *v. pos.* of kinin; *to throw, as stones, at one's own,—wećínin, unkićíninpi.*
ki'-éi-pa, *v. a.* *to assist one, as with something to carry on a game in gambling; to espouse, reserve, as a girl with the intention of marrying her,—wećípa.*
ki'-éi-pa-be, *v.* of paman; *to file for one,—we-ćípabe.*
ki'-éi-pa-gan, *v.* of pa-gan; *to part with for one,—wećípa-gan.*
ki'-éi-pa-gan-pi, *v. recip.* *to part with each other, as a man and his wife,—unkićípa-ganpi.*
ki'-éi-pa-go, *v.* of pa-go; *to carve for one,—we-ćípa-go.*

ki'-ei-pa-hi, *v.* of pahi; *to pick or gather up for one*,—wećipahi, unkićipahipi, mićipahi.
ki'-ei-pa-hmun, *v.* of pahmun; *to twist, as a string, for one*,—wećipahmun.
ki'-ei-pa-kća, *v.* of pakća; *to comb out straight for one*,—wećipakća.
ki'-ei-pa-kin-ta, *v.* of pakinta; *to wipe for one*,—wećipakinta, unkićipakintapi.
ki'-ei-pa-mde-ća, *v.* of pamdeća; *to break for one*,—wećipamdeća.
ki'-ei-pa-mni, *v.* of pamni; *to divide for one*,—wećipamni, unkićipamnipi.
ki'-ei-pa-mni-pi, *v. recip.* *to divide among themselves*,—unkićipamnipi, yećipamnipi.
ki'-ei-pan, *v.* of pan; *to call to one for another*,—wećipan, unkićipanpi.
ki'-ei-pa-pon, *v.* of papson; *to spill or pour out for one, as water*,—wećipapson.
ki'-ei-pa-snun, *v.* of pasnun; *to roast, as meat, for one*,—wećipasnun.
ki'-ei-pa-su-ta, *v.* of pasuta; *to knead or make stiff, as bread, for one*,—wećipasuta.
ki'-ei-pa-ta, *v.* of pata; *to cut up or carve for one*,—wećipata.
ki'-ei-pa-taŋ, *v.* of patan; *to take care of for one*,—wećipatan, unkićipatanpi, mićipatan.
ki'-ei-pa-zo, *v.* of pazo; *to point to for one*,—wećipazo, unkićipazopi.
ki'-ei-pa-za-za, *v.* of pažaža; *to wash out for one, as a gun*,—wećipažaža.
ki'-ei-pa-ziŋ-pi, *v. recip.* of kipažin; *they oppose each other*,—unkićipažinpi.
ki'-ei-pa-žu-žu, *v.* of pažužu; *to erase for one*,—wećipažužu.
ki'-ei-pe-haŋ, *v.* of pehan; *to fold up for one*,—wećipehan, unkićipehanpi.
ki'-ei-pe-mni, *v. n.* of pemni; *to become crooked or twisted for one*,—mićipemni.
ki-ćis', *cont.* of kićiza; *kićis waćinpi, they want to fight*.
ki'-ei-son, *v.* of son; *to braid for one*,—wećison.
ki'-ei-su-ta, *v. n.* of suta; *to become hard or firm for one*,—mićisuta, unkićisutapi.
ki'-ei-ši-ća, *v. n.* of šića; *to become bad to or for one*,—mićišića.
ki-ći'-šna-na, *pron.* *with him, her, or it alone*,—wećišnana, yećišnana.
ki-ći'-ti-daŋ, *v.* *to side with one, to be of the same opinion, be on the same side of a question*,—kićiwaćidaŋ.
ki'-ei-ton, *v.* of ton; *to have or acquire for one; to bear or have a child to or for one*,—wećiton, mićiton; *kićitonpi, born to one*.
ki'-ei-tu-ka, *v.* *to beg for one*,—wećituka.

ki'-ei-wa-šte, *v. n.* of wašte; *to be good or become good for one*,—mićiwašte.
ki'-ei'-ya-ćo-pi, *v. recip.* *to judge or condemn each other*,—unkićiyaćopi.
ki'-ei-ya-hde-ća, *v.* of yañdeća; *to tear in pieces with the mouth for one*,—wećiyañdeća.
ki'-ei-ya-hde-hde-ća, *v. red.* of kićiyañdeća.
ki'-ei-ya-he-pa, *v.* of yañepa; *to drink up for one*,—wećiyañepa.
ki'-ei-ya-hta-ka, *v.* of yañtaka; *to bite for one*,—wećiyañtaka.
ki'-ei-ya-mna, *v.* of yamna; *to acquire for one by talking*,—wećiyamna.
ki'-ei-yaŋ-ka, *v. n.* of yaŋka; *to be or exist for one*,—mićiyaŋka.
ki'-ei-ya-oni-haŋ, *v.* of yaonihan; *to praise for one*,—wećiyaonihan.
ki'-ei-ya-o-taŋ-in, *v.* of yaotanin; *to make manifest for one*,—wećiyaotanin.
ki'-ei-ya-pa, *v.* of yapa; *to hold in the mouth for one; to suck for one, as in conjuring*,—wećiyapa. See kiyapa. The Dakotas, in their *powwowing* or *conjuring*, shake their gourd-shell and other rattles over the sick person, singing with all their might as an accompaniment. When this ceases, they apply their mouths to that part of the body which seems to be more especially affected by the disease, and draw out, as they say, that which is the cause of the sickness, whether that be matter or spirit. Undoubtedly this process does often answer as good a purpose as cupping or leeching.
ki'-ei-ya-po-ta, *v.* of yapota; *to tear up with the mouth for one*,—wećiyapota, mićiyapota.
ki'-ei-ya-psa-ka, *v.* of yapsaka; *to bite off, as a string, for one*,—wećiyapsaka.
ki'-ei-ya-špa, *v.* of yašpa; *to bite off for one*,—wećiyašpa, mićiyašpa.
ki'-ei-ya-taŋ, *v.* of yatan; *to praise for one*,—wećiyatan, mićiyatan.
ki'-ei-ya-taŋ-in, *v.* of yatanin; *to make manifest or declare for one*,—wećiyatanin.
ki'-ei-ya-wa, *v.* of yawa; *to count for one; to account to one*,—wećiyawa, unkićiyawapi.
ki'-ei-yu-ćaŋ, *v.* of yućaŋ; *to sift for one*,—wećiyućaŋ, mićiyućaŋ.
ki'-ei-yu-ğaŋ, *v.* of yuğaŋ; *to husk, as corn, for one*,—wećiyuğaŋ.
ki'-ei-yu-ga-ta, *v.* of yugata; *to open out, as the hand, for one*,—wećiyugata.
ki'-ei-yu-ha, *v.* of yuha; *to have for one, keep for one*,—wećiyuha, unkićiyuhapi.
ki'-ei-yu-hmun, *v.* of yuhmun; *to twist for one*.
ki'-ei-yu-ho-mni, *v.* of yuhomni; *to turn round for one*,—wećiyuhomni, mićiyuhomni.

ki'-ei-yu-hu-hu-za, *v.* of yuhuhuza; *to shake for one*,—weđiyuhuhuza.
ki'-ei-yu-hde-ča, *v.* of yuhdeča; *to tear for one*,—weđiyuhdeča.
ki'-ei-yu-hdo-ka, *v.* of yuhdoka; *to open or make a hole for one*,—weđiyuhdoka.
ki'-ei-yu-kéan, *v.* of yukéan; *to form an opinion about any thing for another*,—weđiyukéan.
ki'-ei-yu-kpan, *v.* of yukpan; *to grind, as grain, for one*,—weđiyukpan, miđiyukpan.
ki'-ei-yu-ksa, *v.* of yuksa; *to break off for one*,—weđiyuksa, miđiyuksa.
ki'-ei-yu-man, *v.* of yuman; *to grind, as an axe, for one*,—weđiyuman.
ki'-ei-yu-mda-ya, *v.* of yumdaya; *to spread out for one*,—weđiyumdaya.
ki'-ei-yu-mdu, *v.* of yumdu; *to plough or break up for one*,—weđiyumdu, miđiyumdu.
ki'-ei-yu-o-ta, *v.* of yuota; *to multiply for one*,—weđiyuota, unkiđiyuotapi.
ki'-ei-yu-o-wo-tan, *v.* of yuowotan; *to straighten for one*,—weđiyuowotan.
ki'-ei-yu-po-ta, *v.* of yupota; *to wear out or destroy for one*,—weđiyupota.
ki'-ei-yu-psa-ka, *v.* of yupsaka; *to break, as a cord, for another*,—weđiyupsaka.
ki'-ei-yu-psun, *v.* of yupsun; *to pull out or extract for one, as a tooth*,—weđiyupsun, miđiyupsun.
ki'-ei-yu-ski-ski-ta, *v. red.* of kiđiyuskita.
ki'-ei-yu-ski-ta, *v.* of yuskita; *to bind or wrap up for one*,—weđiyuskita.
ki'-ei-yu-so-ta, *v.* of yusota; *to use up for one*,—weđiyusota, miđiyusota.
ki'-ei-yu-sto, *v.* of yusto; *to make smooth for one*,—weđiyusto, miđiyusto.
ki'-ei-yu-su-ta, *v.* of yusuta; *to make firm for one*,—weđiyusuta.
ki'-ei-yu-sa-pa, *v.* of yusapa; *to defile for one*,—weđiyusapa.
ki'-ei-yu-sdo-ka, *v.* of yusdoka; *to pull off for one, as clothes*,—weđiyusdoka.
ki'-ei-yu-si-ča, *v.* of yusiča; *to make bad or spoil for one*,—weđiyusiča.
ki'-ei-yu-si-htin, *v.* of yusihtin; *to enfeeble for one*,—weđiyusihtin.
ki'-ei-yu-ska, *v.* of yuska; *to loosen for one*,—weđiyuska.
ki'-ei-yu-sna, *v.* of yusna; *to make a mistake for one*,—weđiyusna.
ki'-ei-yu-spi, *v.* of yuspi; *to gather or pick off, as berries, for one*,—weđiyuspi.
ki'-ei-yu-šan, *v.* of yušan; *to finish or perfect for one*,—weđiyušan.

ki'-ei-yu-ta, *v.* of yuta; *to eat any thing for one*,—weđiyuta, miđiyuta.
ki'-ei-yu-ta, *v.* *to eat with one*,—kiđiwata.
ki'-ei-yu-ta-pi, *v. recip.* *to eat one another*.
ki'-ei-yu-ta-ku-ni-šni, *v.* of yutakunišni; *to destroy for another*,—weđiyutakunišui.
ki'-ei-yu-tan, *v.* of yutan; *to touch for one*,—weđiyutan, miđiyutan.
ki'-ei-yu-tan-in, *v.* of yutanin; *to make manifest for one*,—weđiyutanin.
ki'-ei-yu-tan-ka, *v.* of yutanka; *to enlarge for another*,—weđiyutanka.
ki'-ei-yu-te-ča, *v.* of yuteča; *to make new for one*,—weđiyuteča.
ki'-ei-yu-te-han, *v.* of yutehan; *to make a delay for one*,—weđiyutehan.
ki'-ei-yu-to-kan, *v.* of yutokan; *to put in another place or remove for one*,—weđiyutokan.
ki'-ei-yu-to-ke-ča, *v.* of yutokeča; *to make different for one*,—weđiyutokeča.
ki'-ei-yu-tpan, *v.* of yutpan. Same as kiđiyukpan.
ki'-ei-yu-wa-s'a-ka, *v.* of yuwaš'aka; *to make strong for one*,—weđiyuwaš'aka.
ki'-ei-yu-wa-šte, *v.* of yuwašte; *to make good for one*,—weđiyuwašte, miđiyuwašte.
ki'-ei-yu-we-ğa, *v.* of yuweğa; *to partly break for one, as a stick*,—weđiyuweğa.
ki'-ei-yu-za, *v.* of yuza; *to hold for one*.
ki'-ei-yu-za-mni, *v.* of yuzamni; *to open out or uncover for one*,—weđiyuzamni, miđiyuzamni.
ki'-ei-yu-za-pi, *v. recip.* *to hold each other, to take each other, as man and wife: wakan kiđiyuzapi, marriage*.
ki'-ei-yu-ža, *v.* of yuža; *to make mush for one*,—weđiyuža, miđiyuža.
ki'-ei-yu-ža-ža, *v.* of yužaža; *to wash for one*.
ki'-ei-yu-žun, *v.* of yužun; *to pull out by the roots for one*,—weđiyužun.
ki'-ei-yu-žu-žu, *v.* of yužužu; *to tear down or tear to pieces for one*,—weđiyužužu.
ki-éi'-za, *v.* kiéi kičiza, *to quarrel or fight with one*,—kiéi weđiza.
ki-éi'-za-pi, *n.* a fighting, fight.
ki-éo', *v. a.* *to call to a feast, invite; to call to any assembly or for any purpose*,—wečo, yečo, unkiđopi, mičo, ničo, éičo.
ki-éon'-za, *v.* See kiéunza.
ki'-éu, *v.* of ku; *to restore to one, give to one what belongs to him*,—weču, yeču, unkiđupi, miču, niču, éiču. According to analogy this should be kiču, but it is not.
ki-éun'-ni, *v.* *to leave off, abstain from what one was about to do; to give over, be discouraged; to excuse, not press any further*,—wečuñni.

ki-ćun'-ni-yan, *adv.* carelessly, not heartily : kićunniyan epa, *I said it but did not wish it.*
ki-ćun'-ske, *adv.* half full.
ki-ćun'-ske-han, *adv.* half full, as a vessel.
ki-ćun'-za, *v.* to determine in regard to,—we-ćunza.
ki-ću'-wa, *n.* a friend, *i. q.* koda. Used chiefly by the Sisitonwans and Indians of the Missouri.
ki-ću'-wa, *v. pos.* of kuwa ; to follow up, pursue, as in giving medicine to one's child,—wećuwa.
ki'-ćin, *v. pos.* of ċin ; to carry or pack one's own, as one's own child, or one's own corn, etc.,—wećin, unkićinpi.
ki-ćon', *v.* Same as kićun.
ki-ćun', *v. a.* to put on or wear as clothes ; to use,—wećun, yećun, unkićunpi : tawaćin kićun, to have one's own way, be stubborn ; oie kićun, to use language.
ki-ćun'-ki-ći-ći-ya, *v. a.* to put on for one, help one to put on, as clothes,—kićunweći-ći-ya.
ki-ćun'-ki-ya, *v. a.* to cause to put on,—kićun-wakiya.
ki-ćun'-ya, *v. a.* to cause to put on,—kićunwaya.
ki-da', *v.* of da, to ask ; to ask or beg of one,—wakida, yakida, unkidapi, makida.
ki-da', *v. pos.* of da, to think, esteem. See wašte-kida.
ki-da'-ka, *v.* Same as kida. See waštekidaka.
ki-de'-de, *adv.* just as it happens : kidede wōhdaka, he talks at random ; kidede 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 dōwan ; to sing to, as to a child,—wakidōwan.
ki'-ge, *v. a.* to scold, vex, quarrel with,—wakige, yakige, unkiġepi, makige, ċiċiġe.
ki-hbe', *v.* to resemble. Same as kihma.
ki-hda' or **kiñ-hda**, *v. n.* to have gone home. It generally refers to past time, though it may be used in the future. In all the persons except the third, 'ya' is inserted, as if from kiyahda,—wakiyahda, yakiyahda, unkiyahdapi.
ki-hda'-pa, *v.* to dress or paint, as the face and body,—wehdapa, unkihdapapi.
ki-hde', *v.* Same as kihda.
ki-hde', *v.* of hde ; to place for, make ready for one ; to place or lay up one's own,—wehde, unki-hdepi.
ki-hde'-ga, *v. a.* to overtake one,—wehdega, yehdega, unkihdeġapi, mihdega.
ki-hde'-ya, *v. a.* to send off home,—kihdewaya.
ki-hdu'-śpa, *v. pos.* to break in two one's own,—kiwahduśpa, kiunhduśpapi.

ki-hi', *v. n.* to be fledged, as young birds ; to become large enough to provide for oneself.
ki-hi'-ya, *v. a.* to raise, as a child, train up to manhood,—kihiwaya, kihunyanpi.
ki-hi'-ye-ya, *v. a.* to shoot an arrow as far as one can,—kihiyewaya, kihieunyanpi.
ki-hi'-ye-ya-pi, *n.* a bow-shot.
ki-hma', *v. n.* to look like, resemble, *i. q.* kinma,—wehma and wakihma, yehma.
ki-hna', *v. a.* to caress, fondle, as a child ; to comfort,—wehna, yehna, unkihnapi.
ki-hnag', *cont.* of kihnaka ; kihnag wahi, *I came to lay away.*
ki-hnag'-ya, *v. a.* to cause to lay up one's own,—kihnagwaya.
ki-hna'-hna, *v. red.* of kihna.
ki-hna'-ka, *v. a.* to lay up for, keep for one ; to lay up one's own ; to put off, stop proceedings,—wehnaka, yehnaka, unkihnakapi.
ki-hnug', *cont.* of kihnuka ; kihnug iyaya, to go under water, dive,—kihnug imdamde.
ki-hnug'-ki-ya, *v. a.* to cause to dive,—kihnug-wakiya.
ki-hnu'-ka, *v.* to dive,—wehnuka, yehnuka.
ki-hnu'-ni, *v. n.* to be bewildered, not able to remember how to do a thing,—wakihnuni.
ki-hnu'-ni-ya, *v. a.* to bewilder, cause to make a mistake,—kihnuniwaya, kihnunimayan.
ki-hun'-ni, *v. n.* to get through, reach home,—wakihunni, unkihunni.
ki'-hu-we, *v.* of huwe ; kihuwe ya, to go to bring something for another,—kihuwe mda.
ki-han', *v.* of han ; to do to one, to treat one in any way,—wakihan, makihan.
ki-han'-na, *v. dim.* of kihan ; kihanna hiñća, to do only a little for one.
ki-han'-śi-ća, *v. n.* to be bad or stormy weather, to rain or snow.
ki-han'-śi-ksu-ya, *v.* to know by one's feelings that unpleasant weather is coming,—kihanśiwa-ksuya.
ki-han'-yan, *v.* of hanyan ; to be likely to die to or for one, as one's child,—makihanyan, nićihanyan.
ki-hdo', *v. pos.* of hido ; to growl over one's own, as a dog over his bone.
ki-ho', *v.* See akiho.
ki-i'-hda-ksa, *v. reflex.* of kićaksa ; to injure oneself,—kimihdaksa, kinihdaksa.
ki-i'-hdu-śpa, *v. reflex.* to free oneself, to wrestle. Perhaps this is only used in the plural ; as, kiihduśpapi, they wrestle at arms' length,—kiunki-hduśpapi.
ki-in'-yan-ka, *v. n.* to run with one ; to run with some object in view.

ki-in'-yan-ka-pi, *n.* a running, a race.
ki-kan'-he-za, *v. n.* pos. of kanheza: to be sick for or to one, as one's child,—makikanheza.
ki-ka'-tan-ka, *n.* a species of duck, about as large as the mallard, with a sharp bill.
ki-ki'-hda, or **kikinhdha**, *v. n.* to go home and leave one, as one's dog or horse,—makikihda, ni-
 ciidhda, unkihhdapi.
ki-ki'-ta, *adj.* tough, elastic.
ki-ksam', *cont.* of kiksapa.
ki-ksa'-pa, *v. n.* to become wise; to consult,—wakiksapa.
ki-ksu'-ya, *v. a.* to remember, recollect,—weksuya, yeksuya, unkiksuyapi, miksuya, niksuya, ci-
 ksuya.
ki-ksu'-ye-ki-ya, *v. a.* to cause to remember,—kiksuyewakiya.
ki-ksu'-ye-ya, *v. a.* to cause to remember,—kiksuyewayaya.
ki-ksan', *v. a.* to violate, commit a rape on; to take without leave,—wakiksan, unkiksanpi.
ki-ksan'-pi, *n.* rape. See wikiksanpi.
ki-kta', *v. n.* to awake from sleep; to be awake,—wekta, yekta, unkihtapi.
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, unkihtepi, mikte.
ki-kto', *v. a.* to take a boat to, bring over the river,—wakikto, makikto.
ki-kto'-ya, *v. a.* to cause to come over, ferry over,—kiktowaya: kiktociiya, to ferry oneself over.
ki-ku'-se, *v. pos.* of kuse; to leak out for one,—makikuse, nicikuse, unkihtusepi.
ki-ku'-te, *v. of* kute; to shoot any thing for another, as ducks,—wakikute, unkihtepi, makikute.
ki-ma'-ka, *v.* to be renewed, as an old field that has become good again.
ki'-ma-ma, *n.* the butterfly.
ki'-ma-ma-na, *n.* Same as kimama.
ki-mde'-za, *v. n.* to become clear-headed again, to recover from a drunken fit,—wakimdeza and wemdeza.
ki-mna'-han, *v. n.* to fall off, to rip off for one,—makimnahan.
ki-mni', *v. of* mni; to spread out one's own to dry in the sun,—wemni, yemni, unkimnapi.
ki-na-han', *conj.* if, when. See kinhan.
ki-na'-ksa, *v. a.* to break in two with the foot, to break in the middle,—kinawaksa, kinaunksapi.
ki-na'-pa, *v.* to come or go forth out of; to have passed through in going home,—wakinapa.
ki-na'-psa-ka, *v.* to break in two in the middle with the foot, as a string,—kinawapsaka.

ki-na'-ptu-za, *v.* to split or crack in the middle with the foot or by frost,—kinawaptuza.
ki-na'-spa, *v.* to break off about half with the foot,—kinawašpa.
ki-na'-zin, *v.* (ki and nažin) to reach home and stand; to stand again in one's place, recover one's position,—wakinawazin, yakinayazin.
ki-nbe', *v.* See kinma.
ki-ni', *v. n.* to live again, to return to life, as one dead; to revive, recover from fainting, etc.,—wakini, unkinipi.
ki'-ni-han, *v. a.* to honor, respect, reverence, have confidence in,—wakinihan, unkinihanpi.
ki'-ni-han-pi, *part.* honored, respected.
ki'-ni-han-šni-yan, *adv.* dishonorably.
ki'-ni-han-yan, *adv.* honorably, respectfully.
ki-ni'-ki-ya, *v. a.* to cause to live again,—kini-wakiya.
ki-ni'-wan, *v. n.* of niwan; to swim home, swim back again,—wakiniwan.
ki-nma', *v. a.* to be like, to resemble in any respect; to look like in features or form; to be like in character, as a child resembles its parents,—wakinbe, unkinmanpi, makinbe, nicinbe: atkuku kinma, he resembles his father.
ki-nu'-kan, or **kinjukan**, *adv.* separately, between two, divided, each having a part: kinukan ehnaka, to divide, place in two piles.
ki-nu'-kan-ki-ya, *adv.* separately.
ki-nu'-kan-yan, *adv.* separately.
ki-nun'-ka, *v. n.* to grow, flourish.
kin, *def. art.* the. When 'a' or 'an' changed to 'e' precedes, kin becomes cin.
kin'-ca, *adj.* scraping. See yukinca.
kin'-ca'-han, *part.* bare; fallen off, as hair from a dead animal, or as scales.
kin'-ca'-wa-han, *part.* Same as kincahan.
kin-han', *conj.* if, when. After 'a' or 'an' changed to 'e,' it becomes 'cinhan.'
kin-hans', *adv.* and yet, if.
kin'-hda, *v.* See kihda.
kin-in', *v. a.* to throw at: inyan on kinin, to pelt with stones, to stone,—wakinin, makinin, nicinin.
kins, *cont.* of kinza.
kins-kin'-za, *v. red.* of kinza; to grate or gnash, as the teeth.
kin'-sko-ke-ca, *adv.* so large.
kin'-sko-sko-ke-ca, *adv. red.* of kinskokeca.
kin'-sko-sko-ya, *adv. red.* of kinskoya.
kin'-sko-ya, *adv.* thus far around.
kin-ška', *n.* (Ihan.) a horn spoon; a large kind of tortoise.
kin-yan', *v. n.* to fly, as birds do: kinyan iyaya, it has flown.

kin-yan'-pi, *n.* those that fly, birds.
kin-ye', *v.* Same as kinyan: taku kinye cin, birds.
kin'-za, *v. n.* to creak, 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 kičipa.
ki-pa'-kin-ta, *v. a.* of pakinta; to cleanse away for one, wipe off,—wakipakinta, unkipakintapi.
ki-pa'-mni, *v. a.* of pamni; to divide or distribute to,—wičawakipamni.
ki-pan', *v.* of pan; to call to one,—wakipan, unkipanpi.
ki-pa'-tan, *v.* of patan; to keep for one; to mash up, as food,—wakipatan.
ki-pa'-ti-tan, *v.* to push with all one's might, i. q. šagičiyapi,—wakipatitan.
ki-pa'-ya, *v. n.* See kipayeca.
ki-pa'-ye-ča, *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,—wakipažin, makipažin.
ki-pa'-zin-yan, *adv.* opposing.
ki-pi', *v. n.* to hold, contain, carry, as a vessel, cart, etc.; to be large enough to admit any thing; to be large enough for, as a coat,—makipi, ničipi, unkipipi.
ki-pi'-ya, *v. a.* to cause to fit,—kipiwaya; to go down well, as a bullet that fits the gun.
ki-pi'-ya, *adv.* fittingly, fitly, properly: kipiya ečamon, I have done it fitly.
ki-psi'-ča, *v.* to jump down from, alight from, as from a horse,—wakipsiča.
ki-san', *v. n.* of san; to become whitish for one,—makisan.
ki-sa'-pa, *v. n.* of sapa; to become black or bare again, as the ground by the disappearance of snow.
ki-sa'-pa, *n.* bare ground.
ki-sdi'-pa, *v.* of sdipa; to lick up one's own again, as a dog his vomit,—wesdipa.
ki-sna'-han, *v. n.* to break and fall off, as beads from a strand, for one,—makisnahan.
ki-son', *v. pos.* of son: to braid one's own,—we-son, yeson and wakison, yakison, unkisonpi.
ki-so'-ta, *v. n.* to be used up for one,—makisota, ničisota.
ki-spa'-ya, *v. n.* of spaya; to be or become wet for one,—makispaya: onhdohida ničispaya, thy coat is wet.
ki-sde'-ya, or **kišdenya**, *v. a.* to annoy, vex, continue to press or urge one; to make ashamed, to offend, dishonor,—kišdewaya.

ki-si'-ča, *v. a.* to check, oppose, put a stop to; to forbid, command to stop,—wakišiča.
ki-škan', *v. a.* of škan; to do to, act towards one,—wakiškan.
ki-ška'-ta, *v. a.* of škata; to play to or with; to play for,—wakiškata.
ki-tan', *v. n.* to stick to, as an opinion, continue to assert; to insist upon, not yield,—wakitan, unkitanpi.
ki'-tan, *adv.* scarcely, hardly.
ki'-tan-e-čin-yan, *adv.* slightly, just able: kitanečinyan okihi, he was just able to do it.
ki'-tan-na, *adv.* a little, very little, in a slight degree: kitanna waste, but a little good.
ki'-tan-se, *adv.* with difficulty.
ki-tan'-yan, *adv.* continuously; insisting upon.
ki-ton', *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 oie kiton, to use words.
ki-tu'-ka, *v. a.* to beg of, ask of,—wakituka, makituka, čičituka.
ki'-ta, *v. n.* to die or be dead for one, as one's child,—makita.
ki-un'-ni, *v. n.* to be hurt. See kiunniyan.
ki-un'-ni-ki-ya, *v. a.* to hurt, injure any thing,—kiunniwakiya, kiunnimakiya.
ki-un'-ni-yan, *v. a.* to hurt, injure,—kiunniwaya, kiunniunyanpi, kiunnimayan.
ki-wa'-kan-he-ža, *v. n.* to desire to be with, to be on good terms or be intimate with,—wakiwa-kanheža.
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,—wakimunka, yakinunka.
ki-wi'-ta-ya, *adv.* together, assembled together.
ki'-ya, *v. aux.* to cause, to make to be: ečon kiya, to cause to do; te kiya, to cause to die; sam-kiya, to make black. The place of the pronoun is before the 'kiya.'
ki'-ya, *v. aux. pos.* of ya or yan.
ki'-ya, *adv.* towards, as in ektakiya; separately, in different ways, in different places, as, yamnikiya yakonpi, they are in three different places.
ki'-ya-dan, *adv.* near, near to.
ki'-ya-hda, *v.* to have gone home. This is used only in the first and second persons,—wakiyahda, yakiyahda, unkiyahdapi. See kihda.
ki-ya'-hda-pta, *v.* to have passed over, as a hill, in going home,—wakiyahdapta.
ki-ya'-ka-pta, *v. n.* to have passed over, as a hill, in going home,—wakiyakapta or wakiyawa-kapta.

ki-ya'-ksa, *v.* of yaksa; *to bite in two in the middle*,—kimdaksa, kiunyaksapi.
ki-ya'-mna, *v.* of yamna; *to acquire for another by talking*,—wakiyamna, makiyamna.
ki-yan'-ya, *v.* *to be nearly finishing*,—kiyanmda.
ki-ya'-pa, *v.* of yapa; *to suck for, take in the mouth and suck*, as the Dakota conjurers do in the case of a sick person,—wakiyapa, makiyapa, unkiyapapi. See kičiyapa.
ki-ya'-pa-pi, *n.* *drawing with the mouth*.
ki-ya'-tan-in, *v. a.* *to make manifest to or for*,—wakiyatanin.
ki-ya'-ya, *v. n.* *to go by or near a place*,—kiyawayaya, kiyayaya.
ki-ya'-ya, *v.* of iyaya; *to go by or pass*. *Part.*, *went, gone*,—unkiayayapi.
ki'-ye-dan, *adv.* *near, near to*.
ki-yo'-hi, *i.* *to reach home*,—wakiyohi, yakiyohi, unkiyohipi.
ki'-yo-ki-žu, *v. n.* *to unite*.
ki'-yo-ki-žu-ya, *v. a.* *to put together, cause to unite; to add together, sum up*,—kiyokižuwaya.
ki'-yo-ki-žu-ya, *adv.* *together, unitedly*.
ki'-yo-tan-ka, *v. n.* *to arrive and remain at home*. Said, by the person who arrives or by another person, when away from the place,—wakimdotanka, yakidotanka, unkiyotankapi.
ki-yu'-gan, *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, unkiyuhapi.
ki-yu'-ha, *v. a.* *to copulate*, as the male and female of animals. Hence, Takiyulia wi, the moon when the deer copulate, answering to November.
ki-yu'-kan, *v. a.* *to make room for, as in a tent, give place to; to pass by or away from, leave unmolested*,—wakiyukan, unkiyukanpi, makiyukan, čičiyukan.
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, unkiyukksapi.
Ki-yu'-ksa, *n.* *a band of Dakotas, Wapasha's band*. So called, it is said, from the intermarrying of relations among them.
ki-yu'-še, *v. a.* *to hate one, do evil to one*,—wakimduše, yakidušē, unkiyušēpi, makiyušē, čičiyuše.
ki-yu'-ška, *v. a.* *to loose, untie, unharness; to release from prison or confinement*,—wakiyuška and wakimduška, yakiduška, unkiyuškapi.

ki-yu'-špa, *v. a.* *to break into pieces, divide, as bread; to divide, as in arithmetic; to deliver or free, as from a trap or evil of any kind*,—kimdušpa and wakimdušpa, kidušpa and yakidušpa, unkiyušpapi, makiyušpa.
ki-yu'-špa-pi, *n.* *a dividing, delivering; in arithmetic, division*.
ki-yu'-špa-pi-haṇ-ska, *n.* *long division*.
ki-yu'-špa-špa, *v. red.* of kiyušpa.
ki-yu'-te, *n.* *a stroit or channel; an isthmus*. See okiyute.
ki-yu'-za, *v. a.* *to hold to one*,—wakiyuza.
ki-yu'-za-mni, *v. a.* *to open to or for one; to uncover for one*,—wakiyuzamni.
ki-yu'-ža-ža, *v.* of yužaža; *to wash one's own; to wash for another*,—wakiyužaža.
ki'-za, *v. a.* *to fight, quarrel with*,—wakiza, unkiyapi, makiza, čičiza.
ki-žo'-žo, *v.* *to whistle for, to call one's own by whistling, as one's dog*,—wakižožo.
ko, *conj.* *and, too, also*.
ko, *in comp.* *quick*: wačinko, *quick tempered*; ohaṇko, *quick at work*.
ko-da', *n.* *the particular friend of a Dakota man*. The Tetonwaps say kola and kičuwa,—mitakoda, nitakoda, takodaku.
ko-da'-ki-či-ya-pi, *n.* *friendship*.
ko-da'-ya, *v. a.* *to have for a particular friend*,—kodawaya, kodamayan.
kog, *cont.* of koka; kog hiṇhda, *to make a sound, to rattle or ring*.
ko-haṇ', *adv.* *soon, quickly, now*.
ko-haṇ'-na, *adv.* *soon, very soon, too soon, early*.
ko-haṇs', *adv.* *since that, so that*.
ko-hda'-mna, *adv.* *around, over*: kohdamna iču, *to put or take around; surrounding*.
ko-hda'-mna-yan, *v. a.* *to surround, restrain, cut off retreat*,—kohdamnawaya.
ko-hda'-mni, *adv.* *around, surrounding*: kohdamni ya, *to surround*.
ko-hda'-mni-yan, *v. a.* *to go around, surround*; *i. q.* kokamya,—kohdamniwaya.
ko-hdi', *adj.* *clear, transparent*.
ko-hdi'-hdi, *adj. red.* of kohdi. The flint-corn is so called from its transparency.
ko'-ka, *n.* *the sound of a bell, a ringing*.
ko-ka', *n.* *a keg, barrel, box*: čahdi koka, *a powder-keg*.
ko-ka'-dan, *n. dim.* of koka; *a small keg*.
ko-kam', *adv.* *beyond, across, by a near way, before one*; *i. q.* akokam.
ko-kam'-tu, *adv.* *by a near way, across*.
ko-ka'-pa, *adv.* Same as kokam.
ko-ka'-pa-hmi-hma, *n.* *a keg that is rolled, i. e. a barrel*.

ko-ka'-pa-tan-han, *adv.* by a near way, across.
ko'-ke-dan, *adv.* quickly, rapidly: oicah kokedan, of quick growth; oyahe kokedan, it boils away fast.
ko'-ki-ča-hdo-ka, *v. n.* to be opened through on both sides: kokičahdog iyaya.
ko'-ki-ča-špa, *v.* to dig two holes into one,—kovečašpa.
ko'-ki-či-wa-šin, *adv.* See kokičiyasin.
ko'-ki-či-ya-hdan, *adv.* linked together, as the links of a chain; entangled, as the horns of a deer in brush.
ko'-ki-či-ya-šin, *adv.* uniting, coming together and flowing on, as two streams in one.
ko-ki'-pa, *v. a.* to fear, be afraid of one,—kowakipa, koyakipa, kounkipapi, komakipa, koni-čipa, kočičipa.
ko-ki'-pa-pi, *part.* feared. Hence, wokokipe, fear.
ko-ki'-pe-ki-ya, *v. a.* to cause to fear,—kokipe-wakiya.
ko-ki'-pe-ya, *v. a.* to cause to fear, make afraid of,—kokipewaya.
ko-ki'-pe-ya-han, *adv.* fearing, fearful, afraid: kokipecahan waun, I am fearful.
ko'-ki-špa, *v. n.* to join, unite.
ko'-ki-špe-ya, *v. a.* to cause to join,—kokišpe-waya.
ko'-ki-žu, *v. n.* to come together.
ko'-ki-žu-ya, *v. a.* to cause to unite together.
ko'-ki-žu-ya, *adv.* unitedly.
ko'-ko, *adv. red.* of ko.
ko'-ko-dan, *adv.* lively.
ko-kog'-ya, *adv.* rattling.
ko'-ko-han-na, *adv.* lively.
ko-ko'-ka, *v. n.* to rattle, as a stiff skin.
ko-ko'-žu-ha, *n.* an empty cask, barrel, or keg.
ko'-kta, *adv.* also, besides.
ko'-kta-ya, *adv.* besides.
ko-kto'-pa-win-ge, *adj.* a thousand. See kktopawinge.
kon, *v.* to desire, to covet,—wakon, yakon, unkonpi.
kon, *n.* mother-in-law; konku, his or her mother-in-law. See kun.
kon'-kon-ta. Same as kontkonta.
kon'-ta-han, *part.* uneven, ridged.
kon'-tkon-ta, *adj.* uneven, with ridges. Hence, čanbakontkonta, a wash-board.
kon-yan', *v. n.* to start in sleep,—wakonyan: konyan hinhda, he started suddenly.
kon'-za, *v.* to determine, influence; to pretend, as, witko konza, to pretend to be drunk,—wakonza, yakonza, unkonzapi.
ko'-pa, *n.* a fearful place; fear.

ko'-pa, *adj.* insecure, exposed to be killed by an enemy; in fear: kope waun, I am in fear.
ko'-pe-hda, *v. n.* to be afraid, be in fear,—kope-wahda, kopeyahda, kopeunhdapi.
ko'-pe-ya, *v. a.* to make afraid,—kopewaya.
ko'-pe-ya, *adv.* insecurely.
kos, *cont.* of koza; nape kos waun, I am beckoning with my hand.
ko-san'-ta, *adv.* from one to another: kosanta wičawaķu, I gave away what was given to me.
kos-ko'-za, *v. red.* of koza.
kos-ya', *v. a.* to cause to wave or make a signal,—koswaya.
ko-ška', *n.* a young man,—komaška, koniška, konjškapi.
ko-ška'-ška-pi, *n. red.* of koška.
ko-škin'-yan, *n.* one who begins to think himself a young man.
ko'-ya, *conj.* and, too, also.
ko-yag', *cont.* of koyaka; koyag waun, I am wearing; koyag han, standing clothed, hitched up, harnessed.
ko-yag'-ki-ya, *v. a.* to cause to put on or wear,—koyagwakiya, koyagmakiya.
ko-yag'-ya, *v. a.* to cause to put on; to attach to,—koyagwaya.
ko-ya'-han, *v. n.* to be quick in doing a thing, to hasten, hurry,—koyawahan, koyayahan, koyaunhanpi.
ko-ya'-han-na, *adv.* quickly, immediately.
ko-ya'-ka, *v. a.* to put on or wear, as clothes,—komdaka, kodaka, kounyakapi, komayaka.
ko-ya'-ka-pi, *part.* clothed: taku koyakapi, clothing. See wokoyake.
ko-ya'-non, or **koyanun**, *v. n.* to be of quick growth, precocious,—koyamanon, koyaninon.
ko'-za, *v. a.* to strike at, shake at; to wave, as a signal, brandish, as a sword,—wakoza, unkozapi: šina koza, to wave one's blanket; nape koza, to wave the hand.
kpa, a *pos. prefix.* Verbs that take 'pa' as a prefix, make the possessive form by adding 'k' or 't,' as pağan, kpağan.
kpa, *adj.* durable, lasting, not soon eaten up, as some kinds of food; for instance, rice.
kpa, *adj.* punched out: noģe kpa, deaf: išta kpa, blind.
kpa-ğan', *v. pos.* of pağan; to spare or give away one's own,—wakpağan, unkpaganpi.
kpa-ha'-ha-pi-ka, *n.* one who is put forward in company,—makpahahapika.
kpa-hi', *v. pos.* of pahi; to pick up one's own,—wakpahi, unkpahipi.
kpa-hmon', or **kpahmun**, *v. pos.* of pahmon; to twist one's own,—wakpahmon.

kpa-hde'-ča, *v. pos.* of pahdeča; to make a hole in one's own, to lance,—wakpahdeča.
kpa-hpa', *v. pos.* of pahpa; to lay down or put off one's own load,—wakpahpa.
kpa-kin'-ta, *v. pos.* of pakinta; to wipe one's own,—wakpakinta, unkpakintapi.
kpa-kpi', *v. pos.* of pakpi; to crack or break one's own, as a chicken breaking its shell.
kpa-kši'-ža, *v. pos.* of pakšiža; to double up one's own,—wakpakšiža.
kpa-ku'-ka, *v. pos.* of pakuka; to wear out one's own by rubbing,—wakpakuka.
kpa-man', *v. pos.* of paman; to file one's own,—wakpaman.
kpa-mde'-ča, *v. pos.* of pamdeča; to break in pieces one's own,—wakpamdeča.
kpa-mni', *v. pos.* of pamni; to divide out one's own,—wakpamni, unkpamnipi.
kpaŋ, *adj.* fine, as flour. See bakpaŋ, yukpaŋ, etc.
kpaŋ'-na, *adj.* fine, soft.
kpa-pson', *v. pos.* of papson; to spill over one's own,—wakpapon.
kpa-ptā', *v.* to leave a company before it breaks up, to free oneself and go away while the others remain,—wakpaptā.
kpa-pu'-za, *v. pos.* of papuza; to make one's own dry by wiping,—wakpapuza.
kpa-snon', *v. pos.* of pasnon; to roast one's own meat,—wakpasnon.
kpa-su'-ta, *v. pos.* of pasuta; to make hard by kneading one's own bread,—wakpasuta.
kpa'-ta, *v. pos.* of pāta; to cut up or carve one's own meat,—wakpata.
kpa-taŋ', *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, unkpatanpi.
kpa'-za, *adj.* dark. See okpaza.
kpa-zaŋ', *v.* of pazan; to part or separate one's own,—wakpazan.
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-haŋ', *v. pos.* of pehaŋ; to fold up one's own,—wakpehaŋ.
kpu-kpa', *adv.* mixed up, as water and grease in soup.
kpu-kpe'-ya, *adv.* mixed up, all kinds together.
kpu-spa', *v. pos.* of puspa; to glue or seal one's own,—wakpuspa.
kpu-ta'-ka, *v. pos.* of putaka; to touch one's own. See ikputaka.
ksa, *adj.* separated. See baksa, kaksa, yuksa, etc.

ksa'-haŋ, *part.* broken in two of itself.
ksa-ksa'-pa, *adj. red.* of ksapa.
ksam, *cont.* of ksapa.
ksam-ya', *v. a.* to make wise,—ksamwaya.
ksam-ya', *adv.* wisely, prudently.
ksam-ya'-haŋ, *adv.* wisely.
ksa'-pa, *adj.* wise, prudent, having understanding,—waksapa, yaksapa, unksapapi.
ksa-wa'-haŋ, *part.* broken in two.
ksi'-ze-ča, *adj.* grun, growling, i. q. waćinko, —makszeča.
ksu-we', *v. n.* to be hurt. See ksuweya.
ksu-we'-ya, *v. a.* to hurt or injure the flesh or body of any one,—ksuwewayā, ksuwemayan.
ksu-ye'-ya, *v. a.* to hurt, injure, inflict pain upon,—ksuyewayā. Same as ksuweya.
kśa, *adj. bent.* See yuksa.
kśa'-dan, *adj. bent.*
kśa'-ka, *adj. bent up*, as an aged person, decrepit, —maksaka.
kśaŋ, *adj. crooked.* See yuksaŋ.
kśaŋ-kśaŋ', *red.* of kśaŋ.
kśaŋ-kśaŋ', *v. n.* to wriggle, as a fish.
kśaŋ-kśaŋ'-yaŋ, *adv.* crookedly.
kśaŋ-yaŋ', *v. a.* to make crooked, to crook, bend, —kśaŋwaya.
kśaŋ-yaŋ', *adv.* crookedly.
kśa-wa'-haŋ, *part.* rolled up.
kśi-kśa', *adj.* numb, stiff with cold.
kśi-kśaŋ', *adj.* crooked. See pakśikśaŋ.
kśi-kśi'-ža, *adj. red.* of kśiža.
kśiś, *cont.* of kśiža; kśiśiđidaka, to regard oneself as bent up.
kśi'-ža, *adj. bent.* See yuksīža, etc.
kśi-ža'-haŋ, *part.* bent up, doubled up.
kśi-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,—waktaka.
ktan, *adj.* crooked, bent. See yuktan.
ktan-ktan', *adj.* crooked.
ktan-ktan'-ki-ya, *adv.* crookedly, indirectly, zigzag.
ktan-ktan'-yaŋ, *adv.* crookedly.
ktan-yaŋ', *adv.* crookedly.
kte, *v.* Same as kta.
kte, *v. a.* to kill any thing,—wakte, yakte, unktepi, makte, nikte, ćikte: tin wićakte, to kill one of one's own people, commit murder; akićita 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,—waktedan, unktepidan ; to be overcome,—maktedan.

kte-ki'-ya, *v. a.* to cause to kill,—ktewakiya.

kto, *adv.* why? what of it? This is chiefly used in answering questions ; as, hećanon he, *didst thou do it?* han hećamon, kto, *yes, I did it ; why?*

ku, *suffix pron.* his, hers, etc.

ku, *v. n.* to come towards home, to be coming home, —waku, yaku, unkupi.

ku'-će-dan, *adv.* low, low down, near the ground : wi kućedan, the sun is low.

ku-će'-e-dan, *adv.* See kućeyedan.

ku-će'-ye-dan, *adv.* low down.

ku-ka', *adj.* rotten, tender, worn out, as clothes ; spoiled, as meat.

ku-ke'-ya, *v. a.* to make rotten, to wear out,—kukeway.

ku-ke'-ya, *adv.* rotten, spoiled, decayed, fallen to pieces : kukeya şpan, to be cooked too much.

ku-ku'-şe, *n.* a hog, hogs ; pork.

ku-ku'-şe-i-hdi, *n.* hog's lard.

ku-ku'-şe-şin, *n.* fat pork, pickled pork.

ku-ku'-ya, *adv.* under, below.

kun, *adv.* below, under, beneath, down : kun ku, come down.

kun, *n.* mother-in-law : nikun, thy mother-in-law ; kunku, his or her mother-in-law. See unçi.

kun'-kşi-tku and **kunkişitku**. See kunşi.

kunş-ya', *adv.* of kunza ; pretending.

kunş-ya'-ken, *adv.* pretending.

kun'-şi, *n.* grandmother : nikunşi, thy grandmother, kunşitku, kunkişitku and kunkişitku, his or her grandmother. See unçi.

kun'-tki-ya, *adv.* downwards. See kutkiya.

kun-ya', *v. a.* to have for mother-in-law,—kunwaya.

kun'-za, *v.* Same as konza.

ku-se', *v. n.* to leak, as a vessel.

ku-şde'-ća, *n.* the king-fisher.

kuş-ku'-za-pi, *adj. red. pl.* of kuza.

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, unku-tepi, *śiće* : wićawakute, *I shoot them ;* kikute, *to shoot for one ;* kićićetepi, *they shoot each other.*

ku-te'-ye-dan, *adv.* Same as kućeyedan.

ku'-tki-ya, *adv.* downwards.

ku'-wa, *v. imperat.* come here : kuwa wo, kuwa po. This is used in the imperative only.

ku'-wa, *v. a.* to follow after, chase, hunt, as, şin-kpe kuwa, *to hunt musk-rats ;* to chase, pursue, as, kuwa amau, *he chases me ;* to treat or act towards one, as, tanyan kuwa, *to treat well,* śićaya kuwa, *to treat ill, persecute ;* to pursue, prosecute, as work,—wakuwa, unkuwapi.

ku-wa'-ćin, *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,—kuzimata.

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 *ć*, *p*, *t*.

ka, *conj. and.* When 'a' or 'an' final in words immediately preceding is changed into 'e,' ka becomes ça.

ka, *v. a.* to dig, as the ground,—waka, yaka, un-kapi ; ićića, *to dig for oneself*,—mićića ; kićića, *to dig for another*,—wećića.

ka-aş', *adv.* even if, indeed.

ka-eş', *adv.* even if.

ka-eş'-toş, *adv.* at any rate.

ka'-is, *conj. or.*

kaş, *adv.* even : hee kaş, 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'-ća, *intj.* expressive of unbelief ; indeed !

ke'-ga, *v.* to grate, scrape. See bokega.

ke-han', *adv.* when. This always refers to past time. It becomes çehan after 'e' which has taken the place of 'a' or 'an.'

keh, *cont.* of kega.

keh-ke'-ga, *v. red.* of kega ; scraping along.

keh-keh', *cont.* of kehkega ; kehkeh ya, *to go scraping along.*

keh-keh'-ya, *adv.* in a scraping manner : keh-kehya mda, *I go scraping along.*

kes, *cont.* of keza.

kes-ke'-za, *adj. red.* of keza ; smooth, trodden down.

keš, *adv.* emphatic; *niye keš*, as for me. See **ke**.

ke'-yaš, *adv.* although, so, even so.

ke-yaš'-toš, *adv.* at any rate, even if.

ke'-za, *adj.* hard, smooth, trodden hard.

kin, *v. a.* to carry, bear, carry on the back, usually with a strap round the head or breast,—**wakin**, **yakin**, **unkinpi**; **kičin**, to carry one's own; **kičičin**, to carry for another.

kin-ki'-ya, *v. a.* to cause to carry,—**kinwakiya**.

ko'-ga, *v. n.* to rattle, make a rattling noise.

koḥ, *cont.* of **koḡa**; **koḥ iyeya**.

koḥ-ko'-ga, *v. red.* of **koḡa**.

koḥ-koḥ', *cont.* of **koḥkoḡa**.

koḥ-koḥ'-ya, *v.* to cause a rattling noise,—**koḥ-koḥwaya**.

koḥ-koḥ'-ya, *adv.* rattling.

kon, *pron. dem.* that. Both **kon** and **éikon** refer to the past, to something done or said before, or to some person or thing mentioned in a previous sentence: as, **wicašta kon**, that man; **hepe éikon**, I said that.

ku, *v. a.* to give any thing to one,—**waku**, **yaku**, **unkupī**, **maḡu**, **niču**, **éiču**: **wicawaku**, I have given to them; **kiču**, to give one his own.

ku-ki'-ya, *v.* to cause to give,—**kuwakiya**.

kun, *pron. dem.* Same as **kon**.

ku'-ši, *v.* to command to give,—**kuwaši**.

ku-wa'-čin, *v.* to be disposed to give,—**ku wa-čanmi**.

L.

l, the fourteenth letter of the Dakota alphabet.

This letter is found only in proper names introduced into the language, and in the Tetonwan dialect, where it is used altogether for 'd' and sometimes for 'n.' A few examples are here given.

la, *v.* to demand, *i. q.* da; **kila**, *i. q.* kida,—**wala**.

la'-ka, *v. i. q.* daka,—**walaka**.

la-ka'-eš, *adv.* indeed, *i. q.* nakaes.

La-ko'-ta, *n.* Dakota.

la-tkan', *v. i. q.* datkan,—**mlatkan**.

la'-wa, *v. i. q.* dawa,—**mlawa**.

le, *pron.* this, *i. q.* de.

le, *i. q.* ye, the sign of the imperative.

le'-éé-éa, *adv.* like this, *i. q.* deéééa.

le'-één, *adv.* thus, *i. q.* deéén.

le'-éi'-ya, *adv.* here, *i. q.* deéi-ya.

le-éi'-yo-tan, *adv.* in this direction, *i. q.* deéi-yotan.

le-han', *adv.* thus far, now; *i. q.* dehan.

le-han'-ke-éa, *adv.* so long, *i. q.* dehankeéa.

len, *adv.* here, *i. q.* deŋ.

le'-na, *pron.* these, *i. q.* dena.

le-tan'-han, *adv.* from this, *i. q.* detanhan.

le'-tu, *adv.* here, *i. q.* detu.

li'-la, *adv.* very, *i. q.* nina.

lo, *v. i. q.* do.

lo-wan', *v.* to sing, *i. q.* dowaŋ.

lu-ha', *v.* thou hast, *i. q.* duha.

lu'-ta, *adj.* scarlet, *i. q.* duta.

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 **maḥ**, *intj.* of calling; *look here! attend!*

ma-éa', *n.* the red of the morning, the aurora.

ma'-ga, *n.* a cultivated spot, garden, field.

ma-ga', a goose, geese.

ma-ga'-ga, *v. n.* to be amused.

ma-ga'-ga-ki-ya, *v. a.* to amuse, comfort one,—**maḡaḡawakiya**.

ma-ga'-ga-ya, *v. a.* to amuse, divert one,—**maḡa-ḡawaya**; **maḡaḡaičiya**, to amuse oneself,—**maḡaḡamičiya**.

ma'-ga-hu, *n.* corn-stalks.

ma-ga'-ksi-éa, *n.* a duck, ducks, the generic name.

ma-ga'-paŋ-paŋ-na, *n.* the brand-goose or brant. So called from its peculiar voice, *i. q.* **maḡasekšecadan**.

ma-ga'-šapa, *n.* (**maḡa** and **šapa**) the common wild goose.

ma-ga'-še-kše-éa-dan, *n.* the brant. Same as **maḡapanpagna**.

ma-ga'-ta, *adv.* at or in the field.

ma-ga'-taŋ-ka, *n.* (**maḡa** and **taŋka**) the swan, swans. **Maḡataŋka-ota-mde**, *Swan Lake*.

ma-ga'-žu, *n.* rain.

ma-ga'-žu, *v. n.* to rain.

ma-ga'-žu-ki-ya, *v. a.* to cause to rain,—**maḡa-žuwakiya**.

ma-ga'-žu-mi-ni, *n.* rain-water.

ma-ga'-žu-ya, *v. a.* to cause to rain,—**maḡažu-waya**.

ma-ḡi'-éa-hiŋ-te, *n.* (**maḡa** and **kahiŋta**) a rake; a harrow.

ma-ḡi'-éa-mna, *n.* (**maḡa** and **kamna**) a hoe, hoes.

ma-ḡi'-na-ta-ke, *n.* (**maḡa** and **nataka**) a fence, rails.

ma-ḡi'-yu-hiŋ-te, *n.* (**maḡa** and **yuhiŋta**) a rake; a harrow.

ma-ḡi'-yu-mdu, *n.* (**maḡa** and **yumdu**) a plough.

ma-hen', *prep.* within, in, into.

ma-hen'-uŋ-pi, *n.* something worn within, a shirt, chemise.
ma-hen'-wa-pa, *adv.* inward, towards the interior.
ma-he'-taŋ-haŋ, *adv.* from within.
ma-he'-ta-taŋ-haŋ, *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.
mañ, *intj.* of calling attention; look here! listen!
mañ, *cont.* of mága and maǵá.
mañ-a'-ka-ta, *v.* to hoe, as corn,—mañawa-kata.
mañ-čín'-ča, *n.* (maǵá and čínča) the young of geese and ducks.
mañ-i'-ča-hiŋ-te, *n.* (mága and kahinča) a rake; a harrow.
mañ-i'-kće-ka, *n.* land, soil, common land.
mañ-i'-kće-ya, *adv.* on land, as opposed to water.
mañ-i'-na-ta-ke, *n.* (mága and nataka) a fence, rails.
mañ-i'-yu-hiŋ-te, *n.* (mága and yubinča) a rake, a harrow.
mañ-i'-yu-mdu, *n.* (mága and yumdu) a plough.
mañ-ki'-čan-yaŋ, *v.* (mága and kičan-yaŋ) to work or till a field.
mañ-pa'-žo, *n.* (mága and pažo) a corn-hill, potato-hill.
ma-ñpi'-ñpi-ya, *n.* red. of mañpiya; scattering clouds.
ma-ñpi'-ya, *n.* the clouds; the sky; heaven, the heavens.
ma-ñpi'-ya-ša-pa, *n.* black clouds.
ma-ñpi'-ya-šo-ka, *n.* thick clouds.
ma-ñpi'-ya-špu-špu, *n.* long broken clouds.
ma-ñpi'-ya-to, *n.* the blue sky.
ma-ñpi'-ya-to-waŋ-zi-ča, *n.* the blue sky, the firmament.
mañ-ta'-ni, *n.* an old field.
mañ-te'-ča, *n.* a new field.
ma-ka', *n.* ground, earth; the earth; a season, a half year, as a summer or winter. See omaka.
ma-ka', *n.* the skunk or polecat, *Viverra mephitis*. See maŋka.
ma-ka'-če-ğa, *n.* an earthen vessel or pot, such as the Dakotas are said to have made and used before their intercourse with white people.
ma-ka'-da-pa, *n.* sticky clay.
ma-ka'-gi, *n.* brown earth. Makaǵiyuzapi, the name of a stream emptying into the Minnesota from the west, below Big Stone Lake.

ma-ka'-hde, *adv.* end on the ground. Same as makehde.
ma-ka'-he-ya, *v. a.* to have a desire to kill or destroy, to think that one will kill, have a presentiment of killing or destroying. See čaŋhiya.
ma-ka'-htaŋ-ya, *v. a.* to kill or destroy very much,—makahŋtawaya.
ma-ka'-i-yu-ta, *v.* to measure land, survey.
ma-ka'-i-yu-ta-pi, *n.* a measuring-chain, surveyor's chain.
ma-kan', *adv.* (maka and akan) on the ground: makan iwaŋka, to sleep on the ground.
ma-kan', *n.* tamarack roots.
ma-kaŋ'-o-pi-ye, *n.* a basket. Probably so called because the Dakotas supposed that willow baskets were made of tamarack roots.
ma-ka'-o-haŋ-zi, *n.* the shading of the earth, *i. e.* dusk.
ma-ka'-o-wa-ki-ya, *n.* the name of a sacred feast and ceremonies connected with going to war; when, it is said, they carry into the tent pulverized earth, and make hills like the gophers.
ma-ka'-pa, *n.* a swamp, where the surface of the earth lies on water.
ma-ka-pa', *n.* a skunk's head.
ma-ka'-saŋ, *n.* whitish or yellowish clay.
ma-ka'-saŋ-pa, *n.* next year, next season.
ma-ka'-siŋ-to-mni. See makasitomni.
ma-ka'-si-to-mni, *adv.* all the world over.
ma-ka'-si-to-mni-yaŋ, *adv.* the world over.
ma-ka'-ta, *adv.* at the ground, on the ground, on the floor: makata muŋka, I lie on the ground.
ma-ka'-to, *n.* blue earth. Makatooze, the Ma-kato or Blue Earth river.
ma-ka'-wa-ksi-ča, *n.* earthen plates, or dishes.
ma-ka'-wa-še-ša, *n.* red earth, used by the Dakotas as a paint instead of vermilion; *i. q.* wase.
ma-ke'-hde, *adv.* on end: čaŋpeška makehde inažin, to kneel.
ma-ke'-hde-ya, *v. n.* to fall down, as a long stick, endwise: čaŋpeška makehdeya inažin, to kneel.
ma-ki'-či-non, *v.* of manon; to steal any thing for another,—mawedčinon; maŋkičinonpi, they steal from each other.
ma-ki'-kće, *n.* See makikćeka.
ma-ki'-kće-ka, *n.* the land, as opposed to water.
ma-ki'-kće-ya, *adv.* on land.
ma-ki'-non, *v.* of manon; to steal any thing from one,—mawakinon, mayakinon.
ma-ki'-pu-sdi, *adv.* with the face on the ground, prostrate, prone.
ma-ki'-pu-sdi-ya, *adv.* bowed down to the ground.

ma-ki'-pu-ski-ća, *v. n.* to press on the ground, lie flat on the ground, lick the dust.
ma-ki'-pu-skin, *cont.* of makipuskića; makipu-skin elpeiçiya, to throw oneself on the ground.
ma-ki'-san-pa, *n.* the next season, *i. q.* makasappa.
ma-ki'-wan-ya-ke, *n.* a compass; a surveyor.
ma-ki'-ya-ka-san-ni, *n.* a side or part of a country.
ma-ko'-će, *n.* a country, a place: makoćazeyate wanića, a place without a name; mitamakoće, my country.
ma-ko'-će-o-wa-pi, *n.* a map, maps. See makowapi.
ma-ko'-hdo-ka, *n.* a hole in the ground, a cave, cavern.
ma-kon'-ća-ge, *n.* a season, the seasons.
ma-ko'-skan, *n.* a place where no one dwells, a desert place.
ma-ko'-skan-tu, *adv.* in a desert place.
ma-ko'-skan-tu-ya, *adv.* away from any dwelling, away on the prairie.
ma-ko'-skan-tu-ya-ken, *adv.* in a desert place.
ma-ko'-sma-ka, *n.* any low place, a ditch.
ma-ko'-ši-ća, *n.* any prevalent disease, an epidemic, as the small pox; *i. q.* makoće šića.
ma-ko'-ta-he-dan, *adv.* away from any dwelling, in the desert, on the prairie.
ma-ko'-wa-ki-çi-pa, *n.* a place a little hollowing, a slight hollow or depression in the prairie.
ma-ko'-wan-ća, *n.* all the earth.
ma-ko'-wan-ća-ya, *adv.* all over 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-hpe, *n.* an apron, a woman's kerchief.
ma-ku'-hu, *n.* the breast-bone, sternum.
ma-ku'-i-yu-ski-te, *n.* a child's swaddling-band.
ma-ku'-i-yu-tan, *n.* a girth.
ma-ma', *n.* a woman's breast, milk; mamma or mother. It is a singular fact that with the Dakotas, mama means milk, and papa, meat.
ma'-ni, *v. n.* to walk,—mawani, mayani.
ma-ni'-ća, *n.* the gopher, a species of *Diplostoma*.
ma-ni'-ća, *v. n.* 1st pers. sing. of nića; I have none,—ninića.
ma-ni'-ća-pa-mdu, *n.* gopher-hills.
ma'-ni-han, *part.* walking.
ma'-ni-ken, *adv.* walking.
ma'-ni-ki-ya, *v. a.* to cause to walk,—maniwa-kiya.
ma-nin', *adv.* abroad, away from the house.
ma'-ni-ni-na, *n.* bed-bugs, *i. q.* taku mani nina.
ma'-ni-sku-ya, *n.* a species of plant; prob. the honeysuckle.

ma-non', *v. a.* to steal any thing,—mawanon, mayanon, maunnonpi. This is by some written manu.
ma-non'-pi, *n.* a stealing, theft.
ma-nu', or **manun**, *v.* See manon.
man, *intj.* look here!
man, *v.* to build a nest and hatch young ones, as birds do.
man, *adj.* sharp, *i. q.* pe. See yuman.
man-ća', *n.* the aurora. See maća.
man-ka', *n.* a skunk. See maka.
man-ka', *v. n.* 1st pers. sing. of yanká.
mas-će'-ga, *n.* See mazaćeğa.
ma-ste', *adj.* warm, hot, applied to the weather: mašte hińća, very warm.
ma-ste'-šte, *adj.* red. of mašte.
ma-ste'-ya, *adv.* in a warm state, warmly.
ma-ste'-ya-ken, *adv.* warmly, hotly.
ma-stin'-ća, *n.* the rabbit, *Lepus cuniculus*: tin-maštinća, the prairie rabbit or hare.
Ma-stin'-ća, *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 watete.
ma-tka', *n.* sticky earth.
ma-tka'-ša, *n.* red earth.
ma-to', *n.* the grey or polar bear, *Ursus maritimus*.
ma-to'-ho-ta, *n.* the grizzly bear, a species of the *Ursus Americanus*.
ma-tu'-ška, *n.* the craw-fish.
Ma-wa'-ta-dan, *n.* the Mandan Indians.
Ma-wa'-tan-na, *n.* Same as Mawatadan.
ma-ya', *n.* a steep place, a bank, as of a river.
ma-ya', *adj.* steep: maya hińća, 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-çi-ye, *n.* an anchor.
ma'-za-će-ga, *n.* an iron pot or kettle. Generally ćega alone is used.
ma'-za-hu-hu, *n.* (maza and huhu) bracelets, arm-bands.
ma'-za-hda-hda, *n.* a bell.
ma'-za-hda-ki-ya-pi, *n.* a trap, traps, steel-traps, such as are used in catching the otter, etc.
ma'-za-i-ća-ko-ke, *n.* a cow-bell. Commonly used without the maza. See ićakoke.
ma'-za-i-ći-ća-hi-ha, *n.* iron in links, a chain.
ma'-za-i-ću, *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 iyokatkuḡe.
 ma'-za-i-yu-ta-pi, *n.* a steel-yard; an iron square.
 ma'-za-ka-ḡa, *n.* a worker in metal, a blacksmith.
 ma'-za-kan, *n.* (maza and wakan) a gun. See mazawakan.
 ma'-za-kan-ée-éa, *n.* the butt of a gun.
 ma'-za-kan-e-ḡon and mazakanīyeya, *v.* to shoot a gun; mazakan bośdoka, to fire off a gun.
 ma'-za-kan-i-noṇ-pa, *n.* a double-barrelled gun.
 ma'-za-kan-i-yo-pa-zan, *n.* the tubes or ferules which hold in the ramrod.
 ma'-za-kan-i-yo-pu-ḡdi, *n.* gun-wadding.
 ma'-za-kan-i-yo-pu-ski-é, *n.* a ramrod.
 ma'-za-kan-na-wa-te, *n.* the plate of a gun-lock.
 ma'-za-kan-no-ḡe, *n.* a gun-lock, especially the pan.
 ma'-za-kan-no-ḡe-yu-ḡpa, *n.* the whole of a gun-lock.
 ma'-za-kan-o-yu-wi, *n.* the inside work of a gun-lock.
 ma'-za-kan-pa-hu, *n.* the breech of a gun.
 ma'-za-kan-pte-ée-dan, *n.* a short gun, a pistol.
 ma'-za-kan-taṇ-ka, *n.* a great gun, a cannon.
 ma'-za-mda-ska, *n.* a flat iron; a spade, shovel, etc.
 ma'-za-na-péu-pe, *n.* finger-rings.
 ma'-za-o-é-ti, *n.* an iron fire-place, a stove.
 ma'-za-o-ka-ze-ze, *n.* skates: maza okazeze kiḡun, to skate.
 ma'-za-sag-ye, *n.* an iron cane, a sword.
 ma'-za-sa-pa, *n.* black metal, iron.
 ma'-za-ska, *n.* white metal, silver; money; a dollar.
 ma'-za-ska-haṇ-ke, *n.* a half-dollar.
 ma'-za-ska-ka-śpa-pi-dan, *n.* a twelve and a half or ten cent piece, a shilling, dime.
 ma'-za-ska-mi-ni-ḡu-ha, *n.* bank notes.
 ma'-za-ska-taṇ-ka, *n.* a dollar.
 ma'-za-ska-wa-na-piṇ, *n.* a silver medal.
 ma'-za-ska-zi, or mazaskamazazi, *n.* yellow silver, gold.
 ma'-za-su, *n.* lead.
 ma'-za-su-i-śdo-ye, *n.* something to melt lead in.
 ma'-za-su-i-yo-ka-śtan, *n.* bullet-moulds.
 ma'-za-śa, *n.* red metal, copper.
 ma'-za-śdo-ya-pi, *n.* pewter, so called because used for running on the bowls of Dakota pipes.
 ma'-za-śko-pa, *n.* a concave medal for the neck, used as the badge of a soldier.
 ma'-za-ta-śpu, *n.* metal buttons.

ma'-za-ta-śpu-dan, *n.* metal buttons.
 ma'-za-tu-ki-ha, *n.* an iron or metal spoon.
 ma'-za-wa-kan, *n.* a gun. See mazakan.
 ma'-za-wa-kśi-éa, *n.* tin or iron pans.
 ma'-za-zi, *n.* yellow metal, brass.
 ma-zi'-pa-be, *n.* a file.
 ma-zi'-ya-pe, *n.* a hammer.
 ma-zi'-yu-be, *n.* a file, *i. q.* mazipabe.
 ma-zi'-yu-zi-pe, *n.* pincers; tongs.
 ma-zo'-pi-ye, *n.* a store, store-house.
 mda, *v.* 1st pers. sing. of ya; I go.
 mda, a prefix. Verbs commencing with 'ya' change it into 'mda' to form the first person singular, and into 'da' for the second.
 mda. See kamda.
 mda-ḡa', *adj.* broad at one end, tapering.
 mda-mda'-ta, *n.* high level land, table-land.
 mdaś, *cont.* of mdaza.
 mda-ska', *adj.* flat, as, éaṇ mdaska, 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'-ye, *n.* a plain.
 mda'-ye-dan, *adj.* level, plain.
 mda'-ye-ya, *adv.* evenly.
 mda-za', *adv.* in strips. See bamdaza.
 mda-za'-haṇ, *part.* ripped open of itself, torn open.
 mda-za'-wa-haṇ, *part.* Same as mdazahan.
 mde, *n.* a lake.
 mde-éa', *adj.* broken. See kamdeéa.
 mde-éa'-haṇ, *part.* broken of itself.
 mde-éa'-ḡmiṇ, *n.* a bay.
 mde-éa'-wa-haṇ, *part.* broken of itself.
 mde'-dan, *n.* a little lake, a pond.
 mde'-ḡa, *n.* the pelican.
 Mde'-hda-kiṇ-yaṇ, *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.
 mde-ki'-yu-te, *n.* an isthmus; a strait or channel in a lake.
 mde-mde'-éa, *adj.* red. of mdeéa.
 mde-mde'-éa-haṇ, *part.* red. of mdeéahan.
 mde-mde'-éa-wa-haṇ, *part.* red. of mdeéawahān.
 mde-mdes'-ya, *v.* red. of mdesya; mdemdesi-ḡiya, 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.

mdes, *cont.* of mdeza.

mde-sa', *adj.* *clear, not fuddled*: mdesa waun, *I am not drunk.*

mde-sa'-han, *part.* *clear-sighted, clearly.*

mdes-ya', *v. a.* *to make clear, cause to recover from stupidity,—mdeswaya.*

mdes-ya', *adv.* *clearly.*

mdes-ya'-ken, *adv.* *clearly.*

mde-tan'-hun-ka, *n.* *a leader of a war party or any other party.*

mde-ya', *n.* Mdeyatanka, *Otter-tail Lake.*

mde-ya'-ta, *adv.* *at the lake.* This is used by the Dakotas in referring to Lake Superior, which they used to visit.

mde'-za, *adj.* *clear; clear-sighted*, as, išta mdeza; *sober,—mamdeza, nimdeza.*

mde'-ze-dan, *adj.* *clear, as water*: mini mdeze-dan, *clear water.*

mdo, *n.* *an esculent root eaten by the Dakotas, in appearance and taste something like sweet potatoes, the Dakota tamdo; potatoes, the Wašičnŋ tamdo.*

mdog-yan'-ka, *v. n.* *to remain at home when others go out to hunt,—mdogmanŋka, mdognanŋka, mdogunyanŋkapi.*

mdo'-hu, *n.* *potato-tops.*

mdo-ka', *n.* *the male of animals.*

mdo-ka', *adj.* *male, used only of animals, birds, etc., not of men.*

mdo-ka'-ska, *v. n.* *to hiccup,—mdowakaska.*

mdo-ka'-ta, *adv.* *at the water, by the shore.*

mdo-ke'-éo-ka-ya, *n.* *mid-summer.*

mdo-ke'-han, *n.* *last summer*: mdokehan ičíma, *summer before last.*

mdo-ke'-tu, *n.* *summer, this summer, next summer.*

mdo-ki'-hda-ka, *v. n.* *to move in the summer,—mdokiwahdaka. See ihdaka.*

mdo'-ki-ŋa, *v. n.* *to be tired or weary, as by walking,—mdowakiŋa, mdounkiŋapi.*

mdo'-ki-ŋe-ya, *v. a.* *to make tired or weary, to tire, weary, fatigue,—mdokiŋewaya, mdokiŋema-yan.*

mdo'-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.*

mdu'-za, *n.* *the loon.*

mdu, *adj.* *powdered, pulverized, fine*: aŋuyapi 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-wa'-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-éa', *pron.* *from me, as in opemícaton, he buys from me.*

mi-éa', *n.* *the lean meat on the side of an animal near the rump, the small of the back; the lean meat of the thigh.*

mi'-éa-ŋa, *v.* of kiéaŋa; *to make to or for me.*

mi'-éi, *pron. and prep.* of kiéi; *with me, for me.*

mi-éi', *pron. reflex.* *myself, as, mičíkte, I kill myself; for myself, as, mičíéaŋa, I make for myself, or I make myself.*

mi-hnag', *cont.* of mihnaka; *mihnag waun.*

mi-hna'-ka, *v. a.* *to put in under the girdle, as a knife or hatchet; to wear round the loins,—miwahnaka.*

mi'-hna-ka, *v.* of kihnaka; *he lays up for me.*

mi'-ni, *n.* *water.*

mi'-ni-a-pa-hta, *n.* *a skin bottle for water.*

mi'-ni-bo-sdi, *n.* *a syringe. See miniibosdi.*

mi'-ni-bo-ŋa, *v. n.* *to be drenched with water.* Said also when water comes much into a tent,—minibomaŋa.

mi'-ni-bo-zaŋ, *n.* *mist, fine rain.*

mi'-ni-éa-du-za, *n.* *rapid water, strong current.*

mi'-ni-éa-hda, *adv.* *by the water.*

mi'-ni-he-éa, *v. n.* *to be smart or active,—mami-niheéa, niminiheéa, unminiheéapi.*

mi'-ni-hen-he-éa, *v. red.* of miniheéa.

mi'-ni-hen-ya, *adv.* *actively, industriously.*

mi'-ni-he-ya, *v. a.* *to make active*: miniheíŋiya, *to make oneself active, to be industrious,—mini-hemiŋiya.*

mi'-ni-hiŋ-tkaŋ-ŋa-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-kaŋ-šu-ku-te-pi, *n.* *playing-cards.*

mi'-ni-hu-ha-o-wa-pi, *n.* *painted cloth, calico.*

mi'-ni-hu-ha-ska, *n.* *white cotton or muslin; white paper, writing paper.*

mi'-ni-hu-ha-ska-šo-ka, *n.* *bed-ticking.*

mi'-ni-hu-ha-ska-zib-zi-pe-dan, *n.* *fine muslin.*

mi'-ni-i-bo-sdi, *n.* *a syringe; a squirt-gun.*

mi'-nin, *adv.* (mini and en) *in the water.*

mi'-ni-na-ŋa-ŋa, *v.* *to struggle, as any thing shot in the water.*

mi'-nin-ta, *v. n.* to drown, be drowned,—*minin-maṭa*.
mi'-nin-te-ya, *v. a.* to drown, cause to drown,—*mininṭewayā*.
mi'-ni-o-mni, *n.* an eddy. See *miniyomni*.
mi'-ni-o-ta, *v. n.* to drown, be drowned,—*minio-maṭa*.
mi'-ni-o-te-ya, *v. a.* to drown, cause to drown,—*minioṭewayā*.
mi'-ni-o-waṇ-éa, *n.* all over water, the ocean.
mi'-ni-o-we, *n.* a spring, fountain of water.
mi'-ni-sa-pa, *n.* (mini and sapa) ink.
mi'-ni-sku-ya, *n.* (mini and skuya) salt, probably so called because salt was first found by them in springs or lakes; vinegar.
mi'-ni-sku-ya-o-hna-ka-pi, *n.* a salt-cellar.
Mi'-ni-so-ta, *n.* the Minnesota or Saint 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, ale.
mi'-ni-si-éa, *n.* bad water, i. e. whiskey.
Mi'-ni-šo-se, *n.* (turbid water) the Missouri river.
mi'-ni-ta-ga, *n.* foam, froth, spittle.
mi'-ni-taṇ, *v. n.* to flood.
mi'-ni-taṇ, *n.* (mini and taṇka) a flood, high water.
mi'-ni-taṇ-ka-ya, *adv.* with water spread over.
mi'-ni-taṇ-ya, *v. a.* to cause to flood,—*minitan-wayā*.
mi'-ni-wa-kan, *n.* (mini and wakan) water-spirit, i. e. whiskey.
mi'-ni-wa-kan-ti-pi, *n.* a whiskey-shop, grogery.
mi'-ni-wa-mnu-ḥa-dan, *n.* snails, periwinkles.
mi'-ni-waṇ-éa, *n.* the sea, the ocean.
mi'-ni-wi-to-ye, *n.* frog-spittle, the green that collects on stagnant water.
mi'-ni-ya-tkan, *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 wood.
mi'-ni-yo-waṇ-éa, *n.* water spread all over, i. e. the ocean.
mi'-ni-yo-we, *n.* a spring, fountain of water.
mi'-ni-yo-we-hde-pi, *n.* a well of water.
mi'-ni-yu-špe-dan, *v.* to perspire much: *mini-yušpedan waškan*, I work perspiring much.
mi'-ni-zi, *n.* (mini and zi) bile, which accumulates in the stomach.
miš, *pron.* I: *miš miye*, I myself.
miš-na'-ka, *pron.* I alone.
miš-na'-na, *pron.* I alone, I only.
mi-ta', *pron.* prefix; my, mine.
mi-ta'-wa, *pron.* my, mine.

mi-un'-pa, *n.* something laid on the back to keep a pack from hurting, a pad: *miunpa kiton*, there is a pad under it.
mi'-ye, *pron.* I; me.
mi-ye', *pl. imperat.* termination, as, *eéon miye*, do ye it.
mi'-ye-éin. See *miyeéinka*.
mi'-ye-éin-ka, *pron.* I myself, I alone without aid or counsel.
mi'-ye-éin-ka-haṇ, *pron.* I alone.
mi'-ye-ḡe, *pron.* even I, such a one as I.
mi'-ye-ḡeš, *pron.* I myself.
mi'-yeš, *pron.* I.
mi-yo'-ka-šin, *n.* the small of the back.
mna. See *yumna*, etc.
mna, *n.* black-haws.
mna-haṇ', *part.* ripped of itself.
mna'-hu, *n.* black-haw bushes.
mna-ḥéa'-ḥéa, *n.* the prairie lily.
mna-ki'-ya, *v. a.* to take up a collection for one.
mnaṇ'-ka, *v.* 1st pers. sing. of *yánka*; to braid, plait.
mna-wa'-haṇ, *part.* ripped.
mna-yaṇ', *v. a.* to gather together, collect,—*mna-wayā*, *mnaunyanpi*.
mna-yaṇ'-pi, *n.* a collecting, collection; harvest.
mna-ye'-ki-ya, *v. a.* to cause to collect,—*mna-yewakiya*.
mna'-za, *n.* a lion, lioness. It is doubtful to what animal this name properly belongs; but it is used by the Dakotas for lion, although they have never seen one. It may also be used for wolverine.
mni. See *yumni*.
mni, *v. a.* to lay up to dry, spread out in the sun to dry,—*wamni*, *yamni*, *uṇmnipi*.
mni'-éi-ya, *v.* to assemble, as to a feast, etc.; to make a feast or call an assembly,—*mniimiéiya*, *mniiniéiya*, *mniunéi-yapi*.
mni'-ga. See *yumniga*.
mni-he'-éa, *v. n.* See *miniheéa*.
mni-hen'-ya, *adv.* See *minihenya*.
mni-he'-ya, *v. a.* See *miniheya*.

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 it: *na wo*, *na po*.
na-a'-ga-ga, *v.* to plunge, said of fish plunging in water: *naagaḡa škan*, it plays plunging about.

na-a'-hda-psin, *v.* to kick over,—naawahdapsin.
na-a'-hda-psin-yan, *v.* naahdapsinyan iyeya, to kick any thing over.
na-a'-hmu, *cont.* of naahmuza.
na-a'-hmu-za, *v. n.* to draw up, as a person dying,—naawahmuza.
na-a'-ka-mni, *v.* naakamni iyeya, to cause to burst or spread out, as one's moccasins.
na-a'-ka-sin, *v.* to bend backwards: naakasini iyaya.
na-a'-mda-ya, *v.* to make level by trampling on, —naawamdaya; to become level or plain; to swell out full.
na-a'-tin-za, *v. a.* to tread down hard,—naawa-tin-za.
na-bag', *cont.* of nabaka; nabag iyeya, 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'-bu, *v. red.* of nabu; to make a noise by stamping,—nawabubu.
na-éam'-éam. See naéapám.
na-éan'-éan, *v.* to make shake with the foot; to shake,—nawaéanéan.
na-éap'-éam, *cont.* of naéapápa; naéapám ya, to go on a trot.
na-éap'-éam-ya, *v. a.* to cause to trot,—naéap-éamwaya.
na-éap'-éa-pa, *v. n.* to trot, as a horse.
na-éé', *adv.* perhaps.
na-éé'-éa, *adv.* perhaps, probably, it may be.
na-éég', *cont.* of naééka; naéég iyeya.
na-éég'-éég, *cont.* of naéégéka.
na-éég'-éé-ka, *v. red.* of naééka.
na-éé'-ka, *v. a.* to make stagger by kicking,—nawaééka.
na-éé'-ki-škun, *v. n.* to lie with one's back to the fire,—naéeweškun.
na-éen', *adv.* perhaps, about that.
na-éen'-ya, *adv.* probably.
na-éé'-ya, *v. a.* (na and éeya) to make cry by kicking,—nawaéeya.
na-éi'-ka, *v.* Same as naéikadan.
na-éi'-ka-dan, *v.* to make small by trampling,—nawaéikadan; to become less by drying.
na-éi'-stin-na, *v. a.* to make less by trampling on,—nawaéistinna.
na-ğa', *v. n.* to gape open, as a wound: nağa iyeya, to cause to spread open.
na-ğa'-ğa, *v. red.* of nağa; to splash with the foot,—nawağağa; to spatter or fly out, as grease on the fire.
na-ğa'-ğa-ken, *adv.* standing open, as a wound.

na-ğam', *cont.* of nağapa; nağam iyeya.
na-ğan', *cont.* of nağata; nağan iyeya.
na-ğan'-ğa-ta, *v. red.* of nağata.
na-ğa'-pa, *v. a.* to strip off the skin of any thing with the foot,—nawağapa.
na-ğa'-ta, *v. n.* to stretch out the foot,—nawa-ğata.
na-ği', *n.* the soul, spirit of a person; manes, shades, ghosts (the Dakotas suppose several to belong to one person); the shadow of any thing,—minaği, ninaği, unnağipi, wićanaği: naği iyaya, he is gone to the spirit-land.
na-ği'-ya, *v. n.* to go to the spirit-world: naği mda, I go to the land of spirits.
na-ği'-ya-ta, or **wanağiyata**, *adv.* at or in the spirit-land.
na-ği'-ye-ya, *v. a.* to trouble, vex, bother one,—nağiyewayaya, nağiyemayan.
na-ğó'-ğó, *v.* to scratch, as a cat; to stick on, as mud on one's foot.
na-ğu'-ka, *v. a.* to sprain, as one's ankle.
na-ha'-hin, *adv.* See nahanhin.
na-ha'-i-ye-ya, *v.* to kick out of the way: naha iyewayaya, I kick out of the way.
na-han'-hin, *adv.* yet; with śni, not yet: nahan-hin écamon śni, I have not yet done it.
na-han'-hin-ke-śni, *adv.* not yet, not time yet.
na-hba', *v. n.* to fall off, as quill-work or the feathers of an arrow.
na-hda', *v. n.* to uncoil of itself.
na-hda'-ka. See inahdaka.
na-hda'-ka-ya, *adv.* sticking out, as the ribs of an animal: nahdakaya wipi, it is so full that its ribs stick out.
na-hda'-kin-yan, *adv.* set crosswise or turned out, as the foot: siha nahdakinyan iyeya, to turn the foot out.
na-hda'-psin-yan, *v.* nahdapsinyan 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-hdo'-ka, *v. a.* to knock and injure, as the joint of one's leg,—nawahdoka.
na-hin', *cont.* of nahinta; nahin iyeya, to scrape off with the foot.
na-hin', *v. imperat.* See na.
na-hin'-ta, *v. a.* to wipe off with the foot,—nawahinta.
na-hmi'-hma, *v. a.* to roll with the foot,—nawahmihma.
na-hmi'-yan-yan, *v. a.* to make round with the foot,—nawahmiyanyan.

na-hmun', *v. n.* to curl or crisp, as bark or burnt leather.

na-hmun-hmun', *v. red.* of nahmun.

na-hmun'-yan, *adv.* curled: nahmunyan wan̄ka, it lies curled up.

na-hna', *v. a.* to knock off with the foot, as fruit, —nawahna.

na-hna'-yan, *v. a.* to stumble, miss step; to miss in trying to kick, —nawahnayan.

na-hnu'-hnu, *v. n.* to swell up.

na-ho'-ho, *v. a.* to shake or make loose with the foot, —nawahoho.

na-ho'-mni, *v. a.* to turn round with the foot, —nawahomni.

na-hu'-hus, *cont.* of nahuhuza; nahuhus iyeya.

na-hu'-hu-za, *v. a.* to shake or rock with the foot, —nawahuhuza.

na-ha', *v. n.* to become rough, as one's hands when chapped by the wind, —namahia; to stand up on end, as grains of corn when boiling.

na-ham', *cont.* of nahapa; naham iyeya, to scare or drive away by stamping.

na-ham'-ha-pa, *v. red.* of nahapa.

na-han'-hi-ya, *adv.* slowly, i. q. iwastedan.

na-ha'-pa, *v. a.* to scare away by stamping, —nawahapa.

na-hba', *v. a.* to put to sleep by rocking with the foot, —nawaliba.

na-hbe', *v.* See nahima.

na-hbe'-ya-han, *adv.* secretly.

na-hci', *v. a.* to break out a piece with the foot, —nawahci.

na-hco', *v. n.* to come loose or untied, as one's moccasins or leggins.

na-hco'-ka, *v. n.* to come loose, as one's leggins.

na-hco'-ya, *adv.* loose, untied, as the strings that hold up one's leggins.

na-hda', *v. a.* to rattle with the foot, —nawahda.

na-hda'-gan, *v. n.* to open, spread out, be enlarged.

na-hda'-hda, *v. red.* of nahda.

na-hda'-ta, *v. a.* to scratch with the toes, —nawahda.

na-hda'-ya, *v. n.* to peel off, come loose, fall off, as a sticking plaster.

na-hde'-ca, *v. a.* to rend, tear open with the foot, —nawahdeca, naunhdeca.

na-hde'-hde-ca, *v. red.* of nahdeca.

na-hden', *cont.* of nahdeca; nahden iyeya.

na-hdog', *cont.* of nahdoka; nahdog iyeya.

na-hdo'-hdo-ka, *v. red.* of nahdoka.

na-hdo'-ka, *v. a.* to make a hole with the foot; to wear a hole in the foot by walking, —nawahdoka.

na-he'-yan, *cont.* of naheyata; nahayan iyeya.

na-he'-ya-ta, *v. a.* to kick off to one side, —nawaheyata: naheyata iyeya.

na-hi'-ca, *v. a.* to wake one up with the foot, —nawahica.

na-hin', *cont.* of nahica; nahin iyeya.

na-hma', *v. a.* to hide, conceal, —nawahibe, naunhmanpi.

na-hma'-na, *adv.* secretly, slyly, covertly.

na-hmin', *v. a.* to turn out or make turn out, as one's moccasins, —nawahmin.

na-hon', *v. a.* to hear any thing; to listen to; to attend to, obey, —nawahon, nayahon, naunhonpi; namayahon, thou hearest me.

na-hon'-ki-ya, *v. a.* to cause to hear, relate and make hear, —nahonwakiya.

na-hon'-ya, *v. a.* to cause to hear, —nahonwaya, nahonmayan.

na-hpa', *v. a.* to touch or set off a trap with the foot, throw down with the foot, —nawahpa.

na-hpe'-ya, *v. a.* to cause to make fall with the foot, —nahpewaya.

na-hpu', *v. a.* to knock off with the foot any thing sticking, —nawahpu; to fall off of itself.

na-hpu'-hpu, *v. red.* of nahpu; to fall off, as any thing that has been stuck on.

na-htag', *cont.* of nahitaka; nahitag iyeya.

na-hta'-hta-ka, *v. red.* of nahitaka.

na-hta'-ka, *v. a.* to kick any thing, —nawahitaka, nayahitaka, naunhitakapi, namahitaka.

na-i'-co-ga, *v. n.* to come loose, as one's leggins.

na-i'-coh, *cont.* of naiçoga; naiçoh iyeya, to cause to come untied, as one's garters, —naiçoh iyewaya.

na-i'-ci-hbe, *v. reflex.* See naiçihma.

na-i'-ci-hma, *v. reflex.* of nahima; to hide oneself, —namiçihbe.

na-i'-pa-tku-ga, *v.* naipatkui iyeya, to kick into a row or line.

na-i'-tpi-ska, *v.* naitpiska ehpeya, to kick over, as a dog, on its back.

na-i'-tun-kam, *v.* naitunkam ehpeya, to kick over backwards.

na-i'-yo-was, *cont.* of naiyowaza; naiyowas iyeya.

na-i'-yo-wa-za, *v. a.* to cause an echo by stamping, —nawaiyowaza.

na'-ka, *adv.* now, lately, but a short time ago, to-day: naka ecamon, I did it just now.

na'-ka, *v. n.* to twitch, as the eye or flesh sometimes does involuntarily: ista manaka, my eye twitches. See wiçanaka.

na-ka'-aś, *adv.* indeed, truly.

na-ka'-eś, *adv.* truly, indeed, of course.

na-ka'-ha, *adv.* now, lately, to-day, referring to the past.

na-kañ', *adv.* just now, lately.
na-ka'-po-gan, *v. n.* to rise, swell up, as bread rises.
na-kaś', *adv.* indeed, truly.
na-ka'-tiñ, *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-kća', *v.* to untie or loosen with the foot,—nawakća; 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'-éi-bu, *v.* of nabu; to drum with the foot for one,—nawéibub.
na-ki'-éi-hmun, *v.* of nahmun; to twist or become twisted for one,—namiéihmun.
na-ki'-éi-hu-hu-za, *v.* of nahuhuza; to shake for one,—nawéihuhuza.
na-ki'-éi-hu-hu-za-pi, *n.* seesawing.
na-ki'-éi-hma, *v.* of nalima; to conceal for one,—nawéihbe, *naunkiéihmanpi*.
na-ki'-éi-hon, *v.* of nahon; to hear for one,—nawéihon; *nakiéihonpi*, they hear each other.
na-ki'-éi-hta-ka, *v.* of nahitaka; to kick for one,—nawéihitaka; *nakiéihitakapi*, they kick each other.
na-ki'-éi-ksa, *v.* of naksa; to break off with the foot for one,—nawéiksa.
na-ki'-éi-ku-ka, *v.* of nakuka; to wear out with the foot for one,—nawéikuka.
na-ki'-éi-ksin, *v.* of nakiksin; to stand up for one in danger, stand by one,—nawéiksin.
na-ki'-éi-mda-ya, *v.* of namdaya; to make level by trampling on for one,—nawéimdaya.
na-ki'-éi-mde-ća, *v.* of namdeća; to break, as a plate, for one with the foot,—nawéimdeća; to break for one by freezing, etc.—*namiéimdeća*.
na-ki'-éi-pa, *v.* of napa; to flee from any person or thing,—nawéipa, *namiéipa*.
na-ki'-éi-pan, *v.* of napan; to trample or tread out, as grain, for one,—nawéipan.
na-ki'-éi-po-ta, *v.* of napota; to wear out, as moccasins, for one,—nawéipota.
na-ki'-éi-psa-ka, *v.* of napsaka; to break, as a cord, with the foot for one,—nawéipsaka.
na-ki'-éi-su-ta, *v.* of nasuta; to tread hard for one,—nawéisuta, *naunkiéisutapi*.
na-ki'-éi-špa, *v.* of našpa; to kick off for one any thing sticking,—nawéišpa.
na-ki'-éi-ta-ka, *v.* of nataka; to fusten or lock for one,—nawéitaka.
na-ki'-éi-tan-pi, *v. recip.* of natan; to kick each other, as boys in play,—*naunkiéitanpi*.

na-ki'-éi-we-ğa, *v.* of naweğa; to break, as an axe-handle, for one, by treading on it,—nawéi-weğa.
na-ki'-éi-wi-zi-pi, *v. recip.* of nawizi; they are jealous of each other,—*naunkiéiwizipi*.
na-ki'-éi-ža, *v.* of naža or nakiza; to tread out for one; to hull for one, as rice, by treading,—nawéiža.
na-ki'-éi-žin, *v.* of nažin; to stand for one, stand in one's place,—nawéižin.
na-ki'-éi-žin-ka, *v.* to stand up for one, stand by one,—nawéižinka.
na-ki'-hmun, *v.* of nahmun; to become twisted of itself for one,—*namakihmun*.
na-ki'-hbe, *v.* See *nakilma*.
na-ki'-hma, *v. a. pos.* of nahma; to hide or conceal oneself,—*nawakihbe*, *naunkihmanpi*.
na-ki'-hon, *v. pos.* of nahon; to hear one's own, as what one has said or is reputed to have said,—*nawakihon*.
na-ki'-kin-ya, *adv.* tenderly, soft: *nakikinya špan*, it is well cooked.
na-ki'-ki-ta, *v. n.* to be made limber or tender by boiling; to trample and make limber,—*nawakikita*.
na-ki'-ksa, *v. pos.* of naksa; to break one's own with the foot,—*naweksa* and *nawakiksa*.
na-ki'-ksin, *v. a.* to go to one's help in danger,—*naweksin*. See *anakiksin*.
na-ki'-mda-ya, *v. pos.* of namdaya; to trample one's own level,—*nawakimdaya*.
na-ki'-mde-ća, *v. pos.* of namdeća; to break one's own by treading on it,—*nawakimdeća*.
na-ki'-mni, *v. pos.* of namni; to turn back to one's home,—*nawakimni*.
na-kin', *cont.* of *nakinća* and *nakinća*; *nakin iyeya*, to scrape off with the foot.
na-kin'-ća, *v. a.* to scrape off, as hair, with the foot,—*nawakinća*, *naunkinćapi*.
na-kin'-ta, *v. a.* to brush off with the foot,—*nawakinta*.
na-ki'-pa, *v. pos.* of napa; to flee or retreat towards home, turn back for fear,—*nawakipa*.
na-ki'-pa-ya, *v. n.* to straighten up of itself, as grass that has been trampled down.
na-ki'-pća, *v. pos.* of napća; to swallow down one's own, as one's spittle,—*nawakipća*.
na-ki'-psa-ka, *v. pos.* of napsaka; to break with the foot one's own string,—*nawakipsaka*.
na-ki'-pson, *v. pos.* of napon; to spill over one's own with the foot,—*nawakipson*.
na-ki'-pu-ski-ća, *v. a.* to press close together with the feet,—*nawakipuskića*.
na-ki'-šdo-ka, *v. pos.* of našdoka; to extricate oneself from, kick off one's own moccasins.



na-ki'-šna, *v. pos.* of *našna*; to miss one's footing, to slip,—*nawakišna*.
na-ki'-ta-ka, *v. pos.* of *nataka*; to fence, fasten, bolt or bar one's own,—*nawakitaka*.
na-ki'-we-ğa, *v. pos.* of *naweğa*; to break or splinter one's own with the feet,—*nawakiweğa*.
na-ki'-wi-zi, *v. a.* of *nawizi*; to be envious of, jealous of,—*nawakiwizi*, *namakiwizi*.
na-ki'-ža, *v. pos.* of *naža*; to tread out one's own rice.
na-kog', *cont.* of *nakoka*; *nakog iyeya*.
na-ko'-ka, *v. a.* to rattle, as a bell, with the foot,—*nawakoka*.
na-ko'-ko-ka, *adj.* rough, as a country: lie *na-kokoka*, 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-žog-ki-ya, *v. n.* to prick up the ears, as a horse at any thing.
na-kpa'-a-žo-ki-ya, *v.* See *nakpaazogkiya*.
na-kpa'-gi-ča, *n.* the marten.
na-kpa'-gi-ča-dan, *n.* a small marten.
na-kpa'-kpa, *v. n.* to crackle, as wood burning.
na-kpan', *n.* the sinews of the wrist. See *napan*.
na-kpi', *v. a.* to crack, as a nut, with the foot,—*nawakpi*.
na-kpi'-kpi, *v. red.* of *nakpi*; 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*, *nanjksapi*.
na-ksa'-ksa, *v. red.* of *naksa*.
na-ksa'-ya, *v.* to cause to break with the foot,—*naksawaya*.
na-ksi'-za, *v. n.* to split or crack of itself; i. q. *napsiza*.
na-kša', *v. n.* to coil, roll up, as any thing burnt.
na-kša'-dan, *v. n.* See *nakša*.
na-kšan, *v. a.* to crook or bend with the foot,—*nawakšan*.
na-kšan'-kšan, *v. red.* of *nakšan*.
na-kši'-kši-ža, *v. red.* of *nakšiža*.
na-kšiš', *cont.* of *nakšiža*; *nakšiš iyeya*, to bend up, as one's legs.
na-kši'-ža, *v.* to double up any thing with the foot, bend up the leg; to double up itself,—*nawakšiža*.
na-ktan', *v. a.* to bend with the foot,—*nawaktan*.
na-ktan'-ktan, *v. red.* of *naktan*.
na-ktan'-yan, *v. a.* to cause to bend with the foot,—*naktanwaya*.
na-kti'-he-ča, *v. n.* to stumble, trip, miss step, knock the feet together in walking,—*nawaktiheča*.

na-kti'-he-ya, *adv.* tripping, stumbling; *nakti-heya mani*, to walk stumblingly.
na-ku'-ka, *v. a.* to wear out with the feet,—*nawakuka*.
na-kun', *conj.* and, also.
na-mda', *v. n.* to split off straight.
na-mda'-ğa, *v. n.* to swell out, burst open, as corn boiling.
na-mdah', *cont.* of *namdağa*; *namdali iyaya*.
na-mdas', *cont.* of *namdaza*; *namdas iyeya*.
na-mda'-ska, *v. a.* to flatten with the foot,—*nawamdaska*.
na-mda'-ya, *v.* to make level or smooth with the foot; to become level, spread out,—*nawamdaya*.
na-mda'-za, *v.* to kick open, make burst by kicking,—*nawamdaza*: to burst, as a kettle by freezing, to burst open, as hommony by boiling, or as one's entrails, etc.
na-mde'-ča, *v.* to break, as glass, etc., with the foot,—*nawamdeča*; to break, as earthenware or glass, by freezing.
na-mde'-mde-ča, *v. red.* of *namdeča*.
na-mden', *cont.* of *namdeča*; *namden iyeya*.
na-mden'-ya, *v. a.* to cause to break with the foot,—*namdenwaya*.
na-mde'-za, *v. n.* to hull, as corn does by being boiled in ashes.
na-mdu', *v. a.* to pulverize, tread up fine,—*nawamdu*.
na-mdu', *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-mdu'-mdu, *v. red.* of *namdu*.
na-mdu'-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-mdu'-ya, *v. a.* to cause to wear off, as a gun-lock, so that it will not stand cocked,—*namduwaya*.
nam-ka'-win, *v.* (nape and kawin) to beckon with the hand, wave the hand,—*namwakawin*.
nam-ki'-ča-win, *v. a.* to beckon to with the hand,—*namwečawin*, *nammičawin*.
na-mna', *v.* to rip, as the sewing of one's mocasins,—*nawamna*; to rip of itself.
na-mna'-mna, *v. red.* of *namna*.
na-mna'-yan, *v. a.* to cause to rip, as one's mocasins,—*namnawaya*.
na-mni', *v. n.* to turn back when going on a journey, to give out going,—*nawamni*.
na-mni'-ğa, *v. n.* to shrink, draw up, full up, as cloth.
na-mni'-mni, *v. red.* of *namni*; to swing, as one's blanket.

na-mniĥ', *cont.* of *namniġa*; *namniġa iyaya*.
na-mniĥ'-ya, *v. a.* to cause to shrink, to full up, as cloth,—*namniliwaya*.
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 *miś, niś, iś, uŋkiś*.
na-na'ke-ya, *v. a.* to push and make slope or lean with the foot,—*nawanakeya*.
na-ni', *v. a.* to touch or jog with the foot, rouse up,—*nawani*.
na-ni'-ni, *v. red.* of *nani*; to jog with the foot, wake up,—*nawanini*.
naŋ-ka', *v. 2d pers. sing.* of *yaŋk'*, to be.
naŋ'-ka, *v. 2d pers. sing.* of *yaŋka*, to weave.
naŋ-kpa', *n.* See *nakpa*.
na-o'-hda-pśin, *v.* *naohdapsin eġpeya*, to kick any thing over bottom up.
na-o'-hda-pśin-yaŋ, *adv.* kicking over: *naohdapsin-yaŋ iyeya*, to kick over.
na-o'-hdu-ta, *v.* *naohduta iyeya*, to close up or cover with the foot.
na-o'-hmi-hma, *v.* to roll any thing with the foot: *naohmihma iyeya*.
na-o'-hmus, *cont.* of *naohmuza*; *naohmus iyaya*.
na-o'-hmu-za, *v.* to close up of itself; to close up or cover with the foot,—*naowahmuza*, *naoun-hmuzapi*.
na-o'-haŋ-ko, *v. a.* to quicken one's movements by kicking him,—*naowahaŋko*.
na-o'-hmin, *v. n.* to glance off sideways, as a hutinaċute: *naohmin iyaya*.
na-o'-ĥpa, *v. n.* to press or sink down into, as into mud or water; to break through, as into a corn-hole.
na-o'-ĥpe-ya, *v. a.* to cause to sink down into, to make break through,—*naohpewaya*.
na-o'-ksa, *v.* to break through, as when walking on ice or crusted snow,—*naowaksa*, *naounksapi*.
na-o'-ksin, *v. n.* to turn in the toes, as in walking,—*naowaksin*: *naoksin mani*, to walk with the toes turned in.
na-o'-ktan, *v. a.* to bend into with the foot,—*naowaktan*.
na-o'-ktan-yaŋ, *adv.* bent in: *naoktan-yaŋ waŋka*, it lies bent in.
na-o'-mnu-mnu-za, *v. red.* of *naomnuza*.
na-o'-mnus, *cont.* of *naomnuza*: *naomnus iyaya*.
na-o'-mnu-za, *v. a.* to make creak or sound, as when one walks on newly formed ice,—*naowamnuza*.
na-o'-nmi-nma, *v. a.* to roll, as a ball, etc., with the foot,—*nawaonminma* and *naowanminma*.

na-on'-ze-bo-sdan, *v.* *naonzebosdan iyeya*, to kick bottom upwards; *naonzebosdan iyeiċiya*, to turn a somerset.
na-o'-po, *v. n.* to warp; to draw together, as a flower, to shut up.
na-o'-sdi, *v. n.* to press up around, as when one sits down in soft mud.
na-o'-sdi-ya, *adv.* puffed up around: *naośdiya po*, swelled up full.
na-o'-sin, *v. a.* to make into a hard knot by kicking, as a horse his traces,—*naowašin*.
na-o'-sin-yaŋ, *adv.* in the manner of a hard knot: *naośin-yaŋ iyaya*, to become a hard knot.
na-o'-tins, *cont.* of *naotinja*; *naotins iyeya*.
na-o'-tins-ya, *v. a.* to cause to press down tight in, as a horse's foot,—*naotinswaya*.
na-o'-tin-za, *v. a.* to press in tight with the foot,—*naowatinza*, *naounťinzipi*.
na-pa', *v. n.* to run away, flee,—*nawapa*, *nayapa*.
na-pa'-hde, *v. a.* (nape and ahde) to place the hand on, bear down on with the hand,—*napawahde*.
na-pa'-huŋ-ka and **napahuŋke**, *n.* (nape and huŋka) the thumb.
na-pa'-ka-ha, *n.* the back of the hand.
na-pa'-ko, *v. n.* to bend up of itself.
na-pa'-ko-ya, *adv.* rounded up: *napakoya po*, swelled up.
na-pa'-nun-kin, *adv.* with both hands: *napa-nun-kin yuza*, to take hold of with both hands.
na-pan', *v. a.* to trample fine; to tread out, as grain,—*nawapan*.
na-pan'-pan, *v. red.* of *napaŋ*.
na-pa'-pa-ġa, *v. n.* to snap or crackle, as corn parching, or as sinews thrown into the fire.
na-pa'-paĥ, *cont.* of *napapaġa*; *napapaĥ iyeya*.
na-pa'-paĥ-ya, *v. a.* to parch, as corn,—*napapaĥiwaya*.
na-pa'-pa-śde-ċa-pi, *n.* of nape; 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 yuza*, to hold by the hand.
na-pa'-tu-za, *v. a.* of *patuza*; to kick and make bend: *napatus iyeya*.
na-pċa', *v. a.* to swallow, as food,—*nawapċa*, *naunpċapi*.
na-pċa'-pċa, *v. red.* of *napċa*; *napċapċa iyeya*.
na-pċa'-ya, *v. a.* to cause to swallow,—*napċawaya*.
na-pċin'-waŋ-waŋ-ka, *adj. red.* of *napċin-waŋka*; nine and nine, by nines.
na-pċin'-waŋ-ka, *num. adj.* nine.
na-pċo', *n.* the lean meat near the back bone, the longissimus dorsi. See *tanapċo*.

na-péo'-ka, *n.* (nape and éokaya) *the palm of the hand.*

na-péu'-pe, *n.* *a finger, fingers*: maza napéupe, *finger-rings.*

na-péu'-pe-o-hda, *n.* (Sisit.) *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*: napeapaha makuwa, *he follows me with his hand raised.*

na-pe'-hdu-ža-ža, *v.* *to wash one's own hands.*

na-pe'-he-ya-ta-he-dan, *n.* (little-far-back-hands) *the mole.* There are no moles in the Dakota country.

na-pe'-ki-éo-za, *v.* *to wave the hand to*,—nape-weéoza.

na-pe'-ko-za, *v.* *to wave the hand*,—napewa-koza.

na-pe'-ksi-kša, *v.* *to have the hands numb or stiff with cold*,—napemaksíkša.

na-pe'-mni, *v. n.* of pemni; *to twist of itself.*

na-pe'-o-éo-ka-ya, *n.* *the middle finger.*

na-pe'-o-hna-ka, *n.* *a handful.*

na-pe'-o-šan-na, *n.* (nape and ošan) *a thimble.*

na-pe'-o-šan-pi-dan, *n.* *a thimble, thimbles.*

na-pe'-šni-ka-ga-pi, *n.* (make-no-flight) *the name of a dance and feasts connected with it, in which they covenant not to flee in battle.*

na-pe'-to-ka-he-ya, *n.* *the fore-finger.*

na-pe'-ya, *v. a.* *to cause to flee, to drive off or away*,—napewaya, napeunyanpi.

na-pe'-ye-ki-ya, *v.* *to stretch out the hand to.*

na-pe'-ye-ya, *v.* *to stretch out the hand*,—nape-yewaya.

na-pi'-ča-ška, *v.* (nape and kaška) *to tie to the hands of one.*

na-pi'-ča-ške-ya, *adv.* *tied to the hand, i. e. always with one, following one about*: napičas-keya un, *to accompany constantly.*

na-pi'-éo-za, *v.* See napekoza.

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.* *mittens.*

na-pin'-kpa-yu-ga-ga, *n.* *gloves.*

na-pin'-pin, *adj. red.* of napin.

na-pin'-tpa, *n.* *mittens.* Same as napinkpa.

na-pin'-yun, *adv.* *with the hands or arms alone, without weapons*: napinyun éodan, *without any thing in the hand.*

na-pin'-za, *v. n.* *to creak, make a creaking noise.*

na-pi'-škan, *v. n.* *to put the hand to for evil, lay hands on.*

na-pi'-škan-yan, *v. a.* *to hurt or destroy any thing, to kill, especially what is not one's own*,—napiškanwaya.

na-pi'-šan, *v. n.* Same as napiškan.

na-pi'-šan-yan, *v. a.* *to lay violent hands on, to hurt, injure, or destroy any thing*,—napišanwaya, napišanunyanpi.

na-pi'-wi-éos, *cont.* of napiwiéoza.

na-pi'-wi-éo-za, *v.* *to beckon with the hand to, make gestures.*

na-pi'-yun, *adv.* See napinyun.

na-pi'-yu-ze-ča, *v.* *to take a thing into one's own hands, to do it oneself*,—napimduzeča.

nap-kan', *n.* (nape and kan) *the sinews of the wrist.*

nap-ka'-win, *v. n.* *to beckon with the hand*,—napwakawin.

nap-ki'-ča-win, *v. a.* *to beckon to one*,—napwe-čawin.

nap-ki'-éo-za, *v. a.* *to wave the hand to*,—nap-weéoza.

nap-ko'-za, *v.* *to wave the hand*,—napwakoza.

na-po', *v. n.* *to swell, as corn soaked.*

na-po'-gan, *v. n.* *to ferment, as yeast.*

na-po'-hna, *n.* *what is in the hand, i. e. a handful.*

na-po'-hna-ka, *v. a.* *to put into the hand*,—napowahnaka.

na-po'-hna-ka, *n.* *a handful.*

na-poḥ', *cont.* of napogan; *napoḥ iyeya.*

na-poḥ'-ya, *v. a.* *to cause to ferment, to leaven, make light*,—napoḥwaya. Hence, on napoḥyapi, *leaven.*

na-po'-ka-ške, *n.* *the wrist.*

na-pom', *cont.* of napopa; *napom hiyhda, to burst with a noise*; *napom iyeya, to cause to burst and make a noise.*

na-pon', *cont.* of napota; *napon iyeya.*

na-pon'-po-ta, *v. red.* of napota.

na-pon', *v. n.* *to become fine, crumble up of itself.*

na-po'-pa, *v. n.* *to burst, as a boiler, or as a gun.*

na-po'-pa-ba-ga, *v. a.* *to rub in the hands*,—napowapabaga.

na-po'-šan-na, *n.* (nape and ošan) *a thimble.*

na-po'-šan-pi-dan, *n.* *a thimble, thimbles.*

na-po'-ta, *v. a.* *to wear out with the feet, as shoes, etc.*,—nawapota, naunpotapi.

na-pot'-po-ta, *v. red.* of napota.

na-po'-wa-ya, *v. n.* *to spread or open out, as a flower.*

na-psag', *cont.* of napsaka; *napsag iyeya.*

na-psa'-ka, *v. a.* *to break, as a cord, with the foot*,—nawapsaka, naunpsakapi.

nap-sar'-ni, *n.* (*uape and sar'ni*) *the hand on one side, one hand of a person.*
na-psa'-psa-ka, *v. red.* of napsaka.
na-psi'-ća, *v. n.* *to skip or jump about,—nawapsića.*
na-psin', *cont.* of napsića; napsin iyaya.
na-psin'-ya, *v. a.* *to make jump,—napsinwaya.*
na-psi'-psi-ća, *v. red.* of napsića; *to dance about,—nawapsipsića: to spatter out, as hot grease when water is dropped into it.*
na-psi'-psin, *cont.* of napsipsića; napsipsin iyaya.
na-psi'-psin-ya, *v. a.* *to make skip or dance about,—napsipsinwaya.*
na-psi'-za, *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,—nawapson; nai'ipson, to throw oneself out.*
na-psu'-ka-za, *n.* (*nape and sukaza*) *the fingers.*
na-psun', *v. a.* See napsun.
na-pśun', *v. a.* *to put out of joint, as a foot or leg,—nawapśun.*
na-pta', *v. a.* *to sprain, as one's leg; to wear off,—nawapta. See hunapta.*
na-pta'-hpa-ya, *adv.* naptalipayaya wan'ka, *to lie on the belly resting on the arms.*
na-ptan'-yan, *v.* *to kick over,—nawaptanyan; to turn over of itself.*
na-ptan'-yan-ken, *adv.* *in the manner of turning over.*
na-pte'-ća, *adv.* *less.*
na-pten', *cont.* of napteća.
na-pten'-ya, *adv.* *less.*
na-pten'-ye-dan, *adv.* *less, diminished.*
nap-to'-ka-he-ya, *n.* *the fore-finger.*
na-ptu'-ptu-ža, *v. red.* of naptuža.
na-ptuś', *cont.* of naptuža; naptuś iyaya.
na-ptu'-ža, *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 kerchief or neck ornament, beads, etc.,—nawapin.*
na-pin'-ki-ya, *v. a.* *to cause to wear on the neck,—napinwakiya. See wanapin.*
na-pin'-pi, *n.* ćan napinpi, *an ox-yoke.*
na-sa', and **nase**, *v. a.* *to hunt buffalo, to surround and kill, as they do in a buffalo hunt,—nawasa.*
na-sa', *v. n.* *to stand erect, as hogs' bristles.*
na-s'a', *v. n.* *to simmer, make a slight noise, as water before boiling.*
na-sa'-tin, *v.* nasatin iyeya, *to stretch out, as an animal when dying; to become straight.*
na-sa'-tin-tin, *v. red.* of nasatin; nasatintin iyaya, *to go straight, as a hutinaćute.*

na-sda', *v. a.* *to grease with the foot,—nawasda.*
na-sdan', *cont.* of nasdata; *without noise, stilly.*
na-sda'-sdan, *cont.* of nasdasdata.
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'-ća, *v. n.* *to crack or split of itself, as wood.*
na-sden', *cont.* of nasdeća; nasden iyaya.
na-sden'-ya, *v. a.* *to cause to split or crack,—nasdenwaya.*
na-sde'-sde-ća, *v. red.* of nasdeća.
na-sdi', *v. n.* *to hiss, as wet wood burning.*
na-sdi'-sdi, *v. red.* of nasdi.
na-sem', *cont.* of nasepa; nasem iyaya, *to go scraping along, cleaning off, brushing off.*
na-sem'-se-pa, *v. red.* of nasepa.
na-se'-pa, *v. n.* *to leak out, escape of itself.*
na-ski'-ća, *v.* *to press down with the foot,—nawaskića; to go down or become less of itself.*
na-skin', *cont.* of naskića; naskin iyaya, *to abate or go down, as a swelling.*
na-ski'-ta, *v. a.* *to tread on and press down,—nawaskita.*
na-smin'-yan, *v. a.* *to scrape off with the foot,—nawasminyan.*
na-smin'-yan-yan, *v. red.* of nasminyan; *to scrape or wear off with the feet and leave bare,—nawasminyanyan.*
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; nasnasna mani, *to make a tinkling as one walks.*
na-son', *cont.* of nasota; nason iyeya.
na-son', or **nasun**, *v. n.* *to stretch out the feet and legs,—nawason, naunsonpi.*
na-son'-son, *v. red.* of nason; *to struggle,—nawasonson.*
na-son'-yan, *adv.* *in a struggling manner.*
na-so'-ta, *v. a.* *to use up; to destroy with the feet,—nawasota, naunso'tapi.*
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'-ćin-ća, *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-sun', *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-ša', *v. n.* (na and ša) to become red, to blush: ite naša hiñhda, his face colored up.
na-ša'-da, *v.* to turn out the toes, as in walking; našada manī, to walk turning out the feet,—nawašada.
na-šam', *cont.* of našapa; našam iyeya.
na-šam'-ya, *v. a.* to cause to soil with the feet,—našamwaya.
na-ša'-pa, *v. a.* to soil, blacken, defile with the feet,—nawašapa.
na-šbe', *v.* See našma.
na-šda', *v. a.* to make bare with the feet,—nawašda.
na-šda'-ya, *v. n.* to come off, as the hull from corn when boiled.
na-šdi', *v. n.* to ooze out, as sap from trees, or juice from meat roasting.
na-šdog', *cont.* of našdoka; našdog iyaya, to run or flee away; našdog hdiću, he starts off home in haste.
na-šdo'-ka, *v. a.* to pull off, as one's pantaloons; to escape, fly out, as the cork of a bottle,—nawašdoka.
na-šdun', *cont.* of našduta; našdun iyeya.
na-šdu'-šdun, *cont.* of našdušduta.
na-šdu'-šdu-ta, *v.* to slip often; to make smooth with the foot,—nawašdušduta.
na-šdu'-ta, *v. n.* to slip, slide, slip down,—nawašduta.
na-še'-ča, *v. a.* to make wither by trampling on, as grass,—nawašeča.
na-šen'-ya, *v. a.* to cause to trample on and make wither,—našenwaya.
na-ši'-ča, *v. a.* to defile, spoil with the feet,—nawašića, našićapi.
na-ši'-ča-ho-wa-ya, *v. a.* to make cry out by kicking,—nawašićahowaya.
na-šim', *cont.* of našipa; našim iyaya.
na-šim'-šim, *red.* of našim; našimšim iyeya.
na-šin'-šin, *n.* a scar, a burn.
na-šin'-šin-ya, *adv.* crisped: našinšinnya špan, cooked to a crisp.
na-ši'-pa, *v. a.* to break off, as branches of a tree, by stepping on them; to put out of joint, as one's knee,—nawašipa.
na-ška', *v. a.* to untie with the foot,—nawaška.
na-ška', *n.* a frog. See also hnaška.
na-ška'-čan-di-dan, *n.* the tree-frog.
na-škan'-škan, *v. a.* to shake or move about with the foot,—nawaškanškan.
na-ška'-ton-ton-tan-ka, *n.* the bull-frog. See ton-ton-tanka.

na-ški'-ča, *v. a.* to press with the foot, press out by trampling on,—nawaškiča.
na-ški'-ču-te, *n.* little arrows, used in shooting frogs.
na-škin', *cont.* of naškiča; naškin iyeya.
na-ški'-ška, *v. a.* to make rough, as ground, by trampling on it,—nawaškiška.
na-ško'-kpa, *v. a.* to indent, make a hollow place with the foot,—nawaškokpa.
na-ško'-pa, *v.* to twist with the foot,—nawaškopā; to twist or become crooked of itself.
na-ško'-ško-pa, *v. red.* of naškopa.
na-ško'-tpa, *v. a.* Same as naškokpa.
na-šma', *v. a.* to hollow out or deepen with the feet,—nawašbe.
na-šna', *v. n.* to slip, miss one's footing,—nawašna.
na-šna'-šna, *v. red.* of našna.
na-šni'-ža, *v. a.* to trample on and kill, as grass,—nawašniža.
na-šnur'-ža, *v. n.* to become injured of itself; to become withered.
na-šo'-ša, *v. a.* to foul or make turbid, as water, with the feet,—nawašoša.
na-špa', *v. a.* to break off any thing with the foot; to take any thing from a trap,—nawašpa.
na-špa'-špa, *v. red.* of našpa.
na-špe'-ya, *v. a.* to cause to break off with the foot; to break off a piece by shooting, as from a gun,—našpewayā.
na-špi', *v. a.* to break off, as fruit, with the foot,—nawašpi.
na-špu', *v. a.* to break off with the foot, as pumpkins,—nawašpu.
na-špu'-špu, *v. red.* of našpu; to break off pieces, break in pieces with the foot, as tallow,—nawašpušpu; to come to pieces, as in boiling.
na-šus', *cont.* of našuža; našus iyeya.
na-šu'-šus, *cont.* of našušuža.
na-šu'-šu-ža, *v. red.* of našuža; to bruise or mash by trampling on,—nawašusuža.
na-šu'-ža, *v. a.* to bruise or crush with the foot; to crack off a piece, as from a leg-bone,—nawašuža.
na-ta', *v.* nata iyeya, to kick out of the way.
na-tag', *cont.* of nataka; natag iyeya, to fasten; natag han, to stand fastened.
na-ta'-ka, *v. a.* to fasten, as a house, to bolt, bar or barricade; to fence, as a field,—nawataka.
na-tan', *v. a.* to touch with the foot,—nawatan; to make an attack, go after and rush upon, as on enemies. See anatan.
na-tan'-in-šni, *v. a.* to walk or run off, to go off, as fatigue or partial sickness: nataninšni iyeya,—nawataninšni.

na-tan'-ka, *v. n.* to enlarge, become larger.
na-tan'-tan, *v. a. red.* of natan; to feel after with the feet,—nawatantan.
na-ta'-om, *adv.* leaning, inclined.
na-ta'-om-ya, *adv.* leaning: nataomya han, it stands leaning.
na-ta'-pe-ha, *n.* a toad.
na-ta'-ta, *v. a.* to shake off, as dust from one's feet or blanket,—nawatata.
na-tem', *cont.* of natepa; natem iyeya.
na-tem'-ya, *v. a.* to cause to wear off, as one's horse's hoof,—natemwaya.
na-te'-pa, *v. a.* to wear off with the foot, wear short, as a hoof or shoe,—nawatepa.
na-ti'-ča, *v. a.* to scrape with the foot; to paw, as a horse,—nawatiča.
na-ti'-kti-ča, *v. n.* to thicken by boiling.
na-tim', *cont.* of natipa; natim iyaya.
na-tim'-ti-pa, *v. red.* of natipa.
na-tim'-ya, *v. a.* to cause to draw up,—natimwaya.
na-tin', *cont.* of natiča; natin iyeya.
na-tin', *v. n.* to become stiff, as a dead person.
na-ti'-pa, *v. n.* to draw up, as leather, meat, etc., when put on the fire, to crisp; to cramp, contract, as muscles.
na-ti'-tan, *v. a.* to pull, pull backwards or forwards by bracing the feet, as a horse in pulling,—nawatitan, naupitanpi.
na-tku', *v. a.* to break square off with the foot,—nawatku: hu nawatku seča, it seems as if I had broken my leg.
na-to'-to, *v. a.* to make a noise by knocking with the foot; to clear off, as brush, etc.,—nawatoto.
na-tpa', *n.* the external ear, the ear of animals. Same as nakpa.
na-tpa', *v.* noče natpa, to become deaf by sickness.
na-tpa'-gi-ča, *n.* the marten, *Mustela martes*. Same as nakpagiča.
na-tpa'-gi-ča-dan, *n.* the marten.
na-tpan', *v. a.* to bruise or mash up fine with the feet,—nawatpan.
na-tpan'-tpan, *v. red.* of natpan.
na-tpi', *v.* to crack by treading on,—nawatpi; to crack of itself, as fire snapping.
na-tpi'-tpi, *v. red.* of natpi; to crack or snap, as fire burning. Said also of many guns fired off about the same time.
na-tpi'-yo-ta-he-dan, *adv.* of natpa; between the ears.
na-tpo'-ta, *v. pos.* of napota; to wear out one's own moccasins, etc.,—nawatpota.
na-tpu'-tpa, *v. n.* to mix together, as in boiling.

na-tu', *n.* corn-silk; the hair on the side of the head.
na-tu'-ka, *v. a.* to stamp off and destroy, as fur,—nawatuka.
na-tu'-ta, *v. n.* to smart, as one's feet by traveling: siha namatuta, my feet smart.
na-tu'-tka, *v. a.* to knock pieces off with the foot,—nawatutka.
na-ṭa', *v. a.* to kill by kicking,—nawaṭa.
na-ṭins', *cont.* of naṭinza; naṭins iyeya.
na-ṭin'-za, *v. a.* to press hard with the foot,—nawaṭinza.
na-wa'-ni-ča, *v. a.* to trample to nothing, to destroy by trampling on,—nawawaniča.
na-wa'-nin, *cont.* of nawaniča; nawanin iyeya, to walk or run off sickness or fatigue; to destroy or annihilate, as by the bursting of a boiler.
na-wang', *cont.* of nawaṅka; nawang iyaya.
na-wang'-ki-ya, *v. a.* to cause to gallop, as a horse,—nawangwakiya.
na-wan'-ka, *v. n.* to gallop, as a horse does.
na-wan'-kan, *v.* nawaṅkan hiyu, to spring up, as the boards of a floor.
na-wa'-te, *n.* the temples; the ends of a house; the lock of a gun.
na-wa'-te-ska-dan, *n.* a kind of small duck with a white spot on each side of the head.
na-we'-ga, *v. a.* to break, as a stick, with the foot, but not entirely off,—nawaweḡa.
na-weh', *cont.* of naweḡa; naweh iyeya.
na-weh'-ya, *v. a.* to cause to break with the foot,—nawehwaya.
na-wi'-hnu-ni, *v. a.* to destroy with the foot,—nawawihnni.
na-win', *v. n.* to sail around, as an eagle.
na-wins', *cont.* of nawinza; nawins iyeya.
na-wins'-win-za, *v. red.* of nawinza.
na-wins'-ya, *v. a.* to cause to trample down,—nawinswaya.
na-win'-za, *v. a.* to trample down, as grass, to mat down,—nawawinza.
na-wi'-zi, *v.* to be jealous, envious,—nawawizi.
na-ye'-ga, *v. a.* to make shine or sparkle by kicking, as when one pushes up the fire with his foot,—nawayeḡa.
na-yeh', *cont.* of nayeḡa; nayah iyeya.
na-yeh'-ye-ga, *v. red.* of nayeḡa; to kick or punch up the fire with the foot.
na-ža', *v. a.* to mash up or crush by trampling on,—nawaža. See nakiza.
na-žan', *cont.* of nažata; nažan iyeya.
na-ža'-ta, *v. a.* (na and žata); to make forked by kicking,—nawažata.
na-ža'-ta-ka-hu, *n.* a small bush something like the čanšaša.

na-ža'-ža, *v. a.* to wash out with the feet, trample out; to wash out by boiling,—*nawažaža*.
na-ži'-ča, *v. n.* to run away, flee, retreat.
na-ži'-če-ya, *v. a.* to cause to flee,—*nažičewaya*.
na-žim', *cont.* of *nažipa*; *nažim iyeya*.
na-žin', *cont.* of *nažiča*; *nažin iyaya*.
na'-žin, *v. n.* to stand, rise up; to stand still, stop; to stand on the ground, to get down, alight, as from a horse,—*nawažin*, *naunžinpi*.
na'-žin-han, *part.* standing: *nažinhan nažin*, to rise up and stand.
na'-žin-ki-ya, *v. a.* to cause to stand, to raise up, lift up,—*nažinwakiya*.
na-ži'-pa, *v. a.* to prick or pinch with the toes.
na-žu'-te, *n.* the lower bone in the back of the neck, the last of the cervical vertebrae.
na-žu'-žu, *v. a.* to kick to pieces,—*nawažužu*; to come to pieces of itself.
ni, *pron. in comp.* thee, you; *thy, thine, your, yours*.
ni, *v. n.* to live,—*wani, yani, unni, wićani*. Hence, *wićoni*, life.
ni'-ča, *v. n.* to be destitute of, have none of,—*ma- nića, ninića, unnićapi, wanića*.
ni-ča', *v.* of *ka*; he means thee.
ni-če', *adv.* perhaps. See *naće*. *Niće* is objected to, as it is so often used obscenely.
ni-če'-ča, *adv.* probably. See *naćeća*, a better form.
ni'-či, *pron. and prep.* with thee; for thee.
ni-de', *n.* water, in the sacred language; *i. g.* *mini*.
ni-en, or **niyen**, *adv.* anew: *teća nien tonpi*, born again, regenerated.
ni-ge', *n.* the paunch, stomach.
ni-ğu'-te, *n.* the flank: *niğute oškokpa*, the hollow of the flank.
ni-han', *adv.* fearful; *nihanšni*, not afraid. See *inihan*.
ni-han'-yan, *v. a.* to frighten, *nihanwaya*.
ni-hin'-či-ya, *v. n.* to be frightened, scared: to cry or scream, as in fright; to hurry,—*nihinmi- čiya, nihinnićiya, nihinunkićiyapi*.
ni-hin'-či-ya-ken, *adv.* in fright.
ni-ki'-ya, *v. a.* to cause to live,—*niwakiya*.
nin, *cont.* of *nića*; *tuwe nin un kin*, he who has none.
ni'-na, *adv.* very, very much, always intensive.
ni-nañ, *adv.* See *ninahn*.
ni'-na-hin, *adv.* exceedingly.
ni'-na-na, *adv.* very: *ninana ia*, to speak loud and fast, speak earnestly.
ni-ni', *adj.* coagulated, curdled, quivering, said of thick sour milk: *asanpi nini*, curdled milk, curds.
niñ-tpa'-hu, *n.* the haunch or hip-bone. See *nitpahu*.

ni-po', *adj.* dead. This is probably Ojibwa, but frequently used by the Dakotas when speaking with white people who do not understand their language.
ni-se'-hu, *n.* the hip-bone, os ilium.
ni'-sko, *adv.* so large. See *niskokeća*.
ni'-sko-ke-ča, *adv.* so large.
ni'-sko-sko-ke-ča, *adv. red.* of *niskokeća*.
ni'-sko-ta-ka, *adv.* so large.
ni'-sko-ta-ka-dan, *adv.* so small.
ni'-sko-ya, *adv.* so far around.
niš, *pron.* thou, thee: *niš niye*, thou thyself.
ni'-sko-dan, *adv.* small, only so large.
ni'-sko-sko-dan, *adv. red.* of *niskodan*.
ni'-sko-ye-dan, *adv.* only so far around.
niš-na'-na, *pron.* thou alone; *nišnanpidan*, you alone.
ni-ta', *pron. in comp.* thy, thine; your, yours: *nitašunke*, thy dog.
ni-ta'-wa, *pron.* thy, thine; your, yours.
ni-te', *n.* the lower part of the back, the rump.
ni-te'-hu, *n.* the os sacrum.
ni-to'-ške, *n.* a white woman's dress, long gown: *nitoške kiton*, to put on white woman's clothes.
ni-tpa'-hu, *n.* the hip-bone. Same as *nisehu*.
ni'-un, *v.* to be living: *ni waun*, I am alive.
ni-wan', *v. n.* to swim,—*waniwe*, *unniwanpi*.
ni-we'-ki-ya, *v. a.* to cause to swim,—*niwewa- kiya*.
ni-ya', *v. n.* to breathe,—*waniya, yaniya, unniya- pi*: *niya šni iyaya*, to die; *niya šni maťa nun seća*, I am out of breath.
ni-ya', *n.* breath, life. See *oniya*.
ni-ya'-ke, *adj.* alive; *niyake yuza*, 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,—*niwaya, niunyanpi, nimayan*.
ni-yan', *adv.* audibly, with a loud voice: *eya niyan*, to say with a loud voice.
ni-yan'-hin, *adv.* yet. See *hinahn*.
ni-yan'-hin-ke-šni, *adv.* not yet time, too soon.
ni-ye', *v.* to cause to live. See *niyan*.
ni'-ye, *pron.* thou, thee; *niyepi*, you.
ni'-ye-eš, *pron. emphatic*; thou, thee, you.
ni'-ye-ka-eš, *pron.* even thou.
ni'-ye-ke, *pron. emphatic*; thee thyself, you your- self, even you.
no'-će. See *nunće*.
no'-ga, *adj.* scabbed. See *nunğa*.
no'-ge, *n.* the ear; the sense of hearing, as *nođe ninića*, 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 nođe*,—*minođe*.

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,—noġe-makpa.
no'-ge-kpe-ya, *v. a.* to make deaf,—noġekpe-waya.
no'-ge-o-hdo-ka, *n.* the orifice of the ear; the touch-hole of a gun.
no'-ge-tpa, *adj.* See noġekpa.
no'-ge-tpe-ya, *v.* See noġekpeya.
no-ġi'-yu-ta-pi, *n.* a yard. See noġeyutapi.
no'-ġo-ptan, *adj.* listening, attending to; noġo-ptan manka, *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.*
non. See nun.
non. See non-ske and nunske.
non-ġe'. See nunġe.
non'-pa, *adj.* two, twice.
non'-pa-ki-ya, *adv.* twice, in two ways.
non'-ske, or **nunske**, *intj.* expressing ignorance or want of recollection; *let me see! what do you call it?*
nu'-ni, *v.* to wander, miss the road and wander about, get lost; to be mistaken about a thing,—wanuni, yanuni, unnunipi.
nu'-ni-ya, *v. a.* to cause to wander,—nuniwaya, nuniunyanpi.
nu'-ni-yan, *adv.* wandering, lost.
nun, *v.* 2d pers. sing. of un, to use.
nun, *cont.* of nunwe; *let it be so*, expressive of desire; *so be it, amen.* It is often equivalent to the sign of the future tense; as, mda nun he, *shall I go?* token eġamon nun tanin šni, *what I shall do is not apparent.*
nun'-ġa, *adj.* callous. Said of any hard place, formed by a burn or otherwise, on the skin,—manunġa.
nun'-ka, *v.* 2d pers. sing. of wanġa; *thou liest down.*
nun-kas', *n.* a step-son or step-daughter: nun-kasku, *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.
nun-kas'-ya, *v. a.* to have for nunkas,—nunkas-waya.
nun'-ske. See nonske.
nun-we', *v. n.* *let it be so*, expressive of desire; *may it be so, amen.*

nun-yan', *v. a.* to tame, domesticate, as animals,—nunwaya. Hence, wanunyanpi, *tame cattle.*
nu-šnun'-za, *adj.* wrinkled, pitted, not smooth.

N.

n, the seventeenth letter of the Dakota alphabet. It occurs only after a vowel, and has the sound of the French nasal *n* in *bon*.

O.

o, the eighteenth letter of the Dakota alphabet, with the sound of English *o* in *no*.
o, a prefixed prep. It is a contraction of ohna, meaning *in, into*, and is prefixed to verbs: as kaštan, *to pour out*, okaštan, *to pour into*; han, *to stand*, ohan, *to stand in.*
o, a prefix, forming nouns of verbs; as, bašpa, *to cut off*, obašpe, *a piece.*
o, *v. a.* to shoot, to hit when shooting,—wao, yao, unġopi: wakute eġa wao eġe, *when I shoot I hit.*
o-a'-de, *n.* a load of wood in the arms.
o-a'-hde, *n.* a place of holding or resting against, as the shoulder where the gun is held.
o-a'-he, *n.* something to stand on.
o-a'-he-hde, *n.* a foundation.
o-a'-hi-ya-ye, *n.* of ahiyaya; *a going or taking round; a tune, the air of a tune.*
o-a'-hta-ni, *n.* of ahtani; *transgression.* See woahitani.
o-a'-i-e, *n.* of aia; *counsel; slander.*
o-a'-i-e-ti-pi, *n.* a council-house.
o-a'-ki-ni-ġa, *n.* of akiniġa; *disputing.*
o-a'-pe, *n.* of apa; *strokes, stripes, beatings; the striking of a clock, an hour.*
o-a'-ši-ġa, *adj.* unpleasant, disagreeable, as a country, the weather, etc.
o-a'-ši-ġa-ya, *adv.* unpleasantly.
o-a'-ši-ġa-ya-ken, *adv.* disagreeably.
o-a'-ši-ġe-ġa, *adj.* See oašiġeġaka.
o-a'-ši-ġe-ġa-ka, *adj.* unpleasant, disagreeable, as the appearance of a country, etc.
o-a'-šin-ya, *adv.* not satisfied or pleased with, unpleasantly: oašinya unyakonpi, *we are uncomfortably situated.*
o-a'-šin-ya-ken, *adv.* unpleasantly.
o-a'-ška-dan, *adv.* of aškadan; *near, short, as a road.*
o-a'-ya-štan, *n.* of ayaštan; *a stop, stopping, as in talking.*
o-a'-ya-te, *n.* of ayate; *a guess.*
o-a'-yu-štan, *n.* of ayuštan; *a stop, cessation from.*

o-ba'-hon, or obahun, n. of bahon; 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 bapota; a cutting up, destroying by cutting.
 o-ba'-sde-ée, n. of basdeća; a split, splitting.
 o-ba'-sden, cont. of obasdeća: obasden waste, good to split.
 o-ba'-sku, v. to pare in any thing,—obawasku.
 o-ba'-sku, n. of basku; a paring.
 o-ba'-smin, n. of basmin; something to shave off into.
 o-ba'-spe, n. of bašpa; a piece cut off: obašpe wanjidan, one piece, as of pork or meat of any kind.
 o-be', n. a litter, brood; a division, class, sort.
 o-bo'-ha, v. oboha iyeya, to knock into.
 o-bo'-hēi-hēi, n. a string or bunch of beads; any bunch that dangles.
 o-bo'-hdo-ke, n. of bohoka; a hole made by punching.
 o-bo'-po-ta, v. a. to shoot to pieces in any thing,—obowapota.
 o-bo'-sdan, n. height.
 o-bo'-sda-ta, n. height.
 o-bo'-sda-tu, n. height, perpendicularity.
 o-bo'-ski-ća, v. a. to punch or ram hard in a hole,—obawaskića.
 o-bo'-skin, cont. of oboskića; oboskin iyeya.
 o-bo'-ški, v. to make faint, obliterate, as the rain does tracks.
 o-bo'-spe, n. of bošpa; a piece shot or punched off.
 o-bo'-tan, v. to ram or pound hard in a hole,—obowatan.
 o-bo'-ta, v. a. to punch to death in, as in a hole,—obowata.
 o-bo'-te, n. a killing or punching to death in.
 o-bo'-tj-in-za, v. a. to pound in hard and tight,—obowatinza.
 o-bo'-ya-ya, n. a bunch of beads.
 o-bo'-za, v. oboza hinhda, to rise up with a rush, as in case of an excitement.
 o-bo'-za-ka, v. to rush: ituh obozaka, the rush was for naught.
 o-ća'-ga, v. n. of ćaga; to freeze or become ice in.
 o-ća'-hde, n. of ćahde; a step.
 o-ćan'-ku, n. a road, street, way. See ćan'ku.
 o-ća'-ze, n. kind, sort, species, name.

o-će'-ti, n. of ćeti; a fire-place, place where the fire is made; a chimney: maza oćeti, a stove.
 o'-ći-hin-yan-pi, v. recip. of ohiňyan; they are offended at each other, they feel themselves slighted.
 o'-ći-kan, adv. having room, roomy: oćikan šni, without room, crowded.
 o'-ći-kpa-kpa-ni, adj. red. of oćikpani; some longer and some shorter.
 o'-ći-kpa-ni, adj. not equal in length.
 o-ći'-ka-dan, adj. small within: ti oćikadan, a small room.
 o-ći'-ka-ye-dan, adj. small inside, of small dimensions.
 o'-ćim, adv. afterwards, after a while, at length.
 o'-ći-mda-ga-he, adv. abreast, in a line.
 o'-ći-mda-gan, adv. abreast.
 o'-ći-mda-ge-han, adv. in a row, abreast.
 o'-ći-mdañ, cont. of oćimdañ.
 o-ćin', n. of ćin; desire, wish, disposition.
 o-ćin', v. a. to desire, beg, ask for: taku oćin wahi, I have come to ask for something,—owa-ćin. See woćin.
 o-ćin'-ši-ća, v. n. to be cross, bad-tempered, ill-disposed,—oćinmašića.
 o-ćin'-ši-ća-ya, adv. evilly disposed.
 o-ćin'-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,—oćinyope-waya, oćinyopeunyanpi, oćinyopemayan.
 o'-ći-pten, adv. not equal to, lacking.
 o'-ći-pte-tu, adv. unequal in length, or otherwise.
 o-ći'-sti-ye-dan, adv. for a little while.
 o'-ći-tkonš, cont. of oćitkonza; wićašta oćitkonš waćinpi, men think alike.
 o'-ći-tkon-za, adj. equal, alike, of the same size or length: ćan oćitkonza, trees of the same height.
 o'-ći-tpa-ni, adj. unequal.
 o'-ći-tj-in-za, v. n. to be crowded together; i. q. oćikan šni.
 o'-ći-ya-ka-pi, v. pl. of oyaka; i. q. okiđiyakapi.
 o-ći'-yo-pe-ya, v. See oćinyopeya.
 o'-ći-yu-štan, v. oyuštan; to be one in another, as kettles; to be doubled, as a blanket.
 o-ćo'-ka-ka, v. n. to be empty, not full, as a house of persons; there is room.
 o-ćo'-kam, adv. in the middle.
 o-ćo'-kam-tu, adv. in the midst.
 o-ćo'-ka-ya, adv. in the middle: ti oćokaya, in the middle of the house.
 o-ćos', cont. of oćoza; oćos manka, I am in a warm place.
 o-ćos'-ya, adv. in a warm condition.

o-čó'-wa-sin, *adv.* all, the whole, all together.
 o-čó'-za, *adj.* warm in: ti očoza, a warm house.
 o-čó'-za, *n.* warmth, heat.
 od, or on, *cont.* of yuta; od waste, good to eat, good to taste.
 o-da'-kon, *cont.* of odakota.
 o-da'-kon-ki-či-ya-pi, *n.* friendship, peace.
 o-da'-kon-ya, *adv.* friendly, peaceably.
 o-da'-ko-ta, *n.* friendship, alliance, fraternity.
 o-de', *v. a.* to seek for, hunt for any thing,—owade, oyade, unkodepi.
 o-de'-za, *v.* of deža; to urinate in any thing,—owadeža.
 o-de'-ža, *n.* the bladder; a chamber-pot.
 o-di'-di-ta, *v. n.* to be warm in, as in a house where it is uncomfortably hot: ti odidita, a hot house.
 o-di'-di-ta, *n.* heat.
 o-don', *cont.* of odota; taku odon wahi, I have come to borrow something.
 o-do'-ta, *v. a.* to borrow any thing,—owadota, oyadota, unkodotapi.
 od'-o-ta, *adj.* red. of ota.
 o-do'-wan, *n.* of dowan; a song, hymn, tune.
 o-du'-te, *n.* the large muscle or flesh on the thigh.
 o-du'-za-han, *n.* of duzahan; swiftness.
 o-e'-če-ča, *v. n.* to be a little better; i. q. ahečéča.
 o-e'-če-ča-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,—oemačéčaka. See owe-čéčaka.
 o-e'-čen-ya, *adv.* so, however.
 o-e'-čon, *n.* of ečon; doing, work: oečon waste, good doing it.
 o-e'-čon-ka, *n.* one who does a thing very much.
 o-e'-čon-na, *n.* gambling, a lottery. Sometimes written oečona.
 o-e'-ha-ke, *n.* of ehake; the last.
 o-e'-hde, *v. a.* of ehde; to set or place in,—oewa-hde.
 o-e'-hde, *n.* a setting down; a saying, a verse, a sentence.
 o-e'-hna-ka, *n.* of ehna; a placing down, a stop, period.
 o-e'-ti, *n.* of eti; an encampment ahead.
 o-e'-ya-ke-ya, *n.* the act of telling a story, a relation.
 o-e'-ye, *n.* of eya; a saying, verse, sentence.
 o-e'-yu-ħpa, *n.* of yuħpa; a place of resting or throwing down burdens.
 o'-gan, *n.* something that is open, as open cloth.
 o-gan'-gan, *v. n.* to be full of holes.
 o'-ge, *n.* clothes, covering; a sheath.
 o'-ge-ki-či-ton, *v.* to clothe for one,—ogewedi-ton.

o'-ge-ki-ton, *v. pos.* of ogeton; to put clothes on one's own,—ogeweton.
 o'-ge-pi, *n.* clothes.
 o'-ge-ton, *v. a.* to put on clothes, have clothes on,—ogewaton, ogeuntonpi: ogeičiton, to clothe oneself.
 o'-ge-žu-ya, *v.* ogežuya yuza, to take hold of one's clothes.
 o'-gin-gin, *v. n.* to nod: ogingin yanka, he is nodding.
 o-gu', *v. n.* of gu; to burn in, as in a kettle.
 o-gu', *n.* scraps, cracknels.
 o-gu'-ke, *n.* tallow-scraps.
 o-gun'-ga, *v. n.* to be half asleep and awake, to slumber, dose,—omaganğa, onigunğa.
 o-gu'-ya, *v. a.* to cause to burn in, as meat,—oguwaya.
 o'-ha, *v. n.* to stick to, adhere, as feathers,—omaha.
 o'-ha, *n.* of yuha; a straight place in a river, the distance between two bends, a reach: óha han-ska, a long straight place.
 o-ha'-kam, *adv.* afterwards.
 o-ha'-kam-ya, *adv.* after.
 o-ha'-ka-pa, *adv.* afterwards.
 o-ha'-ka-pa-tan-han, *adv.* afterwards.
 o-han', *intj.* oh, yes!
 o-han', *v. n.* (ohna and han) to stand in.
 o-han', *v. a.* to put on socks or moccasins, to wear; to boil, as corn, meat, etc.—owahan, oyahan, un-kohanpi.
 o'-han, *v.* to try, attempt; to apply oneself, study,—ówahe, óyahan, óunhanpi.
 o'-han-hde, *v.* See óhanhdeya.
 o'-han-hde-ya, *v. a.* to keep near one, follow about, as a colt its mother; to love,—ohanhde-waya, ohanhdemayan.
 o'-han-han-na, *n.* the morning.
 o-han'-pi, *part.* boiled.
 o-han'-ska, *n.* length.
 o-han'-ska-ya, *adv.* in length.
 o'-han-zi, *n.* shade, defence from the heat; shadow.
 o'-han-zi, *v. n.* to be shade on,—omahanzi.
 o'-han-zi-hde-pi, *n.* something set up for a shade, as the branches of trees or bushes; an arbor; a porch; an umbrella.
 o'-han-zi-ya, *v. a.* to shade, make a shade on,—ohanziwaya, ohanziunyanpi.
 o-hba'-han, *part.* fallen to pieces in, as a barrel in a corn-hole.
 o-hda'-da, *v. pos.* of okada.
 o-hdag', *cont.* of ohdaka: he ohdag wahi, I have come to tell that.
 o-hda'-hni-ga, *v. pos.* of okahniga; to understand one's own affairs,—owahdahhniga.

o-hda'-hniñ, *cont.* of ohdahniğa: ohdahniñ manka.
o-hda'-ka, *v. pos.* of oyaka; to tell of one's own, —owahdaka, unkohdakapi.
o-hda'-kin-yan, *n.* width, breadth.
o-hda'-psin-yan, *adv.* bottom upwards.
o-hda'-pta, *v. pos.* of oyapta and okapta; to leave some of one's own, —owahdapta.
o-hde', *v. a.* of hde; to set or place in, —owahde.
o'-hde, *n.* a coat; suspenders.
o-hdi'-han, *v. n.* to fall in any thing endwise.
o-hdi'-he-ya, *v. a.* to cause to fall in endwise, —ohdihewaya.
o-hdu'-ge, *v. pos.* of oyuge; to put on, wear one's own, —owahduge.
o-hdu'-so-ta, *v. n.* to go off, leave, be all gone, as ducks in the fall of the year.
o'-hdu-ta, *v. n.* to be closed up.
o'-hdu-te-ya, *v. a.* to close up, —ohdutewaya.
o-hdu'-ze, *v. pos.* of oyuze; to dip out from into one's own dish, —owahduze.
o-he', *v.* Same as ohan.
o-he', *n.* a place; a niche, a bed, —mitóhe.
o'-he, *n.* of yuha; a having: óhe wašte, it is good having; óhe waštekae, useful.
o'-he, *n.* of ohan; a boiling: óhe wanžidan, one boiling.
o-he'-hde-pi, *n.* a bedstead, bed.
o-hem'-ya, *adv.* not quite full, almost full.
o-he'-yun, *v. a.* to wrap up in, —ohemun, ohe-nun. See heyun.
o-he'-yun, *n.* a wrapper: oheyunpi, wrappers.
o'-hi, *v. n.* to hang over, as hair over one's face, or grass over a path: i. q. čanķu peži kaohdu-teyapi.
o'-hi, *v. a.* to be able to reach to, tall enough to reach up to, long enough to reach down to, —ówa-hi, óunhipi: to reach to one, be large enough for, —ómahi.
o'-hi-dan, *v. dim.* of óhi.
o'-hi-ka, *n.* one whose hair is always hanging over his face.
o-hi'-ka, *n.* one who has ability, one who is able to accomplish.
o-hi'-ki-ya, *v. pos.* of ohiya; to win back one's own; to give something to another of what one has won, to win for another, —ohiwakiya.
o'-hi-na-pe, *n.* of hinapa; a place of egress.
o-hin'-hpa-ya, *v.* (o and hinhpaya) to fall into; to fall from, forsake, —omahinhpaya.
o-hin'-hpa-ye-ya, *v. a.* to cause to fall into, —ohinhpayewaya.
o'-hi-ni, *adv.* See óhinpi.
o'-hin-ni, *adv.* always.

o'-hin-ni-ki-ya, *v. a.* to cease from, to finish, —óhinniwakiya.
o'-hin-ni-ya, *v. a.* to finish, —óhinniwaya.
o'-hin-ni-yan, *adv.* always, all along, all through.
o-hi'-ti-da, *v. a.* to consider furious, —ohitiwada: ohitičida, to think oneself terrible, to bluster, to swagger, to bully, —ohitimičida.
o-hi'-ti-ka, *v. n.* to be furious, terrible, brave, —omahitika, onihitika. See wohitika.
o-hi'-ti-ya, *adv.* furiously, terribly, savagely.
o-hi'-ya, *v. a.* to get the better of one in any way, to overcome; to gain, win, acquire in a game, —ohiwaya, ohinnyanpi.
o'-hi-ya, *v. a.* to cause to reach to, —óhiwaya.
o'-hi-ya, *adv.* reaching to; hanging over, as hair.
o'-hi-ya, *n.* the hair that hangs down on the face.
o'-hi-ye, *n.* a string or strand of beads; one length of any thing.
o-hi'-ye-ya, and **ohiyekiya**, *v. a.* to cause to win, —ohiyewaya.
o-hi'-yu, *v.* to come through, as water through a roof, to leak; to come into, come through on, —omahiyu.
o-hmun', *adj.* faint, not very apparent, as tracks in snow on which more has fallen.
o-hmun'-hmun, *adj. red.* of ohmun; indistinct, as conversation not plainly heard.
o-hmun'-hmun-yan, *adv.* indistinctly.
o-hmun'-yan, *adv.* faintly, not apparent.
o-hmun'-ye-ča, *adj.* partly visible, as a chicken peeping out of its shell.
o'-hmus, *cont.* of óhmuza; i ohmus waun, my mouth is shut.
o'-hmus-ya, *v. n.* to shut, cause to shut, —óhmuswaya.
o'-hmu-za, *v. n.* to be shut or closed: išta ohmu-za, eyes shut.
o-hna', *prep.* in, into, on, upon.
o-hnag', *cont.* of ohnaka; ohnag waši, I told him to put it in.
o-hna'-hna, *prep. red.* of ohna.
o-hna'-hna-ka, *v. red.* of ohnaka.
o-hna'-hna-ka-pi, *n.* something in which things are put or laid away, a chest; a coffin. See čano-hnahnakapi.
o-hna'-ka, *prep.* in, upon: nape ohnaka, in the hand.
o-hna'-ka, *v. a.* to put in, place in any thing.
o-hna'-ka-pi, *n.* a placing in.
o-hna'-na, *adv.* napohnana, only a handful.
o-hni'-hda, *v. n.* to go on a journey, travel from place to place, —owalnihda, unkohnihdapi.
o-hni'-hde, *part.* travelling: ohnihde ya, to go travelling.

o-hni'-hde-ki-ya, *v. a.* to cause to go on a journey,—ohnihdewakiya.
o-hni'-hde-ya, *v. a.* to send on a journey,—ohnihdewaya.
o-hni'-hde-ya, *adv.* journeying : ohnihdeya waun, I am on a journey.
o-hni'-hde-ya-pi, *n.* a journeying ; one sent, a messenger, an apostle.
o-ho'. See ohoka.
o-ho'-da, *v. a.* to respect, honor, worship,—ohowada, ohoundapi.
o-ho'-da-ka, *v. a.* to respect, honor, worship,—ohowadaka, ohoundapika.
o-ho'-hpa, *v. a.* of holipa ; to cough and spit into,—ohowalipa.
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'-mni, *adv.* around, round about : ohomniya, to go around.
o-ho'-mni-yan, *adv.* around, round about.
o'-hu-ta, *n.* the place where the water meets the land, the edge or shore.
o'-hu-tam, *adv.* at the shore.
o'-hu-ta-pa, *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-h'a', *adj.* grey, black and white, white specks on a black ground.
o-h'a'-ka, *adj.* grey, black appearing through the white, all colors intermingled.
o-ha'-ka, *v. n.* to be stuffed with food, surfeited ; to be injured or made sick by food,—omahaka.
o-ha'-ka, *adj.* hurtful, injurious, as some kinds of food.
o-han', *v.* to do, to work,—owahan, unkoahapi.
o-han', *n.* work, action, custom,—miohan, niolhan, unkoahapi.
o-han'-han-han, *v. n.* to do odd things, to play pranks, cut capers ; to do badly,—ohanwahanhan.
o-han'-han-han-ka, *v.* Same as ohanhanhan.
o-han'-ki-han-han, *v.* to play pranks upon one, to do badly to,—ohanwakihanhan.
o-han'-ko, *v. n.* to be quick in doing any thing, handy,—ohanmako, ohanniko.
o-han'-ko-ya, *adv.* quickly.
o-han'-ko-ye-dan, *adv.* quickly, suddenly.
o-han'-pi, *v. n.* to be generous, liberal,—ohanmapi.
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,—ohanmasdata.
o-han'-si-éa, *v. n.* to be stingy or illiberal,—ohanmasi-éa.

o-han'-si-éa, *v. n.* to be ill-behaved.
o-han'-si-éa-ya, *adv.* badly.
o-han'-sin-ya, *adv.* badly, wickedly.
o-han'-sin-ya, *v. a.* to make stingy, make bad,—ohanšinwaya, ohanšinunyanpi.
o-han'-sun-ke-éa, *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,—owahanšinke-éa, unkoahanšinke-éapi.
o-han'-te-han, *v. n.* to be long in doing a thing,—ohanmatchan.
o-han'-wa-ste, *v. n.* to behave well, be good, be generous,—ohanmawaste.
o-han'-yan, *v. n.* to do, work, act,—owahanmda, oyahanda, unkoahanyanpi.
o-han'-ye-ya, *v. a.* to cause to do,—ohanye-waya.
o'-ha-ya, *v. a.* to fill up, as a hole with brush, etc.—ohawaya, ohaunyanpi.
o-h'a'-ya, *adv.* in a greyish or mixed manner. Said of putting paint on the face.
o-hda'-hda, *adj.* loose, rattling, as a small bullet in a gun.
o-hda'-hda-ye-dan, *adv.* loosely, as knitting ; not stretched, as a cord.
o-hda'-te, *adv.* under, beneath.
o-hda'-te-ya, *adv.* beneath, under : ohdateyayaya, it has gone underneath.
o-hda'-te-ya-tan-han, *adv.* from beneath.
o'-hdo-hda, *n.* See onhido-hda.
o-hdo'-ka, *n.* a hole in any thing, an aperture.
o-he', *n.* a hill : oheyahe and ohewayawe, a hill that is much visited, as Pilot-knob near Fort Snelling.
o-hin'-yan, *v.* to pout, be out of humor about, to be dissatisfied with one's portion or treatment ; to slight, refuse,—owahinyan, unkoahinyanpi.
o-hmi'-hmi-yan, *adj.* crooked.
o-hmi'-yan, *adj.* crooked.
o-hno'-ga, *n.* the corners that are usually fenced off on each side of the door in a Dakota lodge.
o-hno'-ga-ta, *adv.* in the corners of the tent near the door ; down at the side of a tent, close under.
O-hno'-gi-éa-dan, *n.* an imaginary being worshipped by the Dakotas. Same as Canotidan. See Hohnogicadan.
o-ho', *intj.* expressive of disbelief ; not so !
o-hpa', *v. n.* to gather together, flock together, as geese, etc.
o-hpan', *v. n.* to be wet or moist in.
o-hpan'-ki-ya, *v. a.* to dip into, sop, soak in,—ohpanwakiya.
o-hpan'-yan, *v. a.* to cause to moisten or soak in,—ohpanwaya.

o-hta'-hta-dan, *adj.* loose, not stretched tight, as a slackened bow-string.
o-hta'-hta-ye-dan, *adv.* loosely, not stretched. Same as oħdahdayedan.
o-hta'-ni, *n.* work, labor,—mitohitani, nitohitani : tohitani, his work.
o'-hta-ye-tu, *n.* the evening.
oħ'-ya, *adv.* obliquely, from corner to corner, sloping, as the characters in writing.
o-i'-ča-ga, *v. n.* to grow in any thing; to grow up,—oimačaga, oiničaga.
o-i'-ča-ge, *n.* of ičaga; a growing, 'creation; interest on money lent.
o-i'-ča-hi-ton, *v. a.* to mingle, mix together in, as tobacco and bark in any thing,—oičahiwaton.
o-i'-ča-hi-ye, *n.* of ičahiya; a mixture, a mixing : oičahiye wanžidan, one mixing.
o-i'-čaħ, *cont.* of oičaga; oičah kokedan, of quick growth; oičah teħan, of slow growth.
o-i'-čaħ-ya, *v. a.* to yield, produce; to make grow; to cause to produce, as interest,—oičahwaya.
o-i'-ča-zo, *n.* of ičazo; a marking, a mark; credits, taking things on credit, giving credit.
o-i'-či-ma-ni, *n.* travelling, a traveller; oičimani waniča, there is no one travelling.
o-i'-ču-wa, *n.* of kuwa; tools of all kinds.
o-i'-či-hde, *n.* what one has laid up, property.
o-i'-či-hi, *v. reflex.* of okihi; to be able for oneself, be rich; to get for oneself, be selfish,—omičihhi.
o-i'-či-kpa-ni, *v.* Same as oičitpani.
o-i'-či-tpa-ni, *v. reflex.* of okitpani; not to be able to take care of oneself or family, to be poor,—omičitpani.
o-i'-či-ťin-za, *v. reflex.* of oťinza; to have command of oneself,—omičitťinza.
o-i'-de, *v. n.* to blaze in.
o-i'-de, *n.* a flame.
o-i'-e, *n.* of ia; a word; a saying or speech.
o-i'-e-ki-ča-ton, *v. a.* to speak to, John x. 6,—oiwečaton.
o-i'-e-ki-čun, *v. n.* to command, enforce obedience,—oiwečun.
o-i'-e-ki-ton, *v. n.* to use language, speak,—oiwe-ton.
o-i'-e-ya, *v. n.* to use words, to speak,—oiewaya.
o-i'-hda-ka, *v. reflex.* of oyaka; to make oneself known, tell one's own name; to confess,—omihdaka.
o-i'-hdo-ye. See ihdoya.
o-i'-hdu-ge, *v. reflex.* to put on oneself,—omihduge.
o-i'-hdu-so-ta, *v. reflex.* to use oneself up, to go all away, said of the ducks all leaving. See ohdusota.

o-i'-hdu-ši-ča, *v. reflex.* to injure oneself in the estimation of others, get oneself into difficulty,—omihdušiča.
o-i'-hdu-ze, *n.* what one puts on, clothing.
o-i'-he-ya, *v. a.* to shoot into,—oihewaya.
o-i'-he-ye, *n.* the place where the shot is sent.
o-i'-hun-ni, *v. a.* to land in or at,—oiwahunni.
o-i'-hun-ni, *n.* a landing, harbor, port : oihunni wašte, a good landing.
o-i'-na-pa, *v.* to go or come out into,—oinawapa.
o-i'-na-pe, *n.* a place of coming out.
o-i'-na-pe-dan, *n.* dim. of oinape.
o-i'-na-pe-ya, *adv.* appearing, as the summits of hills that first become bare of snow.
o-i'-na-žin, *n.* a standing place, starting place.
o-i'-na-žin-ta, *n.* the place of standing, the goal.
o-in', *v.* to wear as rings in the ears or nose,—owain, oyain, unkoĩpi.
o-in', *n.* an ear or nose-jewel.
o-in'-ki-ya, *v. a.* to cause to wear, as jewels,—oiñwakiya.
o'-in-kpa, *n.* the end of any thing.
o'-in-kpa-ta, *adv.* at the end.
o-in'-na, *n.* ear-jewels.
o-in'-pi, *n.* ear-rings, jewels.
o-in'-pi-dan, *n.* ear-drops, jewels.
o-in'-tañ-ka, *n.* a large ear-drop.
o'-in-tpa, *n.* the end of any thing.
o'-in-tpa-ta, *adv.* at the end.
o-i'-pa-kšan, *n.* a bend, crook, angle.
o-i'-pi-ya-ke, *n.* of ipiyaka; the place around which the girdle is put, the waist.
o-i'-pu-ta-ke, *n.* of iputaka; a kiss.
o-i'-se, *n.* the outer corner, as of a house.
o-i'-štin-be, *n.* a place to sleep in, a bed-room.
o-i'-štin-ma, *n.* a bed-room.
o-i'-ton-šni, *v.* of itonšni; to lie, tell a lie respecting one,—oiwatonšni.
o-i'-ton-šni, *n.* a lie, falsehood.
o-i'-ton-šni-yan, *adv.* lying, falsely.
o-i'-ya-be, *n.* a dispersion, a hunting.
o-i'-ya-be-ya, *v. a.* to make a hunting excursion,—oiyabewaya.
o-i'-ya-be-ye, *n.* a hunting, hunting-ground.
o-i'-ya-han, *v. n.* to alight down in.
o-i'-ya-hde, *v. n.* to reach to, reach from one to another.
o-i'-ya-hde-ya, *v. a.* to cause to reach to,—oiyahdewaya.
o-i'-ya-hde-ya, *adv.* reaching to.
o-i'-ya-he, *n.* a lighting down in.
o-i'-ya-hpe-ye, *n.* what can be thrown over the back of a horse, as oiyahpeye wanžidan, one load : čanduhupa oiyahpeye, the end of the pipe-stem that is held in the mouth.

o-i'-ya-ka-śka, *v. a.* to tie into,—oiyawakaśka.
o-i'-ya-ka-śke, *n.* a tying into, a knot.
o-i'-yam, *cont.* of oiyanpa.
o-i'-ya-ni-ča, *v. n.* to be prevented in,—oiyamaniča.
o-i'-ya-ni-če, *n.* prevention; costiveness.
o-i'-ya-nin, *cont.* of oiyanieča.
o-i'-ya-nin-ya, *v. a.* to prevent, be the cause of prevention: oiyaniničiye śni wo, John xx. 27, do not be yourself prevented, do not stand in your own way, "be not faithless."
o-i'-yan-pa, *v.* to breathe out of, as an otter out of a hole; oiyan wanpa, he lies breathing out of the hole.
o-i'-yan-pe, *n.* a hole or breathing place.
o-i'-yan-pe-dan, *n.* a hole, as of a muskrat.
o-i'-ye-ki-ye, *n.* of iyekeya; recognition.
o-i'-ye-ya, *v.* See oieya.
o-i'-yo-hnag, *cont.* of oiyochnaka; oiyochnag tonana, a few mouthfuls.
o-i'-yo-hna-ka, *n.* a mouthful, very little.
o-i'-yo-hpa-ya, *v.* to fall into,—oiyowahpamda. See iyohpaya.
o-i'-yo-hpe-ya, *v. a.* to throw or cast into, to go into, as into a river at a ford,—oiyohpewayaya.
o-i'-yo-hpe-ye, *n.* a place of going into, a ford.
o-i'-yo-ki-pi, *adj.* pleasant, agreeable.
o-i'-yo-ki-pi, *v. n.* to be pleased with,—oiyomakipi, oiyoñiđipi.
o-i'-yo-ki-pi-ya, *adv.* pleasantly, agreeably.
o-i'-yo-pe-ye, *n.* of iyopeya; a price, payment for any thing.
o-i'-yo-tan-ke, *n.* of iyotanpa; a seat, a sitting place.
o-i'-yu-ktan, *n.* of yuktan; a bend.
o-i'-yu-ski-te, *n.* of iyuskita; a place where a band goes round.
o-i'-yu-we-ge, *n.* the place of crossing a stream, a ford; the name of *Traverse des Sioux*.
o-ka'-ča-ği, and **okačağu**, *v.* See okadya.
o-ka'-da, *v. a.* to lay eggs, as fowls do: Mağáo-kada wi, the moon when the geese lay eggs, May; to pour out into, as grain of any kind; to scatter in or on, sow, plant,—owakada, unkokadapi.
o-ka'-da-da, *v. red.* of okada.
o-ka'-da-i-he-ya, *v.* to load a gun in haste without a wad,—okadaihewayaya.
o-ka'-dus, *cont.* of okaduza.
o-ka'-dus-ya, *adv.* airy.
o-ka'-du-za, *v. n.* to blow through or into, blow on one,—omakaduza.
o-ka'-du-za, *n.* air in motion, a draught of wind.
o-kad'-ya, or **okanya**, *v.* okadyaği and okadyağu, to be scorched in.
o-ka'-ga, *n.* things made in the same manner, kinds; a bundle of arrows made alike.

o-ka'-ga, *v. a.* to make after a model, copy,—owakaga, unkokagapi.
o-ka'-ga, *v. n.* to stick into, as something sharp: wičape omakaga, a prickly sticks in me.
o'-ka-ga, *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-ga-tan-han, *adv.* from the south; from below, down stream.
o-ka'-ge, *n.* of kağa; something that is made.
o-ka'-ge-ge, *n.* of kağege; a place where any thing is sewed, a seam.
o-ka'-ge-žu-ya, *adv.* whilst, between, beyond: malipiya okagežuya, among or beyond the clouds.
o'-ka-hda, *adv.* by the side of; okahda mda.
o-kañ, *cont.* of okága: okali waste, of good form.
o'-kañ, *cont.* of ókağa; to the south; ókali unyanpi, we go southwards.
o'-ka-ñbog, *cont.* of ókañboka.
o'-ka-ñbog-ya, *v. a.* to cause to float down stream,—ókañbogwaya.
o'-ka-ñbo-ka, *v. n.* to float along, to be borne on the water or in the air.
o'-ka-ñbo-ka, *n.* a drift, a float; a waif.
o-ka'-hde-ča, *v. a.* to tear a hole in, tear in pieces, to fracture,—owakahdeča.
o-ka'-hde-če, *n.* a rent, a fracture.
o-ka'-hden, *cont.* of okahdeča; okahden iyeya.
o-ka'-hdog, *cont.* of okahdoka; okahdog iyeya.
o-ka'-hdo-ka, *v. a.* to make its way through, as water through cloth, to come through,—omakahdoka.
o-ka'-hdo-ke, *n.* a hole broken through.
o'-kañ-ki-ya, *adv.* southwards, down stream.
o-ka'-hmin, *n.* a corner; a bay.
o-ka'-hni-ga, *v. a.* to understand, comprehend,—owakahniğa, oyakahniğa, unkokahniğapi; omayakahniğa, thou comprehendest me.
o-ka'-hniñ, *cont.* of okahniğa; okahniñ waste, easy to understand; okahniñpiča, comprehensible; okahniñpiča śni, not capable of being understood.
o-ka'-hniñ-ki-ya, *v. a.* to cause to understand,—okahniñwakiya.
o-ka'-hniñ-ya, *v. a.* to make to comprehend, explain to one,—okahniñwaya.
o-ka'-ho, *v. n.* to travel around much, wander about,—owakahio, unkokahio.
o-ka'-hpa, *v. a.* to make fall into by striking,—owakahpa.
o-ka'-hpa, *v. n.* to float down on, as on a river.
o-ka'-hpa-hpa, *n.* čan okahpahpa, chips.
o-ka'-hpu, *v. a.* to knock or brush off into,—owakahpu.

o-ka'-htan, *v. n.* to soak in, become soaked.
o-ka'-htan-yan, *v. a.* to dip in, sop up, sponge, —*okahtanwaya*: to soak in, absorb.
o-ka'-htan-ye, *n.* a sponge; *i. q.* mini iyuhepe.
o'-kah-wa-pa, *adv.* southwards.
o-ka'-kan, *v. of* kakan; to hew in any thing,—*owakakan*.
o-ka'-ka-pa, *v. a.* to catch, as a ball in a ball-club or in the hand,—*owakakapa*.
o-ka'-kin, *v.* to peep into. See *aokakin*.
o-ka'-ksa, *v. a. of* kaksa; to cut a hole into or through, as in ice,—*owakaksa*.
o-ka'-kse, *n.* pieces cut out, cuttings.
o-ka'-kse, *n. of* kaksa; 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 slice.
o-ka'-mda-ya, *adv.* without obstruction, expanded; plain, level.
o-ka'-mda-ye, *n.* a level place, a plain.
o-ka'-mde-ća, *v. a.* to break to pieces in any thing,—*owakamdeća*.
o-ka'-mde-ća, *v. n.* to break forth, spread out, as in freshets: mini *okamdeća*, the water has spread out.
o-ka'-mde-ća-han, *part.* broken in.
o-ka'-mde-će, *n.* a breaking in.
o-ka'-mden, *cont. of* *okamdeća*: *okamden iyeya*, to break or crush to pieces in.
o-ka'-mdu, *v. n.* to blow into, as the wind does.
o-ka'-mdu-ya, *adv.* airy, admitting air: *okamduya 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* kamna; a gathering, collection: *okamna wašte*, it is good gathering.
o-ka'-mna-yan, *adv.* going round, avoiding, taking care, picking one's steps, as in walking: *okamnayan 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 španyan*, to toast, cook by the heat; *okanya gi*, to scorch in any thing; *okanya gu*, to be scorched by holding near the fire.
o-kan', *v. n.* there is room, room for; it is not crowded,—*omakan*, *unkokanpi*: *okan šni*, there is no room.
o-kan', *n. of* kan; old age.
o-kan'-o-hi, *v.* to live to be old, reach old age,—*okanowahi*.
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'-pan, *v. of* kapa; to pound in,—*owakapan*.
o-ka'-pan, *n.* something used for pounding in, as a mortar.
o-ka'-pa-za, *v.* to make smart, as pepper does the mouth,—*omakapaza*.
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* *okapota*; to float on: *wahpaya mini okapon iyaya*, the household stuff has floated off.
o-ka'-pon-ya, *v. a.* to cause to float on,—*okaponwaya*.
o-ka'-po-ta, *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, lade out,—*owakapta*, *unkokaptapi*.
o-ka'-pta-pi, *n.* what is left, leavings, remnants.
o-ka'-pte, *v.* to lade out into. See *okapta*.
o-ka'-sda-će-dan, *adj.* gentle, mild.
o-ka'-sda-ta, *v. n.* to stick in, as a splinter.
o-ka'-sde-ća, *v. a.* to split within any thing,—*owakasdeća*.
o-ka'-sdo-han, *v. n.* to make a trail by being dragged along in.
o-ka'-sdo-he, *n.* a mark of any thing dragged along, a trace, a trail.
o-ka'-sdo-sdo, *v. a.* to bruise, mash or crush in,—*owakasdosdo*.
o'-ka-sin, *v.* to look into. See *aokasin*.
o-ka'-stag, *cont. of* *okastaka*; *okastag iyeya* and *okastag ehpeya*, 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,—*owakastaka*.
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; *ókašagya waun*, I am hindered.
o'-ka-ša-ka, *v. n.* to be prevented by, have to stop and remedy,—*omakašaka*.
o-ka'-ša-ka, *v. n.* to be accustomed to, to be hardened by, not affected by, as by annoyances,—*omakašaka*.
o'-ka-še, *v. n.* to touch. See *ókašeya*.
o'-ka-še-ya, *adv.* touching, near to: *ti okašeya*, near the house.
o'-ka-še-ye-dan, *adv.* close to: *okašeyeyedan 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,—*owakaška*, *unkokakašapi*.

o-ka'-škan, *v. n.* to be injured internally, as a woman during pregnancy,—omakaškan: oihdaškan, to hurt oneself inwardly.
o-ka'-škan-ton, *v. a.* to bring forth before its time,—okaškanwaton.
o-ka'-škan-ton-pi, *n.* an abortion.
o-ka'-ške, *n.* a binding, tying, fastening up: okaške wašte, good to tie, good to catch.
o'-ka-ške, *adj.* large at one end and small at the other.
o-ka'-ški, *v. n.* to be mashed in, or become jelly, as berries carried in a vessel.
o-ka'-šna, *v. a.* to miss, pass over, as a day; anpetu okašna šni yahi, thou comest every day,—owakašna, unkokasnap.
o-ka'-špa, *v. a.* of kašpa; to strike a piece off in; to expectorate in,—owakašpa.
o-ka'-špe, *n.* a piece struck off.
o-ka'-šta-ka, *v. a.* to smite one in a place, as in a house,—owakaštaka.
o-ka'-šta-ke, *n.* a smiting, punishment.
o-ka'-štan, *v. a.* to pour into, fill into, said of liquids,—owakaštan, unkokasnap.
o-ka-ta', *v. a.* to cover up in, as fire in a stove,—owakata.
o-ka'-ta, *v. n.* of kata; to be warm inside: ti okata, a warm house.
o-ka'-ta, *n.* heat.
o-ka'-tan, *v. a.* to drive in, as a nail or pin, to nail, make fast with nails,—owakatan.
o-ka'-tkan, *v.* See okatkin.
o-ka'-tkin, *v. n.* of tkin; to become damp, contract dampness, as a pack of furs; said also of damp warm weather, as, han okatkin, the night is damp.
o-ka'-tku, *v.* to break through, as through ice,—owakatku.
o-ka'-tku-ge, *n.* something that turns and makes fast, a screw, a screw-driver: okatkuge nahomni, he has screwed his legs, said when one is very tired.
o-ka'-tje, *n.* of kaťa; to beat to death in; okaťe šića, it is difficult beating him to death, as any thing in a hole.
o-ka'-tjns, *cont.* of okaťinza; okaťins iyeya.
o-ka'-tjnz, *v. a.* to pound in tight, make tight, fill up,—owakaťinza.
o-ka'-win-ğa, *v. n.* to go round and round at a distance: okawinğa waun ға wahdi, I have been round and come home.
o-ka'-winh, *cont.* of okawinğa; okawinh ya, to go round and round, as the sun does.
o-ka'-winh-ya, *adv.* round and round.
o-ka'-za, *n.* an atom, a particle, a string or thread, as of takan.

o-ka'-ze, *v. n.* okaze kičun, to skate, slide on the ice,—okaze wečun.
o-ka'-ze, *v. a.* to dip out into,—owakaze, unkokazepi.
o'-ka-ze-ze, *v. n.* to swing, as any thing suspended from a cord.
o'-ka-ze-ze-ya, *adv.* swinging, dangling.
o'-ka-zi-ča-hde, *adv.* some distance off, far off: okazičahde ičü, to take by reaching or stretching one's arms to.
o'-ka-zi-ča-hde-ya, *adv.* some distance off.
o-ka'-ža-ya, *adv.* between, in the forks of.
o'-kčan, *n.* of yukčan; comprehending, understanding; okčan wašte, easy of comprehension.
o-ki', *u* prefix to verbs, signifying through the middle.
o-ki'-ba-ksa, *v. a.* to cut with a knife through the middle,—okibawaksa.
o-ki'-ba-mda-za, *v. a.* to rip open in the middle,—okibawamdaza.
o-ki'-ba-mde-ča, *v. a.* to break through the middle, as a plate by cutting on it,—okibawamdeča.
o-ki'-ba-ptu-ža, *v. a.* to crack in the middle with a knife,—okibawaptuža.
o-ki'-ba-sde-ča, *v. a.* to slit, rip down, as a log or board, in the middle, with a saw,—okibawasdeča.
o-ki'-ba-špa, *v. a.* to cut in two in the middle, or halve with a knife, as an apple,—okibawašpa.
o-ki'-ba-špu, *v. a.* to halve, as a potato, etc., with a knife,—okibawašpu.
o'-ki-be, *n.* a seam, a joint.
o'-ki-be, *v. n.* to join, meet, go round, encircle.
o'-ki-be-ya, *v. a.* to cause to go round or encircle,—okibeway.
o'-ki-be-ya, *adv.* encircling.
o-ki'-bo-ptu-ža, *v. a.* to split in the middle by shooting or punching,—okibowaptuža.
o-ki'-ča-ħa, *v. a.* to tie one thing to another,—okiwakaħa.
o-ki'-ča-ksa, *v. a.* of kaks; to cut in two in the middle, as a stick, with an axe,—okiwakaksa.
o-ki'-ča-mda-za, *v. a.* of kamdaza; to cut or rip open in the middle,—okiwakamdaza.
o-ki'-ča-mde-ča, *v. a.* of kamdeča; to break in two in the middle, as a plate, etc., by striking,—okiwakamdeča.
o-ki'-čan-ye, *n.* of kičanyan; work; tillage, cultivation: okičanye ota, complicated, as a piece of mechanism.
o-ki'-ča-ptuś, *cont.* of okičaptuža: okičaptuś iyeya.
o-ki'-ča-ptu-ža, *v. a.* of kaptuža; to crack or split in the middle by striking,—okiwakaptuža.
o-ki'-ča-sde-ča, *v. a.* to split in two, as a log, in the middle,—okiwakasdeča.

o-ki'-ča-sden, *cont.* of okičasdeča; okičasden iyeya.
o-ki'-ča-ška, *v. a.* of kaška; to tie into, knot, tie knots,—okiwakaška.
o-ki'-ča-špa, *v. a.* of kašpa; to smite in two in the middle,—okiwakašpa.
o-ki'-ča-štan, *v.* of okaštan; to pour one's own into; to pour into for one,—owečāstan.
o-ki'-či-ča-štan, *v.* of okaštan; to pour into for one, as into a vial, etc.,—owečīčāstan.
o-ki'-či-čin, *v.* of očin; to desire of one for another,—owečīčin; okičīčīpi, they desire of each other.
o-ki'-či-či-ya, *v.* of okiya; okičīčīyapi, they talk together, make peace.
o-ki'-či-čo, *n.* of kičo; inviting each other, feasting.
o-ki'-či-de, *v.* of ode; to seek any thing for another,—owečide, omičide.
o-ki'-či-do-ta, *v.* of odo; to borrow of one for another,—owečidota: omičidota, he borrows of thee; okičidotapi, they borrow of each other.
o-ki'-či-ge-pi, *n.* of kiže; scolding each other; mutual recrimination.
o-ki'-či-hna-ka, *v. a.* of ohnaka; to put or place in for one,—owečihnaka, omičihnaka.
o-ki'-čin, *v.* of očin; to ask or desire of one, beg something of one,—owakičin, omakičin, unkokičīpi.
o-ki'-či-pa, *v.* of opa; to follow for any thing, obey, as commands,—owečipa, unkokičīpapi.
o-ki'-či-wa, *v.* of owa; to write for one,—owečīwa.
o-ki'-či-wa-šte, *adj.* good together, as two things eaten together.
o'-ki-či-ya, *v.* of ókiya; to help another; ókičīyapi, they help each other.
o-ki'-či-ya-sin, *v. n.* to cling to each other, as several potatoes hanging together; said also of dogs following each other.
o-ki'-či-yu-sin-pi, *v. recip.* of oyusin; to fall out with one another, quarrel.
o-ki'-či-yu-štan, *v.* of oyūstan; to put one into another for one, as one kettle into another,—owečiyūstan, omičiyūstan.
o-ki'-či-yu-ze, *n.* taking each other, as in marriage.
o-ki'-či-zu, *v. a.* of ozu; to fill for another, plant for another,—owečīzu.
o-ki'-ču-ni-ča, *v. n.* to be made angry, to be offended: čante owečuniča, my heart is disturbed.
o-ki'-ču-nin, *cont.* of okičuniča.
o-ki'-ču-nin-ya, *v. a.* to provoke to anger, to offend,—okičuninwaya; čante okičuninmayaya, thou hast made me angry.

o-ki'-čun, *v.* to put paint on oneself: maka okičun, to daub oneself with earth,—owečun.
o-ki'-de, *v. pos.* of ode; to seek for one's own,—owakide, unkokidepi.
o-ki'-do-ta, *v.* of odo; to borrow any thing of one,—owakidota, unkokidotapi, očičidota.
o-ki'-han, *v. pos.* of ohan; to put on, wear one's own, as one's own moccasins,—owakihan.
o-ki'-han, *v. pos.* of ohan; to boil one's own; to boil for one,—owakihe.
o'-ki-han, *v. a.* to follow or be after one, in travelling; to follow in years, be younger than,—owakihan, ounkihapi: waniyetu yamni omayakihan, thou art three years younger than I.
o'-ki-han, *v. n.* to grow again, as any thing cut off.
o-ki'-hde-ton-ton, *adv.* in layers.
o'-hi-he, *n.* a joint, as of a finger, etc.
o'-ki-he, *adj.* next to, following, second. See iyokihe.
o'-ki-he-ya, *adv.* secondly, after.
o-ki'-hi, *v. a.* to be able, to be able for, able to accomplish,—owakihi, unkokihihi, omakihi.
o-ki'-hi-dan, *v. dim.* of okihi.
o-ki'-hi-ki-ya, *v. a.* to make able for,—okihwakiya.
o-ki'-hi-pi-ča, *adj.* that can be done, possible: okihičiča šni, impossible.
o-ki'-hi-ya, *v. a.* to render able, cause to be able for,—okihwaya, okihunyanpi.
o-ki'-hi-ya, *adv.* according to ability.
o-ki'-hnun-ka, *v. n.* of kihnunka; to dive or put one's head under water in a vessel or bath.
o-ki'-han, *v.* of ohan; to do to one, commonly used in a bad sense,—owakihan.
o-ki'-han-šun-ke-ča, *v. a.* to do badly to, treat like a dog; to destroy what one has depended on, as food; not to give food to,—owakihanšunkeča, unkokihanšunkečapi.
o-ki'-han-yan, *v.* of ohanyan; to do to, act towards,—owakihanyan, unkokihanyanpi.
o-ki'-hpa, *v.* to rest, remain in the same place, not to remove,—owakihpa, unkokihpapi.
o-ki'-hpa-pi, *n.* a resting, a rest: anpetu okihpapi, the day of rest, the Sabbath.
o-ki'-hpe-ki-ya, *v. a.* to cause to lie by or rest,—okihpewakiya.
o-ki'-hpe-ya, *v. a.* to cause to lie by or rest,—okihpewaya.
o-ki'-kpa-ni, *v. a.* to be unable for a thing, be impotent,—owakikpani, unkokikpanipi.
o-ki'-kpa-ni-ya, *v. a.* to render unable,—okikpaniwaya.
o-ki'-kpa-ni-yan, *adv.* not being able, incompetently: okikpaniyan waun, I am unable.

o-ki'-ksam, *cont.* of okiksapa.
 o-ki'-ksam-ya, *adv.* wisely: okiksamya waun, *I am acting wisely.*
 o-ki'-ksam-ya, *v. a.* to cause to experience or know,—okiksamwaya: okiksamičiya, to make oneself wise.
 o-ki'-ksa-pa, *v. n.* to be wise in respect to; to have gained wisdom by experience,—owakiksapa.
 o-ki'-ksu-ye, *n.* remembrance.
 o-ki'-ksu-ye, *v. a.* to remember; okiksuye wašte, it is easily remembered.
 o-ki'-ksu, *v. pos.* of ozu; to plant or sow one's own, as a field,—oweksu, unkokiksupi.
 o-ki'-mda-han, *adj.* many-coated, as an onion; in layers or leaves, as a book.
 o-ki'-mda-wa-han, *adj.* Same as okimdahan.
 o-ki'-mdo-ton-ton, *adj.* having many corners, angular.
 o-ki'-na-ksa, *v. a.* to break any thing in two in the middle with the foot,—okinawaksa.
 o-ki'-na-mda-ga, *v. n.* to burst open, as corn in boiling.
 o-ki'-na-mda-za, *v. n.* to burst, as corn in boiling.
 o-ki'-na-mde-ča, *v. a.* to break in two, as a plate, etc., by trampling on it,—okinawamdeča.
 o-ki'-na-mden, *cont.* of okinamdeča; okinamden iyeya.
 o-ki'-na-ptuš, *cont.* of okinaptuža.
 o-ki'-na-ptu-ža, *v. n.* to crack or burst open.
 o-ki'-na-sde-ča, *v. n.* to split or burst open lengthwise.
 o-ki'-na-špa, *v. a.* to divide in the middle, break off,—okinawašpa.
 o'-ki-ni, *adv.* perhaps, possibly.
 o-ki'-ni, *v. a.* to share, receive a part in a division,—owakini, unkokinipi.
 o-ki'-ni-han, *adj.* of kinihan; honorable.
 o-ki'-ni-ki-ya, *v. a.* to give a share of, cause to partake,—okiniwakiya, okinimakiya.
 o'-ki-nih, *adv.* suddenly.
 o'-ki-ni-hin, *adv.* suddenly.
 o-ki'-ni-ya, *v. n.* to gasp, breathe as one dying,—owakiniya, unkokiniyapi.
 o-ki'-ni-ya, *v. a.* See okinikiya.
 o-ki'-ni-ya, *n.* the breast, as that part from which one breathes.
 o-kin'-han, *v. n.* to cease from: okinhan waniča, without rest, unceasing.
 o-kin'-yan, *v. n.* of kinyan; to fly in.
 o-kin'-yan, *adj.* okinyan wašte, docile, gentle.
 o-ki'-pa, *v. pos.* of opa; to go in one's own boat, to follow or obey one's own, to follow, as one does the habits or trade of his father: atkuku oran okipa, he follows his father's business,—owakipa.

o-ki'-pa-ta, *v. a.* to join one to the other, to patch on,—okiwapata.
 o-ki'-pa-ta-pi, *n.* patch-work.
 o-ki'-pe, *v.* Same as okipa.
 o-ki'-pe-ča, *v. n.* to do as one has been accustomed to do,—owakipeča.
 o-ki'-pe-ki-ya, *v. a.* to cause to follow one's own,—okipewakiya.
 o-ki'-pe-mni, *v. pos.* of opemni; to wrap around one's own,—owakipemni.
 o-ki'-pe-ya, *v. a.* to cause to follow one's own,—okipewaya.
 o-ki'-pe-ya, *adv.* following: okipeya waun.
 o-ki'-pi, *v.* to be large enough for, to hold, admit, receive,—omakipi, oniči, unkokipipi.
 o-ki'-pi-ya, *adv.* admitting, receiving.
 o-ki'-sa-pa, *v. n.* of kisapa; to become bare, as a spot of ground, while the snow remains around.
 o-ki'-se, *n.* a part, the half, half of any thing cut in two, as a potato.
 o-ki'-sta-ka, *v. n.* to be enfeebled by or on account of: witko okistaka, to be enfeebled by debauch; ištijnma okistaka, to be feeble or listless, as when just awakened from sleep.
 o-ki'-ta-he-dan, *adv.* between.
 o-ki'-ta-he-pi, *adv.* between one place and another.
 o-ki'-tan-in, *v. n.* to appear, be conspicuous, as a hill.
 o-ki'-tan-in, *n.* manifestation, perspicuity: okitanin wašte, a good manifestation.
 o-ki'-tan-in-yan, *adv.* manifestly, gloriously.
 o-ki'-tpa-ni, *v.* Same as okikpani.
 o-ki'-tpa-ni-ya, *v.* to cause to be unable. Same as okikpaniya.
 o-ki'-tpa-ni-yan, *adv.* Same as okikpaniyan.
 o-ki'-ta, *v. n.* to be tired with, fatigued or worn out by; to be made sick by,—owakiča.
 o-ki'-un-ni-yan, *v.* of kiunniyan; to be injured internally.
 o-ki'-un-ni-ye, *n.* an injury, a wound.
 o-ki'-wa, *v. pos.* of owa; to write one's own, as one's name,—owakiwa, unkokiwapi.
 o'-ki-ya, *v. a.* to help, assist one in any thing,—ówakiya, óunkiyapi, ómakiya, óčičiya.
 o-ki'-ya, *v. a.* to talk with; to court, as a man courts a woman; to make peace with,—owakiya, unkokiyapi, óčičiya.
 o-ki'-yag, *cont.* of okiyaka; he okiyag wahi, I have come to tell him that.
 o-ki'-ya-ka, *v. a.* of oyaka; to tell any thing to one,—owakiyaka and owakimdaka, oyakidaka, unkokiyakapi, omakiyaka, óčičiya.
 o-ki'-ya-pta, *v.* of oyapta; to leave, as food, for one,—owakiyapta.

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.* stodaŋ or čistiŋna.
o'-ki-yu-te, *n.* a strait or channel.
o-ki'-zi, *v. n.* to heal up, recover from a hurt or wound,—omakizi, oničizi, unkokizipi.
o-ki'-zi-ki-ya, *v. a.* to cause to heal up,—okizi-wakiya.
o-ki'-zi-ya, *v. a.* to cause to heal, make well,—okiziwaya, okizimayan.
o-ki'-žu, *v. of ožu*; to sow or plant one's own; to plant for one; to fill up, as a bag; to meet, as two parties,—owakižu.
o'-ki-žu, *v. n.* to be united. See kokižu. Iyo-kižu is also used.
o'-ki-žu-ya, *v. a.* to cause to unite,—ókižu-waya.
o'-ki-žu-ya, *adv.* unitedly, together.
o-ko', *n.* a crack, a hole, an aperture, as in a house.
o-ko'-da-ki-či-ye, *n.* a league, covenant, communion, fellowship; a church, society, community.
o-ko'-ki-pe, *n.* danger, fear. See wokokipe.
o-ko'-ki-pe-ya, *adv.* in fear.
o-ko'-ki-žu-ya, *adv.* in the aggregate, collectively.
o-kon', *n.* desire. See kon.
o-kon'-ka, *n.* one who desires or is covetous.
o'-kon-waŋ-zi-dan, *adj.* unchanging, always the same, expressive of oneness, as being of one mind,—okonmawaŋzidan.
o-kon'-ze, *n.* a rule, a law. See wokonze.
o-ko'-pe, *n.* fear.
o-ko'-pe-ya, *adv.* seen through a hole, as one seen through an opening in the bushes; in danger: okopeya nažin, he stands in danger.
o-ko'-ton, *v.* there is a hole.
o-ko'-ton-yan, *n.* an opening or communication; expanse, space. This word is used for the expanse of the heavens or the firmament.
o-kpa'-gi, *v. pos. of opaği*; to fill one's own pipe with one's own tobacco,—owakpaği.
o'-kpas, *cont. of okpaža*; okpas iču, to become dark.
o'-kpas-ya, *v. a.* to darken, make dark,—okpas-waya.
o'-kpas-ya, *adv.* darkly, in the dark; okpasya wanka, it lies in the dark.
o'-kpa-ža, *v. n.* to be dark: okpaže hiŋča, it is very dark.
o'-kpa-ža, *n.* darkness, night.

o'-kpe, *v.* to meet and assist in carrying a load: okpe ya, to go to assist one; wičokpe unyanpi, and okpe wičunyanpi, we go to their assistance.
o'-ksa, *v. n.* to break off, as a stick, in a hole. See oyuksa.
o-ksa'-han, *part.* broken off in, fallen in, as a corn-hole.
o-ksa'-he, *part.* Same as oksahan.
o'-ksa-ka, *v.* See oksa.
o'-kse, *n.* any thing broken off short.
o'-kšan, *adv.* around, round about: nitaŋ oksaŋ, around thee.
o-kte'-ton, *n.* a flaw, something flawed.
o-kunš'-ton, *adv.* openly, manifestly.
o-kunš'-ton-yan, *adv.* openly, manifestly, according to custom: okunstonyan tawiču ton, to take a wife according to the custom.
o-ku'-te, *n. of kute*; a shooting, a shot; okute waŋzidan, one shot; okute wašte, a good shot.
o-ku'-wa, *v. a.* to chase, follow after any thing,—owakuwa.
o-ku'-ža, *v. n.* to be lazy on account of,—omakuža.
o-ku'-že, *n.* laziness. See wičokuže.
o-ka', *v. a. of ka*; to dig into, dig through.—owača, unkočapi.
o-ka'-pi, *n.* a digging into.
o-ke', *n.* a digging, a mine.
o-kin', *n. of kin*; a pack, load; something to carry or pack in, as a blanket or sack.
o-kin', *v. of kin*; to carry in,—owakin.
o-ki'-pe, *n.* something staked, the prize.
o'-ko, *v.* to stick to or on, as feathers or down: pa mača hiŋ ómačo, feathers stick to my head; to gather around for something to eat, as crows about a carcass,—ómačo, óničo.
o-ko', *n.* a noise, hum, buzz, bustle.
o-ko'-ya, *v. n.* to make a noise or bustle,—oko-waya, okounyanpi.
o-ku', *v. a.* to lend any thing to one,—owaku, unkočupi, omaču, očiču, oniču.
o-ku', *v. a. of ku*; to give to, as food; give a portion to; dot oku, to give something to eat,—owaču.
om, *prep. of opa*; with, together with. Kiči is used when speaking of one—om, when more than one is spoken of; as, he kiči 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, omaunipi and unkomani.
o-ma'-ni, *n.* a walk; omani haŋska, a long walk.
o-ma'-ni-ken, *adv.* walking: omaniken waun, I am out walking.

o-ma'-wa-he-ton, *n.* the parents of a man and woman who are united in marriage call each other omawaheton.
o-ma'-wa-he-ton-ya, *v. a.* to call one omawaheton,—omawahetonwaya.
o'-ma-ste, *v. n.* to be hot in.
o'-ma-ste, *n.* heat, warmth.
o-mda'-ska, *n.* the flat side of any thing.
o-mda'-ska-ya, *adv.* on the flat side, flat: omdaskaya wan̄ka, it lies flat.
o-mda'-ya, *adj.* level.
o-mda'-ye, *n.* a level place, a plain, a valley.
o-mde'-ča, *adj.* cornered, edged, as a board.
o-mde'-ča, *n.* the edge, as of a board or blanket, the edge or bit of an axe, etc.
o'-mde-ča, *v. n.* to be scattered or distributed here and there. See oyumdeča.
o-mde'-ča-han, *part.* broken into fragments; scattered, as a people.
o-mde'-ča-he-ya, *v. a.* to scatter,—omdečahe-
 waya.
o-mde'-ča-ya, *adv.* on the side, with the sharp part up, not on the flat surface: omdečaya wan̄ka, it lies on the side.
o'-mden, *cont.* of ómdeča.
o'-mden-ya, *adv.* scattered.
o'-mden-ya-ken, *adv.* in a scattered condition.
o-mdes', *cont.* of omdeza.
o-mdes'-ya, *adv.* clearly, brightly, soberly.
o-mde'-ton, *adj.* square-edged. See omdoton.
o-mde'-za, *v. n.* to be clear, sober,—omamdeza.
o-mdo'-ton, *adj.* cornered, having corners: yamni omdoton, three-cornered, a triangle; topa omdoton, a square.
o-mdo'-ton, *n.* a corner of any thing, an angle; hutkan omdoton, square root: omdoton topa, something with four corners, a square.
o'-mna, *v. a.* to smell,—owamna, onymnapi.
o'-mna, *n.* smell: omna wašte, an agreeable smell.
om'-na-na, *adv.* alone with.
o-mna'-yan, *v.* of mnayan; to gather into,—omnawayaya, onnaunyanpi.
o'-mni, *n.* mini omni, an eddy.
o'-mni, *adv.* round and round: ómni waun̄.
o-mni'-ča, *n.* beans. See onmniča, which is said to be the proper orthography.
o-mni'-ča-hmi-yan-yan, *n.* peas. See onmniča.
o-mni'-či-ye, *n.* an assembly, a feast: omničiye kağa, he makes a feast.
o-mni'-he-ča, *v. n.* to be active in doing any thing,—omamniheča, onimniheča.
o-mni'-he-ča, *n.* activity, industry.
o-mni'-mni, *n.* something that goes round and round, a whirlpool.

o'-mni-mni, *adv.* round and round: omnimni waun̄ ka wahdi, I have been round and come home.
o'-mni-mni-ka, *v. n.* to be destitute of undergrowth or brush; *i. q.* woliņšbe šni.
o'-mni-na, *v. n.* a calm place, a shelter: ómni-na akitapi, they are seeking for shelter.
o'-mni-na, *adv.* calmly, in a calm place where the wind blows not, sheltered: ómnina unyakoņpi, we are in a sheltered place.
om-om', *prep. red.* of om.
o-na'-hda-te, *n.* a scratch.
o-na'-hde-ča, *v. a.* to tear a hole in a hole,—onawahdeča.
o-na'-hde-če, *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'-hon, *v.* of nahon; to hear what is reported,—onawahon, onauhonpi.
o-na'-hon, *n.* hearing: onahon wašte, it is good hearing.
o-na'-hon-pi, *n.* hearing.
o-na'-hta-ka, *v.* of nah̄taka; to kick in,—onawahtaka.
o-na'-hta-ke, *n.* a wound made by kicking.
o-na'-kan, *v. a.* to strike and knock off into, as into a canoe, to tread off in,—onawakan.
o-na'-ki-kšin, *v. a.* to take shelter or refuge in or behind, as behind a tree in battle,—onawekšin, onauņkikšinpi.
o-na'-kpa, *v. n.* to burst within something.
o-na'-ksa, *v. a.* to break into or through, as in walking on ice,—onawaksa.
o-na'-kse, *n.* a breaking in.
o-na'-kšan, *n.* a bend, crook.
o-na'-kšin, *v.* See onakikšin.
o-na'-ktan, *v. n.* to bend into of itself.
o-na'-ktan, *n.* a bend.
o-na'-kes, *cont.* of onakeza.
o-na'-kes-ke-za, *v. red.* of onakeza.
o-na'-ke-za, *v. a.* to make smooth by stamping on,—onawakeza.
o-na'-kos, *cont.* of onakoza.
o-na'-kos-ko-za, *v. red.* of onakoza.
o-na'-ko-za, *v. n.* to trample on and make hard,—onawakoza.
o-nam', *cont.* of onapa; onam iyaya, it has taken refuge in.
o-na'-pa, *v. a.* to flee to, take refuge in,—onawapa, onaupapi.
o-na'-poñ-ye, *n.* leaven. See onnapohyapi. Inapohye is also used.

o-na'-po-pa, *v. n.* to burst within something.
o-na'-ptan, See *onnaptan* and *unnaptan*.
o-na'-se, *n.* the buffalo chase: *onase wanžidan*, one chase.
o'-na-šdog, *cont.* of *ónašdoka*; *ónašdog iyaya*.
o'-na-šdo-ka, *v. n.* to leave behind, run off and leave,—*ónawašdoka*, *ónaunšdokapi*.
o-na'-šdo-ka, *v. a.* to pull off in, as shoes in the mud,—*onawašdoka*.
o-na'-škan, *v. n.* to become sick again, to relapse,—*onawaškan*.
o'-na-tag, *cont.* of *ónataka*; *ónatag iyeya*.
o'-na-ta-ka, *v. a.* of *nataka*; to fasten, bar, bolt, lock, as a door, to fasten, as a fence; to fasten up in,—*onawataka*, *onauntakapi*.
o-na'-tins, *cont.* of *ónatınza*; *onatin iyeya*.
o-na'-tın-za, *v. a.* to make firm by treading on,—*onawatinza*, *onauntınzapi*.
o-na'-ža-ža, *v. n.* to cleanse or wash out, as clothes by boiling.
o-na'-žın, *v.* of *nažın*; to stand in; to take refuge in or at,—*onawažın*.
o-ni', *n.* of *ni*; life; *toni*, his life.
o-ni'-han, *v. n.* to remain, be remaining.
o-ni'-han-yan, *adv.* remaining.
o-ni'-sko-ke-ča, *adj.* so large. See *inskokeča*.
o-ni'-ya, *v.* to breathe into,—*owanıya*.
o-ni'-ya, *n.* breath, breathing, life: *oniya wašte*, good breathing.
o-ni'-ye-ton, *v. n.* to be affected by some internal hurt or disease; to have the lungs affected, as in pulmonary consumption,—*onıyewaton*.
on'-o-ta, *adj.* red. of *ota*.
o-nu'-ni, *v. n.* of *nuni*; to wander in,—*owanuni*.
o-nu'-ni-ya, *v. a.* to cause to wander in a place,—*onuniwaya*.
o-nu'-ni-yan, *adv.* wanderingly, lost.
o-nu'-ni-ya-ta, *adv.* wandering.
on, *prep.* for, on account of; of, as, *maza on kağapi*, it is made of iron; with, when used with the cause or instrument.
on, *pron.* 1st pers. sing. *we*. See *un*. Formerly some of the members of the Dakota mission wrote this 'on,' and many of the Indians do so still.
on-či', *n.* a grandmother. See *unči*.
on'-či-hi, *v. n.* to be able to take care of oneself, be grown up, of age,—*onmačihi*. See *unčihi*.
on'-či-hi-šni, *v.* not to be able to take care of oneself.
on-či'-ši, *n.* a mother-in-law. See *unčiši*.
on-či'-ši-ča-dan, *n.* a crow. See *unčišičadan*.
on'-či-kpa-ni, *v. n.* to be poor, not able to sustain oneself; *i. g.* *takudan okihi šni*,—*ónmičikpani* and *ónmačikpani*, *ónničikpani*, *ónunčikpanipi*.

on'-či-kpa-ni-yan, *adv.* in a destitute condition: *ónčikpanıyan waun*, I am badly off.
on'-či-tpa-ni, *v. n.* Same as *ončikpani*.
on'-či-tpa-ni-yan, *adv.* Same as *ončikpanıyan*.
on'-čun-ni-ča, *v. n.* to be delayed, be prevented; to wait until the thing cannot be done,—*onma-čunniča*, *onničunniča*.
on'-čun-nin-ya, *v. a.* to stop, keep from doing, prevent, hinder,—*ončunninwaya*.
on'-e-tan-han, *adv.* therefore, for that cause.
on-ge', *n.* some, a part, portion off, applied to liquids and things which come under the denomination of dry measure.
on-ge'-dan, *n.* a little part, a small quantity.
on'-han-ke-ta, *adv.* See *unhanke-ta*.
on'-hdo-hda, *n.* a coat, mantle, shirt.
on-kan', *conj.* See *unkan*.
on-kanš', *conj.* See *unkanš*.
on'-ki-či-ska-ta-pi, *v. recip.* of *onškata*; to jest, joke or banter each other, as persons within certain degrees of affinity are at liberty to do among the Dakotas.
on'-ki-ska-ta, *v. a.* to talk as one pleases with, boast, brag, joke with one,—*onwakiskata*. This privilege is allowed only between brothers-in-law and sisters-in-law.
on-mni'-ča, *n.* Dakota beans. They grow wild in the valleys and low grounds, having a vine-like top. The beans grow on the roots, and are dug up in the fall and spring; beans of all kinds.
on-mni'-ča-hmi-yan-yan, *n.* round beans; peas.
on'-na-poñ-ya-pi, *n.* leaven.
on-na'-ptan, *adj.* sideling: *heonnaptan*, or *honnaptan*, a side hill. See *unnaptan*.
on'-pa, *v. a.* to place or lay any thing: *čankali-onpapi*, a log laid across, a bridge,—*waonpa*, *unkonpapi*: to keep or reserve, as a puppy or girl, etc. See *unpa*.
on-se'-ya-ka-dan, *n.* a kind of small duck.
on-spe', *v. n.* to know how to do a thing, know how to read or write, etc.—*onmaspe*, *onnispe*, *unkonspepi*. See *onwicasp* and *woonspe*.
on-spe', *n.* an axe.
on-spe'-čan-du-hu-pa, *n.* a pipe-hatchet.
on-spe'-dan, *n. dim.* a small axe, a hatchet.
on-spe'-dan, *v. dim.* of *onspe*.
on-spe'-i-hu-pa, *n.* an axe-handle.
on-spe'-ka, *v.* Same as *onspe*. Sometimes this is used in the sense of *onspe šni*, not to know how.
on-spe'-ki-ya, *v. a.* to cause to know how, to teach one any thing,—*onspewakiya*, *onspunkiyapi*, *onspemakiya*, *onspeničiya*, *onspečičiya*: *on-speičičiya*, to teach oneself, to learn,—*onspemičičiya*, *onspeničičiya*, *onspunkičičiypapi*.

on'-ši, *adj.* poor, miserable,—onmaši, onunšipi.
on'-ši-da, *v. a.* to have mercy on, to pity,—onšiwada, onšiwadapi, onšimada, onšićida.
on'-ši-da, *intj.* used by women to infants; *poor thing!*
on'-ši-da-ka, *v. a.* to have mercy on, to pity,—onšiwadaka, onšiwadakapi.
on'-ši-haŋ, *v. n.* to be humble, to act humbly,—onšiwahaŋ.
on'-ši-haŋ-ka, *v. n.* to be humble, try to excite compassion, to fawn,—onšiwahanka.
on'-ši-haŋ-pi, *n.* humility.
on'-ši-ka, *adj.* poor, destitute, miserable,—onmašika, onnišika, onunšipika.
on'-ši-ki-da, *v. pos.* of onšida; to have mercy on one's own,—onšiwakida, onšiwakidapi.
on'-ši-ki-da-ka, *v. pos.* Same as onšikida.
on'-ši-ki-haŋ, *v. a.* to humble oneself to another, act humbly towards,—onšiwakihaŋ.
on'-ši-ya, *adv.* poorly, miserably.
on'-ši-ye-ća, *adj.* miserable,—onšimayeća.
on'-ška-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,—onwaškata, ončiskata. See unškata.
on-špa', *n.* a piece of any thing.
on-špa'-daŋ, *n. dim.* a little piece.
on-špa'-špa, *n. red.* of onšpa; pieces, little pieces, crumbs.
on'-wi-ća-spe, *n.* of onspe; learning.
on-wi'-hdo-hda, *n.* a coat. See onhdohda.
on-wi'-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,—onzeowakaštan.
on-ze'-o-ka-štan-pi, *n.* an injection.
on-ze'-o-ki-ća-štan, *v. a.* to give an injection to one,—onzeowecaštan.
on-ze'-ta, *v. n.* (onze and ta) This word is used in reference to a child whose mother has again become pregnant,—onzemaťa. What can have originated the use of this coarse but curious form of speech? A. Renville says that it probably arose from the fact that children weaned under such circumstances are likely to become emaciated.
on-zi'-bo-sdan, *adv.* head over heels: onzibosdan nažin, and onzibosdan yanċa, 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-zin'-tka, *n.* musk.
on-zin'-tka-mna, *v. n.* to smell of musk.
on'-zo-o-ge, *n.* See onzeoċe.

on-zin'-zin-tka, *n.* the rose, roses, rose-buds.
on-zin'-zin-tka-hu, *n.* rose-bushes.
o-o', *n.* a wound, a place where one is shot.
o-o'-he, *n.* of ohaŋ; a boiling, enough to boil at once, as, oohe wanžidan, one boiling.
o-o'-hi-ye, *n.* of ohiya; victory. See woohiye.
o-o'-ki-ye, *n.* an assistant, a servant.
o-o'-ki-ye-ya, *v. a.* to have for an assistant or servant,—ookiyewaya.
o-on'-pa, *v.* of onpa; to put or place in,—owa-onpa, onunċonpapi.
o-o'-o-ka-štan, *n.* the Balsam of Life, so called because poured into wounds; *i. q.* wiċoni pežihuta.
o-o'-pe-ton, *n.* tiyopa oopeton, a toll-gate.
o-o'-tan-in, *v. n.* to be manifest through.
o-o'-wa, *n.* a letter, character, as the letters of the alphabet, a figure or mark of any kind: oowa yukaŋ, and owapi, figured, as calico.
o-o'-wa-pta-ya, *n.* the alphabet.
o-o'-ya-ke, *n.* of oyaka; the act of telling a story, a relation, a narrative.
o-o'-zu, *v.* of ozu; to plant in,—oowazu.
o-o'-zu, *v. n.* to fall in, as the sides of very old people sometimes do.
o'-pa, *v. n.* to go with, follow; to pursue, as, opa aya; to go to, attend, as a school or meeting, to be present at; to be a member of, as of an association or church; to go in, as in a canoe,—owa-pa, oyapa, onunpapi, and unkopapi.
o-pa'-ba-ċa, *v. a.* to roll over any thing in the hands, rub in the hands,—owapabaċa.
o-pa'-ċi, *v. a.* to fill or cram a pipe with tobacco,—owapaċi, unkopapaċi.
o'-pa-ċi, *n.* a pipeful of tobacco; opaċi wanžidan, one pipeful.
o-pa'-ha, *n.* a swelling, a protuberance.
o-pa'-hi, *v.* of pahi; to gather or pick into,—owapahi, unkopahipi.
o-pa'-hde-ća, *v.* of pahdeća; to tear in,—owa-pahdeća.
o-pa'-hde-će, *n.* a rent.
o-pa'-hdo-ka, *v.* of pahdoka; to pierce in; to wear holes in, as a sick man's bones do when they come through the flesh,—owapahdoka, omapa-hdoka.
o-pa'-hdo-ke, *n.* a hole.
o-pa'-hta, *v.* of pahċa; to tie or bind in,—opawahta.
o-pa'-hta, *v. a.* to gaze at, look at steadfastly,—opawahta, opaunhtapi: opahta kuwa, to keep gazing at.
o-pam', *cont.* of opapa; opam ya and opam iyaya, to crawl out from under the edge of a tent.
o-pa'-mna, *n.* a clump, as of bushes or weeds.

o-pa'-mni, *n.* of pamni; *a distribution.* See wopamni.
o-pañ'-ga, *v. n.* *to be bulky; to hinder or impede one, as cumbersome clothes do,—omapan'ga.*
o-pañ'-ge-ča, *v. n.* *to be hindered by bulky articles, to be bulky,—omapan'geča.*
o-pañh'-ya, *v. a.* *to hinder, impede,—opan'h-wayā.*
o-pañh'-ya, *adv.* *bulky, not compressed.*
o-pa'-pa, *n.* *the lower edge of a tent.*
o-pa'-pa-tañ-hañ, *adv.* *from under the bottom of a tent; opapatanhañ mañon, to steal from under the side of a tent.*
o-pa'-pon, *n.* *the border of any thing, the stripe of a blanket.* See opapun.
o-pa'-pson, *v.* of papson; *to pour out into, spill into,—owapapson.*
o-pa'-psun, *v.* See opapson.
o-pa'-ptan, *v.* *to turn over; opaptan iyeya.*
o-pa'-ptan-ptan, *v. n.* *to roll over and over in any thing.*
o-pa'-ptan-yan, *v. a.* *to roll any thing on or into,—owapaptanyan.*
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 hōta, grey list; opapun ska, white list: he opapun, the edge of the Coteau des Prairies.*
o-pa'-sem, *cont.* of opasepa; *opasem hnaka, to lay away with care.*
o-pa'-se-pa, *v. a.* *to keep with care,—owapasepa.*
o-pa'-si, *v.* of pasi; *to follow after in, as to follow one in a road,—owapasi.*
o-pa'-tan, *v. a.* *to push into; to mash up in,—owapatān.*
o-pa'-ti-ča, *v. a.* *to stick or push in or under, as a handspike,—owapatiča.*
o-pa'-tin, *cont.* of opatiča; *opatin iyeya, to push under, as a crow-bar.*
o-pa'-win-ge, *num. adj.* *one hundred.*
o-pa'-win-ge-ge, *adv.* *by hundreds.*
o-pa'-winh-win-ge, *adv.* *by hundreds.*
o-pa'-zan, *v. a.* *to put into or under, as into a sheath or belt; to put under and over, to interlace, as in making baskets,—owapazan.*
o-pa'-zan-yan, *adv.* *running under.*
o-pa'-zan-zan, *v. red.* of opazan; *to weave into,—owapazanzan.*
o-pa'-zo, *n.* *a protuberance, i. q. opaha.*
o-pa'-zon-ta, *v. a.* *to wrap around, wind up in, as a dead body in a winding sheet,—owapazon-ta.*
o'-pe, *v.* Same as ópa.
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-tañ-hañ, *adv.* *from under the bottom of a tent: opehantañhañ iéu, he took it out from under the bottom.*
o-pe'-han, *v.* of pehan; *to fold up in,—owapehan, unkopehanpi: opehan ehnaka, to lay away folded up in.*
o-pe'-he, *n.* *a fold.*
o-pe'-ki-ča-ton, *v.* of opeton; *to buy any thing from one; to buy for one,—opewečaton, opeun-kičatonpi.*
o-pe'-ki-či-ton, *v.* of opeton; *to buy for another,—opewečiton, opemičiton.*
o-pe'-ki-ton, *v. pos.* of opeton; *to buy or purchase one's own, redeem,—opewakiton, opeunkitonpi.*
o-pe'-ki-ton-pi, *part.* *redeemed, redeeming.*
o-pe'-ki-ton-yan, *v. a.* *to cause to redeem,—opekitonwaya.*
o-pe'-mni, *v. a.* *to wrap around as a garment,—owapemni, unkopemni: to be wrapped up in.*
o-pe'-mni-yan, *adv.* *wrapped around.*
o-pe'-pa. See opapa.
o-pe'-pa-tañ-hañ, *adv.* *from under the bottom of a tent.*
o-pe'-ton, *v. a.* *to buy, purchase any thing; to hire,—opewaton, opeuntonpi: opetonpi, purchased, hired.*
o-pe'-ton-yan, *v. a.* *to cause to buy,—opetonwaya.*
o'-pe-ya, *v. a.* *to cause to go with,—ópewaya.*
o'-pe-ya, *adv.* *with, together.*
o-pi'-i-či-ya, *v. reflex.* *to form an opinion and act for oneself, get ready: token opimičiye kta he, how shall I do?*
o-pi'-ki-da, *v. n.* *to be satisfied with, as with food,—opiwakida, 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, mazopiye, a store-house; dotopiye, a granary: a roll of any thing, as of cloth, ribbon, etc.*
o-po'-gan, *v. a.* *to blow in upon, to blow out from,—owapogan.*
o-po'h', *cont.* of opogan; *opoh iyeya, to blow away, blow from the mouth.*
o-po'-hdi, *v. a.* *to stuff any thing into, as an old coat into a broken window.*
o'-pson-pson, *v. a.* *to draw back and forth in the water, to rinse.* See oyupsonpson.
o'-psun-psun, *v.* See opsonpson.
o'-pta, *adv.* *through, across.*

o'-pta-pta, *adv. red.* of opta; *through and through.*
 o-p'ta'-ye, *n.* a 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-pten', *adv.* less.
 o-pten'-i-či-ya, *v. reflex.* to cease from, as from anger or strife, become gentle,—optenmičiya.
 o-pte'-tu, *adv.* less than.
 o-pu'-gi, *v. a.* to push into, as hay into moccasins; to stuff, fill, as with hay, etc.,—owapugi.
 o-pu'-gi-ton, *v. a.* to put in stuffing, as in moccasins,—opugiwaton.
 o-pu'-hdi, *v.* See opolidi.
 o-pu'-ski-ča, *v. a.* to press down in,—owapuskiča.
 o-pu'-skin, *cont.* of opuskiča.
 o-pu'-ta-ka, *v.* to touch in,—owaputaka.
 o-pu'-tkan, *v. a.* to dip into, put in, as the fingers; *sop*, as bread, etc.,—owaputkan.
 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.
 os, *n.* of oze or yuza; a hand's breadth.
 o'-san, *adv.* all, through the whole: anpetu osan, all the day.
 o-san'-ka, *adj.* without leaves, as a tree.
 o-san'-ka-ka, *adj. red.* of osanka.
 o'-san-san, *adv. red.* of ósan.
 o-sda', *v.* of sda; *greased in any thing.*
 o-sdo'-ča, *v.* to know; takudan osdoče šni waun, I know nothing about it, or I am innocent of it. See osdonya.
 o-sdo'-han, *v. n.* to slide; osdohan kičun, to slide on a board or sled or one's feet,—osdohan wečun.
 o-sdo'-han, *n.* a drawing or sliding in.
 o-sdon'-ya, *v. a.* to know, be acquainted with or privy to any thing,—osdonwaya.
 o-sdon'-ye, *n.* knowledge.
 o-se'-ya-ka-dan, *n.* See onseyakadan.
 o'-sin, *v.* to hate. See oyusin.
 o-sin'-sin, *v. n.* to leave a mark, as tears drying on one.
 o-ska'-ka, *adj.* bare, as a tree whose leaves are fallen off; open, as a country without thickets.
 o'-skam, *cont.* of óskapa.
 o'-skam-ya, *adv.* sticking to, adhering.
 o'-skan, *adv.* desert-like: tinta oskan, an uninhabited place.
 o'-skan-tu, *adv.* desert-like, away from trees or dwellings.

o'-ska-pa, *v. n.* to stick in, adhere to; *i. q.* otkapa.
 o'-ska-pi, *n.* ornamental work, such as is put on moccasins.
 o'-ski-ča, *adj.* of yuskiča; tight, drawn around, as a garment.
 o'-ski-če-dan, *adj.* tight, well fitting.
 o'-ski-ski-ta, *v. red.* of óskita.
 o'-ski-ta, *v.* to bind up in, as a child. See oyuski-ta.
 o'-sma-ka, *n.* a ditch, a hollow, a ravine.
 o-sna'-ze, *n.* a scar.
 o-sni', *n.* cold weather.
 o-sni', *adj.* cold in, as ti osni, cold in the house.
 o-sni'-ke, *adj.* cold.
 o'-so-ta, *v. col.* of yusota; to be all gone, as a company starting away.
 o-span'-span-he-ča, *n.* See uspanspanheča.
 o'-stag, *cont.* of óstaka.
 o'-stag-ya, *v. a.* to make stick on,—óstagwaya.
 o'-sta-ka, *v. n.* to stick on or in, as dirt on a plough or mud in a house; to stick on, as flesh,—ómastaka: takudan ostake šni, very lean.
 o-sta'-ka, *v.* of staka; to be feeble on account of, to be debilitated; ištinja ostaka, he is feeble by reason of sleep.
 o-stan'-mna, *n.* the smell of a carcass soon after the animal has died; the smell of tainted meat.
 o-su'-kan, *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 wošbe.
 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,—ošbuwaya.
 o-šbu'-ye, *n.* something into which water, etc., is made to drop, a trough, etc.
 o-šdo'-ka-han, *part.* pulled off in, as an arrow point; coming off, peeling off, as bark.
 o-šdo'-ka-he, *part.* Same as ošdokahan.
 o-ši'-ča, *adj.* bad with, as one kind of food with another.
 o-ši'-če-ča, *adj.* See ošičečaka.
 o-ši'-če-ča-ka, *adj.* unpleasant, as rainy weather, not pleasing, as a country.
 o-šin'-han-ka, *v. n.* to do badly, steal, etc., act wickedly,—ošinwahanka.
 o-ši'-tki-hda, *v. n.* to be angry with.
 o-ši'-tki-hda-ya, *v. a.* to make angry, cause to suffer,—ošitkihawaya.
 o'-škan, *n.* motion, movement.
 o'-škan-sin-ya, *v. a.* to impede one's progress, prevent from moving freely,—oškansinwaya.

o-śka'-ta, *v.* to play in,—owaśkata.
 o-śka'-te, *n.* play, diversion. See wićośkate.
 o-śki'-śka, *adj.* complicated, intricate, confused, difficult.
 o-śki'-śken-ya, *adv.* confusedly.
 o-śki'-śke-ya, *v. a.* to make complicated or confused, create difficulty, perplex,—ośkiśkowaya.
 o-śki'-śke-ya, *adv.* crookedly, with difficulty.
 o'-śna, *n.* of yuśna; a piece that is dropped, a scrap, a crumb.
 o'-śna-pi, *n.* crumbs, scraps.
 o-śni'-yan-yan, *v. n.* to move about, as worms in the stomach.
 o-śog'-ya, *adv.* of śogya; thickly.
 o-śo'-ka, *adj.* of śoka; thick.
 o-śo'-ka, *n.* thickness.
 o-śo'-ta, *adj.* of śota; smoky, filled with smoke, as a tent.
 o-śpa'-ye, *n.* a drove, a herd consisting of different kinds of animals; a company separated from the main body.
 o-śpe', *n.* of yuśpa; a breaking off.
 o-śtan, *v. n.* to be on, as a hoop, or in, as a stopper. See oyūstan.
 o-śtan-han, *part.* being in or on.
 o-śtan'-han, *n.* a running watery sore.
 o-šte', *adj.* deformed,—omašte, onište. See ošteka.
 o-šte-dan, *adj.* deformed.
 o-šte'-hda, *v. a.* (ošte and hda) to mock, speak evil of, call bad names, revile,—oštewahda.
 o-šte'-hda-pi, *n.* contempt, opprobrious language.
 o-šte'-ka, *adj.* defective in some part, deformed,—omašteka.
 o-šte'-ya, *adv.* imperfectly, clumsily; by chance, accidentally; ošteya ećon, he did it imperfectly.
 o-šte'-ya-ken, *adv.* deformedly.
 o-śung'-ye, *adv.* very much, violently.
 o-śun'-ke-ća-dan-ka, *n.* a very little thing.
 o'-ta, *adj.* much; many,—unkotapi: wićota, a great company.
 o-ta'-go-śa, *v.* of tağośa; to spit into any thing,—otağowaśa, otağounśapi.
 o-ta'-he-dan, *adv.* between.
 o-ta'-he-pi, *adv.* between places.
 o-ta'-ka, *adj.* many, much.
 o-ta'-ki-ya, *adv.* oftentimes, frequently.
 o-ta'-konś, *adv.* opposite to, over against.
 o-ta'-kon-za, *adv.* over against, opposite to.
 o-ta'-ku-ye, *n.* brotherhood, relationship, friendship.
 o-tan, *v.* to touch, lay hold of, seize. See oyutan.
 o-tan'-ćan, *n.* the chief, the greatest.
 o-tan'-ćan-ke, *n.* the greatest in numbers, as the greatest herd, the largest war-party.

o-tan'-ćan-ke-ya, *adv.* in the greatest numbers.
 o-tan'-da, *v.* to have, to keep: otanđa śića, bad to keep; otanđa wašte, good to keep.
 o-tan'-hda-kin-yan, *n.* breadth.
 o-tan'-in, *v. n.* to be manifest: taku otanin, something that is manifest.
 o-tan'-in-ka, *v. n.* to appear, be manifest; taku otaninka, something is manifest: sometimes this is used in the sense of otanin śni, as, taku otaninka, or takudan otanin śni, there is no news.
 o-tan'-in-yan, *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,—otankawada.
 o-tan'-ka-da-ka, *v. a.* to esteem most highly,—otankawadaka.
 o-tan'-ka-ya, *adv.* largely, extensively.
 o-tan'-ka-ya-ka, *n.* greatness.
 o-tan'-na, *v. n.* to be proud, vain,—omatanna.
 o-tan'-yan, *n.* well being.
 o-ta'-pa, *v.* of tapa; to follow after one, as in a road,—otawapa, otaunpapi.
 O-ta'-wa, *n.* the Otawas. See Hotawa.
 o-ta'-wan-zi-dan, *n.* two alike, a pair, of one kind.
 o-ta'-wa-će-ća, *v. n.* to be willing to do. See otowatenya.
 o-ta'-wa-ten, *cont.* of otawatenya; otawaten wašte, it is pleasant to do; otawaten śića, it is unpleasant to decide on doing.
 o-ta'-wa-ten-ya, *v. n.* to be willing to do,—otawatenwaya.
 o-ta'-za, *n.* of taža: waves.
 o-te'-han, *v. n.* to be long about any thing, long in doing,—omatehan kta.
 o-te'-hi, *n.* a thicket of bushes or brush; misery, difficulty.
 o-ti', *v. n.* to dwell in,—owati, unkotipi.
 o-ti', *n.* a house, dwelling.
 o-ti'-wi-ta, *n.* on old encampment, where there has been a cluster of tents.
 o-ti'-wo-ta, *n.* an old encampment.
 o'-tkam, *cont.* of ótkapa.
 o'-tkam-ya, *v. a.* to make stick on, daub, as with pitch,—ótkamwaya.
 o'-tka-pa, *v. n.* to stick on, as pitch, snow, or mud,—ómatkapa.
 o-tke', *v. n.* to hang from, be lodged on, be suspended from any thing, as a tree.
 o-tke'-ya, *v. a.* to hang up, suspend any thing,—otkewaya, otkenyanpi.
 o-tke'-ya-han, *part.* hanging up.
 o-to', *adj. cont.* of otoiyoŋi; each one; *i. q.* owa-sin.

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.* (Ihank.) the next.
 o-to'-ksu, *v.* to haul or transport in, as in a cart,—otowaksu, otounksupi.
 o-to'-ksu, *n.* hauling, transporting: otoksu waste, it is good hauling.
 o-ton', *v. a.* to put on and wear, as leggins or pantaloons,—owaton.
 o-ton'-wan, *v.* to look into,—owatonwan, unko-tonwanpi.
 o-ton'-we, *n.* a cluster of houses or tents, a village, a town, a city. See tonwanyan.
 o-ton'-yan, *adv.* of tonyan; suppurating.
 o-to'-sa, *adj.* blunt, round, not cut up: otosa span, cooked whole; said of any thing cooked without drawing the entrails. See otoza.
 o-to'-to, *adv.* red. of oto.
 o-to'-to-dan, *adv.* clear of brush, long grass, etc.
 o-to'-za, *adj.* blunt, round, cylindrical, any thing round and long; not split: as, éan otoza, a round stick. See otoza.
 o-tpa'-gi, *v. pos.* of opagi; to fill one's own pipe,—owatpagi.
 o'-tpa-ni, *v. n.* to lack, be wanting. Hence, éant-otpani, to long for.
 o'-tpa-ni-yan, *adv.* less, lacking; not yet, beforehand: otpaniyan wahi, I have come too soon.
 o'-tpas, *cont.* of otpaza: otpas iéu, to become dark.
 o'-tpas-ya, *v. a.* to make dark,—otpaswaya.
 o'-tpas-ya, *adv.* darkly, obscurely.
 o'-tpa-za, *v. n.* to be dark.
 o'-tpa-za, *n.* darkness, night. Same as okpaza.
 o'-tpe, *v.* Same as okpe.
 o-tu'-tka, *n.* crumbs, fragments.
 o-tu'-wi-ta, *n.* an old encampment. See otiwita and otiwota.
 o-ťa, *v. n.* of ťa; to die in any place; to have the stomach overloaded, to die of a surfeit,—omaťa.
 o-te', *v. n.* to die, be dying: ote tehi, hard to die, tenacious of life.
 o-tin', *v. n.* to roar as thunder; to make a noise, as the ice cracking.
 o-tins', *cont.* of otinza; otins yanka.
 o-tin'-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,—omaťinza.
 o-to'-hnag, *cont.* of otohnaka.

o-to'-hnag-ya, *adv.* at the risk of life.
 o-to'-hna-ka, *v. n.* to risk life, be fool-hardy, be willing to die,—otohahnaka. See otoohnaka.
 o-to'-o-hna-ka, *v. a.* to be willing to die, to dare, risk life,—otoowahnaka.
 o-to'-za, or otoza, *adj.* blunt, stubbed; cylindrical. See otoza.
 o-un', *v. n.* of un, to be; to be in,—owaun.
 o-un', *n.* of un, to use; a load of a gun; a dose of medicine; what is used at once; ammunition.
 o-un'-éa-ge, *n.* likeness, form, kind, growth,—ounmaéage, ounniéage.
 o-un'-hda-ka, *v. n.* of unhdaka; to be moving: ounhdaka unpi, they are moving or camping.
 o-un'-hda-ke, *n.* a moving party.
 o-un'-pa, *v. a.* to lay in and bind up, as an infant on a board,—owaunpa.
 o-un'-yan, *v. n.* to be or exist in, dwell in; to reign over, govern,—ounwaya, oununyanpi.
 o-un'-ye-ki-ya, *v. a.* to cause to dwell in; to cause to rule over,—ounyewakiya.
 o-un'-ye-ya, *v. a.* to cause to dwell in, give power to,—ounyewaya, ounyeunyanpi.
 o-u'-ye, *n.* the coming, springing up, as of the grass; a quarter of the heavens: tate ouye topa, the four quarters of the wind.
 o-wa', *v. a.* to paint, sketch, figure, write,—owa-wa, unkowapi.
 o-wa'-ci, *v.* of waci; to dance in,—owawadi, owaunéipi.
 o-wa'-ci, *n.* a dance.
 o-wa'-cin-ksam, *cont.* of owaéinksap.
 o-wa'-cin-ksam-ya, *adv.* intelligently.
 o-wa'-cin-ksa-pa, *adj.* intelligent, wise, understanding,—owaéinmaksapa.
 o-wa'-hde, *n.* the set of a gun-cock.
 o-wa'-hi-na-pe, *n.* the springing up of vegetables, water, etc.
 o-wa'-hi-na-pe-ya, *v. a.* to cause to spring up,—owahinapeway.
 o-wa'-ham-ya, *v.* (owasin and hamya) to scare all away,—owahamwaya.
 o-wa'-ham-ya, *n.* one who scares away.
 o-wa'-hpa-ni, *adj.* poor, miserable.
 o-wa'-hpa-ni-éa, *adj.* poor,—omawałpaniéa.
 o-wa'-hpa-ni-ya, *v. a.* to make poor,—owahpaniwaya.
 o-wa'-hpa-ni-yan, *adv.* poorly, miserably.
 o-wa'-ki-be, *n.* a seam, a joint.
 o-wa'-ki-éon-ze, *n.* a law, a rule.
 o-wa'-ki-ya, *v. a.* to cause to write, etc.,—owawakiya, owaunkiyapi.
 o-wa'-ki-ye, *v. a.* to speak to or with; to speak harshly to, to reprimand; to offend,—owawakiye, owaunkiyepi, owamakiye, owaéiciye.

o-wa'-kon-ze, *n.* determination.
o-wa'-ma-non, *v.* to steal in or from any place,
 —owamawanon.
o-wa'-ma-non, *n.* a thief.
o-wa'-na-se, *n.* a place of chasing buffalo; the
 buffalo-chase.
o'-wa-ni-ye-tu, *n.* winter. See waniyetu.
o'-wan-éa, *adv.* all over.
o'-wan-éa-ya, *adv.* every where, all over; all to-
 gether.
o-wang', *cont.* of owanka.
o-wang'-ya, *v. a.* to resemble, imitate, take les-
 sons from one,—owangwaya, owangunyanpi:
 owangiçiya, to form a habit, be in the habit of.
o-wang'-ya, *adv.* through all, through the mid-
 dle.
o-wan'-ka, *v. n.* to resemble, be like,—oma-
 wanika, oniwanka.
o-wan'-ka, *v. n.* of wanika; to lie in a place,—
 omunka, unkowankapi.
o-wan'-ka, *n.* a place to lie on, a place where
 persons sleep; a floor; a place of pitching a tent,
 the ground.
o-wan'-ka-i-éa-hin-te, and **owan'kiéahinte**,
n. something to sweep with, a broom.
o-wan'k'-i-pa-kin-te, *n.* a mop, floor-cloth.
o-wan'k'-i-yu-hin-te, *n.* a broom.
o-wan'-yag, *cont.* of owanyaka: owanyag wašte,
 beautiful; owanyag šića, ugly.
o-wan'-ya-ka, *v. a.* to look upon,—owanmdaka:
 owanyake wašte, good to look upon, handsome.
o-wan'-ya-ke, *n.* a sight, a show; a vision.
o-wan'-ya-ke-ka, *n.* something delightful to be
 seen.
o-wan'-ye-ye, *n.* a place to look out at, a win-
 dow, a port-hole, a loop-hole.
o-wan'-ye-ye-ton, *v.* to have windows, having
 part-holes.
o-wan'-zi, *adv.* at rest, at leisure: owanzī yan-
 ka, to be at rest. See owanzidan.
o-wan'-zi-dan, *adv.* at rest, disengaged, unem-
 ployed: owanzidan yanika, to be unemployed;
 owanzidan manke šni, I am not at leisure.
o-wa'-pi, *part.* figured, written.
o-was'-in, *adj.* all, every one; the whole, the
 greater part.
o-was'-in-sin, *adj. red.* of owasin.
o-waš', *cont.* of owaža: owaš waun šni, I am
 not near to, not affected by.
o-wa'-šag-ton, *adj.* easily purchased.
o-wa'-š'a-ka, *v. n.* to be strong for the accom-
 plishment of any thing,—owamaš'aka.
o-wa'-ša-ka-dan, *adj.* cheap, easily purchased.
o-wa'-šte, *n.* something good with another thing.
o-wa'-šte-éa, *adj.* See owastečaka.

o-wa'-šte-éa-ka, *adj.* pleasant, as a pleasant
 place, pleasant weather.
o-waš'-ya, *v. a.* to bring near to, cause to be near:
 commonly used with the negative, as, owašwaye
 šni.
o-wa'-u-ye, *n.* the growing, springing up of
 things.
o-wa'-ya-tpan, *n.* what is chewed fine, as the
 muskrat's food.
o-wa'-yu-hi. See wayuhi.
o-wa'-yu-šna, *v.* to sacrifice in any place,—
 owamdušna.
o-wa'-yu-šna, *n.* a place of sacrifice, an altar, a
 propitiatory.
o-wa'-yu-tpan, *n.* what is ground up fine.
o-wa'-ža, *v. n.* to be near to: owaža šni, not
 near. See iyowaža šni.
o-we', *n.* a foot-print, track, trail,—miowe, unko-
 wepi.
o'-we, *n.* a spring or well: mini owe, a well or
 spring of water. See miniyowe.
o-we'-éé-éa-ka, *v. n.* to be like another in de-
 meanor, appearance, etc.—owemačéčaka.
o'-we-éin-han, *adv.* in succession, in Indian file,
 in an extended line.
o'-we-éin-han-han, *adv. red.* of óweéinhan.
o'-we-éin-han-yan, *adv.* in Indian file.
o'-we-han-han, *v. n.* to jest, make fun,—ówe-
 wahanhan.
o'-we-han-han-yan, *adv.* jestingly.
o-we'-šde-ke, *n.* a war-prize, as a pipe; a badge
 of honor.
o-we'-šte, *v. n.* to use a bye-word,—owewašte,
 oweunštepi.
o-we'-šte-pi, *n.* bye-words, cant phrases.
o-we'-šte-ya, *adv.* in the manner of a bye-
 word.
o-we'-šun-ke-éa, *v. n.* to be unable to escape,
 unable by any effort to extricate oneself,—owe-
 wašunkeéa, oweunšunkečapi.
o-wi'-éah-ko-ke-dan, *adj.* precocious, as a child
 who walks early. See oičahkokedan.
o-wi'-éah-te-han, *adj.* of slow growth or de-
 velopment,—owičahmatehan. See oičahitehan.
o-wi'-éa-ku-ža, *n.* laziness, debility.
o'-wi-éa-zi, *n.* rest.
o-wi'-han-ke, *n.* of ihanke; the end of time, the
 end of space; the end of any thing, as of a lake.
o-wi'-han-ke-šni-yan, *adv.* endlessly, eter-
 nally.
o-wi'-han-ke-ta, *adv.* at the end.
O-wi'-han-ke-wa-ni-éa, *n.* (no end, without
 end), the Eternal One, Jehovah.
o-wi'-han-ke-ya, *v. a.* to bring to an end, de-
 stroy,—owihañkewaya, owihañkeunyanpi.

o-wi'-he-éa, *n.* an arrow laid down or placed to shoot at; a mark to shoot at, a target. See *owinheéa*.
o-wi'-han, *v. n.* to graze in, as cattle in a field.
o-wi'-ke, *v.* Used only with *šni*. See *owikešni*.
o-wi'-ke-šni, *v. n.* to be strong, not to fail, as the strength of a person,—*omawikešni*.
o'-win-ge, *n.* a curl, as of hair: *pesdete ówinge*, the curl on the top of the head.
o-win'-he-éa, *n.* an arrow shot as a mark to shoot at; a target.
o-winš', *cont.* of *owinža*.
o-winš'-ki-éa-ton, *v. a.* to lay or place down a bed for one,—*owinšweéaton*, *owinšmicéaton*.
o-winš'-ki-ya, *v. a.* to make a bed of, strew or spread down for a bed,—*owinšwakiya*,
o-winš'-ton, *v.* to have a bed,—*owinšwatón*.
o-winš'-ya, *v. a.* to make a bed of,—*owinšwaya*. See *owinškiya*.
o-win'-ža, *n.* something spread to lie down or sit on, a bed.
o-win'-ža, *v. a.* to make a bed of, use for a bed,—*ominža*, *oninža*, *unkowinžapi*.
o-win'-ža-a-ka-hpe, *n.* a bed-quilt.
o-wi'-tko, *v. n.* to be drunk with,—*omawitko*.
o-wi'-tko-tko, *adj.* foolish.
o-wi'-tko-tko-ya, *adv.* foolishly.
o'-wi-tko-ya, *adv.* acting foolishly from choice, playing the fool.
o'-wi-tko-ya-ken, *adv.* foolishly.
o-wo'-bo-pte, *n.* of *bopta*; the place from which a *tipsin* or *Dakota* turnip has been dug. *Owo-bopte wakpa*, the River *Pomme de Terre*, a branch of the Minnesota, which joins it from the north, a few miles above *Lac-qui-parle*.
o-wo'-du-ta-ton, *v. n.* to make a noise or bustle.
o-wo'-du-ta-ton, *n.* noise, bustle, clamor.
o-wo'-du-ta-ton-yan, *adv.* clamorously.
o-wo'-šma, *n.* dense leaves.
o-wo'-tan-in, *adj.* clear, manifest: *owotanin šni*, not clear, foggy, hazy, smoky.
o-wo'-tan-in, *n.* clearness, appearance: *owotanin šni au*, 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,—*omawo-tan-na* and *omaowotan-na*, *oniwotan-na*, *unkowo-tanpidan*.
o-wo'-tan-tan-na, *adj.* red. of *owotan-na*.
o-ya'-gi, *v. a.* to impede, as high grass does in walking; to scratch,—*omaya-gi*.
o-ya'-gi-ya, *v. a.* to cause to impede, as by sending one into the brush,—*oya-giwaya*.
o-ya'-hdo-hdo, *v. n.* to rattle in the throat, have a rattling in the throat,—*omdahdohdo*.

o-ya'-hdo-hdo-ka, *v.* to begin to speak, as a child,—*omdahdohdoka*.
o-ya'-hdo-ka, *v. a.* to bite a hole in any thing; to use language,—*omdahdoka*.
o-ya'-hdo-ka, *n.* a hole bitten in.
o-ya'-he, *v. n.* to dry up, evaporate, as water; to full or diminish, as water in a stream; said also of a vessel when a little is taken out.
o-ya'-he-ko-ke-dan, *adj.* boiling away fast; said of a pot or kettle.
o-ya'-he-ya, *v. a.* to cause to boil away or evaporate,—*oyahewaya*.
o-ya'-ka, *v. a.* to relate any thing, tell, as a story; to introduce one, tell his name,—*omdaka*, *odaka*, *unkoyakapi*, *oóiyaka*.
o-ya'-kon-pi, *v. pl.* they are in a place.
o-ya'-ksa, *v. a.* to bite any thing off in,—*omdaksa*.
o-ya'-ksa-ksa, *v. red.* of *oyaksa*.
o-ya'-kse, *n.* a biting off.
o-yan'-ka, *n.* a place, seat; a place of residence.
o-ya'-pe, *n.* the small end of a pipe-stem which is taken into the mouth.
o-ya'-pta, *v. a.* to leave, have over and above what one eats,—*omdapta*, *unkoyaptapi*.
o-ya'-pta-pi, *n.* remnants, crumbs.
o-ya'-sa-ka, *adj.* dried hard on or in, withered.
o-ya'-ska, *v. a.* to clean off by passing through the mouth,—*omdaska*: *pahin oyaska*, to draw porcupine quills through the mouth.
o-ya'-ši-éa, *v. a.* of *yašića*; to speak ill of, give a bad character to,—*omdašića*.
o-ya'-ški-ška, *v.* of *yaškiška*; to speak unintelligibly,—*omdaškiška*.
o-ya'-tag, *cont.* of *oyataka*.
o-ya'-tag-ya, *v. a.* to cause to stick or drag heavy, as a sled on bare ground,—*oyatagwaya*.
o-ya'-ta-ka, *v. n.* to stick or drag heavy.
o-ya'-tan, *v. a.* to bite or press on with the teeth,—*omdatan*.
o-ya'-tan-in, *v. n.* to show, manifest, testify,—*omdatanin*, *unkoyataninpi*.
o-ya'-tan-tan, *v. red.* of *oyatan*.
o-ya'-te, *n.* a people, nation, tribe, band.
o-ya'-tkan, *v. a.* to drink in any thing,—*omdatkan*.
o-ya'-tka-pa, *v. n.* to stick on or in any thing.
o-ya'-tke, *n.* drink; a draught or drink of any thing.
o-ya'-ta, *v. a.* to bite to death in,—*omdata*.
o-ya'-ta-ge, *adj.* rough, roughened.
o-ya'-te, *n.* a biting to death.
o-ya'-wa, *v. a.* to count, read; to read or count in,—*omdawa*. Hence, *oyawa tipi*, a school-house.

o-ya'-za, *n.* things strung on together, a string of beads, a bunch of fish.
o-ya'-zan, *v. n.* to be sick for, sick in consequence of,—omayazan. See yazan.
o-ye', *n.* a track, foot-print, mark or track left by any thing.
o-yu'-ge, *v. a.* to put on or wear any thing,—omduge.
o-yu'-hi, *v.* to impede; *i. q.* čanku peži aohdute-yapi. See ōhi.
o-yu'-hda, *v. a.* to ring, as a bell, in a place,—omduhda. Hence, mazahdahda oyuhda, a belfry.
o-yu'-hda-hda, *v. red.* of oyuhda.
o-yu'-hda-ta, *v. a.* to scratch in,—omduhdada.
o-yu'-hda-te, *n.* a scratch.
o-yu'-hde-ča, *v. a.* to tear in, as in an old hole,—omduhdeča.
o-yu'-hde-če, *n.* a rent.
o-yu'-hdo-ka, *v. a.* to bore or make a hole in, to make holes in, as hard snow does in horses' legs,—omduhdoka.
o-yu'-hdo-ke, *n.* an opening.
o-yu'-hi, *n.* a pimple, a rough place.
o-yu'-hpa, *v. a.* to put or pull down in,—omduhpa.
o-yu'-hpe, *n.* a throwing down.
o-yu'-ksa, *v. a.* to break off, as a stick, in a hole,—omduksa, unkoysapi.
o-yu'-ktan, *v. a.* to bend any thing into something else,—omduktan.
o-yu'-ktan, *n.* a bend, a crook.
o-yu'-ktan-yan, *adv.* bent into.
o-yu'-mde-ča, *v. a.* to divide out, scatter, break to pieces within something,—omdumdeča.
o-yu'-mde-če, *n.* a breaking in.
o-yu'-mden, *cont.* of oyumdeča; oyumden iyeya: oyumden ehna, to open out.
o-yu'-pan-ga, *adj.* loose, not tied tight.
o-yu'-po-ta, *v. a.* to tear to pieces in,—omdupota.
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'-sin, *v. a.* to fall out with one, hate, not to be on speaking terms with,—omdusin, unkoysinpi.
o-yu'-sin-yan, *adv.* out of humor with.
o-yu'-ski-ta, *v. a.* to wrap up in, as a babe in its blankets,—omduskita.
o-yu'-spa, *v. a.* to lay hold of one, stop one,—omduspa. This is said to be from 'yuza.'
o-yu'-spa-ya, *v. a.* of yuspaya; to make wet with the hands in any thing,—omduspaya.

o-yu'-spe-ki-ya, *v. a.* to cause to lay hold of one,—oyuspewakiya.
o-yu'-ši-ča, *v. a.* to do wrong in respect of,—omdušiča.
o-yu'-ši-če, *n.* that which injures.
o-yu'-škan, *v.* to relapse,—omihduškan.
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, unkoysutanpi.
o-yu'-tan, *v. a.* to touch, feel,—omduatan.
o-yu'-tan-tan, *v. red.* of oyutan; to feel,—omduatan.
o-yu'-te, *n.* eating, food. See woyute.
o-yu'-tkon-za, *v. a.* to make equal, break off and make equal with something else,—omdukonza.
o-yu'-tkon-ze, *n.* something that makes equal.
o-yu'-tpu-tpa, *v. a.* to crumble and scatter about in,—omduputpa.
o-yu'-ta, *v. a.* to kill in,—omduča.
o-yu'-tiŋ-za, *v. a.* to make firm in,—omduŋza.
o-yu'-tiŋ-ze, *n.* a strengthener.
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 henaŋza and denaŋza.
o'-zan, *n.* a curtain: ōzanpi, curtains, as bed curtains.
o'-ze, *v.* of yuza; to catch: oze wašte, good to catch; oze šiča, bad to catch: to take or get. Hence, Makatooze (earth-blue-take), the Blue Earth river.
o'-ze, *n.* of yuza; a hand's-breadth: oze wanžidan, one taking hold of; čante oze, the feeling of the heart, purpose.
o'-ze-ki-ya, *adv.* taking hold of: čante ozekiya, the heart taking hold, thought.
o'-ze-ya, *adv.* in the manner of holding: čante ozeya.
o'-ze-ye-ki-ya, *v.* to cause to hold the mind. John xiii. 2. Perhaps this should have been ōzekiya.
o-ze'-ze, *v. n.* to swing, be hanging: ozeze hiyeya.
o-ze'-ze-ya, *adv.* swinging.
o-zi', *v. n.* to rest,—omazi, unkozipi.
o-zi', *n.* rest. See owidazi.
o-zi'-ki-ya, *v. n.* to rest, take rest,—oziwakiya.
o-zin'-ya, *v. a.* to make a smoke, to fumigate,—ozinwaya.
o-zin'-tka, *n.* See onziŋtka.
o-zi'-ta, *v. n.* to smoke. See izita.

- o-zi'-ya**, *v.* to rest, take rest : ozičiya, to rest oneself,—ozimičiya.
- o-zo'**, *n.* a cape or headland ; a peninsula.
- o-zuŋ'-te**, *n.* what is connected, connexion.
- o-zu'-ye**, *n.* war ; a war-party, an army.
- o'-zan-zan**, *n.* light, a light.
- o'-zan-zan-hde-pi**, *n.* a window, windows ; a looking-glass.
- o-za'-te**, *n.* a fork, the forks of a road or stream.
- o-zi'**, *v. a.* to whisper about,—owaži.
- o-ziŋ'-ziŋ-tka**, *n.* See oŋziŋziŋtka.
- o-zi'-zi**, *v. red.* of ozi ; to whisper about,—owaži-ži, uŋkožižipi.
- o-zi'-zi-ya**, *adv.* in a whispering manner.
- o-zi'-zi-ya-haŋ**, *adv.* whispering.
- o-žu'**, *v. a.* to plant or put in the ground, as corn, etc., to sow ; to load, as a gun,—owažu.
- o'-žu**, *v. n.* to be full of days, to be old, about to die of old age,—omažu, ónižu.
- o-žu'-dan**, *adj.* full, filled full,—omažudan : išta maka onižudan, thine eye is full of dust.
- o-žu'-dan-ya**, *v. a.* to fill full,—ožudanwaya.
- o-žu'-zu-dan**, *adj. red.* of ožudan ; used in reference to vessels.
- o-žu'-ha**, *n.* a sheath or case for any thing, as, isan ožuha, a knife-sheath ; an empty bag ; something that contains or covers, a box, barrel, etc. : čaliđi ožuha, a powder-flask ; tasusu ožuha, a bullet-pouch ; kokožuha, an empty cask.
- o-žu'-ki-či-ton**, *v.* of ožuton ; to fill a bag for one,—ožuwečiton.
- o-žu'-ki-ton**, *v. pos.* of ožuton ; to fill up one's own bags, etc.,—ožuwakiton and ožuweton, ožu-unkitonpi.
- o-žu'-pi**, *part.* filled ; planted ; loaded, as a gun.
- o-žu'-pi**, *n.* something to plant or sow, seed.
- o-žu'-sni**, *adv.* not full.
- o-žu'-ton**, *v. a.* to fill up into sacks, etc.,—ožu-waton.
- o-žu'-ya**, *v. a.* to fill ; load, as a gun ; to cause to fill or plant,—ožuwaya.
- o-žu'-žu**, *v. n.* to fall to pieces in any place.
- o-žu'-žu-haŋ**, *part.* fallen to pieces in.
- o-žu'-žu-wa-haŋ**, *part.* fallen to pieces in.

P.

- p**, the nineteenth letter of the Dakota alphabet. It has the same sound as in English.
- pa**, a prefix to verbs denoting that the action is done by pushing or drawing, rubbing or pressing with the hands or arms. The pronouns are prefixed.
- pa**, *n.* the head of man or beast,—mapa, wičapa : the principal part of any thing.

- pa**, *v. n.* to fall, as snow : wapa, it snows.
- pa**, *v. a.* to bark at, as a dog does : šunka mapa, a dog barks at me ; šunka papi, the dogs bark.
- p'a**, *adj.* bitter.
- pa-a'-hda-psin**, *adv.* paahdapsin ehpaya, to turn bottom upwards.
- pa-a'-hda-psin-yaŋ**, *adv.* bottom upwards, overturned : paahdapsinyan iyeya, to turn bottom upwards.
- pa-a'-ho**, *adv.* paaho iyeya, to brush up, as the hair from the forehead. See aho.
- pa-a'-zi**, *adv.* paazi iyeya, to push aground. See azi.
- pa-ba'-ga**, *v. a.* to roll or twist in the hand,—wapabağa, unpabağapi.
- pa-be'**, *v.* to file. Same as pamaŋ.
- pa-bo'-tu-ka**, *n.* See paŋbotuka.
- pa-bu'**, *v. a.* to drum on with the fingers,—wapabu.
- pa-bu'-bu**, *v. red.* of pabu.
- pa-bu'-ya**, *v. a.* to cause to make a drumming noise with the hand,—pabuwaya.
- pa-čan'-čan**, *v. a.* to push and make tremble, as one's arm by hard pushing,—wapačančan.
- pa-čan'-nan**, *adv.* shoved off : pačannan iyeya, to shove out, as a boat from the shore.
- pa-čeg'**, *cont.* of pačeka ; pačeg iyeya.
- pa-čeg'-čeg**, *cont.* of pačegčeka : pačegčeg iyeya, to push aside and make stagger.
- pa-čeg'-če-ka**, *v. red.* of pačeka ; to make stagger,—wapačegčeka.
- pa-če'-ka**, *v. a.* to push and make stagger,—wapačeka, unpáčekapi.
- pa-či'-ka-dan**, *v. a.* to make small by rubbing,—wapačikadan.
- pa-či'-stin-na**, *v. a.* to make small by rubbing or pressing,—wapačistinna.
- pa-čo'-čo**, *v. a.* to rub soft, as mortar,—wapačočo.
- 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 padopa ; padom iyeya.
- pa-dom'-dom**, *red.* of padom ; padomdom iyeya.
- pa-do'-pa**, *v. a.* to push into the mud, bemire,—wapadopa.
- pa-e'-če-tu**, *v. a.* to adjust as it was or should be, push into the right place, as a dislocated joint,—wapačetu.
- pa-gam'**, *cont.* of pağapa ; pağam iyeya.
- pa-gaŋ'**, *v. a.* to part with, give away, spare ; to open, as a door, with the hand,—wapağaŋ, unpa-ğaŋpi.

pa-ġan'-ġan, *v. red.* of paġan.
pa-ġan'-ya, *v. a.* to cause to give away; to cause to open,—paġanwaya.
pa-ġan'-yan, *adv.* parting with; opening.
pa-ġa'-pa, *v. a.* to push off with the hand, as the skin of an animal,—wapaġapa.
pa-ġe', *n.* the diaphragm; the abdomen.
pa-ġo', *v. a.* to carve, engrave,—wapaġo.
pa-ġo'-ki-ya, *v. a.* to cause to carve or engrave,—paġowakiya.
pa-ġon'-ta, *n.* the mallard duck, *Anas boschas*.
pa-ġo'-pa-ti-ċa, *v.* to put in under a girdle, as a knife.
pa-ġo'-pa-tin, *cont.* of paġopatiċa; paġopatín iyeya.
pa-ġug', *cont.* of paġuka; paġug iyeya.
pa-ġu'-ka, *v. a.* to sprain by rubbing, etc.; to rub down, as in dressing skins,—wapaġuka.
pa-ġun'-ta, *n.* See paġonta.
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'-i-ye-ya, *v. a.* to push aside; to oppose, reject.
pa-ha'-pa-zo-dan, *n.* a prominent or conspicuous hill.
pa-ha'-ta, *adv.* at or on the hill, to the hill: pa-hata inde kta, *I will go on the hill*.
pa-ha'-ya, *adj.* piled up, projecting, prominent.
pa-hba', *v. a.* to shell off, as corn, with the hands,—wapahba, unpahbapi.
pa-hbe'-za, *v. a.* to make somewhat rough by rubbing,—wapahbeza.
pa-hbu', *v.* to push into, bury, as in a barrel of corn: pahbu iyeya.
pa-hda'-ka-ya, *adv.* spreading out, scattering, as a herd of buffaloes when chased.
pa-hde'-za, *v. a.* to make spotted or ringed by rubbing,—wapahdeza.
pa-hi', *v. a.* to pick up, gather up, gather together,—wapahi, unpahipi.
pa-hin', *cont.* of pahinta: pahin iyeya, to brush off quickly and completely,—pahin iyewayaya.
pa'-hin, *n.* the hair of the head.
pa-hin', *n.* the porcupine, the quills of the porcupine, used by the Dakotas in ornamental work.
pa-hin'-ta, *v. a.* to rub, brush, or wipe off,—wapahinta, unpahintapi.
pa-hmi'-hma, *v. a.* to roll with the hand,—wapahmihma. Hence, ċanpahmihma.
pa-hmi'-yan, *v. a.* to make round like a ball with the hands,—wapahmiyan.
pa-hmi'-yan-yan, *v. a.* to make a ball with the hands,—wapahmiyanyan.

pa-hmon', *v. a.* to twist with the hand; to twist, as yarn, with a wheel,—wapahmon, unpahmonpi.
pa-hmon'-ka, *v.* to twist. See pahmon.
pa-hmon'-pi, *n.* a hank or skein of yarn.
pa-hmun', *v.* See pahmon.
pa-hna', *v. a.* to shake off, as fruit, with the hand,—wapahna.
pa-hna'-škin-yan, *v. a.* to make furious by pushing about,—wapahnaškinyan.
pa-hna'-yan, *v. a.* to deceive with the hand, make deceptive gestures,—wapahnayan.
pa-ho'-ho, *v. a.* to shake or move, make loose by pushing, as a tooth,—wapahoho: pahoho šni, *immovable*.
pa-ho'-ho-šni-yan, *adv.* immovably.
pa-ho'-mni, *v. a.* to push any thing round,—wapahomni.
pa-ho'-ton, *v. a.* to cause to make a noise, as iron by filing, or an animal by stabbing,—wapahoton.
pa'-hu, *n.* the skull-bone.
pa-hu', *n.* the large part or head of any thing; as, ċanduhupa pahu, *the bowl of a pipe*; maza-kan pahu, *the breech of a gun*; onspe pahu, *the pole of an axe*; mdo pahu, *the root of a Dakota potato*; tipsinna pahu, *the upper part of the tip-sinna*; wamnaheza pahu, *the butt-end of a corn-cob*.
pa-hu'-hus, *cont.* of pahuhuza; pahuhus iyeya.
pa-hu'-hus-ya, *v. a.* to cause to shake with the hand,—pahuhuswaya.
pa-hu'-hu-za, *v. a.* to shake with the hand, as a tree,—wapahuhuza.
pa-hu'-kun, *adv.* down: pahukun 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-ħa', *v. a.* to make rough by rubbing,—wapaha.
pa-ħa', *v. n.* to bud: ċanwapa paħa, *buds*.
pa-ħa'-ħa, *v. n.* to be rough, as ice sometimes is.
pa-ħa'-tka, *v. a.* to make rough, rub against the grain,—wapahatka.
pa-ħċi', *v. a.* to tear out a piece, pick out a piece,—wapahċi.
pa-ħċi'-ħċi, *v. red.* of paħċi.
pa-ħda'-ġan, *v. a.* to enlarge, to cause to lengthen out,—wapahdaġan.
pa-ħda'-ġo-žu, *n.* the internal parts of the nose, the nasal fossæ.
pa-ħdan', *cont.* of paħdata: paħdan iyaya, *to go scratching or scraping along*.
pa-ħda'-ta, *v. a.* to scratch or scrape along,—wapahdata.
pa-ħda'-te, *n.* the root of the nose: i. q. paħda-ġožu.

pa-hda'-ya, *v. a.* to peel off, pull off, as the skin of a potato,—wapahdaya.
pa-hde'-éa, *v. a.* to tear, pull to pieces,—wapa-hdeca.
pa-hde'-hde-éa, *v. red.* of pahdeca.
pa-hden, *cont.* of pahdeca; pahden iyeya.
pa-hdi', *v. a.* to stick in the ground, as a stake or stick,—wapahdi.
pa-hdi', *n.* the excretion of the nasal fossæ.
pa-hdi'-hdi, *v. red.* of pahdi.
pa-hdi'-ya, *v. a.* to cause to push into the ground,—pahdiwaya.
pa-hdog', *cont.* of pahidoka; pahdog iyeya.
pa-hdo'-han, *v.* pahdohan iyeya, to push down, as one's coat sleeve: *i. q.* pasdohan.
pa-hdo'-hdo-ka, *v. red.* of pahidoka.
pa-hdo'-ka, *v. a.* to make a hole in, pierce, run through, bore, as the ears,—wapahidoka.
pa-he'-yam, *cont.* of paheyata: paheyam iyeya, to push aside.
pa-he'-ya-pa, *v.* to shove aside. See paheyata.
pa-he'-ya-ta, *v.* paheyata iyeya, to push back or out to one side.
pa-hi'-ya-ya, *adv.* roughly, not well made, not smooth, as any thing rasped.
pa-hmin'-se, *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,—wapahpa, unpa hpapi.
pa-hpe'-ya, *v. a.* to cause to throw down,—pahpewaya.
pa-hpu', *v. a.* to pick off, break off in small pieces; to tear down, as birds' nests,—wapahpu.
pa-hpu'-hpu, *v. red.* of pahpu.
pa-hpu'-ya, *v. a.* to cause to pick off,—pahpuwaya.
pa-hta', *v. a.* to tie up, make into bundles or packs,—pawahta, paunhtapi. The 'pa' in this word is not a prefix.
pa-hta'-ka, *v. a.* to bind in bundles,—pawahtaka.
pa-hta'-pi, *n.* a bundle, a pack, packs of furs.
pa-hte'-éa, *n.* the sucker, a kind of fish.
pa-hu'-ga, *v. a.* to break through or push a hole in, as in a kettle,—wapahuğa.
pa-huh', *cont.* of pahuga; pahuh iyeya.
pa-hu'-hu-ga, *v. red.* of pahuga.
pa-in'-yan-ka, *v. a.* to shoot or throw a stick through a hoop when rolling, push through with the hand,—wapainyanka: painyanka kiçunpi, the game of shooting through a hoop.
pa-i'-pu-ski-éa, *v. a.* to press down on with the hand,—wapaipuskiéa.

pa-i'-pu-skin, *cont.* of paipuskiéa; paipuskin iyeya.
pa-i'-tpi-ska, *adv.* paitpiska elipeya, to throw over on the belly, as a dog.
pa-i'-wa-šte-dan, *adv.* slowly: paiwaštedan iyeya, to shove along slowly.
pa-i'-wa-šte-ya, *adv.* slowly, gently.
pa-i'-ya-pa-to, *v. n.* to be pushed by: paiyapa-to ihemiçiye.
pa-i'-ya-pa-to-ya, *v. a.* to obstruct, push against,—paiyapaṭowaya.
pa-i'-yo-wa-za, *v. a.* to make echo by striking with the hand,—wapaiyowaza.
pa-ka', *v.* paka iyeya, to push down or break down, as the ribs of an animal.
pa-kam', *cont.* of pakapa: pakam iyeya, to throw or toss, as a ball.
pa-kan', *v. a.* to respect, honor,—wapakan.
pa'-kan, *v. n.* to prevent: mini pákan, to be prevented by water, as in a journey.
pa-kan'-ka, *v.* to honor, respect,—wapakanka.
pa-kan'-yan, *adv.* prevented by, impassable: pakanyan ya, to go round, as a lake.
pa-ka'-pa, *v. a.* to toss, strike a ball that is thrown and send it back; to strike and stab before falling,—wapakapa.
pa'-ka-pan, *v. a.* (pa and kapsan) to nod or bow the head, nod assent,—pawakapsan.
pa-ka'-tin, *v. a.* to straighten out, as the arm when bent at the elbow,—wapakatin.
pa-ka'-wa, *v. a.* to open out with the hand, as a gun-pan,—wapakawa.
pa-kéa, *v. a.* to comb, disentangle, untie,—wapa-kéa, unpakéapi.
pa-kes', *cont.* of pakeza: pakes paman, to make a noise by filing any thing.
pa-ke'-za, *v. a.* to make a noise by rubbing, as in filing,—wapakeza.
pa-ki'-éa-pan, *v. a.* to bow or nod the head to one,—pawekápsan.
pa-ki'-hnung, *cont.* of pakihnunka; pakihnung iyeya.
pa-ki'-hnun-ka, *v.* to push under water, make dive.
pa-ki'-hta, *v. pos.* of pahita; to tie up or bind together one's own, to pack up,—pawakihta, payakihta, paunkihtapi.
pa-kin', *cont.* of pakiṇta; pakin iyeya, to wipe or brush all off,—pakin iyewayaya.
pa-kin', *v. a.* to set up slanting, as a stick pointing in the direction one is going,—wapakin. Hence, éanpakin, a stick thus set up, a guide-stick.
pa-kin', *v. n.* to stand leaning: pakin iyaya, to bow down the head,—pakin imdamda.

pa-kings', *cont.* of pakinza.
pa-kings'-kin-za, *v. red.* of pakinza.
pa-kin'-ta, *v. a.* to wipe, as dishes, rub off, cleanse,—wapakinza, unpakintapi.
pa-kin'-za, *v. a.* to make creak by rubbing,—wapakinza.
pa-ki'-pu-ski-ća, *v. n.* to be pressed tight together.
pa-ki'-pu-skin, *cont.* of pakipuskića: pakipu-skin iyeya, to press together; pakipuskin ehnaka, to lay on for the purpose of pressing down.
pa-ki'-pu-ski-ta, *v. n.* to be pressed together.
pa-ko', *adj.* crooked, bent round.
pa-ko', *n.* the outside of a bend.
pa-kon', *cont.* of pakota; pakon iyeya.
pa-ko'-ta, *v. a.* to dig or take out marrow 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-kpan', *v. a.* to crush, make fine by pressing,—wapakpan.
pa-kpan'-kpan, *v. red.* of pakpan.
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'-ksa, *v. red.* of paksa.
pa-ksa', *adj.* bent down, like an old person,—maksa.
pa-kšan', *v. a.* to bend, make bend by striking or pushing,—wapakšan.
pa-kšan'-kšan, *v. red.* of pakšan.
pa-kši'-kšan, *adj.* crooked, zigzag.
pa-kši'-kši-za, *v. red.* of pakšiža.
pa-kšin', *n.* the kidneys, reins,—mapakšin, wića-pakšin.
pa-kšiś', *cont.* of pakšiža; pakšiś iyeya.
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 paktan.
pa-ktan'-yan, *v. a.* to cause to bend.
pa-ktan'-yan, *adv.* bent around.
pa'-ku-će-dan, *n.* head down: pakućedan 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-ška, *n.* the whip-poor-will.
pa-ķe'-ga, *v. a.* to scrape with the hand, with glass, etc.—wapakega.
pa-ķeh', *cont.* of pakega; pakeh iyeya.

pa-ķeh'-ķe-ga, *v. red.* of pakega.
pa-ķes', *cont.* of pakeza; pakes iyeya.
pa-ķes'-ķe-za, *v. red.* of pakeza.
pa-ķe'-za, *v. a.* to scrape, make smooth by scraping,—wapakeza.
pa-ķos', *cont.* of paķoza; paķos iyeya.
pa-ķos'-ķo-za, *v. red.* of paķoza.
pa-ķo'-za, *v. a.* to rub and make smooth and hard,—wapakeza.
pa-ma'-hde-dan, *adv.* head bowed down, prone: pamahdedan un, to go with the head down, as in sorrow.
pa-ma'-kom, *adv.* head down, prone, headlong: pamakom yanka.
pa-man', *v. a.* to file, rub, polish,—wapabe, yapabe, unpamanpi.
pa-mdas', *cont.* of pamdaza; pamdas iyeya.
pa'-mda-ska, *n.* flat-head: onspe pámdaska, a flat-headed axe, in distinction from the club-heads used by the Dakota women.
pa-mdā'-ska, *v. a.* to press out flat, to flatten,—wapamdaska.
pa-mdā'-ya, *v. a.* to spread out, make level; to iron, as clothes; to make smooth,—wapamdaya, unpamdayapi.
pa-mdā'-za, *v. a.* to burst open, tear open, as a bag, by sitting on it,—wapamdaza.
pa-mde'-ća, *v. a.* to crush, break, as brittle ware, by pressing,—wapamdeća.
pa-mde'-mde-ća, *v. red.* of pamdeća.
pa-mden', *cont.* of pamdeća; pamen iyeya.
pa-mden'-ya, *v. a.* to cause to crush,—pamenwaya.
pa-mdu', *v. a.* to bruise fine, crush to powder,—wapamdu, unpamdupi.
pa-mi'-ma, *v. a.* to make round by filing or rubbing,—wapamima.
pa'-mi-ma, *adj.* round pointed: isan pámima, a case-knife.
pa-mna', *v. a.* to rip, as one's coat sleeve,—wapamna.
pa-mni', *v. a.* to divide, make a division, distribute any thing,—wapamni, unpamnipi.
pa-mni'-mni, *v. red.* of pamni.
pa-na'-ke, *adv.* panake iyeya, to push over on one side.
pa-na'-ke-ya, *adv.* lying on one side: panakeya iyeya.
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 wake out of sleep by jogging,—wapanini.
pa-nmi'-nma, *v.* This form is used by the Mde-wakantonwans. See pahmihma.

pa-nun'-ga, *v. a.* to sprain, as the arm or hand, —wapanunga.

pan, *v. n.* to cry aloud, call, yell, halloo,—wapan, unpanpi. See kipan.

pan-bo'-tu-ka, *n.* an Indian woman's bag, in which she keeps her sewing apparatus; a work-bag, a reticule.

pan'-ga, *adj.* bulky, as buffalo robes, stuffed, filled full.

pan'-ge-ća, *adj.* bulky, puffed out,—mapangeća.

pan-gi', *n.* the artichoke, *Helianthus tuberosus*.

pan-gi'-hu, *n.* the stalk of the artichoke.

pan'-pan, *v. red.* of pan; to yell, make a noise, shout, as the Dakota young men do,—wapanpan.

pan-pan'-na, *adj.* soft, as a deer-skin or cloth. This may be from 'panna,' which is not now used.

pan-pe'-ska, *n.* round white ornaments for the neck, slightly curved: ǵan panpeska, the excrescences that grow on trees. Same as kanpeska.

pan-pe'-ska-dan, *n. dim.* of panpeska.

pan-pe'-ska-wa-kši-ća, *n.* white-ware, china-ware.

panš-pan'-za, *adj.* soft, bunchy.

panš-pan'-ze-dan, *adj.* soft, as furs, bulky.

panš'-ya, *adv.* bulky, bunchy.

pan'-yan, *adv.* crying out.

pan-yan'-han, *adv.* crying out, yelling: pan-yanhan eya.

pan'-za, *adj.* puffed up, soft, bunchy; one who is lazy,—mapanza.

pa-o'-hda-pšin, *adv.* rolled over, scattered about: paohdapšin ehpeya, to turn bottom up.

pa-o'-hda-pšin-yan, *adv.* tumbled over, topsy-turvy: paohdapšinyan iyeya.

pa-o'-hdu-ta, *v. a.* to close up or over, as a hole, by rubbing,—wapaohduta.

pa-o'-hdu-te-ya, *v. a.* to cause to close up by rubbing,—paohdutewaya.

pa-o'-po, *v. n.* to warp.

pa-o'-pu-ski-ća, *v. a.* to press down into.

pa-o'-pu-skin, *cont.* of paopuskića; paopuskin iyeya.

pa-o'-spe, *v. a.* to push under, as in water,—wapaospe: paospe iyeya, to push under, push out of sight.

pa-o'-tkons, *cont.* of paotkonza.

pa-o'-tkon-za, *v. a.* to press in full, make even full, strike off level, as in measuring grain,—wapaotkonza.

pa-o'-tjns, *cont.* of paotjnz; paotjns iyeya.

pa-o'-tjnz, *v. a.* to press in hard and tight,—wapaotjnz.

pa-o'-ze-ze, *v. n.* to swing, dangle, hang, as berries.

pa-o'-ze-ze-ya, *adv.* swinging, dangling.

pa'-pa, *n.* (Ihank.) dried meat; *i. q.* waćonića.

pa-pa'-ga, *v. n.* to pop, as corn in parching.

pa-pah'-ya, *v. a.* to parch, as corn,—papahwaya, papahunyanpi. Hence wapapahyapi, parched corn.

pa-pin'-za, *v.* to pick, prick or dot all over: papinzapi se.

pa-pom', *cont.* of papopa; papom iyeya, to make burst.

pa-po'-pa, *v. a.* to make burst or pop by squeezing or pressing,—wapapopa: papopapi 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 papsaka; papsag iyeya.

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,—wapapsaka, unpapsakapi.

pa-pson', *v. a.* to pour out, spill, throw out, as a liquid,—wapapson.

pa-psun', *v.* See papson.

pa-psun', *v. a.* to put out of joint or dislocate, as one's arm,—wapapšun.

pa-ptan', *v. a.* to turn over,—wapaptan.

pa-ptan'-ptan, *v. red.* of paptan; to roll over, wallow about,—wapaptanptan.

pa-ptan'-ptan-yan, *adv.* wallowing about.

pa-ptan'-yan, *adv.* rolling about: paptanyan iyeya, to roll over, roll away.

pa-ptu'-ptu-za, *v. red.* of paptuza.

pa-ptuš', *cont.* of paptuza; paptuš iyeya.

pa-ptuš'-ya, *v. a.* to cause to crack or split,—paptušwaya.

pa-ptu'-za, *v. a.* to split, to crack by working with the hands,—wapaptuza.

pa-pus', *cont.* of papuza; papus iyeya.

pa-pu'-za, *v. a.* to rub dry, wipe dry,—wapapuza.

pa-sdan', *cont.* of pasdata.

pa-sda'-ta, *v. a.* to set up a pole in the ground, to drive in, as a stake or tent pins,—wapasdata.

pa-sde'-ća, *v. a.* to split by striking or rubbing,—wapasdeća.

pa-sden', *cont.* of pasdeća; pasden iyeya.

pa-sde'-sde-ća, *v. red.* of pasdeća.

pa-sdo'-han, *v. a.* to push or shove along,—wapa-sdohan.

pa-sdo'-han-han, *v. red.* of pasdohan.

pa-sem', *cont.* of pasepa; pasem iyeya.

pa-se'-pa, *v. a.* to rub off, as white-wash,—wapasepa.

pa-si', *v. a.* to follow after one, follow in Indian file, follow, as a leader; to chase,—wapasi.

pa-si'-pi-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'-éa, *v. a.* to press down on with the hand, —wapaski'ca.

pa-skin', *cont.* of paski'ca; paskin iyeya.

pa-smag', *cont.* of pasmaka; pasmag iyeya.

pa-sma'-ka, *v. a.* to make a hollow in by pushing, to indent,—wapasmaka.

pa-smi', *v. a.* to do little things to irritate, provoke, pick a quarrel with,—wapasmi, unpasmipi.

pa-smi'-ka, *v. a.* Same as pasmi.

pa-smiñ'-yan, *v.* See pasminyanyan.

pa-smiñ'-yan-yan, *v. a.* to rub or scrape off, make smooth or clean,—wapasminyanyan.

pa-sna', *v. a.* to make rustle; to shake down and make rustle, as leaves,—wapasna.

pa-sni', *v. a.* to extinguish, as a fire-brand, by pushing it into the ashes,—wapasni.

pa-snon', *v. a.* to roast, as meat, on a spit or stick,—wapasnon, unpasnonpi.

pa-snun', *v. a.* See pasnon.

pa-spa'-ya, *v. a.* to make wet, to sponge,—wapaspaya, unpaspayapi. This word is also used with the vulgar meaning of tawintoy.

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, tawintoy. See paspaya.

pa-stan'-ki-ya, *v. a.* to cause to take off the hair, as in dressing a skin,—pastanwakiya.

pa-sto', *v. a.* to smooth, brush down, as hair,—wapasto, unpastopi.

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-ska, *n.* a broad-billed duck.

pa-su'-sko-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,—wapasuta.

pa-sa', *v. a.* to make red by rubbing,—wapaša.

pa-sa'-ka, *v. a.* to push or strike with too little force to penetrate,—wapašaka.

pa-sbo'-ka, *v. n.* to come up, overflow.

pa-sbu', *v. n.* to come up or out.

pa'-sda, *adj.* bald-headed.

pa-sda', *v. a.* to make bare, rub off, as hair,—wapašda.

pa-sda'-ya, *v. a.* to hull, as corn in making hommony, to make hommony,—wapašdaya, unpasdayapi.

pa-sda'-ya-pi, *n.* corn hulled by boiling in ashes, hommony.

pa-sdo'-ka, *v. a.* to push or shove off, as one's coat sleeve,—wapašdoka.

pa-si'-éa, *v. a.* to spoil with the hands or by rubbing, soil, injure,—wapašica.

pa-si'-éa-ho-wa-ya, *v. a.* to make cry out by striking with the hand,—wapašicahowaya.

pa-sim', *cont.* of pašipa; pašim iyeya.

pa-sim'-sim, *red.* of pašim.

pa-sim'-ši-pa, *v. red.* of pašipa.

pa-siñ', *n.* a bunch on a tree.

pa-si'-pa, *v. a.* to break off with the hand, as the branches of a tree, close to the body, or as pins, etc,—wapašipa.

pa-ski'-éa, *v. a.* to press out with the hand,—wapaški'ca.

pa-ski'-ska, *v. a.* to disarrange by rubbing,—wapaškiška.

pa-ski'-ta, *v. a.* to press, squeeze out by pressing,—wapaškita.

pa-spa', *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,—wapašpa, unpaspapi: pašpe šni and pašpapi šni, indelible, as a stain.

pa-spa'-špa, *v. red.* of pašpa.

pa-spe'-ki-ya, *v. a.* to cause to break off; to cause to come out, as a stain,—pašpewakiya.

pa-spe'-ya, *v. a.* to cause to come out, as a stain, etc,—pašpewaya.

pa-spu', *v. a.* to break off, as a bulb or excrescence, break off, as something bulbous,—wapašpu.

pa-spu'-špu, *v. a. red.* of pašpu; to break or cut in pieces, as a cake of tallow,—wapašpušpu.

pa-suš', *cont.* of pašuža; pašuš iyeya.

pa-su'-šu-ža, *v. red.* of pašuža; to mash up, break in pieces, as bones,—wapašušuža.

pa-su'-ža, *v. a.* to crush with the hand,—wapašuža.

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.* taškožu.

pa-ta', *adv.* together, crowded: pata iheya, they crowd together.

pa-tañ', *v. a.* to esteem highly; to take care of; to be unwilling to part with,—wapatañ.

pa-t'an', *v. a.* to push against with the hand,—wapat'an.

pa-t'an'-han, *part.* pushing against.
pa-tan'-in, *v. a.* to rub and make appear,—wapatanin.
pa-tan'-in-sni, *v. n.* to rub off, to obliterate,—wapataninśni.
pa'-tan-ka, *adj.* large-headed.
pa-tan'-ka, *v. a.* to push out, make larger by pushing,—wapatanka.
pa-tan'-yan, *adj.* reserving, keeping.
pa-t'an'-yan, *adv.* pushing against.
pa'-ta-pi, *n.* a cutting up of meat, carving.
pa'-ta-wan-zi-dan, *adv.* directly, in one path, with one purpose, unchangeable.
pa-te'-ca, *v. a.* to make new, rub up and make new again,—wapateca.
pa-ti'-ca, *v. a.* to scrape off, as snow from the ground,—wapatīca.
pa-tin', *cont.* of patīca; patin iyeya.
pa-tin, *adj.* stiff, as a new ribbon, firm, not springing or yielding; stiffened with the cold,—mapatin.
pa-tin'-ya, *v. a.* to cause to become stiff,—patinwaya.
pa-ti'-tan, *v. a.* to push against, push along,—wapatitan.
pa-ti'-tan-yan, *adv.* pushing against.
pa-tka'-śa-dan, *n.* a small species of tortoise.
pa-tku', *v. a.* to break off square,—wapatku.
pa-tku'-ga, *v. a.* to break in two by striking,—wapatkuğa.
pa-tkuh', *cont.* of patkuğa; patkuh iyeya.
pa-tku'-tku-ga, *v. red.* of patkuğa.
pa-tpa', *v. a.* Same as pakpa.
pa-tpi', *v. a.* to break out of the shell, as any thing being hatched.
pa-tuś', *cont.* of patuza; patuś inazin, to stand bent forward.
pa-tuś'-ya, *v. a.* to cause to bend forward or stoop, to make bow down,—patuśwaya.
pa-tu'-za, *v. n.* to bend over, lean forward, stoop down,—wapatuza.
pa-ṭa', *v. a.* to press to death, kill by lying on,—wapaṭa.
pa-ṭins', *cont.* of paṭinza; paṭins iyeya.
pa-ṭins'-ṭin-za, *v. red.* of paṭinza.
pa-ṭin'-za, *v. a.* to make stiff by kneading, as in mixing up bread; to press down tight,—wapaṭinza.
pa-wan'-ka, *v. a.* to push down,—wapawanka.
pa-wan'-kan, *adv.* pawan kan iću, to shove up.
pa'-we, *v.* to bleed at the nose.
pa-we'-ga, *v. a.* to break with the hand, as a stick, but not entirely off,—wapawega: to intersect, as one road another. See ipawega.
pa-weh', *cont.* of pawega; paweh iyeya.

pa-weh'-we-ga, *v. red.* of pawega.
pa-weh'-ya, *v. a.* to cause to break,—pawehwaya.
pa-wi', *adv.* many, as a great many maggots.
pa-wi'-hnu-ni, *v. a.* to rub to pieces, to destroy,—wapawihnni.
pa-wi'-ka, *adv.* many: itu pawika.
pa-winh'-ya, *adv.* turning out of a straight direction.
pa-wins', *cont.* of pawinza; pawins iyeya.
pa-wins'-win-za, *v. red.* of pawinza; to bend down, to make shake.
pa-win'-ta, *v. a.* to rub,—wapawinta.
pa-win'-za, *v. a.* to bend or press down, as grass.
pa-wi'-se, *adv.* many, as maggots. This word seems to convey the idea of crawling over each other, as a moving mass. See pawiwi and pawiwise.
pa-wi'-ta-ya, *v. a.* to assemble, collect,—wapa-witaya.
pa-wi'-wi, *adv. red.* of pawi; in crowds.
pa-wi'-wi-se, *adv.* shaking: pawiwise iyaya, to shake, as the hair of a badger when walking. The idea of motion seems to be implied.
pa-wi'-ya-kpa, *v. a.* to rub and make shine, to polish,—wapawiyakpa.
pa-wi'-ya-tpa, *v. a.* Same as pawiyakpa.
pa-ya'-ta, *adv.* in or at the head: payata o, to shoot in the head.
pa-ye'-ga, *v. a.* to make shine by rubbing,—wapyeğa.
pa-yes', *cont.* of payeza.
pa-ye'-za, *v. a.* to rub, to scour,—wapyeza.
pa-za', *v. a.* to stick up bushes, as the Dakotas do to sleep under when on a journey; to make a booth,—wapaza.
pa-za', *n.* the sacred name for wood.
pa'-za, *adj.* bitter, as gall.
pa-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.
pa-zan', *v. a.* to hurt or kill by striking,—wapanzan.
pa-zan'-yan, *adv.* spread out, as curtains; spread over, as a booth: pazanyan iwanka, to sleep under a booth.
pa'-ze-ca, *adj.* bitter.
pa'-ze-ze, *v. n.* to swing, nod.
pa'-ze-ze-dan, *adv.* swinging, nodding, letting the head drop, as in sleep.
pa'-ze-ze-ya, *adv.* swinging.
pa'-ze-ze-ye-dan, *adv.* nodding, as in sleep.
pa'-zi, *n.* yellow-head.
pa-zi', *v. a.* to push into, as a stick into the sand in hunting for tortoise eggs,—wapazi.

pa-zi'-ča, *v. a.* to rub, roll out or stretch with the hand,—wapaziča.
pa-zig'-zi-ča, *v. red.* of paziča.
pa-zo', *v. a.* to show, present any thing to view,—wapazo, unpazopi.
pa-zo'-ki-ya, *v.* to cause to show,—pazowakiya.
pa-zun', *cont.* of pazunťa; pazun owaton, I wear it only run up.
pa-zun'-ta, *v. a.* to sew or run up at the sides some distance from the edge, as leggins,—wapazunťa.
pa-ža', or **pažan**, *adv.* through: paža čapa, to stab through.
pa-žan', *adv.* See paža.
pa-žan'-ya, *adv.* through and through.
pa-ža'-ta, *v. a.* to make forked by punching,—wapazata.
pa-ža'-ža, *v. a.* to wash, as a gun, by pushing and pulling,—wapazaza.
pa-žim', *cont.* of pažipa; pažim iyeya.
pa-žim'-ži-pa, *v. red.* of pažipa.
pa-žin', *v.* to prevent. See ipažin, kipažin, wi-pažin, and wapazižin.
pa-zi'-pa, *v. a.* to prick with a pin; to pinch; to bite, as mosquitoes do,—wapazi-pa.
pa-žo'-dan, *n.* a high knoll or hill, the top of a hill.
pa-žo'-ya, *adv.* hill-like, swelled up.
pa-žun', *v. a.* to push down and pry up, as a root; to pull up, as ducks do grass roots in water,—wapazun.
pa-žu'-žu, *v. a.* to rub out, cross out, erase,—wapazužu.
pče-ya', *v. a.* to cut and dry meat of any kind,—pčewaya. See wapčeya.
pe, the precatory plur. imperat. termination of verbs, used commonly by women, as, ečon pe, do ye do it.
pe, *n.* the top of the head.
pe, *adj.* sharp, as edged tools; pointed.
pe-čus', *cont.* of pečuza: wi pečus wanķa, there are sun dogs.
pe-čus'-ya, *adv.* wi pečusya wanķa; said when mock suns are observed.
pe-ču'-za, *n.* sun-dogs, mock-suns.
pe-ge', *n.* the side or height of a vessel.
pe-han', *v. a.* to fold up any thing,—wapehan: pehan ehnaka, to fold up and lay away.
pe-han', *n.* the crane, of several species.
pe-han'-gi-dan, *n.* the grey or sand-hill crane.
pe-han'-han, *v. red.* of pehan; to writhe or move about, as one does with the stomach-ache,—wapehanhan.
pe-han'-ka-dan, *n.* a small slender bird which frequents the water. Same as siyukanśasa.

pe-han'-san, *n.* the large white crane.
pe-hni'-ga, *v. n.* to be red hot, heated to a white heat.
pe-hni'-ga, *n.* that which is heated to a red heat.
pe-hnih', *cont.* of pehniga.
pe-hni'-hni-ga, *v. red.* of pehniga.
pe-hnih'-ya, *v. a.* to heat red hot,—pehnihiwaya.
pe-ksu', *n.* a kind of acorn.
pe-ksu'-dan, *n.* a species of acorn; a kind of grass with a red flower.
pe-mni', *adj.* warped, twisted, crooked.
pe-mni', *v. n.* to warp, twist; to become crooked, become entangled.
pe-mni'-mni, *v. red.* of pemni.
pe-mni'-yan, *adv.* crookedly, perversely, twisting.
pe-mnu'-mnu-ga, *n.* the pit of the stomach.
 See also pimnumnuga.
pe-na'-kpa-kpa, *v. n.* to crackle, as a fire.
pe-na'-tpa-tpa, *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-sde'-te, *n.* the top of the head.
pe-sde'-te-o-win-ge, *n.* the curl of hair on the top of the head.
pe'-sto, *adj.* sharp-pointed.
pe'-sto-dan, *adj.* sharp-pointed.
pe'-sto-ya, *adv.* in a sharp-pointed manner.
pe-ška', *n.* the air-bladder of a fish. This is sometimes used for making glue, hence the name čonpeška.
pe-šni'-ža, *n.* sparks of fire.
pet, *cont.* of peta, as in petiškan, etc.
pe'-ta, *n.* fire.
pe-ta'-ga, *n.* burning coals.
pe-ta'-ga-i-če-on-pa, *v.* to broil on the coals,—petaga icewaonpa.
pe-tan', *adv.* on the fire: petan elpeya, to throw on or in the fire.
pe-tan'-na, *adv.* in the fire.
pet-i'-škan, *v. n.* to draw near the fire, warm oneself,—petimaškan.
pet-i'-žan-žan, and **petaižanžan**, *n.* a torch, candle, lamp.
pet-i'-žan-žan-i-hu-pa, *n.* a candlestick, lamp.
pet-i'-žan-žan-i-yu-kse, *n.* candle-snuffers.
pet-ka'-hda, *adv.* near the fire, by the fire.
pet-ki'-ye-dan, *adv.* near the fire.
pe-tu'-spe, *n.* a fire-brand.
pe-tu'-ste, *n.* a fire-brand.
pe-yo'-han, *n.* a line running over the middle of the head from the forehead, the parting of the hair.

pe-yo'-zan, *n.* the place which is left on the head by separating the hair.

pe-zi', *n.* grass, herbs, hay.

pe-zi-hu'-ta, *n.* grass-roots, herbs; medicines of all kinds.

pe-zi-hu'-ta-i-ya-tke, *n.* something to drink medicine out of; tea-cups.

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-ši-ća, *n.* bad medicine, i. e. poison.

pe-zi-hu'-ta-wi-ća-šta, *n.* a medicine man; a physician.

pe-zi-hu'-ta-zi, *n.* yellow medicine; rhubarb.

Pe-zi-hu'-ta-zi-ka-pi-wa-kpa, *n.* the Yellow Medicine river, which joins the Minnesota from the Coteau des Prairies, about thirty miles below Mdeiyedan.

pe-zi'-ho-ta, *n.* a kind of grass or herb of a whitish or greyish appearance, which grows abundantly on the prairies. In our translations this word is used for *hyssop*.

pe-zi'-i-ća-šda, *n.* (pezi and kašda) a scythe.

pe-zi'-ka-šda, *v.* to cut hay or grass, to mow,—peziwakasda.

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*, *wiċapi*: *tapi*, the liver of animals.

pi'-ća, an auxiliary verb with the force of *can*. It conveys the idea of power or possibility, as, *eċonpića*, that can be done.

pi-ća'-ka, an auxiliary verb, sometimes with the force of *pića*, and sometimes with that of *pića šni*. The 'ka' may in some cases be interrogative.

pi-ća'-ka, *adj.* a little good, i. q. *kitaŋna* waste.

pi-ća'-šni, *v.* it cannot be, it is impossible.

pi-da', *v. n.* to be glad, thankful; to rejoice,—*piwada*, *piundapi*.

pi-da'-da, *v. red.* of *pida*.

pi-da'-ki-ya, *v. a.* to make glad, make thankful,—*pidawakiya*, *pidaŋkiyapi*: *pidamakiya*, he has made me glad, I am thankful.

pi-da'-ya, *v. a.* to make glad,—*pidawaya*, *pida-ŋnyanpi*.

pi-da'-ya, *adv.* gladly.

pi-i'-ċi-ya, *v. reflex.* of *piya*; to prepare oneself, get ready,—*pimiċiya*, *piŋkiċiyapi*.

pi-ki'-ċi-da, *v.* to give thanks to, be glad for,—*piweċida*.

pi-ki'-da, *v. n.* to be thankful, glad,—*piwakida*.

pi-ki'-ya, *v. a.* to conjure, to powwow over the sick, as the Dakotas do; to mend or make new one's own,—*piwakiya*, *piŋkiyapi*, *pimakiya*.

pi-ki'-ya-pi, *part.* conjured, conjuring; mended.

pi-ksu'-dan, *n.* a kind of acorn. See *peksudan*.

pi-mnu'-mnu-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 *piŋza*; to squeal, as a ground squirrel when caught.

piŋs-piŋ'-ze-dan, *adj.* thin, scattering, as hair or grass.

piŋ'-za, *v. n.* to creak, as a shoe.

piŋ'-ze-dan, *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. *šmi*.

pi-pi'-ya, *adv. red.* of *piya*; well, anew, thoroughly.

pi-ška'-te, *n.* a small species of cranberry. S. W. P.

pi'-sko, *n.* the night-hawk.

pi'-sko-ta-haŋ-pe, *n.* the ladies-slipper, a flower; mushrooms, fungus, i. q. *wiċaŋłpi hiŋłpaya*.

pi-šni'-ze, *n.* the spleen. See *tapišniže*.

piš-pi'-za, *adj. red.* of *piža*; wrinkled,—*mapiš-piža*.

piš-pi'-ze-dan, *adj.* wrinkled or shrivelled, as one's hands from being long in water, withered,—*mapišpizedan*.

pi-ya', *v. a.* to make anew, mend up, repair,—*piwaya*, *piŋnyanpi*.

pi'-ya, *adv.* well, anew: *piya hduha*, to have again, recover one's own; *piya kağa*, to mend, make anew.

pi'-ya-e-haŋ-ke-ća, *adv.* taller, longer than.

pi'-ya-e-haŋ-na-ke-ċiŋ-haŋ, *adv.* presently; i. q. *ehakedaŋke ċiŋhaŋ*, soon, again.

pi-ya'-ya, *v. n.* to run well, as a canoe or hutina-ċute.

pi-ye', *v.* See *piya*.

pi-ye'-deš, *adv.* notwithstanding; heedlessly; i. q. *iyowinyešni*. Said of one who does not listen to what is said to him.

pi-ye'-pi-ća, *adj.* reparable: *piyepića šni*, that cannot be repaired.

pi-zi', *n.* the gall,—*mapizi*. See *tapizi*.

pi'-ža, *adj.* wrinkled,—*mapiža*.

po, the plural termination of verbs in the imperative mood.

po, *v. n.* to swell, puff out,—*mapo*, *wiċapo*.

po-ġan', *adv.* on the nose.

po'-gan, *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, nipoqe.
po'-ge-o-hdo-ka, *n.* the nostrils.
po'-ha-ha-se, *adv.* shaking. Said of a buffalo shaking his head; pohahase inyanika, he runs shaking his head.
po'-hdi-co-dan, *adv.* (pa and ohde) head covered; *i. g.* pošmícodan: šina pohdićodan hiñmi, I wear my blanket over my head.
po'-hmi-co-dan, *adv.* Same as pohdićodan.
poñ-a'-ške, *n.* (poge and aške) the outside of the nostrils.
poñ-čan'-te, *n.* the cartilage between the nostrils.
poñ-yu'-ški, *n.* the inside of the nose, the nostrils.
po-ki'-mna-mna, *v. a.* to shake the head at one,—powakimnamna.
po-kpan'-ka, *n.* See potpanka.
pom, *cont.* of popa; pom iyaya and pom hiñhda, to burst out, snap suddenly.
po'-mna-mna, *v.* to shake the head,—powamna-mna.
po'-mna-mna-ki-ya, *v. a.* to shake or wag the head at; to cause to wag the head,—pomnamna-wakiya.
pom-ya', *adv.* snapping, popping.
pom-yeh', *adv.* with a snap: pomyeh' iheya, to shoot and kill immediately: pomyeh' iyeya.
pom-ye'-hiñ, *adv.* snapping.
pon, *cont.* of pota.
pon-pon', *adj.* rotten, as wood.
pon-pon'-na, *adj.* rotten, soft, as rotten wood.
po'-pa, *v. n.* to burst. See napopa.
po-po', *v. n. red.* of po; to swell, puff out.
po-po'-pa, *adj.* full of pith: tipsiñna popopa, a stringy turnip.
po-po'-pe-se, *adv.* Said of nap on a blanket and of fine fur on a robe.
po-po'-tka-dan, *n.* the screech-owl.
po'-ptan-ptan, *v. n.* to shake the head, signify dissent,—powaptanptan.
po'-ptan-ptan-ki-ya, *v. a.* to shake the head at,—poptanptanwakiya. See apoptanptan.
po'-ski-ća, *v.* to clasp around the neck. See poškin.
po'-skin, *cont.* of poskića; by the neck.
po'-skin-i-ya-ka-ška, *v. a.* to tie round the neck, as a halter.
po'-skin-kte, *v.* to kill by choking,—poskin-wakte.
po'-skin-ťa, *v.* to die by being strangled.
po'-skin-yu-ťa, *v.* to put to death by hanging.

po'-skin-yu-za, *v.* to take by the throat; to put the arms around the neck of one, to embrace,—poskinmduza.
po-šdi'-šdi, *v.* to have one's face always covered: pošdišdi wañ.
po-šdi'-šdi-ka, *n.* one who keeps his face covered with his blanket.
po'-šin, *v. n.* to sniff, snuff up the nose,—po-wašin.
po'-šin-šin, *v. red.* of pošin.
po'-šmi-co-dan, *adv.* head covered, as with a blanket: šina pošmícodan hiñmi, I wear my blanket over my head.
po'-stan, *n.* a hood, a child's cloak with a hood.
po'-ta, *adj.* worn out. See yupota.
po-ta'-han, *part.* worn out, full of holes.
po-ta'-wa-han, *part.* full of holes.
po-tkan'-ka, *n.* cranberries. Same as potpanka.
po-tpañ'-ka, *n.* cranberries, the *Oxycoccus macrocarpus*.
po-tpañ'-ka-hu, *n.* the cranberry-stalk.
po-tpo'-ta, *red.* of pota; worn out.
po-tpo'-ta-han, *part. red.* of potahan; full of holes, torn, ragged, as a worn out garment.
po-wa'-ya, *n.* nap, fur.
po-wa'-ya, *adj.* having nap.
po-wa'-ye-dan, *adj.* having nap; ša powayedan, red flannel.
po'-žan-žan, *v.* to snuff up, as an animal snuffs the wind; to snuff or scent, as a dog does.
psa, *n.* a kind of rush or water grass, sometimes used in making mats: Psa-mde-wañke-ćin-wakpa, the little stream that empties into the Minnesota just below Little Rock.
psa'-ka, *adj.* broken. See yupsaka.
psa-ka'-han, *part.* broken, as a string; said also of the heart.
psa-ka'-wa-han, *part.* broken, as a string.
psa'-o-wiñ-ža, *n.* rush mats.
psa-psa'-ka-han, *part. red.* of psakahañ.
psa-psa'-ka-wa-han, *part. red.* of psakawahañ.
psa'-wa-pa-ha, *n.* palm or chip hats.
pse, *n.* snow-shoes.
pse'-htin, *n.* the ash.
pse-pa'-ton-na, *n.* sharp-toed snow-shoes.
pse-ya'-pi, *n.* the water-ash, so called because used for making snow-shoes.
psi'-ća, *adj.* jumping. See yupsića.
psin, *cont.* of psića: psin iyaya, to jump or hop away.
psin, *n.* rice, wild rice: psin ati, to pitch a tent at the rice; psin ska, white rice, barley.
psin-ća', *n.* a bulbous esculent root which grows in marshes, about the size of a black walnut with the hull on.

psin-éin'-éa, *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-ska', *n.* white rice; barley.

psi-psi'-éa, *v.* red. of *psica*; to jump much, to skip.

psi-psi'-éa-dan, *n.* the grasshopper.

psi-psin', *cont.* of *psipsica*; *psipsin ya*, to go jumping or skipping along.

pso'-han, *v.* (*pse* and *ohan*) to put on or wear snow-shoes,—*psowahan*, *psounhanpi*.

pso-ka', *n.* a species of fish somewhat resembling the pike.

pso'-ksan, *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 pson-psonna*.

psun-psun'-na, *adj.* Same as *psonpsonna*.

pśa, *v. n.* to sneeze,—*wapśa*, *unpśapi*.

pśa-pśa', *adv.* *pśapśa se*, huddled together; *pśa-pśa se iyaya*, to make a noise, as when any thing is poured into a vessel. See *apsapśa*.

pśa-ya', *v. a.* to cause to sneeze,—*pśawaya*.

psin, *n.* leeks, onions.

psin-éa', *n.* the flying-squirrel.

psun, *adj.* shed, fallen off, as horns; drawn out. See *yupśun*, *kapśun*.

psun-han', *part.* fallen off, dislocated.

psun-ka', *adj.* round, short and thick.

psun-ka', *n.* a bulge, a knot on a tree; a pill.

psun-ka'-dan, *n.* any little round thing.

psun-ka'-ka, *n.* little round things, pills.

psun-ka'-ya, *adv.* in a bunch, in a heap, as an animal curled up; *psunkaya wanika*.

psun-ka'-ya-ken, *adv.* in a bunch, drawn up together.

psun-wa'-han, *part.* dropped out, fallen off.

pta. See *yupta*.

pta-han', *part.* cut off, cut out.

ptan. See *yuptan*.

ptan, *n.* the otter. In the sacred dialect it is called 'hepan.'

ptan-ptan', *adj.* unsteady, rocking, as a canoe.

ptan-ptan'-na, *adj.* unsteady, tottering.

Ptan-sin'-ta, *n.* the name of the village at the upper end of Lake Traverse.

ptan'-yan, *adv.* flurried. See *éanteptanyan*.

ptan-ye'-tu, *n.* autumn. To summer and winter the Dakotas count five months each, and to spring and autumn but one each.

pta-wa'-han, *part.* cut off, fallen off. Same as *ptahan*.

pta'-ya, *adv.* together, collectively: *ptaya 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 'tatanika.'

pte'-a-san-pi, *n.* cow's-milk.

pte'-a-san-pi-i-hdi, *n.* butter.

pte'-a-san-pi-ni-ni, *n.* thick milk, curdled milk.

pte'-a-san-pi-ta-sa-ka, *n.* cheese.

pte'-éé-dan, *adj.* short,—*mapteéedan*.

pte'-éé-ye-dan, *adv.* for a short time.

pte'-ga, *n.* a marsh, a low place, a swampy place.

pte-gan'-ni-éa-dan, *n.* the wren.

pte-go'-pe-éa, *n.* a kind of hawk, so called because it frequents marshes.

pte-h-wi'-ta, *n.* firm land surrounded by a marsh, a swamp-island.

pten-ye'-dan, *adv.* for a short time.

pte-pte'-éé-dan, *adj.* red. of *pteéedan*.

pte'-ta-ma-ka, *n.* a lean cow.

pte'-ta-wo-te, *n.* a prairie plant which bears juicy berries.

pte-wa'-nun-yan-pi, *n.* tame cattle. See *nun-yan*, to tame.

pte-zi'-éa-dan, *n.* (*pte* and *éin'éadan*) a calf.

ptin'-han, *n.* last autumn: *ptinhan icima*, the fall before last.

ptu-ha', *v. n.* to crumble down.

ptu-ha'-ha, *v. red.* of *ptuha*.

ptu-ptu'-za, *red.* of *ptuza*.

ptu-ptu'-za-han, *part.* red. of *ptuzahan*.

ptu-ptu'-za-wa-han, *part.* red. of *ptuzawahan*.

ptu'-za, *adj.* split, cracked. See *yuptuza*.

ptu-za'-han, *part.* cracked of itself.

ptu-za'-wa-han, *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: *pusa ehnaka*, to lay aside to dry or season.

pu-skem', *cont.* of *puskepa*: *puskem okaštan*, to strain or filter,—*puskem owakaštan*.

pu-ske'-pa, *v. a.* to strain or filter,—*wapuskepa*.

pus-ki'-ya, *v. a.* to dry or cause to dry, as wet clothes or fruit,—*puswakiya*, *pusunkiyapi*: *puski-ééiya*, to dry for one,—*pusweééiya*.

pu-spa', *v. a.* to stick on, glue; to seal,—*wapuspa*.

pu-spe'-ki-ya, *v. a.* to cause to glue or seal,—*puspewakiya*.

pu-spe'-ya, *v. a.* to cause to seal or glue.

pus-pu'-za, *adj.* red. of *puza*.

pu-stag', *cont.* of *pustaka*; *pustag iwanika*, to squat down; *pustag éhpeiéiya*, to get down so as to hide, bow down, squat down.

pu-stag'-tu-ken, *adv.* squatting down.

pu-sta'-ka, *v. n.* to squat down,—*wapustaka*.

pus-ya', *v. a.* to dry, cause to dry,—puswaya, pusunyanpi.

pus-ya', *adv.* in a drying manner.

pu-ški', *adv.* in a bunch, *i. q.* pšunkaya yanka.

pu-ški'-ća, *v. a.* to press or rub out with the hand,—wapuškića.

pu-ški'-dan, *adv. dim.* of puški.

pu-skin', *cont.* of puškića; puškin yanka.

pu-skin'-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,—waputaka.

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-dan, *n.* Same as Putewata.

pu-tin', *n.* See putinhan.

pu-tin'-hin, *n.* the beard, especially what grows on the upper lip, the mustache.

pu-tpa', *adj.* Same as pukpa.

pu-tpe'-ya, *adv.* scattering, scattered over.

pu'-za, *adj.* dry, thirsty; dry, as cloth, ground, etc., not wet; shallow, as a stream, run dry. See puzedan and ipuza.

pu-zan', *cont.* of puzata; puzan iyaya: puzan iyayeya, to run one ashore; to show that one has told a falsehood.

pu-zan'-zan, *red.* of puzan; puzanzan iyekiđiđi-yapi, and puzanzan iyayekiđiđi-yapi, they run each other around.

pu-za'-ta, *adv.* on dry land.

pu'-ze-dan, *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*, *k*, and *t*.

pe, *n.* the elm; *pe čan*, elm-wood; *pe ikćeka*, the common water-elm; *pe itazipa* (bow-elm) the rock-elm; *pe tutupa*, slippery-elm.

pe-i'-kće-ka, *n.* the common elm.

pe-tu'-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-ća, *v. n.* to be out of humor,—mapozeća.

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.

s'a, an auxiliary suffix to verbs, signifying frequency of action, or a habit formed, as, *wai s'a*, wakađe s'a. It frequently gives verbs the force of nouns of the agent; as, *wamanon*, to steal; *wamanon s'a*, a thief.

s'a, *v. n.* to roar, as the waves: *s'a wanika*.

Sag-da'-šin, *n.* the English, the name which the Dakotas give to the British, the inhabitants of Red River, etc. This word is probably from some other Indian language.

sag-ye', *n.* something used in walking, a staff: *čan sagye*, a cane; *maza sagye*, a sword.

sag-ye'-ki-ton, *v.* to use a staff in walking, as an old person,—sagyeweton.

sag-ye'-ton, *v.* to use a staff,—sagyewaton.

sag-ye'-ya, *v. a.* to use any thing for a staff,—sagyewaya.

sak, *cont.* of saka; *sakowasin yutapi*, eaten raw.

sa'-ka, *adj.* raw, uncooked; hard, dried; as, *waćoni saka*, dried meat.

sa'-ka-dan, *adj.* green, limber. Hence, *čan sakadan*, a switch.

sa'-ka-yu-ta-pi, *n.* what is eaten raw, *i. e.* melons, cucumbers.

sa-kim', *adv.* both, two, both together.

sa-kim'-tu, *adv.* two together.

sa-kim'-tu-ken, *adv.* both together.

sak'-o-wa-sin, *adv.* entirely raw.

sam, *adv. cont.* of sanpa; more, beyond, more than: *sam iyaya*, to go beyond, surpass; *sam iyeya*, to make go over or beyond.

sam'-i-ye-ya, *adv.* more than.

sam-sam', *adv. red.* of sam.

sam-san'-pa, *adv. red.* of sanpa.

sam-ya', *v. a.* of sapa; to blacken, color black,—*samwaya*, *samunyanpi*.

sam-ya', *adv.* beyond, further; black, dark: *samya wanika*, it lies darkly.

sam-ya'-han, *adv.* dark, blackish, as water at a distance.

sam-ya'-ken, *adj.* blackish; in sight, far off.

san, *adj.* whitish or yellowish: *maka san*, white earth: *hi san*, to show the teeth.

san-ksan'-ki-ton, *v. n.* to wear or put on a skirt,—*sanksanweton*.

san-ksan'-ni-ća, *n.* a Dakota woman's skirt.

san-ksan'-ya, *v. a.* to use for a skirt, make a skirt of,—*sanksanwaya*.

san-ni', *adj.* of one side, on one side: *nape sanni*, one hand; *si sanni*, one foot.

san-ni'-ća, *adv.* on one side.

san-ni'-na, *adv.* of only one side.

san-ni'-na-tan-han, *adv.* from only one side.

san'-o-pa-pa, *adj.* grey hairs here and there in one's head, turning grey.

san'-pa, *adv.* more, more than, over; beyond:
wikémna sanpa nonpa, two more than ten, i. e.
twelve; kitajna sanpa, a little more; sanpa
waste, better.

san'-pa-tan-han, *adv.* from beyond.

sann'-san-pa, *adv. red.* of sanpa.

san-to'-hu, *n.* a species of grass with a hard
round stalk and strong blade.

san-yan', *v. a.* to whiten, white-wash,—sanwaya.

san-yan', *adv.* whitish: anpao sanyan hinapa,
the dawn appears brightly.

sa'-pa, *adj.* black,—masapa, nisapa.

sap-sa'-pa, *adj. red.* of sapa.

sa'-ta, *n.* the horizontal stick placed in a tent on
which the kettle is hung.

sa-tin', *adj.* stretched out straight, as in death.

sa-tin'-tin, *adj. red.* of satin.

sat-i'-ya-ka-ske, *n.* that which ties up the sata:
also sata oiyakaske.

sba. See yusba.

sba-han', *part.* ravelled.

sba-wa'-han, *part.* ravelled out.

sbu. See kasbu.

sbu, *adv.* sbu se ihan, to fall down with a rush-
ing sound, as corn poured out.

sbu-dan, *n.* a grain, a small piece, a particle.

sbu-han', *part.* crumbling.

sbu-sbu', *red.* of sbu.

sbu-wa'-han, *part.* crumbling, crumbled.

sda, *n.* grease, oil, ointment, salve, etc.

sda-ki'-ya, *v. a. pos.* of sdaya; to grease, anoint,
—sdawakiya, sdaunkiyapi.

sda'-o-zu-ha, *n.* an oil-bag.

sda'-ta, *adj.* slow, feeble: ohan sdata, slow at
work; oie sdata, slow of speech.

sda'-te-éa, *adj.* feeble,—masdatea.

sda-ya', *v. a.* to grease any thing, to anoint,—sda-
waya, sdaunyanpi.

sda-ya'-o-zu-pi, *n.* a rifle-gun, so called from
its greased wads.

sde'-éa. See kasdeca.

sde-éa'-han, *part.* split of itself.

sde-éa'-wa-han, *part.* split of itself.

sdi, *adj.* tapering.

sdi, *v. a.* to hiss, as wet wood on the fire, a
snake, etc. See nasdi.

sdim, *cont.* of sdipa; sdim iyeya.

sdim-ki'-ya, *v. a.* to cause to lick,—sdimwakiya.

sdim-ya', *v. a.* See sdimkiya.

sdì'-pa, *v. a.* to lick, lick up any thing,—wasdipa,
unsdipapi.

sdi-sdi', *v. red.* of sdi.

sdi-sdi'-pa, *v. red.* of sdipa.

sdi-sdi'-ya, *adv. red.* of sdiya; sdisdiya apa, to
strike with a switching sound.

sdi-tka', *adj.* tapering; rounded off.

sdi-tka'-tka, *adj. red.* of sditka; knobbed, having
knobs or grooves running round.

sdi-ya', *adv.* hissing.

sdo, *adj.* soft, as grease when partly melted.

sdo-éa', *v. n.* to know. See sdonya.

sdo-han', *v. n.* to crawl,—wasdohan, unsdo-
hanpi.

sdo-han'-han, *v. red.* of sdohan; to crawl along,
as in getting near ducks: sdohanhan ihpaya
mda, I go creeping along.

sdon-ki'-ya, *v. pos.* of sdonya; to know one's
own,—sdonwakiya, sdonunkiyapi.

sdon-ki'-ye-ya, *v. a.* See sdotkiyeya.

sdon-ya', *v. a.* to know, have knowledge of any
thing or person,—sdonwaya, sdonyaya, sdonun-
yanpi, sdonmayan, sdonéya.

sdon-ye'-ki-ya, *v. a.* to cause to know,—sdon-
yewakiya, sdonyeunkiyapi.

sdon-ye'-ya, *v. a.* to cause to know,—sdonye-
waya.

sdo-sdo'-dan, *adj.* soft, as grease.

sdot-ki'-ya, *v.* See sdonkiya.

sdot-ki'-ye-ya, *v. a.* to cause one to know some-
thing that pertains to himself; to alarm, as an
enemy or game; to put on one's guard,—sdotki-
yewaya.

sdot-ya', *v.* See sdonya.

se, a particle, used at the end of sentences to give
emphasis to what is said. Perhaps it should be
regarded as an impersonal verb, it appears so, it
seems to me so, I thought: hecetu se, so it seems.

se, *adv.* like, as though.

se'-éa, *adv.* as though, seemingly, I thought so.

se-éé'-éa, *adv.* it seems as, as if it was.

se'-éé-éi-koñ, *adv.* I had thought so.

se'-e-éé'-éa, *adv.* as if it was, it seems as if.

se'-ksen, *adv.* like.

sen-ya', *adv.* like, as though.

sen-ya'-ken, *adv.* as though, like.

se'-wa-éan-mi, *v.* I think it is so. This form
is used when speaking of something that is not
distinctly recollected.

se-wi'-mna, *adj.* rancid, as fat that has stood
long.

se-ya', *adv.* like as.

se-ya'-ken, *adv.* like as.

si-éan', *n.* the outside of the thigh.

si-éan'-o-pi-ye, *n.* of siéan; a side pocket, as in
one's pantaloons or coat; any pocket.

si-éa'-psan, *v.* to shake the foot,—siwakapsan.

si-éó'-éó-dan, *adj. red.* of sicodan.

si-éó'-dan, *adj.* bare-footed. See siéokadan.

si-éó'-gan, *n.* the calf of the leg.

si-éó'-gin, *n.* Same as siéogan.

si-éó'-ka-dan, *adj.* bare-footed,—*siéomakadan*.
si-éó'-ka-ka-dan, *adj. red.* of *siéokadan*.
si-éú', *n.* the sole or bottom of any thing: *siéu waniéa*, without a bottom, bottomless, unfathomable.
si-éú'-ha, *n.* the sole of the foot.
si-éú'-psan-psan, *v. n.* to wag the tail, as a dog.
si-éú'-ta, *adv.* at the bottom or lower part of any thing.
si-éú'-ton. See *asiéuton*.
si-ha', *n.* the foot, feet of man; the feet of animals, but especially the hind feet, the fore feet being 'nape,'—*misiha*, *nisiha*, *unsihapi*.
si-ha'-pe, *n.* the hollow of the foot.
si-i'-na-tan, *n.* stirrups; pantaloons straps.
si-i'-pu-sin, *n.* the ball of the foot.
si-i'-ta-ka-ha, *n.* the top of the foot, the instep.
si-i'-yu'-ta, *n.* a foot measure.
si-i'-yu-tan, *n.* stirrups.
sin-wa'-pa-ki-ya, *v.* to paddle a canoe by oneself, as in hunting muskrats,—*sinwapawakiya*.
sin-kpe', *n.* the muskrat, *Mus zibethicus*.
sin-kpe'-i-éa-pe, *n.* a muskrat spear.
sin-kpe'-i-éu-wa, *n.* spears, traps, axes, etc.; any thing used in killing muskrats.
sin-kpe'-ta-wo-te, *n.* calamus, sweetflag, the *Acorus calamus*.
sin-sin', *adj.* besmeared, slimed, as with fish; dried on, glued or glazed over.
sin-te', *n.* the tail of an animal.
sin-te'-hda, *n.* the tail-rattler, i. e. the rattlesnake.
sin-te'-sa-pe-dan, *n.* a species of goat or antelope having a black tail, which is found on the Missouri.
sin-te'-ska, *n.* white-tail; deer, rabbits, etc., are sometimes so called.
sin-te'-éda, *n.* the opossum; rats.
sin-to'-mni, *adv.* See *sitomni*.
sin-ton'-pa-hu, *n.* the tail bone.
sin-tpe', *n.* the muskrat. Same as *sin-kpe*.
sin-tpe'-ta-wo-te, *n.* Same as *sin-kpetawote*.
si-pa', *n.* the toes, the end of the big toe.
si-pa'-hun-ke, *n.* the great toe.
si-pa'-ksi-ze, *n.* the lower part of the leg of animals.
si-pin'-kpa, *n.* the toes; the joints of the foot.
si-pin'-tpa, *n.* Same as *sipinkpa*.
si-pu'-te, *n.* the breech or lower part of a gunstock, the end of the pahu; the screw in the end of the barrel, the breech-screw.
si-sar'-ni, *n.* one foot, the foot on one side.
si-sin', *n.* Mr. Renville considers this word synonymous with *wiwi*, a swamp, and as the source whence the *Sisitonwans* derived their name.

Si-si'-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'-éte, *n.* the little toe of animals and man.
si-to'-mni, *adv.* all over, throughout.
si-to'-mni-yan, *adv.* all over.
si-ton'-pa-hu, *n.* the tail bone. See *sin-tonpahu*.
si-ye'-te, *n.* the heel.
si-yo'-zan, *n.* between the toes.
si-yu'-kan, *n.* the tendon of the heel.
si-yu'-kan-sa-sa-dan, *n.* a bird having slender reddish legs; the *pehan-kadan*.
si-yu'-ka-za, *n.* the toes.
ska, *adj.* white; clear, as, *mini ska*, clear water; clean, new, as, *hin ska*, new hair; *taku ska*, nothing.
skad, *cont.* of *skadan*; *taku skad*.
ska'-dan, *adj. dim.* of *ska*; white: *taku skadan*, nothing: *Skadan-ti*, a common name for *Traverse des Sioux*, *Skadan* having been the Dakota name of Mons. Provençalle, an early trader in that place.
skan, *v. n.* to dissolve, disappear, melt away, as snow: *wa skan*.
skan'-yan, *v. n.* to melt, thaw.
ska-ska', *v. red.* of *ska*.
ska-ska'-dan, *n.* white beads.
ska-ya', *v. a.* to whiten, make any thing white.
ska'-ya, *adv.* white; *wa skaya wan-ka*, the snow lies white.
skem, *cont.* of *skepa*.
skem-ya', *v. a.* to draw all out, as a fluid, to exhaust,—*skemwaya*.
ske'-pa, *v. n.* to leak out slowly, escape, pass away by evaporation, as fluids.
ske-ske'-pa, *v. red.* of *skepa*.
ski'-éa. See *kaskiéa*.
ski-éa'-han, *part.* pressed down, close.
ski-éa'-wa-han, *part.* pressed.
ski-ska', *n.* the wood-duck.
ski-ski'-éa, *red.* of *skiéa*.
ski-ski'-éa-han, *part.* all pressed together.
ski-ski'-éa-wa-han, *part.* pressed together.
ski-ski'-ta, *red.* of *skita*. 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 *skuya*.
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,—
skuyewayaya, skuyecunyanpi.
smag, *cont.* of smaka.
smag-smag'-ya, *adv. red.* of smagya.
smag-ya', *adv.* indented, concave: smagya
wan̄ka.
smag-ya'-ken, *adv.* indented.
sma'-ka, *adj.* hollow, concave.
sma'-ka, *n.* a hollow, a sunken place. See osma-
ka.
smi, *adj.* See smismi.
smiñ. See basmiñ.
smi-smi', *adj.* clear of limbs, as a tree, stripped.
smi-wa'-han, *part.* fallen off bare.
smi'-yan. See smiyan̄an.
smi-yan'-yan, or **smiñyan̄an**, *adj.* clean,
nothing extraneous sticking to, bare, smooth, as a
worn blanket: tan̄ smiyan̄an̄a, alone, having no
relatives.
sna, *v. n.* to ring. See kasna.
sna-han', *part.* ringing, rustling; as leaves fall-
ing in autumn.
sna-han'-han, *red.* of snahan; falling off, rus-
tling.
sna-sna', *red.* of sna; to ring, rattle.
sna-sna'-na, *adj.* bare, as a tree when its leaves
have all fallen off.
sna-sna'-wa-han, *part. red.* of snawahan.
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 kaes̄,
although it is cold.
sni-sni', *adj. red.* of sni; han̄ snisni, cold nights.
sni'-ya-ho-ta, *v. n.* to take cold, draw in the
cold by breathing,—snimdahota, snidahota, sniun̄-
yahotapi.
sni-yan', *v.* sniyan̄ uya, to become cold, grow cold,
said of the weather changing to cold.
so. See soso.
sok-so'-ta, *adj. red.* of sota: ista soksota, clear
eyes. This word is used in reference to the clear
blue eyes of some children.
son, *cont.* of sota; son̄ iyeya.
son-ki'-ya, *v. a.* to use up or destroy for one, as
to burn up fence rails or wood for one,—sonwa-
kiya, sonmakiya.
son-ya', *adv.* of sota; sonya iyaya, to become a
little whitish or clouded.
son̄, *v. a.* to plait or braid, as hair; to braid, as
corn in strings,—wason̄, un̄sonpi.
son'-pi, *n.* braids, strings of corn.
so-so', *v. a.* to cut into strings, as a hide,—waso-
so, un̄sosopi: c̄ante masosopi sēca, 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: Wakpa minisota, the
Minnesota River; Mde minisota, Clear Lake:
used up. See kasota, yusota, etc.
so-tka'-zi, *adj.* smoked, as an old tent.
span, *adj.* soft, as melting snow.
span, *v. n.* to become soft, melt, as snow: wa
span̄.
span-yan', *v. a.* to cause to thaw, as snow,—
spanwaya.
spa-spa'-ya, *red.* of spaya.
spa'-ya, *v. n.* to be wet, as clothes, wet with
water, moist, damp,—maspaya, un̄spayapi: to sink
in water, to drown: spaya iyaya.
spa'-ye-ya, *v. a.* to wet, cause to be wet or moist,
—spayewayaya.
spe'-ya, *v. a.* to sink, make sink. See aspeya.
stag, *cont.* of staka.
stag-ya', *v. a.* to make feeble,—stagwaya.
stag-ya', *adv.* feebly, languidly.
stag-ya'-ken, *adv.* feebly: stagyaken waun̄.
sta'-ka, *adj.* feeble, languid, without appetite,
weary, not able to walk,—mastaka.
stan̄, *adj.* moist, wet. See pastan̄.
stan̄, *adj.* purple, grape-colored: ša stan̄, dark
red; ha stan̄, dark complexioned.
stan'-ka, *adj.* purple. See stan̄.
stan̄-ka', *adj.* moist.
sto, *adj.* smooth, lying smooth, as hair. See
kasto.
sto'-dan, *adj.* small and neat,—mastodan̄.
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,—ma-
stusta.
stu-ste'-ya, *v. a.* to cause fatigue, to weary,—
stustewayaya.
su, *n.* the seed of any thing, grain; bullets:
su wan̄zidan̄, a bullet; mazasu, lead.
su, *adj.* good. Probably obsolete. See yasu and
suya.
su-či'-kēi-ka-dan, *n.* shot.
su-či'-kēi-ka-dan-se-ča, *n.* pepper, allspice.
su-ka'-za, *n.* a grain of any thing, a particle,
one, the smallest part. Hence, napsukaza, the
fingers.
su-ksu'-ta, *adj. red.* of suta.
su-ma'-ni-ča, *n.* any kind of wood that has be-
come dead and very hard.
sun̄, *n.* *cont.* of sun̄ka; misun̄, my younger
brother, used in addressing him.

sun, *v.* to braid. See *son*.
sun'-ka, *n.* a younger brother either of a man or woman. Certain cousins are likewise so called,—*misunka*, *nisunka*.
sun'-ka'-ki-či-ya-pi, *n.* brethren, those related as brothers,—*sunkaunkičiyapi*.
sun'-ka'-ku, *n.* his or her younger brother.
sun'-ka'-ya, *v. a.* to have for younger brother,—*sunkawaya*, *sunkaunyanpi*.
sun'-ta, *n.* a stem: *čanduhupa sunta*, a pipe-stem; *čankasunta*, the spinal marrow.
su-sbe'-ča, *n.* the ant-eater, the mosquito-hawk.
su-sbe'-ča-ka-ga-pi, *n.* a cross. See *čansu-sbeča*.
su-su', *n.* the testicles: *susu čipeya* and *susu bašdoka*, to castrate.
su-ta', *adj.* hard, not yielding to the touch; strong, capable of endurance,—*masuta*, *nisuta*, *unšutapi*: *čante 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.

Š.

š, the twenty-second letter of the Dakota alphabet, with the sound of *sh* in English. When marked thus (*š'*) its sound is prolonged.

ša, *adj.* red.
š'a, *v. n.* to shout,—*waš'a*, *yaš'a*, *unš'api*.
šag-i'-či-ya, *v. reflex.* to restrain oneself,—*šag-mičiya*.
š'ag-š'a'-ka, *n.* corn boiled without hulling.
šag-ya', *v.* See *šagičiya*.
ša-hdo'-gan, *num. adj.* eight.
ša-hdo'-gan-na, *adv.* only eight.
ša-hdo'-hdo-gan, *adv.* by eights.
š'a'-hin-hda, *v.* to burst out with a shout.
ša'-i-a, *v. n.* to speak a strange language,—*šai-waa*.
ša'-i-a-pi, *n.* a foreign or unknown language.
ša'-ka, *adj.* easy. See *bošaka*, *kašaka*, *wašaka-dan*.
š'a'-ka, *adj.* strong. See *waš'aka*, *yus'aka*.
š'a'-ka, *adj.* difficult, hard. See *š'akeča*.
ša-ke', *n.* the nails of the fingers and toes; the claws of birds and beasts; the hoofs of animals.
š'a'-ke-ča, *adj.* hard to deal with, severe, austere,—*maš'akeča*, *unš'akapika*.
ša-ke'-han-ska, *n.* long-claws, a name given to the grizzly bear.
ša-ki'-ya, *v. a.* to paint red, to redden, as the Dakotas do scalps,—*šawakiya*, *šaunkiyapi*.

ša-ko'-win, *num. adj.* seven.
ša-ko'-win-na, *adv.* only seven.
ša-ko'-win-win, *adv.* by sevens.
ša'-kpe, *num. adj.* six.
Ša'-kpe-dan, *dim.* of *šakpe*; Little Six, the name of a Dakota chief at Tintatonwe.
ša'-kpe-kpe, *adv.* by sixes.
š'ak-š'a'-ka, *n.* of *š'aka*, hard; corn boiled without being hulled. See *š'agš'aka*.
šam-ya', *v. a.* of *šapa*; to soil, to defile,—*šamwaya*.
šam-ya', *adv.* dirtily.
šan, *n.* the vagina.
šan-ke', *n.* a step-mother; a mother's sister; a father's other wife. Not in general use.
šan-ke'-ya, *v. a.* to have for *šanke*,—*šankewaya*.
ša'-pa, *adj.* dirty, defiled, blackened,—*mašapa*: *nape nišapa*, thy hands are dirty.
šap-ša'-pa, *adj. red.* of *šapa*.
ša-ša', *adj. red.* of *ša*; red.
ša-ša'-ya, *v. a.* to dye or paint red,—*šašawaya*.
ša-ša'-ya, *adv.* redly.
ša-šte', *n.* the little finger: *šišašte*, the little toe; the little toe or nail of birds and beasts.
ša-šte'-i-yo-ki-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.* redly.
ša-ye'-dan, *adv.* reddish: *šayedan nažin*.
šbe, *adj.* deep, as water; dense, as foliage; thick set, as hair. See *šma*.
šbe'-ya, *adv.* deeply, densely.
šbe-ya'-ta, *adv.* in the deep.
šbu, *v. n.* to drop, as water or any other liquid.
šbu-šbu', *v. red.* of *šbu*.
šbu-ya', *v. a.* to drop or cause to drop, as water,—*šbuwaya*, *šbuunyanpi*.
šbu-ya'-pi, *n.* a drop, drops.
šda, *adj.* bald, bare, naked: *nasu šda*, bald-headed; *pašdayapi*, corn made bald, i. e. hommony. See *kašda*.
šda-šda', *adj. red.* of *šda*.
šda-ya', *v. a.* to make bare,—*šdawaya*, *šdaunyanpi*.
šda-ya', *adv.* nakedly, without covering.
šda-ya'-ta, *adv.* in an open place.
šda-ye'-hna, *adv.* openly, exposed, in full view, uncovered, without a house, defenceless: *šdayehna han*, standing out, unsheltered; *šdayehna wanika*, to sleep out.
šda-ye'-hna-yan, *adv.* unsheltered.
šdi, *adj.* many.
šdi, *adv.* hissing, fizzing. Said of the noise sometimes made by fish in water.
šdo, *v. n.* to fuse, melt, as metals.

šdo-ka', *n.* a kind of spotted duck.
 šdo'-ka. See kašdoka.
 šdo-ka'-han, *part.* out of place, as an axe-head off the handle, or an eye out of its socket.
 šdo-ka'-wa-han, *part.* Same as šdokahan.
 šdo-šdo', *v. red.* of šdo.
 šdo-šdo', *adj.* soft, as fat, melted.
 šdo-šdo'-dan, *n.* the soft fat parts in an animal.
 šdo'-šdo-dan, *n.* the meadow-lark: šdošdodan kizo, to whistle to the meadow-lark.
 šdo-ya', *v. a.* to fuse, melt, or smelt metals,—šdowaya, šdounyanpi.
 šdo-ya'-pi, *n.* that which is melted: šdoyapidan and maza šdoyapi, pewter.
 šdun-ya', *v. a.* to cause to slip.
 šdu-šdu'-ta, *adj.* slippery, as a road; smooth, as ice, etc.
 šdu'-ta, *adj.* slipping. See yušduta, našduta.
 še'-ča, *adj.* dry, dead, as wood, rotten.
 še-kše'-ča, *adj. red.* of šeča.
 šen-ya', *adv.* withered; dried or drying, seasoning: šenya hiyeya.
 šen-ya', *v. a.* to make dry, cause to wither,—šenwaya: šenya ehnaka, to lay up to season.
 ši, *v. a.* to command, bid; to ask. This word is always preceded by another verb, as, ečon ši, eye ši, etc.—waši, yaši, unšipi.
 ši, *v. imperat.* stop, be still.
 ši, *intj.* hist! hark!
 ši'-ča, *adj.* bad, ugly; bad, wicked,—mašića, nišića, unšićapi.
 ši-ča'-ho-wa-ya, *v. n.* to scream out, to moan,—šićahowamda, šićahowada.
 ši-ča'-ki-ho, *v. a.* to do one's work badly,—šića-wakiho.
 ši-ča'-ya, *adv.* badly, not well.
 ši-ča'-ya-ken, *adv.* badly.
 ši-će'-ča, *n.* children, family,—mitašićeča.
 ši'-če-da, *v. a.* to esteem as bad, to hate,—šiće-wada, šićeundapi.
 ši'-če-da-ka, *v.* to think bad, to hate,—šićewadaka, šićeyadaka, šićeundakapi, šićečidaka.
 ši'-če-ki-či-da-pi, *v. recip.* hating each other.
 ši'-če-ki-da, *v. pos.* of šićeda; to hate one's own,—šićewakida.
 ši'-če-ki-da'-ka, *v. pos.* of šićedaka; to hate one's own,—šićewakidaka.
 ši-či'-tan-ka, *adj.* passionate; *i. q.* wačinko,—šićimatanka.
 ši-či'-ya, *v. n.* to be angry,—šićiwaya.
 ši-či'-ye-ki-ya, *v.* to mourn for,—šićiyewakiya.
 ši-če', *n.* a woman's brother-in-law; a woman calls her husband's brother and her sister's husband, šiće: šićeču and šićeku, her brother-in-law.

ši-če'-ku, *n.* See šiće.
 ši-če'-ši, *n.* a woman's male cousin; šićešitku, her male cousin.
 ši-če'-ši-ya, *v. a.* to have for or call šićeši,—šićešiwaya.
 ši-če'-ya, *v. a.* to have for šiće,—šićewaya.
 ši-hda', *v. n.* to be or become angry, take offence at,—šinwahda, šinyahda, šinunhdapi. In this word an *n* is introduced before the pronouns.
 ši-hda'-pi, *n.* anger, wrath.
 ši-hda'-ya, *v. a.* to make angry, provoke,—šihdawayaya, šihdaunyanpi.
 ši-han', *v. n.* to behave badly,—šiwahan.
 ši-han'-yan, *adv.* behaving badly.
 ši'-htin, *adj.* feeble, stupid, lazy, sick,—mašihthin, unšihthinpi.
 ši'-htin'-ya, *v. a.* to enfeeble,—šihthinwayaya, šihthinmayan.
 ši'-htin'-yan, *adv.* feebly.
 šik-ši'-ča, *adj. red.* of šića.
 šik-ši'-ča-ya, *adv.* badly.
 ši-na', *n.* a blanket, a cloak or shawl, any thing worn as a blanket. Henok thinks this should be written šin-na, but as A. Renville does not agree with him, the shorter orthography is preferred.
 ši-na'-a-pa-hda-te, *n.* ribbon, ferret.
 ši-na'-a-pa-hda-te-šok-šo-ka, *n.* cotton ferret.
 ši-na'-a-pa-hda-te-zib-zi-pe-dan, *n.* silk ribbon.
 ši-na'-hin-šma, *n.* (Ihank.) a buffalo robe.
 ši-na'-ho-ta, *n.* the common white blanket.
 ši-na'-o-pa-pun-či-stin-na, *n.* a blanket with a small border, save list cloth.
 ši-na'-o-pa-pun-ho-ta, *n.* grey list cloth.
 ši-na'-o-pa-pun-ska, *n.* white list and stroud.
 ši-na'-o-pi-ye, *n.* a bale of blankets.
 ši-na'-ša, *n.* a red blanket.
 ši-na'-to, *n.* blue skirt cloth; a blue or green blanket.
 ši-na'-to-zib-zi-pe-dan, *n.* blue broadcloth.
 ši-na'-wa-to-pe-ki-ya, *v.* to go by sails, to sail,—šinawatopewakiya.
 ši-na'-wa-to-pe-ki-ya-pi, *n.* sails.
 ši-na'-zib-zi-pe-dan, *n.* broadcloth.
 ši-na'-žan-žan, *n.* a red blanket.
 šin-ya', *adv.* badly, sadly.
 šin-ya'-ken, *adv.* badly, sadly: čante šinyaken.
 šin, *n.* the fat part of animals, especially fat meat, as, kukuše šin, fat pork; the sappy part of wood.
 šin-hda, *adj.* See šihda.
 šin-kpan'-ka, *n.* See šinkpankahu.
 šin-kpan'-ka-hu, *n.* the name of a root that, it is said, grows in low grounds.

- śin-ta'**, *n.* the tamarack or hackmatack, the American larch. This is probably so called because the gum is hard, i. e. śin tasaka. The original name seems to have been 'makan.' S. W. P.
- śin-ta'-ka**, *n.* the striped bass.
- śin-tka'-hu**, *n.* the hip-bone, the os ilium.
- śin-tpaṇ'-ka**, *n.* a root that grows, it is said, in low ground: śinṭpaṇkahu, the stalk and root above referred to.
- śin-śin'**, *adj.* wrinkled.
- śin-yan'-ta-ka-dan**, *n.* the name of a small bird which frequents the rice lakes.
- śi-pa'**. See kaśipa, yuśipa.
- śi-pa'-han**, *part.* broken off close, as the limbs of a tree, the teeth of a comb, pins, etc.
- śi-pa'-wa-han**, *part.* Same as śipahan.
- śi-pto'**, *n.* beads.
- śi-pto'-pto**, *n.* beads.
- śi-śo'-ka**, *n.* the robin.
- śi-tki'-hda**, *v. n.* to be angry; to be afflicted; śitkihda waun.
- śi-tki'-hda-ya**, *v.* to make angry; to afflict, to punish,—śitkihdaya.
- śi-tki'-hda-ya**, *adv.* in trouble, angrily, vexed: śitkihdaya waun.
- śi-ya'-ka**, *n.* the teal, a kind of duck. The śiyaka are divided into śiyaka tan̄ka, mde śiyaka, and wakpa śiyaka.
- śi-ya'-ka**, *n.* a boil: śiyaka o, hit by the śiyaka, which results in a boil,—śiyaka mao. We have not been able to ascertain the origin of this expression.
- śi'-yo**, *n.* the grouse or prairie hen, the Tetrao cupido.
- śi-yo'-to**, *n.* the knees, the front part of the legs; the lap,—maśiyoto.
- śka**. See yuśka.
- śka-han'**, *part.* come untied of itself.
- śkan**, *cont.* of śkata; śkan unpi.
- śkan-ki'-ya**, *v.* to cause to play,—śkanwakiya.
- śkan**, *v. n.* to do, to act; to move about: token yaśkan he, what art thou doing?—waśkan, un-śkanpi: śkan hinhda, to jump or flutter about, as a bird when caught.
- śkan-ki'-ya**, *v. a.* to cause to move about,—śkanwakiya.
- śkan-śkan'**, *v. red.* of śkan; to stir, move about, change place.
- śkan-śkan'-yan**, *v. a.* to cause to move about,—śkanśkanwaya.
- śkan-śkan'-yan**, *adv.* moving, in motion.
- śkan-yan'**, *adv.* moving.
- śka'-ta**, *v. n.* to play,—waśkata, unśkatapi.
- śka-wa'-han**, *part.* come untied of itself.
- śke-ča'**, *n.* the fisher.
- śke-ča'-tan-ka**, *n.* the wolverine.
- śke-du'-ta**, *n.* the name of a small red bird.
- śke-han'**, *adj.* wild, prancing, as a horse; ambitious.
- śke-han'-han**, *adj.* red. of śkehan; jumping round, frolicsome.
- śke-he'**, *adj.* Same as śkehan.
- śke-he'-ča**, *n.* an animal that is wild or unsteady.
- śke-he'-śni**, *adj.* gentle.
- śke-he'-ya**, *v. a.* to make wild, make prance about,—śkeheya.
- śke-he'-ya**, *adv.* ambitiously.
- śki-ča'**. See yuśkiča.
- śki-ča'-han**, *part.* squeezing, pressed.
- śki-ča'-wa-han**, *part.* pressing, squeezed.
- śkin-či'-ya**, *v.* to move oneself, be industrious; i. g. miniheičiya,—śkinmičiya.
- śki-śka'**, *adj.* rough, not smooth and level.
- śki-śke'-ya**, *v. a.* to make rough,—śkiśkewaya.
- śki-śke'-ya**, *adv.* roughly.
- śko-kpa'**, *adj.* hollowed out, concave.
- śkom**, *cont.* of śkopa; śkom iyaya.
- śkom-ya'**, *v. a.* to make crooked,—śkomwaya.
- śkom-ya'**, *adv.* crookedly; śkomya wan̄ka.
- śko'-pa**, *adj.* crooked, warped; concave.
- śko-śko'-pa**, *adj.* red. of śkopa.
- śko-tpa'**, *adj.* hollowed out, concave.
- śku**, *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,—maśku, niśku.
- śku-mna'**, *adj.* tainted, as meat; sour.
- śma**, *adj.* deep, as water; dense, as foliage; thickly set, as hair.
- śma-śma'**, *adj.* red. of śma.
- śmi**, *adj.* bare; i. g. hiṇ waniča: pa śmi; said of a head with only a few scattering hairs.
- śna**. See yuśna.
- śna-han'**, *part.* dropped, missed.
- śna-wa'-han**, *part.* dropped.
- śni**, *adv.* of negation; not, no. It follows verbs, nouns, pronouns, adjectives, adverbs, etc.
- śni-śni'-za**, *adj.* red. of śniža.
- śniś-ya'**, *v. a.* to make wither or dry up,—śniśwaya, śniśunyanpi.
- śniś-ya'**, *adv.* withered.
- śni-yan'-yan**, *adv.* abundantly.
- śni'-za**, *adj.* withered, dead, dried up, as leaves by the sun, withered; blurred, indistinct: isto-maśniža.
- śnun-śnun'-za**, *adj.* red. of śnunža.
- śnun'-za**, *adj.* blurred, indistinct, as, istośnunža.
- śog**, *cont.* of śoka.
- śog-śog'-ya**, *adv.* red. of śogya.

śog-ya', *adv.* strongly, firmly, thickly : śogya awaċin, to think intently.
 śog-yeh', *adv.* strongly, firmly ; greatly, much.
 śo'-ka, *adj.* thick, applied to solids.
 śo-kšan'-ka-dan, *n.* a species of duck, much smaller than the mallard duck, the teal.
 śo-kšan'-ka-tan-ka, *n.* a large species of the teal.
 śo-kśo'-ka, *adj.* red. of śoka.
 śon-na'-gi, *n.* (smoke-ghost) soot.
 śon-ya', *v. a.* to smoke, make smoky,—sonwaya.
 song-žo'-ya-ka, *n.* See śunžoyaka for the better orthography of this word.
 son-gi'-dan, *n.* See śunğidan.
 son'-ka, *n.* See śunka.
 son-pa', *n.* See śunpa.
 son'-son-na, *adj.* long-eared, hanging down, as the ears of many dogs do ; dogs whose ears hang down. Hence, śuktanċa sonsonna, a mule.
 son-te', *n.* the hole by which a beaver goes in and out.
 śo'-śa, *adj.* turbid, muddy, as water.
 śo'-śe, *adj.* Same as śośa : Miniśośe, the Missouri river.
 śo-śe'-ya, *v. a.* to make turbid or muddy, to stir up,—śośewayā.
 śo-śe'-ya, *adv.* turbidly.
 śo-śka', *n.* a species of pine ; a small kind of fish ; *i. q.* hośka.
 śo'-ta, *n.* smoke.
 śo'-ta, *v. n.* to smoke, as a fire.
 śo-tka'-zi, *n.* soot.
 śo-tka'-zi, *adj.* smoked black, sooty.
 śot-o'-žu, *adj.* smoky, full of smoke, applied to a hazy atmosphere.
 śpa. See yuśpa.
 śpa-han', *part.* broken off.
 śpan, *adj.* cooked, as food ; burnt or frozen, as the face or parts of the body by heat or cold : noċe maśpan, my ears are frozen ; siha niśpan, thy feet are frozen.
 śpan-ki'-ċi-ċi-ya, *v. a.* to cook for one,—śpan-wediċiya.
 śpan-ki'-ya, *v. a. pos.* to cook one's own food ; to cook for another,—śpanwakiya, śpanunċi-yapi.
 śpan-yan', *v. a.* to cook, as food,—śpanwaya, śpanunyanpi.
 śpa-wa'-han, *part.* broken off.
 śpe. See śpa.
 śpi. See yuśpi.
 śpi-han', *part.* fallen off, as berries.
 śpi-wa'-han, *part.* Same as śpihan.
 śpu. See yuśpu.
 śpu-han', *part.* See śpuwahan.

śpu-wa'-han, *part.* fallen off of itself, as any thing that adhered.
 śta, *conj.* although. See ešta.
 śtag, *cont.* of śtaka.
 śtag-ya', *v. a.* to mash up ; to make preserves,—śtagwaya.
 śtag-ya', *adv.* free from ice : śtagya waŋka.
 śta'-ka, *adj.* free from ice, as a river or lake when the ice has broken up and run out : beaten, broken. See kaštaka.
 śtan. See kaštān, yuštān.
 śtan, *adj.* blackish, dark-colored.
 śtan, *v. n.* to become black, as berries by the heat of the sun.
 śtan'-han, *conj.* although : hi śtanhan sdonwaye śni, though he may have come I do not know it.
 śtan-han', *v. n.* to ooze out, as water from a sore, to be sore and exude water.
 śta-śta', *adj.* weak, brittle, *i. q.* waŋkadan.
 śta-śta'-dan, *adj.* brittle.
 śta-śta'-ka, *adj.* red. of śtaka.
 śte, *adj.* deformed. See ošteka.
 śte-da', *v.* to think there is much or many, to rate high,—śtewada, śteundapi.
 śte-da'-pi, *n.* a great many, much.
 śte-i'-ċi-da, *v. reflex.* to think much of oneself.
 śte-ya', *adv.* deformedly.
 śtu-ċa', *v. n.* to thaw, as any thing that has been frozen. See śtunya.
 śtun-ya', *v. a.* to thaw, cause to thaw,—śtunwaya : śtuniċiya, to thaw or warm oneself,—śtunmiċiya.
 śtu-śta', *adj.* soft, as the flesh of an animal when hard chased, wanting flavor.
 śtu-śte'-ya, *v. a.* to chase so as to make weary and render the meat flavorless,—śtuśtewayā.
 śtu'-ta, *adv.* thawed, warmed : nape maštuta, my hands are warmed.
 śuk-ċin'-ċa, *n.* a young wolf. See śunċinċa.
 śuk-ċin'-ċa-dan, *n.* a colt. See śunċinċadan.
 śuk-tan'-ka, *n.* (śunċa and tanċa) the horse, horses.
 śuk-tan'-ka-a-ċin, *n.* a saddle for a horse ; a pack-saddle.
 śuk-tan'-ka-i-i-yu-wi, *n.* a horse-bridle, a rope for a horse's mouth.
 śuk-tan'-ka-son-son-na, *n.* a mule, a jackass.
 śuk-tan'-ka-wa-na-pin, *n.* a horse-collar.
 śun, *n.* the large feathers of birds' wings.
 śung, *cont.* of śunċa.
 śung-a'-ċin, *n.* a saddle.
 śung-hu'-dan, *n.* a short-legged horse, a pony, a small horse.
 śung-hu'-pte-pte-ċe-dan, *n.* a short-legged dog or horse.

šung-i'-ča-psin-te, *n.* a horsewhip.
 šung-mdo'-ka, *n.* the male of the horse or dog.
 šung-wa'-kin-i-hu-pa, *n.* the apparatus for packing on a horse or dog, pronounced often šung-wa-kinhupa and šungwa-kinhupa. It is made by placing the ends of two or more poles (usually tent-poles) together, and inclining them at an angle of some forty or fifty degrees. The ends fastened together are placed on the back of the horse or dog, with a strap around the breast. Behind the horse's tail cross-pieces are tied, on which loads are packed and children placed. The Sisitonwans and Ihanhtonwans of the prairie keep large dogs for the purpose of packing.
 šung-wi'-ye, *n.* a mare; a bitch.
 šung-wi'-ye-dan, *n.* dim. of šungwiye.
 šun-ği'-dan, *n.* the fox.
 šun-ħpa'-dan, *n.* a puppy, a little dog.
 šun'-ka, *n.* a dog, commonly; a horse; an ox or cow, occasionally. This latter use obtains only in the language of the braves or warriors of the nation,—mitašunke, nitašunke, tašunke.
 šun'-ka-wa-kan, *n.* a sacred dog or spirit-dog, i. e. a horse.
 šunk-čin'-ča, *n.* a young wolf.
 šunk-čin'-ča-dan, *n.* a colt.
 šunk-i'-ča-psin-te, *n.* a horsewhip.
 šunk-pa'-dan, *n.* See šunħpadañ.
 šunk-tañ'-ka, *n.* (šunka and tañka). See šuk-tañka.
 šunk-ta'-wa-na-pin-na, *n.* the name of a small bird.
 šunk-to'-ke-ča, *n.* the other dog, i. e. the wolf.
 šunk-wi'-ye, *n.* a mare.
 šun-pa', *v. n.* to moult, shed, as geese their feathers.
 šun-pa'-ħdi-ħdi, *v.* to have the feathers partly grown. Said of geese, etc., when their feathers have grown so that they are almost able to fly; i. q. ečadan kihipi kta.
 šun-žo'-yag, *cont.* of šunžoyaka; šunžoyag iču, to make a loop, noose, or lasso; šunžoyag iyakaška, to tie a noose or running knot.
 šun-žo'-ya-ka, *n.* a noose.
 šu-pe', *n.* guts, intestines.
 šu-pe'-čo-wo-žu, *n.* a species of duck, so called because its entrails are always full.
 šup-tañ'-ka, *n.* the large intestines.
 šu-ška', *adj.* slow, tardy, good for nothing, worthless,—mašuška, nišuška.
 šu-ška'-ka, *n.* a worthless fellow.
 šu-ta', *v.* to miss, fail of, to be unable to obtain,—šuwata, šuuntapi.
 šu-te'-ya, *v. a.* to cause to fail or miss,—šutewaya.

T.

t, the twenty-third letter of the Dakota alphabet.
 ta, *n.* the moose. This may properly be considered as the generic term for all ruminating animals, since it enters into the composition of the names of most of them; as, taħinča, deer; tatanka, buffalo, etc.
 ta, a prefix to such nouns as signify the various members of the body, limiting them to the corresponding parts in ruminating animals; as, čezi, the tongue, tačezi, a buffalo tongue; pa, the head, tapa, a deer's head.
 ta, *prep. in comp.* at, to, on; suffixed to nouns it gives them the force of adverbs; as, maka, the earth; makata, on the ground. See also 'ata' and 'yata.'
 ta, *pron. in comp.* his, hers, its; with 'pi' at the end of the noun, theirs.
 ta, *adj.* one of, a pair: tawanžidan, one pair; tanonpa, two pairs.
 ta-če'-sdi, *n.* the dung of ruminating animals, especially the buffalo; the "Bois de vache" of the French.
 ta-če'-ži, *n.* the tongue of ruminating animals, especially the buffalo.
 ta-čin'-ča, *n.* the young of deer, a fawn.
 ta-čin'-ča-dan, *n.* a fawn, a lamb.
 ta-čin'-ča-ha, *n.* a fawn-skin, calf-skin.
 ta-do', *n.* fresh meat, the fresh meat of ruminating animals, as the deer and buffalo.
 ta-do'-hde-ska, *n.* the oesophagus of the buffalo.
 ta-do'-ta-hu, *n.* the windpipe of animals.
 ta'-ga, *n.* mini tağa, froth, foam.
 ta-ge', *n.* froth, foam, spittle, scum: tađe elħpeya, to skim, throw off the scum.
 ta-ği'-ča, *n.* a species of tortoise.
 ta-ği'-ča-ha, *n.* a buffalo robe; chiefly used by the Sisitonwans and Ihanhtonwans; i. q. ptehašina. Why a buffalo robe should be called taği-čaha we have been unable to ascertain, except perhaps in contrast with the shell of the tortoise, or it may be from some fancied resemblance in shape.
 ta-žo'-ša, *v. n.* to spit, expectorate,—tağowaša, tağounšapi.
 ta-ğu', *n.* an old buffalo bull, a poor scabby bull, whether old or not, a singed bull.
 ta-ha', *n.* a deer-skin.
 ta-ha'-ba-ħdo-ke, *n.* the slits cut in a hide by which it is stretched.
 ta-hañ', *n.* a man's brother-in-law, a wife's brother, and a man's sister's husband; my brother-in-law: nitahan, thy brother-in-law.
 ta-hañ'-ki-či-ya-yi, *n.* brothers-in-law.

ta-han'-ku, *n.* his brother-in-law.
ta-han'-ši, *n.* a man's male cousin, my cousin.
 This does not include a father's brother's sons, who are brothers,—nitahanši.
ta-han'-ši-tku, *n.* his male cousin.
ta-han'-ši-ya, *v. a.* to sustain the relation of male cousin to one,—tahanšiwaya.
ta-han'-ya, *v. a.* to have for brother-in-law, sustain the relation of tahan to one,—tahanwaya.
ta-ha'-sa-ka, *n.* dried skin, parchment.
ta'-hdo-hu, *n.* the soft maple, *Acer rubrum*.
ta-he'-éa-psun-wi, *n.* the moon in which the deer shed their horns; December.
ta-he'-dan, *adv.* on this side of.
ta-he'-dan-tan-han, *adv.* on this side of.
ta-he'-na, *adv.* (Ihan) on this side, i. q. itato.
ta-he'-na-tan-han, *adv.* from this side of.
ta-he'-pi, *adv.* by the way, on the road, between one place and another.
ta-he'-pi-ya, *adv.* between places, in the space between the earth and heaven.
ta-hin', *n.* buffalo or deer's hair.
ta-hin'-i-pa-stan, *n.* an instrument for scraping or currying skins.
ta-hin'-špa, *n.* an awl, awls.
ta-hin'-špa-či-ka-dan, *n.* a needle, needles.
ta-hin'-ye-te, *n.* the shoulder of animals.
ta-hin'-yo-ki-be, *n.* the joints of animals.
ta-ho'-éa-ka, *n.* a court or open place. See hoóoka.
ta-ho'-ka-ta, *n.* a spider's web.
ta-ho'-ka-tan, *v.* (taha and okatan) to stretch out, as a hide, with pins,—tahowakatan.
ta-hu', *n.* the back of the neck.
ta-hu'-ka, *n.* the hide of a buffalo, a green hide.
ta-hu'-to-štan, *n.* the nape, the prominent articulation of the neck behind.
ta-han'-hin-hda, *v. n.* of tage; to froth or foam, as when any thing is thrown into water.
ta'-héa, *n. cont.* of tahiéa.
ta'-hin-éa, *n.* the common deer, *Cervus capreolus*.
ta'-hin-éa-ha, *n.* a deer-skin. See taha.
ta'-hin-éa-ska, *n.* white deer, i. e. sheep.
ta'-hin-éa-wa-nun-yan-pi, *n.* tame deer, i. e. sheep.
ta'-hin-wa-nun-yan-pi, *n.* sheep.
ta-hpa', *n.* the lower part of the neck and breast of animals; the part between the shoulders of a man.
ta-hpi'-yo-gin, *n.* ground-cherries.
ta-hpi'-yo-gin, *adj.* ripe, fully ripe: i. q. suton; tahpiyogin šui, not ripe.
tah-ton, *v.* of tage; to have scum.
ta-hu'-ha, *n.* the scrapings of hides or skins.
ta-hu'-šda-ha, *n.* a summer robe.

ta-hu'-wa-pa-hpe, *n.* the flesh that sticks to a hide.
ta'-ka, *v. a.* to roast off the hull, as of rice,—watáka, untákapi.
ta-kan', *n.* the sinew taken from the back of the deer and buffalo, which is used by the Dakotas for thread, making bows, etc.
ta-kan'-gi, *n.* the knee-pan, the patella.
ta-kan'-he-éa, *n.* raspberries.
ta-kan'-he-éa-hu, *n.* raspberry bushes.
ta-kan'-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-éa, *v.* to play ball by taking up the ball in the club and throwing it,—tawakapsiéa.
ta-ka'-psi-éa-pi, *n.* ball-playing.
ta-ki'-éa-po-pe, *n.* a ball-club for striking.
ta-ki'-éa-psi-éa, *n.* a ball-club, a stick with a hoop at the end, interlaced so as to hold and carry the ball in readiness to be thrown.
tak-i'-han, *v.* (taku and ihan): takihan yahi he, what have you come to do?
ta-kin', *v. n.* to lean: takin iyaya, to dodge.
ta-kin'-yan, *adv.* leaning, not perpendicular: wi takinyan ya, 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'-da, *n.* Used with the pronouns; as, mitakoda, my friend; nitakoda, thy friend; takodaku, his friend. See koda.
ta-ko'-da-ki-éi-ya-pi, *n.* particular friends.
ta-ko'-da-ku, *n.* his particular friend.
ta-ko'-da-ya, *v. a.* to have one for a particular friend,—takodawaya.
ta-ko'-mni, *adv.* nevertheless, still, always, at any time, ever: with šni following, at no time.
ta-koš', *n.* a son-in-law or daughter-in-law, my son-in-law, etc.; nephews and nieces by marriage.
ta-koš'-ku, *n.* his or her son-in-law or daughter-in-law.
ta-koš'-ya, *v. a.* to have for son-in-law or daughter-in-law,—takošwaya.
ta-ko'-ža, *n.* a grandchild, my grandchild,—mitakoža, nitakoža.
ta-ko'-ža-kpa-ku, *n.* his or her grandchild. Takožakpa is not used alone.
ta-ko'-ža-tpa-ku, *n.* his or her grandchild.
ta-ko'-ža-ya, *v. a.* to have for grandchild,—ta-kožawaya, takožaunyanpi.
ta-kpe', *v. a.* to come upon, attack; sometimes used in a good sense, to visit,—tawakpe, taunkpepi: takpe hi, to come to attack; takpe i, 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, *interrog. pron.* what? taku yačín he, what dost thou want?

ta-ku', *n.* a relative, kindred. See takuya.

ta'-ku-éa, *pron. interrog.* what?

ta'-ku-dan, *n. dim.* of táku; a trifle, nothing, mostly followed by *šni*, as, takudan wačín *šni*, I want nothing.

ta'-ku-da-šni, *v. a.* to count as nothing, not to regard; to be patient, submissive in suffering,—takuwadašni.

ta-ku'-ki-či-ya-pi, *n.* relatives, relationship.

ta'-ku-ku, *n. red.* of táku; small articles, trinkets.

ta'-ku-ma-ni-ni-na, *n.* moths and other small grubs.

ta-ku'-mna, *v. n.* to have taste or smell; taku-mna *šni*, to be without smell, taste, or aroma; unpalatable.

ta'-ku-ni-šni, *v. n.* to come to nothing, fail, perish,—matakunišni.

ta'-ku-ni-šni-yan, *adv.* gone to nothing, perishing.

ta'-ku-ša-ša, *n.* bed-bugs; any red thing.

Ta'-ku-škan-škan, *n.* one of the Dakota gods, the moving god or god of motion.

ta'-ku-šni, *n.* nothing.

ta'-ku-šni-šni, *n.* small articles.

ta-ku'-ya, *v. a.* to have one for a relation,—takwaya, takuunyanpi, takumayan, takučiya.

ta-ku'-ye, *n.* a relative,—mitakuye, unkitakuyepi.

ta'-ma-he, *n.* the pike, a kind of fish.

ta'-ma-he-éa, *adj.* poor, lean, not fat,—matamaheéa, untamaheéapi.

ta'-ma-hen, *adv.* See tanmahen.

ta'-ma-hen-he-éa, *adj. red.* of tamaheéa.

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 tanmda.

ta'-mdo-hu, *n.* the shoulder-blade of animals.

ta-mdo'-ka, *n.* the male of the common deer, a buck.

tam-ki'-ya, *v. a.* to say much to one about any thing, to blame, talk roughly to,—tamwakiya, tamunkiyapi, tammakiya.

ta-mni', *n.* the womb.

ta-mun'-ka, *v. 1st pers. sing.* of tawanika.

tam-ya', *v. n.* to talk earnestly, vociferate; to complain, murmur, blame one,—tamwamda, tam-yada, tamunyanpi.

ta-na'-gi-dan, *n.* a species of humming-bird.

ta-na'-kpa-he-éa, *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-dan, *n.* the brain of animals.

ta-na'-tpa-he-éa, *n.* Same as tanakpaheéa.

ta-na'-tpa-hu-te, *n.* Same as tanakpaheéa.

ta-na'-wi-ti-éé, *n.* the little bulbous piece of meat on the fore-leg.

ta-ni', *adj.* old. See tanni.

ta-ni'-ge, *n.* the paunch of a buffalo, etc.

ta-ni'-han, *adv.* long ago. See tannihan.

ta-nih'-yu-sku, *v.* to empty the paunch of a buffalo, etc.

ta-ni'-ka, *adj.* old. See tannika.

ta-ni'-ya, *n.* his or her breath or life. See wونيya.

tan, *cont.* of tančan; as, tančon.

tan, *cont.* of tanka; as, minitan.

tan. See yutan.

tan, *prep.* or *adv.* suffixed; as in hečiyatan.

tan, *n.* the side of an animal, the meat taken off the ribs: tan wačidan, one piece of meat.

tan-a'-ta-ye-dan, *adv.* individually, directly, in person: tanatayedan hdažuzu, to pay each one for himself.

tan-čan', *n.* the body,—mitančan, untančanpi: the body or principal part of any thing, as of a tree, etc.

tan-čan'-ka, *n.* the chief, the principal.

tan-čan'-ki-ya, *v. a.* to make great; to prefer, consider chief,—tančanwakiya.

tan-čan'-ton, *v.* to have a body; to be ripe, full grown.

tan-čo'-čo-dan, *adj. red.* of tančodan.

tan-čo'-dan, *adj.* naked, nearly naked, poorly clad; tančodan waun.

tan-čo'-ka, *adj.* See tančokadan.

tan-čo'-ka-dan, *adj.* naked, without clothing,—tančomakadan, tančounkapidan.

tan-da', *v. a.* to love, honor, respect; to be patient,—tanwada, tanundapi.

tan-da'-ka, *v. a.* Same as tanđa.

tan-han', *prep.* from; as, hečiya tanhan.

tan-hda'-kin-yan, *adv.* crosswise, across something else.

tan-hdu'-s'a-s'a-se-éa, *v.* to be frightened, as at a ghost, frightened at any thing; to be made sick by seeing any thing,—tanmahdus'as'a seéa.

tan-hdu'-s'a-s'a-ya, *adv.* in a state of fright.

tan-in', *v. n.* to appear, be manifest, be visible,—matanin.

tan-in'-in, *v. n. red.* of tanin; to appear occasionally, as one passing under a hill, or as the sun through clouds.

tan-in'-in-yan, *adv. red.* of taninyan; appearing occasionally: tanininyan iyaya.

tan-in'-sni, *v. n.* to be lost, to have disappeared.

See also *kitanin'sni*.

tan-in'-sni-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.* (Ihan'k.) each.

tan'-ka, *adj.* large, great in any way,—*matanka*, *nitanka*, *untankapi*.

tan'-ka, *n.* a woman's younger sister,—*mitanka*, *nitanka*, *tan'kaku*.

tan'-ka'-ki-ci-ya-pi, *n.* they who are sisters.

tan'-ka-ki-ya, *adv.* largely: *ho tan'kakiya*, with a loud voice.

tan'-ka'-ku, *n.* her younger sister.

tan-kan', *adv.* without, out of doors: *tan'kan iyaya*, to go out; *tan'kan 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,—*tan'kawaya*.

tan'-ka-ya, *v. a.* to consider great,—*tan'kawaya*.

tan'-ka-ya, *adv.* greatly, to a great extent: *tan'kaya waun*.

tan'-ke', *n.* a man's older sister; my older sister,—*mitanke*, *nitanke*.

tan'-ke'-ku, *n.* his older sister.

tan'-ke'-ya, *v. a.* to have for older sister,—*tan'ke-waya*.

tan-kin'-kin-yan, *adj.* red. and *pl.* of *tan'ka* and *tan'kinyan*; very large.

tan-kin'-yan, *adj.* very great, large.

tan-kin'-yan-yan, *adj.* red. of *tan'kinyan*.

tan-ki'-ya-dan, *adv.* near to one,—*mitan'kiya-dan*.

tan-k'si', *n.* a man's younger sister; my younger sister,—*mitan'ksi*, *nitan'ksi*.

tan-k'si'-tku, *n.* his younger sister.

tan-k'si-ya, *v. a.* to have for younger sister,—*tan'ksiwaya*.

tan'-ktan-ka, *adj.* red. of *tan'ka*.

tan'-ktan-ka-ya, *adv.* red. of *tan'kaya*; largely.

tan'-ku, *n.* Same as *tan'keku*.

tan'-ma-hen, *adv.* in the body, within.

tan'-ma-hen-tan-han, *adv.* from within.

tan-mda', *n.* round snow-shoes: *tan'mdohan*, to put on or wear round snow-shoes.

tan-mdas', *cont.* of *tan'mdaza*; *tan'mdas wan'ka*, to lie on the side, as animals.

tan-mda'-ska-ya, *adv.* *tan'mdaskaya wan'ka*, to lie on the side, lie flat.

tan-mda'-za, *v.* to spread the knees apart. See *tan'mdas*.

tan-na'-ke-ki-ya, *adv.* on the side: *tan'na'kekiya wan'ka*, it lies on its side.

tan-na'-ke-ya, *adv.* on the side: *tan'na'keya wan'ka*.

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,—*tan'napawakiya*.

tan'-na-pa-pa, *v. red.* of *tan'napa*.

tan-ni', *adj.* old, worn out.

tan-ni', *adv.* of old: *tan'ni he'e'e'e kta ep'ca*, I long thought it would be so.

tan-ni'-ci-ya, *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 *tan'ni*; 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'-ca-ka-gi-ca, *n.* spunk taken from the birch.

tan-pa'-hu, *n.* the white birch tree.

tan-pa'-sa-sa-dan, *n.* a small species of birch.

tan-pa'-wa-ksi-ca, *n.* dishes made out of the *tan'pa*.

tan-pa'-wa-ta, *n.* a birch-bark canoe.

tan-sag', *cont.* of *tan'saka*, which is not used: *tan-sag ta*, to die of fright; to be much alarmed, to faint,—*tan'sag ma'ca*: *tan'sag ta e'hepeya*, to frighten very much.

tan-sag'-te-ya, *v. a.* to frighten very much,—*tan'sag'tewaya*.

tan-san'-ni, *n.* one side of the body.

tan'-si-to-mni, *n.* the whole body.

tan'-si-to-mni-yan, *adv.* all over the body.

tan-smi'-yan-yan, *adv.* alone, deprived of every thing: *tan'smiyan'yan man'ka*, I am deprived of all.

tan-smi'-yan-yan-ka, *n.* one who is alone, without relations.

tan-si'-ca, *adj.* ugly, deformed,—*tan'masi'ca*.

tan-sin', *n.* the fat on the ribs.

tan-sna', *adj.* alone, single, unmarried, without one's family: *tan'sna waun*, I am alone; *wi'ca-tan'sna*, an unmarried man; *wi-tan'sna*, a single woman, a virgin.

tan-sna'-na, *adj.* alone, without one's family: *tan'snana un'hipi*, we have come alone.

tan'-tan-han, *adj.* from the body; near to one.

tan-tan'-yan, *adv.* red. of *tan'yan*.

tan-te'-ca, *n.* a species of red berry that grows on a climbing plant.

tan-te'-ča-hu, *n.* the vine producing the *tan-teča*.
tan-ton', *v. 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'-šni, *v. n.* to have no body, as a spirit; to be unsubstantial, as some kinds of food.
tan-ton'-šni-yan, *v. a.* to annihilate,—*tan-ton-sniwaya*.
tan-ton'-šni-yan, *adv.* without body, unsubstantially.
tan-ton'-yan, *adv.* visibly, bodily: *tan-tonyan han*, it stands visibly.
tan-wa'-šte, *adj.* of fine form, handsome,—*tan-mawaste*.
tan-yam', *adv.* *tanyam ia*, to take one's part, speak for one; *i. q. ičiya*.
tan'-yan, *adv.* well: *tanyan un*, to be well; *tan-yan ečon*, to do any thing well; *tanyan iyeičiya*, to be fortunate.
tan'-yan-ken, *adv.* well.
tan-ya'-ta-ki-ya, *adv.* towards one: *tanyata-kiya hiyu*, to come towards one.
tan-yeh', *cont.* of *tanyehin*.
tan-ye'-hin, *adv.* very well.
tan-za'-ni, *adj.* healthy, in health, sound, not injured in body.
tan-za'-ni-ya-ke, *adv.* without injuring: *tan-zaniyake kača*, to kill without injuring the skin or flesh.
tan-za'-ni-yan, *adv.* whole, not wounded.
ta-o', *v. a.* to wound by shooting, wound, but not kill,—*tawao*.
ta-o'-ki-ye, *n.* his disciple or assistant,—*mitao-kiye*: *taokiyeya*, 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,—*mitao-yate*.
ta'-pa', *n.* a deer's head.
ta-pa', *v. a.* to follow after one who has gone; to follow, as game; to pursue, as an enemy,—*tawapa*.
ta'-pa, *n.* a ball, such as the Dakotas use in playing.
ta-pa'-ga, *n.* the diaphragm of deer, etc.
ta-pa'-hdo-ge-žu, *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'-ksin, *n.* the kidneys of buffalo, etc.
ta-pa'-za-hu, *n.* a species of plant having a pod.
ta-pe'-te, *n.* the upper part of the back across the shoulders,

ta-pe'-te-pa, *adv.* at the back.
ta-pe'-te-pa-tan-han, *adv.* at or on the back.
ta-pi', *n.* the liver of animals.
ta-po', *n.* the duodenum; one of the stomachs of ruminating animals; the crop of fowls. See *tatapo*.
ta-pon', *n.* the cheek.
ta-pon'-hu, *n.* the cheek-bone.
ta-po'-pu-ska, *n.* tadpoles.
ta-po'-sko-hna-ka, *v. n.* to put any thing on one's back under the blanket,—*taposkowahnaka*.
ta-psi'-psi-za, *v. red.* of *tapsiza*.
ta-psis', *cont.* of *tapsiza*; *tapsis hiñhda*, to bubble up, as water when any thing is thrown in, or spontaneously.
ta-psi'-za, *v. n.* to bubble up, come up, as bubbles on water.
ta-pta'-he-za, *n.* black currants, *Ribes floridum*. See *čaptaheza*.
ta-pun', *n.* See *ta-pon*.
ta-sag', *cont.* of *tasaka*; *tasag hnaka*, 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 hnaka*, to lay away in a hard state.
ta-sa'-ka, *adj.* stiff, hard, frozen, hardened by cooling, whether at a temperature above or below the freezing point; hard, as tallow; cold, as, nape *matasaka*, my hands are cold.
ta-sa'-ka-čan, *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 wanunyanpi* and *tahinča ska wanunyanpi*, sheep.
ta-ska'-kpa, *n.* the woodlouse.
ta-ska'-tpa, *n.* the woodlouse.
ta-span', *n.* the red hawk.
ta-span'-hu, *n.* the hawthorn.
ta-span'-sdo-sdo-dan, *n.* the dwarf red hawk.
ta-span'-tan-ka, *n.* the crab apple, *Pyrus coronaria*; the common apple, *Pyrus malus*.
ta-span'-tan-ka-hu, *n.* the crab tree; the apple tree.
ta-su'-su-o-žu-ha, *n.* a shot-pouch.
ta-ša'-ka, *n.* the hoofs or nails of deer.
ta-ši'-ša-ke, *n.* the nails or hoofs of animals, used by the Dakotas for rattles.
ta-ši'-ya-ka, *n.* the pylorus or lower orifice of the stomach of ruminating animals; the large intestines.
ta-ši'-ya-ka-po-po-pa, *n.* a species of bird.
ta-ška'-dan, *n.* the box-elder, *Acer negundo*. Same as *čanšuška*.
ta-ško'-žu, *n.* a grove of timber, thickly timbered land.

ta-šna'-he-ča, *n.* the prairie ground-squirrel.
 ta-šna'-he-ča-ko-ta, *n.* the grey ground-squirrel.
 ta-špu', *n.* the stem, as of a pumpkin; a knob, a button. See mazatašpu.
 ta-špu'-dan, *n.* a knob, a button, the head of a pin.
 ta'-ta, *adj.* dull, blunt, bruised up.
 ta-ta'-hpa, *n.* the breast and neck of animals.
 ta-ta'-mni, *n.* that which surrounds the foetus, the womb of animals.
 ta-tan'-ka, *n.* the male buffalo, the Bos, or Bison americanus; the common ox.
 ta-ta'-po, *n.* the duodenum of ruminating animals.
 ta-ta'-wa-mdu-ška, *n.* the horse-fly.
 ta-ta'-wa-mdu-ška-dan, *n.* the horse-fly.
 ta-te', *n.* air in motion, wind.
 ta-te'-dan-se-ča, *n.* the essence of peppermint.
 ta-te'-i-yu-mni, *n.* a whirlwind.
 ta-te'-ka-s'a, *v.* the wind whistles.
 ta-te'-o-u-ye, *n.* a quarter of the heavens: tate ouye topa, the four quarters of the heavens.
 ta-te'-yan-pa, *v. 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 rupicapra.
 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-tpe', *v.* to come to, come upon, attack, make an attack on,—tawatpe, tauntpepi.
 ta-tpe'-hi, *v.* to come to attack,—tatpewahi.
 ta-tpe'-i, *v.* to have been to attack,—tatpewai.
 ta-tpe'-ya, *v.* to go to attack,—tatpemda: tatpe iyaya, to have gone to attack; tatpe u, to come to attack.
 ta-tpe'-ya, *adv.* attacking.
 ta'-wa, *pron.* his, hers, its,—mitawa, nitawa.
 ta-wa'-čin, *n.* the mind, will, understanding, disposition, purpose, thought,—mitawačin.

ta-wa'-čin-hin-yan'-za, *adj.* morose.
 ta-wa'-čin-ki-čun, *v. n.* to be resolute, obstinate, have a mind of one's own,—tawačinwečun.
 ta-wa'-čin-ki-čun'-yan, *adv.* resolutely.
 ta-wa'-čin-ši-ča, *adj.* of a bad disposition,—tawačinmašica.
 ta-wa'-čin-wa-šte, *adj.* of a good disposition,—tawačinmawašte.
 ta-wa'-gan, *n.* a step-son; a step-father.
 ta-wa'-gan-ku, *n.* his step-son or step-father.
 ta-wa'-gan-ya, *v. a.* to have for 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-wan'-ka, *v. n.* to be willing to undertake, disposed to do or attempt. Generally this is used in the negative, as, tawan'ka šni, not to be disposed to,—tamun'ka šni.
 ta-wan'-zi, *n.* one of any thing, a pair: tanonpa, two of any thing, two pairs; tayamni, three pairs.
 ta-wa'-te-ča, *v.* See tawatenya.
 ta-wa'-ten-ki-ya, *v. a.* to be willing to have such a thing happen to one,—tawatenwakiya, tawatenčičiya.
 ta-wa'-ten-ya, *v. a.* to be willing for any thing, desirous to do or suffer,—tawatenwaya, tawatenunyanpi.
 ta'-wa-ši, *n.* a helper; a helpmate; a friend.
 ta'-wa-ši-tku, *n.* his or her helper or friend.
 ta'-wa-ši-ya, *v. a.* to have for helper,—tawasiwaya.
 ta'-wa-ya, *v. a.* to possess any thing, have for one's own,—tawawaya, tawaunyanpi.
 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,—tawičuwaton, tawičuuntonpi.
 ta'-wi-no-htin, *n.* a man's sister,—mitawinohtin, nitawinohtin.
 ta'-wi-no-htin-ya, *v. a.* to have for tawinohtin,—tawinohtinwaya.
 ta-win', *n.* a wife, used only with the pronouns: mitawin, my wife; nitawin, thy wife.
 ta-win'-ya, *v. a.* to have sexual intercourse with a woman,—tawinwaya, tawinmayan.
 ta-wi'-ton, or tawinton, *v. a.* to have sexual intercourse with a woman,—tawiwaton, tawiwantonpi. The former orthography is preferred.
 ta-wi'-ye-dan, *n.* the female of the common deer, a doe or hind.

ta-won', *n.* something to eat, food: tawon manića: tawon ton, to have food.
 ta-zu'-ka, *n.* white walnuts, butternuts.
 ta-zu'-ka-hu, *n.* the butternut-tree, white walnut, the *Juglans cinerea*.
 ta'-ža, *n.* waves.
 ta'-ža, *adj.* rough, as water agitated; nina taža, very rough.
 ta-žo'-pa-wi-wi, *n.* waves without white caps.
 ta-zu'-ška, *n.* the ant, ants, the emmet.
 te, *adj.* blue stained. See ate.
 te'-ća, *adj.* new,—mateća, niteća, uptećapi.
 t'e'-ća, *adj.* warm, lukewarm, tepid, as water. See it'eća.
 te'-ća-ya, *adv.* newly.
 te'-ća-ya, *v. a.* to make new, renew,—tećawaya.
 te'-ća-ya-ken, *adv.* newly.
 te-han'-wan-kan, *adv.* high up, very high.
 te-han'-wan-kan-tu, *adv.* very high.
 te-han'-wan-kan-tu-ya, *adv.* very high.
 te-han'-wan-kan-tu-ya-ken, *adv.* loftily, high up.
 te'-han, *adj.* far; long, used both in regard to time and place: tehan wai, I have been to a great distance; tehan wanmdaka, I saw it a long time.
 te'-han-han, *adv. red.* of tehan.
 te'-han-tan-han, *adv.* from afar.
 te'-han-tu, *adv.* far off, to or at a great distance.
 te'-han-tu-ya, *adv.* afar, far off.
 te'-han-tu-ya-ken, *adv.* far off.
 te-hi', *adj.* difficult, hard to be done or endured.
 te-hi'-hi-ka, *adj. red.* of tehika.
 te-hi'-hi-ya, *adv. red.* of tehiya.
 te-hi'-ka, *adj.* hard to do or bear, difficult; dear, costly, valuable; hard to get along with, unreasonable,—matehika.
 te-hi'-ke-da, *v. a.* to think hard or difficult; to value very much,—tehikewada, tehikeundapi.
 te-hi'-ke-da-ka, *v.* Same as tehikeda.
 te-hi'-ke-ki-da, *v. pos.* of tehikeda; to value one's own,—tehikewakida.
 te-hi'-ke-ki-da-ka, *v.* Same as tehikekida.
 te-hin'-da, *v. a.* to forbid any one's doing or having a thing, forbid any course of conduct, prohibit, hinder; to value very much, to be sparing of,—tewahinda, teyahinda, teunhinda.
 te-hi'-ya, *adv.* hardly, with difficulty; badly: tehiya ećon, to do with difficulty, to do badly; tehi śni ećon, to do a thing easily.
 te-hi'-ya-ken, *adv.* with difficulty.
 te-hi'-ya-ku-wa, *v. a.* to follow after for evil, to treat badly, to persecute.
 te-hmi'-so, *n.* a leather string, a thong.
 te-hpi', *n.* a skin with the hair taken off worn as a blanket.

te-ma-hen, *adv.* deep, far within.
 te'-ma-hen-tu, *adv.* far down, deep down.
 te'-ma-hen-tu-ya, *adv.* deeply, deep down.
 tem-ki'-ći-ya, *v.* of temya; to eat up provisions of any kind for another,—temwećiya.
 tem-ki'-ya, *v. a.* to eat up one's own; to eat up another's or for another,—temwakiya, temunkiyapi, temmakiya.
 te-mni', *v. n.* to sweat; to pant, give out, always including the idea of sweating,—temamni, tenimni, teunmni.
 te-mni'-ta, *v. n.* to sweat very profusely, to die of sweating: temni maťa nuñ seća, it seems as if I should die of sweating.
 te-śdag', *cont.* of teśdaka.
 te-śdag'-ki-ton, *v.* to put on or wear a crown or fillet on the head,—teśdagweton.
 te-śdag'-ton, *v.* to put on or wear a fillet around the head,—teśdagwaton. See wateśdake.
 te-śda'-ka, *v.* to wear, as a crown or fillet, around the head,—tawaśdaka.
 te-te', *n.* the rim of a kettle, the rim or lip of any thing.
 te-te', *adj. red.* of te; blue, grape-colored.
 te-te'-ni-ća, *n.* the blue jay.
 te-wan'-han-kan, *adv.* high up.
 te-wan'-han-kan-tu, *adv.* up high.
 te-wan'-han-kan-tu-ya, *adv.* high up.
 te-wan'-han-kan-tu-ya-ken, *adv.* up high.
 te-wan'-kan, *adv.* high up. The better form is tewanhankan. Tewan Kantu and tewan Kantuya are sometimes used, but not very correctly; tewanhan Kantu, etc., are better.
 te-wa'-pa, *n.* an esculent root, growing in the water, which the Dakotas boil and eat.
 te-wa'-pa-a-he, *n.* a plant somewhat like the tewapa, but not eaten.
 te-wa'-pa-hu, *n.* the stalk of the tewapa.
 te-wi'-ća-mni, *n.* of temni; sweating.
 te'-ya, *n.* When a man has more than one wife, one calls the other teya.
 te'-ya-ki-ći-ya-pi, *n.* those who stand in the relation of teya to each other.
 te'-ya-ku, *n.* her teya.
 te'-ya-ya, *v. a.* to have one for teya,—teyawaya, teyamayan.
 te-zi', *n.* the stomach or paunch of animals; the gizzard of fowls; the belly.
 te-zi'-ksi-ze, *n.* the fat around the paunch.
 ti, *v. n.* to live, dwell, abide,—wati, untipi.
 ti, *n.* a house. See tipi.
 ti'-a-no-ka-tan-han, *adv.* on both sides of the house.
 ti'-ća. See patića, to scrape off.
 ti-ća'-bu-dan, *n.* the pheasant.

ti-éa'-ga, *v.* to put up a tent, pitch a tent; to build a house,—tiwakaga, tiunkagapi.
ti-éa'-han, *part.* scraped off.
ti-éa'-ni-éé, *n.* See ticanicetanaka.
ti-éa'-ni-éé-tan-ka, *n.* a species of curlew.
ti-éa'-tku, *n.* the part of the tent or house opposite the door, the place of honor.
ti-éa'-tku-ta, *adv.* opposite the door.
ti-éa'-wa-han, *part.* scraped off.
ti-éé', *n.* the top of a tent or house, the comb; the hole where the smoke goes out: tide iyakaška, to tie up to the top of a tent.
ti-éé'-in-kpa, *n.* the top of a tent, the ridge of a house.
ti-éé'-ška, *n.* the top of a tent, the ridge of a house.
ti-éé'-ška-o-hdo-ka, *n.* the hole at the top of the tent by which the smoke escapes.
ti'-dan, *v.* kiči tidan, to take sides with one on a question, to be on the same side in a game: miš-nana watidan, I am alone, that is, no one takes my side,—untipidan.
ti'-han-mde, *v.* See tihanmdeya.
ti'-han-mde-ya, *v.* to have been acquainted with in a former state of existence,—tihanmde-
 waya.
ti-hdo'-ni-éa, *v.* to forbid one's house, to prevent others from coming in,—tiwahdoniça.
ti-hu'-ha, *n.* the poles of a tent left standing, the skeleton of a tent.
ti'-ha-ha, *n.* the manyplies or omasum of animals.
ti-kti'-éa, *adj.* thick, stiff as mush; sticky. Hence, éanhanpi tiktiça, molasses.
ti'-ma-hen, *adv.* within, in the house or inclosure.
ti'-ma-he-tan-han, *adv.* from within.
ti'-ma-he-tu, *adv.* within.
ti-ma'-ta, *v.* to ask for, beg: timata hi, to come begging.
ti-mdo', *n.* a woman's elder brother, my elder brother: nitimdo, thy elder brother.
ti-mdo'-ku, *n.* her elder brother.
ti-mdo'-ya, *v. a.* to have for elder brother,—timdowaya.
tin, *adv. cont.* (ti and en) in the house: tin yanika, he is in the house; also, *cont.* of tinta, as; tin-maštinça, the hare.
ti'-na-zi-pe, *n.* of itazipe; his bow,—mitinazipe, nitinazipe.
tin'-éan-nan, *adv.* out on the prairie.
tin'-kte, *v.* to kill in the house, to commit homicide, in distinction from killing in war,—tinwakte, tinwiçakte.
tin'-ma-štin'-éa, *n.* the hare, rabbit of the prairie, the *Lepus timidus*.

† in'-wa-ki-ye-dan, *n.* the house-pigeon; the turtle dove.
tin'-wi-éa-kte, *v. a.* to commit murder,—tinwi-
 éawakte. Also, a murderer.
tin'-wi-éa-kte-pi, *n.* murder.
tin'-sko, *adv.* how large?
tin'-sko-ke-éa, *adv.* how big? how large?
tin'-sko-sko-ke-éa, *adv. red.* of tinškokeéa.
tin'-sko-sko-ya, *adv. red.* of tinškoya.
tin'-sko-ya, *adv.* how far around? how extensively?
tin'-ško-dan, *adv.* of what size? how small?
tin'-ta, *n.* land without timber, the prairie.
tin'-tan, *adv.* on or at the prairie.
tin'-ta-o-skan, *adv.* on the prairie, far from dwellings.
tin'-ta-pa, *adv.* belonging to the prairie; as, tintapa wiçasta, men of the prairie; tintapa ia, 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-skan, *adv.* on the prairie.
ti'-pa. See yutipa.
ti-pa'-han, *part.* drawn up, cramped; crisped.
ti'-pa-hin, *n.* of ipahin; his pillow.
ti-pa'-wa-han, *part.* drawn up, cramped.
ti'-pi, *n.* a tent, house, dwelling, abode.
ti'-pi-wa-kan, *n.* a sacred house, a church.
ti'-psin, *n.* See tipsinna.
ti'-psin-na, *n.* the Dakota turnip, a bulbous root much eaten by the Dakotas in the beginning of summer. It grows on the high dry prairies.
ti'-psin-na-ska, *n.* the white turnip.
ti'-psin-na-zi, *n.* the rutabaga.
ti'-ška-kan, *n.* of iškakan; the large sinew in the neck of animals.
ti'-ško-na-gi, *n.* of iškonaği (the ghost of the leg); the bunch of hair growing on the inside of a deer's leg.
ti'-šti, *n.* of išti; the lower lip of animals.
Ti'-ton-wan, *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-wan-se, *adj.* proud, haughty, because the Titonwans are thought to be so.
ti-un'-na-ptan-yan, *n.* the sides of a house, sides of the roof.
ti-wa'-he, *n.* a household, including persons as well as things.
ti-wo'-ta-he-dan, *adv.* away from any house.
ti-yan', *cont.* of tiyata.
ti-ya'-ta, *adv.* at the house, at home.

ti-ya'-ta-ki-ya, *adv.* towards the house : tiyata-kiya wahde kta, *I will go towards home.*

ti-yo'-he, *n.* a household.

ti-yo'-hna-ka, *n.* the household.

ti-yo'-ki-ta-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 established for the purpose of making laws and providing for their execution. The object is generally to regulate the buffalo chase.

ti-yo'-ton-wan, *v.* to look into a house.

ti-yu'-kan, *v.* to leave the house. Said when the women and children leave the tent for the men to feast in.

tka, *v. a.* to scrape the hair off a hide,—watka, untkapi.

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,—tkeuwata.

tke-u'-ta-pi, *n.* on tkeutapi, scales, a steel-yard.

tke'-ya, *adv.* heavily : tkeya kin, *she carries heavily.*

tkin, *adj.* damp, said of a less degree of wet than is denoted by spaya.

tkin'-tkin, *red.* of tkin.

tke-tka', *adj.* slushy, as snow when soft.

tke-tka'-tka, *adj. red.* of tkitka.

tkon-sa', *n.* a cipher, in arithmetic.

tkon-sa', *a.* even, just, exactly : wikcemna nom tkonsa, *just twenty.*

tkon-se'-dan, *adj.* even, in numbers, as twenty, thirty, etc.

tkon'-za, *adj.* even. See tkonsa.

tku. See yutku, natku, etc.

tku'-ga. See katkuga.

tku-ga'-han, *part.* broken off.

tku-ga'-wa-han, *part.* broken off.

tkun-sa', *adj.* even, just so much. See tkonsa.

tkun-sa'-ya, *adv.* evenly.

tkuns-ya', *adv.* evenly.

tkun'-za, *adj.* even, square with.

tku-tku', *red.* of tku.

tku-tku'-ga, *red.* of tkuga.

tku-tku'-ga-han, *part.* broken off in several places.

tku-tku'-ga-wa-han, *part.* broken off.

tku-wa'-han, *part.* broken off, as a spoon-handle, *flawed* : tkuwahe se mahinhda ; said when one's legs are very tired and refuse further support.

to, *adv. interrog. cont.* of tokeca ; *why* ? This is used at the end of the sentence ; as, ecanon sni to, *why don't you do it* ?

to, *adj.* blue ; green, and the intermediate shades.

to, for **ta**, *pron.* Used in some cases when the noun commences with wo, as, woecanniye, *anger* ; toecanniye, *his anger.*

to'-ecan-te-ptan-ye, *n.* his wrath.

tog, *cont.* of toki and tokeca.

tog'-e-hpe-ki-ya, *v. a.* to lose any thing, throw away one knows not where,—toghepwakiya.

tog'-e-hpe-ya, *v. a.* to lose any thing,—toghepewaya, toghepeunyanpi.

tog-hda', *v. a.* to count as a stranger, not to be familiar with, to be shy of,—togwahda, togunhdapi : toghda sni, *to be familiar with.*

tog-tog'-ye, *adv. red.* of togye ; *in different ways.*

tog-ye', *adv.* in a different manner, differently.

to-han', *adv.* when, at what time ?

to-han'-han, *adv. red.* of tohan ; *at what times* ?

to-han'-tu, *adv.* when ?

to-han'-tu-ka-shta, *adv.* whenever, at any time.

to-han'-tu-ya-ka-shta, *adv.* whenever.

to-han', *adv.* how far, to what place, where ?

to-han'-han, *adv. red.* of tohan ; *at what places* ? *how far* ?

to-han'-han-ke-ca, *adv. red.* of tohankeca.

to-han'-han-yan, *adv. red.* of tohanyan.

to-han'-ke-ca, *adv.* how long ? usually referring to space.

to-han'-yan, *adv.* how long, to what time ? how far, to what place ?

to-he, *n.* his place, his camp.

to'-hin-ni, *adv.* when ? This word is an interrogative, always referring to past time ; as, tohinni yahdi he, *when didst thou come home* ? With 'sni' following, it is used affirmatively, and means *never* ; as, tohinni ecamon sni, *I never did it.*

to'-ho-win-ni, *adv.* See tohinni, which seems to be the better orthography.

to'-hta-ni, *n.* his or her work,—mitohitani, nitohtani. See widohtani.

to'-i-yo-ki-tan-in, *n.* his manifestation.

to-ka', *adv.* at the first.
to'-ka, *n.* an enemy, one of a hostile nation.
to'-ka, *adv.* See **tókadan**: **tóka ećamon śni**, *I cannot do it.*
to'-ka-dan, *adv.* with **śni** following, *in no way*; as, **tókadan ećamon śni**, *I could do it in no way.*
to'-ka'-dan, *n.* the prairie dog, a kind of fox.
to-kag'-e-han, *adv.* at the first, formerly.
to-ka'-han, *v. n.* to travel foremost, to be foremost,—**tokawahan**.
to-ka'-he, *n.* the first, the beginning.
to-ka'-he-ki-ya, *v. a.* to cause to go before,—**tokahewakiya**.
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-kañ', *adv.* at the first.
to-ka'-hin, *adv.* at the first, the very first.
to-ka'-hta, *n.* See **tokahtayetu**.
to-ka'-hta-ye-tu, *n.* the first of the night, dusk.
to'-ka-ki-éi-ya-pi, *n.* enemies, those who are at variance with each other.
to'-ka-ki-éon, *v.* of **token**; to do to, for one: **tokamiyeon**, what hast thou done with it for me? —**tokaweon**, **tokaéion**, John xiii. 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 **token**.
to'-ka-no-ge, *n.* (enemies' ears), a species of red fungus growing on logs.
to'-ka-non, *v.* 2d pers. sing. of **token**.
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'-kan, *red.* of **tokan**.
to-kan'-tan-han, *adv.* from another source, place, or person.
to-kan'-yan, *adv.* having reference to another place.
to-ka'-o-hdo-ka. See **tokawohdoka** and **toka-yuhdokeća**.
to-ka'-pa, *n.* the first, first born, eldest,—**matokapa**, **nitokapa**, **untokapapi**.
to-ka'-pa-tan-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 yeye éin**, in future, what is ahead.

to-ka'-ta-pa, *adv.* in advance, in future.
to-ka'-ta-pa-tan-han, *adv.* ahead, future.
to-ka'-ta-wa-pa, *adv.* in advance, ahead.
to-ka'-ton-pi, *n.* first birth, one's birth.
to-ka'-wo-hdo-ka, *n.* an inventor. See **toka-yuhdokeća**.
to'-ka-ya, *v. a.* to count one as an enemy,—**tóka-waya**, **tókaunyanpi**, **tókamayan**.
to-ka'-yu-hdo-ke-ća, *v.* to invent any thing,—**tokamduhdokeća**.
to'-ke, *adv.* how? John ix. 8.
to'-ke-ća, *adj.* different, another: **wićašta tokeća**, another man,—**matokeća**, **nitokeća**, **untokećapi**: **tomakeća**, **tonikeća**, **tounkećapi**—with this use of the pronouns it expresses the idea of *how am I?* etc.
to'-ke-ća, *adv.* why, wherefore? **tokeća hećanon he**, why did you do it? **hetanhan tokeća**, it makes no difference.
to'-ke-ća-će, *adv.* why?
to'-ke-ća-e, *adv.* why?
to'-ke-ća-ka-ćen, *adv.* for no reason.
to'-ke-éin, *adv.* any how.
to'-ke-éin-éin, *adv.* any how, as one pleases: **tokeéin éin waun**, I do just as I please.
to-keñ', *adv.* however, at any rate, at all events, any how: **tokeñ da ešta éiyahna waun kta**, go where you will I will be with you; **tokeñ ećanon ešta duhe kte śni**, do as you will you shall not have it.
to'-ke-hin, *adv.* howsoever. See **tokeñ**.
to'-ken, *adv.* how, in what way?
to'-ken-éin-éin, *adv.* in any way, as it happens.
to'-ken-ken, *adv. red.* of **token**.
to'-ken-ken-tu, *adv.* in whatever way.
to'-ken-ken-tu-ya, *adv.* in what way soever.
to'-ken-tken, *adv.* See **tokenken**.
to'-ke-tu, *adv.* how is it? as it is: **toketu kin ećen omdake kta**, I will tell it as it is; **toketu he**, how is it? what is the matter? **toniket**, how is it with thee? used in inquiring of one who is sick, how are you? **toketu tanjin śni**, how it is is not manifest, an expression often used when a thing is doubtful: **toketu kakeś**, as it happens; **toketu kašta**, at all events, at any rate; **toketu kašta mde kta**, whatever happens I will go.
to'-ke-tu-ya, *adv.* **toketuya kašta**, in whatever way; **toketuya keś**, at random: **toketuya kakeś**.
to'-keś, *adv.* **tokes he niye se waćanmi**, I thought that was you; **tokes he miye mićića**, as though I meant myself, that is, I do not mean myself.
to'-ke-šta, *adv.* of assent; presently, at any rate: **tokešta ećamon kta**, I will do it presently.
to'-ki, *adv.* where? somewhere: **toki skadan**, nowhere.

to-ki'-ci-çon, *v.* of tokiçon; *to take vengeance on for one*,—toweçon, touñkiçonpi.
to-ki'-ci-kšu, *v.* of tokšu; *to transport for one*,—toweçikšu, touñkiçikšupi.
to'-ki-çon-ze, *n.* *his law or determination*.
to-ki'-çon, *v. a.* *to revenge, take vengeance on*,—toweçon, touñkiçonpi.
to'-ki-dan, *adv.* *where*; used with šni, *nowhere*: tokidan mde kte šni, *I will go nowhere*; tokidan wai šni, *I went nowhere*.
to'-ki-e-hpe-ki-ya, *v. a.* *to drop somewhere, lose any thing*,—tokiehpewakiya.
to'-ki-e-hpe-ya, *v. a.* *to lose, drop somewhere*,—tokiehpewaya, tokiehpeunyanpi.
to'-ki-i-ya-ye-s'a, *n.* *one who is gone much*; *a strumpet*; *i. q.* inahmanpi.
to-kin', *adv.* *oh that, I wish*; tokin mduhen, *oh that I had it*. An 'n' follows the use of this word, commonly at the end of the sentence or phrase, as in 'mduhen' of the above example.
to-kinš', *adv.* *well, with difficulty*: tokinš maķu.
to'-ki-ska-dan, *adv.* *nowhere*: toki skad.
to'-ki-ya, *adv.* *where? in what place?*
to'-ki-yam, *adv. cont.* of tokiyapa; *where? in what direction?*
to'-ki-ya-pa, *adv.* *where?*
to'-ki-ya-tan-han, *adv.* *whence, from what place?*
to'-ki-ya-wa-pa, *adv.* *where, in what place?*
to-ki-yo'-pe-ki-çi-ya-pi, *n.* *barter, exchange*.
to-ki-yo'-pe-ki-ya, *v. a.* *to barter, exchange one thing for another with one*,—tokiyopewakiya: tokiyopeçiciya, *I exchange with thee*.
to-ki-yo'-pe-ya, *v. a.* *to barter, exchange one thing for another*,—tokiyopewaya, tokiyopeunyanpi.
to-ki'-yo-tan, *adv.* *in what direction? how or in what manner it is or will be*: tokiyotan tanj šni, *it does not appear how it is*.
to-ki'-yo-tan-han, *adv.* *in what direction, from what course?*
to'-kon, *v. a.* *to do*,—tokamon, tokanon, tokun-koñpi: takudan tokamon šni, *I am doing nothing*.
to-ko'-yu-štan, *v. a.* *to displace, dislocate, put one in the place of another*,—tokomduštan, tokomayuštan.
to'-ksa-pe, *n.* *his wisdom*,—nitoksape.
tok'-šta, *adv.* See tokešta.
to-kšu', *v. a.* *to transport, carry, draw*; *to go back and bring*,—towakšu, touñkšupi.
tok-tog'-ye, *adv. red.* of togye; *in different ways*.
tok-to'-ke-ça, *adj. red.* of tokeça; *different*.
tom, *cont.* of topa; *four*.

tom'-na-na, *adv.* *only four*.
tom'-tom, *adv. red.* of tom; *by fours, four and four*.
to'-na, *adv.* *how many? which? tona ee he, which are they?*
to'-nag-na, *adv.* *how many? otoiyoñ tonagna yuhapi kta, how many shall each one have?*
to'-nag-nag, *adv.* *how many? tonagnag yuhapi kte*.
to'-nag-na-ke-ça, *adv. red.* of tonakeça; *how many?*
to'-nag-na-na, *adv. red.* of tonana.
to'-na-ka, *adv.* *how many? nitonakapi, how many are there of you?*
to'-na-ke-ça, *adv.* *how many? how much?*
to'-na-ki-ya, *adv.* *how many, how many times? in how many ways?*
to'-na-na, *adv.* *a few*: tonana hin, *very few*; untonanappidan, *we are few*.
to'-nang-nang, *cont.* See tonagnag.
ton, *v. a.* *to have, to give birth to, as, çinça ton, to have a child, to possess, acquire*,—waton, untonpi.
ton, *v. n.* *to form pus, to suppurate*: ton kta.
ton, *n.* *matter, pus*: ton yuke kta.
ton'-han, *v. a.* *to be afraid of*,—tonwahan, ton-unhanpi, tonmahan.
ton'-he-ça, *v. a.* *to be afraid of, as of a person or animal*,—tonwaheça.
ton'-na, *v. dim.* of ton; *to have*; used in speaking of children,—watonna, yatonna.
ton'-pi, *n.* *birth*,—matonpi, untonpi.
ton-ška', *n.* *a nephew, my nephew*,—mitonška, nitonška. The women say toška.
ton-ška'-ku, *n.* *his nephew*.
ton-ška'-ya, *v. a.* *to have for nephew*,—tonška-waya.
ton-ton, *v. red.* of ton.
ton-ton'-tan-ka, *n.* *the bull-frog, Rana ocellata*.
ton-wan', *v. n.* *to look, see*,—watonwan, untonwanpi.
ton-wan'-han, *part.* *looking, seeing*: tonwanhan manka.
ton-wan'-yan, *v. n.* *to make a village, dwell at a place*,—tonwanunyanpi.
ton-we'-ya, *v. a.* *to cause one to see, give sight to*,—tonwewaya.
ton-we'-ya, *v. n.* *to go to see, to go as a spy, go before a war party to spy out the enemy*,—tonwemda, tonweunyanpi.
ton-yan', *v. n.* *to suppurate*.
to'-o-pe, *n.* *his law*,—mitoope, nitoope. See woope.
to'-pa, *num. adj.* *four*.

to'-pa-ki-ya, *adv.* in four ways, four times.
 top'-to-pa, *adj. red.* of topa.
 to-ska'-dan, *n.* the common woodpecker.
 to-sti'-éa-du, *n.* See tustiéadu and tuskiéadu.
 toś, *adv.* yes, yea. Used by both men and women.
 to-śka', *n.* a nephew, my nephew,—mitośka, nitośka. This form is used by the women. See toņśka.
 to-śka'-ku, *n.* her nephew.
 to'-śkan-śkan, *n.* his moving about; his kingdom,—nitośkanśkan.
 to-śka'-ya, *v. a.* to have for tośka,—tośkawaya.
 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'-dan, *n.* blue beads; green beads.
 to'-wa-kan, *n.* his wakan or spirit.
 to-wa'-na-ke-éa, *adv.* so many, how many soever; so much, by how much.
 to-wan'-zi-éa, *n.* the blue sky, all blue.
 to'-wa-on-si-da, *n.* his mercy,—nitowaonśida.
 to'-wa-ś'a-ke, *n.* his power or strength,—nito-waś'ake.
 to'-wa-šte, *n.* his goodness,—nitowašte.
 to'-wi-éa-ke, *n.* his truth,—nitowicake.
 to'-win-že, *n.* his bed,—mitowinže, nitowinže.
 to-ya', *v. a.* to dye or paint any thing blue or green.
 to'-ya, *adv.* in a blue or green manner.
 to-ya'-ken, *adv.* in a blue or green form.
 to-žan', *n.* a niece; my niece when the person is addressed,—mitožan, nitožan. This form is used by the women, and tužan by the men.
 to-žan'-ku, *n.* her niece. See tožan.
 to-žan'-ya, *v. a.* to have for a niece,—tožanwaya.
 tpa, *pos. prefix* of some verbs, as, pağan, tpağan; patan, tpatan.
 tpa, *adj.* durable; having the property of swelling; said of things that increase in bulk by boiling, as corn, rice, etc.
 tpa and tpe, *adj.* nože tpa, deaf; išta tpa, blind. This probably conveys the idea of putting out or piercing. See katpa.
 tpa-ğan', *v. pos.* of pağan; to leave or separate from one's own; to spare or part with one's own,—watpağan, yatpağan, untpağanpi. Same as kpağan.
 tpa-hi', *v. pos.* of pahi; to gather or pick up one's own,—watpahi, untpahipi. Same as kpahi.
 tpa-mde'-éa, *v. pos.* of pamdeéa; to break in pieces one's own,—watpamdeéa.
 tpan, *adj.* soft, as dressed leather; fine, as flour.
 tpan'-na, *adj.* soft, fine.
 tpan'-tpan-na, *adj. red.* of tpanna; soft.

tpan-yan', *v. a.* to dress, as skins, make soft, tan, as leather,—tpanwaya, tpanunyanpi. Same as kpanyan.
 tpa-spa', *v.* to put out of sight, push under, as in water, *i. q.* paospa,—watpaspa. See atpaspa.
 tpas-ya', *v. a.* to make dark,—tpaswaya, tpasunyanpi.
 tpa'-ta, *v. pos.* of páta; to carve or cut up one's own, as a slaughtered animal,—watpata, untpa-tapi.
 tpa-ta', *v. a. pos.* of patá; to join together as skins in making one's own tent,—watpatá.
 tpa-tan', *v. a. pos.* of patan; to keep choice, set store by one's own, be sparing of it,—watpatan, untpatanpi.
 tpa'-za, *adj.* dark.
 tpa'-za, *n.* darkness. See otpaza.
 tpe. Same as tpa.
 tpe'-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-han', *part.* cracked open of itself.
 tpi-tpi'-han, *part. red.* of tpihan.
 tpu-tpa', *adj.* mixed up, slightly turbid, as water, *i. q.* mdezedan śni.
 tpu-tpe'-ya, *adv.* in a roiled manner.
 tpu-tpu'-wa-han and tpuwahan, *part. crumbled.*
 tuh-ma'-ga, *n.* bees; wasps, hornets, etc.
 tuh-ma'-ga-éan-han-pi, *n.* honey.
 tuh-ma'-ga-éa-sdi, *n.* bee's-wax; honey.
 tuh-ma'-ga-tan-ka, *n.* the humble-bee.
 tu-ka', *conj.* but.
 tu'-ka. See katuka.
 tu-ka'-eś, *adv.* but.
 tu-ka'-han, *part.* spoiled, destroyed, said of furs.
 tu-kan', *n.* See tunkan.
 tu-kaś', *adv.* but. See tukaeś.
 tu-ka'-wa-han, *part.* spoiled, said of furs.
 tu-ki'-ha, *n.* a spoon, a ladle: maza tukiha, a metallic spoon.
 tu-ki'-ha-san, *n.* muscle shells; muscles, oysters.
 tu-ka', *n.* Same as tukte; not in common use.
 tu-ka'-dan, *adv.* See tuktedan.
 tu-kte', *pron. interrog.* which? unma tukte, which of the two? tukte ehan, when? tukte e, which is it?
 tu-kte'-dan, *adv.* with the negative śni, nowhere: tuktedan un śni, it is nowhere.
 tu-kte'-kte, *pron. red.* of tukte.
 tu-kte'-kten, *adv. red.* of tukten; sometimes, once in a while, now and then; in some places.
 tu-kten', *adv.* (tukte and en) where? in what place?

tu-kte'-tu, *adv.* at what place?

tum, *n.* the whistling or whizzing sound made by a flying bullet.

tun-kan', *n.* a father-in-law: nitunkan, thy father-in-law; tunkan'ku, his father-in-law: a grandfather. In the sacred language, a stone, and the moon. See tunkan'si and tunkan'sidan.

tun-kan'-ki-si-tku, *n.* his or her grandfather.

tun-kan'-ksi-tku, *n.* Same as tunkan'ki'sitku.

tun-kan'-ku, *n.* his or her father-in-law. See tunkan.

tun-kan'-si, *n.* my father-in-law: nitunkan, thy father-in-law; nitunkan'si, thy grandfather; nitunkan'sipi, your father-in-law.

tun-kan'-si-dan, *n.* a grandfather, my grandfather: nitunkan'si, thy grandfather.

tun-kan'-si-dan-ya, *v. n.* to have for grandfather,—tunkan'sidanwaya.

tun-kan'-si-na, *n.* (Ihank.) Same as tunkan'sidan.

tun-kan'-si-tku, *n.* his or her grandfather.

tun-kan'-si-ya, *v. a.* to have for tunkan'si,—tunkan'siwaya.

tun-kan'-ya, *v. a.* to have for tunkan,—tunkanwaya.

tun-wan', *n.* a style of arrows,—mitunwan, nitunwan.

tun-wi'-eu, *n.* his or her aunt. See tunwin.

tun-wi'-eu-ya, *v. a.* to have for one's aunt,—tunwi'euwaya.

tun-win', *n.* aunt, my aunt; nitunwin, thy aunt. This word has the sense of aunt in English, though a mother's sisters are called ina, mother.

tun-win'-ya, *v. a.* to have for aunt,—tunwinwaya.

tun-zan', *n.* a niece, my niece,—mitunzan, nitunzan. Tunzan and tuzan 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 ton'ska and tunzan.

tun-zan'-ku, *n.* his niece.

tun-zan'-ya, *v. a.* to have for niece,—tunzanwaya.

tu-pa'-ka, *n.* the black bass.

tu-sda', *n.* the leech.

tu-ski'-ca-du, *n.* a fan. See tustidadu.

tu-sti'-ca-du, *n.* a fan; a wing.

tu-ta', *adj.* smarting, chapped by the wind: ite matuta, my face is chapped.

tu-tka', *n.* small insects. See watutka.

tu-tka'-dan, *n.* small insects.

tu-tka'-tka, *n.* small articles, trinkets.

tu-tu'-pa, *adj.* slippery, ropy, slimy. Hence pe tutupa, the slippery elm.

tu'-we, *pron. interrog.* who? rarely which?

tu'-we-dan, *pron.* used with šni following; no one, nobody: tuwedan e'oon šni, no one did it.

tu'-we-ka-šta, *pron.* whoever.

tu'-we-ska and **tuweskadān**, *n.* nobody.

tu'-we-ta-wa, *pron.* whose?

tu'-we-we, *pron. red.* of tuwe.

tu-zan', *n.* a niece, my niece,—mituzan, nituzan: tuzan'ku, his niece. See tunzan.

tu-zan'-ku, *n.* his niece. See tuzan.

tu-zan'-ya, *v. a.* to have for niece,—tuzanwaya, tuzanunyanpi.

T.

t, the twenty-fourth letter of the Dakota alphabet. It has the click sound of t, and corresponds to 'č', 'k', and 'p.'

ta, *v. n.* to die,—mata, ni'ta, un'tapi.

ta'-ga, *adj.* rough.

tah'-ta'-ga, *adj. red.* of ta'ga; rough, not smooth.

ta-ta', *adj.* palsied, withered, numb,—matata.

ta-ta'-ka, *adj.* palsied,—matataka.

te, *v. n.* to die. See ta.

te-ca', *adj.* dead: ho te'ca, dead fish.

te'-ca-kiš and **te'cakisya**, *adv.* in a dying state.

te'-ca-ya and **te'cayaken**, *adv.* in a dead state.

te-ca'-ze-yan, *adv.* half dead.

te'-ho-wa-ya, *v. n.* to cry out badly, to scream,—wa'tehowamda.

te'-ho-wa-ye-ya, *v. a.* to cause to cry out,—te-howayewaya.

te-ki'-ya, *v. a.* to cause to die,—te'wakiya.

te-ko', *v.* See tekon.

te-kon', *v.* to wish one dead, to imprecate,—te-wakon.

te-ya', *v. a.* to cause to die,—te'waya.

tin, *v. n.* (Sisit.) to die,—ma'tin. Same as ta.

tin'-ga, *v. n.* to snivel, to grunt; to labor, as a woman in travail,—wa'ting'a, un'ting'api.

tin-s'a', *adv.* fast, tightly, fixedly, permanently.

tin-s'a'-dan, *adv.* firmly, permanently, established: tin'sadan man'ke šni, I am not established.

ti'ns-ya', *v. a.* to make firm,—ti'nswaya: ti'nsi-čiya, to restrain oneself,—ti'nsmi'čiya.

ti'ns-ya', *adv.* firmly.

tin'-za, *adj.* stiff, as mud; firm, hard, fast.

toš'-ya, *adv.* of to'za; bluntly.

to'-za, *adj.* dull, pointless.

tung-ya', *v. a.* to suspect, have a suspicion of a thing,—tungwaya, tungunyanpi.

tun'-ka, *v.* See tunke'ca.

tun'-ke-ca, *v. n.* to be suspicious; to be suspected,—ma'tunke'ca.

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 'ŋ,' it is somewhat modified.

u, *v. n.* to come, to be coming,—wau, yau, unku-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, unkitapi.

u-ki'-ya, *v. a.* to cause to come,—uwakiya.

u-ku'-hu, *intj.* When a deer is brought into camp, the children shout 'ukubu,' *i. q.* wáhdi-as'api.

u-ku'-hu-hu, *intj.* 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-péin-wan-ka, *adj.* See unmana-péinwan-ka.

un, *v. n.* to be: en un, to be in,—waun, yaun, unyakonpi.

un, *v. a.* to use any thing, have for use,—mun, nun, unkunpi.

un, *pron. in comp.* we, us.

un'-éa, *v. a.* to mock, imitate, ridicule one,—unwaéa, ununéapi, unmaéa.

un'-éi', *n.* a grandmother, my grandmother; nikunsi, thy grandmother: kunksitku, his or her grandmother; the sun, in the sacred language. A woman calls her mother-in-law 'unéi.'

un'-éi'-dan, *n. dim.* of unéi.

un'-éi'-hi, *v. n.* to have attained one's growth; to be able to take care of oneself,—unmacihi, unniéihi, ununéihi.

un'-éi'-hi-ya, *v. a.* to cause to sustain oneself; to raise, train up to manhood,—unéihiwaya.

un'-éi'-si, *n.* a mother-in-law, my mother-in-law: nikunsi, thy mother-in-law. This is said to be the proper word for mother-in-law, but shortened by the women into unéi.

un'-éi'-si-éa-dan, *n.* the crow, crows, the *Corvus americanus*.

un'-éi'-si-dan, *n. dim.* of unéisi.

un'-éi'-si-ya, *v. a.* to have one for unéisi,—unéisiwaya.

un'-éi'-ya, *v. a.* to have for unéi,—unéiwaya.

un'-éon-ni-éa, *v. n.* to give up, yield, not try to escape; to be prevented, penned up,—unmaéon-ni-éa.

un'-éon-nin, *v. n. cont.* of unéonni-éa.

un'-éon-nin-ya, *v. a.* to obstruct, prevent from escaping, frighten so as to make unable to escape—unéonninwaya.

un'-éon-nin-ya, *adv.* prevented: unéonninya nažin.

un'-éun-ni-éa, *v.* See unéonni-éa.

un'-éun-nin-ya, *adv.* See unéonninya.

un'-han-ke-ta, *adv.* at length, after a while, at the end.

un'-hda-ka, *v. n.* to move, be moving about; to travel about with a family, pitching one's tent at short stages: unhdaka waun, I am moving; unhdaka unyakonpi, we are camping.

un'-kan, *conj.* and.

un'-kanś, *conj.* if; the sign of the subjunctive mood, and usually of past time.

un'-kéé', *v. n.* to defecate; to break wind,—unwakéé, ununkéépi.

un'-kéé', *n.* feces; breaking wind.

un'-kéé'-ki-ha, *n.* the magpie.

un'-kéé'-pa-hmi-yan-yan, *n.* the beetle, the tumble-bug.

un'-ki', *pron. in comp.*, with 'pi' at the end of the word; we; us.

un'-ki'-ta, *pron. pos. in comp.*, with 'pi' at the end of the word; ours.

un'-ki'-ta-wa, *pron. dual*; ours, that is, thine and mine.

un'-ki'-ta-wa-pi, *pron. plur.* ours.

un'-kiś', *pron.* we, ourselves.

un'-kiś'-na-na, *pron. dual*; we two alone: plur. unkiśnanpidan.

un'-ki'-ye, *pron.* we, we two; us.

un'-ki'-ye-ke, *pron.* we ourselves.

un'-ki'-ye-pi, *pron. plur.* we; us.

Un'-kte'-hi, *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.

un'-kto'-mi, *n.* the spider; also a fabulous creature, a Dakota god.

un'-kśu, *n.* a woman's work-bag; *i. q.* panbotuka.

un'-kśu-dan, *n. dim.* of unkśu; a reticule.

un'-ma, *adj.* the one, the other: unma tukte, which of the two? unma itoto, one after the other, turn about.

un'-ma-na, *adj.* with śni following, neither: unmana iwaéu śni, I took neither.

un'-ma-na-péin-wan-ka, *num. adj.* nineteen.

un'-na, *v. dim.* of un, to be, and un, to use.

un'-na-han, *adv.* at last; *i. q.* unban-keta.

un-na'-ptan, *adj.* sideling: he unnaptan and hunnaptan, a side hill.

- un'-pa**, *v. a.* to place or leave, as a boat; to raise for oneself, as a dog or girl,—*waunpa*, *un'kun-papi*.
- un'-pa**, *v. n.* to smoke, as tobacco,—*un'munpa*, *unnunpa*, *un'kunpapi*. See *cannunpa*.
- un-sin'**, *n.* the small end of a porcupine quill; the large quills in the porcupine's tail.
- un-štan'**, *v. imperat.* stop, quit. Used only in this form.
- un-tkan'-na**, *adv.* much. See *utkanna*.
- un-ya'-kon-pi**, *v. 1st pers. plur.* we are.
- u-par'**, *n.* the female of the elk, or *Cervus alces*.
- u-pi'**, *n.* the tail of a bird; the lower border of a garment.
- u-pi'-zi-ča**, *n.* a yellow-tailed hawk.
- u-pi'-ža-ta**, *n.* the forked-tailed swallow.
- u-psiš'-ya**, *adv.* muddily: *u'psišya wan'ka*.
- u-psi'-ža**, *n.* mud.
- u-sku'-ye-ča**, *n.* the acorns of the white oak: *uskuyeča čan*, the white oak.
- u-sku'-ye-ča-hu**, *n.* the white oak, *Quercus alba*.
- u-span'-span-he-ča**, *n.* the iron wood or horn-beam, perhaps the *Ostrya virginica*.
- u-šdo'-ni-ya**, *n.* a mineral spring; mineral sediment deposited from water, as sulphate of iron or copperas. This word would seem to be formed from *u*, to come, *šdo*, to melt or liquefy, as metals, and *niya*, to breathe, as if the metal came out liquefied by the earth's breath.
- u-šdo'-wi-wi**, *n.* a swamp with a yellow sediment.
- u-ši'**, *v. a.* to command to come, send,—*uwasi*.
- u-štan'**, *v. imperat.* only; stop. See *unštan*.
- u'-ta**, *n.* an acorn, acorns, black oak acorns.
- u'-ta**, *v. a.* to try, taste any thing, to attempt, try to do a thing—*uwata*, *un'kutapi*.
- u-tkan'-na**, *adv.* much, a great deal.
- u-tkan'-tkan-na**, *adv. red.* of *utkanna*.
- u-tu'-hu**, *n.* the black oak, *Quercus nigra*.
- u'-wa**, *v. imperat.* come. Used by women.
- u-ya'**, *v. n.* to come; to become: *šniyan uya*, it is becoming cold: to grow, spring up, as grass.
- u-ye'-ki-ya**, *v. a.* to cause to grow or spring up, —*uyewakiya*.
- u-ye'-ya**, *v. a.* to cause to come,—*uyewayaya*.

W.

- w**, the twenty-sixth letter of the Dakota alphabet, having the same sound that it has in the beginning of words in English.
- wa**, *pron. in comp.* I.
- wa**, *n.* snow.
- wa**, *v. n.* to snow. See *wapa*.

wa, an abbreviation of *waħan'ksiča*.

wa, a prefix. When used with verbs it usually puts them in the absolute or intransitive state. In some cases it forms of them nouns denoting the agent or actor. Indeed, the absolute forms may all be so used; as, *wanikiya*, a saviour. When prefixed to nouns, it makes their signification more general.

wa-a'-čan-ksi, *v. n.* of *čanksi*; to be ill-tempered, out of humor; to be threatening every one,—*waacánwaksi*.

wa-a'-čan-kši-ya, *adv.* in a cross, surly manner.

wa-a'-hda, *v.* of *ahda*; to take home,—*waawahda*.

wa-a'-hde-ča, *v.* to take home; one who takes home,—*waawahdeča*.

wa-a'-hdi, *v.* See *wáhdi*.

wa-a'-ho-tan-ka, *n.* one who bawls out, one who vociferates,—*waahowatan'ka*.

wa-a'-ho-ton, *n.* something that makes a noise, as thunder, etc.

wa-a'-i-a, *v.* of *aia*; to talk about, to slander,—*waawaia*, *waauŋkiapi*.

wa-a'-i-a-pi, *n.* a talking against, slander; consultation.

wa-a'-i-a-ti-pi, *n.* a council-house.

wa-a'-i-e-s'a, *n.* a slanderer, a tattler.

wa-a'-ka-ga, *v.* of *akağa*; to add to; to transgress; to make a lie on; to blaspheme,—*waawakağa*.

wa-a'-ka-ga-pi, *n.* making on, blasphemy.

wa-a'-ka-hpa, *v.* of *akaħpa*; to cover,—*waawakaħpa*.

wa-a'-ka-hpe, *n.* a covering. See *woakahpe*.

wa-a'-ki-či-ya-tan-in, *n.* manifestation.

wa-a'-ki-kton-ža, *v.* of *akiktonža*; to forget,—*waawektonža*. See *wáikiktonža*.

wa-a'-ki-kton-ža-pi, *n.* forgetfulness. See *wáikiktonžapi*.

wa-a'-kin, *cont.* of *waakita*.

wa-a'-ki-ni-ča, *v.* of *akiniča*; to dispute; one who disputes,—*waawakiniča*.

wa-a'-ki-ni-ča-pi, *n.* disputation.

wa-a'-ki-nin, *cont.* of *waakiniča*; *waakinin unpi*, they are disputing.

wa-a'-ki-nin-ya, *adv.* in the way of disputing.

wa-a'-ki-ta, *v.* of *akita*; to hunt, seek,—*waawakita*.

wa-a'-mdes, *cont.* of *waamdeza*.

wa-a'-mde-za, *v.* to be observing, to be clear-sighted,—*waawamdeza*.

wa-a'-na-go-ptan, *v.* of *anagoptan*; to listen to, obey, be obedient,—*waanawagoptan*.

wa-a'-na-go-ptan-yan, *adv.* obediently: *waanagoptanyan waun*, I am obedient.

wa-a'-na-ki-kšij, *v.* of anakikšij; *to expose oneself for others, take the place of danger*,—*wa-anawekšij*, *waanaunkikšijpi*.
wa-a'-na-ki-kšij-yan, *adv.* *exposing oneself for others*.
wa-a'-na-ša-pa, *v.* of anašapa; *to defile, soil by trampling on*,—*waanawašapa*.
wa-a'-na-šdo-ka, *n.* *something that flies out or refuses to stay in*, as a cork, etc.
wa-a'-na-taŋ, *v.* of anataŋ; *to rush on, make an attack*,—*waanawataŋ*.
Wa-a'-na-taŋ, *n.* *(one who makes an attack)*; a distinguished Sisitonwan chief who was killed in 1839; a county of Minnesota.
wa-a'-na-žij, *v.* of anažij; *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,—*waanawaziŋ*, *waanaunžijpi*.
wa-a'-nu-nu, *n.* *moss*.
wa-a'-pa, *v.* of apa; *to strike*,—*waawapa*.
wa-a'-pa-to-ya, *v.* of apa-to-ya; *to hinder, obstruct*,—*waapa-to-ya*.
wa-a'-pe, *v.* of ape; *to wait, be in waiting*,—*waawape*.
wa-a'-siŋ, *v.* of asiŋ; *to covet, desire what is another's*; *to stay where others are eating, expecting to share*,—*waawasij*.
wa-a'-skam, *cont.* of waaskapa.
wa-a'-skam-ya, *v.* of askamya; *to cause to stick on, make adhere*,—*waaskamwaya*.
wa-a'-skam-ya-pi, *n.* *sticking plaster*.
wa-a'-ska-pa, *v.* of askapa; *to stick on*.
wa-a'-ska-pe, *n.* *something that sticks, a sticking plaster*.
wa-a'-sni-yan, *v.* of asniyan; *to heal, make well*,—*waasniwaya*.
wa-a'-sni-yan, *n.* *a healer, healing*.
wa-a'-s'a-ka, *v. n.* *to be loaded with or coated*, as the tongue in sickness. See *wás'aka*.
wa-a'-ša-pa, *v.* of ašapa; *to be defiled*,—*waamašapa*.
wa-a'-ša-pe, *n.* *a blotter*.
wa-a'-taŋ-ka. See *wátanŋka*.
wa-a'-ta-ya, *v.* of ataya; *to be lucky, fortunate*,—*waatawaya*.
wa-a'-ta-ye-s'a, *n.* *a fortunate one, as a good hunter*.
wa-a'-ton-waŋ, *v.* of atonwan; *to be observing*,—*waawatonwan*.
wa-a'-ton-we, *n.* *an observer*.
wa-a'-wa-éij, *v.* of awaéij; *to think about, consider, be thoughtful*,—*waawaéijmi*.
wa-a'-wa-éij-yan, *v. a.* *to cause to think or consider*; *one who makes others think*,—*waawaéijwaya*.

wa-a'-waŋ-hdag, *cont.* of waawanhdaka.
wa-a'-waŋ-hda-ka, *v.* of awanhdaka; *to watch over one's own*,—*waawanwahdaka*. See *wáwaŋ-hdaka*.
wa-a'-waŋ-hda-ke, *n.* *one who watches over, a shepherd, a bishop*.
wa-a'-waŋ-yag, *cont.* of waawanyaka.
wa-a'-waŋ-yag-ki-ya-pi, *n.* *one who is employed to oversee, a steward*.
wa-a'-waŋ-ya-ka, *v.* of awanyaka; *to oversee, watch over, take care of*,—*waawanmdaka*.
wa-a'-waŋ-ya-ka, *n.* *some spiritual being who watches the Dakotas to do them hurt*.
wa-a'-ya, *v.* of aya; *to take or bear to*,—*waa-mda*.
wa-a'-ya-ta, *v.* of ayata; *to guess, predict, foretell*,—*waamdata*.
wa-a'-ya-taŋ-iŋ, *v.* of ayatanij; *to proclaim, make manifest, bear witness*,—*waamdataŋij*.
wa-a'-ya-taŋ-iŋ, *n.* *a witness*.
wa-a'-ya-taŋ-iŋ-yan, *adv.* *testifying*.
wa-a'-ya-te, *n.* *a prophet*.
wa-a'-yu-pta, *v.* of ayupta; *to answer*,—*waa-mdupta*.
wa-a'-yu-pte, *n.* *one who answers*.
wa-a'-zin-ton, *v.* of azinton; *to burn incense to or for*,—*waazinwatŋ*.
wa-ba'-ga-pa, *v.* of baŋapa; *to skin animals, be in the habit of taking off skins*,—*wabawaŋapa*.
wa-ba'-go, *v.* of baŋo; *to carve, engrave*,—*wabawago*.
wa-ba'-hba, *v.* of baŋba; *to cut off*, as in shelling corn with a knife,—*wabawahba*.
wa-ba'-hbe-za, *v.* of baŋbeza; *to make rough*; *to haggle*,—*wabawahbeza*.
wa-ba'-hda, *v.* of baŋda; *to make uncoil by cutting*.
wa-ba'-hna, *v.* of baŋna; *to make full off by cutting*.
wa-ba'-hna-yan, *v.* of baŋnayan; *to miss in trying to cut*,—*wabawahnayan*.
wa-ba'-hun, *v.* of baŋun; *to cut, gash*,—*wabawahun*.
wa-ba'-hun-hun, *v. red.* of wabahun; *to cut as a piece of meat nearly off in many places*: *wabahunhun waŋu, I gave it to him cut in pieces*.
wa-ba'-hu-te-dan, *v.* of baŋutedan; *to wear off to a stump, as a knife*,—*wabawahutedan*.
wa-ba'-hda-ŋaŋ, *v.* of baŋidaŋ; *to make large, to cut so that it becomes larger*,—*wabawahidaŋaŋ*.
wa-ba'-hda-ya, *v.* of baŋidaya; *to pare, to cut off the rind or skin*,—*wabawahidaya*.
wa-ba'-hda-ye-dan, *n.* *parings*.

wa-ba'-hde-ća, *v.* of bałideća; *to tear in attempting to cut*,—wabawahideća.
wa-ba'-hdo-ka, *v.* of bałidoka; *to cut holes*,—wabawalidoka.
wa-ba'-hu, *v.* of bałiu; *to peel, pare*,—wabawahu.
wa-ba'-ke-za, *v.* of bałeża; *to make smooth with a knife; to trim off the feather*, as in making arrows,—wabawakeża.
wa'-ba-ke-ze, *n.* a board on which to trim the feather in making arrows.
wa-ba'-kon-ta, *v.* of bałkonta. See wabakon-tkonta.
wa-ba'-kon-tkon, *adj.* cut or notched, as a piece of meat given to a child.
wa-ba'-kon-tkon-ta, *v.* of bałkontkonta; *to cut or notch*,—wabawakontkonta.
wa-ba'-kpan, *v.* of bałkpan; *to cut up fine*,—wabawakpan.
wa-ba'-ksa, *v.* of bałksa; *to cut off*,—wabawaksa, wabaunksapi.
wa-ba'-ktan, *v.* of bałktan; *to cut so as to make crook*,—wabawaktan.
wa-ba'-ke-za, *v.* of bałeża; *to make smooth by cutting*,—wabawakeża.
wa-ba'-mda, *v.* of bałmda; *to cut in slices*,—wabawamda.
wa-ba'-mda-mda-za, *v. red.* of wabamdaza.
wa-ba'-mda-za, *v.* of bałmdaza; *to rip open or up*,—wabawamdaza.
wa-ba'-mde-ća, *v.* of bałmdeća; *to cut up, break to pieces with a knife*,—wabawamdeća.
wa-ba'-mna, *v.* of bałmna; *to rip with a knife*,—wabawamna.
wa-ba'-pe-sto, *v.* of bałpesto; *to shave to a point*,—wabawapesto.
wa-ba'-po-ta, *v.* of bałpota; *to destroy by cutting*,—wabawapota.
wa-ba'-psa-ka, *v.* of bałpsaka; *to cut off*, as cords,—wabawapsaka.
wa-ba'-pta, *v.* of bałpta; *to cut out, pare around*,—wabawapta.
wa'-ba-pte, *n.* a cutting-board.
wa-ba'-pte-će-dan, *v.* of bałptećedan; *to cut off short*,—wabawaptećedan.
wa-ba'-ptu-ża, *v.* of bałptuża; *to crack or split with a knife*,—wabawaptuża.
wa-ba'-sku, *v.* of bałsku; *to pare*, as potatoes,—wabawasku, wabaunskupi.
wa-ba'-sminj, *v.* of bałsminj; *to make bare with a knife*,—wabawasminj.
wa-ba'-sda, *v.* of bałsda; *to shave off*,—wabawasda.
wa-ba'-sdo-ka, *v.* of bałsdoka; *to cut out of*,—wabawasdoka.

wa-ba'-ški-ta, *v.* of bałškita; *to cut, gash*,—wabawaškita.
wa-ba'-špa, *v.* of bałspa; *to cut off pieces*,—wabawašpa.
wa-ba'-špu, *v.* of bałspu; *to cut in pieces*,—wabawašpu.
wa-ba'-špu-špu, *v. red.* of wabašpu; *to cut up in pieces*, as tallow,—wabawašpušpu.
wa-ba'-ta-ku-šni, *v.* of bałakušni; *to destroy*.
wa-ba'-te-pa, *v.* of bałtepa; *to cut off short*,—wabawatepa.
wa-ba'-tpan, *v.* Same as wabakpan.
wa-ba'-ta, *v.* of bałta; *to kill*.
wa-bo'-će-ka, *v.* waboćeg iyeya, *to make stagger by shooting*.
wa-bo'-čo, *v.* of bočo; *to churn*,—wabowačo.
wa-bo'-ha-i-ye-ya, *v.* of bohאיyeה; *to make tumble over by shooting*.
wa-bo'-hin-ta, *v.* of bohinta; *to sweep all off by shooting*,—wabowahinta.
wa-bo'-hna, *v.* of bohna; *to knock off*, as fruit, by shooting,—wabowahna.
wa-bo'-hna-škin-yan, *v.* of bohnaškinyan; *to make crazy by punching or shooting*,—wabowahnaškinyan.
wa-bo'-hna-yan, *v.* of bohnyan; *to miss in shooting*,—wabowahnayan.
wa-bo'-ho-ho, *v.* of bohoho; *to make loose by shooting*,—wabowahoho.
wa-bo'-hu-hu-za, *v.* of bohuhuza; *to make shake by shooting*,—wabowahuhuza.
wa-bo'-hći, *v.* of bohći; *to shoot or punch out pieces*,—wabowahći.
wa-bo'-hdo-ka, *v.* of bałidoka; *to shoot or punch holes*,—wabowalidoka.
wa-bo'-hminj, *v.* of bohminj; *to make crook by shooting*,—wabowalminj.
wa-bo'-hpa, *v.* of bolipa; *to shoot on the wing*.
wa-bo'-kpan, *v.* of bokpan; *to pound fine*,—wabowakpan.
wa-bo'-ksa, *v.* of boksa; *to break off by shooting or punching*,—wabowaksa.
wa-bo'-ktan, *v.* of boktan; *to bend by shooting or pounding*,—wabowaktan.
wa-bo'-ku-ka, *v.* of bokuka; *to destroy by pounding or shooting*,—wabowakuka.
wa-bo'-mda-ya, *v.* of bomdaya; *to make spread out by shooting or punching*,—wabowamdaya.
wa-bo'-mda-za, *v.* of bomdaza; *to tear open by shooting, etc.*,—wabowamdaza.
wa-bo'-mde-ća, *v.* of bomdeća; *to break in pieces by shooting or punching*,—wabowamdeća.
wa'-bo-mdu, *v.* the snow flies.
wa-bo'-mdu, *v.* of bomdu; *to pound fine, to pulverize*,—wabowamdu.

wa-bo'-pan, *v.* of bopan; *to pound fine*, as hommony,—wabowapan.
wa-bo'-pan-pan, *v.* of bopanpan; *to make soft by pounding*.
wa-bo'-pe-mni, *v.* of bopemni; *to twist by shooting*, etc.,—wabowapemni.
wa-bo'-po-ta, *v.* of bopota; *to shoot or pound to pieces*,—wabowapota.
wa-bo'-psa-ka, *v.* of bopsaka; *to shoot off*, as strings,—wabowapsaka.
wa-bo'-pta, *v.* of bopta; *to dig up by striking with a stick endwise*, as in digging tipsinna,—wabowapta.
wa-bo'-ptu-za, *v.* of boptuza; *to crack by pounding or shooting*,—wabowaptuza.
wa-bo'-sda-ta, *n.* a kind of long beads, large in the middle, worn by the Dakotas.
wa-bo'-sde-ča, *v.* of bosdeča; *to split by shooting*,—wabowasdeča.
wa-bo'-sni, *v.* of bosni; *to blow out, extinguish*,—wabowasni.
wa-bo'-so-ta, *v.* of bosota; *to exterminate by shooting*,—wabowasota.
wa-bo'-ša-ka, *v.* of bošaka; *to shoot or punch with too little force to penetrate*,—wabowašaka.
wa-bo'-šda, *v.* of bošda; *to shoot off bare*,—wabowašda.
wa-bo'-šdo-ka, *v.* of bošdoka; *to shoot or punch out*, as an eye,—wabowašdoka.
wa-bo'-ški, *v.* of boški; *to pound*, as corn not well dried,—wabowaški.
wa-bo'-šna, *v.* of bošna; *to miss in shooting*,—wabowašna.
wa-bo'-špa, *v.* of bošpa; *to shoot off a piece*,—wabowašpa.
wa-bo'-šu-za, *v.* of bošuza; *to shoot to splinters*.
wa-bo'-ta-ku-ni-sni, *v.* of botakunišni; *to shoot to pieces or destroy*,—wabowatakunišni.
wa-bo'-ti-ča, *v.* of botiča; *to snatch away, rob*,—wabowatiča.
wa-bo'-ti-če, *n.* a robber.
wa-bo'-tpan, *v.* of botpan. Same as wabokpan.
wa-bo'-tpi, *v.* of botpi; *to crack*, as nuts, by pounding with a pestle,—wabowatpi.
wa-bo'-ta, *v.* of boťa; *to kill by punching*.
wa-bo'-tjın-za, *v.* of botjınza; *to pound tight*,—wabowatjınza.
wa-bo'-we-ğa, *v.* of boweğa; *to break or fracture by shooting*, etc.,—wabowaweğa.
wa-bo'-za-za, *v.* of bozaža; *to wash out by punching*,—wabowažaža.
wa-čan'-ki-ya, *adj.* kind, benevolent. See wa-čantekiya.
wa-čan'-sin-ya, *v. a.* to make sad,—wačansinwaya.

wa-čan'-ğa, *n.* a species of sweet-smelling grass.
wa-čan'-te-si-ča, *adj.* unhappy,—wačantemašiča.
wa-čan'-te-sin-ya, *v. a.* to make sad,—wačantešinwaya.
wa-čant'-ki-ya, *adj.* of čantekiya; *benevolent*,—wačanwakiya, wačanyakiya, wačanunkiyapi.
wa-čant'-ki-ya-pi, *n.* benevolence.
wa-čant'-o-hna-ka, *v.* to be generous, affectionate,—wačantowahnaka.
wa-čant'-o-hna-ka, *adj.* generous; affectionate.
wa-čant'-o-hna-ka-pi, *n.* generosity; affection.
wa-čant'-o-kpa-ni, *v.* of čantokpani; *to desire much, long for*; *to be impatient*,—wačantowakpani.
wa-čant'-o-tpa-ni, *v.* Same as wačantokpani.
wa-čas'-ton, *v.* of časton; *to name, give names*,—wačaswaton.
wa-čas'-ton, *n.* a namer, one who names.
wa-ča'-že-ki-ya-ta, *v. a.* to mention the names of deceased relatives to one, and beg for their sakes,—wačažewakimdata.
wa-ča'-že-yan, *cont.* of wačažeyata.
wa-ča'-že-ya-ta, *v.* to ask for or beg in the name of the dead,—wačažemdata.
wa'-če-he, *n.* See wačínhe.
wa-če'-hın, *n.* the long slender feathers growing near the tail of an eagle, etc.
wa-če'-ki-ya, *v.* of čekiya; *to pray to, ask for help, pray for assistance in war*, etc.,—wačewakiya, wačewunkiyapi.
wa-če'-on-pa, *v.* of čeonpa; *to roast*, as corn in the ear; *one who roasts corn*,—wačewonpa.
wa-če'-on-pa-pi, *n.* roasting corn.
wa-če'-tun-hda, *v.* of četunhda; *to doubt, disbelieve*; *one who always doubts*,—wačetunwahda.
wa-če'-tun-hda-pi, *n.* unbelief, doubting.
wa-če'-tun-hda-ya, *adv.* doubtfully.
wa-či', *v. n.* to dance,—wawači, wayači.
wa-čin', *v.* 1st pers. sing. of čin.
wa-čin', *v. n.* to think, purpose,—wačanmi, wačanni, waunčippi. This word requires another verb in the infinitive mood to precede, as *čeon wačanmi, I thought to do*.
wa-čin'-ča-dan, *n.* a young bear, a cub.
wa-čin'-či-ka-ye-dan, *adj.* fickle-minded,—wačimmačikayedan.
wa-čin'-či-sti-ye-dan, *adj.* fickle-minded,—wačimmačistiyedan.
wa-čin'-ha-ha-dan, *adj.* cowardly, easily alarmed,—wačimmahahadan.
wa'-čin-he, *n.* the head-dress of a Dakota man; any thing standing up on the head, as feathers; a plume.

wa'-cin'-he-sa-psa-pa, *n.* black plumes, ostrich feathers.
wa'-cin'-he-ya, *v. a.* to use for a plume,—**wa-cin'heway**.
wa-cin'-hin-yan-za, *adj.* cruel, morose ;—**wa-cin'mahin-yan-za**.
wa-cin'-hnu-hnu-ni, *adj.* wandering in mind, bewildered, oblivious,—**wa-cin'mahnunni**.
wa-cin'-hnu-ni, *adj.* wandering, bewildered,—**wa-cin'mahnunni**.
wa-cin'-hnu-ni-ya, *v. a.* to cause one's mind to wander, to bewilder,—**wa-cin'hnu-ni-way**.
wa-cin'-i-bo-sa-ka, *v. n.* to be out of heart about, to be discouraged,—**wa-cin'ibowa-saka**.
wa-cin'-i-yo-ki-pi, *v. n.* to be contented, satisfied with,—**wa-cin'iyowakipi**.
wa-cin'-i-yo-ki-pi-ya, *adv.* contentedly.
wa-cin'-i-yo-ki-si-ca, *v. n.* to be displeased with ; to be sad on account of, to regret,—**wa-cin'iyowakisi-ca** ; **wa-cin'iyowicawakisi-ca**, *I am displeased with them*.
wa-cin'-i-yo-ki-sin-ya, *adv.* displeased with.
wa-cin'-ka, *v.* Same as **wa-cin**.
wa-cin'-ki-ci-yu-za-pi, *v. recip.* having regard for each other. See **wa-cin'kiyuza**.
wa-cin'-ki-ya, *v. pos.* of **wa-cin-yan** ; 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.,—**wa-cin'wakiya**.
wa-cin'-ki-yu-za, *v. a.* to think of, hold in the mind, either for good or ill,—**wa-cin'wakiyuza**.
wa-cin'-ko, *adj.* easily made angry, ill-natured, passionate,—**wa-cin'mako**, **wa-cin'un-kopi**.
wa-cin'-ko-pi, *n.* passionateness.
wa-cin'-ko-ya, *adv.* passionately ; crossly.
wa-cin'-ksam, *cont.* of **wa-cin'ksapa**.
wa-cin'-ksam-ya, *adv.* wisely, discreetly.
wa-cin'-ksa-pa, *adj.* intelligent, wise,—**wa-cin'maksapa**, **wa-cin'unksapapi**.
wa-cin'-o-ze, *n.* of **wa-cin'yuza** ; thought, thinking.
wa-cin'-pi-ya-hna-ka, *v.* to take another view of a thing, be of another mind.
wa-cin'-tan-ka, *adj.* patient, magnanimous, long-suffering, enduring long,—**wa-cin'matan-ka**.
wa-cin'-ton, *v.* to have understanding, have a mind of one's own, be wise,—**wa-cin'waton**.
wa-cin'-ton-hnag-ya, *v. a.* to comfort, usually by giving to the afflicted,—**wa-cin'tonhnagway**.
wa-cin'-ton-hna-ke, *n.* a comforter.
wa-cin'-ton-sni, *v. n.* to be foolish,—**wa-cin'watonsni**.
wa-cin'-yan, *v. a.* to trust in, depend upon ; to believe in,—**wa-cin'way**, **wa-cin'un-yan-pi**, **wa-cin'-mayan**, **wa-cin'ciya**.

wa-cin'-yan, *adj.* confiding : **wa-cin-yan wauu**.
wa-cin'-yan-pi, *n.* trusting in, confidence, faith ; trusted in, trustiness.
wa-cin'-ye-ki-ya, *v. a.* to cause to trust in,—**wa-cin'yewakiya**.
wa-cin'-ye-pi-ca, *n.* something that can be trusted in : **wa-cin'yepi-ca sni**, *that cannot be trusted in*.
wa-cin'-ye-ya, *v. n.* to purpose, set the mind to ; to cause to trust in.
wa-cin'-za-ta, *adj.* forked mind, i. e. undecided, hesitating,—**wa-cin'mazata**.
wa-ci'-pi, *n.* dancing, the dance.
wa-co'-ka, *n.* low land lying near a river or lake without timber.
wa-co'-kon, *v.* of **co-kon** ; to desire to take life,—**wa-co'wakon**, **wa-co'makon-pi**.
wa-co'-kon-pi, *n.* a desire of taking life.
wa-co'-ni-ca, *n.* of **co-ni-ca** ; dried meat, especially dried buffalo or deer meat ; venison.
wa-co'-ni-sa-ka, *n.* hard dried meat.
wa-cu'-tu-hu, *n.* the ribs or knees of a boat ; the ribs of a bear.
wa-da', *v.* of **da** ; to ask, beg,—**wawada** : also 1st pers. sing. of **da**.
wa-da'-da, *v. red.* of **wada**.
wa-da'-da-ka, *n.* a beggar.
wa-da'-ko-ta-sni, *adj.* not caring for relations, without natural affection,—**wadamakota-sni**.
wa-di'-ta, *adj.* brave,—**wamadita**. See **waditaka**.
wa-di'-ta-ka, *adj.* brave, courageous,—**wamaditaka** and **wadimataka**, **wadinitaka**, **wadiun-takapi**.
wad-i-yo'-pe-ya, *v. a.* to accuse one of doing what another has done,—**wadiyopeway**.
wa-dun'-ya, *v.* of **dunya** ; to dye red or scarlet,—**wadunway**.
wa-dun'-ye, *n.* a dyer of scarlet.
wa-du'-ta, *n.* a red root used for dyeing scarlet.
wa-e'-kta-sni, *adv.* **waekta-sni i-cu**, *to take the wrong one ; to accuse falsely*.
wa-e'-kta-sni-yan, *adv.* improperly, falsely.
wa'-ga, *n.* the cotton-wood : **wa-ga can**, *the cotton-wood tree, the Populus canadensis*.
wa-gi'-yo-gi, *n.* There are two birds bearing this name, one of which is probably a species of thrush ; both are so called from their song.
wa-gmu', *n.* (Ihank.) See **wamnu**.
wa'-gon, *n.* rush mats ; Chippewa tents.
wa-gu'-ge-ca, *n.* round heavy snow.
wa-gu'-gu-ya, *v. a.* to cause to burn, to scorch,—**wagu-guway**.
wa-gu'-ya, *v. a.* to scorch,—**waguway**.
wa-ha', *n.* a bear-skin.

wa-ha'-éan-ka, *n.* a shield.
wa-ha'-ka-kta, *n.* the last, the youngest. See wohakakta.
wa-hang'-ya, *v. a.* to destroy,—wahangwaya, wahangyanpi.
wa-hang'-ye-éa, *n.* one who destroys every thing.
wa-han'-pi, *n.* of hanpi; 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'-éa, *v.* to be in sympathy with, as the Dakotas say a mother is 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,—wawahdeéa, wanhdeéapi. See wakihdeéa.
wa-hde'-éa-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 ahdi; to bring home,—wawahdi, wanhdi.
wa'-hdi-a-s'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-éa, *adj.* parsimonious,—wawahduhahakteéa.
wa-hdu'-ha-ha-kte-éa-éin, *n.* one who is parsimonious: wahduhahapiketeéin, parsimony.
wa-hdu'-we, *v.* of hduwe; wahduwe ya, to go to bring one's own, without specifying what.
wa-he'-ha-ka, *n.* the hehaka and unktehi are sometimes so called.
wa-he'-ki-éun, *v. pos.* to pack up or tie one's own,—waheweéun.
wa-he'-ktam, *cont.* of wahektapa; at the stern.
wa-he'-kta-pa, *v.* to pilot or steer a boat of any kind,—wehektawapa.
wa-he'-kta-pa, *n.* a pilot, helmsman.
wa-he'-kta-pa-tan-han, *n.* the stern of a boat, at the stern.
wa-he'-yun, *v.* of heyun; to pack up in bundles,—wahemun, wahun.
wa-he'-yun-pi, *n.* packing up.
wa-hi', *n.* See wanhi.
wa-hi'-bu, *v.* Same as hibu, I come.

wa-hi'-hbu, *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'-ske, *n.* the long-grained or southern corn; so called because the grains resemble the canine teeth of animals; *i. q.* hinske.
wa-hin'-tka, *n.* an instrument used in scraping hides.
wa-hin'-yan-za, *adj.* morose,—wamahinyanza.
wa-hin'-ya-zi-éé, *n.* down, fur, such as is used by the Dakotas in their sacred ceremonies.
wa-hin'-yun-ton, *v.* See wainyunton.
wa-hi'-sna-he-éa, *n.* soft new snow.
wa-hi'-ti-hda, *v.* of hitihda; to be fastidious, to loathe; a fastidious person,—wahitiwahda.
wa-hi'-yu, *v.* of hiyu; to start to come,—wahihbu.
wa-hmu', *n.* (Ihank.) Same as wamnu.
wa-hmung', *cont.* of wahmunka: wahmung mda, I am going trapping.
wa-hmun'-ka, *v.* of hmunka; to trap, hunt with traps,—wawahmunka: also 1st pers. sing. of hmunka.
wa-hmun'-ka-pi, *n.* trapping.
wa'-hnag, *cont.* of wahnaka.
wa'-hnag-ton, *n.* something put with another thing: wahnag éodan, one thing alone; wahnag ton ku, to give, as a blanket, with a gun.
wa'-hna-ka, *v.* of ahnaka; to place on, put on, as poultices on sores, etc.,—wawahnaka. See wakiéihnaka.
wa-hna'-ka, *v.* 1st pers. sing. of hnaka.
wa'-hna-wo-sna-pi, *n.* an altar for sacrifice.
wa'-hna-wo-ta-pi, *n.* (ahna and wotapi) something to eat from, a table.
wa-hna'-yan, *v.* of hnayan; to deceive,—wahnayan: also 1st pers. sing. of hnayan.
wa-hni'-hda, *v.* of hnihda; to travel: wahnihda wau, I am travelling.
wa-hni'-hde-éa, *n.* one who is always travelling.
wa-hnun'-ka, *n.* the red-headed woodpecker.
wa-ho'-éa-ka, *n.* an area surrounded by tents. Probably not used by the Indians generally. See hoéoka.
wa-ho'-hpi, *n.* nests. See hohpi.
wa-ho'-ki-ya, *v. a.* to send word to,—wahowa-kiya, wahounkiyapi. See wahoya.
wa-ho'-kon-ki-ya, *v. a.* to instruct, counsel, advise one,—wahokonwakiya, wahokonunkiyapi.
wa-ho'-kon-ki-ya-pi, *n.* instruction, counsel, advice; counselled.

wa-ho'-ši, *v.* of hoši; *to carry word*; always used with another verb, as, wahoši i, wahoši hi, wahoši ya, etc.; *to bring or carry news*.
wa-ho'-ši-wa-kan, *n.* a formation used by some for *angel, messenger*.
wa-ho'-ya, *v. a.* *to send for one, to send word to one, to promise something to one*,—wahowaya.
wa-ho'-ya-pi, *n.* *sending word to*.
wa-hu'-a-ta-ya, *v.* See wahuwataya.
wa-hu'-ke-za, *n.* a *spear*, such as is used in spearing muskrats; a *war-spear*.
wa-hu'-non-pa, *n.* a *biped*; an appellation of man, not much used.
wa-hu'-to-pa, *n.* *quadrupeds*, but used only for the dog and wolf, in the sacred dialect.
wa-hu'-wa-pa, *n.* *corn, an ear of corn*; sometimes corn in bags.
wa-hu'-wa-ta-ya, *v. n.* *to find oneself all at once unable to proceed, to be unable to escape from fright, or some other cause*,—wahuwatawaya.
wa-hu'-wa-ta-ye-ya, *v. a.* *to frighten, or in some way make unable to escape*,—wahuwata-yewaya.
wa-ha', *v.* of ha; *to bury*,—wawaha, waunhapi: also 1st pers. sing. of ha.
wa-ham'-ya, *v.* of hamya; *to frighten or scare away*,—wahamwaya.
wa-han'-da, *v. a.* *to esteem, think highly of one*,—wahanwada.
wa-han'-han-i-či-da, *v. reflex.* *to be self-sufficient, self-important*,—wahanhanmičida.
wa-han'-i-či-da, *v. reflex.* of wahanđa; *to think highly of oneself, be proud*,—wahanmičida.
wa-han'-i-či-da-pi, *n.* *pride*.
wa-han'-i-te-ya, *v. a.* *to tire one out*,—wahan-itewaya.
wa-han'-ka, *v.* *to do difficult things well*,—wawahanka.
wa-han'-ksi-ča, *n.* the black bear, the *Ursus americanus*.
wa-han'-ksi-ča-ta-ha-za, *n.* a kind of berry growing on small bushes resembling the whortleberry.
wa-ha'-pi, *n.* *burying; something buried*.
wa'-hba, *adj.* *mild, gentle*.
wa'-hba-dan, *adj.* *gentle*,—mawahbadan, niwahbadan, unwahbapidan.
wa'-hba-ka, *adj.* *mild, gentle*,—mawahbaka: wicašta wabhaka, a gentleman; wiwabhaka, a lady.
wa'-hba-ya, *adv.* *mildly, gently*.
wa-hba'-ya, *v.* of libaya; *to make sleepy*,—wahbawaya.
wa'-hba-ye-dan, *adv.* *mildly, gently*: wahbayedan waun, I conduct mildly.

wa-hča', *n.* the generic name for *flowers*: wahča kamdu and wahča namdu, *to unfold or blossom*.
wa-hča'-zi-zi, *n.* *yellow flowers, the sunflower*.
wah-čin'-ča, *n.* the aspen or small cotton-wood, the *Populus canadensis*.
wa-het'-a-zu, *v. a.* *to discharge freight, unload, as a vessel*,—wahetawazu.
wa-het'-a-zu-pi, *n.* *unloading*.
wa-he'-ya-ta-i-ye-ya, *v.* *to push back; one who pushes others back*.
wa-hna'-hna, *n.* the *coffee-nut*.
wa-hna'-hna-hu, *n.* the *coffee-nut tree*.
wa-hna'-wa-he-ča, *adj.* *lean, poor; ill-looking*, but much better than it looks: wahnawaheča tuka wašte, it is good although it looks badly.
wa-hpa'-ni, *adj.* *poor, destitute*.
wa-hpa'-ni-ča, *adj.* *poor, destitute, having no walipaya*,—mawahpaniča, unwahpaničapi.
wa-hpa'-ni-da, *v. a.* *to consider poor; to feel compassion for, have mercy on*,—wahpaniwada.
wa-hpa'-ni-ya, *v. a.* *to make poor, cause to be poor*,—wahpaniwaya, wahpanimayan.
wa-hpa'-ni-yan, *adv.* *poorly, in a destitute way*.
wa-hpa'-ya, *n.* *any thing one has of movable goods, baggage*.
wa-hpa'-ye-ča, *n.* *baggage*.
wa-hpe', *n.* a leaf, leaves.
Wa-hpe'-ku-te, *n.* the *Leaf-shooters*; a band of the Dakotas who live chiefly on the head waters of the Blue Earth and Cannon rivers.
wa-hpe'-mda-ska-ska, *n.* *winter greens*.
wa-hpe'-pe-ži-hu-ta, *n.* *leaf-medicine, i. e. tea*.
wa-hpe'-tan-ka, *n.* *large-leaf, i. e. cabbage*.
Wa-hpe'-ton-wan, *n.* a band of the Dakotas, who reside chiefly at the Little Rapids, at Lac-qui-parle, and at the lower extremity of Big Stone Lake.
wa-hpo'-pa, *n.* the large species of willow.
wa'-hta-ni, *v.* of ahtani; *to transgress a usage or custom, to omit a ceremony; to do wickedly; to sin*,—wáwahrtani, wáyahrtani, wáunhtanipi.
wa'-hta-ni-ya, *v. a.* *to cause to transgress or sin*,—walitaniwaya.
wa-hte', *adj.* *good*. See wahtešni.
wa-hte'-da, *v.* *to esteem good; used only in the negative*.
wa-hte'-da-ka, *v. a.* *to dislike, i. g. wahtedašni*.
wa-hte'-da-sni, *v. a.* *to dislike, abominate*,—wahtewadašni, wahteundapišni, wahtečidašni.
wa-hte'-ka, *adj.* *bad, i. g. wahtešni*.
wa-hte'-šni, *adj.* *bad, worthless, wicked*,—mahtešni.
wa-hu'-pa-ko-za, *n.* *wing-flappers, i. e. fowls, domestic fowls*.

wa-i'-éa-ga, *v.* of *iéaga*; to grow, produce.
wa-i'-éah-ya, *v. a.* to cause to produce, to create,
 —*waiéahwaya*.
wa-i'-éah-ya-pi, *n.* that which is created.
Wa-i'-éah-ye, *n.* the Creator.
wa-i'-éi-a, *v.* of *aia*; to slander.
wa-i'-éi-a-pi, *n.* slander.
wa-i'-éi-e-s'a, *n.* a tattler, a slanderer.
wa-i'-éi-ha-ha, *n.* a jester, an insolent fellow.
wa-i'-éi-ha-ha-pi, *n.* insolence.
wa-i'-éi-waŋ-ga-pi, *n.* mutual inquiry. See *ídiwanga*.
wa-i'-éi-ya, *v.* of *ídiya*; to assist, take one's part;
 an advocate. See *wawíciya*.
wa-i'-éu, *v.* of *íeu*; to take,—*waiwaéu*.
wa-i'-éu-éu-ka, *n.* a pilferer.
wa-i'-éu-éu-kte-éa, *v.* to desire to take, to
 covet; one who covets.
wa-i'-éu-éu-pi-kte-éé-éin, *n.* covetousness.
wa-i'-éi-hdu-šna, *v. reflex.* of *wayušna*; to
 sacrifice oneself,—*wamiéihdušna*. See *waihdusna*.
wa-i'-éi-hta-ni, *v. reflex.* of *wahtani*; to sin
 against oneself,—*wamiéilitani*.
wa-i'-en-hde, *n.* one who casts up to another;
 an accuser.
wa-i'-en-hi-ye-ya, *v.* to cast up to,—*waienhi-
 yewaya*.
wa-i'-hdu-šna, *v. reflex.* of *wayušna*; to sacri-
 fice oneself,—*wamihdušna*.
wa-i'-hdu-štan, *v. reflex.* of *yuštan*; to finish
 what pertains to oneself,—*wamihduštan*.
wa-i'-hdu-štan-ke, *n.* one who has finished
 what pertains to himself.
wa-i'-hpe-ya, *v.* of *aihpéya*; to throw on, place
 on, impute to; to leave to, when one dies, as
 property; to give to others,—*waihpewaya*.
wa-i'-hpe-ya-pi, *n.* leaving to, bequeathing; an
 heir.
wa-i'-hpe-ye, *n.* a testator.
wa-in'-yun-ton, *v.* of *inyunton*; to rub brains,
 grease, etc., on hides to prepare them for dressing.
wa-i'-pi-da, *n.* of *ipida*; one who forbids or re-
 fuses to part with what he has. See *wawipida*.
wa-i'-šte-éa, *adj.* bashful. See *wišteéa*.
wa-i'-šten-ya, *v. a.* to put to shame,—*waišten-
 waya*.
wa-i'-ya-pe, *v.* of *iyape*; to lie in wait. See
waiyape.
wa-i'-ya-pe-pi, *n.* an ambush.
wa-i'-ya-ta-hde, *v.* to have exceeding much,—
waiyamatahde. See *wiyatahde*.
wa-i'-ya-ta-hde-ya, *v.* to exceed, go beyond; to
 be intemperate,—*waiyatahdewaya*. See *wiyata-
 hdeya*.

wa-i'-ye-ki-ya, *v.* of *iyekiya*; to recognise,—
waiyewakiya.
wa-i'-ye-ya, *v.* of *iyeya*; to find,—*waiyewaya*.
wa-i'-ye-ye-éa, *n.* one who finds much.
wa-ka'-dan, *n.* the roach, sun-fish.
wa-ka'-dan-hi-yu-za-pi, *n.* a kind of fish,
 perhaps the perch. So called because the teeth
 and some of the small bones of the head are put
 in gourd shells, which are used as rattles in their
 powwowing, and in making their sacred feasts
 and dances.
wa-ka'-du-ga, *v.* of *kaduga*; to fan; fanning,
 blowing,—*wawakaduga*: also 1st pers. sing. of
kaduga.
wa-ka'-ga, *v.* of *kaga*; to make,—*wawakaga*:
 also 1st pers. sing. of *kaga*.
wa-ka'-ga-pi, *n.* an image, picture, something
 made.
wa-ka'-ge-ge, *v.* of *kagege*; to sew,—*wawaka-
 gege*, *waunkagegepi*: also 1st pers. sing. of
kagege.
wa-ka'-gi, *v.* of *kagi*; to hinder or prevent by
 one's presence, as to keep one from speaking, or
 from doing something; to be feared,—*wawa-
 kagi*, *wamakagi*: also 1st pers. sing. of *kagi*.
wa-ka'-gi, *n.* one who restrains by his presence.
wa-ka'-gi-ya, *v. a.* to hinder, obstruct, keep
 others from going fast,—*wakagiwaya*.
wa-ka'-gi-ya, *adv.* slowly, preventing, detaining.
wa-ka'-ha-i-ye-ya, *v.* to put out of the way;
 one who pushes things out of the way.
wa-ka'-hi, *v.* of *kahi*; to rummage,—*wawakahi*:
 also 1st pers. sing. of *kahi*.
wa-ka'-hi-ka, *n.* one who rummages.
wa-ka'-hin-ta, *v.* of *kahinta*; to sweep,—*wawa-
 kahinta*: also 1st pers. sing. of *kahinta*.
wa-ka'-hmi-hma, *v.* of *kahmihma*; to roll,—
wawakahmihma: also 1st pers. sing. of *ka-
 hmihma*.
wa-ka'-hmi-yan-yan, *v.* of *kahmiyanyan*; to
 make round,—*wawakahmiyanyan*: also 1st pers.
 sing. of *kahmiyanyan*.
wa-ka'-hmon, *v.* See *wakahmun*.
wa-ka'-hmun, *v.* of *kahmun*; to spin, twist,—
wawakahmun: also 1st pers. sing. of *kahmun*.
wa-ka'-hmun-pi, *n.* spinning.
wa-ka'-ho-ho, *v.* of *kahoho*; to shake, make
 loose,—*wawakahoho*: also 1st pers. sing. of *ka-
 hoho*.
wa-ka'-ho-mni, *v.* of *kahomni*; to make turn
 round,—*wawakahomni*: also 1st pers. sing. of
kahomni.
wa-ka'-hu-hu-za, *v.* of *kahuhuza*; to shake by
 striking,—*wawakahuhuza*: also 1st pers. sing. of
kahuhuza.

wa-ka'-ha-pa, *v.* of *kaḥpa*; *to drive along*,—*wawakaḥpa*: also 1st pers. sing. of *kaḥpa*.
wa-ka'-hda, *v.* of *kaḥda*; *to rattle*; *to rummage*,—*wawakaḥda*: also 1st pers. sing. of *kaḥda*.
wa-ka'-hda-ka, *n.* *one who pilfers much*.
wa-ka'-hde-ća, *v.* of *kaḥdeća*; *to break open*, *to fracture*,—*wawakaḥdeća*: also 1st pers. sing. of *kaḥdeća*.
wa-ka'-hdi-ya, *v.* of *kaḥdiya*; *to make mire*,—*wakaḥdiwaya*.
wa-ka'-hdo-ka, *v.* of *kaḥdoka*; *to make a hole in*,—*wawakaḥdoka*: also 1st pers. sing. of *kaḥdoka*.
wa-ka'-he-pa, *v.* of *kaḥepa*; *to bale out*,—*wakaḥepa*: also 1st pers. sing. of *kaḥepa*.
wa-ka'-hi-ća, *v.* of *kaḥića*; *to waken up by striking*,—*wawakaḥića*: also, 1st pers. sing. of *kaḥića*.
wa-ka'-hni-ga, *v.* of *kaḥniḡa*; *to choose*,—*wakaḥniḡa*: also 1st pers. sing. of *kaḥniḡa*.
wa-ka'-hpa, *v.* of *kaḥpa*; *to throw down*,—*wakaḥpa*: also 1st pers. sing. of *kaḥpa*.
wa'-ka-hpa, *v.* of *akaḥpa*; *to cover*,—*wáwa-kaḥpa*.
wa-ka'-hpu, *v.* of *kaḥpu*; *to tear down*,—*wakaḥpu*: also 1st pers. sing. of *kaḥpu*.
wa-ka'-hta-ka, *v. n.* *to be easily hurt, touchy, nervous*,—*wamakaḥtaka*.
wa-ka'-hta-ke-ća, *n.* *one who is made sick by a little matter, one who is nervous*,—*wamakaḥta-keća*.
wa-ka'-htan, *v. n.* of *kaḥtan*; *to absorb*.
wa-ka'-htan-ka, *adj.* *absorbent, absorbing*.
wa-ka'-htan-yan, *adj.* *rough, roughened*, as corn pulled open by the birds.
wa-ka'-hu, *v.* of *kaḥu*; *to peel off*, as bark,—*wawakaḥu*: also 1st pers. sing. of *kaḥu*.
wa-ka'-hu-ga, *v.* of *kaḥuḡa*; *to break*, as the skull, kettles, etc.,—*wawakaḥuḡa*: also, 1st pers. sing. of *kaḥuḡa*.
wa-ka'-hu-ge-ća, *n.* *one who kills much game*.
wa-ka'-hun-ta, *v.* of *kaḥunṭa*; *to make rough*, as the birds do by tearing open the husks of corn.
wa-ka'-i-de, *v.* of *kaide*; *to make blaze*,—*wawa-kaide*.
wa-ka'-kan, *v.* of *kakan*; *to hew*,—*wawakakan*: also 1st pers. sing. of *kakan*.
wa-ka'-kća, *v.* of *kakća*; *to comb, to disentangle*,—*wawakakća*: also 1st pers. sing. of *kakća*.
wa-ka'-kin-ća, *v.* of *kakiṇća*; *to scrape*,—*wakakiṇća*: also 1st pers. sing. of *kakiṇća*.
wa-ka'-kiś-ya, *v.* of *kakiśya*; *to cause to suffer*,—*wakakiśwaya*.

wa-ka'-ko-ka, *v.* of *kakoka*; *to make rattle*,—*wawakakoka*: also 1st pers. sing. of *kakoka*.
wa-ka'-kpaṇ, *v.* of *kakpaṇ*; *to pound fine*,—*wawakakpaṇ*: also 1st pers. sing. of *kakpaṇ*.
wa-ka'-ksa, *v.* of *kaksa*; *to cut off with an axe*,—*wawakaksa*: also 1st pers. sing. of *kaksa*.
wa-ka'-kśa, *v.* of *kakśa*; *to roll up*,—*wawaka-kśa*.
wa-ka'-kśaṇ, *v.* of *kakśaṇ*; *to bend*,—*wawaka-kśaṇ*: also 1st pers. sing. of *kakśaṇ*.
wa-ka'-kśi-za, *v.* of *kakśiṇa*; *to double up*,—*wawakakśiṇa*: also 1st pers. sing. of *kakśiṇa*.
wa-ka'-ktan, *v.* of *kaktan*; *to make bend*,—*wawakaktan*: also 1st pers. sing. of *kaktan*.
wa-ka'-ku-ka, *v.* of *kakuka*; *to pound to pieces, destroy*,—*wawakakuka*: also 1st pers. sing. of *kakuka*.
wa-ka'-mda, *v.* of *kamda*; *to slice*,—*wawaka-mda*: also 1st pers. sing. of *kamda*.
wa-ka'-mda-ya, *v.* of *kamdaya*; *to make level, spread out*,—*wawakamdaya*: also 1st pers. sing. of *kamdaya*.
wa-ka'-mda-za, *v.* of *kamdaza*; *to rip open*,—*wawakamdaza*: also 1st pers. sing. of *kamdaza*.
wa-ka'-mde-ća, *v.* of *kamdeća*; *to dash to pieces*,—*wawakamdeća*: also 1st pers. sing. of *kamdeća*.
wa-ka'-mdu, *v.* of *kamdu*; *to pulverize*,—*wawakamdu*: also 1st pers. sing. of *kamdu*.
wa-ka'-mna, *v.* of *kamna*; *to collect, gather together*,—*wawakamna*: also 1st pers. sing. of *kamna*.
wa-ka'-mna-ka, *n.* *one who collects*.
wa-ka'-mnaṇ-pi, *n.* *gathering together, collecting*.
wa-ka'-mni, *v.* of *kamni*; *to make mellow, prepare*, as a field,—*wawakamni*: also 1st pers. sing. of *kamni*.
wa-kan', *adv.* *above*. See *waṇkan*.
wa-kaṇ', *adj.* *spiritual, sacred, consecrated; wonderful, incomprehensible*; said also of women at the menstrual period,—*mawaṇkan*, *niwaṇkan*, *uṇwaṇkanpi*.
wa-kaṇ', *n.* *a spirit, something consecrated*: *Taku waṇkan* and *Wakan tanṅka*, *the Great Spirit*.
wa-kaṇ'-da, *v. a.* *to reckon as holy or sacred; to worship*,—*wakaṇwada*, *wakaṇundapi*.
wa-kaṇ'-da-ka, *v. a.* Same as *wakaṇda*.
wa-kaṇ'-e-ćon, *v.* *to do tricks of jugglery*,—*wakaṇećamon*.
wa-kaṇ'-e-ćon-pi-dan, *n.* *magic, tricks of jugglery*.
wa-kaṇ'-ha, *n.* *a bear's skin*.
wa-kaṇ'-hdi, *n.* *the lightning*.
wa-kaṇ'-he-za, *n.* *children, i. q. śićeća*.

wa-kan'-i-či-da, *v. reflex. of wakaṇda*; *to esteem oneself holy or wakaṇ*; *to be proud*,—wakaṇmi-či-da.

wa-kan'-i-či-da-pi, *n. pride*.

wa-kan'-ka, *n. an old woman*,—wamakaṇka.

wa-kan'-ka-dan, *n. Same as wakaṇka*.

wa-kan'-ka-ga, *v. to make wakaṇ, perform acts of worship according to the ideas of the Dakotas*,—wakaṇwaka-ga.

wa-kan'-ka-to-pa-snoṇ, *n. the lumbar vertebrae*; so called because the old women roast that part.

wa-kan'-ki-či-yu-za-pi, *n. taking each other sacredly, i. e. marriage according to law*.

wa-kan'-ki-da, *v. pos. of wakaṇda*; *to regard one's own as sacred*,—wakaṇwakida.

Wa-kan'-ši-ča, *n. the Bad Spirit*.

wa-kan'-ta-čan-pa, *n. a species of wild cherry*.

wa-kan'-ta-ko-pa-za, *n. wood, of all kinds, in the sacred language*. See paza.

wa-kan'-ta-ko-žu, *n. water, in the sacred language*. See also nide.

Wa-kan'-taṇ-ka, *n. the Great Spirit, the Creator of all things, and the god of war*.

wa-kan'-wa-či-pi, *n. the sacred dance*. This is the name of a secret society among the Dakotas which purports to be the depository of their sacred mysteries. The medicine-sack is the badge of membership. With the claws or beads contained in this they pretend to shoot mysteriously, and cause death. The making of a *sacred dance* is a great occasion. The high priests of the ceremonies spend the night previous in heating stones, in sweating and singing, and holding communion with the spirit world. In the dance, those who belong to the society appear in their best attire, gaily painted, and drum, sing, dance, and feast together.

wa-kan'-wo-haṇ, *v. to make a sacred feast*,—wakaṇwowahe.

wa-kan'-wo-haṇ-pi, *n. a sacred feast*. This is made by such as belong to the wakaṇwači-pi, and is preceded and accompanied by drumming, singing, etc.

wa-kan'-wo-ḥpa, *n. meteoric stones, a meteor*.

wa-kan'-yan, *adv. sacredly, holily, mysteriously*: wakaṇyan yuza, *to take a wife or husband after the Christian mode*. See wakaṇkiči-yuzapi.

wa-kan'-yu-za, *v. to take a wife after the manner of Christians*,—wakaṇmduza.

wa-ka'-o-ḥpa, *v. of kaohpa*: *to break through*,—wawakaohpa: also 1st pers. sing. of kaohpa.

wa-ka'-pa, *v. of kapa*; *to excel, exceed, surpass*,—wakawapa, wakaṇpapi.

wa-ka'-pa, *v. of kapa*; *to pound off*,—wawakapa: also 1st pers. sing. of kapa. See wakaṇpan.

wa-ka'-pan, *v. of kapaṇ*; *to pound off*, as corn, —wawakapaṇ: also 1st pers. sing. of kapaṇ.

wa-ka'-paṇ-paṇ, *v. of kapaṇpaṇ*; *to pound soft*,—wawakapaṇpaṇ: also 1st pers. sing. of kapaṇpaṇ.

wa-ka'-paṇ-pi, *n. pounded meat mixed with marrow or fat, pemmican*.

wa-ka'-pa-pi, *n. pemmican*.

wa-ka'-pe-mni, *v. of kapemni*; *to twist*,—wawakapemni: also 1st pers. sing. of kapemni.

wa-ka'-pe-sto, *v. of kapesto*; *to sharpen*,—wawakapesto: also 1st pers. sing. of kapesto.

wa-ka'-pe-ya, *v. to excel, cause to excel*,—waka-pewaya.

wa-ka'-po-gaṇ, *v. of kapogaṇ*; *to make swell out*.

wa-ka'-po-pa, *v. of kapopa*; *to make burst*,—wawakapopa: also 1st pers. sing. of kapopa.

wa-ka'-po-ta, *v. of kapota*; *to pound to pieces*,—wawakatopa: also 1st pers. sing. of kapota.

wa-ka'-psa-ka, *v. of kapsaka*; *to break in two*, as a string, —wawakapsaka: also 1st pers. sing. of kapsaka.

wa-ka'-psi-ča, *v. of kapsiča*; *to make hop*,—wawakapsiča: also 1st pers. sing. of kapsiča.

wa-ka'-psin-psin-ta, *v. of kapsinpsinta*; *to whip*,—wawakapsinpsinta: also 1st pers. sing. of kapsinpsinta.

wa-ka'-pson, *v. of kapson*; *to spill*,—wawakapson: also 1st pers. sing. of kapson.

wa-ka'-pśun, *v. of kapśun*; *to dislocate*,—wawakapśun: also 1st pers. sing. of kapśun.

wa-ka'-pta, *v. of kapta*; *to dip out*,—wawakapta: also 1st pers. sing. of kapta.

wa-ka'-pte-če-dan, *v. of kaptečedan*; *to cut off shorter*,—wawakaptečedan: also 1st pers. sing. of kaptečedan.

wa-ka'-ptu-ža, *v. of kaptuža*; *to split or crack*, wawakaptuža: also 1st pers. sing. of kaptuža.

wa-ka'-sa, *v. of kasa*; *to bury in the snow*,—wawakasa.

wa'-ka-saṇ-saṇ, *n. See wakaṇsaṇna*.

wa'-ka-saṇ-saṇ-na, *n. the snow-bird*.

wa-ka'-sbu, *v. of kasbu*; *to cut in strips*,—wawakasbu: also 1st pers. sing. of kasbu.

wa-ka'-sbu-pi, *n. dangles*.

wa'-ka-sda-ta, *v. to do a thing slowly*,—wāwakasdata.

wa-ka'-sde-ča, *v. of kasdeča*; *to split*,—wawakasdeča: also 1st pers. sing. of kasdeča.

wa-ka'-sdi, *v. of kasdi*; *to strike and make fly out*,—wawakasdi.

wa-ka'-sdi-tka, *v.* of kasditka; *to make knobbed*,—wawakasditka.
wa-ka'-sdo-han, *v. n.* *to drive along*, as the wind does a boat.
wa-ka'-ska, *v.* 1st pers. sing. of kaska, *to whiten*.
wa'-ka-ska, *v.* of akaska; *to eat greedily*, eat long,—wawakaska.
wa-ka'-ski-ća, *v.* of kaskića; *to press or pound tight*,—wawakaskića.
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'-sna, *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'-sni, *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'-sto, *v.* of kasto; *to smooth down*.
wa-ka'-ša-ka, *v.* of kašaka; *to strike with too little force to penetrate*,—wawakašaka: also 1st pers. sing. of kašaka.
wa-ka'-ša-pa, *v.* *to make black or dirty by smiting*,—wawakašapa.
wa-ka'-šdo-ka, *v.* of kašdoka; *to knock off*, as an axe from the handle,—wawakašdoka: also 1st pers. sing. of kašdoka.
wa-ka'-šdu-ta, *v.* of kašduta; *to make glance*, as an axe,—wawakašduta: also 1st pers. sing. of kašduta.
wa-ka'-še-ća, *v.* of kašeća; *to deaden*,—wawakašeća: also 1st pers. sing. of kašeća.
wa-ka'-še-ya, *v.* of kašeya; *to obstruct*,—wawakašewaya.
wa-ka'-ši-ća-ho-wa-ya, *v.* of kašićahowaya; *to cause to cry out by smiting*,—wawakašićahowaya.
wa-ka'-ši-pa, *v.* of kašipa; *to break off*, as limbs from a tree,—wawakašipa: also 1st pers. sing. of kašipa.
wa-ka'-ška, *v.* of kaška; *to bind*,—wawakaška: also 1st pers. sing. of kaška.
wa-ka'-ški-ća, *v.* of kaškīća; *to press, pound*,—wawakaškīća: also 1st pers. sing. of kaškīća.
wa-ka'-ško-kpa, *v.* of kaškokpa; *to hollow out*, as a trough,—wawakaškokpa: also 1st pers. sing. of kaškokpa.
wa-ka'-ško-pa, *v.* of kaškopa; *to cut crookedly*,—wawakaškopa: also 1st pers. sing. of kaškopa.
wa-ka'-ško-tpa, *v.* Same as wawakaškopa.
wa-ka'-šna, *v.* of kašna; *to miss in striking*,—wawakašna: also 1st pers. sing. of kašna.

wa'-ka-šo-ta, *adj.* *blackened with smoke*.
wa'-ka-šo-te-šni, *adj.* *clean, not defiled, pure*: wakašotešni waun, *I am undefiled*.
wa'-ka-šo-te-šni-yan, *adv.* *purely, undefiledly*.
wa-ka'-špa, *v.* of kašpa; *to cut off a piece*; *to expectorate*,—wawakašpa: also 1st pers. sing. of kašpa.
wa-ka'-šta-ka, *v.* of kaštaka; *to smite*,—wawakaštaka: also 1st pers. sing. of kaštaka.
wa-ka'-štan, *v.* of kaštan; *to pour out*,—wawakaštan: also 1st pers. sing. of kaštan.
wa-ka'-šu-ža, *v.* of kašuža; *to crush by striking*,—wawakašuža: also 1st pers. sing. of kašuža.
wa-ka'-tan-ni, *v.* of katanni; *to wear out by striking*,—wawakatanni: also 1st pers. sing. of katanni.
wa-ka'-ta-ta, *v.* of katata; *to shake*, as a bed,—wawakatata: also 1st pers. sing. of katata.
wa-ka'-te-pa, *v.* of katepa; *to cut to a stump*,—wawakatepa: also 1st pers. sing. of katepa.
wa-ka'-ti-ća, *v.* of katića; *to scrape off*,—wawakatića.
wa-ka'-tka, *v.* of katka; *to choke*,—wawakatika.
wa-ka'-tku-ğa, *v.* of katkuğa; *to cut up short*.
wa-ka'-tkun-za, *v.* of katkunza; *to cut off square*,—wawakatkunza.
wa-ka'-to-to, *v.* of katoto; *to knock*, as on a door; *to clear off*, as land for ploughing,—wawakatoto.
wa-ka'-tu-ka, *v.* of katuka; *to spoil by striking*, as furs,—wawakatuka.
wa-ka'-tu-tka, *v.* of katutka; *to break into small pieces*,—wawakatutka.
wa-ka'-ta, *v.* of kaťa; *to kill by striking*,—wawakata.
wa-ka'-tīn-za, *v.* of kaťinza; *to pound in tight*,—wawakatinza.
wa-ka'-wan-ka, *v.* of kawanka; *to chop down* as timber; *to blow down*, as the wind does trees.
wa-ka'-we-ğa, *v.* of kawega; *to break or fracture*,—wawakawega.
wa-ka'-wi-hnu-ni, *v.* of kawihnni; *to destroy*,—wawakawihnni.
wa-ka'-win-ža, *v.* of kawinža; *to bend down by striking*,—wawakawinža.
wa-ka'-zan, *v.* of kazaň; *to strike and make sick*,—wawakazan.
wa-ka'-ze, *v.* of kaze; *to lade or dip out*, as food from a kettle,—wawakaze.
wa-ka'-zon-ta, *v.* *to weave*,—wawakazon-ta: also 1st pers. sing. of kazon-ta.
wa-ka'-ža-ža, *v.* of kažaža; *to wash*; *to see well*,—wawakažaža: also 1st pers. sing. of kažaža.

wa-ka'-zi-pa, *v.* of kažipa; *to shave*,—wawa-kažipa.

wa-ka'-žun, *v.* of kažun; *to tear up by the roots*.

wa-ka'-žu-žu, *v.* of kažuž; *to pay off; to erase; to forgive*,—wawakažuž: also 1st pers. sing. of kažuž.

wa-kéan'-yan, *v.* *to observe and report*: wa-kéanyan ya, *to go to spy out*; wakéanyan hdi, *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*,—wakéanyewaya.

wa-ke'-ya, *n.* *a skin tent, a Dakota lodge*.

wa-ke'-ya, *v. a.* *to have for a tent*,—wakewaya.

wa-ke'-ya-ska, *n.* *a linen or cotton tent*.

wa-ki', *v.* 1st pers. sing. of ki, *to arrive at home*, and of ki, *to rob*.

wa-ki', *v.* of ki; *to rob*,—wawaki.

wa-ki'-éan-pta, *v. a.* *to comfort, console*,—wawéanpta: wawicákicéanpta, *he comforts them*.

wa-ki'-éan-pta, *adj.* *compassionate*.

wa-ki'-éi-hna-ka, *v.* of hnaka; *to lay away for one*,—wawécihnaka.

wa'-ki-éi-hna-ka, *v.* of abnaka: *to lay on for one, apply a poultice or cataplasm to one*,—wawécihnaka.

wa'-ki-éi-žu, *v. a.* *to lay on a poultice for one*,—wawécižu, wámicižu.

wa-ki'-éon-za, *v. a.* *to purpose, determine for one*,—wawéonza.

wa-ki'-éon-za, *n.* *one who determines or decides*.

wa-ki'-éun-pi, *n.* *what is taken and used by all, common property*.

wa-ki'-ge, *v.* of kige; *to scold*,—wawakige: also 1st pers. sing. of kige.

wa-ki'-hda-ka, *n.* *dressed skin, leather*, such as is used to make and mend moccasins with.

wa-ki'-hde-éa, *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,—wawehdeéa, wawicawehdeéa.

wa-ki'-hnag, *cont.* of wakihnaka; wakihnag wahi, *I have come to lay away*.

wa-ki'-hna-ka, *v.* of kihnaka; *to store away one's own*,—wawehnaka, wauŋkihnakapi.

wa-ki'-hna-ka-pi, *n.* *what is laid up, an inheritance*.

wa'-ki-hta-ni, *v.* of wálitani; *to sin against*.

wa-ki'-kan-he-ža, *v. a.* *to conciliate by presents or by fawning, to make friends with by submission to*,—wakiwakanheža.

wa-ki'-ksu-ya, *v.* of kiksuya; *to remember; to hold communion with and receive communications from supernatural beings*, as the Dakotas pretend to do; *to call to remembrance a dead friend*,—waweksuya, wauŋkiksuyapi.

wa-ki'-ksu-ya-pi, *n.* *remembering the past*.

wa'-ki-kton-ža, *v.* of akiktonža; *to forget*,—wáwektonža.

wa-ki'-mna-yan, *n.* *one who has collected much, one who is rich*.

wa'-ki-ni-éa, *v.* of akiniéa; *to dispute*,—wáwakiniea, wauŋkiniéapi.

wa'-ki-ni-éa-pi, *n.* *disputation, contest*.

wa-ki'-ni-han, *v.* 1st pers. sing. of kinihan.

wa'-ki-nin, *cont.* of wákiniea; wakinin uŋ.

wa-ki'-ni-ya, *v. n.* *to be touchy, get out of humor*,—wawakiniya.

wa-kin'-in, *v.* of kinin; *to throw at, to stone*,—wawakiniŋ: also 1st pers. sing. of kinin.

wa-kin'-yan, *v.* of kinyan; *to fly*, as birds.

wa-kin'-yan, *the thunder; the cause of thunder and lightning*, supposed by the Dakotas to be a great bird.

wa-kin'-yan-ho-ton, *v.* *the thunder utters his voice; to thunder*.

wa-kin'-yan-na, *n.* *birds, fowls*.

wa-kin'-yan-pi, *n.* *those that fly, birds*.

wa-ki'-pa-žin, *v.* of kipažin; *to oppose*,—wawakipažin: also 1st pers. sing. of kipažin.

wa-ki'-pi, *n.* *robbery, spoiling*. See wawicákipi.

wa-ki'-pša-pša, *adv.* *thick, close together*. See akipsápša.

wa'-ki-son, *v.* of akison; *to put edging around quill work*,—wáwakison.

wa-ki'-s'ag, *cont.* of wakis'aka.

wa-ki'-s'ag-ya, *v. a.* *to make endure*,—wakis'agwaya.

wa-ki'-s'ag-ya, *adv.* *enduring*.

wa-ki'-s'a-ka, *adj.* *capable of endurance, strong to endure hardship or suffering, not easily exhausted or overcome, indefatigable*,—wamakís'aka, waničís'aka.

wa-ki'-s'a-ke, *n.* *strength*.

wa-ki'-sde-ya, *v.* of kišdeya; *to annoy, vex; one who annoys*,—wakišdewaya.

wa-ki'-sko-kpa, *n.* *a bucket made of bark, a basket, a pitcher, etc.*

wa-ki'-sko-tpa, *n.* Same as wakiškokpa.

wa'-ki-ta, *v.* of akita; *to seek for*,—wáwakita, wauŋkitapi.

wa-ki'-tan, *v.* of kitan; *to insist upon*,—wawakitan: also 1st pers. sing. of kitan.

wa-ki'-tan-ka, *n.* *one who insists upon*.

wa-ki'-te-hi, *adj.* *stingy, covetous*,—wamakitehi.

wa-ki'-ton-ton ka, *v. n.* to be frugal, economical; one who is frugal, etc.,—wawakitontonka.
wa-ki'-tu-ka, *v.* of kituka; to beg of,—wawakituka: also 1st pers. sing. of kituka.
wa-ki'-un-ni-ya, *v.* of kiunniya; to injure, hurt,—wakiunniwaya.
wa-ki'-ya-zan, *v. pos.* of wayazan; to become sick for one, as one's child,—wamakiyazan, waničiya-zan, waunkiyazanpi.
wa-ki'-ye, *n.* birds.
wa-ki'-ye-dan, *n.* a pigeon, pigeons.
wa-ki'-yu-se, *v.* of kiyuse; to oppose, to hate.
wa-ki'-yu-ska, *v.* of kiyuska; to loosen, release,—wawakiyuska and wawakimduška: also 1st pers. sing. of kiyuska.
wa-ki'-yu-sna, *v. a.* to sacrifice to, offer to in sacrifice,—wawakiyusna, waunkiyusnapi, wačići-yusna.
wa-ki'-yu-sna-pi, *n.* sacrificing to.
wa-ki'-yu-za, *v. a.* to take away the clothes of one who comes home in triumph. This is done when the braves first come home in triumph; and their blankets may afterwards be taken from them on each occasion of painting the scalps red, which ceremony is commonly performed four times. Hence, to take advantage of,—wawaki-yuza, wawicakiyuzapi.
wa-kmu', *n.* (Ihank.) Same as wamnu.
wa-ko'-ki-pa, *v.* of kokipa; to be afraid, fearful,—wakowakipa.
wa-ko'-ki-pe-ki-ča-ga, *v. a.* to make afraid, frighten into a measure,—wakokipewecaga, wakokipemicağa.
wa-ko'-ni-ya, *n.* a fountain or spring of water.
wa-kon', *v.* of kon; to desire,—wawakon: also 1st pers. sing. of kon.
wa-kon'-za, *v.* of konza; to influence, to determine,—wawakonza: also 1st pers. sing. of konza.
wa-kon'-ze, *n.* influence: nitawakonze, thy influence or spirit.
wa-ko'-yag-ya, *v.* of koyagya; to put on, to clothe; to cause to put on,—wakoyagwaya.
wa-ko'-ya-ka, *v.* of koyaka; to put on clothes,—wakomdaka, wakounyakapi.
wa-ko'-ya-ke-ča, *n.* one who puts on clothes, one who dresses up, a fop,—wakomayakeča.
wa-kpa', *n.* a stream of water, a river.
wa-kpa'-dan, *n.* a small stream, a rivulet, a creek.
wa-kpi'-ča-hda, *adv.* by the side of a stream.
wa-kpo'-hna, *adv.* on the stream.
wa-kpo'-pta, *adv.* across the stream.
wa-kpu'-kpa, *n.* dust, motes of dust; *i. q.* watusėksėča.
wa-kpu'-kpe-ča, *n.* any thing scattered about, dust.

wa-ksi'-ča, *n.* a dish, a bowl, a pan, a plate.
wa-ksi'-ča-o-pi-ye, *n.* a cupboard.
wa-ksi'-ča-ska-dan, *n.* earthen plates.
wa-кта', *n.* a sign, a mark. See wowakta.
wa-кта', *v. n.* to look out for, watch for, be on one's guard,—wawakta, waunktapi.
wa-кта'-ken, *adv.* on the look out for, guardedly.
wa-кта'-ya, *v. a.* to put on one's guard, to warn,—waktawaya, waktawyanpi.
wa-кта'-ya, *adv.* on one's guard, warily, prudently.
wa-кта'-ya-ken, *adv.* on the look out.
wa-кте', *v.* 1st pers. sing. of kte.
wa-кте', *v.* of kte; to kill, to have killed and scalped, to triumph,—wawakte, waunktepi: wakte ahda, they go home in triumph; wakte ahdi, they come home in triumph; wakte hi, to come in triumph; wakte hda, to go home in triumph, having taken scalps; wakte hdi, to come home bringing the scalps of enemies; wakte ki, etc.
wa-cto'-hdag, *cont.* of waktohdaka.
wa-cto'-hdag-ki-ya, *v. a.* to cause to tell how many scalps one has taken,—wakdohdagwakiya.
wa-cto'-hda-ka, *v. pos.* (wakte and ohdaka) to tell over one's own warlike exploits, tell how many scalps one has helped to take,—waktowahdaka.
wa-cto'-ki-či-ya-ka, *v.* to tell to one the warlike deeds of another for him,—waktoweciyaka.
wa-cto'-ki-ya-ka, *v.* to tell to one of warlike exploits,—waktowakiyaka.
wa-cto'-ya-ka, *v.* to tell what one has done in killing enemies,—waktomdaka.
wa-kun'-za, *v.* See wakonza.
wa-ku'-te, *v.* of kute; to shoot, to be shooting,—wawakute, waunkutepi: wakute mde kta, I will go shooting: also 1st pers. sing. of kute, to shoot, as fowls.
wa-ku'-te-pi, *n.* shooting.
wa-ku'-wa, *v.* of kuwa; to hunt, hunt for furs, as those of muskrats, otters, etc.: hunting,—wawakuwa, waunkuwapi: also 1st pers. sing. of kuwa.
wa-ku'-wa-pi, *n.* hunting, as for furs.
wa-ka', *v.* of ka; to dig,—wawaka, waunkapi: also 1st pers. sing. of ka.
wa-ke'-dan, *n.* the places from which squirrels dig up food.
wa-kin', *v.* of kin; to pack, carry on one's back,—wawakin, waunkinpi: also 1st pers. sing. of kin.
wa-kin', *n.* a pack, a burden.
wa-kin'-čan-ki-ča-ska, *n.* a place of deposit for meat, etc., in the woods.
wa-kin'-ki-ya, *v. a.* to cause to pack or carry on the back, as a horse,—wakinwakiya.

wa-kin'-kin-na-se, *n.* like a pack, i. e. a square.
wa-kin'-pi, *n.* a burden, a pack.
wa-ku', *v.* of ku; to give,—wawaku, wauṅkupi: also 1st pers. sing. of ku.
wa-ku'-pi, *n.* giving; receiving.
wa-ma'-ka-škan, *n.* creeping things, the generic name for vermin.
wa-ma'-ki-non, *v.* of makinon; to steal from one,—wamawakinon, wamaunṅkinonpi.
wa-ma'-ko-hna-ka, *n.* the contents of the world; the whole creation, animate and inanimate.
wa-ma'-ni-éa, *n.* the generic name for carnivorous animals.
wa-ma'-ni-ti, *n.* a bear's den.
wa-ma'-non, *v.* of manon; to steal,—wamawanon, wamaunnonpi.
wa-ma'-non-pi, *n.* stealing, theft.
wa-ma'-non-s'a, *n.* a thief.
wa-ma'-nu, *v.* See wamanon.
wa-mde'-ni-éa, *n.* an orphan, a fatherless or motherless child,—wamamdeni-éa, wauṅmdeni-éa-pi: wamdeni-éa eḥpeḍiyapi šni, "I will not leave you orphans."
wa'-mde-za, *v.* *n.* to see clearly,—wáwamdeza, wáyamdeza.
wa-mdi', *n.* See wauṅmdi.
wa-mdo'-ka, *n.* the he-bear.
wa'-mdo-ska, *n.* a species of blackbird with white on its wings; the wapaḡi-éa.
wa'-mdo-ša, *n.* a species of blackbird with red on its wings.
wa-mdu'-dan, *n.* maggots.
wa-mdu'-ška, *n.* snakes; serpents.
wa-mdu'-ška-dan, *n.* snakes; worms.
wa'-mi-ni, *n.* snow-water.
wa-mna'-da, *v.* *a.* to honor, respect, fear; to consider brave or energetic,—wamnawada, wamnaunḍapi.
wa-mna'-da-šni, *v.* *a.* to have no respect for one's ability,—wamnawadašni.
wa-mna'-he-éa, *n.* an oar, a paddle.
wa-mna'-he-za, *n.* maize, Indian corn.
wa-mna'-he-za-hu, *n.* corn-stalks.
wa-mna'-he-za-ki-éi-i-éa-ḡe, *n.* a blue flower that appears about the time corn is ripe.
wa-mna'-i-éi-da, *v.* reflex. of wamnada; to be proud, think much of one's own abilities,—wamnami-éi-da.
wa-mna'-i-éi-da-pi, *n.* pride.
wa-mna'-yan, *v.* of mnayan; to gather, collect,—wamnawaya, wamnaunyanpi.
wa-mna'-yan-pi, *n.* gathering, harvest.
wa-mni', *v.* of mni; to dry by spreading out, as shelled corn,—wawamni: also 1st pers. sing. of mni.

wa'-mni-mni, *v.* of amnimni; to sprinkle; one who sprinkles,—wáwamnimni.
wa'-mni-o-mni, *n.* a small worm, perhaps a chrysalis; a whirl of wind, a hurricane.
wa-mnu', *n.* gourds; pumpkins, squashes, etc.
wa-mnu'-ha, *n.* gourd-shells. The Indian rattle is usually made of a gourd-shell.
wa-mnu'-hu, *n.* pumpkin vines.
wa-mnu'-ḥa, *n.* large beads.
wa-mnu'-ḥa-dan, *n.* large beads; snail-shells.
wa-mnu'-ša-dan, *n.* a kind of bird, the snipe.
wa-mnu'-taṅ-ka, *n.* pumpkins.
wa-muṅ'-ta, *n.* an ear of corn well filled and flat at the end.
wa'-na, *adv.* See wauṅna.
wa-na'-bag-i-ye-ya, *v.* to kick away, kick out the foot.
wa'-na-bu, *v.* of anabu; to make a drumming noise with the foot on the ground,—wanawabu.
wa'-na-bu-bu, *v.* red. of wánabu.
wa-na'-éaṅ-éaṅ, *v.* of naéaṅ-éaṅ; to shake with the foot,—wanawaéaṅ-éaṅ.
wa-na'-é-é-ké-ka, *v.* of naéékéka; to make stagger by kicking,—wanawaéékéka.
wa-na'-é-é-ya, *v.* of naééya; to kick and make cry,—wanawaééya.
wa-na'-é-é-ye-s'a, *n.* one who kicks and makes cry.
wa-na'-ḡi, *n.* of naḡi; the soul when separated from the body; a ghost, the manes; a shadow.
wa-na'-ḡi-ta-éaṅ-ku, *n.* the milky way.
wa-na'-ḡi-ta-ḡo-ša, *n.* ghost-spittle; a kind of exudation found around some plants; cuckoo-spittle.
wa-na'-ḡi-ta-ma-ko-é-é, *n.* the world of spirits.
wa-na'-ḡi-ti-pi, *n.* the house of spirits, the abode of the dead, hades.
wa-na'-ḡi-ya-ta, *adv.* in the world of spirits, at the spirit-land, to the abode of spirits: wanaḡiyata mde kta, I will go to the spirit-land.
wa-na'-ḡi-ye-ya, *v.* of naḡiyeya; to annoy, trouble, vex,—wanaḡiyewayaya.
wa-na'-ḡu-ka, *v.* of naḡuka; to sprain,—wana-waḡuka.
wa-na'-ha-i-ye-ya, *v.* to knock down with the foot, to kick aside.
wa-na'-hiṅ-ta, *v.* of nahinṭa; to scrape off with the foot,—wanawahinṭa.
wa-na'-hmun, *v.* of nahmun; to curl or twist up.
wa-na'-hna, *v.* to kick off, as fruit,—wanawahna.
wa-na'-hna-yan, *v.* to slip, slide, deceive.
wa-na'-hna-ye, *n.* slipping, deception.
wa-na'-ho-ho, *v.* of nahoho; to make loose with the foot,—wanawahoho.

wa-na'-ho-mni, *v.* of nahomni; *to turn round with the foot*,—wanawahomni.
wa-na'-ho-ton, *v.* of nahoton; *to cause to make a noise by kicking*,—wanawahoton.
wa-na'-hu-hu-za, *v.* of nahuhuza; *to shake with the foot*,—wanawahuhuza.
wa-na'-ha-pa, *v.* of nahapa; *to scare away by walking; one who frightens game*,—wanawahapa.
wa'-na-hbe, *v.* of anahma; *to conceal*,—wána-wahbe.
wa-na'-hčí, *v.* of nahčí; *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'-hde-ća, *v.* of nahdeća; *to tear with the foot; one who tears*,—wanawahdeća.
wa-na'-hdo-ka, *v.* of nahdoka; *to wear holes in the feet by means of something*,—wanawahdo-ka.
wa-na'-he-ya-ta, *v.* of naheyata; *to kick out of the way*: wanaheyata iyeya.
wa-na'-hi-ća, *v.* of nahíća; *to waken up with the foot*,—wanawahíća.
wa-na'-hma, *v.* of nahma; *to conceal*,—wana-wahma.
wa'-na-hma, *v.* of anahma; *to conceal; to deny a charge*,—wánawahma.
wa-na'-hon, *v.* of nahon; *to hear, hearken, obey*,—wanawahon.
wa-na'-hon, *adj.* hearkening, obedient.
wa-na'-hon-pi, *n.* the act of listening, hearkening.
wa-na'-hon-šni, *v.* to be disobedient, not to hearken to,—wanawahonšni.
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 feet, as buffaloes and horses do.
wa-na'-hpe-ća, *v.* Same as wanáhpa.
wa-na'-hpu, *v.* of nahpu; *to kick off pieces*.
wa-na'-hta-ka, *v.* of nahitaka; *to be in the habit of kicking*,—wanawahitaka.
wa-na'-i-čí-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-wo-ta, *adj.* aged,—wanakašma-wota.

wa-na'-ka-tin, *v.* of nakatin; *to stretch out with the foot*,—wanawakatin.
wa-na'-ka-ža, *adv.* long ago.
wa-na'-ka-ža-tan-han, *adv.* long since, of old, of a long time.
wa'-na-ki-hma and **wánakihbe**, *v.* of anaki-hma; *to conceal*,—wánawakihbe, wánaun-ki-hmapi.
wa'-na-ki-hman-pi, *n.* hypocrites.
wa'-na-ki-kšín, *v.* of anakikšín; *to interpose and defend one by taking his place in danger*,—wánawekšín, wánamikšín.
wa-na'-ki-ža, *v.* of nakíža; *to tread out, as rice*,—wanawakíža.
wa-na'-ko-ka, *v.* of nakoka; *to rattle with the foot*,—wanawakoka.
wa-na'-kpa, *n.* bears' ears.
wa-na'-ksa, *v.* of naksa; *to break off with the foot*,—wanawaksa, wánaunksapi.
wa-na'-ksa-ksa, *v.* red. of wanaksa.
wa-na'-kší-ža, *v.* of nakšíža; *to double up with the foot*,—wanawakšíža.
wa-na'-ktan, *v.* of naktan; *to bend with the foot*,—wanawaktan.
wa-na'-ku-ka, *v.* of nakuka; *to wear out with the feet*,—wanawakuka.
wa-na'-ku-ke-ća, *n.* one who wears out moccasins badly.
wa-na'-mda-ska, *v.* of namdaska; *to flatten with the foot*,—wanawamdaska.
wa-na'-mda-ya, *v.* of namdaya; *to spread out with the foot*,—wanawamdaya.
wa-na'-mda-za, *v.* of namdaza; *to burst open*.
wa-na'-mde-ća, *v.* of namdeća; *to break in pieces with the foot*,—wanawamdeća.
wa-na'-mna, *v.* of namna; *to rip with the foot, as moccasins*,—wanawamna.
wa-na'-mna-ka, *n.* one who rips his moccasins much.
wa'-nan, *adv.* See wagna.
wa-na'-o-hpa, *v.* of naohpa; *to break into with the feet*,—wanawaohpa.
wa-na'-o-ksa, *v.* of naoksa; *to break through, as through ice in killing muskrats*,—wanawaoksa.
wa-na'-o-ktan, *v.* of naoktan; *to bend into with the foot*,—wanawaoktan.
wa-na'-o-ťín-za, *v.* of naotínza; *to tread in tight*,—wanaowatínza.
wa-na'-pa, *v.* of napa; *to flee*,—wanawapa.
wa-na'-pan, *v.* of napan; *to tread out, as grain*,—wanawapan.
wa-na'-pan-pan, *v.* of napanpan; *to make soft by treading*,—wanawapanpan.
wa-na'-pća, *v.* to swallow,—wanawapća: wana-pća iyeya.

wa-na'-pe-ya, *v.* to drive off, cause to flee; one who makes flee,—wanapewaya.
wa-na'-pi-ča-ge-yu-za, *v.* (wanapa, ičağa, and yuza) to have it in one's power to make all flee; to be feared by all,—wanapicagemduza.
wa-na'-piš-kan-yan, *v.* See wanapištanyan.
wa-na'-piš-tan-yan, *v.* of napištanyan; to destroy or injure every thing,—wanipištanwaya.
wa-na'-po-hna-ka, *v.* to put or hold in the hands.
wa-na'-poñ-ya, *v.* of napoñya; to leaven, cause to rise,—wanapohwaya.
wa-na'-pom-ya, *v.* to cause to burst,—wanapomwaya.
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 with the feet,—wanawapoteča.
wa-na'-psa-ka, *v.* of napsaka; to break, as a string, with the foot,—wanawapsaka.
wa-na'-pson, *v.* of napson; to spill by kicking, kick over,—wanawapson.
wa-na'-ptu-za, *v.* of naptuza; to split or crack.
wa-na'-pin, *n.* a medal; a necklace of beads; a handkerchief; anything worn around the neck, a comforter, etc.
wa-na'-pin-ki-ča-ton, *v. a.* to put on, as a wanapin; to cause to wear a necklace, etc.—wanapinwečaton.
wa-na'-pin-mda-ska, *n.* a necklace of beads interwoven.
wa-na'-pin-ya, *v. a.* to have or use for a wanapin,—wanapinwaya.
wa-na'-sa, *v.* of nasa; to hunt by surrounding and shooting, as buffalo; to chase buffalo,—wanawasa, wanaunsapi.
wa-na'-sa-pi, *n.* the buffalo chase.
wa-na'-sda-ta, *v.* of nasdata; to crawl up to.
wa-na'-sde-ča, *v.* of nasdeča; to split.
wa-na'-sna, *v.* of nasna; to make ring with the feet,—wanawasna.
wa-na'-sni, *v.* of našni; to trample out, as fire.
wa-na'-ša-pa, *v.* of našapa; to defile with the feet,—wanawašapa.
wa-na'-šda, *v.* of našda; to make bare with the feet.
wa-na'-šdo-ka, *v.* of našdoka; to pull off, as pantaloons,—wanawašdoka.
wa-na'-še-ča, *v.* of našeča; to trample and make dry, as grass,—wanawašeča.
wa-na'-ši-ča, *v.* of našiča; to injure with the feet,—wanawašiča.
wa-na'-ši-pa, *v.* of našipa; to break off with the feet—wanawašipa.

wa-na'-ški-ča, *v.* of naškiča; to press with the foot; one who presses with the foot,—wanawaškiča.
wa-na'-šna, *v.* of našna; to miss with the foot; wanašna iyeye s'a, one who kicks.
wa-na'-šni-ža, *v.* of našniža; to trample down, as grass, and make wither,—wanawašniža.
wa-na'-šo-ša, *v.* of našoša; to foul, as water, with the feet,—wanawašoša.
wa-na'-špa, *v.* of našpa; to break off with the feet,—wanawašpa.
wa-na'-špu, *v.* of našpu; to break off, as in trampling on pumpkins,—wanawašpu.
wa-na'-šu-ža, *v.* of našuža; to bruise with the feet,—wanawašuža.
wa-na'-ta-ka, *v.* of nataka; to fasten up,—wanawataka.
wa'-na-tan, *v.* of anatan; to run upon, to attack,—wanawatan.
wa-na'-te-pa, *v.* of natepa; to wear off short with the foot,—wanawatepa.
wa-na'-ti-ča, *v.* of natiča; to scrape away, as snow; to paw, as a horse,—wanawatiča.
wa-na'-ti-pa, *v.* of natipa; to cramp.
wa-na'-ti-tan, *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 furs; one who destroys by stamping,—wanawatuka.
wa-na'-ta, *v.* of naša; to kick to death,—wanawata.
wa-na'-wan-ka, *v.* of nawanķa; to kick down; to start off on the gallop, as a herd of buffalo.
wa-na'-we-ğa, *v.* of naweğa; to break with the foot,—wanawaweğa.
wa'-na-win, *v.* of anawin; to tell what is not true, to conceal,—wanawawin.
wa-na'-win-ža, *v.* of nawinža; to bend down with the foot, as grass,—wanawawinža.
wa-na'-za-ža, *v.* of našaža; to wash by boiling, as clothes.
wa-na'-za-ža-ya, *v. a.* to cause to wash out or come clean by boiling,—wanazažawayaya.
wa-na'-zi-pa, *v.* of našipa; to pinch or scratch with the toes,—wanawažipa.
wa-na'-zu-zu, *v.* of našuzu; to kick down, kick to pieces: one who kicks to pieces,—wanawažužu.
wa-ni-ča', *n.* meat of all kinds: waniča wačin, I desire meat.
wa-ni'-ča, *adj.* of niča; none, without any,—maniča, niniča, unničapi.
wa'-ni-ča, *v.* of aniča; to refuse to give up,—wawaniča.
wa-ni'-ča-dan, *adj.* none, very little.

wa-nig'-ni-éa, *adj. red. of waniéa.*
wa-ni'-han, *n. last winter.*
wa-ni'-ki-sa-pa, *n. a winter in which the ground is not covered with snow.*
wa-ni'-ki-ya, *v. of nikiya; to save, cause to live,—waniwakiya.*
wa-ni'-ki-ya, *n. one who makes live; the Saviour.*
wa'-ni-ka-dan, *n. a very little.*
wa-nin', *cont. of waniéa: owihanke wanin wi-éoni, life without end.*
wa-ning'-ni-éa, *adj. red. of waniéa. See wanig-niéa.*
wa'-ni-stin-na, *n. a little, very little.*
wa-ni'-ti, *v. to spend the winter, to winter.*
wa-ni'-ti-pi, *n. a winter encampment.*
wa-ni'-un, *v. to winter, spend the winter.*
wa-ni'-ya, *v. of niya; to cause to live,—waniwaya.*
wa-ni'-ya-ka-tan-ka, *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.*
wa-nu', *adv. See wanun.*
wa-nun', *adv. by chance, accidentally: wanun eéon, to do by accident; wanun eéonpi, an accident.*
wa-nunh', *adv. by accident.*
wa-nun'-ken, *adv. accidentally.*
wa-nun'-yan, *v. of nunyan; to tame, domesticate,—wanunwaya.*
wa-nun'-yan-pi, *n. tame animals, domestic cattle.*
wan, *art. indef. a or an.*
wan, *intj. look! see!*
wan, *n. a large blackish snake five or six feet long.*
wan, *n. cont. of wanžu, a quiver; and of wan-hinkpe, an arrow.*
wan'-éa, *num. adj. one; i. q. wanžidan.*
wan'-éa, *adv. once.*
wan'-éa-dan, *adv. only once.*
wan'-éa-hna, *adv. at once, immediately.*
wan'-éa-kéa-dan, *adv. red. of wanéadan; a few times; now and then once; once apiece.*
wan'-éa-ke, *adv. at once.*
wan-e'-ya, *n. what is prepared for eating on a journey, provisions.*
wan-hda'-ka, *v. pos. of wanyaka; to see one's own,—wanwahdaka, wanunhdakapi.*
wan-hi', *n. (wan and hi) a flint, flints: perhaps so called from the fact that arrow-heads were formerly made of flints.*
wan-hin'-kpe, *n. an arrow, arrows,—tiwanhin-kpe, nitiwanhin-kpe, mitiwanhin-kpe.*

wan-hin'-kpe-ki-hi-ye-ya-pi, *n. a bow-shot. See kihiyeya.*
wan-hin'-tpe, *n. Same as wanhin-kpe.*
wan-hi'-yu-za, *n. flat arm or wrist-bands.*
wan-i-ya', *intj. of surprise; indeed! used on meeting one unexpectedly.*
wan-ka', *v. n. to be; to lie, as a lake, field, or log; to lie down; to spend the night; to continue, as, ya wan-ka, to keep going on,—mun-ka, nun-ka, unwan-kapi.*
wan'-ka. See éanwan-ka.
wan'-ka-dan, *adj. weak, tender; soft, brittle, easily broken or torn,—mawan-kadan.*
wan-ka'-han, *part. lying down, fallen down.*
wan-ka'-he-ya, *v. a. to throw down, cause to fall,—wan-ka-hewaya.*
wan-kan', *adv. above, up high.*
wan-kan'-tan-han, *adv. from above.*
wan-kan'-ta-tan-han, *adv. from above.*
wan-kan'-ti-pi, *n. an upper room, up stairs.*
wan-kan'-tki-ya, *adv. upwards.*
wan-kan'-tu, *adv. up above, high up.*
wan-kan'-tu-ya, *adv. high up.*
wan-kan'-tu-ya-ken, *adv. up high.*
wan'-ka-pi, *n. a lying down, an encampment.*
wan-ki'-éi-ya-ka-pi, *v. recip. of wanyaka; to see each other.*
wan-mdi', *n. the royal or war-eagle, the Falco imperialis or Aquila heliaca.*
wan-mdu'-dan, *n. See wamdudan, the better orthography.*
wan-mdu'-ska, *n. See wamduška.*
wan-mdu'-ska-dan, *n. See wamduškadan.*
wan'-na, *adv. now, quickly; lately, already: wan-na eéamon, I have now done it; wan-na eéamon kta, I will now do it.*
wan'-naš, *adv. now.*
wan'-ske, *n. the family name of the fourth child, if a daughter.*
wan-ske'-pa, *n. an arrow-head not barbed.*
wan-sma'-hi, *n. an iron arrow-head.*
wan-yag', *cont. of wanyaka; wanyag hi, to come to see; wanyag iheya, to see all at once, to perceive, discover.*
wan-yag'-ki-ya, *v. a. to cause to see any thing,—wanyagwakiya, wanyagmakiya.*
wan-yag'-ya, *v. a. to cause to see or perceive,—wanyagwaya.*
wan-ya'-ka, *v. a. to see or perceive any thing; to have seen,—wanmdaka, wandaka, wanunyaka-pi, wanéiyaka.*
wan-ye', *v. wanye ya, to go to see or examine; i. q. wakéanyan.*
wan-ye'-éa, *n. rushes; the lightning bug, the fire-fly.*

wan'-ye'-ya, *v. a.* to shoot arrows; to shoot in the sacred dance,—wan'yewaya.
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'-gu-ka, *v.* to draw an arrow out of the quiver.
wan'-yu-kpan, *v.* to shoot an arrow.
wan'-yu-kpan-han, *v.* to shoot arrows one after another,—wanmdukpanhan.
wan'-yu-tpan-han, *v.* See wanyukpanhan.
wan'-zi', *num. adj.* one; also used for an indefinite number, some.
wan'-zi'-éa, *adj.* one.
wan'-zi'-éa, *adv.* in one way; as, hecetu' wan'zi'-éa, in the same state, without change.
wan'-zi'-dan, *num. adj.* one,—mawan'zidan, un-wan'zipidan: wan'zipidan, they are one.
wan'-zi'-dan-ken, *adv.* in one manner.
wan'-zi'-dan-ki-ya, *adv.* in one way.
wan'-zig'-zi, *adj. red.* of wan'zi; some.
wan'-zig'-zi-dan, *adj. red.* of wan'zidan; some.
wan'-zi'-i-to-kto, or **wan'ziitoto**, *adv.* turn about, *i. q.* uyma itoto.
wan'-zi'-ksi, *adj. red.* of wan'zi; some.
wan'-zi'-na, *num. adj.* (Ihan'k.) one.
wan'-zu, *n.* a quiver: wan'zu kin, to carry a quiver.
wan'-zu-ya-pi, *n.* a name given to the škeča, 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 hit in shooting,—wawao: also 1st pers. sing. of o.
wa-o'-ho-da, *v. of ohoda*; to honor, worship,—waohowada.
wa-o'-ka, *n.* a marksman; a good hunter,—wa-waoka.
wa-o'-ki-hi, *v. of okihi*; to be able, to have ability,—waowakihi.
wa-o'-ki-hi-ka, *n.* one who is able,—waowakihika.
wa-o'-ki-hi-ya, *v. a.* to make able,—waokihiwaya.
wa-o'-ki-hi-ya, *adv.* ably, powerfully.
wa-o'-ki-ya, *n.* one who communicates with or commands.
wa-o'-ki-ya, *v. of ókiya*; to help, aid,—waowakiya.
wa-o'-ku, *v. of oku*; to lend,—waowaku.
wa-on'-spe, *v. of onspe*; to know how,—waon-maspe, waonnispe.
wa-on'-spe-ki-ya, *v. of onspekiya*; to teach,—waonspewakiya.

wa-on'-spe-ki-ya, *n.* a teacher.
wa-on'-si-da, *adj.* merciful, gracious,—waon'siwada, waon'siundapi.
wa-o'-šte-hda, *v. of oštehdá*; to speak evil of, call bad names; to revile, to slander,—waoste-wahda.
wa-o'-wa-ki-ye, *v. of owakiye*; to speak with,—waowawakiye.
wa-o'-zi-zi, *v. of ozizi*; to whisper; a whisperer,—waowazizi.
wa-pa', *v. of pa*; to bark, as a dog.
wa-pa', *v. n.* to snow; it is snowing.
wa-pa', *adv.* towards, at: wan'kan wapa, upwards; tokata wapa, forwards; tinta wapa, at the prairie.
wa'-pa, *n.* a bear's head.
wa'-pa, *n.* leaves; éanwápa, foliage: éanwapa-towi, the month of May.
wa-pa'-ba-ga, *v. of paba-ga*; to roll, twist: also 1st pers. sing. of paba-ga.
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'-éan-éan, *v. of paéan-éan*; to make shake: also 1st pers. sing. of paéan-éan.
wa-pa'-éan-nan-i-ye-ya, *v.* to shove out from the shore, as a boat. See paéannaniyeya.
wa-pa'-é-ka, *v.* See wapačekéka.
wa-pa'-é-ké-ka, *v. of pačekéka*; to push and make stagger,—wawapačekéka: also 1st pers. sing. of pačekéka.
wa-pa'-gan, *v. of pa-gan*; to part with; to open,—wawapagan: also 1st pers. sing. of pa-gan.
wa-pa'-ga-pa, *v. of pa-gapa*; to push off, as the skin of animals,—wawapagapa: also 1st pers. sing. of pa-gapa.
wa-pa'-go, *v. of pa-go*; to carve; one who carves or engraves,—wawapago: also 1st pers. sing. of pa-go.
wa-pa'-go-ya, *v. a.* to cause to carve.
wa-pa'-ha, *n.* a hat, cap, bonnet; a covering for the head: wapaha kiçun, to wear one's hat; wapaha hdušdoka, 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 pahaiyeya*; to push down.
wa-pa'-ha-ki-ton, *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 wapaogedan. So called from being tied around the head.

- Wa'-pa-ha-ša**, *n.* of wápaha; *the hereditary name of the Dakota chief at the lowest village on the Mississippi, commonly pronounced by the Dakotas Wápaša; and as the name of a county in Minnesota, written, with some want of judgment and taste, Wabashaw.*
- wa-pa'-hba**, *v.* of pahba; *to shell, as corn,—wawapahba.*
- wa-pa'-hbe-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,—wawapahi: also 1st pers. sing. of pahi.*
- wa-pa'-hin-ta**, *v.* of pahinta; *to brush off,—wawapahinta: also 1st pers. sing. of pahinta.*
- wa-pa'-hi-pi**, *n.* *gathering, picking up.*
- wa-pa'-hmi-hma**, *v.* of pahmihma: *to roll,—wawapahmihma: also 1st pers. sing. of pahmihma.*
- wa-pa'-hmin-yan-yan**, *v.* of pahminyanyan; *to make round,—wawapahminyanyan: also 1st pers. sing. of pahminyanyan.*
- wa-pa'-hmun**, *v.* of pahmun; *to twist,—wawapahmun: also 1st pers. sing. of pahmun.*
- wa-pa'-hmun-ka**, *n.* *one who twists, a spinner.*
- wa-pa'-hmun-pi**, *n.* *twisted thread, yarn.*
- wa-pa'-hna-skin-yan**, *v.* *to make crazy: also 1st pers. sing. of pahnaškinyan.*
- wa-pa'-hna-yan**, *v.* of pahnayan; *to miss, as in attempting to stab: also 1st pers. sing. of pahnayan.*
- wa-pa'-ho-ho**, *v.* of pahoho; *to shake or make loose.*
- wa-pa'-ho-mni**, *v.* of pahomni; *to turn round,—wawapahomni: also 1st pers. sing. of pahomni.*
- wa-pa'-ho-ton**, *v.* of pahoton; *to make cry out,—wawapahoton: also 1st pers. sing. of pahoton.*
- wa-pa'-hu-hu-za**, *v.* of pahuhuza; *to shake with the hand,—wawapahuza: also 1st pers. sing. of pahuhuza.*
- wa-pa'-ha-tka**, *v.* *to rub against the grain: also 1st pers. sing. of pahiatka.*
- wa-pa'-hčí**, *v.* of pahčí; *to tear out pieces: also 1st pers. sing. of pahčí.*
- wa-pa'-hda-ğan**, *v.* of pahdağan; *to enlarge: also 1st pers. sing. of pahdağan.*
- wa-pa'-hda-ka**, *n.* *one who is a good hunter,—wawapahdaka.*
- wa-pa'-hdan-ton**, *v.* *to work with ribbon; to embroider,—wawapahdanwaton.*
- wa'-pa-hda-ta**, *v.* of apahdata; *to embroider.*
- wa-pa'-hde-ča**, *v.* of pahideča; *to tear, rend,—wawapahideča: also 1st pers. sing. of pahideča.*
- wa-pa'-hdi**, *v.* of pahdi; *to push into the ground,—wawapahdi: also 1st pers. sing. of pahdi.*
- wa-pa'-hdo-ka**, *v.* of pahdoka; *to make holes, to pierce,—wawapahdoka: also 1st pers. sing. of pahdoka.*
- wa-pa'-hmin**, *v.* of pahimin; *to make crooked.*
- wa-pa'-hpa**, *v.* of pahpa; *to throw down,—wawapahpa: also 1st pers. sing. of pahpa.*
- wa-pa'-hpu**, *v.* of pahpu; *to pick off,—wawapahpu: also 1st pers. sing. of pahpu.*
- wa-pa'-hta**, *v.* of palita; *to tie in bundles,—wawapahita, wawapahitapi.*
- wa-pa'-hta**, *n.* *a bundle, a pack.*
- wa-pa'-hu-ğa**, *v.* of pahuğa; *to break holes in,—wawapahuğa: also 1st pers. sing. of pahuğa.*
- wa-pa'-ka-tin**, *v.* of pakatin; *to straighten out.*
- wa-pa'-ka-wa**, *v.* of pakawa; *to open out.*
- wa-pa'-ke-za**, *v.* of pakeza; *to make smooth and hard: also 1st pers. sing. of pakeza.*
- wa-pa'-kča**, *v.* of pakča; *to comb,—wawapakča: also 1st pers. sing. of pakča.*
- 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-ta**, *v.* of pakiŋta; *to wipe,—wawapakiŋta: also 1st pers. sing. of pakiŋta.*
- wa-pa'-kin-za**, *v.* of pakiŋza; *to make creak.*
- 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 paksa; *to break off with the hand,—wawapaksa: also 1st pers. sing. of paksa.*
- wa-pa'-kši-ža**, *v.* *to make double up,—wawapakšiža: also 1st pers. sing. of pakšiža.*
- wa-pa'-ktan**, *v.* *to crook, make crook,—wawapaktan: also 1st pers. sing. of paktan.*
- wa-pa'-ke-ğa**, *v.* *to scratch: also 1st pers. sing. of pakeğa.*
- wa-pa'-ke-za**, *v.* *to make hard and smooth,—wawapakeza: also 1st pers. sing. of pakeza.*
- wa-pa'-man**, *v.* of paman; *to file,—wawapaman: also 1st pers. sing. of paman.*
- wa-pa'-mda-ska**, *v.* *to make flat,—wawapamdaska: also 1st pers. sing. of pamdaska.*
- wa-pa'-mda-ya**, *v.* of pamdaya; *to make smooth, to iron, as clothes,—wawapamdaya: also 1st pers. sing. of pamdaya.*
- wa-pa'-mda-za**, *v.* *to make burst by pressing,—wawapamdaza: also 1st pers. sing. of pamdaza.*
- wa-pa'-mde-ča**, *v.* *to crush, break to pieces,—wawapamdeča: also 1st pers. sing. of pamdeča.*

wa-pa'-mdu, *v.* to pulverize,—wawapamdu : also 1st pers. sing. of pamdu.
wa-pa'-mi-ma, *v.* to make round,—wawapami-ma : 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 pamna.
wa-pa'-mni, *v.* of pamni ; to serve out, to distribute,—wawapamni : also 1st pers. sing. of pamni.
wa-pa'-mni-pi, *n.* a distribution.
wa-pa'-na-ke-ya, *v.* 1st pers. sing. of panakeya.
wa-pa'-ni-ni, *v.* 1st pers. sing. of panini.
wa-pa'-o-ge-dan, *n.* a handkerchief.
wa-pa'-o-hda-pšin-yan, *v.* wapaohdapsin-yan iyeya, to turn bottom upwards.
wa-pa'-o-hdu-ta, *v.* to close up : wapaohduta iyeya : also 1st pers. sing. of paohduta.
wa-pa'-o-ksa, *v.* to push or break through : also 1st pers. sing. of paoksa.
wa-pa'-o-spa, *v.* to push under, as in water : also 1st pers. sing. of paospa.
wa-pa'-o-ťin-za, *v.* to press in tight : also 1st pers. sing. of paotinza.
wa-pa'-o-wo-tan, *v.* to make straight : also 1st pers. sing. of paowotan.
wa-pa'-pah-ya, *v.* of papahya ; to parch, as corn,—wawapahwaya.
wa-pa'-pah-ya-pi, *n.* parched corn.
wa-pa'-po-pa, *v.* to burst open, as corn : also 1st pers. sing. of papopa.
wa-pa'-psa-ka, *v.* of papsaka ; to break, as cords : also 1st pers. sing. of papsaka.
wa-pa'-pson, *v.* of papson ; to spill, as water,—wawapapson : also 1st pers. sing. of papson.
wa-pa'-psun-ka, *n.* a provision bag, a small bundle.
wa-pa'-ptu-za, *v.* to split or crack : also 1st pers. sing. of paptuza.
wa-pa'-pu-za, *v.* of papuza ; to make dry by wiping,—wawapapuzo : also 1st pers. sing. of papuza.
wa-pa'-sda-ta, *v.* to set up, as a pole in the ground,—wawapasdata : also 1st pers. sing. of pasdata.
wa-pa'-sde-ća, *v.* of pasdeća ; to split,—wawapasdeća : also 1st pers. sing. of pasdeća.
wa-pa'-ska, *v.* to make white by rubbing,—wawapaska : also 1st pers. sing. of paska.
wa-pa'-sma-ka, *v.* to indent,—wawapasmaka : also 1st pers. sing. of pasmaka.
wa-pa'-smin-yan-yan, *v.* to make bare and clean : also 1st pers. sing. of pasmin-yan-yan.
wa-pa'-snon, *v.* of pasnon ; to roast, as meat,—wawapasnon, wawapasnonpi : also 1st pers. sing. of pasnon.

wa-pa'-snun, *v.* See wapasnon.
wa-pa'-stan, *v.* to soak off hair,—wawapastan : also 1st pers. sing. of pastan.
wa-pa'-stan-ka, *v.* of pastanka ; to moisten,—wawapastanka.
wa-pa'-sto, *v.* of pasto ; to brush down,—wawapasto.
wa-pa'-sto-ka, *n.* one who is gentle,—wawapastoka.
wa-pa'-ša-ka, *v.* of pašaka ; to push or stab with too little force,—wawapašaka : also 1st pers. sing. of pašaka.
wa-pa'-ša-pa, *v.* of pašapa ; to defile,—wawapašapa.
wa-pa'-ši-pa, *v.* of pašipa ; to break off close, as the limbs of a tree,—wawapašipa : also 1st pers. sing. of pašipa.
wa-pa'-ški-ća, *v.* of pašića ; to press, squeeze,—wawapašića.
wa-pa'-ški-ška, *v.* of pašićka ; to make rough.
wa-pa'-ško-kpa, *v.* of pašokpa ; to make hollow, to cut or dig out.
wa-pa'-ško-pa, *v.* of paškopa ; to make twisting.
wa-pa'-ško-tpa, *v.* Same as wapaškokpa.
wa-pa'-šna, *v.* of pašna ; to miss,—wawapašna.
wa-pa'-špa, *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'-špu, *v.* of pašpu ; to break off,—wawapašpu.
wa-pa'-šu-za, *v.* of pašuza ; to crush,—wawapašuza : also 1st pers. sing. of pašuza.
wa-pa'-ta, *v.* of pata ; to cut up, as a butcher does an animal,—wawapata : also 1st pers. sing. of pata.
wa-pa'-tan, *v.* of patan ; to push ; to mash ; to be saving of,—wawapatan : also 1st pers. sing. of patan.
wa-pa'-tan-ka, *n.* one who is saving.
wa-pa'-ta-pi, *n.* meat cut up ; the act of cutting up meat.
wa-pa'-ti-ća, *v.* to scrape away, as snow,—wawapatića : also 1st pers. sing. of patića.
wa-pa'-ťin-za, *v.* to press hard,—wawapaťin-za : also 1st pers. sing. of paťinza.
wa-pa'-to-ya, *v.* to obstruct, bear down on,—wawapawayo.
wa-pa'-we-ğa, *v.* to break or fracture,—wawapawęga : also 1st pers. sing. of pawęga.
wa-pa'-wi-hnu-ni, *v.* to destroy,—wawapawihnu-ni : also 1st pers. sing. of pawihnu-ni.
wa-pa'-win-ta, *v.* of apawinta ; to rub on, to plaster : what is put on as plastering,—wawapawinta.

wa-pa'-win-ža, *v.* of pawinža; to bend down, as grass: also 1st pers. sing. of pawinža.
wa'-pa-ye, *n.* grease, meat; seasoning of any kind.
wa'-pa-ye-ya, *v. a.* to use for seasoning,—wapyewaya.
wa-pa'-zan, *v.* to separate, part, as hair,—wapazan: also 1st pers. sing. of pazan.
wa-pa'-ze-ze, *v.* 1st pers. sing. of pazeze.
wa-pa'-zo, *v.* of pazo; to show,—wawapazo: also 1st pers. sing. of pazo.
wa-pa'-zon-ta, *v.* to sew up with a running thread, to baste,—wawapazon-ta: also 1st pers. sing. of pazonta.
wa-pa'-ža-ža, *v.* of pažaža; to wash,—wawa-pažaža: also 1st pers. sing. of pažaža.
wa-pa'-žin, *v. n.* to be prevented, not to be able to accomplish,—wamapažin.
wa-pa'-ži-pa, *v.* of pažipa; to pinch,—wawapa-žipa: also 1st pers. sing. of pažipa.
wa-pa'-žun, *v.* of pažun; to dig up with the bill, as ducks feeding under water.
wa-pa'-žu-žu, *v.* of pažužu; to erase; to demolish,—wawapažužu: also 1st pers. sing. of pažužu.
wa-pée'-ya, *v.* of pčeya; to cut and dry meat,—wapčewaya, wapčeyanpi.
wa-pée'-ya-pi, *n.* drying meat of any kind.
wa-pe', *v.* to snow. See wapa.
wa-pe'-han, *v.* to fold,—wawapehan: also 1st pers. sing. of pehan.
wa-pe'-pe-ka, *n.* prickles, briars, thorns; the prickly ash.
wa'-pe-tog-tog-ya, *adv.* marvellously, miraculously.
wa'-pe-tog-to-ke-ča, *n.* signs, marks; miracles, wonders.
wa'-pe-tog-ton, *v. a.* to mark any thing, have a sign,—wapetogwaton, wapetogun-tonpi.
wa'-pe-tog-ton-pi, *n.* marks, signs.
wa'-pe-tog-ya, *adv.* marvellously.
wa'-pe-to-ke-ča, *n.* a sign, a mark, a bound; a miracle.
wa'-pi, *adj.* lucky, fortunate,—wamapi, wanipi, waunpi.
wa-pi'-da, *v. n.* to be thankful, glad,—wawapida.
wa-pi'-da-pi, *n.* gratitude.
wa-pi'-da-pi-šni, *n.* ingratitude.
wa-pi'-da-šni, *v. n.* to be unthankful, ungrateful,—wawapidašni.
wa'-pi-ke, *n.* one who is fortunate.
wa-pi'-ki-ya, *v.* to put up and lay away things well, to rearrange,—wapiwakiya.
wa'-pi-ya, *adv.* fortunately.

wa'-pi-ya, *v. a.* to make fortunate,—wapiwaya.
wa-pi'-ya, *v.* to conjure the sick, to powwow in the Indian way,—wapiwaya. See pikiya.
wa-pi'-ye, *n.* a conjuror, an Indian doctor.
wa-po'-ge-hna-ka, *n.* a nose jewel.
wa-po'-stan, *n.* a kind of hood or wrapper for a child.
wa-pus'-a-špan, *adj.* well cooked, well done, cooked dry.
wa-pus'-a-špan-yan, *v.* to cook thoroughly,—wapusašpanwaya.
wa-pu'-ske-pa, *v.* to filter: also 1st pers. sing. of puskepa.
wa-pu'-spa, *v.* of puspa; to glue, to seal,—wapuspa: also 1st pers. sing. of puspa.
wa-pu'-sta-ka, *v.* of pustaka; to stoop down,—wawapustaka: also 1st pers. sing. of pustaka.
wa'-pu-ta-ka, *v.* of aputaka; to touch with the hand, press upon,—wawaputaka.
wa-sam'-hde, *v.* to place up something black for a sign or scarecrow,—wasamwahde.
wa-sam'-hde-ya, *adv.* in the manner of a scarecrow.
wa-sam'-ya, *v.* of samya; to blacken,—wasamwaya.
wa-sam'-ya-hde-pi, *n.* something placed for a scarecrow.
wa-san'-yan, *v.* of sanyan; to whiten,—wasanwaya.
wa-san'-yan-hde-pi, *n.* a scarecrow, any thing white put up to scare away birds.
wa-sa'-pe-dan, *n.* the black bear; *i. q.* wašan-ksiča.
wa-sa'-za, *v. n.* to be nervous, easily excited,—wamasaza.
wa-sa'-ze-ča, *n.* one who is easily made sick; *i. q.* wakahtakeča,—wamasazeča.
wa-sda'-ya, *v.* of sdaya; to oil, to grease,—wasdawaya.
wa-sdi'-pa, *v.* of sdipa; to lick,—wawasdipa: also 1st pers. sing. of sdipa.
wa-sdo'-ča, *v.* of sdoča; to know.
wa-sdon'-ya, *v.* of sdonya; to know,—wasdonwaya, wasdonunyanpi.
wa-sdon'-ya-pi, *n.* knowledge.
wa-sdon'-ye, *n.* one who knows.
wa-sdon'-ye-ya, *v. a.* to cause to know,—wasdonyewaya.
wa-se', *n.* red earth, vermilion: Waseyuzapi, Vermillion river.
wa-se'-yan-ka, *v. n.* to have a spot on one's face, etc.,—wasemayan-ka.
wa-si'-ču, *n.* the keel or bottom of a boat.
wa-si'-ču-ha, *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.
- wa'-ska-pe**, *n.* sticking plaster.
- wa-sku'-ya**, *n.* green corn boiled and afterwards shelled and dried; sweet corn.
- wa-sku'-ye-ča**, *n.* fruit of all kinds.
- wa-sna'**, *n.* lard, grease, tallow.
- wa-sna'-po-hdi**, *n.* pimples.
- wa-sna'-ta-sa-ka**, *n.* tallow.
- wa-son'**, *v.* of son; to braid in strings, as corn or hair,—wawason; also 1st pers. sing. of son.
- wa-span'-ta-ha-za**, *n.* service berries.
- wa-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,—wastustewaya. See waštusteya.
- wa-su'**, *n.* hail.
- wa-su'-ton**, *v.* of suton; to get ripe, ripen, as grain or fruit.
- wa-su'-ton-pi**, *n.* harvest.
- wa-su'-ton-wi**, *n.* the moon in which corn ripens, answering to August.
- wa-š'ag**, *cont.* of waš'aka: waš'ag hinhda, to become strong; waš'agičiya, to strengthen oneself.
- wa-š'ag'-ya**, *v. a.* to make strong,—waš'agwaya, waš'agunyanpi.
- wa-ša'-ka**, *adj.* strong,—wamaš'aka, waniš'aka, waunš'akapi.
- wa-ša'-ka-dan**, *adj.* cheap; easy, opposed to tehika.
- wa-ša'-ka-ye-dan**, *adv.* easily, cheaply.
- wa-še'-ča**, *adj.* rich, especially in provisions,—wamašeča, wanišeča, waunšečapi.
- wa-še'-ša**, *n.* red paint, vermillion.
- wa-ši'-ča-ho-wa-ya**, *v.* to cry out badly, to moan, to groan,—wašičahowamda.
- wa-ši'-če-da-ka**, *v.* of šičedaka; to dislike; one who dislikes,—wašičewadaka.
- Wa-ši'-čun**, *n.* Frenchmen, in particular; all white men, in general. It is said that this word is nearly synonymous with wakan,—Wamašičun, Wanišičun.
- Wa-ši'-čun-ho-kši-dan**, *n.* a French boy; the common name for the Canadians in the Dakota country; any one who labors.
- Wa-ši'-čun-hin-ča**, *n.* a Frenchman from France.
- Wa-ši'-čun-wa-kan**, *n.* the name given to missionaries and ministers of the Gospel generally. Same as wičaštawakan.
- wa-ši'-hda**, *v.* to mourn for the dead, put on mourning; to paint oneself black, as in mourning,—wašinwahda, wašinurhdapi.
- wa-ši'-hda**, *n.* mourning habiliments.
- wa-ši'-hda-hda-ka**, *n.* one who gets angry at every thing. See šihda.
- wa-ši'-hda-ya**, *adv.* in mourning.
- wa-ši'-han**, *v.* of šihan; to act wickedly,—wašiwahan.
- wa-ši'-kte**, *n.* pulmonary consumption, any lingering disease. See wašinkte.
- wa-šin'**, *n.* fat not tried out, fat meat, pork.
- wa-šin'-kte**, *n.* pulmonary consumption, a lingering disease.
- wa-šin'-yan-še-ča**, *n.* a species of fish with red fins.
- wa-ši'-tki-hda**, *v.* to be angry.
- wa-ši'-tki-hda-ya**, *v.* of šitkihdaya; to distress or make angry; one who makes angry.
- wa-škan'-škan-yan**, *v.* to cause to move; one who causes to move or live,—waškanškanwaya.
- wa-šna'-he-ča**, *n.* soft snow, snow that falls in soft flakes. See wahišnaheča.
- wa-šniš'-ya**, *v.* to cause to wither; one who causes to wither,—wašnišwaya.
- wa-šni'-ža**, *adj.* withered. See šniža.
- wa-šon'**, *n.* See wašun.
- wa-špan'-ka**, *n.* cooked food.
- wa-špan'-yan**, *v.* of španyan; to cook, as food,—wašpanwaya.
- wa-šte'**, *adj.* good; pretty,—mawašte, unwaštepi.
- wa-šte'-ča**, *adj.* See waštečaka.
- wa-šte'-ča-ka**, *adj.* good, well disposed.
- wa-šte'-da**, *v. a.* to esteem good, to love,—wašte-wada, wašteundapi, waštečida.
- wa-šte'-da-ka**, *v. a.* to love,—wašewadaka.
- wa-šte'-da-ka-pi**, *n.* love; one who is loved.
- wa-šte'-hin-ča**, *adj.* very good.
- wa-šte'-i-či-da**, *v. reflex.* of wašteda; to love oneself, to be selfish; to be proud,—waštemičida.
- wa-šte'-ki-či-da-pi**, *v. recip.* loving each other; waštekičidakapi, loving one another.
- wa-šte'-ki-da**, *v. pos.* of wašteda; to love one's own,—wašewakida.
- wa-šte'-ki-da-ka**, *v. pos.* of waštedaka; to love one's own,—wašewakidaka.
- wa-šte'-mna**, *adj.* sweet-scented, odoriferous.
- wa-šte'-mna-ya**, *v. a.* to perfume, to embalm,—waštemnawaya, waštemnamayan.
- wa-šte'-šte**, *adj. red.* of wašte.
- wa-šte'-šte-ya**, *adv. red.* of wašteya.
- wa-šte'-ya**, *v. a.* to make good,—wašewaya.
- wa-šte'-ya**, *adv.* well, in a good manner.
- wa-šte'-ya-ken**, *adv.* well.
- wa-štu'-ča**, *v.* to thaw.
- wa-štun'-ya**, *v.* of štunya; to thaw, cause to thaw, as any thing frozen,—waštunwaya.

wa-stu'-šte-ya, *v.* of štusteya; *to weary out*,—waštustewayaya.
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 sunpa; *to moult 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, wauntapi: wota is the form used in the third person: also 1st pers. sing. of yuta.
wata', *n.* old hard snow.
wa'-ta, *n.* a canoe, a boat: can wata, a dug-out; wata tanja, a large boat; peta wata, a steam-boat; wita wata, a ship.
wa-ta'-kpe, *v.* of takpe; *to attack, attempt to seize*,—watawakpe; watakpe mda.
wa-tan', *adv.* (wata en and en) *in the boat*.
wa-tan'-o-pa, *v.* (wata en and opa) *to embark*.
wa-tan', *n.* bait, used in fishing, etc.
wa-tan'-in-šni, *adj.* lost.
wa-tan'-ka, *n.* one who is great or rich.
wa-tan'-ka-da, *v. a.* to esteem great,—watanka-wada.
wa-tan'-ka-i-či-da, *v. reflex.* to esteem oneself highly, to be proud,—watankamičida.
wa-tan'-ka-i-či-da-pi, *n.* pride, haughtiness.
wa-tan'-ya, *v. a.* to use a thing for bait,—watanwaya.
wa-ta'-pa, *v.* of tapá; *to pursue*,—watawapa.
wa-ta'-tpe, *v.* Same as watakpe.
wa-ta'-tpe-ya-pi, *n.* attacking, an attack.
wa-ta'-wa-ten-ya, *v.* of tawaŋya; *to be willing to do or suffer*,—watawaŋwaya.
wa-ta'-wa-ya, *v.* of tawaya; *to own, possess*,—watawawaya.
wa-te'-ča, *n.* snow lately fallen.
wa'-te-ča, *n.* a part of one's food: wateča hduha, he has food.
wa-te'-hi-ka, *adj.* difficult, hard, as a man in his dealings; dear, as goods, etc.
wa-te'-hin-da, *v.* of tehinda; *to withhold what one has; not to give away; to be stingy: one who withholds*,—watewahinda.
wa-te'-hin-da-pi, *n.* parsimony.
wa-tem'-ki-či-či-ya, *v.* of temya; *to eat up for one*,—watemwečičiya.
wa-tem'-ki-ya, *v. pos.* of watemya; *to eat up one's own; to eat up for one*,—watemwakiya, watemmakiya.
wa-tem'-ya, *v.* of temya; *to eat all up, to devour: one who eats up, as a wolf, etc.*,—watemwaya, watemunyanpi.
wa-ten', *v.* tokin aguyapi waten, oh! that I had bread to eat. See yuta.

wa-te'-šdag-ki-ton, *v. n.* to wear a fillet or garland around the head,—watešdagweton.
wa-te'-šdag-ton, *v. n.* to have or wear a garland or civic crown,—watešdagwaton.
wa-te'-šda-ke, *n.* a fillet, a wreath, a civic crown, any thing wrapped around the head.
wa-te'-te, *n.* the rim or edge of a boat, the gunwale. See matete.
wa-te'-zi, *n.* the stomach of a bear.
wa-tka', *v.* of tka; *to scrape*, as hides,—wawatka: also 1st pers. sing. of tka.
wa-to', *n.* grass, green grass, weeds.
wa-tog'-ya, *v. a.* to take vengeance, to retaliate,—watogwaya.
wa-to'-ha, *n.* (wata and yuha) a portage.
wa-to'-i-hu-ni, *v. n.* to come to land with a boat.
wa-to'-i-hu-ni, *n.* a landing-place.
wa-to'-ka, *n.* the bow of a boat. See watokapa.
wa-to'-ka-han, *v. n.* to stand in the bow of a boat; one who stands in the bow of a boat,—watokawahan.
wa-to'-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.
wa-to'-ka-pa-tan-han, *adv.* on or at the bow of a boat.
wa-to'-ke-ča, *n.* of tokeča; a different kind of food from what one has been accustomed to.
wa-to'-kšu, *v.* of tokšu; *to carry, transport*,—watowakšu, watounkšupi.
wa-to'-kšu-pi, *n.* transportation.
wa-tom', *cont.* of watopa: watom mda.
wa-ton', *v.* of ton; *to have, possess*,—wawaton: also 1st pers. sing. of ton.
wa-ton'-ka, *n.* one who is rich.
wa-to'-pa, *v.* to paddle a canoe,—watowapa, watounpapi: ite hekta watopa, to row.
wa-to'-pa-pi, *n.* rowing, paddling.
wa-to'-pa-pi-wi, *n.* the moon in which the waters become navigable, April. Same as magao-kadawi.
wa-to'-pe-ki-ya, *v. a.* to make paddle or row,—watopewakiya: sina watopekiya, to sail.
wa-to'-to-ya, *adv.* grass-like, green.
wa-to'-ya, *adv.* greenly.
wa-tpa', *n.* 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.
wa-tpa'-dan, *n.* a brook, a rivulet.
wa-tpi'-ča-hda, *adv.* by the side of a stream.
wa-tpo'-hna, *adv.* on a stream, by a stream.
wa-tpo'-ki-žu, *n.* the junction of streams: wtpokizu mdote, the mouth of a river.
wa-tpo'-ki-žu-ya, *v. a.* to cause the junction of streams,—wtpokizuwaya.

wa-tpo'-pa, *adv.* in a stream.
wa-tpo'-pta, *adv.* across a stream.
wa-tpu'-tpa, *n.* dust.
wa-tu'-ka, *adj.* faint, weary, exhausted,—wama-tuka.
wa-tu'-še-kše-ča, *n.* dust, dirt, sweepings; manure.
wa-tu'-tka, *n.* small animals; little things.
wa-tu'-tka-dan, *n.* small animals.
wa-tu'-tka-tka, *n.* trifles. See tutkatka.
wa-ṭe'-ča, *adj.* gentle, mild, docile, tractable.
wa-ṭe'-ča-ka, *adj.* Same as waṭeča.
wa-ṭi'-yu-wi, *n.* running vines.
wa-ṭung'-ya, *v. a.* to try to prevent,—waṭung-wayā. Perhaps this word may also be used in the sense of ṭungya, to suspect, have an indistinct knowledge of. See iṭunkeča.
wa-u'-ka, *n.* the skin of a bear.
wa-un', *v.* of un; to be; to be well off,—wauun: also 1st pers. sing. of un.
wa-un'-ča, *v.* of unča; to mock, imitate,—wauunwača, wauunčapi.
wa-un'-ča, *n.* a mocker; a monkey.
wa-un'-ča-dan, *n.* a mocker; a monkey.
wa-un'-ka, *v.* to live well; one who lives well,—wawaunka.
wa-un'-un-ka, *n.* one who wanders about, a vagabond.
wa'-wa-čin, *v.* of awačin; to think of,—wawa-čanmi.
wa-wa'-čin-ka-yu-za, or **wawačin-ekta-yuza**, *v. n.* to be kind, forbearing, long-suffering,—wawačinktamduza.
wa-wa'-ha, *n.* furs, peltries.
wa-wa'-hpa-ni-yan, *v.* of wahpaniyan; to make poor,—wawahpaniwaya.
wa-wa'-ki-pa-žin, *v. n.* to rebel against, oppose; to be a rebel,—wawawakipažin, wawaunkipažinpi.
wa-wa'-ki-pa-žin-pi, *n.* opposition, rebellion.
wa-wa'-ki-pa-žin-yan, *adv.* rebelliously.
wa-wa'-mna-da, *v.* of wamnada; to respect, honor, have a high opinion of; one who respects,—wawamnawada.
wa-wa'-mna-da-šni, *n.* one who respects nothing.
wa-wa'-ni-ča, *n.* one who is nothing, an insignificant fellow.
wa-wa'-ni-če-ča, *v.* there is nothing.
wa-wa'-yag, *cont.* of wawayaka; wawayag mde kta, I will go to see.
wa-wa'-ya-ka, *v.* of wanyaka; to look on, see,—wawaymdaka, wawandaka, wawayunyakapi.
wa-wa'-ya-ke, *n.* a looker-on.

wa-wa'-pi-da-ki-ya, *v.* of pidakiya; to make glad; one who makes glad,—wawapidawakiya.
wa-wa'-ši-čun-yan, *adv.* like a white man; said of a good dog that finds much game.
wa-wa'-ši-čun-yan-ka, *n.* one who finds much, as game.
wa-wa'-ši-tki-hda, *v. n.* to be angry, vexed; one who is angry.
wa-wa'-ši-tki-hda-ya, *v.* of šitkihdaya; to make angry,—wawašitkihdayaya.
wa-wa'-ṭe-ča, *adv.* nearly, almost, *i. q.* isnikaes: wawaṭeča ečamon kta, I had almost done it.
wa-wa'-yu-sna, *v.* of wayuśna; to sacrifice; one who sacrifices, a priest,—wawamduśna.
wa-wi'-čaḥ-ya, *v.* of ičahiya; to cause to grow, to form; to create,—wawičahwaya.
Wa-wi'-čaḥ-ye, *n.* a maker, a former; the Creator.
wa'-wi-čan-ksi, *v. n.* of čanksi; to be cross, ill-natured,—wawičanwaksi.
wa'-wi-čan-ksi-ka, *n.* a wrangler, a contentious person.
wa'-wi-čan-ksi-ya, *adv.* crossly, roughly.
wa-wi'-či-ha-ḥa, *n.* one who commits adultery.
wa-wi'-či-ha-ḥa-pi, *n.* a laughing-stock; adultery: wawičihahapi ečamon kte šni, thou shalt not commit adultery.
wa-wi'-da-ke, *n.* a master, a king, a ruler; a kingdom.
wa-wi'-hang-ya, *v.* of ihangya; to destroy,—wawihangwaya.
wa-wi'-hang-ye, *n.* a destroyer.
wa-wi'-ḥa, *v.* of iḥa; to laugh at,—wawihaha.
wa-wi'-ḥa-ḥa, *v. red.* of wawiḥa.
wa-wi'-ḥa-ya, *v. a.* to cause to laugh at,—wawihawayā.
wa-wi'-na-ḥni, *v.* of inahni; to be in haste.
wa-wi'-na-ḥni-yan, *v.* to hasten, cause to hurry,—wawinahniwaya.
wa-wi'-na-ki-ḥni, *v.* to be in haste, to do beforehand,—wawinawakiḥni.
wa-wi'-na-ki-ḥni-ka, *n.* one who is in haste.
wa-wi'-ni-haṇ, *adj.* of inihan; fearful, afraid; inspiring fear: wawinihaṇ manka.
wa-wi'-ni-haṇ-yan, *n.* to make afraid,—wawinihaṇwaya.
wa-wi'-ni-haṇ-yan, *adv.* fearfully.
wa-wi'-pi-da, *v.* of ipida; not to give, to refuse,—wawipiwada.
wa-wi'-pi-i-či-da, *v. reflex.* of wawipida; to think more of oneself than of any one else, said of a woman who is unwilling to marry,—wawipimičida.
wa-wi'-šte-ča, *adj.* modest, ashamed. See wi-šteča, the better form.

wa-wi'-šten-ya, *v.* to make ashamed,—wawish-
štenwaya.
wa-wi'-šten-ya, *adv.* ashamedly; bashfully.
wa-wi'-tko-ya, *v.* of witkoya; to make drunk,
—wawitkowaya.
wa-wi'-ton-pa, *v.* of itonpa; to be careful,—
wawitonwapa.
wa-wi'-ton-pa-pi, *n.* carefulness.
wa-wi'-ton-pa-pi-sni, *n.* carelessness.
wa-wi'-wan-ga, *v.* of iwan-ga; to inquire, ask
questions.
wa-wi'-wan-ga-pi, *n.* inquiring.
wa-wi'-wanh, *cont.* of wawiwanga: wawiwanh
mda, I go to inquire.
wa-wi'-wanh-tu-ken, *adv.* in an inquiring
manner.
wa-wi'-wanh-ya, *adv.* inquiringly.
wa-wi'-ya-čin, *v.* of iyacin; to liken to, to use
parables,—wawimdačin.
wa-wi'-ya-čin-yan, *adv.* figuratively.
wa-wi'-ya-htag-i-a, *v.* to find fault,—wawiya-
htagiwa.
wa-wi'-ya-hta-ka, *v.* of yahtaka; to bite.
wa-wi'-ya-pe, *v.* of iyape; to lie in wait,—wa-
wiyawape.
wa-wi'-ye-ki-ya, *v.* of iyekiya; to recognise,—
wawiyewakiya.
wa-wi'-ye-ya, *v.* of iyeya; to find,—wawiy-
waya.
wa-wi'-ye-ye-ča, *n.* one that finds much, as a
good dog.
wa-wi'-yo-hi, *v.* of iyohi; to reach to, extend to,
arrive at; to be sufficient for,—wawiyowahi.
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,—wawiyomakipi.
wa-wi'-yo-ki-pi-ya, *adv.* joyfully, gladly,
pleasingly.
wa-wi'-yo-ki-si-ča, *v.* of iyokisiča; to be sad,
—wawiyomakisiča.
wa-wi'-yo-ki-sin, *cont.* of wawiyokisiča; sad;
wawiyokisin waun, I am sad.
wa-wi'-yo-ki-sin-ya, *v.* of iyokisinya; to
make sad,—wawiyokisinwaya.
wa-wi'-yo-ki-sin-ya, *adv.* sadly, sorrowfully.
wa-wi'-yo-pe-ki-ya, *v.* of iyoekiya; to sell;
to reprove,—wawiyopewakiya.
wa-wi'-yo-pe-ya, *v.* of iyoepya; to reprove,—
wawiyopewaya.
wa-wi'-yu-ka-ki-za, *v.* of yukakiza; to make
suffer,—wawimdukakiza.
wa-wi'-yu-kéan, *v.* of iyukéan; to judge, to
examine,—wawimdukéan.

wa-wi'-yu-kéan-ka, *n.* one who examines and
judges.
wa-wi'-yu-pi-ya, *adv.* well, expertly.
wa-wi'-yu-tan-yan, *v.* of iyutanyan; to tempt:
taku wawiyutanyan un kin, the tempter; tempta-
tion.
wa-wi'-yu-tan-ye, *n.* one who tempts.
wa-wo'-hin-yan, *v.* of ohinyan; to be dissatis-
fied with,—wawowahinyan.
wa-wo'-ki-hi, *v.* of okihi; to be able,—wawo-
wakihi.
wa-wo'-ki-hi-ka, *n.* one who is able: wicasta
wawokihika, a man of ability.
wa-wo'-ki-hi-ya, *v.* to make able,—wawokih-
waya.
wa-wo'-ki-ya, *v.* of ókiya; to help; to be with,
to accompany,—wawowakiya.
wa-wo'-ki-ye, *n.* one who helps; help.
wa-won'-spe-ki-ya. See waonspekiya.
wa-wo'-šte-hda, *v.* of oštehdá; to call bad
names; one who speaks evil of,—wawoštewahda.
wa-wo'-ya-ka, *v.* of oyaka; to relate; one who
relates, a narrator,—wawomdaka.
wa-ya'-a-tan-in, *v.* of yaatanin; to make mani-
fest, proclaim,—wamdaatanin.
wa-ya'-a-sda, *v.* of yaaśda; to graze.
wa-ya'-a-sda-ya, *adv.* of yaaśdaya; explaining,
unfolding.
wa-ya'-a-ska-dan, *v.* of yaaśkadan; to speak
of as near,—wamdaaśkadan.
wa-ya'-ba-za, *v.* of yabaza; to bite, as dogs do
in playing with one another.
wa-ya'-ba-za, *v.* of yabaža; to bite or gnaw at,
as dogs.
wa-ya'-čan-čan, *v.* of yačančan; to make shake
with the mouth,—wamdačančan.
wa-ya'-če-kče-ka, *v.* of yačekčeka; to make
stagger by biting, etc.—wamdačekčeka.
wa-ya'-če-ya, *v.* of yačeya; to make cry by
scolding, etc.—wamdačeya.
wa-ya'-či-ka-dan, *v.* See wayačistiŋna.
wa-ya'-či-stiŋ-na, *v.* of yačistiŋna; to speak
of as small, to underrate,—wamdačistiŋna.
wa-ya'-čo, *v.* of yačo; to judge, condemn,—
wamdačo.
wa-ya'-čo, *n.* a judge.
wa-ya'-čo-čo, *v.* of yačočo; to make soft by
biting, to chew,—wamdačočo.
wa-ya'-čo-čo-ka, *n.* one who always gives his
opinion.
wa-ya'-čo-ya, *adv.* in the manner of judging.
wa-ya'-čo-za, *v.* of yačoza; to make warm by
biting, etc.—wamdačoza.
wa-ya'-e-če-tu, *v.* of yačetu; to accomplish or
bring to pass by speaking,—wamdačetu.

wa-ya'-ga, *v.* of *yağa*; to bite off, as husks.
wa-ya'-ga-pa, *v.* of *yağapa*; to bite off the skin or husk; one who bites, as a horse.
wa-ya'-ha-ha-ke, *n.* one who causes to waver by biting.
wa-ya'-ha-ha-ye-dan, *v.* of *yahahayedan*; to make waver or to render unstable by biting,—mdahahayedan.
wa-ya'-ha-i-ye-ya, *v.* to throw down by biting, as one horse does another.
wa-ya'-hba, *v.* of *yahba*; to shell off with the teeth,—wamdahba.
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 *yahdaheya*; continuously, connectedly: *wayahdaheya ia*.
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,—wamdahinta.
wa-ya'-hmi-hma, *v.* of *yahmihma*; to make roll with the mouth,—wamdahmihma.
wa-ya'-hmi-yan-yan, *v.* to make round with the mouth,—wamdahmiyanyan.
wa-ya'-hna-škin-yan, *v.* to make crazy by talking to,—wamdahnaškinyan.
wa-ya'-hna-yan, *v.* to miss with the mouth, to deceive, to tell a falsehood,—wamdahnayan.
wa-ya'-hnu-ni, *v.* to make wander in mind by talking to, to confuse,—wamdahnuni.
wa-ya'-ho-ho, *v.* of *yahoho*; to make loose by biting,—wamdahoho.
wa-ya'-ho-mni, *v.* of *yahomni*; to turn one around by talking, persuade one to change his opinions,—wamdahomni.
wa-ya'-ho-ta, *n.* a species of wild rye; tares.
wa-ya'-ho-ton, *v.* of *yahoton*; to make cry out by biting,—wamdahoton.
wa-ya'-hu-hu-za, *v.* of *yahuhuza*; to shake with the mouth,—wamdahuhuza.
wa-ya'-hu-te-dan, *v.* to bite off short.
wa-ya'-ha-pa, *v.* of *yahapa*; to scare up by talking, as game,—wamdahapa.
wa-ya'-hba, *v.* of *yahba*; to make sleepy by talking to,—wamdahba.
wa-ya'-hči, *v.* of *yahči*; to bite out a piece,—wamdahči.
wa-ya'-hda, *v.* of *yahda*; to rattle with the mouth.
wa-ya'-hda-ta, *v.* of *yahdata*; to scratch with the teeth.
wa-ya'-hde-ča, *v.* of *yahdeča*; to tear with the teeth,—wamdahdeča.

wa-ya'-hdo-ka, *v.* of *yahdoka*; to bite a hole in,—wamdahdoka.
wa-ya'-he-pa, *v.* of *yahepa*; to drink all up,—wamdahhepa.
wa-ya'-he-ya-ta, *v.* of *yaheyata*; to put one back by talking; one who disparages others by what he says,—wamdaheyata.
wa-ya'-hi-ča, *v.* of *yahiča*; to waken up, cause one to awaken by speaking to him,—wamdahiča.
wa-ya'-hi-ya-ya, *v.* of *yahiyaya*; to be awkward in doing any thing with the mouth, as in singing, making a bullet round, etc.—wamdahiyaya.
wa-ya'-hpa, *v.* of *yahpa*; to throw down with the mouth,—wamdahpa.
wa-ya'-hpu, *v.* of *yahpu*; to bite off any thing that had been glued on,—wamdahpu.
wa-ya'-hta-ka, *v.* of *yahtaka*; to bite; one that bites, as a dog,—wamdahtaka.
wa-ya'-hu, *v.* of *yahu*; to peel off with the teeth,—wamdahu.
wa-ya'-hu-ga, *v.* of *yahuga*; to crush with the teeth,—wamdahuga.
wa-ya'-i-de, *v.* of *yaide*; to blow and make blaze,—wamdaide.
wa-ya'-i-ha, *v.* of *yaiha*; to make laugh by talking; one who jests and makes others laugh.
wa-ya'-i-na-hni, *v.* to hasten, make hurry,—wamdainahni.
wa-ya'-i-ni-na, *v.* of *yainina*; to put to silence by speaking,—wamdainina.
wa-ya'-i-nin-ya, *adv.* putting to silence: *wayaininya ia*.
wa-ya'-i-šte-ča, *v.* to make ashamed by talking to.
wa-ya'-i-yo-ka, *v.* to set aside by counter argument; one who in argument refutes what has been said by others.
wa-ya'-i-yo-wa, *v.* of *yaiyowa*; to make yawn by talking.
wa-ya'-i-yo-wa-ža, *v.* to speak of as pertaining to.
wa-ya'-ka, *n.* a captive taken in war, a prisoner: *wayaka ahdi*, to bring home a captive.
wa-ya'-ka-ka, *v.* of *yakaka*; to champ, as a horse.
wa-ya'-ka-pa, *v.* of *yakapa*; to catch in the mouth,—wamdakapa.
wa-ya'-ka-tip, *v.* to straighten with the mouth.
wa-ya'-ka-wa, *v.* of *yakawa*; to open with the mouth.
wa-ya'-kča, *v.* of *yakča*; to untie with the mouth, to disentangle,—wamdakča.
wa-ya'-ke-za, *v.* to make smooth with the mouth.

wa-ya'-kin-za, *v.* to grit or grind the teeth, as a cow.
wa-ya'-ko-ke-dan, *v.* to make active by talking to,—wamdakokedan.
wa-ya'-ko-ko-ka, *v.* to make the teeth rattle,—wamdakokoka.
wa-ya'-kon-tkon-ta, *v.* to indent or notch with the teeth,—wamdakontkonta.
wa-ya'-ko-ya-han-na, *v.* to hasten one by speaking to him.
wa-ya'-kpan, *v.* of yakpan; to masticate,—wamdakpan.
wa-ya'-kpi, *v.* of yakpi; to crack with the teeth, as a louse,—wamdakpi.
wa-ya'-ksa, *v.* of yaksa; to bite off,—wamda-ksa.
wa-ya'-ksa-ksa, *v.* red. of wayaksa.
wa-ya'-ksa-pa, *v.* of yaksapa; to make wise by instructing, to teach,—wamdaksapa.
wa-ya'-ksi-za, *v.* of yaksiza; to double up with the teeth,—wamdaksiza.
wa-ya'-ktan, *v.* of yaktan; to bend with the teeth,—wamdaktan.
wa-ya'-ktan-yan, *adv.* bending with the teeth.
wa-ya'-ku-ka, *v.* of yakuka; to bite to pieces,—wamdakuka.
wa-ya'-ke-ga, *v.* of yakega; to gnaw,—wamda-kega.
wa-ya'-ke-za, *v.* of yakeza; to bite smooth,—wamda-keza.
wa-ya'-ko-ga, *v.* of yakoga; to gnaw,—wamda-ko-ga.
wa-ya'-mda-ska, *v.* of yamdaska; to make flat with the mouth,—wamdamdaska.
wa-ya'-mda-ya, *v.* of yamdaya; to make level with the mouth,—wamdamdaya.
wa-ya'-mda-za, *v.* of yamdaza; to bite or tear open with the teeth,—wamdamdaza.
wa-ya'-mde-éa, *v.* of yamdeéa; to break, crush, or tear in pieces with the teeth,—wamdamdeéa.
wa-ya'-mde-za, *v.* of yamdeza; to cheer up by speaking,—wamdamdeza.
wa-ya'-mdu, *v.* of yamdu; to chew fine,—wamdandu.
wa-ya'-mdu-mdu, *v.* red. of wayamdu.
wa-ya'-mi-ma, *v.* of yamima; to make round in the mouth,—wamdamima.
wa-ya'-mna, *v.* of yamna; to rip with the teeth; to gain by talking,—wamdamna.
wa-ya'-mnu-ga, *v.* to grind, as in eating parched corn,—wamdamnuga.
wa-ya'-mnu-mnu-ga, *v.* red. of wayamnuga; to gnaw, as a dog does a bone.
wa-ya'-nmi-nma, *v.* of yanminma; to roll with the mouth,—wamdaminma.

wa-ya'-o-éi-pte-éa, *v.* of yaocéptéa; to lessen; to count less, to depreciate,—wamdaocéptéa.
wa-ya'-o-éi-pten, *cont.* of wayaocéptéa.
wa-ya'-o-éi-pten-ya, *adv.* counting less.
wa-ya'-o-éi-pte-tu, *adv.* in a lessening manner.
wa-ya'-o-éi-tpa-ni, *v.* to speak of as unequal; to make unequal with the mouth.
wa-ya'-o-gan, *v.* to bite a hole in.
wa-ya'-o-hda-páin-yan, *v.* to root over, as a hog does any thing: wayaohdapsinyan iyeya.
wa-ya'-o-han-ko, *v.* of yaohan-ko; to make quick by speaking to,—wamdaohan-ko.
wa-ya'-o-ksa, *v.* of yaoksa; to bite through,—wamdaoksa.
wa-ya'-o-ktan, *v.* of yaoktan; to bend into with the teeth,—wamdaoktan.
wa-ya'-o-ni-han, *v.* of yaonihan; to praise, to honor,—wamdaonihan.
wa-ya'-o-ni-han-yan, *adv.* praising.
wa-ya'-o-tan, *v.* to exhort,—wamdaotan.
wa-ya'-o-tan-in, *v.* of yaotanin; to make manifest; one who makes manifest,—wamdaotanin.
wa-ya'-pa, *v.* of yapa; to hold in the mouth,—wamdapa.
wa-ya'-pa-ko, *v.* of yapako; to bend with the teeth,—wamdapako.
wa-ya'-pe-mni, *v.* of yapemni; to twist with the teeth,—wamdapemni.
wa-ya'-pe-sto, *v.* of yapesto; to bite to a point,—wamdapesto.
wa-ya'-pi, *v.* See wayapika.
wa-ya'-pi-ka, *v. n.* to be fluent, to speak a language well, to be eloquent,—wamdapika, wada-pika.
wa-ya'-pi-ya, *adv.* fluently.
wa-ya'-po-pa, *v.* of yapopa; to make burst by biting,—wamdapopa.
wa-ya'-po-ta, *v.* of yapota; to tear in pieces with the mouth, to rend; one who tears in pieces with the teeth, as a dog,—wamdapota.
wa-ya'-psa-ka, *v.* of yapsaka; to bite off, as cords,—wamdapsaka.
wa-ya'-psi-éa, *v.* of yapsiéa; to make hop by biting,—wamdapsiéa.
wa-ya'-pson, *v.* of yapson; to spill with the mouth,—wamdapson.
wa-ya'-psun, *v.* Same as wayapson.
wa-ya'-psun, *v.* of yapsun; to shed, as a horse his teeth.
wa-ya'-ptan-yan, *v.* of yaptanyan; to turn over with the mouth, roll over,—wamdaptanyan.
wa-ya'-pte-éa-dan, *v.* of yapteéadan; to bite off short.
wa-ya'-ptu-za, *v.* of yaptuza; to split, as a tooth,—wamdaptuza.

wa-ya'-sba, *v.* to pick off with the teeth,—wamdasba.
wa-ya'-sde-ća, *v.* of yasdeća: to split with the teeth.
wa-ya'-sdo-haŋ, *v.* to drag along with the mouth, as a wolf or other animal does his prey.
wa-ya'-sdu-ta, *v.* to pull out with the teeth, as a dog does.
wa-ya'-ska-pa, *v.* ho wayaskapa. Said of the creaking noise made by fish when they come to the top of the water.
wa-ya'-ske-pa, *v.* of yaskepa; to drink all out.
wa-ya'-ski-ća, *v.* of yaskića; to press on with the mouth,—wamdaskića.
wa-ya'-ski-ta, *v.* to press on with the mouth, make tight,—wamdaskita.
wa-ya'-sku, *v.* of yasku; to peel off with the teeth, bite off the skin or rind,—wamdasku.
wa-ya'-sku-sku, *v. red.* of wayasku; to bite off the rind or hull,—wamdaskusku.
wa-ya'-sma-ka, *v.* to bite and make indentations.
wa-ya'-smin, *v.* to gnaw off, as dogs do.
wa-ya'-smin-yan-yaŋ, *v.* to be eaten off smooth.
wa-ya'-sna, *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-ta, *v.* of yasota; to eat all up, as food; to use up, as words,—wamdasota.
wa-ya'-so-te-ća, *n.* one who eats up much.
wa-ya'-spa-ya, *v.* of yaspaya; to wet with the mouth,—wamdaspayā.
wa-ya'-staŋ-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 yasū; to make good with the mouth, by speaking, etc.,—wamdasu.
wa-ya'-su-ta, *v.* of yasuta; to make firm with the mouth, to establish or decree,—wamdasuta.
wa-ya'-ša-pa, *v.* of yašapa; to soil with the mouth.
wa-ya'-šda, *v.* of yašda; to graze off, make bare, as cattle do by grazing.
wa-ya'-šdo-ka, *v.* of yašdoka; to bite out.
wa-ya'-ši-ća, *v.* of yašića; to speak evil of, to curse,—wamdašića, waŋyašićapi.
wa-ya'-ši-hda, *v.* of yašihda; to make angry by talking to.
wa-ya'-ši-htin, *v.* of yašihitin; to enfeeble by biting or talking to,—wamdašihitin.
wa-ya'-ši-pa, *v.* of yašipa; to bite off close.
wa-ya'-ška, *v.* of yaška; to untie with the mouth.

wa-ya'-škaŋ-škaŋ, *v.* of yaškaŋškaŋ; to cause to move with the mouth.
wa-ya'-ški-ća, *v.* of yašića; to chew and press with the mouth, as in chewing tobacco,—wamdaškića.
wa-ya'-ški-ška, *v.* of yaškiška; to bite and make rough; to get into difficulty by talking,—wamdaškiška.
wa-ya'-ško-kpa, *v.* of yaškopa; to gnaw out a hollow place,—wamdaškopa.
wa-ya'-ško-pa, *v.* of yaškopa; to make warp or twist with the mouth.
wa-ya'-ško-tpa, *v.* Same as wayaškopa.
wa-ya'-šna, *v.* of yašna; to miss or let fall from the mouth; to make mistakes in talking; to stammer,—wamdašna.
wa-ya'-špa, *v.* of yašpa; to bite off pieces,—wamdašpa.
wa-ya'-špi, *v.* of yašpi; to pick off fruit, as birds do.
wa-ya'-špu, *v.* of yašpu; to pick off with the mouth something that has been stuck on.
wa-ya'-špu-ya, *v.* of yašpuya; to tickle by biting, as lice or fleas.
wa-ya'-štaŋ, *v.* of yaštaŋ; to complete with the mouth, as eating or speaking,—wamdaštaŋ.
wa-ya'-šu-ža, *v.* of yašuža; 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-ku-ni-šni, *v.* to destroy with the mouth,—wamdatakunišni.
wa-ya'-taŋ, *n.* a blister, blister salve.
wa-ya'-taŋ-in, *v.* of yataŋin; to make manifest,—wamdataŋin.
wa-ya'-taŋ-ka, *v.* of yataŋka; to speak of as large,—wamdataŋka.
wa-ya'-te-haŋ, *v.* to speak of as far.
wa-ya'-te-haŋ-haŋ, *v.* to speak slow,—wamdatehaŋhaŋ.
wa-ya'-te-hi-ka, *v.* of yatehika; to speak of as difficult,—wamdatehika.
wa-ya'-te-kon-za, *v.* to chew the cud, as cows.
wa-ya'-te-pa, *v.* of yatepa; to wear off the teeth,—wamdatepa.
wa-ya'-ti-taŋ, *v.* of yatitaŋ; to pull with the teeth,—wamdatitaŋ.
wa-ya'-tkan, *v.* of yatkan; to drink,—wamdatkan, waŋyatkanpi.
wa-ya'-tke-ki-ya, *v. a.* to cause to drink; to give medicine to,—wayatkewakiya.
wa-ya'-tkon-tkon-ta, *v.* See wayakonktonta.
wa-ya'-tkon-za, *v.* of yatkanza; to make equal,—wamdatkonza.
wa-ya'-tkun-za, *v.* See wayatkanza.

wa-ya'-tog-ya, *adv.* wayatogya ia, to speak of other things.

wa-ya'-to-kan, *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'-tpan, *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-ta, *v.* to make smart by biting,—wamdatuta.

wa-ya'-tu-tka, *v.* to bite off in little pieces,—wamdatutka.

wa-ya'-ta, *v.* of yaťa; to bite to death,—wamdata.

wa-ya'-tiŋ-za, *v.* of yaŋinza; to make firm with the mouth; to establish, declare.

wa-ya'-wa, *v.* of yawa; to read; to count,—wamdawa, waunyawapi.

wa-ya'-wa-hiŋ-yaŋ-za, *v.* to bite and make cross: wayawahinŋanŋsya kuwa, to keep biting for the purpose of making cross.

wa-ya'-wa-kan, *v.* to speak of as sacred,—wamdawakan.

wa-ya'-wan-ka, *v.* to bite down, as a beaver does trees.

wa-ya'-wa-pi, *n.* reading; numeration, arithmetic.

wa-ya'-wa-ś'a-ka, *v.* to call strong,—wamda-waś'aka.

wa-ya'-wa-ša-ka-dan, *v.* to speak of as easy or cheap,—wamdawaśakadan.

wa-ya'-wa-šte, *v.* of yawašte; to bless,—wamdawašte, wadawašte, waunyawaštepi.

wa-ya'-we-ğa, *v.* of yaweğa; to break partly off with the mouth,—wamdaweğa.

wa-ya'-wi-ča-ka, *v.* to call true,—wamdawi-čaka.

wa-ya'-wi-ča-šta-šni, *v.* to speak of as wicked,—wamdawičastašni.

wa-ya'-wi-hnu-ni, *v.* of yawihnuni; to destroy with the mouth,—wamdawihnuni.

wa-ya'-wiŋ-za, *v.* to bend down with the mouth,—wamdawinza.

wa-ya'-za, *v.* to string, as beads,—wamdaza.

wa-ya'-za-mni, *v.* of yazamni; to uncover with the mouth.

wa-ya'-zan, *v.* of yazan; to be sick,—wamayazan, waniyazan, waunyazanpi: wayazan hiŋhda, to be taken sick suddenly.

wa-ya'-zan-hda, *v.* to become sick, to feel sick,—wayazanwahda.

wa-ya'-zan-ka, *v.* to be sick,—wamayazanka: wayazanke čin, 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,—wamdaziča.

wa-ya'-zo-ka, *v.* of yazoka: to suck, as sugar or caudy,—wamdazoka.

wa-ya'-zon-ta, *v.* of yazonta; to connect, as language,—wamdazon-ta.

wa-ya'-za, *v.* to crush or bite up.

wa-ya'-za-za, *v.* of yazaza; to wash or make clean with the mouth, as a wolf or dog does by licking bones.

wa-ya'-zi-pa, *v.* of yažipa; to bite, as mosquitoes do.

wa-ya'-zo, *v.* of yazo; to blow on instruments,—wamdažo.

wa-ya'-zu-zu, *v.* of yažužu; 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-yu'-a-ki-han, *v.* of yuakihan; to make starve.

wa-yu'-a-ki-pam, *adv.* separately. See yuaki-pam.

wa-yu'-a-mda-ya, *v.* of yuamdaya; to make level.

wa-yu'-a-šda-ya, *v.* of yuašdaya; to make manifest; to uncover,—wamduašdaya.

wa-yu'-a-ška-dan, *v.* of yuaškadan; to make near.

wa-yu'-a-zi, *v.* of yuazi; to run aground, as a boat.

wa-yu'-ba-za, *v.* of yubaza; to trouble, annoy, vex; to twist, roll,—wamdubaza.

wa-yu'-bo-sda-ta, *v.* of yubosdata; to set up-right.

wa-yu'-bu, *v.* of yubu; to make a drumming noise.

wa-yu'-bu-bu, *v. red.* of wayubu.

wa-yu'-čan, *v.* of yučan; to sift,—wamdučan.

wa-yu'-čan-čan, *v. red.* of wayučan; to shake, sift.

wa-yu'-če-ka, *v.* See wayučekčeka.

wa-yu'-če-kče-ka, *v.* of yučekčeka; to make stagger,—wamdučekčeka.

wa-yu'-če-ya, *v.* of yučeya; to make cry.

wa-yu'-či-ka-dan, *v.* of yučikadan; to make small, to compress,—wamdučikadan.

wa-yu'-či-stiŋ-na, *v.* to make small,—wamdu-čistiŋna.

wa-yu'-čo, *adv.* of ayučo; well, neatly: wayučo šni, carelessly.

wa-yu'-éó-éó, *adv. red.* of wayuó.
wa-yu'-éó-ka-ka, *v.* of yuóokaka; *to take out, empty, as the load from a gun,—wamduóokaka.*
wa-yu'-éó-ya, *adv. well.*
wa-yu'-éó-za, *v.* of yuóoza; *to make warm by kindling a fire,—wamduóoza.*
wa-yu'-e-éé-dan, *v.* of yueéedan; *to purify,—wamdueéedan.*
wa-yu'-e-éé-tu, *v.* of yueéetu; *to make right, fulfil, accomplish,—wamdueéetu.*
wa-yu'-e-éí, *v.* of yueéí; *to turn wrong side out,—wamdueéí.*
wa-yu'-ga, *v.* of yuga; *to open out or pull off, as in husking corn,—wamduga.*
wa-yu'-gan, *v.* of yugan; *to open,—wamdugan.*
wa-yu'-ga-pa, *v.* of yugapa; *to take off the skin, as from an animal, to flay,—wamdugapa.*
wa-yu'-ga-ta, *v.* of yugata; *to spread out, as the hands,—wamduyata.*
wa-yu'-go, *v.* of yugo; *to make crooked grooves, as in arrows.*
wa-yu'-gó-dan, *n.* See wanyugódan.
wa-yu'-gu-ka, *v.* of yuguka; *to stretch, strain; to sprain,—wamduyuka.*
wa-yu'-ha-ha-ka, *n.* of yuha; *one who possesses much,—wamduhahaka.*
wa-yu'-ha-ha-ye-dan, *v.* of yuhahayedan; *to make unsteady,—wamduhahayedan.*
wa-yu'-ha-i-ye-ya, *v.* *to throw or push down.*
wa-yu'-hba, *v.* of yuhba; *to shell off,—wamduhba.*
wa-yu'-hbe-za, *v.* of yuhbeza; *to make rough.*
wa-yu'-hda, *v.* of yuhda; *to untwist, uncoil,—wamduhda.*
wa-yu'-hdo-ka, *v.* *to dislocate,—wamduhdoka.*
wa-yu'-he-éa, *n.* *one who possesses much,—wamduheéa.*
wa-yu'-hi, *v.* of yuhi; *to drive off, as game,—wamduhi.*
wa-yu'-hin-ta, *v.* of yuhinta; *to sweep off,—wamduhinta.*
wa-yu'-hmi-hma, *v.* of yuhmihma; *to roll,—wamduhmihma.*
wa-yu'-hmi-yan-yan, *v.* of yuhmiyan; *to make round,—wamduhmiyan.*
wa-yu'-hmun, *v.* of yuhmun; *to twist,—wamduhmun.*
wa-yu'-hna, *v.* of yuhna; *to shake off, as fruit.*
wa-yu'-hna-škin-yan, *v.* of yuhnaškin; *to make crazy,—wamduhnaškin.*
wa-yu'-hna-yan, *v.* *to miss, deceive.*
wa-yu'-hnu-ni, *v.* of yuhnuni; *to make wander.*

wa-yu'-ho-ho, *v.* of yuhoho; *to catch and hold loosely, as something too large to grasp,—wamduhoho.*
wa'-yu-ho-mni, *v.* of ayuhomni; *to turn round on.*
wa'-yu-ho-ta, *v.* *to desire much, as food,—wamduhota.*
wa-yu'-ho-ton, *v.* *to cause to make a noise.*
wa-yu'-hu-hu-za, *v.* of yuhuhuza; *to shake,—wamduhuhuza.*
wa-yu'-hu-te-dan, *v.* of yuhutedan; *to make short, wear to a stump,—wamduhutedan.*
wa-yu'-han-di-ta, *v.* *to make quick or active.* See yuhandita.
wa-yu'-han-hi, *v.* *to make slow, to retard.* See yuhanhi.
wa-yu'-ha-tka, *v.* of yuhatka; *to make rough.*
wa-yu'-hda, *v.* of yuhda; *to make rattle.*
wa-yu'-hda-gan, *v.* of yuhdagán; *to make larger, to enlarge.*
wa-yu'-hda-ta, *v.* of yahdata; *to scratch; to dig under.*
wa-yu'-hde-éa, *v.* of yuhdeéa; *to tear,—wamduhdeéa.*
wa-yu'-hdo-ka, *v.* of yuhdoka; *to make a hole; to open,—wamduhdoka.*
wa-yu'-he-pa, *v.* of yuhepa; *to drain off; to absorb.*
wa-yu'-he-ya-ta, *v.* of yuheyata; *to shove aside, push back.*
wa-yu'-hi-éa, *v.* of yuhiéa; *to waken one up, cause to awake,—wamduhiéa.*
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 sideways.*
wa-yu'-hmun, *v.* of yuhmun; *to make buzz.*
wa-yu'-hpa, *v.* of yuhpa; *to lay down, throw down; to buy a wife,—wamduhpa.* See wohpa.
wa-yu'-hpu, *v.* of yuhpu; *to pick off pieces.*
wa-yu'-htan-yan, *v.* of yuhitanyan; *to make rough.*
wa-yu'-htu-ta, *v.* of yuhituta; *to make rough, break the grain of a skin in dressing,—wamduhituta.*
wa-yu'-hu, *v.* of yuhu; *to peel,—wamduhu.*
wa-yu'-hu-ga, *v.* of yuhuga; *to break holes in,—wamduhuga.*
wa-yu'-hun-ta, *v.* of yuhunta; *to make soft or pliant, as a skin by rubbing,—wamduhunta.*
wa-yu'-hun-win, *v.* of yuhunwin; *to cause to putrefy.*
wa-yu'-i-éí-éa-hi, *v.* of yuidicahi; *to mingle.*

wa-yu'-i-de, *v.* of yuide; *to make blaze.*
wa-yu'-i-na-hni, *v.* of yuinahni; *to cause to hasten,—wamduinahni.*
wa-yu'-i-šte-ća, *v.* of yuišteća; *to make ashamed.*
wa-yu'-i-yo-ka, *v.* wayuiyog iyeya, *to push aside, put out of the way.*
wa-yu'-i-yo-wa-za, *v.* of yuiyowaza; *to cause an echo.*
wa-yu'-ka-ki-ža, *v.* of yukakiža; *to make suffer,—wamdukakiža.*
wa-yu'-kan, *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 yukatin; *to straighten out.*
wa-yu'-ka-wa, *v.* of yukawa; *to open out, push back,—wamdukawa.*
wa-yu'-kća, *v.* of yukća; *to unfold, untie,—wamdukća.*
wa-yu'-kćan, *v.* of yukćan; *to examine, investigate,—wamdukćan.*
wa-yu'-ke-ća, *v. n.* of yukan; *there is some.*
wa-yu'-kin-ća, *v.* of yukinća; *to scrape.*
wa-yu'-kin-za, *v.* of yukinza; *to make creak,—wamdukinza.*
wa-yu'-ki-pa-ža, *v.* of yukipaža; *to double or fold up.*
wa-yu'-ki-pe-han, *v.* of yukipehan; *to fold up.*
wa-yu'-ko-ka, *v.* of yukoka; *to rattle.*
wa-yu'-ko-ke-dan, *v.* of yukokedan; *to make active.*
wa-yu'-ko-ko-ka, *v.* of yukokoka; *to rattle.*
wa-yu'-ko-pe-hda, *v.* of yukopehda; *to frighten.*
wa-yu'-ko-ya-han-na, *v.* *to make hasten.*
wa-yu'-kpan, *v.* of yukpan; *to make fine, pulverize, grind, as grain,—wamdukpan, wadukpan, waunyukpanpi. See wokpan.*
wa-yu'-kpi, *v.* of yukpi; *to crack.*
wa-yu'-ksa, *v.* of yuksa; *to break off,—wamduksa, waduksa, waunyuksapi. See woksa.*
wa-yu'-ksa-ksa, *v. red.* of wayuksa.
wa-yu'-ksa-pa, *v.* of yuksapa; *to make wise; one who makes wise, an instructor,—wamduksapa.*
wa-yu'-ksa, *v.* of yuksa; *to roll up.*
wa-yu'-ksa-dan, *v.* of yuksadan; *to bend up.*
wa-yu'-ksan, *v.* of yuksan; *to bend.*
wa-yu'-ksi-ža, *v.* of yuksića; *to double up.*
wa-yu'-ktan, *v.* of yuktan; *to bend,—wamduktan.*
wa-yu'-ku-ka, *v.* of yukuka; *to spoil, wear out.*
wa-yu'-ke-ğa, *v.* of yukeğa; *to scratch.*
wa-yu'-ke-za, *v.* of yukeza; *to make smooth.*
wa-yu'-ko-ğa, *v.* of yukeğa; *to scratch, make rough.*

wa-yu'-ko-za, *v.* of yukoza; *to make smooth.*
wa-yu'-ma-hen-i-ye-ya, *v.* *to put or push into.*
wa-yu'-man, *v.* of yuman; *to whet, file, grind, as edged tools,—wamdube.*
wa-yu'-mda-ska, *v.* of yumdaska; *to make flat.*
wa-yu'-mda-ya, *v.* of yumdaya; *to spread out, make level,—wamdumdaya.*
wa-yu'-mda-za, *v.* of yumdaza; *to rip open.*
wa-yu'-mde-ća, *v.* of yumdeća; *to crush, break in pieces,—wamdumdeća.*
wa-yu'-mdu, *v.* of yumdu; *to make mellow; to plough,—wamdumdu, wadumdu. See womdu.*
wa-yu'-mi-ma, *v.* of yumima; *to make round by grinding,—wamdumima.*
wa-yu'-mna, *v.* of yumna; *to rip.*
wa-yu'-mni, *v.* of ayumni; *to turn round on.*
wa-yu'-mni-ğa, *v.* of yumniğa; *to make shrink or draw up.*
wa-yu'-na-ke-ya, *v.* of yunakeya; *to turn on one side.*
wa-yu'-na-žin, *v.* of yunažin; *to cause to stand up,—wamdunažin.*
wa-yu'-ni-ya-šni, *v.* of yuniyašni; *to suffocate, to strangle,—wamduniyašni.*
wa-yu'-nmi-nma, *v.* of yunminma; *to roll.*
wa-yu'-o-čin-si-ća, *v.* of yuočinśića; *to make cross.*
wa-yu'-o-či-pte-ća, *v.* of yuočipteća; *to make of different lengths.*
wa-yu'-o-či-pten, *cont.* of wayuočipteća.
wa-yu'-o-či-pten-ya, *adv.* *diminishing in size.*
wa-yu'-o-či-pte-tu, *v.* *to make longer and shorter, to lessen,—wamduočiptetu.*
wa-yu'-o-či-tkon-za, *v.* of yuočitkonza; *to make equal.*
wa-yu'-o-či-tpa-ni, *v.* of yuočitpani; *to make unequal.*
wa-yu'-o-hda-pšin-yan-i-ye-ya, *v.* *to turn bottom up.*
wa-yu'-o-ħa-ħa, *v.* of yuoħaħa; *to fill up, as holes.*
wa-yu'-o-ħan-ko, *v.* of yuoħanġo; *to make hasten,—wamduoħanġo.*
wa-yu'-o-ħmin, *v.* of yuoħmin; *to miss, to throw on one side of the mark.*
wa-yu'-o-ħpa, *v.* of yuoħpa; *to break through into.*
wa-yu'-o-ka-ħbo-ka, *v.* of yuokaħboka; *to cause to float.*
wa-yu'-o-ki-ni-han, *v.* of yuokinihan; *to make honorable.*
wa-yu'-o-kon-wan-ži-dan, *v.* of yuokonwanžidan; *to make into one, to unite.*

wa-yu'-o-mde-éa, *v.* of yuomdeca; *to scatter abroad, to disperse*,—wamduomdeca.
wa-yu'-o-ni-han, *v.* of yuonihan; *to honor; to be respectful*,—wamduonihan.
wa-yu'-o-ni-han-yan, *adv.* respectfully.
wa-yu'-o-s'in, *v.* of yuos'in; *to hate*,—wamduos'in.
wa-yu'-o-s'in, *v.* of yuos'in; *to tie in a fast knot*,—wamduos'in.
wa-yu'-o-ta, *v.* of ynota; *to multiply*,—wamduota.
wa-yu'-o-tan-in, *v.* of ynotanin; *to make manifest*,—wamduotanin.
wa-yu'-o-ṭin-za, *v.* of yuotinza; *to make tight in*,—wamduotinza.
wa-yu'-o-wo-tan, *v.* of ynowotan; *to straighten, to make upright*,—wamduowotan.
wa-yu'-o-wo-tan-na, *v.* Same as wayuowotan.
wa-yu'-pa-ko, *v.* of yupako; *to make crooked*.
wa-yu'-pan-ga, *v.* of yupanga; *to tie up loosely, make puff out*,—wamdupanga.
wa-yu'-pan-ge-éa, *n.* one who ties nothing up well, one who ties so that it always puffs out,—wamdupangeéa.
wa-yu'-pan-pan, *v.* of yupanpan; *to make soft*,—wamdupanpan.
wa-yu'-pan-pan-na, *v.* See wayupanpan.
wa-yu'-pa-tu-za, *v.* of yupatuza; *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, waunyupipi.
wa-yu'-pi-ka, *v. n.* *to be expert, skilful, dexterous*,—wamdupika, wadupika.
wa-yu'-pi-ya, *adv.* skilfully, expertly, well.
wa-yu'-pi-ya-han, *adv.* well, skilfully.
wa-yu'-po-pa, *v.* of yupopa; *to cause to burst*.
wa-yu'-po-ta, *v.* of yupota; *to wear out, cut up*,—wamdupota, waunyupotapi.
wa-yu'-po-te-éa, *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-ka, *v.* of yupsaka; *to break, as cords*,—wamdupsaka.
wa-yu'-psi-éa, *v.* of yupsicéa; *to make jump*,—wamdupsicéa.
wa-yu'-pson, *v.* of yupson; *to spill out*,—wamdupson.
wa-yu'-pśun, *v.* of yupśun; *to pull out by the roots, to dislocate*,—wamdupśun.
wa-yu'-pta, *v.* of yupta; *to cut out, as clothes*,—wamdupta.
wa'-yu-pta, *v.* of ayupta; *to answer*,—wámdup-ta.

wa-yu'-ptan-yan, *v.* of yuptanyan; *to turn over*,—wamduptanyan.
wa'-yu-ptan-yan, *v.* of ayuptanyan; *to turn back on one, redound on oneself or one's relatives*.
wa-yu'-pta-ya, *n.* one who collects.
wa-yu'-pte-éa-dan, *v.* of yupteéadan; *to shorten*.
wa-yu'-ptu-ḥa, *v.* of yuptuḥa; *to pick—to pieces*.
wa-yu'-ptu-za, *v.* of yuptuza; *to crack, split*.
wa-yu'-san, *v.* of yusan; *to whiten, to white-wash*.
wa-yu'-sa-pa, *v.* of yusapa; *to blacken*.
wa-yu'-sba, *v.* of yusba; *to pick in pieces*.
wa-yu'-sbu, *v.* of yusbu; *to make a noise, as in handling shelled corn*.
wa-yu'-sde-éa, *v.* of yusdeca; *to split*,—wamdusdeca.
wa-yu'-sdo-han, *v.* of yusdohan; *to draw along*,—wamdusdohan.
wa-yu'-sdu-ta, *v.* of yusduta; *to pull out*,—wamdusduta.
wa-yu'-se-pa, *v.* of yusepa; *to rub off, as dirt or paint*,—wamdusepa.
wa-yu'-ska, *v.* of yuska; *to whiten, make white; to clear one who has been charged with a crime, to acquit*,—wamduska.
wa-yu'-ska-pi, *n.* one who has been cleared from charges laid against him.
wa-yu'-ske-pa, *v.* of yuskepa; *to draw all out, to exhaust*.
wa-yu'-ski-éa, *v.* of yuskiéa; *to press; to be neat and tidy; to surpass all others: one who is feared by or restrains others*,—wamduskiéa.
wa-yu'-ski-ta, *v.* Same as wayuskiéa; *to bind, press*.
wa-yu'-sku, *v.* of yusku; *to shear off close, pare, shave off*,—wamdusku.
wa-yu'-sku-sku, *v. red.* of wayusku.
wa-yu'-sma-ka, *v.* of yusmaka; *to hollow out; to indent*.
wa-yu'-smin, *v.* of yusmin; *to pick off, make bare*.
wa-yu'-sna, *v.* of yusna; *to ring, to rustle, as leaves falling; to ravel out*,—wamdusna.
wa-yu'-sni, *v.* of yusni; *to make cold, to extinguish*.
wa'-yus-o, *v.* of ayuso; *to wade after; to pare off*,—wámduso.
wa'-yus-os-o, *v. red.* of wáyuso.
wa-yu'-so-ta, *v.* of yusota; *to spend, use up, consume*,—wamdusota.
wa-yu'-sto, *v.* of yusto; *to smooth down*,—wamdusto.
wa-yu'-sto-ka, *n.* one who makes smooth.

wa-yu'-su, *v.* of yusu; *to make good*,—wamdu-su.
wa-yu'-su-ta, *v.* of yusuta; *to make strong, to establish*,—wamdu-suta.
wa-yu'-ša, *v.* of yuša; *to make red*.
wa-yu'-š'ag-ya, *v. a.* *to overload*, as an animal, —wayuš'agwaya.
wa-yu'-š'a-ka, *v.* of yuš'aka; *to be overloaded*, —wamduš'aka.
wa-yu'-ša-pa, *v.* of yušapa; *to soil*,—wamdu-šapa.
wa-yu'-šda, *v.* of yušda; *to make bare, cut off*, —wamdušda.
wa-yu'-šdo-ka, *v.* of yušdoka; *to pull out*.
wa-yu'-šdu-šdu-ta, *v.* of yušdušduta; *to make slippery*.
wa-yu'-še-ča, *v.* *to make dry up or wither*.
wa-yu'-ši-ča, *v.* of yušiča; *to make bad, to spoil*,—wamdušiča.
wa-yu'-ši-htin, *v.* of yušihtin; *to enfeeble*,—wamdušihtin.
wa-yu'-šin-šin, *v.* of yušinšin; *to tickle*,—wamdušinšin.
wa-yu'-šin-ye-ya, *v.* of yušin'yeya; *to frighten*, —wayušin'yewaya.
wa-yu'-ši-pa, *v.* of yušipa; *to break off close*.
wa-yu'-ška, *v.* of yuška; *to untie*.
wa-yu'-škaŋ-škaŋ, *v.* of yuškaŋškaŋ; *to cause to move or stir about*,—wamduškaŋškaŋ.
wa-yu'-ške-haŋ, *v.* of yuškehaŋ; *to make wild or unsteady, to cause to prance*,—wamduškehaŋ.
wa-yu'-ški, *v.* of yuški; *to plait*,—wamduški.
wa-yu'-ški-ška, *v.* of yuškiška; *to make rough; to make difficult or confused; to make mischief*, —wamduškiška.
wa-yu'-ško-kpa, *v.* of yuškoka; *to hollow out*.
wa-yu'-ško-pa, *v.* of yuškopa; *to make twisting*.
wa-yu'-ško-tpa, *v.* Same as wayuškoka.
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, waunyušnapi. See wošna.
wa-yu'-šna-pi, *n.* *sacrificing*.
wa-yu'-šo-ša, *v.* of yušoša; *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, waunyušpipi. See wošpi.
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'-šan, *v.* of yušan; *to finish*,—wamdu-šan.
wa-yu'-šan-ka, *n.* *one who finishes*.
wa-yu'-šu-ža, *v.* of yušuža; *to crush*.
wa-yu'-ta, *v.* of yuta; *to be eaten up*, as by wolves; *to eat up; one who eats all up*,—wawata, wauntapi. See wota.
wa-yu'-tan, *v.* of yutan; *to touch*.
wa-yu'-tan, *n.* *a servant; a master of ceremonies*.
wa-yu'-tan-čo-dan, *v.* of yutančodan; *to make naked*.
wa-yu'-tan-in, *v.* of yutanin; *to make manifest, to expose*,—wamdutaniŋ.
wa-yu'-tan-ka, *v.* of yutaŋka; *to make large*.
wa-yu'-tan-ki-ya, *v.* *to have for cook or master of ceremonies*: wayutanwičakiyapi, servants.
wa-yu'-tan-ni, *v.* of yutanŋi; *to wear out, make old*,—wamdutanni.
wa-yu'-tan-ni-ka, *n.* *one who wears out much*.
wa-yu'-tan-tan, *v. red.* of yutan; *to feel all over*.
wa-yu'-tan-ton-šni, *v.* of yutan-tonšni; *to make an end of, destroy*.
wa-yu'-tan-ya, *v.* *to make master of ceremonies at a feast*,—wayutanwaya.
wa-yu'-te-ča, *v.* of yuteča; *to make new, to renew*,—wamduteča.
wa-yu'-te-haŋ, *v.* of yutehaŋ; *to make long, to be slow*.
wa-yu'-te-haŋ-haŋ-ka, *v.* *to be always long in doing a thing*,—wamdutehaŋhaŋka.
wa-yu'-te-hi-ka, *v.* of yutehika; *to make difficult*,—wamdutehika.
wa-yu'-te-pa, *v.* of yutepa; *to wear off*.
wa-yu'-te-pe-ča, *n.* *one who wears off*.
wa-yu'-ti-ča, *v.* of yutiča; *to scrape away*, as a horse does snow by pawing.
wa-yu'-ti-pa, *v.* of yutipa; *to cramp, draw up*.
wa-yu'-ti-taŋ, *v.* of yutitaŋ; *to pull*.
wa-yu'-tkoŋ-za, *v.* of yutkoŋza; *to make even*, —wamdutkoŋza.
wa-yu'-tku-ğa, *v.* of yutkuğa; *to break off square*.
wa-yu'-to-kaŋ, *v.* of yutokaŋ; *to put in another place, to remove*,—wamdutokaŋ.
wa-yu'-to-ke-ča, *v.* of yutokeča; *to make different, to alter*,—wamdutokeča.
wa-yu'-tpan, *v.* of yutpan; *to make fine, to grind*,—wamdutpan, waunyutpanpi. See wotpan.
wa-yu'-tpu-tpa, *v.* of yutputpa; *to pick to pieces, to make crumble*,—wamdutputpa.
wa-yu'-tpu-tpe-ča, *n.* *one who crumbles up or makes fine*.

wa-yu'-tu-ta, *v.* of yututa; *to make smart by rubbing*,—wamdututa.
wa-yu'-tu-tka, *v.* of yututka; *to break into small pieces*.
wa-yu'-ta, *v.* of yuṭa; *to kill, choke to death*,—wamduṭa.
wa-yu'-ṭin-za, *v.* of yuṭinza; *to make firm*,—wamduṭinza.
wa-yu'-wa-čin-ton, *v.* of yuwāčinton; *to make intelligent*.
wa-yu'-wa-hin-yan-za, *v.* *to make morose or ill disposed*.
wa-yu'-wa-hba-dan, *v.* of yuwahbadan; *to make gentle or mild*,—wamduwahbadan.
wa-yu'-wa-hpa-ni-ća, *v.* of yuwahpanića; *to make poor*,—wamduwahpanića.
wa-yu'-wa-hte-ka, *v.* *to make unable to do well, to incapacitate*; *i. q.* onspešni daka.
wa-yu'-wa-kan, *v.* of yuwakan; *to make sacred, to consecrate*,—wamduwakan.
wa-yu'-wan-ka, *v.* of yuwanḱa; *to throw down*.
wa-yu'-wan-kan-i-ću, *v.* *to lift up*: wayuwanḱan iyeya, *to raise or pry up*.
wa-yu'-wa-š'a-ka, *v.* of yuwaš'aka; *to make strong, to invigorate*,—wamduwaš'aka.
wa-yu'-wa-ša-ka-dan, *v.* of yuwašakadan; *to make cheap or easy*,—wamduwašakadan.
wa-yu'-wa-š'a-ke-šni, *v.* *to make weak*,—wamduwaš'akešni.
wa-yu'-wa-šte, *v.* of yuwašte; *to make good, to improve*,—wamduwašte, waduwašte, waunyuwaštepi.
wa-yu'-we-ḡa, *v.* of yuweḡa; *to break partly off*,—wamduweḡa.
wa-yu'-wi, *v.* of yuwi; *to wrap around*.
wa-yu'-wi-ća-ka, *v.* of yuwićaka; *to make true*.
wa-yu'-wi-ća-šta-šni, *v.* of yuwićaštašni; *to make bad, debase, corrupt*,—wamduwićaštašni.
wa-yu'-wi-hnu-ni, *v.* of yuwihnuni; *to destroy*,—wamduwihnuni.
wa-yu'-wiṇ-ḡa, *v.* of yuwiṇḡa; *to turn around*.
wa-yu'-wiṇ-ḡe-ća, *n.* *one who turns about*.
wa-yu'-wiṇ-ta, *v.* of yuwiṇta; *to spread out the hands to*; *to stroke*,—wamduwiṇta.
wa-yu'-wiṇ-za, *v.* of yuwiṇza; *to bend down*.
wa-yu'-wi-taṇ-taṇ, *v.* *to make proud*.
wa-yu'-wi-ta-ya, *v.* of yuwitaya; *to gather together, to collect*,—wamduwitaya.
wa-yu'-wi-tko, *v.* of yuwitko; *to make drunk*,—wamduwitko.
wa-yu'-wi-tko-tko-ka, *v.* *to make foolish*.
wa-yu'-wi-ye-ya, *v.* of yuwiyeya; *to make ready*,—wamduwiyeya.

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'-zan, *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-ća, *v.* of yuzića; *to stretch*,—wamduzića.
wa-yu'-zon-ta, *v.* of yuzonta; *to make connected*; *to decide*,—wamduzonta.
wa-yu'-zun-ća, *v.* Same as wayuzonta.
wa-yu'-ža, *v.* of yuža; *to stir up*; *to make mush or hasty pudding*,—wamduža.
wa-yu'-ža-ka, *v.* of yužaka; *to pull open*,—wamdužaka.
wa-yu'-ža-ža, *v.* of yužaza; *to wash, as clothes*; *to do a washing*,—wamdužaza, wadužaza, waunyužazapi. See wožaza.
wa-yu'-žin-ća, *v.* of yužinća; *to pull or blow, as the nose*,—wamdužinća.
wa-yu'-ži-pa, *v.* of yužipa; *to pinch*; *one who pinches*,—wamdužipa.
wa-yu'-žun, *v.* of yužun; *to pull out by the roots*,—wamdužun.
wa-yu'-žu-žu, *v.* of yužuzu; *to tear down, to demolish*,—wamdužužu.
wa-zi', *n.* a pine, pines.
wa-zi'-sa-ka, *n.* a species of pine, perhaps the pitch pine, the fir.
wa-zi'-se, *n.* like pines; giants.
Wa-zi'-ya, *n.* the northern god or god of the north; a fabled giant who lives at the north and blows cold out of his mouth. He draws near in winter and recedes in summer. By some Waziya is confounded with Heyoka, but he seems to be a different being.
wa-zi'-ya-pa, *adv.* at the north, to the north.
wa-zi'-ya-pa-taṇ-haṇ, *adv.* northwards; from the north.
wa-zi'-ya-ta, *n.* at the pines, the north.
wa-zi'-ya-taṇ-haṇ, *adv.* at the north, from the north.
wa-zi'-ya-ta-taṇ-haṇ, *adv.* from the north.
wa-žu', *v.* 1st pers. sing. of žu.
wa'-žu, *v.* of ažu; *to lay up to dry, as rice, etc.*; *to apply externally, as a poultice*,—wáwažu, wáunžupi.
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.

wa'-žu-pi-wi, or **wiwažupi**, *n.* the moon in which the Indians lay up rice, answering nearly to October.

wa-žu'-šte-ča, *n.* strawberries.

wa-žu'-šte-ča-hu, *n.* strawberry vines.

wa-žu'-šte-ča-ša-wi, *n.* the moon in which strawberries are ripe; June or July.

we, *n.* blood.

we, *adj.* bloody.

we, *v. n.* to bleed: pože mawe, my nose bleeds.

we, sign of the imperat. sing.; used by the women; as, ečon we, do thou it.

we, *pron.* compounded of 'wa' and 'ki.' See Grammar, Pronouns.

we-če'-ya, *v. a.* to have regard for one, to consult one's wishes,—wečewayá, wečeenyanpi.

we'-ga, *adj.* broken. See yuwega, etc.

we-ga'-han, *part.* broken, but not entirely off.

we-ga'-wa-han, *part.* broken, but not off; thus distinguished from ksawahan.

we'-han, *n.* last spring: wehan ičima, the spring before last.

we'-hna, *prep.* among. See ehna.

we'-tu, *n.* spring, the spring of the year; next spring.

we-we', *adj.* red. of we; bloody.

we-ya', *v. a.* to shed blood, make bleed; hence, to put to death,—wewayá, weunyanpi.

wi, *n.* the sun; the moon: wi hinapa, the sun rises; wi iyaya, the sun has set; appetu wi, the day-sun; hanyetu wi, the night-sun or moon.

wi, *n.* a moon, a lunar month. The names of the moons are as follows:

1. Wi-tehi, January; the hard moon.
2. Wičata-wi, February; the raccoon moon.
3. Istawičayazan-wi, March; the sore-eye moon.
4. Mağaokada-wi, April; the moon in which the geese lay eggs: also called Wokada-wi; and sometimes Watopapi-wi, the moon when the streams are again navigable.
5. Wožupi-wi, May; the planting moon.
6. Wažustečasa-wi, June; the moon when the strawberries are red.
7. Canpasapa-wi, and Wašunpa-wi, July; the moon when the choke-cherries are ripe, and when the geese shed their feathers.
8. Wasuton-wi, August; the harvest moon.
9. Psihnaketu-wi, September; the moon when rice is laid up to dry.
10. Wi-wažupi, October; the drying rice moon; sometimes written Wažupi-wi.
11. Takiyuha-wi, November; the deer rutting moon.
12. Tahečapsun-wi, December; the moon when the deer shed their horns.

wi, *cont.* of winyan or winohinča; as in wiħda-štaka and wiinalma.

wi, some verbs commencing with 'i' make the absolute form by prefixing 'w,' instead of 'wa;' as, iħanma, wiħanma.

wi'-a-ħi-na-pa, *v.* to have the sun rise on one.

wi'-a-ta-om-ya, *adv.* when the sun is leaning; afternoon.

wi'-bo-pe, *n.* a mortar, a hommony-block.

wi'-bo-pe-i-hu-pa, *n.* a pestle.

wi-ča', *n.* the raccoon, *Procyon lotor*.

wi-ča', *n.* a male of the human species, a man,—wimača, winiča, wiunčapi.

wi-ča', *adj.* male, pertaining to sex; human. This adjective is prefixed to nouns that have reference to man. When the noun begins with a vowel, the 'a' in wiča is dropped; as, išta, an eye, wičišta.

wi-ča', *pron. in comp.* With active verbs this represents the third pers. plur. objective, *them*; as, wičawakte, I killed them: but when used with neuter verbs and adjectives it generally forms what may be regarded as abstract nouns; as, čančan, to shake, wičačančan, the ague; wašte, good, wičowašte, goodness.

wi-ča'-a-ki-han, *n.* starving, famine.

wi-ča'-a-tku-ku, *n.* a father, their father.

wi-ča'-ba-pi, *n.* blame.

wi-ča'-čan-čan, *n.* the ague.

wi-ča'-čan-te, *n.* the human heart.

wi-ča'-čan-te-o-ze, *n.* the thought of the heart.

wi-ča'-ča-že, *n.* names, names of persons.

wi-ča'-če, *n.* the penis.

wi-ča'-če-ħpi, *n.* human flesh.

wi-ča'-če-pa, *n.* human fatness, obesity.

wi-ča'-če-sdi, *n.* the excrement of the raccoon.

wi-ča'-če-ya, *n.* weeping, crying.

wi-ča'-če-ži, *n.* the human tongue.

wi'-ča-či-če, *n.* an instrument used in brushing up the fur of skins.

wi-ča'-čin-ča, *n.* children.

wi-ča'-ču-wi-ta, *n.* the sense of cold experienced by human beings. See čuwita.

wi-ča'-da, *v. a.* to believe, put confidence in; to agree to,—wičawada, wičayada, wičaundapi, wičamada.

wi-ča'-da-ka, *v. a.* to believe,—wičawadaka, wičaundapika.

wi-ča'-da-pi, *n.* belief, believing; faith.

wi-ča'-da-pi-ča, *adj.* worthy of belief.

wi-ča'-da-ya, *v. a.* to cause one to believe; to persuade,—wičadawaya.

wi-ča'-de-ža, *n.* human urine.

wi'-ča-du-ge, *n.* of kaduğa; 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 wi'acáide.
wi'-éa'-hde-śka, *n.* gooseberries.
wi'-éa'-hde-śka-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 kahinta; a broom, a rake.
wi'-éa-hi-ya, *v.* of icahiya; to mingle,—wi'ca-hiwaya.
wi'-éa'-hna-ka-pi, *v.* dead bodies laid up; tombs; burial-places.
wi'-éa'-hna-ye, *n.* of hnayan; 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-ka-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. q.* wamnaheca.
wi'-éa'-hde-ée, *n.* of kahdeca; something to tear or bruise with.
wi'-éa'-hdo-ke, *n.* of kahdoka; something to make holes with, as a gimlet.
wi'-éa'-hca, *n.* See wi'cahinca.
wi'-éa'-he-pe, *n.* a ladle.
wi'-éa'-hin-éa, *n.* an old man,—wima'cahinca and wi'amahinca, wini'cahinca and wi'anihinca, wiun'cahinca.
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'awaka, wi'caun'kapi.
wi'-éa'-ka-hi-ya-ya, *v.* of kahiyaya; to carry round to them, to sing to them.
wi'-éa'-ka-ha-pa, *n.* of kahapa; a driver, one who drives.
wi'-éa'-kca, *n.* of kakca; a curry-comb.
wi'-éa'-ke-da, *v. a.* to esteem true, to believe,—wi'cakewada; wi'cakei'ida, to believe oneself true, to continue to affirm.
wi'-éa'-ki-éan-pte, *n.* of ki'canpta; one who consoles, a comforter.
wi'-éa'-ki-éi-éa-zu-zu-pi, *n.* forgiveness.

wi'-éa'-ki-éa-pl, *n.* of kico; calling, inviting.
wi'-éa'-kin-ée, *n.* of kakinca; something to scrape with, a scraper.
wi'-éa'-ki'-pi, *n.* robbery.
wi'-éa'-kis-ya, *v.* to cause to suffer,—wi'cakis-waya.
wi'-éa'-ki-ya-pa, *v.* See kiyapa.
wi'-éa'-ki-ze, *n.* of icakiza; distress, suffering.
wi'-éa'-ko-ke, *n.* a rattle, a rattler.
wi'-éa'-kpe, *n.* a lancet; *i. q.* kanicakpe.
wi'-éa'-ksa-pa, *n.* wisdom. See wi'oksape.
wi'-éa'-kse, *n.* of kaks; an instrument to cut off with.
wi'-éa'-kte-pi, *n.* killing.
wi'-éa'-kte-s'a, *n.* one who kills.
wi'-éa'-ku-pi, *n.* giving.
wi'-éa'-mde-ée, *n.* an instrument to break in pieces with, as a sledge.
wi'-éa'-na-ka, *n.* tremor. See náka.
wi'-éa'-na-su, *n.* the human brain.
wi'-éa'-ni-te, *n.* the loins.
wi'-éa'-no-ge, *n.* human ears.
wi'-éan'-hpi, *n.* a star, the stars.
wi'-éan'-hpi-tan-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 scalp.
wi'-éa'-pa-hu, *n.* the human skull.
wi'-éa'-pa-ksin, *n.* the human kidneys, the reins.
wi'-éa'-pe, *n.* of éapa; a piercer; the spines or beard of one or more species of grass or weed; a fork, a table-fork.
wi'-éa'-pe-éa, *n.* a kind of grass armed with a long sharp beard.
wi'-éa'-pe-dan, *n.* dim. of wi'cape.
wi'-éa'-pi, *n.* the human liver.
wi'-éa'-po, *n.* a swelling.
wi'-éa'-po-ge, *n.* the human nose.
wi'-éa'-po-te, *n.* an instrument to rend with.
wi'-éa'-psi-ée, *n.* any thing to make jump with.
wi'-éa'-psin-te, *n.* a whip. See icapsinte.
wi'-éa'-san, *n.* a razor. See icasan.
wi'-éa'-sde-ée, *n.* something to split with, a wedge.
wi'-éa'-ski-ée, *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.* (Ihank.) *i. q.* wi'caśta.
wi'-éa'-śa-ke, *n.* human nails.
wi'-éa'-śda, *n.* a scythe.
wi'-éa'-śke, *n.* something to tie with, bonds.
wi'-éa'-ski-ée, *n.* a press.
wi'-éa'-śta, *n.* man, a man; mankind,—wima-éaśta and wi'amasta, wiun'caśtapi.

wi-ča'-sta-a-kan-tu, *n.* one of human kind, a mortal, distinguished from the dead and spirits.
wi-ča'-sta-i-hda-wa, *n.* one who counts himself a man; a chief.
wi-ča'-sta-šni, *adj.* unmanly, mean, wicked,—*wi-čamaštašni* and *wimačastašni*, *wi-čaništašni* and *winičastašni*, *wi-čaunštašni*.
wi-ča'-sta-šni-yan, *adv.* unmanly, wickedly.
wi-ča'-sta-taŋ-ka, *n.* a middle-aged man.
wi-ča'-sta-ya-ta-pi, *n.* a chief, a ruler, a sachem.
 The Dakota chiefs have little authority, not much honor, and no emolument.
wi-ča'-ta-ku-ni-šni, *n.* destruction. See *wi-čo-takunišni*.
wi-ča'-taŋ-čan, *n.* the human body.
wi-ča'-taŋ-ktan-ka, *n.* the gull.
wi-ča'-taŋ-ktan-ka-dan, *n.* the gull, somewhat larger than a pigeon.
wi-ča'-ta-wi, *n.* the raccoon moon, February.
wi'-ča-ti-če, *n.* a thing to scrape with, a scraper.
wi-ča'-to-ka, *n.* a male captive; a man-servant.
wi-ča'-to-ke-ča, *n.* difference; things different.
wi-ča'-to-kto-ke-ča, *n.* red, of *wi-čatokeča*.
wi'-ča-tpe, *n.* a lancet. See *ičatpe*.
wi'-ča-tpi, *n.* something to crack with.
wi-ča'-tu-te, *n.* chapping, as of the hands.
wi-ča'-ta, *n.* the dead.
wi'-ča-ŋe, *n.* an instrument to kill with.
wi'-ča-ŋi-ze, *n.* something to make tight with, a screw or nail.
wi-ča'-uŋ-pi, *n.* a man's shirt.
wi'-ča-we-ge, *n.* something to break with.
wi-ča'-wi-ho-mni, *n.* a lewd fellow, a whore-monger,—*wi-čawimahomni*.
wi-ča'-wo-ħa, *n.* a man who lives with his wife's relations,—*wi-čamduħa*.
wi-ča'-ya, *adv.* manly.
wi-ča'-ya-čo-pi, *n.* condemnation.
wi-ča'-ya-taŋ-pi, *n.* praise, compliments.
wi-ča'-ya-zaŋ, *n.* a being sick, a sickness.
wi-ča'-yu-he, *n.* a master.
wi-ča'-yu-wa-ħpa-ni-ča, *n.* making poor.
wi-ča'-yu-wiŋ-ta-pi, *n.* honoring, as the Dakotas do at feasts, calling the maker of the feast by some name signifying relationship or friendship.
wi'-ča-ži-pe, *n.* of *kaži-pa*; something to smooth or shave with, a plane.
wi-če'-ška, *n.* the hole in the top of a tent.
wi-če'-ška-i-pa-si-se, *n.* the pins that fasten a tent in front.
wi-či'-a-tku-ku, *n.* See *wi-čaatkuka*.
wi-či'-ča-ge, *n.* a growth of men, a generation.
wi-či'-čin-ča, *n.* Same as *wi-čačinča*.
wi-či'-mde-za, *n.* clearness, pleasantness.

wi-či'-na-pčin-waŋ-ka, *num. adj.* the ninth.
wi-či'-non-pa, *num. adj.* the second.
wi-čin', *v.* to desire women, hunt after women,—*wiwačin*.
wi-čin'-ča, *n.* a girl.
wi-čin'-ča-dan, *n.* a little girl: *wi-činčapidan*.
wi-čin'-pi, *n.* desiring women.
wi-čin'-yaŋ-na, *n.* a girl, a damsel, a little girl, applied also to young women: *wi-činyaŋpidan*, *girls*,—*wimačinyaŋna*.
wi-či'-ša-hdo-ŋaŋ, *num. adj.* the eighth.
wi-či'-ša-kdo-ŋaŋ, *num. adj.* (Iħaŋk.) the eighth.
wi-či'-ša-ko-wiŋ, *num. adj.* the seventh.
wi-či'-ša-kpe, *num. adj.* the sixth.
wi-či'-is'-na-na, *adj.* none with one, alone.
wi'-či-šni-yan, *adv.* away off, not near any thing: *wi-čišniyan eħpeya*, to throw off at a distance, to lose.
wi-či'-špa, *n.* the fore-arm; the distance from the elbow to the end of the middle finger, a cubit.
wi-či'-šta, *n.* the human eye.
wi-či'-štin-be, *n.* sleep; they are asleep: *wi-čištinbe hiyea*, they are all asleep.
wi-či'-te, *n.* the human face, the countenance.
wi-či'-to-ka-pa, *n.* the eldest born.
wi-či'-to-pa, *num. adj.* the fourth.
wi-či'-tpi, *n.* the human stomach.
wi-či'-wi-kče-mna, *num. adj.* the tenth.
wi-či'-ya-mni, *num. adj.* the third.
wi-či'-ye, *pron.* oneself; themselves.
wi'-či-ye-ča, *v. n.* not to lay to heart; not to think about; it is of no use,—*wi-čiyeča*. This is one of the words to which we have long endeavored to attach an intelligible idea, but in vain. The meanings given are simply approximative.
wi'-či-ye-ča-e, *v.* Same as *wi-čiyeča*.
wi'-či-ye-šni, *v. n.* *wi-čiyešni ake nakun den yahi*, not caring, thou hast come back again.
wi-či'-yo-ki-pi, *n.* excellence, beauty, pleasantness.
wi-či'-za-ptan, *num. adj.* the fifth.
wi-čo'-a-ho-pe, *n.* of *ahopa*; law, custom, ceremony.
wi-čo'-a-i-e, *n.* of *aia*; slander.
wi-čo'-a-yu-štan, *n.* of *ayuštan*; leaving off.
wi-čo'-be, *n.* of *obe*; a company.
wi-čo'-čan-ni-ye, *n.* of *čanniyan*; anger, malice.
wi-čo'-čan-ta-hde, *n.* of *čantaħde*; evil intention, malice.
wi-čo'-čan-te, *n.* the human heart. See *wi-čačante*.
wi-čo'-čan-te-i-yu-taŋ-ye, *n.* temptation. See *wowiyutanye*.

wi-éo'-éan-te-o-ze, *n.* thought, purpose.
wi-éo'-éan-te-ptan-ye, *n.* of éanteptanyan; passion.
wi-éo'-éan-te-si-éa, *n.* sadness.
wi-éo'-éan-te-wa-šte, *n.* gladness.
wi-éo'-éan-te-yu-ze, *n.* disposition, wish.
wi-éo'-éant-i-he-ye, *n.* desire, covetousness.
wi-éo'-éant-i-ya-hde-ye, *n.* what is desired.
wi-éo'-éa-že-ya-te, *n.* of éažeyata; traditions.
wi-éo'-éé-ya, *n.* of éeya; crying, weeping.
wi-éo'-éó-kon, *n.* of éókon; threatening, intending evil.
wi-éo'-éú-wi-ta, *n.* the feeling of coldness.
wi-éo'-du-za-he, *n.* of duzahan; swiftness.
wi-éo'-e-éé-tu, *n.* of eéetu; uprightness.
wi-éo'-e-ki-éé-tu-ye, *n.* of ekiéetuya; restoration.
wi-éo'-hni-hde, *n.* travelling.
wi-éo'-han, *n.* of ohan; work, custom, habit.
wi-éo'-hta-ni, *n.* of htani; labor, work.
wi-éo'-i-éa-ge, *n.* of iéaga; a generation.
wi-éo'-i-e, *n.* of oie; a word, a speech.
wi-éo'-i-hda-tan, *n.* of ihdatan; boasting.
wi-éo'-i-na-hni, *n.* of inahni; haste, hurrying.
wi-éo'-i-štín-be, *n.* of ištínma; sleep.
wi-éo'-i-ton-pe, *n.* of itonpa; carefulness.
wi-éo'-i-ton-šni, *n.* of itonšni; a lie, a falsehood.
wi-éo'-i-tu-ka-ge, *n.* of itukağa; falsehood, calumny.
wi-éo'-i-yo-ki-si-éé, *n.* sorrow.
wi-éo'-i-yo-pe-i-éi-ye, *n.* repentance.
wi-éo'-ka-ği, *n.* of kaği; a hindrance.
wi-éo'-ka-ği-ye, *n.* an obstruction.
wi-éo'-ka-ki-že, *n.* of kakiža; suffering.
wi-éo'-ki-éi-yu-wa-šte, *n.* a blessing, peace.
wi-éo'-ki-éi-ze, *n.* of kiéiza; fighting.
wi-éo'-ki-pa-žín, *n.* of kipazín; opposition.
wi-éo'-kon-ze, *n.* influence, law; a kingdom.
wi-éo'-ksa-pe, *n.* of ksapa; wisdom.
wi-éo'-ku-že, *n.* of kuža; laziness.
wi-éo'-ku-ži-ža, *n.* dying of laziness.
wi-éo'-mni-éi-ye, *n.* of mniéiya; an assembly.
wi-éo'-mni-he-éa, *n.* of mniheéa; activity.
wi-éo'-ni, *n.* (wiéa and oni) life, present but especially to come, a life-time: wiéoni owihanke waniéa, eternal life.
wi-éo'-ni-pe-ži-hu-ta, *n.* the balsam of life.
wi-éo'-ni-wo-wa-pi, *n.* the book of life, the Bible.
wi-éon'-te, *n.* (wiéa, on and ta) death.
wi-éo'-on-ši-ke, *n.* of onšika; poverty.
wi-éo'-o-pe, *n.* law, custom.
wi-éo'-o-un-hda-ka, *n.* of unhdaka; a moving party.

wi-éo'-o-wo-tan-na, *n.* of owotanna; righteousness.
wi-éo'-o-yu-mde-éé, *n.* a breaking in pieces, separation.
wi-éo'-su-ta, *n.* of suta; firmness, strength.
wi-éo'-si-éé, *n.* of síéa; evil.
wi-éo'-si-htín, *n.* of šhtín; debility.
wi-éo'-škan-škan, *n.* of škanškan; moving, motion; used for government, reign.
wi-éo'-ška-te, *n.* of škata; play.
wi-éo'-ški-ške, *n.* of oškiške; difficulty, distraction.
wi-éo'-ta, *n.* many persons, a multitude.
wi-éo'-ta-ku-ni-šni, *n.* destruction.
wi-éo'-ta-ku-ye, *n.* of takuya; relationship, brotherhood.
wi-éo'-ta-wa-éín, *n.* disposition.
wi-éo'-te-éa, *n.* of teéa; newness.
wi-éo'-ti, *n.* a village, *i. q.* otonwe.
wi-éo'-to-ke-tu, *n.* how is it? wiéotoketu tan-ín šni, how it is is not apparent.
wi-éo'-un, *n.* a family, all that are related by blood. This word, and also wiéotakuye, we have used for covenant.
wi-éo'-un-hda-ka, *n.* of unhdaka; a moving.
wi-éo'-wa-éín, *n.* thought.
wi-éo'-wa-éín-ko, *n.* of waéínko; bad temper.
wi-éo'-wa-hba-dan, *n.* gentleness.
wi-éo'-wa-kan-he-ža, *n.* debility.
wi-éo'-wa-mna-da-šni, *n.* disrespect, contempt.
wi-éo'-wa-s'a-ke, *n.* human strength.
wi-éo'-wa-šte, *n.* of wašte; goodness.
wi-éo'-wa-zi, *n.* a family, kindred.
wi-éo'-wi-éa-šta-šni, *n.* villany.
wi-éo'-wo-hda-ke, *n.* relating stories, biography.
wi-éo'-wo-ya-ke, *n.* of oyaka; declaration, narration, doctrine. We have used this word for chapter.
wi-éo'-yu-ta-ku-ni-šni, *n.* that which causes destruction.
wi-éo'-yu-tkon-ze, *n.* that which makes equal.
wi-éo'-zun-ye, *n.* connectedness, relationship.
wi-éo'-ži-éé, *n.* riches.
wi-éo'-žu-dan, *n.* of ožudan; fulness; full of people.
wi-éi'-éah, *adv.* uneasily: wiéi'éah yanka.
wi-éi'-éah-éah, *adv. red.* of wiéi'éah. These words are used when one, getting uneasy and wishing to leave, pulls his blanket up, rises and walks about, but says nothing.
wi'-éín, *n.* the strap which the Dakotas use in packing.
wid'-wi-ta-ya, *adv. red.* of witaya; in groups, assembled in different places: widwitaya yakonpi.

wi'-dun-ye, *n.* any thing to color red with, cochineal.
wi'-ha'-ha, *n.* See wihahaka.
wi'-ha'-ha-ka, *n.* one who is pleased with trifles.
wi'-ha'-ha-ya, *adv.* wihahaya iċu, to take trifles gladly.
wi'-ha'-ke, *n.* the fifth child, if a daughter; so called, probably, from its usually being the last.
wi'-han-mde, *v.* Same as wihanmna.
wi'-han-mde-š'a, *n.* a dreamer.
wi'-han-mna, *v.* of ihanmna; to dream,—wihanmna, wiunhanmnanpi.
wi'-han-mnan-pi, *n.* a dreaming.
wi'-hda-hpa, *v. pos.* to strike or take down one's own tent,—wiwahdahpa.
wi'-hda-šta-ka, *v. pos.* to beat one's wife,—wihadštaka.
wi'-hda-wa, *v.* of ihdawa; to count oneself,—wihadawa.
wi'-hdi, *n.* of ihdi; oil, grease.
wi'-hdu-kéan, *v.* of ihdukéan; to understand one's own or oneself, to form an opinion,—wiwahdukéan.
wi'-hi-na-pa, *n.* the sun rising, the east.
wi'-hi-na-pa-tan-han, *adv.* from the east.
wi'-hi-ya-ye-dan, *n.* a clock, a watch.
wi'-hmun-ke, *n.* of hmunka; the rainbow; a trap, a snare. In this latter sense, however, it is not much used.
wi'-hni, *v.* of ihni; to hunt, as deer,—wihahni.
wi'-hni-pi, *n.* a chasing deer.
wi'-hnu, *v.* of ihnu; to murmur; to reproach, accuse; to be displeased with,—wihahnu.
wi'-hnu-pi, *n.* a murmuring.
wi'-ho'-mni, *n.* turning round; a prostitute.
wi'-hu'-ta, *n.* the lower border of a tent.
wi'-hu'-ta-i-na-ta-ke, *n.* something used to fasten up around the bottom of a tent, as grass.
wi'-hu'-ti-pa-spe, *n.* tent-pins.
wi'-han, *v.* of ihan; to graze, eat grass, like cattle.
wi'-han-ki-ya, *v. a.* to cause to graze; to keep cattle,—wihanwakiya.
wi'-han-pi, *n.* a feeding, as cattle, a grazing.
wi'-han-wi-éa-ki-ye, *n.* a grazier.
wi'-hi'-pa, *n.* (Sisit.) See wihupa.
wi'-hmun-ge, *n.* witch-medicine; *i. q.* on kióihmunġapi.
wi'-hu'-pa, *n.* the flaps of a tent.
wi'-i'-éi-hni, *v.* to scold or whip a woman,—wiweċihni and wiwakihihi.
wi'-i'-hni, *v.* to maltreat a woman,—wiwihni.
wi'-i-na-hma, *v.* to conceal a woman, take her off; to commit fornication,—wiinawahbe, wiinaunhmanpi.

wi'-i-ya-on-pa, *v.* to charge a man or woman with infidelity, accuse in reference to a woman,—wiiyawaonpa, wiiyaunġonpapi.
wi'-i-ya-on-pa-pi, *n.* charging with infidelity or with having had illicit intercourse.
wi'-i-ya-pa-hi-éé, *n.* the fastening of a tent at the top.
wi'-i-ya-ta-pi, *n.* a girl betrothed or given to one without his asking for her. See iyata.
wi'-i-ya-ya, *v.* the sun sets; sun-down.
wi'-i-ya-yu-ha, *v.* to leave home and take a wife at another village and live with her friends,—wiiyamduha.
wi'-i-ya-yu-hi-ya, *adv.* with the course of the sun, from east to west.
wi'-kéé'-mna, *num. adj.* ten: wikéemna nonpa, twenty, etc.
wi'-ki-éan-ye, *n.* tools, implements.
wi'-ki'-ksan, *v.* to commit a rape,—wiwakiksan.
wi'-ki'-ksan-pi, *n.* rape.
wi'-ki'-šde, *v.* to offer indignities to women,—wiwakišde.
wi'-ki'-šde-pi, *n.* a molesting or taking liberties with women.
wi'-ki'-šde-šde, *v. red.* of wikišde.
wi'-ki'-šde-ya, *v. a.* to offer insults to a woman,—wikišdewaya.
wi'-ki-yu-ta, *v.* to beckon to, talk by signs,—wiwakiyuta.
wi'-ko-pa, *v.* of ikopa; to fear, be afraid,—wikowapa.
wi'-ko-pe-éa, *n.* one who is to be feared.
wi'-ko-pe-šni-yan, *adv.* without fear, securely.
wi'-ko'-ška, *n.* a young woman,—wimakoska, wiunkoskapi.
wi'-ksa-pa, *v.* of iksapa; to comprehend well, to have experience,—wiwaksapa.
wi'-kte, *v.* to beat a woman,—wiwakte.
wi'-ma-ka-he-ya, *n.* that which tempts, that which leads one to kill any thing.
wi'-mna-šni, *adj.* not having known women.
win, *cont.* of winta: win un, it is creeping.
wi'-na-hma, *v.* of inahma; to hide, conceal. See wiinahma.
wi'-na-hon, *v.* of nahon; to hear, to be able to hear,—winawahon: winahon šni, deaf.
wi'-na-ki-wi-zi, *v.* to be jealous or envious of,—winawakiwizi.
wi'-na-ta-ke, *n.* of inatake; a fastening, a lock.
wi'-na-wi-zi, *v.* to be jealous or envious,—winawawizi, wiinaunwizipi.
wi-na'-wi-zi-dan, *n.* the cockle-burr, or clot-burr, a species of *Xanthium*.
wi'-na-wi-zi-pi, *n.* jealousy.
wi-no'-hóa, *n.* See winohingá.

wi-no'-hin-éa, *n.* a woman, women.
wi-no'-na, *n.* the first-born child, if a daughter.
wi-no'-za-ta, *n.* See winuzata.
wi-nu', *n.* a name given to a woman who is a captive from another people.
wi'-nu-ke, *n.* something that makes grow, as manure on a field, and food for man.
wi-nu'-za-ta, *n.* the lower part of a tent or house in the inside.
win, *adj.* female, woman, wife; *i. q.* winohin'ea. This is commonly suffixed to the names of women.
win'-kta, *n.* a hermaphrodite; *i. q.* winyaničida.
win'-kta-pi, *n.* sodomy.
win'-na, *adj. dim.* of win.
winš, *cont.* of winža.
winš-ki'-ya, *v. a.* to make bend, bend down,—winšwakiya.
winš-win'-že-dan, *adj.* limber, pliant, not stiff; tender.
win'-ta, *v. n.* to creep, crawl, as a child,—wawin-ta, unwintapi.
win'-yan, *n.* a woman; plur. winyanpi.
win'-yan, *adj.* female,—wimayan, winiyan.
win'-ža. See yuwinža.
win-ža'-han, *part.* bent down, as grass.
win-ža'-wa-han, *part.* bent down.
wi-o'-ki-he-dan, *n.* See wiyokihedan.
wi-o'-ki-ya, *v. of* okiya; to court or talk with a woman; to gratify lust,—wiowakiya, wioyakiya.
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-mda-ye, *n.* something to smooth with, smoothing irons, flat-irons.
wi'-pa-ški-ée, *n.* a press; a washboard.
wi'-pa-ta, *v. of* ipata; to ornament, work with porcupine quills,—wiwapata, wiunpatapi.
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-ža-ža, *n.* soap.
wi'-pa-žin, *v.* to be prevented from succeeding in what one attempts to do by having lost a friend, etc.—wimapażin. 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,—wimapi, winipi, wiunpipi.
wi'-pi-ya, *v. a.* to fill, cause to be full,—wipwaya; wipičiya, to satisfy oneself with eating,—wipimičiya.
wi'-pi-ya, *adv.* full.
wi'-pu-spe, *n.* a seal, a wafer.
wi'-sam-ye, *n.* any thing which gives a black hue, blacking.
wi'-san-ye, *n.* whitening.
wi'-si-te-ton-na, *n.* a harlot, a whore.
wi'-sku-ye, *n.* any thing which fastens colors, such as alum or cranberries.
wi'-spe-ya, *v.* to cast anchor,—wispewaya.
wi'-spe-ye, *n.* an anchor.
wi'-šan', *n.* the 'mons veneris.'
wi'-ša-ye, *n.* any thing used in coloring red.
wi'-šo'-šo, *adj.* hasty, quick,—wimaš'ašo.
wi'-šo'-šo-ka, *n.* one who is hasty.
wi'-šte-éa, *adj.* modest, bashful,—wimašteéa, winišteéa.
wi'-šten-ki-éi-ya-pi, *n.* the being ashamed of each other. See wištenkiya.
wi'-šten-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,—wištenwakiya, wištenmakiya.
wi'-šten-ki-ya-pi, *n.* the custom above spoken of.
wi'-šten-ya, *v. n.* to cause to be ashamed,—wištenwaya.
wi'-šte-šte-éa, *adj. red.* of wišteéa; modest.
wiś-wi', *intj.* almost, nearly; oh! *i. q.* wawateéa and isnikaeś.
wi'-ta, *n.* an island.
wi'-ta-kin-yan-yan-ka, *n.* afternoon.
wi'-ta-ki-ya, *adv.* together, en masse.
wi'-tan, *adj.* proud, elated,—wimatan.
wi-tan'-šna, *n.* a maiden, one who is without a husband, one who lives alone: witanšna un. Mr. Renville has used this word to designate figs, but with doubtful propriety.
wi-tan'-šna-hu, *n.* a name given by Mr. Renville to the fig-tree.
wi'-tan-tan, *v. red.* of witan; proud, vain,—wimatan-tan.
wi'-tan-tan-ka, *n.* one who is proud.

wi'-tan-tan-pi, *n.* vain-glory, pride.
wi'-tan-tan-yan, *v. a.* to make proud.
wi'-tan-tan-yan, *adv.* glorying.
wi'-ta-wa-ta, *n.* a ship.
wi'-ta-wa-ten-ya, *v.* to be willing. See tawa-tenya.
wi'-ta-ya, *adv.* together, in company.
wi'-ta-ya-i-he-ya, *v.* to assemble together,—witaya iheunyanpi.
wi'-te-ha-ka, *n.* one who is dissatisfied with every little thing.
wi-te'-sdag-ki-ton, *v.* the moon or sun wears a crown; said of the halo sometimes observed.
wi'-tka, *n.* of itka; an egg; a testicle.
wi'-tke-u-ta, *n.* a steelyard, scales.
wi'-tko', *n.* a kind of fish with a thick short body, the dog-fish.
wi'-tko', *adj.* drunk, drunken; foolish,—wimatko, winitko, wiuntkopi.
Wi'-tko'-ka-ga, *n.* the fool-maker; an imaginary being worshipped by the Dakotas, and said to visit them in dreams.
wi'-tko'-kon-za, *v. n.* to pretend to be drunk,—witkowakonza.
wi'-tko'-pi, *n.* drunkenness.
wi'-tko'-tko, *adj.* foolish,—wimatkotko, wiuntkotkopi.
wi'-tko'-tko-ka, *n.* a fool,—wimatkotkoka.
wi'-tko'-tko-pi, *n.* foolishness.
wi'-tko'-tko-ya, *adv.* foolishly.
wi'-tko'-win, *n.* a foolish woman, a harlot.
wi'-tko'-win-na, *n.* Same as witkowi.
wi'-tko'-ya, *v. a.* to make drunk,—witkowaya, witkomayan.
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 wail for those who have gone out on a war party,—wiwawakonza, wiwicayawakonza.
wi'-wan-ga, *v.* of iwan-ga; to ask questions, to inquire,—wimunga, wiunwangapi, wimawangapi.
wi'-wan-ga-pi, *n.* questions.
wi'-wanh, *cont.* of iwan-ga; wiwanh wahi, I have come to ask questions.
wi'-wanh-tu-ken, *adv.* in an inquiring way.
wi'-wanh-ya, *v. a.* to cause to inquire,—wiwanhwaya.
wi-wa'-ste, *n.* See wiwašteka.
wi-wa'-ste-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,—wiwamduha.

wi-wa'-zi-éa, *n.* a widow.
wi-wi', *n.* a bog, a quagmire.
wi'-wi-éa-hnu-pi, *n.* accusation, blaming.
wi'-wi-éa-wan-ga-pi, *n.* questions.
wi'-wi-éa-zi-éa, *n.* riches.
wi-wi'-ya, *adv.* boggy, marshy.
wi'-ya-éin, *v.* of iyaéin; to liken to, compare to or with,—wimdaéin, wiunyaéinpi.
wi'-ya-éin-i-a-pi, *n.* parables, similitudes.
wi'-ya-éin-pi, *n.* likeness, resemblance, similitude.
wi'-ya-éin-yan, *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 geese, etc.
wi-ya'-ka, *n.* sand.
wi'-ya-ka-ske, *n.* a band, *i. q.* tehmisso.
wi-ya'-kpa, *v. n.* to shine, glisten.
wi-ya'-kpa, *adj.* bright, glistening.
wi-ya'-kpa-kpa, *red.* of wiyakpa.
wi-ya'-kpa-pi, *n.* brightness.
wi-ya'-kpa-ya, *adv.* brightly.
wi'-ya-on-pa, *v.* of iyaonpa; to blame, charge with,—wiyawaonpa. See wiyaonpa.
wi'-ya-pe, *v.* of iyape; to lie in wait,—wiya-wape.
wi'-ya-spa-pi, *n.* the moon is nibbled; an expression used in reference to the moon when it has commenced waning.
wi-ya'-spu-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 wiataomya.
wi-ya'-te-éa, *n.* a species of red, sour berry, growing on bushes five or six feet high.
wi'-ya-tkan, *n.* a drinking vessel, a cup.
wi'-ya-tke, *n.* Same as wiyatkan.
wi-ya'-tpa, *adj.* bright, glittering.
wi-ya'-tpa-tpa, *adj. red.* of wiyatpa.
wi-ya'-tpa-ya, *adv.* brightly.
wi-ya'-tpa-ya, *v. a.* to cause to glisten.
wi'-ya-ya, *adv.* ready: wiyaya hnaka, to make ready. See wiyeya.
wi'-ya-yu-ski-ta, *v.* to bind around,—wiyamduksita.
wi'-ya-yu-ski-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 man-ka, I am ready; wiyeya hnaka, to make ready, prepare.
wi-yo'-čo-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-pa-ta, *adv.* at the east, eastward.
wi-yo'-hi-yan-pa-ta, *n.* the east: wiyohiyan-pata eđiyatanhan, from the east.
wi-yo'-hi-yan-pa-tan-han, *adv.* from the east.
wi'-yo-hpe-ya, *v.* of iyohpeya; to put or throw into, as meat into a kettle to boil,—wiyohpewayaya.
wi-yo'-hpe-ya-ta, *n.* the west, where the sun sets; at the west.
wi-yo'-hpe-ya-ta-ki-ya, *adv.* westward, towards the west.
wi-yo'-hpe-ya-tan-han, *adv.* from the west.
wi-yo'-hpe-ya-ta-wi-ča-šta, *n.* the man of the west, a name given to the thunder.
wi-yo'-ki-he-dan, *n.* wampum; a flag, a banner; a flag of peace.
wi-yo'-ki-ya, *v.* to court a woman. Same as wiokiya.
wi-yo'-ki-ye-dan, *n.* Same as wiyokihedan.
wi'-yo-pe-ki-ya, *v.* of iyopekiya; to sell,—wiyopewakiya.
wi'-yo-pe-ya, *v.* of iyopeya; to sell, trade,—wiyopewayaya.
wi'-yo-pe-ye, *n.* a seller, a merchant; something to trade for, merchandise.
wi-yo'-tan-han, *n.* noon; the south.
wi-yo'-tan-han-i-na-šdo-ke, *n.* afternoon, past noon.
wi-yo'-tan-he-čin, *n.* noon.
wi'-yo-wa, *n.* paint, something to mark or write with; ink, etc.
wi'-yo-žan-žan, *v.* of iyožanžan; to shine.
wi'-yu-čan, *n.* a sieve; a riddle.
wi'-yu-čan-čan, *n.* a sieve.
wi'-yu-ha, *v.* of yuha; to obtain, possess; to have or be with a woman,—wimduha.
wi'-yu-hdo-ke, *n.* an opener, a key.
wi'-yu-kčan, *v.* of iyukčan; to understand, have an opinion; one who forms an opinion,—wimdukčan. See wokčan.
wi'-yu-kčan-pi, *n.* forming an opinion.
wi'-yu-kin-če, *n.* something to scrape with, a scraper.
wi'-yu-kpan, *n.* a mill to grind with.
wi'-yu-sdo-han, *n.* a sled; a sleigh.
wi'-yu-sdo-he, *n.* Same as wiyusdohan.

wi'-yu-ski-te, *n.* a bandage; a press.
wi'-yu-ški-če, *n.* a press.
wi'-yu-škin, *v.* of iyuškin; to rejoice, be glad,—wimduškin, wiunyuškinpi.
wi'-yu-škin-ki-ya, *v. a.* to cause to rejoice.
wi'-yu-škin-pi, *n.* rejoicing.
wi'-yu-škin-škin, *v. red.* of wiyuškin.
wi'-yu-škin-škin-na, *n.* the chickadee, the black-cap titmouse.
wi'-yu-škin-yan, *v. a.* to cause to rejoice,—wiyuškinwayaya.
wi'-yu-škin-yan, *adv.* rejoicingly, gladly.
wi'-yu-ta, *v.* of iyuta; to measure; to weigh,—wimduta, wiunyutapi.
wi'-yu-ta, *v.* of yuta; to eat one thing with another,—wiwata.
wi'-yu-ta-pi, *n.* a measure.
wi'-yu-te, *n.* a measure; a steelyard.
wi'-yu-tpan, *n.* a mill. Same as wiyukpan.
wi'-yu-wi, *n.* a vine.
wi'-yu-ža-ža, *n.* something to wash in, as corn; a colander, a basket.
wi-zi', *n.* an old smoky tent, or part of one.
wi'-zi-če, *n.* incense, as cedar leaves, etc.
wi-zi'-dan, *n.* an old smoky tent.
wi'-zin-ya, *v.* to offer incense,—wizinwayaya.
wi'-zi-ye, *n.* something to color yellow with.
wi'-zi-ča, *adj.* of iziča; rich,—wimaziča.
wo, *n.* food. See woyute.
wo, the sign of the imperat. sing. used by men; as, ečon wo.
wo, a prefix. 1. Verbs commencing with 'o' make their absolute form by prefixing 'w' instead of 'wa,' the 'a' being dropped; as, oyaka, to tell, woyaka; wožu, etc. 2. 'Wo' prefixed to verbs and adjectives generally converts them into abstract nouns; as, wowaste, goodness; wokiksuye, remembrance.
wo'-a-ča-kšin, *n.* of ačakšin; a stepping over. This has been used for the Passover.
wo'-a-hda, *n.* a taking home.
wo'-a-hdi, *n.* a bringing home.
wo'-a-he-čon, *n.* family connexions. See wo-wahečon.
wo'-a-hi, *n.* a bringing.
wo'-a-ho-pe, *n.* of ahopa; a ceremony, a custom; a law, a commandment: waohope wikčemua kin, the ten commandments.
wo'-a-hta-ni, *n.* of alitani; a transgression of superstitious customs; sin.
wo'-a-i, *n.* the act of taking to a place.
wo'-a-i-e, *n.* of aia; a talking about, slander.
wo'-a-i-hpe-ye, *n.* of aihpeya; leaving to; a will, a testament; that which is left to one, a legacy.

wo'-a-ka-ge, *n.* a making on, blasphemy.
wo'-a-ka-hpe, *n.* of akahpa; a covering.
wo'-a-ke-ye, *n.* a curtain, a screen, something thrown up around like a tent.
wo'-a-ki-ho, *n.* of akiho; a habit; a trade.
wo'-a-ki-kton-ze, *n.* of akiktonza; forgetfulness.
wo'-a-kta, *n.* of akta; regard, but not used without *śni*.
wo'-a-kta-sni, *n.* disregard.
wo'-a-na-go-ptan, *n.* of anagoptan; obedience.
wo'-a-na-go-ptan-yan, *adv.* obediently.
wo'-a-na-hbe, *n.* of anahma; concealment; a secret.
wo'-a-na-hma, *n.* Same as woanahbe.
wo'-a-pe, *n.* of ape; waiting for, expectation, hope.
wo'-a-na-pte, *n.* of anapta; a stopping, restraint; something astringent.
wo'-a-sni, *n.* of asni; recovery from sickness.
wo'-a-sa-pe, *n.* of asapa; defilement.
wo'-a-ta-ku-ni-śni, *n.* destruction.
wo'-a-wa-čin, *n.* of awačin; thinking on, faith.
wo'-a-ya-te, *n.* of ayate; prediction.
wo'-a-yu-pte, *n.* of ayupta; an answer.
wo'-ba-śpe, *n.* of baśpa; a piece cut off.
wo'-bo-pte, *n.* See owobopte.
wo'-čan-śi-će, *n.* sorrow.
wo'-čan-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,—wočanhimayan.
wo'-čan-ksi, *n.* of čanksi; ill humor.
wo'-čan-ni-ye, *n.* of čanniyan; malice, wrath, anger.
wo'-čant-a-hde, *n.* evil intention against, malice; the object of evil purpose.
wo'-čan-te, *n.* of čante. See its use in the following words.
wo'-čan-te-i-yu-tan-ye, *n.* temptation.
wo'-čan-te-ki-ye, *n.* love. See wočantkiye.
wo'-čan-te-ptan-ye, *n.* anger.
wo'-čan-te-śi-će, *n.* sorrow.
wo'-čan-te-wa-šte, *n.* gladness.
wo'-čanti-he-ye, *n.* ardent desire.
wo'-čanti-yu-tan, *n.* temptation.
wo'-čanti-ki-ye, *n.* love, benevolence.
wo'-čanti-o-hna-ke, *n.* compassion.
wo'-čanti-o-kpa-ni, *n.* a longing for.
wo'-čanti-o-tpa-ni, *n.* longing for.
wo'-ča'-ze-ya-te, *n.* the naming of things; in Dakota singing, the words that follow 'hi-hi-hi.'
wo'-će-ki-ye, *n.* of čekiya; crying to, prayer, petition.
wo'-će-čun-hda, *n.* of četunhda; unbelief.
wo'-će-ye, *n.* of čeya; crying. See wičaceya.

wo'-čin, *v.* of očin; to beg, ask for; to be begging, on an errand: wóčin wahi, I have come to ask for something; wokičin and wokićčin, to ask of one.
wo'-éo-kon, *n.* of éokon; a threat, a curse.
wo'-da, *v.* to beg food; begging.
wo'-da-s'a, *n.* a beggar.
wo'-de, *v.* of ode; to seek for,—wowade.
wo'-don, *cont.* of wodota; wodon wahi, I have come to borrow.
wo'-do-ta, *v.* of odota; to borrow, borrowing; to hire,—wowadota, woun-dotapi.
wo'-do-ta-pi, *n.* borrowing.
wo'-du-ta, *n.* the round of an animal when dried. See odute.
wo'-du-za-he, *n.* swiftness. See wičoduzahe.
wo'-e-će-tu, *n.* of ećetu; fulfilment.
wo'-e-čon, *n.* work, doing.
wo'-e-čon-na, *n.* gambling. See oečonna.
wo'-e-čon-yan, *v.* to do; one who is always doing,—woečonwaya.
wo'-e-hda-ku, *n.* of ehdaku; deliverance.
wo'-e-hpe-ye, *n.* of elipeya; putting or throwing away.
wo'-e-ki-će-tu, *n.* renewal, resurrection.
wo'-e-ki-će-tu-ye, *n.* restoration.
wo'-ga, *v.* to husk, as corn,—wamduga, waunyu-gapi.
wo'-gan, *n.* a snow-drift.
wo'-ga-pi, *n.* the act of husking corn.
wo'-gi, *n.* of gi; brownness.
wo'-gu, *n.* scraps, as of tallow tried out.
wo'-ha-ka-kta, *n.* the youngest, the last.
wo'-han, *v.* of ohan; to cook, boil; to make a feast,—wowahe, wounhanpi.
wo'-han-pi, *n.* a boiling; a feast: wakan wo-hanpi, a sacred feast.
wo'-hda-hda-ka, *v.* red. of wohdaka.
wo'-hda-ka, *v.* of ohdaka; to converse of or detail one's own affairs; to talk,—wowahdaka, wounhdakapi.
wo'-hda-ka-pi, *n.* telling one's own affairs.
wo'-hde-će, *n.* an omen, a presentiment: wohdeće mduha.
wo'-hdu-ze, *n.* something sacred or forbidden, as the heart, etc., of animals. When a young man engages to hold any thing as 'wohduze' he must not eat of it until, by killing an enemy, the taboo is taken off. It is something abstained from and considered sacred, including the idea of an oath or sacrament or binding of oneself. Hence the word is used for baptism and the Lord's supper, to the partakers of which many things are forbidden to be done.
wo'-hdu-ze-ton, *v. a.* to set apart, consecrate.

wo'-hdu-ze-ya, *v. a.* to have for wohduze,—wohduzewaya.
wo'-he, *v.* See wohan.
wo'-he-ki-ya, *v. a.* to cause to cook; to have for a cook,—wohewakiya.
wo'-he-ki-ya-pi, *n.* a cook: wohewi'akiyapi, cooks.
wo'-he-yun, *n.* a package, a bundle, as of dried meat.
wo'-hi-ti, *adj.* furious, terrible.
wo'-hi-ti-da, *v. a.* to regard as furious,—wohiwada: wohiti'ida, to think oneself terrible,—wohitimi'ida.
wo'-hi-ti-da-ka, *v.* Same as wohitida.
wo'-hi-ti-hda, *n.* of hitihda; something loathed.
wo'-hi-ti-ka, *adj.* terrible, furious, violent; energetic,—womahitika, woughitipika.
wo'-hi-ti-ya, *adv.* furiously, violently; energetically.
wo'-hi-ya, *v.* to overcome, conquer. See ohiya.
wo'-hmun-ke, *n.* something to be trapped, as beaver, etc.
wo'-hna, *prep.* in. See ohna.
wo'-hna-ka, *v.* of ohnaka; to put or place in,—wowahnaka.
wo'-hna-ye, *n.* of hnayan; deceit.
wo'-ho-da, *v.* of ohoda; to honor. See woohoda.
wo'-ha, *n.* of ha; a place to bury in, a corn-hole or other place of deposit in the ground, a cache; a cellar, a pit; something buried.
wo'-ha-ka, *n.* of ohaka; something that hurts or injures, whether externally or internally; something eaten that does not agree with the stomach; poison.
wo'-ha-ka, *v.* of ohaka; to be poisoned,—womahaka.
wo'-hdo-ke-ća, *n.* one who invents, an inventor.
wo'-hin-yan, *v.* of ohinyan; to be dissatisfied with, to take offence at,—wowahinyan.
wo'-hin-yan-pi, *n.* dissatisfaction, offence.
wo'-hpa, *v. a.* to carry presents to give in exchange for a woman, to buy a wife,—wowahpa and wamduhpa. Buying is the honorable way of taking a wife among the Dakotas. Usually they pay about the value of \$40—a horse, four or five guns, or six or eight blankets.
wo'-hpa-pi, *n.* buying a wife.
wo'-i-ća-ge, *n.* of ićaga; a growth; a creation.
wo'-i-ća-ksi, *n.* ill-temper.
wo'-i-ća-zo, *n.* of ićazo; debt; credit.
wo'-i-ća-ze, *adj.* many, very many: wićašta woićaže.
wo'-i-ća-ze-ka, *adj.* very many.
wo'-i-ću, *n.* of iću; a receiving.

wo'-i-ći-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-tan, *n.* boasting.
wo'-i-hnu, *n.* murmuring. See wowihnu.
wo'-i-ha, *n.* something laughable.
wo'-i-ha-dan, *n.* something that causes laughter. See wowihadan.
wo'-i-ha-ha, *n.* raillery.
wo'-i-ha-ya, *adv.* laughably, ludicrously.
wo'-i-ha-ya-ken, *adv.* ludicrously.
wo'-i-ki-ksa-pe, *n.* experience.
wo'-i-ksa-pe, *n.* something difficult.
wo'-i-ksa-pe-ća, *n.* that which is difficult.
wo'-i-na-hbe, *n.* of inahma; concealment.
wo'-i-na-pe, *n.* See wowinape.
wo'-i-pu-za, *n.* thirst.
wo'-i-štin-be, *n.* of iština; sleep.
wo'-i-štin-ma, *n.* sleep.
wo'-i-ton-pe, *n.* carefulness. See wowitonpe.
wo'-i-ton-šni, *n.* of itonšni; a lie, falsehood.
wo'-i-tu-ka-ge, *n.* a falsehood.
wo'-i-ye-će-tu, *n.* fulfilment, uprightness.
wo'-i-yo-ki-ši-će, *n.* sorrow, sadness.
wo'-i-yu-škin, *n.* gladness. See wowiyuškin.
wo'-ka-ğa, *v.* of okaga; to make like.
wo'-ka-ge, *n.* of kága; any thing made, forms.
wo'-ka-ge, *adj.* stuck full of splinters or briers,—womakage.
wo'-ka-ği, *n.* of kaği; a hindrance.
wo'-ka-ği-ye, *n.* one who obstructs.
wo'-ka-ha-ke, *n.* the cause of sadness or evil: wokałake wanin waun, I have no cause of sadness.
wo'-ka-hni-ğa, *v.* of okahniğa; to understand,—wowakahniğa.
wo'-ka-hni-ge, *n.* of kahniğa; choice.
wo'-ka-kiš-ye, *n.* the cause of suffering.
wo'-ka-ki-že, *n.* of kakiza; suffering, misery.
wo'-ka-pa, *n.* pounded meat; a meat-block.
wo'-ka'-pa-za, *n.* pungency, any thing pungent, as pepper.
wo'-ka-pe, *n.* of kapa; going beyond, transgression; one who catches a ball.
wo'-ka-sda-ta, *v.* of okasdata; to stick in, as a splinter,—womakasdata, wonićeasdata.
wo'-ka-sda-te, *n.* a splinter.
wo'-ka-se, *n.* of kasa; a deposit in the snow.
wo'-ka-še-ye, *n.* something opposing, a hindrance.

wo'-kéan, *v.* of yukéan; *to judge, understand, form an opinion, decide,—wamdukéan.*
wo'-kéan, *n.* wíčásta wokéan, *a prophet.*
wo'-kéan-ka, *n.* *one who understands things.*
wo'-ke-ya, *n.* *a shelter, a cover, a booth.*
wo'-ki-éan-pte, *n.* *comfort, consolation.*
wo'-ki-éi-éi-ya-pi, *n.* *talking to each other, friendly intercourse.*
wo'-ki-éi-ze, *n.* *fighting.*
wo'-ki-éi-zu, *n.* of wožu; *to sow or plant for one,—woweéizu.*
wo'-ki-éon-ze, *n.* *law, government, kingdom.*
wo'-ki-da-pi, *n.* *the act of requesting.*
wo'-ki-ksu-ye, *n.* of kiksuya; *remembrance.*
wo'-ki-kšan, *n.* *rape.* See wikikšan.
wo'-ki-kta, *n.* of kikta; *watching, waking.*
wo'-ki-mnan-ka, *adj.* *liberal, large; good, wise, honored.*
wo'-ki-ni, *v.* of okini: *to get a share, acquire,—wowakini, wounkinipi.*
wo'-ki-ni-han, *n.* of kinihan; *honor, respect.*
wo'-ki-pa-zin, *n.* *opposition, rebellion.*
wo'-ki-tan, *n.* *a little of any thing: wokitan mayaku, thou hast given me very little.*
wo'-ki-tan, *n.* of kitan; *obstinacy.*
wo'-ki-tan-in, *n.* *manifestation.*
wo'-ki-tan-in-yan, *adv.* *gloriously.*
wo'-ki-tan-yan, *adv.* *obstinately, perversely.*
wo'-ki-ya, *v.* of okiya: *to speak with, talk with; to make peace,—wowakiya, wounkiyapi.*
wo'-ki-ya, *v.* of okiya; *to help.* See wawokiya.
wo'-ki-yag, *cont.* of wokiyaka; *wokiyag wahi, I have come to announce to one.*
wo'-ki-ya-ka, *v.* of okiyaka; *to tell to one, declare to,—wowakiyaka and wowakimdaka, woyakiyaka and woyakidaka, wounkiyakapi.*
wo'-ki-ya-pi, *n.* *making peace, peace, a covenant.*
wo'-ki-ye, *n.* *peace.* See wookiye.
wo'-ki-ye-a-i-e-wi-ča-ki-ya-pi, *n.* *councillors.*
wo'-ki-yu-he, *n.* of kiynha; *copulation.*
wo'-ki-yu-ške, *n.* *setting free, deliverance.*
wo'-ki-zi, *n.* of okizi; *healing; salve.*
wo'-ki-zi-ya, *v.* *to heal,—wokiziwaya.*
wo'-ki-zi-ye, *n.* *a healer; that which heals, salve.*
wo'-ki-ža, *v.* of woža; *to make hasty-pudding for one,—wowakiža.*
wo'-ko-ki-pe, *n.* of kokipa; *fear; the cause of fear.*
wo'-ko-ki-pe-ya, *adv.* *fearfully.*
wo'-kon, *n.* of kon; *desire, something desirable.*
wo'-kon-ka, *n.* *something desired.*
wo'-kon-ze, *n.* *a decree, law, influence.*
wo'-ko-ya-ke, *n.* of koyaka; *clothing.*

wo'-ko-ze, *n.* *a swinging, a brandishing.*
wo'-kpan, *v.* of yukpan; *to grind, as grain,—wamdukpan: wokpan wahi, I have come to grind.*
wo'-kpan-ti-pi, *n.* *a grinding mill.*
wo'-ksa, *v.* of yuksa; *to break off, to pull, as corn,—wamduksa, waunyuksapi.*
wo'-ksa-pe, *n.* of ksapa; *wisdom.*
wo'-ksa-pi, *n.* *pulling corn, harvest; those engaged in harvesting, reapers.*
wo'-ksa-pi-wi, *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,—woktewaya.*
wo'-ku-ze, *n.* of kuža; *idleness, laziness.*
wo'-ku-ži-te, *n.* *laziness.*
wo'-ke, *n.* of ka; *a digging; a place dug to bury in.*
wo'-kin, *n.* of kin; *a pack; a carrying.*
wo'-ku, *v.* of oku; *to give food; to lend,—wo-waku.*
wo'-ku-pi, *n.* *a lending, giving.*
wo'-mdu, *v.* of yumdū; *to pulverize, to plough,—wamdumdu.*
wo'-mna, *v.* of omua; *to smell, perceive smell; to have smell,—wowamna.*
wo'-mna-ka, *n.* *any thing that gives forth much odor.*
wo'-mna-šni, *adj.* *pure, clean, inodorous; i. q. winmašni and winmašni. Said of one who is unmarried.*
wo'-mna-ye, *n.* *a collection.*
wo'-mni-éi-ye, *n.* *an assembly.* See wiéomni-éiye.
wo'-mni-he-éa, *n.* *activity.* See wiéomniheéa.
won, *cont.* of wota: *won mani, he walks eating.*
wo'-na-ke, *v.* of naka; *a tremor, an omen.*
wo'-na-se, *n.* of nasa; *a hunting of buffalo.*
wo'-na-te, *v.* *to stop giving to one, to withhold,—wonawate, wouamayate.*
wo'-na-te-ya, *v. a.* *not to give to one as one has been accustomed to do,—wonatewaya.*
wo'-na-ti-éé, *v. n.* *not to have received any thing; to be disappointed,—wonamatiéé.*
wo'-ni-hin-éi-ye, *n.* of nihinéiya; *fright.*
won'-ki-ya, *v. a.* *to cause to eat, to feast,—wonwakiya.*
wo'-nu-ka, *adj.* *fertile, as land, producing well: maka wonuka, fertile land.*
won'-ya, *v. a.* *to cause to eat, to make a feast: wonwíčawayá, I cause them to eat.*
wo'-o-hda-ke, *n.* of ohdaka; *a declaring of one's own rights or intentions.*
wo'-o-hi-ye, *n.* of ohiya; *victory.*

wo'-o-ka-hni-ge, *n.* of okahniga; *the understanding of things, comprehension.*
wo'-o-ki-hi, *n.* of okihi; *power, ability.*
wo'-o-ki-tan-in, *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 onspe; *a precept, a lesson.*
wo'-on-spe-ka, *n.* something that teaches, a lesson.
wo'-on-spe-ki-ye, *n.* of onspekiya; *teaching.*
wo'-o-pe, *n.* of opa; *law, custom.*
wo'-o-ški-ške, *n.* confusion, difficulty, complexity.
wo'-o-tan-in, *n.* manifestation, news.
wo'-o-wo-tan-na, *n.* righteousness, uprightness.
wo'-o-zi-i-či-ye, *n.* rest, repose.
wo'-o-zi-zi, *n.* of oziži; *whispering.*
wo'-pa-ge, *n.* something bulky, for which there is no room.
wo'-pa-ği, *n.* something stuffed; *the noise made by a blow.*
wo'-pa-ği-ya, *adv.* in a stuffed manner.
wo'-pa-kan, *v. n.* to be honored; *i. q.* ohodapi, —womapakan.
wo'-pa-kin-te, *n.* of pakinta; *wiping.*
wo'-pa-mna-yan, *adv.* collected together.
wo'-pa-mni, *n.* a pile, a share, a distribution.
wo'-pa-ni-ča, *v. n.* to be easily made angry, to be sensitive or irritable, —wopamaniča.
wo'-pa-smi, *n.* of pasmi; *spite, anger.*
wo'-pa-snon, *n.* of pasnon; *a roast, a roasting of meat.*
wo'-pa-ta, *n.* a place for cutting up meat; *the act of cutting up meat.*
wo'-pa-to-ye, *n.* a hindrance.
wo'-pa-žin, *v. n.* to be prevented by, to be made unsuccessful, —womapazin.
wo'-pe-ton, *v.* of opeton; *to buy, to buy and sell, to trade, —wopewaton, wopeuntonpi.*
wo'-pe-ton, *n.* a trader, a merchant.
wo'-pi-da, *n.* thanks; *joy, gladness.*
wo'-pi-da-ki-ye, *n.* something that makes glad.
wo'-pi-da-ya, *v. a.* to make joy or gladness, —wopidawaya.
wo'-pi-da-ye, *n.* something that makes glad.
wo'-pi-ye, *n.* a case, a bag, a box, a medicine sack; *a store-house; any place in which things are kept.*
wo'-pi-ye-ya, *v. a.* to have for a wopiye, —wopiyewaya.
wo'-pta, *v.* of yupta; *to cut out, as clothes.*
wo'-pte, *n.* scraps, cuttings.

wo'-pte-ča, *n.* one who cuts out clothes.
wo'-pte-ča, *adj.* what can be measured or counted. See woptečašni.
wo'-pte-ča-ka, *adj.* immense, abundant.
wo'-pte-ča-šni, *adj.* immense, innumerable, immeasurable: taku woptečašni.
wo'-san-ka, *n.* a place where nothing can be obtained, a country destitute of game.
wo'-sa-pa, *n.* of sapa; *blackness.*
wo'-sdo-he-dan, *n.* paths made by squirrels in the grass.
wo'-sdon-ye, *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 oskapi.
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 osukanyuza.
wo'-ša, *n.* of ša; *redness.*
wo'-š'a-ka, *adj.* overloaded. See yuš'aka.
wo'-ša-pa, *n.* of šapa; *any thing that blackens or defiles.*
wo'-ši-če, *n.* of šica; *evil, badness, the cause of disease.*
wo'-ši-hda, *n.* of šihda; *anger.*
wo'-ši-han, *n.* of šihan; *wickedness.*
wo'-ši-htin, *n.* of šihtin; *feebleness, debility.*
wo'-ši-tki-hda, *n.* of šitkihda; *affliction, displeasure.*
wo'-ši-tki-hda-ya, *v.* to afflict; *to make angry.*
wo'-ška-te, *n.* of škata; *play.* See wičoškate.
wo'-ški-ča, *v.* of yuškiča; *to press.*
wo'-ški-ške, *n.* of oškiške; *trouble, confusion.*
wo'-šna, *v.* of yušna; *to sacrifice; to drop, —wowašna.*
wo'-šna, *n.* something offered to the gods, a sacrifice.
wo'-šna-ka-ğa, *n.* one who offers sacrifice, a priest.
wo'-šna-ki-ya, *v. a.* to cause to sacrifice, —wošnawakiya.
wo'-šna-pi-ka-ğa, *n.* a priest.
wo'-span-ka, *n.* something to cook in.
wo'-špi, *v.* of yušpi; *to pick, as berries, —wamdušpi.*
wo'-šte-ki-da, *v.* to consider difficult, —wošte-wakida.
wo'-sung-ya, *adv.* violently; *very; i. q.* nina.
wo'-ta, *v.* of yuta; *to eat, —wawata, wauntapi: aškatudan mawota tuka nina wawata heon matanka, 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'-tan, *v.* of yutan; *to touch, to feel; any thing that feels about for food, as the raccoon.*
wo'-tan-da, *n.* respect.
wo'-tan-in, *v.* of otanin; *to be apparent.*
wo'-tan-in, *n.* news.
wo'-tan-in-wo-wa-pi, *n.* a newspaper.
wo'-tan-ka, *v. n.* to be in need of,—womatanka.
wo'-tan-ka, *n.* largeness, any thing large: éan wanzi wotanika.
wo'-ta-pi, *n.* eating.
wo'-ta-tpe, *n.* an attack. See wotakpe.
wo'-ta-we, *n.* armor; weapons consecrated by religious ceremonies; whatever is relied upon in war.
wo'-ta-we-wo-han-pi, *n.* the armor feast. This feast is usually made by young men who wish to kill an enemy. They cry and howl frightfully.
wo'-te-éa, *n.* wild beasts, cattle, ruminating animals. This term includes such as are granivorous and herbivorous.
wo'-te-éa, *n.* of teéa; newness.
wo'-te-hni, *v.* See wotihni.
wo'-te-hi, *n.* something hard to be endured, difficulty, trouble. See otehi.
wo'-te-hi-ke, *n.* difficulty.
wo'-te-kte-hda, *v. n.* to be hungry,—wotekte-wahda, wotekteunhdapi.
wo'-te-kte-hda-pi, *n.* hunger.
wo'-ti-éa, *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,—wotiwahni, wotiunhnipi.*
wo'-ti-hni-pi, *n.* the hunting of deer, etc.
wot'-ki-ya, *v.* See wonkiya.
wo'-to-ki-éon, *n.* of tokiéon; *revenge.*
wo'-ton, *n.* property.
wo'-tpan, *v.* of yutpan; *to grind, as grain,—wamdutpan.*
wo'-tpan-ti-pi, *n.* a grist-mill.
wo'-ta, *v.* to be dead of food, to have eaten too much, to be surfeited—womata.
wo'-te, *n.* death.
wo'-te-ye, *n.* the cause of death.
wo'-wa, *v.* of owa; *to mark, to paint, to write,—wowawa, woyawa.*
wo'-wa-éi, *n.* the dance, dancing.
wo'-wa-éin-ko, *n.* irascibility.
wo'-wa-éin-tan-ka, *n.* patience, perseverance.
wo'-wa-éin-yan, *n.* trusting in, reliance upon, faith.
wo'-wa-éin-ye, *n.* Same as wowaéin-yan.
wo'-wa-hde-éé, *n.* a twitching; an omen. See wahdeéa.

wo'-wa-he-éon, *n.* kindred, relationship; names expressing relationship.
wo'-wa-ho-kon-ki-ye, *n.* instruction, advice.
wo'-wa-hba-dan, *n.* gentleness, meekness.
wo'-wa-hpa-ni-éa, *n.* poverty.
wo'-wa-ha-ni, *n.* See wohahtani.
wo'-wa-hte-da-sni, *n.* dissatisfaction.
wo'-wa-hte-da-sni-yan, *adv.* not pleased with.
wo'-wa-kan, *n.* something supernatural. This word we have used for holiness.
wo'-wa-ka-šo-te-sni, *n.* purity.
wo'-wa-ki-éon-ze, *n.* law, government, influence.
wo'-wa-ki-tan, *n.* something that is contended for.
wo'-wa-ki-tan-ye, *n.* that which causes obstinacy or determination, resolution.
wo'-wa-kon-ze, *n.* determination; law, rule, justice.
wo'-wa-ka, *n.* a mark, a sign; circumspection.
wo'-wa-ma-non, *n.* theft.
wo'-wa-mna-da, *n.* respect.
wo'-wa-ni-ki-ye, *n.* salvation.
wo'-wan-ya-ke, *n.* a vision, a sight, a show.
wo'-wa-on-spe, *n.* precept, instruction.
wo'-wa-on-spe-ki-ye, *n.* instruction.
wo'-wa-on-si-da, *n.* mercy; pity, kindness.
wo'-wa-pe-tog-ton, *n.* a mark, a sign.
wo'-wa-pe-to-ke-éa, *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-i-éa-ge, *n.* something used to paint or write with, a pen or pencil.
wo'-wa-pi-ka-ga, *v.* to write, to make a book,—wowapi wakaga.
wo'-wa-pi-ka-ga, *n.* a scribe, a clerk.
wo'-wa-pi-o-hni-hde, *n.* a newspaper. Wotanin-wowapi is better.
wo'-wa-pi-wa-kan, *n.* the holy book, the Bible.
wo'-wa-pi-wi-éon-ni, *n.* the book of life. Wi-éon-ni-wowapi is thought to be the better form.
wo'-wa-s'ag-ya, *adv.* strongly.
wo'-wa-s'a-ke, *n.* of wa'saka; strength.
wo'-wa-ste, *n.* of waste; goodness.
wo'-wa-ste-da-ke, *n.* love, complacency.
wo'-wa-wo-ki-ye, *n.* help.
wo'-wa-ya-zan, *n.* of wayazan; sickness, disease.
wo'-wi-éa-da, *n.* of wiéada; belief, faith.
wo'-wi-éa-da-ya, *v. a.* to cause belief, to persuade,—wowiéadawaya.
wo'-wi-éa-hna-ye, *n.* deception. See wohnaye.

wo'-wi-ča-htag-ni-ča, *v. n.* to be irritable, easily provoked; to be unwilling to be touched,—*wowićahtagmaniča*.
wo'-wi-ča-ke, *n.* of *wiśaka*; truth: *wowićake eđiyatanhan*, of a truth, truly.
wo'-wi-ča-ke-ya-tan-han, *adv.* of a truth, truly.
wo'-wi-čin, *n.* See *wićinpi*.
wo'-wi-dag-ya, *v. a.* to make a servant of, to have for a servant, to cause to serve,—*wowidagwaya*, *wowidagunyanpi*, *wowidagmayan*.
wo'-wi-da-ke, *n.* of *idaka*; a servant.
wo'-wi-han-mde, *n.* of *iħanmna*; a dream, dreams.
wo'-wi-han-mna, *n.* dreams.
wo'-wi-hnu, *n.* murmuring.
wo'-wi-ħa, *n.* something laughable.
wo'-wi-ħa-dan, *n.* fun; something laughable.
wo'-wi-ħa-ħa, *n.* laughing, making fun.
wo'-wi-ħa-ħa-ki-ya, *v.* to laugh at one's own,—*wowihahawakiya*.
wo'-wi-ħa-ħa-ya, *adv.* shamefully.
wo'-wi-ħa-ya, *adv.* laughably.
wo'-wi-ħa-ya-ken, *adv.* ridiculously.
wo'-wi-ma-ga-ga, *v. n.* to be cheerful or merry,—*wowimamagaġa*, *wowinimagaga*.
wo'-wi-ma-ga-ga, *n.* of *imagaga*; something cheering.
wo'-wi-na-ħni, *n.* of *inahui*; haste.
wo'-wi-na-ki-wi-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-wi-zi, *n.* jealousy, envy; the cause of envy.
wo'-wi-ni-han, *n.* of *inihan*; something frightful, fear.
wo'-wi-ni-han-yan, *adv.* fearfully.
wo'-wiŋ-kta, *n.* of *iwiŋkta*; gladness; glory.
wo'-wiŋ-yun-yan, *v. a.* to use as an instrument,—*wowinyunwaya*.
wo'-wiŋ-yun-yan-pi, *n.* tools, instruments.
wo'-wi-šte-će, *n.* of *išteća*; shame.
wo'-wi-šten-ya, *adv.* disgracefully, shamefully: *wowištenya ećamon*, I have acted shamefully.
wo'-wi-šten-ye, *n.* the cause of shame.
wo'-wi-su-te, *adj.* of *iśute*; very much: *taku wowiśute*.
wo'-wi-su-te-ka, *adj.* very much.
wo'-wi-su-te-ya, *adv.* very much, abundantly.
wo'-wi-tan, *n.* of *itan*; honor, glory; pride.
wo'-wi-tan-yan, *v. a.* to glory in,—*wowitanwaya*.
wo'-wi-tan-yan, *adv.* honorably, gloriously.
wo'-wi-ton-pe, *n.* of *itonpa*; something to be feared or guarded against; danger.

wo'-wi-yun-yan, *v.* See *wowinyunyan*.
wo'-wi-yu-śkin, *n.* of *iyuśkin*; gladness, rejoicing.
wo'-wi-yu-śkin-yan, *adv.* gladly, rejoicingly.
wo'-wi-yu-tan, *n.* of *iyutan*; temptation.
wo'-wi-yu-tan-ye, *n.* temptation.
wo'-wi-zi-će, *n.* of *wiźića*; riches.
wo'-ya-čo, *n.* of *yačo*; judgment, condemnation.
wo'-yag, *cont.* of *woyaka*; *woyag wahi*, I have come to tell.
wo'-ya-ka, *v.* of *oyaka*; to tell, relate, declare, publish,—*womdaka*, *wounyakapi*.
wo'-ya-ka-pi, *n.* a declaration, a narration.
wo'-ya-ke, *n.* a relation, a declaration, a vow.
wo'-ya-pta-pi, *n.* leavings, fragments of food.
wo'-ya-pte, *n.* See *woyaptapi*.
wo'-ya-su, *n.* of *yasu*; finishing, *i. q.* *yaćopi*.
wo'-ya-tan, *n.* of *yatan*; praise.
wo'-ya-tke, *n.* of *yatkan*; drink.
wo'-ya-ťa-ga, *n.* something astringent.
wo'-ya-wa, *n.* of *yawa*; a counting.
wo'-ya-wa-šte, *n.* of *yawašte*; blessing, praise.
wo'-ya-wa-tan-ka, *n.* a great count, a million.
wo'-yu-e-će-tu, *n.* of *yuećetu*; a making right.
wo'-yu-ħa, *n.* of *yuha*; possessions, property.
wo'-yu-ħtan-yan, *n.* small burrs of several varieties of plants, probably species of *Xanthium*.
wo'-yu-kčan, *n.* of *yukčan*; opinion, judgment.
wo'-yu-ska, *n.* ornamental work, such as cutting strips into skin, and winding them with quills.
wo'-yu-su, *n.* of *yusu*; a making right, finishing.
wo'-yu-su-ta, *n.* of *yusuta*; a making firm.
wo'-yu-śda-ye-hna, *n.* See *śdayehna*.
wo'-yu-śi-će, *n.* that which makes bad.
wo'-yu-śi-ħtin, *n.* that which makes feeble.
wo'-yu-śki-śke, *n.* that which causes difficulty.
wo'-yu-śna, *n.* of *yusna*; missing, letting fall; sacrificing.
wo'-yu-śtan, *n.* of *yusťan*; finishing, completion, perfection; putting one in another.
wo'-yu-te, *n.* of *yuta*; something to eat, food.
wo'-yu-te-ya, *v. a.* to have or use as food,—*woyutewaya*.
wo'-yu-tkon-ze, *n.* finishing, perfecting.
wo'-yu-ťpan, *n.* See *wiyutpan*.
wo'-yu-wa-šte, *n.* of *yuwaste*; that which makes good.
wo'-zan-ni, *n.* health.
wo'-ze, *n.* of *yuze*; taking out, lading out of a kettle.
wo'-ze-pi, *part.* laded out.
wo'-zi, *n.* See *zi*.
wo'-za, *v.* of *yuza*; to mash; to stir, as mush, to make mush,—*wowaža* and *wamduža*.

wo'-ža-pi, *n.* something mashed and stirred up ;
hasty-pudding, mush.

wo'-ža-ža, *v.* of yužaža ; to wash, do a washing,
—wamdužaža.

wo'-ža-ža-pi, *n.* washing.

wo'-ži-če, *n.* riches.

wo'-žu, *v.* of ožu ; to sow, to plant,—wowažu,
woyažu, wounžupi.

wo'-žu, *n.* a sower.

wo'-žu-ha, *n.* an empty bag, a sack, a case.

wo'-žu-ha-dan, *n.* a small bag.

wo'-žu-pi, *n.* seed for planting ; sowing or plant-
ing ; a field or garden.

wo'-žu-pi-wi, *n.* the planting moon, May.

wo'-žu-ti, *n.* a farm-house ; a farmer.

wo'-žu-ton, *v.* of ožuton ; to fill up into bags
or sacks,—wožuwatop.

wo'-žu-ton-pi, *n.* a bag or sack filled, a bag of
corn.

wo'-žu-žu, *v.* of yužužu ; to take to pieces ; to
demolish ; to unpack,—wowažužu and wamdu-
žužu.

wo'-žu-žu-pi, *n.* taking to pieces.

wuh'-wuh-wuh, *intj.* 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 sig-
nifies that the action is done *with the mouth*,
by biting, talking, etc. ; as, yaksā, 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, good, yawašte, to call
good, to bless ; wičašta, man, yawičašta, to
speak of as a man. In these cases the dif-
ferent persons are formed as in ya, to go.

ya, *v. aux. causative* ; to cause, to make. This is
suffixed to verbs, adjectives, etc. ; as, ečonyā, to
cause to do ; samyā, to make black ; waš'agya,
to make strong. The place of the pronoun is
before the 'ya.'

ya, *v. aux. suffix to nouns* ; to have for, regard
as ; as, tiyopa-ya, to have for a door ; isan-ya, to
have for or use as a knife. It is also used in
cases of relationship ; as, ate-ya, to have for
father,—atewaya, ateunyanpi : tanksiwaya, she
is my sister or I have her for sister.

ya, *pron. in comp.* thou, you.

ya, *v. n.* to go, to start, to proceed,—mda, da, un-
yanpi.

ya, or **yan**, an adverbial termination of adjectives
and an adverbial or participial termination
of verbs ; as, šića, bad, šićaya, badly ; yuktan,
to bend, yuktanyan, bending.

ya-a'-dos-do-za, *v.* yaadosdoza se iyeya, to say
something that makes another feel uncomfortable,
to injure one's feelings.

ya-a'-o-pte-ča, *v. a.* to speak of as being small,
to underrate,—mdaaopteča.

ya-a'-o-pten, *cont.* of yaopteča ; yaaopten iyeya.

ya-a'-o-pten-ya, *adv.* in a depreciating manner.

ya-a'-o-pte-tu, *v. a.* to speak of as less, to un-
derrate,—mdaaoptetu.

ya-a'-o-pte-tu-ya, *adv.* underrating.

ya-a'-šda, *v. n.* to graze, as cattle.

ya-a'-šda-ya, *v. a.* to make bare, as a falsehood ;
to unfold, tell, explain ; to make bare with the
teeth,—mdaašdaya.

ya-a'-ška-dan, *v. a.* to speak of as near,—mda-
aškadan.

ya-a'-ška-ška-dan, *v. red.* of yaaškadan.

ya-a'-ška-ya-ken, *adv.* speaking of as near.

ya-a'-ška-ye-dan, *v. a.* to speak of as near,—
mdaaškayedan.

ya-ba'-ga, *v. a.* to turn about with the mouth, to
twist ; to bite or vex, as one dog does another ;
to vex or annoy by begging,—mdabağa.

ya-ba'-ga-ka, *v. a.* to annoy, to beg of,—mdaba-
gakā.

ya-ba'-za, *v. a.* to annoy, as one dog does ano-
ther by biting.

ya-ba'-ža, *v. a.* to bite or gnaw, as a horse does
wood.

ya-bo'-sdan, *v.* to set up with the mouth : ya-
bosdan yapa, and yabosdan ehnaka, to hold up-
right with the mouth.

ya-bu', *v. a.* to growl, to speak or sing with a
hoarse voice,—mdabu.

ya-bu'-bu, *v. red.* of yabu ; to speak with a
hoarse rough voice,—mdabubu.

ya-bu'-ya, *adv.* hoarsely : yabuya ia, to speak
with a hoarse voice.

ya-čan'-čan, *v. a.* to make shake with the mouth.

ya-če'-ka, *v. a.* See yačekėka.

ya-če'-kče-ka, *v. a.* to bite and make stagger,—
mdačekėka.

ya-če'-ya, *v. a.* to make cry by talking to or
biting,—mdačeya, mayačeya.

ya-či'-ka-dan, *v. a.* to count small ; to make
small with the mouth ; to undervalue,—mdači-
kadan.

ya-či'-stin-na, *v. a.* to speak of as small,—mda-
čistinna.

ya-čo', *v. a.* to judge, condemn, fine,—mdačo,
dačo, unyačopi.

ya-ćo'-ćo, *v. a.* to chew up fine,—mdaćoćo.
ya-ćo'-ka, *v. a.* to judge, to condemn; to make empty.
ya-ćo'-ka-ka, *v. a.* to empty by eating out the inside, as dogs do a dead animal.
ya-ćo'-pi, *n.* condemnation; *i. q.* woyaćo.
ya-ćo'-ya, *adv.* condemning.
ya-ćo'-ya-ken, *adv.* in the way of condemning.
ya-ćo'-za, *v. a.* to call warm, to make warm with the mouth,—mdaćoza.
ya-dem'-de-pa, *v. a.* to bite notches in,—mdademdepa.
ya-du'-za-han, *v. a.* to call swift,—mdaduza-han; also 2d pers. sing. of duzahan.
ya-e'-ćañ, *adv.* Same as yaećayah.
ya-e'-ća-yah, *adv.* deceptively; ironically: yaećayah oyaka, to tell a thing not as it is, to make a statement of which the very reverse is true,—yaećayah omdaka.
ya-e'-će-dan, *v. a.* to speak of as right, to make right with the mouth,—mdaćećedan.
ya-e'-ćen-ya, *adv.* yaećenya oyaka, to tell a thing as it ought to be told.
ya-e'-će-tu, *v. a.* to consummate by speaking; to speak correctly,—mdaćećetu.
ya-e'-će-tu-ya, *adv.* speaking correctly.
ya-ga', *v. a.* to peel off with the teeth; to husk with the mouth,—mdaga.
ya-ga'-ga, *v. red.* of yaga; yagağa iyeya.
ya-gam', *cont.* of yagapa; yagam iyeya.
ya-gan'-ga-ta, *v. a.* to make forked with the mouth, to prevaricate,—mdaganğata.
ya-gan', *v. a.* to suck out or open,—mdagan.
ya-ga'-pa, *v. a.* to bite off, as the skin or bark from any thing,—mdagapa.
ya-ga'-ta, *v.* See yaganğata.
ya-ge', *v. a.* to drink up, as water from a spring,—mdage: to gather with the mouth, as an ox does grass.
ya-ge'-ge, *v. a.* to gather with the mouth, as an ox does grass.
ya-go', *v. a.* to make a mark with the teeth,—mdago.
ya-gom', *cont.* of yagopa; yagom yatkan, to sip, as water: yagom iću.
ya-go'-pa, *v. a.* to suck up, to make a noise with the mouth, as in eating soup, etc.—mdagopa.
ya-gu'-ka, *v. a.* to strain, as one's neck, by biting any thing,—mdaguka.
ya-ha', *v. n.* to prick or run into, as beards of rice or porcupine quills,—mayaha, wićayaha.
ya-ha'-ha, *n.* See yahahadan.
ya-ha'-ha-dan, *v. a.* to shake or move with the mouth; to move one in his purpose by talking to, to persuade,—mdahahadan.

ya-ha'-ha-ye-dan, *v. a.* to move by talking to, to shake in one's purpose,—mdahahayedan: ćante yahahayedan.
ya-ha'-i-ye-ya, *v. a.* to throw down with the mouth, to turn aside with the mouth.
ya-hba', *v. a.* to shell with the mouth, to bite off,—mdahba.
ya-hbe'-za, *v. a.* to bite and make rough,—mdahbeza.
ya-hbu'-ya-i-ye-ya, *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.* yahdaheya ia, 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'-kin-yan, *v. a.* to go across in one's speech, to contradict oneself, to tell what is false,—mdakdakinyan.
ya-hda'-pi-se, *adv.* fluently, plainly: yahdapise oyaka.
ya-hdo'-ka, *v. a.* to put out of place by means of the teeth,—mdahdoka.
ya-hin', *cont.* of yahinja; yahin iyeya, to eat all up.
ya-hin'-ta, *v. a.* to brush away with the mouth, to eat all up,—mdahinja.
ya-hmi', *v. a.* to clear off, to bite off, as grass, etc.
ya-hmi'-ća, *v.* 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,—mdahmiyanyan.
ya-hna', *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,—mdahnayan: also 2d pers. sing. of hnayan.
ya-hnu'-ni, *v. a.* to cause to wander in mind by talking to, to confuse,—mdahnuni.
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'-mni, *v. a.* to turn one round by argument, to make one change his views, to convert,—mdahomni, mayahomni.
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,—mda-hoton.
ya-hu'-hus, *cont.* of yahuhuza: yahuhus iyeya.
ya-hu'-hu-za, *v. a.* to shake with the mouth; to shake one's resolution by talking to,—mdahuhuza.
ya-hu'-te-dan, *v. a.* to bite off short, to wear off to a stump, as the teeth,—mdahutedan.
ya-ha'-ha, *v. a.* to tangle with the teeth,—mda-haha.
ya-ha'-kpa, *v. a.* to bite and make rough,—mda-hakpa.
ya-ham', *cont.* of yahapa; yaham iyeya, to scare away, as game, by talking.
ya-han'-hi-ya, *adv.* of hanhi; making slow by talking to.
ya-han'-i-te-ya, *adv.* making weary by talking to.
ya-ha'-pa, *v.* to frighten or scare up, as game, by talking,—mdahapa.
ya-ha'-tpa, *v. a.* to make rough with the teeth,—mdahatpa.
ya-hba', *v. a.* to make sleepy by talking to,—mdahba.
ya-hci', *v. a.* to tear out a little piece with the teeth,—mdahci.
ya-hci'-hci, *v. red.* of yahci.
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 yahida.
ya-hdan', *cont.* of yahdata; yahidan ia, to speak as one does who is starving to death.
ya-hda'-ta, *v.* to speak as one dying of hunger is said to speak,—mdahdata.
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'-ea, *v. a.* to tear with the mouth, to bite to pieces,—mdahdeca, unyahdeapi.
ya-hde'-hde-ea, *v. red.* of yahdeca.
ya-hden', *cont.* of yahdeca: yahden iyeya.
ya-hdog', *cont.* of yahdoka: yahdog iyeya.
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 yahepa; yahem iyeya, to drink up at once.
ya-hem'-he-pa, *v. red.* of yahepa.
ya-he'-pa, *v. a.* to drink up, as water, etc.—mdahepa, dahepa, unyahiepapi.
ya-he'-yan, *cont.* of yaheyata: yahayan iyeya.
ya-he'-ya-ta, *v.* to put aside with the mouth or in speaking, to reject,—mdaheyata, mayaheyata.

ya-hi'-ea, *v. a.* to waken one up with the mouth or by talking,—mdahiéa.
ya-hin', *cont.* of yahiea: yahin iyeya.
ya-hi'-ya-ya, *v.* to be awkward with the mouth, as in speaking or making a bullet round in the mouth,—mdahiyaya.
ya-hmin', *v. a.* to crook or turn aside with the mouth; to distort,—mdahmin.
ya-hmin'-yan, *adv.* turning aside with the mouth: yahminyan ehnaka.
ya-hmun', *v.* to make a humming or rattling noise with the mouth: yahmun se yutapi.
ya-hpa', *v. a.* to throw any thing down with the mouth,—mdahpa.
ya-hpa'-hpa, *v. red.* of yahpa.
ya-hpan', *v. a.* to moisten or soak in the mouth,—mdahpan.
ya-hpan'-hpan, *v. red.* of yahpan; to make soft with the mouth, as a quill or takan,—mdahpan-hpan.
ya-hpe'-ya, *v. a.* to cause to throw down with the mouth,—yahpewayaya.
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 yahrtaka: yahrtag iyeya.
ya-htag'-ki-ya, *v. a.* to cause to bite anything,—yahitagwakiya.
ya-htag'-ya, *v. a.* to cause to bite,—yahitagwayaya.
ya-htag'-ya, *adv.* biting.
ya-hta'-ka, *v. a.* to bite, to take hold of with the teeth,—mdahitaka, dahitaka, unyahitakapi.
ya-hu', *v. a.* to peel off, as the hull or rind, with the teeth,—mdahu.
ya-hu'-ga, *v. a.* to bite into; to crush with the teeth,—mdahuga.
ya-huh', *cont.* of yahuga: yahuh iyeya.
ya-huh'-ki-ya, *v. a.* to cause to crush or bite into,—yahuhwakiya.
ya-hu'-hna-ga, *v. a.* to speak evil of, to destroy one's character, as if burnt up,—mdahuhnaaga.
ya-hu'-hu-ga, *v. red.* of yahuga.
ya-huh'-ya, *v. a.* to cause to crush with the teeth,—yahuhwayaya.
ya-hun'-hun-ta, *v. red.* of yahunta.
ya-hun'-ta, *v. a.* to draw through the mouth and make pliable, as sinew for sewing and bark for tying,—mdahunta.
ya-i'-de, *v. a.* to make blaze by blowing with the mouth,—mdaide.
ya-i'-ha, *v.* of ilha; to make laugh by talking to,—mdaiha.
ya-i'-na-hni, *v. a.* to make hasten by speaking to,—mdainahni.
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, —mdainina.

ya-i'-šte-éa, *v. a.* to make ashamed by speaking to, —mdaistéca.

ya-i'-šten-ya, *adv.* making ashamed by speaking to.

ya-i'-tpi-ska-e-hpe-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, —mdaiyoka.

ya-i'-yo-wa, *v. a.* to make yawn by speaking, —mdaiyowa.

ya-i'-yo-was, *cont.* of yaiyowaza; yaiyowas iyeya.

ya-i'-yo-waś, *cont.* of yaiyowaža: yaiyowaś ie śni, he does not speak to the point.

ya-i'-yo-wa-za, *v. a.* to make echo by speaking, —mdaiyowaza.

ya-i'-yo-wa-za, *n.* an echo.

ya-i'-yo-wa-ža, *v. a.* to speak of as near, to speak to the point. See yaiyowažaśni.

ya-i'-yo-wa-ža-sni, *v. a.* not to speak to the point, —mdaiyowažaśni.

ya-i'-yo-yag, *cont.* of yaiyoyaka; yaiyoyag iyeya.

ya-i'-yo-ya-ka, *v. a.* to make sad by speaking to.

ya-ka', *v. a.* to split with the mouth, as the feather end of a quill, —mdaka.

ya-ka'-ka, *v. a.* to champ, as a horse his bit.

ya-ka'-kiś-ya, *adv.* making suffer by scolding: yakakiśya ia.

ya-ka'-ki-ža, *v. a.* to make suffer by scolding or biting, —mdakakiža.

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'-tin, *v. a.* to straighten or bend out straight with the mouth, —mdakatin.

ya-ka'-wa, *v. a.* to open or push back any thing with the mouth, —mdakawa.

ya-kéa', *v. a.* to untie with the mouth, disentangle, —mdakéa, unyakéapi.

ya-ki'-ki-ta, *v. a.* to make limber or pliable by biting, as in making moccasins, —mdakikita.

ya-kins', *cont.* of yakinza; yakins iyeya.

ya-kins'-kin-za, *v. red.* of yakinza.

ya-kin'-za, *v. a.* to make a grating or creaking noise with the teeth, to gnash, —mdakinza.

ya-ki'-pe-han, *v. a.* to double or fold up with the mouth, so as to make the ends meet, —mdakipehan.

ya-ki'-pu-ski-éa, *v. a.* to press close together with the mouth, —mdakipuskiéa.

ya-ki'-pu-skin-ya, *adv.* putting close together.

ya-kog', *cont.* of yakoka; yakog iyeya.

ya-ko'-ka, *v. a.* to rattle with the teeth, chatter, gnash, —mdakoka.

ya-ko'-ke-dan, *v. a.* to make active by talking to, —mdakokedan.

ya-ko'-ki-pa, *v. a.* to make afraid by talking to, —mdakokipa.

ya-ko'-kog, *cont.* of yakokoka.

ya-ko'-kog-ya, *v. a.* to cause to make a chattering with the teeth, —yakokogwaya.

ya-ko'-kog-ya, *adv.* chattering.

ya-ko'-ko-ka, *v. a.* to rattle the teeth, chatter, gnash, —mdakokoka.

ya-kon'-pi, *v. pl.* they are, —unyakonpi, dakanonpi. Perhaps the singular may be yanika.

ya-kon'-pi-s'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, —mdakoyahan-na.

ya-kpa', *v. a.* to bite out, bite through, —mdakpa: išta yakpa, to bite out the eye, make blind.

ya-kpa'-kpa, *v. red.* of yakpa.

ya-kpan', *v. a.* to chew fine, masticate, —mdakpan, dakpan, unyakpanpi.

ya-kpan'-kpan, *v. red.* of yakpan.

ya-kpan'-yan, *adv.* chewing fine.

ya-kpi', *v. a.* to crack with the teeth, as lice, etc., —mdakpi.

ya-kpi'-kpi, *v. red.* of yakpi.

ya-kpu'-kpa, *v. a.* to bite in small pieces, to crumble up with the teeth, —mdakpukpa.

ya-ksa', *v. a.* to bite off, as a stick, —mdaksa, daksa, unyaksapi.

ya-ksa'-ksa, *v. red.* of yaksa; to bite off often, —mdaksaksa.

ya-ksa'-pa, *v. a.* to make wise by talking to, —mdaksapa: also 2d pers. sing. of ksapa.

ya-ksa'-ya, *v. a.* to cause to bite off, —yaksawaya.

ya-ksa'-ya, *adv.* biting off.

ya-kśa', *v. a.* to bend up with the mouth, —mdakśa.

ya-kśa'-dan, *v. a.* Same as yakśa.

ya-kśa'-kśa, *v. red.* of yakśa.

ya-kśan', *v. a.* to bend with the mouth, —mdakśan.

ya-kśan'-kśan, *v. red.* of yakśan; to bend or curl up.

ya-kśi'-kśi-ža, *v. red.* of yakśiža.

ya-kśiś', *cont.* of yakśiža; yakśiś iyeya.

ya-kśi'-ža, *v. a.* to double up with the teeth.

ya-ktan', *v. a.* to bend with the mouth,—mda-
ktan.
ya-ktan'-ktan, *v. red.* of yaktan; to bend in
several places with the mouth.
ya-ktan'-yan, *v. a.* to cause to bend with the
mouth,—yaktanwaya.
ya-ktan'-yan, *adv.* bending with the mouth.
ya-ku'-ka, *v. a.* to destroy with the teeth, bite to
pieces,—mdakuka.
ya-kun'-tkun-ta, *v. a.* to bite notches in,—
mdakuntkunta.
ya-ke'-ga, *v. a.* to make a grating noise with the
teeth, to gnaw,—mdakega.
ya-keh', *cont.* of yakega; yakeh iyeya.
ya-keh'-ke-ga, *v. red.* of yakega.
ya-kes', *cont.* of yakeza; yakes iyeya.
ya-kes'-ke-za, *v. red.* of yakeza.
ya-ke'-za, *v. a.* to make smooth with the teeth,
—mdakeza.
ya-ko'-ga, *v. a.* to bite or gnaw off, as some-
thing hard,—mdakoğa.
ya-koh', *cont.* of yakoğa; yakoh iyeya.
ya-koh'-ko-ga, *v. red.* of yakoğa.
ya-kos', *cont.* of yakoza; yakos iyeya.
ya-kos'-ko-za, *v. red.* of yakoza.
ya-ko'-za, *v. a.* to make smooth with the mouth;
to eat all off smooth, as grass,—mdakoza.
ya-ma', *v. a.* to gnaw,—mdama.
ya-ma'-hen-i-ye-ya, *v. a.* to push into with
the mouth.
ya-mdas', *cont.* of yamdaza; yamdaz iyeya.
ya-mda'-ska, *v. a.* to flatten with the mouth,—
mdamdaska.
ya-mda'-ya, *v. a.* to make level with the teeth,—
mdamdaya.
ya-mda'-za, *v. a.* to tear open with the teeth,—
mdamdaza.
ya-mde'-ća, *v. a.* to break or crush with the
teeth,—mdamdeća.
ya-mde'-mde-ća, *v. red.* of yamdeća.
ya-mde'-mde-za, *v. red.* of yamdeza.
ya-mden', *cont.* of yamdeća; yamden iyeya.
ya-mdes'-ya, *adv.* cheeringly: yamdesya ia, to
speak cheeringly.
ya-mde'-za, *v. a.* to make sober by talking to;
to enlighten, cheer,—mdamdeza.
ya-mdu', *v. a.* to make fine by chewing,—mda-
mdu.
ya-mdu'-mdu, *v. red.* of yamdu.
ya-mi'-ma, *v. a.* to make round, as a wheel, with
the mouth,—mdamima.
ya-mna', *v. a.* to acquire by talking, or in any
way with the mouth, to gain,—mdamna.
ya-mna'-ki-ya, *v. a.* to cause to gain by talking,
—yamnawakiya.

ya-mna'-yan, *v. a.* to cause to gain with the
mouth,—yamnawaya.
ya'-mni, *num. adj.* three.
ya-mni', *v.* 2d pers. sing. of mni.
ya-mni'-ga, *v. a.* to make shrink by biting,—
mdamniga.
ya'-mni-ki-ya, *adv.* in three different ways.
ya'-mni-mni, *adv.* by threes, three each.
ya'-mni-na, *adv.* only three.
ya-mni'-ža-ka, *v. a.* to speak of any thing as
if it were a rock,—mdamnižaka.
ya-mnu'-mnu-ga, *v. a.* to crunch, crush, grind,
champ, or make a noise with the teeth, as in eat-
ing; to gnaw, as a dog a bone, etc.,—mdamnu-
mnuğa.
ya-mnu'-mnu-ga-pi, *n.* the hackberry tree; so
called because animals crunch its berries; the
Celtis crassifolia.
yan, *cont.* of yata; as, čazeyata, čazeyan, 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'-žin, *v. a.* to cause to stand by speaking,—
mdanažin.
ya-nmi'-nma, *v. a.* to roll with the mouth,—
mdauminma.
yan, an adverbial or participial termination.
yan, or **ya**, *v.* a causative suffix to verbs.
yan-ka', *v. n.* to be, exist, having reference to
place,—manká, nanjá, unyánkapi. Perhaps
also yakonpi, unyakonpi, etc., belong to this word.
yan'-ka, *v. a.* to weave, as snow-shoes, or as in
basket-making,—mnánka, nánka, unyankapi.
ya-o'-či-kpa-ni, *v.* See yaočitpani.
ya-o'-či-pte-ća, *v. a.* to count less, make less,
under-estimate,—mdaočipteća.
ya-o'-či-pten, *cont.* of yaočipteća.
ya-o'-či-pten-ya, *adv.* speaking of as less or
unequal.
ya-o'-či-pte-tu, *v. a.* to count less,—mdaoči-
ptetu.
ya-o'-či-pte-tu-ya, *adv.* speaking of as less.
ya-o'-či-pte-tu-ya-ken, *adv.* speaking of as
unequal.
ya-o'-či-tpa-ni, *v. a.* to make unequal with the
mouth,—mdaočitpani, daočitpani.
ya-o'-hda-pšin, *v.* yaohdapsšin ehpeya, to turn
over with the mouth.
ya-o'-hda-pšin-yan, *adv.* turning over with the
mouth: yaohdapsšinyan iyeya.
ya-o'-hmuš, *adv.* yaohmuš se ia, to talk with
the mouth full.
ya-o'-hañ-ko, *v. a.* to hasten one by speaking to,
—mdaohañko.

ya-o'-hmin, *v.* yaohmin iyeya, to say any thing sideways, to speak so as to hit one obliquely; to hint, insinuate.
ya-o'-hpa, *v. a.* to bite into,—mdaohpa.
ya-o'-ki-ni-han, *v. a.* to honor with the mouth, to praise,—mdaokinihan.
ya-o'-ksa, *v.* to bite through,—mdaoksa, daoksa.
ya-o'-ksa-ksa, *v. red.* of yaoksa.
ya-o'-ktan, *v. a.* to bend into with the mouth.
ya-o'-ktan-yan, *adv.* bending with the mouth.
ya-o'-ni-han, *v. a.* to praise, honor,—mdaoni-han.
ya-o'-ni-han-yan, *adv.* praising.
ya-o'-po, *v. a.* to compress by biting,—mdaopo.
ya-o'-ta, *v. a.* to speak of as many, to multiply,—mdaota, daota, unyaotapi.
ya-o'-tan-in, *v. a.* to make manifest, proclaim,—mdaotanjin, unyaotanjinpi.
ya-o'-tan-in-yan, *adv.* declaring.
ya-o'-tins, *cont.* of yaotinsa; yaotins iyeya.
ya-o'-tin-za, *v. a.* to press in tight with the mouth,—mdaotinsa.
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-pan'-pan-na, *v. a.* to make soft with the mouth,—mdapanpanna.
ya-pe', *v. a.* to bite sharp: yape sni, to make dull, as the teeth, by biting,—mdapeśni.
ya-pe'-han, *v. a.* to fold up with the teeth,—mdapehan.
ya-pe'-mni, *v. a.* to twist, turn, or make crooked with the mouth,—mdapemni, dapemni.
ya-pe'-mni-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-pin'-za, *v. a.* to make squeak with the mouth,—mdapinza.
ya-pin'-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, unyapotapi.
ya-pot'-po-ta, or **yaponpota**, *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 yapsaka; yapsag iyeya.
ya-psag'-ya, *v. a.* to cause to bite off,—yapsag-waya.

ya-psag'-ya, *adv.* biting off, as cords.
ya-psa'-ka, *v. a.* to bite off, as a cord or string,—mdapsaka, unyapsakapi.
ya-psa'-psa-ka, *v. red.* of yapsaka.
ya-psi'-ca, *v. a.* to cause to skip or jump by biting,—mdapsica.
ya-psin', *cont.* of yapsica; yapsin iyeya.
ya-pson', *v. a.* to turn over and spill with the mouth,—mdapson.
ya-pson'-pson, *v. red.* of yapson.
ya-psun', *v. a.* Same as yapson.
ya-psun', *v. a.* to cast or shed, as teeth; to pull out by the roots with the mouth,—mdapsun.
ya-pta', *v. a.* to bite off around,—mdapta, dapta.
ya-ptan'-yan, *v. a.* to turn over with the mouth,—mdaptanyan.
ya-pte'-ce-dan, *v. a.* to bite off short, to shorten with the mouth,—mdaptecedan.
ya-ptu'-ptu-za, *v. red.* of yuptuza.
ya-ptus', *cont.* of yaptuza; yaptus 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-po', *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; noqe 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,—mdasba.
ya-sba'-sba, *v. red.* of yasba.
ya-sbu', *v.* yasbu 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,—mdasdeca.
ya-sden', *cont.* of yasdeca; yasden iyeya.
ya-sde'-sde-ca, *v. red.* of yasdeca.
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,—mdasditka.
ya-sdo'-han, *v. a.* to drag along with the mouth,—mdasdohan, dasdohan.
ya-sdo'-han-han, *v. red.* of yasdohan.
ya-sdun', *cont.* of yasduta: yasdun iyeya; yasdun ieu, 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 yaskepa; yaskem iyeya.
- ya-ske'-pa**, *v. a.* to drink up,—mdaskepa, daskepa.
- ya-ski'-ča**, *v. a.* to press with the mouth, to suck or lick, as bones,—mdaskiča.
- ya-skin'**, *cont.* of yaskiča; yaskin iyeya.
- 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 iyeya.
- ya-smag'-sma-ka**, *v. red.* of yasmaka.
- ya-sma'-ka**, *v. a.* to make a hollow place with the teeth, indent,—mdasmaka.
- ya-smiñ'**, *v. a.* to bite off, as meat from a bone; to make bare with the mouth,—mdasmiñ.
- ya-smiñ'-ki-ya**, *v. a.* to cause to make bare with the teeth,—yasmiñwakiya.
- ya-smiñ'-smiñ**, *v. red.* of yasmiñ.
- ya-smiñ'-yan**, *v. a.* to cause to make bare with the teeth,—yasmiñwaya.
- ya-smiñ'-yan-yan**, *v. a.* to make bare with the mouth; to eat off close and smooth.
- ya-sna'**, *v. a.* to cause to ring with the mouth; to ravel with the teeth,—mdasna.
- ya-sni'**, *v. a.* to blow, cool by blowing,—mdasni.
- ya-son'**, *cont.* of yasota; yason iyeya.
- ya-son'-ya**, *adv.* eating up.
- ya-so'-ta**, *v. a.* to use up words, finish speaking; to use up with the mouth, eat all up,—mdasota, dasota, unyasotapi.
- ya-spa'-ya**, *v. a.* to wet with the mouth,—mdaspaya.
- ya-staŋ'-ka**, *v. a.* to moisten with the mouth,—mdastaŋka.
- ya-staŋ'-ka-sni**, *v. n.* to lie, tell a lie,—mdastaŋkašni.
- 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-suk'-su-ta**, *v. red.* of yasuta.
- ya-su'-ta**, *v. a.* to make firm with the mouth, to establish,—mdasuta, dasuta.
- ya-su'-ya**, *adv.* rightly: yasuya oyaka, to tell rightly.
- yas-ya'-zan**, *v. red.* of yazan; to be lame or sick all over, as from hard labor,—mayasyazan.
- ya-š'a'-ka**, *v. a.* to make no impression with the mouth; *i. q.* yaħdoke šni,—mdaš'aka: ia ya-š'aka.
- ya-šam'**, *cont.* of yašapa; yašam iyeya.
- ya-ša'-pa**, *v. a.* to soil with the mouth,—mdašapa.
- ya-šda'**, *v. a.* to bite or graze off, make bare,—mdašda.
- ya-šda'-šda**, *v. red.* of yašda.
- ya-šda'-ya**, *adv.* grazing off.
- ya-šda'-ye-hna**. See yaašdayehna.
- ya-šdog'**, *cont.* of yašdoka; yašdog iyeya.
- ya-šdog'-ya**, *adv.* pulling out with the teeth.
- ya-šdo'-i-a**, *v.* to speak with much saliva in the mouth,—yašdoiwaa.
- ya-šdo'-ka**, *v. a.* to pull out with the teeth, as a cork; to bite out, as an eye,—mdašdoka.
- ya-šdun'**, *cont.* of yašduta; yašdun iyeya.
- ya-šdu'-šdu-ta**, *v. a.* to make slippery with the mouth,—mdašdušduta.
- ya-šdu'-ta**, *v. a.* to let slip from the mouth; to have the teeth slip off from any thing,—mdašdu-ta.
- ya-ši'-ča**, *v. a.* to make bad with the mouth; to speak evil of, curse,—mdašiča, mayasiča.
- ya-ši'-hda**, *v. a.* to insult by talking to,—mdašihda.
- ya-ši'-htin**, *v. a.* to make feeble by biting, etc.,—mdašihitin.
- ya-šim'**, *cont.* of yašipa; yašim iyeya.
- ya-šim'-ši-pa**, *v. red.* of yašipa.
- ya-šin'-šin**, *v.* Said of copulating,—mdašinšin.
- ya-ši'-pa**, *v. a.* to bite off close, as an animal the branches or twigs of a tree,—mdašipa.
- ya-ška'**, *v. a.* to untie with the mouth,—mdaška.
- ya-škan'-škan**, *v. a.* to make move about by talking to,—mdaškanškan.
- ya-ški'-ča**, *v. a.* to press with the teeth or mouth,—mdaškiča: čaŋdi yaškiča, to chew tobacco. Perhaps yaskiča may sometimes be so used.
- ya-škin'**, *cont.* of yaškiča; čaŋdi yaškin un.
- ya-ški'-ška**, *v. a.* to make rough with the mouth; to disarrange by talking to, raise objections; to make difficulty,—mdaškiška.
- ya-ško'-kpa**, *v. a.* to bite out and make concave,—mdaškokpa.
- ya-škom'**, *cont.* of yaškopa; yaškom iyeya.
- ya-ško'-pa**, *v. a.* to make crooked or twisting with the mouth,—mdaškopa.
- ya-ško'-ško-pa**, *v. red.* of yaškopa.
- ya-ško'-tpa**, *v. a.* to hollow out with the mouth,—mdaškotpa.
- ya-šna'**, *v. a.* to miss or let slip, as in taking any thing into the mouth; to blunder in speaking or reading,—mdašna, unyašnapi.
- ya-šna'-ki-ya**, *v. a.* to cause to miss with the mouth,—yašnawakiya.
- ya-šna'-šna**, *v. red.* of yašna; to stammer.

ya-šna'-ya, *v. a.* to cause to miss with the mouth, to make stammer,—*yašnawaya*.
ya-šna'-yan, *adv.* mistaking, blundering with the mouth.
ya-šniš', *cont.* of *yašniža*; *yašniš iyeya*.
ya-šni'-šni-ža, *v. red.* of *yašniža*.
ya-šni'-ža, *v. a.* to make wither by biting,—*mda-šniža*.
ya-špa', *v. a.* to bite off a piece,—*mdašpa*, *dašpa*, *unyášpapi*.
ya-špa'-pi, *part.* bitten off: said of the moon when it has commenced waning.
ya-špa'-špa, *v. red.* of *yašpa*.
ya-špe'-ki-ya, *v. a.* to cause to bite off a piece,—*yašpewakiya*.
ya-špe'-ya, *v. a.* to cause to bite a piece off,—*ya-špewaya*.
ya-špi', *v. a.* to pick off, as birds do berries.
ya-špu', *v. a.* to bite off any thing stuck on,—*mdašpu*.
ya-špu'-špu, *v. red.* of *yašpu*; to bite in pieces, as ice or gum,—*mdašpušpu*.
ya-špu'-ya, *v.* to bite, as lice do, make itch; hence, to itch,—*mdašpuya*.
ya-štan', *v. a.* to finish speaking or eating,—*mdaštan*, *daštan*, *unyáštanpi*.
ya-šus', *cont.* of *yašuzu*; *yašus iyeya*.
ya-šu'-šu-ža, *v. red.* of *yašuzu*.
ya-šu'-ža, *v. a.* to crush, as a dog does bones, to bite or mash up,—*mdašuža*.
ya'-ta, *prep. in comp.* at, by, to; as in *čanyata*.
ya'-ta, *v.* 2d pers. sing. of *yuta*.
ya'-ta, *v.* to speak, utter, as in *čazeyata* and *wi-časta-yatapi*.
ya-ta', *v. a.* to chew; to try by the taste,—*mdata*.
ya-ta'-kin, *v. a.* to make leaning with the mouth, as a dog in trying to pull down a stick.
ya-ta'-kin-yan, *adv.* making leaning with the mouth.
ya-ta'-ku, *v. a.* to make something of in relating, make up a story about,—*mdataku*.
ya-ta'-ku-ka, *v. a.* to make something of nothing in narration, over-estimate,—*mdatakuka*.
ya-ta'-ku-ni-šni, *v. a.* to eat up, destroy with the mouth; to speak contemptuously of,—*mdata-kunišni*.
ya-ta'-ku-ni-šni-yan, *adv.* destroying with the mouth.
ya-ta'-ku-šni, *v. a.* to speak of as being of no value, depreciate,—*mdatakušni*. See *yataku*.
ya-ta'-ku-ya, *adv.* speaking of as if it were something: *yatakuya omdaka*.
ya-tan', *v. a.* to speak well of, praise,—*mdatan*.
ya-tan', *v. a.* to touch with the mouth, to pull, as in sucking,—*mdat'an*, *unyat'anpi*.

ya-tan'-in, *v. a.* to declare any thing, make manifest,—*mdatanin*.
ya-tan'-in-yan, *adv.* manifestly.
ya-tan'-ka, *v. a.* to speak of as large,—*mda-tan'ka*.
ya-tan'-ni, *v. a.* to wear out or make old with the mouth,—*mdatagni*.
ya-tan'-yan, *adv.* praising.
ya-te'-han, *v. a.* to speak long, to be long finishing; to speak of as long or as far in the future,—*mdatehan*.
ya-te'-han-han, *v. red.* of *yatehan*.
ya-te'-hi-ka, *v. a.* to make difficult with the mouth, speak of as difficult,—*mdatehika*.
ya-tem', *cont.* of *yatepa*; *yatem iyeya*.
ya-te'-pa, *v. a.* to bite off short, wear off, as the teeth,—*mdatepa*, *unyatepapi*.
ya-ti'-ča, *v. a.* to scrape away with the mouth, as snow.
ya-tin', *cont.* of *yatiča*; *yatin iyeya*.
ya-ti'-tan, *v. a.* to pull with the mouth or teeth,—*mdatitan*.
ya-ti'-tan-yan, *adv.* pulling with the teeth.
ya-ti'-tan-yan, *v. a.* to cause to pull with the teeth,—*yatitanwaya*.
ya-tkan', *v. a.* to drink,—*mdatkan*, *datkan*.
ya-tkan'-yan, *adv.* drinking.
ya-tka'-pa, *v. a.* to eat, as something that is viscid or sticks in the mouth,—*mdatkapa*.
ya-tke'-ki-ya, *v. a.* to cause to drink,—*yatke-wakiya*, *yatkemakiya*.
ya-tku'-ga, *v. a.* to bite or pull and break with the mouth,—*mdatkuğa*.
ya-tkuns', *cont.* of *yatkunza*; *yatkuns iyeya*.
ya-tkun'-tkun-ta, *v.* See *yakun'kun'ta*.
ya-tkun'-za, *v. a.* to bite off even,—*mdatkunza*.
ya-tku'-tku-ga, *v. red.* of *yatkuğa*.
ya-tog'-ye, *adv.* *yatogyeyaka*, to relate a thing differently.
ya-to'-kan, *v. a.* to put in another place with the mouth, speak of as being in another place,—*mdatokan*.
ya-to'-ke-ča, *v. a.* to alter with the mouth, to speak of as different,—*mdatokeča*.
ya-to'-na-na, *v. a.* to speak of as few,—*mdato-nana*.
ya-to'-to, *v. a.* to eat up, as a horse does grass: *yatoto elipeya*.
ya-tpa', *v. a.* to bite through: *noge yatpa*, to make deaf by talking to,—*mdatpa*.
ya-tpan', *v. a.* to chew fine, masticate,—*mda-tpan*.
ya-tpan'-tpan, *v. red.* of *yatpan*.
ya-tpi', *v. a.* to crack with the teeth, as lice or nuts,—*mdatpi*.

ya-tpi'-tpi, *v. red.* of yatpi.
ya-tpu'-tpa, *v. a.* to bite in pieces, to crumble up with the teeth,—mdatputpa. See yakpukpa.
ya-tu'-ka, *v. a.* to nibble off, spoil, as mice do furs.
ya-tu'-tka, *v. a.* to bite into little pieces,—mda-tutka.
ya-ṭa', *v. a.* to bite to death,—mdaṭa.
ya-ṭa'-ga, *v. a.* to make rough by biting,—mda-ṭaga.
ya-ṭiṇs', *cont.* of yaṭiṇza; yaṭiṇs iyeya.
ya-ṭiṇ'-sa, *adv.* firmly; yaṭiṇsa oyaka, to relate firmly or with authority.
ya-ṭiṇ'-sa-sa, *red.* of yaṭiṇsa.
ya-ṭiṇs'-ya, *adv.* firmly.
ya-ṭiṇ'-za, *v. a.* to make firm with the mouth, to affirm,—mdaṭiṇza: ḥante yaṭiṇza, to strengthen one's heart, encourage one.
ya-wa', *v. a.* to count, say over; to read,—mdawa, dawa, unyawapi.
ya-wa'-ḥiṇ-hiṇ-yan-za, *v. a.* to make cross or surly by talking to.
ya-wa'-ḥiṇ-ton, *v. a.* to make intelligent, to instruct,—mdawaḥiṇton.
ya-wa'-ḥba-dan, *v. a.* to make gentle by talking to, to soothe,—mdawaḥbadan.
ya-wa'-ḥba-ka, *v. a.* to make gentle, pacify by talking kindly,—mdawaḥbaka.
ya-wa'-hte-ṣni, *v. a.* to speak contemptuously of,—mdawaḥteṣni.
ya-wa'-kan, *v. a.* to consider supernatural or wakan,—mdawakan.
ya-wa'-ni-stiṇ-na, *v. a.* to count as little or few,—mdawanistiṇna.
ya-wang', *cont.* of yawanṅka; yawang iyeya.
ya-wan'-ka, *v. a.* to throw down with the mouth, as beavers do trees, or as a dog does a deer; to defeat in debate,—mdawanṅka.
ya-wan'-kan, *v.* yawanṅkan iyeya and yawan-kan iḥu, to raise or elevate the voice.
ya-wa'-ṣ'ag, *cont.* of yawaṣ'aka.
ya-wa'-ṣ'ag-ya, *adv.* in a strengthening manner.
ya-wa'-ṣ'a-ka, *v. a.* to strengthen by talking to, to speak of as strong,—mdawaṣ'aka.
ya-wa'-ṣa-ka, *v.* Same as yawaṣakadan.
ya-wa'-ṣa-ka-dan, *v. a.* to count cheap or easy, to underrate,—mdawaṣakadan.
ya-wa'-ṣ'a-ke-ṣni, *v. a.* to make weak by talking to,—mdawaṣ'akeṣni.
ya-wa'-šte, *v. a.* to call good, to bless,—mdawa-šte, dawaste, unyawasteṭi.
ya-we'-ga, *v. a.* to break, as a stick, with the mouth, but not entirely off,—mdawega.
ya-weh', *cont.* of yawega; yaweh iyeya.

ya-weh'-we-ga, *v. red.* of yawega.
ya-weh'-ya, *v. a.* to cause to break with the mouth,—yawehwaya.
ya-wi'-ḥa, *v. a.* to call a man, to call brave,—mdawicā.
ya-wi'-ḥa-ka, *v.* to speak of as true; to affirm to be true,—mdawicāka.
ya-wi'-ḥa-ṣta, *v. a.* to call a man,—mdawicā-ṣta.
ya-wi'-ḥa-ṣta-ṣni, *v. a.* to call bad; to make bad by talking to, corrupt,—mdawicāṣtaṣni.
ya-wi'-hnu-ni, *v. a.* to destroy with the mouth.
ya-wi'-no-hiṇ-ḥa, *v.* to call a woman, to speak to as to a woman.
ya-win'-ga, *v. a.* to bite or pull round with the teeth, as in making moccasins,—mdawinṅa.
ya-winḥ', *cont.* of yawinṅa; yawinḥ iyeya.
ya-winḥ'-win-ga, *v. red.* of yawinṅa.
ya-winṣ', *cont.* of yawinṅa; yawinṣ iyeya.
ya-winṣ'-ki-ya, *v. a.* to cause to bend down with the mouth,—yawinṣwakiya.
ya-winṣ'-win-za, *v. red.* of yawinṅa.
ya-winṅ'-za, *v. a.* to bend down with the mouth,—mdawinṅa.
ya-wi'-ta-ya, *v. a.* to collect together with the mouth,—mdawitaya.
ya-za', *v. a.* to string, as beads,—mdaza, daza.
ya-za'-han, *v.* to continue to string, as beads,—mdazahan.
ya-za'-mni, *v. a.* to open or uncover with the mouth; to lay bare or expose by argument,—mdazamni.
ya-zan', *v. n.* to be sick, to be in pain; to be tired,—mayazan, niyazan, unyazanpi: pa yazan, to have the headache.
ya-zan'-hda, *v. n.* to become sick suddenly, to be taken sick; to be in pain,—yazanwahda.
ya-zan'-ki-ya, *v. a.* to make one sick,—yazan-wakiya.
ya-zan'-ya, *v. a.* to make one sick,—yazanwaya.
ya-za'-za, *v. red.* of yaza.
ya-ze', *v. a.* to take out food from a kettle, as a dog does, with the mouth.
ya-ze'-ze, *v. a.* to make swing with the mouth.
ya-zi'-ḥa, *v. a.* to stretch anything with the teeth,—mdaziḥa.
ya-zin', *cont.* of yaziḥa; yazin iyeya.
ya-zo'-ka, *v. a.* to suck,—mdazoka, unyazokapi.
ya-zun'-ḥa, *v. a.* to weave together, connect, as language. See yazunṭa.
ya-zun'-ḥa-ya, *adv.* connectedly, as in speaking.
ya-zun'-ta, *v. a.* to connect, as words in speaking,—mdazunṭa.
ya-za'-han, *adv.* yazahan ia, to speak roughly or hoarsely.

ya-ža'-ža, *v. a.* to lick or wash with the mouth, as a cat.

ya-žim', *cont.* of *yažipa*; *yažim iyeya*.

ya-žim'-ži-pa, *v. red.* of *yažipa*.

ya-ži'-pa, *v. a.* to bite or pinch with the teeth, bite, as bugs or mosquitoes; to sting, as one's foot asleep,—*mdažipa*, *mayazipa*.

ya-žo', *v. a.* to blow on an instrument, play on a fife or flute,—*mdažo*, *dažo*, *unyažopi*.

ya-žo'-ki-ya, *v. a.* to cause to blow on an instrument,—*yažowakiya*.

ya-žo'-ya, *v. a.* to make blow a fife or flute,—*yažowaya*.

ya-žun', *v. a.* to pull up by the roots with the mouth, as birds do corn,—*mdažun*.

ya-žu'-žu, *v. a.* to tear down or tear to pieces with the mouth; to refute or demolish, as an argument,—*mdažužu*.

ye, *intj.* oh! expressing fear.

ye, a precatory form of the *imperat. sing.*; used by women and not unfrequently by men also; as, *econ 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, *wayna mdustan ye, I have already finished*. Sometimes this is used by the men, and is not unfrequently followed by 'do'; as, *ecamon yedo, maķu yedo*.

ye, *pron.* 2d pers. compounded of 'ya' and 'ki'; as in *yeksuya*, of *kiksuya*.

ye'-ga, *v. n.* to shine, glitter.

yeh, *cont.* of *yega*.

yeh-ya', *v. a.* to cause to shine, to make shine,—*yehwaya*.

yeh-ye'-ga, *v. red.* of *yega*; to glisten, twinkle, sparkle.

ye-ki'-ya, *v. a.* of *ya*; to cause to go, to send, drive; to extend to, as the hand; nape *yewakiya*.

ye-ki'-ya, *v. a.* to win, gain any thing in gaming, obtain any thing staked,—*yewakiya*.

ye-ši', *v. a.* to command to go, to send,—*yewaši*.

ye-ya', *v. a.* to cause to go, to send; to extend to.

ye-ye', *v.* to be, exist.

yo-taŋ'-ka, *v. n.* to sit; *šuktanķa akan yotanķa* and *šunķ akan yotanķa*, to ride on horseback,—*mdotanķa*.

yu, a causative prefix. It expresses the idea of causation in some way not conveyed by 'ba,' 'bo,' 'ka,' 'na,' 'pa,' and 'ya,' as, *yunažin*, to cause to stand or to lift up; *yukakiža*, 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, *yuwašte*, to make good.

yu, or **yun**, *intj.* Said when one is hurt, *ugh!*

yu-a'-dos-do-za-se-i-ye-ya, *v. a.* to injure one's feelings in any way.

yu-a'-ka-ħpa, *v.* *yuakahpa ieu*, to draw any thing over one, as a blanket turned down.

yu-a'-kan, *v.* *yuakan hiyuya*, to cause to come up to the top.

yu-a'-ka-za-mni, *v. a.* to open out, uncover: *yuakazamni iyeya*.

yu-a'-ki-ħan, *v. a.* to cause to starve,—*mduaki-ħan*.

yu-a'-ki-pam, *adv.* separately: *yuakipam ehna-ka*, to separate, divide.

yu-a'-ki-pa-pam, *adv. red.* of *yuakipam*.

yu-a'-ki-paš, *cont.* of *yuakipaža*; crossing each other; in bows: *yuakipaš ieu*, to tie in a bow-knot.

yu-a'-ki-pa-ža, *v. a.* to place across,—*mduaki-paža*. See *yuakipaš*.

yu-a'-mda-ya, *v. a.* to make level on,—*mdua-mdaya*.

yu-a'-o-pte-ća, *v. a.* to make less,—*mduaopteća*.

yu-a'-o-pten, *cont.* of *yuaopteća*; *yuaopten iyeya*.

yu-a'-o-pte-tu, *v. a.* to make less, lessen,—*mduaoptetu*.

yu-a'-o-pte-tu-ya, *adv.* lessening.

yu-a'-ša-pa, *v. a.* to defile,—*mduašapa*.

yu-a'-šda-ya, *v. a.* to uncover, expose.

yu-a'-ška-dan, *v. a.* to make near, to bring near,—*mduaškadan*.

yu-a'-ška-ke, *v.* See *yuaskadan*.

yu-a'-zi, *v. a.* to run aground, as a boat, pull ashore,—*mduazi*.

yu-ba'-ga, *v. a.* to twist, roll, turn, as the hands in running,—*mdubağa*.

yu-bas', *cont.* of *yubaza*; *yubas iyeya*.

yu-bas'-ba-za, *v. red.* of *yubaza*.

yu-bas'-ya, *adv.* in a twisting manner; vexing.

yu-ba'-za, *v. a.* to twist or turn, as the hands in running; to vex, tease, annoy, and continue to do so,—*mdubaza*.

yu-be', *v. a.* Same as *yuman*.

yu-bo'-sdan, *v.* *yubosdan ehde*, to set up on end.

yu-bo'-sda-ta, *v. a.* to set upright,—*mdubosdata*.

yu-bu', *v. a.* to make a drumming noise,—*mdubu*.

yu-bu'-bu, *v. red.* of *yubu*.

yu-bu'-ya, *adv.* in a drumming manner.

yu-ćan', *v. a.* to sift, shake in a sieve,—*mdućan*, *dućan*, *uŋćanpi*.

yu-ćan'-ćan, *v. a.* to make shake,—*mdućanćan*.

yu-ćan'-nan, *v.* *yućannan iyeya*, to push out into the stream.

yu-éé'-ka, *v. a.* to make stagger,—mduéeka.
yu-éé'-ké-ka, *v. a.* to make stagger,—mduéé-kéeka.
yu-éé'-ya, *v. a.* to make cry,—mduéeya, mayu-éeya.
yu-éi'-ka-dan, *v. a.* to make small, compress—mduéikadan.
yu-éi'-ka-ye-dan, *adv.* in a small space, pressed together, compactly.
yu-éi'-stin-na, *v. a.* to make small,—mduéistinja.
yu-éó', *v. a.* to make good; to perfect, finish,—mduéó, duéó, unyueópi.
yu-éó'-éó, *v. a.* to make soft, as mortar,—mduéóó.
yu-éó'-ka, *v. a.* to empty, make empty,—mduéóka.
yu-éó'-ka-ka, *v. red.* of yueóka.
yu-éós'-éó-za, *v. red.* of yueóza.
yu-éó'-ya, *adv.* finished; well.
yu-éó'-za, *v. a.* to make comfortably warm, as a house or clothes,—mduéóza.
yu-dem'-de-pa, *v. a.* to make notches in,—mdu-demdepa.
yu-du'-za-han, *v. a.* to make swift,—mduduza-han.
yu-e'-éé-dan, *v. a.* to purify,—mduééedan, unyueéepidan.
yu-e'-één-ya, *adv.* less: yueéén-ya eéamon.
yu-e'-éé-tu, *v. a.* to fulfil, accomplish; to restore,—mduééetu, dueéetu, unyueéetupi.
yu-e'-éé-tu-ya, *v. a.* to cause to fulfil,—yueéetuwaya.
yu-e'-éé-tu-ya, *adv.* fulfilling; making right.
yu-e'-éi, *v. a.* to turn wrong side out, as a garment or bag,—mduééi, dueéi.
yu-ga', *v. a.* to husk, as corn,—mduğa, duğa, unğapi.
yu-ga'-ga, *adv.* spread out, open.
yu-ga'-ga, *v. n.* to spread out, open out, display.
yu-gam', *cont.* of yuğapa; yuğam iyeya.
yu-gan', *cont.* of yuğata.
yu-gan'-ga-ta, *v. red.* of yuğata.
yu-gan', *v. a.* to open, as a door; to tear open, as a corn husk, to husk corn,—mduğan, unyuğanpi.
yu-gan'-gan-na, *v. a.* to make open or flimsy,—mduğanğanna.
yu-gan'-pi, *n.* a husking. See wوغانpi.
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,—mduğata, duğata.
yu-gat'-ga-ta, *v. red.* See yuğanğata.

yu-ge', *v. a.* to take out with the hand,—mduge.
yu-ge'-ge, *v. a.* to gather up in the hand, to take up by handfuls: yugege iwaéu.
yu-gi'-mna-na, *v.* to pinch up with the fingers: yuğimnana mduza.
yu-go', *v. a.* to make marks such as are made on arrows,—mdugo.
yu-go'-go, *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, unhapi and unyuhapi: to lift, be able to carry. With this latter meaning the 'a' is not changed to 'e' on assuming the 'kta' or 'śni'; as, mduha śni.
yu-ha'-ha-dan, *v. a.* to make not firm, to unsettle,—mduhahadan.
yu-ha'-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: yuhapi éin, he wants to be held.
yu-hba', *v. a.* to shell, as corn; to open, as pods,—mduhba.
yu-hbe'-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 any thing into shelled corn: yuhbuya iyeya.
yu-hda', *v. a.* to untwist, unroll, uncoil, stretch out,—mduhda.
yu-hda'-hda, *v. red.* of yuhda; to stretch out: yuhdahda aya, 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: yuhdakaya enažin.
yu-hda'-kin-yan, *adv.* across: yuhdakinyan iéu, to take across, put across.
yu-hda'-ki-ya, *v. a.* to cause to uncoil or stretch out,—yuhdawakiya.
yu-hda'-ya, *v. a.* to cause to uncoil,—yuhdawaya.
yu-hdo'-hdo, *v. a.* to make grunt, as a buffalo calf, by catching it,—mduhdohdo.
yu-hdo'-ka, *v. a.* to sprain badly, dislocate,—mduhdoka.
yu-he', *v.* Same as yuha: yuhe éin, one who owns, a master.
yu-he'-kiya, *v. a.* to cause to have; to give to,—yuhewakiya.

yu-hi', *v. a.* to drive off, as game,—*mduhi*.
yu-hin', *cont.* of *yuhinta*; *yuhin iyeya*.
yu-hin'-ta, *v. a.* to sweep off, brush off, rake away,—*mduhinta*, *unyuhintapi*.
yu-hi'-ya-han, *v.* to prolong one's days.
yu-hi'-ya-han-na-ke-čin-han, *adv.* waiting a little, not in haste.
yu-hmi', *v. a.* to clear off, as grass, etc., from a field,—*mduhmi*, *duhmi*.
yu-hmi'-ča, *v. a.* to catch by the hair of the head, pull one's hair,—*mduhmiča*, *mayuhmiča*.
yu-hmi'-hma, *v. a.* to roll, as a wheel, etc., with the hand,—*mduhmihma*.
yu-hmin', *cont.* of *yuhmiča*: *yuhmin yuza*, to take hold of the hair of the head.
yu-hmi'-yan-yan, *v. a.* to make round, as a ball, with the hand,—*mduhmiyanyan*.
yu-hmun', *v. a.* to twist, as a string,—*mduhmun*, *duhmun*, *unyuhmunpi*.
yu-hna', *v. a.* to shake, as fruit from a tree,—*mduhna*.
yu-hna'-hna, *v. red.* of *yuhna*; to take a loose hold of: *yuhnahna wakuwa*.
yu-hna'-škin-yan, *v. a.* to make one crazy; to possess, as a demon or spirit,—*mayuhnaskinyan*.
yu-hna'-yan, *v. a.* to miss, as in attempting to grasp any thing,—*mduhnayan*.
yu-hnu'-ni, *v. a.* to cause to wander,—*mduhnuni*: *wačinyuhnuni*, to distract, bewilder.
yu-ho'-ho, *v. a.* to move, shake, as something not firm,—*mduhoho*.
yu-ho'-ho-dan, *v. a.* to shake, as something not solid,—*mduhohodan*.
yu-ho'-ho-pi-ča-šni, *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*, *duhomni*, *unhomnipi* and *unyuhomnipi*: *ihduhomni*, to turn oneself around.
yu-ho'-mni-mni, *v. red.* of *yuhomni*.
yu-ho'-ta-pi-se, *adv.* clearing away obstacles: *yuhotapise iyaya*, he has gone to clear the way.
yu-hu'-hu, *intj.* Said when one is hurt, *i. q.* *yun*.
yu-hu'-hus, *cont.* of *yuhuhuza*; *yuhuhus waun*.
yu-hu'-hus-ya, *v. a.* to cause to shake,—*yuhuhuswaya*.
yu-hu'-hus-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*: *yuhunke se mani*, to walk as a sailor.
yu-hu'-te-dan, *v. a.* to make short, wear off,—*mduhutedan*.

yu-ha', *v. n.* to curl, branch out.
yu-ha', *adj.* curled, frizzled: *pa yuha*, a curly head.
yu-ha'-ha, *v. red.* of *yuha*; to become curled or branched.
yu-ha'-ha, *adj.* curly, having many branches or prongs.
yu-ha'-kpa, *v. a.* to make curved, as the edge of a knife that has been long in use,—*mduhakpa*.
yu-han'-hi, *v. a.* to make slow,—*mduhanhi*.
yu-ha'-tka, *v. a.* to ruffle, as hair or feathers,—*mduhatka*.
yu-ha'-tpa, *v. a.* Same as *yuhakpa*.
yu-hda', *v. a.* to ring, as a bell, to rattle,—*mduhda*, *duhda*, *unhdapi*.
yu-hda'-gan, *v. a.* to enlarge; to separate from, leave,—*mduhdağan*: *ti hduhdağan šui*, to stay always at home.
yu-hda'-hda, *v. red.* of *yuhda*.
yu-hda'-hda-ta, *v. red.* of *yuhdata*.
yu-hda'-hda-ya, *v. red.* of *yuhdaya*.
yu-hdan', *cont.* of *yuhdata*; *yuhdan iyeya*.
yu-hda'-ta, *v. a.* to scratch, as a cat; to scratch off,—*mduhdata*.
yu-hda'-ya, *v.* to peel off, to skin; to take off, as a sticking plaster,—*mduhdaya*, *duhdaya*.
yu-hde'-ča, *v. a.* to tear in pieces, tear up, rend,—*mduhdeča*, *unyuhdečapi*.
yu-hde'-hde-ča, *v. red.* of *yuhdeča*.
yu-hden', *cont.* of *yuhdeča*; *yuhden iyeya*.
yu-hden'-ki-ya, *v. a.* to cause to rend,—*yuhidenwakiya*.
yu-hden'-ya, *v. a.* to cause to tear up,—*yuhdenwaya*.
yu-hdog', *cont.* of *yuhdoka*; *yuhdog iyeya*: *yuhdog han*, to stand open.
yu-hdog'-ki-ya, *v. a.* to cause to open,—*yuhdogwakiya*.
yu-hdo'-hdo-ka, *v. red.* of *yuhdoka*; to make holes in.
yu-hdo'-ka, *v. a.* to make a hole; to bore a hole; to open, as a door, as, *tiyopa yuhdoka*; to open, as a box, barrel, etc,—*mduhdoka*, *duhdoka*, *unhdokapi* and *unyuhdokapi*.
yu-hem', *cont.* of *yuhiepa*; *yuhem iyeya*.
yu-hem'-he-pa, *v. red.* of *yuhiepa*.
yu-he'-pa, *v. a.* to absorb, empty, exhaust, as a fluid, by lading out,—*mduhiepa*, *unyuhiepapi*.
yu-he'-yam, *cont.* of *yuhieyapa*; *yuhieyam iyeya*, to put aside.
yu-he'-yan, *cont.* of *yuhieyata*; *yuhieyan iyeya*.
yu-he'-ya-pa, *v. a.* to put a little back, put aside,—*mduhieyapa*.
yu-he'-ya-ta, *v. a.* to put back, reject.
yu-hi', *v. n.* to pimple; to be pimples,—*mayuhi*: hence, *oyuhi*, pimples.

yu-hi'-éa, *v. a.* to waken one up,—*mduhiéa*, *duhiéa*, *unyuhicapi*, *mayuhicá*.
yu-hi'-hi, *v. red.* of *yuhi*; to be pimples, marked, rough.
yu-hin', *cont.* of *yuhiéa*; *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-hmin', *v. a.* to sling, as a stone, sideways; to make go crooked.
yu-hmin'-yan, *adv.* off sideways, crookedly; *yuhminyan ehnaaka*, to place out of line, or crookedly.
yu-hmun', *v. a.* to make whizz, as in throwing a stone from a sling,—*mduhmun*.
yu-hmun'-hmun, *v. red.* of *yuhmun*.
yu-hmun'-yan, *adv.* making whizz.
yu-hon'-ta, *v. a.* to make soft, as thread, to rub soft, as skin,—*mduhonta*. 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,—*mdulipa*, *dulipa*, *unyuhpapi*.
yu-hpa'-hpa, *v. red.* of *yulipa*; to throw over or down in lumps, as in ploughing hard ground.
yu-hpan', *v. a.* to soak and make soft, as leather,—*mdulipan*.
yu-hpan'-hpan, *v. red.* of *yulipan*; to soak and make a little soft, as leather,—*mdulipanhan*.
yu-hpe'-ya, *v. a.* to cause to throw down,—*yulhpewaya*.
yu-hpu', *v. a.* to pick off a piece, break off, crumble off,—*mdulipu*.
yu-hpu'-hpu, *v. red.* of *yulipu*.
yu-htan', *v. a.* to make rough. See *yulhtanyan*.
yu-htan'-yan, *v. a.* to make rough, to whet to a rough edge,—*mdulhtanyan*.
yu-htu'-ta, *v. a.* to mash or break a skin for dressing, to make pliant,—*mdulituta*.
yu-hu', *v. a.* to take off the hull or rind, to peel, as bark with the hand,—*mduhu*.
yu-hu'-ga, *v. a.* to break a hole in, to stave in; to break to pieces,—*mduhuga*.
yu-huh', *cont.* of *yuhuga*; *yuhuh iyeya*.
yu-huh'-na-ga, *v. a.* to cause to burn up,—*mduhuhnaga*.
yu-hu'-hu-ga, *v. red.* of *yuhuga*.
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 *yuhunwin*.
yu-i'-éi-éa-hi, *v. a.* to mix together, to mingle.

yu-i'-éi-éa-hi-ya, *adv.* mingling: *yuiéi-éahiya iyeya*.
yu-i'-éi-éa-win, *v. a.* to make turn back on the same way; to cause to pass by, as the two ends of any thing,—*mduiéi-éawin*.
yu-i'-de, *v. a.* to cause to blaze, to kindle a fire,—*mduide*.
yu-i'-ha, *v. a.* to cause to laugh,—*mduiha*.
yu-i'-na-hni, *v. a.* to hasten one,—*mduinahni*.
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,—*mduinina*.
yu-i'-nin-ya, *adv.* putting to silence.
yu-i'-pa-tku-ga, *v. a.* to place in a row,—*mdui-patkuga*.
yu-i'-pa-tkuh-ya, *adv.* placing in a row.
yu-i'-ste-éa, *v. a.* to make one ashamed,—*mdui-stéa*.
yu-i'-sto-hmus, *cont.* of *yui-stohmuza*.
yu-i'-sto-hmu-za, *v. a.* to make one shut his eyes; to deceive,—*mdui-stohmuza*.
yu-i'-tpi-ska-e-hpe-ya, *v.* to turn any thing over on its back, as a dog, etc.
yu-i'-ya-ki-pam, *adv.* dividing, separating.
yu-i'-ya-ki-pa-pam, *adv. red.* of *yuiyakitpam*.
yu-i'-yog, *cont.* of *yuiyoka*; *yuiyog iyeya*, to put out of the way, reject.
yu-i'-yo-ka, *v. a.* to shun. See *yuiyog*.
yu-i'-yo-tan, *v.* *yuiyotan iyeya*, to cause one to do more by telling him to stop, to make more determined.
yu-i'-yo-tang, *cont.* of *yuiyotanka*: *yuiyotang ehpeya*, to push one down, make sit down.
yu-i'-yo-tan-han, *v.* *yuiyotanhán iyekiya*, to afflict, to trouble.
yu-i'-yo-was, *cont.* of *yuiyowaza*.
yu-i'-yo-was, *cont.* of *yuiyowaza*; *yuiyowas iyeye sni*. See *yuiyowazašni*.
yu-i'-yo-wa-za, *v. a.* to make resound, to make echo,—*mduiyowaza*.
yu-i'-yo-wa-za-sni, *v.* to place afar off.
yu-ka', *v. a.* to strip off, as the feather part of a quill,—*mduka*.
yu-ka'-ki-za, *v. a.* to cause to suffer,—*mduka-kiza*.
yu-kam', *cont.* of *yukapa*; *yukam iyeya*.
yu-kan', *v. n.* to be; there is. This verb wants the forms of the first and second persons singular; plur., *unkanpi*, *dukanpi*, *yukanpi*. *Yukan* is often used with a plural signification, as, *tahinéa yukan*, there are deer; *hu mayukan*, legs are to me, i. e., I have legs.
yu-kan', *v.* to give room. See *tiyukan* and *ki-yukan*.

yu-kan', *v. a.* of kan; *to make old*,—mdukan.
yu-kan', *v. a.* *to shake off*, as dew,—mdukan.
yu-kan'-kan, *v. red.* of yukan.
yu-ka'-pa, *v. a.* *to catch*, as a ball, in the hand,—mdukapa.
yu-ka'-ta, *v. a.* *to make warm by rubbing*; *to heat by making a fire*,—mdukata.
yu-ka'-tin, *v. a.* *to straighten out with the hand*,—mdukatin.
yu-ka'-wa, *v. a.* *to open*, as the mouth, eyes, etc.,—mdukawa, dukawa, unyukawapi.
yu-ka'-wa-ki-ya, *v. a.* *to cause to open*,—yuka-wawakiya.
yu-kéa', *v. a.* *to loose a knot, untie, unwrap, open what is tangled*,—mdukéa.
yu-kéan', *v. a.* *to comprehend any thing, to understand, know, guess*; *to have an opinion, to judge*,—mdukéan, dukéan, unkéanpi.
yu-kéan'-yan, *v.* *comprehending, guessing*.
yu-ke', *v. n.* *to be*. See yukan.
yu-kes', *cont.* of yukeza; yukes iyeya.
yu-ke'-za, *v. a.* *to make smooth*,—mdukeza.
yu-ki'-ki-ta, *v. a.* *to make limber*,—mdukikita.
yu-kin', *cont.* of yukinča; yukin iwaču.
yu-kin'-in-pi, *n.* a cloak.
yu-ki'-nu-kan, *v. a.* *to divide between, to separate*,—mdukinukan, dukinukan.
yu-ki'-nu-kan, *adv.* *divided*: yukinukan ehna-ka, *to place out separately*.
yu-ki'-nu-kan-ki-ya, *adv.* *divided, separately*.
yu-ki'-nu-kan-yan, *adv.* *separately*.
yu-kin', *v. a.* *to give room to pass, to lean to one side*,—mdukin, mayukin.
yu-kin'-ča, *v. a.* *to scrape off with the hand*,—mdukinča.
yu-kin'-kin, *adv.* *to and fro or from side to side*, as a sailor in walking.
yu-kins', *cont.* of yukinza; yukins iyeya.
yu-kins'-kin-za, *v. red.* of yukinza.
yu-kin'-za, *v. a.* *to make creak*,—mdukinza.
yu-ki'-pas, *cont.* of yukipaza; yukipas yuza, *to seize by the hair of the head*,—yukipas mduza.
yu-ki'-paś, *cont.* of yukipaža; yukipaś iyeya: yukipaś yuza, *to double around and hold*.
yu-ki'-pa-za, *v.* See yukipas, the form in use.
yu-ki'-pa-ža, *v. a.* *to bend any thing around, to double over, to bend so as to make the ends meet*,—mdukipaža.
yu-ki'-pe-han, *v. a.* *to fold, to lay in folds*,—mdukipehan: yukipehan ehna-ka.
yu-ki'-pu-ski-ča, *v. a.* *to put close together, to press*,—mdukipuskiča.
yu-ki'-pu-skin, *cont.* of yukipuskiča; yukipu-skin yuza, *to hold one thing close to another*.
yu-ki'-pu-skin-ya, *adv.* *pressed close to*.

yu-ki'-yu-te-ya, *adv.* *Said of any thing crisped or drawn up*.
yu-ko', *v. a.* *to make a hole*,—mduko: yuko ehipya, *to throw open*.
yu-kog', *cont.* of yukoka; yukog iyeya.
yu-ko'-ka, *v. a.* *to ring or rattle*, as an old kettle,—mdukoka.
yu-ko'-ke-dan, *v. a.* *to make active, to stimulate*,—mdukokedan.
yu-ko'-ko-ka, *v. red.* of yukoka.
yu-ko'-ya-han, *v. a.* *to cause to be quick, to hasten*,—mdukoyahan.
yu-kpa', *v. a.* išta yukpa, *to make blind*; noge yukpa, *to make deaf*,—mdukpa.
yu-kpan', *v. a.* *to grind*, as corn, etc., *to make fine, to pulverize*,—mdukpan, dukpan, unkpan-pi.
yu-kpan'-kpan, *v. red.* of yukpan.
yu-kpan'-pi, *n.* *grinding*.
yu-kpan'-yan, *v. a.* *to cause to grind*,—yukpanwaya.
yu-kpi', *v. a.* *to crack or burst*, as a louse.
yu-kpi'-kpi, *v. red.* of yukpi.
yu-kpu'-kpa, *v. a.* *to make fine, to crumble up and scatter about*,—mdukpukpa.
yu-ksa', *v. a.* *to break off*, as a stick, *with the hand*; *to pull*, as corn; *to cut off or out with shears*,—mduksa, duksa, unksapi.
yu-ksa'-ksa, *v. red.* of yuksa.
yu-ksa'-pa, *v. a.* *to make wise*,—mduksapa. Said also of an animal who breaks away from a trap, as he is made wise or wary by it.
yu-ksa'-pi, *n.* a breaking off, a gathering of corn.
yu-kse'-ya, *v. a.* *to cause to break off*, as in trapping,—yuksewaya.
yu-kse'-ya, *adv.* *broken off*; *straight down*, as if broken off; said of a bluff shore where the water is deep; *i. q.* hutotkonza.
yu-kśa', *v. a.* *to bend or double up*, as a blanket,—mdukśa.
yu-kśa'-dan, *adv.* *bent up, crooked*: yuksadan iču.
yu-kśan', *v. a.* *to bend, fold up*,—mdukśan.
yu-kśan'-ki-ya, *v. a.* *to cause to bend or fold up*,—yukśanwakiya.
yu-kśan'-kśan, *v. red.* of yuksan.
yu-kśan'-kśan, *adj.* *crooked, curled about*.
yu-kśan'-yan, *v. a.* *to cause to bend*,—yukśanwaya.
yu-kśan'-ye-ya, *adv.* *bent around, in a circle*.
yu-kśi'-kśi-ža, *v. red.* of yuksiza.
yu-kśiś', *cont.* of yuksiza; yuksis iyeya.
yu-kśiś'-ya, *v. a.* *to cause to double up*,—yukśiśwaya.

yu-kśi'-za, *v. a.* to double up, to bend, as the arm at the elbow; to double up, as iron, etc.; to pull the trigger of a gun,—*mdukśiža*.
yu-ktan', *v. a.* to bend with the hand,—*mduktan*.
yu-ktan'-ki-ya, *v. a.* to cause to bend any thing.
yu-ktan'-ki-ya, *adv.* crookedly.
yu-ktan'-ktan, *v. red.* of *yuktan*; to bend, crook.
yu-ktan'-ktan-ki-ya, *adv. red.* of *yuktan'kiya*.
yu-ktan'-ktan-yan, *adv. red.* of *yuktanyan*.
yu-ktan'-yan, *adv.* crookedly.
yu-ktan'-ye-ya, *adv.* crookedly, not in a straight line: *yuktanyeya wanka*.
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-keh', *cont.* of *yukega*; *yukeh iyeya*.
yu-keh'-ke-ga, *v. red.* of *yukega*.
yu-keh'-ya, *adv.* scratching, scraping.
yu-kes', *cont.* of *yukeza*; *yukes iyeya*.
yu-kes'-ke-za, *v. red.* of *yukeza*; to shave off close and smooth, as the hair of the head,—*mdukeskeza*.
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,—*mdukoğa*.
yu-koh', *cont.* of *yukoğa*; *yukoh iyeya*.
yu-koh'-ko-ga, *v. red.* of *yukoğa*.
yu-kos', *cont.* of *yukoza*; *yukos iyeya*.
yu-kos'-ko-za, *v. red.* of *yukoza*.
yu-ko'-za, *v. a.* to make smooth and hard by taking off the grass, etc.—*mdukoza*, *dukoza*.
yu-ma'-hen-i-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.—*mduman*, *unyumanpi*.
yu-mda', *v. a.* to separate, as the layers of bark or the leaves of a book,—*mdumda*.
yu-mda'-pi, *n.* a page or leaf of a book, etc.
yu-mdas', *cont.* of *yumdaza*: *yumdas ehnaka*, to open out, as in dressing a cow; *yumdas iyeya*.
yu-mda'-ska, *v. a.* to make flat,—*mdumdaska*.
yu-mda'-ya, *v. a.* to open, spread out, unfold; to make level,—*mdumdaya*, *unyumdayapi*.
yu-mda'-ya-pi, *n.* a spreading out; a page in a book.
yu-mda'-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,—*mdumdaza*.
yu-mde-ća, *v. a.* to break to pieces or crush, as brittle ware; to rend or tear open,—*mdumdeća*.
yu-mde'-mde-ća, *v. red.* of *yumdeća*.
yu-mden', *cont.* of *yumdeća*; *yumden iyeya*.

yu-mden'-ki-ya, *v. a.* to cause to break to pieces,—*yumdenwakiya*.
yu-mdu', *v. a.* to make mellow, to pulverize, to plough, as ground,—*mdumdu*, *dumdu*, *unmdupi* and *unyumdupi*.
yu-mdu'-ki-ya, *v. a.* to cause to plough,—*yumduwakiya*.
yu-mdu'-mdu, *v. red.* of *yumdu*.
yu-mdu'-ya, *v. a.* to cause to pulverize,—*yumduwaya*. See *yumdukiya*.
yu-mi'-ma, *v. a.* to make round, as a wheel.
yu-mna', *v. a.* to rip a seam with scissors,—*mdumna*.
yu-mna'-ki-ya, *v. a.* to cause to rip,—*yumna-wakiya*.
yu-mna'-mna, *v. red.* of *yumna*.
yu-mni', *v. n.* to turn round, to go round in circles.
yu-mni'-ga, *v.* to shrink, draw up; to cause to shrink,—*mdumniga*.
yu-mni'-mni, *v. red.* of *yumui*; to turn round and round.
yu-mni'-mni-ga, *v. red.* of *yumniga*.
yu-mni'-mniš, *cont.* of *yumnimniža*; curled: *yumnimniš iyeya*.
yu-mni'-mniš-ya, *v. a.* to cause to curl.
yu-mni'-mniš-ya, *adv.* curly.
yu-mni'-mni-ža, *adj. red.* of *yumiža*; curled, as hair.
yu-mni'-wa-ći-pi, *n.* the circle dance. In this dance a pole is set up in the centre, which is encircled at a distance of twenty or thirty feet by branches of trees. By the central pole a small arbor is made, which is occupied by the high-priest of the ceremonies. The young men dance around.
yu-mni'-ža, *adj.* curled, not straight, as hair.
yu-mnu'-mnu-ga, *v. a.* to make a noise, as in handling corn,—*mdumnumuğa*.
yun, *cont.* of *yuta*; *yun mani*, 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'-žin, *v. a.* to cause to stand, to raise or lift up,—*mdunažin*.
yu-ni', *v. a.* to touch one so as to call his attention to any thing,—*mduni*, *duni*, *mayuni*.
yu-ni'-ni, *v. red.* of *yuni*; to touch so as to arouse one, or call his attention to any thing,—*mdunini*.
yu-ni'-ya-šni, *v. a.* to put out of breath, to strangle,—*mduniyašni*.
yun-ki'-ya, *v. a.* to cause to eat, to feed,—*yun-wakiya*.
yu-nmi'-nma, *v. a.* to roll with the hand,—*mdunminma*. Same as *yuhmihma*.

yu-nun'-ga, *v. a.* to make a hard or callous place, by sprain or otherwise,—mdununga.
yun-ya', *v. a.* to feed, cause to eat,—yunwaya.
yun, *intj.* oh! O dear me!
yu-o'-éi-kpa-ni, *v. a.* Same as yuoóitpani.
yu-o'-éi-ší-éa, *v. a.* to make cross,—mduoéi-šíéa.
yu-o'-éi-pte-éa, *v. a.* to make one shorter than another; to make a difference, diminish,—mduo-éipteéa.
yu-o'-éi-pten, *cont.* of yuoéipteéa.
yu-o'-éi-pten-ya, *adv.* diminishing by degrees.
yu-o'-éi-pte-tu, *v. a.* to make of different sizes, to lessen,—mduoéiptetu.
yu-o'-éi-pte-tu-ya, *adv.* lessening.
yu-o'-éi-pte-tu-ya-ken, *adv.* of different sizes.
yu-o'-éi-tkon-za, *v. a.* to make equal,—mduo-éitkonza.
yu-o'-éi-tpa-ni, *v. a.* to make unequal,—mduo-éitpani.
yu-o'-hda-pšín, *v.* yuohdapsín ehpeya, to turn any thing over.
yu-o'-hda-pšín-yan, *adv.* turning over.
yu-o'-han-ko, *v. a.* to make hasten,—mduohan-ko.
yu-o'-han-ko-ya, *adv.* hastening.
yu-o'-hda-gan, *v. n.* to become loose.
yu-o'-hdañ, *cont.* of yuohdağan; yuohdañ iéu, to become loose.
yu-o'-hpa, *v. a.* to break into, break through,—mduohpa.
yu-o'-hpe-ya, *v. a.* to cause to break through,—yuohpewaya.
yu-oh'-ya, *adv.* obliquely, as the characters are placed in writing: yuohya ehnaka.
yu-o'-ka-hbo-ka, *v. a.* to make float, to send afloat,—mduokahboka.
yu-o'-ka-hpa, *v.* to cause to float.
yu-o'-ka-po-ta, *v.* to cause to be borne up, as on water.
yu-o'-ki-ni-han, *v. a.* to make honorable,—mdu-okinihan.
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,—mduokonwanžidan.
yu-o'-ksa, *v. a.* to break off into,—mduoksa.
yu-o'-ktan, *v. a.* to bend into,—mduoktan.
yu-o'-mde-éa, *v. a.* to divide, disperse, break in pieces, scatter abroad, as a people,—mduomdeéa.
yu-o'-mde-éa, *v. n.* yuómdeéa yuza, to hold the sharp part up, as the edge of a board.
yu-o'-mde-éa-han, *part.* in a dispersed state, scattered.
yu-o'-mden, *cont.* of yuomdeéa; 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, unyuonihanpi, mayuonihan.
yu-o'-ni-han-yan, *adv.* honoring, treating politely.
yu-o'-po, *v. a.* to press out of shape, press in at the sides, as a kettle; to make warp,—mduopo.
yu-o'-pte-éa, *v. a.* to make less,—mduopteéa.
yu-o'-pten, *cont.* of yuopteéa.
yu-o'-pten-ya, *adv.* making less.
yu-o'-pte-tu, *v. a.* to make less,—mduoptetu.
yu-o'-pte-tu-ya, *adv.* lessening.
yu-o'-se, and **yuosekse**, *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'-šin, *v. n.* to get into a hard knot, become hard to untie.
yu-o'-ta, *v. a.* to make many, to multiply,—mdu-ota, duota, unyuotapi.
yu-o'-tan-in, *v. a.* to make appear, make manifest; to celebrate,—mduotani.
yu-o'-tan-in-yan, *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 yuotínza; yuotíns iéu, to draw in tight: yuotíns iyeya.
yu-o'-tins-tin-za, *v. red.* of yuotínza.
yu-o'-tin-za, *v. a.* to press in tight; to make firm in,—mduotínza.
yu-o'-wo-tan-na, *v. a.* to make straight; to make upright, justify,—mduowotanua.
yu-pa', *v. a.* to make bitter,—mdupa.
yu-pah', *cont.* yupah yuza, to hold in a bunch; yupah nawanka, to gallop slowly and with the body bent together.
yu-pa'-ko, *v. a.* to make crooked,—mdupako.
yu-pa'-ko-ya, *adv.* making crooked, twisting.
yu-pan'-ga, *v. a.* to tie up loosely, to make a large bundle,—mdupangá.
yu-panh', *cont.* of yupangá; yupanh iyeya.
yu-panh'-ya, *adv.* loosely, in a large bundle.
yu-pan'-pan-na, *v. a.* to make soft,—mdupan-pañna.
yu-pa'-tuš, *cont.* of yupatuža; yupatuš iyeya.
yu-pa'-tu-ža, *v. a.* to cause to stoop down, to bend down,—mdupatuža.
yu-pe', *v. a.* to make sharp,—mdupe.
yu-pe'-han, *v. a.* to fold up,—mdupehan.
yu-pe'-mni, *v. a.* to twist, make warp, as a board,—mdupemni.

yu-pe'-mni-mni, *v. red.* of yupemni; *to warp, crook, twist.*

yu-pe'-mni-yan, *adv.* crookedly.

yu-pi', *v. a.* *to make good*,—mdupi, dupi.

yu-pi'-ka, *v. a.* *to clothe one up well, to make look well*,—mdupika.

yu-pi'-ka, *n.* *one who dresses well; one who does things neatly.*

yu-pins', *cont.* of yupinza; yupins iyeya.

yu-pins'-pin-za, *v. red.* of yupinza.

yu-pins', *cont.* of yupinza; yupins iyeya.

yu-pins'-pin-za, *v. red.* of yupinza.

yu-pin'-za, *v. a.* *to make creak*,—mdupinza.

yu-pin'-za, *v. a.* *to pull out the coarse hair from a skin; to pull off all the hair or fur*,—mdupinza.

yu-po', *v. a.* *to make swell*,—mdupo.

yu-pom', *cont.* of yupopa: yupom yuza, *to catch or hold with a snap or spring, as a trap, to catch round the body.*

yu-pon', *cont.* of yupota; yupon iyeya.

yu-pon'-po-ta, *v. red.* of yupota.

yu-po'-pa, *v. a.* *to cause to snap or burst, to make a snapping noise*,—mdupopa.

yu-po'-ta, *v. a.* *to wear out, tear to pieces, as a garment; to use up, destroy*,—mdupota, dupota.

yu-pot'-po-ta, *v. red.* of yupota.

yu-po'-wa-ya, *v. a.* *to roughen up, as fur or nap*,—mdupowaya.

yu-psag', *cont.* of yupsaka; yupsag iyeya.

yu-psag'-ya, *v. a.* *to cause to break, as a string.*

yu-psag'-ya, *adv.* *breaking, as a cord.*

yu-psa'-ka, *v. a.* *to break or pull in two, as a string*,—mdupsaka, unpsakapi.

yu-psa'-psa-ka, *v. red.* of yupsaka.

yu-pse', *v.* yupse hinhda; yupse hiyeya.

yu-psi'-ča, *v. a.* *to make jump, to toss*,—mdupsiča: hoyupsiča, *to fish with hook and line.*

yu-psin', *cont.* of yupsica; yupsin iyeya.

yu-psi'-psi-ča, *v. red.* of yupsica.

yu-psi'-psin, *cont.* of yupsipsica.

yu-pson', *v. a.* *to turn over and spill, as water, etc.*,—mdupson, dupson.

yu-pson'-pson, *v. red.* of yupson; *to turn over on the belly, as the Dakotas do in skinning an animal*: yupsonpson ehnaka.

yu-pson'-pson-na, *v. a.* *to make round, to take off the corners*,—mdupsonpsonna.

yu-psun', *v. a.* Same as yupson.

yu-psun', *v. a.* *to pull out by the roots, to extract, as a tooth; to put out of joint*,—mdupsun, dupsun, unyupsunpi.

yu-psun'-ka, *v. a.* *to double up in a round bunch*: nape hdupsunka, *to clench the fist*,—mdupsunka.

yu-psun'-psun, *v. red.* of yupsun.

yu-pta', *v. a.* *to cut out, as a garment; to cut off, as the border of a buffalo skin, etc.*,—mduppta, duppta, unyuptapi.

yu-pta'-hnag, *adv.* *all together, collectively.*

yu-ptan'-ptan, *v. a.* *to turn or roll back and forth with the hand, to rock*,—mduptanptan.

yu-ptan'-ptan-yan, *v. a.* *to roll back and forth, to roll over and over*,—mduptanptanyan.

yu-ptan'-yan, *v. a.* *to roll over, to turn over*,—mduptanyan, duptanyan.

yu-pta'-pta, *v. red.* of yupta.

yu-pta'-ya, *adv.* *together, collectively*: yuptaya ehnaka.

yu-pte'-če-dan, *v. a.* *to shorten*,—mduptečedan.

yu-pten'-ye-dan, *adv.* *hastening, shortening*; yuptenyedan ehnaka.

yu-ptu'-ha, *v. a.* *to pick in pieces*,—mduptuha.

yu-ptu'-ptu-za, *v. red.* of yuptuza.

yu-ptuś', *cont.* of yuptuza; yuptuś iyeya.

yu-ptuś'-ki-ya, *v. a.* *to cause to crack or split*,—yuptuśwakiya.

yu-ptuś'-ya, *v. a.* *to cause to split or crack*,—yuptuśwaya.

yu-ptu'-za, *v. a.* *to make crack or split, as a board, by boring*,—mduptuza.

yus, *cont.* of yuza; yus nažin.

yu-sa', *adv.* *prickly, knobby, sharp*; *i. q.* owasin pepeya bosdan yanka.

yu-sa'-kim, *adv.* *both together.*

yu-sa'-kim-tu, *adv.* *both together.*

yu-san', *v. a.* *to make brownish or whitish, to make fade*,—mdusan.

yu-sa'-pa, *v. a.* *to blacken*,—mdusapa.

yu-sba', *v. a.* *to ravel out; to pick to pieces, as wool*,—mdusba, dusba.

yu-sba'-sba, *v. red.* of yusba.

yu-sbu', *v. a.* *to make a rattling or rustling noise, as in taking hold of shelled corn*,—mdusba.

yu-sbu'-pi-se, *adv.* *with a noise*; said of one diving.

yu-sbu'-sbu, *v. red.* of yusbu.

yu-sde'-ča, *v. a.* *to split*,—mdusdeča, unyusdeča.

yu-sden', *cont.* of yusdeča; yusden iyeya.

yu-sden'-ki-ya, *v. a.* *to cause to split*,—yusdenwakiya.

yu-sden'-ya, *v. a.* *to cause to split*,—yusdenwaya.

yu-sde'-sde-ča, *v. red.* of yusdeča.

yu-sdi', *v. a.* *to press out, as fat with the hand, to make ooze out*,—mdusdi.

yu-sdi'-tka, *v. a.* *to make taper; to make small by pinching*,—mdusditka.

yu-sdo'-han, *v. a.* to draw or drag along, to draw, as a horse does a load; to lead a horse,—mdusdohan.
yu-sdo'-han-han, *v. red.* of yusdohan.
yu-sdo'-han-yan, *adv.* dragging along.
yu-sdo'-he-ki-ya, *v. a.* to cause to draw along,—yusdohewakiya.
yu-sdo'-sdo, *v. a.* to make soft by pressing with the hand, as an apple,—mdusdosdo.
yu-sdun', *cont.* of yusduta; yusdun ičú and yusdun iyeya.
yu-sdu'-ta, *v. a.* to pull out, to draw out from under,—mdusduta, dusduta.
yu-sem', *cont.* of yusepa; yusem iyeya.
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; yuskem iyeya.
yu-ske'-pa, *v. a.* to cause to escape, make evaporate; to drain off,—mduskepa.
yu-ski'-ča, *v. a.* to press, make tight,—mduskiča.
yu-skin', *cont.* of yuskiča and yuskita; yuskin iyeya.
yu-ski'-ski-ča, *v. red.* of yuskiča.
yu-ski'-skin, *cont.* of yuskiskiča and yuskiskita.
yu-ski'-ski-ta, *v. red.* of yuskita; to wrap round and round, as in fastening a child on a board,—mduskiskita.
yu-ski'-ta, *v. a.* to bind, bandage; to hoop, as a barrel,—mduskita.
yus-ki'-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,—mduskuya.
yu-smag', *cont.* of yusmaka; yusmag iyeya.
yu-smag'-sma-ka, *v. red.* of yusmaka.
yu-sma'-ka, *v. a.* to make a hollow place, indent,—mdusmaka.
yu-sma'-ka, *n.* a hollow place. See osmaka.
yu-sma'-sma-ka, *v. red.* of yusmaka.
yu-sma'-sma-ka, *n.* hollow places.
yu-smin', *v. a.* to pick off, as meat from a bone,—mdusmin.
yu-smin'-smin, *v. red.* of yusmin.
yu-smin'-yan-yan, *v. a.* to make smooth or bare; to wear off smooth,—mdusminyanyan.

yu-smi'-smi, *v. red.* of yusmi; to shave off short, as hair,—mdusmismi.
yu-sna', *v. a.* to ring or tinkle, as little bells; to ravel out, as a stocking; to shake off, as leaves or fruit from a tree,—mdusna, dusna.
yu-sna'-sna, *v. red.* of yusna.
yu-sni', *v. a.* to put out, extinguish, as a fire; to make cold,—mdusni.
yu-sni'-sni, *v. red.* of yusni.
yus-o', *v. n.* to swim, as a duck or muskrat.
yus-o'-dan-ka, *v. n.* to be slow, to loiter: ečen mdusodanka.
yus-o'-ki-ya, *v. a.* to cause to swim, in the manner of a duck,—yusowakiya.
yu-son', *cont.* of yusota; yuson iyeya.
yu-son'-ki-ya, *v. a.* to cause to use up,—yuson-wakiya.
yu-son'-ya, *v. a.* to cause to use up,—yuson-waya.
yus-os'-o, *v. red.* of yuso.
yu-so'-ta, *v. a.* to use up, make an end of, expend,—mdusota, dusota, unsotapi.
yu-spa'-i-ču-se-ma-ni, *v.* to limp.
yu-stan'-ka, *v. a.* to moisten,—mdustanka.
yu-sto', *v. a.* to smooth down, as the hair, to make smooth: pa yusto, to oil and smooth the head,—mdusto.
yu-sto'-ki-ya, *v. a.* to cause to make smooth,—yustowakiya.
yu-sto'-sto, *v. red.* of yusto.
yu-sto'-ya, *v. a.* to cause to make smooth,—yustowaya.
yu-su', *v. a.* to make right,—mdusu.
yu-su'-ta, *v. a.* to make firm,—mdusuta, unyusutapi.
yu-su'-ya, *v. a.* to cause to make well,—yusu-waya.
yu-ša', *v. a.* to make red by touching,—mduša.
yu-šag', *cont.* of yušaka.
yu-šag'-ya, *v. a.* to overburden, overload,—yu-šagwaya.
yu-ša'-ka, *v. n.* to be heavily laden, have as much as one can carry,—mdušaka, dušaka.
yu-šam', *cont.* of yušapa; yušam iyeya.
yu-šam'-ya, *v. a.* to cause to soil,—yušamwaya.
yu-ša'-pa, *v. a.* to soil, blacken, or defile any thing,—mdušapa, unyusapapi.
yu-šbe', *v. a.* to make deep,—mdušbe.
yu-šbe'-ya, *adv.* deeply; yušbeya wanka.
yu-šda', *v. a.* to make bare or bald; to cut off, as hair; to shear, as sheep; to pull out, as grass or weeds, to weed; to reap; to pick off, as the feathers of ducks, etc.,—mdušda, dušda, unšdapi.
yu-šda'-ki-ya, *v. a.* to cause to pull, pluck, or shear off,—yušdawakiya.

yu-šda'-šda, *v. red.* of yušda.
yu-šda'-ya, *v. a.* to uncover; to pull off,—mdušdaya.
yu-šda'-ye-hna, *adv.* plainly, manifestly, openly: yušdayehna yuza.
yu-šdi', *v. a.* to press or squeeze with the hand,—mdušdi.
yu-šdi'-ya, *adv.* pressing: yušdiya iyakaška, to squeeze up and tie tight.
yu-šdog', *cont.* of yušdoka; yušdog iyeya.
yu-šdog'-ya, *v. a.* to cause to pull off or out,—yušdogwaya.
yu-šdo'-ka, *v. a.* to pull off, as a garment; to pull out, as a cork from a bottle,—mdušdoka, unšdokapi and unyušdokapi.
yu-šdo'-šdo-ka, *v. red.* of yušdoka.
yu-šdun', *cont.* of yušduta; yušdun iyeya.
yu-šdu'-šdu-ta, *v. red.* of yušduta; to make smooth or slippery,—mdušdušduta.
yu-šdu'-ta, *v. a.* to slip out, to let slip from one,—mdušduta.
yu-še'-ča, *v. a.* to deaden, to make dry,—mdušeča.
yu-še'-kše-ča, *v. red.* of yušeča.
yu-šen', *cont.* of yušeča; yušen iyeya, to cause to wither.
yu-ši'-ča, *v. a.* to make bad; to injure, spoil,—mdušiča.
yu-ši'-hda, *v. a.* to make angry,—mdušihda.
yu-ši'-han, *v. a.* to make act badly,—mdušihan.
yu-ši'-han-yan, *adv.* causing to do badly.
yu-ši'-htin, *v. a.* to enfeeble,—mdušihčin, mayušihtin.
yu-ši'-htin-pi, *n.* feebleness.
yu-ši'-htin-yan, *adv.* feebly: yušihtinyan ečon-pi.
yu-šim', *cont.* of yušipa; yušim iyeya.
yu-šim'-ši-pa, *v. red.* of yušipa.
yu-šin', *v. n.* to wrinkle.
yu-šin'-pi, *n.* wrinkles.
yu-šin'-šin, *v. red.* of yušin; to wrinkle.
yu-šin'-šin, *v. a.* to tickle,—mdušišin.
yu-šin'-ya-ya, *v. n.* to be afraid; to be frightened,—mayušinyaya, niyušinyaya, unyušinyayapi.
yu-šin'-ye-ya, *v. a.* to frighten, terrify,—yušinyewayaya, yušinyeunyanpi.
yu-ši'-pa, *v. a.* to break off close, as the limbs of a tree, the teeth of a comb, or projecting pins,—mdušipa.
yu-ška', *v. a.* to loosen, untie,—mduška, duška, unyuškapi.
yu-škan'-škan, *v. a.* to cause to move about,—mduškanškan.
yu-ške'-han, *v. a.* to make wild,—mduškehan.

yu-ške'-han-han, *v. red.* of yuškehan; to make prance about,—mduškehanhan.
yu-ški', *v. a.* to plait, to gather,—mduški, unyuški.
yu-ški'-ča, *v. a.* to press, squeeze, wring, as clothes; to milk, as a cow,—mduškiča.
yu-škin', *cont.* of yuškiča; pte yuškin mda, I go to milk the cow.
yu-ški'-pi, *part.* plaited, gathered in folds.
yu-ški'-ška, *v. a.* to make rough, difficult, or complicated,—mduškiška.
yu-ški'-ške-ya, *v. a.* to cause to make difficult,—yuškiškewayaya.
yu-ški'-ški-ča, *v. red.* of yuškiča.
yu-ško'-kpa, *v. a.* to hollow out, as a trough,—mduškopa.
yu-škom', *cont.* of yuškopa; yuškom iyeya.
yu-ško'-pa, *v. a.* to bend, to make crooked or twisting,—mduškopa.
yu-ško'-ško-pa, *v. red.* of yuškopa.
yu-ško'-tpa, *v. a.* to hollow,—mduškotpa.
yu-šku', *v. a.* to shell off, as corn with the hands,—mdušku.
yu-šku'-šku, *v. red.* of yušku.
yu-šna', *v. a.* to drop any thing, to let slip, to make a mistake,—mdušna, dušna, unšnapi.
yu-šna'-kon-za, *v.* to pretend to make a mistake,—yušnawakonza.
yu-šna'-pi, *n.* a mistake.
yu-šna'-šna, *v. red.* of yušna; to try to catch and fail often, to miss,—mdušnašna.
yu-šni'-šni-za, *v. red.* of yušniža.
yu-šni'-ža, *v. a.* to cause to wither,—mdušniža.
yu-šo'-ša, *v. a.* to make muddy, to roil up,—mdušoša.
yu-špa', *v. a.* to break off, to separate from, to detach; to break loose from, break away, escape; to free from; to break open,—mdušpa, unyušpapi: ihdušpa, to free oneself from.
yu-špa'-špa, *v. red.* of yušpa; to break in pieces,—mdušpašpa.
yu-špi', *v. a.* to pick or gather, as berries; to pull off,—mdušpi, unšpipi.
yu-špi'-špi, *v. red.* of yušpi.
yu-špu', *v. a.* to pick off with the hand any thing that adheres, to pull off,—mdušpu.
yu-špu'-špu, *v. red.* of yušpu.
yu-špu'-špu-pi, *n.* pieces broken off; slugs.
yu-špu'-špu-ya, *v. red.* of yušpuya.
yu-špu'-ya, *v. a.* to scratch, as the skin when it itches,—mdušpuya, unyušpuyapi.
yu-štan', *v. a.* to finish any thing; to perfect,—mduštan, duštan, unštanpi and unyuštanpi.
yu-šta'-šta, *v.* to soak a skin preparatory to dressing it,—mduštašta.

yu-šus', *cont.* of yušuža; yušuš iyeya.
yu-šu'-šu-ža, *v. red.* of yušuža.
yu-šu'-ža, *v. a.* to crush, as bones,—mdušuža.
yu'-ta, *v. a.* to eat any thing,—wata, yata, un-
 tapi: taku yutapi, *something to eat, food.*
yu-ta'-kin, *v. a.* to cause to lean,—mdutakin.
yu-ta'-kin-yan, *adv.* leaning.
yu-ta'-ku-ni-šni, *v. a.* to destroy,—mdutakuni-
 šni.
yu-ta'-ku-ni-šni-yan, *adv.* destroying.
yu-ta'-ku-šni, *v. a.* to bring to naught; to
 frustrate,—mdutakušni.
yu-tan', *v. a.* to honor, glorify,—mdutan.
yu-t'an', *v. a.* to touch, to feel,—mdut'an.
yu-tan'-čo-dan, *v. a.* to make naked,—mdutan-
 čodan.
yu-tan'-in, *v. a.* to make manifest, to expose,—
 mdutanin.
yu-tan'-in-yan, *adv.* manifestly.
yu-tan'-ka, *v. a.* to make great or large, to en-
 large,—mdutan'ka.
yu-tan'-ka-ya, *adv.* largely, greatly.
yu-tan'-ni, *v. a.* to make old, to wear out,—
 mdutan'ni.
yu-tan'-ni-ka, *v. a.* to wear out, as clothes; to
 make old,—mdutan'nika.
yu-t'an'-t'an, *v. red.* of yut'an.
yu-tan'-ton, *v. a.* to make last well, to make
 substantial,—mdutanton.
yu-tan'-ton-šni, *v. a.* to use up, expend,—
 mdutantonšni.
yu-tan'-ton-šni-yan, *adv.* expending.
yu-tan'-yan, *adv.* praising.
yu-ta'-om, *adv.* leaning: yutaom ehde, to place
 leaning.
yu-ta'-on-pa, *v. n.* to lean. See yutaom.
yu-ta'-ta, *v. a.* to shake off, as dust from a gar-
 ment; to scrape or brush off with the hand,—
 mdutata.
yu-te'-ča, *v. a.* to make new, renew—mduteča,
 duteča, unyutečapi.
yu-te'-han, *v. a.* to put off, prolong; to make
 slow, retard,—mdutehan.
yu-te'-hi-ka, *v. a.* to make difficult, make hard
 to be endured,—mdutehika.
yu-tem', *cont.* of yutepa; yutem iyeya.
yu-tem'-te-pa, *v. red.* of yutepa.
yu-te'-pa, *v. a.* to wear off short,—mdutepa.
yu-ti'-ča, *v. a.* to scrape away, as snow, with the
 hand; to paw, as a horse does,—mdutiča.
yu-tim', *cont.* of yutipa; yutim iyeya.
yu-tim'-ti-pa, *v. red.* of yutipa.
yu-tin', *cont.* of yutiča; yutin iyeya.
yu-tin'-ta, *v. a.* to pull out long hairs, to strip
 off long hairs,—mdutin'ta.

yu-ti'-pa, *v. a.* to cramp, as muscles; to make
 crisp or draw up, as burnt leather.
yu-ti'-tan, *v. a.* to pull,—mdutitan, dutitan.
yu-ti'-tan-yan, *v. a.* to cause to pull at,—yu-
 titanwaya.
yu-tke'-ya, *adv.* deeply; said of a bluff shore
 where the water is deep, *i. q.* yukseya.
yu-tki'-tka, *v.* yutkitka yuza, to take hold of a
 bunch of any thing.
yu-tku'-ga, *v. a.* to break off square,—mdutku-
 ga.
yu-tkuh', *cont.* of yutkuğa; yutkuh iyeya.
yu-tkuns', *cont.* of yutkunza; yutkuns iyeya.
yu-tkun'-tkun-ta, *v.* See yukun'tkun'ta.
yu-tkun'-za, *v. a.* to cut off even, as with shears,
 —mdutkunza.
yu-tku'-tku-ga, *v. red.* of yutkuğa; to break or
 divide in several pieces.
yu-tog'-ye, *v. a.* to make different. See yuto-
 keča.
yu-to'-kan, *v. a.* to put in another place, remove;
 to reject,—mdutokan.
yu-to'-kan-kan, *v. red.* of yutokan; yutokan-
 kan iyeya, to scatter abroad.
yu-to'-kan-yan, *adv.* in another place, removed:
 yutokanyan iyeya.
yu-to'-ke-ča, *v. a.* to make different, to alter,—
 mdutokeča.
yu-to'-na-na, *v. a.* to diminish,—mdutonana.
yu-to'-to, *v. a.* to clear off, as a field,—mdutoto.
yu-to'-tom-ya, *v. a.* to soak and make soft,—
 yutotomwaya.
yu-to'-to-pa, *v. n.* to become soft, as leather, by
 soaking.
yu-tpa', *v. a.* nođe yutpa, to make deaf; išta
 yutpa, to make blind: yutpapi se han and yutpa-
 pi se iyeya.
yu-tpan', *v. a.* to mash or grind fine, as corn,—
 mdutpan.
yu-tpan'-tpan, *v. red.* of yutpan.
yu-tpa'-tpa, *v. red.* of yutpa.
yu-tpi', *v. a.* to crack with the fingers,—mdutpi.
yu-tpi'-tpi, *v. red.* of yutpi.
yu-tpu'-tpa, *v. a.* to crumble and throw about;
 to mix up together,—mdutputpa.
yu-tug'-tu-ka, *v. red.* of yutuka; to pick to
 pieces, as furs.
yu-tu'-ka, *v. a.* to pull off or destroy, as fur; to
 spoil,—mdutuka: yutukahān, to be pulling off, as
 hair, etc.
yu-tu'-ka-ka, *v. red.* of yutuka; to bend up, to
 hurt, as in a trap; to destroy,—mdutukaka.
yu-tu'-ta, *v. a.* to make smart,—mdututa.
yu-tu'-tka, *v. a.* to break in small pieces,—mdu-
 tutka.

yu-tu'-tu-ka, *v. red.* of yutuka.
yu-tu'-tu-pa, *v. a.* to make slimy or slippery,—mdututupa.
yu-ṭa', *v. a.* to kill; poskin yuṭa, to choke to death, kill by hanging,—mduṭa.
yu-ṭiṣ', *cont.* of yuṭiṣa; yuṭiṣ iyeya.
yu-ṭiṣ'-ṭiṣ-za, *v. red.* of yuṭiṣa.
yu-ṭiṣ'-za, *v. a.* to draw tight, to tighten,—mduṭiṣa.
yu-wa'-ṭiṣ-hiṣ-yan-za, *v. a.* to make cross,—mduwaṭiṣhiṣyanza.
yu-wa'-ṭiṣ-ksa-pa, *v. a.* to make wise,—mduwaṭiṣksapa.
yu-wa'-ṭiṣ-taṣ-ka, *v. a.* to make magnanimous; to make obstinate,—mduwaṭiṣtaṣka.
yu-wa'-ṭiṣ-ton, *v. a.* to make intelligent,—mduwaṭiṣton.
yu-wa'-ḥba-dan, *v. a.* to make gentle,—mduwahbadan.
yu-wa'-ḥba-ka, *v. a.* to make mild or gentle,—mduwahbaka.
yu-wa'-ḥpa-ni-éa, *v. a.* to make poor,—mduwahpani-éa, mayuwahpani-éa.
yu-wa'-ḥte-ṣni, *v. a.* to make bad, do badly,—mduwahṭeṣni.
yu-wa'-kan, *v. a.* to set apart, consecrate,—mduwakan.
yu-wa'-kan-yan, *adv.* consecrating.
yu-waṅ', *cont.* of yuwaṅka; yuwaṅ iyeya.
yu-waṅ'-ka, *v. a.* to throw down, to make lie down; to demolish,—mduwaṅka.
yu-waṅ'-ka-dan, *v. a.* to make soft or tender,—mduwaṅkadan.
yu-waṅ'-kan, *v.* yuwankan i-éu, to lift or raise up; yuwankan iyeya.
yu-waṅ'-kan-tu-ya, *adv.* upwards, above.
yu-waṅ'-kan-yan, *adv.* up.
yu-wa'-ṣ'ag, *cont.* of yuwaṣ'aka; yuwaṣ'ag iyeya.
yu-wa'-ṣ'ag-ya, *v. a.* to cause to make strong,—yuwaṣ'agwaya.
yu-wa'-ṣ'a-ka, *v. a.* to make strong, strengthen,—mduwaṣ'aka, unyuwaṣ'akapi.
yu-wa'-ṣa-ka-dan, *v. a.* to make cheap or easy,—mduwaṣakadan.
yu-wa'-ṣ'a-ke-ṣni, *v. a.* to make weak, enfeeble,—mduwaṣ'akeṣni.
yu-wa'-ṣte, *v. a.* to make good, to bless,—mduwaṣte, unyuwaṣtepi.
yu-we'-éi, *v.* See yueci.
yu-we'-ga, *v. a.* to break, as a stick, with the hands, but not entirely off; to break, as a bone,—mduwega, unyuwegapi.
yu-weh', *cont.* of yuwega; yuweh iyeya.
yu-weh'-we-ga, *v. red.* of yuwega.
yu-weh'-weh, *cont.* of yuwehwega.

yu-weh'-ya, *v. a.* to cause to break, etc.,—yuwehwaya.
yu-wi', *v. a.* to wrap around, bind up, bandage,—mduwi, unyuwipi.
yu-wi'-éa-ka, *v. a.* to make true; to prove, convince; to show that a cause is true, to establish it,—mduwi-éaka.
yu-wi'-éa-ṣta, *v. a.* to make manly: yuwi-éaṣta se un, one who is bad but always wishes to be thought good.
yu-wi'-éa-ṣta-ṣni, *v. a.* to seduce, corrupt,—mduwi-éaṣtaṣni.
yu-wi'-hnu-ni, *v. a.* to cause to perish, to destroy,—mduwihnni.
yu-wi'-hnu-ni-yan, *v. a.* to cause to destroy,—yuwihnniwaya.
yu-wi'-no-hiṣ-éa, *v. a.* to make a woman of, to render effeminate,—mduwinohiṣéa.
yu-wiṅ'-ga, *v. a.* to turn around, turn back,—mduwiṅga.
yu-wiṅh', *cont.* of yuwiṅga; yuwiṅh iyeya.
yu-wiṅh'-wiṅ-ga, *v. red.* of yuwiṅga.
yu-wiṅh'-ya, *adv.* coming round: yuwiṅhiya, hdi-éu.
yu-wiṅs', *cont.* of yuwiṅza; yuwiṅs iyeya.
yu-wiṅs'-wiṅ-za, *v. red.* of yuwiṅza.
yu-wiṅs'-ya, *v. a.* to cause to bend down,—yuwiṅswaya.
yu-wiṅ'-ta, *v. a.* to spread out the hands, to worship; to salute. The ceremony of salutation, among the Dakotas, consists in extending the hand towards the person saluted. It is, however, I believe, confined to their feasts.
yu-wiṅ'-za, *v. a.* to bend or break down,—mduwiṅza.
yu-wi'-tan, *v. a.* to honor one, to glorify,—mduwitan.
yu-wi'-ta-ya, *v. a.* to collect together, assemble,—mduwitaya.
yu-wi'-ta-ya, *adv.* all together, assembled.
yu-wi'-tko, *v. a.* to make drunk,—mduwitko.
yu-wi'-tko-tko, *v. a.* to make foolish,—mduwitkotko.
yu-wi'-tko-tko-ka, *v. a.* to make foolish,—mduwitkotkoka.
yu-wi'-ya-ya, *v. a.* to make ready, prepare. See yuwiyea.
yu-wi'-ye-ya, *v. a.* to make ready, prepare,—mduwiyea.
yu-wo'-hdu-ze, *v. a.* to make wohduze,—mduwohduze.
yu-wo'-hdu-ze-ton, *v. a.* to consecrate, dedicate,—yuwohduzewaton.
yu'-za, *v. a.* to take hold of, catch, hold; to take a wife,—mduza, duza, unzapí.

yu-za'-han, *v. a.* to make a noise, as by tearing cloth,—mduzahan.

yu-za'-mni, *v. a.* to open, uncover; to open out, as a door,—mduzamni: yuzamni ehde, to set open.

yu-za'-mni-han, *adv.* standing open: yuzamni-han ehde.

yu-za'-mni-mni, *v. red.* of yuzamni.

yu-zan', *v. a.* to part or separate, as high grass; to push aside or raise up, as a curtain,—mduzan.

yu-za'-pa-pi-se, *adv.* with a rush, impetuously: yuzapapise napeunyanpi.

yu-ze', *v. a.* to dip, lade out, as food from a kettle; to skim,—mduze, duze, unzepi.

yu-zi'-éa, *v. a.* to stretch, as a skin,—mduziéa.

yu-zig'-zi-éa, *v. red.* of yuziéa; to stretch, make pliable,—mduzigziéa.

yu-zin', *cont.* of yuziéa; stretching: en yuzin amaupi, they stretch it to me, they charge all upon me: yuzin iéu, to stretch.

yu-zog', *cont.* of yuzoka; yuzog iéu.

yu-zo'-ka, *v. a.* to stretch out from one,—mduzoka.

yu-zun'-ya, *adv.* connectedly.

yu-zun'-éa, *v. a.* to connect. See yuzunja.

yu-zun'-éa-ya, *adv.* connectedly.

yu-zun'-ta, *v. a.* to connect,—mduzunja.

yu-za', *v. a.* to mash; to stir up, as mush, to make mush,—mduza, unyuzapi.

yu-žag', *cont.* of yuzaka; yužag iyeya.

yu-ža'-han, *v. a.* to make a jarring noise,—mduzahan.

yu-ža'-han, *adj.* sounding.

yu-ža'-he-ya, *adv.* sounding, harshly.

yu-ža'-ka, *v. a.* to pull open, strain open, as the eyes,—mdužaka.

yu-ža'-pi, *part.* mixed up, as mush; *i. q.* wožapi.

yu-ža'-ža, *v. a.* to wash, as clothes, etc.,—mdužaza, dužaza, unžazapi and unyuzazapi.

yu-žim', or **yužib**, *cont.* of yužipa; yužim iyeya.

yu-žim'-na-na, *adv.* pinching a little: yužim-nana mduza.

yu-žim'-zi-pa, *v. red.* of yužipa.

yu-žin', *v. a.* to stretch out, as a skin on a board or stick,—mdužin.

yu-žin'-éa, *v. a.* to pull or blow, as the nose,—mdužinéa: pože yužinéa.

yu-ži'-pa, *v. a.* to pinch,—mdužipa, mayužipa.

yu-žip'-zi-pa. See yužimžipa.

yu-žo', *v. a.* to scratch,—mdužo.

yu-žo'-han, *n.* a scratch.

yu-žo'-žo, *v. red.* of yužo; to scratch or make rough, as cats, by clawing,—mdužožo.

yu-žun', *v. a.* to pull out by the roots, as a tooth or quill; to pull up, as any thing growing,—mdužun.

yu-žu'-žu, *v. a.* to tear down, destroy, deface; to pull in pieces, undo, open, as a bundle; to make void, as an agreement, etc.,—mdužuzu, unyuzuzupi and unžuzupi.

Z.

z, the twenty-eighth letter of the Dakota alphabet, with the same sound as in English.

za. See yuza.

za-han', *adj.* See zazahan.

Za'-ke, *n. p.* the Sac or Sauk Indians.

za'-mni. See yuzamni.

za'-mni-han, *part.* uncovered.

za'-mni-wa-han, *part.* uncovered.

za-ni', *adj.* well, not sick,—mazani, unzanipi: also said of a part of the country from which the game has not been hunted, unmolested.

za-ni'-ka, *adj.* healthy, sound, well,—mazanika.

za-ni'-ken, *adv.* in health.

za-ni'-yan, *adv.* well, in health; zaniyan waun.

za-ni'-yan-ken, *adv.* in health.

zan-zan', *adv.* separate, standing far apart, as stalks of grass.

zan-zan'-na', *adv.* scattered, standing far apart.

za'-ptan, *num. adj.* five.

za'-ptan-ki-ya, *adv.* in five ways, in five places.

za'-ptan-na, *adv.* only five.

za'-ptan-ptan, *adv.* by fives, five apiece.

za-za'-han, *adj.* ragged.

ze, *adj.* disturbed. See éanze.

ze'-ka, *adj.* disturbed. See éanzeka.

ze'-ya, *v. a.* to make angry,—zewaya, zemayan.

ze-ze'-ya, *adv.* swinging: zezeya ehnaka.

zi, *adj.* yellow.

zib-zi'-pe-dan, *adj.* thin, fine, as silk or fine cloth.

zi'-éa. See yuziéa.

zi'-éa, *n.* the reddish grey squirrel, common in the Dakota country.

zi'-éa, *n.* the partridge or pheasant.

zi'-éa'-ho-ta, *n.* the common grey squirrel, the grey ground-squirrel.

zi'-éa-tan-ka, *n.* the turkey.

zi'-éa-ti-hda-bu-dan, *n.* the drumming partridge.

zig-zi'-éa, *adj.* flimsy, not firm; elastic.

zin-ya', *v. a.* to smoke, fumigate,—zinwaya.

zi'-pe-dan, *adj.* thin, fine. See zibzipedan.

zip-zi'-pe-dan, *adj.* See zibzipedan.

zi'-ta, *v. n.* to smoke. See izita.

zi-tka', *n.* a bird, birds of all kinds.
zi-tka'-čan-hpa-na, *n.* a small bird with a large bill.
zi-tka'-dan, *n.* the generic name for small birds.
zi-tka'-sdi-dan, *n.* a kind of bird.
zi-tka'-tan-ka, *n.* the common blackbird.
zi-tka'-wa-kan-tan-han, *n.* the magpie, *i. q.* unjkékiha.
zi-ya', *v. a.* to dye or paint yellow,—ziwaya.
zi-ya', *adj.* yellowish.
zi-zi', *adj.* red. of zi; yellow.
zi-zi'-pe-dan, *adj.* fine, thin. See zibzipedan.
zu-han', *adj.* striped.
zu-han'-han, *adj.* red. striped.
zu-he'-ya, *adv.* in a striped manner.
zun-ya', *adv.* well, correctly; joined: zunya écamon.
zun-ya'-ken, *adv.* well, correctly.
zun'-éa, *adj.* joined together, connected; braided, woven.
zun'-éa-ya, *adv.* connectedly.
zun'-ta, *adj.* connected, braided, woven together.
zun'-te-sni, *adj.* incorrect, disjointed, as language.
zun-zin'-éa, *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,—zuwaya, zuyaya, zuun-yanpi.
zu-ye'-cin, *n.* the maker or leader of a war party.
zu-zu'-han, *adj.* striped.
zu-zu'-he-éa-dan, *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-han', *adj.* rough, harsh, making a loud noise, as an animal; ho žahan.
ža-han'-han, *adj.* rough, unpleasant, grating: ho žahanhan.
ža-he'-ya, *adv.* roughly, harshly, not melodious, as the voice: žaheya ia.
ža'-ka, *adj.* rolling or straining, as the eyes. See yužaka.
žan, *cont.* of žata.
žan-ya', *adv.* forkedly: žanya han.

žan-žan', *n.* a vial, a bottle, a glass of any kind, window-glass: šina žanžan, a red blanket, so called by the Missouri Indians.
žan-žan'-hde-pi, *n.* a window. See ožanžan-hdepi.
ža'-ta, *adj.* forked, as a stick, stream, etc.; double or forked, lying or false, as the tongue: éži žata, to lie, speak falsely. Henok says this use of the word has been introduced by white people.
ža-ža'. See yužaza.
ža-ža'-ya, *adj.* exposed; *i. q.* šdayehna.
ži, *adj.* thin and bristly, as the hair on the hands and arms, also like a young duck: pteži-čadan ha kin he 'ži.'
ži'-éa, *adj.* rich,—mažića. See ižića and wižića.
ži'-éa'-ka, *adj.* rich,—mažićaka.
ži'-dan, *adj.* thin and bristly, as hair.
žin-ya', *v. a.* to make rich,—žinwaya. See wižinya.
žin-ya', *adv.* richly.
žin-ye'-éa, *v. a.* to make rich,—žinwayeča.
žin, *v. n.* to stand erect, stiffen up,—mažin.
žin'-éa', *v. n.* to snuff up; to hiss,—waziŋéa, unžinčapi. See yužinča.
ži'-pa. See kažipa.
ži-pa'-han, *part.* See žipaheča.
ži-pa'-he-éa, *part.* becoming smooth or hollowed out of itself, *i. q.* h'aheča.
ži'-ya, *adv.* thin and standing up, as hair; thin, scattered, and sparkling in the sunbeams.
ži-ži', *v.* to whisper,—waziži, yažiži, unžiziipi.
ži-ži'-do-wan, *v.* to sing in a low, whispering, drawling manner, as the Dakota women do when lulling their infants to sleep,—žiziwadowan, žizi-undowanpi.
ži-ži'-ya, *adv. red.* of žiya; standing up, as the hair on one's hand.
ži-ži'-ya-han, *adv.* whispering.
žo, *v.* to whistle, as a man does,—wazo, yažo, unžopi.
žo-žo', *v. red.* of žo; to whistle, whistle for, as for young ducks,—wazožo, unžozoži. See kižožo.
žo-žo'-do-wan, *v.* to whistle a tune,—žozožadowan.
žo-žo'-ka, *n.* a fish-hawk.
žu, *v. a.* to put, place, lay up,—wazu, yažu, unžupi.
žun. See yužun.
žu'-žu. See kažužu, etc.
žu-žu'-han, *part.* See žužuwahan.
žu-žu'-wa-han, *part.* broken, fallen to pieces, demolished, as a house; become loose, etc.

APPENDIX.

[When Mr. R. CRAIGHEAD'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. POND 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 'apa' 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-dan-ka, *adv.* hill-like, convexly.
a-pa'-hdu-šte, *v. n.* to be lame, to limp.
a-pa'-kpi, *v. a.* to crack on any thing, as a louse.
a-pa'-si, *v. of* pasi; to follow after, to do after another.
a-pa'-si-sa, *v. of* pasisa; to sew on, to patch.
a-pa'-spe-ya, *adv.* passing off, as clouds.
a-pa'-šdi, *v. a.* to squeeze out on.
a-pa'-šdi-ya, *adv.* squeezing out on.
a-pa'-ši-pa, *v. of* pašipa; to break off close on.
a-pa'-tpi, *v.* Same as apakpi.
a-pa'-tuš, *cont. of* apatuža; stooping down on.
a-pa'-tuš-ya, *adv.* in a stooping manner.
a-pe'-éo-ka-dan, and a-pe'ókanhedan, *n.* a species of fish.
a-pe'-ki-ya, *v. a.* to cause to wait for,—apewa-kiya.
a-po'-pa, *v. n.* to burst on any thing.
a-po'-pa-han, *part.* bursting.
a-po'-žan, *v.* to blow out on.
a-pu'-ski-ća, *v. a.* to press down tight on.
a-pu'-skin, *cont. of* apuskića.
a-pu'-skem-ya, *adv.* in a filtering manner.
a-pu'-ske-pa, *v.* to filter on any thing.
a-pu'-spa, *v. a.* to stick on,—awapuspa.
a-pu'-spe-ya, *adv.* sticking on.
a-pu'-tjns, *cont. of* apuťinja.
a-pu'-tjns-tjns, *cont. of* apuťinstinja.
a-pu'-tjns-tjns-ya, *adv.* firmly.
a-pu'-tjns-tin-za, *v. red. of* apuťinja.
a-pu'-tjns-ya, *adv.* firmly.
a-pu'-tin-za, *v. a.* to press down hard upon.
a-sa'-ze-šni, *adj.* inconstant; unchaste.
a-sda'-ya, *v. a.* to grease over any thing.
a-šag', *cont. of* aš'aka; aš'ag yaŋka.
a-ši'-ća-ho-wa-ya, *v.* to bemoan,—awašićaho-wamda.

AWI

a-ši'-htin, *v. n.* to be miserable on account of.
a-ši'-htin-ya, *adv.* poorly, miserably.
a-šni'-yan-yan, *v. n.* to crawl, creep.
a-ta'-ku-ni-šni, *v. n.* to come to nothing,—amatakunišni.
a-ta'-om, *cont. of* ataonpa.
a-ta'-om-ya, *adv.* leaning.
a-ta'-on-pa, *v. n.* to lean, as the sun does in the afternoon.
a-ta'-to-han, and atatoheya, *adv.* to the windward.
a-ti'-hna-ka, and atihnagya, *adv.* near to.
a-tin', and atinka, *adv.* tolerably well.
a-to'-ke-ća, *v. n.* to be different from: atokeća šni, there is no difference.
a-un'-ye-ya, *v. a.* of aunyan; to cause to be on.
a-un'-ye-ya, *v. n.* to approach from the windward.
a-un'-ye-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'-ćin-ken, *adv.* thinking of, intent upon.
a-wa'-hin-he, *v.* to snow upon.
a-wa'-hin-he-ya, *v. a.* to cause to snow on.
a-wa'-hin-he-ya, *adv.* snowing upon.
a-wa'-hpa-ni, *v. n.* to become poor. See awa-hpanića.
a-wa'-ke-ya, *v. a.* to cover over, to curtain,—awakewayā.
a-wa'-ke-ya-pi, *n.* curtains.
a-wa'-šte-ka, *v. n.* to be good, to befit.
a-wi'-ća-š'a, *n.* shouting.
a-wi'-ća-ya-špu-ya, *n.* the itch.
a-wi'-hnu-ni, *v. n.* to come to naught.
a-wi'-hnu-ni-yan, *v. a.* to use up, destroy,—awihnuniwaya.
a'-wi-tu-ka-dan, *adv.* exceedingly; familiarly.

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-yu'-gin, *v. n.* to slumber,—amdugin.

a-yu'-hmu-za, *v.* to shut, as the hand, on any thing.

a-yu'-ha, *v. n.* to become attached to.

A-yu'-hba, or **Iyuhba**, *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'-ki-pam, *adv.* separately, divided.

a-yu'-ki-pa-tu-za, *v. a.* to cause to stoop or bow down on.

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'-t'an, *v. a.* to touch,—amdut'an.

a-yu'-to-kan, *v. a.* to put aside a little.

a-yu'-wa-kan, *v. a.* to make wakan with or for.

a-yu'-wan-kan, *v. a.* to exalt.

a-yu'-wi-éa-ka, *v. a.* to assure one.

a-zan', *adv.* See azanzanka.

a-zan'-zan-ka, or **azazaka**, *adv.* thinly, standing at a distance from each other.

a-zi'-ta, *v. n.* to smoke or burn as incense. See izita.

PART II.

ENGLISH-DAKOTA.

A

a, *art. indef.* wan.
 abaft', *adv.* wahektapatanhan.
 aban'don, *v. a.* ehpeya.
 aban'doned, *part.* ehpeyapi.
 abase', *v. a.* yuhukuya.
 abas'ed, *part.* yuhukun iyeyapi.
 abash', *v. a.* istenya.
 abash'ed, *part.* wišteća; isten-
 yapi.
 abate', *v. a.* yuoptetu; as wa-
 ter, ahe.
 abat'ing, *part.* iwaštedan aya.
 abbre'viate, *v. a.* yuptećedan.
 abdo'men, *n.* tezi; nige; ikpi.
 abed', *adv.* makan wanika.
 abet', *v. a.* iciya.
 abhor', *v. a.* šićećaka; walite-
 dašni.
 abhor'red, *part.* walitedapišni.
 abide', *v. n.* onnyan; en yanika;
 mdog yanika.
 abil'ity, *n.* wićokihi.
 ab'ject, *adj.* onšika; šihtin.
 a'ble, *adj.* wawokihi; to be
 able, okihi.
 a'bly, *adv.* wawokihiya; iyoki-
 hiya.
 abode', *n.* tipi; oyanke.
 abol'ish, *v. a.* yutakunišni; yu-
 žuzu; yuećetušni.
 abom'idable, *adj.* walitešni;
 šića.
 abom'inate, *v. a.* walitedašni.
 aborig'ines, *n.* ikćewićašta.
 abort', *v. a.* okaškan ton.
 abort'ion, *n.* okaškan tonpi;
 oitkotpa.
 abor'tive, *adj.* itkotpa; una-
 vailing, okitpani.
 abound', *v. n.* ota ton.

about', *prep.* oksan; ihduksan.
 above', *prep.* iwanikam.
 above', *adv.* wanikan; wanika-
 tu; akan; akantu.
 abreast', *adv.* oćimdağehan;
 ipatkuğa.
 abridge', *v. a.* yuptećedan.
 abroad', *adv.* manin; wićišni-
 yan; ti tokan iyaya, he has gone
 to another house; tanikan iyaya,
 gone out.
 ab'rogate, *v. a.* yužuzu.
 abrupt', *adj.* as a steep place,
 maya linća.
 abscond', *v. n.* nažića; naħma-
 na iyaya.
 ab'sence, *n.* en unpi šni.
 ab'sent, *adj.* en yanke šni; en
 un šni; toki iyaya.
 ab'solutely, *adv.* itanćanikiya.
 absolve', *v. a.* ećetušni ya; ki-
 ćiyawa šni.
 absorb', *v. a.* kahtan; yuħepa.
 absorb'ent, *n.* okahtanye.
 abste'mious, *adj.* iyatahdeićiye
 šni.
 abstruse', *adj.* okaħnili tehika.
 abund'ance, *n.* ota; utkanpa.
 abund'ant, *adj.* wižića; waše-
 ća; icewin.
 abund'antly, *adv.* iyakićuya.
 abuse', *v. a.* šićaya kuwa; teħi-
 ya kuwu.
 abu'sively, *adv.* icanksiya.
 abyss', *n.* osmaka temahentuya.
 accede', *v. n.* wićada.
 accel'erate, *v. a.* duskiya; ina-
 ħni ya.
 accel'erating, *part.* yuinaħni-
 yan.

ACK

accept', *v. a.* iću.
 accept'able, *adj.* oiyokipi.
 accept'ably, *adv.* iyokipiya.
 ac'cessory, *adj.* ókiya.
 ac'cident, *n.* wanun ećonpi.
 accident'ally, *adv.* wanun.
 acclama'tion, *n.* aš'api.
 accliv'ity, *n.* ħunnaptan.
 accom'pany, *v. a.* kići ya; om
 ya; opa.
 accom'plish, *v. a.* ećon; yu-
 štan; yuećetu; ećetuya.
 accord', *v. n.* otkonza.
 accord'ing to, *prep.* ećiyatan-
 han; hećen; iyećen.
 accost', *v. a.* okiya.
 account', *v. a.* yawa; wayawa;
 iyawa.
 accu'mulate, *v. a.* mnayan;
 kamna.
 accu'mulate, *v. n.* ićaga.
 accu'mulated, *part.* kamnan-
 pi.
 ac'curate, *adj.* owotanna.
 ac'curately, *adv.* hećetu.
 accusa'tion, *n.* wiyaonpapi;
 waaiapi.
 accuse', *v. a.* iyaonpa; en aya.
 accus'er, *n.* wiyaonpe ćin.
 accus'tomed, *part.* accustomed
 to, ećewakta; akiho.
 ache, *v. n.* yazan.
 achieve', *v. a.* ećon; yuštan.
 achieve'ment, *n.* woećon.
 a'cid, *adj.* skuya.
 a'cid, *n.* wiskuye.
 acid'ify, *v. a.* skuyeya.
 acknowl'edge, *v. a.* ohdaka.
 acknowl'edgment, *n.* wo-
 hdakapi.

- a'corn**, *n.* uta; uskuyeda; peksu; peksudan.
- acquaint'**, *v. a.* sdonyeya; okiyaka.
- acquaint'ed**, *part.* sdonkičiya-pi, they know each other.
- acquire'**, *v. a.* kamna; yamna; okini.
- acquit'**, *v. a.* ba šni; yuowotan-na; kiyuška.
- a'crid**, *adj.* pa.
- across'**, *adv.* hdakinyan; opta; across a river, akasanpa; across by a near way, kokam; akokam.
- act**, *v. a.* ečon; han; oňanyan.
- act'**, *n.* wičohan.
- ac'tion**, *n.* wočon; wičohan.
- ac'tive**, *adj.* miniheča; oňanko; handita.
- ac'tively**, *adv.* minihenya; oňankoya; handitaya.
- activ'ity**, *n.* ominiheča.
- acute'**, *adj.* pesto.
- ad'age**, *n.* iapi.
- adapta'tion**, *n.* iyečetuyapi.
- add**, *v. a.* yuwitaya.
- add'ed**, *part.* kokizuyapi.
- addict'ed**, *part.* addicted to, ečon s'a; ečewakta.
- addi'tion**, *n.* yuwitayapi.
- address'**, *v. a.* okiya.
- adept'**, *n.* wayupike čin.
- ad'equate**, *adj.* iyečetu; okihi.
- adhere'**, *v. n.* to cause to adhere, askamya: adhere to, askapa; ikoyaka.
- adhe'sively**, *adv.* askamya.
- adja'cent**, *adv.* ičahda; ikiyadan.
- adjoin'**, *v. n.* ipuskiča.
- adjoin'ing**, *part.* ičahda han.
- adjourn'**, *v. a.* enakiya.
- adjudge'**, *v. a.* yačo.
- adjust'**, *v. a.* yuečetu; piya.
- adjust'ed**, *part.* yuečetupi; piyapi.
- ad'mirable**, *adj.* iyokipi; oiyo-kiپی; wašte.
- admire'**, *v. a.* waštedaka.
- admir'ed**, *part.* waštedakapi.
- admit'**, *v.* permit, iyowin'kiya; be large enough to receive, kipi, okipi; assent to, wičada.
- admon'ish**, *v. a.* wahokon'kiya; iyopeya.
- admon'ished**, *part.* iyopeyapi; wahokon'kiyapi.
- admoni'tion**, *n.* wowahokon-kiye.
- ado'**, *n.* oko: to make ado about, aokoya.
- adopt'**, *v. a.* tawakiya; činča yawa; činčaya; činča iyečen yuha.
- adop'tion**, *n.* činča yawapi.
- ador'able**, *adj.* okinihan; kinihanpi.
- adora'tion**, *n.* wakandapi; wohoda.
- adore'**, *v. a.* wakanda; ohoda; kinihan.
- ador'ed**, *part.* ohodapi; ahokipapi.
- adorn'**, *v.* taku wašte koyoka; kihdapa.
- adorn'ing**, *n.* wokoyake wašte.
- adrift'**, *adv.* okahboka.
- adroit'**, *adj.* wayupika.
- adroit'ly**, *adv.* wayupiya.
- adult'**, *n.* tuwe hoksike šni; tuwe unčihi.
- adul'terate**, *v. a.* taku tokeča ičičahiya.
- adul'terer**, *n.* } wawidihaliapi
- adul'teress**, *n.* } ečon s'a.
- adul'tery**, *n.* wawidihaliapi; wiinalimanpi.
- adum'brate**, *v. a.* ahanziya.
- advance'**, *v. n.* ya; iyopta: to go before, tokata ya; kahintokam mani.
- advanc'ing**, *part.* iyoptapi.
- ad'vent**, *n.* hipi.
- adven'turous**, *adj.* waditaka.
- ad'versary**, *n.* tōka.
- adver'sity**, *n.* ičansičapi; wošiče; woiyokišiče.
- advert'**, *v.* advert to, čažeyata; čažehdata; ekta ewačin.
- advertise'**, *v. a.* oyaka.
- advice'**, *n.* wowahokon'kiye.
- advise'**, *v. a.* wahokon'kiya.
- advis'ed**, *part.* wahokon'kiyapi.
- advis'er**, *n.* wahokon'wičakiye čin.
- ad'vocate**, *v. a.* ičiya.
- ad'vocate**, *n.* wawidiya.
- adze**, *n.* čan-ičakan.
- afar'**, *adv.* tehan.
- af'fable**, *adj.* wohdake s'a.
- affair'**, *n.* wočon; taku ečonpi.
- affec'tionate**, *adj.* wačantkiya.
- aff'ance**, *v. a.* yuhipa; wohpa.
- aff'anced**, *part.* wohpapi.
- affirm'**, *v. a.* kitan; eya kitan.
- affirma'tion**, *n.* kitanpi.
- affix'**, *v. a.* en kağa; akağa.
- afflict'**, *v. a.* iyokišinya; kakišiya.
- afflict'ed**, *part.* iyokišinyapi; kakišyapi.
- afflic'tion**, *n.* wokakiže.
- af'fluent**, *adj.* wižiča; watonka; wašeča.
- af'fluence**, *n.* woyuha ota.
- afford'**, *v. a.* to be able, okihi; to be willing, wičada; to produce, ičahiya.
- affright'**, *v. a.* yušinyeya; inihanyan; wakokipekičaga.
- affright'ed**, *part.* yušinyaya; inihan.
- affright'edly**, *adv.* inihanyan.
- affright'ing**, *adj.* wawinihan.
- affront'**, *v. a.* čante okičuninya.
- affront'ed**, *part.* čanksi; čan-niyan; šihda.
- afloat'**, *adv.* okapota; akapon.
- afoot'**, *adv.* huiyun; huyaken mani.
- afraid'**, *adj.* kopehda; kokipeyahan; afraid of, ikopa; kokipa; tonhan; tonheča.
- afresh'**, *adv.* ake; piya.
- aft**, *n.* wahektapata.
- af'ter**, *adv.* hakam.
- af'ter**, *prep.* ihakam; iyohakam; ihektam; ahakam.
- af'ter-act**, *n.* iyohakam ečonpi.
- af'ternoon**, *n.* wiyotanhan sanpa; wiyotanhan inasdoka; wiataomya yanpa.
- af'terwards**, *adv.* hakam; iyohakam; ihakamya; ohakam; očim.
- again'**, *adv.* ake; akeš; akša.
- against'**, *prep.* kašeya: against the wind, tatoheya; tatohekiya: against the grain, apahatka; leaning against, atakinyan; over against, iyotakons; itakasappa.
- age**, *n.* of age, hoksike šni; unčihi.
- a'ged**, *adj.* wanakaš wota; kan: an aged man, baha; wičahinča: an old woman, wakanpa.
- a'gent**, *n.* tuwe ečonkiyapi.
- ag'grandize**, *v. a.* yutanpa; wižiča kağa.

ag'gregate, *v. a.* yuwitaya ; kokižuya.
aggress', *v. a.* anatan ; iyah-paya.
aggres'sion, *n.* anawicatanpi.
ag'ile, *adj.* duzahan ; ohaniko.
agil'ity, *n.* ohanwicako.
ag'itate, *v. a.* yudančan ; yuhuhuza.
ag'itated, *part.* škanškan : agitated as water when something falls into it, ača.
ago', *adv.* long ago, wanakaža ; tanihan ; ehanpa.
ag'onize, *v.* iyokišiničiya.
ag'onized, *part.* nina yazan ; yazan hinhda.
ag'ony, *n.* nina yazanpi.
agree', *v.* ečitapa : agree in opinion, iyečen wačinyuža ; kiči tidan.
agree'able, *adj.* as weather, owaštečake : as a woman, wiwašteka.
agreed', *part.* okonwanžidan awačippi.
ag'riculture, *n.* mahkičanyanpi.
aground', *adv.* ázi.
a'gue, *n.* wičaćančan ; čančanpi.
a'gue, *v.* to have the ague, čančan.
ah', *intj.* hehehe.
aha', *intj.* ahanhan.
ahead', *adv.* tokata.
aid, *v. a.* ókiya.
aid, *n.* wawokiye.
aid'ed, *part.* ókiyapi.
ail, *v.* to be ailing, yazan.
aim, *v. n.* mazakan epazo.
air, *n.* anptaniya : air in motion, okaduza ; tateyanpa.
air'y, *adj.* iyokaduza.
alarm', *n.* iksuyapi.
alarm', *v. a.* yušinyeya.
alarm'ed, *part.* kopehda ; yušinyaya ; iksuya ; nihinčiya.
alas', *intj.* hehehe.
al'cohol, *n.* mini-wakan.
al'der, *n.* čaputa.
alert', *adj.* ohaniko.
a'lien, *n.* oyate tokeča etanhan.
alight', *v. n.* ipsića.
alike', *adv.* iyečēča.
alive', *adj.* ni un ; niyake : to take alive, niyake yuza.

all, *adj.* owasiñ ; očowasiñ ; iyuhpa ; osan : all day, anpetu osan : all over, owančaya ; sitomniyan.
allay', *v. a.* yuwašte.
allege', *v. a.* oyaka.
al'legory, *n.* wiyaciñpi.
alle'viate, *v. a.* wašte kača.
alli'ance, *n.* okodakičiye ; dakonkičiypi.
alli'ed, *part.* dakota.
allot', *v. a.* pamni.
allot'ment, *n.* wopamni.
allow', *v. a.* iyowinčiya ; ku.
allure', *v. a.* hnayan.
almigh'ty, *n.* iyotan waš'ake čin.
al'most, *adv.* išnikaes.
alms, *n.* walpanića wawićaku-pi.
aloft', *adv.* wančan ; wančantu.
alone', *adv.* nana : I alone, mišnana ; thou alone, nišnana ; he alone, išnana : that only, without any thing extraneous, ečedan ; hečedan.
aloud', *adv.* to read aloud, taninjan yawa : speak aloud, eya niyan.
al'phabet, *n.* oowagptaya.
alread'y, *adv.* wanpa.
al'so, *adv.* nakun ; kokta ; ko ; koya.
al'tar, *n.* wahna wošnapi ; owayušna.
al'ter, *v. a.* yutokeča ; piya kača.
al'terable, *adj.* togye kalpičaka.
alterca'tion, *n.* wakiničapi.
alter'nately, *adv.* wanži itokto ; unma itoto ; otioyohi.
although', *conj.* keš ; kaeš ; kaes ; keyaš ; čes ; čes ; esta.
altogeth'er, *adv.* ptaya ; wityaya.
al'um, *n.* wiskuye.
al'ways, *adv.* ohinnyan.
am, *v. n.* I am, wan.
amal'gamate, *v. a.* yničičahi.
amanuen'sis, *n.* wowapi kača.
amass', *v. a.* kamna ; ežu aya.
amaze', *v. a.* yušinyeya.
amaz'ed, *part.* yušinyaya ; inihan.
ambig'uous, *adj.* token kapi tanin šni.

ambi'tious, *adj.* wobitičida ; wičasta tanča čin.
am'bush, *n.* anahbeya yukapi ; iyawićapepi : to lie in wait for, iyape.
a'men, *adv.* nunwe.
amend', *v. n.* wašteyaken aya.
amend', *v. a.* piya kača ; yuzonpa.
amen'ity, *n.* woiyokipi.
Amer'ican, *n.* Isantanča.
a'miable, *adj.* tawačin wašte ; ohan wašte ; wašte hinča.
amidst', *prep.* čokam ; čokata.
amiss', *adj.* hečetu šni ; šića.
amiss', *adv.* šićaya.
am'ity, *n.* dakonkičiypi.
ammuni'tion, *n.* čahidi ka mazasu ; ikute and ičute.
among' or amongst, *prep.* kiči ; om ; ehna.
amount', *n.* očowasiñ.
am'ple, *adj.* tanča ; wopteča šni.
am'putate, *v. a.* hu kaksa ; hupaksa.
am'ulet, *n.* arm-bands, mazahuhu.
amuse', *v. a.* mačačaya.
amuse'ment, *n.* imačačayapi.
an, *indef. art.* wan ; an ox, tantanča wan.
anal'ogy, *n.* wiyaciñpi.
an'archy, *n.* iyakitedan kičizapi.
anath'ema, *n.* wičayašičapi.
an'cestor, *n.* hunkake ; wičahunkake.
anch'or, *v.* aspeya.
anch'or, *n.* maza aspeičiya : to cast anchor, maza aspeičiya minin elpeya.
anch'orage, *n.* oihuni.
an'cient, *adj.* wanakaža.
and, *conj.* ka ; ča ; unčan ; nakun.
an'ecdote, *n.* kitunčankapi.
anew', *adv.* piya.
an'gel, *n.* mahpiya ohnihde ; walhoši wakan.
an'ger, *n.* wočanteptanye ; wočantahde ; wošihda ; wočanniye.
an'gle, *n.* a corner, oise ; kahmin.
an'gle, *v.* to fish, hopsića ; hopyupsića.
an'grily, *adv.* čančsiya.

an'gry, *adj.* śihda; ćanpiyan; ćanteptanyan; ćanksi.
an'guish, *n.* woiyokiśiće; ćante śićeapi.
an'imāl, *n.* woteća; wamanića: domestic animals, wanunyanpi.
an'imate, *v. a.* oniya: to cheer, ćantekaspeya; iyopaštaka.
an'imated, *part.* iditaka.
an'kle, *n.* iškahu.
annex', *v. a.* akaga; en akaga.
anni'hilate, *v. a.* ihangya; yutakuniśni.
anni'hilated, *part.* atakuniśni; ihangyapi.
announce', *v. a.* oyaka; ieyanpaha.
annoy', *v. a.* kiśdeya; nagiye-ya.
an'nual, *adj.* waniyetu eća.
annu'ity, *n.* wawicakićupi.
annul', *v. a.* yuećetu śni.
anoint', *v. a.* sdaya; sdakiya; iun; ikiun.
anoint'ed, *part.* sdayapi.
anon'ymous, *adj.* eće wanića.
anoth'er, *adj.* tokeća; tokan.
an'swer, *n.* woayupte.
an'swer, *v. a.* ayupta; waayupta.
an'swerer, *n.* waayupte ćin.
ant, *n.* tažuška.
antag'onist, *n.* kići kićize ćin.
ant'eater, *n.* susbeća.
an'telope, *n.* tatokadan.
an'tic, *adj.* wowilhaya.
ant'ler, *n.* he yugata.
an'vil, *n.* mazahde.
a'nus, *n.* onze.
anxi'ety, *n.* wawicakihdećapi.
anx'ious, *adj.* anxious about, wakihdeća.
an'y, *adj.* taku kašta; taku ka-keš: not any, wanića; takudan.
apart', *adv.* iśnana; ićunonpa.
apart'ment, *n.* tipi.
ape, *n.* waunća.
ap'erture, *n.* ołidoka; oko.
a'pex, *n.* oinłpa; tićeška.
ap'oplexy, *n.* sniyan łapi.
apos'tatize, *v. n.* wohduze ayuśtan.
apos'tle, *n.* yeśipi; tuwe yeśipi.
apoth'ecary, *n.* peźihuta-wi-ćašta.
appara'tus, *n.* taku wowinyun-yanpi.

appar'el, *n.* wokoyake; heya-ke.
appar'ent, *adj.* atajin.
appar'ently, *adv.* atajinyan.
appari'tion, *n.* wanađi.
appear', *v. n.* tajiñ; atajin; tajiñyan hiyu; hinapa; ahinapa.
appear'ance, *n.* otajin; ito-ye; itohnake.
append', *v. a.* ikoyagya.
append'age, *n.* taku ikoyake.
ap'petite, *n.* do ćinpi.
applaud', *v. a.* yatan.
applause', *n.* 'ho' or 'han,' frequently repeated, is the usual method of signifying assent or applauding.
ap'ple, *n.* taspantanłka: an apple tree, taspantanłka hu.
applica'tion, *n.* attending to, ełta ewaćinpi; requesting, dapi.
apply', *v. a.* ełta ewaćin; da; wakićihnaka.
appoint', *v. a.* to name, eće-ya: to make fast or confirm, yasuta: to choose, kałniđa.
appoint'ment, *n.* kałniđapi.
appor'tion, *v. a.* pamni.
appor'tioner, *n.* wićakipamni.
appor'tioning, *part.* wićaki-pamnpi.
appraise', *v. a.* yawa: to form an opinion of, iyukćan.
appre'ciate, *v. a.* to keep carefully, value highly, kpatan; to-łinda.
apprehend', *v. a.* okałniđa.
apprise', *v. a.* okiyaka.
approach', *v. n.* kiyadan u; kiyadan ya: does not approach to, iyowaža śni.
appro'priate, *adj.* iyećetu.
approve', *v. a.* iyowinłkiya.
A'pril, *n.* Mađaokada-wi.
a'pron, *n.* maku-akalıpe.
apt, *adj.* wayupika; waćinłsa-pa.
apt'ly, *adv.* wayupiya.
ar'bor, *n.* okeya.
arch, *n.* ośkopa.
arch'ed, *part.* aśkopa; aśkom-ya.
arch'er, *n.* waos'a.
arch'ery, *n.* waopi.
arc'tic, *adj.* waziyata.
ar'dent, *adj.* ardent spirits, mi-ni-wakan.

ar'duous, *adj.* tehike.
are, *v. 3d pers. plur.* yakonpi; yukonpi; unpi.
a'rea, *n.* hoćoka; wahoćoka.
are'na, *n.* hoćoka.
ar'gue, *v. n.* akinića; tamya.
a'rid, *adj.* puza; kata.
aright', *adv.* owotagna; tan-yan.
arise', *v. n.* to stand, nažin; ascend, wałkan ya: arise from sleep, iyotanłka; kikta.
arith'metic, *n.* wayawapi.
ark, *n.* wata; ćanwohnaka.
arm, *n.* isto; my arm, miisto; the fore arm, iśpahu; the upper arm, ałćo: arm-bands, maza-huhu.
arm, *v.* wipe ehđaku.
arm'ed, *part.* wipe hduha; wipe kićun.
arm'let, *n.* mazahuhu.
ar'mor, *n.* wotawe.
arm'pit, *n.* doksi.
arms, *n.* wipe.
ar'my, *n.* ozuye.
aromat'ic, *adj.* waśtemna.
around', *prep.* ihduksan; o-ksan; kohdamna; kohdamni.
arouse', *v. a.* iyopaštaka; pa-nini.
arrange', *v. a.* ećen ehnaka; yuwiyeya.
array', *v. a.* koyaka.
array'ed, *part.* wokoyake ki-ćun.
arrest', *v. a.* to take, yuza: to cause to cease from, ayuśtanja.
arriv'al, *n.* at home, hđipi; ki-pi: at any place where one has not dwelt, hipi; ipi.
arrive', *v. n.* at home or back again, hđi; ki: to arrive at a place where one does not reside, hi; i: to reach to, iyohi.
ar'rogant, *adj.* wałanićida.
ar'row, *n.* wałhiłkpe: a blunt arrow, iboštaka.
ar'row-head, *n.* wałsmahi.
ar'son, *n.* tipi ideyapi.
ar'tery, *n.* kan.
art'ful, *adj.* ksapa.
ar'tichoke, *n.* pałđi.
artic'ulate, *v. n.* ia; enapeya.
artil'lery, *n.* mazakantanłka.
artil'st, *n.* a skilful man or an inventor, wohłokeća.
as, *conj.* hećen; iyećen; ećen.

ascend', *v. n.* wanƙan ya; wanƙanƙiya ya.
ascent', *n.* wanƙan yapi; itan-wanƙanƙide wanƙa.
ascertain', *v. a.* sɔɔnya; aki-ta; iyeya.
ascribe', *v. a.* kiɔiyawa.
ash, *n.* the ash tree, pɛɛtin; pseyapi.
ashamed, *adj.* išteɛa: to make one ashamed, ištenya.
ash'es, *n.* ɛalɔta.
ashore', *adv.* hien: to go ashore, huta eka ihugui; hien ihan.
aside', *adv.* iɛunɔpa: to shove aside, iyog iyeya.
ask, *v. a.* da: to ask of, kida: inquire of, iwanga.
ask'ing, *part.* dapi; wiwan-gapi.
asleep', *adj.* to be asleep, ištɛn-ma wanƙa.
as'pen, *n.* wahɛɛɛɛ.
asperse', *v. a.* aia.
asquint', *adv.* istoksin.
ass, *n.* ɔɔɔɔɔɔna; ɔɔɔɔɔɔna.
assas'sinate, *v. a.* tin-wiɛa-kte.
assault', *v. a.* iyahpaya.
assem'ble, *v. n.* mniɔiya; as-semble to, amniɔiya.
assem'bled, *part.* mniɔiyapi.
assem'bly, *n.* omniɔiye.
assent', *v. n.* wiɛada.
assert', *v. a.* kitan; yaɛɛɛɛ.
assim'ilate, *v. n.* iyeɛɛ iɛa-ga.
assist', *v. a.* ɔkiya: you assist me, omayakiya.
assist'ant, *n.* ookiye.
asso'ciate, *n.* tawaɔi; koda.
asso'ciate, *v. a.* kiɔi tidan.
associa'tion, *n.* okodakiɔiye.
assort', *v. a.* pahi.
assure', *v. a.* yuwiɛaka.
astern', *adv.* wahektapatanhan.
aston'ish, *v.* yuɔinyeya.
aston'ished, *part.* inihan.
aston'ishing, *part.* yuɔinyeya: astonishing! hɔpidanɛiye.
astray', *adv.* onuniyata.
astride', *adv.* akamdaɔ; aka-mdaɔ; aɔaksin.
astrin'gent, *adj.* waanapte.
at, *prep.* eka; etu.
athirst', *adj.* ipuza.
at'om, *n.* sukaza.

atone', *v. a.* woahɛtani kaɔuɔu.
atone'ment, *n.* woyuokɔɔwan-ɔidaɔ; woahɛtani kaɔuɔupi.
atro'cious, *adj.* ɔiɛa; wahɛt-sni.
atro'city, *n.* woahɛtani; wiɛo-han ɔiɛa.
attach', *v. a.* ikoyagya; iɔiya-kaɔka.
attach'ed, *part.* amahiya; ohan-hɛya; ikoyaka.
attack', *v. a.* anatan; takpe.
attack', *n.* anawiɛatanpi.
attack'ed, *part.* anatanpi.
attain', *v. a.* iyohi.
attain'able, *adj.* iyohipiɛa.
attempt', *v. a.* iyuta; uta; ɔhan.
attend', *v. a.* kiɔi ya; ɔkiya: attend to, anaɔɔtan.
attend'ant, *n.* ookiye.
atten'tive, *adj.* waanaɔɔtan.
attest', *v. a.* yaotanin.
attire', *v. a.* koyaka; wokoya-ke kiɔun.
attire', *n.* wokoyake; heyake.
attor'ney, *n.* wawiɔiya; wo-pe aia.
attrac'tive, *adj.* iyokipiya.
auda'cious, *adj.* wamnaɔiɛa; wiɛaɔaɔni.
au'dible, *adj.* nahonpiɛa; tan-inyan.
au'dibly, *adv.* taninyan; eya niyan.
au'dience, *n.* omniɔiye; ona-honpi.
au'ger, *n.* ɛaniyɛmni.
ought, *n.* taku kaɔta.
augment', *v. n.* sam iɛaga.
au'gur, *n.* waayate; wapiye; wiyukɛan.
Au'gust, *n.* Wasuton-wi; ɛan-pasapa-wi.
aunt, *n.* a mother's brother's wife and a father's sister, tun-win; thy aunt, nitunwin: his aunt, tunwiɛu.
au'ricle, *n.* nakpa.
auro'ra, *n.* apɔaɔ; maɛa.
austere', *adj.* ksizeɛa; kakeɛa.
authen'tic, *adj.* wiɛakapi.
au'thor, *n.* tuwe kage ɛin.
au'thorize, *v. a.* ɛɔɔn ɔi.
au'tograph, *n.* okiwapi.
au'tumn, *n.* ptanyetu: last au-tumn, ptinhan.
av'arice, *n.* wahduhahapikɛa.

avari'cious, *adj.* ohanɔiɛa; wahduhahakɛa.
avenge', *v. a.* tokiɔɔn; hda-zuɔu; watogya.
aveng'er, *n.* tokiɔɔn s'a; wa-tokiɔɔn.
av'erge, *n.* henakeɛa ɛetu; kanakeɛa ɛetu.
averse', *adj.* averse to, wiɛada sni.
avert', *v. a.* yutokan iyeya.
avid'ity, *n.* woinahni.
avoid', *v. a.* okamna; itehan-yan ya.
avoid'ing, *part.* okamnayan.
await', *v. a.* iyape; iyakipe.
awake', *v. a.* to awake one, yu-hiɛa; hduhiɛa: awake oneself, ihduhiɛa.
awake', *v. n.* kika.
awake', *adj.* kiktahan; ištɛn-be sni.
away', *v. imperat.* hanɛa wo.
away', *adv.* en yanke sni; to-ki iyaya.
awe, *n.* wowinihan.
aw'ful, *adj.* wakokipe; wawinihan.
awk'ward, *adj.* wayuɔiɛa; wayuhiyaya.
awl, *n.* tahiɔɔpa.
awn'ing, *n.* ohanɔihɛpi.
awry', *adj.* pakɔksan.
axe, *n.* ɔnspe; ɔnspe pamdas-ka: a broad-axe, ɔnspe tanƙa.
ax'letree, *n.* ɛanpahmihma ɛanhdakinƙanƙanƙa.
aye, *adv.* han; toɔ; ho.

B.

bab'ble, *v. n.* iwakan; iwaɔiɔun.
bab'bler, *n.* woyake s'a; iwa-kan.
babe, *n.* hokɔiyopa; hokɔiyo-kopa; hokɔiɔopa; amomona: a doll, hokɔinkagapi.
bach'elor, *n.* wiɛatanɔna un; koɔka.
back, *n.* tapete; ɛanɔahake: small of the back, miyokaɔin; back part of a house, ɛatku.
back, *v. a.* to pull back, hektam yutitan.
back, *adv.* hekta; hektam; he-yata; dazata: back from, ihe-yata; idazata; ihektam: back and forth, iɛiɛawin; iɛipaɔ.

back'-bone, *n.* ćan'kahu.
back'ward, *adj.* kuža.
back'wards, *adv.* itun'kam : to go backwards, ite hektam itohe-ya ya.
ba'con, *n.* kukuše šinj pusu'api.
bad, *adj.* šića; wahtešni; wica-štašni; oćinšića.
bad'ger, *n.* hoka.
bad'ly, *adv.* šićaya.
bad'ness, *n.* taku šića; wico-han šića.
bag, *n.* ožuha; wožuha : a bag filled, wožutonpi : work bag, un-kšu; un'ksudan; tahišpopiye.
bag'gage, *n.* walipaya.
bail, *n.* ikañ : ihupa.
bail, *v. a.* to put a bail to any thing, ihupaton; ikanton.
bait, *n.* watan.
bait, *v. a.* watan en iyeya; watan ehnaka.
bake, *v. a.* španyan.
ba'ker, *n.* wašpan'kiya.
bald, *adj.* šda : bald head, pa šda; nasu šda.
bale, *n.* palitapi.
bale, *v. a.* pahta : to bale out a boat, kaskepa.
balk, *v. a.* yušna; wicadašni.
ball, *n.* tapa : ball playing, takapsićapi : to play ball, takapsića : ball or bullet, maza-su; su-wažžidan.
ball'-club, *n.* takićapsića.
balm, *n.* walipe waštemna.
band, *n.* ipalite; iyuskite; tehmiso.
band'age, *n.* iyuskite.
ban'ish, *v. a.* heyata iyeya.
bank, *n.* maya.
ban'ner, *n.* wiyokihedan.
bap'tism, *n.* baptem.
baptize', *v. a.* baptem ku.
bar, *n.* intake; mahinatake.
bar, *v. a.* nataka; onataka.
barb, *n.* keze.
bar'barous, *adj.* wicastašišni.
barb'ed, *part.* keston.
bare, *adj.* naked, tañćodan : bare-footed, sićodan : bare-headed, pa kazamni.
barge, *n.* ćan-wata tan'ka.
bark, *n.* ćan'ha : birch bark, tanpa : bark to smoke, ćan-šaša.
bark, *v. a.* to peel bark, ćan'ha ka'hu : to bark at as a dog, pa.

bar'ley, *n.* psin'ska; šuktan'ka tawote.
barn, *n.* šuktan'ka tipi; peži opiye.
bar'rack, *n.* ćon'kaške.
bar'rel, *n.* koka pahmihma.
bar'ren, *adj.* ćin'ća ton šni; takudan aićage šni.
bar'ter, *v. a.* ićiyopeya; wope-ton.
bar'ter, *n.* ićiyopeyapi.
base, *n.* taku ahdehe ćin.
base, *adj.* wicastašni; ohan-šunkeća.
bash'ful, *adj.* wišteća.
ba'sin, *n.* wakišića; oyužaza.
ba'sis, *n.* taku ahe ćin.
bas'ket, *n.* makanopiye; wakiškokpa.
bass, *n.* the linden tree, hin'ta.
bass, *n.* in music, ihukuya ahiiyayapi.
bass-vi'ol, *n.* ćandowan'kiyapi.
bat, *n.* hupawakihdakedan.
***bath**, *n.* oi'hužaza.
bathe, *v.* ihdužaza; yužaza.
bat'ter, *n.* wožapi seećeća.
bat'ter, *v. a.* kašuža.
bat'tered, *part.* kašužapi.
bat'tle, *n.* wićokićize.
bawl, *v. n.* ćeya; hoton; hotanin; pan; panpan.
bay, *n.* mdećahimin.
bay, *adj.* ša.
bay'onet, *n.* mazakan iyoštanpi.
be, *v. n.* un; yan'ka; yukan.
beach, *n.* huta.
bea'con, *n.* wowakta.
beads, *n.* totodan; skaskadan; šipto.
beak, *n.* pasu.
beam, *v. n.* of light, ižanžan.
bean, *n.* onmnića.
bear, *n.* black bear, wahan'ksića; wasapedan : grey bear, mato; mato'hota.
bear, *v.* to carry, kin; kićin : to bring forth a child, ćin'ćaton : to bear fruit, aićaga : to be able, okihi : to be capable of endurance, wakiš'aka.
beard, *n.* putin'hin.
beard'ed, *part.* putin'hin yukan.
beard'less, *adj.* putin'hin nića.
beast, *n.* woteća; wamanića; wanunyanpi.

beat, *v. a.* apa; kaštaka : beat out as corn, kapa : beat as the pulse, kan iyapa.
beat'en, *part.* apapi; kaštaka-pi : made hard as a road, nasutapi; naatinzapi.
beau'tiful, *adj.* wašte; owanyag wašte : beautiful weather or a beautiful place, owaštećake.
bea'ver, *n.* ćapa.
because', *conj.* hetanhan; heon etanhan; hećenća.
beck'on, *v. n.* namkawin : beckon to, namkićawin.
becloud', *v. n.* amahi'piya.
become', *v. n.* aya; hinhda : become good, wašte aya : become sick, wayazan hinhda.
becom'ing, *adj.* iyokipiya; awašteka.
bed, *n.* owinža : to make a bed of, owinža : to go to bed, iwan'ka : to keep one's bed, makan wan'ka.
bedaub', *v. a.* ašamya.
bedaub'ed, *part.* ašapa.
bedew', *v.* aću; aćuya.
bed'stead, *n.* ohehdepi.
bed'-ticking, *n.* mini'huha šoka.
bee, *n.* tulimağa.
beef, *n.* fresh beef, tado : dried meat, waćonića.
beet, *n.* pang'i ša.
bee'tle, *n.* un'kećpahmiiyanan.
befall', *v. n.* akipa.
befit'ting, *adj.* iyećetu; hećetu.
before', *prep.* itokam; kayehan : before me, mitokam.
befriend', *v. a.* kodaya; anakikšin.
beg, *v. a.* da; kida; ituka; oćin; woćin; timata.
beg'gar, *n.* wada š'a; woda š'a.
beg'ging, *part.* dapi; timata.
begin', *v. n.* tokaheya ećon.
begin'ning, *n.* otokaheya.
begird', *v. a.* ipiyagton; optayuskiskita.
begone', *v. imperat.* hun'ktiya; han'ta.
beguile', *v. a.* hnayan.
behave', *v. a.* behave oneself, aihduha.
behead', *v. a.* pa baksa; pa yuksa.

behind', *adv.* hekta; hektam; hakam.
behind', *prep.* ihektam; ihektapatanhan; ihakam: behind something, out of sight, aisin-yan.
behold', *intj.* wan! inyun!
behold', *v. a.* wanyaka; wanh-daka.
be'ing, *part.* unpi.
belch, *v. n.* mdokaska.
belief', *n.* wičadapi; awačinpī.
believe', *v. a.* wičada; awačīn; wačīnyan.
bell, *n.* mazahdahda.
bel'low, *v. n.* hoton.
bel'ly, *n.* tezi; itpi and ikpi; čowohe.
bel'ly-ache, *n.* tezi yazan.
belong', *v. n.* to be owned by, tawaya.
belov'ed, *part.* iyotandapi.
below', *prep.* ihukuya.
below', *adv.* kuya; hukuya.
belt, *n.* ipiyake.
bemoan', *v. a.* ačeya; akičeya.
bench, *n.* čan-akan-iyotan-kapi-hanska.
bend, *n.* kalimīn; okałimīn; ipakšan; oyuktan.
bend, *v. a.* yuktan; yukšan; yuwīnža: bend down on, as grass, akawīnža.
beneath', *prep.* ihukuya; ołdāteya.
benedic'tion, *n.* wičayawaštepi.
ben'efit, *n.* wowaste; taku wašte.
benefi'cial, *adj.* wašte.
benev'olent, *adj.* wačankiya; waonšida: to be benevolent to, čantekiya.
benight', *v. n.* atpaza.
bent, *adj.* škopa; kšanksan.
benumb', *v. a.* yuksikša: benumbed hands, nape kšikša.
bequeath', *v. a.* ałhpeya.
bereave', *v. a.* ekičiyaku.
bereav'ed, *part.* ekičihdakupi.
ber'ry, *n.* waskuyeča.
beseech', *v. a.* čekiya.
beset', *v. a.* aohduteya.
beside', *prep.* ikiyadan; ičahda.
besides', *adv.* kokta; koktaya.
besmear', *v. a.* ašamya.
besmear'ed, *part.* osinsin.

besprin'kle, *v. a.* amnimni.
best, *adj.* iyotan wašte; iyotan hin.
bestir', *v. a.* to bestir oneself, aičičiya.
bestow', *v. a.* itukihan.
bestride', *v. a.* akamdaš nažīn; ačakšin.
bet, *v. a.* okipe en iyeya, or en iyakaška.
betray', *v. a.* wiyopeya; hna-yan.
betroth', *v. a.* iyata; yulpa; wolpa.
bet'ter, *adj.* sanpa wašte: rather better, awaste; ahečeda; awaste-yaken.
between', *prep.* iyotahedan; okitahedan.
bewail', *v. a.* ačeya; akičeya.
beware', *v. n.* itonpa; ihnuhan; ahanhan.
bewitch', *v. a.* hmunga; yuhnaškinyan.
bewitch'ed, *part.* hmungapi; yuhnaškinyanpi.
beyond', *prep.* ako; akotanhan; akam.
bi'as, *adv.* kaohya.
bi'ble, *n.* wowapi wakan.
bid, *v.* command to do, ečon ši: invite, kico.
bier, *n.* čan-akiyuhapi; čan-wičihupa.
big, *adj.* tanka; tanķinķinyan.
bile, *n.* minizi.
bil'ious, *adj.* minizi yukan.
bill, *n.* pasu.
bil'low, *n.* taža.
bind, *v. a.* kaška; yuskiskita; palta: to bind to, iyakaška: to bind with ribbon, apahdanton.
bind'ing, *n.* apahdate.
bi'ped, *n.* wahunonpa.
birch, *n.* tanpa.
birds, *n.* zitkadan; wakiye.
birds'nest, *n.* holpi.
birth, *n.* tonpi.
birth'day, *n.* anpetu en tonpi.
birth'place, *n.* tukten tonpi.
birth'right, *n.* watokapa.
bish'op, *n.* waawanhdake.
bi'son, *n.* tatanķa; pte.
bit, *n.* onšpa: a small piece of money, kašpapidan.
bite, *v. a.* yahtaka; yažipa; yapa.
black, *adj.* sapa; sapsapa.

black'bird, *n.* zitka-tanķa; wāmdoša.
black'ish, *adj.* stan.
black'smith, *n.* mazakaģa.
blad'der, *n.* tadeģa.
blade, *n.* isan: blade or leaf, ape.
blame, *n.* ba; kiba.
blank, *adj.* taku en un šni; owapi šni.
blan'ket, *n.* šina: white blanket, šina hōta: red blanket, šina ša: blue blanket, šina to.
blaspheme', *v. a.* Wakantanķa akaģa; oštehdā.
blas'phemy, *n.* oštehdapi.
blast, *n.* of wind, tateyanpa ipogan.
blast, *v. a.* as rocks, namden iyeya.
blast'ed, *part.* štunkadan; sni-ģa.
blaze, *v. n.* ide; itkon: to made blaze, boide; kaide; ideya.
blaze, *n.* ide; ide šaša.
bleach, *v. a.* yuska; boska; kaska.
bleat, *v. n.* tahiņ wanunyanpi hoton.
bleed, *v. n.* we au.
bleed, *v. a.* kan katpa.
blend, *v. a.* ičičahiya.
bless, *v. a.* yuwašte; yawašte.
bless'ing, *n.* wowaste.
blight'ed, *part.* by cold, sni on ģa; by water, mini on ģa.
blind, *adj.* išta gonģa: blinded by the sun or snow, ištōšnunģa.
bliss, *n.* wowaste.
blis'ter, *n.* wayatan.
blis'ter, *v. n.* ha kašdoka; ģu.
bloat, *v. n.* kapo.
bloat'ed, *part.* po.
block, *n.* čan oģoģa; čan okakse.
block'head, *n.* tuwe wačīnton šni.
blood, *n.* we.
blood'letting, *n.* kan katpapi.
blood'shed, *n.* weyapi.
blood'y, *adj.* wewe.
bloom, *v. n.* hča.
blos'som, *n.* wahča; itka.
blos'som, *v. n.* hča aya; kamdu.
blot, *v. a.* šamya; ašamya.

blow, *v. a.* to blow, as the wind, or with the mouth, ipoğan; tateyanpa; bomdu: to blow down, as a tree, kawanka: to blow, as an instrument, yažo; hdažo: to blow the nose, yužinča; bdužinča: to blow or fan oneself, ihdadu: to blow on, atateyanpa: blow away, kaha iyeya.

blub'ber, *n.* ihdi; wasna.

blub'ber, *v. n.* čeya; čeyekta-
kta.

blud'geon, *n.* čaŋ ožoza.

blue, *adj.* to: to make blue, to-
ya: blue beads, totodaŋ.

blue-jay, *n.* teteniča.

bluff, *n.* maya hiŋča; ičahtake.

blun'der, *v. a.* yušna; yašna;
našna.

blunt, *adj.* pešni; tata; ožoza.

blunt, *v. a.* katata.

blush, *v. n.* ite naša hiŋhda.

blus'ter, *v. n.* ičamna.

boar, *n.* kukuše mdoka.

board, *n.* čaŋmdaska.

boast, *v. n.* ihdataŋ.

boat, *n.* wata: steamboat, peta
wata.

bod'y, *n.* taŋčaŋ; wičataŋčaŋ.

bog, *n.* wiwi; hdihdidaŋ.

boil, *n.* šiyaka o.

boil, *v. n.* ipiğa.

boil, *v. a.* ohaŋ; ipiħya: to
boil over, anapsoŋ.

boil'er, *n.* čęga.

bold, *adj.* waditaka.

bold'ly, *adv.* waditagya.

bolt, *v. a.* nataka; nakitaka;
onataka.

bolt, *n.* inatake.

bond, *n.* wičaške.

bond'age, *n.* wičakaškapi; wo-
widagyapi.

bone, *n.* hu; huhu.

back-bone, čaŋkahu.

skull or cranium, nasuhu.

malar, or cheek-bone, tapoŋ
hu.

ribs, čutuhu.

sternum, or breast-bone, ma-
kuhu.

scapula, or shoulder-blade,
amdohu.

shoulder, hiyete.

clavicle, or collar-bone, čę-
škičate.

humerus, or arm, hiŋtkanhu.

radius and ulna, išpahu.

carpus, or wrist, napokaške.

metacarpus, or hand, napehu.

phalanges, or fingers, napsu-
kaza.

thumb, napehunka.

ilium, or hip, nisehu.

sacrum, nitehu.

femur, or thigh, čęčunte.

leg, tibia and fibula, humdo
and čaŋkpe; huwaŋkpe.

patella, or knee-pan, takanġi.

tarsus, or ankle, iškahu.

metatarsus, or foot, sihahu.

bon'net, *n.* wapaha.

bon'nyclabber, *n.* asanpi nini.

book, *n.* wowapi.

book'-binding, *n.* wowapi ožu-
ha kaġapi.

boon, *n.* taku ġupi.

boots, *n.* čaŋhanpa haŋska.

bor'der, *n.* opapun; ihaŋke.

bore, *v. a.* yuħdoka; bduħdoka.

born, *part.* toŋpi. Among the
Dakotas the name of the first-
born, if a boy, is Časke; if a
girl, Winona: the second, if a
boy, Hepaŋ; if a girl, Hapaŋ:
the third, if a boy, Hepi; if a
girl, Hapistinna: the fourth, if
a boy, Čataŋ; if a girl, Waŋ-
ske: the fifth, if a boy, Hake;
if a girl, Wihake.

bor'row, *v. a.* odota; okidota.

bo'som, *n.* maku.

both, *adj.* napin; sakim: on
both sides, anokatanhaŋ.

bot'tle, *n.* žanžan.

bot'tom, *n.* čete: bottom of the
foot, siču: bottom of a boat,

wasiču: on the bottom, čete-

ta: bottom-upwards, abdapšij

waŋka: ahdapšinyan elħeyapi.

bot'tomless, *adj.* čete waniča.

bough, *n.* adetka.

bounce, *v.* to jump, ipsiča: to
bound, kaitkomya hiyu.

bound, *part.* kaška hnakapi; ka-
škapi.

bound, *v.* to rebound, kawaŋ-
kan iyaya; kaitkomya biyu: to
measure, iyuta.

bound'ed, *part.* iyutapi.

bound'less, *adj.* owihanke wa-
niča; woptečašni.

bounds, *n.* owihanke.

boun'tiful, *adj.* oħanpi.

boun'ty, *n.* wawičaġupi.

bow, *v.* pa kapsaŋ: bowed
down, pamahdedaŋ.

bow, *n.* of a boat, watokapa;
wata-pa or watpa.

bow, *n.* itazipa: his bow, tina-
zipe: bowstring, itazipa-ikaŋ.

bow'els, *n.* šupe.

bow'er, *n.* okeya.

bowl, *n.* wakšiča: wash-bowl,
oyužaža.

bow'shot, *n.* kihiyeyapi.

box, *n.* čaŋwohnaka.

box, *v. a.* nape oŋ apa.

box-el'der, *n.* čaŋšuška.

boy, *n.* hokšidaŋ; hokšina; ho-
kšila.

boy'ish, *adj.* hokšika.

brace, *n.* ipataŋ.

brace, *v. a.* apataŋ; apataŋ hde.

brace'let, *n.* mazahulu.

brack'ish, *adj.* kitayna skuya.

brag, *v. n.* ihdataŋ.

braid, *n.* soŋpi.

braid, *v. a.* soŋ; kisoŋ.

brain, *n.* nasu; wičanasu.

brake, *n.* ičapaŋ: brake or fern,
hiŋhantaŋwaŋ.

brake, *v. a.* kapaŋ; kašuža.

bram'ble, *n.* wapepeka.

bran, *n.* aġuyapi ha.

branch, *n.* adetka.

brand, *v. a.* wapetogtoŋ.

brand, *n.* of fire, petuspe; pe-
tuste.

bran'dish, *v. a.* wipe koza.

bran'dy, *n.* mini wakaŋ.

brass, *n.* mazazi: brass kettle,
čęga zi: brass nails, mazazi oka-
taŋpi.

brave, *adj.* waditaka; čaŋte
suta.

brave'ly, *adv.* waditagya.

bray, *v. n.* hotoŋ; šunka šoŋ-
šonna hotoŋ.

breach, *n.* kamden iyeyapi.

bread, *n.* aġuyapi: corn bread,
wamnaheza aġuyapi: leavened
bread, aġuyapi tačaġu.

breadth, *n.* oħdakinyaŋ.

break, *v. a.* to break to pieces,
yumdeča: to break by striking,
kamdeča: to break by rubbing,
etc., pamdeča: to break with
the foot, namdeča: to break
with the mouth, yamdeča: to
break by punching or shooting,
bomdeča: to break in cutting
with a knife, bamdeča: to break

off, yuksa; kaks; naks; paks; boksa: to break off a piece, yuspa; kasp; bospa: to break out a piece, yuhéi; kahéi: to break nearly off, kawega; nawega; pawega; bowega; yuwega: to break a hole in, kahidoka; nahidoka: to break through, okahidoka; okaksa; onahidoka; kaoksa; naoksa; kaolipa: to break on, akamdeca; akawega: to break out on, alinapa.

break'-of-day, *n.* anpao.

break'fast, *n.* hanhanpa wotapi.

breast, *n.* maku; aze; mama.

breath, *n.* oniya; woniya.

breathe, *v. n.* niya: breathe out, ipogan: breathe out on, apogan.

breath'less, *adj.* niya sni.

bred, *part.* icahiyapi.

breech'cloth, *n.* échnake.

breed, *v. a.* icahya; éinéa yuha.

breeze, *n.* okaduza.

breth'ren, *n.* hunkawanzinkicéyapi.

bribe, *v. a.* opeton.

brick, *n.* maka omdoton.

bride, *n.* winohinéa yuzapi.

bridge, *n.* éankahonpapi.

bridge, *v. a.* éankahonpa.

bridle, *n.* iyuwi; iikiyuwi.

brief, *adj.* ptecedan.

bri'er, *n.* wapepeka.

bright, *adj.* wiyakpa.

brim, *n.* tete.

brimful, *adj.* ozudan.

bring, *v. a.* au; ahi; aku; ahdi; hdoku; hdohdi: bring to one, kau; kahi; kahdi: bring for one, kiciéau; kiciéahi, etc.

brink, *n.* maya.

bris'tle, *v.* to bristle up, nasa.

brit'tle, *adj.* wanpada.

broad, *adj.* ohdakinyan tanja.

broad'axe, *n.* onspe tanja.

broil, *v. a.* éeonpa; pasuon.

brooch, *n.* itohnakapi.

brood, *v. a.* man; be.

brook, *n.* wakpada.

broom, *n.* owankicahinte.

broth, *n.* hanpi; wahanpi.

broth'er, *n.* a man's elder brother, éinye; éinéu: a woman's elder brother, timdo; timdoku:

one's younger brother, sunkaku; misunpa, etc.; hunkawanzi.

broth'erhood, *n.* otakuye.

broth'er-in-law, *n.* tahan; tahanku; tahanya: a woman's brother-in-law, síce and icési; síceku.

brow, *n.* of a hill, hinkpa: the eye-brow, ista lie.

brown, *adj.* san; liota: to make brown or whitish, sanpan.

browse, *v. n.* wihan.

bruise, *v. a.* okastodoso; kasusúza; kapanpan.

brush, *v. a.* katata; hdatata; kasto; pasto.

brush'y, *adj.* haka; éanliahaya.

brute, *n.* woteca; wamaniéa.

bru'tal, *adj.* ohansunkeca.

bub'ble, *n.* tage; taliton: to bubble up, tapsiza; anahdohdo; anapsapsa: bubble along, as water, ihaha.

buck, *n.* tamdoka.

buck'et, *n.* ééga; éankoka.

buc'kle, *n.* maza ikoyagyapi.

buc'kle, *v. a.* maza on ikoyagya.

buck'ler, *n.* wahaéanka.

buck'skin, *n.* taha; wakhidaka.

bud, *n.* palia; éanpaha; éintpa.

bud, *v. a.* palia.

buf'falo, *n.* tatanka; pte.

buf'falo-fish, *n.* kanpi.

buf'falo-robe, *n.* ptehasina; tagicaha.

buf'fet, *v. a.* nape on apa.

bug, *n.* tapopuska.

build, *v. a.* kaga; tipi kaga; ticaga.

bulk'y, *adj.* opanga; opanhya.

bul'let, *n.* mazasu; su wanzidan.

bul'wark, *n.* maka kapi; éonkaske.

bump, *v. a.* iboto.

bunch, *n.* psunka: a bunch of grapes, iyage: a bunch of beads, obohéhéi; oboyaya.

bun'dle, *n.* apahita; wakin.

bung, *n.* iostapi.

bun'gle, *v. a.* wayusiéa; yuhiyaya.

bur'den, *n.* wakippi.

bur'glary, *n.* hanyen tipi yuzuzupi.

burn, *n.* ogu.

burn, *v. a.* gu; guya: burn on, agu: to burn up, hulnaga: to burn or blaze, as a fire, ide; itkon.

burnt, *part.* gu: sun-burnt, mastispan.

burr, *n.* winawizidan.

burst, *v. n.* napopa; namdeca; namdaza; anamdaza; naptuza; yumdaza.

bur'y, *v. a.* ha; hnaka: to bury in snow, kasa.

bush, *n.* éanopamna.

bush'el, *n.* wiyutapi.

bush'y, *adj.* otehi; adetka ota; yuha.

bus'tle, *n.* oko.

bus'y, *adj.* owanzidan yanke sni.

but, *conj.* tuka.

butt, *v.* to butt against, ipato; apato; iyapato.

but'ter, *n.* pte asanpi ihdi.

but'terfly, *n.* kimama.

but'ter-nut, *n.* tazuka.

but'ton, *n.* mazatašpu.

but'ton-hole, *n.* mazatašpu ohna iyeyapi.

buy, *v. a.* opeton: to buy for, opekiéiton.

buzz, *v.* hmun; okoya.

buz'zard, *n.* heca.

by, *prep.* icahda: by the way, tahepi.

by'-word, *n.* oweštepi.

C.

cab'bage, *n.* walipetanka.

cab'in, *n.* éan-tipi.

ca'ble, *n.* hakahmonpi.

cache, *n.* woia.

cack'le, *v.* appahotonna hoton.

cage, *n.* tipidan.

cake, *n.* aguyapi hmiyanpan.

calam'ity, *n.* éansicéapi.

cal'amus, *n.* sinkpe tawote.

cal'culate, *v. a.* iyawa.

calcula'tion, *n.* iyawapi.

calf, *n.* ptežicadan: calf of the leg, sicogin.

calf'skin, *n.* taéicaha.

cal'ico, *n.* minihuba owapi.

call, *v.* pan; kipan: to invite, kico: to name, éazeyata.

call'ed, *part.* kicopi.

cal'lous, *adj.* iyanungga.
calm, *adj.* amdakedan.
calm, *n.* a calm place, omnina.
calm'ly, *adv.* iwaštedan.
cal'omel, *n.* pežihuta ska wan.
calor'ic, *n.* okata.
cal'umet, *n.* čanduhupa mda-ska.
calum'niate, *v. a.* aia; akağa; oštehdā.
cal'umny, *n.* waaiapi.
cam'bric, *n.* minihuha zibzipedan.
camp, *n.* owanğa; otiwota.
cam'phor, *n.* pežihuta omnapi.
can, *v.* okihi.
canal', *n.* wakpa kağapi.
can'cel, *v. a.* kažužu; hdažužu.
can'dle, *n.* petižanžan: to light a candle, petižanžan ideya.
cane, *n.* čansagye: a reed, čedi tanğa.
canine'teeth, *n.* hinske.
can'non, *n.* mazakan tanka.
can'not, *v.* okitpani; okihi šni.
cance', *n.* wata; čan-wata.
can'copy, *n.* ohanžihdepi.
can'ter, *v. n.* načapčapa; na-wanğa.
cap, *n.* wapaha.
ca'pable, *adj.* wawokihī.
cape, *n.* tahuakahpe.
ca'per, *v.* ipsipsida.
cap'ital, *n.* otonwe itančan.
cap'itol, *n.* tipi itančan.
capsize', *v. n.* naičipson.
cap'tain, *n.* akičita tančan; mdetahunğa.
cap'tious, *adj.* wačanksi; wačinko.
cap'tive, *n.* wayaka; wičatoka; witoka.
card, *n.* minihuha kansukutepi.
card, *v. a.* kakča.
care, *v.* to take care of, awanyaka: care for, ihakta; itonpa.
care'ful, *adj.* wapatan, wawitonpa.
care'fully, *adv.* iwomniyetu; iyasnasnana; asasyedan; wajučo; itonpeyahan.
care'less, *adj.* itonpešni.
care'lessly, *adv.* alianžhayan; wičišniyan.
caress', *v. a.* kihna.
car'go, *n.* wata čn ohnakapi.
car'nage, *n.* wičaktepi.

carniv'orous, *adj.* carnivorous animals, wamanida.
car'ol, *v.* zitkadan hoton.
car'penter, *n.* čanğažipe.
car'pet, *n.* owinža.
car'riage, *n.* čappahmihma: behavior, ihduhapi.
car'rion, *n.* taku hwin.
car'ry, *v.* kin; aya: to carry to, kaya; kai; kaki; kahda; hdohdā.
cart, *n.* čappahmihma hu nonpa.
carve, *v. a.* pağo; bağo: to carve, as meat, pata; bašpašpa.
cascade', *n.* minihdihan; halia.
case, *n.* opiye: book-case, w-wapi opiye: case-knife, isanpamima.
cash, *n.* mazaska.
cask, *n.* koka; kokožuha.
cas'ket, *n.* wopiye.
cast, *v. a.* to throw away, elipeya; kaħo iyeya: cast or pour out, papson: cast, as horns, kapsun: cast off a burden, paħpa: cast oneself down, makata ehpeičiya.
cas'tigate, *v. a.* kapsinpsinta.
cas'tle, *n.* čonkaške.
cas'tor-oil, *n.* wihdi iyoopta iyeyapi.
cas'ually, *adv.* wanun: to do accidentally, wanun ečon.
cat, *n.* inmušunğa.
cat'amount, *n.* inmuħota.
cat'aract, *n.* hahā.
catch, *v. a.* yuza; oze; iču.
cat'echize, *v.* wiwičawanğa.
cat'erpillar, *n.* wamduškadan.
cat'fish, *n.* howasapa; howasapadan.
cathar'tic, *n.* iyoopta iyeyapi.
cath'olic, (Roman) *n.* šinasapa.
cat'tail, *n.* hiŋtkanhu.
cat'tle, *n.* wanunyanpi.
cause, *n.* taku on etanhan.
cause, *v. a.* ya and kiya, suffix-ed to verbs.
cause'less, *adj.* taku on etanhan šni.
cau'tion, *n.* wowakta.
cau'tion, *v. a.* waktaya.
cau'tious, *adj.* waktaya un; itonpeyahan.
cav'alry, *n.* akičita šuktanğa akan yotankapi.
cave or **cav'ern**, *n.* makohidoka.

cav'il, *v. a.* kiğe.
cav'ity, *n.* ohdoka; osmaka.
cease, *v. n.* to cease from, ayu-šan; ayašan: cease, as a noise, iyasni.
cease'less, *adj.* ayušan šni.
ce'dar, *n.* hanče; hanče ša.
cede, *v. a.* wičaku; wiyopeya; wiyopekiya.
cel'ebrate, *v. a.* yuonihan; ya-onihan.
celer'ity, *n.* wičaduzahan.
celes'tial, *adj.* mahpiya tanhan.
cel'ibacy, *n.* tanšna unpi.
cell, *n.* tiočikadan.
cel'lar, *n.* woħa tipi; woħa.
cement', *n.* iyaskape: glue, čonpeška.
cem'etery, *n.* wičahapi; tu-kten wičahapi.
cen'ser, *n.* oizintonpi.
cen'sure, *v. a.* ba; iyopeya.
cen'sus, *n.* wičayawapi.
cent, *n.* mazašadan.
cen'tral, *adj.* očokayatanhan.
cen'tre, *n.* očokaya; čokaya.
cen'tury, *n.* waniyetu opawinğe.
ce'rate, *n.* sda tasaka.
cer'emony, *n.* wičohan.
cer'tain, *adj.* wičakapi; ečetu.
cer'tainly, *adv.* awičakehan.
cer'tainty, *n.* wowičake.
certificate, *n.* wowapi yutanpi.
cer'tify, *v. a.* yaotanin; yawi-čaka; wowapi yutan.
cessa'tion, *n.* ayušanpi; oay-šan; oayašan.
chafe, *v. a.* ha kašdoka.
chaff, *n.* aguyapi ha.
chagrin', *n.* wowišteče; ište-čapi.
chain, *n.* mazačičaliħa.
chair, *n.* čan akan yotankapi.
chaise, *n.* čappahmihma.
chalk, *n.* maka san; maka ska.
cham'ber, *n.* wanğan tipi.
cham'ber-pot, *n.* odeža.
champ, *v.* yamumnuğa; yakokoka.
cham'pion, *n.* ohiye s'a.
chandelier', *n.* petižanžan ihupa adetka ota.
change, *v. a.* yutokeča; heekiya: to barter, ičiyopeya.
change'less, *adj.* yutokečapi-ča šni; okonwanžidan.

chan'nel, *n.* šbeya wanke čin.
chant, *n.* dowan.
chap, *v. n.* tuta.
chap'el, *n.* tipi-wakan.
chap'lain, *n.* wićašta-wakan.
chap'let, *n.* watešdake; wa-
 činhe.
chap'ter, *n.* wićowoyake.
char'acter, *n.* tanyan oyakapi.
char'coal, *n.* éalidi.
charge, *v.* as a gun, mazakan
 ožu: charge on or with, iyaon-
 pa; en au; en aya.
char'iot, *n.* éanpanminma.
char'itable, *adj.* waćantkiyapi.
charm, *v. a.* to please, iyokipi-
 ya: to deceive, hnayan.
charm'ing, *adj.* wawiyokipi;
 wašte hinča.
chase, *v.* kuwa; kuwa aya: to
 chase away, hamya.
chase, *n.* wakuwapi; wanasapi.
chasm, *n.* osmaka hinča.
chastise', *v. a.* iyopeya; ka-
 psinpsinta.
chas'tisement, *n.* iyopecića-
 yapi.
chat, *v.* wohdahdaka.
chat'tels, *n.* wahpaya.
chat'ter, *v.* éehupa hdahda;
 hihdakokoka.
cheap, *adj.* wašakadan; owa-
 šakadan.
cheat, *v. a.* hnayan; akicağ-
 éa.
check, *v. a.* kišića; ayušan š.
check'ered, *part.* nahdehdeza.
cheek, *n.* tapon; iyoha.
cheek'bone, *n.* taponhu.
cheer, *v. a.* iyopaštaka; mağ-
 gaya.
cheer, *n.* aš'api.
cheer'ful, *adj.* éantewašteya
 un; tawačin wašte.
cheer'fully, *adv.* éante wašte-
 ya; ihahaya.
cheese, *n.* pteasanpi suta.
chemise', *n.* mahen unpi wi-
 nohinča tawa.
cher'ish, *v. a.* éantekiya; ićah-
 ya.
cher'ry, *n.* éanpa; kakanpidan.
chest, *n.* éanwohnaka.
chew, *v. a.* yakpan; yamnu-
 mnuga.
chick'en, *n.* anpaohotojna čin-
 éadan.
chide, *v. a.* iyopeya; iyopekiya.

chief, *n.* wićaštayatapi; itan-
 éan.
chief'ly, *adv.* iyotan; itanéan-
 yan.
child, *n.* koksíyokopa; hoksí-
 yopa; éinča.
child'birth, *n.* éinča-tonpi.
child'ish, *adj.* hoksíka.
chil'dren, *n.* šićéa; hoksíyo-
 pa.
chill, *n.* wićacánéan.
chill'ed, *part.* éanéan; éuwita-
 hda.
chil'ly, *adj.* éusni.
chim'ney, *n.* oéeti.
chin, *n.* iku.
chink, *n.* ohidoka.
chink, *v.* éan oko ohna iyeya.
chips, *n.* éan-okahpalipa.
chirp, *v.* hoton.
chis'el, *n.* éan-ićahidoke.
choice, *n.* wokalínige.
choice, *adj.* telhika; wašte hin-
 éa; patanpi.
choke, *v. n.* katka; wakatka.
choke-cher'ry, *n.* kakanpi;
 éanpa.
chok'ed, *part.* katkapi.
chol'er, *n.* woćanteptanye; wo-
 éantiyahde.
choose, *v. a.* kalniga.
chop, *v. a.* kaks; hdaksa;
 kawanpa; éan de.
Chris'tians, *n.* Wakantanpa
 činhintku wićadapi kin.
Christ'mas, *n.* nape kićiyuza-
 pi.
chrys'alís, *n.* wamniomni.
church, *n.* tipi wakan; okoda-
 kićiye.
churn, *n.* iboço.
churn, *v.* boço.
cigar', *v.* éandiyuhmunpi.
cin'der, *n.* éata.
cin'namon, *n.* éanpa ša.
ci'pher, *n.* tkonzedan.
ci'pher, *v. n.* wayawa.
cir'cle, *n.* éanhdeška; taku
 mima.
circu'itously, *adv.* kohdamni;
 iyohdamniyan.
cir'cular, *adj.* mima; hmiyan-
 yan.
cir'cumcise, *v. a.* ohomni ba-
 špa; ihduksan bašpa.
circum'ference, *n.* ohomni.
circumnav'igate, *v.* ohomni
 watom ya.

cir'cumspect, *adj.* awanjhdag
 unpi.
cis'tern, *n.* miniyowe.
cite, *v. a.* kićo.
cit'izen, *n.* wožuti.
cit'y, *n.* otonwe tanpa.
civ'il, *adj.* wahbadan.
civ'illy, *adv.* wahbaya.
clad, *part.* koyaka; koyag un.
claim, *v. a.* kića.
clam, *n.* tukihasan.
clam'or, *n.* owodutaton.
clam'my, *adj.* tkapa.
clan, *n.* wićowazi; wićoun.
clandes'tinely, *adv.* nahma-
 na.
clang, *v. n.* yusnasna; kakoko-
 ka.
clap, *v.* as the hands, kaskapa;
 hdaskapa.
clap'board, *n.* éanmdaska.
clar'ify, *v. a.* yuska.
clash, *v. a.* iyapa.
clasp, *v. a.* adoksohan iću; po-
 skin yuza; iyupah yuza; iko-
 yagya; aokibe.
class, *n.* obe.
clat'ter, *v. n.* kokoka.
claw, *n.* šake.
clay, *n.* makasan.
clean, *adj.* ska; wakašotešni;
 ééadan.
clean'ly, *adv.* waasape šni.
cleanse, *v. a.* yužaza; pažaza;
 pakinta; pašpa; yuska; yue-
 éadan.
clear, *adj.* ska; ééadan: clear
 sky, kasota: clear ice, kohdi;
 éalitowata: clear of ice, štaka:
 clear-sighted, etc., mdezedan:
 to clear, as a field, kamni: clear
 as the atmosphere, owotanin;
 kamdeza.
clear'ly, *adv.* taninyan; mde-
 sahan.
cleave, *v.* to adhere to, askapa:
 to separate, kasdeća; kaptuža;
 baptuža; boptuža; paptuža;
 naptuža; yuptuža.
clem'ency, *n.* waćantkiyapi;
 wowaonšida.
cler'gyman, *n.* wićašta-wa-
 kan.
clerk, *n.* wowapi kağa.
clev'er, *adj.* wašte.
cliff, *n.* hemdoka; hinpa.
climb, *v. a.* adi; iyadi; iyaka-
 pta: to cause to climb, adikiya.

climb'ing, *part.* adiyaken.
cling, *v. n.* ikoyoka; iyaskapa: to cling to each other as potatoes on the same root, okičiya-sin.
clink, *v. n.* nasna.
clip, *v. a.* bašpa.
clock, *n.* wiiyeyedan.
clod, *n.* maka onšpa.
olog, *v.* otka.
close, *v.* ečen idu; ečen iyeya; aohduta; aohduteya.
close, *adj.* close together, ičiki-yedan.
cloth, *n.* šina; šina kasbapi: cottons, linens, and silks, minihua.
clothe, *v. a.* koyaka; koyagya; ogeton.
clothes, *n.* wokoyake; heyake; ogepi.
cloth'ing, *n.* taku koyakapi.
cloud, *n.* mahpiya; mahpiya šapa.
cloud'less, *adj.* kasota.
cloud'y, *adj.* amahpiya; owančaya mahpiya.
clown, *n.* witkotkoka.
cloy, *v. a.* iyatahdeičiya.
cloy'ed, *part.* ohaka.
club, *n.* čan ofoza: war-club, čanhpi.
cluck, *v.* anpaohotonna wiye hoton.
clump, *n.* opamna.
clum'sy, *adj.* wayupikešni.
clust'er, *n.* as of grapes, iya-ge.
clys'ter, *n.* onze okaštanpi.
coach, *n.* čanpahmihma.
coag'ulated, *part.* nini.
coal, *n.* maka sapa: charcoal, čahdi: coal of fire, petağa.
coarse, *adj.* šoka.
coast, *n.* huta.
coat, *n.* onhidohda; okde.
coat, *v. a.* apawinta.
coat'ed, *part.* as the tongue, asaka; wasaka.
coax, *v. a.* činjiya.
cob, *n.* huwapahu.
cob'ble, *v. a.* happa akihdag-ton.
cob'web, *n.* unktomi tahokata.
coch'ineal, *n.* wišaye; widunye.
cock, *n.* anpaohotonna mdoka: gun-cock, mazakan nože.

cof'fee, *n.* pežihuta sapa; coffee-nut tree, walinahina.
cof'fee-pot, *n.* pežihuta sapa iyokaštan.
cof'fin, *n.* čan-ohnahnakapi.
cohab'it, *v.* tawinton.
cohere', *v. n.* askapa; ičiyaskapapi.
coil, *v. n.* kakša.
coil'ed, *part.* kaksaksa wanaka.
coin, *n.* mazaska.
co'lander, *n.* wiyužaza.
cold, *adj.* sni; osni: to be cold, čuwita; snihda; tasaka.
col'ic, *n.* tezi wičayazan.
coll'ar, *n.* tahu akahpe; wanapin; idotičin: collar-bone, českičate.
collate', *v.* ičiwanyaka.
collect', *v. a.* pahi; mnayan.
collect'ed, *part.* okokižuya.
collec'tion, *n.* womnaye.
collect'ively, *adv.* yuptahnag; yuptaya.
colli'sion, *n.* ičiyapapi.
colonel, *n.* akičita tančan.
col'onize, *v.* tokan iyotanaka.
col'ony, *n.* witaya wozu etipi.
col'or, *n.* to; sapa; ska; ša, etc. See blue, black, white, red, etc.
colt, *n.* šunkčinčadan.
col'umn, *n.* a row, čankuye.
comb, *n.* ipakča: fine comb, ipakča sbudan: comb or ridge of a house, tiče.
comb, *v. a.* kakča; hdakča.
com'bat, *n.* kičizapi.
combine', *v. a.* ičičahiya; yu-okonwanžidan.
come, *v.* kuwa; uwa; u; hiyu; hinapa; hi; hdi; ahiti, etc.: come up, as water, wanakan u; apašbog hiyu.
come'liness, *n.* wawiyokipi.
come'ly, *adj.* owanyag wašte.
com'et, *n.* wičanhpi sinthe yukan.
com'fort, *v. a.* kihna; kičanpta; wačintonhnagya; mağağaya.
com'forter, *n.* wičakičanpte.
com'ing, *part.* u; ku; au.
com'ma, *n.* ehnakapi.
command', *v.* command to do, ečon ši.
command'er, *n.* itančan; akičita tančan.

command'ment, *n.* woahope.
commem'orate, *v.* kiksuya ečon.
commence', *v.* ečon; tokaheya ečon.
commence'ment, *n.* otokaheya.
commend', *v. a.* tanyan oya-ka; yaonihan.
com'merce, *n.* wopetonpi; wiyopeyapi; tokiyopeyapi.
commin'gle, *v. a.* yuičičahi.
commis'erate, *v. a.* onšidaka.
commis'sion, *v. a.* wahoya; ye ši.
commit', *v.* to do, ečon: commit to, yuhe ši; kičiyuhekiya.
commo'dious, *adj.* otanškaya.
com'mon, *adj.* ikče; witaya tawapi.
com'monly, *adv.* ikčeya; ituya.
commo'tion, *n.* okoyapi; owodutaton.
commune', *v.* wohdahdaka.
commu'nicate, *v.* communi-cate to, okiyaka; okinikiya; aiyahpeya.
commu'nion, *n.* wohdahdaka-pi; wohduze.
commute', *v. a.* tokiyopekiya.
compan'ion, *n.* koda; kičuwawa; tawaši.
com'pany, *n.* omuičiye; wičota.
compare', *v. a.* ičiwanyaka.
compar'ison, *n.* ičiwanyakapi.
com'pass, *v. a.* aohduteya.
com'pass, *n.* makiwanyake.
compas'sion, *n.* wowaonšida.
compas'sionate, *adj.* waonšida; wačantkiya.
compas'sionate, *v. a.* onšiki-da.
compel', *v. a.* ečonkiya.
com'pensate, *v. a.* kažužu.
compensa'tion, *n.* wokažužu.
compete', *v.* kiči ečon.
com'petent, *adj.* okihi.
compile', *v. a.* iapi mnayan.
compla'cency, *n.* woiyokipi.
complain', *v.* ašinyaken ia.
complete', *v. a.* yušan.
complet'ed, *part.* yušanpi.
com'plicated, *part.* oškiške.
com'pliment, *n.* yaonihanpi.
com'pliment, *v. a.* yaonihan; yuonihan.

comply', *v.* to comply with, wićakićida; ećen ećon.
compose', *v.* iapi kaga; yuwahbadan.
composi'tion, *n.* yuokonwanžidan ićićahiyapi.
comprehend', *v. a.* okahniğa; yukćan.
comprehen'sion, *n.* wookahniğa.
compress', *v. a.* yuskiskita.
computa'tion, *n.* wayawapi.
compute', *v. a.* wayawa.
com'rade, *n.* kićuwa; koda.
con'cave, *adj.* škopa; škopka.
conceal', *v. a.* anahma; anakiliba; inahlibe; inahbekiya.
conceal'ment, *n.* woanahlibe.
conceit'ed, *adj.* wahanićida.
conceive', *v.* itpihnaka: to understand, iyukćan.
concep'tion, *n.* wokćanpi; itpihnakapi.
concern', *v.* it does not concern one, he etanhan itokeća śni; hetanhan iwatokiyakae.
concern'ed, *part.* concerned for, wakihdeća.
concern'ing, *prep.* ićahtagya; heon.
concise', *adj.* ptećedan.
conclude', *v. a.* etanhan yukćan; enakiya; yuśtan; ihunniyan.
concur', *v.* to concur with, kići tidan.
condemn', *v. a.* yaćo; te yaćo.
condescend', *v.* kun iyeićiya.
condi'tion, *n.* unpi; taku on.
con'duct, *n.* ohanyanpi.
conduct', *v. a.* yus aya; iyayeya.
cone, *n.* wakeya iyećeća.
confed'eracy, *n.* dakonkićiyapi.
confer', *v.* to confer with, kići wohdaka.
confess', *v.* wohdaka; ohdaka.
confide', *v.* to confide in, waćin-yan.
con'fidence, *n.* waćinyanpi.
con'fine, *n.* ihanke; opapun.
confine', *v. a.* kaśka hnaka.
confine'ment, *n.* kaśka hnakapi.
confirm', *v. a.* yuećetu; yusuta.
confirma'tion, *n.* yuećetupi.

con'fiscate, *v. a.* ki; wićaki.
conflagra'tion, *n.* tanhaya ideyapi.
con'flict, *n.* kićizapi.
con'fluence, *n.* mdote.
conform', *v.* iyećen kaga; iyećen ećon.
confound', *v.* yuićićahi; yuićitanin śni.
confront', *v.* takpe; itkokipa.
confus'ed, *part.* waćinhnuni.
confute', *v. a.* yainina; yatokeća.
congrat'ulate, *v.* kići iyuśkin.
con'gregate, *v. n.* mnićiya.
congrega'tion, *n.* omnićiye.
con'gress, *n.* wićaśta kahniħ mnićiyapi; omnićiye.
conjec'ture, *v.* iyukćan.
conjoin', *v.* ićiyaskapa.
con'jure, *v.* wapiya; pikiya; wakan kaga.
con'jurer, *n.* wapiye s'a.
connect', *v. a.* ićikoyagya; yazonhta; yuzonhta.
connive', *v.* to connive at, iyo- winkiya.
con'quer, *v. a.* ohiya; ktedan.
con'quered, *part.* ktepidan; ohiyapi.
con'queror, *n.* ohiye s'a.
con'quest, *n.* woohiye.
con'science, *n.* wawiyukćan.
con'scious, *adj.* kiksuya; sdon-ya.
con'secrate, *v. a.* yawakan.
consent', *v. a.* wićada; iyo- winkiya.
con'sequently, *adv.* he etanhan; heon.
consid'er, *v. a.* awaćin; awa- ćin yanika.
consis'tent, *adj.* oćitkonza.
console', *v. a.* kićanpta; waćin- tonhnagya.
consol'idate, *v. a.* yusuta; yu- okonwanžidan.
conspic'uous, *adj.* ipasotka.
conspic'uously, *adv.* tanin- yan; ipasotkaya.
con'stant, *adj.* okonwanžidan.
consterna'tion, *n.* yuśinyeya- pi.
con'stitute, *v. a.* kahniğa.
constrain', *v. a.* ećonkiya.
construct', *v.* kaga.
consult', *v.* wiwanğa; ićiwan- ğapi; aiekiya.

consulta'tion, *n.* aiapi; akii- api.
consume', *v.* by fire, huħnaga; huħnahya: by eating, temya; temkiya.
consump'tion, *n.* waśikte; ćaġu wićayazan.
conta'gious, *adj.* makośiće; aiyalipeya.
contain', *v.* kipí; ohnaka.
contam'inate, *v. a.* yuśića; aśamya.
contemn', *v. a.* iwakiniyan; ośtehda.
con'template, *v.* awaćin; ewaćin.
contempt', *n.* ośtehdapi; śiće- dakapi.
contempt'ible, *adj.* waliteśni.
contend', *v.* kići ećon; akini- ća.
content', *adj.* ćante waśte.
conten'tious, *adj.* wakige.
con'test, *n.* ećonpidan; kićiza- pi.
contig'uous, *adj.* ićahitaka; ikiyedān.
contin'ually, *adv.* ohinniyan; katinyan.
contin'ue, *v. n.* ećon yanika; kitan.
contin'uously, *adv.* katinyan.
contract', *v. n.* namniğa; na- tipa.
contradict', *v.* i en hiyeya.
contrast', *v. a.* ićiwanhaka.
contrib'ute, *v.* en ehpeya; en iyeya.
contribu'tion, *n.* wamnayanpi.
contri'tion, *n.* iyopeićiyapi; iyokiśićapi.
contrive', *v. a.* iyukćan; kaga.
control', *v. a.* ećonkiya.
con'troversy, *n.* wakinićapi.
contuma'cious, *adj.* wana- ħon śni.
convales'cent, *adj.* asniyanken aya.
convene', *v. n.* witaya ihaya; mnićiyapi.
conve'nient, *adj.* yuhapi wa- śte; unpi waśte.
converse', *v. n.* wohdaka; ia.
convert', *v. a.* yutokeća; yu- homni.
con'vex, *adj.* apahadanika.
convey', *v. a.* aya; ai; ahda; kaya; kai; kahda.

convince', *v. a.* wićadakiya.
cook, *v. a.* śpanyan; ohan; pasnon; ćoķin.
cook, *n.* wohekiyapi.
cook'ed, *part.* śpan.
cool, *adj.* ćusni; sni.
co-op'erate, *v. a.* ókiya.
coot, *n.* a water-hen, ćanħpan.
cop'per, *n.* mazaśa.
copse, *n.* taśkožu.
cop'ulate, *v. a.* hu; kiyuħa; tawinƞon.
cop'y, *v.* owa; okaġa.
cord, *n.* halioŋta: cord of wood, ćan paha.
core, *n.* ćoġin.
cork, *n.* iośanpi.
cor'morant, *n.* ħunƞka.
corn, *n.* wamnaheza; wahinƞske: ears of corn, ħuwapa; wahuwapa.
cor'ner, *n.* oise; kaħmin.
cor'nered, *part.* omdoton.
corn-silk, *n.* natu.
corona'tion, *n.* wateśdagyapi.
corpse, *n.* wićaśta ƞa.
cor'pulent, *adj.* ćepe ħinća.
correct', *adj.* owotanna; hdaheya.
correct', *v. a.* yuowotanna; kapsinƞinta.
correct'ly, *adv.* hdaheya; zunya.
correspond', *v.* ićitkonƞa: to correspond by letter, wowapi kićićaġapi.
corrode', *v.* aa.
corrupt', *v.* ħunwin; ħunwin-kiya; yuśića.
corrup'tion, *n.* ton; ħunwin.
cost, *n.* iyunwin; wiyopeyapi.
cos'tive, *adj.* oiyanieća.
cost'ly, *adj.* tehike.
costume', *n.* ihduzapi.
cot'tage, *n.* tipi ćistinƞa.
cot'ton, *n.* minihuha.
cot'ton-wood, *n.* waġa.
couch, *n.* owinƞa.
cough, *v.* hoħpa.
coun'sel, *n.* wowahokonƞkiye.
coun'sel, *v. a.* wahokonƞkiya; iwahokonƞkiya.
count, *v.* yawa; wayawa; iya-wa.
coun'tenance, *n.* ite; itoye; itohnake.
count'less, *adj.* yawapića śni; woptećaśni.

coun'try, *n.* makoće.
cou'ple, *n.* napin; nonpa; sakim; tawanƞi.
cour'age, *n.* wadiwićatake.
courage'ous, *adj.* waditaka.
course, *n.* ćanƞu: in such a course, kakiyotan: of course, nakaeś.
court, *v. a.* wiokiya; okiya.
court, *n.* court-yard, hoćoka.
cou'sin, *n.* a man's male cousin, tahaŋśi; female, ħanƞaśi: a woman's male cousin, ićeśi and śićeśi; female, ićepanƞi.
cov'enant, *n.* wohduze; wićoun; wićotakuye.
cov'er, *n.* iha; akaħpce; woakalipe.
cov'er, *v.* akaħpa; akaħpeton; ahdaħpa; aihdaħpa.
cov'ering, *n.* akaħpe.
cov'ertly, *adv.* anahbeyahan; anakihbeyaya.
cov'et, *v. a.* kon; ćanƞiheya; asin.
cov'etous, *adj.* waićućukteća; wakiteħi.
cow, *n.* pte wanunyanpi.
cow'ard, *n.* ćanwanƞa.
cow'ardice, *n.* ćanwanƞapi.
cow'ardly, *adj.* ćanwanƞa.
crab, *n.* crawl-fish, matuśka.
crab'-apple, *n.* taspantanka.
crack, *n.* oko; onaptuža.
crack, *v.* yuptuža; baptuža; boptuža; kaptuža; naptuža; paptuža.
crack'ed, *part.* ptužahan; mdećahan.
crack'le, *v. n.* penakpakpa; napapaġa.
cra'dle, *n.* ohna hokśiyokopa nahuhuzapi; iyokopa.
crag'ged, *part.* imniža pepeya ħiyeya.
cram, *v.* opuskića.
cramp, *v.* kaŋ natipa.
cran'berry, *n.* potkaŋka; potpaŋka.
crane, *n.* pehan; pehanƞan; pehanġidan.
cra'nium, *n.* nasuhu.
crank, *n.* ihupa.
crave, *v.* kida; ćin ħinća.
craw'fish, *n.* matuśka.
crawl, *v. n.* winƞa; sdohan: to crawl up to carefully, nasdata; anahdata.

cra'zy, *adj.* waćinħnuni.
creak, *v. n.* kapinƞa.
cream, *n.* pte asanpi ihdi.
create', *v. a.* kaġa; ićaħya.
crea'tion, *n.* woićaġe.
crea'tor, *n.* waićaħye.
crea'ture, *n.* taku ićaħyapi.
cred'ible, *adj.* wićadapića.
cred'it, *v.* wićada: to give credit to, ićazokiya: get on credit, ićazo.
cred'iting, *n.* oićazo.
cred'itor, *n.* ikićazo.
creek, *n.* wakpadan.
creep, *v.* winƞa; win mani: to creep or slip on, asdohan: creep as a louse, aśniyanƞan.
creep'ing, *part.* winƞapi.
cres'cent, *n.* ħanyetu wi mibe śni.
crest, *n.* waćinħe.
crew, *n.* watopapi ħin.
crick'et, *n.* heħakaćanƞeyaśni-śniža.
cri'er, *n.* eyanpaha.
crime, *n.* woahitani; woahope kićaksapi.
crim'inate, *v. a.* iyaonpa.
crim'son, *adj.* śa; dnta.
crip'ple, *n.* tuwe ħušte.
crip'ple, *v. a.* ħušteya.
crisp, *v. n.* natipa.
crit'icise, *v.* iapi yukćanƞćan.
crock'ery, *n.* maka wakśića.
crook, *v. a.* yuƞsan; yuwinƞa; yuktan; yuśkopa; kaśkopa.
crook'ed, *part.* śkopa; ktan; pako.
crop, *n.* tezi.
cross, *n.* ćanƞsusbeća.
cross, *adj.* waćinƞko; oćinƞića; wawićanƞsi.
cross, *v.* to ford, iyuweġa; aka-sanpa ya: a crossing-place, oi-yuweġe.
cross'ly, *adv.* ićanƞsiya.
cross'wise, *adv.* ħdakinyan; ićipaweħ.
crotch, *n.* ćanƞzata; oźate.
crouch, *v. n.* makata wanƞa; patuś inaziŋ.
croup, *n.* dote wićayazan.
crow, *v.* anpaohotonƞa hoton.
crow, *n.* unćiśićadan.
crowd, *n.* wićota.
crowd, *v.* ipuskin yukanpi.
crowd'ed, *part.* akipsapśa; oći-kanśni.

crown, *n.* wateśdake: crown of the head, pesdete.
crown, *v. a.* wateśdake kićaton.
cru'cifix, *n.* ćansusbeća kağapi.
cru'cify, *v. a.* ićipawehi okatan.
cru'el, *adj.* waonśida śni.
cruise, *n.* śina watopekiyapi.
crum'bled, *part.* mduwahan; lipuwahan.
crumbs, *n.* oyaptapi.
cruse, *n.* žanžan.
crush, *v.* kaśuža; yuśuža; bośuža.
crutch, *n.* ćansagye.
cry, *v.* ćeya: to make proclamation, eyanpaha: to cry or pray to, ćekiya; hoyekiya: to cry for, aćeya; akićeya: to cry out, hoton; śićahowaya; ahoton.
crys'talline, *adj.* kohdi.
cub, *n.* waćinćadan.
cu'bit, *n.* wićispa.
cu'cumber, *n.* saka yutapi yuhili.
cuff, *n.* napokaške.
cuff, *v. a.* nape on apa.
cull, *v. a.* kaħniħ pahi.
cul'pable, *adj.* iyaonpepića.
cul'tivate, *v. a.* kićanyan.
cum'frey, *n.* táto.
cu'mulate, *v.* mnayan.
oun'ning, *adj.* ksapa.
cup, *n.* wiyatke; miniyatke.
cup'board, *n.* wakśića opiye.
curb, *v.* kiśića; yutitan.
curd, *n.* pteasanpi suta.
cure, *v. a.* asniyan; asnikiya; okiziya.
cu'rious, *adj.* wakan.
curl, *v.* ħa; yulħa; nahmun.
curl, *n.* of hair, owinġe; pesdete owinġe.
cur'ly, *adj.* curly head, pa yulħa.
cur'rant, *n.* taptahaža; ćaptaheža.
cur'rent, *n.* minićaduza.
cur'ry, *v. a.* kpanyan; kakća.
curse, *v. a.* yaśića.
curs'ed, *part.* yaśićapi.
curtail', *v. a.* yuptećedan.
cur'tains, *n.* ozanpi.
curv'ed, *part.* škopa; ktañ; kśan.
cus'tody, *n.* awanyakapi; wićakaškapi.

cus'tom, *n.* wićolian.
cut, *v. a.* to cut off, baksa; kaks; ħdaksa; yuksa: to cut or engrave, baġo: cut a gash, bahon: cut off a piece, baśpa; kaśpa: cut out, as a garment, yupta; bapta: cut or shave off, kasan; kaśda; baśda; yuśda: cut off clean, basmi: cut on, abaksa; akaksa; abakpan: cut up, as meat, pata: cut into strips, abaso; baso; soso: cut all up, bapota; bakpan.
cu'ticle, *n.* uka.
cut'ting-board, *n.* ćan abapte; ćan abakpan.
cym'bal, *n.* ćandowanġiyapi.

D.

dab'ble, *v.* olpanġiya.
dag'ger, *n.* isan anog ope.
dai'ly, *adv.* anpetu iyohi.
dai'sy, *n.* ħinyantan.
dale, *n.* osmaka.
dam, *n.* ćeyaka.
dam, *v. a.* ćeyaka kaġa.
dam'age, *v. a.* yuśića.
damp, *adj.* tkin; tanyan puza śni.
dam'sel, *n.* wikoška.
dance, *n.* waćipi.
dance, *v. n.* waći.
dan'dle, *v. a.* kihna.
dan'druff, *n.* pa ġinġinća.
dan'ger, *n.* wowokipe; kopa.
dan'gerous, *adj.* wakokipe.
dan'gerously, *adv.* okokipeya; kokipeyahan.
dan'gle, *v.* ozezeya.
dan'gling, *part.* boya se; kapemnimniyan; kasbupi; waksbupi.
dap'pled, *adj.* ħdeškaška.
dare, *v.* aotohnaka.
dar'ing, *adj.* waditaka; wohitika.
dar'ingly, *adv.* ohitiya.
dark, *adj.* tpaza: dark on, atpaza; aokpaza: dark-complexioned, ħa stan.
dar'ken, *v. a.* otpasya; aotpasya.
dark'ness, *n.* okpaza.
dar'ling, *n.* ħokśinćanġkiyapi; iyotanġakapi.
darn, *v. a.* pasisa kaġeġe.

dart, *v. a.* kaħoya iyeya.
dart, *n.* wahukeža.
dash, *v.* dash to pieces, kamden iyeya.
date, *n.* omaka kağapi.
daub, *v. a.* kastaka; akastaka; ostagya; otkamya.
daugh'ter, *n.* ćunġśi: his or her daughter, ćunġśitku.
daugh'ter-in-law, *n.* takoś; takošku: my daughter-in-law, mitakoś.
daunt, *v. a.* wakokipe kićaġa.
dawn, *n.* anpao; anpa kamdeza; anpa.
dawn, *v.* anpao.
day, *n.* anpetu; ćan: by day, anposkan; anposkantun.
day'light, *n.* anpao.
day'star, *n.* anpao wićanġpi.
daz'zled, *part.* ištośniža.
dead, *n.* the dead, wićaťa.
dead, *adj.* ġa; śeća.
dead'en, *v. a.* kaśeća.
deaf, *adj.* noġe kpa.
deal, *v.* to deal out, wićakipamni; pamni.
dear, *adj.* telike.
dearth, *n.* maġažu wanića.
death, *n.* wićonġe.
debase', *v. a.* yuśića; yuwaħpanića.
debate', *v. a.* akinića.
debate', *n.* woakinića.
debauch', *v.* yuśića; iħduśića.
debauchee', *n.* witko s'a.
debil'ity, *n.* wićastaka.
debt, *n.* ićazopi.
debt'or, *n.* ićazo.
dec'alogue, *n.* woahope wikćemna.
decamp', *v. n.* iħdaka.
decay', *v.* ħanye; ħunwin aya.
deceit', *n.* wohnaye.
deceit'ful, *adj.* wahnayan.
deceit'fully, *adv.* izanya.
deceive', *v. a.* hnayan.
Decem'ber, *n.* Tahećapśun-wi.
de'cent, *adj.* oiyokipi.
decep'tion, *n.* wohnaye; wićahnayan.
decide', *v. a.* yukćan; yaćo.
deck, *v. a.* wakoyaka; wahdapa.
declare', *v. a.* oyaka; yaotanin.
decline', *v.* as one sick, ħanayan.

dec'orate, *v. a.* heyake wašte-
šte kičun.
decoy, *v. a.* hnayan.
decrease, *v.* aoptepen aya.
decree, *v.* yačo; konza.
ded'icate, *v. a.* yuwakan; yu-
wohduze.
deed, *n.* an action, wičoňan.
deem, *v.* yukčan.
deep, *adj.* šma; temahetuya.
deep, *n.* mini šbc.
deep'en, *v.* yušma.
deep'ly, *adv.* yušbeya; tema-
hetuya.
deer, *n.* tahińća; male, tamdo-
ka; female, tawiyedan.
deface, *v. a.* pažužu; yušapa.
defama'tion, *n.* aiapi.
defame, *v. a.* aia.
defeat, *v. a.* ktedan.
defeat, *n.* ktepidan.
defect, *n.* onšpa šića.
defec'tive, *adj.* ošteka; ipin-
ta.
defence, *n.* čanškaški.
defend, *v. a.* ókiya; iđiya.
defer, *v.* yutehan; ito kihnaka.
defi'ance, *n.* wičakiš iapi.
defile, *v. a.* yušapa.
define, *v.* oyaka.
deform, *v. a.* yušića; wayušića.
deform'ed, *adj.* ošteka.
defraud, *v. a.* makinon.
defray, *v. a.* kažužu.
defy, *v. a.* wičakiš ia.
degen'erate, *v. n.* šića aya.
degrade, *v. a.* yuhukuya.
de'ify, *v. a.* taku Wakantanka
ya.
deject'ed, *part.* iyokišića.
delay, *v.* yutehan; ape yanaka.
del'egate, *n.* hošiyeyapi.
delib'erate, *v.* akiia.
del'icate, *adj.* wašte.
deli'cious, *adj.* oiyokipi; wašte
hińća.
delight, *v.* to delight in, iyu-
škin; waštedaka: cause to de-
light in, iyuškinkiya.
delight, *n.* wowiyuškin.
delight'ful, *adj.* owaštečake
hińća.
delin'eate, *v. a.* owa.
delin'quency, *n.* okašnapi.
delir'ious, *adj.* wačihnuuni.
delir'ium-tremens, *n.* witko
wayazan.

deliv'er, *v. a.* yušpa; kiyušpa;
kiyuška; ehdaku: deliver from,
ekiđihdaku.
deliv'ered, *part.* ehdakupi;
činjéaton.
deliv'erance, *n.* ehdakupi;
yušpapi.
delude, *v. a.* hnayan.
del'uge, *n.* minitan; ominitan.
del'uge, *v. a.* aminitanya.
dem'agogue, *n.* pasipika.
demand, *v. a.* da; kida.
demol'ish, *v. a.* yužužu; pa-
lipa.
de'mon, *n.* wakan šića.
dem'onstrate, *v. a.* yawičaka;
yaotanin.
demor'alize, *v. a.* yuwicašta-
šni.
demur, *v.* četunhda.
den, *n.* makohdoka; wamaniti;
wašun.
deni'al, *n.* anakihmanpi.
denomina'tion, *n.* obe.
denote, *v. a.* čažeyata.
denounce, *v. a.* aia; oštehd.
dense, *adj.* akipsapsa: a dense
forest, taškožu; otehi.
dent, *v.* oyahdoka; onahdoka.
deny, *v.* anakihma; 'hiya' eya;
ipida.
depart, *v. n.* ya; hda; ihdaka.
depart'ed, *part.* iyaya; kihda.
depend, *v.* ikoyaka: to depend
upon, wačinyan; ihduzeze un.
deplore, *v. a.* ačeya.
deplume, *v. a.* yužun.
depop'ulate, *v. a.* oyate kin
wičayusota.
depose, *v. a.* heyata iyeya.
depos'it, *v.* kihnaka; wakihna-
ka: deposit for one, ekiđihnaka.
depos'it, *n.* wakihnakapi.
deprav'ed, *adj.* oňan šića; ta-
wačín šića; eča šića.
deprav'ity, *n.* woahani.
depre'ciate, *v. a.* yawašaka-
dan; wašakadan aya.
depre'ciating, *part.* wašaka-
dan aya.
depress'ed, *part.* pamahdedan
un; iyokišića.
deprive, *v.* ekiđihdaku; ki.
depth, *n.* wošbe.
depute, *v. a.* yeši.
derang'ed, *adj.* hnaškinyan.
deride, *v. a.* ihaha; unča.
deri'sion, *n.* ihahiapi.

derive, *v.* etanhan iču.
descend, *v. n.* kun ya; apa-
mahde ya.
descent, *n.* apamahde wanke.
describe, *v. a.* oyaka; yao-
tanin.
descry, *v. a.* wanyaka.
des'ecrate, *v. a.* yuwakan šni;
yušića.
des'ert, *n.* hewoskan; mako-
skan.
desert, *v. a.* elipeya; ayušan.
deserve, *v. n.* iyekiđihantu.
design, *v. a.* yukčan; owa.
desire, *v. a.* čantokpani; čin;
čantiheya.
desist, *v.* ayušan; iyakičunni.
des'olate, *adj.* išnana elipe-
yapi.
despair, *v.* okitpaniđida.
des'perate, *adj.* hnaškinyan;
mdeze šni.
despise, *v. a.* wahtedašni;
aktašni; iwakiniyan.
despoil, *v. a.* ki.
despond, *v. n.* wačihibošaka.
des'tine, *v. a.* yačo; kičonza.
des'tiny, *n.* wakičonzapi.
des'titute, *adj.* wahpanića;
niča; čodan un.
destroy, *v. a.* yužužu; yuta-
kunišni; ihangya; awihnuuniya;
bopota; bowanin iyeya; bota-
kunišni.
destruc'tion, *n.* wičotakuni-
šni.
destruc'tively, *adv.* awihun-
niyan.
detach, *v. a.* yuška; yušpu.
detail, *v.* ečekčen oyaka.
detain, *v. a.* aniča.
detect, *v. a.* iyeya.
deter, *v. a.* wakokipe kičaga.
detest, *v. a.* šićedaka; hitihda.
detes'table, *adj.* wahtešni.
detract, *v. a.* etanhan iču; ya-
šića.
dev'astate, *v.* waihangya.
devel'ope, *v. a.* yatanin; yu-
tanin.
de'viate, *v.* ičunom iyaya.
dev'il, *n.* wakanšića.
devise, *v.* yukčan.
devoid, *adj.* devoid of, niča;
ičakiža.
devote, *v.* yuwakan.
devour, *v. a.* temya; temki-
ya; watemya.

devour'er, *n.* watemya; waihangya.
devout, *adj.* waohoda.
dew, *n.* éu.
dew'drop, *n.* éumniše.
dew'y, *adj.* éusni.
dexter'ity, *n.* okahopi.
dex'terous, *adj.* wayupika.
dex'terously, *adv.* wayupiya.
di'adem, *n.* wicástayatapi tawaćinhe.
diag'onally, *adv.* kaitemya; kaohya.
di'agram, *n.* owapi.
di'alect, *n.* iapi.
di'alogue, *n.* unma itoto iapi.
diam'eter, *n.* ohdakinyan.
di'amond, *n.* oh'e; iyyan tehi-ka.
di'aper, *n.* adeža.
di'aphragm, *n.* page.
diarrhoe'a, *n.* kazopi.
dice, *n.* kapsu.
dictate', *v.* oyaka; okiyaka.
dic'tionary, *n.* wicóie wowapi.
did, *v.* ećon.
die, *v. n.* ła.
di'et, *n.* wo.
dif'fer, *v.* oćitkonže śni; tokeća.
difference, *n.* it is no difference, etanhan tokeća; etanhan itokeća śni.
different, *adj.* tokeća.
differently, *adv.* togye.
difficult, *adj.* telika; ośkiške.
diffident, *adj.* wišteća.
diffuse', *v.* kahtan.
dig, *v. a.* ła; oka: to dig on, aka: dig as tipsinna, bopta.
dig'nify, *v. a.* yuonihan.
dig'nity, *n.* kinihanpi.
digress', *v.* ićunom iyaya; iyo-wažaśni ia.
dilap'idated, *part.* zuzuwanhan.
dilate', *v. n.* tanka aya.
dil'atory, *adj.* kuža.
dil'atorily, *adv.* ićunsysa.
dil'igent, *adj.* miniheća; ićomni śni; aićićiya.
dil'igently, *adv.* minihenya; aićićiya.
dim, *adj.* owotaninśni; istośnun-ža.
dimin'ish, *v.* yutonana; yućistinna.
dim'ly, *adv.* tanyan tanin śni.
dine, *v. n.* wiyotanhan wota.
din'gy, *adj.* sotkazi.

din'ner, *n.* wiyotanhan wotapi.
dip, *v.* to dip into, opuktan: dip out, kage: dip up, ipamung iću.
dip'per, *n.* iyokapte; miniyokaśtan.
direct', *adj.* owotanna; akokam.
direct', *v. a.* okiyaka; ekta epazo; ećon śi.
direc'tion, *n.* in what direction, tokiyotan; hećiyotan; kakiyotan.
direct'ly, *adv.* atayedan; owotan-
 na; tokeśta.
dirk, *n.* isan anog ope.
dirt, *n.* maka; watuśekśeća; upśiza; wakpukpa.
dir'ty, *adj.* śapa.
dir'ty, *v. a.* aśamya; yuśapa; aćesdi.
disa'ble, *v. a.* okitpaniya.
disagree', *v.* oćitkonzapi śni.
disagree'able, *adj.* as the weather, kihanśića.
disallow', *v. a.* iyokiśni.
disappear', *v. n.* tanin śni iyaya.
disappoint', *v. a.* hnayan.
disarm', *v. a.* wipe ekićiyaku; wakiyuza.
disbelieve', *v. a.* ćetunhda.
discern', *v.* yukćan; wanyaka.
discharge', *v. a.* wahetažu.
disci'ple, *n.* waonspekiyapi.
dis'cipline, *n.* woonspe; onspekiyapi.
disclose', *v. a.* yutanin; yatanin.
disconnect'ed, *part.* zunte śni.
discon'solate, *adj.* iyokiśića.
discontent'ed, *adj.* ićomni.
dis'cord, *n.* owodutaton; kićizapi.
discoun'tenance, *v. a.* telinda.
discour'age, *v. a.* waćin ibośagya.
discour'aged, *part.* waćin ibośaka.
discourse', *v. n.* wohdaka.
discov'er, *v. a.* iyeya; wanyag iheya.
discreet', *adj.* ksapa.
discuss', *v.* akinića.
disdain', *v. a.* wahtedaśni.
disease', *n.* wowayazan.
disembark', *v.* hen ihan.

disengage', *v. a.* yuśpa.
disengag'ed, *part.* owanži yan-ka.
disfig'ure, *v.* yuśića.
disgrace', *n.* wowišteće.
disgrace', *v. a.* ištenya; heyata iyeya.
disguise', *v. a.* anakilima.
dish, *n.* waksića.
dishear'ten, *v. a.* waćin ibośagya.
dishear'tened, *part.* waćin ibośaka.
dishev'elled, *part.* as hair, payulia.
dishon'est, *adj.* owotanna śni.
dishon'orable, *adj.* wicastaśni.
dishon'orably, *adv.* kinihanśniyan.
dishorn', *v. a.* he kapsun.
disinclin'ed, *part.* tawatenye śni.
disjoin', *v. a.* yuśpa; kiyuśpa; yukinnkan ehna.
disjoint', *v. a.* bapsun iyeya.
dislike', *v. a.* waśtedake śni; iwahtedaśni.
dis'locate, *v. a.* huha kapsun; papsun; napsun.
dis'mal, *adj.* ośićećake.
dismay'ed, *part.* yuśinyeyapi.
dismiss', *v. a.* ayuśtan śi; kihdeya.
dismount', *v. n.* ipsića.
disobe'dient, *adj.* waanagoptanśni.
disobe'diently, *adv.* wanañonśni.
disobey', *v.* anağoptan śni.
disown', *v. a.* tawaye śni.
dispatch', *v. a.* yeśi.
dispatch', *n.* ohanwicakopi.
dispense', *v.* wawićaku.
disperse', *v. n.* enanakiya eya-ya.
dispir'ited, *part.* waćin ibośaka.
displace', *v. a.* tokan ehna.
display', *v.* pazo; yuotanin.
displease', *v. a.* ćanteokićunin-ya; iyokiśinya.
displeas'ed, *part.* ćanñiyan; śihda.
dispose', *v. a.* to arrange, ehna-ka: dispose of, pağan; tpağan.
disposi'tion, *n.* tawaćin; tawaćin wašte.

dis'putant, *n.* waakinića.
disputa'tion, *n.* akinićapi; wo-
 akinića.
dispute', *v.* akinića.
disregard', *v.* wamnadašni;
 aktašni.
dissect', *v.* pata.
dissem'ble, *v.* anahman.
dissim'ilar, *adj.* iyecéce šni.
dis'sipated, *part.* witko s'a.
dissolve', *v. n.* skan.
dissuade', *v. a.* ećon šni š.
dis'tance, *n.* distance between,
 iyotahedan: far off, tehan: a
 short distance, askadan.
dis'tant, *adv.* tehan, itehan.
distem'per, *n.* wowayazan;
 makošića.
distend', *v. n.* kapo.
distinct', *adj.* tokeća.
distinct'ly, *adv.* taninyan.
distin'guish, *v.* unma tukte e
 oyaka.
distract'ed, *adj.* waćinkton-
 ktonža.
distress', *n.* wokakiže.
distress', *v. a.* kakišya.
distrib'ute, *v. a.* pamni; wića-
 kipamni.
distribu'tion, *n.* kićipamnipi.
distrust', *v. a.* ćetunhda.
disturb', *v. a.* nagiyeya.
disturb'ance, *n.* owodutaton.
ditch, *n.* osmaka.
dive, *v. n.* kihnuka.
di'ver, *n.* wakihnuka.
diverse', *adj.* toktokeća.
divert', *v. a.* mağagaya; tokan
 iyayeya.
divest', *v. a.* yuśdoka; hdu-
 śdoka.
divide', *v. a.* kiyuśpa; kinu-
 kan ehnaka; pamni.
divine', *adj.* wakan.
divine', *v.* ayate.
divi'ner, *n.* waayate s'a.
divi'sion, *n.* kiyuśpapi; wopa-
 mni.
divorce', *n.* kićipaganpi.
divulge', *v. a.* oyaka.
diz'zy, *adj.* itohomni.
do, *v.* ećon; hećon; tokon: to
 do to, ećakićon.
do'cile, *adj.* okinyun wašte;
 walibadan; walibaka.
doc'tor, *n.* pežihutawićašta.
doc'trine, *n.* woonspe.
dodge, *v.* napa.

doe, *n.* tawiyedan.
do'er, *n.* waećon s'a.
dog, *n.* šunka.
dog'gish, *adj.* oħanšunkeća.
dog'wood, *n.* ćanśasaħinća.
do'ing, *part.* ećonpi.
doll, *n.* hokšinkagapi.
dol'lar, *n.* mazaska tanja.
domain', *n.* en onnyanpi.
domes'tic, *adj.* wanunyanpi:
 domestic cattle, pte wanunyanpi:
 domestic fowls, anpaohotonna.
domes'ticate, *v. a.* nunyan.
dona'tion, *n.* wićakupi.
done, *part.* yuśtanpi; ećonpi.
do'nor, *n.* wawićaku.
doom, *v. a.* yaćo.
doom, *n.* woyaćo.
door, *n.* tiyopa.
dor'mant, *adj.* ištinja yanka.
dor'mitory, *n.* oštinja tipi.
dose, *n.* on wanjidan; wan-
 ćadan yatkanpi.
dot, *v.* wapetogton.
dot, *n.* wapetogtonpi.
dou'ble, *adj.* ićitakihna; akipaš.
dou'ble, *v.* pehan; yukipaža.
doubt, *v.* ćetunhda; token wa-
 ćin yuza tanin šni.
doubt'ful, *adj.* toketu tanin
 šni; iha, eyapi.
dough, *n.* aguyapi špan šni.
dove, *n.* tin-wakiyedan.
down, *n.* hinyaziće.
down, *adv.* ktiya; kun; apa-
 mahde: down stream, itokah;
 okah: down towards, as a lake,
 kanye; ikanye.
down'wards, *adv.* kutkiya;
 apamahde.
doxol'ogy, *n.* Wakantanja ido-
 wanpi.
doze, *v. n.* oğunğa.
drab, *adj.* san.
drag, *v.* yusdohan.
dragon', *n.* akićita šuktanja
 akan yotanapi.
drain, *n.* osmaka.
drain, *v.* oyalie aya.
dram, *n.* mini wakan oyatke
 wanjidan.
drank, *part.* yatkan; yaħepa.
draw, *v.* tokšu; watokšu; yu-
 sdohan; yutitan: to draw out,
 yužun: to suck, yazoka: to
 draw the trigger on, ayukšiza:
 draw a bow, ećate and akate.
dread, *v.* kokipa.

dread'ful, *adj.* wokokipe ħinća.
dream, *v. n.* iħanmna; iħan-
 mde: to dream wakan, ħan-
 mde: tell dreams, ħanmdohdag
 ia.
dream'er, *n.* wiħanmde s'a.
dregs, *n.* ćeteta kata iħan.
drench'ed, *part.* spaya.
dress, *n.* wokoyake; taku ko-
 yakapi.
dress, *v.* wokoyake kićun; ko-
 yaka.
dri'ed, *part.* pusyapi: dried on,
 iyasaka.
drift, *v. n.* kaħboka; okaħboka;
 ibomdu.
drift, *n.* a snow drift, woğan:
 drift wood, ćan ićoģe.
drink, *v. a.* yatkan; wayatkan.
drip, *v. n.* šbu.
drive, *v. a.* kaħapa.
driv'er, *n.* wićakahape.
driz'zling, *part.* minibozan.
drool, *v. n.* imništan au.
droop, *v. n.* šniš aya.
drop, *v.* šbu; šbuya: to let
 fall, yuśna.
dross, *n.* ģinģinća; ħeģinća.
drought, *n.* opuza.
drove, *n.* optaye; ośpaye.
drown, *v. n.* minin ħa.
drow'sy, *adj.* ħiba.
drug, *n.* pežihuta.
drum, *n.* ćanćeģa.
drum, *v. a.* ćanćeģa apa; ćan-
 ćeģa kabu.
drum'stick, *n.* ićabu.
drunk, *adj.* witko.
drunk'ard, *n.* witko s'a.
dry, *adj.* puza: thirsty, ipuza.
dry, *v. a.* pusya: to dry on,
 apuza.
duck, *n.* mağaksića; paģonta;
 šuksanħadan; skiska; ćukćan;
 hotadan; kikananja.
due, *n.* ićazopi iyohiyapi šni.
du'el, *n.* kićicutipi.
dug, *part.* ħapi.
dull, *adj.* pešni; toza.
dumb, *adj.* iapi okitpani.
dun, *v.* ićazopi kića.
dunce, *n.* witkotkoka.
dung, *n.* taćesdi.
du'rabable, *adj.* tpa; tehan suta.
du'ring, *adv.* ićunħan.
dusk, *n.* kitanja otpaza.
dust, *n.* maka; watuśekśeća;
 wakpukpeća.

dwarf, *n.* wićaciķadan; štun-
kadan.
dwel, *v. n.* ounye.
dwelling, *n.* tipi.
dye, *v. a.* to dye red, šaya; to dye
blue, toya, etc.
dys'entery, *n.* kažopi.

E.

each, *adj.* otoiyoħi; iyohi.
ea'ger, *adj.* čin ħinća.
ea'gle, *n.* wanmđi; ħuya;
anogpaska.
ea'glet, *n.* ħuya činća.
ear, *n.* noģe; wićanoģe; nakpa;
ear-rings, oinpi: ear of corn,
wahuwapa.
ear'ly, *adv.* kohan̄na; han̄han-
na ħin̄.
earn, *v. a.* kamna.
ear'nest, *adj.* in earnest, awića-
khan̄.
ear'nestly, *adv.* kitanyan̄.
earth, *n.* maka.
earth'en, *adj.* maka on̄ kaģapi.
earth'ly, *adj.* makata tan̄han̄.
earth'quake, *n.* maka škan̄-
škan̄.
ease, *n.* owićazi.
ea'sily, *adv.* teħišniyan̄.
east, *n.* wiyohiyan̄pata.
east'wards, *adv.* wiyohiyan̄pa
tan̄han̄.
eat, *v.* yuta; wota: to eat up,
temya; temkiya: eat greedily,
akaska.
eat'able, *adj.* yunpic̄a.
eat'er, *n.* a great eater, wote
s'a.
ebb, *v. n.* oyalie aya.
ech'o, *v.* yaiyowaza; kaiyowaza.
eclipse, *n.* wi atan̄in̄ šni iyaya.
econom'ical, *adj.* wakpatan̄;
wakiton̄ton̄ka.
ed'dy, *n.* miniomni.
edge, *n.* ihan̄ke; upi; opapun̄;
ope.
ed'ifice, *n.* tipi.
ed'ify, *v. a.* yuksapa; onspe-
kiya.
ed'itor, *n.* wotan̄in̄ wowapi ka-
ģe čin̄.
ed'ucate, *v. a.* ićaħya; waon̄-
spekiya.
eel, *n.* howamduška.
efface, *v. a.* pažužu; kažužu.
effect, *v. a.* okiħi; yuštañ.

effec'tual, *adj.* wawokiħiya.
effervesce, *v.* ipiģa.
effica'cious, *adj.* okiħi.
effi'cient, *adj.* wawokiħi.
ef'fort, *n.* iyutapi: to make ef-
fort, iyuta.
egg, *n.* witka: the egg of a goose,
maģá itka: the white of an egg,
itkaska; the yolk, itkaziće.
egotis'tic, *adj.* iħdatan̄.
eight, *num. adj.* šahdoģan̄.
eigh'teen, *num. adj.* ake ša-
hdoģan̄.
eigh'teenth, *num. adj.* iake ša-
hdoģan̄.
eighth, *num. adj.* išahdoģan̄.
eigh'tieth, *num. adj.* iwikće-
mna šahdoģan̄.
eigh'ty, *num. adj.* wikćemna
šahdoģan̄.
ei'ther, *adj.* un̄ma tukte; un̄-
ma tukte kašta.
elas'tic, *adj.* kikita.
ela'ted, *part.* wiyuškañ; witan̄-
tan̄.
el'bow, *n.* išpa; išpase: to el-
bow, panini.
el'der, *n.* ipapope.
el'der or eldest, *adj.* tokapa.
elect, *v. a.* kaħniģa.
elec'tion, *n.* wokaħniģe.
el'egant, *adj.* wašte ħin̄ća.
el'evate, *v. a.* yuwan̄kan̄ iću.
elev'en, *num. adj.* ake wan̄zi-
dan̄.
elev'enth, *num. adj.* iake wan̄-
židan̄.
elk, *n.* heħaka; upan̄.
elm, *n.* pe; pe ikćeka: slip-
pery elm, pe tutupa: rock elm,
pe itazipe.
elope, *v.* nalimana iyaya.
else, *adv.* ħin̄han̄š.
else'where, *adv.* tokan̄; ato-
kan̄.
elude, *v. a.* analibe; nalima.
ema'ciated, *adj.* tamaheća;
ħanye.
em'anate, *v. n.* etan̄han̄ ħiyu.
eman'cipate, *v. a.* kiyuška;
yuška.
embalm, *v. a.* waštemnaya.
embark, *v.* wata en̄ opa.
embel'lish, *v. a.* wašte kaģa;
ayućo kaģa.
em'bers, *n.* petaģa.
embezzle, *v. a.* manon̄.
em'blem, *n.* wiyaciñpi.

embrace, *v. a.* adokso; ado-
ksohan̄ iću; poskin̄ yuza; ka-
skita yuza.
embroi'der, *v. a.* apahdanton̄;
wipata.
embroi'dery, *n.* wipatapi.
emerge, *v. n.* ħinapa.
emet'ic, *n.* on̄ ħdepapi.
em'igrate, *v. n.* inakoće toke-
ća en̄ iyotan̄ka.
em'inent, *adj.* tan̄ka.
emit, *v. a.* ħiyuya.
em'peror, *n.* wićaštayatapi
tan̄ka.
employ, *v. a.* ećon̄kiya; yu-
ha.
emp'ty, *adj.* ćokadan̄; taku-
dan̄ ohnaka šni: to empty, yu-
ćokadan̄.
ena'ble, *v. a.* okiħiya.
enact, *v. a.* yuećetu.
encamp, *v.* iwan̄ka; eti.
encamp'ment, *n.* owan̄ka;
oeti; otiwota.
enchain, *v. a.* kaška ħnaka.
encir'cle, *v. a.* okibeya; aoki-
beya; aohduteya.
encom'pass, *v. a.* ohomni ya.
encoun'ter, *v. a.* takpe; itkoki-
pa.
encour'age, *v. a.* iyopaštaka.
encroach, *v. a.* aokaģeća.
end, *n.* owihan̄ke; ihan̄ke; in̄-
kpa; yuštañpi: at the end, in̄-
kpata.
end, *v. a.* yuštañ; iħan̄gya.
endea'vor, *v. a.* iyuta; ećon̄
uta.
end'less, *adj.* owihan̄ke wani-
ća.
endow, *v. a.* aihpeya.
endure, *v. n.* okiħi; akpaspa:
to be capable of endurance, wa-
kiš'aka.
en'emy, *n.* tóka: to count as
an enemy, tókaya.
en'ergy, *n.* wowas'ake.
en'ervate, *v. a.* yuwas'ake šni.
enfee'ble, *v. a.* ħustagya.
enfee'bled, *part.* ħustaka.
enforce, *v. a.* yuwas'aka; yu-
suta; ećon̄kiya.
Eng'lish, *n.* Sagdašin̄: the
English language, Sagdašin̄ iapi
or Isantan̄ka iapi.
engrave, *v. a.* baģo; paģo.
enhance, *v. a.* teħike kaģa.
enjoin, *v. a.* ećon̄ši.

enjoy', *v. a.* iyuskin.
 enjoy'ment, *n.* wowiyuskin.
 enlarge', *v. a.* yutanika; tanika
 kaga.
 enligh'ten, *v. a.* iyoyamya.
 enli'ven, *v. a.* maḡaḡaya.
 en'mity, *n.* tókakičiyapi; čan-
 niyekičiyapi.
 en'nui, *n.* ičomnipi.
 enor'mous, *adj.* tanika hiŋča.
 enough', *adv.* ota; henakeča.
 enrage', *v. a.* šihdaya.
 enrag'ed, *part.* šihta.
 enrich', *v. a.* wižinya.
 enrol', *v. a.* owičawa.
 en'sign, *n.* wiyokihedan.
 enslave', *v. a.* wowidagya;
 wayaka wičayuha.
 entan'gle, *v. a.* yulhaha.
 en'ter, *v. n.* mahen ya; tin ya.
 en'terprising, *adj.* okihiičida.
 entertain', *v. a.* wonwičaya;
 maḡaḡaya.
 entice', *v. a.* hnayan.
 entire', *adj.* očowasin; eče-
 hna.
 en'trails, *n.* šupe.
 en'trance, *n.* tiyopa; ohna ya-
 pi čé.
 entrap', *v. a.* hmuŋka.
 entreat', *v. a.* čekiya.
 enu'merate, *v. a.* iyawa; ya-
 wa.
 enumera'tion, *n.* iyawapi;
 wiyawapi.
 envel'ope, *v. a.* iyapemni;
 oheyun.
 en'velope, *n.* oheyun.
 en'vious, *adj.* nawizi.
 en'viously, *adv.* ičekinyan.
 en'vy, *n.* nawizipi; wowinawizi.
 en'vy, *v. a.* inawizi; ičekin.
 ep'aulette, *n.* hiyete obohči-
 lici.
 ephemer'al, *adj.* askayedan.
 ep'icure, *n.* iya; wote s'a.
 epidem'ic, *n.* makošiča.
 ep'ilepsy, *n.* kan natipa.
 e'quable, *adj.* okonwanžidan.
 e'qual, *adj.* očitkonza; akide-
 čéča; napintu.
 e'qually, *adv.* iyečen; akide-
 čenya.
 equanim'ity, *n.* tawačiq wan-
 židan.
 equa'tor, *n.* maka čokaya.
 equidis'tant, *adj.* iychanyan;
 ičihchanyan.

equip', *v. a.* wipe kičun.
 eq'uiPAGE, *n.* wipe; wotawe.
 eq'uitable, *adj.* owotanŋa.
 eq'uity, *n.* woowotanŋa.
 equiv'alent, *adj.* iyečen ya-
 wapi.
 erad'icate, *v. a.* yužun.
 erase', *v. a.* pažužu.
 ere, *adv.* itokam: ero long,
 ečadan.
 erect', *adj.* bosdan han: owo-
 tanŋa.
 erect'ness, *n.* obosdatu.
 er'mine, *n.* hitunkasana.
 err, *v. n.* nuni: yušna; walita-
 ni.
 er'rand, *n.* wočiq.
 erro'neous, *adj.* hečetušni.
 er'ror, *n.* yušnapi.
 erup'tion, *n.* awičahinapa.
 escape', *v. n.* naziča; napa;
 skepa.
 escort', *v.* kiči ya.
 esoph'agus, *n.* dote; dote hbe-
 za.
 espouse', *v. a.* wolipa; yulipa.
 espy', *v.* wanyag iheya.
 estab'lish, *v. a.* yusuta.
 esteem', *v. a.* waštedaka.
 es'timable, *adj.* waštedapika.
 estrang'ed, *part.* toghda.
 etch, *v. a.* paḡo.
 eter'nal, *adj.* otokahe waniča
 ka owihanke waniča.
 eter'nally, *adv.* otokahe wanin
 tanhan.
 etiquette', *n.* wičohana.
 evac'uate, *v. a.* yučoka; ayu-
 štan.
 evade', *v.* okamna; ohomni ya.
 evanes'cent, *adj.* ataninšni
 iyaya.
 evan'gelize, *v. a.* wotanin wa-
 šte okiyaka.
 evap'orate, *v. n.* ahe; oyalie;
 skepa.
 e'ven, *adv.* napintu; očitkonza;
 indaya.
 eve'ning, *n.* litayetu: evening
 star, wičanhipi tanika.
 event', *n.* taku ečonpi; taku
 otanin.
 even'tually, *adv.* unhanqueta.
 ev'er, *adv.* tohinŋi; ohinŋiyan;
 evergreen, ohinŋiyan toya wan-
 ka: ever more, ohinŋiyan.
 ev'ery, *adj.* otioyohi; iyohi:
 every where, owanačaya.

ev'idence, *n.* woyatanin.
 ev'ident, *adj.* tanyan tanin.
 ev'idently, *adv.* taninŋan;
 awičakehan.
 e'vil, *adj.* šiča.
 e'vil, *n.* taku šiča.
 evince', *v.* yaotanin.
 evolve', *v.* yuzamni.
 ewe, *n.* tahiŋča wanunyanpi wi-
 yedan.
 exact', *adj.* hečetu.
 exact'ly, *adv.* hečetu hiŋča.
 exag'gerate, *v. a.* akaga; aka-
 win.
 exalt', *v.* yuwanakan iču; yu-
 wanakan iyeya.
 exalta'tion, *n.* yuwanakan iye-
 yapi.
 exam'ination, *n.* wiwičawan-
 gapi.
 exam'ine, *v. a.* iwanḡa; wi-
 wanḡa; iwanḡyaka; iyukčan.
 exam'iner, *n.* wiwičawanḡe.
 exas'perate, *v. a.* šihdaya;
 čante okičunŋinya.
 ex'cavate, *v. a.* yuškopa; ka-
 škopa.
 exceed', *v. a.* kapa; ikapa.
 exceed'ingly, *adv.* nina hiŋ;
 awitukadan.
 excel', *v.* kapa.
 ex'cellence, *n.* wičiyokipi.
 ex'cellent, *adj.* wašte hiŋča.
 ex'cellently, *adv.* ayučo.
 except', *v. a.* okapta; ope šni
 ya.
 excess', *n.* iyatahdepi.
 exces'sively, *adv.* iyatahde-
 ya.
 exchange', *v. a.* ičiyopeya; to-
 kiyopeya.
 excite', *v. a.* iyopaštaka.
 exclude', *v. a.* heyata iyeya.
 excommu'nicate, *v. a.* tan-
 kan iyeya; heyata iyeya; ope
 šni ya.
 excres'cence, *n.* pšunka.
 excul'pate, *v. a.* anakihima.
 excuse', *v. a.* kičiyawa šni.
 ex'ecrate, *v. a.* yašiča.
 ex'ecute, *v. a.* yučetu; teya;
 ečon.
 exempt', *v. a.* ope šni ya.
 ex'ercise, *v. n.* škan; škinjiči-
 ya; škinjiča; taku ečon.
 exert', *v. a.* nina ečon; šagya
 ečon.
 exhaust', *v. a.* yusota.

exhaust'ed, *part.* okiṭa; liun-kiṭa; indokiṭa.
exhib'it, *v. a.* pazo; kipazo.
exhil'arate, *v. a.* maḡaḡaya.
exhort', *v. a.* wahokonkiya.
exhorta'tion, *n.* wowahokonkiye.
ex'ile, *n.* iye tamakoḡe elipeye kiyapi; onuni.
expect', *v.* ape.
expecta'tion, *n.* woape; aperi.
expec'torate, *v. n.* kaṣpa.
expe'dient, *adj.* iyeḡetu.
expedi'tious, *adj.* ohaṅko.
expedi'tiously, *adv.* ohaṅkoya; inahniyan.
expel', *v. a.* taṅkan iyeya; pahaiyeya.
expend', *v. a.* yusota; hdu-sota; yutakuniṣni.
expen'sive, *adj.* tehika.
experience, *n.* wosdonye; woksape.
exper'iment, *n.* iyutapi.
expert', *adj.* waynpi.
expert'ly, *adv.* wayupiya.
ex'piate, *v. a.* woahṭani kaḡuḡu.
expire', *v. n.* ipoḡan; ṭa iyaya.
explain', *v. a.* tanyan oyaka.
explode', *v. n.* napopa.
exploit', *n.* wiḡolhan.
explore', *v. a.* iwanpaka.
explo'sion, *n.* napopapi.
expose', *v. a.* yuṣḡayehna.
expos'ed, *part.* ṣḡayehna.
expound', *v. a.* oyaka.
express'ly, *adv.* taṅinyan; atayedan.
expunge', *v. a.* paḡuḡu.
extend', *v.* yutanpaka: to extend the hand, nape yekiya.
exten'sively, *adv.* otanpaka.
extent', *n.* to this extent, hehanyan.
exter'minate, *v. a.* ihangya.
exter'nal, *adj.* itanṅan; akan.
extinct', *adj.* kasnipi; ihangyapi; ṭa.
extin'guish, *v. a.* yusni; kasni; bosni.
extol', *v. a.* yatan; yaonihan.
extract', *v. a.* yuḡun.
extraor'dinary, *adj.* wopteḡaṣni.
extrav'agant, *adj.* aokaḡa; iyatahdeya.
extreme'ly, *adv.* iyotan.

extrem'ity, *n.* ihaṅke; owihaṅke.
ex'tricate, *v. a.* yuṣpa.
exult', *v. n.* iyuṣṅin; wiyuṣṅin.
eye, *n.* iṣṭa: the pupil of the eye, iṣṭa su: eye-brow, iṣṭa lie; iṣṭahe hiṅ: eye-lash, iṣṭahepe hiṅ: eye-lid, iṣṭoḡuḡa.

F.

fa'ble, *n.* hitunṅakanpi.
fab'ricate, *v. a.* akaḡa.
face, *n.* ite; itoye; itohnake: face to face, itkokim: to make faces at, iḡṣṅinpiya.
fa'cile, *adj.* tehiṣni.
fact, *n.* wowiḡake; taku eḡonpi.
fac'ulty, *n.* tawaḡin.
fade, *v. n.* to wither, ṣniḡa; ṣniṣ aya: to make fade, yuṣniḡa; yusan.
fail, *v. n.* waniḡa aya: to fail as waters, puza aya: fail by disease, hanpaka; takuniṣni aya.
faint, *v. n.* taṅsaḡṭa; ilipaya.
faint, *adj.* staka; lipeḡa: scarcely visible, ohmun.
faint'ly, *adv.* ohmunyan.
fair, *adj.* owanyag waṣṭe; ska; owotanṅa; owaṣṭeḡake.
fair'ly, *adv.* owotanṅa.
faith, *n.* wowiḡada; wowaḡinye; awaḡinpi.
faith'ful, *adj.* wiḡaka; waḡinyepiḡa.
faith'fully, *adv.* awiḡakehan.
fall, *v. n.* hiṅhpaya; ilipaya; aptanyan; kaḡdaya: to fall on, ahinḡipaya.
false, *adj.* wiḡakapi ṣni; itonṣni; owotanṅa ṣni.
false'hood, *n.* woiṭonṣni.
fame, *n.* yuonihanpi; taṅkaya oyakapi.
famil'iar, *adj.* iyakitedan.
famil'iarly, *adv.* iyakitedan.
fam'ily, *n.* tiyohnaka; wiḡoun; wiḡowazi.
fam'ine, *n.* wiḡaakiḡan.
fam'ish, *v. n.* akiḡan; akiḡan ṭa.
fa'mous, *adj.* tehan yuotaninpi; taṅkaya oyakapi.
fan, *n.* iḡadu; iḡaduḡe; tustiḡadu.
fan, *v. a.* kaduḡa: to fan oneself, ihdadu.

fangs, *n.* kiṅske: claws, ṣake.
far, *adv.* tehan; tehanyan: far from, itehan; iḡitehan: from far, tehan taṅhan.
farm, *n.* maḡa.
farm, *v. a.* maḡa kaḡa.
far'ther, *adv.* ako; akowapa; sanpa; akotanṅan.
far'thest, *adj.* iyotan tehan.
fas'cinate, *v. a.* iyokipiya.
fash'ion, *n.* wiḡolhan.
fast, *adj.* suta; sutaya; ṭiṅsa.
fast, *v. n.* akihanḡiḡiya; woteṣni un.
fas'ten, *v. a.* nataka; yusuta; sutaya elnaka: to fasten on, onataka; aonataka: fasten to, ikoyagya.
fastid'ious, *adj.* wahitiḡa.
fat, *adj.* eḡepa; eḡemeḡa.
fat, *n.* ṣiṅ; waṣiṅ; wasna; wiḡdi.
fa'ther, *n.* ate: his father, atku: to call one father, ateya.
fa'ther-in-law, *n.* tunṅanṣi; tunṅanku.
fath'om, *v. a.* akatiṅ.
fath'om, *n.* akatiṅpi.
fatigu'ed, *part.* liunṅiṭa; mdo-kiṭa.
fat'ten, *v. a.* eḡemya.
fault, *n.* woahṭani; yuṣnapi.
fa'vor, *v. a.* waḡin en yuza; eḡanteḡiya.
fawn, *n.* taḡiṅḡadan.
fear, *n.* wokokipe.
fear, *v. a.* kokipa; ikopa; kopēhda.
fear'ful, *adj.* wawinihan.
feast, *n.* wohanpi; wonwiḡayapi.
feast', *v. a.* wonwiḡaya.
feath'er, *n.* wiyaka; maḡa hiṅ.
Feb'ruary, *n.* Wiḡata-wi.
fee'ble, *adj.* waṣ'ake ṣni; suta ṣni; staka; aḡtateḡa.
feed, *v. n.* wiḡan; wota.
feed, *v. a.* wonya; yunya; wiḡhanya.
feel, *v.* yutanṅan.
feign, *v. n.* konza: to feign drunkenness, witko konza.
feli'city, *n.* wowiyuṣṅin.
fell, *v. a.* as a tree, kawanṅa.
fel'lowship, *n.* dakonkiḡiyapi; okodakiḡiye.
fe'male, *adj.* winyan; wiye; wiḡedan.

fe'mur, *n.* cééunte.
fence, *n.* maġinatake.
fence, *v. a.* nataka.
fend, *v. a.* kašeya.
ferment', *v.* napoġan; napoġya.
ferment'ed, *part.* napoġyapi.
fern, *n.* hinhanŋonwan.
fero'cious, *adj.* wohitika.
fero'ciously, *adv.* ohitiya.
fer'ret, *n.* šina apaliđate šokšoka.
fer'rule, *n.* of a gun, iyopazan.
fer'ry, *v.* kiko; kikoŋya.
fer'tile, *adj.* wonuka; máġa wašte.
fetch, *v. a.* au; ahi; huwe ya.
fe'ver, *n.* tanċan wiċakata.
few, *adj.* tonana.
fib'ula, *n.* ċanġke huwaġipe.
fick'le, *adj.* waċiŋ ċistiyedan.
field, *n.* máġa; maġitani; ma-
 ġteċa.
fiend, *n.* wakaŋšića.
fierce, *adj.* wohitika.
fife, *n.* ċotanġka.
fif'teen, *num. adj.* ake zaptan.
fifteenth, *num. adj.* iake zaptan.
fifth, *num. adj.* izaptan.
fiftieth, *num. adj.* iwikċemna
 zaptan.
fifty, *num. adj.* wikċemna za-
 ptan.
fight, *n.* okiċize.
fight, *v. a.* kiċiza; kiċi kiċiza.
fig'ure, *n.* oowa.
fig'ured, *part.* owapi.
file, *n.* mazipabe; maziŋube;
 ċanipabe.
fill, *v. a.* ožu; ožuya; ožuton;
 opagi.
fil'ter, *v.* puskepa; puskemya;
 apuskepa.
filth, *n.* wošape.
fil'thy, *adj.* ašapa.
fin, *n.* ho ape.
fi'nal, *adj.* ċhake.
find, *v. a.* iyeya; iyekiya.
fine, *adj.* wašte; zipzipedan;
 mdu ġinċa; tpan; sbudan: to
 make fine, bopan; yutpan;
 kamdu.
fin'ery, *n.* wokoyake waštešte.
fin'ger, *n.* napsukaza; napċupe:
 forefinger, nape tokaheya and
 nape apazo: second finger, na-
 pe ċokaya; third finger, šašte
 iyokipe: fourth finger, šašte:
 finger-ring, maza napċupe.

fin'ish, *v. a.* yušan; yašan;
 ohinŋikiya; ġunhikiya.
fire, *v. a.* ideya; aideya: to
 make a fire, ċeti.
fire, *n.* peta: near the fire, pe-
 tkahda; petkiyedān; petiškan:
 fire-arms, mazakan: fire-brand,
 petuspe: fire-shovel, maza on
 ċahota ċipeyapi.
firm, *adj.* suta; tiŋsa.
fir'mament, *n.* okotonyan.
firm'ly, *adv.* sutaya; tiŋsadan:
 not firmly, hahayedān; ahaha-
 yedan.
first, *adj.* tokaheya; otokaheya:
 first-born, tokapa; ċaske; wi-
 nona.
fish, *n.* hoġan.
fish, *v. a.* hoyupsića; hopsića;
 hokuwa.
fish'er, *n.* škeċa.
fish'gig, *n.* huħaka.
fish'hook, *n.* hoyupsiće; hoi-
 ċuwa; ċakiyuliġe; ġinškižu-
 pi.
fishing'-line, *n.* hoyupsiće
 ikan.
fish'-net, *n.* ho.
fish'y, *adj.* hoġanmna.
fist, *n.* nape hdupsunġka.
fit, *v.* to suit in size, kipi; iye-
 hantu.
fit'ness, *n.* iyeċetu.
five, *num. adj.* zaptan.
fix, *v. a.* piya; sutaya ehde.
flag, *n.* wiŋokihedan.
flag, *v. n.* mdokiġe aya.
flame, *v.* ide; itkoŋ.
flame, *n.* idešasa.
flank, *n.* niġute.
flan'nel, *n.* powaye; šina zig-
 ziċa.
flap, *v.* koza; koskoza.
flap, *n.* of a tent, wiħupa.
flash, *n.* of lightning, wakanhdi
 ġinħda: flash of a gun, noġe
 ide ġinħda.
flat, *adj.* mdaska; mdaya: a flat
 side, omdaska.
flat, *n.* mdamdata.
flat'ten, *v.* yumdaya; kamda-
 ska.
flat'terer, *n.* iskuya.
fla'vored, *part.* skumna.
fla'vorless, *adj.* štušta.
flaw, *n.* ġiċi; oktetoŋ.
flaw'y, *adj.* oktetoŋ.
flax, *n.* haħonta ožupi.

flay, *v. a.* baġopa.
flea, *n.* ġa.
fledge, *v.* kihi; suŋ iċaġa.
flee, *v.* napa; nažiċa: to flee
 from, nakiċipa: flee to, onapa;
 inapa.
fleece, *n.* taħiŋ wanunyanpi
 ġin.
fleet, *adj.* duzaħan.
flesh, *n.* ċeħpi; ċoniċa: wiċa-
 ċeħpi.
flesh'y, *adj.* ċepa; ċemċepa.
flex'ible, *adj.* wiŋšwiŋžedan.
flight, *n.* napapi; ġinyanpi.
flight'y, *adj.* waċiŋhuuni.
finch, *v. n.* šuta.
fling, *v. a.* kaħo iyeya.
flint, *n.* wanħi.
flit, *v. n.* ġinyan iyaya.
float, *v. n.* okaħiboka; okapota;
 okaħpa.
float, *n.* okaħiboka.
flock, *n.* optaye; ošpaye.
flog, *v. a.* kaštaka; kapsinpsin-
 ta.
flood, *n.* minitan; ominitan.
flood, *v.* aminitan; minitan.
floor, *n.* owanġka.
flour, *n.* aġuyapi mdu.
flour'ish, *v.* tanyan iċaġa.
flow, *v. n.* kaduza.
flow'er, *n.* waħċa.
flow'er, *v. n.* ġċa.
flu'ent, *adj.* wayapika.
flu'ently, *adv.* wayapiya.
flu'id, *adj.* mini iyeċċa.
flute, *n.* ċotanġka.
flut'ter, *v. n.* škanškan; ptaŋ-
 ptaŋ.
flux, *n.* kažopi.
fly, *n.* honaġidan; tatawamdu-
 ška.
fly, *v. n.* ġinyan; waġinyan: to
 fly round, anawiŋ: fly out as a
 cork, našdoka.
foam, *n.* taġe; minitaġa.
foe, *n.* tōka.
fog, *n.* opo.
fog'gy, *adj.* po; minibozan.
foil, *v. a.* okiħi šni ya.
fold, *v. a.* peħan; opeħan: to
 fold in the arms, adoksoħan yu-
 za.
fold, *n.* opeħe.
fo'liage, *n.* ċanwapa.
fol'low, *v.* opa; okipa; om
 ya; iyahna ya; oħanħdeya;
 tapa; otapa.

fol'ly, *n.* waćintonpi śni.
fond, *adj.* to be fond of, waśte-daka; oħanħdeya.
fon'dle, *v. a.* kihua.
food, *n.* wo; woyute; taku yu-tapi.
fool, *n.* witkotkoka.
fool'ish, *adj.* witkotko.
fool'ishly, *adv.* witkotkoya.
foot, *n.* siha: ball of the foot, siipušin: on foot, huiyun.
foot'step, *n.* owe; oyc.
fop, *n.* wakoyaka; Titonwan se.
for, *prep.* on; heon; etanħan.
forbear', *v. a.* itonpa; iyaki-ćunni.
forbid', *v. a.* teħinda; iyokiśni: one who forbids, wateħinda.
force, *n.* wowaś'ake; wookihi.
force, *v. a.* ećon kiya.
for'cibly, *adv.* waś'agya.
ford, *n.* oiyuwege.
ford, *v.* iyuwega; ćopa.
fore'-arm, *n.* isto; iśpahu.
fore'castle, *n.* watokapatanħan.
fore'-finger, *n.* nape tokahe-ya.
fore'head, *n.* ite.
for'eign, *adj.* tokeća.
foreknow', *v.* itokam sđonya; ayate.
fore'most, *adj.* tokaheya; to-kahan.
fore'noon, *n.* wiyotanħe śni.
for'est, *n.* ćontanħa; ćonśma.
forev'er, *adv.* ohinñiyan; owi-hanħe wanića.
forget', *v. a.* akiktonħa.
forget'ful, *adj.* waćinħtonħa.
forgive', *v. a.* kaźuźu; iyun-win ćodan kaźuźu.
forgive'ness, *n.* wokaźuźu.
fork, *n.* wićapedan; ćanħzata.
fork'ed, *adj.* źata; akizata; ġanħata.
forks, *n.* oźate.
form, *v. a.* kaħa.
form'er, *n.* waićaħiye.
for'mer, *adj.* tokaheya.
for'merly, *adv.* eħanħa; tani-ħan; wanakaħa.
for'midable, *adj.* wawiniħan; wokokipe.
fornica'tion, *n.* wiinalħmanpi.
for'sake', *v. a.* ayuśtan; eħpe-ya; inatan; inakitan.
fort, *n.* ćonkaśke.

forthwith', *adv.* ećehnahan; ećahanħeya; tokeśta.
for'tieth, *adj.* iwikćemna topa.
fortifica'tion, *n.* ćonkaśke.
for'tify, *v. a.* ćonkaśke kaħa; aćanħkaśka.
for'titude, *n.* waćintanħapi.
for'tunate, *adj.* wapi; wapika: to be fortunate, ataya.
for'tunately, *adv.* wapiya.
for'tune, *n.* wowiźiće.
for'ty, *num. adj.* wikćemna to-pa.
for'ward, *adj.* tokaheya.
fos'ter, *v. a.* ićaħiya.
foul, *adj.* śapa.
foul, *v. a.* naśośa.
found, *part.* ieyapi.
founda'tion, *n.* taku aħe ćin; aħdeħe ćin.
foun'tain, *n.* wakoniya; mini-yowe; minihdoka.
four, *num. adj.* topa: by fours, tomtom.
fourteen', *num. adj.* ake topa.
fourteenth', *num. adj.* iake topa.
fourth, *num. adj.* itopa.
fowl, *n.* wakinyan; wakiye; wahupakoza.
fox, *n.* śunħidan.
frac'tion, *n.* onśpa; onśpaśpa.
frac'ture, *v. a.* paweħa; ka-lideća; okahdeća.
frac'ture, *n.* okahdeće.
frag'ile, *adj.* wanħkadan; suta śni.
frag'ments, *n.* oyaptapi; otu-tka.
fra'grant, *adj.* waśtemua.
frail, *adj.* waś'ake śni.
frame, *v. a.* as a house, tiyuta; tićaħa.
fran'tic, *adj.* hnaśkinyan.
fraud, *n.* wićahnaye.
free, *adj.* tawaićiya.
free, *v. a.* kiyuśka; yuśpa.
free'dom, *n.* ihduħapi; tawai-ćiyapi.
free'ly, *adv.* ituya; iyakićuya.
freeze, *v. n.* ćaħa; tasaka.
freight, *n.* taku toksupi.
French'man, *n.* Waśićun.
fre'quent, *adj.* ota.
fre'quently, *adv.* otakiya; iźe-ħan.
fresh, *adj.* teća; do: fresh meat, tado; doyaħe.
fresh'et, *n.* minitan.

fret'ful, *adj.* wićanħsi.
Fri'day, *n.* anpetu izaptan, or anpetu iśakpe.
friend, *n.* koda; kićuwa.
friend'ship, *n.* dakonkićiyapi; kodakićiyapi.
fright'en, *v. a.* yuśinyeya; ini-ħanya; wakokipe kićaħa; ġam-ya.
fright'ened, *part.* inihan; yu-śinyaya.
frisk, *v. n.* napsipsića; psipsića.
friz'zled, *part.* yuħa.
frock, *n.* nitośke.
frog, *n.* naśka; hnaśka: tree frog, hnaśka ćanħidan; bull frog, tontonħanħa.
frog'-spittle, *n.* mini witoye.
frol'ic, *v. n.* śkata.
from, *prep.* etanħan.
frost, *n.* ġewanħa; ćanħotka.
frost'ed, *part.* tasaka; śni on ġa; aćaħśdaya.
frost'y, *adj.* posa wanħa.
froth, *n.* taħe.
fro'ward, *adj.* waanaħoptan śni.
frown, *v. n.* ite śinħiya; ite yukogkiya.
fro'zen, *part.* ćaħa; tasaka.
fruc'tify, *v. a.* nićaħiya.
fru'gal, *adj.* wapatan.
fruit, *n.* waskuyeća.
fruit'ful, *adj.* unħkanħa aićaħa.
frus'trate, *v. a.* yuećetu śni; yutaku śni.
fry, *v. a.* ćeħuħnya: a frying-pan, ćeħa ihupa ġanħka.
fudge, *intj.* ġinħe.
fu'el, *n.* peta ćan.
fu'gitive, *n.* tuwe naźića.
fulfil', *v. a.* ećetuya; yuećetu.
full, *adj.* ipi; wipi; oźudan; brimful, iyuźimnana.
full, *v.* to full up, namniħa; namniħya.
full'ed, *part.* namniħa.
ful'minate, *v.* oħin; owoħin.
fu'migate, *v. a.* izita; izinya.
fun, *n.* wowiħa: to make fun, oħanħanħan.
fund, *n.* mnayanpi.
fu'neral, *n.* wićaśta ġapi.
fun'gus, *n.* wićanħpi ġinħipaya: on trees, ćan ġanħeska.
fur, *n.* ġin: furs, wawaha.
fur'bish, *v. a.* pateća.
fu'rious, *adj.* wohitika.

furl, *v. a.* pehañ.
fur'nace, *n.* oćeti tañka.
fur'nish, *v.* opeton; ku; ehna-
 ka.
fur'niture, *n.* taku ićihde.
fur'row, *n.* ćan'kuye.
fur'ry, *adj.* hiñlitya.
fur'ther, *adv.* sanpa.
fu'ry, *n.* wośihda; woćante-
 ptanye.
fuse, *v.* śdo; śdoya.
fuss, *n.* owodutaton; o'koyapi.
fu'ture, *adj.* tokata.

G.

gab'ble, *v.* nina tamya; iwa-
 kan.
gab'bling, *part.* iwakan.
gad, *v. a.* to gad about, ti iyaza
 un.
gad'fly, *n.* tatawamduška.
gag, *v. a.* iohmuskiya.
gain, *v. a.* kamna; ohiya.
gain'er, *n.* ohiye s'a.
gait, *n.* ćeahdepi.
gal'axy, *n.* wana'gi taćanku.
gall, *n.* pizi.
gall, *v. a.* ha kaśdoka.
gal'lantly, *adv.* iwaynpiya.
gal'lop, *v. n.* nawanka.
gal'lows, *n.* to put to death on
 the gallows, poskin yu'a.
gam'ble, *v. n.* oćeonna ećon.
gam'bling, *n.* oćeonna; kan-
 sukutepi.
gam'bol, *v. n.* psipsića.
game, *n.* ećonpidan.
gan'der, *n.* ma'gá mdoka.
gang, *n.* optaye.
gaol, *n.* wićakaška tipi.
gaol'er, *n.* wićakaška tipi
 awayyaka.
gap, *n.* hēi: to make gaps, ka'hi.
gape, *v. n.* iyowa; na'ga.
garb, *n.* wokoyoke; ihduzapi.
gar'den, *n.* wo'zupi.
gar'gle, *v. a.* i hduza'za.
gar'land, *n.* wa'licá wateśdake.
gar'ment, *n.* heyake; wokoya-
 ke.
gar'ner, *n.* dotopiye.
gar'nish, *v. a.* oiyokipi ka'ga.
gar'ret, *n.* tićeška ekta tipi
 kin.
gar'rison, *n.* ćonkaške.
gar'rulous, *adj.* iwaśićun.
gar'ter, *n.* hunskićahe.

gash, *n.* obahon.
gasp, *v. n.* niya śni ta nuñ seća.
gate, *n.* tiyopa.
gath'er, *v.* mnayan; pahi;
 mnićiya; witaya iheya.
gauge, *v. a.* iyuta.
gauze, *n.* tahokata se ećeća.
gay, *adj.* Titonwan se.
gaze, *v. a.* opalita.
gear, *v. a.* ikoyagya; iyakaška.
geese, *n.* ma'gá; ma'gá śapa.
gem, *n.* inyan telika.
gen'eral, *n.* akićita tañcan.
gen'erally, *adv.* owanćaya;
 ećaken.
genera'tion, *n.* wićoiće'ge.
gen'erous, *adj.* ohanpi.
gen'erously, *adv.* ohanpiya.
Gen'esis, *n.* Wićoiće'ge.
genteel, *adj.* waśteyaken ohan.
gen'tle, *adj.* wa'habadan.
gen'tleman, *n.* wićašta wa-
 libaka.
gen'tly, *adv.* wa'habaya; iyasna-
 snana.
gen'uine, *adj.* wićakapi.
ge'nus, *n.* obe.
germ, *n.* ćintpa; ćamni.
ges'ture, *v.* wikiyuta.
get, *v.* kamna; iću; ka'ga: to
 get away, han'ta wo; hun'ktiya.
ghost, *n.* wana'gi.
gi'ant, *n.* wazi se.
gid'dy, *adj.* itohomni.
gift, *n.* taku wićakupi.
gigan'tic, *adj.* tañka hiñća.
gig'gle, *v. n.* iha; ihalia.
gills, *n.* hoćaka: dolie śa.
gim'blet, *n.* ćanjumni ećistin-
 na.
gin, *n.* on hmun'kapi.
gird, *v.* ipiyaka; ipiyagton;
 opta yuskiskita.
gir'dle, *n.* ipiyake: ićaške.
girl, *n.* wićinyanna; wićinće-
 dan: girls, wićiyanpidan.
girth, *n.* maku-iyuskite.
give, *v.* k'u; itulian: to give
 baek to, kiću.
giz'zard, *n.* tezi.
glad, *adj.* iyuśkin; pida; wiyu-
 śkin.
glad'den, *v. a.* wiyuśkinya; pi-
 daya.
glad'ly, *adv.* pidaya; iyuśkin-
 yan.
glad'ness, *n.* wowiyuśkin; wi-
 yuśkinpi.

glance, *v.* to slip, yuśna; ka-
 śna; kaśduta.
glass, *n.* žan'žan: looking-glass,
 ihdiyomdasin.
glas'sy, *adj.* aćahśdaya.
glaze, *v.* ožan'žan hdepi ka'ga.
glaz'ed, *part.* glued over, asin-
 sin.
gleam, *v. n.* wiyatpatpa.
glean, *v. a.* pahihi.
glide, *v. n.* iwaśtedan kaduza.
glim'mer, *v. n.* mašte naptapta.
glimpse, *n.* to get a glimpse of,
 aištaćenya.
glis'ten, *v. n.* wiyatpatpa.
glit'ter, *v. n.* wiyakpakpa.
globe, *n.* makohmihbe.
gloom, *n.* otpaza.
gloom'y, *adj.* otpasya.
glo'rify, *v. a.* yaonihan; ya-
 tan; yuonihan.
glo'rious, *adj.* wašte hiñća.
glo'ry, *n.* wowitan.
glos'sy, *adj.* wiyakpa.
glot'tis, *n.* dote.
glove, *n.* napinkpa yuga'ga.
glow, *v. n.* iyega.
glue, *n.* ćonpeška.
glue, *v. a.* apuspa; askapa;
 askamya.
glued, *part.* apuspapi.
glut'ton, *n.* wote's'a; iya se.
gnash, *v.* hi hdakiñskinza.
gnat, *n.* hoponkadan.
gnaw, *v.* yaśpaśpa; yamnu-
 mnu'ga; yakoga; yama.
go, *v.* ya: to go home, hda: go
 out, tan'kan ya: go round, oho-
 mni ya: go on a journey, ići-
 mani: go astray, nuni: go as in
 moving, ihdaka; unhdaka: go
 along, han'ta: go by, hiyaya;
 kapa; hni'ida: go with, om ya;
 opa; kići ya.
goad, *n.* ćan-pestodan.
goal, *n.* oinažinta.
goat, *n.* tatoka.
gob'ble, *v.* zićatan'ka hoton.
God, *n.* Wakantañka.
gold, *n.* mazaskazi.
gone, *part.* iyaya; kihda; hni-
 lida; iyayupta.
good, *adj.* wašte: good-natured,
 tawaćin wašte.
good'ly, *adj.* wašteya.
good'ness, *n.* wowaste; wićo-
 waste.
goods, *n.* maza; wa'hpaya.

goose, *n.* maǵá; maǵí šapa; maǵí paŋpaŋa: goose-quill, wiyaka.

goose'berry, *n.* wičahdeška.

go'pher, *n.* maniča.

gore, *v. a.* lie on čapa.

gore, *n.* we.

gorge, *v.* katka.

gos'ling, *n.* mahčinča.

gos'pel, *n.* wotaŋiŋ wašte.

gouge, *v. a.* kaškotpa.

gourd, *n.* wamnuha.

gov'ern, *v. a.* oie kičun; awaŋyaka.

gov'ernor, *n.* wičastayatapi.

gown, *n.* nitoške; onhdolida.

grab, *v. a.* botiča.

grace, *n.* wowaŋšida; wačan'tkiyapi; wowašte.

grace'ful, *adj.* wašteyaken.

gra'cious, *adj.* wačantkiya; waŋšida.

grad'ual, *adj.* iwaštedaŋ.

grain, *n.* su; čo; sukaza.

gran'ary, *n.* dotopiye.

grand, *adj.* taŋka; wašte.

grand'child, *n.* takoža; takozakpaku.

grand'father, *n.* tunkaŋšidaŋ; tunkaŋkšitku.

grand'mother, *n.* unči: kunšitku.

grant, *v. a.* ku; ku iyeya.

grapes, *n.* haŋaŋhaŋka.

grape'-vine, *n.* haŋaŋhaŋka iyuwi.

grap'ple, *v. a.* kiči ečon; kiči kičiza.

grasp, *v. a.* yuza.

grass, *n.* peži: sweet grass, wačanča.

grass'hopper, *n.* psipsičadaŋ.

grate, *v. n.* kinskinza; kehičega.

grate'ful, *adj.* pida.

grate'fully, *adv.* pidaya.

gra'ter, *n.* iyukege.

gra'tis, *adv.* iyunwin čodaŋ.

grat'itude, *n.* wopida.

gratu'itously, *adv.* ituya.

grave, *n.* wičahapi.

grav'el, *n.* isbu; ih'e.

gra'vy, *n.* haŋpi; wahaŋpi.

graze, *v. n.* wihaŋ; yašda; ayašda.

graz'ier, *n.* wihaŋwičakiye.

grease, *n.* sda; ihdi; wihti; wasna.

grease, *v. a.* sdaya; sdakiya.

great, *adj.* taŋka.

great'ly, *adv.* taŋka; taŋkaya.

great'ness, *n.* wotaŋka; taŋkapi.

gree'dy, *adj.* akaska; nina wota.

green, *adj.* to; toto: to color green, toya.

grey, *adj.* h'a; oh'a; oli'aka; hota.

grief, *n.* woiyokišiče.

grieve, *v.* iyokišiča; iyokišin-ya.

grim, *adj.* ksizeča; wawinihaŋ.

grin, *v.* ite šin'kiya; ite yušin-kiya; hili'akiya: to grin at, aikšinkiya.

grind, *v. a.* wotpaŋ; yukpaŋ.

grind'stone, *n.* izuza taŋka.

grist, *n.* wotpaŋpi waŋžidaŋ.

groan, *v. n.* šičahowaya; čomnihdazi.

groin, *n.* čaŋna.

groove, *v. a.* bakontkonta; kakontkonta.

grobe, *v. n.* yutaŋtaŋ mani.

ground, *n.* maka: bare ground, kisapa.

ground, *v.* to get aground, azi.

ground-cher'ries, *n.* tali'piyo-gin.

group, *n.* optaye.

grouse, *n.* šiyu.

grove, *n.* taškožu.

grow, *v. n.* ičaga: to grow on, aičaga: make grow, ičaliya.

growl, *v. n.* hdo; yabu.

grub, *n.* maka ka; hute oka.

grudge, *v. a.* ipida.

grum, *adj.* ksizeča.

grum'ble, *v.* to grumble about, asičahdo.

grunt, *v. n.* hdo; hdohdo; tin-ğa.

guard, *v.* awaŋyaka; awaŋhdaka; iwaŋhdaka; akičita nažin; iwakta.

guard'edly, *adv.* iwaktaya.

guess, *v.* iyukčaŋ; ayate.

guest, *n.* kičopi; en wota.

guide, *v. a.* yus aya.

guile, *n.* wohnaye.

guile'ful, *adj.* wahnayaŋ.

guilt, *n.* woalitani.

guil'ty, *adj.* yačopi; iyaonpa-pi.

gull, *n.* wičataŋktaŋkadaŋ.

gul'let, *n.* dohdeska.

gum, *n.* čaŋšin.

gun, *n.* mazakaŋ; mazawakaŋ:

gun-lock, mazakaŋ oyuwu.

gun'powder, *n.* čahdi.

gush, *n.* kaduza.

guts, *n.* šupe.

H.

hab'it, *n.* iyowaŋke; owangičiyapi; ihduzapi.

hab'it, *v.* to form a habit, iyo-wangičiya; ihduza: to be in the habit of, eča ečonka.

hack, *v.* bahonhon; bakonta.

hack'berry, *n.* yamnumnuga-pi.

hac'kle, *n.* wičakča.

hag'gle, *v. a.* bahonhon.

hail, *n.* wasu.

hair, *n.* hiŋ: tied up, as hair, aške; aške yuwipi.

hair'y, *adj.* hiŋšma.

half, *n.* haŋke; okise; iyokise.

halloo', *v.* paŋ; iaš'a.

hal'low, *v. a.* yuwakaŋ.

halt, *v.* hušte; inažin.

hal'ter, *n.* hakahunonpi.

halve, *v. a.* okičaksa; okiča-sdeča.

ham, *n.* čecha.

ham'mer, *n.* maziyaŋe.

hand, *n.* nape: right hand, etapa: left hand, čatka.

hand'ful, *n.* napohnaka.

hand'kerchief, *n.* wapaogedaŋ.

han'dle, *n.* ihupa.

han'dle, *v. a.* ihupa toŋ.

hand'saw, *n.* čaŋibakse.

hands'breadth, *n.* napapašde-čapi; os.

hand'some, *adj.* owanyag wašte.

han'dy, *adj.* wayupika.

hang, *v.* otkeya; okazeze.

hang'ing, *part.* okazeze.

hap'pen, *v.* to happen to, aki-pa: happen to do, wanun ečon.

hap'piness, *n.* wowiyuškŋ.

hap'py, *adj.* iyuškŋ.

har'bor, *n.* oihuni wašte.

hard, *adj.* suta; tinža; tehika.

hard'en, *v. a.* yusuta.

hard'ly, *adv.* kitaŋ se.

har'dy, *adj.* suta.

hare, *n.* tin-maštinča.

hark, *v.* a; a po.

har'lot, *n.* witkowiŋna.
harm, *n.* wošiće.
harm, *v. a.* kiunŋiya.
har'ness, *n.* aŋin ikaŋ ko.
har'ness, *v. a.* aŋin iyakaška ;
 ikoyagya.
harp, *n.* čandowanŋkiyapi.
harpoon', *n.* huliaka.
har'row, *n.* maŋiyuhinte taŋ-
 ka.
har'row, *v. a.* yuhinta.
harsh, *adj.* ŋaheća ; žahan ;
 hobu.
hart, *n.* tamdoka.
har'vest, *n.* mnayanŋpi.
has, *v.* yuha.
hasp, *n.* inatake.
haste, *n.* inahŋipi.
has'ten, *v.* inahŋi ; inahŋiya.
has'tily, *adv.* inahŋiyan.
has'ty, *adj.* waćinŋko.
hat, *n.* wapaha : a palm hat, psa
 wapaha : to put on or wear a
 hat, wapaha kiton.
hatch, *v.* maŋ ; be.
hatch'ed, *part.* maŋpi.
hatch'et, *n.* onspedan.
hate, *v. a.* šićedaka ; oyusiŋ.
ha'tred, *n.* čaŋniyekićiyapi.
haugh'ty, *adj.* wahanićida.
haul, *v. a.* tokšu ; watokšu ;
 yusdohan aya.
have, *v.* yuha ; hduha ; ton ;
 yuza.
ha'ven, *n.* iyomnina ; oihuni.
haw, *n.* black haw, mna : red
 haw, taspaŋ ; taspaŋ sdosdo-
 dan.
hawk, *n.* ćetan ; čaŋška.
hay, *n.* peži.
haz'ard, *v.* oťohnaka.
haze, *n.* opo.
ha'zel-nut, *n.* uma.
he, *pron.* iś ; iye.
head, *n.* pa ; itaŋćan : head
 covered, pošinićodan : head un-
 covered, pa kazamni : head ache,
 pa yazaŋ.
head'long, *adv.* pamakom ;
 ahdaskin.
head'y, *adj.* waćinŋko.
heal, *v. a.* asniyan ; okiziya.
heal'ed, *part.* asni ; okizi.
heal'er, *n.* waasniyan.
heal'ing, *n.* wokizi.
health'ful, *adj.* zaniyan.
health'y, *adj.* zapiyan.
heap, *v.* čzu aya ; witaya čzu.

hear, *v. a.* naŋon ; nakiŋon ;
 anaŋoptaŋ : to lend an ear to,
 anoŋkićiya.
hear'ing, *n.* onahonŋpi.
heark'en, *v.* anaŋoptaŋ ; noŋe
 ekta yeya.
hear'say, *n.* keyapi.
heart, *n.* čante ; wićačante.
heart'less, *adj.* čanwanŋka.
heat, *n.* omašte ; okata ; iyo-
 katapi.
heat, *v. a.* kanya.
heat'ed, *part.* kanyapi.
heav'en, *n.* malipiya.
heav'ily, *adv.* tkeya.
heav'y, *adj.* tke.
hedge, *v.* to hedge up, ićaŋi.
heed, *v. a.* anaŋoptaŋ ; anaki-
 ŋoptaŋ.
heed'less, *adj.* wanahon šni.
heel, *n.* siyete.
heif'er, *n.* pte heyuktaŋna.
height, *n.* obosdatu ; peŋe.
hei'nous, *adj.* šiće hiŋća.
heir, *n.* aihpeyapi kiŋ.
hell, *n.* wakaŋšića tipi.
helm, *n.* iyupse.
helms'man, *n.* iyupse yuze
 čin.
help, *v. a.* ókiya.
help, *n.* ookiye.
help'er, *n.* tawaši ; tawašitku ;
 taokiye.
help'less, *adj.* taku okili šni.
hem, *n.* opapuŋ.
hemp, *n.* hašbe.
hen, *n.* anpaohotonŋa wiye.
hence, *adv.* detanhan.
hence'forth, *adv.* detanhan ;
 tokata.
her, *pron.* hers, tawa.
her'ald, *n.* eyanpaha.
herb, *n.* peži.
herd, *n.* optaye ; ošpaye.
here, *adv.* dećiya ; den ; detu.
her'itage, *n.* taku aihpeyapi.
he'ro, *n.* tuwe wakte hdi.
her'on, *n.* hoka ; hokaŋića.
herself, *pron.* iye ke.
hew, *v. a.* kakaŋ : to counter
 hew and hew on, akakaŋ.
hewn, *part.* kakaŋpi.
hick'ory, *n.* čaŋsu.
hick'up, *v. n.* mdokaska.
hid'denly, *adv.* nahmana.
hide, *v. a.* analibe ; nahma ;
 inahma ; nakihma.
hide, *n.* ha.

high, *adj.* tehanwanŋkan ; te-
 wanŋantuya.
hill, *n.* paha ; pažodaŋ : hill, as
 of corn, etc., malipažo.
hill'y, *adj.* hoški ; hoškiški.
him, *pron.* iś ; iye.
himself, *pron.* iye ke.
hind, *n.* tawiyedaŋ.
hin'der, *v. a.* tehinda ; iyoki-
 šni ; kašeya ; ićaŋi ; kaŋiya.
hind'most, *n.* hekta.
hin'drance, *n.* wokagi.
hinge, *n.* tiyopa-ókihe.
hip, *n.* nisehu ; niŋtpahu.
hire, *v. a.* opeton ; taŋćan ope-
 ton.
his, *pron.* tawa.
hiss, *v. n.* as a serpent, s'a.
his'tory, *n.* woyakapi.
hit, *v. a.* o ; čokaya iheya ; apa.
hitch, *v. a.* ikoyaka ; ikoyagya.
hitherto, *adv.* dehanŋan.
hive, *n.* tuhmaŋa tipi.
hoard, *v. a.* kamna ; nahmana
 kamna.
hoarse, *adj.* hoŋita.
hob'ble, *v. n.* hušte mani.
hoe, *n.* maŋićamna.
hoe, *v. a.* akata ; ahdata.
hog, *n.* kukuše.
hoist, *v. a.* yuwanŋkan iću.
hold, *v. a.* yuza ; yus naŋin : to
 contain, kipi : hold ! hinahan-
 ka !
hole, *n.* oħidoka : to cut a hole,
 baħidoka ; kaħidoka : shoot a
 hole in, boħidoka : bore a hole,
 yuħidoka : make a hole with the
 foot, nahidoka.
ho'liness, *n.* wowakan.
hol'low, *adj.* mahen oħidoka ;
 hdoŋeća.
hol'low, *n.* osmaka.
ho'ly, *adj.* wakaŋ.
home, *n.* tipi tawa : to go home,
 hda : to come home, hdi : to
 carry home, ahda ; ahdi ; hdo-
 hda ; akiyahda ; aki.
home'ly, *adj.* owanyag šića.
hom'mony, *n.* pašdayapi : to
 make hommony, pašdaya.
hone, *n.* iyohdi.
hon'est, *adj.* owotaŋna ; oħan
 owotaŋna.
hon'esty, *n.* wićoowotaŋna.
hon'ey, *n.* tuhmaŋa čaŋhanŋpi :
 honey-comb, tuhmaŋa česdi.
hon'or, *v. a.* yuonihan ; kinihan.

hon'or, *n.* woyuonihan : doing something entitling one to honor, iweśdeka.
hood, *n.* wapaha.
hoof, *n.* śakc.
hook, *n.* maza yuksanyan : a fish-hook, čakiyuhuge; hoiyupside.
hook, *v. a.* ikoyagya.
hoop, *n.* ćanhdėska; koka iyuskite.
hop, *v. n.* ipsića; psipsića.
hope, *v.* apc.
hope, *n.* woape.
horn, *n.* he : a powder-horn, ptehe.
horse, *n.* śuktanķa; śunķa wakan : a horse-shoe, śake maza okatanpi : a horse-whip, śunķi-ćapsinte.
hose, *n.* iyahdehunska; iyohe.
hos'pitable, *adj.* oħanpi.
host, *n.* wonwićakiye ćin.
hos'tile, *adj.* wakiza; tókaki-ćiyapi.
hot, *adj.* kata; didita; mašte; okata; odidita; omašte.
hour, *n.* wihiyayedan oape wan-židan.
house, *n.* tipi : our house, un-tipi.
house'hold, *n.* tiyohnaka; ti-wahe.
house'less, *adj.* tipi ćodan un-pi; śdayehna unpi.
hov'er, *v. n.* ħpewanķa; na-win.
how, *adv.* token; toketu : how far, tohanyan : how many, tona-ka; tonakeća; tona.
howev'er, *adv.* toketu kašta.
howl, *v. n.* pa; howaya; ćeya.
hud'dle, *v. n.* witaya iheya.
hug, *v. a.* adoksohan yuza; poskin yuza.
huge, *adj.* tanķa ħinća; wopteća śni.
hull, *n.* ha.
hull, *v. a.* yusku; yasku; yu-ħu; yahu; basku, etc.
hum, *v. n.* ħmun.
humane, *adj.* waonśida; wa-ćantkiya.
hum'ble, *adj.* wahbadan; on-śihan.
hum'ble, *v. a.* yuhukuya.
hu'mid, *adj.* tkin.
humil'ity, *n.* onśihanpi.

hu'mor, *n.* out of humor, ćan-teptanyan.
hunch, *v. a.* panini.
hun'dred, *num. adj.* opawinģe.
hun'dredth, *num. adj.* iopa-winģe.
hun'ger, *n.* wotektehdapi.
hun'gry, *adj.* wotektehda.
hunt, *v. a.* akita; ode; okide; wakuwa; kuwa; wotihni; wana-
 nasa; nasa; awang ya.
hunt, *n.* akitapi; odepi; waku-wapi; wotihnipi; wanasapi.
hunt'er, *n.* waoke.
hunt'ing, *n.* wakuwapi; wotih-nipi.
hurl, *v. a.* kaho iyeya.
hur'ricane, *n.* tate iyumni.
hur'ry, *v. n.* inahni : to be in a hurry, inahniyan.
hur'ry, *v. a.* inahniya.
hurt, *v. a.* ksuweya; kiunniya.
hus'band, *n.* hihna; hihnaku : to have a husband, hihnaton : to have for a husband, hihnaya.
hush, *v.* be still, inina yanķa wo.
husk, *v. a.* yuģan.
husk'ing, *n.* woģanpi; yuģan-pi.
hut, *n.* tipi ćistinna.
hyp'ocrite, *n.* waunća; wana-ićihbe ćin.
hys'sop, *n.* peži hota.

I.

I, *pron.* miś; miye. In composition, 'wa,' 'ma,' and 'mi.'
ice, *n.* ćaģa.
i'cicle, *n.* ćaģa.
ide'a, *n.* yukćanpi.
iden'tify, *v. a.* iyekiya.
id'iot, *n.* witkotkoka.
i'dle, *adj.* taku ećon śni; kuza.
i'dleness, *n.* wićokuze.
i'dol, *n.* wakaģapi.
idol'atry, *n.* wakaģapi ohoda-pi.
if, *conj.* kinħan; ćinħan; un-kanś.
ignite, *v.* itkon; ideya.
igno'bly, *adv.* wićaštaħniyan.
ig'nominy, *n.* wowišteće.
ig'norant, *adj.* onspe śni; osdonye śni; takudan sdonye śni.
ill, *adj.* wayazanķa.

illegit'imate, *adj.* tuwe ćinća tanin śni.
illib'eral, *adj.* oħanśića.
ill-na'tured, *adj.* waćinķo; ta-waćin śića.
ill'ness, *n.* wowayazan.
illude, *v. a.* hnayan.
illu'minate, *v. a.* iyoyamya.
illus'trate, *v. a.* iyohdamni-yan oyaka.
illus'trious, *adj.* tankaya oya-kapi.
im'age, *n.* wakaģapi : okagapi.
imag'ine, *v.* yukćan.
im'becile, *adj.* waśake śni; ta-kuniśni.
imbibe, *v.* yaħepa; yuħepa.
imbrue, *v.* ħpanyan.
im'itate, *v. a.* owangya; iye-ćen ećon.
immature, *adj.* śtunķadan.
imme'diately, *adv.* kohan; kohanna; aħanķeya; ećahan-ķeya; ħinńakaha.
immense, *adj.* wopteća śni.
immerse, *v. a.* oputkan; spa-yeya.
im'migrate, *v. n.* makoće to-keća en ħiyotanķa.
immod'est, *adj.* wišteće śni.
im'molate, *v. a.* wayuśna.
immor'al, *adj.* śića.
immor'tal, *adj.* tepića śni.
immov'able, *adj.* hohopića śni; yuhohopića śni; tokan iya-yepića śni.
immu'table, *adj.* yutokećapi-ća śni.
impair, *v. a.* yuśića.
impart, *v. a.* etanħan wićaku.
impas'sable, *adj.* iyuweħpića śni.
impa'tient, *adj.* waćin ćistiye-dan; ićomni.
impeach, *v. a.* iyaonpa; wiya-onpa.
impeach'ment, *n.* wiyaonpa-pi.
impede, *v. a.* anapta; kiśića; kaśeya.
impel, *v. a.* kaħapa; iyopašta-ka.
impend, *v. n.* iwanķam otkeya; akipe kta.
impercept'ible, *adj.* wanyag-pića śni.
imper'fect, *adj.* yuśtanpi śni; ošteka.

imper'ishable, *adj.* hunwin-píca šni.
imper'tinent, *adj.* iwašícun.
impet'uous, *adj.* wohitika.
im'pious, *adj.* waohoda šni.
impla'cable, *adj.* apaspepića šni.
im'plement, *n.* taku wowin-yunyampi.
im'plicate, *v. a.* iyaonpa; en au.
imply', *v. a.* ka; ka scecéca.
implore', *v. a.* éekiya.
import', *v. a.* ahdi.
importune', *v. a.* kitan; éekiya.
impose', *v. a.* to impose upon, akağeca.
impos'sible, *adj.* okihipića šni.
im'potent, *adj.* waš'ake šni.
impov'erish, *v. a.* yuwahpanića.
imprac'ticable, *adj.* ećonpića šni.
impress', *v. a.* owa; okahdoka; nahdoka.
im'press, *n.* oowa.
imprint', *v. a.* owa.
impris'on, *v. a.* kaška; kaška hnaka.
improb'able, *adj.* wićakapi šni iyećeca.
improp'er, *adj.* hećetu šni.
im'pudent, *adj.* wišteće šni.
impure', *adj.* ećedan šni.
impute', *v. a.* kićiyawa.
in, *prep.* en; ohna; mahen.
inabil'ity, *n.* wookihi šni.
inac'curate, *adj.* owotagna šni.
inac'tive, *adj.* miniheća šni; hanhi.
inad'equa, *adj.* ohi šni; iyo-hi šni.
inal'terable, *adj.* togye kah-pića šni.
inca'pable, *adj.* okihi šni; kipi šni.
incar'nate, *adj.* wićacelipi iću.
in'cense, *n.* to offer incense, izinya.
incite', *v. a.* iyopaštaka.
inclem'ent, *adj.* as the weather, kihansića.
incline', *v. a.* awaćinya.
inclin'ed, *part.* takinyan; apamahde.
inclose', *v. a.* nataka.

include', *v. a.* en opeya.
incohe'rent, *adj.* zunte šni.
incomplete', *adj.* yuštampi šni.
incomprehen'sible, *adj.* okahnilipića šni.
inconceiv'able, *adj.* iyukćan-pića šni.
inconsol'able, *adj.* waćinton-hnagypića šni.
incon'stant, *adj.* alianhanka.
incorrect', *adj.* hećetu šni; owotagna šni.
incorrect'ly, *adv.* togye; owotagna šni.
incorrupt'ible, *adj.* hunwin-pića šni.
increase', *v. n.* ićağa; tanka aya.
in'crease, *n.* oićağa.
incred'ible, *adj.* wićadapića šni.
incul'cate, *v. a.* waonspekiya.
incur', *v. a.* ićićağa.
incu'rab, *adj.* asniyepića šni.
indeed', *adv.* awićakehan; ehaeš; nakaeš; ećaeš; kaaš; keća.
indel'ible, *adj.* pažuzupića šni.
indel'icate, *adj.* taku on ištećapi kta.
indent', *v. a.* yakontkonta; kakontkonta; kasmaka.
indent'ed, *part.* kontkonta.
independ'ent, *adj.* isnana; tawaićiya.
indestruc'tible, *adj.* ihangyepića šni.
In'dian, *n.* Ikćewićašta: Indian-corn, wamnaheza; wakmaheza.
in'dicate, *v. a.* oyaka; pazo.
indif'ferent, *adj.* hetanhan tokeća ećinpi.
in'digent, *adj.* walipanića.
indig'nant, *adj.* šihda.
in'digo, *n.* witoye.
indirect', *adj.* owotagna šni; ohomni.
indistinct', *adj.* ohmunhmun; owotanin šni.
indite', *v. a.* oyaka.
individ'ual, *n.* wanžidan.
individ'ually, *adv.* iyohiya.
indivis'ible, *adj.* kićaksepīća šni.
in'dolence, *n.* wićokuže.
in'dolent, *adj.* kuža.
indulge', *v. a.* iyowinikiya.

indus'trious, *adj.* miniheća.
indus'triously, *adv.* aminihenya.
in'dustry, *n.* wićominiheća.
inef'fable, *adj.* oyagpića šni.
ineffec'tual, *adj.* okitpani.
inel'egant, *adj.* wašte šni.
ines'timable, *adj.* yawapića šni.
inexhaust'ible, *adj.* yuson-pića šni.
inexpert', *adj.* wayupike šni.
infal'lib, *adj.* taku šića ećon kta okili šni.
in'famous, *adj.* šiće hinga.
in'fant, *n.* hokšiyokopa.
infect', *v. a.* aiyahpeya.
infec'tion, *n.* aiyahpeyapi.
infer', *v. a.* yukćan.
infer'ior, *adj.* iyowaža šni; ihukuya.
in'finite, *adj.* wopteća šni.
infirm', *adj.* suta šni; waš'ake šni.
inflamm', *v. a.* ideya.
inflate', *v. a.* ipoğan.
inflect', *v. a.* yukćan.
infold', *v. a.* ipehan.
inform', *v. a.* okiyaka.
informa'tion, *n.* wootanin.
infuse', *v. a.* okaštan; onspekiya.
in'gathering, *n.* mnyanpi.
inge'nious, *adj.* wayupika.
inge'niously, *adv.* wayupiya.
ingen'uous, *adj.* wićaka.
ingrat'itude, *n.* wapidapi šni.
inhab'it, *v. n.* onnyan; oti.
inhale', *v. n.* niya.
inher'itance, *n.* taku aihpeyapi.
inhos'pitable, *adj.* ohanšića.
inhu'man, *adj.* ohanšunkeća; wićaštašni.
iniqu'ity, *n.* woahitani.
inject', *v. a.* ohna okaštan.
injec'tion, *n.* onze okaštanpi.
in'jure, *v. a.* kiunniyan; yušića; napištanyan; ksuweya.
in'jury, *n.* kiunniyanpi.
ink, *n.* minisapa: inkstand, minisapa ožuha.
in'land, *adj.* lieyata.
in'most, *adj.* mehetu; tanmahen.
in'nocent, *adj.* iyaonpepića šni.
inoffen'sive, *adj.* taku šića ećon šni.

inquire', *v. a.* iwanga; wiwanga.
inquiry, *n.* wiwangapi.
insane', *adj.* waciñhnuni.
in'sect, *n.* watutka.
insen'sible, *adj.* taku kiksuye
 śni; kiksuye śni.
in'side, *adj.* mahen.
insincere', *adj.* wićake śni.
insip'id, *adj.* skuye śni.
insist', *v.* to insist on, kitan.
insnare', *v. a.* hmunka.
in'solent, *adj.* wahanićida.
inspect', *v. a.* iwanyaka.
inspire', *v. n.* niya.
instantaneously, *adv.* ihnuhanña.
in'stantly, *adv.* ihnuhanña.
instead', *adv.* to put in the
 place of, heekiya.
in'step, *n.* itake; hanpitake.
in'stigate, *v. a.* iyopaštaka;
 céon śi.
in'stitute, *v. a.* kağa; ehde.
instruct', *v. a.* waonſpekiya;
 onſpekiya; wahokonkiya.
instruct'ion, *n.* wowaonſpeki-
 ye.
in'strument, *n.* ićağa; taku
 wowinyunyanpi.
insuff'icient, *adj.* iyohi śni;
 iyećetu śni; aokpani.
insult', *v. a.* yaśihda.
insurrec'tion, *n.* wowakipa-
 žin.
in'tellect, *n.* tawaćin.
intel'ligence, *n.* wosdonye.
intel'ligent, *adj.* wasdonya;
 ksapa.
intel'ligible, *adj.* okañnihpi-
 ća.
intem'perance, *n.* iyatahdei-
 ćiyapi; witkopi.
intem'perate, *adj.* witko s'a;
 iyatahdeićiya.
intend, *v. n.* waćin yuza; kon-
 za; wakićonza.
intense'ly, *adv.* nina; hiñća.
intent', *adj.* to be intent on, awa-
 ćin yanka.
intercede', *v.* ićiya; woćeki-
 ye ekićiya.
interces'sor, *n.* wawićiya.
interchange', *v. a.* togiyope-
 kićiyapi; ićiyopćiyapi.
in'terest, *n.* oićağa.
interfere', *v. n.* i en hiyeya.
inte'rior, *n.* heyata; mahetu.

inter'minable, *adj.* owihanke
 wanića.
intermis'sion, *n.* ayuštanpi.
intermit, *v. n.* tuktektan ayu-
 štan.
intermix', *v. a.* ićahi; ićahiya.
inter'nal, *adj.* mahen; kanye.
interpose', *v. a.* anakikšin.
inter'pret, *v. a.* oyaka; ieska
 oyaka.
inter'preter, *n.* ieskakiyapi;
 iekiyapi.
inter'rogate, *v. a.* wiwanga.
interroga'tion, *n.* wiwićawan-
 ğapi.
interrupt', *v. a.* anapta.
intersect', *v.* ipaweli iyaya.
intersect'ing, *part.* ipaweliya.
intersperse', *v. a.* ićićahiya
 ožu; ićićahiya ehna.
inter'stice, *n.* oko.
in'terval, *n.* iyotahedan.
interweave', *v. a.* kazonța.
intes'tines, *n.* šupe.
in'timately, *adv.* iyakitedan.
intim'idate, *v. a.* wakokipe
 kićağa; wawinihanya.
in'to, *prep.* mahen; ohna; en.
intomb', *v. a.* ha.
in'tonate, *v. n.* woťin.
intox'icate, *v. a.* witkoya.
intox'icated, *part.* witko.
intrench', *v. a.* maka ka;
 oka.
intrep'id, *adj.* waditaka; taku-
 dan kokipe śni.
intrep'idly, *adv.* waditagya.
in'tricate, *adj.* oškiške.
in'tricately, *adv.* oškiškeya.
intrust', *v. a.* kiyuñekiya.
in'undate, *v. n.* aminitan.
invade', *v. a.* watakpe ya; ana-
 tan.
invent', *v. a.* toká yuñdokeća.
invert', *v. a.* onzibosdan ehna-
 ka.
invest', *v. a.* koyaka.
inves'tigate, *v. a.* awaćin;
 iyukćan.
invig'orate, *v. a.* yuwaś'aka.
invin'cible, *adj.* ohiyepića śni.
invis'ible, *adj.* wanyagpića
 śni.
invite', *v. a.* kićo.
invit'ed, *part.* kićopi.
invoke', *v. a.* ćekiya; waće-
 kiya.
involve', *v. a.* iyapemni.

invul'nerable, *adj.* kiunniye-
 pića śni; opića śni.
in'wards, *adv.* kanye; mahen.
inwrap', *v. a.* iyapemni; pa-
 zonța.
iras'cible, *adj.* waćinko.
i'ris, *n.* wihmunke.
i'ron, *n.* mazasapa: a smoothing
 iron, wipamdaye.
i'ron, *v. a.* wapamdaya; pa-
 mdaya.
i'ron-wood, *n.* uspanspanheća.
irreconcil'able, *adj.* oki-
 yuwaštepića śni.
irrecov'erable, *adj.* ehdaku-
 pića śni.
irreprehen'sible, *adj.* iyaon-
 pepića śni.
irreprov'able, *adj.* bapića śni.
irrevers'ible, *adj.* yutokeća-
 pića śni.
ir'ritable, *adj.* wopanića.
ir'ritate, *v. a.* ćanksiya; yaśi-
 hda; ćante okićunniya.
ir'ritated, *part.* ćanksi.
is, *v. n.* un; yanka; yukan.
isl'and, *n.* wita.
is'sue, *v. n.* kaduza.
isth'mus, *n.* skita; skiskita.
it, *pron.* he; iye.
itch, *v. n.* yašpuya.
itch, *n.* awićayašpuya.
itin'erate, *v. n.* tiyaza un;
 ićimani un.
itself, *pron.* he ke; iye ke.

J.

jack'et, *n.* aokihanña.
jad'ed, *part.* mdokića.
jag'ged, *adj.* pepe.
jag'gy, *adj.* pepaya hiyeya.
jam, *v. a.* aopuskića hiyeya.
Jan'uary, *n.* Witehi.
jar, *v. a.* pahoho.
jav'elin, *n.* wahukeza.
jaw, *n.* under jaw, ćehupa;
 iku.
jeal'ous, *v.* nawizi; nakiwizi;
 inawizi.
jeal'ousy, *n.* wowinawizi.
Jeho'vah, *n.* Jehowa.
jerk, *v. n.* naka.
jest, *v. n.* owehanhan; aowe-
 hanhan.
jest, *n.* wowihadan.
jest'er, *n.* wawihaka.
jew'el, *n.* oinna; oin tehike.

jin'gle, *v. a.* yusnasna; nasnasna.
jocose', *adj.* wawihaka.
jog, *v. a.* panini; pahuhuza.
jog'gle, *v. a.* pahoho.
join, *v. a.* iéiyaskapa; askamya; aopuskića; aohduteya; ikoyagya; iéikoyagya; okibe; okibeya; iyolipeya.
joint, *n.* iyokihe; hu iyokihe.
joint'ly, *adv.* ptaya; akipatā.
joist, *n.* éan hdakinjan wanke.
joke, *n.* wowiha.
joke, *v. n.* onškata; onkiškata.
jol'ly, *adj.* ohinnyan iha.
jolt, *v. a.* kaptanptan.
jour'ney, *v. n.* iéimani; ohni-hde.
jour'ney, *n.* iéimani; oiéimani; wicóhnihe.
jowl, *n.* iyoha; tapon.
joy, *n.* wowiyuškū.
joy'ful, *adj.* pida; wiyuškū.
joy'fully, *adv.* iyuškū.
judge, *v. a.* yačo.
judge, *n.* wayačo.
judg'ment, *n.* woyačo.
July', *n.* Wašunpa-wi.
jum'ble, *v. a.* yuićéahi.
jump', *v. n.* ipsića.
June, *n.* Wazúšćéaš-wi.
just, *adj.* owotanpa: just so, hećetu.
jus'tice, *n.* wicóowotanpa.
jus'tify, *v. a.* yuowotanpa; owotanpa yawa.
just'ly, *adv.* owotanpa.

K.

keel, *n.* wasiću.
keen, *adj.* pe hińća.
keep, *v. a.* yuha; hduha; patan; kpatan; tehinda: to keep for, kiyuha; kidiyuha: keep back, anića; ipida: to watch over, awanyaka.
keep'er, *n.* yuhe éin; waawanhdake.
keg, *n.* kokadan; kokožuha.
ker'chief, *n.* wapaogedan.
ker'nel, *n.* čo; éonića.
ket'tle, *n.* éga; éga huhatonpa.
key, *n.* iyuhdoke; tiyopa iyuhdoke.
kick, *v. a.* nahćaka.
kid, *n.* taćinćadan.

kid'nap, *v. a.* wicášća manon.
kid'ney, *n.* pakšin; wicapakšin.
kill, *v. a.* kte; kaća; kaća iyeya; ećahan; boća; hdaća; hduća; naća; paća; yuća; te kiya; tin kte.
kind, *n.* obe; oćaze.
kind, *adj.* waonšida; waćanćkiya.
kin'dle, *v.* ide; itkon; éti; ideya.
kind'ness, *n.* wowašte; wowaonšida.
kin'dred, *n.* wowahećon; takukidiyapi.
king, *n.* wicášćayatapi.
king'dom, *n.* wokićonze; wicóšćanšćan.
king'fisher, *n.* kušćéa.
kiss, *v. a.* iiputaka; iputaka.
kitch'en, *n.* tipi ohna wohanpi eće.
kit'ten, *n.* inmušunķa éinćadan.
knead, *v. a.* pasuta.
knee, *n.* hupahu: knee-pan, takanģi.
kneel, *v. a.* éanpeška makehde inazin.
knife, *n.* isan; minna.
knit, *v.* iyahdehunķa kaģa: knitting-needle, iyohe ićage.
knob'bed, *part.* kasditka.
knock, *v.* apa; kabubu; kato-to: to knock over, kaha iyeya.
knoll, *n.* pažodan.
knot, *v.* iyakaška.
knot, *n.* oiyakaške: of a tree, pšunķa; adetka.
knot'ty, *adj.* adetka ota.
know, *v. a.* sdonya; sdonkiya: to know how, onspe; waonspe.
knowl'edge, *n.* wosdonye.
knuc'kle, *n.* nape hdupšunķa.

L.

la'bor, *n.* wicóhćani.
la'bor, *v. n.* hćani; kićanyan: to labor for, ahćani.
labo'rious, *adj.* miniheća.
labo'riously, *adv.* tehiya.
lace, *v. a.* yuskiskita.
lack, *v. n.* iyokpani; ićakiža; iwahpanića.
lack'ing, *part.* ićakiža.
lad, *n.* hokšidan; hokšina.

lad'der, *n.* éan iyamanipi.
lade, *v. a.* as a boat, ožu; watohnaka: to lade out, kapte.
la'den, *part.* yuś'aka.
la'dle, *n.* tukiha; ićapte; iyo-kapte.
la'dy, *n.* wiwašteka.
la'dy's-slipper, *n.* piško tahananpe.
lag, *v. n.* hektam u; hunķe šni; mdokića.
lake, *n.* mde; mdedan.
lamb, *n.* tahn wanunyanpi éinćadan.
lame, *adj.* hušte.
lament', *v. a.* aćeya.
lamp, *n.* petizanjan.
lamp'black, *n.* wisamye.
lance, *n.* wahukeza.
lan'cet, *n.* kan ićatpe.
land, *n.* maka; makoće: by land, heyam.
land, *v. n.* hēn ihan; huta ekta ihuni.
land'ing, *n.* oihuni.
lane, *n.* éanķu.
lan'guage, *n.* iapi.
lan'guid, *adj.* šihtin; waś'ake šni; alitata.
lan'guish, *v. n.* hanje.
lan'guor, *n.* wošihćin.
lank, *adj.* tamaheća.
lap, *n.* šiyoto; hupazahde.
lap, *v. a.* iéiyopata: to lick, sdipa.
larch, *n.* šinta.
lard, *n.* kukuše ihdi.
large, *adj.* tanķa; tanķinķinjan; tanķinyanyan; otanķa: so large, niskokeća; niskotanķa; hińskokeća.
large'ly, *adv.* tanķaya; utkan-na.
large'ness, *n.* otanķa.
lark, *n.* šdošćodan.
las'situde, *n.* ićowicāmni; okitapi.
last, *adj.* ehake; hakakta: last autumn, ptinhan: last winter, wanihan: last spring, wehan: last summer, mdokehan: last night, hinhan.
last'ly, *adv.* ehake.
latch, *n.* tiyom-inatake.
latch'et, *n.* of a shoe, hanķpan.
late, *adj.* tehan hi šni; tehan.
late'ly, *adv.* ašćatudan; naka.
la'ter, *adj.* iyohakam.

lath'er, *n.* wipažaza tađe.
 laud, *v. a.* yatan; idowan.
 laud'able, *adj.* idowanpića.
 laud'anum, *n.* on ištĩnmapi.
 laugh, *v.* iha; ihalia; ikiha.
 laugh'ter, *n.* ihapi.
 launch, *v.* wata minin iyeya.
 lav'ish, *adj.* oħanpi; ićewiñ.
 lav'ishly, *adv.* ićewiñyan.
 law, *n.* woose; wićoope: wokonze.
 law'yer, *n.* woose aiekiyapi.
 lax, *n.* kažopi.
 lax, *adj.* suta šni; zigzića.
 lay, *v. a.* hnaka; ehnaka; ehde: to lay up, ažu; wažu; kihnaka; wakihnaka: lay, as eggs, okada.
 lay'er, *n.* in layers, okimdeton-ton; akihna; itakihna.
 la'ziness, *n.* wićokuže.
 la'zy, *adj.* kuža.
 lead, *v. a.* yus aya: to lead to, iyahdeya; aiyahde.
 lead, *n.* mazasu.
 lead'er, *n.* itančan; kahintokamye čin; zuye čin; mdetan-hunža.
 leaf, *n.* ape; wahpe; wapa; čanwapa: leaf of a book, yumdayapi.
 leaf'less, *adj.* osanka; osan-kaka.
 league, *n.* odakonkićiyapi.
 leak, *v. n.* kuse; ohiyu.
 lean, *v. n.* takinyan han.
 lean, *adj.* tamaheća.
 lean'ing, *part.* ataomya; ićanhan; kanakeya.
 leap, *v. n.* ipsića; psin iyaya.
 learn, *v. n.* onspei'ićiyya.
 learn'ed, *adj.* tanyan onspe.
 learn'ing, *n.* woonspe.
 least, *adj.* iyotan čistinna.
 leath'er, *n.* ha tpanyanpi; wakihdaka.
 leave, *v. a.* ehpeya; ayušan; iyakićuni; okapta; oyapta.
 leav'en, *n.* on napohiyapi.
 leav'ings, *n.* oyaptapi; oyuptapi.
 lec'ture, *n.* wowahokonkiye.
 lec'ture, *v. a.* wahokonkiye.
 leech, *n.* tusda.
 lee'ward, *adv.* aitahdalibe.
 left'hand, *n.* čatka: to the left hand of, ićatkatanhan.
 leg, *n.* hu; humdo; huha.

leg'acy, *n.* woailpeye.
 leg'gins, *n.* hunška.
 leg'ible, *adj.* yawapića; tanin.
 leg'islate, *v. n.* wićoope kađa.
 lei'sure, *n.* owanži yukanpi: at leisure, owanži yanža.
 lei'surely, *adv.* iwomniyen.
 lend, *v. a.* ožu; waoku.
 lend'ing, *n.* owićeakupi.
 length, *n.* ohanske.
 length'en, *v. a.* yuhanska.
 less, *adv.* aopten; aoptani.
 let, *v. a.* iyowin'kiya.
 let'ter, *n.* oowa; wowapi.
 lev'el, *adj.* mdaya; mdayedan; omdaya.
 lev'el, *n.* omdaye; mdamdata.
 lev'el, *v. a.* yumdaya; kamdaya.
 lex'icon, *n.* wićoie wowapi.
 li'ar, *n.* itonšni s'a.
 li'bel, *n.* woakađe.
 lib'eral, *adj.* oħanpi.
 lib'erally, *adv.* oħanpiya.
 lib'erate, *v. a.* kiyuška.
 lib'erty, *n.* ihduhapi; tawai-ćiyapi.
 li'brary, *n.* wowapi opiye.
 li'cense, *n.* iyowin'kiyapi.
 lick, *v. a.* sdipa; kisdipa; asdipa.
 lid, *n.* čega iha.
 lie, *n.* woitonšni.
 lie, *v. n.* itonšni; itonka; ečin-kta eya: to recline, wanža; iwanža; makata iwanža.
 life, *n.* wićoni.
 life'less, *adj.* ni šni; ta.
 lift, *v. a.* yuha; yuwan'kan iću.
 light, *n.* iyožanžan; iyoyanpa.
 light, *adj.* kapožedan: light-headed, itohomni.
 light, *v. a.* izanžan; ideya: to light from, ipsića: light on, iyanhan.
 light'en, *v. a.* iyoyamya: to make not heavy, lighten, yukapožedan.
 light'ly, *adv.* kapožedan.
 light'ning, *n.* wakanhdi.
 lights, *n.* čagu.
 like, *adj.* iyećeća; hećeća.
 like, *adv.* iyećen; iyećenya; iyaćin'yan.
 like, *v. a.* waštedaka; iyokipi.
 like'ly, *adv.* naćeća.
 lik'en, *v. a.* iyaćin.
 like'ness, *n.* iyaćinpi; wićaite kađapi.

like'wise, *adj.* nakun; ko; koya.
 lil'y, *n.* mnahećahća.
 limb, *n.* huha; adetka.
 lim'ber, *adj.* winšwinžedan.
 lime, *n.* inyan aćetipi; makasan.
 lim'it, *n.* ihanke; opapun.
 limp, *v. n.* hušte mani.
 lin'den, *n.* hinža.
 line, *n.* ikan; ićažopi; oićazo.
 lin'en, *n.* minihuha.
 lin'ger, *v. n.* ye kapin.
 lin'ing, *n.* taku itakihna.
 link, *n.* maza ićićeahilia wanži: linked together, ićikoyakapi.
 li'on, *n.* mnaža.
 lip, *n.* upper lip, pute: under lip, išti: lips, iha: lips moving, išpašpa.
 liq'uid, *adj.* mini iyećeća.
 liq'uidate, *v. a.* kažužu.
 lisp, *v. n.* yasdiya ia.
 list, *n.* opapun.
 lis'ten, *v. a.* a; anağoptan.
 lis'tening, *part.* noğoptan.
 list'less, *adj.* waanağoptan šni.
 lit'eral, *adj.* atayedan.
 liti'gious, *adj.* wakinića.
 lit'tle, *adj.* čistinna; čikadan; čikčistinpidan.
 lit'tle, *n.* wanižadan; waništinna; tonana; onğedan; apadan.
 live, *v. n.* ni; ti; onnyan: to live again, kini.
 live'ly, *adj.* atatadan.
 liv'er, *n.* pi; tapi; wićapi.
 liv'ing, *n.* onnyanpi; nipi.
 liz'ard, *n.* ahdeškan.
 lo, *intj.* wan; inyun; ito.
 load, *n.* wakin; onn wanžidan.
 load, *v. a.* ožu; ohnaka; tape-te akan ehnaka.
 load'ed, *part.* yuš'aka; tkeya kin; ožupi.
 loaf, *n.* ađuyapi špan.
 loaf, *v. n.* to loaf about, asin.
 loan, *v. a.* ožu.
 loathe, *v. a.* hitihda; šićedaka.
 lock, *n.* inatakc.
 lock, *v. a.* nataka; nakitaka; onataka.
 lo'cust, *n.* psipsićadan.
 lodge, *v. n.* onnyan; iwanža: to lodge, as a tree, iyepe: make lodge, iyepeya.
 lodge, *n.* wakeya; okeya.

lodg'ing, *part.* iyepeya.
 loft, *n.* wanġan tipi.
 loft'y, *adj.* tewanġantu.
 log, *n.*  anġaka a.
 log'wood, *n.*  an widuduta.
 loins, *n.* wi apaksin; wi anite.
 loi'ter, *v. n.* hekta ku; iwa te-
 dan ya.
 loll, *v. n.* iwanġa.
 lone, *adj.* nana; isnana.
 long, *adj.* hanġska; hanġskaska;
 tehan: long ago, tanihan; wa-
 nak a; ehan a.
 lon'ger, *adj.* sam hanġska.
 lon'gest, *adj.* iyotan hanġska.
 longev'ity, *n.* wanaka  wotapi.
 long-suffering, *adj.* wawa in-
 kta yuza tanġa.
 look, *v. n.* tonwan; wanyaka;
 atonwan: to look at, etonwan;
 opahita; iwanġaka; awanyaka:
 look back, hakikta.
 look'ing-glass, *n.* ihdiyomda-
 sin.
 loom, *n.*  anwi azunte.
 loon, *n.* mdoza.
 loop, *n.*  un oyake.
 loose, *adj.* hohodan.
 loose, *v. a.* yu ka; kiyu ka;
 hdu ka.
 loose'ly, *adv.* o dahdadan;
 h ah ayed an; o ta tad an; a-
 yu dah annaka.
 loos'en, *v. n.* to come loose, yu-
  dah i u; nai   a.
 lop, *v. a.* to lop off, ka pa iyeya.
 loqua'cious, *adj.* iwanġan; iwa-
    un.
 lord, *n.* itan an; yu e  in.
 lord'ly, *adj.* itan anġiya; itan-
  anyan.
 lose, *v. a.* toki eli eya.
 lost, *part.* tanin  ni.
 loud, *adj.* nina; hotanġakiya.
 louse, *n.* heya; henapeton a.
 lou'sy, *adj.* heya ota.
 love, *n.*  an ekiyapi; wo an-
 tkiyapi; wowa tedake.
 love, *v. a.* wa tedaka;  an e-
 kiya; wa in en yuza.
 low, *adj.* ku edan: cheap, wa-
  akadan.
 low, *v. n.* hoton.
 low'ly, *adj.* on ikilhan; wa-
 han i ida  ni.
 low-spir'ited, *adj.* iyoki i a.
 lu'cid, *adj.* kohdi.
 luck'y, *adj.* w pi.

lug, *v. a.*  in: yu a.
 lug'gage, *n.* walipaya.
 luke'warm, *adj.* i   a: to
 make tepid, i enya.
 lull, *v. a.* kihna.
 lu'minous, *adj.* iyo an an.
 lump, *n.* p  nka.
 lungs, *n.*  a u.
 lurk, *v. n.* nalimana un.
 lust, *n.*  an tiheyapi  i a.
 lute, *n.*  andowanġiyapi.
 lye, *n.*  ahota han i.

M.

ma'cerate, *v. a.* ka   u a.
 machine', *n.* taku wowinyun-
 yan i; taku i i anyan i.
 machin'ist, *n.* wak e s'a.
 mac'ulate, *adj.* h   ka ka.
 mad, *adj.* witkotkoka; hna   in-
 yan.
 mad'den, *v. a.* yuhn   inyan.
 mad'der, *n.* wi aye.
 made, *part.* ka api: made like,
 ka ya.
 mad'ly, *adv.* witkotkoya.
 mad'man, *n.* witkotkoke  in.
 magazine', *n.*  ah i opi e.
 mag'got, *n.* wamdudan.
 ma'gi, *n.* wi   ta ksapapi.
 mag'ic, *n.* wakan   onpidan.
 magi'cian, *n.* wakan   on a.
 mag'istrate, *n.* waya  .
 magnan'imous, *adj.* wa in-
 tanġa.
 magnif'icent, *adj.* wawinihan;
 wa te hin a.
 mag'nify, *v. a.* yatan; yutan-
 ka.
 mag'nitude, *n.* tanġa  in.
 mag'pie, *n.* un   ekil a.
 maid, *n.* wiko ka.
 mail, *n.* wowapi ahipi.
 maim, *v. a.* o; hu a kaksa.
 main'ly, *adv.* iyotanyan.
 maintain', *v. a.* yu a; i a ya.
 main'tenance, *n.* taku on
 nipi.
 maize, *n.* wamnaheza.
 majes'tic, *adj.* okinihan.
 major'ity, *n.* wi ota.
 make, *v. a.* ka a: to cause to
 do,   on iya.
 ma'ker, *n.* wa i ali e.
 mal'ady, *n.* wowayazan.
 male, *adj.* wi a; mdoka.
 maledic'tion, *n.* ya i api.

malev'olence, *n.* wo an i e;
 wo ih a.
 mal'ice, *n.* wo an i e.
 mal'let, *n.*  an iyapa.
 mam'ma, *n.* mama; ina: thy
 mother, nihun: his or her
 mother, hun u.
 man, *n.* wi   ta: a young man,
 ko ka: an old man, wi ah in a.
 man'acle, *v. a.* ka ka.
 man'age, *v. a.* yu a.
 man'ageable, *adj.* yuhapi wa-
    e.
 mane, *n.* apehin: mane all
 gone, ayusmin min.
 ma'nes, *n.* wan i; wi an i.
 man'ful, *adj.* waditaka.
 man'fully, *adv.* waditagya.
 man'ger, *n.* pe i ohna iyeyapi.
 man'gle, *v. a.* bahon on.
 man'gled, *part.* ba pa papi.
 ma'niac, *n.* tu e taku ihna-
    inyan.
 man'ifest, *v. a.* yaotanin; yu-
 otanin.
 man'ifestly, *adv.* taninyan;
 okitaninyan; iyokitaninyan.
 man'ifold, *adj.* otakiya.
 man'ner, *n.* a custom, wi   han.
 man'sion, *n.* tipi tanġa.
 man'slaughter, *n.* tinwi a-
 ktepi.
 man'slayer, *n.* tinwi akte.
 man'tle, *n.*  ina.
 man'tle, *v. a.* akalipa.
 manufac'ture, *v. a.* ka a.
 manumit', *v. a.* kiyu ka.
 manure', *n.* ta   di.
 ma'ny, *adj.* ota; wi ota; pa-
 wika; akil tata: how many,
 tona: so many, denake a; ka-
 nake a: many times, otakiya.
 man'yplies, *n.* ihaha; ti aha.
 map, *n.* mako   owapi.
 ma'ple, *n.* hard or sugar maple,
  an hasan: soft maple, tahdohu.
 mar, *v. a.* yu i a.
 March, *n.* I tawiw ayazan-wi.
 march, *v. a.* mani; katinyan
 ya.
 mare, *n.*  uktanġa wi e.
 mar'gin, *n.* opapun; ihan e.
 mark, *n.* wowapetoke a; iwa-
 petoke a; i   opi; i   opi.
 mark, *v. a.* wapetogton; i   o;
 i   o.
 mar'ket, *n.* wiyope e tipi; wi-
 yope i iyapi.

marks'man, *n.* waoka.
 mar'riage, *n.* kiđiyuzapi.
 mar'ried, *part.* hihnaton; tawicuton.
 mar'row, *n.* ćupe.
 mar'ry, *v.* winohinća yuza; wakan kiđiyuzapi: wolpa; yulpa.
 marsh, *n.* wiwi; hdihdidan; ptega.
 mar'shal, *n.* akićita tanćan.
 mar'ten, *n.* nakpađića.
 mar'tial, *adj.* martial 'music, akićita tadowan.
 mar'vel, *n.* woyuśinyaye.
 mas'culine, *adj.* wića.
 mash, *v. a.* kaśuśuza; yuza.
 mask, *n.* ite akahpe: wićite kađapi.
 mass, *n.* oćowasiñ.
 mas'sacre, *n.* tinwićaktepi; wićaktepi.
 mast, *n.* uskuyecća; uta: mast of a ship, wita wata ihupa.
 mas'ter, *n.* otanćanke; waon-spekiya.
 mas'ter, *v. a.* ohiya.
 mas'terly, *adj.* itanćanyan.
 mas'tery, *n.* woohiye.
 mas'ticate, *v. a.* yapanpanna; yahuhuga.
 mat, *n.* owinža; psa owinža.
 mat, *v. a.* kawinža.
 match, *v. n.* kićića; kići aki-dećecća.
 mate, *n.* tawaśi; tawaśitku.
 mate'rial, *n.* taku on kađapi.
 mat'rimony, *n.* kiđiyuzapi.
 mat'ter, *n.* ton.
 mat'ter, *v. n.* tonyan; ton au.
 mat'tock, *n.* mađićamna tan-ka.
 mat'urate, *v. n.* tonyan.
 mature', *adj.* tanyan sutoñ; tanyan ićađa.
 maul, *n.* ćan iyapa.
 maw, *n.* tezi; nige.
 max'im, *n.* wićoie; iapi.
 May, *n.* Wožupi-wi.
 may, *v. aux.* okihi.
 ma'zy, *adj.* ośkiśke.
 me, *pron.* miye; miś; ma; mi.
 mead'ow, *n.* peži kaśdapi; omdaya.
 mea'gre, *adj.* tamahecća.
 meal, *n.* wotpanpi; mdu.
 mean, *adj.* śića.
 mean, *v. a.* ka; kića.

mean'ing, *n.* kapi.
 mean'ly, *adv.* śićaya.
 mea'sles, *n.* makosiće wan.
 mea'sure, *v. a.* iyuta: to measure with the arm, akatin.
 mea'sure, *n.* wiyutapi; akatinpi.
 meat, *n.* woyute; ćonića; tado; waćonića.
 mechan'ic, *n.* wakage s'a.
 med'al, *n.* mazaska kađapi; maza śkopa; wanapin.
 med'dle, *v. a.* i en hiyeya.
 me'diate, *v. a.* ićiya; okitahe-dan un.
 me'diator, *n.* wawićiya; okitahedan un.
 med'icine, *n.* pežihuta.
 med'itate, *v. a.* awaćin.
 medita'tion, *n.* awaćinpi.
 me'dium, *n.* taku on.
 meek, *adj.* walibadan; tawa-ćin wašte.
 meek'ness, *n.* wićowalibadan.
 meet, *adj.* iyećetu.
 meet, *v. a.* akipa; akićipa; itkokipa; itkokim ya: to meet together, mnićiyapi.
 meet'ing, *n.* akipapi; akićipa-pi; itkokipapi; omnićiye.
 mel'ancholy, *n.* iyokiśićapi.
 me'liorating, *part.* awašteya-ken aya.
 mel'low, *adj.* wanćadan; suta śni; maka panpanna.
 mel'low, *v.* to make mellow, yumdu; kamdu.
 mel'ody, *n.* dowanpi.
 mel'on, *n.* saka yutapi.
 melt, *v.* śdo; śdoya; skan; śtunya.
 mem'ber, *n.* of the body, huha.
 memen'to, *n.* wokiksuye.
 mem'orable, *adj.* kiksuyapi wašte.
 mem'ory, *n.* waćin kiksuyapi.
 men, *n.* wićašta.
 men'ace, *v. a.* kiće; wakokipe kićađa.
 mend, *v. a.* piya; piya kađa; kađeđe.
 mend, *v. n.* wašteyaken aya.
 me'nial, *n.* wowidake.
 men'ses, *n.* isnatipi.
 men'tion, *v. a.* oyaka; ćaze-yata.
 mer'cenary, *adj.* opetonpića.
 mer'chandise, *n.* maza.

mer'chant, *n.* wopeton.
 mer'ciful, *adj.* waonśida; wa-ćantkiya.
 mer'cifully, *adv.* waonśidaya.
 mer'ciless, *adj.* waonśida śni.
 mer'cy, *n.* wowaoñśida; wo-ćantkiye: to have mercy on, onśida.
 mere, *adj.* ećedan.
 mere'ly, *adv.* ećedan.
 merid'ian, *n.* wiyotanhan.
 mer'it, *v.* iyekićihantu.
 mer'rily, *adv.* iħahaya; iyu-śkinyan.
 mer'ry, *adj.* iyuśkin; ćante wašte.
 mess, *v.* witaya wotapi.
 mes'sage, *n.* woyake: to send a message, wahoya; hośiya; wahośi ya.
 mes'senger, *n.* wahośiya.
 Messi'ah, *n.* Mesiya.
 met, *part.* akipapi.
 met'al, *n.* maza.
 metamor'phose, *v. a.* yutoke-ća.
 met'aphor, *n.* wiyacñinpi.
 mete, *v. a.* iyuta.
 me'teor, *n.* wakan wolpa.
 meth'od, *n.* ećonpi kin.
 met'tled, *adj.* śkehe.
 mew, *v. n.* inmuśunka hoton.
 mice, *n.* hitunćadan.
 mid-day, *n.* anpećokaya; wi-yotanhan.
 mid'dle, *adj.* ćokaya.
 mid'dle, *n.* oćokaya.
 mid'night, *n.* hanyećokaya.
 midst, *adj.* ćokata.
 mid'summer, *n.* mdokeću-ćokaya.
 mid'wife, *n.* ćinća tonwića-kiye.
 mid-win'ter, *n.* wanićokaya.
 might, *v. aux.* okihi.
 might, *n.* wookihi; wowaś'ake.
 migh'tily, *adv.* waś'agya.
 migh'ty, *adj.* waś'aka; wawo-kihi; tanća.
 mi'grate, *v. n.* iħdaka; iħdag ya.
 mi'grating, *part.* unħdaka un.
 migra'tion, *n.* unħdakapi; iħdakapi.
 mild, *adj.* walibaka; walibadan; aħbayedan; tawaćin wašte: mild, pleasant weather, owašte-ćake; amdakadan.

mil'dew, *v. n.* aa.
mild'ly, *adv.* wahbayedan.
mile, *n.* wiyutapi hanška; éan-ku iyutapi.
mil'itary, *adj.* akiéita owasin.
milk, *n.* pte asanpi.
milk, *v. a.* pte yuškiéa; asanpi yuškiéa.
milk'weed, *n.* asanpi-hu-siéa.
mill, *n.* wiyutpan.
mil'lion, *n.* woyawa tanška.
mill'stone, *n.* wiyutpan inyan.
mim'ic, *v. a.* unéa.
mim'ic, *n.* waunéa.
mince, *v. a.* bakpan.
mind, *v.* awacín; ewacín.
mind'less, *adj.* wacín-ton šni.
mine, *pron.* mitawa.
mine, *n.* okapi.
mine, *v.* oka.
min'eral, *n.* mineral deposit, ušdoniya.
min'gle, *v. a.* iéicahiya.
min'iature, *n.* wicéte kagapi.
min'ister, *n.* ookiye; taokiye.
min'ister, *v. a.* wowidagya.
mink, *n.* dokšínéa.
mi'nor, *n.* hokšika; unéhi šni.
mint, *n.* céyakata; walpe waštemna.
minute', *adj.* éistinna hińéa.
mir'acle, *n.* wowapetokeéa.
mire, *v. n.* kahdi; kahdihdi; kadopa.
mir'ror, *n.* ihdiyomdasin; miniyomdasin.
mirth, *n.* ihapi; wowiyuškin.
mi'ry, *adj.* hidihdidan; dodopa.
mis'chief, *n.* wicowicastašni.
mis'chievous, *adj.* wicastašni.
misconcep'tion, *n.* éčinšniyan yukéanpi.
mi'ser, *n.* wahduhahakte éin.
mis'erable, *adj.* iyokišiéa.
mis'erably, *adv.* onšiya; kakišya.
mis'ery, *n.* wokakiže.
misinform', *v. a.* éčinšniyan okiyaka.
mislay', *v. a.* wicišniyan ehna-ka.
miss, *v. a.* o šni; šuta; yušna; kašna; bošna; bokega.
missha'pen, *adj.* himin; himin-yan.
miss'ing, *part.* tanin šni.
mist, *n.* minibozan.

mistake', *n.* wanun éconpi; éčinšniyan yukéanpi.
mistake', *v.* yušna; yašna.
mist'y, *adj.* owotanin šni.
misunderstand', *v. a.* okahnišni.
mite, *n.* taku éistinna.
mit'igate, *v. a.* yuaoptetu.
mit'ten, *n.* napińkpa.
mix, *v.* icahi; icahiya; icahiton; iéicahiya.
mix'ed, *part.* iéicahiyapi.
mix'ture, *n.* icahitonpi.
moan, *v. n.* céya; šicahowaya.
moc'casin, *n.* hanpa: moccasin string, hančkan.
mock, *v. a.* unéa; ihaha.
mock'er, *n.* waunéa.
mock'ery, *n.* ihahapi.
mod'el, *n.* okahopi; okagapi.
mod'erately, *adv.* iwaštedan; iwahnana.
mod'ern, *adj.* aškatudan.
mod'est, *adj.* wišteéa; walibaka; inina unka.
mod'estly, *adv.* walibaya; iwaštedan.
mod'esty, *n.* wišteéapi.
mod'ify, *v. a.* togye kaga; yutokeéa.
moi'ety, *n.* hanke.
moist, *adj.* lipan; tkin; stan-ka; spaya.
mois'ten, *v. a.* lipanyan; spayeya.
molas'ses, *n.* éanhanpi tiktiéa.
mole, *n.* napehéyatahedan.
molest', *v. a.* nađiyeya; heyata iyeya.
molesta'tion, *n.* nađiyeyapi.
mon'arch, *n.* wicastaýatapi tan-ka.
Mon'day, *n.* Anpetu wakan ihanhanpa.
mon'ey, *n.* mazaska.
moni'tion, *n.* wowakta; waki-hdeéapi.
mon'itor, *n.* waonspekiye.
mon'key, *n.* waunéadan.
mon'ster, *n.* taku tanška hińéa; unktehi.
mon'strous, *adj.* tanška hińéa; taku wopteéa šni.
month, *n.* wi.
mon'ument, *n.* wokiksuye.
moon, *n.* hanyetu-wi.
moon'light, *n.* hanwiyappa.
moor, *n.* ptega; wiwi.

moor, *v.* maza aspiéiya minin iyeya.
moose, *n.* ta.
moot, *v.* éazeyata.
mop, *n.* owančipakinšte.
mop, *v. a.* owanka pakinta.
mo'pish, *adj.* šilitin; staka.
mor'als, *n.* wicohan.
morass', *n.* wiwi.
mor'bid, *adj.* wayazanška; zaniyan un šni.
more', *adv.* sanpa; sam; a-hton.
moreo'ver, *adv.* iyakosan; nakun.
morn, *n.* anpao; hanhanpa.
morn'ing, *n.* hanhanpa: the morning after, ihanhanpa: morning star, anpao wicanhpi.
morose', *adj.* ksizéa.
mor'row, *n.* heyakeéinhan.
mor'sel, *n.* onšpa; iyohnake.
mor'tal, *adj.* tepiéa.
mor'tar, *n.* wibope; upšiza.
mor'tified, *part.* hunwin.
mor'tify, *v. a.* ištenya.
mor'tise, *v. a.* kahdoka.
moss, *n.* inyan waanunu; hiń-tkanhaka; minihintkanhaka.
most, *adv.* iyotan.
most'ly, *adv.* iyotanyan.
mote, *n.* wakpukpa.
moth'er, *n.* ina: thy mother, nihun: his or her mother, hun-ku: mother-in-law, unéi; nikunši.
mo'tion, *n.* wicoškanškan.
mo'tive, *n.* taku on.
mot'ley, *adj.* hdeškaška; hdehdega.
mould, *n.* aa.
mould, *v. a.* pasuta; kaga.
moul'der, *v. n.* lipuwahan.
moul'dy, *adj.* aa; aamna.
moult, *v. a.* kapšun.
moul'ting, *n.* kapšunpi.
mound, *n.* paha; pažodan.
mount, *v. n.* wančan ya.
moun'tain, *n.* he; paha.
moun'tainous, *adj.* hoškiški.
mourn, *v.* acéya; akiéya; wašihda.
mourn'fully, *adv.* iyokišinya.
mouse, *n.* kitunčadan: mouse-trap, kitunčadan on hmunčapi.
mouth, *n.* i; wicai: mouth of a stream, mdote: mouthful, iyohnaka.

mov'able, *adj.* hohodan; aye-piá.
move, *v. a.* aya; yuha; tokan ehnaka; yuhoho; yuhuluza.
move, *v. n.* skanśkan; aśkanśkan : to move with a family, ihdaka; unhdaka.
move'less, *adj.* suta; yuhoho-piá śni.
move'ment, *n.* wićośkanśkan.
mow, *v.* peži kaśda.
much, *adv.* ota; utkanpa.
muck, *n.* wakpukpa; watuśe-kśeća.
mu'cus, *n.* pahidi.
mud, *n.* upśiža.
mud'dy, *adj.* šośa; upśiža ota.
mud'dy, *v. a.* naśośa.
muff'le, *v. a.* akahpeton.
mug, *n.* maka miniyatkedan.
mulat'to, *n.* akpayeća.
mule, *n.* šunka šonšonpa.
mul'tiform, *adj.* otakiya.
multiplica'tion, *n.* yuotapi.
mul'tiplied, *part.* yuotapi.
mul'tiply, *v. a.* yuota.
mul'titude, *n.* wićota.
mum'ble, *v. n.* taninjan ie śni.
munif'icence, *n.* waćantkiya-pi.
munif'icent, *adj.* waćantkiya; oħanpi.
muni'tion, *n.* ćonkaśke.
mur'der, *n.* tinwićaktepi.
mur'der, *v. a.* tinwićakte.
mur'mur, *v.* ihnu; wihnu; i en hiyeya.
mur'muring, *n.* wihnupi.
mus'cle, *n.* kan; tukihasan; muscle-shell, tukihasan.
muse, *v. a.* awaćin.
mush, *n.* woźapi: to make mush, yuža; wayuža.
mush'room, *n.* wićanłpi hinłpaya.
mu'sic, *n.* downpi.
musk, *n.* onziytka; siŋkpe on-zintka.
mus'ket, *n.* mazakan.
musk'rat, *n.* siŋkpe.
mus'lin, *n.* minilıha.
musqui'to, *n.* ćaponka: musquito-bar, ćapong ićuwa.
mus'ty, *adj.* aamna.
mu'table, *adj.* yutokećapića.
mute, *adj.* inina; atanse.
mu'tilate, *v. a.* huha baksa.
mu'tiny, *n.* owodutaton.

mut'ton, *n.* tado; tahińća wanunyanpi.
mu'tual, *adj.* iyakitedan.
muz'zle, *v. a.* i pahta; iyohmus ehnaka.
my, *pron.* mitawa; mita.
my'riad, *n.* kektopawinģe wi-kćemna.
myself, *pron.* miye ģe; miye ćinģa; miś miye.
mys'tery, *n.* taku okaħniłpi-ća śni; woanaħbe.

N.

nag, *n.* šuktanģa ćistinpa.
nail, *n.* śake; wićaśake; tiyo-pa iyokatkuģe; maza iyokatkuģe.
nail, *v. a.* okatan; aokatan.
nail'ed, *part.* okatanpi.
na'ked, *adj.* tanćodan; tanćo-kadan; śdayehna.
name, *n.* ćaģe; wićaćaģe; wo-ćaģe : in the name of, ćaģe-yan.
name, *v. a.* ćaģeyata; ćaģton; ćaģkiton : to name to one, ćaģekiyata.
nam'ed, *part.* ećiyapi; ćaģeya-tapi.
name'less, *adj.* ćaģe wanića.
nap, *v. n.* oģunģa.
nap, *n.* hin.
nape, *n.* of the neck, tahuto-šťan.
nap'kin, *n.* napipakiŋte.
nap'py, *adj.* powaye; hinłhte-ya.
narrate, *v. a.* oyaka; woyaka.
narra'ted, *part.* oyakapi.
narra'tion, *n.* woyakapi.
nar'row, *adj.* oćikadan; ćisti-yedan; oħdakinjan ptećedan.
nar'rowly, *adv.* kitan se; iśni-kaeś.
nas'ty, *adj.* śića.
na'tive, *adj.* en tonpi.
naught, *n.* takudan : to set at naught, ihaha; ihakta śni : to come to naught, atakuni śni.
naugh'ty, *adj.* wićašťaśni.
nau'seated, *part.* hdepe kta seća.
na'vel, *n.* ćekpa.
na'vy, *n.* wita wata.
nay, *adv.* hiya.
neap, *n.* ćanpahmihma ihupa.

near, *adj.* kiyedan; ikiyedan; aśkadan; ićikiyedan : by a near way, akokam.
near, *v. n.* kiyanya.
near'est, *adj.* kiyedan hinća; ikiyedan.
near'ly, *adv.* kitan hin; ćetu.
neat, *adj.* wayućo.
neat'ly, *adv.* wayućoya.
neck, *n.* dote; tahu : neck of land, skita.
neck'cloth, *n.* wanapiŋ.
neck'lace, *n.* wanapiŋ mda-ska.
need, *n.* iwićakakiģe.
need, *v. n.* ićakiģa; ćin.
nee'dle, *n.* tahiŋśpaćikadan.
need'y, *adj.* ićakiģa.
neglect, *n.* woakiktonģe; wo-aktaśni.
neglect, *v. a.* aktaśni; aki-ktonģa.
neglect'ed, *part.* aktapiśni.
neglect'ful, *adj.* waakiktonģa.
ne'gro, *n.* waśićun sapa.
neigh, *v. n.* šuktanģa hoton; pan.
neigh'bor, *n.* tuwe ikiyedan un; aiyoģ yanģa.
nei'ther, *pron.* unmana śni.
neph'ew, *n.* tonśka; tonśka-ku : nephew's wife, takoś; ta-kośku.
nerve, *n.* kan; ćanģa-sunģa.
ner'vous, *adj.* wopanića; wa-kaħtakeća; wasazeća.
nest, *n.* hołpi.
net, *n.* ho.
net'tles, *n.* haśbe.
neu'ter, *adj.* unmana ope śni.
nev'er, *adv.* toħinłni-śni; ići-mana-śni.
nevertheless, *adv.* hećeća ešťa.
new, *adj.* teća; aśkatudan : new birth, teća nien tonpi.
new'ly, *adv.* nakaha; tećaya.
news, *n.* wotanin.
next, *adj.* iyokihe.
nib'ble, *v. a.* yaśpaśpa.
nice, *adj.* wašťe.
nice'ly, *adv.* tanyeh; iwayupi-ya.
nick'name, *v. a.* wowihadan ćaģton.
niece, *n.* toźan; tunźan; tun-źanģu.
nigh, *adv.* ikiyedan.

night, *n.* hanyetu: last night, hinhan: pleasant night, han wašte: night-walk, hanmani.
nim'ble, *adj.* duzahan.
nine, *num. adj.* napćinwanķa.
nine'teen, *num. adj.* unma napćinwanķa.
nine'tenth, *num. adj.* iunma napćinwanķa.
nine'ty, *num. adj.* wikćemna napćinwanķa.
ninth, *num. adj.* inapćinwanķa.
nip, *v. a.* yahtaka; yažipa.
nip'pers, *n.* maziyažipe.
nip'ple, *n.* aze piŋkpa.
nit, *n.* heya itka.
no, *adv.* hiya.
no'ble, *adj.* okinihan; waćin-tanķa.
no'bleness, *n.* waćintanķapi.
no'bly, *adv.* waćintanķaya.
no'body, *n.* tuwedan śni.
nod, *v.* pakapsan; ogingin.
noise, *n.* owodutaton; oko.
noi'some, *adj.* śićamna.
noi'sy, *adj.* iwaśićun; bubuya.
nom'inate, *v. a.* čažeyata.
none, *adj.* takudan-śni; wani-ća.
non'sense, *n.* taku kapi śni.
nook, *n.* kalimin.
noon, *n.* wiyotanhan.
noose, *n.* šunžoyake.
nor, *conj.* ka is.
north, *n.* waziyata.
north'ern, *adj.* waziyatanhan.
north'-star, *n.* waziyata wi-ćanħpi.
north'wards, *adv.* waziyataki-ya.
nose, *n.* pože: nose-bleed, pa we; pože we: noseless, pože bašpapi.
nos'trils, *n.* pože ohdoka.
not, *adv.* śni.
notch, *v. a.* bakonta; kakonta.
notch'ed, *part.* demdepa; kon-tkonta.
note, *n.* wowapi.
noth'ing, *n.* taku śni; takudan śni.
no'tice, *v.* wanyaka; iwaktaya.
no'tify, *v. a.* okiyaka.
no'tion, *n.* wowaćin; waćinyu-zapi.
notwithstanding, *adv.* heća tuka; hećeća ešta.
noun, *n.* wočaže.

nour'ish, *v. a.* ićaħya.
nov'el, *adj.* teća.
Novem'ber, *n.* Takiyuħa-wi.
now, *adv.* nakaha; wanġa; dehan; ećin; aškatudan; na-ka.
no'where, *adv.* tokidan śni.
nox'ious, *adj.* ohaka.
nu'dity, *n.* tanćowićakadan.
null, *adj.* ećetu śni.
nul'lify, *v. a.* ećetuśniya.
numb, *adj.* kšikša.
nu'merate, *v. a.* yawa; iyawa.
numera'tion, *n.* wayawapi.
nu'merous, *adj.* ota; ota ħin-ća.
nurse, *v. a.* azinķiya.
nurse, *n.* azinķiye ćin.
nur'ture, *v. a.* ićaħya.
nut, *n.* the kernel, eo.

O.

oak, *n.* utuhu; uskuyeca ćan.
oar, *n.* wamnaheća; watića-kboke.
oat, *n.* šuktanķa tawote.
oath, *n.* wokonze.
obe'dience, *n.* woanagoptan.
obe'dient, *adj.* waanagoptan.
obe'diently, *adv.* waanago-ptanyan; anagoptanyan.
obey, *v. a.* anagoptan.
ob'ject, *n.* taku on.
object', *v.* wićada śni; teħinda; i en hiyeya.
objec'tion, *n.* i en hiyeyapi.
oblige', *v. a.* to cause to do, ećonķiya: to favor, pidakiya; tanyan ećakićon.
oblique', *adj.* atakiňyan.
oblique'ly, *adv.* ohya; yuohya.
oblit'erate, *v.* pažuzu; obo-ški.
obliv'ion, *n.* woakiktonže.
obsce'nity, *n.* iapi śića.
obscure', *adj.* owotanin śni; okaħiniħ tehika.
obscure'ly, *adv.* taninśniyan.
observa'tion, *n.* iwanyakapi.
observe', *v. a.* wanyaka; iwan-yaka; opahita.
ob'stacle, *n.* taku ićagi; wo-kagi.
ob'stinate, *adj.* waćintanķa.
obstruct', *v. a.* kagi; ićagi.
obstruc'tion, *n.* wićagi.
obtain', *v.* iću; ħupi.

obtuse', *adj.* toza, or toza; in-kpa mima.
ob'vious, *adj.* taninġan; oka-ħiniħ wašte.
ob'viously, *adv.* taninġan.
occa'sionally, *adv.* tuktekten.
occupa'tion, *n.* woćon; wi-ćohan.
oc'cupy, *v. a.* yuha; oti.
occur', *v. n.* akipa.
o'cean, *n.* miniwanġa.
Octo'ber, *n.* Wi-wažupi; Wa-župi-wi.
odd, *adj.* oćitkonze śni.
ode, *n.* odowan.
o'dious, *adj.* walite śni.
o'dor, *n.* omna.
odorif'erous, *adj.* waštemna.
of, *prep.* etanhan.
off, *adv.* far off, tehan: off from, aiyoka.
offend', *v. a.* śihdaya; yaśihda; ćantiyahdeya; okićunġinya.
offend'ed, *part.* ćanteptanyan; ćanġnyan; śihda; ćantiyahde; okićunġića.
offen'sive, *adj.* śića.
of'fer, *v.* ħu kta tuka; wakiyu-śna.
of'fering, *n.* wośna.
of'fice, *n.* wićohan yuhapi.
of'ficer, *n.* akićita tanġan; wi-ćastayatapi.
of'ten, *adv.* otakiya; ižehan; ićižehan.
oh, *intj.* yun.
oil, *n.* ihdi; wiħdi; sda sapa.
oint'ment, *n.* sda; ihēpi.
old, *adj.* kan; óžu; wanakaś-wota; teća śni; tanika; tanina: an old man, wićaħinġa: an old woman, wakanķa.
o'men, *n.* wohdeće; iksuyapi; wowakta.
om'incous, *adj.* wakiħdeća; iksuya.
omis'sion, *n.* yuśnapi.
omit', *v. a.* okapta.
omnip'otent, *adj.* iyotan wa-ś'aka; taku owasiň okiħi.
omnipres'ent, *adj.* owanġaya un.
omnis'cient, *adj.* taku owasiň sdonya.
on, *prep.* a; akan; ahna; akam.
once, *adv.* wanġa; wanġadany: at once, wanġaħna.

one, *num. adj.* wanži; wanžidan; unma; sanpi.
on'ion, *n.* pšinj.
on'ly, *adv.* ećedan.
on'set, *n.* watakpe.
on'wards, *adv.* tokata.
ooze, *v. n.* skepa; šbu; nasdi.
opaque, *adj.* kohdi šni.
o'pen, *adj.* yuhdokapi; kazamni; šdayehna; taninyan; ganganana; okamna.
o'pen, *v. a.* yuhdoka; kazamni; kahidoka; yugan.
o'penly, *adv.* taninyan; okun-tonyan.
op'erate, *v.* ećon.
o'plate, *n.* on ištijmapi.
opin'ion, *n.* waćinyuzapi.
o'pium, *n.* on ištijmapi.
opos'sum, *n.* sinje šda.
opportu'nity, *n.* iyehantu kin.
oppose, *v. a.* kipazin; kige; akinića.
op'posite, *adj.* iyotakons; akasanpa; itakasanpa.
opposi'tion, *n.* kipaziipi.
oppress, *v. a.* šićaya yuha; wowidagya.
op'ulence, *n.* wiwićaziće.
op'ulent, *adj.* wizića; wašća.
or, *conj.* ka iš.
o'ral, *adj.* i ećiyatanhan.
or'anges, *n.* gīgi tanja.
or'ator, *n.* ie wayapika; pasipika.
orb, *n.* taku hmiyanan; tapa se.
orb'ed, *adj.* mima; hmiyanan.
ordain, *v. a.* yaćo; hdaćo; konza; wakićonza.
or'der, *v.* ećon šni.
or'derly, *adj.* owotanana.
or'dinary, *adj.* ikće; hećća.
or'gan, *n.* ćandowan'kiyapi.
or'ifice, *n.* ohdoka; noće ohdoka.
or'igin, *n.* otokaheya.
ori'ginal, *adj.* tokaheya ka-gapi.
or'nement, *v. a.* wipata; ipata.
or'nemented, *part.* oskapi; wipatapi.
or'phan, *n.* wamdenića.
os'cillate, *v. n.* kazezeya.
ostenta'tion, *n.* witananpi.
os'trich-feathers, *n.* waćin-he sapsapa.
oth'er, *adj.* tokeća; unma.

oth'erwise, *adv.* togye.
ot'ter, *n.* ptan.
ought, *v. aux.* ećon kta tuka.
our, *pron.* unkita; unkitawa; unkitawapi.
ourselves, *pron.* unkiyepi hin-ća; unkiyepi ke.
out, *adv.* tanjan; itanjan: out of, etanhan: out from, iheyata; ićunonpa.
out'rage, *n.* šićaya ećonpi.
outra'geous, *adj.* ohitika.
out'set, *n.* otokaheya.
out'side, *n.* akapa; akapatanhan: on the outside, akantanhan; tankantanhhan; itanjan; akapeća.
out'wards, *adv.* tankantanhhan.
o'val, *adj.* witka iyećeća.
ov'en, *n.* ćęga šoka.
o'ver, *prep.* iwan'kam.
o'ver, *adv.* akasanpa; sanpa: over again, ake; akta: over against, iyotakons.
overcome, *v. a.* ohiya; ktedan.
overflow, *v. n.* akam hiyu; aminitan; apasboka.
overhead, *adv.* iwan'kam.
overload'ed, *part.* yuš'aka.
overreach, *v. a.* akićęćeća.
oversee, *v. a.* awanyaka; awanhdaka.
overseer, *n.* waawanyake; awanyagkiyapi.
overset, *v.* yuptanyan; kap-tanyan; aptanyan.
overshad'ow, *v.* ahanzi; aohanzi; ahanziya.
overstep, *v. a.* aćaksinj.
overtake, *v. a.* ehdega; eki-hdega; ahikihdega.
overthrow, *v. a.* ohiya; ktedan; yuptanyan.
overturn, *v. a.* ahdapsinyan ehpeya; yuptanyan; yužužu.
owe, *v.* ićazo; ikićazo; iyohiye šni.
owl, *n.* hinhan'kağa; hinakağa.
own, *pron.* tawa: my own, mitawa.
own, *v. a.* yuha; tawaya.
ox, *n.* tatan'ka.

P.

pace, *v.* ćaehde.
pace, *n.* ćaehde; ćaehdepi.
pa'cify, *v. a.* kiwakanheža.

pack, *n.* palitapi; waqin: pack-ing-string, telimiso; hinška: pack-saddle, šun'ka wakan aqin.
pack, *v. a.* palita; pakilita; kin.
pack'et, *n.* palitapi.
pad, *n.* miunpa.
pad'dle, *n.* wamnaheća; watićakboka.
pad'dle, *v. a.* watopa.
pad'lock, *n.* inatake.
Pa'gan, *n.* Ikćewićasta.
page, *n.* wowapi yumdayapi.
paid, *part.* kažužupi.
pail, *n.* ćęga; ćęganstinna.
pain, *n.* wowayazan: in pain, yazan.
paint, *n.* black, wisanye: green, witoye, etc.
paint, *v. a.* owa; kićun.
paint'ing, *n.* owapi.
pair, *n.* tawanžidan; sakim; napin.
pal'ace, *n.* tipi wašte hinća.
pal'ate, *n.* ćaka.
pale, *adj.* san; ska; ite tokeća iću.
palisade, *n.* ćonkaške.
pal'let, *n.* owinža.
pal'liate, *v. a.* wašte kağa.
palm, *n.* of the hand, napćoka; nape mdaska.
pal'pable, *adj.* yutanpića.
pal'pitate, *v. n.* kan iyapa; ćante iyapa.
pal'sy, *n.* taťapike.
pal'sied, *adj.* taťaka.
pal'try, *adj.* wahte šni.
pam'per, *v. a.* ćemya.
pan, *n.* mazawakšića: of a gun, noće: of a trap, inahpe.
pane, *n.* of glass, ožanžanhdepi; ihdiyomdasinj wanži.
pang, *n.* yazan hinhdapi.
pan'ic, *n.* woyušin'yaye.
pan'oply, *n.* wotawe; wipe.
pant, *v. n.* temni; hehe ta nun seća.
pan'taloons, *n.* onzeoće.
pan'ther, *n.* inmu tanja.
pan'try, *n.* dotopiye.
pap, *n.* aze.
papa, *n.* ate; atkuku.
pa'per, *n.* wowapi ska; minihuha.
par, *n.* akidećeća.
parabol'ically, *adv.* anawin-yan.

parade', *v.* mnićiyapi.
 paralyt'ic, *n.* tātake čin.
 par'asol, *n.* ohanzi hdepi.
 par'cel, *n.* onge.
 parch, *v. a.* papaliya; wapa-
 paliya : parched corn, papaliya-
 pi.
 parch'ment, *n.* tahasaka.
 par'don, *v. a.* kažužu; kićića-
 žužu.
 par'don, *n.* wokažužu.
 par'donable, *adj.* kažužupića.
 par'doned, *part.* kićićažužupi.
 pare, *v. a.* basku; baḥdaya;
 basmin.
 paregor'ic, *n.* on ištīnmapi.
 pa'rent, *n.* hunka; hunkake;
 wićahunkake; wićaatkuku; wi-
 ćahunku.
 par'ing, *n.* ha baskupi.
 par'lance, *n.* iapi.
 par'ricide, *n.* takuye kiktepi.
 parsimo'nious, *adj.* ohañśi-
 ća.
 par'son, *n.* wićasta wakan.
 part, *n.* onge; onśpa; hanke;
 hunh; hunḥnana.
 part, *v. a.* yukinukan ehnaka;
 yuśpa; yuksa; pazan : to part
 with, paḡan; eḥpeya.
 partake', *v.* opa; okini.
 par'ticle, *n.* sukaza; kaza.
 partic'ular, *adj.* oto; otoiyoḥi.
 partic'ularly, *adv.* iyohdamna-
 yan.
 part'ing, *n.* eḥpeyapi; eḥpeki-
 ćiyapi.
 parti'tion, *n.* tićokahnakapi;
 pamnipi.
 part'ner, *n.* tawaśi; tawaśitku.
 par'tridge, *n.* zića.
 par'ty, *n.* okodakićije : a war
 party, ozuye.
 pass, *v.* hiyaya; hnihda; kapa;
 sanpa ya; ako ya; aćankuya.
 pas'sage, *n.* ćanku.
 pas'senger, *n.* ićimani wan.
 pass'ing, *part.* by each other,
 ićićuya.
 pas'sion, *n.* wokakiže; wośi-
 hda; woćanpiye.
 pas'sionate, *adj.* waćinḡko.
 pass'over, *n.* woćakśin.
 past, *adj.* hekta; itogehan.
 paste, *n.* tiktinya wipuspe.
 paste, *v. a.* puspa; apuspa.
 pas'tor, *n.* wonwićakiye čin;
 wiḥanwićakiye čin.

pas'turage, *n.* wiḥanwićakiya-
 pi.
 pas'ture, *n.* wato.
 pas'ture, *v.* wiḥan; iḥan; wi-
 ḥanwićakiya.
 pat, *v. a.* apapa.
 patch, *n.* wakiḥdaka.
 patch, *v.* akiḥdagton; okipata;
 iyopata.
 patch'work, *n.* okipatapi.
 pate, *n.* pesdete.
 patel'la, *n.* takanḡi.
 path, *n.* ćanku.
 path'less, *adj.* ćanku wanića.
 pa'tience, *n.* takudapi śni; wo-
 ape.
 pa'tient, *adj.* waćintanḡka; ta-
 kuda śni; waḥbaka.
 pa'tiently, *adv.* waćintanḡkaya.
 pa'triarch, *n.* hunkake.
 pat'rimony, *n.* taku aḥpeya-
 pi.
 pa'tronize, *v. a.* ókiya.
 pat'ter, *v. n.* aśbuśbu.
 pat'tern, *n.* okaḥo.
 paunch, *n.* niḡe; tezi.
 pau'per, *n.* waḥpanića kin.
 pause, *n.* ehnakapi.
 pause, *v. n.* ayaśtan; ayuśtan;
 owanzi nažin.
 pave'ment, *n.* inyan ćanku.
 pavil'ion, *n.* wakeya. *
 paw, *n.* nape; siha; śake.
 paw, *v. a.* natića; namdu; na-
 śma.
 pay, *v. a.* kažužu; hdažužu.
 pay, *n.* iyopeye; iyunwin.
 pea, *n.* onmnića hmiyanḡan.
 peace, *n.* wookiye; odakonki-
 ćiyapi.
 peace'ful, *adj.* waḥbadan.
 peach, *n.* wipazuka ožupi.
 peak, *n.* pažodan; oinḡkpa.
 peal, *v.* sna; yusna; nasna.
 peb'ble, *n.* iḥe.
 peck, *v. a.* katoto.
 ped'dle, *v. a.* wiyopeya.
 peel, *v. a.* kaḥu; basku.
 peel'ing, *n.* ha.
 peep, *v. n.* aokasin; aokakin;
 ahiyokasin.
 peep'ing, *part.* aokasinḡan.
 peep-of-day, *n.* anpao.
 pee'vish, *adj.* ćanksi.
 pellu'cid, *adj.* kohdi.
 pelt, *v. a.* apa.
 pel'tries, *n.* wawaha.
 pem'mican, *n.* wakapapi.

pen, *n.* wowapi ićage; ćonka-
 ške.
 pen'cil, *n.* wowapi ićage; ćan
 wowapi ićage.
 pen'dant, *n.* oinḡna; oinḡpi.
 pen'etrate, *v.* yukćan; mahen
 iyaya; kaḡan; kaḡan hiyu.
 pen'itence, *n.* iyopeićiyapi.
 pen'itent, *adj.* iyokiśića.
 penin'sula, *n.* izo.
 pen'ny, *n.* mazaśadan.
 pen'sive, *adj.* iyokiśića.
 pent, *part.* oćistiyeḡan.
 pen'tecost, *n.* anpetu iwi-
 kćemna zaptan.
 penu'rious, *adj.* ohañśića.
 peo'ple, *n.* oyate.
 pep'per, *n.* sućikćikadan seća.
 pep'permint, *n.* ćeyakata :
 peppermint essence, tatedan se-
 ća.
 peram'bulate, *v. a.* omani.
 perceive', *v. a.* wanyaka;
 sdonya.
 perch, *n.* a kind of fish, waka-
 dan hiyuzapi; wakadan hde-
 škaśka.
 perch, *v.* man; be; iyahan.
 perdi'tion, *n.* wićotakuni śni.
 per'fect, *adj.* ećedan; owotanḡ-
 na; yuśtanpi.
 perfect', *v. a.* yuećedan; yu-
 śtan; yućo.
 perfec'tion, *n.* woyuśtan.
 perfid'ious, *adj.* itonśni; wa-
 hnayan.
 per'forate, *v. a.* yuḥdoka; pa-
 ḥdoka.
 perform', *v. a.* ećon; yuśtan.
 perform'ed, *part.* yuśtanpi.
 perform'er, *n.* waćon; tuwe
 ećon.
 per'fume, *n.* taku waśtemna;
 mini waśtemna.
 perhaps', *adv.* naćeća; okini.
 pericar'dium, *n.* ćantoge.
 per'il, *n.* wokokipe.
 per'ilous, *adj.* okokipe.
 pe'riod, *n.* ehnakapi.
 per'ish, *v.* ta; atakuni śni.
 per'jure, *v. a.* itonśni hiḡća.
 per'manent, *adj.* hećetu; o-
 hiḡniyan.
 per'meate, *v. a.* kaḥtan.
 permis'sion, *n.* iyowinḡkiyapi.
 permit', *v. a.* iyowinḡkiya.
 perni'cious, *adj.* śiće hiḡća.
 perpendic'ular, *adj.* bosdan.

per'petrate, *v. a.* e'con.
perpet'ual, *adj.* ohin'niyan.
perpet'uate, *v. a.* ohin'niyan iyayeya.
perplex', *v. a.* yu'ski'ska; ya-hnuni.
per'secute, *v. a.* ši'caya kuwa; tchiya kuwa.
persevere', *v. n.* katin'yan e'con; kitanyan e'con.
persever'ingly, *adv.* kitan'yan.
persist', *v. n.* kitan.
per'son, *n.* wi'casha.
per'sonally, *adv.* atayedan; tanatayedan.
perspic'a'cious, *adj.* i'sta mdeza.
perspire', *v. n.* temni.
persuade', *v. a.* wi'cada kiya; iyakapeya.
pert, *adj.* i'sta soksota; mini-he'ca.
pertina'cious, *adj.* kitan' hinc'a.
perturba'tion, *n.* e'ante il'ni-yanyanpi.
pervade', *v. a.* ka'htan; owan'caya iyaya.
perverse', *adj.* pemni.
pervert', *v. a.* yutoke'ca; to-kan iyeya.
pes'ter, *v. a.* na'giyeya.
pes'tilence, *n.* mako'si'ce.
pes'tle, *n.* wibope ihupa; ibo-pan.
peti'tion, *v. a.* e'ekiya; wa'ce-kiya.
pet'rify, *v. n.* in'yan i'caga.
pet'tish, *adj.* wa'cin'ko.
pew'ter, *n.* maza s'doyapi.
pha'lanx, *n.* o'cimda'gahan ya-pi.
phan'tom, *n.* wanagi.
phar'ynx, *n.* dohdeska.
phea'sant, *n.* zi'ca.
phlegm, *n.* tago'sa.
phrase, *n.* iapi.
physi'cian, *n.* pe'zihuta wi'ca-s'ta.
pick, *v. a.* pahi; yu'spi; wo'spi; yu'spu: to pick, as a duck, yu-s'da: pick to pieces, yusba.
pick'et, *n.* canpasdate.
pic'kle, *n.* miniskuya i'ci'cahi-yapi.
pic'ture, *n.* owapi; wakagapi.
pic'ture, *v. a.* owa; oka'ga.
piece, *n.* on'spa; oba'spe.

piece, *v. a.* okipata.
pierce, *v. a.* palidoka; c'apa; i'capa.
pier'cer, *n.* wi'cape.
pig, *n.* kuku'se cin'cedan; ma-zasu hanksa.
pi'geon, *n.* wakiyedan.
pike, *n.* a kind of fish, tamahe.
pile, *n.* paha.
pile, *v. a.* e'zu.
pil'grim, *n.* ohnihde un.
pill, *n.* pe'zihuta psun'ka.
pil'lar, *n.* can ipatan.
pil'lory, *n.* cansan.
pil'low, *n.* ipahin; tipahin.
pil'low, *v. a.* ipahin; ipahinya.
pi'lot, *n.* iyupse yuza.
pim'ple, *n.* sa'sa ahinapa; wa-sna polidi.
pim'pled, *part.* yuhi; oyulhi.
pin, *n.* hipa'skudan; hiipa'sku-dan.
pin, *v. a.* ipasisa.
pinch, *v. a.* yu'zipa.
pine, *n.* wazi can.
pin'ion, *n.* wi'yaka.
pink, *adj.* gitkatka.
pin'nacle, *n.* ipasotka.
pint, *n.* miniyatkan ohnaka.
pioneer', *n.* kahin tokam un.
pi'ous, *adj.* Wakantan'ka koki-pa.
pipe, *n.* c'otan'ka; canduhupa: a pipe-stem, canduhupa sun'ta.
pipe, *v.* ya'zo.
pish, *intj.* hinte.
pis'tol, *n.* mazakan pte'cedan.
pit, *n.* wo'ha; makohidoka: the pit of the stomach, pimnumnu-ge.
pitch, *n.* can'sin.
pitch, *v.* to cast, ka'ho iyeya: pitch a tent, ti'caga; iti'caga; ati; eti: to smear with pitch, puspa; apuspa.
pitch'fork, *n.* on pe'zi i'cupi.
pit'eous, *adj.* waon'sida; iyoki-si'ca.
pith, *n.* c'ogin.
pith'y, *adj.* popopa: a pithy turnip, tipsinna popopa.
pit'iful, *adj.* waon'sida; wa-can'tkiya.
pit'ifully, *adv.* waon'sidaya.
pit'iless, *adj.* waon'sida s'ni.
pit'y, *n.* wowaon'sida.
pit'y, *v. a.* on'sida; on'sikida; ion'sida; can'tekiya.

place, *n.* oyan'ke; onnyanpi kin.
place, *v. a.* ehnaka; ehde; ekihnaka; onpa: to place on, ahnaka; ahde; akihnaka; aon-pa: give place to, kiyukan.
pla'cid, *adj.* amdakedan.
plague, *n.* mako'si'ca.
plague, *v. a.* na'giyeya.
plain, *adj.* mdaya; mdaska; ik'ce; taninyan.
plain, *n.* omdaye; iyomdaye.
plain, *v. a.* to make level, yu-mdaya; kamdaya.
plain'ly, *adv.* taninyan.
plain'tive, *adj.* iyoki'sinya do-wanpi.
plait, *n.* yu'skipi; sonpi.
plait, *v. a.* yu'ski; son; kison.
plan, *v.* yukcan.
plane, *n.* can'icazi'pe.
plane, *v. a.* can ka'zipa.
plank, *n.* canmdaska.
plant, *n.* huhdepi.
plant, *v. a.* o'zu; iyohipeya; huhde.
planta'tion, *n.* wo'zu; o'zupi.
plas'ter, *n.* waskam'yapi; iya-skapa.
plas'ter, *v. a.* askamya; oka-staka; apawinta.
plat, *v.* son; kison.
plate, *n.* waki'si'ca; maka wa-ks'i'ca.
plat'form, *n.* c'owahe.
plat'ter, *n.* waki'si'ca mdaska.
plau'sible, *adj.* he'cetu see'ce'ca.
play, *n.* wi'coskate.
play, *v. n.* skata: to play ball, takapsi'ca.
play'ful, *adj.* s'kehe.
play'thing, *n.* taku isk'atapi.
plead, *v.* to plead for, i'ci'ya; iki'ci'ya.
plead'er, *n.* wawici'ya.
pleas'ant, *adj.* owa'ste'ca'ke.
pleas'antly, *adv.* iyokipiya.
please, *v. a.* iyokipiya.
pleas'ed, *part.* iyokipi.
pleas'ing, *adj.* wi'cimdeza.
pleas'ure, *n.* wi'ciyokipi.
Ple'iades, *n.* Tawamn'pa.
plen'teous, *adj.* iyaki'cuya.
plen'ty, *n.* ota; utkan'na.
pli'able, *adj.* win'swin'zedan.
plough, *n.* mahiyumdu.
plough, *v.* maga yumdu; mahi-yumdu; hdumdu; womdu.

pluck, *v. a.* as feathers, yuśda.
plug, *n.* ioſtanpi.
plum, *n.* kanſa : plum-tree, kanſa hu.
plumb, *adv.* boſdan.
plume, *n.* wiyaka ; waćinhe.
plump, *adj.* ćepa.
plun'der, *v. a.* ki.
plun'dering, *n.* wakipi ; wa-wićakipi.
plunge, *v. n.* kihnuka ; kihnug iyaya ; age ihpaya.
plu'ral, *adj.* nonpapi ; ota.
ply, *v. n.* nina ećon.
pock'et, *n.* sićanopiye.
pod, *n.* ha.
po'etry, *n.* odowan.
point, *n.* inſtpa ; oinſtpa.
point, *v.* kapeſto : to point to, epazo.
point'ed, *adj.* peſto.
point'er, *n.* ipazo.
poise, *v. a.* aspeyeton ; zezeya ehnaka.
poi'son, *n.* pezihuta ſića ; wo-haka.
poi'sonous, *adj.* oħaka.
poke, *v. a.* botantan.
pole, *n.* tent-pole, toſu : boat-pole, ipamna.
pole, *v. a.* as a boat, pamna ki-ton.
pole'cat, *n.* maka.
pole'star, *n.* waziyata wićan-hipi.
pol'ish, *v. a.* paman ; paķeza ; paśduśduta.
pollute', *v. a.* yuśapa ; aśam-ya.
pollu'ted, *part.* aśapa.
pollu'tion, *n.* wośaſape.
polyg'amy, *n.* tawiću ota.
poma'tum, *n.* ihepi.
pom'pous, *adj.* witanſtan.
pond, *n.* mdedan.
pon'der, *v. a.* awaćin.
pon'derous, *adj.* tke.
pon'derously, *adv.* tkeya.
po'ny, *n.* ſunĳ-huptećedan.
pool, *n.* wakoniya ; miniyowe.
poor, *adj.* waħpanića ; onśika ; kanheza ; ićakiža ; onćitpani.
poor'ly, *adv.* ićakiſya.
pop, *v. n.* napopa ; pom hiñhda.
pope, *n.* ſina ſapa itanćan.
pop'gun, *n.* ipapope.
pop'lar, *n.* waĳa.
pop'ulace, *n.* oyate.

pop'ulous, *adj.* wićaſta ozu-dan.
porch, *n.* oħanſi hdepi ; aħan-zi hdepi.
por'cupine, *n.* pahin.
pore, *n.* hoyuhi.
pork, *n.* kukuſe ſin.
port, *n.* oihuni.
port'able, *adj.* ĳinpića.
port'age, *n.* watoħa.
por'ter, *n.* tiyopa awanyake ĳin.
port'hole, *n.* owanyeye.
por'tion, *n.* onĳe ; wopamni.
por'tion, *v.* pamni ; wapamni.
por'tioner, *n.* wapamni.
port'ly, *adj.* hañska ; tañka.
por'trait, *n.* wićite.
portray', *v. a.* owa ; oyaka.
posi'tion, *n.* oyanke.
possess', *v. a.* yuha ; ton.
possess'ed, *part.* yuhapi.
possession, *n.* taku yuhapi.
posses'sor, *n.* yuħe ĳin.
pos'sible, *adj.* okihipića.
pos'sibly, *adv.* naćeća.
post, *n.* ćan ipasdate.
post'age, *n.* wowapi aupi on kažuſupi.
poster'ity, *n.* wićaćinća.
postpone', *v. a.* kihnaka ; yu-teħan.
pot, *n.* ćeĳa huhatonĳna.
pota'to, *n.* mdo : Indian potato, Dakota tamdo.
po'tency, *n.* wićokihi.
po'tent, *adj.* wawokihi.
pot'tery, *n.* maka wakiſića.
pouch, *n.* tobacco-pouch, ćan-dožuha.
pounce, *v. a.* to pounce upon, iyahpaya.
pound, *n.* tkeutapi wanſi.
pound, *v. a.* apa ; kapa ; bo-pan ; bokpan : to pound in tight, okaćinza.
poun'der, *n.* wibope.
pour, *v. a.* kaſtan ; papson ; kada ; okaſtan ; okada ; aka-ſtan ; akada ; aħdaſtan.
pout, *v. n.* ćeya yañka ; oħin-yan.
pov'erty, *n.* wićowaħpanića.
pow'der, *n.* ćaħdi ; mdu : powder-horn or flask, ćaħdi ozu-ha.
pow'der, *v. a.* as sugar, kamdu.
pow'er, *n.* wookihi.

pow'erful, *adj.* waś'aka.
pow'erfully, *adv.* waś'agya.
pox, *n.* the small-pox, makosi-će ; ite wićaħidoħdoka.
prac'ticable, *adj.* ećonpića.
prac'tice, *n.* wićoħan.
prac'tise, *v. n.* ećon eće ; ĳilio ; akiya.
prai'rie, *n.* tinſta.
praise, *v.* woyatan ; wowitan.
praise, *v. a.* yatan ; idowan.
prais'ed, *part.* yatanpi.
praise'worthy, *adj.* yatanpi-ća.
prance, *v. n.* psipsin ya.
prank, *n.* iħadan ećonpi.
prate, *v. n.* ninana ia.
prat'ing, *adj.* iwakan.
prat'tling, *part.* iwaſićun.
pray, *v.* waćekiya ; ćekiya ; wo-ćekiye eya : to pray for, iće-kiya.
pray'er, *n.* woćekiye.
preach, *v.* woyaka ; Wakantan-ka oie oyaka.
preach'er, *n.* Wakantanĳa oie oyake ĳin.
precede', *v. a.* tokata ya.
pre'cept, *n.* wowahokonĳiye.
precep'tor, *n.* waonspekiya.
pre'cious, *adj.* tehika.
pre'cipice, *n.* maya ĳinća.
precip'itate, *adj.* inaħni ĳin-ća.
precise'ly, *adv.* hećetu ĳinća.
preco'cious, *adj.* koyanon ; oićaħkokedan ; kohaĳna ſuton.
preconceive', *v.* tanpi iyu-ķan.
pre'datory, *adj.* wawićaki ſ'a.
predes'tinate, *v. a.* wakićonza.
predict', *v. a.* itokam oyaka.
preem'inent, *adj.* iyotan wa-ſte.
prefer', *v. a.* iyotan da.
preg'nant, *adj.* ihduś'aka ; itpi-hnaka.
prejudge', *v. a.* itokam yaćo.
pre'mature, *adj.* kohaĳna ića-ga.
prepare', *v.* piićiya ; wiyeya ehnaka ; hduwiyeya.
prepar'ed, *part.* wiyeya yañka.
presage', *v. a.* waħdeća ; waki-hdeća.
pres'byter, *n.* huñkayapi.
pres'ence, *n.* en unpi.
pres'ent, *adj.* en yañka.

pres'ent, *n.* taku kupi.
present', *v. a.* ku; ituhan; itu-
 kihan.
pres'ently, *adv.* e'adan; ko-
 hanna; tokesta.
preserve', *v. a.* nikiya; kpa-
 tan.
preser'ver, *n.* wanikiya.
preside', *v. n.* itan'ean yanka.
pres'ident, *n.* itan'ean; wi'ca-
 stayatapi tan'ka.
press, *v. a.* yuski'ca; yuski'ca;
 kaski'ca; ahdaski'ca: to press
 tight on, aputinza; iyaskinya;
 ipuskinya: to urge, kitan.
press, *n.* iyuski'ca; i'aski'ca.
pres'sure, *n.* kaskin wan'ka.
presume', *v. n.* yuk'ean.
pretence', *n.* e'ae'oonpika.
pretend', *v.* e'ae'oonka; kon-
 za.
pret'ily, *adv.* wa'steya.
pret'ty, *adj.* wa'ste; tan wa'ste;
 owan'yag wa'ste.
prevail', *v. a.* ohiya; iyakape-
 ya.
prevent', *v. a.* iyoki'sni.
prevent'ed, *part.* iyokipi'sni.
preven'tion, *n.* oiyanica.
pre'vious, *adj.* itokam; toka-
 heya.
prey, *n.* wakipi.
prey, *v. n.* to take by violence,
 ki; waki; iwakto hdi.
price, *n.* iyopeye; oiyo'peye.
prick, *v.* pa'zipa; i'apa; i'ca-
 ma.
prick'er, *n.* wi'cape.
prick'ly, *adj.* pepe; i'ama.
pride, *n.* witantanpi; wahan-
 i'cidapi; wowinkta.
priest, *n.* sina sapa; wa'sieun
 wakan.
pri'mary, *adj.* tokaheya.
prime, *adj.* wa'ste lin'ca.
prim'er, *n.* wowapi tokaheya
 yawapi.
prince, *n.* itan'ean; hoksincan-
 tkiyapi.
prin'cipal, *adj.* itan'ean.
print, *v. a.* maza on ka'ga; wo-
 wapi maza on ka'ga.
pris'on, *n.* wi'caka'ska tipi.
pris'oner, *n.* kaskapi.
pri'vately, *adv.* nahmana.
priva'tion, *n.* iwi'cakakize.
priv'ily, *adv.* analibeyahan;
 nahmana.

priv'y, *n.* tan'kan tipi.
prize, *n.* okipe.
prize, *v. a.* tehinda; tpatan.
prob'ably, *adv.* na'ce'ca; okin-
 ni.
probe, *v. a.* pakota.
probe, *n.* ipakote.
prob'ity, *n.* wowi'cake.
proce'dure, *n.* wi'cohan; e'oon-
 pi.
proceed', *v. n.* katinyan ya;
 e'oon.
proclaim', *v. a.* oyaka; ieyan-
 paha; yaotanin.
proclama'tion, *n.* woyakapi;
 eyanpahapi.
procras'tinate, *v.* yutehan.
procure', *v. a.* i'eu; opeton.
prod'igal, *adj.* ohanpi.
prod'i'gious, *adj.* tan'ka lin'ca.
prod'uce, *n.* oi'ca'ge.
produce', *v.* i'ca'ga; i'ca'ha;
 ai'ca'ga.
prod'uct, *n.* taku i'ca'ga.
profane', *v. a.* as'anya.
profane'ly, *adv.* ik'e'ek'e'eya;
 e'cin'sniyan.
profess', *v.* ohdaka.
prof'er, *v. a.* ku kta keya;
 iwahoya.
pro'file, *n.* wi'cite.
profit, *n.* oi'ca'ge.
prof'itable, *adj.* yuhapi wa'ste.
prof'igate, *adj.* si'hanyan o-
 hanyan.
profound', *adj.* temahetuya.
profuse', *adj.* iyaki'cunya.
prog'eny, *n.* wi'ca'cin'ca; cin-
 ca.
pro'gress, *n.* iyoptapi.
progress', *v. n.* iyopta.
prohib'it, *v. a.* tehinda.
prohibi'tion, *n.* tehindapi.
project'ing, *part.* a projecting
 point, ipa.
prolong', *v. a.* yutehan.
prom'inence, *n.* paha ipa.
prom'inently, *adv.* taninyan;
 tokaheya.
prom'ise, *v. a.* wahoya.
promote', *v. a.* yuwan'kan aya.
prompt, *adj.* ohan'ko.
prompt, *v. a.* iyopastaka.
prompt'ly, *adv.* kohanna.
prone, *adj.* pamakom; ahda-
 skin; makipuski'ca.
prong'ed, *adj.* gan'gata.
pronounce', *v.* e'een eya.

proof, *n.* iyutapi; utapi.
prop, *v. a.* patan ehnaka.
prop, *n.* ipatan.
prop'agate, *v. a.* i'ca'ha; yu-
 ota.
prop'er, *adj.* iye'ce'ca.
prop'erty, *n.* woyuha.
proph'ecy, *n.* wok'eanpi; wo-
 yakapi.
proph'esy, *v. a.* ayate; yu-
 k'ean; itokam oyaka.
proph'et, *n.* wa'ayate; wok'ean.
prop'i'tiate, *v. a.* wa'ste ka'ga;
 ka'zu'u.
propitia'tion, *n.* woka'zu'u.
propor'tionate, *adj.* iye'cet'u.
propose', *v. a.* ea'zeyata.
propri'etor, *n.* tawakiya.
prose, *n.* iapi.
pros'ecute, *v. a.* kuwa; si'ca'ya
 kuwa.
pros'pect, *n.* iwanyakapi.
pros'per, *v. n.* okihi aya.
pros'perous, *adj.* wa'pi.
pros'perously, *adv.* wa'piya.
pros'trate, *adj.* makata wan'ka.
pros'trate, *v. a.* makata elipe-
 ya; kawanka; yuwanka.
protect', *v. a.* akalipa; awan-
 yaka.
protec'tion, *n.* woakalipe; wo-
 winape.
protest', *v. a.* i en hiyeya.
protract', *v.* yutehan.
protu'berance, *n.* opaha.
proud, *adj.* wahan'i'cidapi; wa-
 mnai'cidapi; itan; witantan;
 iwinkta.
proud'ly, *adv.* wahan'i'cidaya.
prove, *v. a.* yuwi'caka; iyuta;
 e'oon uta.
prov'ender, *n.* woyute; pezi.
prov'erb, *n.* wi'co'io; iapi.
provide', *v. a.* kamna; ki'ca-
 mna.
prov'ident, *adj.* wa'cin'ksapa;
 wakamna.
prov'ince, *n.* mako'ce.
provis'ion, *n.* woyute; wane-
 ya.
provoca'tion, *n.* taku on si-
 hdapi.
provoke', *v. a.* si'hdaya; ya'si-
 hda; ea'nteoki'cunninya.
provok'ed, *part.* si'hda.
prow, *n.* wata pa; watokapa-
 tan'han.
prowl, *v. n.* hoton un.

pru'dence, *n.* witonpapi.
pru'dent, *adj.* witonpa.
pru'dently, *adv.* witonpeya.
prune, *v. a.* adetka baksaksa;
 bašipa; kašipa.
pry, *v. a.* yukiñ; iyukiñ; yu-
 hoho.
pry, *n.* iyukiñ.
psalm, *n.* odowan.
pshaw, *intj.* hinte.
pub'licly, *adv.* taninyan.
pub'lish, *v. a.* oyaka; yaotan-
 in.
puck'er, *v. a.* yuški.
pud'ing, *n.* wožapi.
puff, *v.* ipogan; apogan.
puke, *v. n.* hdepa; hiyuya;
 ihdepa.
puke, *n.* on hdepapi.
pull, *v. a.* yutitan; nititan : to
 pull out by the roots, yupsun :
 pull off, yuśdoka.
pul'sate, *v. n.* kan iyapa.
pulse, *n.* kan iyapapi.
pul'verize, *v. a.* bopan; ka-
 pan.
pump'kin, *n.* wamnu; wa-
 kmu.
punch, *n.* mazićašpe; mazića-
 hdoke.
punch, *v. a.* yulidoka.
punc'ture, *v. a.* ičapa.
pun'gent, *adj.* okapaza; iyo-
 kapaza.
pun'ish, *v. a.* kakišya; iyope-
 ya; akičita kte.
pun'ished, *part.* kakišyapi.
pun'ishment, *n.* wokakiže.
pu'pil, *n.* of the eye, išta su.
pup'py, *n.* šunlipadan.
pur'chase, *v. a.* opeton; ope-
 kiton : to buy of, opekičaton.
pur'chased, *part.* opetonpi.
pur'chaser, *n.* wopeton.
pure, *adj.* ečedan; wakašote
 šni.
pure'ly, *adv.* ečedanya.
pure'ness, *n.* woyuečedan.
purge, *v. n.* kažo; iheya; iyoo-
 pta iyaya.
purge, *n.* iyoopta iyeyapi.
pu'rify, *v. a.* yuečedan.
pu'rity, *n.* woyuečedan.
purl'ing, *adj.* ihaħa.
purl'oin, *v. a.* wamanon; ma-
 non.
pur'ple, *adj.* stan; šastan.
pur'pose, *v. n.* wačín yuza.

purr, *v. n.* inmušunka down.
purse, *n.* mazaska opiye.
pursue, *v. a.* kuwa aya; tapa.
pursuit, *n.* kuwapi.
pus, *n.* ton.
push, *v. a.* patan; apatan; pa-
 ha iyeya.
pusillan'itous, *adj.* wačín
 čističedan; čanwanĳa.
puss, *n.* inmušunka.
pus'tule, *n.* wasna polidi.
put, *v. a.* ehde; ěhnaka; to
 put on, as wood, aon; aonpa :
 put in, ohnaka : put one's own,
 ekihnaka; kihnaka; kihde :
 put out, as a candle, kasni;
 bosni.
pu'trefy, *v. n.* ĳunwin.
pu'trid, *adj.* šićamna.
puz'zle, *v. a.* ĳnuniya.

Q.

quad'ruped, *n.* ĳuhatopa.
quaff, *v. a.* yatkan; yaħepa.
quag'mire, *n.* wiwi.
quail, *n.* zičá; šíyo.
quake, *v. n.* čančan.
quak'ing, *part.* ĳininyan.
qualm'ish, *adj.* hdepe kta tu-
 ka.
quan'tity, *n.* ota.
quar'el, *n.* okičize; wičokičí-
 ze; wičakičepi.
quar'relsome, *adj.* wičakičepi
 s'a.
quar'ry, *n.* inyan okapi.
quar'ter, *n.* hanke hanke; han-
 ke itopa.
queen, *n.* wičáštayatapi wino-
 ĳinčá.
quell, *v. a.* ohiya.
quench, *v. a.* kasni; bosni.
ques'tion, *n.* wiwanĳapi; wi-
 wičawanĳapi.
ques'tion, *v. a.* iwanĳa; wi-
 wanĳa.
quick, *adj.* oħanĳo; wiš'os'o :
 quick-tempered, wačínko : be
 quick, koyahān; inahni.
quick'en, *v. a.* yuohānĳo; yu-
 inahni.
quick'ly, *adv.* oħanĳoya; ečá-
 dan; čanšanse; čančanse; ĳda-
 piše; kohanna; koyahanna.
quick'ness, *n.* oħanwičako.
qui'et, *adj.* inina; owanĳi yan-
 ka.

qui'et, *v. a.* yuinina; kihna.
qui'etly, *adv.* atanje.
quill, *n.* wiyaka.
quilt, *n.* owinĳa akaħpe.
quin'sy, *n.* dote wičayazan.
quit, *v. a.* ayuštān; ayaštān;
 kičunni; iyakičunni.
quite, *adv.* očowasin.
quiv'er, *n.* wanĳu.
quiv'er, *v. n.* čančan.

R.

rab'bit, *n.* maštinčá; tinma-
 štinčá.
rab'id, *adj.* ĳnaškinyan.
raccoon, *n.* wičá.
race, *n.* wičoičage; inyanĳapi.
rack, *v. a.* kakišya.
rack'et, *n.* owodutaton.
ra'diate, *v.* iyega.
raft, *n.* čanĳokahboka.
rag'ged, *adj.* kuka; ĳdelidečá-
 han.
rag'ing, *part.* ičamna.
rail, *n.* maħinatake.
rail, *v. n.* to rail at, kiĳe; šićaya
 ia.
rai'ment, *n.* wokoyake; heya-
 ke.
rain, *v. n.* maĳažu; ĳinhe : to
 rain on, amaĳažu; aħinhe.
rain, *n.* maĳažu.
rain'bow, *n.* wihmunke.
rain'water, *n.* maĳažu mini.
rain'y, *adj.* maĳažu s'a.
raise, *v. a.* yuwanĳan ičú; yuħa;
 wanĳan ehde; ičaliya : to raise
 to strike, apaha.
rai'sin, *n.* ĳastanhanĳa pusyapi.
rake, *n.* mahiyuhinte.
rake, *v. a.* yuhinta; kaħinta;
 ĳduħinta; patičá.
ram, *n.* taħin wanunyanpi mdo-
 ka.
ram, *v. a.* oboskičá; obotan.
ram'ble, *v. n.* tokečínčín ya.
ram'ified, *part.* yuhaha; ade-
 tka ota.
ram'part, *n.* čonkaške.
ram'rod, *n.* mazakan iyopuski-
 čé.
ran'cid, *adj.* ĳmunĳa; sewi-
 mna.
ran'dom, *n.* at random, ečaħe-
 čonka.
rang'ed, *part.* očimdaĳahan;
 owečínhan.

rank, *n.* in rank, oćimdağahan.
rank, *adj.* tanķinķinyan.
ran'som, *v. a.* opekitoņ.
ran'somed, *part.* opekitoņpi.
rap, *v. a.* apa; kabubu; kato-to.
rapa'cious, *adj.* yaponpon wa-
 ćin.
rape, *n.* kiksāņpi; wikiksāņ.
rap'id, *adj.* kaduza; ćaduza;
 koyanoņ.
rap'idly, *adv.* dus; kadusya;
 ćansanše; oħaņkoya; koya-
 haņa.
rap'ids, *n.* ħaħa; iħaħa.
rap'ine, *n.* wawicakipi.
rap'ture, *n.* wowiyušķin.
rare, *adj.* excellent, wašte ħiņća:
 not well cooked, špaņ śni.
rare'ly, *adv.* tuktekten.
ras'cal, *n.* wićašta walite śni.
rash, *adj.* waćinķo.
rash'ly, *adv.* waćinķoya.
rasp, *n.* ćanipabe; ćaniyube;
 mazipabe.
rasp'berry, *n.* takanheća: rasp-
 berry-bush, takanheća hu.
rat, *n.* sințe śda.
rate, *n.* iyawapi.
rat'ify, *v. a.* yuećetu.
ra'tion, *n.* anpetu otoiyoħi wo
 wićakupi.
rat'tle, *n.* icakoka; taśake.
rat'tle, *v.* yuħda; kakoka; ħda-
 ħda.
rat'tlesnake, *n.* sințelida.
rav'el, *v.* yusna; sbahan; yu-
 sba.
ra'ven, *n.* kanģi.
rav'enous, *adj.* wayapota.
ravine, *n.* osmaka; kaksiza.
raw, *adj.* špaņ śni; saka.
raze, *v. a.* yntakuni śni; iħang-
 ya.
ra'zor, *n.* putinħin icasan.
reach, *v.* oħi; iyohi; iyahde.
read, *v. a.* wowapi yawa.
read'ily, *adv.* oħaņkoya; ħda-
 heya.
read'iness, *n.* wiyeya unpi.
read'y, *adv.* wiyeya: to make
 ready, yuwiyeya; ħduwiyeya.
re'al, *adj.* wićakapi.
real'ity, *n.* wowicake.
re'alize, *v.* sdonkiya.
ream, *n.* miniħuha opiye.
rean'imate, *v. a.* kiniya; yu-
 niya.

reap, *v. a.* aģuyapi baksa.
rear, *n.* hekta.
rear, *v. a.* icahya.
rea'son, *n.* tawaćin.
rea'son, *v. n.* akinića.
reb'el, *n.* wawakipažin waņ.
rebel, *v. a.* kipažin.
rebel'ion, *n.* wawakipažinpi.
rebel'ious, *adj.* wawakipažin.
rebound, *v. n.* kaitkom hiyu.
rebuke, *v. a.* iyopeya.
recall, *v. a.* akta kićo.
recede, *v. n.* hekta ħdiću.
receive, *v. a.* iću.
re'cently, *adv.* aśkatudan.
recite, *v. a.* oyaka.
reck'on, *v. a.* yawa; iyawa.
reclaim, *v. a.* kića.
recline, *v. n.* iwanķa.
rec'ognise, *v. a.* iyekiya.
recogni'tion, *n.* oiyekiye.
recollect, *v. a.* kiksuya.
recommend, *v. a.* yawašte.
rec'ompense, *v. a.* kažužu;
 oćinyopeya.
rec'oncle, *v. a.* kići okićićiye
 wićaya.
reconsid'er, *v. a.* piya awaćin.
record, *v. a.* owa: wowapi
 ećen kaģa.
recov'er, *v. a.* iyeya; eħdaku.
recov'er, *v. n.* asni; akisni;
 ekićetu; kipaya.
recov'ery, *n.* awićeasni.
rec'reate, *v. n.* mdesićiya;
 maģaģaićiya.
recrea'tion, *n.* wićośkate.
recruit, *v.* maģaģaya; mdesi-
 ćiya.
rec'tify, *v. a.* yuowotanņa; yu-
 wašte.
rec'titude, *n.* wićoowotanņa.
recur, *v. n.* ake hećeća.
red, *adj.* śa; duta.
red'den, *v. a.* śaya; dunya.
red'dish, *adj.* śastan; śamna-
 ka.
redeem, *v. a.* opekitoņ.
redeem'er, *n.* wanikiya.
redemp'tion, *n.* wopekitoņpi.
redress, *n.* wokazužu.
reduce, *v. a.* ećen iyeya; yu-
 ćistinņa.
reed, *n.* ćedi.
reel, *n.* oņ iyapeħanpi.
reel, *v. a.* iyapeħan.
reel, *v. n.* kaktihanħan mani;
 ćekćeģya mani.

refer, *v. a.* yukćan śi.
refine, *v. a.* yuećedan.
refit, *v. a.* piya; piya kaģa.
reflect, *v. a.* awaćin.
reform, *v. a.* iħdućetu; wašte
 kaģa.
refrac'tory, *adj.* śkeħan.
refrain, *v. n.* iyakićunņi.
refresh, *v. a.* maģaģaya; yu-
 waśaka.
ref'uge, *n.* wowinape: to take
 refuge in, inapa; inakipa; ona-
 kiksīn: taking refuge in, ina-
 kimya.
reful'gent, *adj.* wiyakpakpa.
refuse, *v.* wićada śni; akta-
 śni; ipida.
regard, *v. a.* iħakta; patan;
 kpatan; yuonihan; wećeya;
 iwećeya.
regen'erated, *part.* teća ni
 en tonpi.
re'gent, *n.* itanćan.
reg'iment, *n.* akićita obe.
re'gion, *n.* makoće.
reg'ular, *adj.* owotanņa.
reg'ularly, *adv.* ħdahya.
reg'ulate, *v. a.* ećen eħnaka;
 piya.
rehearse, *v. a.* piya oyaka.
reign, *v. n.* idaka; ouņyan.
rein, *n.* iħan.
reinforce'ment, *n.* waokiyapi.
reins, *n.* wićapakśin.
reject, *v. a.* aktaśni; eħpeya;
 yuħeta iyeya.
rejoice, *v. n.* iyušķin; wiyušķin.
rejoic'ing, *n.* wowiyušķin.
rejoin, *v. a.* to reply to, ayupta.
relapse, *v. n.* ake iħpaya.
relate, *v. a.* oyaka.
relat'ed, *part.* related to, ta-
 kuya; takukićiyapi.
rela'tion, *n.* takuye; wićotaku-
 ye.
rel'ative, *n.* takuye.
relax, *v. a.* yuśka.
release, *v. a.* kiyuśka.
relent, *v.* oħakam iyopeićiya.
reli'ance, *n.* wowaćinye.
relief, *n.* ówićakiyapi.
relieve, *v. a.* ókiya.
reliev'ed, *part.* ókiyapi.
reli'gion, *n.* Wakantanka oħo-
 dapi.
reli'gious, *adj.* waohoda.
relin'quish, *v. a.* ayuśtan; ki-
 ćunņi; iyakićunņi.

rel'ish, *v. a.* uta; wāstedaka.
 rely', *v. a.* waćinyan.
 remain', *v. n.* kićihan; ihan: to wait for, ape; akiye: remain at home, mdog yanika.
 remain'der, *n.* okaptapi.
 remark'able, *adj.* wapetokeća.
 remark'ably, *adv.* wapetogya.
 rem'edy, *v. a.* asniyan.
 remem'ber, *v. a.* kiksuya; wakiksuya.
 remem'brance, *n.* wokiksuye.
 remind', *v. a.* kiksuyeya.
 remiss', *adj.* kuza; honke šni.
 remit', *v. a.* kićićazužu.
 rem'nant, *n.* taku okaptapi; oyupte.
 remon'strate, *v. a.* tehinda.
 remorse', *n.* ćante šićapi.
 remote', *adj.* tehan; itehan.
 remote'ly, *adv.* tehanyan.
 remove', *v. n.* tokan iyotanika; ihdaka; unhdag iyaya.
 remove', *v. a.* tokan ehnaka; tokan ehde.
 remu'nerate, *v. a.* kićićazužu.
 rend, *v. a.* yuhdeća; hduhdeća; nahdeća; yupota; hdupota.
 ren'der, *v. a.* kiću; itkom ku.
 ren'dezvous, *n.* en kawitaya iheyapi.
 renew', *v. a.* yuteća; piya.
 ren'net, *n.* tatapo.
 renounce', *v. a.* elpeya; ayu-šan.
 renown', *n.* wićakinihanpi; woyuonihan.
 renown'ed, *adj.* okinihan.
 rent, *v. a.* odon opeton.
 rent, *n.* oyuhdeće; ohdoka.
 repack', *v. a.* piya palita.
 repair', *v. a.* piya; piya kağa.
 repast', *n.* wotapi.
 repay', *v. a.* kažužu; hdažužu; tokićon; watogya.
 repeal', *v. a.* ećetušniya.
 repeat', *v. a.* akta ećon; akta eya.
 repeat'edly, *adv.* akihdehdeya; ićizehan.
 repel', *v. a.* paha iyeya.
 repent', *v.* iyopeićiya; ihdu- ećetu.
 repent'ance, *n.* iyopeićiyapi; ihduećetupi.
 repine', *v. n.* iyokišića.

replace', *v. a.* piya ehnaka; tokan ehnaka; ećen ehnaka.
 replen'ish, *v. a.* ožuya; oki- kžu.
 replete', *adj.* ožudan; yušan- pi.
 reply', *v. n.* ayupta; itkom eya.
 report', *v. a.* oyaka; hošihdi.
 repose', *n.* iyozi.
 repose', *v. n.* ozićiya; ozikiya; makata iwanika.
 reprehend', *v. a.* iyopeya.
 represent', *v. a.* oyaka.
 repress', *v. a.* tišićiya.
 reprimand', *v. a.* owakiye.
 reproach', *v. a.* ba; owakiye; oštehda.
 reproof', *n.* woiyopeye; bapi.
 reprove', *v. a.* iyopeya; iyo- pekiya.
 rep'tile, *n.* wamduška.
 repu'diate, *v. a.* elpeya; akta šni.
 repug'nant, *adj.* tawaćenyešni; otawaćen šića.
 repulse', *v. a.* paha iyeya.
 request', *n.* dapi.
 request', *v. a.* da; kida.
 require', *v. a.* ećon šići; kida.
 requite', *v. a.* kažužu; kićića- žužu.
 rescind', *v. a.* ećetušniya.
 res'cue, *v. a.* eyaku; ehdaku.
 research', *n.* akitapi.
 resem'ble, *v. a.* kinma; kihbe.
 resent', *v. a.* šihda; watogya.
 reserve', *v. a.* okapta; patan.
 res'olute, *adj.* tawaćen kićon.
 respect', *v. a.* ahopa; ohoda; wāstedaka; kinihan.
 respec'table, *adj.* ahoka; oki- nihan.
 resurrec'tion, *n.* woekićetu.
 retain', *v. a.* anića; kpatan.
 retake', *v. a.* ehdaku; hduza.
 retal'iate, *v. a.* tokićon; wa- togya.
 retard', *v. a.* hunkešniya; oki- tpaniya.
 reten'tion, *n.* anićapi.
 reten'tive, *adj.* waćinkiksuya.
 ret'icule, *n.* pambotuka.
 retire', *v.* heyata iyaya; ihdu- heyapa; iwanika.
 retir'ing, *adj.* wišteća.
 retort', *v. a.* ćanksiya owakiye; i en hiyeya; i itkopatanhan.
 retrace', *v. a.* ićićawin hda.

retract', *v. a.* ehdaku.
 retreat', *n.* wowinape.
 retreat', *v. n.* nažića; napa.
 retrench', *v. a.* yućikadan.
 retrospec'tion, *n.* hekta eton- wanpi.
 return', *v. n.* hdiću; ku; hdi: to give back, kiću: cause to return, hdićuya.
 reunite', *v. a.* ake en ikoyag- ya.
 reveal', *v. a.* oyaka; ohdaka.
 rev'el, *v.* witkoya škata.
 revela'tion, *n.* woyakapi; ta- ku wakan oie.
 revenge', *n.* tokićonpi; woto- kićon.
 revenge', *v. a.* tokićon; hda- žužu.
 reveng'er, *n.* watokićon s'a.
 rev'enue, *n.* wamnayanpi.
 rever'berate, *v. n.* yaiyowaza.
 rev'erence, *n.* wićakinihanpi.
 rev'erence, *v. a.* kinihan; ohoda; ohokida.
 reverse', *v. a.* unma ećiyatan- han iću.
 revers'ed, *part.* unma ećiya- tanhan.
 review', *v. a.* iwanhdaka; iwanika.
 revile', *v. a.* oštehda; yašića.
 revise', *v. a.* piya kağa; iwan- hdaka.
 revive', *v. n.* kini.
 revoke', *v. a.* hdatokeća; ece- tušnikiya.
 revolt', *v. a.* kipažin.
 revolve', *v. a.* yuhomni; oho- mni ya.
 reward', *n.* wokažužu.
 reward', *v. a.* kićićazužu.
 rheu'matism, *n.* okihe wića- yazan.
 rhu'barb, *n.* pižihuta zi.
 rib, *n.* ćutuhu.
 rib'bon, *n.* šina apahdate; šina apahdate šoka; šina apahdate zipzipedan.
 rice, *n.* psin.
 rich, *adj.* wižića; wašeća; wa- tonka.
 rich'es, *n.* woyuha; wiwića- žiće.
 rich'ly, *adv.* wižinya.
 rid, *v. a.* yuiyog iyeya.
 rid'dle, *n.* a sieve, wiyućan.
 rid'dle, *v. a.* iyućan.

ride, *v. n.* šunĵ akan iyotanĵa; ĉanpahmihma akan yaŋka.
ridge, *n.* lie; tiĉeska.
rid'icule, *v. a.* ilaha.
rid'icule, *n.* wowihaha.
rid'iculed, *part.* wowihahayapi.
ri'fle, *n.* sdaya-ožupi.
ri'fle, *v. a.* kahi; wakahi.
right, *adj.* owotanĵa; heĉetu: right-hand, nape etapa: right-handed, etapa.
right'eous, *adj.* owotanĵa.
right'eousness, *n.* woowotanĵa; wiĉoowotanĵa.
rig'id, *adj.* suta.
rig'orous, *adj.* ksizeĉa.
rill, *n.* wakpadan.
rim, *n.* tete.
ring, *n.* napĉupe; hoyuli.
ring, *v.* yusna; kasna; nasna.
ring'ing, *part.* snasna; snahan.
ring'streaked, *adj.* hdeškaška.
rinse, *v. a.* opsonpson; oyupsonpson.
rip, *v. a.* yumna; namna; bamna; bamdaza; basdeĉa; basdesdeĉa.
ripe, *adj.* suton; tanyan iĉaga.
ri'pen, *v. n.* suton; wasuton.
rip'ple, *v.* mini ilaha.
rise, *v. n.* nažin; inažin: to rise, as the sun, hinapa: rise, as water, waŋkan hiyu; apašboka.
rise, *n.* oinape; oiĉage.
risibil'ity, *n.* ihapi.
risk, *v. a.* aotohnaka.
rive, *v. a.* kasdesdeĉa.
river, *n.* wakpa; watpa.
riv'et, *v. a.* sutaya okatan.
riv'ulet, *n.* wakpadan.
roach, *n.* sun-fish, wakadan.
road, *n.* ĉanĵu: to make a road, aĉanĵuya.
roam, *v. n.* toke ĉinĉin ya.
roar, *v. n.* hoton: as waves, s'a.
roast, *v. a.* pasnon; ĉoĵin; ĉeonpa; waĉeonpa.
roast, *n.* wopasnon.
roast'er, *n.* wapasnon.
rob, *v. a.* ki; manon.
rob'ber, *n.* wawiĉaki s'a.
rob'bery, *n.* wawiĉakipi.
robe, *n.* šina: buffalo-robe, pte-hašina; tagiĉaha.
rob'in, *n.* šisoka.
robust', *adj.* waš'aka.
rock, *n.* imniža.

rock, *v. a.* nahuhuza.
rod, *n.* ĉapsakadan; iĉapsinĉe.
rogue, *n.* tuwe wiĉašta šni kin.
roil'ed, *adj.* pukpa; šoša.
roll, *v.* pahomni; pahmihma; pabaĵa; paptanyan; opaptanyan.
romp, *v. n.* nina škata.
roof, *n.* woakaliĉe; tiĉeska; keya; wakeya.
room, *n.* tipi: there is room, okan: to give room to, kiyukan.
roost, *v. n.* man; be; ahiman.
root, *n.* hutkan; ĉan ĵuta.
rope, *n.* hakahmonpi.
rose, *n.* onžinžintka.
ros'in, *n.* ĉanšin.
rot, *v. n.* ponpon aya; atakuni šni aya.
rot'ten, *adj.* ponpon; kuka.
rouge, *n.* wašeša.
rough, *adj.* tahtaga; žahan.
rough'ly, *adv.* ĉanĵsiya; žahya.
round, *adj.* as a wheel, mima; mibe: round as a ball, hmiyan-yan.
round, *adv.* ohomni; okawinliya: to go round, ohomni ya; aokibeya: round about, ihdukšan.
round'ed, *adj.* psonpsonna.
rouse, *v. a.* yuhiĉa; paliĉa.
rout, *v. a.* napeya.
route, *n.* oĉanĵu.
rove, *v. n.* nuni.
row, *v. a.* watopa.
row, *n.* ĉanĵuye: in rows, iĉitakihna; iĉiyaza; oweĉinhan; oĉimdaĵan.
rub, *v. a.* kaše; paman; pakinta: to rub on, iun; ikiun; ipawinta; ipakinta; iunton: rub smooth, akasto.
ru'by, *n.* inyan tehika.
rud'der, *n.* iyupse.
rude, *adj.* wiĉašta šni.
ruf'fled, *adj.* hakpa.
rug, *n.* owinža.
rug'ged, *adj.* hoškiški.
ru'in, *n.* wiĉotakuni šni.
ru'in, *v. a.* yutakuni šni.
rule, *v.* idaka; wiĉaštayatapi un.
ru'ler, *n.* wiĉaštayatapi; wawidake.
rum, *n.* mini wakan.

rum'ble, *v. n.* ĵimun.
rum'mage, *v. a.* kahi.
ru'mor, *n.* woyakapi.
rump, *n.* nitehu.
run, *v. n.* inyanĵa: as a horse, nawanĵa: to run, as water, kaduza: run after, kuwa aya: run or push in, opazan.
run'ner, *n.* wainyanĵe.
runt, *n.* eĉa ĉistinĵa.
rupt'ured, *part.* hdeĉahan.
rush, *v. n.* oboza ĵinhda.
rush, *n.* wanyeĉa.
rust, *n.* ĵigi; aĵi.
rus'tle, *v. n.* ĵamĵapa.
rus'ty, *adj.* aĵigi.
rye, *n.* aĵuyapi oĉaže wanži.

S.

Sab'bath, *n.* Anpetu-okilipapi; Anpetu-wakan.
Sa'chem, *n.* Wiĉaštayatapi.
sack, *n.* ožuha; wožuha: a sackful, wožutonpi: a medicine sack, ĉanĵkožuha: ĉandožuha.
sa'crament, *n.* wohduze.
sa'cred, *adj.* wakan.
sac'rifice, *n.* wošna; wošnapi.
sac'rifice, *v.* wayušna; wakiyušna.
sad, *adj.* iyokišića; ĉante šića.
sad'den, *v. a.* iyokišinya.
sad'dle, *n.* šuktanĵa aĵin.
sad'ly, *adv.* iyokišinya; ĉante šinyaken; iyokišićaya.
sad'ness, *n.* iyowiĉakišiće; iyo-kišićapi.
safe, *adj.* tanyan un; wikope šni un.
safe'ty, *n.* wokokipe šni.
sag, *v. n.* nawinš iyaya.
saga'cious, *adj.* waĉinĵsapa.
saga'city, *n.* woksape.
sage, *adj.* ksapa.
sage'ly, *adv.* ksamya.
sail, *n.* šina watopekiyapi.
saint, *n.* wiĉašta owotanĵa.
sale, *n.* wiyopekiyapi.
sali'va, *n.* taĵe.
salt, *n.* miniskuya: salt-cellar, miniskuya ohnakapi.
salts, *n.* miniskuya seĉa.
salve, *n.* wiĵdi tasaka; wokizi.
same, *adj.* hee.
sanctifica'tion, *n.* woyueĉetu.
sanc'tify, *v. a.* yuwakan; yu-wohduzeton; yueĉetu.

sanc'tion, *v. a.* iyowin'kiya.
sanc'tuary, *n.* tipi wakan.
sand, *n.* wiyáka; éasmu.
san'dal, *n.* hanpa.
sane, *adj.* zaniyan; wa'ínki-ksuya.
sap, *n.* éanhanpi mini.
sa'pient, *adj.* ksapa.
sap'py, *adj.* éan mini ota.
sar'casm, *n.* wícoie pa hín'ca.
sash, *n.* ícáske; ipiyake.
Sa'tan, *n.* Wakan'síca.
sa'tiate, *v. a.* imnaya.
sa'tiated, *part.* imna; imna-han; ipi; wipi.
sati'ety, *n.* iwi'camna.
satisfac'tion, *n.* woiyokipi.
sat'isfy, *v. a.* imnaya.
sat'isfying, *part.* napin.
sat'urate, *v. a.* hpanyan.
Sat'urday, *n.* owanka yuza-žapi.
sauce, *n.* wapaye; iyunkiton.
sau'cer, *n.* éetetahedan.
sau'cily, *adv.* ícanksiya; witan'tanyan.
sau'cy, *adj.* iwakan; witan'tan.
sav'age, *n.* ikéwícašta.
save, *v. a.* nikiya; ehdaku; kpatan; kamna.
sav'ing, *adj.* wapatan'ka.
Sav'our, *n.* Wanikiya.
sa'vor, *n.* takumna.
saw, *n.* éanibakse.
saw, *v. a.* baksa; basdesde'ca.
saw'yer, *n.* in the river, éan-mini-éazo.
say, *v.* eya; heya; keya; eya: to say to, é'íya.
say'ing, *n.* iapi; oeye.
scab, *n.* hana'hu; hanaskusku; han.
scab'bard, *n.* mazasagye ožu-ha; isan ožuha.
scaf'fold, *n.* éowahe.
scald, *v. a.* gu; guya.
scale, *n.* éespu; ho'éespu.
scales, *n.* on aspeyapi.
scalp, *n.* paha; wi'apaha.
scalp, *v. a.* paha yuza: the scalp-dance, iwaki'ipi.
scan, *v. a.* iwanyaka.
scan'dal, *n.* waaiapi.
scan'dalous, *adj.* síce hín'ca.
scant, *adj.* iyokpani; iyohi šni.
scan'ty, *adj.* iyotpani; tonana.
scap'ula, *n.* amdohu.
scar, *n.* osnaze.

scarce, *adj.* wani'ca; tonana.
scar'city, *n.* taku owasi' wani'ca.
scare, *v. a.* yušinyeya; wako-kipe ki'ca; liamy.
scar'ed, *part.* yušinyaya; inihan.
scar'ify, *v. a.* bahonhon.
scar'let, *adj.* duta; ša hín'ca.
scat'ter, *v. a.* kada; kadada.
scat'tered, *part.* kada eli'peyapi; enanakiya iyayapi; eni'ci'ciya iyayapi: scattered, as trees, éanhdehde.
sce'nery, *n.* owanyake; owas'te'cake.
scent, *n.* omnaka; takumna.
scent, *v. a.* omna.
scep'ticism, *n.* éetunhdapi; wa'éetunhdapi.
scep'tre, *n.* mazasagye.
scheme, *n.* wi'colhan.
schol'ar, *n.* ookiye; onspekiyapi.
school, *n.* waonspewi'akiyapi: school-house, oyawa tipi: school-master, waonspekiye.
sci'ence, *n.* wosdonye.
scis'sors, *n.* iyušda.
scoff, *v.* ihaha.
scoff, *n.* wowihaha.
scold, *v. a.* owakiye; ikapa; ícapta; kige.
scol'lop, *v.* yumdemden kagege.
scoop, *v. a.* yušma; yuškopa.
scorch, *v. a.* gu; guya; adosdoza; šku.
score, *v. a.* ícágo.
scorn, *n.* woaktašni.
scorn, *v.* aktašni; wašteda šni.
scour, *v. a.* paman; payeza.
scourge, *n.* ícapsinte.
scourge, *v. a.* kapsinpsinta.
scowl, *v.* itešinkiya; yušintkiya.
scram'ble, *v. n.* iyahpalipaya.
scrap, *n.* oyupte; obapte.
scrape, *v. a.* kakin'ca; yukin'ca; ka'ko'ga; kati'ca; pati'ca; pa'keza; pa'ke'ga.
sca'per, *n.* ipastan.
scraps, *n.* of tallow tried out, o'gu.
scratch, *v. a.* yušpuya; yu'kega; yu'ko'ga; yuhdata.
scratch, *n.* oyuhdata.

scream, *v.* howaya; šicáhowaya; t'ehowaya.
screech, *v. n.* hoton; hopinza.
screw, *n.* tiyopa iyokatku'ge; ipashan.
scribe, *n.* wowapi kaga.
scrip'ture, *n.* wowapi wakan.
scrub, *v.* owanka yuza'za.
scru'tinize, *v. a.* opa'hta yan-ka; tanyeli iwanyaka.
scuf'fle, *v. n.* ki'ci e'con; ki'ciyus e'conpi.
sculp'tor, *n.* wapago s'a.
scum, *n.* ta'ge.
scythe, *n.* peži ícásda.
sea, *n.* miniwan'ca.
seal, *n.* ipuspe; wipuspe.
seal, *v. a.* apuspa; askamya; askamton.
seam, *n.* oka'ge'ge; ókibe.
seam'stress, *n.* waka'ge'ge.
sea'port, *n.* oihuni.
sear, *v. a.* gu; šnišya.
sear, *adj.* šniža.
search, *v. a.* akita; ode; okide.
sea'son, *n.* maka; omaka; ma-kon'ca'ge.
sea'son, *v. a.* apayeya; wapa-yeton; pusya.
sea'soning, *n.* wapaye; apaye.
seat, *n.* éan-akan-iyotan'kapi.
seat, *v. a.* iyotangya.
secede', *v. n.* ihduhcyapa; ihdoni'ca.
sec'ond, *num. adj.* inonpa; i'cinonpa; okihe; iyokihe: the second child, Hepan; Hapan.
se'cret, *adj.* nahmana.
sec'retary, *n.* wowapi kaga.
secrete', *v. a.* analibe; inahbe; inakihma; anakihma.
se'cretly, *adv.* nahmana; anahbeya; inahbeya.
sect, *n.* okodaki'ciye.
secure', *adj.* wikope šni un; tanyan yan'ka.
secure'ly, *adv.* wikopešniyan.
sedate', *adj.* iha šni un.
sed'iment, *n.* taku éeteta kata iheya.
sedi'tion, *n.* wakipažinpi.
sedi'tious, *adj.* wawakipažin.
seduce', *v. a.* inahma; wiina-hma.
see, *v.* tonwan; wanyaka; wanhdaka.
see, *intj.* wan.
seed, *n.* su; ožupi.

seek, *v. a.* akita; ode.
seem, *v. n.* seca; seecééa.
seem'ing, *part.* iyecééa.
seen, *part.* wanyakapi.
seer, *n.* wawanyake.
see'saw, *v.* nakiéihuhuzapi.
seine, *n.* ho.
seize, *v. a.* yuza; iyahpaya; ki.
sel'dom, *adv.* tuktekten.
select', *v. a.* kahniğa.
selec'tion, *n.* wokahniğe.
self, *pron.* iye ke; eke.
self-esteem', *n.* wamnaiçida-pi.
self'ish, *adj.* watchinda.
self'ishness, *n.* watchindapi.
sell, *v. a.* iyopeya; wiopeya; wiopekiya.
sel'vage, *n.* opapun.
sem'blance, *n.* iyaçinpi.
sem'inary, *n.* woyawa tipi.
sen'ate, *n.* wicasta tanka to-mniéiye.
send, *v.* yeşi; yeya; hdeşi; ki-hdeya: to send word to, wahoya; iwahoya.
se'nior, *adj.* tokapa; itokapa.
sense, *n.* taku kapi.
sense'less, *adj.* waçinton şni.
sen'sible, *adj.* waçinton.
sen'sibly, *adv.* waçinksamya.
sen'sitive, *adj.* wopaniça.
sen'tence, *n.* woyaço; iapi.
sen'tence, *v. a.* yaço; wayaço.
sen'timent, *n.* wowiyukéan.
sen'tinel, *n.* akiçita naşin.
sep'arate, *v. a.* akipam ehnaka; kinukan ehnaka; yukinukan; kiyuşpa; kaşpa iyeya.
sep'arately, *adv.* kinukanyan.
Septem'ber, *n.* Psinlnaketu-wi.
sep'ulchre, *n.* wicahapi; ohna hnakapi.
sere, *adj.* şniça.
serene', *adj.* amdakedan; owaşteçake.
ser'mon, *n.* woyakapi.
ser'pent, *n.* wamduşka; wan.
ser'vant, *n.* wowidake.
serve, *v.* idaka: to cause to serve, wowidagya; ookiyeya.
ser'vice-berries, *n.* waşpan-tahaza.
set, *v. a.* hde; ehde; ekihde: to set, as a trap, conpa: set out, hu hde: set, as the sun, iyaya.
set'ter, *n.* waehde.

set'tle, *v.* kaskinya; çeteta eka kata ihaya.
sev'en, *num. adj.* şakowin.
sev'enteen, *num. adj.* ake şakowin.
sev'enteenth, *num. adj.* iake şakowin.
sev'enth, *num. adj.* isakowin; içisakowin; wicisakowin.
sev'er, *v. a.* kiyuşpa.
sev'eral, *adj.* wanşikzi.
severe', *adj.* ksizeça; şakeça.
severe'ly, *adv.* nina hin.
sew, *v. a.* kağeğe; wakağeğe; ipasisa: to sew on, akağeğe.
sew'ed, *part.* kağeğepi.
sex, *n.* wiça; winyan; mdoka; wiye.
shab'by, *adj.* hdehdeça.
shac'kle, *v. a.* pahta.
shade, *n.* ohanzi.
shade, *v. a.* ahanzi; ahanziya; ohanziya.
sha'dy, *adj.* ohanzi.
shaft, *n.* ihupa.
shag, *n.* hin.
shag'gy, *adj.* hinşma: shaggy side out, hinşiteya.
shake, *v. n.* çançan.
shake, *v. a.* yuhuhuza; pahu-huza; nahuhuza; kahuhuza; pahoho; katata; hdatata; nakitata; natata: to shake the head, poptanptan; pomnamna; pomnamnakiya.
shak'ing, *part.* huhuzahan; anini.
shall, *v. aux.* kta or kte.
shal'low, *adj.* kazedan; puzedan; şbe şni; haakamyedan; akantuyedan.
sham, *n.* wohnaye.
shame, *n.* wowişteçe; iwiçaşteçe.
shame, *v. a.* ištenya; wištenya; wištenkiya.
shame'faced, *adj.* wişteça; wişteşteça.
shame'less, *adj.* wişteçe şni.
shank, *n.* humdo.
shape, *v. a.* baço; kaga.
share, *n.* wopamni.
share, *v.* okini.
sharp, *adj.* pe.
sharp'en, *v. a.* yuman; hdube; kapesto.
shat'ter, *v. a.* kamdeça; kaptuştuza.

shave, *v. a.* kaşipa; hdaşipa; kasan; hdsan; yuskusku.
shav'ing, *n.* wokaşipe; çan wokaşipe: a shaving knife or plane, wicāşipe.
shawl, *n.* şina.
she, *pron.* iye; is.
sheaf, *n.* ağıyapi pahtapi.
shear, *v. a.* yuşda; hdnşda.
shears, *n.* iyuşda tanka.
sheath, *n.* mazasagye ozuha; isan ozuha; oge.
sheathe, *v. a.* en iyekiya.
shed, *v.* as horns, kapşun: as quills, şunpa: as teeth, ya-pşun.
sheen, *n.* wiyatpapi.
sheep, *n.* tahin wanunyanpi: sheep-skin, taha; tahin wanunyanpi ha.
sheer, *adj.* eçedan.
sheet, *n.* minişuha owinşa.
shell, *n.* ha.
shell, *v. a.* kapa; kapan; yusku.
shell'fish, *n.* tukihasan.
shel'ter, *v.* akahpa; ahanzi: to take shelter in, inapa.
shel'ter, *n.* wowinape.
shel'terless, *adj.* şdayehna un.
shep'herd, *n.* waawanhdake; tahin wanunyanpi awanwicāyake.
shield, *n.* wahaçanka.
shield, *v. a.* akahpeton; anaki-kşin.
shift, *v. a.* yutokeça; token ehnaka.
shin, *n.* humdo.
shine, *v. n.* iyeğa; wiyatpa; iyoyanpa: to cause to shine, iyehya.
shin'gle, *n.* çanbakpapi.
shi'ning, *part.* wiyatpa.
ship, *n.* wita wata.
shirt, *n.* onhdohida; mahen un-pi.
shiv'er, *v. n.* çançan.
shock, *v. a.* yuşinyeya.
shod, *part.* hanpokihan.
shoe, *n.* çanharpa.
shoe, *v. a.* maza siha okatan.
shoot, *v.* mazakan eçon; kuto; kaşa iyeya; bosota; boşpa; hotakunişni; bowaniça; boku-ka; bopota; abokuka.
shoot'ing, *part.* wakutepi.
shop, *n.* mazopiye.

shore, *n.* huta; ohuta: at the shore, hutata: out from shore, éannan; éannanwapa.
short, *adj.* ptecédan; pteptécedan; katkudan.
short'en, *v. a.* yuptécedan.
short'ly, *adv.* eéadan.
shot, *n.* sučíkíkadán.
shot, *part.* o; tao; taopi.
shoul'der, *n.* hiyete; amdo; amdohu.
shout, *v.* aś'a; iyaś'a; iyakipapa.
shout'ing, *n.* iyaś'api.
shove, *v. a.* paha iyeya; patan; yus iyeya; pačannan iyeya.
shov'el, *n.* maza mdaska; éahota on elpeyapi.
show, *v.* pazo; epazo.
show'er, *n.* mağazu.
show'ery, *adj.* mağazu s'a; kihanśića.
shrewd, *adj.* ksapa.
shriek, *v. n.* śićahowaya.
shrill, *adj.* pinza.
shrine, *n.* wopiye.
shrink, *v. n.* namniğa.
shriv'elled, *adj.* piśpiža; śtun-kadan.
shroud, *n.* taku on pazontapi.
shroud, *v. a.* iyapemni.
shrug, *v. n.* tan napakiya.
shud'der, *v. n.* yuśinyaya.
shuf'fle, *v.* as the feet, nasun-sun.
shun, *v. a.* okamna; ohomniya; nakiéipa.
shut, *v. a.* eéen iyeya; eéen iéu; nataka; onataka.
shut, *part.* ohmuza; natakapi.
shy, *adj.* wikopa.
shy'ly, *adv.* wikopeya.
sick, *adj.* yazan; wayazan.
sick'en, *v. n.* yazan hinhda; ihpaya.
sic'kle, *n.* isan śkopa.
sick'ly, *adj.* wayazan s'a.
sick'ness, *n.* wowayazan.
side, *n.* éuwi; éute: on this side of, itato: on the other side, ako: on both sides of, anoka-tanhan.
side'ling, *adj.* unnaptan; apamahde.
siege, *n.* anawicatappi.
sieve, *n.* wiyučan.
sift, *v. a.* yučan; hdučan.

sigh, *v. n.* éomnihdazi.
sight, *n.* of a gun, iwayyake.
sign, *n.* wowakta; wapetogtonpi: to give a sign, iwaktaya: to see signs of an enemy, iksuya.
sign, *v. a.* wowapi yutan.
sig'nal, *n.* wokoza.
significa'tion, *n.* taku kapi.
si'lence, *n.* inina yukampi.
si'lent, *adj.* inina; atanse yanika.
si'lently, *adv.* ainina.
silk, *n.* minihuha zipzipedan.
sill, *n.* taku ahe čin.
sil'ly, *adj.* wačinton śni; witko-tko.
sil'ver, *n.* mazaska.
sim'ilar, *adj.* iyečéča.
simil'itude, *n.* wiyacinni.
sim'mer, *v. n.* nasa; anahdo-hdo.
sim'ple, *adj.* eéadan; witkotko.
sim'pleton, *n.* witkotkoka.
sin, *n.* woahitani.
sin, *v. n.* wahtani; taku śića ečon; ečinsniyan ečon.
since, *adv.* iyohakam; itato.
sincere, *adj.* wičaka.
sincere'ly, *adv.* awičakehan.
sincer'ity, *n.* wowičake.
sin'ew, *n.* kan; takan.
sin'ful, *adj.* wahtani un.
sin'fully, *adv.* śićaya.
sing, *v.* dowan; ahiyaya: to sing to, idowan; adowan; ka-hiyaya.
singe, *v.* gu; hinhnu.
sing'ing, *n.* dowampi.
sin'gle, *adj.* wanžidan; isnana.
sink, *v.* kun iyaya; spaya iyaya; oyahe aya.
sin'less, *adj.* woahitani waniča; wahtani śni.
sin'ner, *n.* wahtani s'a; wiča-šta śića.
sip, *v.* iyozi zi yatkan; yağom yatkan.
sis'ter, *n.* tawinohtin: a man's elder sister, tanke; tanku: a man's younger sister, tanksi; tanksitku: a woman's elder sister, čin; činku: a woman's younger sister, tanika; tanakaku. Sister-in-law, a man's wife's sister and his brother's wife, han-ka; hanakaku: a woman's husband's sister, ičepan; ičepan-ku: a woman's husband's brother's wife, ičepanśi.

sit, *v. n.* iyotanika; hiyotanika; hdiyotanika; kiyotanika.
sit'ting, *part.* iyotankehan yan-ka.
six, *num. adj.* śakpe.
six'teen, *num. adj.* ake śakpe.
six'teenth, *num. adj.* iake śa-kpe.
sixth, *num. adj.* isakpe.
six'ty, *num. adj.* wikčemna śa-kpe.
size, *n.* so large, hijskokeča: how large? tijskokeča.
skate, *n.* maza okazeze.
skate, *v. n.* okazeze kičun.
skein, *n.* okaške.
skel'eton, *n.* huha: the skeleton of a tent, tihuha.
sketch, *v.* pağo; owa.
skil'ful, *adj.* wayupika; wayapika; akiho.
skill, *n.* akihopi.
skill'ed, *part.* okaħo; wayupi-ka; aohaghanhan.
skim, *v. a.* tağe elpeya; kağe.
skin, *n.* ha; uka; éoku.
skin, *v. a.* ha yuza; bağapa.
skip, *v.* to jump, ipsiča; psipsi-ča: to skip on water, ahdiyape-pe: to pass over, okapta.
skirt, *n.* sağsaniča; nitoške; opapun: to wear a skirt, sağ-ksanikiton.
skull, *n.* pahu; nasuhu.
skunk, *n.* maka or manka.
sky, *n.* malipiya to.
slab, *n.* éanmdaska; inyan mdaska.
slab'ber, *v.* imniştan.
slack, *adj.* ohtahtadan.
slack'en, *v. n.* naičoga.
slack'ly, *adv.* ohdahdayedan.
slan'der, *v. a.* aia; waaiia; akaga.
slan'der, *n.* waaiapi; aiapi.
slant'ing, *adj.* kaoliya; atakin-yan.
slap, *v. a.* apa; nape on apa.
slash, *v. a.* to whip, kapsinpsin-ta.
slate, *n.* inyan sapa.
slaugh'ter, *v. a.* kte; kikte.
slaugh'ter, *n.* wičaktepi.
slave, *n.* wowidake; wičatoka.
slay, *v. a.* kte.
sla'zy, *adj.* zigziča.
sled, *n.* éanwiyusdohe.
sled, *v. a.* toksu.

sledge, *n.* maziypa.
sleek, *adj.* éepe hińća ; šdušdu-ta.
sleep, *n.* woištinma.
sleep, *v. n.* ištijnma.
sleep'y, *adj.* lha.
sleet, *n.* wasu ; waiheća.
sleeve, *n.* ońhdońhda isto.
sleigh, *n.* ćanwiyusdohe.
slen'der, *adj.* ćistinna-hańska.
slice, *v. a.* banda ; kamda.
slice, *n.* ońspa.
slide, *v. n.* okazeze ećon.
slight, *v. a.* akta śni, wećeye śni.
slight'ly, *adv.* iwaštedań ; ki-tań ećinyan.
slim, *adj.* ćistinna-hańska.
sling, *n.* iyuhmun.
sling, *v. a.* kańo iyeya.
slip, *v. n.* hićahan ; našduta.
slip'per, *n.* happa ; ćanhanpa.
slip'pery, *adj.* šdušduta ; tutu-pa.
slit, *v. a.* kaptuża ; kasdeća ; bamdaza.
slit, *n.* bamdazapi.
sliv'er, *n.* wokusdate.
slope, *v. n.* upwards, itanwan-kanhde : downwards, apama-hde.
slo'ping, *adj.* kaoliya ; takin-yan.
slop'py, *adj.* hańhi ; mini ota.
sloth, *n.* wokuže.
sloth'ful, *adj.* kuża.
slough, *n.* wiwi.
slov'enly, *adj.* ćogeća ; hićoya ; hnahan.
slow, *adj.* hunke śni ; hańhi ; ońansdata ; ońantehan.
slow'ly, *adv.* iwaštedań ; iwa-hnana ; hańhiya.
slow'ness, *n.* wićokuže ; wi-ćahunke śni.
slug'gard, *n.* wićašta kuża.
slug'gish, *adj.* kuża.
slugs, *n.* kašpušpupi.
slum'ber, *v. n.* ońunğa ; ayu-ğin.
slump, *adj.* kańi.
slush'y, *adj.* hańhi.
sly, *adj.* nańmana.
sly'ly, *adv.* anańbeya.
small, *adj.* ćistinna ; ćikćistin-na ; ćikadan ; niškodan.
small'pox, *n.* ite wićahdońhdo-ka.

smart, *v. n.* tuta ; okapaza.
smart, *adj.* miniheća.
smash, *v. a.* kamdeća.
smear, *v. a.* sdaya ; ašamya.
smell, *v.* omna.
smell, *n.* omnapi.
smelt, *v. a.* šdoya.
smile, *v. n.* iha.
smite, *v. a.* apa ; kaštaka.
smit'ten, *part.* apapi.
smoke, *n.* šota.
smoke, *v. n.* šota ; izita.
smoke, *v. a.* ćannunpa ; izinya ; ćanduhupa iyahpekiya.
smo'ky, *adj.* šotožu.
smooth, *adj.* šdušduta ; mda-ya ; stoya.
smooth, *v. a.* kašdušduta ; yu-mdaya ; yusto ; hdusto.
smooth'ly, *adv.* stoya ; astoya.
smoth'er, *v. a.* yuniya śni ; apaspa.
smug'gle, *v. a.* nańmana au.
smut, *n.* wošape.
smut, *v. a.* yušapa ; ašamya.
smut'ty, *adj.* ašapa.
snag'gy, *adj.* mini eкта ćan ota.
snail, *n.* mini wamnuhadan.
snake, *n.* wamduška ; wamdu-škadan ; wan ; żužuhećadan ; sinje hida.
snap, *v. n.* namdeća ; namden iyaya ; napopa : to make snap, yupsaka : snap, as a gun, boke-ğa.
snare, *n.* oń hmunkapi.
snarl, *v. n.* lido.
snatch, *v. a.* botin iću.
snath, *n.* peži ićašta ihupa.
sneak, *v.* pamahdedań iyaya ; išteća.
sneak'ingly, *adv.* nańmana.
sneer, *v. n.* ihańa.
sneeze, *v. n.* pša ; apša.
sniv'el, *v. n.* ğinğća ; pošin.
snore, *v. n.* ğopa.
snort, *v. n.* poğan.
snot, *n.* pańhi.
snout, *n.* pute ; pasu.
snow, *n.* wa : snow-drift, wo-ğan : snow-shoes, pse ; psepa-tonna ; tańmda.
snow, *v. n.* wapa : the snow blows, wabomdu ; ićamna.
snow'bird, *n.* wakasańsan.
snuff, *v. n.* pozańğan ; poğe śniśniškiya : to snuff a candle, petiğanğan yuksa.

snuff'ers, *n.* petiğanğan iyukse.
snug, *adj.* ayućo.
so, *adv.* hećeća ; hećen ; ećen : so long, hehankeća : so and so, hećekećen.
soak, *v. a.* hpanyan ; pastan.
soak'ed, *part.* hpan.
soap, *n.* wipağağa.
soar, *v. n.* nawin.
sob, *v. n.* ćeyektakta.
so'ber, *adj.* mdeza ; kimdeza.
so'berly, *adv.* mdesahan ; mdes-ya.
so'ciable, *adj.* wohdaka un.
soci'ety, *n.* okodakićie.
sock, *n.* iyahdehunška ; iyahde-hanpa.
sod'omy, *n.* ihupi ; iwićahu.
soft, *adj.* ćoćo ; ćoćodan ; pań-pańna ; pańspanğedan ; span ; šdo ; do ; hihi ; hihidan.
soft'en, *v. a.* kapanpan.
soft'ly, *adv.* iwaštedań.
soil, *v. a.* ašamya ; yušapa.
soil, *n.* maka ; makikćeka.
so'journ, *v. n.* ti.
sol'ace, *v. a.* waćintonğnagya.
sold'er, *v. a.* ašdoya.
sole, *n.* sićuha.
sole, *v. a.* asićuton.
sole, *adj.* ećedan.
sol'emnly, *adv.* wakanyan.
solic'it, *v. a.* da ; kida.
solic'itous, *adj.* ğin hińća.
sol'id, *adj.* suta ; tke.
sol'itary, *adj.* hewoskantu ; isnana yanķa.
solve, *v. a.* yukćan ; iyukćan.
some, *adj.* ońğe ; hunği ; wanği-kği.
some'body, *n.* tuwe.
some'how, *adv.* token.
some'thing, *n.* taku.
some'times, *adv.* tuktekten ; tohantu kašta.
some'where, *adv.* tokiya.
son, *n.* ćinķsi ; ćinğintku : be-loved son, hoksinćanğkiyapi : son-in-law, takoš ; takošku.
song, *n.* odowan.
soon, *adv.* kohanna ; ećadan.
soot, *n.* ćelnagi ; šonnagi.
soothe, *v. a.* kińna.
soot'y, *adj.* šotkazi.
sop, *v. a.* oputkan.
sore, *adj.* yazan.
sor'rel, *n.* waipe skuya.
sor'row, *n.* woiyokšide.

sor'rowful, *adj.* iyokišića; iyo-yakeća.
sor'ry, *adj.* čante šića.
sort, *n.* očaže.
sort, *v. a.* kalinili iču.
sot, *n.* witko s'a.
soul, *n.* nađi; wićanađi; wa-nađi.
sound, *adj.* zaniyan; tokeća.
sound, *v.* to ring, sna; nasna; kasna; yusna.
soup, *n.* hanpi; wahanpi.
sour, *adj.* skuya.
source, *n.* oićađe; oinĳpa.
sour'ish, *adj.* kitanna skuya; skumna.
south, *n.* itokaga; okaga.
south'ward, *adv.* okagatanhan; okaliĳiya.
sov'reign, *n.* itančan; otančanĳe.
sow, *n.* kukuše wiye.
sow, *v. a.* ožu; wožu; kada elipeya.
sow'er, *n.* wožu wan.
sown, *part.* ožupi.
space, *n.* okan: to give space to, ĳiyukan.
spa'cious, *adj.* otanka.
spade, *n.* maza mdaska.
span, *n.* napapašdecapi.
span, *v. a.* nape on iyuta.
spare, *v. a.* to part with, paĳan; ĳpaĳan: to save, patan.
spar'ing, *adj.* watehinda.
spark, *n.* pešniža.
spar'kle, *v. n.* iyeđa; iyeĳye-đa.
sparse, *adj.* tonana.
spasm, *n.* kan natipapi.
spat'ter, *v. a.* amnimni.
speak, *v. n.* ia; yaotanin.
speak'er, *n.* ie čin; iekiyapi.
spear, *n.* wahuĳeza; huĳaka.
spear, *v. a.* čapa.
spe'cies, *n.* očađe; obe.
spec'ify, *v. a.* ećekćen oyaka.
spec'imen, *n.* taku wanži iye-ćeća; onšpa etanhan.
speck'led, *adj.* hdeškaška; hde-hdeđa; iči hdeškaška.
spec'tacle, *n.* wowanyake.
spec'tacles, *n.* maza išta.
specta'tor, *n.* tuwe wawan-yag un.
spec'tre, *n.* wanađi.
speech, *n.* iapi.
speed, *n.* wićaduzahan.

speed'ily, *adv.* inaĳniyan; čan-čanse; ĳoyahanna.
spell, *v.* oowa chnaka; oowa oyaka.
spend, *v. a.* iyoĳeya; hdušota.
spew, *v. n.* hdepa.
sphere, *n.* tapa se; taku hmi-hmiyan.
spice, *n.* sućikćikadan seća.
spi'der, *n.* unĳtomi.
spike, *n.* honpe.
spill, *v. a.* papson; kaštan; ka-da: to spill on, apapson; aka-štan.
spin, *v. a.* pahmun; wapahmun: to spin a top, kahomni.
spin'dle, *n.* maza iyuhmun.
spine, *n.* čanĳahu: spinal mar-row, čanĳasunta.
spin'ning, *n.* pahmunpi.
spire, *n.* taku ipasotka.
spir'it, *n.* woniya; nađi; wa-nađi: Holy Spirit, Woniya Wakan.
spir'itual, *adj.* wakan; wa-kanyan.
spit, *n.* čanwipasnun.
spit, *v.* taĳoša; ataĳoša; ota-ĳoša.
spite, *n.* woćanĳiye.
spit'tle, *n.* tađe.
splash, *v.* ága ilpaya.
spleen, *n.* pišniže.
splen'did, *adj.* wašte ĳinća; wiyatpa.
splen'dor, *n.* wowiyatpa.
splice, *v. a.* aĳihdagton.
splin'ter, *n.* wokašdatapi.
splin'ter, *v.* to fly off, nasuza.
split, *v. a.* ĳaptuža; baptuža; boptuža; paptuža; yuptuža; kašdecća; bašdecća; našdecća; yušdecća; baka.
split, *v. n.* naptuža; našdecća.
spoil, *v.* ĳunwin: to rob, ĳi: to destroy, yutakuni šni.
spolia'tion, *n.* wawićakipi.
sponge, *n.* miniiyulhepe; oka-litanye.
sponge, *v.* okalitanyan; pa-spaya.
sponta'neous, *adj.* iye činĳa.
spool, *n.* hahonta iyapehanpi.
spoon, *n.* tukiĳa; maza tukiĳa; ĳinška: a spoonful, tukiĳa o-hnaka.
sport, *n.* wićošĳate.
sport, *v. n.* šĳata.

sport'ful, *adj.* šĳehanhan.
spot, *n.* a blue spot, aĳitopi.
spot'less, *adj.* wakašote šni.
spot'ted, *adj.* hdeškaška.
spout, *v.* bomdu ĳiyu.
sprain, *v. n.* kaĳuka; naĳuka; paĳuka; kaĳdoka.
sprawl, *v. n.* nasunsun.
spread, *v. n.* kaĳtan; okamde-ća.
spread, *v. a.* paĳinta; kamda-ya; yumdaya; mni.
spring, *n.* wetu: last spring, wehan.
spring, *v. n.* ićađa; ĳinapa; ipšića.
sprin'kle, *v. a.* amnimni.
sprout, *v. n.* ićađa; čamni uya.
sprout, *n.* čamni.
spunk, *n.* čanĳaĳića.
spur, *v. a.* iyopašĳaka.
spurn, *v. a.* akta šni; ĳeyata elipeya.
spurt, *v.* mini bosdi.
spy, *n.* iwanyag un ĳin.
spy, *v. a.* iwanyaka; wakčanyan.
squall, *v. n.* nina čeya.
squal'ly, *adj.* ičamna.
squan'der, *v. a.* hdušota; šihanyan ećon.
square, *n.* čan iyute.
squat, *v. n.* kaĳin inažin; pu-staka.
squeak, *v. n.* kaĳinža; kaĳo-đa.
squeal, *v. n.* hoton.
squeeze, *v. a.* ĳinša yuza; ado-ksohan yuza.
squint, *v.* ištokšinĳiya.
squint'eyed, *adj.* ištokšin; išta-kšinĳa.
squir'el, *n.* tašnaheća; hetka-dan; žića; pšinća.
squirt-gun, *n.* ibosdi.
stab, *v. a.* čapá.
stab'bed, *part.* čapápi.
sta'ble, *adj.* suta; sutaya han.
sta'ble, *n.* šuktanĳa tipi.
stack, *n.* paha; peži paha.
staff, *n.* čanšagye.
stag, *n.* tamdoka.
stage, *n.* čanpahmihma.
stag'ger, *v. n.* čekćegya mani; kaĳtiĳanhan mani.
stag'gering, *part.* čekćegya.
stag'nant, *adj.* šĳanšĳan šni.
stain, *v. a.* yušapa: to take a stain, ate cyaku; asapa eyaku.

stairs, *n.* éaniyadi; éaniya-manipi.

stake, *n.* éanipasdate.

stake, *v. a.* as a horse, pasdata.

stale, *adj.* hunwimna.

stalk, *n.* hu.

stam'mer, *v. n.* ie kaskiska.

stamp, *v. a.* natata; natanjan.

stanch, *v. a.* anapta; we anapta.

stand, *v. n.* nažin; inažin; hin-
nažin; hđinažin; kinazin; na-
žinhan; han: to stand on, ana-
žin; ahan.

stand, *v. a.* hde; nažinkiya.

stand'ard, *n.* wiyokihedan; wapahaša.

stand'ing, *part.* nažinhan.

star, *n.* wičanłpi.

stare, *v. a.* opahta yanika.

start, *v. n.* ya: to start sud-
denly, ham hinhda.

star'tle, *v. a.* yušinyeya.

starva'tion, *n.* wičaakilhan.

starve, *v. n.* akilhan.

state, *n.* ounyanpi.

state, *v. a.* oyaka.

state'ly, *adj.* hanškaya.

sta'tion, *n.* oyanke; oinažinta.

sta'tionary, *adj.* owanzı yan-
ka.

stat'ue, *n.* wakałapi; wičasta
kałapi.

stat'ure, *n.* ohanske.

stat'ute, *n.* woope.

stave, *v. a.* kałuđa; kałuluđa.

stay, *v. n.* ape yanika; mdog-
yanika; yanika.

stead'fast, *adj.* suta.

stead'fastly, *adv.* sutaya.

steal, *v. a.* manon; wamanon.

steal'ing, *n.* wamanonpi.

stealth'y, *adj.* nahmana.

steam, *n.* mini opo; ipo: to
steam oneself, ini: steamboat,
peta-wata.

steel, *n.* maza suta: a fire-steel,
čanika.

steel'yard, *n.* on tke utapi.

steep, *adj.* maya hińča; apa-
mahde hińča.

steep, *v. a.* hpanyan.

steep'ed, *part.* hpan.

stee'ple, *n.* ipasotka.

steer, *n.* tatanika.

steer, *v. a.* iyupse yuza.

steers'man, *n.* iyupse yuze;
wahektape čin.

stem, *n.* of a pipe, čanduhupa
sunta: of a pumpkin, tašpu.

stem, *v. a.* tatowam ya.

stench, *n.* šicamna.

step, *n.* čaehde; čaehdepi: foot-
step, owe; owehde.

step, *v. n.* čaehde; čakšin: to
step over, ačakšin.

step'father, *n.* nunškaku;
tawaganiku.

ster'ile, *adj.* takudan ičaliye
šni.

stern, *adj.* ksizėča.

stern, *n.* wahektapa.

ster'num, *n.* makuhu.

stew, *v. a.* ohan.

stew'ard, *n.* wohekiyapi; wa-
awanyagkiyapi.

stick, *n.* čansakadan; čan.

stick, *v. n.* askapa; ostaka;
otkapa; ičam; ičapa; őha;
iyapuspa; aikoyaka.

stick, *v. a.* askamya; okastaka;
pahdi: to stick in, as a splinter,
okasdata.

stick'y, *adj.* dapa.

stiff, *adj.* suta; tasaka; stusta;
dapa; damya.

stiff'ness, *n.* in one's limbs,
wičastusta.

still, *adj.* inina; atanse; amda-
kedan.

still, *v. a.* yuinina.

still, *adv.* tuka; heča ešta.

stim'ulate, *v. a.* iyopastaka.

sting, *v. a.* čapá; ičapa; yaži-
pa.

sting, *n.* ičape; wičape.

stin'giness, *n.* ohanšičapi.

stin'gy, *adj.* ohanšiča; wate-
hinda; wakiteli.

stink, *v. n.* šicamna.

stint, *v. a.* yučistinna; yupte-
čedan.

stip'ulate, *v. n.* kaken ečanon
kinhan miš kaken ečamon kta
če, eyapi.

stir, *v. a.* kahi; ičahi; yuža;
yuškanškan.

stir, *n.* owodutaton.

stir'rup, *n.* siinatan.

stitch, *n.* ičape; ipasise.

stitch, *v. a.* ičapa; ipasisa;
apasisa.

stock, *n.* tančan.

stock'ing, *n.* iyahdehunska.

stom'ach, *n.* tezi; niđe.

stone, *n.* inyan.

stone, *v. a.* inyan on kinin.

stool, *n.* čan akan yotanłapi.

stoop, *v. n.* patuža; patuš ina-
žin; kałin inažin.

stop, *v. n.* inažin; ayušan;
ayašan.

stop, *v. a.* anapta; kałi; ičagi.

stop, *n.* woanapte; ehnałapi;
inažinpi.

stop'per, *n.* iošan.

store, *n.* mazopiye; taku ki-
hnałapi.

store, *v. a.* kihnaka; wakihna-
ka; ehna; ežu aya.

store'keeper, *n.* wopeton.

storm, *v. n.* małazu; ičamna;
kiłanšiča; wapa: to storm on
one, aičamna; akiłanšiča.

sto'ry, *n.* woyake; hitunłan-
łapi.

stout, *adj.* waš'aka.

stove, *n.* maza očetı.

stow, *v. a.* ežu aya.

strad'dle, *v. a.* ačakšin; ka-
mdaža; akamdaš nažin.

strad'dling, *part.* akožan na-
žin.

strag'gle, *v. n.* wičišnian yia-
ya.

straight, *adj.* owotanına: straight
forward, hdaheya; katinyan: a
straight place in a stream, oha.

straight'en, *v. a.* yuwotanına;
owotanına kađa.

straight'ness, *n.* woowotanına.

straight'way, *adv.* ečahan-
keya.

strain, *v. a.* to hurt, ksuweya:
to pull, yutitan hińča: to
cleanse, puskepa; puskem oka-
šan.

strain'er, *n.* ipuskepa.

strait, *n.* kiyute; mdekiyute.

strait, *adj.* očistiyedan; očiłka-
dan.

strand, *n.* huta.

strand, *v. n.* ázi.

strand'ed, *part.* ázipi.

strange, *adj.* tokeča.

stran'ger, *n.* wičasta tokeča:
to think or regard one as a
stranger, toghda.

stran'gle, *v. a.* yuniya šni: to
choke, katka.

strap, *n.* telmiso; ikan.

straw, *n.* ałuyapi hu.

straw'berry, *n.* wažušteča.

stray, *v. n.* nuni.

streak, *v. a.* paĝo.
streak'ed, *part.* hbehbezedan; hdehdezedan.
stream, *n.* watpa; wakpa; minicaduza: down stream, okaĝa: up stream, tatowam.
stream, *v.* kaduza.
street, *n.* oĉanĝu.
strength, *n.* wowaŝ'ake; wiĉowaŝ'ake.
strength'en, *v. a.* yuwaŝ'aka; waŝ'agya.
stretch, *v. a.* yutitan; yuziĉa; nasunsun.
stretch'ed, *part.* as the arm, akaĝatkiya.
strew, *v. a.* kada elpeya.
stride, *v. a.* aĉaksin.
strife, *n.* wiĉakigepi; wiĉokiĉize.
strike, *v. a.* apa; kaŝtaka.
string, *n.* ikan; telimiso; hahonta; ipahita.
string, *v.* kaza; son.
string'ed, *part.* kazapi; ikanton.
strip, *v. a.* yuŝdoka; hduŝdoka.
stripe, *v. a.* kahdezedan; kahdegedan.
strip'ed, *part.* hdehdezedan; yuhise; zuhan.
strive, *v. n.* kiĉi eĉon; ohiye eĉon.
stroke, *n.* oape.
stroke, *v. a.* kastosto.
strong, *adj.* waŝ'aka; suta.
strong'ly, *adv.* waŝ'agya.
strow, *v. a.* kada elpeya; owinŝya.
struc'ture, *n.* taku kaĝapi.
strug'gle, *v. n.* nasunsun; naiĉiŝpe kte hinĉa.
stub, *v. a.* iboto.
stub'ble, *n.* aĝuyapi hu.
stud'y, *v. a.* awaĉin.
stuff, *n.* walipaya.
stuff, *v. a.* oĝuya; opuĝi.
stul'tify, *v. a.* yuwitkotkoka.
stum'ble, *v. n.* hiĉahan; naktiheĉa; nahnayan.
stum'bling, *part.* kaktihanhan.
stump, *n.* ĉanpaksa.
stun, *v. a.* kaitekpaza; tansagĉeya.
stunt, *v. a.* kaĉistinna.
stu'pefy, *v. a.* yahba; kahba.
stu'pid, *adj.* hba.
stur'geon, *n.* ĉanhun; hotanka.

stut'ter, *v. n.* ie kaskiska.
sty, *n.* kukuŝe tipi.
subdue', *v. a.* ktedan.
subject', *v. a.* ihukun ehnaka.
submit', *v. a.* wiĉada.
subscribe', *v. a.* wowapi yutan.
sub'sequentially, *adv.* iyohakam.
subside', *v. n.* ahe; oyahe aya.
subsist', *v. n.* ni un.
sub'stance, *n.* taku hinĉa; woyuha.
substan'tial, *adj.* tantonka; kpa.
substan'tiate, *v. a.* yuwiĉaka.
sub'stitute, *v. a.* heekiya; eekiya.
subtract', *v. a.* etanhan iĉu.
subtrac'tion, *n.* etanhan iĉupi.
subvert', *v. a.* kaŝuŝu; yuŝuŝu.
succeed', *v. n.* okihi; yuŝtan.
success'ful, *adj.* wapi.
success'ion, *n.* in succession, oweĉinhan.
suc'cor, *v. a.* okpe ya.
such, *adj.* heĉeĉa; deĉa; heĉa.
suck, *v.* yazoka; hdazoka; azin.
suck'er, *n.* a kind of fish, paliteĉa; apeŝaŝa.
suc'kle, *v. a.* azinĉiya.
sud'denly, *adv.* ihnuhan.
suds, *n.* wipaŝaŝa hanpi.
suf'fer, *v.* kakiŝa; iĉakiŝa: to permit, iyowinĉiya.
suf'ferer, *n.* kakiŝa un.
suf'fering, *n.* wokakiŝe; wiĉokakiŝe.
suffi'ciently, *adv.* imnahan.
suf'focate, *v. a.* niya ŝni ta; yuniya ŝni.
suffuse', *v. n.* kahtan.
su'gar, *n.* ĉanhanpi: cake sugar, ĉanhanpi tasaka: sugar maple, ĉanhasan: sugar water, ĉanhanpi mini.
suggest', *v. a.* okiyaka; ĉaŝekiyata; kiksuyeya.
su'icide, *n.* iĉiktepi: to commit suicide, iĉikte.
suit, *v.* to fit, iyeĉetu: to please, iyokipi.
suit'able, *adj.* iyeĉiĉihantu.
sul'len, *adj.* waĉinhanjanza.
sul'ly, *v. a.* aŝamya.

sul'try, *adj.* didita; maŝte hinĉa.
sum, *v. a.* iyawa.
su'mac, *n.* ĉanĝi.
sum'mer, *n.* mdoketu: last summer, mdokehan.
sum'mit, *n.* oinĉpa; paŝodan.
sum'mon, *v. a.* wahoya.
sun, *n.* anpetu-wi: sun-blind, iŝtoŝniŝa: sun-burnt, maŝtiŝpan: sun-dance, wiwanŝyagwaĉipi.
sun'der, *v. a.* yukinukan; yuakipam ehnaka; kiyuŝpa.
sun'dog, *n.* a parhelion, peĉuza; peĉus yanĉa.
sun'flower, *n.* waliĉa zizi.
sun'ny, *adj.* wi tanĝin.
sup, *v.* yatkan: iyoziziya yatkan.
superb', *adj.* waŝte hinĉa.
superfine', *adj.* mdu hinĉa.
super'ior, *adj.* iyotan.
superstruc'ture, *n.* tiĉaĝapi.
supervise', *v. a.* awanyaka.
supine', *adj.* ahdaskin wanĉa.
sup'per, *n.* hitayetu wotapi.
sup'ple, *adj.* winŝwinŝedan.
sup'pliant, *adj.* waĉekiya.
sup'plicate, *v. a.* ĉekiya; kida.
supplica'tion, *n.* woĉekiye.
supply', *v. a.* iyakiĉuya ĉu.
support', *v. a.* yuha.
suppose', *v. a.* yukĉan; iyukĉan.
suppress', *v. a.* ohiya; anakihebe; anapta.
sup'purate, *v. n.* ton au; tonyan; otonyan.
supreme', *adj.* itanĉan; iyon.
sure, *adj.* wiĉakapi; suta.
sure'ly, *adv.* awiĉakehan.
sur'face, *n.* akantanhan.
sur'feit, *v.* iyatahdeiĉiya.
surge, *n.* taŝa.
sur'ly, *adj.* oĉinŝiĉa; kŝizeĉa.
surmise', *v.* yukĉan.
surmount', *v. a.* ohiya.
surpass', *v. a.* kapa; iyakapa; iyakapeya.
surpass'ing, *part.* iyakapeya;
sur'plus, *n.* taku sam iyaya.
surprise', *v. a.* yuŝinŝyeya; inihanya: taken by surprise, iyapaŝtakapi.
surpri'sing, *part.* wonderful! hopidanŝnye.

surround', *v. a.* aohduteya.
surtout', *n.* onhohda akan unpi.
survey', *v. a.* iwanyaka; makoé iyuta.
survey'or, *n.* makoé iyute.
survive', *v. n.* kini; sappa ni.
suscep'tible, *adj.* wopanića.
suspect', *v.* kećin; tungya; atungya.
suspect'ed, *adj.* atunkeća; itunkeća.
suspend', *v. a.* otkeya; anapta.
suspen'sion, *n.* woanapte.
suspi'cion, *n.* wopasmi.
suspi'cious, *adj.* waungya.
sustain', *v. a.* yuha.
sus'tenance, *n.* woyute; taku yutapi.
swag'ger, *v. n.* ihdatan.
swal'low, *v. a.* napća; anapća; napća iyeya.
swal'low, *n.* icapsinpsinćadan.
swamp, *n.* wiwi; pteğa.
swamp'y, *adj.* hdiłdidan.
swan, *n.* mağá tanka.
swap, *v. a.* tokiyopeya.
swarm, *n.* optaye.
swarth'y, *adj.* ha stan.
sweat, *v. n.* temni; ini.
sweep, *v. a.* kahinja; owanka kahinta.
sweet, *adj.* skuya: sweet-corn, waskuya.
sweet'en, *v. a.* skuyeya.
swell, *v.* kapo; kapoğan.
swell'ed, *adj.* po.
swift, *adj.* duzahan; kaduza.
swiftly, *adv.* dus.
swim, *v. a.* niwan: to float, okapota: cause to swim, niwekiya.
swin'dle, *v. a.* hnayan.
swine, *n.* kukuše.
swing, *n.* ćanhotadan; hotapiško.
swing, *v.* hotadan kićun; okazezeya; kahuhuza.
swin'gle, *v. a.* kašušuza.
switch, *n.* ćanşakadan; ićapsinte.
switch, *v. a.* kapsinpsinta.
swoon, *v. n.* tansag ға.
sword, *n.* mazasagye; minpa hayska.
syn'agogue, *n.* omnićiye tipi.
syn'od, *n.* omnićiye.
syr'inge, *n.* ibosdi.

T.

tab'ernacle, *n.* wakeya; wokeye.
ta'ble, *n.* wahna wotapi: table-land, mdamdata.
ta'cit, *adj.* inina.
ta'citly, *adv.* ainina; atanse.
tack, *v. a.* okatan; akağeğe.
tack, *n.* tiyopa iyokatkuğe ćistiğna.
tac'kle, *v. a.* ikoyagya.
tad'pole, *n.* hoşupeşde; tapopuska.
tail, *n.* sinthe; upi: tail-bone, sinthonpahu.
taint'ed, *part.* şicamna; hunwijnna.
take, *v. a.* iću; eyaku; ehda-ku; ikikçu.
ta'ken, *part.* icupi; ehdakupi.
tale, *n.* woyakapi; hitunkan-kapi.
talk, *v. n.* ia: to talk to, okiya: talk about, aia.
talk'ing, *n.* iapi.
tall, *adj.* hayska.
tal'low, *n.* wasna tasaka.
tal'on, *n.* şake.
tam'arack, *n.* şinta: tamarack roots, makan.
tame, *v. a.* nunyan; wanunyan.
tame, *adj.* wahbadan; wanunyanpi.
tan, *v. a.* kpanyan; tpanyan.
tan'gle, *v. a.* yuhaha.
tan'ned, *part.* kpanyanpi: tan-ned by the sun, maştispan.
tan'ner, *n.* wakpanyan.
tap, *v. a.* iwaştedan apa; katoto.
tape, *n.* şina apahdate.
ta'per, *n.* petizanzan.
ta'per, *v. n.* ćistiğna aye.
ta'pering, *adj.* sditka.
tar, *n.* ćanşin.
tar'dy, *adj.* hunkeşni.
tar'get, *n.* owinheća; wahaćanka.
tar'nish, *v. a.* aşamya.
tar'ry, *v. n.* mdogyanka; apanyanka.
tart, *adj.* skuya.
tart'ly, *adv.* ćanksiya.
task, *n.* oedon.
taste, *v. a.* uta.
taste, *n.* utapi; skuya.
taste'less, *adj.* takumna şni.

tat'tered, *adj.* kanheća; yuhdećapi.
tat'tle, *v. a.* woyagyaka.
tattoo', *v. a.* akito.
tattoo'ing, *n.* akitopi.
taunt, *v. a.* i en hde.
tav'ern, *n.* tipi ohna wotapi eće.
tea, *n.* wahpe pežihuta.
teach, *v. a.* onspekiya.
teach'er, *n.* waonspekiya.
teal, *n.* şiyaka; şokşanćadan.
tea'pot, *n.* wahpe pežihuta okastanpi.
tear, *v. a.* yuhdeća; hduhdeća.
tears, *n.* iştamnihanpe; iştamniğaga; iştamnişdoka.
tea'spoon, *n.* tukiha ćistiğna.
teat, *n.* azepinpa.
te'dious, *adj.* otehanpa.
teeth, *n.* hi; wićahi.
teeth'ing, *n.* hi uya.
tel'escope, *n.* iwanyake.
tell, *v. a.* oyaka; ohdaka: to tell to, okiyaka.
tem'per, *n.* quick-tempered, ćanhahaka; waćinpa.
tem'perance, *n.* iyatahdeićiyapi şni.
tem'perate, *adj.* iyatahdeićiye şni.
tem'pest, *n.* tate iyumni.
tempes'tuous, *adj.* ićamna.
tem'ple, *n.* tipi wakan.
tem'ples, *n.* nawate.
tempt, *v. a.* iyutan; iyutan-yan.
tempta'tion, *n.* taku wawiyutanyan un kin; wowiyutanye.
temp'ter, *n.* wawiyutanye.
ten, *num. adj.* wikćemna.
tena'cious, *adj.* kitantan; iyaskapa.
tend, *v.* awanyaka; ekta aya.
ten'der, *adj.* wanćadan; suta şni.
ten'der-loin, *n.* napćo.
ten'don, *n.* kan: the large tendon in the heel and back of the neck, iškakan.
tent, *n.* wakeya: an old tent, wizi: tent-pins, wihutipaspe: tent-poles, toşu.
tenth, *num. adj.* iwikćemna.
tep'id, *adj.* ićeća.
tep'ify, *v. a.* iţenya.
term, *n.* ihanke.
ter'minate, *v.* owihanke kta; owihankeya.

ter'rible, *adj.* ohitika; wohitika.
ter'ribly, *adv.* ohitiya.
terrif'ic, *adj.* wawinihan.
ter'ritory, *n.* makocé.
ter'ror, *n.* woyuśinyeya; woinihan; wokokipe.
test, *v. a.* iyuta.
tes'tament, *n.* wowapi wakan; woihipeye.
tes'tify, *v. a.* oyaka; yaotanin.
tes'timony, *n.* woyakapi; wotanin.
teth'er, *v. a.* hu iyakaśka; nape palita.
thank, *v. a.* wopida eciya; pikicida.
thank'ful, *adj.* pida.
thank'fully, *adv.* pidaya.
thank'less, *adj.* wapida śni.
thanks, *n.* wopida eyapi.
that, *pron.* he: that alone, hecedan.
thatch, *v. a.* pezi akalipa.
thaw, *v. n.* štuta; span; skan.
thaw, *v. a.* štunya; skanya.
the, *def. art.* kin; cin.
the'atre, *n.* owanyag tipi.
thee, *pron.* niye.
theft, *n.* wamanonpi.
their, *pron.* tawapi.
them, *pron.* wića; iyepi; hena.
themselves, *pron.* iyepi ke.
then, *adv.* hehan; ehan; hehan; kehan; čehan.
thence, *adv.* hetanhan.
there, *adv.* heci; heciya; hen; kan; kaki; kakiya; hetudan: thereabouts, heciya; hen.
there'fore, *adv.* heon; heetanhan.
these, *pron.* dena.
they, *pron.* iyepi.
thick, *adj.* šoka; tiktića.
thick'en, *v. a.* tiktinya.
thick'et, *n.* otehi; wokińśma.
thick'ly, *adv.* akipsapsa.
thick'ness, *n.* ošoka.
thief, *n.* wamanon s'a.
thieve, *v. a.* manon; wamanon.
thigh, *n.* čeca: outside of the thigh, sićan.
thill, *n.* čanpahmihma ihupa.
thim'ble, *n.* napoštanpidan.
thin, *adj.* zibzipedan.
thine, *pron.* nita; nitawa.
thing, *n.* taku.

think, *v.* ecin; hecin; kecin; waćin yuza; čante yuza: to think on, awaćin: think of, ewaćin; ećankin: I think, epća; hepća; kepća.
think'ing, *part.* awaćinpi.
thin'ly, *adv.* as hair, zi.
third, *num. adj.* iyamni; ićiyamni.
thirst, *n.* iwićapuza.
thirs'ty, *adj.* ipuza.
thir'teen, *num. adj.* ake yamni; wikćemna sam yamni.
thir'teenth, *num. adj.* iake yamni.
thir'tieth, *num. adj.* iwikćemna yamni.
thir'ty, *num. adj.* wikćemna yamni.
this, *pron.* de: this alone, dećedan: on this side, dećiyatanhan.
this'tle, *n.* tóka hu.
thong, *n.* tehmisó.
tho'rax, *n.* maku.
thorn, *n.* ićape; taku pepe; wapepeka.
thor'oughly, *adv.* oćowasin.
those, *pron.* hena.
thou, *pron.* niś; niye.
though, *conj.* ešta; keś; kašta.
thought, *n.* woawaćin; čante oze.
thought'ful, *adj.* awaćin un.
thought'less, *adj.* waawaćin śni.
thou'sand, *num. adj.* kektopawinće.
thou'sandth, *num. adj.* ikektopawinće.
thrash, *v. a.* kapa; kapan; hdapan.
thread, *n.* hańonta.
thread, *v. a.* to thread a needle, hańonta tahińśpaćikadan ońdoka ohna iyeya.
threat'en, *v. a.* ikapta; ićapta.
three, *num. adj.* yamni.
thrice, *adj.* yamni akihde.
thrif'ty, *adj.* wapi.
throat, *n.* dote; dotku.
throb, *v.* čante iyapa.
throe, *n.* hoksiksuyapi.
throne, *n.* oiyotanke.
throng, *n.* wićota.
throng, *v. a.* aotinsya.

through, *prep.* opta; iyopta; ihunniyan.
throw, *v. a.* kańo iyeya: to throw away, eńpeya: throw, as a horse his rider, pańpa: throw up, as a child does milk, apamdu: throw on, ańpeya.
thrush, *n.* wagiyoći.
thrust, *v. a.* paha iyeya; heya-ta iyeya.
thumb, *n.* nape hunka.
thump, *v. a.* apa; nina apa.
thun'der, *n.* wakinjan.
thun'der, *v. n.* wakinjan hoton; ońin.
Thurs'day, *n.* Anpetu itopa.
thus, *adv.* dećen; hećen; kaken; kaketu.
thwart, *v. a.* okihiśniya; ećetuśniya; kaći.
thy, *pron.* nita; nitawa.
thyself, *pron.* niye ke; niye cinka.
tib'ia, *n.* bone in the hind leg of animals, čankpe.
tick, *n.* taskakpa: bed-tick, owinća ozuha.
tic'kle, *v. a.* yuśinśin.
ti'dings, *n.* wotanin.
tie, *v. a.* iyakaśka; palita.
tight, *adj.* suta; ońinća.
tight'en, *v. a.* yuskita; yuońinća.
tight'ly, *adv.* yuskinya.
till, *adv.* behanyan; ehan.
till, *v. a.* kićanyan.
tilt, *v. a.* yuptanyan.
tim'ber, *n.* ćan.
time, *n.* time about, unma ito-to: not time yet, iyehanťu śni; hinańinke śni.
time'ly, *adv.* iyehanťu.
tim'id, *adj.* wakokipa; wišteća.
tim'idly, *adv.* kokipeyahan.
tin, *n.* čega ska: tin cup, miniyatkan.
tinc'ture, *n.* taku ićahiyapi.
tin'der, *n.* čankagića.
tinge, *v. a.* aśa; ate; ićahiya.
tin'gle, *v. n.* sna; nasna.
tip, *n.* inťpa; oinťpa.
tip'sy, *adj.* witko.
tire, *v. n.* mdokita; hunkita; ićomni; kapin.
tir'ed, *part.* ćomnihda; mdo-kita.
tithe, *n.* iwikćemnamna.
to, *prep.* eka; ektakiya.

toad, *n.* natapeha.
toast, *v. a.* okanya španyan.
tobac'co, *n.* čandi: tobacco-bag, čandožuha: tobacco-board, čandi abakpan.
to-day', *adv.* ečin; nakaha; dehan; anpetu kin de.
toe, *n.* siyukaza; sipinkpa: the great toe, sipahunke: the little toe, sisaste.
togeth'er, *adv.* ptaya; witaya; kata; aopeya; akipan; ičagežuya: close together, as grass, akipsapsa.
toil, *v. n.* htani.
toil, *n.* wičohitani.
toil'some, *adj.* tehika.
to'ken, *n.* wowakta.
tol'erable, *adj.* kitanna wašte.
tol'erate, *v. a.* iyowin'kiya.
toll'gate, *n.* tiyopa oopeton.
tomb, *n.* ohna hnakapi.
to-mor'row, *adv.* heyakečinhan.
ton, *n.* tke utapi kektopawin'ge nonpa.
tongs, *n.* maziyužipe.
tongue, *n.* čezi: buffalo tongue, tačezi.
to-night', *adv.* ečin; htayetu kinhan.
too, *adv.* ko; koya; nakun; eya; eyake.
tool, *n.* ikičanye; oičuwa.
tooth, *n.* hi; wičahi.
top, *n.* oinpa: the top of a house, tičeska: top of the head, pesdete: a plaything, čan-kawačipi.
torch, *n.* petuspe; petižanžan.
tor'ment, *n.* wokakiže; wošitkihda.
torment', *v. a.* kakišya; šitki-hdaya.
tor'pid, *adj.* škanškan šni; tan-sagta wan'ka.
tor'rent, *n.* minicaduza.
tor'rid, *adj.* kata; okata.
tor'toise, *n.* keya; kezonta; patkašadan.
tor'ture, *n.* iwičakakiže.
toss, *v. a.* kahio iyeya; wan'kan iyeya.
to'tal, *adj.* očowasin; eča owasin.
tote, *v. a.* kin.
tot'ter, *v. n.* čekčegya mani; kaktihanhan.

tot'tering, *part.* hahadan; hahayadan.
touch, *v. a.* yutan; oyutan; iyahde; ičahtaka; iyapato; aputaka.
touch'ing, *adj.* ičahtagya; ipuskin; ečiyatanhan.
touch'hole, *n.* mazakan noge ohdoka.
touch'wood, *n.* čan'kağića.
touch'y, *adj.* wakiniya; wasazeča.
tough, *adj.* suta; kikita.
tough'en, *v. a.* yusuta; yukikita.
tow, *v. a.* yusdohan aya.
towards', *prep.* ektakiya; etkiya; aetopteya.
tow'el, *n.* napipakinte.
tow'er, *n.* čonkaške tehanwan-kantu.
town, *n.* otonwe.
toy, *n.* taku šni; taku on škata-pi.
trace, *n.* owe.
trace, *v. a.* pačo; owe akita.
track, *n.* owe; oye.
tract, *n.* wowapi čistinna.
trac'table, *adj.* wahbaka; okin-yun wašte.
trade, *n.* woakiho; akil'hopi.
trade, *v. a.* tokiyopeya.
tra'der, *n.* wopeton.
tradi'tion, *n.* hitun'kan'kapi.
traduce', *v. a.* aia; akağa.
traff'ic, *v. a.* tokiyopeya.
trail, *n.* čanku; osdohe.
train, *v. a.* ičahya; onspekiya; kihya.
train, *n.* čan'wiyusdohe.
train'ing, *n.* onspewičakiyapi.
tramp, *v. a.* natantan; napan; nasuta.
tram'ple, *v.* to trample on, ahan; amani.
tran'quil, *adj.* atanse yanka.
transact', *v. a.* ečon.
transcend', *v. a.* kapa.
transcribe', *v. a.* okaga.
transfer', *v. a.* iyoopta wičaku.
transfig'ure, *v. a.* yutokeča.
transform', *v. a.* yuwašte; yutokeča.
transgress', *v. a.* kičaksa; kapa; wahtani.
tran'sient, *adj.* aškayadan.
translate', *v. a.* tokan aya; ieska oyaka; okaga.

transla'tion, *n.* okagapi.
transmit', *v. a.* ailpeya.
transmute', *v. a.* heekiya.
transpa'rent, *adj.* kohdi; čah-towata.
transplant', *v. a.* huhde.
transport', *v. a.* tokšu.
transporta'tion, *n.* watokšupi.
transpose', *v. a.* tokan ehnaka; unma ečiyatanhan ehuaka.
transverse', *adj.* hdakin'yan wan'ka; tan hdakin'yan.
trap, *n.* mazahtakiyapi.
trap, *v. a.* hmu'ka.
trash, *n.* takušnišni.
trav'ail, *v.* hokšiksuya.
trav'ail, *n.* hokšiksuyapi.
trav'el, *v. n.* ičimani; ihdaka; ohnihde un.
trav'eller, *n.* ičimani kin; oči-mani.
trav'elling, *part.* ičimanipi.
trav'erse, *adv.* hdakin'yan.
trav'erse, *n.* oi'yuwege.
trav'erse, *v. a.* ipaweğa; iyuweğa.
tray, *n.* waksića tan'ka.
treach'erous, *adj.* wahnayan.
treach'ery, *n.* wohnaye.
tread, *v.* to tread on; ahan; anažin; amani: tread out, as rice, nakiža.
treas'ure, *n.* woyuha.
treas'ury, *n.* mazaska opiye.
trea'ty, *n.* makoče aiapi; wo-kiye kağapi.
tree, *n.* čan.
trem'ble, *v. n.* čančan.
trem'blingly, *adv.* čančan-yan.
tremen'dous, *adj.* wayušinye-ya.
tre'mor, *n.* wičaćančan; wičanaka.
trench, *n.* maka okapi.
trepida'tion, *n.* wičaćančan; wičanaka.
tres'pass, *n.* woahitani.
tri'al, *n.* iyutapi.
tribe, *n.* wičowazi; wičoun.
tribula'tion, *n.* wokakiže; ičan-šićapi.
trick, *n.* iwičahnaye.
tric'kle, *v. n.* šbu.
tri'er, *n.* wiyuta.
tri'fle, *n.* taku šni; tutkatka.
tri'fle, *v.* onškata.

trig'ger, *n.* mazakan iyutan.
trim, *v. a.* bapta; yuksa; kašipa.
trin'kets, *n.* tutkatka.
trip, *v.* siha iboto; hićahan; nahnayan; naśdunya.
trip, *n.* ićimanipi.
tri'umph, *v.* wakte hdi; iwa-
 kte hdi.
triumphant, *adj.* ohiya; wi-
 tantan.
triv'ial, *adj.* taku śni.
troop, *n.* ozuye; obe; optaye.
tro'phy, *n.* wićapaha.
trot, *v. n.* naćapapa; naća-
 pcam iyaya.
troub'le, *v. a.* naġiyeya; ina-
 ġiyeya.
troub'le, *n.* wotehike.
troub'lesome, *adj.* wanaġiye-
 ya.
trough, *n.* ćankaśkokpa.
trout, *n.* hoġan wićaśtaśni.
trou'el, *n.* makipawinte.
trou'sers, *n.* onzeoġe.
truck, *n.* watuśekśeća.
true, *adj.* wićaka; wićakapi.
tru'ly, *adv.* awićakehan.
trum'pet, *n.* mazayahotonpi.
trun'dle, *v. a.* pahmihma.
trunk, *n.* tanćan; ćanwohnaka.
trust, *n.* wowaćinye; ićazopi.
trust, *v. a.* waćinyan; ićazoki-
 ya.
trus'ty, *adj.* waćinyepića.
truth, *n.* wowićeke.
truth'ful, *adj.* iewićeaka.
try, *v. a.* iyuta; uta.
tub, *n.* ćankoka.
tuck, *v. a.* yuakipaś kaġeġe.
Tues'day, *n.* Anpetu inonpa.
tuft, *n.* of hair, iyuziġe.
tug, *v. a.* yutitan.
tum'ble, *v. n.* aptanyan; hiġ-
 hpaya.
tu'mor, *n.* śiyaka.
tu'mult, *n.* owodutaton.
tune, *n.* oahiyaye.
tur'bid, *adj.* śośa.
tur'bulent, *adj.* ohitika; ohi-
 tićićida.
tur'key, *n.* zića tanġa.
turn, *v. a.* yuhomni; pahomni;
 kahomni; paptanyan; yuptan-
 yan: to turn oneself round, ihdu-
 homni; ihdaptan: turn back,
 namui; nakimni: turn, as a gar-
 ment, yueći: turn, as a gun on
 one, ayuhomni.

tur'nip, *n.* tipsinġa.
tur'ret, *n.* taku ipasotka.
tur'tle, *n.* keya; kezonta:
 small turtle, patkaśadan.
tur'tle-dove, *n.* tin-wakiyedān.
tusk, *n.* hiġske.
tu'tor, *n.* waonspekiye.
twelfth, *num. adj.* iake nonpa.
twelve, *num. adj.* ake nonpa.
twen'tieth, *num. adj.* iwikée-
 mna nonpa.
twen'ty, *num. adj.* wikćemna
 nonpa.
twice, *adj.* nonpa akihde; non-
 pakiya.
twig, *n.* ćan inġpa.
twi'light, *n.* owotanin śni.
twinge, *n.* naka.
twin'kle, *n.* iyegā.
twin'kling, *n.* of an eye, iśta
 kakpapi se.
twins, *n.* ćekpapi; hokśićekpa-
 pi.
twirl, *v. a.* pahomni.
twist, *v. a.* pahmun; kahmun;
 yuhmun.
twist, *n.* pahmunpi.
twist'ed, *part.* pemni.
twitch, *v. n.* naka; wahdeća;
 wakihdeća.
twitch'ing, *n.* wowahdeće.
two, *num. adj.* nonpa: only
 two, nomnana: by twos, nom-
 nom: two-edged, anog ope.
type, *n.* wiyaćinpi; maza oowa.
typ'ical, *adj.* wiyaćinyan.

U.

ud'der, *n.* aze.
ug'ly, *adj.* owanyag śića.
ul'cer, *n.* śiyaka opi.
ul'na, *n.* iśpa huwaġipe.
ul'timate, *adj.* ehake.
ul'timately, *adv.* unhanġeta.
umbrel'la, *n.* ohanzi hġepi.
una'ble, *adj.* okitpani.
unaccom'plished, *adj.* yu-
 śtanpi śni.
unan'imous, *adj.* iyuhpa heyā-
 pi.
unbelief, *n.* wowićeada śni.
unbend, *v. a.* yuowotanġa.
unbind, *v. a.* kiyuśka; yuśka.
unbur'den, *v. a.* pahpa; yu-
 hpa.
unbut'ton, *v. a.* yuśdoka.
unceas'ing, *part.* ayuśtan śni.

uncer'tain, *adj.* toketu tanin
 śni; toketu kaće.
unchang'ing, *adj.* okonwan-
 židan.
un'cle, *n.* deksī; deksitku; ate;
 atkuku.
unclean, *adj.* śapa; waasapa.
uncoil, *v.* kahda; nahda; yu-
 hda.
uncouth, *adj.* ośteka.
uncov'er, *v. a.* yuzamni eġpe-
 ya.
uncov'ered, *part.* śdayehna.
uncurl, *v. a.* yuowotanġa.
undefil'ed, *adj.* wakaśote śni.
un'der, *prep.* ihukuya; ohda-
 teya.
undermine, *v. a.* ohdateya
 ġa.
understand, *v. a.* okahnigā;
 yukćan.
undertake, *v.* ećon kta.
undo, *v. a.* ećetuśniya.
undress, *v. a.* wokoyake hdu-
 śdoka.
un'dulate, *v.* aġa.
unemploy'ed, *adj.* owanžidan
 yanġa.
une'qual, *adj.* oćitkonze śni;
 oćiptetu.
unfa'ding, *adj.* śniśpića śni;
 oźaźa waśte.
unfair, *adj.* owotanġa śni.
unfaith'ful, *adj.* ićunsyedā.
unfas'ten, *v. a.* kiyuśka.
unfin'ished, *part.* yuśtanpi
 śni.
unfit, *adj.* iyećetuśni; okitpa-
 ni.
unfix, *v. a.* yuzuźu.
unfold, *v. a.* yumdaya.
unfor'tunate, *adj.* wāpīke śni.
unfriend'ly, *adj.* toġhda.
unfurl, *v. a.* kaġibog iyeya.
ungird, *v. a.* ipiyaka yuśka.
ungrate'ful, *adj.* wapida śni.
unhan'dy, *adj.* wayuśića.
unhap'py, *adj.* iyokiśića.
unhealth'y, *adj.* wayazan s'a.
unho'ly, *adj.* wakan śni; owo-
 tanġa śni.
u'niform, *adj.* okonwanžidan.
u'nit, *n.* eća wanžidan; kaza.
unite, *v. a.* ićikoyagya; koki-
 žuya.
uni'tedly, *adv.* kiyokizuya;
univer'sal, *adj.* eća owanćaya;
 maka sitomniyan.

unjust', *adj.* owotanna *śni.*
unjust'ly, *adv.* eciñsniyan.
unkind', *adj.* waonśida *śni.*
unknown', *adj.* sdonyapi *śni.*
unlade', *v. a.* wañetažu.
unlaw'ful, *adj.* woope eciya-
 tanhan *śni.*
unleav'ened, *adj.* napohye
śni.
unlike', *adj.* iyećeće *śni.*; ki-
 nbe *śni.*
unlike'ly, *adv.* iyećeće *śni.*
unload', *v. a.* wañetažu; pa-
 hpa; yuhpa.
unlock', *v. a.* yuhdoka; hdu-
 hdoka.
unloose', *v. a.* yuška; kiyu-
 ška.
unluck'y, *adj.* wápi *śni.*
unman'ageable, *adj.* yuhepi-
 ća *śni.*
unman'ly, *adj.* wićašta *śni.*
unman'nerly, *adj.* oħanśun-
 keća.
unmar'ried, *adj.* tanśna un.
unmean'ing, *adj.* taku kapi
śni.
unmer'ciful, *adj.* waonśida
śni.
unmind'ful, *adj.* kiksuye *śni.*;
 waanagoptan *śni.*
unmix'ed, *adj.* ićahiyapi *śni.*
unmov'ed, *adj.* pahoho *śni.*
 wanĳa.
unoc'cupied, *adj.* owanżidan
 yanĳa.
unpack', *v. a.* yužužu.
unpin', *v. a.* hiipaškudan yu-
 šdoka; iću.
unpleas'ant, *adj.* oasićeća;
 ośićeća; ośićećake; kihanśića.
unprepar'ed, *adj.* wiyeya yan-
 ke *śni.*
unproduc'tive, *adj.* takudan
 ićahye *śni.*
unprof'itable, *adj.* yuhapi wa-
 šte *śni.*
unprov'ed, *adj.* yuwićakapi
śni.
unquench'able, *adj.* kasnipi-
 ća *śni.*
unrav'el, *v. n.* sbahan.
unrea'sonable, *adj.* aokağeća.
unreprov'ed, *adj.* iyopeyapi
śni.
unripe', *adj.* štunĳadan; suton
śni.
unroll', *v. a.* yumdaya.

unru'ly, *adj.* wićašta *śni.*
unsat'isfied, *adj.* imna *śni.*;
 wipi *śni.*
unscrew', *v. a.* tiyopa iyoka-
 tkuğe yuhomni.
unseal', *v. a.* yuhdoka; ipuspe
 yuhdoka.
unsearch'able, *adj.* yukćan-
 pića *śni.*
unsea'sonable, *adj.* iyehanĳu
śni.
unsea'soned, *part.* wapaye
 ćodan.
unseem'ly, *adj.* ošteka.
unseen', *adj.* wanyakapi *śni.*;
 aisinyan.
unshac'kle, *v. a.* kiyuška.
unskil'ful, *adj.* wayupike *śni.*;
 wayuśića.
unsound', *adj.* ponponna.
unspeak'able, *adj.* oyagpića
śni.
unstead'y, *adj.* ptanptanna;
 hohodan.
unstop', *v. a.* yuhdoka.
unsubstan'tial, *adj.* tanton
śni.
unsuit'able, *adj.* iyećeće *śni.*
untaint'ed, *adj.* ĳunwinmna
śni.
untam'able, *adj.* nunyanpića
śni.
untaught', *adj.* onspekiyapi
śni.
unteach'able, *adj.* onspekiye-
 pića *śni.*
unthank'ful, *adj.* wapida *śni.*
untie', *v. a.* yuška; kiyuška;
 nakća.
until', *adv.* hehanyan.
untime'ly, *adv.* nahahinĳe *śni.*
untold', *adj.* oyakapi *śni.*
untrac'table, *adj.* wanaħon
śni.
untried', *adj.* iyutapi *śni.*
untroub'led, *adj.* nağiyeyapi
śni.
untrue', *adj.* wićakapi *śni.*
untruth', *n.* woitonśni.
untwine', *v. a.* yužužu.
untwist', *v. a.* yuhda; nahda.
unwell', *adj.* yazan; wayazan-
 ka.
unwil'ling, *adj.* wićada *śni.*
unwind', *v. a.* yuhda.
unwise', *adj.* ksape *śni.*
unyoke', *v.* ćan napinĳi kići-
 yuśdoka; yuška.

up, *adv.* wanĳan.
up, *intj.* iho; hopo.
upbear', *v. a.* yuwanĳan iću.
upbraid', *v. a.* iyopeya; i en
 hiyeya; kiğe.
uphold', *v. a.* yuha; yuza; na-
 žinĳiya.
up'land, *n.* mdamdata.
up'most, *adv.* iakan.
upon', *prep.* akan; iakan; iħan-
 keya.
up'per, *adj.* wanĳan: upper
 room, wanĳan tipi: upper lip,
 pute.
up'right, *adj.* bosdan; owo-
 tanĳa.
upright'ness, *n.* woowotanna.
up'roar, *n.* owodutaton.
upset', *v. a.* kaptanyan; yu-
 ptanyan.
up'side-down, *adv.* aħdapśin-
 yan wanĳa.
up'wards, *adv.* wanĳantkiya.
urge, *v. a.* iyopaštaka; kitan.
ur'gently, *adv.* iyopaštagya;
 nina ĳin.
u'rine, *v. n.* deža.
u'rine, *n.* deža.
us, *pron.* unĳiyepi.
u'sage, *n.* wićoħan.
use, *v. a.* un; kićun; iyun;
 to use one's legs in walking, hu-
 iyun.
use, *n.* unpi; kićunpi.
used, *part.* used to, ećewakta.
use'ful, *adj.* ohewašteka.
use'less, *adj.* taku ećonpića
śni.
u'sual, *adj.* ećonpi će.
ut'ter, *v. a.* oyaka; ho enape-
 ya.
ut'termost, *adj.* iħanĳe.

V.

va'cant, *adj.* otipi *śni.*; tuwe-
 dan en un *śni.*; takudan ohna-
 ka *śni.*
vac'cinate, *v. a.* pežihuta isto
 en iyohpeya.
va'cillate, *v. n.* huhuzahan.
va'grant, *n.* waununĳa.
vague, *adj.* toketu tanĳin *śni.*
vain, *adj.* in vain, ituħ; taku
śni. on.
vale, *n.* kaksiza.
val'iant, *adj.* waditaka.
val'iantly, *adv.* waditagya.

val'id, *adj.* ećetu.
val'ley, *n.* kaksiza; ćokan.
val'or, *n.* wadiwicatake.
val'uable, *adj.* tehika.
val'ue, *n.* iyawapi.
val'ue, *v. a.* tehinda; atan; kpatan: not to value, atan śni.
vamp, *n.* itake; siitake.
van'ish, *v. n.* tanin śni iyaya.
van'ity, *n.* taku śni.
van'quish, *v. a.* ohiya; ktedan.
va'por, *n.* opo.
vap'orize, *v.* oyahe.
va'riable, *adj.* yutokećapića.
vari'ety, *n.* watokeća.
va'ry, *v. n.* togye ićağa.
vas'sal, *n.* wićatoka.
vast, *adj.* tanja hińća.
vault, *n.* makohdoka.
vaunt, *v. n.* ihdatan.
veer, *v. n.* ićunom iyaya.
ve'getable, *n.* taku maka etanhan ićağa.
ve'getate, *v. n.* ićağa; ape uya; hinapa.
ve'heemently, *adv.* nina hin.
veil, *v. a.* akahpa.
vell, *n.* ite akahpe.
vend, *v. a.* wiyopeya.
ven'erable, *adj.* okinihan.
ven'erate, *v. a.* kinihan; ohoda.
venesec'tion, *n.* kankatpapi.
ven'geance, *n.* tokićonpi.
ve'nial, *adj.* każuzupića.
ven'ison, *n.* tado.
vent, *n.* ohdoka; oko.
ven'ture, *v.* ećon kta.
ven'turous, *adj.* waditaka.
vera'city, *n.* wowićeake.
ver'dant, *adj.* toto.
ver'diot, *n.* yaćopi.
verge, *n.* oinpa; he ipa.
ver'ify, *v. a.* yuwicaka.
ver'ily, *adv.* awićeakehan.
ver'ity, *n.* wowićeake.
vermil'ion, *n.* waśeśa.
ver'min, *n.* wamdudan; wamakaśkan.
verse, *n.* oehde.
ver'sion, *n.* okağapi.
ver'tebra, *n.* ćanhanake.
ver'tex, *n.* pesdete; oinpa; pażodan.
ver'y, *adv.* hińća.
ves'sel, *n.* koka; wakśića.
vest, *n.* aokihanpa.

ves'tige, *n.* owe.
vest'ment, *n.* wokoyake.
ves'ture, *n.* wokoyake; śina.
vex, *v. a.* nağiyeya.
vexa'tion, *n.* wanagiyeyapi.
vexa'tious, *adj.* wanagiyeya.
vi'al, *n.* źanźan.
vi'brate, *v. n.* ozeze.
vice, *n.* wićohjan śića.
vi'cious, *adj.* śića; oħanśića.
vi'ciously, *adv.* śićaya.
vio'tim, *n.* wośnap.
vic'tor, *n.* tuwe ohiye ćin.
victo'rious, *adj.* ohiya.
vic'tory, *n.* woohiye; wićaktepidan.
vict'uals, *n.* woyute; taku yutapi; wo.
vie, *v.* kići ećon; ohiye śkan.
view, *v. a.* iwanypaka.
vi'gilant, *adj.* wakta un; kićta yanja.
vig'or, *n.* wowaś'ake.
vig'orous, *adj.* waś'aka; suta.
vig'orously, *adv.* waś'agya; nina.
vile, *adj.* waħte śni; śića.
vil'ify, *v. a.* aia.
vil'lage, *n.* otonwe.
vil'lain, *n.* tuwe wićaśta śni.
vine, *n.* hastanhanja iyuiwi; wiyuiwi.
vin'egar, *n.* miniskuya.
vine'yard, *n.* hastanhanja ożupi.
vin'tage, *n.* hastanhanja.
vi'olate, *v. a.* kićaksa; kiunniya.
vi'olence, *n.* wowićeahitike.
vi'olent, *adj.* ohitika.
violin, *n.* ćandowanjiyapi.
vir'gin, *n.* hoksiwiğna.
vir'tue, *n.* wowaśte.
vir'tuous, *adj.* waśte; oħan waśte.
vis'age, *n.* itohnake.
vis'cid, *adj.* tiktica.
vis'ible, *adj.* tanin; wanyagpića.
vis'ion, *n.* wowanyake.
vis'it, *v.* wanyag i; titokan i: to visit upon, en ai; iyaonpa.
viva'cious, *adj.* śkehan.
viv'ify, *v. a.* kiniya.
vocab'ulary, *n.* wićoie wowaipi.
vo'cal, *adj.* i ećiyatanhan.
vociferate, *v.* ninana ia.

voice, *n.* ho; wićaho.
void, *adj.* ćokadan.
voli'tion, *n.* awaćinpi; ćante-yuzapi.
vol'uble, *adj.* iwakan.
vol'ume, *n.* wowapi.
vol'untarily, *adv.* iye ćinka.
vom'it, *v.* hdepa; ihdepa; hi-yuya.
vom'it, *n.* on hdepapi.
vora'cious, *adj.* watemya.
vor'tex, *n.* miniomni.
vote, *v. a.* kahniğa.
voy'age, *n.* watopapi.
vul'gar, *adj.* ikće.
vul'nerable, *adj.* opića; bohidogpića.

W.

wad, *n.* mazakan iyopuhdi.
wad'ding, *n.* iyopuhdi.
wad'dle, *v. n.* ćekćegya mani.
wade, *v. n.* ćopa: to wade for, aćopa; ayus'o.
wa'fer, *n.* ipuspe.
waft, *v. a.* okahbogya.
wag, *v.* as the head, pomnamna; poptanptan; apoptanptan; apomnamna.
wa'ges, *n.* on wićaśta opetonpi; iyunwin.
wag'gon, *n.* ćanpahmihma hu topa.
wait, *v.* ćeya; aćeya; akićeya; wiwakonza.
waist, *n.* maku opta.
wait, *v.* ape: to wait for, aki-pe: lie in wait for, iyape; iya-kipe.
wake, *v. n.* kika; oğunga: to wake early, hanjikta.
wa'ken, *v. a.* yuħića.
wale, *n.* oape.
walk, *n.* omani.
walk, *v. n.* mani; imani; omani; amani.
wall, *n.* ćonkaśke.
wall, *v. a.* aćonkaśka.
wal'let, *n.* panbotuka.
wal'low, *v. n.* paptanptan; ptanptanjan.
wal'nut, *n.* black walnut, hma: white walnut, tazuka.
wam'pum, *n.* wamnuhadan; śipto.
wan'der, *v. n.* nuni; onuni.
wan'dering, *part.* onuniyata.

wane, *v. n.* čistinja aya; ya-
špapi aya.
want, *n.* iwičakakiže; činpi.
want, *v. a.* čin; čantiheya;
ičakiza.
want'ing, *part.* iyokpani.
wan'ton, *adj.* wičin s'a.
war, *n.* kičizapi: a war party,
ozuye: to make war, zuya;
azuya: war-club, čanhipi: war-
fare, zuyapi: warwhoop, iya-
š'api.
war'den, *n.* waawanyake.
ware'house, *n.* mazopiye.
wares, *n.* maza.
wa'rily, *adv.* itonpeya.
warm, *adj.* čoza; očoza; wi-
čáčoza: warm weather, mašte;
didita; omašte; odidata; kata:
lukewarm, ičeča.
warm, *v. a.* čosya; kanya;
išenya; petiškan.
warm'ly, *adv.* čosyaken.
warn, *v. a.* waktaya; iwaktaya.
warn'ing, *n.* wowakta.
warp, *v.* naškopa; naopo; pa-
opo.
war'rior, *n.* akičita; mdeta-
hunka.
wart, *n.* hočespu.
wa'ry, *adj.* waktaya un.
was, *v. n.* un kon.
wash, *v. a.* yužaza; hdužaza;
wayužaza; wožaza; pažaza:
to wash oneself, ihdužaza.
wash'ing, *n.* wožazapi.
wasp, *n.* tuhmağa.
waste, *v. n.* atakuni šni aya.
waste, *v. a.* yutakuni šni;
ihangya.
waste'ful, *adj.* wayutakuni
šni.
watch, *n.* wihiyatedan.
watch, *v. a.* awanyaka; awan-
hdaka; akičita nažin; kikta-
han un; ape; iyape.
watch'ful, *adj.* wakta un.
watch'man, *n.* waawanyake.
wa'ter, *n.* mini.
wa'ter-ash, *n.* psejapi.
wa'terfall, *n.* hahia; mini
ihahia.
wa'ter-grass, *n.* psa.
wa'tering, *part.* as the mouth
for any thing, iskuya.
wa'ter-melon, *n.* sakayutapi.
wa'ter-potato, *n.* psinčinča.
wave, *n.* taža; otaža.

wave, *v. n.* as a flag, kahboka.
wa'ver, *v. n.* čante hahayedan
yanka.
wax, *n.* čanšin; tuhmağa ihdi.
wax, *v. n.* ičağa.
way, *n.* čanku; očanku: to
make way for, kiynkan.
we, *pron.* unkiye; unkiyepi.
weak, *adj.* waš'ake šni; wan-
kadan.
weak'en, *v. a.* yuwaš'ake šni.
weak'ly, *adj.* waš'ake šni; su-
ta šni.
weak'ness, *n.* wawičaš'ake šni.
weal, *n.* zaniyan unpi.
wealth, *n.* wiwičaziče; woyu-
ha.
wealth'y, *adj.* wižiča; waš'ča.
wean, *v. a.* azin elipekija;
azin ayuštankija.
weap'on, *n.* wipe.
wear, *v. a.* in; un; oton; ki-
čun: to wear out, yupota; na-
pota; yukuka; ihangya: wear
off, as teeth, yatapa.
wea'ry, *adj.* mdokiča; hunki-
ča; okiča.
wea'sel, *n.* hitunkan.
weath'er, *n.* cold weather, šni:
warm weather, mašte.
weave, *v. a.* kazonta; yanka.
weav'ing, *n.* kazontapi.
wed, *v. a.* yuza; tawicu ton;
hahna ton.
wed'ding, *n.* kičiyuzapi.
wedge, *n.* čan ičasdeče.
Wednes'day, *n.* Anpetu iya-
mni.
weed, *n.* čanlidohu; wato;
peži.
weed, *v. a.* wato yužun.
week, *n.* anpetu wakan wanži;
anpetu šakowin.
weep, *v. n.* čeya; istamnihanpe
au: to weep for, ačeya; aki-
čeya.
weigh, *v. a.* tke uta; aspeyeton.
weights, *n.* on aspeyapi.
weigh'ty, *adj.* tke.
well, *n.* miniyowe; minihdoka.
well, *adj.* zaniyan; zanika.
well, *adv.* tanyan; ayučo.
well, *intj.* ito.
well'nigh, *adv.* isnikaeš.
went, *v.* iyaya.
west, *n.* wiyohpeyata.
west'ward, *adv.* wiyohpeya-
tanhan.

wet, *adj.* spaya.
wet'ness, *n.* wičaspaye.
whale, *n.* unktehi.
wharf, *n.* tukten wahetažupi
če.
what, *pron.* taku.
whatev'er, *pron.* taku kašta.
wheat, *n.* aguyapi; aguyapi
su; aguyapi hu.
wheel, *n.* čanhdeška; hu;
hmihma.
wheeze, *v. n.* teliya niya.
whelp, *n.* šunhipadan.
when, *adv.* tolinni; kčan;
ččan; tohan; tohantu.
whence, *adv.* tokiyatanhan.
when'soever, *adv.* tohantu
kašta.
where, *adv.* toki; tokiya; tu-
kten.
where'soever, *adv.* tokiya
kašta.
whet, *v. a.* yušduta; pašduta;
yuman.
wheth'er, *pron.* of the two,
unma tukte.
whet'stone, *n.* iyohdi; izuza;
ipabe.
which, *pron.* unma tukte.
while, *adv.* ičunhan; ičan.
whilst, *adv.* akos; čoh.
whine, *v. n.* hokapsanpsan ia.
whip, *v. a.* kapsinpsinta; ka-
štaka; kahapa.
whip, *n.* ičapsinte.
whip'-poor-will, *n.* pakuwi-
ška.
whip'saw, *n.* čanibasdeče
tanika.
whirl, *v. a.* kaohmin.
whirl'pool, *n.* miniyomni.
whirl'wind, *n.* tateiyumni.
whis'kered, *part.* putin hin
šma.
whis'kers, *n.* iyolia hin šma.
whis'key, *n.* mini wakan; mi-
ni šiča.
whis'per, *v.* žizi; ažiži; oži-
ži.
whis'perer, *n.* waaziži s'a.
whis'tle, *n.* čotanke.
whis'tle, *v.* žožo; ažožo; ya-
žo; žinžin.
white, *adj.* ska; san.
white'-bear, *n.* mato.
whi'ten, *v. a.* skaya; yuska.
white'wash, *v. a.* sanjan.
whith'er, *adv.* tokiya.

whi'tish, *adj.* san.
whit'tle, *v. a.* kažipa.
who, *pron.* tuwe.
whoev'er, *pron.* tuwe kašta.
whole, *adj.* oćowasiŋ.
whol'ly, *adv.* oćowašing.
whom, *pron.* tuwe.
whor'tleberry, *n.* haza.
whose, *pron.* tuwe tawa.
why, *adv.* tokeća.
wick'ed, *adj.* šića.
wick'edly, *adv.* šićaya.
wick'edness, *n.* wićolian šića.
wide, *adj.* ohdakinjan tanja.
wide'ly, *adv.* otanjaya.
wi'den, *v. a.* yutanja.
wid'ow, *n.* wiwazića.
width, *n.* ohdakinjan.
wife, *n.* tawicu: my wife, mitawin.
wig, *n.* wićapaha kağapi.
wild, *adj.* itu un; ikće.
wil'derness, *n.* makoskantu.
will, *n.* tawaćin.
wil'ling, *adj.* wićada; tawaćenya.
wil'lingly, *adv.* iye ćinka.
wil'low, *n.* ćohwanžića; wahpopa.
wilt, *v. a.* šnišya.
wilt'ed, *adj.* šniža.
wi'ly, *adj.* iwaćinkšapa.
win, *v. a.* ohiya; ktedan.
wind, *n.* tate: the wind blows, tateyanpa: against the wind, tatoheya: with the wind, aita-hdahbeya.
wind, *v. a.* kaksan; iyapehan; iyapemni.
win'dow, *n.* ožanžan hdepi; owanyeye.
wind'pipe, *n.* dotehbeza.
wind'ward, *adv.* atatohan.
win'dy, *adj.* ićamna; tate hiŋća.
wine, *n.* miniša: wine-press, miniša iyuškiće.
wing, *n.* hupahu: on the wing, aunye: to shoot on the wing, aunye kute.
wink, *v. n.* ištakakpan.
win'now, *v. a.* kaduğa.
winter, *n.* waniyetu: last winter, wanihan: (winter on one) to be overtaken by winter, awaniyetu: winter-quarters, wani tipi.
wipe, *v. a.* pakinta; papuza.
wis'dom, *n.* wićoksape; woksape.

wise, *adj.* ksapa; okiksapa; waćinton.
wise'ly, *adv.* ksamya; waćinkšamya; okiksamya.
wish, *v. a.* ćin; kon; ćantiheya; ćantokpani.
wish, *n.* woćantiheya.
wish'ful, *adj.* taku ćin un.
witch, *n.* wićahmunge s'a.
with, *prep.* kići; om; opeya; ahna; iyahna; ehna.
with'er, *v. n.* šniža.
withhold', *v. a.* anića.
within', *prep.* mahen; mahetu; mahetanhan.
without', *prep.* outside of, itanjan; tanjan: destitute of, ćodan; nića.
wit'ness, *n.* waayatanin.
wit'ness, *v. a.* yaotanin; oyaka.
woe, *n.* wićokakiže; wićošiće.
wolf, *n.* šunktokeća.
wo'man, *n.* winohinća; winyan: an old woman, wakanja.
womb, *n.* tamni.
won'der, *n.* woyušinyeye.
won'der, *v. n.* to be afraid, yušinyaya.
wont, *n.* ećewakta.
woo, *v. a.* winohinća okiya.
wood, *n.* ćan; ćontanja: to get fire-wood, ćande.
wood'cock, *n.* kanjetanja.
wood'pecker, *n.* kanjetanja; toskadan.
wood'tick, *n.* taskakpa.
wool, *n.* tahiŋ wanunyanpi hiŋ.
word, *n.* wićoie; oie.
work, *n.* wićohłani; wićohan.
work, *v. n.* łtani.
world, *n.* maka kiŋ.
worm, *n.* wamdudan; wamduškan.
worn, *adj.* tanika; kuka.
wor'ry, *v. a.* haniteya.
worse, *adj.* sanpa šića.
wor'ship, *v. a.* ohoda; ahopa; ćekiya.
worst, *adj.* iyotan šića.
worth, *n.* token iyopeyapi eće.
worth'less, *adj.* wahćešni.
wound, *v. a.* o; kiunniya; ksuweya.
wound, *n.* oo.
wound'ed, *part.* taopi.
wrap, *v. a.* iyapemni; opemni; opazonja; yuskiskita; yuwi; heyun; oheyun.

wrap'ped, *part.* yuwipi; heyunpi; yuskiskitapi.
wrap'per, *n.* oheyun.
wrath, *n.* wošihda.
wreck, *n.* wata kažužupi.
wren, *n.* pteğannićadan.
wrench, *v.* ksuweya.
wrest, *v.* ki.
wres'tle, *v.* kići ećon; kići ihdušpa.
wring, *v. a.* yuškića; kaškića.
wrin'kle, *n.* yušinpi; kañinhiŋ; apiža.
wrist, *n.* napokaške.
write, *v. a.* owa; wowapi kağa.
writhe, *v. n.* pehanhan.
wri'ting, *n.* owapi; wowapi.
wrong, *adj.* šića.
wry, *adj.* pakšiksaj.

Y.

yard, *n.* nogiyutapi.
yarn, *n.* wapahmunpi.
yawn, *v. n.* iyowa.
ye, *pron.* niyepi.
yea, *adv.* han.
year, *n.* omaka.
yearn, *v. n.* wahdeća; aze yazan.
yeast, *n.* on napohyapi.
yelk, *n.* itkaziće.
yell, *n.* panpi; iyas'api.
yell, *v. n.* pan; iyas'a.
yel'low, *adj.* zi: to dye yel-low, ziya.
yes, *adv.* han; ho; toš: oh yes, ohan.
yes'terday, *n.* łtanihan.
yet, *adv.* nahahin; ehake: not yet, nahahinke šni.
yield, *v.* ićahya.
yoke, *n.* ćan napinpi.
yoke, *v.* ćan napinpi ohna iye-ya.
yon'der, *adv.* kakiya.
you, *pron.* niye; niyepi.
young, *adj.* aškatudan wota: a young man, koška.
young'est, *adj.* hakakta.
your, *pron.* nitawa; nitawapi.
your'self, *pron.* niye ke.
youth, *n.* koška; koškinjan; wikoška.

Z.

zig'zag, *adj.* kšankšanyan.