

Grammar and dictionary of the language of the Hidatsa : (Minnetarees, Grosventres of the Missouri) : with an introductory sketch of the tribe / by Washington Matthews.

Contributors

Matthews, Washington, 1843-1905.

Publication/Creation

New York : Cramoisy press, 1873-1874.

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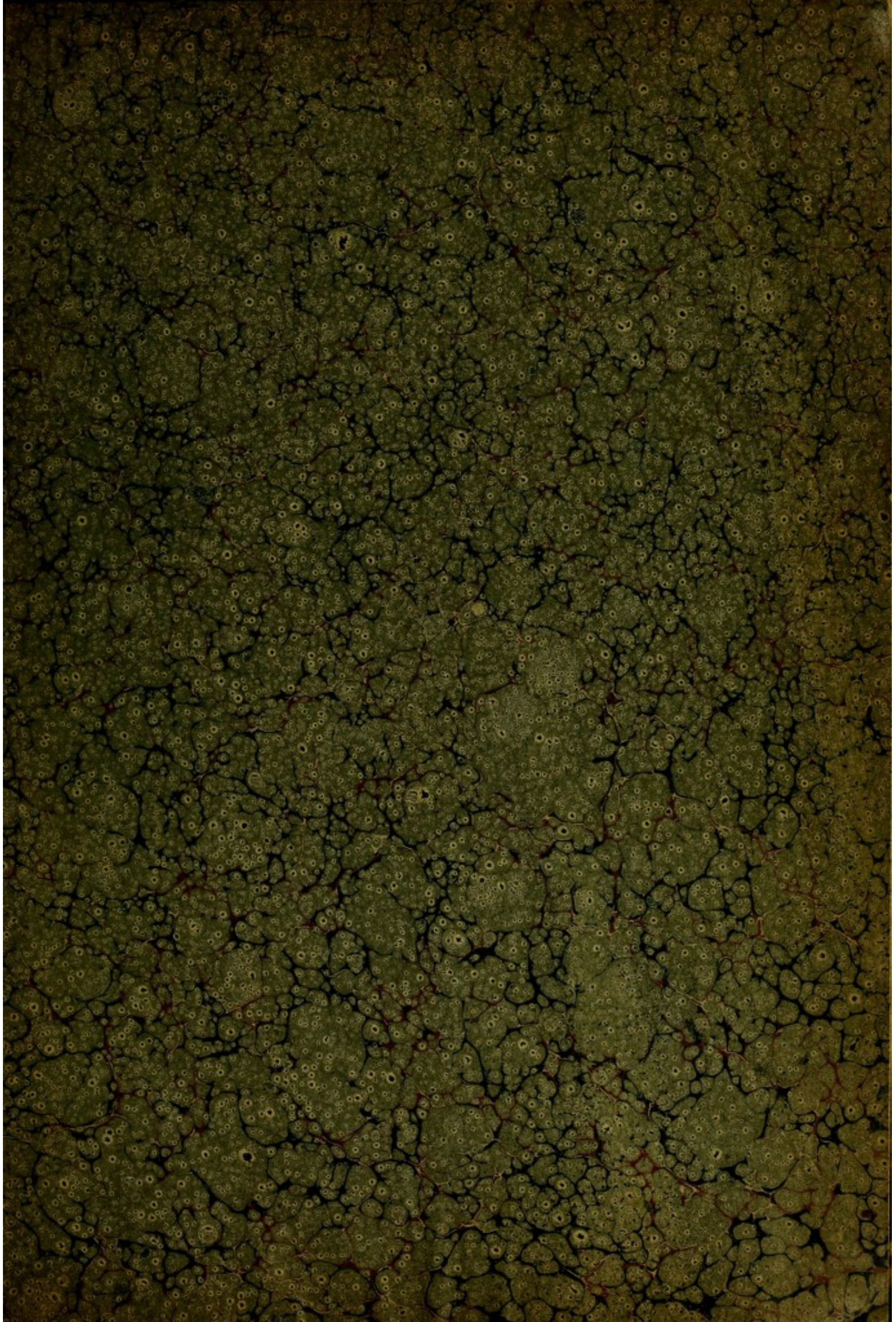


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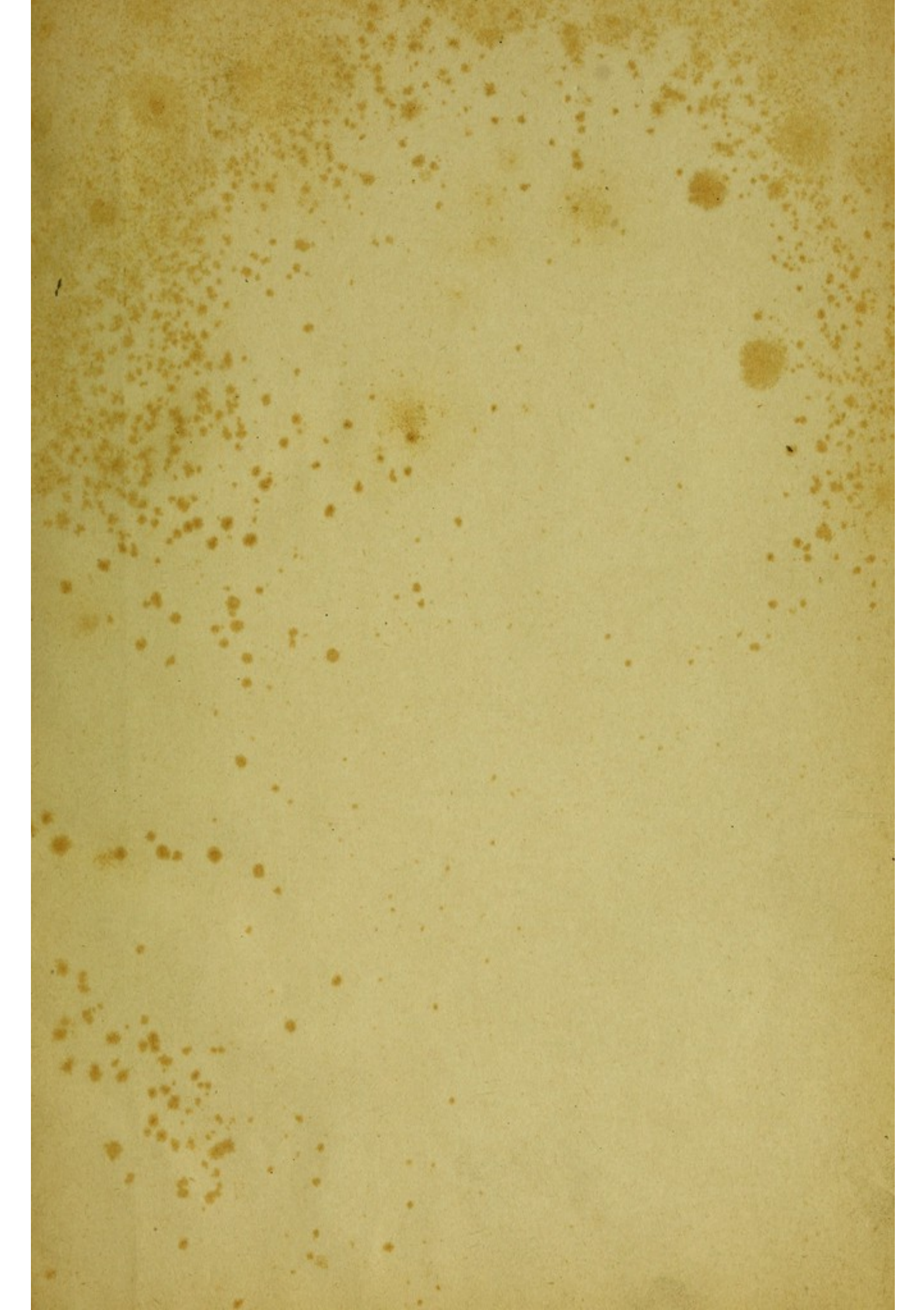


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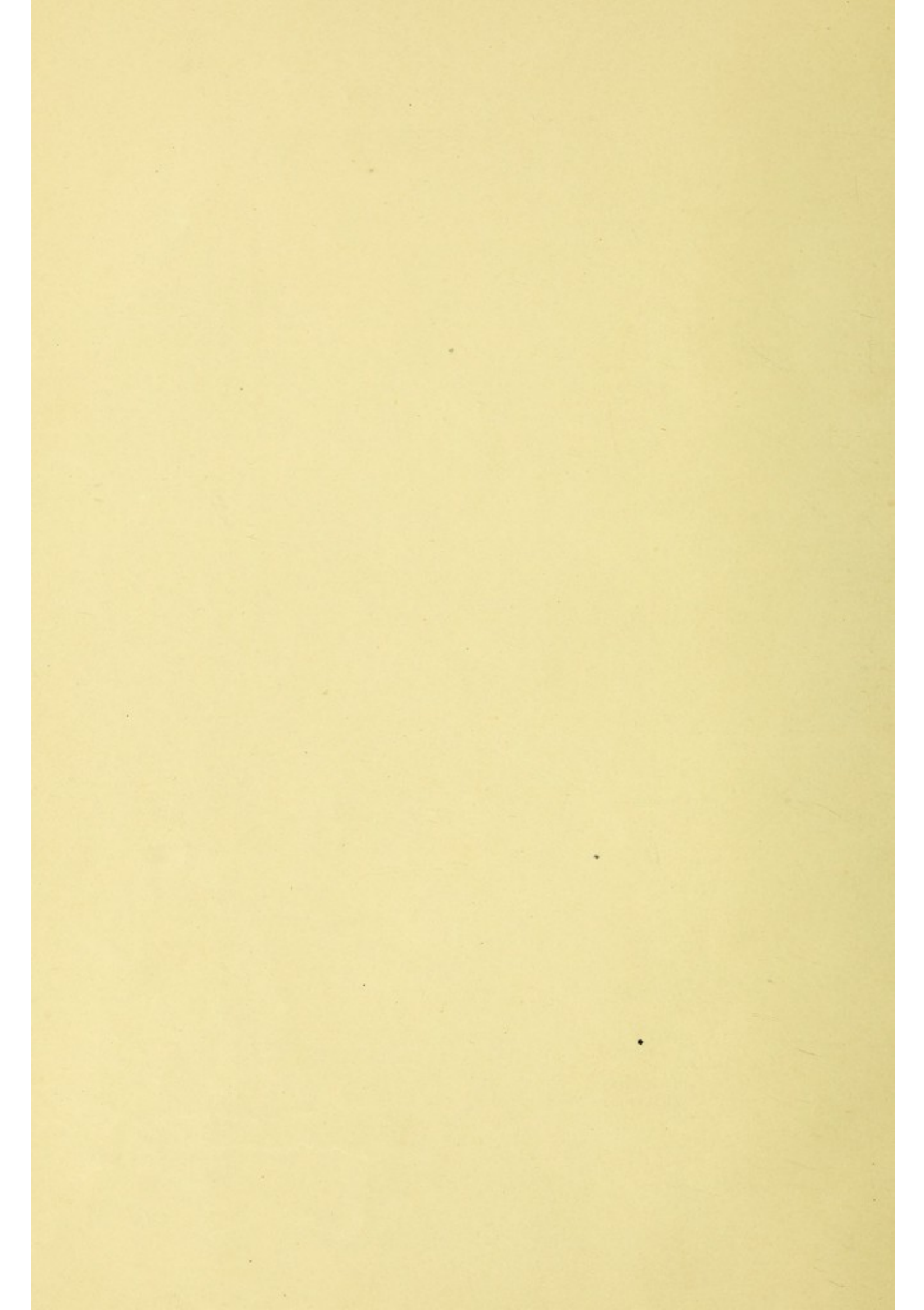


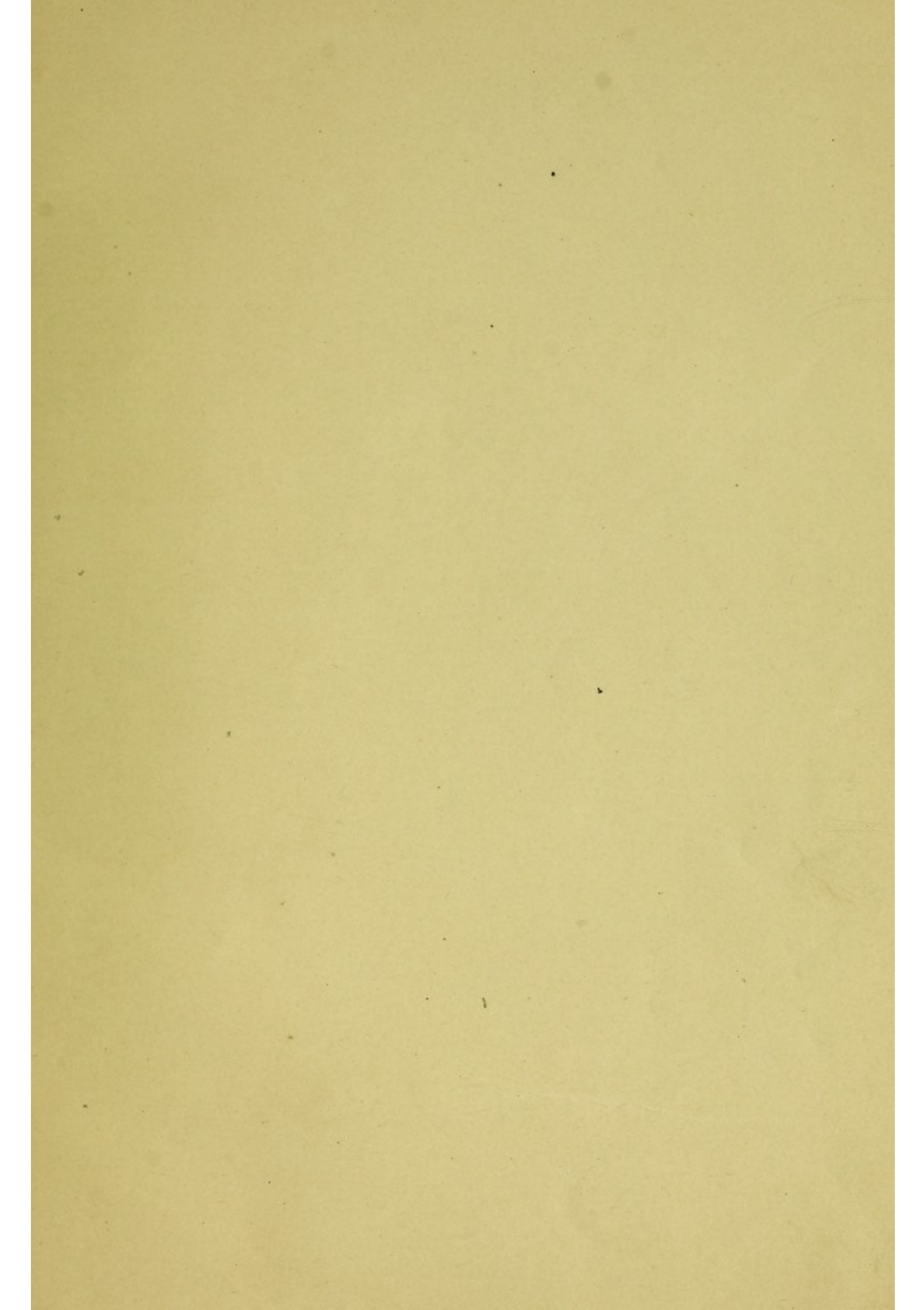


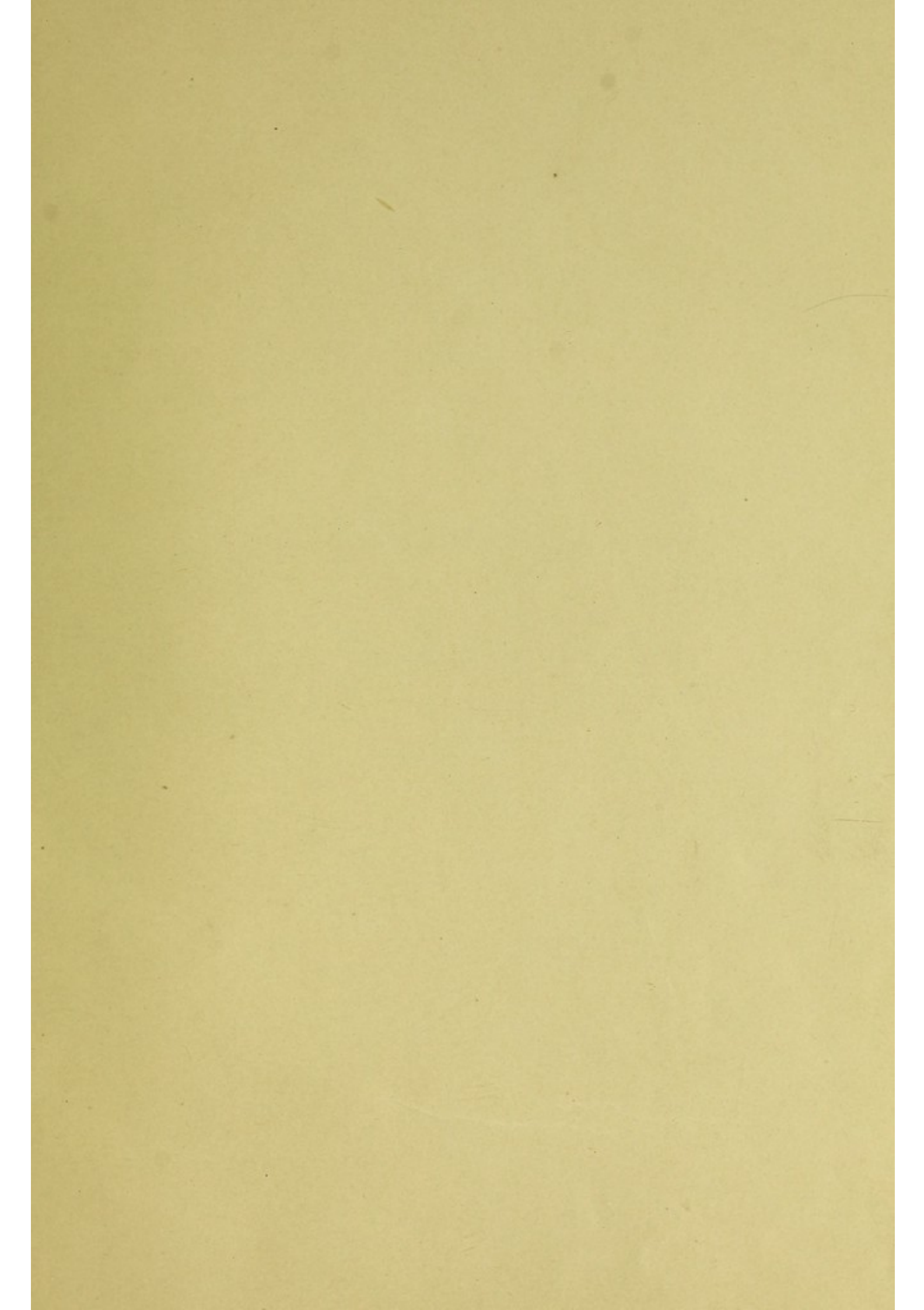
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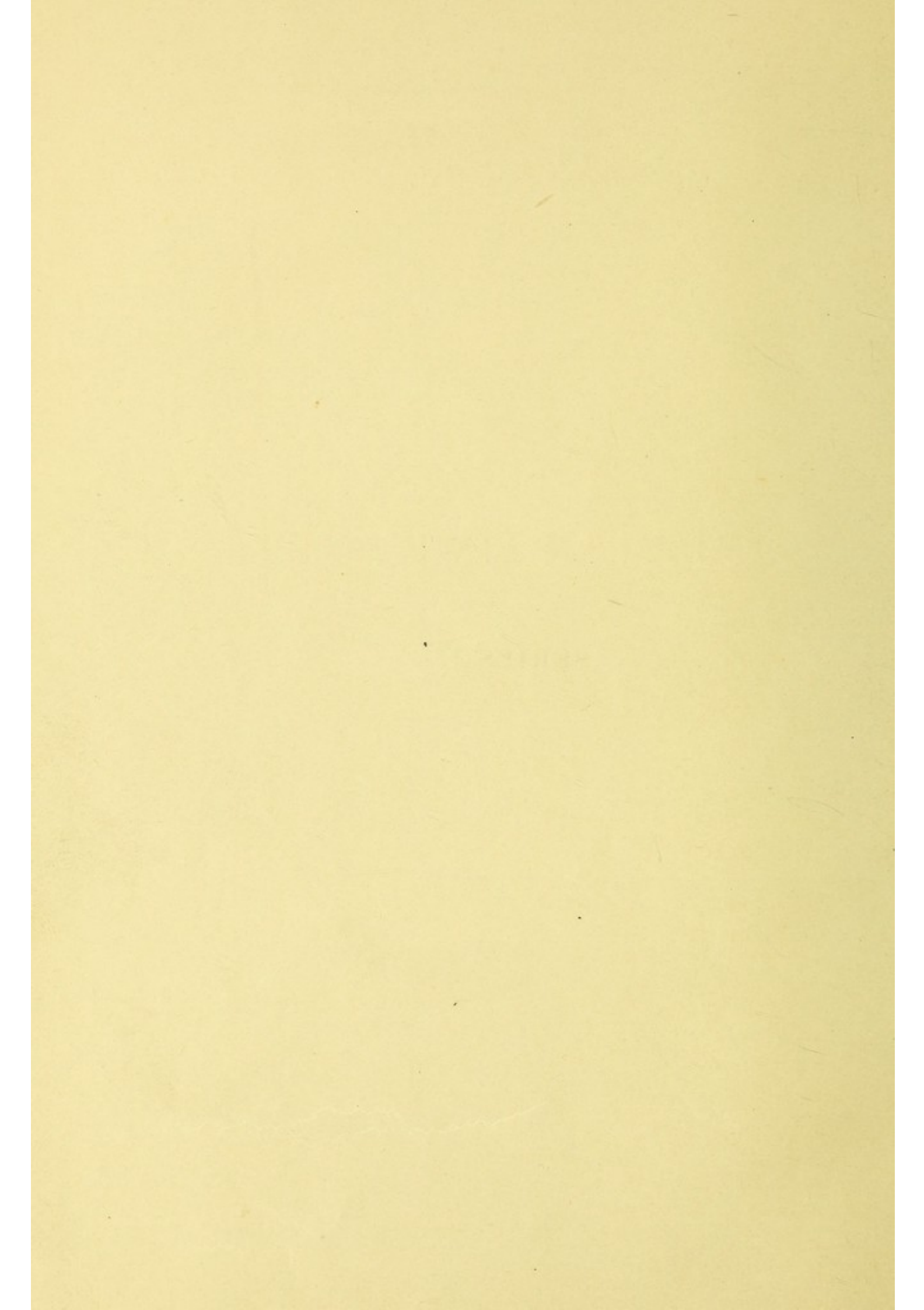
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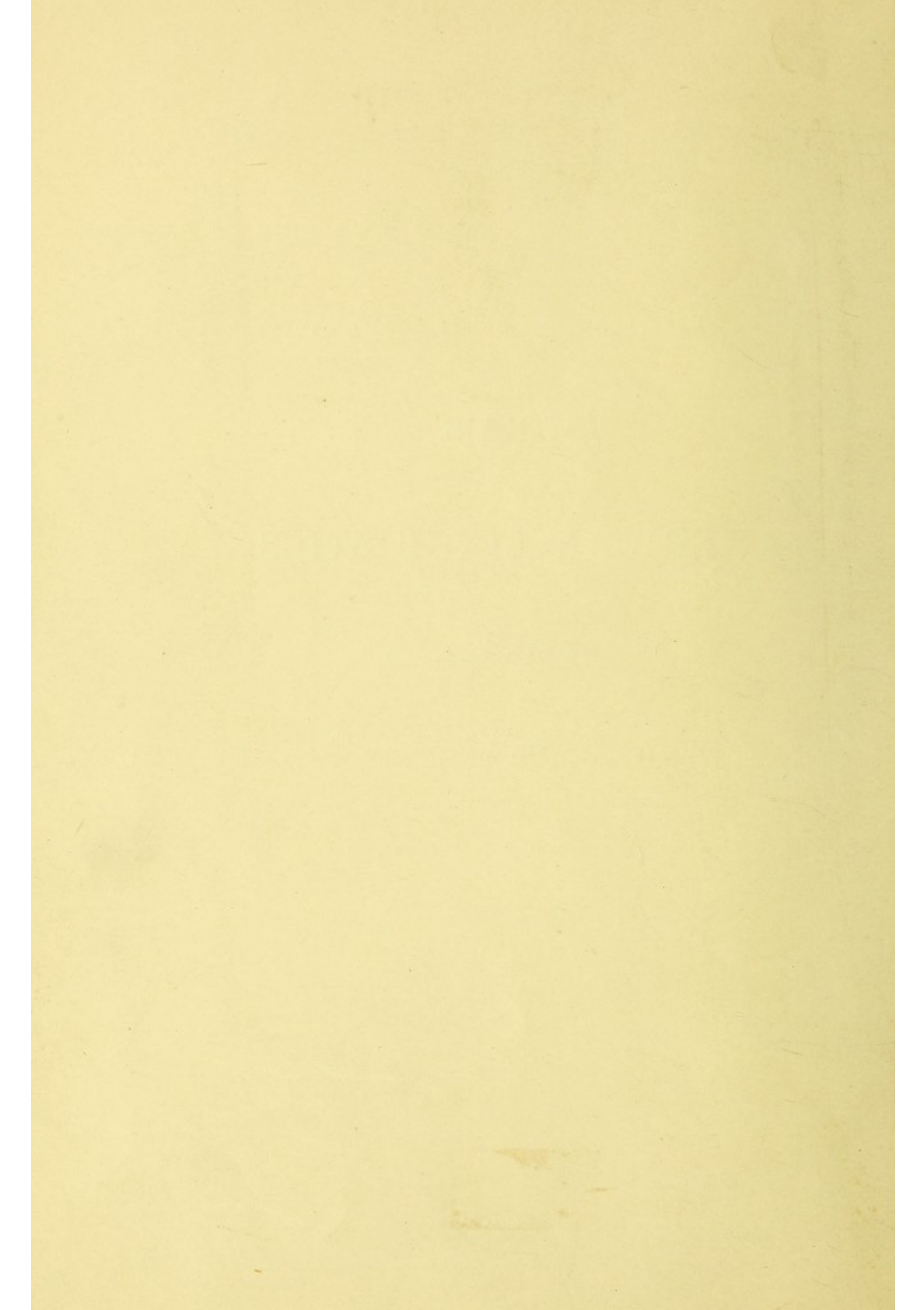




SHEA'S
AMERICAN LINGUISTICS.

SERIES II.

No. I.



GRAMMAR AND DICTIONARY

OF THE

LANGUAGE OF THE HIDATSA

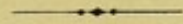
(MINNETAREES, GROSVENTRES OF THE MISSOURI).

WITH AN

INTRODUCTORY SKETCH OF THE TRIBE.

BY

WASHINGTON MATTHEWS.



NEW YORK:
CRAMOISY PRESS.

1873.

EDITION OF 100 COPIES.

No.

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INTRODUCTION.

The Hidatsa, Minnetaree, or Grosventre Indians are one of the three tribes which at present inhabit the permanent village at Fort Berthold, Dakota Territory, and hunt on the waters of the upper Missouri and Yellowstone rivers, in north-western Dakota and eastern Montana.

The history of this tribe is so intimately connected with that of the politically allied tribes of the Arickarees and Mandans that we cannot well give an account of one without making some mention of the other. In the general account of the village and its inhabitants, which follows, all the tribes are included.

A level terrace of prairie land, some four miles wide, extends from the base of the high bluffs, which form the western edge of the "Coteau du Missouri," southward to the Missouri. It becomes gradually narrower as it approaches the river and terminates in a steep bluff of soft rock and lignite which overhangs the river; on the southern extremity of this terrace, near the brow of the bluff, stand the Indian village and the old trading-post of Fort Berthold. This is on the left bank of the Missouri in latitude $47^{\circ} 34'$ north, and longitude about $101^{\circ} 48'$ west.

Eastward and westward from the bluff, along the river, extend the bottom-lands, which are so low as to be occasionally entirely overflowed by the spring floods of the Missouri. In the neighborhood of the fort the bottoms are covered partly with forest trees, willows and low brush, but chiefly with the little fields or gardens of the tribes who dwell in the village. In these fields they are cultivat-

ing now the same plants which they have cultivated probably for centuries,—beans, sunflowers, tobacco, little round squashes and Indian corn. Their fields are cleared among the willows in various irregular shapes and sizes. Each woman in the village owns her own patch of ground, and except in cases where those of the same family “join farms,” the little gardens are separated by trifling willow fences or by allowing some of the brush to remain uncut as boundaries.

The way in which agriculture is conducted is of the most primitive character, the ground is turned up with hoes, and five years ago the aboriginal hoe made from the shoulder blade of the buffalo was still largely in use. Nothing know they, of course, of the science of agriculture and year after year the unchanged seed of the same plant is stuck down, not only in the same piece of ground, but in the very same hole out of which the roots of last year’s plant were pulled. Add to the imperfect modes of cultivation the further disadvantages of a cold and dry climate, a short season, an inferior soil, the frequent incursions of hordes of grasshoppers, and the dangers from the attacks of inimical tribes, and it may readily be conjectured that the rewards of husbandry are but poorly proportioned to the labor expended; and such is the case, their crops only partly aid in sustaining them. Hunting, and the scanty annuities received from the government make up the balance of their meager subsistence.

The village consists of a number of houses, built very closely together and without any attempt at regularity of position, the doors face in every possible direction, and there is so much uniformity in the appearance of the lodges that it is a very difficult matter to find your way among them.

Most of the houses are the peculiar, large, earth-covered lodges, such as were built by various tribes of Indians of the plains in the valley of the Missouri, and so often and accurately described by various early travellers; Lewis and

Clarke, Prince Maximilian and others. These lodges, consist of a wooden frame, covered with willows, hay and earth; a hole in the top of each lodge lets in the light and lets out the smoke; there is a door-way on one side, and these are the only apertures in the building. In the door-way hangs a door of bull-hide or "puncheons" and it is protected by a narrow shed or storm door some six or eight feet long. The floor is of hardened earth; and in its centre is a circular depression about a foot deep and three or four feet wide, with an edging of flat rocks, this is the fire place. The frame of a lodge is thus made.—A number of stout posts, from ten to fifteen, according to the size of the lodge, and rising to the height of about five feet above the surface of the earth, are set about ten feet apart in a circle; on the tops of these posts solid beams are laid extending from one to another. Then toward the centre of the lodge four more posts are erected, these are of much greater diameter than the outer posts and rise to the height of ten or more feet above the ground. These four posts stand in the corners of a square of about fifteen feet, and their tops are connected with four heavy logs or beams laid horizontally. From the four central beams, to the smaller external beams, long poles, as rafters, are stretched at an angle of about 30° with the horizon, and from the outer beams to the earth a number of shorter poles are laid at an angle of about 45° . Finally a number of saplings or rails are laid horizontally to cover the space between the four central beams leaving only a hole for the combined skylight and chimney. This frame is then covered with willows, hay and earth as before mentioned; the covering being of equal depth over all parts of the frame. From this description it will be seen that the outline of the elevation of a lodge is an irregular hexagon while that of its ground plan is polygonal, its angles being equal in number to the shorter uprights. Prince Maximilian's artist usually sketches these lodges very correctly, but Mr. Catlin, although a good observer, and although he describes the

construction of a lodge well, and pictures its interior with much accuracy, invariably gives an incorrect representation of its exterior. Wherever he depicts a Mandan, Arickaree or Minnetaree lodge he makes it appear as an almost exact hemisphere and always omits the storm-door. It would seem that in filling in his sketches he adopted the hemisphere as a convenient symbol for a lodge. These dwellings, being from thirty to fifty feet in diameter, from ten to fifteen feet high, in the centre, and from five to seven feet high at the eaves are quite commodious. The labor of constructing them is performed mostly by the women, but in lifting and setting the heavier beams the men assist. If, by the aid of steel axes obtained from the whites, the task of building such a house is no easy one at this day, how difficult it must have been a century ago, when the stone axe was their best implement and when the larger logs had to be burned through in order that pieces of suitable length might be obtained!

Every winter, until 1866, the Indians left their permanent village and, moving some distance up the Missouri valley, built temporary quarters, usually in the centre of heavy forests and in the neighborhood of buffalo. The objects of this movement were that they might have fuel convenient and not exhaust the supply of wood in the neighborhood of the permanent village. It was also advisable that, during a portion of the year at least, they should not harass the game near home. The houses of the winter villages resembled much the log cabins of our own western pioneers. They were neatly built, very warm, had regular fire-places and chimneys built of sticks and mud, and square holes in the roofs for the admission of light. Seven or eight years ago there were some cabins of this description in the permanent village at Fort Berthold, every year since they are becoming gradually more numerous and threaten to eventually supplant the original earth-covered lodges that were built in the due and ancient form. The practice of building winter quarters is now abandoned.

As game has recently become very scarce in their country they are obliged to travel immense distances, and almost constantly, when they go out on their winter hunts. Requiring, therefore, movable habitations they take with them, on their journeys, the ordinary skin lodges or "tipis" such as are used by the Dakotas, Assiniboines and other nomadic tribes in this region.

In the accounts, given by historians, of the early wars of our people with the red race, we find that a common and usually successful plan of reducing them to submission was, on entering their country, to set fire to their granaries and destroy their stores of corn. Such a plan of warfare would utterly fail if tried on the agricultural tribes of the upper Missouri. More than once have their Dakota enemies entered their villages and burned their houses to the ground, but they have never yet been able to touch a single grain of the garnered product of their fields, for that was securely hidden beyond a hope of discovery in their underground *caches*. When their crops are harvested, and before they start on their winter hunt, they dig their *caches* or clear out those dug in previous years. A *cache* is a good sized cellar, usually round, with a small opening above, barely large enough to allow a person to descend; when finished it looks much like an ordinary round cistern. Reserving a small portion of corn, dried squash, etc., for winter use, they deposit the remainder in these subterranean store-houses along with household utensils and other articles of value which they wish to leave behind. They then fill up the "orifices of entrance" with earth which they trample down and rake over and thus obliterate every trace of the excavation. Some *caches* are made under the floors of the houses, others outside, in various parts of the village grounds; in each case, the distance and direction from some door, post, bedstead, fire-place or other object is noted so that the stores may be found again on the return of the owners in the spring.

On the prairie, a short distance behind the village, are scattered around the scaffolds and the graves, whereon and wherein are deposited the dead. Formerly all who died in the village were placed on scaffolds, as is the custom with most of the Missouri valley tribes, but the practice of burying in the ground, after the manner of the whites, is gradually becoming more common, and every year the scaffolds decrease and the graves increase in number. When at a distance from their village on their hunts, if encamped in the neighborhood of timber, they lay the corpses in the branches of the trees instead of building scaffolds.*

On the plain, between the cemetery and the village, may be seen some half dozen tall, forked logs erected at distances of a few hundred feet apart. They are evidently of different ages, one looks quite fresh, as if recently taken from the woods, some appear older, others are rotten at the base and ready to fall, and a few of the oldest are now lying on the ground. Each year one of these forked logs is set up. On the day when it is determined to commence their annual religious ceremonies, the men of the Hidatsa tribe, dressed and mounted as for a war party, proceed to the woods. Here they select a tall, forked cottonwood which they fell, trim and bark, to this they tie their lariats and by the aid of their horses drag it toward the village. In the procession the man who has most distinguished himself in battle, mounted on the horse on whose back he has done his bravest deeds, takes the lead; others follow in the order of their military distinction: as they drag the log along they fire their guns at it, strike it with their sticks, and shout and sing songs of victory. The log, they say, is symbolical of a conquered enemy whose body they are bringing into the camp in triumph. When the log is set

* To point irreverently to some of these rude sarcophagi, and say "these are good Indians," or, "those are the only good Indians you ever see," is one of the standard good jokes of the country and it is not uncommon to hear witty gentlemen repeat this a dozen times a day.

up, they again proceed to the woods to cut and bring in willows. A temporary lodge of green willows is then built around the log and in this lodge for four days and four nights is performed the *dah'pika* or yearly ceremony of the Hidatsa. The most remarkable features of the ceremony are the voluntary and self-imposed fasts and tortures which rival, and perhaps excel, in their barbaric cruelties those of the more famous "Okeepa" of the Mandans.

Unlike the Hidatsa, the Mandans and the Arickarees perform their annual religious ceremonies in houses erected especially for religious purposes, and which may properly be called temples although usually designated by the whites as "medicine lodges." In front of each of the temples is an open space or plaza. The objects of veneration in the Arickaree plaza are a painted boulder and a dead cedar tree. The "medicine" of the Mandan plaza is a small circular palisade, which is emblematic of the ark in which the Noah of Mandan mythology was saved from the flood. Within the temple and around the palisade is still performed the Mandan *Okeepa*, which Catlin so accurately describes in his "*North American Indians*."

When Lewis and Clarke ascended the Missouri, in 1804, they found four tribes of agricultural Indians, numerous and prosperous, inhabiting the upper Missouri valley west of the Dakota nation. They had eight permanently inhabited towns, several which they lived in temporarily and a number more which they had abandoned and allowed to go to ruin. They are spoken of in Lewis and Clarke's journal as the "Ricaras," "Mandans," "Minnetarees," and "Ahnahaways." All that are left of the four tribes are now gathered together in this one village, at Fort Berthold, which does not probably number over 2500 souls. The last named tribe, the Ahnahaways or Amahamis, ceased long ago to have an independent existence. After the small-pox epidemic of 1838, the few that were left joined the kindred tribe of the Minnetarees, accepting the chief of the latter as *their* chief, and adopting the traditions, myths,

and ceremonies of the Minnetarees as their own. Almost the only evidence we have of their former existence is the mention made of them by early travellers and the few orphan words of their language which have been adopted into the Minnetaree tongue. There are but few white men, even among those who have dwelt for years in the country, who know that such a people ever did live, and the Indians of Fort Berthold are always referred to as "the three tribes." The remains, now nearly obliterated, of their old towns, may to day be discovered by sharp sighted observers on almost every prairie terrace adjacent to the Missouri, along six hundred miles of its course from the mouth of the lower White-Earth to the Little Missouri.

To the philologist it is an interesting fact, that this trio of savage clans, although now living in the same village and having been next-door neighbors to each other for more than a hundred years, on terms of peace and intimacy, and to a great extent intermarried, speak nevertheless totally distinct languages, which show no perceptible inclination to coalesce. The Mandan and Grosventre (or Minnetaree) languages are somewhat alike and probably of a very distant common origin, but no resemblance has yet been discovered between either of these and the Arickaree ("Ricara"). Almost every member of each tribe, understands the languages of the other tribes, yet he speaks his own most fluently, so it is not an uncommon thing to hear a dialogue carried on in two languages, one person, for instance, questioning in Mandan, and the other answering back in Grosventre, and *vice versa*. Many of them understand the Dakota tongue and use it as a means of intercommunication and all understand the sign language. So after all they have no trouble in making themselves understood by one another. These Indians must have excellent memories and even "good capacity for study" for it is not uncommon to find persons among them, some even under twenty years of age, who can speak fluently four or five different languages.

It is probably eighty years or more since the whites first visited these Indians. In 1804 British traders and French interpreters were found in their camps; yet their intercourse with civilized men has been comparatively little. We have added to their artificial wants, have furnished them with a few iron tools, with gunpowder and woven fabrics but have taught them scarcely anything. The majority of them have no knowledge whatever of the English language, and until within the last five years knew nothing of the use of money,—all mercantile transactions were conducted by barter. Besides their agriculture and architecture, which have been already alluded to, they had the knowledge of many other useful arts, still practised by them, which were entirely of native origin. They manufactured pottery; they built boats of buffalo hide; made mats and baskets of various descriptions, and wooden bowls, so durable that they last for many generations; they formed spoons and ladles out of the horns of the buffalo and Rocky Mountain sheep. Their hair-brushes they made sometimes out of porcupine quills, but more commonly of grass—the long, tough awns of the *stipa juncea*; they fashioned whistles of the bones of large birds and fifes and other wind instruments out of wood, some of these were for musical purposes, others to imitate (for the hunter's benefit), the bleat of the antelope or the whistle of the elk. They garnished their clothing with porcupine quills which they colored brilliantly with dye-stuffs of their own discovery. They had flint and horn arrow-heads and horn wedges with which they split wood; they knew something of the manufacture of glass, and made rude medallions out of it; they possessed various pigments, and with them recorded the events of their day in symbolic pictures: and in the manufacture and use of the various appliances of war and the chase they had no superiors on the plains.

Many years ago they were considered ripe for the experiment of civilization; they stand to day just as fit subjects as ever for the experiment which never has been, and pos-

sibly never will be tried. They are a martial people, and the men have naturally quite as much prejudice against performing a woman's work as those of any savage race, yet their good judgment is fast overcoming their repugnance and many of them, and by no means the cowards and imbeciles of the camp, are beginning to perform labors formerly deemed degrading; they are chopping wood, mowing hay and hoeing in the corn-fields.

During a short period in their history the Arickarees were at war with the whites; for over forty years, however, they have strictly maintained peace, and have fought for us and against our enemies. The Mandans and Minnetarees claim never to have shed a white man's blood, although some of their number have been killed by the whites. For their fidelity they have been repaid by starvation and neglect. During the past six years many, particularly among the Arickarees, have died of actual hunger or the diseases incident to a state of famine. Legislative attention is, however, being turned toward them, and it is now proposed to remove them to a climate and a soil where they can more easily support themselves.

When giving the population of the village, or speaking of the comparative strength of each tribe it must be remembered that our estimates are based chiefly upon conjecture. It is said that they allowed a census to be taken immediately before the epidemic of 1838. The pestilence followed almost exterminating them. Like the "Chosen People," they believed the calamity to be a divine punishment inflicted because of their sinful curiosity, and have ever since resisted all efforts that have been made to ascertain their numbers. Many ingenious plans have been devised for counting them without their knowledge, but they have suspected and thwarted every one. The Arickarees are, however, generally supposed to stand first in numerical importance, the Hidatsa second and the Mandans third.

The people, whose language is discussed in the accompanying grammar, are commonly called on maps, in offi-

cial reports, and by white men in the Indian country, "Grosventre." This was a name given to them by the early French and Canadian adventurers. The same name was applied also to a tribe, totally distinct from these in language and origin, which lives some hundreds of miles west of Fort Berthold, and the two nations are now distinguished from one another as "Grosventres of the Missouri" and "Grosventres of the Prairie," names which would lead a stranger to suppose that they were merely separate divisions of one tribe.

In the account of Edward Umfreville, who traded on the Saskatchewan river from 1784 to 1787, we find mention of a tribe of Indians who lived near the falls of the south branch of the Saskatchewan, and whom he calls "Fall Indians." But he remarks: "In this people another instance occurs of the impropriety with which the Canadian French name Indians. They call them Grosventres, or Big-Bellies; and without any reason, as they are as comely, and as well made as any tribe whatever; and are very far from being remarkable for their corpulency."* The tribe to which he refers is doubtless that which is now known as the "Grosventres of the Prairie." The similarity of the Canadian misnomers in all probability led Captain Lewis, in 1804, to speak of the Minnetarees on the Missouri as "part of the great nation called Fall Indians." From Umfreville's vocabulary of the Fall language, we can discover no affinity between the Fall and Hidatsa tongues. Umfreville's opinion as to the impropriety of the name "Gros ventre," would apply as well to those "of the Missouri" as those "of the prairie."

In the works of many travellers they are called "Minnetarees," which is a clumsy orthography of the word Minitari. This, although a Hidatsa word, is the name applied to them, not by themselves, but by the Mandans; it signifies "*to cross the water,*" or, "*they crossed the water.*"

* *Present State of Hudson Bay, etc.*, by Edward Umfreville, Lond., 1790, p. 197

The name may allude to the Hidatsa tradition of their own origin, or to their account that they came originally from the north-east, and had to cross the Missouri before reaching the old Mandan villages which were on the west bank of the river, or the name may have originated from some other cause, but the story, be it true or false, which is now given by both tribes concerned, to account for its origin is this: When the wandering Minnetarees first reached the Missouri, and stood on the bank opposite to one of the villages of the Mandans, the latter cried out, "who are you." The strangers, not understanding what was said, but supposing that the Mandans (who were provided with boats), asked them what they wanted, shouted in return, "Minitari," *to cross the water*, or, "Minitari mihats," *we will cross the water*. The Mandans supposed that in this reply the visitors gave them their name, and called them Minitari,* ever after.

The origin of the word Hidatsa is obscure, yet it is the name by which these Indians now designate themselves, and for this reason is the name which most frequently appears in this essay. One of their villages on Knife river, was named Hidatsa; and probably when they were reduced by small-pox the majority of the survivors came from that village, which then lent its name to the whole tribe. Just as the Mandans of late years call themselves Métutahanke, which was the name of their most populous village, previous to the epidemic. The name Hidatsa is said by some to mean "willows," but I know of no species of willow which bears this name. That the tribe, or a portion of it, were once called Willows seems probable, for in Lewis and Clarke's journal we find one of the villages spoken of as "Minnetarees Metaharta," or "Minnetarees of the Wil-

* In the dictionary this word will be found written Midityádi, and its component words midi, *water* and tadi *to cross over*. The reasons for this change of letters will be found by consulting the grammar, where it is shown that the letters n and r are interchangeable with d.

lows." Prince Maximilián too, writing in 1833, speaks of the "Village of the Great Willows."

The history of the Hidatsa tribe, as told by themselves, may be divided into three periods. The first period includes the story of their origin and early migrations. This part of their history is so mixed up with unquestionable fable that it would require a close critical examination to determine what parts of it, if any, have the slightest foundation in truth. The second period includes one or more generations before the advent of the whites. During this time they have accounts of events which seem probable and many of which are corroborated by facts now cognizable. The third period extends from the first advent of the whites to the present time. Their accounts of the events of the third period are corroborated by the testimony of travellers and of living white men, while exact dates may, in many cases, be gleaned from books of travel and from various written and printed records. Their history may be epitomized as follows:

In the first period it is related that they originally dwelt beneath the surface of a great body of water, situated to the north-east of their present home. From this subaqueous residence some persons found their way out, and discovering a country much better than that in which they resided, returned and gave to their people such glowing accounts of their discoveries that the whole people determined to come out. Owing to the breaking of a tree, on which they were climbing out of the lake, a great part of the tribe had to remain behind in the water, and are there yet. After coming up they commenced a series of wanderings over the prairies. During these wanderings they were often on the eve of death by starvation, but were always rescued by being miraculously fed, not with manna, but with buffalo meat. Stones were strewn upon the prairie by direction of the Deity, and from them sprang to life the buffalo which they slaughtered. After some time they sent four couriers to the south, who returned with tidings of a great

river and a fertile valley, of a nation who dwelt in houses and tilled the soil. They brought back with them, too, corn and other products of the country. Toward this promised land the tribe now directed its steps, and guided by the couriers they reached in due time the Mandan villages on the Missouri. When they arrived, however, instead of putting to death the newly found people, they encamped quietly beside them, learned of them the arts of peace and have ever since dwelt near them.

During their wanderings the spirit or genius of the sun married one of the women of the tribe and took her into the sky. Their child returned to the earth, and under the name of Itamapisa or *grand-child*, became the great prophet of his mother's people.

From some accounts given of their life, previous to their coming out of the lake, it would seem as if their tradition originally mentioned an insular home or a home beyond some great body of water. The mode of coming out of the lake, and the breaking of the tree by which they arose seem to be borrowed from the Mandan traditions. Recently the story-tellers say that the water out of which they came is the *Minnewakan*, or *Devil's Lake* in Northern Dakota. This lake is called by the Hidatsa "Midihopa," which, like the Dakota name, signifies sacred or mysterious water.

In the second period we have accounts of their learning from the Mandans the arts of building, agriculture, etc., of their warlike expeditions against various nations, east, west, north and south, of the separation of the Crow nation (see "kiliátsa" in dictionary) and other events.

In the beginning of the third period the Hidatsa dwelt in two villages on the Knife river, close to its confluence with the Missouri, about thirty miles by land and sixty by river from their present residence. Near to them lived the Amahámis in one village and, some five miles below the mouth of Knife river, the Mandans in two villages. Although probably within the third period, the Mandans lived

further down the Missouri. Thus Lewis and Clarke found them in 1804, they then tilled the soil and lived in much the same manner as they do now. In 1832, after the trading post, known as Fort Clarke, had been established at the lower Mandan village, Mr. Catlin visited these tribes and spent a few weeks among them, taking sketches and portraits. In the following year Prince Maximilian of Wied visited Fort Clarke and spent some time among the Indians; his descriptions are usually correct and accurate.

During the small-pox epidemic of 1838, the Hidatsa were reduced to about five hundred souls or less. This disease subsequently visited them, further reducing their numbers. In 1845, they, with a portion of the Mandans, abandoned their villages on Knife river and, moving up the Missouri, established the village where they now live. In the same year the American Fur Company built, with the assistance of the Indians, the trading post of Fort Berthold. A few years later the remainder of the Mandans moved up to the new village, and in 1863 the Arickarees joined them. The three tribes have ever since occupied the same village.

The early travelers describe their towns as being fortified with ditches and stockades. This method of protecting themselves was retained until the winter of 1865, when they cut down the palisades for fire-wood. They have never since erected them. To the discontinuance of fortifications, they were probably led by the growing weakness of the Dakotas and by having in their neighborhood United States' troops.

With regard to the character of the tribe under discussion I prefer to take a few extracts from the works of other observers.

[From "*Among the Indians*," by Henry A. Boller, Philadelphia, 1868.]

"I shall ever look back upon the years spent in the Indian country as among the pleasantest of my life, and if in all my dealings with white men I had found the same

sense of honor that characterized my "savage" friends, my appreciation of human nature would be much higher." (From preface. These remarks refer more particularly to the Indians of Fort Berthold, for there the author spent the greater part of the time that he lived "among the Indians.")

"During the whole time that I lived among the Gros Ventres, I never missed a single article, although I took no trouble to keep my things out of sight. My house would often be crowded with Indians; sometimes only one or two would be present; yet if called away I felt satisfied that on my return I would find everything just as I left it." (Pages 239 and 240.)

[From "*Western Missions and Missionaries*" by Rev. P. J. DeSmet, New York, 1859.]

"Some days after, we stopped at Fort Berthold, to land some goods at the great village of the Minataries, or Osier tribe, nicknamed the *Gros Ventres* of the Missouri." *

* * * * "The great chief of the latter village, called Four Bears, is the most civil and affable Indian that I met on the Missouri." (Pages 76 and 77.)

[From "*Illustrations,*" etc., "*of the North American Indians,*" by Geo. Catlin, London, 1866.]

"There is no tribe in the western wilds, perhaps, who are better entitled to the style of warlike, than the Minatarees; for they, unlike the Mandans, are continually carrying war into their enemies' country; oftentimes drawing the poor Mandans into unnecessary broils, and suffering so much themselves in their desperate war excursions, that I find the proportion of women to the number of men as two or three to one, through the tribe." (Vol. I, p. 187.)

[From "*The Solitary Hunter*," by John Palliser, Esq.]

"The Minitarees are a noble, interesting people. They are most absurdly termed Grosventres by the French traders, there being not the slightest foundation for branding them with that epithet." (Chap. viii, ¶ 2.)

Recently the tribe is deteriorating in character as well as in numerical strength.

The Mandans and Grosventres are generally of lighter complexion than many of the surrounding tribes, and this peculiarity has always characterized them. Mr. Catlin argues that the latter have become fair by intermarriage with the former; but at this day the Mandans say that, when the Minnetarees (including the Crows) first came among them, they were a fairer race than themselves.

The Hidatsa worship a Deity whom they call "Ítsikamahidiś," *The First Made*, or the first in existence. They sometimes designate him as "Itakatétaś," *The Old Man Immortal*. The word "Mahopaictíaś," which is the equivalent for *The Great Spirit* of other Indian tongues, may, in this language, be applied to anything of a very wonderful or sacred character, hence the term is often vaguely or metonymically applied to the Itakatetaś. Some Indians say that itsikamahidiś means *he who first made*, but such a rendering is not in accordance with the present etymology of the language. However, they assert that he made all things, the stars, the sun, the earth and the first representatives of each species of animals and plants, but that no one made him. He also, they say, instructed the first representatives of the tribe in all the ceremonies and mysteries now known to them.

Whether or not I shall say that the Hidatsa have other objects of worship depends entirely upon what value I give to the term "worship." I fear that no little confusion has crept into our literature on the subject of mythology in

consequence of a vague use of this word. If we limit the word to its strictest meaning, I should say that these Indians worship but one Deity; but if we speak of it in its most extended sense, I should say that they worship everything in nature. Not man alone, but the sun, the moon, the stars, all the lower animals, all trees and plants, rivers and lakes, many boulders and other separated rocks, even some hills and buttes which stand alone,—in short, everything, not made by human hands, which has an independent being or can be individualized, possesses a spirit, or more properly a “*shade*;” for the term they use, *dáhi* or *idáhi* (the word is seldom used without the incorporated pronouns) signifies a shade or dim, ill-defined shadow. To these shades some respect or consideration is due, but not equally to all. For instance, the shade of the giant cottonwood, the greatest tree of the upper Missouri valley, is supposed to possess an intelligence, and may in some cases, if properly approached, assist them in certain undertakings; but the shades of shrubs and grasses are of little importance. When the Missouri, in its spring-time freshets, cuts down its banks and sweeps some tall tree into its current, it is said that the spirit of the tree cries while the roots yet cling to the land and until it falls into the water. Formerly it was considered wrong to cut down one of these great trees and, when large logs were needed, only such as were found fallen were used; and to-day some of the more credulous old men declare that many of the misfortunes of the people are the result of their modern disregard for the rights of the living cottonwood.

They believe neither in a hell nor in a devil; but believe that there are one or more evil genii in female shape (see *mahopamiis* in dictionary), who inhabit this earth and may harm the Indian in this life, but possess no power beyond the grave. When a man dies, they suppose that his shade lingers four nights around the camp or village in which he died and then goes to the lodge of his departed kindred in the “Village of the Dead.” During these four nights those

who disliked or feared the deceased and do not wish a visit from the shade, scorch with red coals a pair of moccasins, which they leave at the door of the lodge; the smell of the burning leather, they claim, keeps the ghost out; but the true friends of the dead man take no such precautions. After arriving in the village of the dead, he is rewarded for his valor, self-denial and ambition in this life, by receiving the same regard in one place as in the other. There the brave man is honored, and the coward despised as in this life. Some say that the ghosts of those who commit suicide occupy a separate part of the village, but their condition differs in no-wise from the others. In the "next world" human shades hunt and live on those of buffalo and other animals that have here died. Whether the shade of the buffalo then ceases to exist or not I could find none prepared to tell me, but they seem to have a dim faith in shades of shades and in shade-lands of shade-lands; belief in a shadowy immortality being the basis of their creed.

As the subject of the Indian system of relationship has received much special attention of late years, some of the Hidatsa names for relations are here synoptically given, although they may be found also in the dictionary, each in its alphabetical order.

adutáka, grandfather or great-grandfather, or grandfather's brothers.

ikú, grandmother, great-grandmother, grandmother's sisters.

átě, father, father's brothers, uncles in the male line.

átě-ka'ti, a true father.

tatís, another term for father, never used with the pronouns.

íka' or íkaš, mother, mother's sisters, aunts in the female line.

hidú, a true mother (same word as for bone).

hu, another term for mother, said to be of amahami origin.

itádu, a mother's brothers, uncles in the female line.

isámi, a father's sisters, aunts in the male line.

itakíša, a general name for sisters and female cousins, also the only name for a man's younger sister.

itamě'tsa, a general name for brother or male cousin, also used in the sense of companion as in English.

The only term for a woman's elder brother.

itáku, a woman's younger sister.

idú, a woman's elder sister.

madú, my elder sister.

itsúka, a man's or woman's younger brother.

íaka, a man's elder brother.

idíši, a son, used by both parents.

iká, a daughter, a brother's daughter.

kidá, a husband.

itádamia, a wife, a wife's sisters, particularly her younger sisters.

úa, a true wife.

išikíši, a husband's brother.

The terms used above are, with one exception, for relations of the third person, many of them having the possessive pronoun of the third person 'i' inseparably prefixed, or to be removed only when the pronouns of the first and second persons are used. To make the forms of the first and second persons 'ma' and 'di' are prefixed or substituted for 'i,' or the fragmentary pronouns 'm' and 'd' used;—we have thus *mátě*, *my father*, *matsúka*, *my younger brother*, *dúa*, *your wife*, *díaka*, *your elder sister*, etc. The words *tatiš*, *íka'* and *hidu* do not take possessive pronouns ordinarily, but are the same for all persons. All these terms may end with *š*. (See grammar, ¶ 89.)

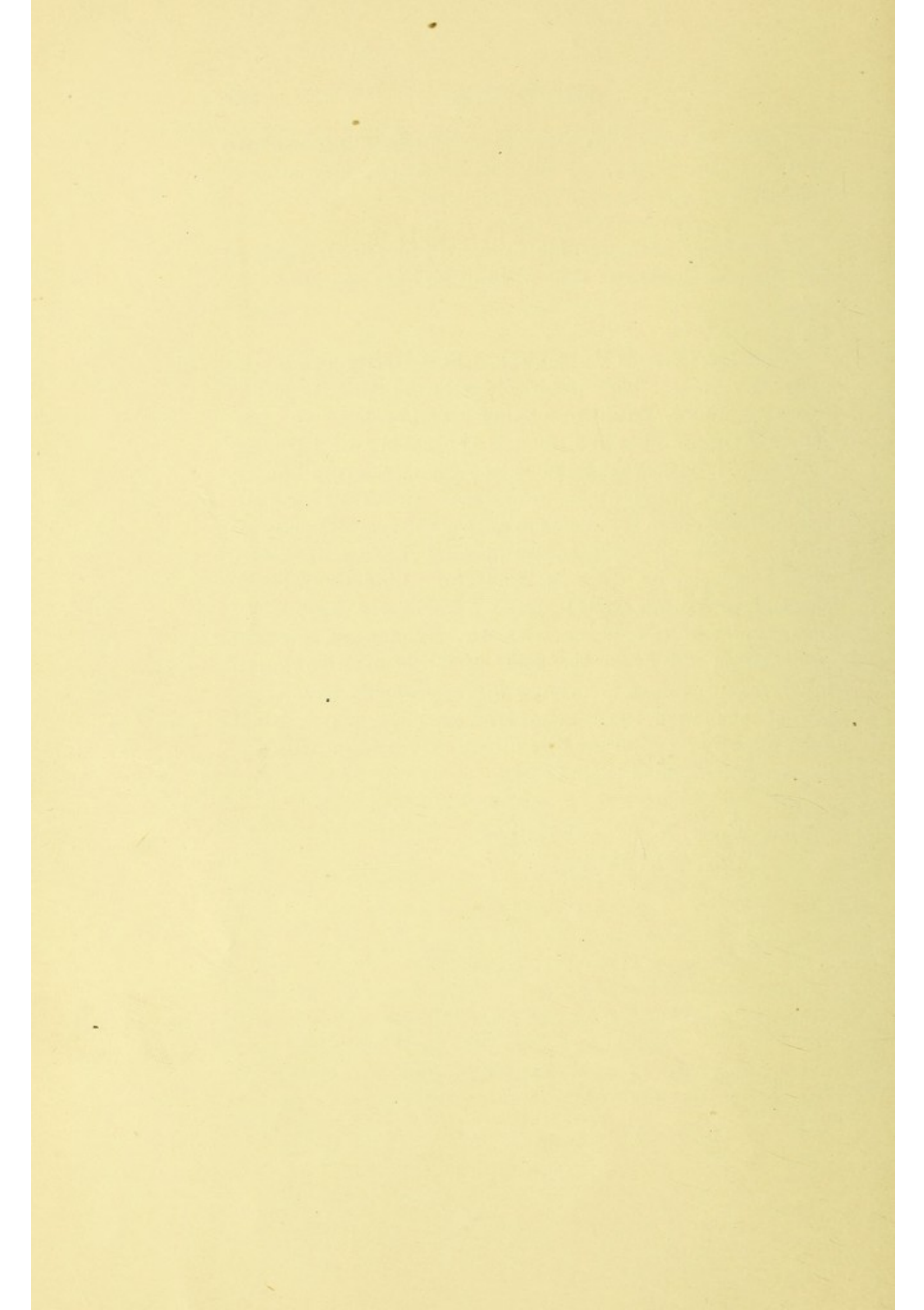
It will be seen that certain terms for brother and sister are used only for those of the male, others only for those of the female,

Where the term "brother" is used in defining the above words, male cousins and adopted brothers are commonly included.

Many more ethnographic notes will be found scattered through the dictionary and will not be here repeated.

From Mr. Charles Paqueneau of Fort Berthold, who has spent the greater part of his life with the Hidatsa and is the only fluent, English-speaking interpreter of the language living, I obtained, during the spring of 1870, the complete fabulous history of the tribe, its mythology, legends and much other information of that character, which it has taken him years to gather. My notes on these subjects, with all my manuscripts and other possessions, were destroyed by a fire at Fort Buford, on the night of the 28th of January, 1871. As I never afterwards had an opportunity of conversing with Mr. Paqueneau, the lost information was never restored. I might have rewritten much from memory but errors would probably have crept into it. Some of the remembered accounts, which I had subsequently corroborated by direct conversation with Indians, are embodied in this essay.

FORT WOOD, New York Harbor,
June 13th, 1873.



HIDATSA GRAMMAR.

I. LETTERS.

1. Twenty letters, exclusive of the apostrophe, are used in this work to express in writing the Hidatsa language. Fifteen of the letters are essential, and five non-essential.

Essential Letters.

2. Of the essential letters, five are vowels, and ten, consonants.

3. The vowels are a, e, i, o and u.

a has three sounds;—a (unmarked) has the sound of English *a* in *father* ;

ă (short) has the sound of English *a* in *what* ; ą (obscure) has the sound of English short *ü* in *tun*.

e has three sounds;—e (unmarked) has the sound of English *ai* in *air* ;

ě (short) has the sound of English *e* in *ten* ; ē (long) has the English sound of *e* in *they*.

i has two sounds;—i (unmarked) has the sound of English *i* in *marine* ;

ĩ (short) has the sound of English *i* in *tin*.

o has the sound of English *o* in *done*.

u has the sound of English *u* in *rude*.

4. The apostrophe (') is placed after vowels to denote a peculiar force or aspiration, not initial, in pronouncing them, which slightly modifies the sound.

5. The consonants are c, d, h, ħ, k, m, p, s, ś, t and z.

c has the sound of German *ch* in *ich*.

d has the common English sound, before consonants, but before vowels it has a slight sound of English *th* in *this*. d is interchangeable with *n*, *l*, and *r*.

h has the sound of English *h* in *hat*.

ħ represents the guttural surd no longer in use in English, it is like the German *ch* in *machen*, but a somewhat deeper sound.

k has the English sound as in *took*.

m has the ordinary English sound as in *man* ; it is interchangeable with *b* and *w*.

p has the ordinary English sound as in *pan*.

s has the sound of English *s* in *sun*.

ś has the sound of English *sh* in *shun*.

t has, before consonants, the ordinary English sound as in *tin*, but before vowels it has a slight sound of English *th* in *thin*.

z has the sound of English *z* in *azure*.

Non-essential Letters.

6. The non-essential letters are five of the seven interchangeable consonants of the language; they are b, l, n, r and w; they have all the ordinary English sounds. The language might be written or spoken without them. b, and w, are interchangeable with the essential letter m, and l, n, and r, with the essential letter d.

Remarks.

7. As no great advantage could be seen in retaining two sets of characters, capitals are here entirely dispensed with in writing the Indian words; when, however, the word "Hidatsa" is used as an English word, the initial letter is a capital. Proper names are easily recognized by the termination ś.

8. The following letters of the English, it will be seen, are not included in this alphabet,—f, g, j, q, v, x and y. The sound of f, g,* and v, are not in the language. It is a difficult matter for these Indians, or any one else, to pronounce i followed by a vowel (and many other vowel combinations) without an intervening consonantal sound of y; elsewhere in their tongue, this sound is not heard, and a character to represent it would be useless. k is the equivalent of q. English j might be represented by dz, and x by ks, but neither of these combinations have been found in the Hidatsa.

9. Some of the tribe occasionally pronounce the first sound of *a* like English *a* in *hall*, and make other slight variations of the vowel sounds which, however, seem to be only individual peculiarities of speech or modifications unavoidably produced by preceding or succeeding consonants. It is believed that all the standard variations are duly represented.

10. Often before a final ts, and more rarely before a final k or ś, long vowels may be shortened, e changed to ĩ, and a to ą. (¶¶ 30-33).

11. It was originally thought advisable to include a short ū in the alphabet or to introduce a new character to represent the sound of English *u* in *tub*; but it is now believed that wherever this sound constantly occurs, it is as a modification of a.

12. o is never shortened as in the English word *not*, but a sound much like short o is heard in the modification of a, which is represented thus ă.

13. The sounds of English *u* in *pure* and *oi* in *oil* are not found in this language; nor is the sound of *ou* in *our* ever used except occasionally in the adopted word ho or hao.

*In the words hoki, iphoki, mats̄hoki and one or two others, I have occasionally heard the k softened into a hard g.

14. The nasal modification of vowels, so common in the Dakota, does not properly belong to the Hidatsa, although a few of the tribe use it with aspirated a in the words a'tsi, ida'ti, iha'taha, and haka'ta.

15. The sound represented by c occurs only after i, and in accented syllables which are not terminal.

16. The English sound of *ch* in *chain* is represented by tš.

17. In words beginning with ts, the t is occasionally dropped by women and young people, who thus say sākits for tsākits, sitska for tsitska, etc. ; but according to the best usage of the language, the plain sibilant is never found alone with a vowel and never begins a syllable.

18. Sometimes tš is used where ts is to be regarded as the standard, thus itsuašuka, a *horse*, may be pronounced itšuašuka.

19. In acquiring the language, and making a correct analysis of its words, one of the greatest difficulties to be encountered is the interchangeability of certain consonants.

20. There are two series of interchangeable consonants; a labial series consisting of m, b and w, and a dental, or linguo-dental, series consisting of d, l, n and r. The constituent sounds of each series are subject to interchanges so arbitrary and frequent that no definite rules can be given for them. The following remarks, however, will be found to apply.

21. m is regarded as the standard letter of the labial series; it is the one most commonly used by those who are considered the best speakers of the language. Before the vowel i, b is as commonly used as m in initial syllables, and w more commonly, in median and terminal syllables.

22. d is the standard of the dental series. When r is substituted for d, it is more commonly done by men than by women, while the latter appear to have a greater preference for l and n than the former. A desire for euphony seems sometimes to determine speakers in their choice.

23. Whenever, in any word, a non-essential letter is heard as often, or nearly as often, as its corresponding essential, the fact is shown in the dictionary in one of three ways: 1st, by putting the modified syllable in brackets and indicating its position in the word by dashes, thus "hamua [-bu-]" and "hami [-wi]" denote that these words are very often pronounced habua and hawi; 2d, by placing the entire modified word in brackets; and 3d, by giving the modified word in its alphabetical order, referring to the same word with the standard spelling.

II. SYLLABLES.

24. The words are divided into syllables in such a manner as to make the etymology as clear as possible. It is designed that each syllable shall represent one complete factor of a word, or, in case of contraction, more than one, but not the fragments of these factors joined together in an arbi-

trary way to simplify the task to the tongue and ear of the English-speaking student.

25. A very large proportion of the syllables end with vowels. The more common cases in which they end with consonants are given below. (§§ 26-33).

26. Initial and median syllables may end with *c* or *k*.

27. Syllables ending in *i* occasionally take *c* after *i* when another syllable is suffixed (§ 15); this most frequently happens when the added syllable begins with *k*, *p*, or *t*; thus we have *micki* from *mi*, and *haḥpicti* from *haḥpi*.

28. In the prefixes *ak*, *dāk* and *maḥ*, the *k* is seldom transferred to the following syllable.

29. Terminal syllables (and consequently words) may end in *k*, *t*, *ś* and *ts*.

30. A syllable may be closed by *k*; 1st, when verbs ending in *ki*, form the imperative by dropping *i*, as *amaki* is changed to *amak*; 2d, when *ak*, *duk* and *tok* are used as suffixes; 3d, when *ak*, *dāk* or *maḥ* stand alone; and 4th, in the words *duk*, *tok* and *tsaḥak*.

31. A syllable may be closed by *t*, when a verb ending in 'ti' forms its imperative by dropping *i*, as *kipṣuti* is changed to *kipṣut*.

32. Proper names commonly end with *ś*.

33. A word which closes a sentence, or stands alone forming a sentence by itself, commonly terminates in *ts* if not with *k*, *t* or *ś*. 'ts,' answers the purpose of a vocal period in most cases. (See § 166).

34. Syllables are frequently contracted by the elision of their vowels.

35. A contracted syllable, when not terminal, belongs to the succeeding syllable.

36. A syllable consisting of a single vowel, when following immediately an accented vowel, or standing immediately between two other vowels, may sometimes be omitted.

III. WORDS.

37. Words will be considered under the usual eight heads (articles excluded) of nouns, pronouns, verbs, adjectives, adverbs, prepositions, conjunctions and interjections.

NOUNS.

38. For convenience of description, nouns may be divided into two classes, primitive and derivative.

Primitive Nouns.

39. Primitive nouns are such as, with our present knowledge of the language, we are unable to analyze either in whole or in part; as *ma' snow*, *i', mouth*, *išta, eye*, etc.

40. Nearly all the monosyllabic nouns are primitive, as are also the names of many things which are longest known to the people

41. Many of the primitive nouns of the Hidatsa have, in kindred languages, their counterparts, which they closely resemble in sense and sound.

Derivative Nouns.

42. Derivative nouns are such as we are able to analyze in whole or in part.

43. Derivative nouns may be formed from words of any class, but chiefly from verbs, adjectives and other nouns, either primitive or derived, by certain prefixes and suffixes, the commonest of which are *i*, *adu*, *o*, *aku*, *ma*, the possessive pronouns and the diminutives, *daka* and *kaza*.

44. 'i' prefixed to transitive verbs forms nouns denoting the instrument or material with which the action is performed: thus *ita, an arrow*, is from *ta, to kill*, and *ikipakiši, a towel* from *kipakiši, to rub back and forth*. — Nouns formed in this way are commonly prefixed by other nouns (denoting the recipient of the action), by the prefix 'ma', or by both; thus *maikipakiši, iteikipakiši* and *maiteikipakiši*, are more commonly used than *ikipakiši*, although all these words denote the same thing. Nouns of the material are seldom heard without such prefixes; thus *maikikaki, thread* (from *kikaki, to sew*), and *maitēidusuki, soap* (from *ite, the face*, and *dušuki, to wash*), are not heard in the simple forms of *ikikaki* and *idusuki*.

45. 'adu' (an adverb of time and place when used alone) is employed, as a prefix, to form nouns under the following circumstances.

46. 'adu', prefixed to verbs, forms nouns denoting the part on which the action is performed; as *adukikaki, a seam*, from *kikaki, to sew*. Here 'ma', or the name of the thing to which the part belongs, precedes 'adu'.

47. 'adu' is also prefixed to verbs to form nouns, which signify the place where an action is performed; thus from *kiduša, to put away carefully*, comes *adukiduša, a place of deposit*. In this case 'ma', or the noun denoting the object of the action, frequently precedes 'adu', e. g. *maadukiduša, a place where anything is put away or stored*, *maṭakiadukiduša, a cupboard*.

48. 'adu' is prefixed to intransitive verbs and adjectives to denote one or more of a kind or class, which the verbs or adjectives describe; thus from *idākisa, left handed*, comes *aduidakisa, a left handed person*, and from

kiadetsi, *brave, skillful*, etc., comes adukiadetsi, *one of the brave or skilled*. In this case 'ma' usually precedes 'adu'.

49. 'o', prefixed to a verb, may form therewith the name of the action; as in odidi, *walking, gait*, from didi, *to walk*.

50. 'o' is used in the same way as 'adu' to denote the place where, or the part whereon, an action is performed, as in odutsi, *a mine*, from dutse, *to obtain*.

51. 'aku', prefixed to a transitive verb, forms a noun denoting the agent or performer of the act, and is nearly or quite synonymous with the English suffixes *er* and *or*. In this case 'aku' is commonly preceded by the name of the object; thus from mašipiša, *grapes*, and duti, *to eat*, we have mašipišaakudúti, *grape eater*, i. e., the cedar bird, or *ampelis cedrorum*.

52. 'aku' is sometimes used in the same sense as 'adu' in par. 48. In this sense it is common before the adjectives denoting color; as in akutohi, *beads*, from tohi, *blue*; and akušipisa, *black cloth*, from šipiša, *black*.

53. 'ma' (to be distinguished from the pronoun ma) is a prefix of very extended use in the language. With some nouns, however, it is rarely used, while to a different class it is indispensable. It may be regarded as an indefinite particle, or as a universal noun or pronoun, qualified by the words to which it is prefixed. Some of the more common instances of its use are here given.

54. 'ma' is prefixed to nouns of the instrument beginning with 'i,' as in par. 44, when the object on which the instrument is employed is not designated. When, for precision of definition, the object is named, its name takes the place of 'ma.' When the name of the material, of which the instrument is made, is included, it commonly precedes 'ma'; thus from maidutsada, *a sled*, comes mida-maidutsada, *a wooden sled*.

55. 'ma' is prefixed to adjectives to form the names of articles which possess, in a marked degree, attributes to which the adjectives refer; thus from tsikoa, *sweet*, we have matsikoa, *sugar*.

56. 'ma' is prefixed to verbs to form the names of objects on which the action denoted by the verb has been performed; thus from kidutskíši, *to wash out*, comes makidutskíši, *a lot of washed clothes*.

57. Many words beginning with 'ma' drop this prefix when incorporated with the possessive pronouns.

58. The possessive pronouns, (m), ma, mata, (d), di, dita, i and ita, are placed before the name of the thing possessed, when together they are pronounced as one word, and the pronoun regarded as a prefix.

59. In many cases where possessive pronouns are prefixed, the noun denoting the thing possessed loses its first syllable, has its accent removed, or is otherwise much changed; as in itápa, *his moccasins*, from hupa *moccasins*; itáši, *his robe*, from maši, *a robe*.

60. Some words are rarely, others never,* heard without a prefixed possessive pronoun; as *itadsi*, *leggings*, *his leggings*, *išami*, *a father's sister*, *itsuka*, *a man's younger brother*.

61. But few words, formed as shown only in paragraph 58, are given in the dictionary, while all known words in the 3d person, formed as in paragraphs 59 and 60, are laid down. In the cases of such words as are referred to in paragraph 60, as never being heard without a pronoun, the noun, with the pronoun omitted, is given sometimes as a *hypothetical word*.

Diminutives.

62. 'daka', which, when used alone, means the offspring or young of anything, is employed as a diminutive suffix of general application. Ex.—*idaka*, *his or its young* (the offspring of any individual or species mentioned); *dahpitsidaka*, *a bear's cub*, from *dahpitsi*, *a bear*; *miiptsidaka*, *a hatchet*, from *miiptsi*, *an axe*.

63. 'kaza' is a diminutive suffix, whose use is limited to about twenty words of the language, including proper names. Ex.—*mašúakaza*, *a puppy*, from *mašúka*, *a dog*; *miakaza*, *a young woman*, from *mia*, *a woman*; *amátikaza*, *the Little Missouri River*, from *amáti*, *the Missouri*.

64. The adjective *kadišta* is also used as a diminutive.

Compound Nouns.

65. There are certain words which may be considered as compound nouns, because they closely resemble in structure compound nouns in English; although no definite distinction can be made in Hidatsa between compound and other derived nouns, since the so called prefixes and suffixes are really words,—the most of them capable of being used alone.

66. Compound nouns are formed in the various ways described in pars. 44, 46, 47, 54 and 57, and also by simply placing two or more nouns together or by joining nouns to verbs, adjectives and adverbs; e. g., *ištamidi*, *tears*, from *išta*, *the eye* and *midi*, *water*; *mašitadahpitsišui*, *bacon*, from *maši*, *white man*, *itadahpitsi*, *his bear*, and *šui*, *fat*; *ištaoze*, *eye-wash*, *collyrium*, from *išta*, *eye* and *oze*, *to pour into*; *itahatski*, *the Dakota Indians*, from *ita*, *arrows*, and *hatski*, *long*; *amašitakoamaši*, *the people of Rupert Land*, from *amasitakoa*, *at the north*, and *maši*, *white men*.

67. When a compound noun is formed by simply placing two nouns together, the first word commonly denotes the possessor, the second, the thing possessed. See par. 83.

68. Sometimes verbs, adjectives and adverbs are used as nouns without undergoing any change of form; as *oze*, *to pour*, *a drink*; *patsatikoa*, *at the west*, *the west*.

*This construction is only found with names of things, which necessarily belong to some one, and cannot otherwise exist (as blood relations), or are usually so conceived, (as certain articles of personal property), and only to a limited number of such names.

Properties of Nouns.

GENDER.

69. Gender is distinguished by using, for the masculine and feminine, different words, which may either stand alone or be added to nouns of the common gender.

70. *matsé*, *man*, *šikáka*, *young man*, *itáka*, *old man*, the terms used for male relations (as *itsúka*, *idíši*, etc.), for callings exclusively masculine, and the compounds of these words (as *makadišta-matse* and *itakahe*), are nouns of the masculine gender, applied to the human species.

70. *mia*, *woman*, *kaduhe*, *old woman*, terms used for female relations (as *idu*, *itakiša*, etc.), for those employed in labors exclusively feminine, and the compounds of these (such as *miakaza*, *a young woman*), are nouns of the feminine gender, applied to the human species.

71. *Kedapi*, *bull*, when used alone means a buffalo-bull; but as a suffix, either with or without the interposition of 'adu', it designates the male of any of the lower animals.

72. *mité*, the generic name for *buffalo*, means also a buffalo cow.

73. *mika*, *a mare*, is used as a suffix to denote the females of the lower animals. It follows the specific name with or without the intervention of 'adu'.

74. When the species has been previously mentioned, or is otherwise understood, the specific name need not be prefixed to *kedapi*, *adukedapi*, *mika* or *adumika*.

NUMBER.

75. *Hidatsa* nouns suffer no change of form to indicate the difference between singular and plural.

76. Some nouns we know to be singular or plural from their original meaning or from the sense in which they are used. In other cases our only means of making a distinction is by the use of numeral adjectives, or such adjectives as *ahu*, *many*, *etsa*, *all*, *kaušta*, *few*, etc.

CASE.

77. In view of their syntactical relations, *Hidatsa* nouns may be parsed as having the same cases as nouns of other languages, but they are not inflected to indicate case except, doubtfully, in the possessive.

78. Possession is ordinarily shown by the use of the possessive pronouns, which stand before the noun denoting the thing possessed, and are usually considered as prefixed to it.

79. Two kinds or degrees of possession are indicated in the language. One of these may be called intimate, integral, or non-transferable possession; such as the possession we have in the parts of our body, in our blood re-

lations; the possession which anything has in its parts or attributes — the words *idakoa*, *his friend or comrade*, and *iko'pa*, *her friend or comrade*, are put with this class. The other kind, or degree, is that of acquired or transferable possession; it is the possession we have in anything which we can acquire, or transfer from one to another.*

80. Intimate or non-transferable possession is shown by the use of the simple possessive pronouns, *i*, *his*, *her*, *its*, *di*, *your*, *ma*, *my*, and the contractions, *m* and *d*. Ex.—*šaki*, *hand*, *išaki*, *his or her hand*, *dišaki*, *your hand*, *mašaki*, *my hand*; *iaka*, *a man's elder brother*, *diaka*, *your elder brother*, *miaka*, *my elder brother*.

81. Transferable possession is shown by the compound possessive pronouns, *ita*, *dita* and *mata*, which are formed by adding the syllable 'ta' to the simple pronouns. Ex.—*midaki*, *a shield*, *itamidaki*, *his shield*, *ditamidaki*, *your shield*, *matamidaki*, *my shield*.

82. The noun denoting the possessor is placed before the noun denoting the thing possessed, and when the former appears in a sentence, only the possessive pronoun of the third person can, of course, be used.

83. Possession may be indicated by simply placing the name of the possessor before that of the thing possessed, without the use of an intervening pronoun; the two words may be written separately, or as a compound word (¶¶ 66, 67), if the signification requires it. Some cases of this mode of showing possession may be regarded as simply an omission of the pronoun *i*; others as the use of one noun, in the capacity of an adjective, to qualify another noun.

84. When the name of the possessor ends with a vowel, the 'i' of *ita* may be dropped, in which case the names of possessor and possessed, with the interposed 'ta', may be written as a compound word with a vowel or syllable elided, as shown in pars. 34 and 36. But if we regard the 'ta' as belonging to the noun denoting the possessor, we have as true a possessive case as is made by the English "apostrophe and s." The possessive particle 'ta' is never used alone as a prefix.

85. The position of a word in a sentence and the conjugation of the verb which follows, usually show whether it is in the nominative or objective. Often, too, the case is rendered unmistakable by the meaning of the word and the context.

Proper Nouns.

86. Proper names, whether of persons, domestic animals, or places, are usually terminated with the consonant *š*, if not already closed by another consonantal sound, as *t* or *k*.

87. 'š' may be regarded as the regular sign of a proper noun. It is well to end any proper name with *š*, where another terminal consonant does

* The terms here employed for the different classes of possession, as shown by the different kinds of pronouns, are the best which, at present, present themselves; but they do not accurately cover all cases.

not interfere, but it may be omitted when, in calling a person, we accent the last syllable of his name, when we annex the word *azi* to the name of a river and occasionally under other circumstances.

88. 'š' is not suffixed to the names of tribes or nations when the whole people are referred to. Perhaps such words are not regarded as proper nouns by this tribe; but if the name of the tribe is used to distinguish one member of it, and is thus employed as a proper name, it takes the terminal 'š.'

89. Words temporarily employed as proper names (as terms of relationship, etc.), may take the terminal š, if there would be danger of ambiguity without it.

90. The name of a person may consist of a single word, usually a noun; as *tsatsčš*, *Eagle* (the spotted eagle), *motsaš*, *Coyote*, *amaziš*, *Beans*.

91. Personal names are, however, more commonly compound words formed — (1) of two nouns; as *pedetskihiš* (*pedčtska* and *ihi*) *Crow-crop*, *ista-uetsčš*, *Iron-eye*; — (2) of a noun and a verb; as *tsakaka-amakiš*, *Sitting-bird*, *dałpitsi-iduhiš*, *Rising-bear*; — (3) of a noun and an adjective; as *tšesa-hadahiš*, *Lean-wolf*, *tsakaka-tohiš*, *Blue-bird*; — (4) of a noun and adverb; as *midikoa-miiš*, *Woman-at-the-water*; — (5) of a pronoun, noun and adjective; as *itamidaki-iłhotakiš*, *His-white-shield*, — and in various other ways.*

92. Names of females often begin with the word *mia* (*wia*, *bia*), or end with *miiš* (*wiiš*), both of which mean woman. Ex.—*miahopaš*, *Medicine-woman*, *miadałpitsiš*, *Bear-woman*, *tsakawiiš*, *Bird-woman*, *matahimiiš*, *Turtle-woman*.

93. Localities are named from physical peculiarities or historical associations. The names of various localities known to the tribe are appended to the dictionary.

SYNTAX OF NOUNS.

94. A noun precedes a verb, adjective, noun in apposition, or any part of speech used as its predicate. Since there is no verb "to be" used as in English, any word, except a conjunction or interjection, may be employed as the predicate of a noun.

* Children are named when a few days old; sometimes four names are given, but only one used. In after years, the names of the males are formally changed once or oftener, the earliest change being usually made after a youth has first struck an enemy. The names of women are rarely changed. Sometimes, if a name is long, a part of it is dropped. Nicknames are sometimes given on account of absurd sayings, ludicrous circumstances or personal peculiarities, and such names occasionally supplant the true ones. Young men are sometimes named from distinguished warriors, deceased. Horses are rarely named, but dogs very often, particularly such as are made pets by children. White men known to the tribe are ordinarily named by these Indians from personal peculiarities; as "Long-neck," "Fish-eyes," "Antelope-eye," etc. Names of whites are sometimes translated, thus *Pierre* is rendered *miš*, *a rock*.

95. The name of 'the person spoken to' commonly follows a verb in the imperative; but in almost all other cases a noun, whether subject or object, stands before the verb.

96. When the names of both subject and object appear, the former usually precedes the latter.

97. The name of the possessor precedes that of the thing possessed.

PRONOUNS.

98. Hidatsa pronouns may be divided into four classes, namely, *personal*, *relative*, *interrogative* and *demonstrative*.

Personal Pronouns.

99. Personal pronouns are of two kinds, simple and compound,

100. Simple, or primary, personal pronouns consist, in the singular, of but one syllable; they may stand alone, as separate words, but are usually found incorporated with other words.

101. Compound personal pronouns consist of more than one syllable, are derived from simple pronouns, and, except those in the possessive case, are used as separate words.

102. Personal pronouns exhibit, by their different forms, their *person*, *number* and *case*.

103. They have the first, second and third *persons*, the singular and plural *numbers*, and the nominative, possessive, and objective *cases*.

SIMPLE PRONOUNS.

104. The simple personal pronouns are five in number; they are *ma* and *mi* (sometimes contracted to *m*) for the first person, *da* and *di* (sometimes contracted to *d*) for the second person, and *i* for the third person.

105. They stand alone when used for repetition and emphasis, but otherwise are incorporated with other words.

106. *ma* (I) and *da* (thou) are the proper nominative forms; they are used as the nominatives of transitive verbs, but may also be employed as the nominatives of certain intransitive verbs which have an active sense; as *amaki*, *he sits*, *amamaki*, *I sit*, *adamaki*, *you sit*. They may be prefixed or suffixed to, or inserted into verbs; thus we have, *kikidi*, *he hunts*, *makikidi*, *I hunt*, *dakikidi*, *you hunt*; *kaṭsihe*, *he extinguishes*, *kaṭsima*, *I extinguish*, *kaṭsida*, *you extinguish*; *akakaṣi*, *he writes*, *amakakaṣi*, *I write*, *adakakaṣi*, *you write*.

107. *ma* (my) is used in the possessive case, prefixed to the noun denoting the thing possessed, in intimate or non-transferable possession; as in *maṣaki*, *my hand*, from *ṣaki*, *hand*; *matsi*, *my foot*, from *itsi*, *his foot*, (§ 80).

108. *mi* (me), *di* (thee), and *i* (him, her, it) are prefixed to transitive verbs to denote the object; as from *kideši*, *he loves*, we have *mikideši*, *he loves me*, *dikideši*, *he loves thee*, *ikideši*, *he loves him, her or it*, *midakideši*, (*me thou lovest*), *you love me*, and *dimakideši*, (*thee I love*), *I love you*.

109. *mi* and *di* are, however, used as the nominatives of such intransitive verbs as imply only quality or state of being, and of qualifying words used as verbs.

110. *di* (*thy, your*) and *i* (*his, her, its, theirs*) are also used in the possessive case, prefixed to the name of the thing possessed, to denote non-transferable possession (§ 80). Examples — *dišaki*, *your hand*, *išaki*, *his hand*, from *šaki*, *hand*; *ditsi*, *your foot*, *itsi*, *his foot* (the hypothetical word “*tsi*” is not used without the possessive pronouns).

111. *ma* and *mi*, *da* and *di*, are commonly contracted, when placed before vowels, according to orthographic rules already given (§§ 34 and 35); as in *makuhi*, *my ear*, *dakuhi*, *your ear*, from *akuhi*, *ear*; *mišta*, *my eye*, *dišta*, *your eye*, from *išta*, *eye*.

112. The possessive pronoun, *i*, is often omitted before words beginning with a vowel, where possession is intimated; thus *akuhi*, *ear*, is also *his or her ear*; *išta*, *eye*, also *his or her eye*.

113. The plural forms of simple pronouns are not incorporated: they are *mido*, plural of *ma* and *mi*; *dido*, plural of *da*, and *di*, and *hido*, plural of *i*.

COMPOUND PERSONAL PRONOUNS.

114. The compound personal pronouns are formed from the simple pronouns by means of suffixes. The words most readily recognizable, as of this class, are *micki*, *dicki* and *icki* (with their plurals), and the possessives, *mata*, *dita* and *ita*.

115. *micki* (1st person), *dicki* (2d person) and *icki* (3d person) are used in an emphatic and limiting sense, and are nearly synonymous with the English words *myself*, *thyself* and *himself* or *herself*. They may be used alone, as nominatives or objectives to verbs, but are commonly repetitious, being followed by the simple incorporated pronouns with which they agree,

116. Their plurals, used in the same way as the singular forms, are *midoki* (*ourselves*), *didoki* (*yourselves*) and *hidoki* (*themselves*).

117. *máta* (*my, our*), *díta* (*thy, your*) and *ita* (*his, her, its, their*) are compound possessive pronouns, and are ordinarily used to indicate an acquired or transferable possession (§§ 79, 81); they are prefixed to nouns, denoting the thing possessed (§ 82).

118. In compound words, formed of the names of possessor and possessed with the pronoun *ita*, the *i* of *ita* may sometimes be dropped. See §§ 36 and 84.

119. *mata*, *dita* and *ita*, have not separate forms for singular and plural.

120. The words *matamae* (1st pers.), *ditamae* (2d pers.) and *itamae* (3d

pers.), are used respectively as the equivalents of the English words, *mine* or *my own*, *thine*, or *thy own*, and *his*, *her's*, *its*, *their's*, or *his own*, etc., and also as the equivalents of the Dakota words, *mitawa*, *nitawa* and *tawa*. The Hidatsa words, however, I regard not as pronouns, but as nouns formed by prefixing the compound possessive pronouns to the noun 'mae.' According to the usual custom with interchangeable consonants, these words are often pronounced, "matawae," "nitawae," and "itawae."

SYNOPSIS OF PERSONAL PRONOUNS.

		<i>Simple.</i>	
		<i>Singular.</i>	<i>Plural.</i>
1st pers.	{	nom., ma and mi. poss., ma. obj., mi.	all cases, mido.
2d pers.	{	nom., da and di. poss., di. obj., di.	all cases, dido.
3d pers.	{	nom. — (¶ 131). poss., i. obj., i.	all cases, hido.

Compound.

With 'ki' for emphasis and limitation.

<i>Singular.</i>	<i>Plural.</i>
1st pers., micki.	midoki.
2d pers., dicki.	didoki.
3d pers., icki.	hidoki.

With 'ta' to denote transferable possession.

Singular and Plural.

1st pers., mata.
2d pers., dita.
3d pers., ita.

Relative Pronouns.

121. The interrogatives *tapa*, *what*, *tapé*, *who*, the formative prefix *aku* and some other words are used as relative pronouns

Interrogative Pronouns.

122. Interrogative pronouns, and all other interrogative words of the language, begin with *t*, which, being always followed by a vowel in these words, has a slight sound of English *th* in *thing*.

123. *tape*, *who*, *tapa*, *what*, *taka*, *what*, *to*, *which* or *where*, *tua*, *which*, *how*, are the principal interrogative pronouns.

124. Their compounds, *tapeitamae*, *whose?* *tapata*, *takata*, *tota*, *whither?* *todu*, *where?* *tuami*, *how many?* etc., etc., are sometimes used as pronouns, although considered nouns, adjectives or adverbs. The line of distinction is often difficult to be drawn.

Demonstrative Pronouns.

125. The demonstrative pronouns are *hidi, this, hido, that*, with *ku* and *še* or *šia, that, him*, distinctive or emphatic forms.

126. Their compounds are *hidimi, this many, hidika, this much, hiduka, this way, kutapa, what is that? kuadu, that place, kutsaki, šetsaki, that alone, šedu, just there, etc., etc.* These, like the compounds of interrogative pronouns, are used as pronouns, but more commonly as other parts of speech.

SYNTAX OF PRONOUNS.

127. All simple pronouns in the objective case, or used separately for emphasis, and usually all compound pronouns in any case precede the verb.

128. Personal pronouns in the objective commonly precede those in the nominative.

129. When *mi* or *di* is used as the nominative of an intransitive verb (§ 109), or of any word used as such, it stands before the verb.

130. When *ma* or *da* is used as an incorporated pronoun in the nominative (§ 106), its position in the verb is usually determined as follows: (1st) In a verb formed directly from a verbal root and beginning with any consonant (except *m* followed by *a*), the pronoun is prefixed in the indicative; as in *kikiški, he measures, makikiški, I measure, dakikiški, you measure; patški, he cuts, mapatški, I cut, dapatški, you cut.* (2d) In a verb formed directly from a verbal root and beginning with a vowel, or the syllable *ma*, the pronoun is inserted in the indicative; while the verb, if beginning in the third person with *i* or *o*, is made to begin with *a* in the first and second persons. Ex.—*ašadi, he steals, amašadadi, I steal, adašadadi, you steal; maihe, he tries, mamahe, I try, madahe, you try; iku'pa, he hates, amaku'pa, I hate, adaku'pa, you hate; odapi, he discovers, amodapi, I discover, adodapi, you discover.* (3d) In a transitive verb formed from an intransitive verb by the addition of *he, ha* or *ke*, the pronoun is suffixed.

131. There is no incorporated pronoun in the third person nominative.*

132. The use of incorporated pronouns being necessary to the conjugation of verbs, they cannot be omitted when several verbs refer to the same subject or object.

133. Incorporated possessive pronouns must be prefixed to the name of each thing possessed, even when but one possessor is indicated.

134. A demonstrative, relative or interrogative pronoun usually stands at the beginning of the clause to which it belongs.

135. When a relative and demonstrative pronoun appear in the same sentence, the clause containing the former usually stands first.

* Possibly in *maihe* and *maihe* we have exceptions to this rule. See § 196.

136. Some modifications of the above rules will be discussed under the head of verbs.

VERBS.

137. Almost any word in the language may be used and conjugated as an intransitive verb, and may again, by certain suffixes, be changed to a transitive verb and conjugated as such.

138. Adjectives, nouns, adverbs and prepositions are often thus treated; pronouns, conjunctions and interjections, rarely.

139. But there is a large number of words in the language, which are used only as verbs and are not derived from other parts of speech; these may be called verbs proper.

140. Many verbs proper we cannot analyze and therefore consider them as primitive verbs. Such are *ki, to bear or carry*, *hu, to come*, *de, to depart*, *eke, to know*, etc.

141. Other verbs proper, which we call derivative, are formed, by the use of certain prefixes and suffixes, from verbal roots, from primitive verbs and from other derivative verbs.

Verbal Roots.

142. Verbal roots are not used as independent words. A great number have been found in the language but satisfactory meanings have been discovered for a very few only, some of which are here given for illustration: *hāpi, bark, peel*, *heše, tear through*, *hohi, break across*, *hu, spill, overset*, *kahe, spread, stretch*, *kape, tear into, lacerate*, *kaptsi, notch*, *kide, push*, *kiti, clear off*, *ktade, pound in, peg*, *midi, twist*, *mitsi, mince*, *mu, make noise*, *mudsi, roll up*, *papi, roughen, chap*, *pi, penetrate*, *pūu, or pūuti, squeeze or press out*, *pkiti, smooth out* (? fr. *kiti*), *pūu, dislocate*, *ptsu or ptsuti, thrust forth*, *šipi, loosen*, *ški, open out*, *šku, extract*, *šuki, erase*, *ta, destroy*, *taški, place in contact, shut*, *taši, squeeze, tsa, separate*, *tsada, slide*, *tša'ti, stick, polish*, *tsiti, raze*, *tski, squeeze on a small surface from different directions, shear, strangle, etc.*, *tskipi, pare*, *tskiše, wash*, *tskupi, bend*. Some of these may be modified roots, containing something more than the simplest radical idea, but could not be well further analyzed.

143. Some of the prefixes and suffixes referred to are independent words, but many of them are used only when connected with verbs. Some are to be regarded as adverbs, others perhaps as auxiliary verbs.

Prefixes.

144. The more important prefixes, whose meanings have been determined, are *ada, ak, da, dak, du, ki, maḡ, and pa*.

145. 'ada' immediately precedes the root, and denotes that the action is performed by the foot, or by means of heat or fire; as in *adaholi, to break*

across with the foot, from *hohi*, *break across*; and *adakite*, *to clear off by fire*, as in burning a prairie, from the root *kite*, *clear off*.

146. 'ak' denotes that the action is performed with or on something; as *akšuč*, *to spit on*, from *šuč*, *to spit*.

147. 'da' denotes that the action is done, or may properly be done, with the mouth; it stands immediately before the root, and is often pronounced 'ra' or 'la.' Ex.—*datsa*, *to bite off*, from *tša*, *separate*; *dahše*, *to tear with the teeth*, from the root *hše*, *tear*.

148. 'dāk' (or *dāka*) stands immediately before a root or verb to denote that the action is performed with a sudden forcible impulse, or with great force applied during a short time, and usually repeated at short intervals; as in *dāktsaki*, *to chop*, from *tsaki*, *cut*; *dakaḥohi*, *to break across with a blow*, from the root *hohi*, *break across*. *n* is often used as the initial sound of this prefix.

149. 'du' is prefixed to roots, to convert them into verbs, without materially adding to their significance; it may be said to denote general or indefinite causation; is sometimes pronounced *ru* or *lu*. Ex.—*duḥohi*, *to break across in any way or by any means*, from *hohi* *break across*; *dumidi*, *to twist in any way*, from the root *midi*, *twist*.

150. 'ki' is sometimes added directly to verbal roots, but more commonly to verbs. It may be added to any verb, no matter how formed, and is the most extensively used verbal prefix in the language. It intensifies the meaning; denotes that the action is done forcibly, repeatedly, completely, with difficulty or over the entire object. Sometimes it merely strengthens, without altering the meaning of the verb; in other cases it totally changes its application. Some verbs are never used without it. Ex.—*daḥpa*, *to put the arms around*, *kidaḥpa*, *to hug*; *paṭi*, *to fall down*, *kipaṭi*, *to fall from a great height*. The words *kime*, *to tell*, and *kideši*, *to love*, have not simpler forms.

151. 'maḥ' (or *maḥi*) is prefixed to verbs to denote opposition or reciprocity; that the action is performed by two contending parties, that the motion is from opposite directions, that two actors mutually and reciprocally perform the action; thus from *paṭaki*, *to close*, comes *maḥipaṭaki*, *to close anything which has both sides moved in the act*, as a book or a pocket comb, and from *iku'pa*, *to hate*, *maḥiiku'pa*, *to hate mutually*, *to hate one another*.

152. 'pa' is a causative prefix denoting that the action is done by the hand, or by an instrument held in the hand, or that it may be properly so performed. It stands immediately before roots and primitive verbs. Ex.—*paḥu*, *to pour with the hand*, from *hu*, *spill*; *pamidi*, *to twist with the hand* from *midi*, *twist*.

Suffixes.

153. The principal suffixes to verbs are *adsi*, *adui*, *de*, *he*, *ha*, *ke*, *kša* and *ti*, with *duk* and *tok* for the subjunctive, *di*, *diha*, *mi* and *miha* for the future indicative, and *ts* for the closing of sentences.

154. 'adsi' denotes a resemblance or approach to the standard described by the simpler form of the verb; it is most commonly, however, used with adjectives, rarely with verbs proper (¶ 222). Ex.—mitapa, *to lie, to deceive*, mitapadsi *to equivocate*.

155. 'adui' denotes progression and incompleteness in action on condition; it answers sometimes the purpose of the English termination *ing* in present participles. Verbs ending in 'adui' are intransitive and usually preceded by 'ki.' Ex.—titsi, *thick*, titsadui, or kititsadui, *gradually increasing in thickness*; išia, *bad*, išiadui, *deteriorating, to become progressively worse*.

156. Verbs lose their final vowels when 'adsi' and 'adui' are suffixed.

157. 'de' may be translated, almost, nearly, about to, and denotes an incomplete action or condition. It is added to, and forms, intransitive verbs. Ex.—tsipiti, *to fall upon the water, to be in a condition to sink*, tsipitide *to be about to fall, or nearly falling, on the water*.

158. 'he,' signifying generally to make or cause, changes some intransitive verbs, and words used as such, to transitive. Verbs take it in the third person indicative, but rarely retain it in the first person; while in the second person indicative, and in the imperative, it is dropped or changed to 'ha.' The incorporated pronouns are suffixed to verbs formed by the addition of 'he,' which suffix they sometimes follow, but more commonly replace. Ex.—komi, *complete, finished*, komihe, *he finishes*, komima, *I finish*, komida, *you finish*, komihada, *finish thou!*

159. 'ha' is the form of 'he' used in the second person.

160. 'ke,' signifying to cause, to change, to use for, is added to intransitive verbs, to form transitive verbs. It is more extensive in its application than 'he' and may be added to any of the numerous words of the language which are capable of being used as intransitive verbs. It is retained in all persons, tenses and modes, and followed by the incorporated pronouns. When 'ke' is suffixed, the verb is most commonly put in the intensive form. The more familiar instances, only, of its use are given in the dictionary. Ex. hiši, *red*, hišike, *to dye or color red, dyed red*; išia, *bad*, išiake, *to make bad, change from good to bad, damaged, debased*, kiišiake, (intensive), *he damages*, kiišiakema, *I damage*, kiišiakeda, *you damage*; ati, *a house*, kiâtike, *to use for a dwelling, or convert into a dwelling*; midi, *water*, kimidike, *to liquefy*.

161. 'kša' denotes that an action is performed habitually or excessively, or that a quality exists to a great or excessive degree; it is used with verbs proper and adjectives. Ex.—mitapa, *to lie or deceive*, mitapakša, *to lie habitually or excessively*; ide, *to speak*, idekša, *to speak garrulously or unguardedly, to say too much*. (¶ 227)

162. 'ti,' denoting a favorable condition or readiness to perform an act, it is added to intransitive verbs, forming new intransitive verbs. Ex.—hua, *to cough*, huati, *to be about to cough, to feel a desire to cough*; hañpi, *to sneeze*, hañpicti, *to desire to sneeze*; tsipi, *to sink*, tsipiti, *to fall upon the water, to be placed in a condition favorable for sinking*.

163. 'duk,' used alone as an adverb of future time, is suffixed to subjoined verbs, to denote doubt or condition in regard to future time, and is therefore equivalent to a sign of the subjunctive mode in the future tense. Ex. miadéheduk ditamamits, *If I am angered, I will kill you.*

164. 'tok,' an adverb used to denote doubt and interrogation, is usually used independently, but may be suffixed to verbs to indicate the past and present tense of the subjunctive mode; as in madetok diamakatats, *had I gone I would not have seen you.*

165. 'di' (2d person singular), diha (2d person plural), 'mi' (1st person singular) and 'miha' (1st person plural) denote the future tense, indicative mode, and may follow any verb which takes ma and da for its incorporated, nominative pronouns. They have the appearance of being only repeated pronouns, but are probably different forms of a regularly conjugated, auxiliary verb.

166. A verb, or any word used as such, in the indicative mode, when closing a sentence, and therefore when standing alone and forming a sentence by itself, is terminated in 'ts,' if in other situations it ends in a vowel (§ 33). By comparison of this with previous rules, it will be seen that a large majority of the words of the language are capable of receiving this termination. In the conjugations following, some of the verbs are shown with the terminal 'ts' (§§ 193, 195).

167. ta' (not), and ta (only), are often pronounced as if suffixed; they are regarded, however, as independent adverbs.

168. There are verbs which are heard to end sometimes in 'i' and sometimes in 'e,' and apparently when a passive sense is meant by the former and an active by the latter. Owing, however, to the indistinct manner in which final vowels are so often pronounced, and to certain individual liberties taken with vowel sounds, the value of this peculiarity, as a grammatical rule, cannot now be estimated. A few words, where this change of terminal vowels was often heard, are given in both forms in the dictionary.

169. Many verbs ending in i or e change these letters to a in the second person indicative and also in the imperative when the final i or e is not dropped.

Properties of Verbs.

PERSON.

170. The first and second persons are shown by the incorporated pronouns, 'ma' and 'mi' for the former, 'da' and 'di' for the latter. The third person is shown by the simple form of the verb.

NUMBER.

171. In the conjugation of the verb number is indicated only in the future indicative, where 'mi' and 'di' are used in the singular, for the first and second persons respectively, and 'miha' and 'diha' in the plural. See § 165.

MODE.

172. Three modes only, the *infinitive*, *indicative* and *imperative*, are shown in the conjugations of verbs. The subjunctive and potential are indicated by adverbs or additional verbs.

Infinitive.

173. The infinitive mode is the same as the third person indicative, the simple form of the verb. It is, however, rarely used, finite verbs being employed instead; thus "I try to cough" is more frequently rendered mahua mamahets, *I cough, I try* than hua mamahets, *to cough I try*.

174. In the third person no distinction is made between the infinitive and indicative; thus hua maihets may be rendered either *to cough he tries* or *he coughs he tries*.

Indicative.

175. The simple form of the verb is used as the third person indicative. For the first and second persons this is modified by the incorporated pronouns; and for the future tense, as shown in pars. 165 and 171.

Imperative.

176. The imperative mode has five forms.

177. The first consists in using the same form as the second person indicative; this is done mostly in verbs which have the incorporated pronouns suffixed.

178. The second is made by changing final 'i' or 'e' of the infinitive to 'a,' or using an infinitive ending in a or u.

179. The third is formed by dropping the final 'i' of verbs ending in 'ki' and sometimes of those ending in 'ti,' thus we have amak, imperative of amaki.

180. In the fourth form the auxiliary 'da' is added to the second form of the imperative; it is usually, but not invariably, placed after the verb. 'da' seems to be a form of the verb *de, to depart*, meaning *go thou!*

181. The fifth form of the imperative mode is made by adding 'diha' instead of 'da.'

182. The fourth and fifth forms are used when immediate compliance with the order is desired.

TENSE.

183. But two distinctions, in regard to time, are made in conjugating verbs: one of these is for *indefinite*, the other for *future* time.

184. Other varieties of time are expressed by adverbs, suffixed or independent, or by other words used independently.

185. The *indefinite tense*, used for both present and past time, is shown by the simple form of the verb, with or without the incorporated pronouns.

186. For the *future tense*, indicative mode, 'mi' and 'miha' are added to the indefinite, for the first person, and 'di' and 'diha' for the second person; in the third person the form is the same as in the indefinite.

CONJUGATION.

187. All transitive and some intransitive verbs are properly conjugated, having different forms for the different modes and tenses.

188. The greater part of the intransitive verbs, and words used as such, are not properly conjugated, since they suffer no change of form in the different modes and tenses.

189. The verbs which are conjugated, may be known by taking *ma* (I), and *da* (thou) for their incorporated pronouns in the nominative; while those which are not conjugated, have the pronouns *mi* and *di* incorporated in the nominative case.

Conjugated Verbs.

190. The conjugation has three principal forms. In the first form the pronouns are prefixed; in the second, inserted; and in the third, suffixed.

191. In adding the pronouns, however, some additional changes are made in the verb, producing in all ten varieties of the conjugation.

192. In the first variety the incorporated pronouns are simply prefixed to the third person, or simple form of the verb; while the latter remains unchanged. Example.—*kiděši*, *to love*, or *he loves*.

INFINITIVE MODE.

kiěšdi, *to love*.

INDICATIVE Mode.

Indefinite Tense.

Singular and Plural.

3d person. *kiděši*, *he, she, or it loves or loved, they love or loved.*

2d person. *dakiděši*, *thou lovest, you love or loved.*

1st person. *makiděši*, *I or we love or loved.*

Future Tense.

Singular.

3d person. *kiděši*, *he she or it will love.*

2d person. *dakeděšidi*, *thou wilt love.*

1st person. *makiděšimi*, *I will love.*

Plural,

3d person. *kiděši*, *they will love.*

2d person. *dakiděšidiha*, *you will love.*

1st person. *makiděšimiha*, *we will love.*

IMPERATIVE MODE.

kiděša, *kiděšada*, *kiděšadiha*, *love thou, love ye.*

193. In the second variety the first letter of the simple form is dropped when the pronouns are prefixed, and the pronouns are contracted to 'm' and 'd.' The words belonging to this variety are not numerous; they all begin with 'd,' and consequently in the indicative mode, indefinite tense, the forms of the first and third persons are the same. Ex.—*dúti, to eat, to chew.*

INFINITIVE MODE.

duti, to chew, or eat.

INDICATIVE MODE.

Indefinite Tense,

Singular and Plural.

(without terminal ts.)		(with terminal ts.)
3d person.	<i>duti, he eats, etc.,</i>	<i>dutīts.</i>
2d person.	<i>duti, you eat, etc.,</i>	<i>dutīts.</i>
1st person.	<i>muti, I eat, etc.,</i>	<i>mutīts.</i>

Future tense.

Singular.

3d person.	<i>duti, he will eat, etc.,</i>	<i>dutīts.</i>
2d person.	<i>dutidi, thou will eat.</i>	<i>dutidīts.</i>
1st person.	<i>mutimi, I will eat.</i>	<i>mutimīts.</i>

Plural.

3d person.	<i>duti, they will eat.</i>	<i>dutīts.</i>
2d person.	<i>dutidiha, you will eat.</i>	<i>dutidihats</i>
1st person.	<i>mutimiha, we will eat.</i>	<i>mutimihats.</i>

IMPERATIVE.

dut. da' dut, etc. eat, eat thou.

194. The third variety of the conjugation has the pronouns prefixed to the unaltered simple form; but the letter 'a' is in turn prefixed to the pronouns, causing them to appear inserted in the verb; further, the pronouns are contracted by the omission of their vowels. Most verbs beginning with 'o' belong to this variety. Ex.—*ókipapi, to find, to recover something lost, but not to make an original discovery.*

INFINITIVE MODE.

okipapi, to find.

INDICATIVE MODE.

Indefinite Tense.

Sing. and Plur.

3d pers.	<i>okipapi, he, she or it finds. or found or they, etc.</i>
2d pers.	<i>adokipapi, you find or found.</i>
1st pers.	<i>amokipapi, I or we find or found.</i>

Future Tense.

Singular.

3*d pers.* okipapi, *he, she, or it will find.*2*d pers.* adokipapidi, *thou wilt find.*1*st pers.* amokipapimi, *I will find.*

Plural.

3*d pers.* okipapi, *they will find.*2*d pers.* adokipapidiha, *you will find.*1*st pers.* amokipapimiha, *we will find.*

IMPERATIVE MODE.

okipapa, okipapa da', okipapa diha.

195. In the fourth variety the incorporated pronouns are inserted in the verb by being placed immediately after the first syllable of the simple form ; while no change is made in the latter except the separation of the syllables. Verbs conjugated thus have 'a' or 'e' for their first syllables. Ex.—éke, *to know, to recognize.*

INFINITIVE MODE.

eke, *to know.**Indefinite Tense.*

Sing. and Plur.

(without terminal 'ts.')

(with terminal 'ts.')

3*d pers.* eke, *he, etc. knows or knew.*

ekěts.

2*d pers.* edake, *you know or knew.*

edakěts.

1*st pers.* emake *I know or knew.*

emakěts.

Future Tense.

Singular.

3*d pers.* eke, *he, etc., will know.*

ekěts.

2*d pers.* edakedi, *thou wilt know.*

edakedīts.

1*st pers.* emakemi, *I will know.*

emakemīts.

Plural.

3*d pers.* eke, *they will know.*

ekěts.

2*d pers.* edakediha, *you will know.*

edakedihats.

1*st pers.* emakemiha, *we will know.*

emakemihats.

IMPERATIVE MODE.

eka, eka da', eka diha.

196. To the fifth variety belong verbs beginning with 'ma.' In it the incorporated pronouns come after the first syllable, and are substituted for

the second syllable of the simple form, which is, therefore, changed by the loss of a syllable. Ex.—*maihu, to trade, to buy.*

INFINITIVE MODE.

maihu, to trade.

INDICATIVE MODE.

Indefinite Tense.

Singular and Plural.

3d pers. maihu, he or she trades or traded, they, etc.

2d pers. madahu, you trade or traded.

1st pers. mamahu, I or we trade or traded.

Future Tense.

Singular.

3d pers. maihu, he or she will trade.

2d pers. madahudi, thou wilt trade.

1st pers. mamahumi, I will trade.

Plural.

3d pers. maihu, they will trade.

2d pers. madahudiha, you will trade.

1st pers. mamahumiha, we will trade.

IMPERATIVE MODE.

madahu da', maihu da'.

197. In the sixth variety the incorporated pronouns are inserted in the same way as in the fourth; but the syllable 'da' is inserted, in the first and second persons, immediately before the last syllable of the verb. This extra interpolated syllable does not seem to answer the purpose of either pronoun, adverb or auxiliary; its utility has not been discovered. *aśadi, to steal, atádi, to go out of a house,* and perhaps a few other verbs are conjugated in this way.

INFINITIVE MODE.

aśadi, to steal.

INDICATIVE MODE.

Indefinite Tense.

Singular and Plural.

3d pers. aśadi, he or she steals or stole, they steal, or stole.

2d pers. adaśadadi, you steal or stole.

1st pers. amaśadadi, I or we steal or stole.

Future Tense.

Singular.

3d pers. aśadi, he or she will steal.

2d pers. adaśadadidi, thou wilt steal.

1st pers. amaśadadimi, I will steal.

Plural.

3d pers. ašadi, *they will steal.*

2d pers. adašadadidiha, *you will steal.*

1st pers. amašadadimiha, *we will steal.*

IMPERATIVE MODE.

ašada da', ašada diha.

198. To the seventh variety belong verbs beginning in 'i' (*not* the incorporated pronoun of the third person objective). Here the incorporated pronouns are inserted, but 'i' is changed to 'a.' Ex.—ika, *to see.*

INFINITIVE MODE.

ika, *to see.*

INDICATIVE MODE.

Indefinite Tense.

Singular and Plural.

3d pers. ika, *he or she sees or saw, they see or saw.*

2d pers. adaka, *you see or saw.*

1st pers. amaka, *I or we see or saw.*

Future Tense.

Singular.

3d pers. ika, *he or she will see.*

2d pers. adakadi, *thou wilt see.*

1st pers. amakami, *I will see.*

Plural.

3d pers. ika, *they will see.*

2d pers. adakadiha, *you will see.*

1st pers. amakamiha, *we will see.*

IMPERATIVE MODE.

ika, ika da', ika diha.

Besides these, ika has a reduplicated form in the imperative, used in an exclamatory manner, ikaka! *See there! Behold!*

199. The eighth variety is distinguished by the incorporated pronouns of the nominative being substituted for the last syllable of the infinitive form. Nearly all transitive verbs formed from intransitive verbs by the suffix 'he' belong to the eighth variety. Ex.—hāpihé, *to lose.*

INFINITIVE MODE.

hāpihe, *to lose.*

INDICATIVE MODE.

Indefinite Tense.

Singular and Plural.

3d pers. h̄apihe, *he or she loses or lost, or they lose or lost.*

2d pers. h̄apida, *you lose or lost.*

1st pers. h̄apima, *I lose or lost, or we lose or lost.*

Future Tense.

Singular.

3d pers. h̄apihe, *he will lose.*

2d pers. h̄apidadi, *thou wilt lose.*

1st pers. h̄apimami, *I will lose.*

Plural.

3d pers. h̄apihe, *they will lose.*

2d pers. h̄apidadiha, *you will lose.*

1st pers. h̄apimamiha, *we will lose.*

IMPERATIVE MODE.

h̄apida, da' h̄apida, h̄apihada.

200. The ninth variety is the same as the eighth, with the addition of the simple possessive pronouns, in full or contracted, prefixed to the verb. In this variety are found but few verbs; they are formed from nouns by the addition of the suffix 'he'; they undergo a double inflection, one to denote possession of the noun, and the other to show person, tense, etc., in the verb. Ex.—*uahe, to make or cause to be a wife, to wed, from ua, a wife.* *uahe* in its active sense, or used personally, is said of the male.

INFINITIVE MODE.

uahe, to make a wife, to wed.

INDICATIVE MODE.

Indefinite Tense.

Singular and Plural.

3d pers. uahe, *he makes his wife, he or they wed or wedded, etc.*

2d pers. duada, *you make your wife or wives, you wed, or wedded, etc.*

1st pers. muama, *I make my wife, I or we wed, etc.*

Future Tense.

Singular.

3d pers. uahe, *he will make his wife, or wed.*

2d pers. duadadi, *thou wilt make thy wife, or wed.*

1st pers. muamami, *I will make my wife, or wed.*

Plural.

- 3*d pers.* uahe, *they will make their wives, or wed.*
 2*d pers.* duadadiha, *you will make your wives, etc.*
 1*st pers.* muamamiha, *we will make our wives, or wed.*

IMPERATIVE MODE.

duada, duaha da', duaha diha.

201. In the tenth variety the pronouns are suffixed to the simple form, which in itself remains unchanged. Transitive verbs formed from the intransitive by the addition of 'ke' are conjugated in this way. Ex.—kitsakike, *to render completely good, to make whole or sound, to change from bad to good, etc., from tsaki, good.*

INFINITIVE MODE.

kitsakike, *to make good.*

INDICATIVE MODE.

Indefinite Tense.

Sing. and Plur.

- 3*d pers.* kitsakike, *he she it or they make or made good.*
 2*d pers.* kitsakikedada, *you make or made good.*
 1*st pers.* kitsakikema, *I or we make or made good.*

Future Tense.

Singular.

- 3*d pers.* kitsakike, *he she or it will make good.*
 2*d pers.* kitsakikedadi, *thou wilt make good.*
 1*st pers.* kitsakikemami, *I will make good.*

Plural.

- 3*d pers.* kitsakike, *they will make good.*
 2*d pers.* kitsakikedadiha, *you will make good.*
 1*st pers.* kitsakikemamiha, *we will make good.*

IMPERATIVE MODE.

kitsakikedada, kitsakike diha.

Unconjugated Verbs.

202. All adjectives, adverbs, nouns, etc., used as predicates of nouns are regarded as intransitive verbs; there being no copula in the language. These intransitive verbs, and such others as denote only quality or condition, suffer no change of form to denote different modes and tenses. They may, however, take the incorporated pronouns 'mi' and 'di' for their nominatives.

203. These pronouns are prefixed. To verbs beginning with consonants they are usually prefixed in full. Ex.—*hié, old, to be old.*

hie, he she or it is or was old, they are or were old.

dihie, thou art or wert old, you are or were old.

mihie, I am or was old, we are or were old.

204. Before verbs beginning with vowels, the pronouns are often contracted. Ex.—*adáhiše, to be ignorant.*

adáhiše, he is or was ignorant, they are or were ignorant.

dadahiše, thou art or wert ignorant, etc.

madahiše, I am or was ignorant or we were ignorant, etc.

205. Transitive verbs in the third person, or used in a passive sense or impersonally, with pronouns in the objective case prefixed, have the same appearance as the unconjugated intransitive verbs, except that for the third person the objective pronoun 'i' is used; thus from, *añóa, to conceal*, we have

íañoa, he conceals it, or it is concealed.

díañoa, he conceals you, or you are concealed.

míañoa, he conceals me, or I am concealed.

Irregular and Defective Verbs.

206. There are a few irregular and defective verbs in the language of which the following are examples.

207. *hi, to draw into the mouth, to drink or inhale*, may, with terminal 'ts,' be conjugated thus,

1. *hits, he drinks or drank or will drink, they drink, etc.*

2. *dat, you drink or drank.*

3. *mat, I drink or drank.*

4. *dadits, you will drink.*

5. *mamits, I will drink.*

Here, in the fourth and fifth forms, there are (with the terminal) but the pronouns and signs of the future tense, and in the second and third forms, only the pronouns.

208. *matú, there is or there are*, has no other form.

209. *muk* (sometimes pronounced as the English word *book*) signifies "give me." It may be an irregular imperative of the verb *ku, to give*, but is more probably a defective verb.

Compound Verbs (so called).

210. Sometimes two verbs are used together to express an idea for which there is no single word in the language. When both verbs are in the third person indicative, or when one is in the infinitive, they often appear to us

as a single word, particularly if their English equivalent is a single word ; but when conjugated, it is found that each assumes its own proper form, the same as if used independently. Ex.—*ákhu, to bring*, consists of *ak to be with*, and *hu, to come*. This when inflected appears as two separate words, one in the second, the other in the first conjugation, thus : *ak-hu, he brings*, *dak-dahu, you bring*, *mak-mahu, I bring*, *dak-dahudi, you will bring*, *mak-mahumi, I will bring*, etc.

211. Again, a noun and a verb may be used together to express an idea for which there is no single word in the language ; thus from *hi, to draw into the mouth*, we have *ope-hi, to draw tobacco into the mouth*, i. e., *to smoke*, and *midi-hi, to draw water into the mouth or drink*.

212. Some expressions, such as these, are, for convenience of definition, put in the dictionary as ‘compound verbs.’

SYNTAX OF VERBS.

213. Almost all sentences are closed by verbs or words used as such ; the principal exception being where interrogative adverbs are used to qualify an entire sentence.

214. When a verb denoting quality or condition, and another denoting action, are used in the same sentence with a common subject, the former precedes the latter ; or, in other words, conjugated verbs commonly follow unconjugated verbs.

Verbs in the infinitive usually precede those in the indicative.

215. Any word used alone, with the terminal *ts*, in answer to a question may form a sentence by itself, for it is used as a verb in the simple form where a personal pronoun of the third person is understood to be in the nominative.

216. In this language, as in other languages, “active transitive verbs govern the objective case.” It might be said that all transitive verbs govern the objective case for the existence of a passive form is questionable (§ 168). When an objective pronoun is followed by the simple form of a transitive verb, the latter may be parsed as in the third person indicative ; although in translating the expression into English, a verb in the passive voice may be used.

217. Other points connected with the syntax of the verb have been referred to in the discussion of the etymology.

ADJECTIVES.

218. There are certain intransitive verbs in the Hidatsa, which are used in the same sense as the adjectives of European languages, and may be translated by them. For the convenience of the English student, these verbs will be called adjectives and described as such.

219. There are a large number of the adjectives, which we cannot analyze with our present knowledge of the language, and which may be called primitive.

220. Derivative adjectives are formed from primitive adjectives, from other derivatives, from nouns, adverbs, etc., by forming compound words, or by the use of suffixes having the force of adverbs.

221. The force of the adjective is modified by the adverbial suffixes and also by adverbs used independently, as shown in the following paragraphs.

222. 'adsi' is suffixed to denote an approach to the standard quality, or positive degree, as indicated by the simple form of the adjective; thus from hiši, *red, scarlet*, comes hišadsi, *of a dull red color, crimson or purple*. (¶ 154).

223. 'iša', or 'iše', is of much the same signification as 'adsi', but sometimes applied differently; it signifies, *like or resembling*. Ex.—From tohi, *blue, sky blue*, comes tohiša, *of an impure or uncertain blue, bluish*; from šipi *black*, comes šipisa, *resembling black*, i. e., of a deep color hardly to be distinguished from black. 'adsi' may follow 'iše' to denote a wider variation from the standard quality.

224. 'de' is a suffix, which may be translated *almost or nearly*. Ex.—kakihi, *round*, kakihide, *almost round*; tsamútsi, *straight*, tsamútside, *almost straight*.

225. 'di' increases the signification of the adjective to which it is suffixed; its use is not very extended; it seems to be suffixed only to words of three syllables, ending with 'i' and accented on the penult. Ex.—padópi, *short, low sized*, padópidi, *very short*; tamúhi, *minute*, tamúhidi, *very minute*.

226. tsąki, *good*, takes as an increased or intensified form, tsąkicti, which may be a compound of tsąki and ictia, *great*. tsakicti, commonly takes the suffix 'di'; thus, tsąkictidi denotes a very high degree of excellence.

227. 'kša' denotes that the quality exists excessively, habitually or continuously. Ex.—išia, *bad*, išiaškša, *very bad, persistently bad*. See par. 161.

228. ka'ti, *much, true, truly*, is a word used independently as an adjective and adverb. As an adverb it is used to limit the significance of adjectives to the true or standard qualities; as in hiši-ka'ti, *true red, bright red*, išia-ka'ti, *truly bad, unqualifiedly bad*.

229. When two nouns are compared together in regard to quality, and either one used as the standard of comparison for the other, the expressions itadótadu and itaókadu are used. The former means *at the near side of it*, and indicates the less degree; the latter signifies *on the far side of it or beyond it*, and indicates the greater degree. These expressions give us more nearly the equivalents of the comparative degree of English than any thing else in the Hidatsa.

230. An adjective may be formed of a noun and an adjective. Ex.—From mika', *grass*, and tohiša, *bluish*, comes mika'tóhiša, *green (grass-bluish)*.

231 Some adjectives are compounds of two other adjectives, as *tsidišipi*, *bay*, from *tsidi*, *yellow* and *šipi*, *black*.

Numerals.

232. The Hidatsa system of numeration is strictly decimal, consequently there need not be more than ten primitive numeral adjectives.

233. There are, however, not more than eight, these eight are

duétsa (or luetsa), <i>one</i> ,	kíñu, <i>five</i> ,
dópa (or nopa), <i>two</i> ,	akáma (or akawa), <i>six</i> ,
dámi (or nawi), <i>three</i> ,	šápua, <i>seven</i> , and
tópa, <i>four</i> ,	pítika, <i>ten</i> .

234. *dopapi*, *eight*, is a compound of *dopa*, *two*, and *pi*, (which seems to be the root of *pítika*); it probably signifies *ten less two*.

235. *duetsapi*, *nine*, is a compound of *duetsa*, *one*, and *pi*, and seems to mean *ten less one*.

236. Multiples of ten, less than one hundred, are named on the same principle as in English; thus we have

dopápitika (two tens), <i>twenty</i> ,	akámaapitika, <i>sixty</i> ,
dámiapitika, <i>thirty</i> ,	šapúapitika, <i>seventy</i> ,
topápitika, <i>forty</i> ,	dópapiapitika, <i>eighty</i> , and
kihúapitika, <i>fifty</i> ,	duétsapiapitika, <i>ninety</i> .

It will be seen that the first word of each of these compounds, if not ordinarily ending in *a* is made to do so in this connection, and that the accent is sometimes removed.

237. The word for one hundred, *pitakictía*, signifies *great ten*. The term for one thousand is, *pitakictia-ákakodi*,—the meaning of *akakodi*, I know not.

238. Numbers over ten, but not multiples of ten, are named by the addition of the word *añpi* (*portioned; a part or division*), thus:

añpiduétsa, <i>eleven</i> ,	dopápitika-añpiduétsa, <i>twenty-one</i> ,
añpidópa, <i>twelve</i> ,	dopápitika-añpidópa, <i>twenty-two</i> ,
añpidámi, <i>thirteen</i> ,	dámiapitika-añpidámi, <i>thirty-three</i> ,
añpitópa, <i>fourteen</i> ,	topápitika-añpitópa, <i>forty-four</i> , etc.

239 With the exception of the word for *first*, *itsika*, the ordinals are formed by prefixing 'i' to the cardinal numbers; thus, we have *idopa*, *second*, *idami*, *third*, *itopa*, *fourth*, etc.

SYNTAX OF ADJECTIVES.

240. Adjectives usually immediately follow the nouns or pronouns which they qualify.

241. Qualifying words are often seen used as nouns or pronouns; this is particularly the case with numeral adjectives, and such words as *ahu*, *many*, *etsa*, *all*, *iha*, *other*, *kaušta*, *few*, etc.

ADVERBS.

242. There are adverbs which are apparently primitive, as *tă*, *not*, *duk*, *when*, *tia*, *a long time*, etc. Many primitive adverbs are used as suffixes, as already shown when describing verbs and adjectives.

243. A large number of adjectives are used as adverbs, without undergoing any change of form. When primitive adjectives are thus used, they appear as primitive adverbs. Ex.—*śúa*, *slow*, *slowly*, *híta*, *fleet*, *fleetly*, *ă'tsa*, *near*, *tíša*, *far*.

244. Derivative adverbs are formed from nouns, from demonstrative and interrogative pronouns, from adjectives and from other adverbs.

245. A large number of adverbs of place are formed from nouns by suffixing the prepositions (postpositions), *du*, *ha*, *ka*, *koa*, and *ta*; thus from *dumáta*, *the middle*, we have *dumátadu*, *in* or *through the middle*, *dumátaha*, *toward the middle*, *dumátaka*, *on the middle*, *dumátakoa*, *at the middle*, and *dumátata*, *facing the middle*, or *in the direction of the middle*.

246. Words formed thus (§ 245), might be regarded as merely nouns in the objective, with their governing prepositions; but they are pronounced and used as if belonging to the same class of words as the English adverbs *windward* and *forward*. Since every noun in the language is capable of taking one or more of these postpositions, the number of adverbs of this character is very great.

247. From nouns, adverbs of time are formed by suffixing 'du', 'duk' and 'śedu'; the first of these means *in* or *during any time*, the second *in* or *during future time*, the third, *in* or *during past time*; thus from *máku*, *night*, we have *mákudu*, *during the night*, *nightly*, *mákuduk*, *during the coming night*, "*to-night*," *mákuśedu*, *during the past night* or "*last night*;" from *oktsia*, meaning also *night*, we have *oktsíśedu*, *oktsiadu* and *oktsiaduk*; from *áta* *daylight* or *dawn*, we have *átaduk*, *to-morrow*, etc.

248. From pronouns, adverbs are formed in much the same way as from nouns; thus from the demonstrative 'še' we have *śedu*, *in that time* or *place*, *śekoa*, *at that place*, *just there*, *śéta*, *in that direction*, and from the interrogative 'to' we have *tóta*, *whither*, *tódu* and *tóka*, *where*, *wherein*, *whereat*.

249. When adjectives are used as adverbs, the same suffixes, to modify their force and meaning, are used in the one case as in the other. Adjectives which can denote the manner of performing the action are those chiefly used as adverbs.

250. Adverbs are formed from numeral adjectives by suffixing to the names of the cardinal numbers 'du' and the compound preposition 'tsakoa'; thus we have *dópadu*, *at two times* or *on two occasions*, *twice*, *dámidu*, *thrice*, *tópadu*, *four times*, and also *dópatsakoa*, *at or in two places*, *dámitsakoa*, *at or in three places*, *tópatsakoa*, *in four places*, etc.

251. From ordinals, adverbs are formed by the addition of 'du'; thus, *ítsikadu*, *in the first place or order, firstly*, *idópadu*, *in the second place or order, secondly*, *idamidu*, *thirdly*, *itopadu*, *fourthly*, etc.

252. In adverbs of time, formed by adding to nouns 'du', 'duk' and 'šedu' as indicated in par. 247, the numeral adjectives are inserted between the noun and the adverbial suffix in the manner and for the purpose here indicated; thus from *óktsi* or *óktsia*, *night*:

oktsiádu, *during the night.*

oktsidópadu, *during two nights.*

oktsitópadu, *during four nights.*

oktsíaduk, *during the coming night or to-night.*

oktsidópaduk, *two nights hence, or during the night after next.*

oktsidámiduk, *three nights hence.*

oktsitópaduk, *four nights hence.*

oktsísedu, *last night, during last night.*

oktsidópašedu, *night before last, two nights ago.*

oktsitópašedu, *four nights ago.*

253. Adverbs formed from nouns are often used as nouns; thus *átaduk*, *during to-morrow or to-morrow*, *oktsísedu*, *during last night, or last night*, *adéšedu*, *during last summer, or last summer.*

254. Adverbs are used as predicates to nouns, and in this position, there being no copula, fill the office of intransitive verbs.

255. "Adverbs qualify verbs, adjectives and other adverbs," as in other languages.

256. Adverbs usually precede the words which they qualify; but *ka'ti*, *much, or truly*, *tã*, *not*, *ta*, *only*, and the interrogative *tok*, more commonly follow the words they qualify.

PREPOSITIONS.

257. *ak* (¶ 146) which is prefixed to verbs, and *du*, *in* or *during*, *lia*, *toward*, *ka*, *in*, *koa*, *at*, *ta*, *in the direction of, facing*, which are suffixed to nouns (¶ 245) to form adverbs, fill more fully the office of prepositions than anything else in the language. They are not, however, used as independent words; and, from the position which they occupy in regard to nouns, would be more properly called *postpositions*.

258. *aka*, *on*, and *api*, *with*, are perhaps to be regarded as independent or separate prepositions.

259. There are many adverbs which answer the purpose of prepositions and may be translated by the English prepositions. Adverbs formed from nouns which are the names of place, belong particularly to this class; thus from *míkta*, *the bottom*, comes *miktákoa*, *below* and *miktáta*, *down*; from *ámaho*, *the interior*, *amahóka*, *within* or *in*; from *atáši*, *all out of doors*, *atášikoa*, *out*.

260. Prepositions, separate and incorporated, and all adverbs used as prepositions follow the nouns which they govern.

261. When incorporated, they may be found suffixed to the nouns which they govern, or prefixed to the verbs which follow ; but in either case they come, of course, after the noun.

CONJUNCTIONS.

262. There are two words which are possibly simple conjunctions, they are *ísa*, *and*, *also*, and *duma*, *but*.

263. Other words used in joining words and sentences, perform also the duties of adverbs and prepositions, and are properly to be classed as such.

264. Conjunctions commonly stand between the words, clauses or sentences which they connect.

INTERJECTIONS.

265. There are not many words which are purely exclamatory or interjectional ; a large number of the words, which are used as interjections, being verbs.

266. The following words, however, cannot be well analyzed, and may be regarded as true interjections :

ú! *oh!* expressing pain or astonishment and commonly preceding a sentence.

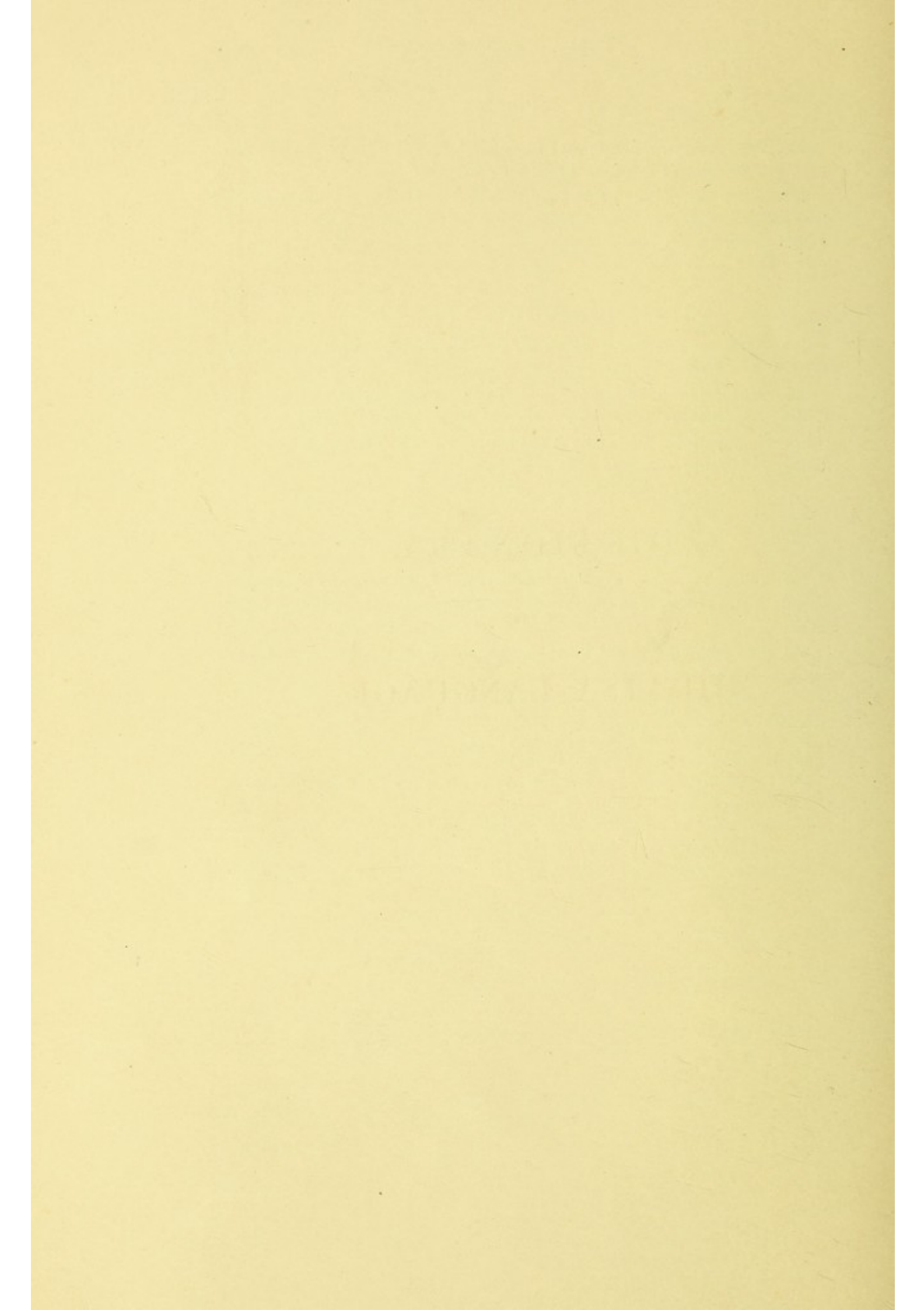
ihé! *there now!* does that satisfy you? etc.

ki! is used in doubt and astonishment.

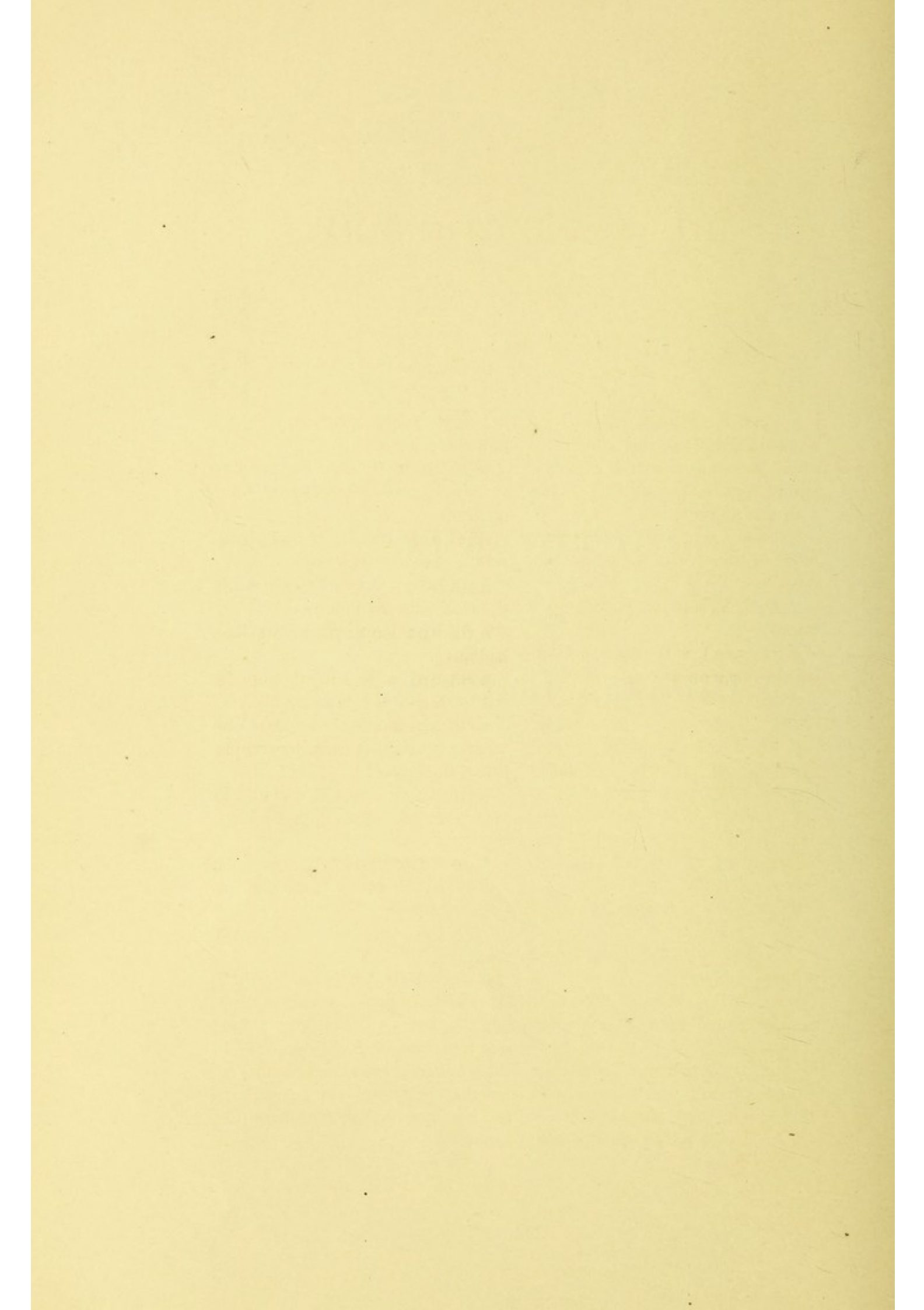
hidí! used by children when teased ; perhaps from the demonstrative pronoun *hidi*.

hukahé! used by men to express surprise and delight ; as, when much game is killed at a volley, etc.

tsakák'! an expression of disgust and impatience, may be a derived word.



DICTIONARY
OF THE
HIDATSA LANGUAGE.



HIDATSA DICTIONARY.

a.

a

a, n. a tree, a plant, the entire plant as distinguished from its parts;—used after 'ma' or as a suffix to nouns; as kohati, *corn*, kohatia, *a stalk of corn*.

a, n. a muscle.

a á te, v. t. to strike by throwing, to hit or bruise with a stone or other missile.

a á ti, v. hurt or bruised by a missile.

á da [ara], n. the arms, the fore-legs of quadrupeds.

ă da, n. the hair of the head, the locks.

ă dă, a causative prefix to verbs, denoting that the action is done by the foot, or by heat or fire. (¶145)

a da a du íc tí a, n. *fr.* ada and aduictia; the *brachium*.

a dă du i, v. i. *fr.* ade and adui; becoming painful.

ă da ha, v. i. to be burning; burnt, parched, charred.

ă dă ha he, v. t. 3d pers., to parch or burn.

ă dă ha ke, v. t. *fr.* ădăha; to cause to burn, to be burned or parched.

ă dă hă pe, v. t. *fr.* ădă and hăpi; to kick, to bark or denude by kicking.

ă dă hé he, v. t. to seize, take hold of, cling to;—also ădăheli.

ă dă hé še, v. t. *fr.* ădă and hese;

ăda

to tear with the foot, to tear with the paws, as a beast.

a dă hi še, v. t. to be ignorant of.—madăhišets, I don't know, I am ignorant.

a dă hi še ke, v. t. to make ignorant, to leave in ignorance.

ă dă hó hi, v. t. *fr.* ădă and hohi; to break with the foot.

a dă hpa ko a, n. the Mandan Indians.

a dă hpi, n. *fr.* adu and ahpi; a part of anything;—also adahpi.

a dă hpi ke, v. t. to make or be made a portion, to make one thing a part of another.

ă dă hu, v. t. *fr.* ădă and hu; to spill with the foot, to upset by kicking.

ă da í du ti [-ruti], n. *fr.* ăda and iduti; ribbon or braid used in tying up the hair.

ă da ka, v. t. 2d pers. of ika, to see.

ă da kă da ho [ara-], n. the Arickaree Indians; perhaps from ădă, *the hair or locks*. This name, it is said, was originally applied to the Arickarees from their manner of wearing their hair,—the meaning of the last three syllables is now unknown.

ă da kă pē, v. t. *fr.* *ădă and kape*; to scratch with toe nails, or with paws as a dog.

ă dă kī de, v. t. *fr.* *kide*; to push with the foot.

ă dă kī tē, v. t. *fr.* *ădă and kite*; to burn off, to clear by fire.

ă dă kī ti, v. cleared off by fire, as a burned prairie.

ă da ku'pa, v. t. *2d pers. of* *iku'pa*, to hate.

ă dă mí di [-widi], v. t. *fr.* *ădă and midi*; to twist with the foot.

ă dă pa pă du i, v. i. *fr.* *ădăpa-pi*; becoming scorched or sunburnt.

ă dă pa pi [ăla- or ěla-], v. i. scorched, sunburnt.

ă dă pá pi de, v. i., adj. almost scorched.

ă dă pa' pi he, v. t. *3d pers.*, to scorch or chap.

ă dă pá pi ke, v. t. to cause to become scorched or sunburnt, to expose to sun or fire.

ă dă pe, v. t, to kick.

ă dă sú ki, v. t. *fr.* *ădă and súki*; to erase with the foot.

ă dă tá ħpi, v. i. to snap or crackle in the fire.

ă dă tá ħpi he, v. t. he makes snap by fire.

ă dă tá ħpi ke, v. t. to cause to snap by fire.

ă dă tá pi, v. t. *fr.* *ădă and tapi*; to squeeze with the foot, to trample on.

ă dă te, v. i. *fr.* *ădă and te*; to be bruised under foot, to be trampled to death.

ă dă té he, v. t. *3d pers.*, to trample to death.

a dă ti, n. *fr.* *adu and ati*; a camping ground, a place marked with the remains of old camps.

ă dă to' ti, v. t. *fr.* *to'ti*; to agitate or shake to and fro with the foot.

ă dă tsá ki, v. i. *fr.* *tsáki*; to be severed by fire.

ă dă tsá ki he, v. t. to sever by fire.

ă dă tská pi, v. t. *fr.* *ădă and tskapi*; to press with the toes, to walk on tip toes.

ă dă tská ti, v. t. *fr.* *ădă and tskati*; to enter or pass through on tip-toes.

a dă tsku ă du i, v. i. becoming progressively moist.

a dă tsku i [arątskui], adj. moist, wet.

a dă tsku i de, v. i. *fr.* *adątskui*; almost wet.

a dă tsku i ke, v. t. to wet or moisten, wetted.

a dé, v. i., adj., to be warm, unpleasantly warm, painful.

a dé, n. warm weather, summer.

a dé a du i, v. i. *same as* *adadui*.

a dé dē, adj. almost painful.

a dé du [-ru], adv. *fr.* *adé*; during the summer.

a dé duk [-ruk], n. and adv. *fr.* *ade*; next summer, during next summer.—*ade-dopa-duk*, two summers hence. *ade-dami-duk [ade-nawiruk]*, three summers hence. *ade-topa-duk*, four summers hence.

a dé he, v. i. *fr.* *ade*; to be angered, he is angry.

a dé he ke, v. i. *fr.* *adehe*; to make angry,

a dé ke, v. t. *fr.* *ade*; to make warm or painful, changed from a comfortable to a painful condition.

a dé kša, adj. *fr.* *ade and kša*; sultry.

a dé še du [-ru], n. and adv. *fr.* *ade and šedu*; last summer, during

last summer.—ade-dopa-šedu [ade-nopa-šeru], two summers ago. ade-topa-šedu, four summers ago.

a dí [ari], n. a road, a trail.

ă di a šá dsi, adj. poor, destitute.

ă di a šá dsi ke, v. t. to impoverish.

ă di i tă du i, v. i. *fr.* ädiiti and adui; becoming hungry.

ă di í ti, v. i. adj. hungry.—mä-diiti, or bädiiitits, I am hungry.

ă di í ti ke, v. t. to cause to be hungry,—to be made hungry.

á dī ša, n. the little raven of the northern plains, probably the *corvus columbianus* of Wilson.

á dī ša i ta pa'' hiš, n. See Local Names.

ă dsi, a suffix to verbs and adjectives denoting an approach to the standard. See ¶ 154.

á du [aru], *prob. fr.* du; a suffix denoting time and place, an adverb of time and place.

á du, a prefix to verbs forming nouns; a part, a place, one of a kind. ¶ 45-47.

ă du ă dă pa pi, n. *fr.* ädăpapi; a sunburnt surface.

a du ă du i, v. i. *fr.* adui; becoming bitter.

a du á ka, *fr.* adu and aka; outside part, skin or rind.

a du ak šá ki, n. *fr.* adu and akšaki; a contusion, a contused wound.

a du á ptse, n. *fr.* aptse; the edge of a knife.

a du é di, n. *fr.* adu and edi; ordure.

a du ě ta, n. a sore place, a scar or ulcer.

a du hi dá, n. *fr.* hida; new goods or articles.

a du hi dú, n. *fr.* hidu; the skeleton, the bony part of any member.

a du hó pi, n. *fr.* adu and hopi; a perforated or excavated place, a hole.

a du ha kú pi, n. *fr.* adu and hakupi; a groove, a crease, a longitudinal depression.

a du hă pi, n. *fr.* hăpi; any place to lie down, a bed, either temporary or permanent.

a du hě pi, n. *fr.* adu and hepi; a shallow place in a lake or river, a shoal.

á du i, a suffix to verbs signifying continuation or progress. (¶ 155)

ă du i, v. adj. bitter, sour, pungent.

ă du í, n. *fr.* adu and i; hair, feathers, the entire plumage of a bird or coat of an animal.

a du ic tí a, n. *fr.* adu and ictia; the main part, the larger part of anything as distinguished from its smaller parts.

a du i dă hpi, n. *fr.* idalpi; an incised wound, a knife-cut.

a du i dă ki ša, n. *fr.* adu and idakiša; a left-handed person, the left side.

a du i dé, n. *fr.* adu and ide; speech, language, a word.

ă du i de, v. i. adj. *fr.* ädui; almost bitter or sour, as changing milk.

a du i dī tsi, n. *fr.* adu and iditsi; scent, smell, odor.

a du i dī tsi-i ší'' a, n. (išia, bad); a stench.

a du i dī tsi-tsa'' ki, n. (tsaki, good); an agreeable odor.

ă du i ke, v. t. *fr.* adui; to change from sweet to bitter.

ă du ĩ kša, adj. excessively bitter.

a du ĭ ptsi, n. *fr.* adu *and* iptsi; an upright, a perpendicular support, as a chair leg.

a du i śá mi ke, n. *fr.* adu *and* išamike; young twigs sprouting from a stump.

a du ĭ ši, n. *fr.* adu *and* iši; rind, covering, exterior; nearly synonymous with aduaka.

a du i śí a, n. *fr.* išia; an inferior or rotten portion; used sometimes as a term of contempt for persons.

a du í tí pe, n. *fr.* itipe; a hole dug, or a place in any way arranged for a trap.

a du ká ti, n. cultivated ground, a field or garden.

a du ká tí ĥa, adv. toward the field.

a du ká tí ka, adv. in the field, among the fields.

a du ká tí ko a, adv. at the field.

a du ké da pi, n. the male of any species.

a de kí a dě tsi, n. *fr.* kiadetsi; a brave, skillful or enduring person, a good hunter or warrior, one intelligent or ingenious.

a du ki a ká ma ke, *fr.* akama-ke; one sixth.

a du ki dá-de śa [-neśa], *fr.* kida *and* deśa; a maiden.

a du ki dá-ma tu, n. a woman who is, or has been married.

a du ki dá mi he ke, n. *fr.* kidamiheke; one-third.

a du ki dá mi ke [-kinawi-ke], *same as* adukidamiheke.

a du ki dó pa he ke, n. *fr.* kido-paheke; one-half.

a du ki dó pa ke [-nopa], *same as last word.*

a du ki du ě tsa pi ke, n. one-ninth.

a du ki du śá, n. *fr.* adu *and* kiduśa; a place where anything is laid away or put in order.

a du ki du śá ko a, adv. *fr.* adukiduśa.

a du ki ká ki, n. *fr.* kikaki; a seam.

a du ki kí ĥu a ke, n. *fr.* kiki-ĥuake; a fifth part.

a du ki śá pu a he ke, n. *same as the next word.*

a du ki śá pu a ke, n. *fr.* kiśa-puake; a seventh part, one seventh.

a du ki tó pa ke, n. *fr.* kitopake, a fourth part.

a du má di he, n. *fr.* adu *and* madihe; prepared food, preparation of food, cooking.

a du má di he a ti, n. *fr.* adu-madihe *and* ati; a kitchen.

a du mí ta pa, n. *fr.* mitapa; falsehood, deceit.

a du ó ki pa di, n. *fr.* adu *and* okipadi; young trees, saplings.

a du ó ktsi, n. *fr.* adu *and* oktsi; a shadow.—aduoktsi mahewits, I will make a shadow, i. e., erect a screen to keep off the sunlight.

a du pá ĥa du i, n. *fr.* paĥa-đui; a blister, a chafed or blistered part.

a du pá ĥi, n. a corner or angle.

a du pá ĥi-dá mi [-nawi], n. a triangle.

a du pá ĥi-tó pa, n. (topa, *four*) a quadrangle.—adupaĥi kiĥu, a pentagon.—adupaĥi-ahu, a polygon.

a du pá tska, n. *fr.* adu *and* paťska; a side, an even surface, a facet. The compounds of this word and of adupaĥi are often used synonymously; but the former commonly refer to flat surfaces and short solids, the latter to long prismatic bodies.

a du pa tska dá mi [-nawi], n. *fr.* adupařtska and dami; a three-sided needle, a glover's needle.

a du pa tska ko a, adv. *fr.* adupařtska; at, or on the side.

a du pa tska to pa, n. (topa, *four*); any long, four-sided object, as a hewn log.

a du pí, n. *fr.* adu and pi, to tattoo or paint; a tattooed mark on the body, tattooing.

a du pí di a, n. *fr.* pidia; a ruffled edging.

a du pó a da mi [-wi], n. *fr.* adu and poadami; a bullet, bullets.

a du pó a da mi-ka di' šta, n. (kadišta, *small*); shot.

a du pú a, n. *fr.* adu and pua; a swelling.

a du šā ša, n. *fr.* adu and šaša; a fork or branch, a bifurcation.

a du ší pe, n. *fr.* adu and šipe; a piece of broken ground, a succession of steep hills and deep ravines.

a du šó ki, n. *fr.* adu and šoki; the back of a knife, dull part of any cutting instrument.

a du šú ka, n. *fr.* adu and šuka; a joint, a condyle.

a du tá ka, n. *prob. fr.* same root as itaka; a grandfather, a grand-uncle in the male line.

a du tsí di a ma tu'', n. a rattle-snake.

a du tsó hi, n. *fr.* tsohi; a point, a tapering end or part.

a du tsú a, n. a seed.

a du ú, n. *fr.* adu and u; a wound, more particularly a bullet or arrow wound.

a du ú ě, n. *fr.* adu and ue; a fire-place.

a du ú ě ha, adv. *fr.* aduue; toward the fire, i. e., in the direction

of the centre of the lodge, opposite to atutiha.

a du ú ě ko a, adv. at the fire-place.

a du ú ě-u'' ě tsa, n. (uetsa, *metal*); a stove.

a du wí ta pa. See adumitapa.

a hi', n. the "*pomme-blanche*," or *psoralea esculenta*, a plant bearing an edible root, growing wild in Dakota. Recently the name has been applied to turnips introduced by the whites, and now cultivated by these Indians.

a hi' mi ka, n. *fr.* ahi and mika; the "*female pomme-blanche*" or *psoralea argophylla*.

a hú, adj. adv. much, many.—ahuts.

a hú ke, v. t. *fr.* ahu; to increase, to multiply,—increased.

a hó ā, v. t., to conceal, to hide.

á ho ka, n. the kidneys.

á hpi, adj. n. portional, not entire, a part.

a hpi a ká ma [-wa], num. adj. *fr.* ałpi and akama; sixteen.

a hpi dá mi [-nawi], adj. *fr.* ałpi and dami, thirteen.

a hpi dó pa [-nopa], adj. *fr.* ałpi and dopa; twelve.

a hpi dó pa pi, adj. *fr.* ałpi and dopapi; eighteen.

a hpi du ě tsa pi, n. adj. *fr.* ałpi and duetsapi; nineteen.

a hpi kī hu, adj. *fr.* ałpi and kiĥu; fifteen.

a hpi šā pu a, adj. *fr.* ałpi and šapua; seventeen.

a hpi to pa, adj. *fr.* ałpi and topa; fourteen.

a hú a, v. t. same as aĥoa.

ak, v. i., prep. with, upon, to be or have with.

ak, a prefix to verbs signifying on or with.— ¶ 146.

á ka, prep., adv. above, exterior to, surrounding.

á ka, n. *prob. fr. last word*; rind, peel; *same as* aduáka.

a ká ħpi, v. t. to cross over, to step over.

á ka ka ši, v. t. to write in characters, or in Indian symbols, to make a pictorial record, but not to paint for mere ornament.—ámaka. kaši, I write. ádakakaši, you write.

ǎ ka ko di. See par. 237.

a ká ma, num. adj. six.

a ká ma a pi ti ka, num. adj. sixty.

a ká ma he, v. t. 3d pers. *fr.* akama; to make or divide into six.

a ká ma ke, v. t. to divide into six parts, divided into six.

á ka pe, v. t. to court, to seek one of the opposite sex.—mia akapets, said of the man.

a ká ši, v. t. to pull out, to hold between the fingers.

á ka ta, adv. *fr.* aka; up, upwards.

a ká ta, n. the palate.

a ka'' ta a du hi dú, n. *fr.* aká-ta *and* aduhidu; the palate bones.

a ká wa, num. adj. *same as* aká-ma.

a ká wa a pi ti ka, *same as* akamaapitika.

á ka za, n. *dimin. of* a; a tendon.

ak' de, v. t. *comp. of* ak *and* de; to take away with one, to carry something off.—makmadets, I carry away.

ak' hu, v. t. *comp. of* ak *and* hu; to bring, to come and take with.—makmahuts, I bring.

á ki, v. i. and prefix to verbs; on or with; nearly synonymous with 'ak', from which it may be derived, or the latter may be a contraction of 'aki'.

á ki ħi, v. t. *fr.* aki *and* eħi; to urinate on, to stain or soil in this way.

a ki ká ħi, v. i. to be with, to be taken back with.

a ki ká he, v. t. to take back with, to capture and bring home, to take from and bring away.

á ki tsa, v. t. to overshoot, to miss in throwing.

á ko ka, adv. *fr.* ak *and* oka; upon, on top of.

á kši ě, v. t. to support, to hold in the hand, as a light.

á ksu ě, [or ak-šu-e] v. t. *fr.* šuě; to spit upon.

ak' tsi šě, v. t. to look through an aperture at something, to look in or out through a window or door, to glance through at.

ǎ ku, n. color, kind, description. akuto? what kind?

ǎ ku, a relative pronoun, prefixed to verbs forming nouns; it denotes the subject; with transitive verbs the agent, with intransitive verbs the object of the action, with adjective verbs, it denotes something of the color, or kind referred to; it is prefixed also to nouns used as verbs.

ǎ ku á ka pe, n. *fr.* aku *and* akape; a beau, a suitor.

ǎ ku a ma o'' ze, n. *fr.* amaoze; a farmer.

ǎ ku há tski, n. *fr.* aku *and* hatski; giants.

ǎ ku ħi de, n. *fr.* aku *and* ħide; a maker, a manufacturer of anything.

ǎ ku ħi ši, n. *fr.* aku *and* ħiši; red cloth, "scarlet strouding."

a kú ĥa, adv. *apparently from* oka *and* ĥa; yonder, off, in the direction of the more distant side.

a kú ĥi, n. the human ear, the pinna. makuĥi, my ear.

a ku'' ĥi a du hó pi, n. (adu-hopi, *a hole*); the *meatus externus*.

a ku'' ĥi a du ĥa kú pi, n. (aduĥakupi, *a groove*); *fossa* of helix of auricle.

ă ku hó ta i šě, n. *fr.* aku *and* hotaišě; something of a greyish color, an iron-grey horse.

ă ku i dī tsi tsa ki, n. *fr.* iditsi-tsa ki; scent, material for scenting.

ă ku i ší a, n. *fr.* aku *and* išia; a worthless or impecunious person, a person not respected.

ă ku kí kše, n. *fr.* aku *and* kikše; one who fixes, mends or arranges.

ă ku kí ta he, n. *fr.* aku *and* kitahe; a butcher.

ă ku má di he, n. *fr.* aku *and* madihe; a cook.

ă ku má di he a ti, n. (ati, *a house*); a temporary screen or shed erected for cooking purposes, a kitchen.

ă ku ma i kú tski, n. *fr.* aku *and* maikutski; one who copies, patterns after, follows an example, or carries out instructions.

ă ku ma i šké, n. *fr.* aku *and* maiške; one who commands, directs, or sets an example.

ă ku ma ki kú a, n. *fr.* kikua; a soldier, one of the "band of soldiers" of the Hidatsa, a white soldier. See mašiakumakikua.

ă ku ma tse é tsi, n. *fr.* aku *and* matseetsi; men belonging to the class or order of chiefs, men of consequence in the tribe.

ă ku pú zi, n. *fr.* aku *and* puzi;

anything striped or spotted, particularly printed fabrics, calico. See mašiilhipuzi.

ă ku ší' pi ša, n. *fr.* aku *and* šipiša; dark blue cloth, black strouding.

ă ku tó hi, n. *fr.* aku *and* tohi; glass beads used in garnishing. Possibly the beads first introduced by the traders were blue, and hence the name.

ă ma [áma, ábwa, áwa], n. the earth, earth, clay, country, land.

ă ma ă da ĥa, n. *fr.* ama *and* adaĥa; lignite.

á ma á da tsa, n. the high upland, the open uninhabited prairie, the steppes.

ă ma á da tsa ko a, adv. *fr.* amaadatsa; on the uplands, away from the river valleys.

ă ma a du ĥa ku'' pi, n. *fr.* ama *and* aduĥakupi; a ravine, an old water-course.

ă ma a du ší''pe, n. *fr.* ama *and* aduši-pe; "bad-lands."

ă ma dăk tsá ki, n. *fr.* ama *and* dăktsa ki; a deep gully.

ă ma dé ta, n. *fr.* ama *and* deta; a bluff, a steep river-bank, high steep hills bordering a valley.

ă ma dé ta ko a, adv. *fr.* amadeta; on or at the bluff.

a ma de ta ku ĥá ĥi, n. (ĥaĥi, *striped*); a bluff of many-colored, stratified rocks.

ă ma de ta ku má ku, n. *fr.* amadeta, aku *and* maku; a high bluff, a bluff forming the edge of a lofty plateau as distinguished from the banks of a river where it passes through its flood-plain.

ă ma de ta ku ší diš, n. See Local Names.

ă ma de ta ma pá hiš, n. See Local Names.

ă ma dí a, n. *fr.* ama; an ordinary low hill, a prairie knoll.

ă ma dí a di da'' zi, n. ? *fr.* amadia; a ringworm.

ă ma ě, n. a hoe.

ă ma ě a ku tsu'' ka, n. (tsuka, *flat*); a spade.

ă ma hă tski, n. *fr.* ama and hatski; a long ridge, a "divide."

ă ma ho, n. the inside, the interior.

ă ma hó a de, v. i. *fr.* amaho and ade; to feel internal pain, to be griped.

ă ma hó ka, adv., v. i. within, inside, to be within.—ati amahoka amamakits, I am sitting in the house.

ă ma hó ka ke, v. t. *fr.* amahoka; to put into, to place within.

ă ma ĥa kú pi, n. *fr.* ama and hakupi; furrowed land, a tract of land containing one or more ravines; often used synonymously with amaaduĥakupi.

ă ma há mi [-wi], n. *fr.* ama and ĥami; a mountain chain, mountainous country.

ă ma há mi [-wi], n. a tribe of Indians who formerly dwelt in a village of the same name on Knife river; they were closely allied to the Hidatsa, and are now consolidated with them.

ă ma há mi ko a, adv. *fr.* amahami; at the mountains; said when referring to the Rocky mountain region.

ă ma há ti, v. and n. *fr.* ama and hati; to shine; light, light proceeding from an original source, not reflected.

ă ma há wi, alone and in its derivatives 'amaĥami' is often thus pronounced.

ă ma hó ta, n. *fr.* ama and hota; salt.

ă ma ĩc' pu, n. *fr.* ama and icpu; a pointed or conical butte or hill, the point of such a butte, a collection of such buttes.

ă ma ic pu šá šaš [or -šase]. See list of local names.

ă ma i dă ĥi še, n. *fr.* ama and idăĥiše; a shovel.

a mak', v. *imperative of* amaki; sit down! be seated!

ă ma ka, n. *prob. fr.* ama and ka; a badger. The name may allude to the proximity of his body to the earth as he walks, or to his dwelling.

a má ka, adv. *fr.* ama and aka; overground, upon the land.

a má ka do ĥpa ka, n. *fr.* amaka and doĥpaka; Indians; a name of special distinction, used when 'doĥpaka' would be ambiguous.

a má ka noĥ pa ka, n. *same as* amakadoĥpaka.

a má ki, v. i. *prob. fr.* ama and aki; to sit.

a má ki ke, v. t. to put sitting, to cause or oblige to sit.

ă ma ma ki má ka da. See Local Names.

ă ma má ku, n. *fr.* ama and maku; high ground, a general name for a hill or ridge of any kind.

ă ma ó ze, v. t. *fr.* ama and oze; to plant.

ă ma ši', n. an eagle trap, a trap in the ground. See note after list of Local Names.

ă ma ši'a, n. *fr.* ama and išia; "bad lands."

ă ma ší pe, n. *same as* amaaduši-pe.

ă ma ši pi ša, n. (šipiša, *black*); a dark mineral pigment, obtained by

these Indians, from various places in the neighborhood of their village and used in symbolic writing, decorating robes, &c. Of late years the name has been also applied to black ink obtained from the whites.

ă ma ší ta, n. (*šita*, is said to mean *cold*, but I have never heard it so used but in this word); the north, the land north of the Hidatsa country.

ă ma ši tá ko a, adv. *fr.* ama-šita; northward, at the north, northern;—used also as an adjective and noun.

ă ma ši ta'' ko a-a ma há ti, n. *literally, northern lights; aurora borealis.* See 'apahiadaña,' which is the more common name.

ă ma ši tá ko a-ma ši, n. *lit. white men of the north;* the white inhabitants of Rupert Land.

ă ma só di ša, n. the mud-swallow.

ă ma ta, adv. *fr.* ama; turned in the direction of the ground, facing the earth.

a má te, 1st pers. indicative of *ite*, to admire.

a má ti, n. the Missouri river. See Local Names.

ă ma ti'', n. *fr.* ama and *ati*; an earth-covered lodge, a number of such lodges, hence a permanent village of earth-covered lodges.

a má ti a du ša šaš. See Local Names.

ă ma ti dá ta hi [-natahi], one of the old villages of the tribe when they dwelt on Knife river.

ă ma tí ha, n. another of the Knife river villages.

ă ma ti há mi, same as ama-hami; name of former tribe and village.

a má ti ka za, n. the Little Missouri river. See list of Local Names.

ă má tsa ka'' du i, v. i. *fr.* amatsaki; becoming stained with earth.

ă má tsa ki, adj. *fr.* ama and tsaki; stained with earth.

ă má tsa ki he, v. t. he stains with earth.

ă má tsa ki ke, v. t. to stain with earth, to cause to be soiled with earth,—soiled with earth.

ă ma tsí di, n. *fr.* ama and tsidi; a yellow mineral pigment obtained by the Indians, ochre.

ă ma tsí di o du tsi, n. See Local Names.

ă ma tsú ka, n. *fr.* ama and tsuka; a flat meadow, a bottom land.

ă ma ú ti, n. *fr.* ama and uti; the skirt or base of a hill, a foot-hill.

ă ma ú ti ko a, adv. of place *fr.* amauti.

a má zi, n. beans, any leguminous plant.

a ma zi-ší pi ša, n. *fr.* amazi and šipiša; black beans. The name is also sometimes applied to roasted coffee.

á mpa, n. the neck.

á ntsi. See a'tsi.

á pa, n. ears, particularly the ears of the lower animals.

ă pă, n. the nose of man and the lower animals, the beak of a bird.

ă'' pă a du hó pi, n. *fr.* apă and aduhopi; nostrils.

ă'' pă a du sú ka, n. *fr.* apă and adušuka; the bridge of the nose.

ă pă dá ka, n. *dimin. of* apă; *alé* of nose.

a pá di, v. i. to sprout and grow, to increase by growth.

a pá di, n. the Canadian porcupine. The animal is common on the

Upper Missouri and its quills are used for embroidering. This word is also used to designate the quills.

a pá di hi', n. *fr.* apadi and hi'; porcupine quills.—apadi is the more usual term.

a pá di kě, v. t. *fr.* apadi; to cause to grow,—grown.

ă pă hé da pi, n. *fr.* apa and hedapi; the juncture of the nose with the forehead.

a pá hi, n. the sky.

a pa hi ă dă ha, n. *fr.* apahi and ădăha; the *aurora borealis*.

a pá hi a du i ho'' tą ki, n. (ihotaki, *white*); white clouds, cirrus clouds.

a pá hi a du ši'' pi sa, n. (šipi-ša, *black*); dark, heavy clouds.

a pa hi tą tsi, n. (taşti, *thick*); a sky completely overcast with clouds.

a pa hi tó hi, n. (tohi, *blue*); the blue sky.

ă pă ic' pu, n. *fr.* ăpă and icpu; the point of the nose.

ă pă sá ki, n. *fr.* ăpă and saki, *the hand*; a pelican. The name alludes either to the shape of the bird's bill or to the use which he makes of it.

ă pă sa kú pi, n. *fr.* ăpă and šakupi; a hooked or Roman nose.

ă pă tsi tú ki, n. *fr.* ăpă and tsituki; a pug-nose.

á pi, prep. with, to be with.

a pic tí a, n. *fr.* apa and ictia; a mule.

á pi ka, adv. *fr.* api; together, together with.

á pi ke, v. t. *fr.* api; to place together.

á pi sa, n. the liver.

a pí tsa, n. a sand-hill crane.

a pi tsa tó hi, n. the blue heron.

á pi tska, n. bristles on lips of felidæ, &c.

a pó ka, n. a head-dress of any kind, a hat or bonnet.

a pó ksa, n. a pendant jewel, an ear-jewel.

ă pú ti, n. *fr.* ăpă and uti; the upper lip, the entire upper lip. (See ideta). These Indians seem to regard the upper lip as the "root of the nose."

ă pú ti a du ha ku'' pi, n. *fr.* ăputi and aduhakupi; the *sulcus* of the upper lip.

a rí, n. a trail, *same as* adi.

á ru, alone and in its compounds 'adu' is often thus pronounced.

a sá di, v. t. to steal, to take anything illegally or occultly.—adi asadi, "to steal the road," to run away secretly, to abscond.

ă su, n. a string or cord, also a fishing-line, a snare.

á su ka, n. testes.

á'' su ka-ma tú, n. a stallion.—asuka-deša, a gelding.

á ta, n. day, daylight.—ata-kadišta, sometimes said of early in the day.—atats, it is day.

á ta dě, n. almost day, near daylight.

a tá di, v. i. to go out of doors, also to menstruate.

a tá di ke, v. t. to put out of doors, or out of the house.

á ta duk [-ruk], n. *fr.* ata and duk; to-morrow.

á ta duk, adv. when to-morrow comes.

a tá i še, adj. *fr.* ata and išě; bright as day.

ą tá ka, n. the end or extremity,—perhaps, "in the end."

ą tá ka du, n. and adv. *fr.* ątaKa;

in, or through the end, the terminal portion.

a tá ka du i, v. i. *fr.* atáki and adui; bleaching, gradually whitening.

a tá ka ha, adv. *fr.* atáka; end-wards, towards the end.

a tá ka ko a, adv. at the end.

a tá ki, adj. white, *same as* ilhotaki.

a tá ki ke, v. t. *fr.* atáki; to cause to whiten,—whitened, bleached.

á ta ruk, n. to-morrow, *same as* ataduk.

á taš, n. *fr.* ati; one's own house, a home.

a tá zi, n. out of doors, outside.

a tá zi ha, adv. *fr.* atazi; toward the outside.

a tá zi ko a, adv. at the outside, out of the houses.

á tē, n. a father, a father's brothers and male cousins.

a té, v. i. to appear, to come in sight.

a té de, v. i. to be almost in sight, nearly appearing.

a té he, v. t. *fr.* ate; to make appear, to show.

a té he ka, v. t. *imper.* of ateheke; show it! let us see it!

a té he ke, v. t. to cause to appear, to hold up to view, to exhibit.

á tē ka'ti, n. *fr.* atē and ka'ti; a true or real father, not a father's brother.

á ti, n. a house of any kind.

a ti du tí du, n. the roof of an earth-covered lodge.

á ti he, v. t. *fr.* ati; to make a camp.

a ti í pki ti, n. *fr.* ati and ipkiti; the mixture of white earth and water which they use in coating log cabins.

Lately this term has been applied to whitewash made of lime.

á ti ke, v. t. *fr.* ati; to change into a house, to use for a house.

a tí ši, n. the hole in the top of the lodge to let out the smoke, (recently) a stove-pipe.

a ti ší a, n. *prob. fr.* ati and iši; heavy, dressed elk or buffalo skin, such as is used in making skin lodges.

a ti tsó hi, n. *same as* atitsuahe, but less used.

a ti tsú a he, n. *fr.* ati and tsuahe; a skin lodge. The name alludes to its shape.

a ti tsú ka, n. *fr.* ati and tsuka; the side of the fire, a seat in the lodge neither opposite nor next the door.

ǎ tsa, prep. adv. near by, close to, (also ätsě).

a' tsi, n. the *mammæ*, the udder of an animal.

a' tsi bi di, n. *same as* a'tsimidi.

a' tsi hi, v. *comp.* of a'tsi and hi; to suck.

a' tsi hi ke, v. t. to give to suck, to nurse, to suckle.

a' tsi ic pu, n. *fr.* a'tsi and icpu; the nipple.

a' tsi mi di, n. *fr.* a'tsi and midi; milk.

ǎ tska, adj. cross, fierce,—as a dog.

ǎ tskä de, adj. surly, almost fierce.

ǎ tskä du i, v. i. becoming fierce.

ǎ tska ke, v. t. *fr.* ätska; to enrage.

ǎ tská kša, v. i. *adj. fr.* ätska and kša; habitually cross.

ǎ tská kša ke, v. t. to render habitually cross, to sour one's temper.

á tu, n. the head.

a tú a de, v. i. *comp.* of atu and ade; to have headache.

a tú i tsa ti, n. *fr.* atu and itsati; hair-grease.

a tú ka, n. the seat opposite the door of a lodge, "at the head."

a tú ti, n. *fr.* ati and uti; "the bottom of the lodge." In a skin lodge this signifies the space between the poles and the ground, near where they meet; in an earth-covered lodge, the space between the short uprights, the outer wall and the ground.

a tú ti ĥa, adv. *fr.* atuti; in the direction of the bottom of the lodge, away from the fire.

a tú ti ko a, adv. at or in the bottom of the lodge.

a tú ti ko a-i''ptsa, n. *fr.* atutikoa and iptsa; the shorter uprights of an earth-covered lodge, the outer row of supporting posts.

a tú ti ko a-i''ptsi, same as last word.

a tú ti ko a-mi da'', n. Synon. atutikoaipsta.

á zi, n. a river.

á zi, n. a horn.

á zi, n. a spoon or ladle. The Hidatsa make their spoons of horn; hence, perhaps, the name.

a zi a du śá śa, n. *fr.* azi and aduśaśa; a branch or fork of a river.

a zic tí a, n. *fr.* azi and ictia; the big-horn or Rocky Mountain sheep, *ovis montana*.

a zi dé ĥi, n. *fr.* azi and deĥi; a spoon or ladle made from the horn of the *ovis montana*.

a zi ĥá mi, n. *fr.* azi and ĥami; antlers, animals bearing antlers, males of the *cervidæ*.

a zi ĥá wi, same as aziĥami.

a zi ic' pu, n. *fr.* azi and icpu; the source or head waters of a river.

a zi ic' pu ko a, adv. *fr.* aziicpu.

a zi ic' pu śa śa, n. *fr.* aziicpu and śaśa; the affluents which join a river near its source.

á zi ka za, n. *dimin. of* azi; a creek or rivulet.

á zi ka zi, n. same as azikaza.

a zi śí pi śa, n. *fr.* azi and śipisa; a black spoon, one made of buffalo horn.

a zi ú e tsa, n. metal spoons, such as are obtained from the whites.

a zi ú ti, n. *fr.* azi and uti; the mouth of a river.

b.

b. Words, heard as beginning with the sound of b, may be found under m.

c.

c is not an initial sound.

d.

d, a common abbreviation of the pronouns da and di.

da [na, la, ra], pers. pron., simple, 2d pers.; thou, you, ye.

da, adv. prefix to verbs, denotes departure or motion from; as in damakoa, *I go away*, from makoa, *I go*.

da' [na'], probably a form of the last word, or of *de, to go*; suffixed to verbs it makes an imperative form;—go thou! do thou do it!

dǎ da [nana], v. i. to shiver, to tremble.

dá di [na-] n. a party of Indians travelling with their effects, a moving camp.

dá dsa, n. the calf of the leg.

da hé, v. t. to work, to labor at anything, to make or form.

da he ka' ti [lahekanti], v. i. ? from *dahe and ka'ti*; to be tired. *madaheka'ti*, I am tired.

da he ka' ti he, v. t. 3d pers. to tire, to fatigue.

da he ka' ti ke, v. t. to cause to tire,—fatigued.

da he ku ti dí ki, v. t. *fr. diki, to strike*—I know not the meaning of the rest of the word; to strike an enemy first, to "count first *coup*."

dá hu [nahu, lahu], v. i. *fr. da and hu*; to come away from.—*damahuts*, I come away from. *dadahuts* [nalahuts], you come away from.

da hǎ dě [la-], *fr. hǎdě*; to shell with the teeth, as corn.

da hǎ hi [na-], n. the elongated, vertebral, spinous processes between an animal's shoulders, a "hump-rib," a buffalo-hump.

da hǎ hi máku, n. *fr. da hǎhi and máku*; a high hump, a buffalo-hump.

dá ha mi [-wi], adj. fringed, having long ornamental ends.

da hǎ pe ši, adj. steep, perpendicular.

da hǎ pi [la-], v. t. *fr. hǎpi*; to peel off, to bark a tree.

da hǎ pi he ši, same as *da hǎpeši*.

da hé še, v. t. *fr. heše*; to tear with the teeth.

da hé ši, v., adj. torn with teeth.

da hé ši ke, v. t. to cause to tear with teeth, torn by teeth.

dá hi [na-], n. a dim shadow or shade, hence also a soul or ghost; seldom used alone. See *ida hi* and *dokida hi*.

da hǐ hi, n. *prob. fr. da hi*; the reflection of an object as seen on a polished surface; perhaps a hypothetical word. See *ida hi hi*.

da hí pi, v. t. to flay.

dǎ hi še, v. t. to dash, or throw away, to dig or shovel.

dǎ hki ši [na-], n. a pillow.

dǎ hki sí ši, n. *fr. da hki ši and iši*; a pillow-case.

dá ho, n. the lungs.

dá ho ke [na-], ? *fr. da ho*; a saddle of any kind. *da ho ke-hidu*, a bone saddle, or horn saddle. *da ho ke-mida*, a wooden saddle. See *matǎtsida ho ke*.

da hó ki, v. t. *fr. hoki*; 2d and 3d pers.; to row a boat. *ma hoki*, I row.

dǎ hpa, v. t. to place the arms around, to enfold in the arms.

dǎ hpi [nǎhpi], n. a pelt of any kind, a buffalo robe.

dǎ hpi ke [nǎhpike], n. the annual religious ceremony of the *Hidatsa*.

dǎ hpí tsi [nǎhpitsi], n. *fr. dǎhpi and tsi*; a bear.

dǎ hpí tsi-a du a ma'' kíš, n. See *Local Names*.

dǎ hpí tsi-i tsíc pu [na-], n. *fr. dǎhpitsi and itsicpu*; a bear's claw.

dǎ hpí tsi-i tsí ti [na-], *fr. dǎhpitsi and itsiti*; a bear's track.

dǎ hpí tsi-o dǎ hpi [na-], *fr. dǎhpitsi and oda hpi*; a bear-skin.

dǎ hpi tsó ki [na-], n. (tsoki, *hard*), raw-hide, "parfleche."

dǎ htsí a, adj. *same as* daktsia, which is the more common pronunciation.

dá hu, v. t. *fr.* hu; to spill, upset, topple.

da hú e, v. t. *same as* dáhu.

da hú pi, v. t. *prob. fr.* hupi; to drink dry, to drain with the mouth; also, to absorb as a sponge. 3d pers.

dǎk [nǎk], a prefix to verbs and verb roots, usually indicating that the action is performed by a sudden, forcible impulse. In the 1st and 2d persons the 'd' is sometimes dropped.

dǎk' a [nǎka], *same as* dǎk, from which it may be derived, or the former may be a contraction of dǎka.

dá ka, a diminutive suffix.

dá ka, n. the offspring or young of anything. See idaka.

dá ka, v. i. to remain, to continue in one condition unchanged, to be, to live.

dá ka a du mi di, n. *fr.* daka, *offspring*, adu *and* midi; *liquor amni*. That of buffalo, elk, etc., is boiled by these Indians, who drink it as soup.

da ka dú tska [-lu-], n. a twin, twins. They are very rare among these Indians.

dǎ ká he, v. t. to pull toward, to pluck, but not pluck out, to stretch or spread out.

da ká hi še, v. t. to hold in the arms.

da kǎ hi ši, held in the arms.

dǎk a hó hi, v. t. *fr.* dǎka *and* hóhi; to break across with a blow.

dǎk a kí ti [nǎk-], v. t. *fr.* dǎka *and* kiti; to shave or remove hair; to clear off by blows, as these Indians

do in removing hair, with a flint or iron scraper, from a skin, preparatory to dressing it.

dǎk a mí di [nǎkawidi], v. i. *and* t. *fr.* dǎka *and* midi; to twist by sudden force; said if a saddle turns while a horse is running, etc.

dǎk a mí di ke, v. to cause to turn,—turned by sudden force.

dǎk a mǐ tsi [-witsi], v. t. *fr.* dǎka *and* mǐtsi; to cut fine by blows, to mince, to chop into small fragments.

dǎk a pǎ ki, v. i. to blossom.

dǎk a pǎ ki ke, v. t. to cause to blossom.

da kǎ pe, v. t. *fr.* kǎpe; to lacerate with the teeth.

da ká pi, v. t. See kidakapi, which is the more common form.

dǎk a pǐ hi, v. t. to float in air or on water, to flap.

dǎk a pǐ hi he, v. t. to float, to allow to float. 3d pers.

dǎk a pǐ hi ke, v. t. to cause to float, to make float,—floated.

dǎk a pú ši, v. i. to be puffed out, inflated.

dǎk a pú ši ke, v. t. to cause to increase in diameter, to puff out.

da kǎ ptsi, v. i. *fr.* kǎptsi; to be nicked, to have numerous small notches.

da kǎ ptsi he, v. t. 3d pers. to nick, to cut fine notches, to keep a record or tally by cutting notches.

dǎk' a ta, v. t. *fr.* dǎka *and* ta; to smash to pieces by throwing violently, or by hitting a blow.

dǎk a tǎ hi, v. i. to make a noise by stamping, pounding, etc.

dǎk a tí, v. i. to be stretched out or shaken out forcibly, as in shaking blankets.

dāk a tí i, *same as* dākati.

dāk a tí he, v. t. 3d pers., to unfold, unroll, shake out.

dāk a tí ke, v. to cause to unroll, unrolled, unfolded, shaken out.

dāk a to' ti, v. t. *fr.* dāka *and* to'ti; to ruffle or shake with force suddenly and briefly applied.

dá ka tsa, adj., v. *fr.* v. i. daka, remaining unchanged, alive.

dak a wí di, *same as* dakamidi.

dá ke, a form of daka; to continue, etc.

da' ki [na'ki], n. a prisoner of war. The children of the enemy are sometimes taken captive; they are not enslaved or ill treated.

dá ki, v. i. to squeal as a child.

dá ki [naki], a band or clan in a tribe. In the Hidatsa daki we have apparently a modification of the totem system.

da ki dá mi [nakináwi], *fr.* daki *and* dami *or* idami, *i. e.* three bands (*consolidated*) *or* the third band; one of the Hidatsa clans.

da kí ti, v. i. ? *fr.* kiti; to close up like a pocket-knife.

da ki tó pa [na-], *lit.* four bands, *or* the fourth band; the name of one of the Hidatsa clans or bands.

dá ko a [na-], v. *fr.* da *and* koa; to go away from, to abscond.—dama koa, I go away.

da kó ē [la-], n. a man's friend or comrade; a hypothetical word. See idakoe and madakoe.

dāk šá ke, v. t. to produce a wound by throwing.

dāk šá ki, v. i. wounded by a missile.

dāk' ši, v. t. to bundle, to wrap in skins or cloth.

dak ší pi [na-], adv., v. after

in point of time, later, subsequent to.

dāk tá dē, v. t. *fr.* ktade; to nail with heavy blows, to drive a spike.

dāk tsá da ke, v. t. and i. to slide or cause to slide with sudden, forcible impulses, as in skating.

dāk tsá ki, v. t. *fr.* dāk *and* tsaki; to chop, to cut with heavy blows as in chopping wood.

dāk tsa' ti, v. t. *fr.* dak *and* tsati; to impale, to thrust into with force suddenly applied, as in sticking with a spear.

dāk tsí a, v. i., adj. heavy, weighty.

dāk tsi á du i, v. i. gradually increasing in weight.

dāk tsí a ke, v. t. to make heavy.

dá ktsi di, n. *fr.* daka *and* tsidi; a name applied to light-colored buffalo-calves.

dāk tsí ke, v., adj. to place in a row; to be in single file, aligned, as the posts of a palisade or the teeth of a comb.

dāk tsú a [nak-], n. a mink.

dāk tsú ti, v. t. to hit hard, to beat with a stick.

dāk tsú ti, v. t. to braid.

dāk ú di, v. to produce a current of air by a sudden motion, as in fanning.

dāk ú dsi, v. i. and t. to oscillate, to swing;—pronounced so much like dakudsi, 2d pers. of kudsi, that it is difficult to distinguish.

dāk ú hti [nāk-], adj. light, not heavy.

dāk ú hti he, v. t. 3d pers. to make light.

dāk ú hti ke, v. t. to make light, reduced in weight.

da' kupe [na-], n. a bed-curtain.

dá mi [nawi], num. adj. three. It is more commonly pronounced 'nawi' both alone and in its derivatives.

dá mi a pi ti ka [na-], num. adj. thirty.

dá mi de [na-], adj., v. almost three, two and a large part of a third.

da mi hé ke [na-], v. t. to make into three, to divide into three; pass. divided into three parts.

dá mi ke, v. t. *same as* damiheke.

dá mi tsa ko a, adv. in three places or directions.

da mĩ tsi, v. t. *fr.* mitsi; to chew fine.

da mó ki [-wo-], v. i. to sink down, to ebb. kidamoki is the more common form.

dá mu [nawu], adj., etc., deep; said of water.

dá mu ke [nawu-]. v. t. to deepen, become deep.

dǎ nǎ, *same as* dǎdǎ.—midanats, I shiver.

dá pē, v. t. *fr.* da *and* pe; to eat by tearing, as a dog eats.

da psú ti, v. t. *fr.* psú; to shove out of place, to jog the arm.

dǎ ša, v. t. to lacerate with the teeth.

dá ši [naši], n. a name, a proper name; pronounced also dázi.

dá ši e [la-], v. t. to take off with the teeth, as in eating corn from a cob.

da ši pi [la-], v. t. *fr.* ši pi; to untie with the teeth.

dá šku, v. t. *fr.* šku; to extract with the teeth.

dá ště, v. t. to munch, to chew fine; also to pound fine.

dá' ta [na-], n. the heart. This

word is also used figuratively, as in English; and various emotions and feelings are attributed to conditions of the heart, as shown in words which follow.

da' ta dé ša [na'tanéša], v. i., adj. *fr.* da'ta *and* deša, "heartless"; giddy, foolish, inconsiderate.

da' ta dé ša ke, v. t. *fr.* da'ta-deša; to cause to be foolish or inconsiderate.

da' ta dé še, *same as* da'tadeša.

da' ta ě pá du i, v. i. *fr.* da'ta-ě pi; becoming indolent.

da' ta ě pi, v. i. *fr.* da'ta *and* ě pi; to be lazy, indolent.

da' ta ě pi ke, v. t. to cause to be lazy.

da' ta i ší a, v. i. *fr.* da'ta *and* išia, *bad*; to be angry, morose, disagreeable, unhappy or sorry.

da' ta i ši á du i, v. i. becoming angry, etc.

da' ta i ší a ke, v. t. to cause to be morose, angry, etc.—angered.

da tá ki, v. i. to be hurt, to be in pain.—midataki, I am hurt.

da tá pi, v. t. *fr.* tapi; to hold or press between the teeth.

da tá ti, v. t. to squeeze with the teeth.

da' ta tsá kí, v. i. *fr.* da'ta *and* tsáki, *good*; to be happy, pleasant, agreeable.

da' ta tsá kí ke, v. t. to make or cause to be happy.

da' ta tsó ki, v. t. *fr.* da'ta *and* tsóki, *hard*; firm, resolute, self denying.

da' ta tsó ki ke, v. t. to make resolute, etc.

dá' ti, brother in law; a hypothetical word. See ida'ti.

da tí pi, n. a ravine.

da to' ti, v. t. *fr.* to'ti; to shake to and fro in the mouth, as a cat worries a mouse.

dã tsa [la-], v. t. *fr.* tsa; to bite.

da tsá' ti [la-], v. t. *fr.* tsati; to stick the teeth into, to hold in the teeth for the purpose of cutting, as these Indians do with meat.

dá tsi [la-], v. i. *prob. fr.* datsa; dinged, indented.

da tsí pi, v. t. to loosen with the mouth, to lick off with the tongue.

da tská pi [la-], v. t. *fr.* tskapi; to pinch with the teeth; to nibble or bite, but not to bite off.

da tská ti [la-], v. t. *fr.* tskati; to pass or press through a small opening, to squirt or leak.

da tskí pi, v. t. to pare off, to peel.

da tskí ti [la-], v. t. *fr.* tskiti; to clip, to dock.

da tsó pe, v. t. to draw in with the lips, to smack. See kidatsope.

da tsú ki, v. i. to draw in or suck with the lips; but not to nurse.

dá wi, num. adj. same as dami; more commonly pronounced nawi.

da wí tsi, v. t. *same as* damitsi, and more common.

da wó ki. See damoki.

dá wu, v. i. *same as* damu; but more commonly pronounced nawu.

dá zi [nazi], n. a proper name; *same as* daši.—dazi taká, or nazi taká, what is his name. manazi, my name. dadazi, or nanazi, your name.

de, v. i. to' go, to depart; pass, gone.—dets, he is gone, departed.

dě, a suffix to verbs and adjectives, signifying incompleteness, a degree less than the positive; almost, nearly.

dé hi, v., adj. clear, transparent; white, when referring to the tail of a horse, and some other things.

dé pa, n. certain deformities artificially produced.

dé ša [neša], v. i., adv. no, there is not, there is none, etc.

dé ša ke, v. t. to cause to be not, to cause to cease or disappear; pass. disappeared, extinct, cured, (as a disease). kidešake is the more common form.

dé še, *same as* deša.

dé ta, n. a boundary, edge or border.

dé ta ko a, adv. *fr.* deta; at the edge or border.

dé zi [nezi], n. the tongue.

dé zi a ziš, n. See Local Names.

di, v. t. to shoot, to shoot at, whether you kill or not, also to hunt. See kidi.

di, a suffix to adjectives, increasing their force; as in padopidi, and kauštadi.

di [ni], pron. thou, thee, thy.

dic' ki [nic-], pron. comp. thyself.

di da kó e [nɪlakoe], your friend. See dakoe and idakoe.

di dá' ti, n. your brother-in-law. See ida'ti.

dí de, } v. i. to travel, to march,
dí di, } to walk; also said of the motion of a snake, of swimming, etc.

dí di, n. a travelling party, a party moving or marching, a step a walk. See matsedidi and paduididi.

di dí ki, your leg. See diki and idiki.

di dí ši [ni-], your son. See diši and idiši.

dí do [ni-], p. pron. 2d pers. plur.; ye

dí do ki [ni-], pron. *fr.* dido; yourselves.

dí ha [ni-], v. t. and auxil. 2d pers. imper.; do thou do it; about the same as da', but more emphatic; added to verbs it gives one form of the imperative.

di ha, ? aux. verb, suffixed to form the second person, future, indicative of conjugated verbs.

dí ho, your body. See ho and iho.

dik, v. t. *imperative of diki*; strike.

dí ki, v. t. to strike, to whip, to "count *coup*."

di ki, a hypothetical word; leg, lower extremity.

dí pi, v. to bathe, to be bathing, to bathe one's self.

dí pi ke, v. t. to cause to bathe, to clean by bathing, to bathe another person.

di sá mi [nišawi], your aunt; *fr. hypothetical word šami*.

di ši, n. a son; probably a hypothetical word. See idiši, didiši and madiši.

dí ši, v. i. to hasten, to hurry, to be fast.

dí ši di ši, an imperative form of šiši; be thou in haste, hurry up! hurry thyself.

dí ši ke, v. t. to cause to hurry, —hurried.

dí ta [ni-], pers. pron. 2d. pers. possessive, denotes transferable possession.

di tá du [nitaru], your mother's brother. See itadu.

di ta má e [nitawae], n. *fr. dita and mae*; your own, your property.

di ta mé tsa [nitawetsa], your brother. See itametsa.

dí tsá ki, v., pron. you alone, you unaided, or by yourself.

dí tsi [nitsi], v. t. to massacre.

di tú hi [ni-], n. your dress or shirt. See ituhi.

dó do pa [loropa], n. the cheek.

doh [noh], a prefix limiting a noun to the human species; also pronounced nok and dok.

doh pá ká [noh-], n. living human beings; formerly applied only to Indians, but now often used to include all races. See amakadohpaka.

dok, same as doh.

dok i dá ha ti [nók-], n. *fr. dokidahi and ati*; the village of the dead, the hereafter of the Hidatsa.

dok i dá hi, n. *fr. dok and idahi*; a human shade, a ghost.

dok i da'' hi ta í ko zi, n. *lit. ghost's whistle; the equisetum hyemale*.

dok i da'' hi ta má tsu, n. *fr. dokidahi, ita and matsu, i. e., ghost's cherry; the Virginia creeper, the fruit of the Virginia creeper or ampelopsis*.

dok i da'' hi ta ma tsu á, n. the Virginia creeper, the entire plant.

dok i dá hi ta pa hiš, n. See Local Names.

dok pá ka, n. same as dohpaka.

dok té, n. *fr. dok and te*; a corpse.

dok té o du ša [nokteoruša], *fr. dokte and oduša*; a place of deposit for the dead, a scaffold, a grave, a graveyard.

dó pa [nopa], num. adj. two. In compounds this is sometimes pronounced nupa and dupa.

dó pa he, v. t. *fr. dopa*; to make double, to form in two parts.

dó pa he ke, v. t. to form into two parts, to divide in two, divided in two.

dó pa ke, same as dopaheke.

dó pa pi [no-], num. adj. *fr. dopa and pi*; eight.

do pá pi ti ka [no-], num. adj. *fr.* dopa and pitika; twenty.

dó pa tsa ko a, in two places or directions.

dó ta [lota], n., adv. near to, the near side, neighborhood or proximity.

dó ta du [-ru], adv., n. *fr.* dota; the near side, at or in the near side. See itadotadu.

dó ta ha [lo-], adv. *fr.* dota; in this direction, denoting motion toward the speaker.

dó ta ko a, adv. *fr.* dota; in the neighborhood of the speaker, at a place nearer to the speaker than some object named; also, inferior to.

dó ti [lo-], n. the throat.

do tic tí a, n. *fr.* doti and ictia; bronchocele,—a disorder not uncommon in the village at Fort Berthold.

du, a hypothetical word. See idu.

du [ru], a prefix to verb roots, denoting general causation, that the action is done in some way not specified. *Same as* Dakota 'yu.'

du [ru], prep. in, during, at that time or place. Suffixed to nouns it forms adverbs of time and place. Suffixed to pronouns it forms words which may be considered as pronouns or adverbs.

du é tsa [lu-], num. adj. one.

du é tsa ke, v. t. to cause to be one,—united.

du é tsa pi [lu-], num. adj. *fr.* duetsa and pi; nine.

du é tsa pi ke, v. t. *fr.* duetsapi; to divide into nine parts.

du é tsa ta, adj. only one.

du é tsa ti, v. i., adj. one here and there, to be a scattered few.

dú ha, v. *imper.* and 2d pers. *indic.* of duhe; lift.—>diduha, lift thyself, *i. e.*, arise (from sitting).

dú he, v. t. to lift, to raise up.

dú hi, v. lifted, raised, aroused.

dú hi ke, v. t. to cause to arise, to assist in rising or raising.

dú ha, v. t. to spread, as bedding.—kiduha is the more common form.

du há dē, v. t. to collect by dragging, to rake.

du há de, v. t. to shell, as corn.

du hé mi, v. i. said of the settling down of a river, the abating of a flood.

du hé še, v. t. *fr.* heše; to tear in any way, to tear such articles as cloth or paper.

du hé wi, *same as* duhemi.

du hó hi, v. t. *fr.* hohi; to break across by any means, to break by bending, as in breaking a stick.

du hó hi ke, v. t. to cause to be broken,—broken.

du hó ki, v. t. *fr.* hoki; to separate by dragging, as in combing.

dú hpi, v. t. to take down something that is hanging on a nail or peg.

duk [ruk], an adverb of future time; when—will. It is also used to denote uncertainty or condition with regard to future events. It is suffixed.

du ká pi, v. t. *fr.* kapi; to lacerate by any means, to wound by tearing.

dú ki di, v. t. *fr.* kidi; to pull a skin back and forth across a rope, as is done in dressing hides.

du kí ti, v. t. *fr.* kiti; to clear off by plucking, to pluck clean.

du kú ti, v. t. to pluck.

du mǎ ħi ta, v. i., adv. back and forth, going from side to side, changing direction rapidly.

du mǎ ħi ta ti di e, to run back and forth.

du má ta [ru-, nu-], n. middle, the middle of anything.

du má ta du [-ru], adv., n. in or through the middle, the middle part of anything.

du má ta ħa, adv. toward the middle.

du má ta ko a, adv. at the middle.

du má ta ta, adv. facing the middle, directed toward the middle.

du má tǐ tski, v. *fr.* dumata and itski; tied in the middle, cut or strangled in the middle.

du mí di, v. t. *fr.* midi; to twist or twill in any way.

dú mi ħa [-wi-], v., adv. to turn or point out of a straight line, in an oblique direction; said of a white man's track — toes outward, of the track of a man lost in a storm, etc.

du mú dsi [duwudsi], v. t. *fr.* mudsi; to roll up; nearly the same as pamudsi.

dú pi, v. t. to break off a portion.

du pú pi, adj. capable of stretching and recoiling, elastic.

dú šè [ru- or lu-], v. t. to lay down, to release, to deposit.— duša and duša-diha are imperative forms.

du šǐ pi, v. t. to untie, to open like a sack by pulling the edges apart.

dú ške [ru-], v. t. to open, as a door or the lid of a box.— duška, imperative. duški, opened.

dú šku, v. t. to place an evil charm on, to bewitch,

du šú ki [ru-], v. t. *fr.* šuki; to erase, to clean by rubbing; to wash as the face, but *not* as clothing.

du tá, v. i. *fr.* ta; to crack, to go to pieces in any way.

dú ta [nuta, luta], n. a rib, ribs.

du tá he, v. t. *fr.* duta; to cause to burst, or fly to pieces.

du tá pi [ru], v. t. *fr.* tǎpi; to squeeze, to hold and press, as in shaking hands, to squeeze in any way.

du tá ti, *fr.* tati; to poke or punch, to press with the finger-tip.

dú ti [nuti], v. t. to chew, to eat, to partake of solid food.— duti is the form of the 2d and 3d persons; muti, of the 1st person. See ¶ 193.

dú ti, v. t. to bind, to confine. In this word the initial d (or r) is retained throughout its conjugation (1st var. ¶ 192), which distinguishes it from duti, *to eat*; but in the 3d person and in the infinitive, these two words are homonymous.

du tǐ kša, v. t. to eat constantly, habitually.

du tó' tí, v. t. *fr.* to'ti; to shake as in casting pepper, to dredge or sprinkle.

dú tsa, *simple imperative of duti*; take it, get it.

du tsá da, v. t. *fr.* tsada; to slide or slip in any way.

du tsá ki, v. t. *fr.* tsáki; to dis-sever without cutting or burning, to pull apart.

du tsá ki de, v., adj. almost dis-severed, torn so as to be held only by a thread.

du tsá' ti, v. t. *fr.* tsa'ti; to stick, thrust through, impale, hold in readiness for cutting by impaling.

dú tsě, v. t. to take, obtain, lift.

dú tsi, taken, procured.

du tsí pi, v. t. to untie.

du tsí ší, v. i. to spring back, as something bent and released.— *ki-dutsíši* is the more common form.

du tsí ti, v. t. to tear asunder, to tear down, to raze a building.

dú tsa, v. or adj. twin. See *dakadutska*.

du tská pi, v. i. *fr.* *tskapi*; to pinch with an instrument.

du tská ti, v. t. *fr.* *tskati*; to squeeze, force or pass through, by any means.

du tskí pi, v. t. to milk a cow. This word seems to be from same root as *datskipi*; but the connection is not obvious.

du tskí ší, v. t. to wash; said of washing clothing.

du tskí ti, v. t. *fr.* *tskiti*; to encircle the body, neck, limbs, or any object, with something which presses closely, to tie a string tightly around, to strangle, to kill by hanging, to tie a sack in the middle, etc.

du tskú pi, v. t. *fr.* *tskupi*; to bend, to double by pressure or otherwise, to bend a stick for setting a spring-trap.

đu tsú ki, v. t. to knead the abdomen (kneading the abdomen is a common remedy for numerous complaints with this people), to engirdle.

du tú' ti, v. t. *same as* *duto'ti*.

du wá ħi ta, v. i. *same as* *duma-ħita*.

du wí di, v. t. *same as* *dumidi*.

e

e, adv. yes.

e, v. t. to keep, to retain.

é de de, v. to bear, to lay.

é di, n. the abdomen.

é di, v. t. to defecate.

è dic' ti, v. t. *fr.* *edi*, with the suffix *ti*; denoting desire or readiness.

e dic tí a, v. i. *fr.* *edi and ictia*; to be pregnant.

é di de, comp. v. *fr.* *edi and de*.

ě du i, adj. *same as* *adui*; pungent, bitter.

é ħi, v. to urinate.

e ħic' ti, v. i. *fr.* *eħi and ti*; denoting desire or readiness.

é ke, v. t. to know, to understand, to recognize.

é ke ta', v. t. *negative of eke*; to know not.— *emaketäts*, is the true equivalent of "I don't know," but *madáħišets*, *I am ignorant*, is more commonly used.

ě lu i, *same as* *edui and adui*; this pronunciation is quite common.

ě pè, v. t. to grind or triturate; *same as* *pě*.

é ri, n. *same as* *edi*.

é tsa, n. adj. all, the aggregate of a number of individuals; not ordinarily applied to the whole of one thing. See *ħakahéta*.

é tsa de, adj. almost all.

h.

ha, v. and suffix to verbs, *2d pers.* of he; you do, you make.

ha hé tě, v. t. to divorce.—*hahe-ta*, *2d pers.*

ha hé ti, divorced.

hã ħpi, v. i. to sneeze.

hã ħpíc ti, v. i. *fr.* *ħaħpi*; to have a desire to sneeze, to be ready or about to sneeze.

hã ħpi ke, v. t. to cause to sneeze, to produce sneezing.

ha kã' ta [*hakãnta*], *2d pers. and imper. of haka'ti*; wait! halt!

ha kã' ti, v. i. to stop, cease, leave off, halt.

ha kã' ti he, v. t. to stop or arrest.

ha kã' ti ke, v. t. to cause to stop,—stopped. *haka'ti* and its derivatives are often used with *ħ* as the first letter. See *ħaka'ti*.

há kã tsi, v. t. to butcher, to cut up meat.

há ke, v. t. to gather and hold up with the hands, as the edge of a robe or skirt is held in wading.

há ko ka, adv. above, overhead, but not in contact with; nearly the same as *akoka*.

há mi [*hawi*], v. i. to sleep.

ha míc' ti, v. i. *fr.* *hami and ti*; to be sleepy.

há mi de, v. i. almost asleep, dozing.

ha mĩ ksa, v. i. to sleep habitually and excessively.

há o, interj., adv. a word used to denote approbation, gratification, agreement, assent or greeting. It is common to many Indian languages. It is usually written "how" by travelers, and is often pronounced

by Indians the same as the English word *how*. It is difficult to determine the best mode of spelling. Mr. Riggs in his *Dakota Dictionary* writes it "ho," but the *Hidatsa* rarely pronounce it thus.

ha pá, adj. cold, chilly; refers to the sensation as experienced by living animals.

ha pá ke, v. to make cold,—changed from warm to cold, chilled.

ha' pé sa, v. i., adj. dark, devoid of light.

ha' pé sa de, adj., n. almost dark, twilight.

ha' pé sa du i, v. i. darkening.

ha' pé sa ke, v. t. to darken,—darkened.

ha sí sí, v. i. to feel a stinging or smarting sensation.

ha sí sí he, v. t. to sting, to smart.

ha sí sí ke, v. t. to cause to smart,—rendered sharply painful.

há tsa, v. t. *fr.* *tsa*; to clean or separate by scraping.

há tsa ke ki, v. i. to hiccough.

há tsa ke kic ti, v. i. *fr.* *hatsakeki*; to have a desire to hiccough, to be about to hiccough, to be hiccoughing and likely to continue.

ha tsí te, v. t. to cook by roasting or baking.

ha tská du i, v. i. *fr.* *hatska*; lengthening gradually.

há tski, adj. long.

há tski de, almost long, nearly long enough.

há tski ke, v. t. to make long,—lengthened.

há tski ksa, v., adj. continuously or excessively long.

há wi, v. i. *same as* hami.

he, v. t. to make, to prepare.

he, an auxiliary verb or suffix to verbs, forming transitive, from intransitive verbs; 3d pers.; signifies to make or cause. See par. 158.

hé da pi, n. the waist.

hé duts, *same as* heide, and apparently a contraction.

hé i de, v. i. or sentence, *fr.* ide; "so he says," "that is what he says;" said when quoting or repeating, and ordinarily used with the terminal ts, thus—heidets.

hi, v. t. to draw into the mouth as in smoking or drinking; an irregular verb. See par. 207.

hi, v. to touch, to come in contact with.

hi' [or **i**], n. a sharp point, the point of an instrument; commonly suffixed.

hi, n. a common name for dermal appendages, hair, feathers, bristles, etc.; commonly used as a suffix, or terminal part of a compound noun.

hi, p. pron., 3d pers., singular.

hi dá, v., adj. *?from* hidi; new, recently made.

hi dá ka tsa, v. i. *fr.* daka; it lives, it continues.

hi da mi [-wi], v. i., imperf., 3d pers., *same as* hami; he sleeps.

hi da mi de, v. i. *fr.* hidami; he dozes.

hi dá tsa, n. *said to mean* "wil-
lows;" the name of one of the old villages of this tribe on the Knife River, and the present name of the entire tribe.—Maximilian (Lloyd's Trans.), "Elasa." De Smet, "Idatza." Boller, "Hee-rae-an seh."

hi di, v. t. to make, to form, to create.

hi di', interjection, let me alone! there now! Used mostly by children when being teased.

hi di, dem. pron., this; is used for person, place and time.—hidi-mape, this day, to-day.

hi di ka, adj. *fr.* hidi and ka; in this compass, this amount, so much. hídika or hídikaṭs is said when exhibiting a quantity, or giving an idea of quantity by signs.

hi di ko a, adv. *fr.* hidi and koa; at this place, here.

hi di mi, adj. *fr.* hidi; this many, so many. It is used in much the same way as hidika, but refers to number instead of quantity. It answers the question 'túami?' *how many?*

hi di šě, adv. *fr.* hidi and iše; thus, in this manner.

hi di ta, adv. *fr.* hidi; in this way or direction, this part.

hi di wi or **hídiwits**, common modes of pronouncing hidimi. hidi-wits is the terminal form.

hi do, pers. pron., 3d pers., plural.

hi dó, dem. pron. that, that person or place.

hi dó, adv. in that place, there.

hi dó ka, adv. *fr.* hidó; in that place, by that way, therein.

hi do ki, comp. pers. pron., 3d person, plur., *fr.* hido; themselves.

hi du, n. a mother.

hi dú, n. bone.

hi du'' a du pu pú hi, n. cartilage.

hi dú i maḵ i a, n. *fr.* hidu and imakia; bones used in gaming. The name has been recently applied to dominoes.

hi dú ka, adv. *same as* hidoka; also pronounced híduka.

hí du ši di, n. the Assinneboine Indians.

hí ke, v. t. *fr.* hi, *to drink*; to cause to drink, as in watering a horse.

hĩ sá dsi, v. i., adj. *fr.* hĩši; of a dull or doubtful red color, red but not scarlet, reddish.

hĩ sá dsi ke, v. t. to make of a reddish color, to dye reddish.

hĩ sá du i, v. i. reddening, becoming red.

hĩ ši, adj. red, bright red, scarlet. hĩši-déhi-hĩši, a light transparent red. hĩši-ámahu-hota, pink.

hĩ ši de, v. i., adj. *fr.* hĩši; almost red; said of an iron or stone that is being heated.

hĩ ši he, v. t. to redden.

hĩ ši ke, v. t. to dye red, to make red.

hĩ ši ke, reddened, dyed red.

hĩ ši sá du i, v. i. *fr.* hĩšiše; assuming a reddish tinge.

hĩ ši še, adj., v. i. *fr.* hĩši and iše; having a reddish tinge; said of northern lights, the morning sky, etc.;—also hĩšiši.

hĩ ši ši ke, v. t. to cause to assume a reddish tinge.

hĩ sú a, n. mint, the *Mentha Canadensis*.

hí ta, adj. fast, fleet; said of a good runner; used also adverbially.

hi tá du i, v. i. becoming fleet, increasing in speed.

hí ta ha, adv. fleetly, rapidly; a more proper adverbial form than hita.

hí ta ke, v. t. to make fleet, to accelerate motion.

ho, the word hao is sometimes thus pronounced.

hó i ke [or **hówike**], v. to hum a child to sleep, to drone a lullaby.

hó pa, adv. slowly, tediously, wearily.

ho pá, v. i., adj. to be mysterious, sacred, to have curative powers, to possess a charm, incomprehensible, spiritual. Same as Dakota, *wakan*; but signifies also the power of curing diseases.

ho pá di, n. *fr.* hopá; mystery, medicine, incomprehensible power or influence, etc.

hó' pa du i, v. i. *fr.* ho'pi and adui; becoming more and more perforated, in different places, as a target at which marksmen are shooting.

hó pa ke, v. t. *fr.* hópa; to make slow, to cause to be slow.

ho pá še, v. t. to scare greatly, to terrify.—hopaşits, terrified.

ho pá ti, n. *prob. fr.* hupa; corn in the ear, roasting ears.

ho pá ti ši, n. *fr.* hopati and iši; corn husks.

hó' pi [or **hópi**], v. i., adj. bored, perforated, excavated.

hó' pi de adj. almost perforated, bored nearly through.

hó' pi ke, v. t. to perforate,—bored through, supplied with an excavation or opening.

hu, v. i. to come.—hu', imperative.

hu, n. a mother. This word is said to be of Amañami origin.

hú a, v. i. to cough.

hú a ke, v. t. to cause to cough.

hu á ksa, v. i. to cough habitually or continuously, as with a bad cold.

hu á ti, v. i. to have a desire to cough, to be about to cough.

hú duk, adv. *fr.* hu and duk; when it comes to pass, at a future time specified.

hu ka hé! inter. hallo! etc.

hú ki, n. gloves or mittens.

hú pa, n. soup.
hú pa, n. moccasins. See itápa.
hú pa, n. a stem or handle, a corn cob, a pipe-stem, etc.

hu pa a ku i kú tski, n. *fr.* aku and ikutski; a "measuring-worm."
hu té, n. a screech owl.
hú tsi, n. wind.

h.

ha, prep. toward, in the direction of; suffixed to nouns it forms adverbs which qualify verbs denoting motion.

ha, adj. coarse, rough, scaly, etc.; used only as a factor of compound words.

ha bú a, *same as* hamua.

hã da há du i, v. i. growing lean.

hã da hi, adj. lean.

hã da hi ke, v. t. to cause to be lean, to starve,—starved, reduced to a condition of leanness.

hã da hi ksa, adj., v. habitually lean, emaciated.

hã da hí ksa ke, v. t. to cause to be emaciated.

hã de, verb. root; shell, as corn.

ha dé, n. rain.

ha dé, v. to rain.—hadets, it rains.

ha dí e, v. to rain; *same as* hade.

há ha, v. i. *fr.* ha; very rough, prickly, echinate.

ha há du i, v. i. becoming very rough.

há ha dsi, v. i. roughish, having the appearance of being rough.

há hi, v., adj. striped, marked with parallel bands or lines.

há hi he, v. t., 3d pers. to stripe, to mark with parallel bands.

há hi ke, v. t. to stripe, to cause to be striped.

ha hú a, v. i., adj. to be set closely together, thickly studded.

ha hú a ke, v. t. to cause to set

closely together, to compel a large number of persons or things to occupy a small surface, to plant closely, to pitch camp with the lodges close together.

ha hú a ksa, adj. continuously or constantly close, or thickly set.

hã ka, v. i. to be rocking, oscillating, shaken or agitated.

há ka, v. i. to itch, to be afflicted with itching sores, as in small-pox.

há ka du i, v. i. becoming itchy or more itchy.

hã ka he, v. t. *fr.* hãka; to rock, shake or agitate.

hã ka hé ta, v. i., adj. whole, entire, the entire of one thing.

hã ka hé ta de, adj. almost entire.

hã ka hé ta ke, v. t. to make whole or entire,—completed.

há ka ke, v. t. *fr.* haka; to make itchy, to produce an itchy sensation or an itching sore.

ha ká' ta, *same as* haka'ta. In the derivatives of this word also, h is often substituted for the initial h.

ha kú pi, v. i., adj. hollowed longitudinally, having a crease or furrow.

ha kú pi he, v. t. to make a crease or furrow.

ha kú pi ke, v. t. to furrow, to mark with creases or grooves,—grooved.

há ma dsi [-wa-], v. i. having a diverging appearance.

há ma du i [-wa-], v. i. *fr.* hami; becoming progressively more branched, forked or diverging.

há mi [-wi], v. i., adj. to be forked, scattering or diverging.

há mi ke, v. t. *fr.* hami; to cause to diverge or scatter, as in tossing the hair.

há mú a [-bu-], v. i. *fr.* mua; to make a rough noise, to rattle.

há pa du i, v. i. *fr.* hapi and adui; becoming thinner, wearing thin.

hạ pạ tá du i, v. i. *fr.* hạpati; becoming satiated.

hạ pạ ti, v. i. to have a feeling of satiety, to have hunger or thirst fully satisfied, to be satisfied or satiated in any respect.

hạ pạ ti de, almost satisfied.

hạ pạ ti he, v. t. to satisfy.

hạ pạ ti ke, v. t. to satisfy, to cause to be satisfied, to supply with food sufficient for satisfaction,—satisfied.

hạ pạ ti ksa, v. i., adj. habitually satiated, gorged, satisfied to disgust.

hã pe or } verbal root; denude,
hã pi, } remove surface, peel.

hã pi, v. i. adj. thin, as paper or finely dressed skin.

hã pi. v. i. to lie down.—hạp, imperative.

hã pi, v. i. to be lost.

hạ pi hé, v. t. to lose, he loses or lost, they lose. See par. 199.

hạ pi hé ke, v. t. to cause to lose.

hạ pi hé ksa, v. to lose frequently or excessively, to be careless of things, to be in the habit of losing.

hã pi ke, v. t. *fr.* hapi; to make thin, to wear thin, to cause to be thin.

hã pi ke, made thin, worn thin.

hã pi ke, v. t. *fr.* hapi; to cause to be lost, to lose.

hã pi ksa, v. i. excessively thin, constantly thin.

hã ta tã ka } adv. rapidly, in
hã ta tã ka ha, } frequent and rapid succession.

hã ta tã kã du i, v. i. *fr.* hãta-tãki; becoming gradually accelerated in motion.

hã ta tã ki, v. i., adj. to be rapid, to move rapidly.

hã ta tã ki ke, v. t. to make rapid, to accelerate motion.

hã ti, v. root; to brighten or lighten; hence amahati and ohati.

hã wi, same as hami.

he, adj. probably a contraction of hie; old.

hé mi [-wi], v. i., adj. lonesome.

hé mi ke [-wi-], v. t. to make lonesome.

hé mi ksa, v. i. continually lonesome, melancholy.

hé pa du i, v. i. *fr.* hepí; becoming more shallow.

hé pi. v. i., adj. shallow, as water.

hé pi de, v. i. almost shallow.

hé pi ke, v. t. to make shallow, to bail out or drain out.

hé pi ke, made shallow, drained or evaporated to shallowness.

hé pi ksa, v. i. very shallow, continually shallow,

hé pi ksa ke, v. t. *fr.* hepiksa.

hé se, v. root. tear through, separate.

hé wi, a common pronunciation of hēmi, either when used alone or in its derivatives.

hí di a, v. i. to experience an itching sensation, to feel other abnormal or peculiar sensations.

hí di a ke, v. t. to make itchy or sensitive.

hí di á ksa, v. i. persistently or habitually itchy, or sensitive.

hí é, adj. old, advanced in age, decrepit as if old; said of organized beings.

hí é ke, v. t. to cause to be old or decrepit.

hí é ksa, adj. v. superannuated.

hí pa du i, v. i. *fr.* hípi; becoming wrinkled, as a person advancing in age.

hí pe, v. root; skin, flay.

ho, hypothetical word; the body, the trunk, the entire body. See iho, diho and maño.

hó hi, verb. root; break across, break by bending.

hó ho i, v. i. to experience the peculiar weak or painful feeling in the eyes resulting from deferred sleep.—*mišta hohoits*, my eyes are sleepy.

hó ka, n. a skunk, *mephitis*.

hó ka di ti, v. t. to close up by tying.

hó ki, verbal root, denotes the pulling of a hard instrument through

something that yields; as in pulling a comb through the hair, an oar through water.

ho pá še, v. t. *same as* hopaše. *hopaše* is the more common pronunciation.

ho pá ši, v. scared, startled, terrified.

ho pá ši ke, v. t. to cause to be scared.

hó ta, adj. gray, whitish gray.

hó ti sa, } adj. *fr.* *hota and išě*;
hó ti šě, } grayish, iron gray;
said in describing horses.

hu, verb. root; upset, spill, throw down.

hú a ha, n. ? hypothetical; the knees. See ihuaña.

hú e, v. t. and i. to upset, to topple over as a stick set upright.

hú e de, v. i. *fr.* *húe and de*; to be almost falling, to stumble.

hú hu i, *same as* hoñoi.

hu pi, v. root; drain dry, drink, absorb. See dañupi.

hu ti, v. root, or ? *modified fr.* hu; to be in a condition to fall, placed insecurely.

i.

i, point, edge, tooth; *same as* hi.'

i, n. hair of animals; *prob. fr.* hi.

i', n. the mouth.

i, pers. pron. incorporated, 3d. pers., masc., fem. and neut., sing. and plur., objective and possessive. In the objective it may denote the combined agent and object of a reflexive verb. In the possessive it usually denotes non-transferable possession.

i, a prefix forming, with verbs, nouns of the material or instrument. Prefixed to cardinal numbers it forms ordinals.

í a ha ha, v. t. to encircle or surround, surrounding it.—*añaha* is perhaps the simple word.

í a ka, n. a man's elder brother.—*miaka*, my elder brother. *diaka*, your elder brother.

í a pa ti, n. a stopple of any kind, a cork.

íc kǎ, n. a star.

íc kǎ dá mi [-nawi], n. *fr.* icka *and* dami; the Belt of Orion.

íc kǎ dé hi, n. *fr.* icka *and* dehi; Sirius.

íc kǎ ha hú a, n. *fr.* icka *and* ha-hua; the Pleiades.

íc kǎ ic tí a, n. *fr.* icka *and* ictia; Venus and Jupiter.

íc kǎ šá pu a, n. *fr.* icka *and* ša-pua; Ursa Major.

íc ke, n. bands, societies or secret orders among the Hidatsa; each having its own songs, dances and ceremonies, which are to a certain extent esoteric.

íc ki, comp. pers. pron. himself, herself, itself, themselves.

íc pa, n. the wing of a bird.

íc pa ta ki, n. *fr.* icpa, *and* taki; a species of hawk.

íc pe, n. a magpie.

íc pe, n. the tail of a bird.

íc pu, n. point, top, extremity, small end; *same as* Dakota inkpa *or* intpa. For examples, see amaicpu, aziicpu, midaicpu and šakiicpu.

íc ta ta ki, n. the kill-deer.

íc tí a, adj. great, large.

íc tí á du i, v. i. *fr.* ictia; increasing.

íc tí a he, v. t. and i. to increase.

íc tí a ke, v. t. to cause to enlarge or increase, to change from small to large.

íc tí a ke, enlarged.

ída, v. i. to yawn.

í dá hi, n. *fr.* dahi; a shade, its or his shade, shadow, or ghost.

í da hí hi, n. *fr.* dahihi; a reflection; his, her, or its reflection.—madahihi, my reflection. didahihi, your reflection.

í dá hi še, n. *fr.* i *and* dahise; a shovel; same as amaidahise.

í dá hpi, v. t. to make an incised wound.

í dá ka, n. *fr.* daka; his or her offspring, their offspring.

í dá ka kí ti, n. *fr.* dakakiti; a robe-scraper. The term has been recently applied to razors.

í dá ki ša, n. adj. left, left hand, left side.

í dá ki ša ko a, adv. at the left, to the left.

ída ko a ka de, n. the parting in the centre of hair of head.

í da kó e [-la-], *fr.* dakoe; his friend, his comrade.

í da kú dsi, n. *fr.* dakudsi; a swing. See maidakudsi and makadištaidakudsi.

í dá mi [-nawi], ord. num, *fr.* dami; third.

í dá mi de [-nawi-], v. adj. almost third.

í dá mi du [ináwuru], adv. thirdly, in the third order or place.

í dá mi ke, v. t. to make third, to place in the order of third,—made third.

ída pa, n., adj. right, right side, right hand.

í da pá ha, adv. toward the right.

í da pá ko a, adv. at the right.

ída pu di, adj. wild, unmanageable, as a wild horse.

í dá špa, n. shoulder, shoulders.

í dá špa ki pē, comp. v. to carry on the shoulders.

í dá' ti, n. a brother-in-law, his or their brother-in-law.—dida'ti, your brother-in-law. mada'ti my brother-in-law.

ída tska ti, n. *fr.* i *and* datskati; a syringe—maidatskati is the more common form.

i dá wi. See *idámi* and its derivatives.

i dé, v. t. to say, to speak.

i dé ksa, v. t. to talk excessively, to say too much, to be garrulous or too communicative.

i dé ta, n. *fr. i, mouth, and deta*; the lips, more properly the mucous surface of the lips.—*ideta-aku-akoka*, upper lip. *ideta-aku-miktakoa*, lower lip. See *aputi*.

í di, n. blood.

ĩ di, n. penis.

i dí a ħi, v. i. to sigh.

i di é [or *idiéts*], v. t. 3d pers. he thinks, believes or supposes.—*dadiéts*, or *nadiéts*, you think. *ma-diéts*, or *badiéts*, I think.

í di hu, v. comp. *fr. idi and hu*; to bleed.

ĩ di í pša ki, n. *fr. ipsaki*; a breech-cloth.

i di ká ħa, n. *?fr. idiki*; popliteal space.

i di ké di ksa, n. *fr. idiki*; a garter, or string for securing the legging.

i di ki, n. the leg, the entire lower extremity.—*madiki*, my leg.

i di ki ú ti, n. *fr. idiki and uti*; head of femur.

i di ki ú ti o ki, n. *fr. idikiuti and oki*; acetabulum.

ĩ di ko a—ma tu'', said of a woman's jealousy.

i di pá du i, v. i. *fr. idipi and adui*; fattening.

í di pi, v. adj. fat, fleshy.

í di pi ke, v. t. to make fat,—fattened.

í di pi ksa, adj. obese.

i di ši, n. *fr. diši*, his or her son, their son.

i di tsi, adj., v. i. to have a scent or smell, agreeable or disagreeable.

i di tsi i ši a, v. i. *fr. iditsi and išia*; to smell disagreeably, to stink.

i di tsi i ši a ke, v. t. to cause to smell badly,—changed from an agreeable to a disagreeable odor. The intensive form is more commonly used.

i di tsi ke, v. t. to supply with an odor, to cause to smell.

i di tsi tsá ki, v. i. *fr. iditsi and tsáki*; smelling sweetly, sweet-scented.

i di tsi tsá kí ke, v. t. to cause to smell sweetly, to put scent upon, to remove a disagreeable odor,—sweetly scented. See *kiiditsitsákike*, which is the more common form.

i dó pa [*-nopa*], ord. num. *fr. dopa*; second.

i dó pa du [*inóparu*], adv. secondly, in the second place.

i dó pa du ke, v. t. to put in the second place or order.

i dó pa ke, v. t. *fr. idopa*; to place second, to make second.

i dú, n. a woman's elder sister, her or their elder sister. See *madu* and *didu*.

i dú ħi, v. reflex, *fr. duhi*; to lift one's self up, to stand up, to arise from sitting (but not from lying).—*diduhá!* lift thyself, *i. e.*, arise!

i dú ka, n. meat of any kind, particularly dried meat.

i du kšĩ ti, n. fresh meat, flesh.

i du kšĩ ti í mi di ti, n. frying-pan. See *imiditi*.

í du pu pi, n. *fr. dupupi*; elastic band, or web.

i dú ti, n. *fr. duti*, to bind; any thing used to bind, especially a bridle, or a raw-hide or rope tied around a horse's jaw as a bridle. See *uetsa iduti*.

i dú tsi, n. *fr.* dutsi; an instrument for taking up or lifting, as a fork.

i há, v. i., adj. to differ, to be different, other, of another kind.

i há di, v. t. to set out food, to put a feast before a guest; lately applied to setting a table.

i há ke, v. t. *fr.* iha; to cause to be different, to change, to alter,—changed.

i há' ta ha, v. take care, get out of the way, make room.

i hé, int. there now!, what do you think of that?

i hĩ sá dsi ke, n. *fr.* hišadsike; material to dye reddish.

i hĩ ši ke, n. *fr.* hišike; red dye-stuff.

i ha, n. ? *fr.* ha rough, etc.; dust, solid dirt, the dirt on a floor or dish but not soils on clothing.

i há tsą ki, adj. *fr.* iha; to be covered with dirt, dirty.

i há tsą ki ke, v. t. to cover with dirt, to throw dirt on.

i hi, n. the forehead.

i hi, n. braided hair, woven fabric. See mašiihi.

i hi, n. the *omentum*, the crop of a fowl. This word and the one immediately preceding are perhaps but different applications of one term.

i ho, n. *fr. hypoth. word* ho; a body, his or her body, their bodies.—maho, my body. diho, your body.

i hó a de, v. i. comp. *fr.* iho and ade; to be sick, to have general disease.—mahóadets, I am sick.

i ho ka, n. a fox.

i ho ka da ka, n. *fr.* ihoka, and daka; a fox-cub.

i ho ka ic ke, n. *fr.* ihoka, and icke; the Fox Band, a secret degree or order among the men of this tribe.

i ho ka í ti pe, n. *fr.* ihoka and itipe; a little fall-trap such as boys make for catching foxes.

í' ho ka mi a ic ke, n. *fr.* ihoka, mia and icke; the Fox-woman Band, a secret degree or order among the females; its members are usually from fifteen to twenty years old.

i ho ka tą ki, n. *artemesia ludoviciana* or small "sage" of the northern plains.

i ho ka tą ki — a ku sí pi ša, n. *lit.* "black sage;" *artemesia biennis*.

i ho ki, n. *fr.* hoki; an oar.

i ho tą ká du i, v. i. *fr.* ihotąki; bleaching, becoming white.

i ho tą ká dsi, v. i. adj. whitish, having a white appearance.

i ho tą ki, adj. v. white, to be white.

i hó tą ki de, adj. almost white.

i hó tą ki he, v. i. and t. to whiten, to bleach.

i hó tą ki ke, v. t. to cause to be white, to bleach, to wash white, to change from dark to white.

i hũ a ha, n. *fr.* huaña; the knee or knees, his or her knee or knees.—mahúaña, my knee. dihúaña, your knee.

i i ti pe, n. *fr.* i', mouth, and itipe; a lid, the lid of a pot or kettle.

i í psą ki, n. *fr.* ipšąki; a screen, a covering.

i ka, n. the chin.

i ka', n. mother, my mother, a mother's sisters.—ikaš is the common form of address.

i ká, n. *fr.* ka; his, her, or their daughter.—maká, my daughter.—niká, your daughter.

i ka, v. t. to see, he or she sees.—ámaka, I see. ádaka, you see.

i ká hi, v. t. reflex, to lean against.
í ka ka, v. t. *red. of* ika; look! behold!

í ka ki, n. *fr.* kaki; a wheel, a rolling vehicle.

í ka ti pe, n. *fr.* katipe; a button. See maikatipe, which is more commonly used.

í ka tsu ti, v. reflex, to scarify one's self, to cut the flesh in mourning. Scarifying the flesh is a common method of showing sorrow for the dead.

í ki, n. a whip.

í' ki, n. beard.

í ki da ka pu ši, n. *fr.* kidakapuši; something used to inflate, or fill out. See madahapi—ikidakapuši.

í ki da ku di, n. *fr.* kidakudi; a fan. maikidakudi is the more common form.

í ki da tsó pe, n. *fr.* .i', mouth, and kidatsope; a kiss.

í ki da tsó pe, v. t., comp. to kiss the mouth, to kiss—imakidatsope, I kiss. idakidatsope, you kiss.

í ki du tá ta, n. an open space in a solid covering, the fontanel of an infant head. This word and the word midiikidutata (which see) are apparently from a verb "kidutata," which, however, I have never heard except in these words.

í ki kí ši, n. *fr.* kikiški; an instrument for measuring or determining any quality.

í ki pa mi di [ikipawídi], v. reflex. *fr.* kipamidi; to turn one's self around, to look behind.

í ki pa tą ki, n. *fr.* kipataki; a bolt or bar for a door; accent also on penult.

í ki pa tó' ti v. reflex, *fr.* kipa-to'ti; to shake one's self; said of a bird shaking its plumage; of an animal drying itself by shaking; also íkipato'ti.

í ki pi, n. a pipe.

í ki pi hu pa, n. a pipe-stem.

í ki pkí ti, n. *fr.* kipkiti; a sad-iron.

í kí ši, n. a nest, a bird's nest.

í ki tsá ti ke, n. *fr.* kitsatike, polish, varnish, etc.

í ko ki, v. t. to hang up on a peg or nail.

í kó' pa, n, *fr.* ko' pa; her friend or comrade.—makó' pa, my friend.

í ko zi, n. *fr.* kozi; a whistle.

í' ko zi, v. i. *fr.* i' and kozi; to whistle with the mouth.

í kši a, v. i. stuck or stranded, as a vessel.

í kšú ki, v. to dash or splash, to dash on.

í ktsá ti, v. t. ? *fr.* kitsati; to be daub, to apply any soft substance, as mud or molasses.

í kú, n. a grandmother, a grandmother's sisters.

í kú pa, v. t. to accompany, to go with.

í kú pa, adv. with, along with.

í kú' pa, v. t. to hate, he hates.—amaku'pa, I hate. adaku'pa you hate.

í kú' pa dsi, v. t. *fr.* ikú'pa and adsi; to dislike very much.

í kú ti, n. the wrist, his or her wrist.

í kú ti a du šu ka, n. *fr.* ikuti and adušuka; the wrist, the wrist-joint.

í kú tški, n. *fr.* kutki; a measuring stick, a pattern. See maikutki, which is more commonly used.

í mǎ ħpi [iwǎħpi], v. i. and reflex. to set; said of heavenly bodies.

í mǎ ħpi de, v. adv. almost setting, near the time of setting.

í mǎ ħpi du [iwǎħpiru], adv. at the time of setting.

í mǎ ħpi duk [iwǎħpiruk,] adv. of future time; when it will set.

í mǎ ħpi še du, adv. of past time; when it did set, at last time of setting.

í mǎk i [iwǎki], n. ? fr. mǎki; the chest, the sternal-region.

í mǎk i e ke, n. fr. i and mǎki; gaming materials, cards.

í mǎk i du, a contraction of imakihidu, and more commonly used than the latter.

í mǎk i hi'' du, n. fr. imǎki and hidu; the breastbone, the sternum.

i mǎk í ka ti pe, n. fr. imǎki, the chest, and ikatipe, or fr. i, mǎki and katipe; buttons which join a garment in front.

í mǎk ši di, n. lit. tawny breast; the western meadow-lark.

í ma ši, n. price, value.

í mi a [iwia], v. i. to weep, to cry and weep.

í mi a ke, v. t. to cause to cry.

i mi dí pi ke, n. fr. midipi; a sponge.

í mi di ti, n. fr. miditi; a frying-pan.

i ó pe, n. fr. ope; a receptacle, a box.

i ó ki, n. fr. oki; a receptacle which closely surrounds or encircles, as a candlestick, a socket.

i ó ptsa ti, n. fr. optsati; nearly synonymous with ioki. See śaki-optsati.

í pa ka dē, n. fr. i and paḡade; a fork.

í pa śa ki, n. fr. i and paśaki; a belt; same as maipaśaki.

í pa ta ki, v. i. fr. paḡaki; to come in contact, to lean against.

í pa tsa' ti, n. fr. patsa'ti; a skewer or fork.

í pħo ki, n. a species of eagle.

í pi, v. t. to cohabit.

i pí ta, n. behind, the rear, the back part of anything.

i pí ta du, adv. fr. ipita; in the rear, in the back part, after, following.

i pí ta ħa, adv. toward the rear, backward.

i pí ta ko a, adv. at the rear, behind.

i pkí ti, v. t. to smooth out, to spread smoothly, to coat or cover smoothly, as in spreading butter or mortar.

í pśa ki, v. t. to conceal, screen, hide from view.

ĩ ptsa, n. an upright, a supporting post or pillar.

ĩ ptse, v. t. to garnish, to embroider with beads.

i śa, adv. suf. to verbs, etc., alike, resembling, nearly resembling.

í śa, adv. thus, in this manner.

ĩ śa, conj. and, also.

i śá ki, n. fr. śaki; his or her hand. See śaki.—maśaki, my hand. diśaki, your hand.

i śa ki a du tsá mi he. See śakiadutsamihe.

i śa ki íc pu. See śakiicpu.

i śá mi [iśáwi,] n. an aunt, his or her aunt, a father's, but not a mother's sisters.—maśami, or maśawiś, my aunt. diśami, or niśawiś, your aunt.

i śá mi ke, v. i. said of young sprouts growing from a stump.

í śa tsa, adv. gratuitously, without reward.

ĩ sě, *same as* iśa, alike, resembling.

í śi, n. a vessel, box, sack, cover, or receptacle of any kind.

i śí a, v. adj. bad.

i si á du i, v. i. *fr.* iśia, *and* adui, deteriorating.

i śí a ke, v. t. to make bad, to spoil, damage, ruin.

i śí a ke, damaged, ruined.

i śí ta, n. the back, his or her back.—*maśita*, my back. *diśita*, your back.

i śi kí si, n. a brother-in-law, a woman's husband's brother, his or her brother-in-law.—*miśikiśi*, my brother-in-law. *diśikiśi*, your brother-in-law.

í śi pi he, n. *fr.* i', *mouth*, *and* śipihe; Mouth Blackeners, an order or degree among the Hidatsa men.

i śí pi śa ke, n. *fr.* sipiśake; dye-stuff for coloring black.

i ške', v. t. to command or direct.—*amaške*, I direct.

i špá ħi, n. ? *fr.* paħi; the elbow, his or her elbow. *mišpaħi*, my elbow. *dišpaħi*, your elbow.

í śta, or **ĩ śta**, n. an eye, eyes.

i śta dǎ ħpi, n. *fr.* iśta *and* da-ħpi; the eyelids.

i śta du i ħó ta ki, n. *fr.* iśta, *adu and* iħotaki; the white of the eye.

i śta du śí pi śa, n. *fr.* iśta, *adu and* śipiśa; the pupil.

i śta dú ta, v., adj. *prob. fr.* iśta *and* duti, *to bind*; squint-eyed.

i śta ħú ħi, v. i. to wink.

i śta mi di [-bidi], n. *fr.* iśta *and* midi; tears.

i śta ó ze, n. *fr.* iśta *and* oze; an eye-water.

i śta pé di, n. *fr.* iśta *and* pedi; purulent or mucous matter adhering to the eyelids.

i śtá pi, n. eyelashes.

ĩ śu, n. quilts, primary feathers of wings of large birds, particularly of eagles' wings.

ĩ śu a ti śí a, n. *fr.* iśu *and* atiśia; a bat.

ĩ śu ší śa, n. a species of king-bird, the *tyrannus vociferans*.

i śú ti, n. the lap.

i śu tí pśa ki, n. *fr.* isuti *and* ipśaki; an apron.

i tá, n. *fr.* i *and* ta; an arrow, lit., an instrument of death. See *maita*.

ĩ ta or **í ta**, comp. pers. pron., 3d pers., sing. and plur., possessive, and used for all genders; denotes principally acquired or transferable possession. *ita* (or its equivalents in the first and second person,—*mata* and *dita*), is prefixed to nouns, forming compounds which often differ so much from the original nouns in sense or sound that they are to be regarded as distinct words. A few examples follow.

i tá da mi a [itarawia], n. *fr.* mia; a wife, a betrothed wife, a wife's sister.

ĩ ta dé ħpa, n. the navel.

ĩ ta do ħpá ka, n. *fr.* ita, *and* doħpaka; one's own people, relations, kindred.

ĩ ta dó ta du [-lotaru], n., adv. *fr.* ita, *and* dotadu; this side of it, a place nearer than some given point; used also in comparison of adjectives to denote a less degree, or inferiority. See par. 229.

ĩ ta dó ta ko a, adv. *fr.* dota-koa; "at this side of it," at a point nearer than some given point whose name is the antecedent of ita.

ĩ tá du [-ru], n. a mother's brother, his or her mother's brother, uncles in the female line.—matádu or matáruš, my uncle. ditádu, or nitáru, your uncle.

ĩ ta dú ħa n. *fr.* miduħa; one's own gun or bow.—mataduħa, my own gun. ditaduħa, your own gun.

ĩ ta dú ħa ke, n. *fr.* miduħake; one's own pop-gun.

ĩ ta du ħá pi, n. *fr.* aduħapi; one's own bed.—mataduħapi, my own bed.

ĩ tá dsi, n. leggings, his or her leggings.—matadsi, my leggings. ditadsi, your leggings.

ĩ tá dsi—ó da ka pi ħi, n. *fr.* itadsi and odakapiħi; the flap or fringe worn on the outer seam of the legging.

ĩ ta há tski, n. *fr.* ita and hatski, *lit.* *1 ong Arrows*; the Dakota Indians.

ĩ ta hí', n. *fr.* ita and hi'; an arrow point.

ĩ ta hu, n. a mouse.

ĩ ta hu ic tí a, n. *fr.* itahu and ictia; a rat.

ĩ tá í šu, n. *fr.* itá and išu; the quills at the base of an arrow, arrow directors.

ĩ tá ka, n. an aged man, a venerable person.

ĩ tá ka ħe, or **itákahie**, n. a very old man.

ĩ ta ka té taš, proper noun, *fr.* itaka, *te* and *tă*, *lit.* *Old Man Immortal*; one of the Hídatša names for the Deity.

ĩ tá ki, n. *fr.* i, hair, and taki, white; the jackass rabbit, or *lepus campestris*, which turns white in winter.

ĩ ta ki da ká ħe, n. *fr.* kidakahe; a span, the outstretch of the hand, the measure of a span. See šakiita-kidakahe.

ĩ ta kí ša, n. a sister, a man's younger sister.—matakaša, my sister. nitakaša, your sister.

ĩ tá kší pi ša, n. *fr.* itaki and šipiša; the small rabbit or cony, the "wood-rabbit."

ĩ tá ku, n. a woman's younger sister, her younger sister.—maku, my sister. ditaku, your sister.

ĩ ta kú pe, n. an owl, particularly the great horned owl.

ĩ tá ma, n. *fr.* ita and ama; one's own country, the proper hunting-ground of any tribe.

ĩ ta má e, n. *fr.* ita and mae; one's own property, his own property.—matamae, my own. ditamae, your own. See par. 120.

ĩ tá ma ta, n. *fr.* ite, ama and ta; face downward, with the face to the ground.

ĩ ta má ši, n. a servant; used when speaking of white men.

ĩ ta ma sú ka, n. his dog.

ĩ ta mé tsa [-wetsa], n. ? *fr.* matse; a brother, brethren (in the widest sense); this is also the only term for a woman's elder brother.—matametsa, my brother.

ĩ ta mí a [-wia], n. *fr.* ita and mia; a man's elder sister.—matamia, my sister. ditamia, your sister.

ĩ ta ó ka du, adv. *fr.* ita and okadu; the other side of it, on the other side of it, in a place further off

than some object mentioned. This word and the next following are commonly used in comparison of qualities to denote superiority,—the antecedent of ita being the inferior. See par. 120.

ĩ ta ó ka ko a, adv. *fr.* ita and okakoa; at the other side of it, beyond some object mentioned.

ĩ ta ó ki ko a, a rare pronunciation of the word immediately preceding.

ĩ tá pa, n. *fr.* ita and hupa; moccasins, his or her moccasins.—**ma tapa**, my moccasins.

ĩ tá ši, n. *fr.* ita and masi; his or her own robe or blanket.—**mataši**, my robe.

ĩ tá ši i ptsi, n. *fr.* itasi and iptsu (*See* mašiipsti); the garnishing of his or her robe.

ĩ tá šu, n. contraction of itaišu.

ĩ tá šu ka, n. *fr.* ita and itsuašuka or šuka; one's own horse.—**matášuka**, my horse.

ĩ tá šu pu zi, n. *fr.* itašu and puzi, *lit.* Spotted Arrow-quills; the Cheyenne Indians.

ĩ tá tsu, n. *fr.* ita and tsu; the half of anything.

ĩ tá tsu he, v. t. *fr.* itátsu; to divide into its halves; also used as a noun or adjective, signifying half or halved.

ĩ ta wě tsa, n. same as itametsa.

ĩ ta wí a, n. same as itamia.

ĩ té, v. t. to admire, to be fond of. amatets, I admire. adatets, you admire.

ĩ te, or **itě** n. the face.

ĩ tě á ka ta, adv. same as itakata.

ĩ te á ma ta, adv. same as itamata.

ĩ tě ħa, adv. *fr.* ite; toward the face or front, forward.

ĩ te i ši a, v. i., adj. *fr.* ite and išia; to be ill-favored, ugly.

ĩ tě ko a, adv. *fr.* ite; at or to the front or face, in front.

ĩ tě ko a hi, adv. of time *fr.* itekoah; soon, presently, at a future time not very distant.

ĩ tě ko a hi duk, adv. of time *fr.* itekoahi; soon, in a little while; when, or if, a future time not very distant arrives.

ĩ te ma tse e' tsiš, n. See Local Names.

ĩ tě ta, adv. and n. on the face,—the cheek.

ĩ tě ta a du ho pi, n. a dimple.

ĩ tě tsą ki, v. i., adj. *fr.* ite and tsąki; possessed of a handsome face, pretty.

ĩ te ú i, n. *fr.* ite and ui; vermilion or other pigment used in painting the face.

ĩ ti pe, n. *fr.* i and tipe; some thing which closes or covers, as a lid, a fall-trap, etc. See maitipe.

ĩ tó di, v. i. ? reflexive; to be ashamed of, to feel shame.

ĩ tó di ke, v. t. to cause to be ashamed, to shame.

ĩ tó hi ke, n. *fr.* tohike; dye-stuff for coloring blue.

ĩ tó hi ši ke, n. *fr.* tohišike; material for dyeing bluish or green.

ĩ tó pa, ord. num. *fr.* topa; fourth.

ĩ tó pa du, adv. *fr.* itopa; fourthly, in the fourth place or order.

ĩ tó pa du ke, v. t. *fr.* itopadu; to put in the fourth place or order.

ĩ tsą ki, v. comp., often used as pronoun, *fr.* i and tsąki; he, she or it alone, he by himself, unaided.—**mitsąki**, I alone. **ditsąki**, you alone.

i tsá ti, n. *fr.* *i and tsati*; oil or other material used to render a surface smooth.

i tsá' ti, n. the Isanti or Santee Dakotas. This word is simply the Hidatsa pronunciation of the Dakota word.

i tsa ú zi e, v. t. *fr.* *uzie*; to meet another person face to face, to meet in coming from opposite directions.

i tsé, v. ? reflex, to waken up, to arouse one's self.

i tsí. See *itsii*.

í tsi, v. i. to be awake.

ĩ tsi, n. the human foot, the claws of a fowl, the hind paws of a quadruped.—*matsi*, my foot. *dĩtsi*, your foot. *ĩtsi*, his foot. See *tsi*.

ĩ tsi a du tsá mi he [-wihe], n. the toes.

ĩ tsíc pu, n. *fr.* *itsi and icpu*; the toe-nails.

i tsí di ke, n. *fr.* *i and tsidike*; yellow dye-stuff, a lichen found by the Indians on dead pine-trees in the mountains. The name has been recently applied to turmeric and other yellow dyes obtained from the whites.

í tsi he, v. t. *fr.* *itsi*; to arouse another person.

i tsí i, v. i. and adj. to be strong, physically strong; said of organized beings.

i tsí i ke, v. t. to strengthen,—strengthened.

í tsi ka, adv. and adj. first, foremost.

í tsi ka ko a, adv. *fr.* *itsika*; formerly, in the beginning, very long ago; used in reference to very remote past time.

í tsi ka ma hi diš, n. *fr.* *itsika*, *ma and hĩdi*; one of the Hidatsa

names for their Deity, or object of greatest veneration.

ĩ tsi śi pi śa, n. *fr.* *ĩtsi and śi-piśa*; the Blackfoot Indians.

ĩ tsĩ ti, n. *fr.* *ĩtsi*; a foot-print, a track; his, her or its foot-print.

i tsĩ tsá du i, v. i. *fr.* *itsitsi*; becoming very bright.

i tsĩ tsi, v. i., adj. very bright, gleaming, resplendent.

i tsĩ tsi ke, v. t. to cause to brighten, made bright.

í tski, v. i. to be large enough for a purpose, to contain, to accommodate; said if it is desired to cut a pair of moccasins out of a piece of buckskin, and on laying on the pattern, the piece is found to be large enough, etc.—*itskitats*, it is not large enough.

i tskí ti, n. *fr.* *i and tskiti*; an instrument for shearing off, or cutting close, as a scissors. See *maitskiti*.

i tsú a śu ka, n. *fr.* *śuka*; a horse. The meaning of the first three syllables is not now known. Some of the tribe think that the word was originally *itsímaśuka*, the 'strong dog' or 'strong beast of burden.'

i tsú ka, n. a man's or woman's younger brother.—*matsuka*, my brother. *ditsuka*, or *nitsuka*, your brother.

i tsú a śu ka. See *itsuaśuka*, which is sometimes pronounced thus.

i tú dí, v. i., adj. containing pus, purulent, suppurating.

i tú hi, n. a dress, coat or shirt, one's own dress.—*matúhi*, my coat. *dituhi*, your coat.

i tú ka, same as *itekoa*.

i tu pá, n. any wild feline, particularly the Canada lynx.

i tu pa ic tí a, n. *fr.* itupa and ictia; the puma.

i tu pa pú zi, n. *fr.* itupa and puzi; the red lynx, *lynx rufus*.

í wạ ki, same as imąki.

k.

ka, prep. at, in; suffixed to nouns it forms adverbs of place.

ka, hypothetical word for daughter. See iká.

ka, an adjective, or qualifying suffix, denoting quantity. — tuaka, how much? hídika (or hídikąts), this much, so much.

ka, 2d *pers.* of ke, an auxiliary suffix; to make, to cause.

ka' v. i. to laugh.

ka dá, v. i. to flee from, to run away.

ką da ha, v. t. *prob. fr.* ki and adańa; to kindle.

ką da mi [-wi], v. t. to remember; to recollect.

ką da mi ke, v. t. to cause to remember, to remind.

ka dá tsi, v. i. to be willing.

ka dá tsi ke, v. t. to cause to be willing, to persuade or induce.

ka dé [karé], v. to vomit.

ka dé ti, v. i. to have a desire to vomit, to feel nausea.

ka dé ksa, to vomit excessively, or continuously.

ká di, v. t. to ask for a gift, to beg.

ka díc ka [-ric-], n. lightning.

ká di ksa, v. t. *fr.* kadi; to beg excessively, habitually, shamelessly.

ka dí šta [-ri-], adj. small — refers to size, not quantity or number.

ka dí šta du i, v. i. *fr.* kadišta; decreasing gradually in size.

ka dí šta de, adj. almost small, almost small enough.

ka dí šta di, adj. very small.

ka dí šta ke, v. t. to cause to be small, — decreased, diminished.

ka dí šta ksa, adj. constantly small.

ka dí tska [-ri-], adj. to glisten, to shine brightly by reflected light.

ka dí tska pa [-ri-], v. i. to stick, to adhere as a glued or pasted surface.

ka dí tska pa he, v. t. to stick, to place in contact with an adhesive surface.

ka dí tska pa ke, v. t. to cause to adhere, to apply an adhesive substance.

ká dse, v. i. and t. to blow with the mouth, to blow away.

ka dú, n. a season of the year, a period of time marked by natural phenomena.

ka dú du, adv. during the season.

ka é, v. t. to scratch with the nails.

ká he, v. t. *synon.* dakáhe.

ka hé, v. t. to set free, to liberate.

ká' ke, v. t. *fr.* ka'; to cause to laugh. — ka'ike, it makes him laugh,

ka ké' ki, v. i. to make a loud rattling or stamping noise.

ká ki, v. i. to roll, as a wheel.

ka kǐ hi, adj. round, circular.

ka kǐ hi de, adj. almost circular, irregularly circular.

ka kǐ hi ke, v. t. to make circular, to cause to be circular.

ká kša, n. any large tuber, as the potato, wild artichoke, etc.

ká' ksa, v. i. *fr.* ka'; to laugh excessively.

ka kú i, n. a squash.

ká mi [-wi], *same as* komi, which is more common.

ka míc ka, adj. tough, hard and elastic.

ka míc ki šu, adj. *fr.* kamicka *and* išu; the name of a water-fowl, which sheds its quills on lakes. The quills are collected by the Indians on the leeward shores, split, dyed and used in embroidery, like porcupine quills. The name applies to both bird and quills.

ká mi he, *same as* komihe.

ka pe, or **ka pi**, v. root; scratch, lacerate. See adaka pi, dukapi, etc.

ka pti, v. root; nick, notch.

ka rá, *same as* kada.

ka rā tsi, *same as* kada tsi.

ka rí šta. See kadišta and its derivatives.

ka ta ke, v. t. to turn inside out, to roll up the sleeves.

ká' ti, adj. and adv. true, real, truly, really, exceedingly.

ka tí a, adj. to be extended, as the arms in yawning, as the hands outspread.

ka tí he, v. t. to extend, to stretch out.

ka tí ka, v. t. to change, or pour, from one vessel to another.

ka tsi, v. to make a buffalo-surround.

ka tsi. v. i., adj. to be extinguished, as a light or a fire; to be cooled by being blown on with the mouth, or by being taken from the fire and set aside to cool.

ka tsi he, v. i. 3d pers. to cool by blowing, etc., to extinguish a light or a fire.—ka tsi mats, I extinguish. ka tsi dats, you extinguish.

ka tsú ka, adj. to be swollen and hardened, as a diseased joint, or a cicatrix on a tree.

ka ú šta, adj. small in quantity or number.

ka ú šta—ah'' pi, n., adj. *fr.* ka-úšta *and* ahpi; a small part or portion, fractional.

ka ú šta de, adj. almost too few.

ka ú šta di, adj. very few, a very small quantity.

ka ú šta du i, v. i. decreasing in number or quantity.

ka ú šta ke, v. t. to cause to decrease in number or quantity,—reduced in numbers.

ka wíc ka, adj. *same as* kamicka, and a more common pronunciation than the latter.

ka wíc ki šu, n. *same as* kamickišu.

ká za, a diminutive of limited use applied to about twenty words of the language.

ká zi, *same as* kaza.

ke, v. t. to give away, to present.

ke, v. t. to scratch, as in relieving an itchy sensation; synon. with kae, of which it may be a contraction.

ke, a suffix to verbs, adjectives, etc., or a verb auxiliary; to make, to cause, to change condition, to use for. Where ke is suffixed, ki is commonly prefixed. In the sense of "to use for," it is added to nouns, and the words thus formed may be used as nouns; as, makadištaka, a doll, from makadišta, a child; miduha ke, a pop-gun from miduha, a gun.

ki, v. t. to bear on the back, to carry a heavy load.

ki, an intensifying prefix to verbs denoting that the action is done forcibly, completely, frequently, under circumstances of difficulty, etc. **ki** often merely strengthens without altering the meaning — the intensified word requiring no separate definition; but in other cases it totally changes the significance.

ki, an interjection, used when something false or absurd is heard.

ki a á ti, v. t. *fr.* aati; to hit severely with a missile.

ki a dǎ du i, v. i. *fr.* adadui; becoming rapidly and exceedingly painful.

ki ǎ dǎ ha, v. i. *fr.* adaha; to be burned up, consumed by fire.

ki ǎ dǎ ha ke, v. t. to cause to be consumed by fire, to burn up, to reduce to ashes.

ki ǎ dǎ hǎ pe, v. t. *fr.* adahape; to kick severely.

ki ǎ dǎ hé he, v. t. *fr.* adahēhe; to hold securely.

ki ǎ dǎ hé še, v. t. *fr.* adahēše; to tear to pieces with the foot.

ki ǎ dǎ hó hi, *intensive form of* adahōhi.

ki a dǎ hpi ke, *synon.* with adahpike.

ki ǎ dǎ hú e, v. t. *fr.* adahu; to overthrow completely, or by kicking violently.

ki ǎ dǎ kǎ pe, v. t. *fr.* adakape; to scratch vigorously with the paws; said when an animal tears up the ground by scratching.

ki ǎ dǎ kí de, v. t. *fr.* adakide; to push completely away with the foot.

ki ǎ dǎ kí ti, v. i. *fr.* adakiti; said of a wide stretch of country, that has been thoroughly cleared by fire.

ki ǎ dǎ mí di, v. t. *intensive of* adamidi.

ki ǎ dǎ pa pǎ du i, v. i. *fr.* adapapi; becoming rapidly and extensively scorched.

ki ǎ dǎ pá pi, *intensive of* adapapi.

ki ǎ dǎ pá pi ke, v. t. to cause to be extensively scorched or chapped.

ki ǎ dǎ pe, v. t. *fr.* adape; to kick angrily or repeatedly.

ki ǎ dǎ sú ki, v. t. *fr.* adasuki; to completely erase with the foot.

ki ǎ dǎ tǎ pi, v. t. *fr.* adatapi; to squeeze severely under foot.

ki ǎ dǎ te, v. i. *intensive form of* adate.

ki ǎ dǎ té he, v. t. *fr.* adatéhe; to kill a number by trampling, to kill a brood of young birds by accidentally stepping on them, to trample a number of insects to death.

ki ǎ dǎ tó' ti, v. t. *fr.* adató'ti; to shake vigorously or entirely with the foot.

ki ǎ dǎ tsǎ ki, v. t. *fr.* adatsaki; to divide a thick body rapidly by fire.

ki ǎ da tská pi, v. i. *intensive form of* adatskapi.

ki a dǎ tsku ǎ du i, v. i. *fr.* adatskuadui; becoming wet throughout.

ki a dǎ tsku i, v. i. *fr.* adatskui; entirely wet, etc.

ki a dǎ tsku i ke, v. t. to moisten thoroughly or rapidly.

ki a dé, v. *fr.* ade; to pain exceedingly.

ki a dé a du i, v. i. becoming very sultry.

ki a dé he, v. t. to be very angry, to become suddenly very angry.

ki a dé ke, v. t. to make exceedingly painful, etc.

kí a dě tsi, adj. to be possessed of admirable qualities, to be brave, skillful, intelligent, ingenious, enduring, etc., to be skilled in any particular art or calling.

kí a de tsi ke, v. t. to cause to be brave, enduring or skillful, to instruct thoroughly in any art.

ki ā di a sá dsi ke, v. t. *fr.* adiašadsike; to impoverish greatly, to render destitute.

ki ā di i tǎ du i, v. t. *fr.* adiiti; becoming ravenously hungry.

ki ā di í ti, v. *intensive of* adiiti.

ki ā di í ti ke, v. t. to starve, to deprive of food.

ki a du ā du i, v. i. *fr.* aduadi; becoming entirely or excessive bitter.

ki á du i, v. i. *fr.* adui; entirely bitter.

ki ā du i ke, v. t. to render completely or exceedingly bitter or pungent.

ki a hú ke, v. t. *fr.* ahuke; to multiply rapidly, to increase largely and rapidly, to increase every one of a number of objects.

ki a hó e, v. t. *fr.* ahoe; to conceal carefully or completely, to conceal all.

ki a ká hpi, v. t. *fr.* akāhpi; to step completely over a wide space, to cross a chasm successfully but with difficulty.

ki a ká ma he, v. t. *intensive form of* akamahe.

ki a ká ma he ke, v. t. to divide completely into six equal parts.

ki a ká ma ke, divided into six equal parts.

ki á ka pe, v. t. *fr.* akape; to court assiduously.

ki ak' de, v. t. *fr.* akde; to seize and bear off, to carry to a distance, to carry the entire of anything away.

ki ak' hu, v. t. *fr.* akhu; to bring with difficulty, or from a distance, to bring all.

ki á ki ka he, v. t. *fr.* akikahe; said when something is captured and brought from a distance; as when a war-party brings home a prize in haste and danger, but in triumph.

ki á ki tsa, v. t. *fr.* akitsa; to miss widely, to miss at every trial.

ki ak' ši e, v. t. *fr.* akšie; to hold firmly.

ki ak' šu e, v. t. *fr.* akšue; to spit on repeatedly.

ki ak' tsi še, v. t. *fr.* aktsišě; to look long or scrutinizingly through a door or window.

ki a ma hó ka, v. i. *fr.* amahoka; to be far within, deep under ground.

ki a ma hó ka ke, v. t. to place far within, to put all in.

ki a má ki, v. i. to remain sitting long or steadily.

ki a má ki ke, v. t. *fr.* amakike.

ki a má tsa ki, v. i. *intens. form of* amatsaki.

ki a má tsa ki ke, v. t. to soil entirely with earth, to soil all of a number of objects with earth.

ki a pá di, v. i. *fr.* apadi; to grow vigorously.

ki a pá di ke, v. t. to cause to grow vigorously, to cause all to grow.

ki á pi ke, v. t. *fr.* apike; to place together closely or continuously.

ki a tá di, v. i. *fr.* atadi; to go out and remain out; said, too, when a number of individuals go out from a house.

ki a tá di ke, v. t. to cause to go out, etc.

ki a tá ki ke, v. t. *fr.* atakike, to render completely white.

ki a tá zi ko a, v. i. *intensive form of* atazikoa.

ki a té, v. i. *fr.* ate; to come into full view, to come suddenly into full view.

ki a té he, v. t. to present immediately to full view.

ki a té he ke, v. t. to cause to appear entirely, to exhibit all of a number of objects.

ki ä tskä, *intensive form of* ätskä.

ki ä tskä du i, v. i. *fr.* ätskädui; becoming rapidly very fierce.

ki ä tskä ke, v. t. to persistently aggravate to fierceness.

ki dá, n. a husband.

kí da he, v. t. *fr.* kida *and* he; to marry; said of the woman, if the marriage is informal or against parental consent.

ki da hé, v. *same as* kiduhe, which is more common.

ki da he ká' ti ke, v. t. *intensive form of* daheká'tike.

ki da há pe ši, v. i. *fr.* dahapeši; to rise perpendicularly to a great height, to extend perpendicularly to a great length.

ki da há pe ši ke, v. t. to cause to be perpendicular to a great height or length.

ki da há pi, v. t. *fr.* dahapi; to peel entirely, to strip a tree bare.

ki da hé ši, v. i. *fr.* dahési; torn to shreds with teeth.

ki da hé ši ke, v. t. to cause to be torn to shreds with teeth.

ki dă hi še, v. t. *prob. fr.* ki *and* adăhiše; to forget.—makidăhišets, I forget. dakidăhišets, you forget. kidăhišets, it is forgotten.

ki da hì pi, v. i. *intensive form of* dahipi.

ki dă hpa, v. t. *fr.* dahpa; to embrace, to hug.

ki da hú e, v. t. *fr.* dahue; to spill or overset completely and forcibly.

ki da hú pi, v. t. *fr.* dahupi; to drink or absorb a large amount completely and rapidly.

ki da ká he, v. t. *fr.* dakahe; to stretch completely out.

ki da ká hi ši, v. t. *fr.* dakahiši; to carry in the arms, to hold long in the arms.

ki dăk a hó hi, v. t. *fr.* daka-hoši; to break completely across with a blow, to break something large, or to break a number of objects across with a blow.

ki dăk a kí ti, v. t. *fr.* dakakiti; to scrape the hair entirely away.

ki dăk a mí di, v. t. *fr.* dakamidi; to turn completely by force, to twill tightly by sudden force.

ki dăk a mí di ke, v. t. to cause to turn completely by sudden force.

ki dăk a mĩ tsi, v. t. *fr.* dakamitsi; to mince completely, to chop fine all that is given to be chopped.

ki dăk a pă ki, v. i. *fr.* dakapăki; to bloom fully, to expand numerous blossoms.

ki da kă pe, v. t. *intensive form of* dakape.

ki da ká pi, v. t. to pick out, to cull, to separate; to pick grain from chaff, stones from coffee, etc.

ki da ka pǐ hi, v. *fr.* dakapihi; to float well or continuously.

ki da ka pǐ hi ke, v. t. to cause to float continuously, to cause all to float.

ki da kǎ p̄tsi, v. i. *fr.* dakap̄tsi; covered with nicks or tallies.

ki da ka pú ši, v. i. *fr.* dakapuši; greatly inflated, permanently inflated.

ki da ka pú ši ke, v. i. to inflate extensively or permanently.

ki dǎk' a ta, v. t. *fr.* dǎkǎta; to smash completely, to smash and re-smash.

ki dǎk a tǎ hi, v. i. *intensiv* form of dǎkatahi.

ki dá-ka' ti, n. *fr.* kida and ka'ti; a first husband.

ki dǎk a tó' ti, v. t. *fr.* dǎkato'ti; to shake repeatedly or continuously with force suddenly applied.

ki dǎk a wí di, same as kidǎkamidi.

ki dǎk a wǐ tsi, same as kidǎkamitsi.

ki da kí ti, v. i. *fr.* dakiti and nearly synonymous with it, but more commonly used.

ki dǎk sǎ ki, v. t. *fr.* dǎksǎki; to wound repeatedly or severely by throwing missiles.

ki dǎk' ši, v. t. to bundle securely or completely.

ki dǎk sí pi, v. i. *intens.* form of dǎksipi.

ki dǎk sí pi ke, v. t. to cause to be much later.

ki dǎk tá de, v. t. *fr.* dǎktáde; to drive hard, to nail securely or completely.

ki dǎk tsá da ke, v. t. *synon.* with dǎktsadake.

ki dǎk tsǎ ki, v. t. *fr.* dǎktsǎki; to chop all up, to chop into numerous pieces.

ki dǎk tsǎ ti, v. t. *fr.* dǎktsǎti; to impale securely or frequently.

ki dǎk tsí a, v. i. a form of dǎktsia.

ki dǎk tsi á du i, v. i. increasing rapidly and greatly in weight.

ki dǎk tsí a ke, v. t. *intens.* form of dǎktsiake.

ki dǎk tsí ke, v. *fr.* dǎktsíke; to continue, remain, or follow one another, in single file; said of the motion of a flock of wild-geese, or of a band of antelope running away after their leader.

ki dǎk tsú ti, v. t. *fr.* dǎktsúti; to braid completely.

ki dǎk ú di, v. t. *fr.* dǎkudi; to fan; a form more commonly employed than dǎkudi.

ki dǎk ú dsi, v. t. *fr.* dǎkudsi; to swing vigorously or continuously.

ki dǎk ú dsi ke, v. t. to cause to oscillate continuously.

ki dǎk ú hti, *intens.* form of dakuhti.

ki dǎk ú hti ke, v. t. to decrease greatly or rapidly in weight.

ki da mi hé ke [*kinawiheke*,] v. t. *fr.* damiheke; to divide completely into three equal parts,—divided equally in three.

ki dá mi ke, same as kidamiheke.

ki da mǐ tsi, v. t. *intens.* form of damitsi.

ki da mó ki, v. i. to ebb away, to sink down, to fall as a river.

ki dá mu ke [*kináwuke*,] *fr.* damuke; to deepen greatly, rapidly, or throughout.

ki dá pe, v. t. *fr.* dape; to devour by tearing, to tear meat with the teeth and devour it.

ki da psú ti, v. t. *intens. form of* dapsuti.

ki dá ša, v. t. *fr.* daša; to cut extensively or severely with the teeth.

ki da ší pi, v. t. *fr.* dašipi; to untie completely with the teeth.

ki dá šku, v. t. *fr.* dašku; to take out with the teeth something difficult to extract.

ki dá šte, v. t. *fr.* dašte; to comminute completely.

ki da' ta dé ša, v. i. *fr.* da'ta-deša; to be completely inconsiderate, etc.

ki da' ta dé ša ke, v. t. to cause to be inconsiderate, etc.

ki da' ta hé pi, v. i. *fr.* da'tahepi; to be thoroughly lazy, or always lazy.

ki da' ta hé pi ke, v. t. to cause to be lazy.

ki da' ta i ší a, v. i. *fr.* da'taišia; to be miserable or despondent, to be continually unhappy, sorry or ill-tempered; said too of a number of individuals who are unhappy.

ki da' ta i si á du i, v. i. becoming very unhappy, miserable, etc.

ki da' ta i ší a ke, v. t. to make constantly unhappy, etc.

ki da tá pi, v. t. *intens. form of* datapi.

ki da' ta tsá ki, v. i. *fr.* da'tatsaki; to be very happy, constantly happy.

ki da' ta tsá kí ki, v. t. to render very happy, to make all happy.

ki da' ta tsó ki, v. i. *intens. form of* da'tatsoki.

ki da' ta tsó ki ke, v. t. to render very resolute, to inspire all with resolution.

ki da tó' ti, v. t. *fr.* dato'ti; to shake vigorously in the mouth, to worry to death by shaking in the mouth.

ki dǎ tsa, v. t. *fr.* datsa; to bite severely or repeatedly.

ki da tsá ti, v. t. *fr.* datsati, and nearly or quite synonymous.

ki da tsí pi, v. t. *fr.* datsipi; to lick repeatedly and continuously, to lick all over.

ki da tská pi, v. t. *intensive of* datskapi.

ki da tská ti, v. t. *fr.* datskati; to leak through a large orifice, to leak rapidly or entirely away.

ki da tsó pe, *fr.* datsope; to kiss.—makidatsope, I kiss. dakidatsope, you kiss. See ikidatsope.

ki da tsú ki, v. t. *intens. form of* datsuki.

ki da wó ki, *same as* kidamoki.

kí de, v. root; push, transfix, impale.

ki dé, v. i. ? *fr.* de; to fly.

ki dé ak de, v. t. *comp. of* kide and akde; to fly off with, to bear off flying— as an eagle with its prey.

ki dé e, v. i. *same as* kide; to fly.

ki dé ša, v. i. *intens. form of* deša.

ki dě šá dsi, v. t. *fr.* kiděši and adsi; to like very much; to love, but not dearly.

ki dé ša ke [**kinešake**,] v. t. *fr.* dešake; to destroy, exterminate, banish, annul, abrogate, to cure a disease completely, etc.

ki dě ši, v. t. to love; said of the affection existing between parent and child, husband and wife.

ki dě ta, v. t. to fancy, to admire.

ki dě tá dsi, v. t. to admire, but not greatly.

ki di, v. t. ?*fr.* di; to search for any person or thing, to go for game, to pursue, to seek. *kikidi* is more commonly used.

ki di e, v. to mount a horse, to ride on horseback.

ki di é, v. i. to be greatly terrified.

ki di ki, v. t. *fr.* diki; to strike repeatedly.

ki di ši, v. i. *fr.* diši; to dance.

ki do pa hé ke, v. t. *fr.* dopaheke; to divide completely into two equal parts,—divided equally in two.

ki do pa ke, v. t. *synon.* kido-paheke.

ki du é tsa pi ke, v. t. *fr.* due-tsapike; to divide into nine equal parts.

ki du há, *imperat.* of kiduhe; arise; said if the person is recumbent, not sitting. See duha and duhe.

ki dú he, v. t. to arise from a recumbent posture, to lift out of.

ki dú hi, v. i. arisen, standing.

ki dú hi ke, v. t. to cause or assist to arise from a recumbent posture.

ki dú ha, v. t. to spread out on the ground, to spread to dry, to spread bedding.

ki du há dě, v. t. to rake, to clean thoroughly by raking.

ki du há de, v. t. *intensive form* of duháde.

ki du hé mi, v. i. to settle down—as a river, to dry up, to become shallow.

ki du hé še, v. t. *fr.* dušeše; to tear to pieces.

ki du hé wi, *same as* kiduheimi.

ki du hó hi, v. *fr.* duhohi; to break, or be broken completely across.

ki du hó hi ke, v. t. to cause to be completely broken.

ki du hó ki, v. t. to comb out, to comb completely or thoroughly.

ki dú hpi, v. t. to take down something that is hanging high.

ki du ka pi, v. t. *fr.* dukapi; to lacerate extensively or severely.

ki du kí ti, v. t. *intens. of* dukiti.

ki du kú ti, v. t. pluck out extensively.

ki du mă hi ta, v. i. *fr.* dumahita; to ride or move repeatedly and rapidly back and forth.

ki du mă hi ta-ti di é, v. to run or ride back and forth, as is done when one man alone makes a war-signal.

ki du mí di, v. t. *fr.* dumidi; to twill thoroughly.

ki du mí ha [-wiha], *intens. form of* dumihá.

ki du šá, v. t. *fr.* duša; to place in security, to store or put away with care.

ki du ši pi, v. t. *fr.* dušipi; to open widely or completely.

ki dú ški, v. t. *fr.* duški; to open a door or lid widely.

ki du sú ki, v. t. *fr.* dušuki; to wash entirely or thoroughly by rubbing.

ki du tá, v. *fr.* duta; to burst violently, to fly to pieces.

ki du tá pi, v. t. *fr.* dutápi; to squeeze long and hard.

ki du tá ti, v. t. *intens. of* dutati.

ki dú ti, v. t. *fr.* duti; to eat up, to devour, to eat all; said also if you speak of eating an animal still living, conveying the idea that you will both kill and eat.

ki du tó' ti, v. t. *fr.* duto'ti; to cover by sprinkling, to exhaust by dredging or sprinkling.

ki du tsá da, v. *fr.* dutsada; to slide far or rapidly.

ki du tsá ki, v. t. *fr.* dutsáki; to dissever completely and repeatedly.

ki du tsá ti, *fr.* dutsati; to impale securely.

ki dú tse, v. t. *fr.* dutse; to take off under difficulties, to take and hold securely.

ki du tsí pi v. t. *fr.* dutsipi; to completely untie anything secured by hard and numerous knots.

ki du tsí ši, v. t. *fr.* dutsiši; to spring back, to regain suddenly and completely the original position when released from a bending pressure.

ki du tsí ti, v. t. *fr.* dutsiti; to raze to the ground, to completely destroy a building.

ki du tská pi, v. t. *fr.* dutskápi; to pinch severely or repeatedly.

ki du tskí ši, v. t. *fr.* dutskiši; to wash thoroughly, to wash clean, to wash all that is given to be washed.

ki du tskí ti, v. t. *intens. form of* dutskiti.

ki du tskú pi, v. t. *fr.* dutskupi; to bend in several places, to fold repeatedly.

ki du tsú ki, v. t. *fr.* dutsuki; to knead the abdomen long and vigorously.

ki du wă hi ta, v. i. *same as* kidumahita.

ki du wí di, v. t. *same as* kidumidi.

kí e, v. t. to fear.

ki ha hé ta, v. t. *intens. of* haheta.

ki hă hpi, v. i. *fr.* halpi; to sneeze repeatedly.

ki hă hpi ke, v. t. to cause to sneeze hard or repeatedly.

ki ha ká' ti ke, v. t. *fr.* haka'tike; to completely and suddenly arrest progress.

ki há ká tsi, v. t. *fr.* hakątsi; to butcher completely, to cut up all the meat killed.

ki ha pá ke, v. t. *fr.* hapake; to render very cold, or cold throughout,—chilled, frozen.

ki hă' pé sa du i, v. i. *intens. form of* hă'pešadui.

ki hă' pé še, v. i. *fr.* hă'peše; completely dark.

ki hă' pé še ke, v. t. to completely exclude light.

ki ha ší ši, v. i. *fr.* hašiši; to smart severely.

ki ha ší ši ke, v. t. to cause to smart extensively or severely.

ki ha tsí te, v. t. *intens. form of* hatsite.

ki hă tská du i, v. i. *fr.* hatskadui; increasing rapidly in length.

ki hă tski ke, v. t. to lengthen rapidly and greatly,—greatly lengthened.

ki hí ke, v. *fr.* híke; entirely drunk up.

ki hi šá dsi, v. i. *fr.* hišadsi; to be completely reddish.

ki hi šá dsi ke, v. t. to dye throughout of a dull red color.

ki hí ši ke, v. t. *fr.* hišike; to dye red, to dye the entire of anything red.

ki hi ši šá du i, v. t. *intens. of* hišišadui.

ki hi ší ši ke, v. t. to cause to assume a reddish hue rapidly or throughout.

ki hi tá du i, v. i. *fr.* hitadui; rapidly increasing in speed.

ki hí ta ke, v. t. *fr.* hitake; to accelerate motion greatly, to increase the speed of a number of objects.

ki ho' pá du i, v. i. *intens. form* of ho'padui; more commonly used than the simple form.

ki ho pá še, v. t. *fr.* hopaše; to horrify, to horrify all.

ki hó' pi ke, v. t. *fr.* ho'pike; to riddle, to perforate in many places.

ki hú, v. t. *comp. of ki and hu*; to come with a load, to come bearing on the back.

ki hú a, v. i. *fr.* hua; to cough repeatedly or severely.

ki hú a ke, v. t. to cause to cough repeatedly.

kí ha, n. the paunch, the stomach or stomachs of an animal.

ki ha a du pi dǎ hpa, n. *fr.* kiha, adu *and* pidaḥpa; the rumen, or first stomach of a ruminant.

ki hǎ da hi ke, v. t. *fr.* ḥadaḥike; to starve completely, to make very lean, to make a number lean.

ki hǎ da hí ksa ke, v. t. *intensive form of ḥadaḥiksake*.

ki ha há du i, v. i. *fr.* ḥaḥadui; becoming completely rough.

ki hǎ hi, v. i. *fr.* ḥaḥi; to be entirely or completely striped.

ki hǎ hi ke, v. t. to cover with parallel bands,— completely striped.

ki ha hú a ke, v. t. *intensive of ḥaḥuake*.

ki ha ká du i, v. t. used the same as is ḥakadui, but more commonly; said of a healing sore, etc.

ki hǎ ka hé ta, v. i. *intensive form of ḥakaheta*.

ki há ka ke, v. t. *fr.* ḥákake; to render a large surface itchy.

ki ha kú pa du i, v. i. becoming extensively furrowed.

ki ha kú pi, v. i. *fr.* ḥakupi; extensively furrowed, furrowed over the entire surface.

ki ha kú pi ke, v. t. to mark the entire surface with furrows,— completely furrowed.

ki há ma dsi ke, v. t. *fr.* ḥamadsī; to cause to appear much branched, to depict as very branching.

ki há mi ke, v. t. *fr.* ḥamike; to make entirely diverging or scattering.

ki há pa dui, v. i. *fr.* ḥapadui; wearing thin throughout, or in numerous places.

ki ḥa pá ti, v. i. *intens. of ḥapaṭi*.

ki ḥa pá ti he, v. i. to eat to complete satiety.

ki ḥa pá ti ksa, v. i. *synon.* with ḥapaṭiksa.

ki ḥa pá ti ksa ke, v. t. to gorge, to glut, to feed a number of persons to excess.

ki ḥa pi he, v. t. *fr.* ḥapihe; to lose hopelessly, to lose all.

ki há pi ke, v. t. *fr.* ḥapike; to scrape or wear thin throughout.

ki ḥa' pi ke, v. t. hopelessly lost, all lost.

ki ha' pi ksa. See ḥapiksa.

ki ḥa pi ksa, *synon.* with ḥapiksa.

ki há pi ksa ke v. t. to scrape, wear or rub to thinness, the entire of a skin or other such article.

ki hǎ ta ta ki, *fr.* ḥatataki, and nearly or quite synonymous.

ki hǎ ta ta ki ke, *intens. form of ḥatatakike*.

ki há tsa, n. *fr.* kiha *and* itsa, *lit.* *They Refused the Paunch*; the Crow Indians. Lewis and Clark spell this "kee-heet-sas," and translate it *Paunch Indians*.—The Crows and Hidatsa were at one time but different bands of one tribe; they separated probably more than a century

ago. The story accounting for the separation is this: During a season of scarcity, while portions of both bands were encamped together, a stray buffalo came into camp; it was killed by some of the Hidatsa, who offered the paunch to the Crows. The latter, considering the offer illiberal, refused it, and a misunderstanding ensued which resulted in separation. From this circumstance too, the name originated. I believe this story to have some foundation in truth, and think it may refer to the Hidatsa mode of butchering.

ki há wi ke, same as kihamike.

ki hé mi ke, v. t. *intens. of* hemike, but more commonly used.

ki hé mi ksa ke, v. t. *fr.* hemiksa; to cause to be constantly very lonesome or melancholy, to make a number lonesome.

ki hé pi, v. i. *fr.* hepi; entirely shallow.

ki hé pi ke, v. t. to make entirely shallow, to leave no deep part,—dried or drained to shallowness.

ki hé wi ke, same as kihemike.

ki hi di á du i, v. i. *fr.* hidia; becoming rapidly or extensively itchy or sensitive.

ki hí di a ke, v. t. to cause to be entirely or extensively sensitive or itchy.

ki hi di á ksa, v. i. denoting itching, constant or excessive, over the entire surface, or afflicting a number.

ki hi di á ksa ke, v. t. to cause constant extensive itching, etc.

ki hi é ke, v. t. *intens. of* hieke.

ki hí pi, v. i. *fr.* hipi; entirely wrinkled.

ki hí pi ke, v. t. to make entirely wrinkled.

ki hó ka di ti, *intensive* (and common) *form of* hokaditi.

ki ho pá še, v. t. *fr.* hopáše; to occasion general terror.

ki ho pá ši ke, v. t. to cause general or continued alarm.

ki ho tą ká dsi ke, v. t. *fr.* ihotakadsi; to change to a whitish color.

ki ho tą ká du i, v. i. *fr.* ihotakadui; whitening throughout.

ki ho tá ki ke, v. t. *fr.* ihotakike; to bleach uniformly throughout, to paint entirely white,—whitened, bleached.

kí hu, num. adj. five.

ki hú a he, v. t. to make five, made into five.

ki hú a he ke, v. t. to divide into five parts,—divided into five parts.

ki hú a ke, v. t. syn. with kihu-
aheke.

ki ic tí a, v. i. *fr.* ictia; (*intensive form*).

ki ic ti á du i, v. i. increasing rapidly, greatly.

ki ic tí a ke, v. t. to cause to be enlarged greatly or throughout, to increase several objects.

ki i dá mi ke [-nawi-], v. t. *fr.* idamike, and of similar meaning.

ki i dí a hi, v. i. *fr.* idiali; to sigh repeatedly.

ki i di pá du i, v. i. *fr.* idipadui, and used synonymously.

ki i dĩ pi, v. i. *intensive form of* idipi.

ki i dĩ pi ke, v. t. *fr.* idipike; to fatten rapidly, to fatten a number.

ki i di pĩ ksa ke, v. t. to make obese.

ki i di tsi i sí a ke, v. t. See iditsiisiake.

ki i dī tsi ke, v. t. *intens. of* iditsike; nearly or quite similar in meaning to the simple form.

ki i di tsi tsə kí ke, v. t. See iditsitsakike.

ki i dō pa du ke, v. t. *fr.* idopa-
duke; to change to the second order
or position, to change from some
other position and place second.

ki i dō pa ke, v. t. to make se-
cond, to change to second.

ki i há ke, v. t. *fr.* ihake; to
make entirely different, to change
all attributes.

ki i há tsa ki, v. i. *fr.* ihatsaki;
stained extensively with dirt.

ki i há tsa ki ke, v. t. to stain
completely or extensively with dirt.

ki i hó a de, v. i. *fr.* ihoade; to
be severely sick; said too, of a num-
ber suffering from an epidemic.

ki i hó a de ke, v. t. to make
sick,—sickened.

ki i ko ki, v. t. *fr.* ikoki; to hang
up high or securely.

ki i kú pa, v. t. *fr.* ikupa; to
accompany closely or continually.

ki i kú' pa, v. t. *intensive form*
of ikú'pa.

ki i kú' pa dsi, v. t. *intens. of*
ikú'padi.

ki i ku' pá dsi ke, v. t. to cause
to dislike.

ki i kú' pa ke, v. t. to cause to
hate.

ki i mă ħpi, v. i. *fr.* imahpi; set
completely.

ki i mi a, v. i. *fr.* imia; to cry
long or frequently, to mourn by cry-
ing.

ki i mi a ke, v. t. to cause to cry
long, etc.

ki i pšə ki, v. t. *fr.* ipšəki; to
conceal or screen completely.

ki i sí a, v. i. *intens. form of* išia.

ki i ši á du i, v. i. deteriorating
greatly.

ki i si á du i ke, v. t. to cause
a rapid progressive deterioration.

ki i sí a ke, v. t. to make bad,
to change from good to bad,—greatly
damaged, all damaged, the entire lot
damaged.

ki i tó di ke, *intens. of* itodike.

ki i tó pa du ke, } v. t. to place
ki i tó pa ke, } fourth, to
cause to be fourth.

ki i tsí i ke, v. t. *fr.* itsiike; to
strengthen completely.

ki i tsi ka ke, v. t. *fr.* itsika; to
cause to be first, placed first.

ki i tsí tsi, v. i. *intens. of* itsitsi;
gleaming continuously.

ki i tsí tsi ke, v. t. to cause to
gleam.

ki-í tski ke, v. t. *fr.* itski; to
make large enough.

ki i tú di, v. i. *fr.* itudi; suppu-
rating extensively; said of large or
numerous abscesses.

kí i tú di ke, v. t. to cause ex-
tensive suppuration.

ki kə da mi, v. t. *fr.* kədami; to
remember after having long forgot-
ten, to remember completely.

ki ka də tsi ke, v. t. *fr.* kadə-
tsi; to cause to be willing.

ki ka dé, v. t. *intens. of* kade; to
vomit all up.

ki ka dé ke, v. t. to cause to
vomit.

ki ká di, v. t. *fr.* kadi; to beg
repeatedly, to importune, to beg all
away.

ki ka dí šta, v. i. *intensive of* ka-
dišta.

ki ka di štá du i, v. i. dwindling rapidly.

ki ka dí štá ke, v. t. *synon.* with kadištáke, and more commonly used.

ki ka dí tska, v. i. *fr.* kaditska; to glisten continuously or over an extensive surface.

ki ka dí tska ke, v. t. to cause to glisten,— made to glisten.

ki ka dí tska pa, v. i. *fr.* kadi-tska pa; to adhere firmly over a large surface.

ki ka dí tska pa ke, v. t. to cause to adhere, etc.

ki ká dse, *intensive of* kadse.

ki ka ké' ki, v. i. *fr.* kake'ki; to make a continuous rattling noise.

ki ká ki, v. t. to sew, to join by sewing.

ki ka kí há du i, v. i. *fr.* kakihi; assuming a circular form.

ki ka kí hi ke, v. t. to cause to be entirely or permanently circular.

ki ká ta ki, v. t. to turn completely inside out.

ki ka tí he, v. t. *intens. of* katihe.

ki ka tí ke, v. t. *fr.* katike; to pour all from one vessel to another, to empty one vessel into another or others.

ki ká tsi, v. i. *fr.* kãtsi; completely cooled; said too, of a number of objects which have been cooled or extinguished.

ki ká tsi ke, v. t. to cool completely, to cool a number.

ki ka tsú ka, v. i. *intens. of* kãtsuka.

ki ka tsú ka ke, v. t. to cause to be swelled and hardened.

ki ka ú štá du i, v. i. *fr.* kauštádui; decreasing greatly and rapidly in number or quantity.

ki ka ú štá ke, nearly synonymous with kauštáke, but more commonly used.

ki ké, v. t. *fr.* ke; to scratch back and forth, to scratch repeatedly or severely.

ki kí di, v. t. kidi; to hunt, to seek and pursue.

ki ki hú a he ke, v. t. *fr.* kihua-heke; to divide completely into five equal parts,— divided into five.

ki ki hú a ke, v. t. to cause to be divided into five parts,— divided by five.

ki kí ški, v. t. to determine quantity or quality in any way, to taste, measure or gauge with a view to determining quality or quantity, to sound a person's feelings or opinions.

ki kó mi [wi], *synon.* with komi.

ki kó mi he, v. t. *fr.* komihe; to complete or finish perfectly, to finish all.

ki kó mi ke, v. t. to cause to be concluded, terminated or exhausted,— concluded, finished, etc.

ki kó wi he, *same as* kikomiho.

ki kó wi ke, *same as* kikomike.

kí kša, *imperative of* kikše.

kí kše, v. t. to arrange, to repair, to mend, to "fix."

ki kú, v. t. *fr.* ku; to give back, to restore.

ki kú a, v. t. to listen, to hear, to pay attention to.

ki ku há, v. t. to send for a person, to invite.

ki ma á zi, v. i. *fr.* maazi; to be full to overflowing, to be all full— if a number of vessels are referred to.

ki ma á zi ke, v. t. to cause to be filled.

ki má di he, v. t. *fr.* madihe; to cook all the food on hand, to complete the cooking.

ki ma du h̄a pa ke, v. t. *fr.* maduhapake; to set beastly drunk, to set all drunk.

ki ma du h̄ta du i, v. i. *fr.* maduh̄tadui; becoming very foolish.

ki ma dú h̄ta ke, v. t. to make quite foolish.

ki maḥ i ma ká da ha ti di e'', v. i. synonymous with maḥimakadahatidie, but more commonly used.

ki maḥ še sá du i, v. i. used in nearly or quite the same sense as maḥšešadui.

ki maḥ sé še ke, v. t. *fr.* makšešeke; to cause two things to resemble each other in every respect, to cause several things to resemble one another.

ki maḥ sí a ka, v. i. *fr.* maḥšiaka; to be of the same size in all dimensions.

ki maḥ sí a ka ke, v. t. to cause two or more things to be of the same size in all their dimensions.

ki má ku ke, v. t. *intensive of* makuke, and more commonly used.

ki mé [-we], v. t. to tell, to relate, to disclose a secret.

ki mi á ti ke, v. t. *synon.* with miatike.

ki mi dé di, v. t. *fr.* midedi; to come in and sit down, to pay a long visit, to visit frequently.

ki mí di ke, v. t. *fr.* midike; to liquefy completely.

ki mi dú e, v. i. *fr.* midue; to boil vigorously.

ki mi dú e ke, v. t. *syn.* with midueke.

ki ó da pi, v. t. *fr.* odapi; to find all, to make a complete discovery.

ki ó hi, v. t. *intensive of* ohi.

ki ó hi ke, v. t. to cause to be attached, to treat with kindness and foster attachment.

ki ó h̄a tá du i, v. i. *fr.* oh̄atadui; becoming white throughout.

ki ó h̄a ti, v. i. *fr.* oh̄ati; to be entirely white or pale.

ki ó h̄a ti ke, v. t. to render entirely pale.

ki ó ka ta, v. t. *fr.* okata; to put all on, to dress completely.

ki ó ki, v. t. *fr.* oki; to hold firmly, to hold all.

ki ó ti, v. t. *fr.* oti; to be cooked or ripened throughout, all ripened.

ki ó ti ke, v. t. to cause to be entirely ripened.

ki ó tsh̄a mi [-wi], v. i. *intensive of* otsh̄ami.

ki ó ze, v. t. *fr.* oze; to plant all the seed or all of a field, to finish planting.

ki pá, v. t. *fr.* pa; to powder or grind completely.

ki pa dó pa du i, v. i. *fr.* padopadui; becoming rapidly low in stature.

ki pa dó pi ke, v. t. to shorten in stature.

ki p̄a du i ke, v. t. *fr.* paduikē; to diminish in length,—shortened.

ki pá hi, v. i. *fr.* pahi; to sing loudly or continuously, to sing a song.

ki pá h̄a du i, v. i. *fr.* pah̄adui; becoming extensively chafed.

ki p̄a h̄tu e, v. t. to scratch or rub with the finger-tips or knuckles, to rub the hair loose with the fingers, to rub the eyes in sleepiness.

ki pá hu e, v. t. *fr.* pah̄ue; to spill all out, to empty.

ki pá ka de, v. t. *fr.* pah̄akade; to impale in numerous places.

ki pa ká pi, v. i. *fr.* pakapi; to be torn extensively or severely.

ki pǎ kǐ di, v. t. *fr.* pakidi; to push hard, to shove completely away.

ki pǎ ki ši, v. t. *fr.* pakiši; to rub back and forth as in scouring, or as in drying with a towel, to dry by rubbing.

ki pa mǐ tsi [-wi-], v. t. *fr.* pamitsi; to cut all up finely.

ki pa mú dsi [-wu-], v. t. *fr.* pamudsi; to roll up completely, to make an entire piece into a roll.

ki pa sá ki, v. t. *fr.* pašaki; to engirdle completely, to put on a belt outside of the robe and all the clothing.

ki pa škú, v. t. *fr.* pašku; to shove completely through.

ki pa tá ki, v. t. *fr.* pataki; to shut as a door or a box-lid, to close up as a book, etc.—mide kipaták, shut the door.

ki pǎ tě, v. t. *fr.* pǎte; to turn completely over.

ki pǎ ti, v. i. *fr.* paťi; to fall from a great height.

ki pǎ ti he, v. t. to throw down from a great height.

ki pǎ ti ke, v. t. to cause to fall from a great height; to shoot a bird sitting in a tree-top, and thereby cause it to fall to the ground.

ki pa tó' ti, v. t. *fr.* pato'ti; to shake repeatedly or vigorously.

ki pa tsá ti, v. t. *fr.* patsati; to puncture repeatedly.

ki pa tskú pi, v. t. *fr.* patskupi; to fold several times, to fold into a small bundle.

ki pa tskú pi ke, v. t. to cause to fold up.

ki pé, v. t. *fr.* pe; to swallow all, to devour completely.

ki pē', v. t. *fr.* pe; to triturate finely; *same as* kipa.

ki' phú ti, v. t. *fr.* phuti; to squeeze completely out, to protrude by squeezing or pressing, to eject metallic cartridges.

ki pí, v. t. *fr.* pi; to deck or tattoo the body extensively.

ki pǐ di a ke, v. t. *fr.* pidia; to flute or ruffle, to ornament with ruffles.

ki pkǐ di, v. t. *intens. of* pakidi.

ki pkí ti, v. t. *fr.* pkiti; to iron clothes, to smooth completely out.

ki pó a du i, v. t. *fr.* poadui; to make completely globular.

ki pó pi, v. i. worn out, as old clothing.

ki psú ki, v. i. *fr.* psuki; to belch, to belch repeatedly; much less used than the simple form.

ki psú ti, v. t. psuti; to dislocate, to put out of joint.

ki ptsú ti, v. t. *fr.* ptsuti; to thrust forward.—deši [neši] kiptsuti, to stick out the tongue.

ki pu á du i, v. i. *fr.* puadui; becoming rapidly or extensively swollen.

ki pú a ke, v. t. *fr.* puake; to cause to be greatly or extensively swollen.

ki pú dsi, v. t. *fr.* pudsi; to mark, sew, or wrap, extensively or completely.

ki pú dsi ke, v. t. to cause to be finely marked or wrapped.

ki pú hi, v. i. *intensive of* puli; to foam.

ki pú hi ke, v. t. to cause to foam greatly, to cover with foam.

ki pú zi ke, v. t. *fr.* puzike; to cover with spots or figures.

ki ša pu a hé ke, v. t. *fr.* šapuaheke; to divide into seven equal parts.

ki šá pu a ke, divided into seven parts.

ki ša šú ki ke, v. t. to cause to be completely dull,—dulled throughout.

ki ší di ke, v. t. *fr.* šidike; to render tawny, to smoke a skin until it assumes a tawny hue.

ki ši dĩ ši, v. i. *intens. of* šidisi.

ki ši dĩ si ke, v. t. to cause to hasten.

ki ši kí a ke, v. t. *fr.* šikia; to cause to curl or tangle,—tangled.

ki ší ki he, v. t. *intensive of* šikihe.

ki ši pi šá dsi ke, v. t. to dye blackish.

ki ši pi šá du i, v. i. darkening throughout.

ki ší pi ša ke, v. t. *fr.* šipišake, to dye black uniformly throughout.

kí ški, v. t. syn. with kikiški, but rarely used.

ki só ki ke, v. t. *fr.* šoki; to widen, to make broad or blunt.

ki šu á du i, v. i. *fr.* šua; decreasing in speed.

ki šú a ke, v. t. to cause to be slow, to change from a rapid to a slow motion.

ki tá, *intensive of* ta; killed.

ki tá di, v. t. *fr.* tadi; to cross completely, as when a large party with all its effects crosses a stream.

ki ta hé, v. t. *fr.* tahe; to murder, to slaughter.

ki ta mú e, v. t. *fr.* tamue; to ring long and loudly.

ki ta mú hi ke, v. t. *fr.* tamuhi; to cause to be minute, to change from coarse to fine.

ki tą tsá du i, v. i. *fr.* tątsadui; thickening throughout.

ki tą tsi ke, v. t. to make thick in every part, to thicken all.

ki té, v. i. *fr.* te; to be all dead; said if a number of individuals are referred to.

ki te, v. root; clear off, make smooth, (shave, pluck, etc.).

ki ti, v. root; *same as* kite.

ki tĩ di e, v. i. *fr.* tidie; to run far or long, to run away.

ki ti di é ke, v. t. to cause to run far.

ki ti pi ā tsa ki, v. i. *fr.* tipia-tsaki; completely soiled with mud.

ki ti pi ā tsa ki ke, v. t. to soil completely with mud.

ki tí ša ke, v. t. *fr.* tiša; to cause to be distant, to remove far away.

ki tĩ tsă du i, v. i. *fr.* titsadui; thickening rapidly or along the entire length.

ki tĩ tsi ke, v. i. *fr.* titsike; to thicken throughout.

ki to ha dsá du i, v. i. *fr.* tohad-sadui; becoming bluish throughout.

ki to há dsi ke, v. t. *fr.* tohad-sike; to dye or color bluish throughout.

ki to há du i, v. i. assuming a pure blue color throughout.

ki tó hi ke, v. t. *fr.* tohike; to dye or color all a pure blue.

ki tó hi ši ke, v. t. *intensive of* tohišike.

ki tó pa he, v. t. *fr.* topahe; to divide into four completely.

ki to pa hé ke, v. t. *fr.* topaheke; to divide completely into four equal parts.—divided into four equal parts.

ki tó pa ke, v. t. syn. with kito-paheke.

ki tsă da ke, v. t. *intens. of* tsadake.

ki tsa dá tsa ki ke, v. t. *fr.* tsadatsakike; to soil all over with grease.

ki tsa ká dsi ke, v. t. *fr.* tsakadsi; to improve all moderately.

ki tsa k' ke, v. t. *fr.* tsakike; to completely cure, improve or mend,—mended, restored, perfected.

ki tsa mé a te, v. i. *fr.* tsameate; to perspire freely, or from the whole surface.

ki tsa mé he, v. t. *fr.* tsamehe; to heat thoroughly.

ki tsa mé ke, heated throughout, changed from very cold to very hot.

ki tsa mú tsa du i, v. i. straightening along the entire length.

ki tsa mú tsi ke, v. t. *fr.* tsamutisike; to straighten completely.

ki tsá ti ke, v. t. *fr.* tsati; to render smooth and glossy, to oil, polish, or varnish.

ki tsa tsú ki ke, v. t. *fr.* tsatsukike; to render completely hard by drying, baking, or otherwise.

ki tsi dá dsi ke, v. t. *fr.* tsidadsi; to dye of a color allied to yellow.

ki tsi dá du i, v. i. becoming yellow throughout.

ki tsi dí e ke, v. t. *fr.* tsidie; to cause to be cold,—reduced in temperature.

ki tsí di ke, v. t. *fr.* tsidike; dyed all yellow.

ki tsi kó a, v. i. *fr.* tsikoa; thoroughly sweet.

ki tsi kó á du i, v. i. becoming sweet throughout.

ki tsi kó a ke, v. t. to make entirely or thoroughly sweet.

ki tsí pi, v. i. *fr.* tsipi; to sink entirely, to be lost completely in the water.

ki tsí pi ke, v. t. *fr.* tsipike; to cause to sink totally.

ki tsí pī ti, v. i. *intensive form of* tsipiti.

ki tsi pī ti ke, v. t. to place the whole in a condition to sink, to upset all on the water.

ki tso ká du i, v. i. *fr.* tsokadui; becoming entirely hard.

ki tsó ki, v. i. *intensive of* tsoki.

ki tsó ki ke, v. t. to make entirely or permanently hard.

ki tsu tsú hi, v. i. *fr.* tsutsuhi; to make a continuous rattling or stamping noise.

ki tsú tsu ti, v. i. *fr.* tsutsuti; to be entirely smooth, uniformly soft.

ki tsú tsu ti ke, v. t. to make entirely or uniformly smooth.

ki u á, v. t. *fr.* uá; to envy continually or maliciously.

ki ú a he, v. t. *intensive of* uahe.

ki u ā hpi, v. t. *fr.* uahpi; to smash to pieces by shooting.

ki u ā ti, v. t. *fr.* uati; to ridicule continuously or severely.

ki u dsá du i, v. i. *fr.* udsadui; becoming uniformly dry.

ki ú dsi, v. i. *fr.* udsi; to be dried completely.

ki ú dsi ke, v. t. to dry completely.

ki ú zi a, v. t. *intensive of* uzia.

ki wé, v. t. to tell; *same as* kime.

kó a, prep. at, in; suffixed to nouns to form adverbs.

kó e, v. i. to leave, depart, go from.—makóemits, I will leave—a common equivalent for *good bye*.

kó ha ti, n. corn, maize.

kó ha ti a, n. a corn-stalk, the stalk or the entire plant.

kó ha ti i ši, n. *fr.* kohati and iši; a bag for containing corn. *Caches* are sometimes called kohatiši.

kó ha ti-ma ki di' ši, n. the corn-dance.

kó ha ti pi, n. coarse corn-meal, such as is made in a wooden mortar.

kó ha ti ta pa, n. (*tapa soft*); flour.

ko ká, v. t. to cease to act, to stop, to discontinue; commonly used imperatively.—*kokáts*, it is done.

kó mi, v. i. to be finished, exhausted, expended or completed.

kó mi he, v. t. to finish, to exhaust, to complete.

kó wi, a common pronunciation of *komi*.

kó wi he, *same as* *komihe*.

kó zi, v. i. to make a whistling sound.

kśa, an adverbial suffix, denoting that an action or quality is constant, habitual, or excessive. See ¶¶ 161 and 227.

kta dé, v. t. to secure or join with nails or rivets.

ku, v. t. to give, to present.

ku, demonstr. pronoun, referring to something pointed out, obvious or previously described; that, that one. Most of the following words beginning with 'ku' are more or less directly derived from this pronoun.

kú a, adv. in that way or place, just so.

kú a du, adv. *fr.* *ku and adu*; in that very place, right there.

kú a ru, *same as* *kuadu*.

kú i śa, adj., adv. *fr.* *ku and iśa*; like that, just like that.

ku i śá dsi, adj., adv. *fr.* *kuiśa and adsi*; much like that, resembling that closely.

ku i śá dsi ke, v. t. to cause to resemble, imperfectly, something previously mentioned or pointed out.

kú i śa ke, v. t. *fr.* *kuiśa*; to cause to resemble something previously demonstrated or defined.

kú phe da, adv. opposite or facing something previously named or pointed out.

kú pi, v. i., adj. to smell like, to have the same odor as something previously mentioned and compared.

kú ta, adv. *fr.* *ku and ta*; thereat, therein.

kú ta pa, interrog. pron. or sentence, *fr.* *ku and tapa*; what is that, what is the nature of the thing named or pointed out.

kú ti, adj. dirty, seedy, shabby; said of old clothes, etc.

kuts, v. here, take it. This word is perhaps a form of the verb *ku*, and may mean "it is given to you;" but is used when commanding a person to accept something offered.

kú tsa ki, pron. (?) *fr.* *ku and tsaki*; that one alone, that by itself.

kú tski, v. i. to be like, to accord; to be measured, regulated or shaped according to a standard or pattern.

1.

1. Words heard to begin with the sound of l, may be found under d. See ¶¶ 6, 20 and 22.

m.

m, a common contracted form of the simple personal pronouns of the first person. See pars. 104 and 111.

ma, pers. pron., 1st pers. sing. and plur., simple, incorporated, nominative and possessive; I, we, my, our. See pars. 58, 80 and from 104 to 107. incl.

ma, a prefix to verbs of all classes forming nouns, a prefix to nouns slightly limiting their meanings; to be carefully distinguished, from the pronoun 'má' which is often used as the first syllable of a word. See pars. 53 to 56 incl.

ma', n. snow.

ma á, n. *fr.* a; the entire plant, the body or chief portion of a plant or tree as distinguished from any of its parts.

ma á da ha, n. *fr.* adaha; coffee in the grain, parched coffee; but *not* the infusion or decoction. See *midi-šipiša*.

ma a dá hpi, n. *fr.* adahpi; a single part or portion.

ma á da í du ti, *synon.* with *áda-iduti*.

ma á da í ki du ho ki, n. *fr.* *áda and ikiduho*ki; a comb.

ma a dé, n. *fr.* ade; a warm season, a sultry time.

ma a du á dá pa pi, n. *fr.* adapapi; a scorched or sunburnt spot.

ma á du hi da'', n. *fr.* aduhida; anything new or recently made, an unworn garment.

ma a du hó' pi, *same as* aduhopi.

ma a du ha kú pi, n. *fr.* aduha-kupi; a crease or groove in anything.

ma a du há pi, n. *fr.* aduhapi; a bed, any one's bed; commonly applied to a permanent bed with bedstead.

ma a du hé pi, n. *fr.* aduhepi; a shallow spot.

ma a du i dá ki ša, n. *fr.* aduidakiša; a left-handed person.

maadu i dí tsi, n. *fr.* aduiditsi; a particular odor.

ma a du i dí tsi i ši'' a. See *aduiditsiisia*.

ma a du i dí tsi tsa'' ki. See *aduiditsitsaki*.

ma a du i ší a, n. *fr.* aduišia; a worthless person, an inferior thing.

ma a du í ti pe, n. a fall-trap.

ma a du kí a de tsi, *fr.* adukí-adetsi; a brave man.

ma a du ki du šá, n. *fr.* aduki-duša; a place where anything may be stored; or where only certain things are stored, which it is not necessary to specify.

ma a du ó ki pa di, n. *fr.* okipadi; a scion, a sapling

ma a hi dú ha, n. large beads — such as are used in necklaces, a necklace of such beads.

ma á ka ka ši, n. *fr.* akakaši; a writing, an inscription.

ma a ku kí kše, n. *fr.* akukikše; one who arranges or mends something understood or not specified.

ma a ku má di he, n. *fr.* akumadihe; a cook, one who cooks anything.

ma á pi, n. a necklace.

ma á po kša, n. a house-fly.

ma á pu zi, n. *fr.* puzi; a meat-fly.

ma a sá di, n. *fr.* ašadi; a stolen article, a theft.

ma á tsi, n. *lit.* yellow tree; pine.

ma á zi, v. i. to be full.

ma á zi he, v. t. to fill full.

ma á zi ke, v. t. to cause to be full,— filled.

ma bú a, *same as* mamua.

má da [-ra], n. winter, a year.

má da da ka, n. *fr.* mada and daka; snow-bird, Lapland bunting.

má da du [-ru], adv. *fr.* mada; during the winter.

má da duk [-ruk], adv. *fr.* mada; next winter, during next winter.

ma dá ha pi, n. bread.

ma dá ha pi hó' pi, n. *fr.* ho'pi; light bread.

ma dá ha pi-i ki da ka pú ši, n. saleratus or other leavening material.

ma dá ha pi tso'' ki, n. *fr.* tsoki; hard-bread, crackers.

ma da ka pí hi, n. *fr.* dākapihi; a flag, a banner.

ma dá ki, v. to paint, to draw, to ornament with drawings.

ma da kó ě [malakoe, balakoe, barakoe], n. *fr.* dakoe or idakoe; my friend, my comrade.

má da še du, n., adv. *fr.* mada nd šedu; last winter, during last winter.

ma dá ški he [-la-], n. unripe corn prepared for keeping.

ma dá' ti, n. my brother-in-law. See idá'ti.

má di, adj. cooked.

ma dí di, n. meat dried in broad thin layers.

ma di é [badiets], v. t. I think, I suppose, I believe. See idie.

má di he, v. t. to cook, to prepare food.

ma dí ši, n. *fr.* diši; a dance; syn. with makidiši.

m̄a dí ši, n. my son. See idiši.

ma dó ha, n. gypsum. These Indians burn gypsum and use it as a pigment.

ma dó ka, n. an elk.

ma dó ka o dá'' hpi, n. an elk-skin.

ma dó ti ka de, n. a swelling on a plant caused by an insect laying its egg.

ma du há pa, adj. crazy, insane, drunk.

ma du há pa dsi, adj. appearing as if drunk, acting crazily.

ma du há pá du i, v. i. becoming drunk.

ma du há pa ke, v. t. to cause to be crazy, to set drunk.

ma dú hi, n. ice.

ma dú hta, n. a foolish or silly person, a fool, a harlot.

ma dú hta, adj. foolish, silly.

ma du hta du i, n. becoming foolish.

ma dú hta ke, v. t. to cause to be foolish.

ma du ška pá, n. *Grindelia squarrosa*.

ma du šká pi, n. urethritis.

ma dú ti [maruti], n. *fr.* duti; food, particularly solid food.

ma du'' ti a du ki du sá, n. a place for storing food.

ma du ti ki dí ti, v. i. to be surfeited, to be sick from eating.

má e, n. *fr.* e; private property, anything retained in possession. See itamae.

ma ě pa ka, n. *fr.* maepe and aka; the club or pestle used with the wooden mortar for grinding corn, meat, etc.; more commonly pronounced měpaka.

ma ě pe, n. *fr.* ěpe; a wooden mortar used by these Indians for pounding corn, dried meat and other articles of food.

ma é tsi [baetsi], n. a knife.

ma é tsi-a du ki da kí ti, n. a pocket-knife.

maétsiazis, n. See Local Names.

ma é tsi ha'' tski, n. *lit.* Long Knives; synon. with maetsiictia, which is the more common expression.

ma é tsi ic ti'' a, n. *lit.* Big Knives; the inhabitants of the United States. This word is probably translated from the language of some tribe further east.

ma é tsi ě ši, n. *fr.* mactsi and iši; a knife-case.

má ha, n. a swamp.

ma ha ka kí ški, n. meat cut in long strips and dried.

má he, v. t. See maihe.

ma hĩ ši, n. *fr.* hiši; the bull-berry or buffalo-berry.

ma hĩ ši a, n. the bull-berry tree, *Shepherdia argentea*.

ma hó pa, n. *same as* mahupa, which is more common.

ma ho pá, *fr.* hopa; medicine, a charm, a spell.

ma ho pá mi a, n. *same as* mahopamiš.

ma ho pá mi a i ta ma'' tsu, n. (matsu, *cherry*); the fruit of the Virginia creeper. See dokidalhita-matsu.

ma ho pá mi a i ta ma'' tsu a, n. the Virginia creeper.

ma ho pa mí iš [-wiiš], n. a fabulous old woman (some think there are more than one), who dwells in the woods and delights in doing evil. She is supposed to strangle such children as, through parental ignorance or carelessness, are smothered in bed.

ma hú pa, n. the stem or handle of anything, a corn-cob.

ma há ha, n. *fr.* haħa; *Cynoglossum Morrisonii*.

ma há ka, n. *fr.* ĥaka; small-pox,

má ho, n. *fr.* ho or iħo; my body.

ma hó ki, v. t. I row. See dahoki.

ma hú a ĥa, n. *fr.* iħuaħa; my knee.

ma hú hi ša, n. tree-willow, *Salix lucida*.

ma í a ka ka ši, n. *fr.* akakaši; a pen or pencil.

ma í a pa ti, n. *same as* iapaťi.

ma ic tí a, n. *fr.* ictia; a boy or girl nearly, or quite full grown; said in contradistinction to makadišta.

ma i dăk tsá da ke, n. *fr.* daktsadake; skates.

ma í dăk u dsi, n. *fr.* dakudsi; a swing, a swinging cradle.

ma i di ké di kša, n. straps or bands for supporting the leggings, garters.

ma i dĩ tsi, n. *fr.* iditsi; material for scenting.

ma í du tsa da n. *fr.* dutsada; a sled.

ma i dú tsi, n. synon. with idutsi; a fork of any description.

ma í du tską pi, n. *fr.* dutskąpi; a pincers, a clothes-pin. In the latter sense maituħi-idutskąpi is preferable.

ma í du tsku pi, n. See mua-idutskupi.

ma í há n. *fr.* iha; an enemy, an inimical tribe.

ma í há di n. *fr.* ihadi; food set out, a meal, a feast.

ma í há ħpi, n. *fr.* haħpi; an errhine, a plant obtained by these Indians on the prairies, powdered and used as snuff in cases of catarrh; name recently applied to snuff.

ma í há mi a, n. *fr.* maiha and mia; a member of the Enemy-woman Band.

ma í há mi a ic ke, n. the Enemy-woman Band, one of the orders or degrees among the Hidatsa women.

ma í he, v. t. to try, to endeavor,—maihe, he tries. madahe, you try. mamahe [wawahets], I try. Possibly mahe is the true radical form, but it is never heard. See note p. 40 and ¶ 196.

ma í hu [ba—, wa-], to trade, to buy. See ¶ 196.

ma í ħa ka, n. *fr.* ħaka— alluding to effects upon the skin; poison vines, *Rhus toxicodendron* and *Rhus radicans*.

ma í ka dī tska pa, n. *fr.* kadi-tska pa; adhesive material, paste, mucilage.

ma í ka ti pe, n. *fr.* ikatipe; a button of any kind.

ma í ki da ku di, n. *fr.* kida-kudi; a fan. The Hidatsa commonly make fans from wings of birds.

ma í ki da ku dsi, n. *fr.* kida-kudsi; same as maidakudsi.

ma í ki di ki. See makidiki, which is more commonly used.

ma í ki du ħa di, n. *fr.* kidu-ħadi; a rake.

ma í ki du ħo ki, n. *fr.* ika; glass, a window.

ma í ki ka, n. *fr.* ika; glass, a window.

ma í ki ka ki, n. *fr.* kikaki; thread.

ma í ki ki ški, n. *fr.* kikiški; a weight, a measuring vessel.

ma í ki ku, n. a spring-trap.

ma í ki pa ki ši, n. *fr.* kipaški; a cloth for wiping or rubbing, a towel

ma í ki pa ša ki, n. *fr.* kipaški; a belt worn outside of all the clothing, around the robe or blanket.

ma í ki pki ti, n. *fr.* kipkiti; a sad-iron.

ma í ki tsa ti ke, n. *fr.* kitsa-tike; any material used in polishing.

ma í ki tso ki, n. *fr.* kitsoki; material used to render anything hard, as starch.

ma í kta de, n. a nail, peg or spike, anything driven in for the purpose of securing.

ma í kú tski, n. *fr.* ikutski; anything copied or taken from some model, or used as a model; a pattern for a garment, a model of an instrument or utensil; sometimes applied to a measuring tape or stick.

ma í kú tski kša, n. *fr.* kutski; an imitator, one who frequently imitates the manners of others for the amusement of spectators.

ma í ma da ki, n. *fr.* madaki; a pencil, brush, or prepared stick used in painting pictures.

ma í ma ħ í e ke, n. playing-cards.

ma í mi dī ti. See iduksitiimi-diti.

ma í pa ka de, n. *fr.* ipakade; a fork, a table-fork.

ma í pa ša ki, n. *fr.* ipašaki; the belt worn around the waist, outside of the dress or shirt; the girdle.

ma í pa tsa ti, n. syn. with ipatsati.

ma í pta, n. ?*fr.* iptsa; an axe.

ma í pta da ka, n. *dimin.* of maippta; a hatchet.

ma í ši, n. *fr.* iši; a covering, corn-husks.

ma í šké, n. *fr.* iške; one commanded, one obeying.

ma í spa du mi di, n. a snail.

ma í šu, n. ?*fr.* išu; the war-eagle.

ma í šu i ki'' šiš, n. See Local Names.

ma í šu tí pša ki, n. *fr.* išuti and ipša ki; an apron.

ma í tá, n. an arrow, syn. itá.

ma í tá hi, n. See itahi.

ma í tá i šu, n. *fr.* itaišu, and of similar meaning.

ma í ta mú a, n. *fr.* tamua; a bell; also maítamua.

ma í te í du šu ki, n. *lit. material for washing the face*; soap.

ma í te í ki pa ki ši, n. *fr.* ite, i and kipakiši; a towel. See ¶ 44.

ma í tí du šu ki, n. *a contracted form of maiteiduški* commonly used.

ma í ti pe, n. *fr.* itipe; a fall-trap.

ma í tsi mú a, n. *fr.* tsimua; ornamental metallic pendants.

ma í tskí ti, n. *fr.* itskiti; a scissors.

ma í tu hi í ki pki ti, *fr.* ituhi and maikipkiti, and synonymous with the latter.

maḵ [wḵ], a prefix to verbs denoting opposition, reciprocity, etc. See maḵi and par. 151.

ma ká, n. my daughter — form of address.

ma ka dí šta[-ri-], n. *fr.* ka-dišta; a child, a young person.

ma ka dí šta i'' dāk u dsi, n. *fr.* makadišta and dakudsi; a child's swing, or swinging cradle; an arrangement, for rocking children, made of ropes and blankets and suspended from a beam. See maidakudsi.

ma ka dí šta ke, n. a doll.

ma ka dí šta ma tse, n. (matse, a man); a young boy.

ma ka dí šta mi a, n. (mia, a woman); a young girl.

ma ka dí šta ti, n. See Local Names.

ma' ka ḥpí ta mi [-wi], n. hail.

ma ká pti, v. t. 1st pers. of dakaptsi.

ma ka ta, n. large fruit, particularly plums.

maḵ i, v. i. and adverbial prefix, same as maḵ.

maḵ i a, v. i. *fr.* maḵi; to contest, to oppose, to struggle with one another, to play a game in which opposite sides are taken.

maḵ i a pé, adj. checkered, cross-barred.

maḵ i a pé ke, v. t. to checker, to ornament with intersecting lines.

maḵ i á ti di e'', v. i. *fr.* tidie; to run a contested race.

maḵ i á ti di e'' ke, v. t. *fr.* tidieke; to cause to run in contest, i.e. to race horses, to have a horse-race.

ma ki dá kši, n. *fr.* kidakši; a very young child, one tied up in a bundle (as these Indians usually carry children until they are about six months old), the bundle and child together.

ma ki dé kša, n. *fr.* kidekša; an excessive vomiting, a sickness characterized by prolonged or excessive vomiting.

ma ki dī ki, n. *fr.* kidiki; a hammer.

ma ki dī ši, n. *fr.* kidiši; a dance.

ma ki du tsķī ši, n. *fr.* kidu-
tsķiši; a lot of washed clothes.

māk i é ke, v. i. and t. to con-
test, or cause to contest; used in
much the same sense as mākia.

māk i hí, v. i. to stand mutually
in contact; as two sticks placed so
as to support one another.

māk i hí tã, *negative of mākīhi*;
to be separated mutually.

māk i i dé, v. i. *fr.* maki and ide;
to interchange speech, to hold a dia-
logue.

māk i i kú' pa, v. t. *fr.* mākī and
iku'pa; to hate one another.

māk i ĩ ši, n. *fr.* mākī and iši,—
so called because the covers or flaps
close from opposite directions; a
meat-case, or *parfleche* case; which
is an arrangement made of decorated
raw-hide for holding dried meat and
other articles.

māk i ki dé ši, v. t. *fr.* mākī
and kideši; to love one another.

ma ki kú a, n. *fr.* kikua; a sol-
dier, one of the soldier band of the
tribe.

māk i ma kã da ha, v. to pass
and repass one another coming from
opposite directions.

māk i ma kã da ha ti di é,
v. (*tidie, to run*); to run or ride rap-
idly, passing and repassing one an-
other, coming from opposite direc-
tions; as when two persons, on foot
or mounted, make a war signal.

ma ki māk i a [*bakiwākia*],
n. *fr.* ki and mākia; a battle, a fight.

ma ki pá hi, n. *fr.* kipahi; a
song.—makipahi muk, give (us) a
song—a common mode of asking a
person to sing.

māk i pa tá ki, v. t. *fr.* mākī
and patāki; to shut together, to
close together; to shut anything
when two sides are moved in the
act, as in closing a book or a covered
mirror.

ma kó' pa, n. my comrade;
said by one female to another. See
iko'pa.

mak šá ki, v. t. *1st person of*
dākšāki.

māk sé ša, *same as mākšése.*

māk sé ša dsi, adj. *fr.* mākšése;
seeming to resemble one another.

māk sé ša du i, v. i. becoming
more and more alike.

māk sé še [*wāk-*], v. i., adj. *fr.*
šése; mutually resembling one an-
other, alike.

māk sé še de, adj. closely but
not exactly resembling one another.

māk sé še ke, v. t. to cause to
resemble one another, to make alike.

māk sí a, adj. *fr.* māk and šia;
nearly the same as makšése.

māk sí a de, adj. much alike.

māk š. a ka, adj. *fr.* mākšia and
ka; of the same size or length as one
another; nearly synonymous with
šiaka and šeka.—mākšiakats, they
are of equal size.

māk sí a ka dsi, adj. apparently
alike in size or length.

māk sí a ka ke, v. t. to increase
or reduce in size so as to make two
things of equal length or size.

mak tsá ki, v. t. *1st person of*
dāktsāki.

má ku, n. the cottonwood tree; perhaps so called in allusion to its height.

má ku, n. night. The word is also used to denote the astronomical day or cycle of twenty-four hours; and sometimes to denote a year.

má ku, adj. tall, lofty.

má ku a du o'' ki pa di, n. young cottonwood shrubs, growing at the base of a tree. See *aduokipadi*.

má ku du, adv. *fr.* maku; during the night.

má ku duk, adv. during the coming night.

má ku ka za, n. *same as next word*, but less in use.

má ku ka zi, n. *dim. of* maku; a young cottonwood tree.

má ku ke, v. t. *fr.* maku; to make tall,—made tall.

má ku mi di [-bidi], n. *fr.* maku, *night*, and *midi*; the moon.

mă ma, v. a word used imperatively when trying to get an infant to drink or nurse.

má ma da ki, n. *fr.* *mađaki*; a picture, a painting, a book.

ma mađ i é ke, n. *fr.* *mađieke*; a game in which opposite sides are taken.

ma o dé ša [-neša], n. *fr.* *deša*, *?lit. a thing which is not*; a thing of imaginary existence, a groundless story, etc.

ma o dé ša a ziš, n. See *Local Names*.

ma pa śi pi ša, n. sunflower seeds,—used as food by these Indians.

ma pą tska ki di ti, n. a wasp.

ma pé or **má pe**, n. day, day-time, a period of twenty-four hours.—*hidi-mapé*, to-day.

má pe du, adv. *fr.* mape; during the day.

ma pe ho pá, n. *fr.* mape and hopa; any day observed as sacred by white men, as Sunday and Christmas.

ma pé mi di [-bidi], n. *fr.* mape and *midi*; the sun.

ma pi dă ħpa, n. *fr.* *pidahpa*; ribbon.

ma pó kša, n. any animal or animals offensive to the sight of these Indians or unfit for food, as insects, worms, snakes, etc.

ma pó ša, n. a term applied to flies and insects less offensive to the sight than the *mapokša*.

ma po ša ki dī ti, n. an ant.

ma pú dsi ke, n. *fr.* *pudsike*; a cord of buckskin or other material having porcupine quills or other ornamental trimming wrapped around it.

ma ró ka, n. *same as* madoka.

ma rú ħta, n. *same as* maduħta.

ma śá mi, } n. my aunt. See
ma śá wiš, } *išami* and *dišami*.

ma ši, n. a buffalo-robe, a blanket worn as a robe.

ma śi, n. a white man. The word was originally applied only to the French and Canadians, who are now sometimes designated as *maši-ka'ti*, the true whites.

ma śi a de, v. to dream.—*ma-mašiade*, I dream. *madašiade*, you dream.

ma śi a ħa, v. to sweep out dirt, to clean by sweeping with a broom.

ma ši a í ħa, n. *fr.* *mašiaħa*; a broom. The position of the particle 'i' in this word is unique.

ma ši dă ħa mi, n. *fr.* *maši* and *daħami*; a shawl.

ma ši í hi, n. *fr.* maši and ihi; dry-goods of any description.

ma ši i hi há pi, n. (hapi, *thin*); light cotton goods, muslin.

ma ši i hi pú zi, n. (puzi, *spotted*); calico prints.

ma ši i hi tá tsi, n. (tątsi, *thick*); cloth, woolen goods.

ma ši í ptse, n. *fr.* maši and iptse; a wide, embroidered band in the centre of a robe or blanket.

ma ši'' i ta dă hpĩ tsi, *lit.* white man's bear; a hog.

ma ši'' i ta dă hpĩ tsi šu i, (šui, *fat*); bacon.

ma ši i ta í maḵ i e ke, n. *lit.* white-man's gaming materials; cards.

ma ší i ta mi te [-wite], n. *lit.* white man's buffalo, or cow; domestic cattle.

ma ší'' i ta tsa ká ka, n. *lit.* white man's bird; the domestic cock.

ma ší ka, n. chewing-gum.

ma ší pi ša, n. *fr.* šipiša; grapes, raisins.

ma ší pi ša a ku du'' ti, n. *lit.* grape-eater, the cedar-bird.

ma ší ši pi ša, n. *fr.* maši and šipiša; the negro.

ma ší ta, n. my back; from išita or the hypothetical word šita.

ma ši ta ká kšu, n. *lit.* white man's tuber; the potato.

ma ší ta ră hpĩ'' tsi, *same as* mašiitadahpitsi.

ma šú a ka za, n. *dimin.* of ma-šuka; a puppy; willow catkins are also so called.

ma šú ka, n. *fr.* šuka; a dog.

ma šu ka ák šu, n. *fr.* mašuka and ? akšue; the coral-berry or wolf-berry, *Symphoricarpus*.

ma šu ka ák šu a ma šiš'', n. See Local Names.

ma šu ka íc ke, n. *lit.* Dog Band; one of the orders or societies among the men of the tribe.

ma šu ka ka dĩ šta, n. *lit.* Little Dogs; an order or society of the men.

ma šu ka ma dá ki, n. another of the bands or orders of the Hidatsa men.

ma tá, n. *prob. fr.* ta, to kill; autumn.

ma tá du, *adv. fr.* mata; during the autumn.

ma tá duk, n. *adv. fr.* mata; next autumn, during next autumn.

ma tá hi, n. a turtle.

ma tá hi i ša, *lit.* resembling a turtle; a padlock.

ma tá hpi, n. a heavy cord, a rope, a lariat.

ma tá ki, n. a plate, a shallow dish.

ma tá ki a du ki du ša, n. a cup-board. See adukiduša.

ma tá ki a zi, n. See Local Names.

ma tá ko a, *adv. same as* mate-koa.

ma tá ši, n. my robe, or blanket. See itaši.

ma tą tsi dá ho ke, n. *fr.* tątsi and dahoke; an Indian pad-saddle.

ma tą tsi ná ho ke, *same as last word.*

ma té, n., *adv. fr.* te or tie; long ago, a long time; the last vowel is often lengthened to indicate very distant past time.

ma té ko a, *adv. fr.* mate; at a distant time in the past.

má ti, n. a boat.—hutsi-mati (*wind-boat*) a sail-boat. mida-mati, a wooden boat.

má ti ši ša, n. a steam-boat.

ma tó ke, n. a clam.

má tsa mi di [-bidi], n. a bowl, a basin.

má tsa mi di ka zi, n. *dimin. of* matsamidi; a small bowl or basin.

ma tsé [watse, batse], n. a man.

ma tsé di di, n. *fr.* matse and didi; a war-party.

ma tse é tsi, n. a chief, a person of prominence.

ma tshó ki, n. eagle tail-feathers.

má tsi, n. *contraction of* maatsi.

mă tsi, n. my foot. See itsi.

ma tsí ta hi du, n. *fr.* tsita and hidu; the coccyx.

ma tsi tó, n. a needle or awl.

má tsi to ic ti'' a, n. (ictia, *large*); an awl.

má tsi to-u'' ti po a du i, n. (uti and poadui); a pin.

má tsu, n. small fruit, particularly cherries.

má tsu a, n. a cherry-tree.

ma tsú a, n. fibrous tissue from the back of the buffalo, elk, deer, etc.; it is dried and split into fine threads for sewing. It is commonly called *sinew* by the whites.

ma tsu a pá ki ši, n. *fr.* matsua and pákiši; "sinew" twilled by rubbing; as it is fixed preparatory to being used in sewing.

ma tsu á tsa, n. fragrant grass.

má tsu a ziš, n. See Local Names.

ma tsú ka, n. my younger brother. See itsuka.

má tsu o tak a, n. the smaller dogwood, *Cornus stolonifera*.

má tsu o tak i, n. *fr.* matsu and taki; the berries of *C. stolonifera*.

má tsu tą pa, n. *fr.* matsu and tąpa; the service-berry, *Amelanchier Canadensis*.

ma tsu tą pá a, n. the service-berry-tree, shad-bush.

ma tú, v. there are, there is, he has, they have, etc.; opposite of deša.

ma tú a, n. green corn, roasting ears.

ma tú hi, n. my dress or shirt. See ituhi.

ma ú pa ki, n. a mallet.

ma ú pa ki hu'' pa i šiš. See Local Names.

má wa da ki, *same as* mama-daki.

má zi, n. a legend, a tale.

me, n. a louse.

mě pa ka, n. *contr. of* maepaka, but more common.

mě pi, n. *contraction of* maepi, much used.

mi', n. a rock.

mi [wi, wits], prob. auxiliary verb, suffixed to denote 1st person, future. (¶ 165).

mi, simple pers. pron., 1st pers., used independently or incorporated, nom. and obj., usually singular, but when incorporated may refer to more than one. (See ¶¶ 108, 109, 170 and 202).

mi [wi, wīts], a suffix indicating number. See tuami and hidimi.

mi, a syllable or prefix of uncertain significance, beginning many nouns in the language; often pronounced bi; sometimes, wi.

mí a [wia, bia], n. a woman.

mi a dó ka ta [-no-], n. a harlot. This is the proper word; but maduhta, *fool*, is often used.

mí a ka za, n. *fr.* mia and kaza; a young woman.

mi á ti, n. *fr.* mia; a man who dresses in woman's clothes and per-

forms the duties usually allotted to females in an Indian camp. Such are called by the French Canadians "berdaches;" and by most whites are incorrectly supposed to be hermaphrodites.

mi á ti he, v. t. to become a miati; said of a man who assumes the dress and tasks of a woman.

mi á ti ke, v. t. to cause to be a miati.

míc ki, comp. pers. pronoun, 1st person; I, myself. See par. 115.

mí da [wi-,bi-], n. a wild-goose.

mi dá, n. wood, a tree, a forest.

mi da a ku dú ti, n. *lit. wood-eaters*; caterpillars which live on trees.

mi da du é tsa, n. *fr. mida and duetsa*; a wooden canoe, a "dug-out."

mí da ha, n. fire.

mi da há dsi, n. willows; a name applied to all shrub willows.

mi da há dsi hĩ sí, n. red willow.

mí da ha í du kạ pi, n. a friction-match.

mi da ha tíc ke, v. i. to play as young children play, to play at any amusement in which opposite sides are not taken.

mi da ho pá, n. *fr. mida and hopa*; red cedar.

mi da ho pá-o kạ tsa du, n. trailing cedar.

mi da hú pa, n. *fr. mida and hupa*; boots and shoes, such as are used by the whites. The Hidatsa originally supposed them to be made of wood.

mi da hú pa i ki tsa'' ti ke, n. blacking.

mí da ha, n. a pot, a kettle.

mi dá ha sí, n. a basket.

mi da í, n. elm.

mi da í a ka ki, n. a chair.

mi da i á ma ha ti, n. *fr. mida, and amahati*; a torch, a candle.

mi da i á ma ha ti-i o''ki, n. }

mi da i á ma ha ti-i o''pe, n. }

mi da i á ma ha ti-i o''ptsati, n. a candlestick. See oki, }

ope and optsati.

mi da i á pi, n. a spool.

mi da íc ke, n. *fr. mída and icke*; the Goose Band, one of the orders among the women of the tribe.

mi da íc pạ ti, n. sunken tree or snag in a river.

ma da í ka ki, n. (*kaki, roll*), a wagon.

mi da i ó pē, n. *fr. mida and iope*; a box of any kind, particularly a wooden box.

mi da í sí, n. *fr. mida and ísí*; bark.

mi da ka míc ka, n. (*kamicka, tough*); oak.

mi dá ki, n. a shield.

mi dá kší, n. a palisade or stockade; a skillet or pan; so called perhaps because like a palisaded enclosure.

mi da lu é tsa, *same as midaduetsa*.

mi da ma í du tsa da, n. a wooden sled. See maidutsada.

mi dá tsa pi, n. ashes, gunpowder.

mi dá tsa pi a zíš, n. See Local Names.

mi dá tsa pi i sí, n. a powder-horn.

mi da tsú ka, *fr. mida and tsuka*; boards, a floor.

mi dé, n. a door, a door-way.

mi dé di, v. t. to come through a door-way, to enter a house, to pay a visit.

mi dé ko a, n. at or near the door, the seat around the fire nearest to the door.

mí di [bidi, mini], n. water. The latter pronunciation, corresponding with the Dakota, is most commonly used in compound words.

mi di, n. a name given to both sun and moon; it may be translated *luminary* or *great luminary*. When there is danger of ambiguity they are distinguished as mape-midi (day luminary) and oktsi-midi or maku-midi (night luminary).

mi di [widi], verbal root; turn, twist. See pamidi, dumidi, etc.

mi di apó ka, n. *lit. water head-dress*; a rainbow.

mi di a té, adv., n. *fr. midi and ate*; when the sun (or moon) rises, sunrise.

mi di a té de, adv. near sunrise, just before sunrise.

mi di a té du, adv. at sunrise, during the time the sun is rising.

mi di a té duk, adv. when the sun shall next rise.

mi di a te ó dāk ši pi, adv. after sunrise. See dakšipi.

mi di dé ta, n. *fr. midi, water, and deta*; the bank of a river, the shore of a lake.

mi di dí di [-niri], *fr. midi and didi*; to swim.

mi di ho pá, n. See Local Names.

mi di í da hu pi, n. *fr. midi, i and dahupi*; a sponge.

mi di i hí' ke, n. *fr. midi, i and hike*; a drinking-vessel, a cup.

mi di í mă ħpi [-wă-], n. adv. *fr. midi and imaħpi*; sunset.

mi di í mă ħpi de, adv. near sunset.

mi di í mă ħpi du, adv. at sunset.

mi di í mă ħpi duk, adv. when the sun shall next set.

mi di í mă ħpi še du, adv. when the sun did last set.

mi di i tá tsu, n. *fr. midi and itatsu*; the half-moon.

mí di ka, adv. *fr. midi, water*; in or by the water.

mi di ka kí ħi n. *fr. midi, moon, and kakiħi*; the full-moon.

mí di ka kí ħi de, n. the gibbous moon.

mi di ka ó ze [mini-], n. *fr. midika and oze, lit. They Plant by, or in, the Water*; a band of the Teton Dakotas.

mí di ke, v. t. *fr. mide and ke*; to liquefy, melt.

mi di kí da he, *fr. midi, moon, and kidahe*; the new moon, the crescent.

mi di ki dāk tsí e, n. clear water, water allowed to settle.

mí di ó pe, *contraction of mida-iope*.

mi di ma pé du pa hi [bidi-wapérupahi], n. *fr. midi, mape and dopahe, lit. the sun divides the day in two*; noon.

mi di ma pé du pa hi-dāk a-mí di, n. afternoon.

mi di ma pé du pa hi-dak ší pi, n. *synon. with last word*.

mi di ma pé du pa hi de, n. nearly noon.

mi di mí ta ħa he, n. the Mandan medicine-ark.

mi dī pi, v. to enter the water, *i. e.* to bathe one's self.

mi dī ša, v., adj. turbid; said of water.

mi dī ša a ziš. See Local Names.

mi dī ša ke, v. t. *fr.* midīša; to make turbid, roiled.

mi dī ši, n. *contraction of* midaiši.

mi di sí pi ša, n. *fr.* midi *and* šipiša; coffee, the infusion or decoc-tion.

mi di tá di [minitari], n., comp. v. *fr.* midi *and* tadi; to cross water, to go across a stream. The Hidatsa Indians; so called by the Mandans.

mi dī ti, v. t. to cook by frying.

mi dī tsi, adj. of a watery consistency.

mí do, pers. pron., plural; we, us.

mí do ki, pers. pron. compound, plural; we, ourselves.

mi dú e, v. i. *fr.* midi; *and* ue; to bubble, to boil as water.

mi dú e he, v. t. to boil water.

mi dú e ke, v. t. to cause to boil, to set to boil, boiled.

mí e, n. woman, *same as* mia.

mí ha ka, n. a generic name for ducks.

mí' i, n. a stone or rock, *same as* mí'.

mí' i da' ta, n. *lit.* stone heart; a geode.

mi ká, n. a mare; as a suffix it indicates the the female of all lower animals except buffalo.

mi ká', n. grass, sedges, all grass-like plants.

mi ka' í du tsi, n. *fr.* mika' *and* dutsi; a pitchfork.

mi ka' kí kša, n. *lit.* Grass-fixers; an order or degree among women.

mi ka' tó hi ša, adj. *fr.* mika' *and* tohiša; green.

mi ka' tsá ki, n. a name some-times applied to fragrant grass.

mi ka' ú dsi, n. *lit.* dry grass; hay.

mi ka' ú ta ku du ti, n. *fr.* mika'uti *and* akuduti; a caterpillar that eats onions.

mi ka' ú ti, n. *fr.* mika' *and* uti; onions, wild garlic.

mí' ka za, n. *dim. of* mí'; gravel, pebbles.

mi ktá [wi-], n. the bottom, the lower part or surface of anything.

mi ktá ka [wi-], adv. *fr.* mikta; at the lower part, below.

mi ktá ko a, adv. *fr.* mikta; near or at the bottom, under.

mi ktá ta, adv. *fr.* mikta; down-ward, in the direction of the bottom.

mí' ma ú pa ki, n. *fr.* mí' *and* maupa'ki; a stone-headed mallet, such as is ordinarily made by these Indians.

mi špá [bišpa], n. the ash-tree.

mi té, n. a buffalo-cow; the word is also used generically.

mi té a ka zi, n. *dimin. of* mite; a buffalo-calf.

mí té a tá di ke [biteatārike], n. the box-elder, *Negundo aceroides*.

mi té a ta ki, n. *fr.* mite *and* atāki; an albino buffalo, white buf-falo.

mi té a ta ki ic ke, n. the White Buffalo Band, a secret degree or order among women of the tribe.

mi té ktsa tsa, n. the black cur-rant.

mi té ktsa tsa a, n. the currant-bush.

mi té o dă ħpi, n. a buffalo-hide.
mi' ti, v. i. to creep, as a hunter approaching game.

mí tsą ki, v. I alone, I unaided.

mí tsi, n. a wedge for splitting wood.

mí' tsi, v. root; mince, comminute finely.

mí' tsi a da zi. See Local Names.

mi ts' i ta mi dą kśi. See Local Names.

mi tska pá, n. the fruit of the rose; it is eaten by Indians.

mi tska pa á, n. a rose-bush.

mi tska pa ó dak a pą ki, n. rose-blossom. See odakapąki.

mó tsa, n. a coyote.

mó tsa i ta ma ka ta, n. *lit.* coyote's plum; the fruit of *Astragalus caryocarpus*.

mú, v. root. See mua.

mú a, v. or v. root; to sound, to make a noise. See hamua, tamua, tsimua, etc.

múa [bua], n. generic name for fish.

mu a dá ki, v. i. to bark as a wolf or dog; to imitate the howl of a wolf, as Indian hunters commonly do when calling to each other in the woods.

mu a í du tsku pi, n. a fish-hook.

mu ă pă dé ħi, n. *fr.* mua, ăpă, and deħi; sturgeon.

mu ă pă há tski, *fr.* mua, ăpă, and hatski; gar-pike (?).

mu a tsú ka, n. (tsuka, *flat*); sunfish.

mú dsi [wudsi], v. root; roll up, fold by rolling.

mú pi [wupi], v. t. to smell.

mú ti, v. t. 1st *pers.* of duti; I eat.

n.

n. Words heard to begin with the sound of n may be found under d; n and d being interchangeable letters. See pars. 20 and 21.

o.

o, adv. much; used in compounds; *synon.* with ahu, which may be derived from o.

o, a prefix to verbs forming nouns which are names of places and actions; often synonymous with adu. (¶¶ 49 and 50.)

o, a prefix of undetermined meaning to verbal roots. In the 1st and 2d persons it commonly takes m and d as pronouns, preceded by a. (¶ 194).

ó da [-ra], v. t. to pass another person on the road, either by overtaking or meeting him.

o dă ħpi [-năħpi, -răħpi], n. *fr.* daħpi; the hide of an animal, the entire hide.

ó dăk a pą ki, n. *fr.* dakapąki; a flower, a blossom; sometimes accented on penultimate.

ó dăk a pĭ ħi, n. *fr.* dakapĭħi; an ornamental flap on a garment; also odakapĭħi.

ó da ki, v. i. to chirp, to make a stridulous sound.

ó dāk śa ki, n. *fr.* dakṣaki; a contused wound, the act of giving a contused wound.

ó dāk śi pi, n. *fr.* dakṣipi; a subsequent time, a time after some other time mentioned.

o dá mu, n. *fr.* damu; a deep spot in a stream, the channel of a river.

ó da pi [-ra-], v. t. to find, to make an original discovery; *not* to recover something lost.

ó da śa' ti [ona-], n. a name, a designation *not* a proper name.

ó da śa' ti, v. t. to name, to speak of or call by name. In the conjugation of this word 'ó' is not preceded by 'a' as in other verbs beginning with 'o.'—*omadaśa'ti*, I name. *oda-daśa'ti [olanaśa'ti]*, you name.

o dí di, n. *fr.* didi; gait, walk.—*ovidi išia*, said of a lame person.

o dú še, n. *fr.* duše; a place of deposit.

o du śka śká pka, n. spruce gum, such as the Indians themselves gather. That obtained from the traders is called *maśíka*.

o dú tsi, n. *fr.* dutsi; a mine, a place where anything may be obtained with certainty.

ó hi, v. t. to be fond of; said of the affection of pets for their owners.

ó ĥa ta dui, v. i. becoming pale.

ó ĥa ti, adj. *fr.* ĥati; white, bright, clear or pale; often used synonymously with *ihotaḥi*.

ó ĥa ti ke, v. t. to make pale, to bleach or whiten.

ó ĥa ti kśa, adj. continually or habitually pale.

ó ka, n., adv. yonder, over there.

ó ka du, adv. in a distant place (pointed to), yonder, beyond.

ó ka ko a, adv. at a distant place, at yon place, at the other side.

ó ka ta, v. t. to put on an article of clothing, to dress.

ó ki, v. t. to surround the base, to surround one end of an object; to maintain in position or support by thus surrounding,—as a candle is held in a candlestick, as the teeth are held in the gums.

ó ki, n. a plume, a feather, something plumose.

o ki íc pu, n. *fr.* oki *and* icpu; a tassel.

ó ki pa di, v. t. *fr.* oki *and* apadi; to grow up around; said of young saplings or twigs growing around a parent tree.

ó ki pa pi, v. t. to find, to recover something lost. See par. 194.

ó ktsi, n. ? *fr.* kaṭsi; darkness; hence one of the names for night. *hidi-oktsi*, this night.

ó ktsi a de, n., adv. almost night, almost dark, after sunset.

o ktsí a du [-ru], adv. during the night.

o ktsí a duk [-ruk], n., adv. next night, during the approaching night.

o ktsí še du, n., adv., last night, during last night (¶¶ 252 and 253).—*oktsišedu itaokakoa*, before last night.

o ktsí še ru, *same as last word.*

o ná wu, *same as* odamu.

ó' pa, n. evening, near sunset.

ó' pa de, n. adv. near evening, late in the afternoon.

ó' pa du, adv. during the evening.

ó' pa duk, adv. during the coming evening.

ó pă pe, v. t. to bedaub slightly, to bespatter, to stick on in small quantities.

ó pă ša, ? n. a tucking.

ó pă šá ku, n. *fr.* opaša *and* ku; to give a tucking; *i. è.* to tuck in the edges of bedding.

ó pa še, v. t. to tuck bedding.

ó pe, v. t. to contain, to hold; as a box or vessel.

ó pē, n. tobacco. This name is often applied to articles mixed with, or used in place of tobacco; as bark of *Cornus* or leaves of *uva ursi*.

ó pē ha ša or **opéhaša**, n. the bark of *Cornus stolonifera*, or *C. sericea*, dried and prepared for smoking, "kinnekenick."

ó pe hi, v. t. *comp. of* ope *and* hi; to smoke tobacco or any substitute for tobacco.

ó pe i ši, n. *fr.* ope *and* ši; a tobacco-bag.

ó pe pa mǐ tsi, n. *fr.* ope *and* pamitsi; a board on which tobacco is cut. This word is not formed according to ordinary etymological

rules; it was probably originally opeipamitsi.

ó pša ša, v. t. to stop, to jar, to arrest motion; said of an object against which a person stumbles in walking.

ó ptsa ti, v. t. to encircle or surround closely, to hold by surrounding closely; often used synonymously with oki.

ó ti, v. i., adj. cooked, ripened, scalded.

ó ti he, v. t. to scald or cook.

ó ti ke, v. t. to cause to cook or ripen, to put fruit away to ripen.

ó tšha mi [-wi], v. i. adj. numb, paralyzed; said of the feeling in the limbs produced by pressure, commonly called "sleepiness." matsi, otshawits, my foot is asleep.

ó tšha mi ke, v. t. to make numb, or "sleepy."

o ze, n. *fr. the verb*; a drink, a cup of water or other fluid.

ó ze, v. t. to pour into, to fill or partly fill a vessel; also to plant or sow seed.

p.

pa, v. t. to reduce to powder by grinding or pounding.

pa, a prefix to verbs, commonly signifying that the action is performed by the hands or is capable of being performed by the hands. (¶ 152).

pa dó pi, adj. ? *fr.* padui; short in stature, low-sized.

pa dó pi di, adj. very short.

pa du á du i, v. *fr.* padui; shortening, decreasing in length.

pă du i, adj. short.

pă du i di di, n. *fr.* padui *and* didi; ceremonial processions, performed by bands or secret orders of the tribe, in which the performers follow one another in a circle, taking very short steps and singing as they move. These processions are commonly called "medicine dances" by the whites; but the Hidatsa apply a different term to a dance.

pă du i ke, v. t. to shorten, shortened.

pǎ du i kša, v., adj. constantly and excessively short.

pá hi, v. to sing.

pá ha du i, v. i. becoming chafed or blistered.

pa hó hi, v. t. ?*fr.* ho^{hi}; said of ice when it begins to break in the spring.

pá hu, v. t. to spill; imperative form.

pá hu e, v. t. *fr.* hu or hue; to spill out, to pour, to empty by pouring.

pa ka dé, v. t. to stick into or thrust through, to impale.

pa ká pi, v. i. *fr.* kápi; to be torn, as in walking through rose-bushes.

pá kǐ di, v. t. to push, to shove away with the hand.

pá ki ši, v. t. to rub gently in one direction with the hand, as in smoothing the hair or stroking a cat.

pa kí ti, v. t. *fr.* kiti; to press to smoothness, to make smooth by pressure with the hands.

pa mí di, v. t. *fr.* midi; to twist with the hand.

pa mǐ tsi [-witsi], v. t. *fr.* mitsi; to cut fine by pressing on with a knife held in the hand; as in cutting up tobacco or other material on a board preparatory to smoking.

pa mú dsi [-wudsi], v. t. to roll up with the hands; to roll as a long strip of cloth or carpet, or bandage is rolled; to fold or pack by rolling.

pa šá ki, v. t. to engirdle or cover; as a belt.

pa šá ki, v. t. to love or like; possibly a figurative application of pašaki, to engirdle.

pa škú, v. t. škú; *fr.* to extract by pushing with the hand, to shove a

cork into a bottle, to push a bullet out of a wound.

pǎ' tă, imperative of pǎ'te.

pa tá ki, v. t. to place in contact. See ipataki, kipataki and ma^kipa-taki.

pǎ' te, v. t. to turn over, to tumble over.

pá ti, v. i. to fall down off of, to drop from a height.

pá ti he, v. t. to throw or knock down, to throw down from.

pa ti ke, v. t. to cause to fall, to throw down, to remove a support and allow to fall.

pa tó' ti, v. t. *fr.* to'ti; to wave, or agitate back and forth, to wave with the hand, to make a signal by waving.

pa tsá' ti, v. t. *fr.* tsati; to puncture, to impale.

pǎ tsa ti, n. the west, the land to the west of the Hidatsa.

pǎ tsa ti ha, adv. westward.

pǎ tsa ti koa, adv. at or in the west, west.

pá tska, adj. flattened, having one or more plane surfaces.

pa tská pi, v. t. *fr.* tskápi; to prick with a pin, to stick with an instrument held in the hand.

pa tskáš, n. proper. See Local Names.

pa tskǐ di a, n. *fr.* pa^tska; cactus, particularly the different species of *Opuntia* or prickly pear.

pa tskǐ di a ó ka, n. *fr.* pa^tski-diaoki and a; the round cactus of the Upper Missouri, which bears a pleasant edible fruit.

pa tskǐ di a ó ki, n. *fr.* pa^tski-dia and oki (alluding to the way in which the fruit grows on the plant); the fruit of the round cactus or *Mam-*

malaria. The name has recently been applied to figs.

pa tskú pi, v. t. *fr.* tskupi; to fold up as a blanket or robe is folded.

pa wí di, *same as* pamidi.

pe, v. t. to swallow, to take a meal in which both liquid and solid food are served.

pe, v. t. to grind, as coffee in a mill.

pe da ku dú ti, n. *fr.* pedi, aku, and duti; a vulgar name sometimes applied to dogs; offensive epithet applied to persons whom they wish to liken to dogs.

pe da ku pã' te, n. *fr.* pedi, aku and pã'te; a species of beetle.

pé de tska, n. the large crow or raven.

pé de tska i ta hi'' pi ša, n. *Phlox aristata*.

pe de tski šta pé di, n. *fr.* pedetska and ištapedi; a sort of soft hail, or snow falling in globular flakes, "mountain snow."

pé di, n. any offensive matter or excretion, dregs, ordure.

pḥé ta, n. nasal mucus.

pḥé ta í ši, n. a pocket-handkerchief.

pḥu, v. root, or ?*fr.* ḥu; squeeze out and let fall.

pḥu ti, v. or v. root ?*fr.* pḥu or ḥu; squeeze forward, squeeze out. See kipḥuti.

pi, v. t. to tattoo.

pi, v. root; penetrate. As a verb, often used synonymously with ipi. mapi, dapi.

pí a, v. i. crepitate.

pí ã ti, v. i. *fr.* pia; denoting desire or readiness.

pi dǎ ḥpa, v., adj. light, fragile, as silken goods.

pí di a, v., adj. ruffled or frilled, ornamented with a ruffled border.

pi é, v., adj. smoky; said of atmosphere rendered disagreeable by smoke.

pi é kša, adj. constantly and disagreeably smoky.

pi ta kic tí a, adj. See pitikictia.

pí ti ka, num. adj. ten.

pi ti kic tí a, num. adj. *fr.* pitika and ictia; one hundred.

pi ti kic tí a-á ka ko di, num. adj. one thousand.

pkí ti, v. t. *fr.* kiti or pakiti; to smooth out, to iron clothes.—mapkiti, I smooth. dapkiti [na-], you smooth. The word pkiti alone is rarely heard; for in the third person the intensive form, kipkiti, is used.

pó a du a dsi, adj. *fr.* poadui; of a hemispherical or somewhat spherical appearance.

pó a du i, adj. globular, hemispherical, nodular.

pó a du i ke, v. t. to make globular.

pšu, v. root; dislocate, knock out of line.

pšú ki, v. i. to belch.—mapšuki, I belch. dapšuki, you belch.

pšu kíc ti, v. i. *fr.* pšuki; denoting desire or readiness.

pšú ti, v. t. *fr.* pšu; to dislocate. kipsúti is the more common form.

ptsú ti, v. t. to shove or thrust forward, to protrude. See kiptsuti, which is the form most commonly used.

pú a, v. i., adj. to swell,—to be swollen, as a bruise; also to rot or become putrid.

pú a de, v. i., adj. to be tainted or sour, but not decidedly rotten.

pu á du i, v. i. becoming swollen, swelling gradually and constantly.

pú a ke, v. t. to cause to swell, to inflict an injury which produces swelling,—swollen.

pu á kśa, v. i. constantly swollen.

pú dsi, v. t. to mark with fine indentations closely set, to sew with fine stitches, to wrap fine thread closely around, to wind colored horsehairs or porcupine quills closely around a buckskin string for ornament. The object of this verb is the name of the material used in wrapping or marking.

pú dsi ke, v. t. to cause to be finely sewed, indented or enwrapped. The object of this verb is the name of the article on which the marking or wrapping is done.

pu é, n. visible steam from warm water, mist, fog.

pu é, v. i. to steam (said of water), misty.

pú h̄a ki, n. sand.

pu'' h̄a ki a té, n. *fr.* puḥaki and ate; a sand-bar appearing above the surface of the water, a sandy island.

pú h̄i, n. foam, lather.

pú h̄i, adj. freckled, blotched.

pú h̄i, v. i. to foam.

pú h̄i ke, v. t. to cause to foam, to agitate until a foam is produced.

pú pu, n. a tall species of grass, the Dakota *cedi*.

pú zi, adj. spotted, figured, striped.

pú zi ke, v. t. to mark or ornament with spots or figures, spotted.

pú zi ke, n. the domestic cat, an animal not long known to this tribe. The name is said to come from pu-zi; but it was probably, to some extent, suggested by the English term pussy-cat. puzike sounds just as the Hidatsa would be most likely to corrupt or mispronounce pussy-cat.

pú zi ke da ka, n. a kitten.

r.

r. Words heard to begin with the sound of r, may be found under d; these letters being interchangeable. See pars. 19, 20 and 22.

s.

s. Words heard to begin with the sound of s may be found in this dictionary with ts for their first letters. See par. 17.

ś.

śa, n. *same as* śada.

śa á ka, n. a frog.

śā da, n. pudenda.

śa h̄ě, n. the Cree or Knistineaux Indians. Assineboine "sha-i-yé."

Other tribes of this region call the Crees by names which sound much like śahe or shaiye. There are various explanations of the derivations, but they are all doubtful.

śá ka, n. *same as* śaaka ; a frog. In the first syllable, the vowel is prolonged or pronounced as if doubled.

śa ka du śú ki, n. *fr.* śaki *and* aduśuki ; the knuckles.

śa ká pi, adj. tepid, lukewarm.

śa ká pi he, v. t. to make tepid.

śá ki, n. the human hand ; sometimes applied to the fore-paws of brutes. saki, alone and in derivatives beginning with it, is commonly preceded by the pronouns. See išaki.

śa ki a du tsá mi he, n. fingers.

śa ki du má ta du, n. *fr.* śaki *and* dumatadu ; the middle finger.

śa ki i ó ptsa ti, n. *fr.* śaki *and* ioptsati ; a finger-ring.

śá ki i ta ki da ka'' he, n. *fr.* śaki *and* itakidakahe ; a span, a span measure.

śá ki ka zi, n. *dimin.* of śaki ; the little finger.

śa ki ka zi ú ti du, n. the third finger. See utidu.

śa ki ó ptsa ti, a contraction of śakiiptsati.

śá ki ta, n. the thumb.

śa kú pa du i, v. i. becoming crooked, warping.

śa kú pi, adj. crooked.

śa kú pi he, v. t. to distort, to bend.

śa kú pi ke, v. t. to make crooked.

śá mi, hypothetical word ; aunt. See išami.

śá pu a, num. adj. seven.

śá pu a he, v. t. to make into seven forms or parts.

śá pu a he ke, v. t. to cause to make into seven ; nearly synonymous with śapuake.

śá pu a ke, v. t. to separate into seven parts, to divide into sevenths, —divided into sevenths.

śa pú a pi ti ka, num. adj. seventy.

śá śa, v., adj. to fork or divide —forked, branched.

śa śú ka du i, v. i. becoming dull or blunt.

śa śú ki, adj. dull, as an edge-tool.

śa śú ki he, v. t. to tickle.—ni śaśukimáwits, I will tickle you.

śa śú ki ke, v. t. to cause to be dull.

śe, demonstrative pronoun ; that one, that thing.—śets, that is he, that is the very one.

śé du, adv. *fr.* śe *and* du ; there, then, at that very time or place. As a suffix, this word is used to denote time, as the English *last* or *ago*. See par. 252.

śé i śke, adv. *fr.* śe *and* iśke ; just as directed, just as ordered.

śé ka, adj. *fr.* śe *and* ka ; of the same size as something previously described.

śé ko a, adv. *fr.* śe *and* koa ; there, at that very place.

śé ru, adv. *same as* śedu.

śé śa, adj., adv. *fr.* śe *and* iśa *or* iśe ; *same as* śeśe.

śé śe, adj., adv. resembling something previously described, 'just like that.'

śé śets, a form of the last word used when it is desired to agree with some particular version of a story ; 'it is just as you say.'

śé tā, adv. 'not the same as that,' not just that.—śetäts.

śé tsə ki, verb or phrase used as a pronoun ; that alone, he or she unaided or unaccompanied.

śí a, *synon.* with śe. Possibly the latter is a contraction.

śí a ka. See šeka. śiakąts.
 śí di, adj. tawny, dull yellow.
 śí di ke, v. t. to make tawny, to color a dull yellow.
 śi dī śi, v. i. *fr.* diši; to hasten, to be in a hurry. dišidiši, hurry thou.
 śi dī śi ke, v. t. to cause to hurry, to make hasten.
 śi ká ka, n. a young man.
 śi kí a, adj. curly, as the hair of a buffalo; said also of tangled underwood.
 śí ki he, v. t. to curl.
 śí pa, n. the bowels.
 śí pe, adv. tangled, hard to penetrate; said of bad-lands, dense woods, etc.
 śí pi, adj. black, pure black.
 śí pi he, v. t. to blacken, to apply powdered charcoal.
 śi pi ša, adj. *fr.* šipi and iša; blackish; of a very dark blue, brown, or other color scarcely distinguishable from black; often applied to pure black.
 śi pi ša de, adj. almost black, distinguishable from black but approaching it.
 śi pi ša dsá du i, v. i. becoming dark, as the face from exposure to weather.

śi pi ša dsi, adj. resembling black, seeming to be blackish.
 śi pi ša dsi he, v. t. to darken, to deepen or darken the color.
 śi pi ša dsi ke, v. t. to dye of a darkish color.
 śi pi šá du i, v. i. darkening, becoming blackish (as iron allowed to cool); said when reporting the progress of an operation for dyeing of a blackish color.
 śi pi ša ke, v. t. to make very dark, to dye anything of a black or blackish color.
 śí ta, hypothetical. See išita.
 ške, v. command, direct.
 šku, v. root; force through, extract.
 šó ki, adj. broad; often used for *dull*. See šašuki.
 šú a, adj., adv. slow, slowly.
 šú a ha, adv. slowly.
 šú a ke, v. t. to cause to move slowly, to retard motion.
 šú e, v. t. to spit.
 šúi, n. unmelted fat, adipose tissue.
 šú ka, perhaps hypothetical; a dog, a beast of burden; *same as Dakota*, šunka; found in the words itsuašuka, itašuka, mašuka, etc.
 šú ki, adj. *same as* šoki.

t.

ta, adv. only, but; commonly pronounced as if suffixed.
 tă or ta', an adverb and adverbial suffix denoting negation; not. As it commonly terminates a sentence it is often heard pronounced tăts. Ex.—itskits, *it is large enough*. its-kităts, *it is not large enough*. ¶ 256.

ta, a suffix to nouns and pronouns denoting possession, particularly acquired or transferable possession. ¶ 84.
 ta, prep. toward, in the direction of, etc.; suffixed to nouns it forms adverbs. ¶ 257.
 ta, v. i. and t. to kill, to be killed.

tá da to di [-la-], to discharge a gun.

ta dé, v. i. almost killed, nearly dead.

tá di [-ri], v. t. to cross over, to go from one side to the other, to row or swim across a stream.

tá du, hypothet. See itadu.

ta hé, v. t. *fr.* ta; to kill, he kills. tamats, I kill. tadats, you kill. tahets, he kills.

ta hú', n., v. thunder, to thunder. Like most other tribes of the plains the Hidatsa attribute thunder to the movements of a great bird.

ta-hú i da ka, n. *fr.* tahu' and idaka; low rumblings of thunder following a loud peal.

ta hú i kí síš, n. See Local Names.

tá ka, inter. pron. what, which.

ta ka dá [-ra], what do you say?

tá ka ta, inter. adv. *fr.* taka; in what direction, whither.—tápata and tóta are synonyms, more commonly employed.

tá ki, adj. white. See atáki and ihótáki.

ta mú a [tabua], v. *fr.* mua; to make aloud ringing sound, to be ringing, to ring.

ta mú hi, adj. very fine, minute.

ta mú hi di, adj. exceedingly fine, very minute.

tá pa, int. pron. what, what is it.

tá pá, adj. soft, easily broken, yielding.

tá pá i, adj. *same as* tápa.

tá pa ta, adv. in what direction, whither.—tapata dade, where are you going?

ta pé, int. pron. who.

ta pé i ta, int. poss. pron. whose.

ta pé ta, *same as* tapeita.

tá pi, v. root; press, squeeze. See dutápi, etc.

tá ta, adv. referring to past time not very distant; a short time ago, some time ago.

tá ta ko a, adv. at or during a past period not very distant.

tá tsá dsi, adj. *fr.* tãtsi; thickish, appearing to be thick.

tá tsá du i, v. thickening.

tá tsi, adj. thick, as cloth, etc., also used to express total obscurity of the sky. See apahitãtsi.

tá tsi ke, v. t. to thicken, thickened.

ta wú hi, *same as* tamúhi:

te, v., adj. dead.—tets, he is dead.

te dú ti [-ruti], n. a prairie terrace, a low open plain.

té he, v. to die.—temats, I am dying. temamits, I will die.

ti, a suffix to verbs denoting readiness or desire to perform an action; to be about it.

tí a, adv. *same as* tie.

tí di a, v. i. to run.

ti di é ke, v. t. to cause to run, to race a horse.

tí e, n., adv. a long time, long continuing.

tí e duk [-ruk], adv. referring to distant futurity.

tí e hi duk, adv. when a distant future time shall arrive.

ti pí a, n. mud.

ti pí a da zi. See Local Names.

ti pí á tsa ki, v., adj. *fr.* tipia and tsaki; soiled with mud, bespattered with mud.

ti pí á tsa ki ke, v. t. to cause to be soiled with mud.

tí ša or **tí še**, adj., adv. far, distant, to a distance.

ti tsá du i, v. i. *fr.* tisi; thickening, increasing in diameter.

tĩ tsi, adj. thick; as a fat or swollen limb, or the trunk of a large tree; refers to diameters of cylindrical bodies.

tĩ tsi ke, v. t. to thicken, to increase in diameter,—thickened.

tĩ tsi ksa, adj. thick excessively and habitually, as a permanently swollen limb.

to, interrogative adv. and pron. what place, what person, what kind or color.

tó du [-ru], adv. *fr.* to *and* du; in what place, wherein, whereat.

to ha dsá du i, v. i. *fr.* tohads; assuming a bluish hue.

tó ha dsi, adj. having a bluish or impure blue color.

tó ha dsi ke, v. t. to dye an impure blue color.

tó ha du i, v. i. assuming a blue color.

tó hi, adj. blue; denotes pure or positive blues, sky blue, ultramarine.

tó hi ke, v. t. to dye anything a pure blue.

tó hi ša, adj. *fr.* tohi *and* iša; of a color allied to blue, green. See mika'tohiša.

tó hi ša ke, v. t. to dye anything green or other color allied to blue.

tok, adv. it is used after sentences and verbs to denote probability or uncertainty; hence it is often used interrogatively and is frequently followed by madiets, *I suppose*.

tó ka, adv. *fr.* to *and* ka; whereto, where, whither.

tó pa, num. adj. four.

tó pa he, v. i. and t. to part in four.

to pa hé ke, v. t. to cause to part in four.

tó pa ke, v. t. to divide into four parts, divided into four parts.

to pá pi ti ka, n., adj. *fr.* topa *and* pitika; forty.

tó ša, int. adv. *fr.* to; how, in what manner.

to šé, int. adv. why, wherefore.

tó ta, int. adv. *fr.* to; in what direction, toward what place.—tótadade [totarade, totalale], in what direction are you going?

to' ti, v. root; implying sudden, repeated reversion of motion. See dato'ti, duto'ti, pato'ti, etc.

tsa, adj. raw, uncooked.

tsa, v. root; separate, divide.

tsá da, n. grease, oil.

tsá da, v. or v. root; slide, move smoothly.

tsá da ke, v. t. to make slide, to cause or assist to slide.

tsa dá tsa ki, adj. *fr.* tsada, grease, *and* tsaki; soiled with grease.

tsa hí du mi di, v. i. *fr.* dumi-di; to suffer from vertigo.

tsa ká dsi, adj. *fr.* tsaki; moderately good, rather pretty.

tsa ká dsi ke, v. t. to make moderately good.

tsa ká du i, v. i. improving, becoming good.

tsa kək', int. an expression of contempt or disapprobation.

tsa ká ka, n. a bird.

tsa ká ka da ka, n. an egg, eggs.

tsa ká ka hi, n. *fr.* tsakaka *and* hi; feathers, any portion of a bird's plumage.

tsa ká ka i kī ší, n. a bird's nest.

tsa ke or **tsaki**, modified v. root; to cause to be divided.

tsá ki, v. i., adj., to be stained with, to be rendered offensive; suffixed to nouns it forms adjectives; as *amatsaki*, *tsadatsaki*, *et al.*

tsá ki or **tsakits** or **sakits**, adj. good, pretty; often accented on last syllable.

tsá ki, v. alone, by itself; used only with pronouns. See *ítsaki*, *mítsaki* and *setsaki*.

tsá kíc ti, adj. *fr.* *tsaki*; very good, very beautiful.

tsá kíc ti di, denotes a still higher degree of excellence than *tsakicti*.

tsá ki há, adv. quiet, quietly.

tsá ki há mak, v. comp., imperative, *fr.* *tsakiha* and *amak*; sit quietly, stay quiet.

tsá ki he, v., adv. *fr.* *tsaki*; well, in a satisfactory manner, to act well.

tsá kí ke, v. t. *fr.* *tsaki*; to improve, to make good, to cure a disease,—improved, cured, restored.—*kitsakike* is more frequently employed.

tsa kíš, n. something inferior or worthless, a nuisance.

tsa mák, a form of *tsame*, used in the sense of a noun.—*tsamak* *íšiats*, its being hot is bad, *i. e.* the heat is oppressive.

tsa mé [-we], adj. hot, very warm.—*tsawéts*, it is hot.

tsa mé a te [-we-], v. i. *fr.* *tsame* and *ate*; to perspire.

tsa mé he, v. t. to heat.

tsa mé ke, v. t. to make hot, to change from hot to cold, heated.

tsa mé kša, adj. constantly warm, very warm.

tsa mú tsa dši [-wu-], adj. *fr.* *tsamutsi*; straightish, nearly straight, or appearing to be straight.

tsa mú tsa du i, v. i. straightening.

tsa mú tsi [-wu-], adj. straight.

tsa mú tsi de, adj. almost straight.

tsa mú tsi he, v. t. to straighten.

tsa mú tsi ke, v. t. to straighten, straightened.

tsá pi, adj. puckered, wrinkled.

tsá ti, v., adj. smoothed, oiled, polished.

tsa' ti, v. root; or *fr.* *tsa*; stick, impale.

tsá ti ke, v. t. *fr.* *tsati*; to polish.

tsa tsú i ta ma pa, n. the pasqueflower or *pulsatilla*.

tsa tsú ki, adj. *fr.* *tsuki* and ? *tsa*; hard to break, not brittle.

tsa tsú ki ke, v. t. to render hard, hardened.

tsi, n. hypothet. word; foot, hind paw. See *itsi*, *ditsi* and *matsi*.

tsi, a prefix to verbs denoting a low or jingling sound. See *tsimua* and *tsitside*.

tsi. See *tsidi*.

tsi dá dsi, adj. *fr.* *tsidi*; yellowish, orange-colored.

tsi dá du i, v. i. becoming yellow.

tsí di, adj. yellow. In compound words this is often represented by its first syllable 'tsi,' which may be a word wherefrom *tsidi* is derived.

tsi dí a, same as *tsidie*.

tsi di á du i, v. i. becoming cold.

tsi dí e or **tsí di ets**, adj. cold; refers chiefly to reduction of temperature in inorganic bodies.

tsi dí e, n. cold weather; winter is sometimes so called.

tsi dí e ke, v. t. to cause to be cold, chilled.

tsí di ke, v. t. *fr.* tsidi; to dye of a yellow color.

tsí di šě pi, adj. *fr.* tsidi and šipi; bay; said in describing horses.

tsi kó a, adj. having a marked but not unpleasant taste, sweet, salty, savory.

tsi kó a de, adj. almost salty, having a slight saline taste; said of such "alkali springs" and creeks as have water not very strong or unpalatable.

tsi ko á dsi, adj. sweetish.

tsi ko á du i, v. i. becoming sweet; said of coffee which is being alternately sweetened and tasted.

tsi kó a ke, v. t. to sweeten, sweetened.

tsi mú a [-bua], v. i. and t. *fr.* mua; to jingle, as metallic pendants, steel chains, etc.

tsí pa, n. a marmot, a prairie-dog.

tsi pa ku sú ti, n. the burrowing owl, which dwells along with the prairie-dog.

tsí pa tso pe, n. *fr.* tsipa and? tsope; the striped marmot, *Spermophilus tridecem-lineatus*.

tsí pi, v. i. to sink, to sink in water.

tsí pi de, v. i. almost sunken, sinking but rescued in time.

tsí pi ke, v. t. to cause to sink; to scuttle, overload or upset a boat and make it sink.

tsí pī ti, v. i. *fr.* tsipi; to be in a condition to sink, or ready to sink; said if something falls on the surface of the water, and it is yet uncertain whether it will sink or not; said of

a river bank which is being gradually washed away.

tsí pī ti de, v., adj. nearly in a position to fall upon water; said of portions of a river bluff that are cracked off and ready to topple, or of anything in danger of falling on water.

tsí pī ti ke, v. t. to cause to fall upon water, to place in a condition favorable to sinking.

tsí ta, n. the tail of a quadruped.

tsí ta ši pi ša, n. *fr.* tsita and šipiša; the black-tailed deer.

tsí ta tą ki, n. *fr.* tsita and taki; the white-tailed deer.

tsí tsi de, v. i. *fr.* tsi and ide; to whisper.

tsí tska, n. the "prairie-hen" of western Dakota—the sharp-tailed grouse or *Tetrao phasianellus*.

tsí tska do ħpa ka, n. *fr.* tsitska and doħpaka; the Prairie-hen People, one of the hereditary bands or totems of the Hidatsa tribe.

tsi tska ic tí a, n. *fr.* tsitska and ictia; the sage-hen.

tsi tú ki, adj. turned up, pugged.

tská pi, v. root; denotes pressure on a small surface; pinch, squeeze, poke.

tská ti, v. root; pass or force through an aperture.

tskí ti, v. root; denotes pressure on a small surface from different directions; strangle, shear, etc.

tskú pi, v. root; bend, fold, double. See datskupi and patskupi.

tsó ka du i, v. i. *fr.* tsoki; becoming hard, solidifying, congealing.

tsó ki, adj. hard, resisting pressure, but not necessarily hard to break.

- tsó ki he**, v. i. and t. to harden.
- tsó ki ke**, v. t. to harden, by baking or otherwise,—hardened by any obvious cause or process.
- tsó pe**, v. i. to make a chirping or smacking sound.
- tsu**, n. half, side, division, compartment.
- tsu**, adj. (radicle); smooth, flat.
- tsú a**, adj. narrow.
- tsú a de**, adj. almost narrow enough.
- tsu á dsi**, adj. narrowish, seemingly narrow.
- tsú a ke**, v. t. to make narrow.
- tsu á ta**, n. brains.
- tsú he**, v. t. *fr.* tsu; to divide into two parts, to halve.
- tsu i ta dó ta du**, n., adv. *fr.* itadotadu; bottom-land on the near side of a river; in the bottom-land, etc.
- tsu i ta dó ta ko a** [-lota-], adv. at or on the portion of bottom-land or flood-plain on the near side of the river, "on the point this side."
- tsu i ta ó ka du** [-ru], n., adv. *fr.* itaokadu; the part of the bottom-land beyond a river; on the opposite side of the river in the bottom.
- tsu i ta ó ka ko a**, adv. at or in the bottom on the opposite side of a river.
- tsú ka**, adj. flat, as low ground.
- tsú ka**, adv. at, or in, the bottom-land.
- tsú ki**, adj. *same as* tsoki.
- tsú ta**, n., adv. a half, the side of a house, an apartment; in an apartment.
- tsú ta he**, v. t. to break into halves.
- tsú ta ka**, adv. within a half or portion, in one side.
- tsú ta ta**, adv. toward one side, toward one half or portion.
- tsu tsú hi**, v. i. to rattle or stamp loudly.
- tsú tsu ti**, adj. smooth to the touch, soft.
- tsé še**, n. the large wolf.
- tsé ša do hpa ka** [-no-], n. *lit.* *Wolf People*; the Pawnee Indians.
- tsé ša ma ši**, n. *fr.* tšesša and maši; a grey blanket.
- tú a**, interrogative adverb, nearly synonymous with 'to.'
- tú a ka**, inter. adj. *fr.* tua; how much, how many.
- tú a ka duk**, adv. *fr.* tuaka and duk; how long hence, how many days or nights hence.
- tú a ka ruk**, adv. *same as* tuakaduk.
- tú a ka še du**[-ru], interrog. adv. *fr.* tuaka and šedu; how long ago, how many days ago.
- tú a kašs**, when tuaka stands alone as an interrogative it takes this form.
- tú a mi**, interrog. adv. *fr.* tua and mi; how many.
- tú a wīts**, *same as* tuami, with terminal 'ts.'

u.

- u**, v. to wound, to be wounded.
- u á**, v. t. to envy, he envies.—
amáts, I envy. adáts, you envy.
uáts, he envies.
- ú a**, n. a wife, a wife by actual
marriage; not perfectly synonymous
with itadamia.
- ú a he**, v. t. to marry. ¶ 200.
- u a hé ke**, v. t. to cause to marry,
to give or take in marriage; said
usually of the female.
- ú a ke**, v. t. to cause to be a wife,
—married.
- u ã hpi**, v. t. to smash by shoot-
ing.
- ú a ka**, n. ?*fr.* ua *and* ika; a man's
brother's wife.
- ú a ki**, n. anything used as bed-
ding, except a pillow; a mattress,
sheet, blanket, robe or skin used as
bedding.
- ú a ki ta tsi**, n. *fr.* uaki *and*
tatsi; a mattress, a tick.
- u á ksa**, v. i. and t. *fr.* uá; to
envy habitually, to be of an envious
disposition.
- u á ti**, v. t. to ridicule.
- u á ti ksa**, v. t. to ridicule un-
reasonably or habitually.
- ú dsa du i**, v. i. drying, becom-
ing dry.
- ú dsi**, adj. dry, devoid of moist-
ure, thirsty.
- ú dsi de**, adj. nearly dry.
- ú dsi ke**, to cause to dry, to
place before a fire to dry,—dried.
- ú e**, v. i. to boil. See midue.
- ú e he**, v. t. to boil, he boils.
- ú e tsa**, n. metal of any kind,
coin recently applied to money of
any description and to the unit of
our money, a dollar.—uetsa duetsa
[luetsa], one dollar. uetsa topa, four
dollars. uetsa itatsuhe, half a dollar.
- ú e tsa hi ší'' ši**, n. (hišiši, *red-*
dish); copper.
- u e tsa í du ti**, n. *fr.* uetsa *and*
iduti; a bridle-bit.
- u e tsa ká' ti**, n. (ká'ti, *true*);
gold.
- ú e tsa ma i kta de''**, n. *fr.*
uetsa *and* maiktade; a nail.
- u e tsa ší di**, n. (šidi, *tawny*);
brass.
- u e tsa ší pi sa**, n. (šipiša, *black*);
iron.
- ú hi**, n. American antelope.
- ú hi ma du ti**, n. *lit.* antelope
food; the prairie sage, *Artemesia*.
- ú i**, n. paint for the face, rouge,
vermilion.
- ú i í ši**, n. *fr.* ui *and* iši; a paint-
bag, a small embroidered bag for
holding vermilion or other paint for
the face.
- ú ka ki**, v. i. ?*fr.* kaki; to roll, as a
horse rolls himself on the ground.
- ú ka ta ka zi**, n. See Local
Names.
- ú ka ta ki**, n. *fr.* uki *and* ataki;
a white earth which these Indians
use in decorating their bodies.
- ú ki**, n. indurated clay, compact
earth of uniform appearance.
- ú ki a ta ki**, *same as* ukataki.
- ú ma ta**, n. the south, land south
of the Hidatsa hunting-grounds.
- ú ma ta ha**, adv. toward the
south.
- ú ma ta ko a**, adv. at the south.

ú ma ta ta, adv. southward, looking or moving south.

ú ša ti, n. east, land east of the Hidatsa country.

ú ša ti ĥa, adv. eastward, toward the east.

ú ša ti ko a, adv. at the east, in the east.

ú ša ti ta, adv. facing the east.

ú ši, n. the anal region.

ú ti, n. base, bottom, root, larger extremity.

ú ti ĥa, adv. toward the base or bottom; qualifies verbs denoting motion.

ú ti du, adv. in the base, bottom or root.

ú ti ko a, adv. at the base. uti-ko-a and utidu are often used in the sense of *near, beside* or *adjoining*.

ú tsi tsa, n. a variety of changeable weasel, or so-called "ermine."

ú zi a, v. t. to pay a visit, to meet, to encounter.

W.

w. Words heard to begin with the sound of w, may be found under m. See paragraphs 5, 20 and 21.

Z.

z. No words have been noted as beginning with z.

LOCAL NAMES.

The names of some localities known to the tribe are here given together for convenience of reference. The translations are in italics.

a.

á di ša ì ta pa'' hiš *fr.* adiša, ita and pahi; *Song of the Ravens* or *Singing-place of the Ravens*; a high butte situated between the Missouri and Little Missouri rivers, west of Fort Berthold.

a ma dé ta ku ši'' diš, *fr.* amadeta, aku and šidiš; *Tawny Bluff*; a prominent river bluff on the south side of the Missouri, about fifteen miles below the mouth of the Yellowstone.

a ma dé ta ma pa'' hiš, *fr.* amadeta and mapahi; *Song Bluff*; a prominent point on the Missouri, below the last.

a ma ic pu šá šaš, *fr.* amaicpu and šaša; *Forked Hill-top*; a high butte south of the Missouri in the neighborhood of the upper Great Bend.

a ma maḱ i má ka da, *Lands Crossing One Another*; the lower Great Bend of the Missouri, near Fort Thompson. The derivation is indicated in the word maḱimakadaha, which see.

a má ti, *The Missouri River*. Some of the tribe say that the name comes from ama, *earth*, and alludes to its muddiness; others think it is from mati, *a boat*, and alludes to its navigability.

a ma'' ti a du šá šaš, *fr.* amati and adušaša; *Fork of the Missouri*; Milk river is sometimes so called.

a má ti ka za, *fr.* amati and kaza; *Little Missouri River*. The English name is a literal translation of the Hidatsa.

a má ti pa'' du iš, *fr.* amati and padui; *Short Missouri*; a small stream entering the Missouri from the south, above Fort Berthold.

a ma tsí di o du tsi [-tsiš], *fr.* amatsidi and odutsi; *Ochre Mine*; a place south-east of the mouth of the Yellowstone, where a yellow mineral pigment is obtained.

a pá di a ziš, *fr.* apadi and azi; *Porcupine River*; a stream entering the Missouri in Montana Territory.

d.

dă hpi tsa'' tu a du a má kiś [nă-], fr. dahpitsi, atu, adu and amaki; *Place Where the Bear's Head Sits*; a high hill rising from the plateau, south-east of Fort Buford and north of the Little Missouri.

dă hpi tsi a du a ma'' kiś, fr. dahpitsi, adu and amaki; *Place Where the Bear Sits*; the termination of a mountainous ridge, immediately opposite the mouth of Milk river, Montana.

dă hpi tsi a ziś; *Bear River*; Milk river, Montana.

dá' ta a zi [-ziś], fr. da'ta and azi; *Heart River*; the Heart river which enters the Missouri from the west, above Fort Rice.

dé zi a zi [neziaziś], fr. dezi and azi; *Tongue River*; the Tongue river, a branch of the Yellowstone.

do ki dá hi ta pa hiś [no-], fr. dokida'hi, ita and pahi; *Singing of the Ghosts, or Where the Ghosts Sing*; a high pinnacle of red rocks about mid-way between the Little Missouri, and Yellowstone rivers near the point of greatest proximity of the two streams.

h.

ha ha'' tu a a du ta hēs, fr. hahatua, *Chippeway*, adu, and tahe; *Where the Chippeway Was Killed*; a locality near the foot of the upper Great Bend of the Missouri.

hi dá tsa, formerly the principal

village of this tribe when they dwelt on Knife river.

hi dá tsa ti, fr. hidatsa and ati; *Dwelling of the Hidatsa Indians*; the present village of the tribe at Fort Berthold.

i.

i hic ti'' a a du ta hēs, *Where Big Forehead Was Killed*; the Tobacco Garden bottom, at the mouth of Tobacco Garden creek.

i té ma tse e tsiś, fr. ite and matseetsi; *Face of the Chief*; the Black Hills of Dakota.

m.

ma é tsi a ziš, *fr.* maetsi and azi; *Knife River*; a name applied to two streams, one of which enters the Missouri from the north, above Fort Berthold, and the other from the south, below that place.

ma ka dí sta ti, *fr.* makadišta and ati; *House of the Infants*; a cavern near the old villages on Knife river, supposed to be inhabited by mysterious infants.*

ma o dé ša a zi [-ne-], *fr.* maodeša, and azi; *Nothing River* or *Nameless River*; an affluent of the Little Missouri, entering the latter about one hundred miles above its mouth.

ma pó kša a ti, *fr.* mapokša and ati; *Snake House*; a cave near the Missouri river, on the north or left bank, close to Snake creek. It is said, at some seasons to swarm with serpents.

ma pó kša a ti a zi [-ziš], *Snake House River*. So called by these Indians; but Lewis and Clark have given the name as "Snake

creek," and it has been thus known to the whites ever since. It enters the Missouri five miles east of Fort Stevenson, Dakota Territory.

ma šu'' ka ak šu a ma šiš, *fr.* mašukaakšu and amaši; *Earth-trap*, or *Eagle-trap*, of *Coral Berry*; a point on the left bank of the Missouri, immediately below the upper Great Bend. See note, p. 147.

má ta ki a ziš, *Dish River*; Platte river, Nebraska.

má tsu a zi [-ziš], *fr.* matsu and azi; *Cherry River*; a stream which enters the Little Missouri from the east, above the maodešaaziš.

ma u'' pa ki hú pa i šiš, *fr.* maupaiki, hupa and išiš; *Like the Handle of a Mallet*; a prominent bluff on the south side of the Missouri, nearly opposite the mouth of upper Knife river.

mi da ĩ ši a ziš, *fr.* midaiši and azi; *Bark River*; a stream which enters the Missouri from the south above the Yellowstone.

* The door of the cavern was but a span wide. It was said, that if you visited the cavern after a rainy night, you could see the tracks of the infants where they went to a distance from the cave and returned. Their belief concerning the fabled children was as follows:—It was difficult to see them, for they came out only at night and followed a wise leader who knew the scent of man and shunned his observation. The childless husband, after a long fast, would repair to the neighborhood of the cave at night and secrete himself behind a boulder to the leeward to watch; if he saw the infants, he returned home, confident that he would be a father within a year. The barren wife who desired children would, at sunset, lay at the mouth of the cave a tiny play-ball and a little bow and arrow. If the ball was missing in the morning, she believed that within a year she would be the mother of a girl; while if the bow and arrow were missing, she supposed she would be the mother of a boy. If neither were "taken," she went back with little hope; and could not consult the oracle again until a year had elapsed. They had many other beliefs connected with the cavern. Since the removal of the Hidatsa to their present residence, the custom of visiting the cave has been abandoned.

mi dá tsa pi a ziš, *fr.* midątsapi *and* azi; *Powder River* or *Dust River*; the branch of the Yellowstone now known as Powder river.

mi di ho pá [bidi-], *fr.* midi *and* hopa; *Sacred, Medicine, or Mysterious Water*; the Minnewakan or Devil's Lake, in northern Dakota.

mi di o dá mu a ziš [bidio-nawuazi], *fr.* midi, odamu *and* azi; *River with Deep Spot or Channel*. Some say that this name signifies the *River that Rises, or River that Deepens*, and such may be liberal translations of the word; hence the English name of Rising-water and the French *L'eau-qui-mont*. This stream enters the Missouri from the north, about twenty-five miles west of the Grosventre village.

mi dī šī a ziš, *fr.* midi, išia *and* azi; *Bad Water River*; the Muddy,

a stream flowing from the north and entering the Missouri about twenty-five miles east of Fort Buford.

mi di tó hi a ziš, *fr.* midi, tohi *and* azi; *Blue Water River*; a creek near Fort Berthold to the west.

mi te a tǎ di ke a ziš, *fr.* mi-teatadike *and* azi; *Box Elder River*; a stream entering the Missouri from the south, about thirty miles below the mouth of the Yellowstone.

mi tsí a da zi [mitsianazi], *prob. fr.* mi', tsi or tsidi, *and* azi; the Yellowstone river.

mi tsí ĭ ta mi da kšiš, *fr.* mitsi, ĭta *and* midakšī; *Palisade of the Wedge*; a high conical hill in the valley of the Little Missouri, some eighty miles south-east of the mouth of the Yellowstone, a prominent landmark.

p.

pą tskáš, *fr.* pątska; the Coteau of the Missouri.

pe de tski'' hi i ta a ma šís, *Eagle-trap of Crow-(Crop) Breast*;

the bottom-land in the neighborhood of Dry Fork, on the road between Forts Buford and Stevenson.*

* A great many places are named by these Indians, as somebody's amasi', *eagle-trap* or *earth-trap*. An explanation of this seems advisable. Late in the autumn or early in the winter, when they go out on their winter hunt, a few families seek some quiet spot in the timber and make a camp with a view to catching eagles. After pitching their tents they first build a small, roundish, wooden lodge, where the ceremonies, supposed to be indispensable, are performed; and then make several traps on high places among the neighboring hills. Each trap consists of a hole dug in the earth and covered with sticks, sods, etc.: a small opening is left in the covering; a dead rabbit, grouse, or other animal is tied on top; and an Indian is secreted in the excavation below. The eagle, seeing the bait, sweeps down and fastens his claws in it; but, the bait being secured, he is unable to remove it. When his claws are stuck, the Indian puts his hand out through the opening, and, catching the eagle by both legs, draws him into the hole and ties him firmly. The trapper then rearranges the top of his trap and waits for another eagle. In this way many eagles are caught; they are then brought alive into camp, the tails are plucked out and the bird is set at liberty, to suffer, perhaps, a similar imprisonment and mutilation at some future time. The religious ceremonies connected with the trapping, are interesting, but too numerous to be described in this place. When the trapping season is over they break up the camp; and, if the locality is not already provided with a name, they call it the amasi', or *earth-trap*, of whoever was master of ceremonies during the season. Only two instances of this manner of naming are given above.

t.

ta hú i ki šiš, *fr.* tahu *and* ikiši; *Nest of the Thunder*; a prominent flat-topped hill lying south of the Missouri, near the amaicpušašaš.

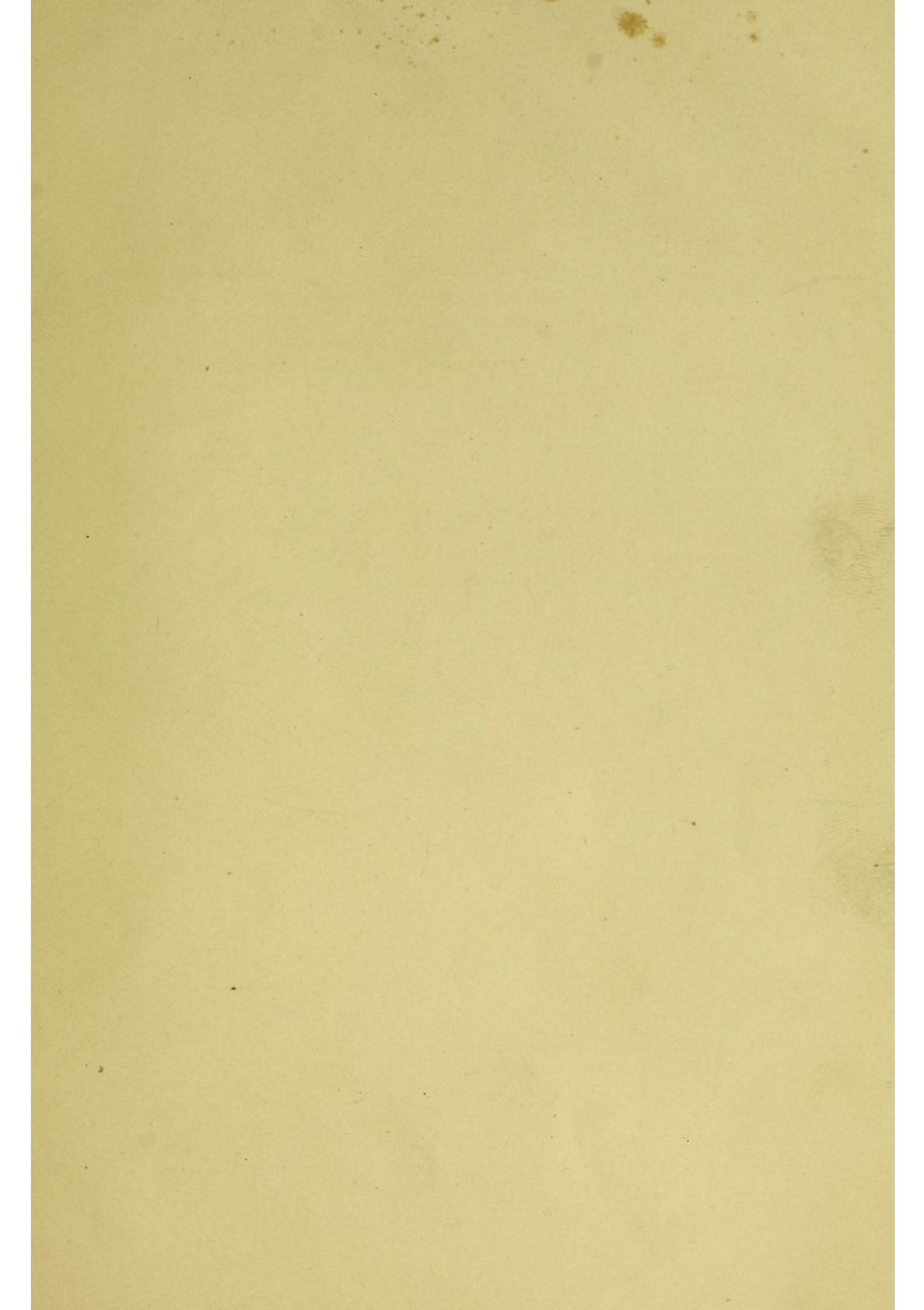
ti pí a a ziš or **tipíanaziš**, *Mud River*; the Big Muddy river, a stream flowing from the north and entering the Missouri about twenty miles west of Fort Buford.

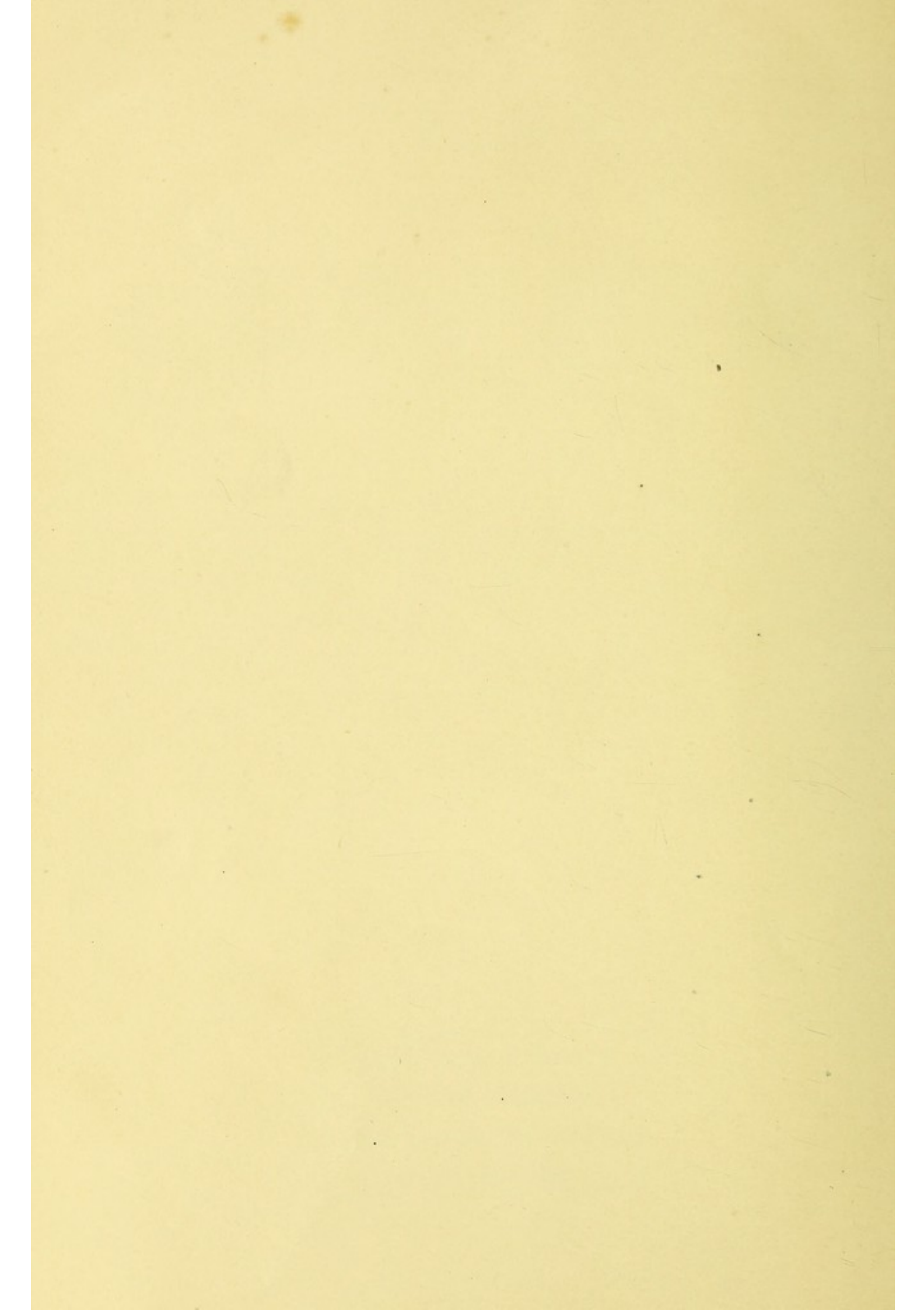
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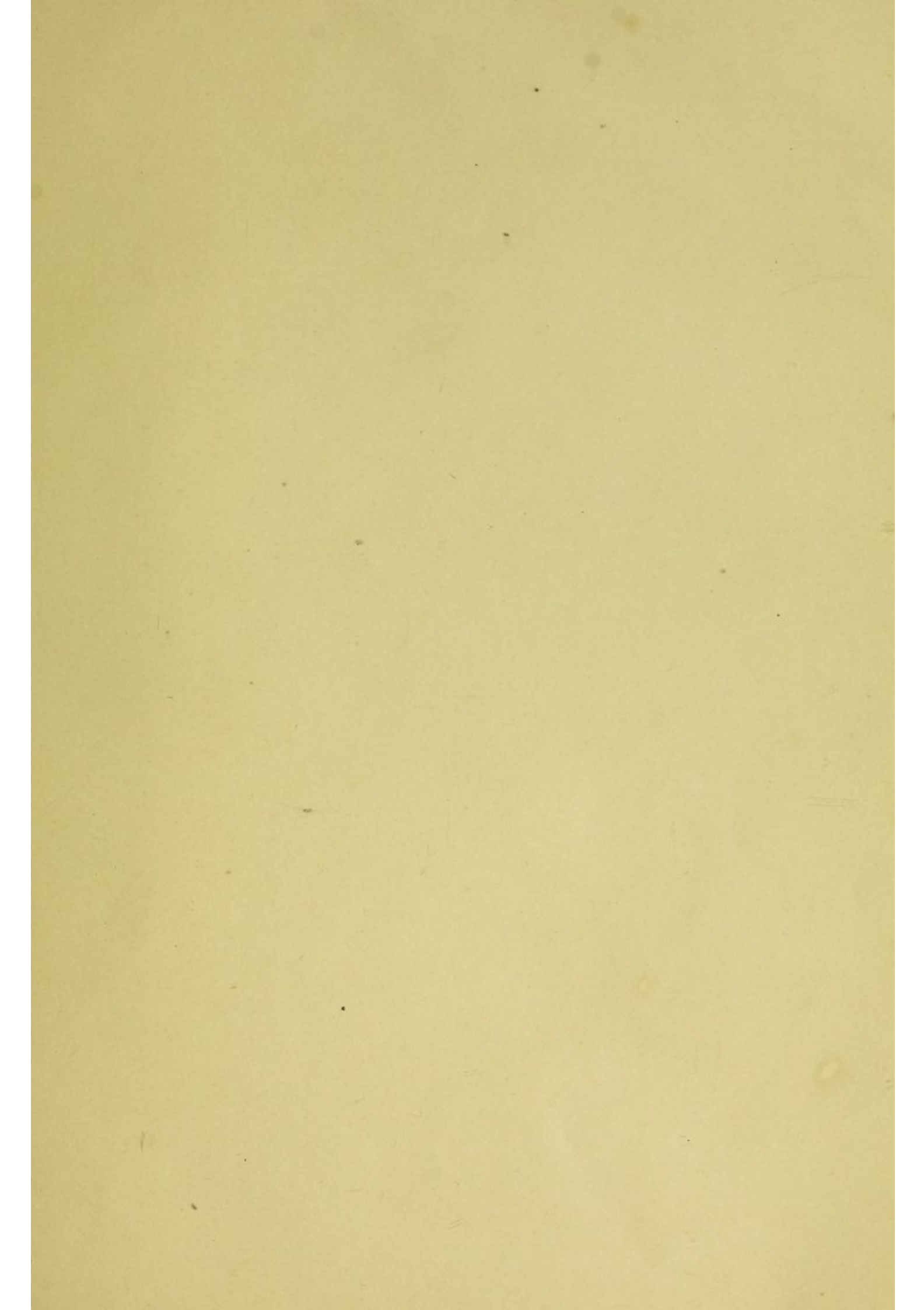
ú ka tą ka ziš, *fr.* ukiataki *and* azi; *White-earth River*. The White Earth river enters the Missouri from the north in W. long. 102° 30' (near-

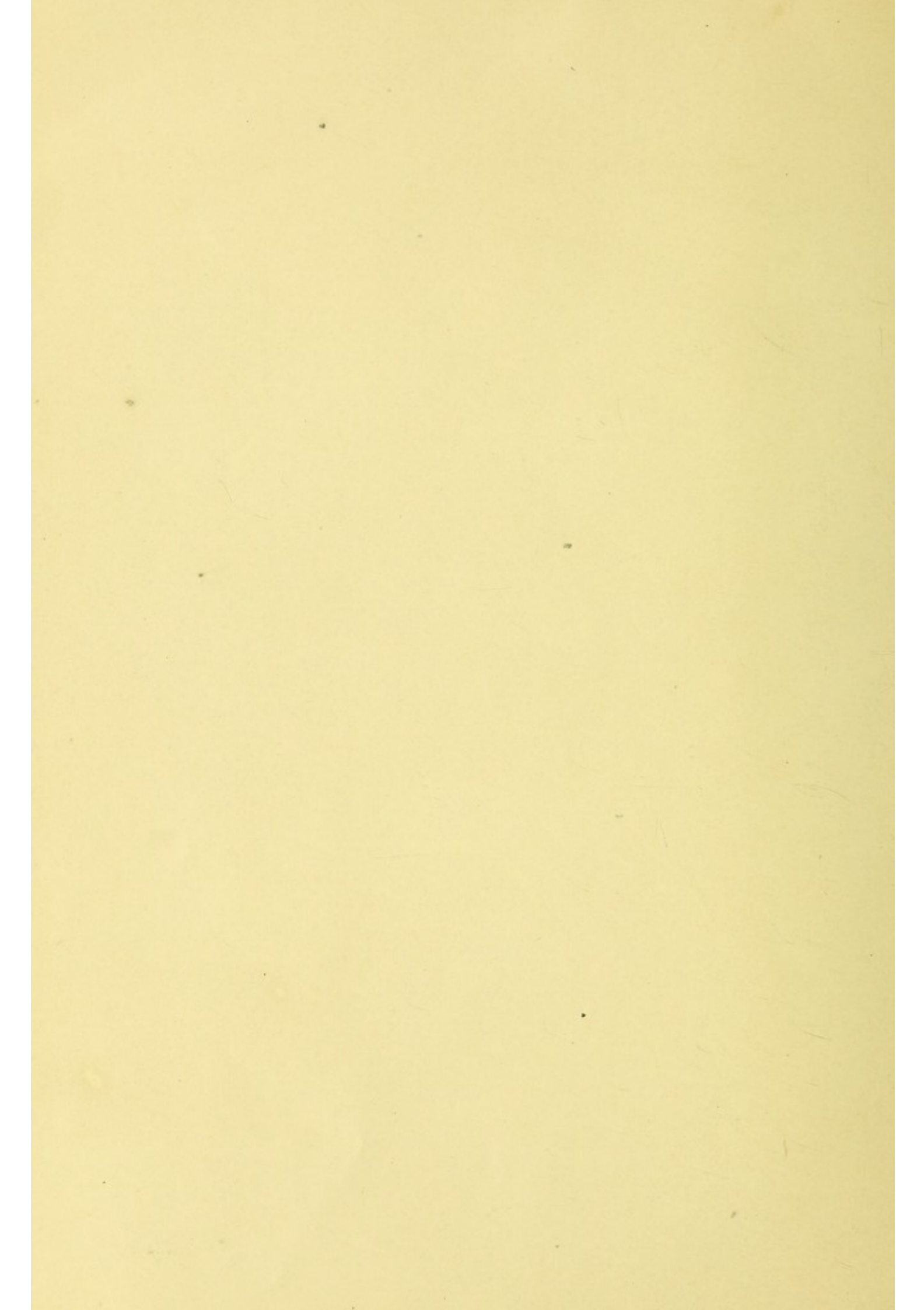
ly); it was formerly the extreme western boundary of Minnesota Territory.

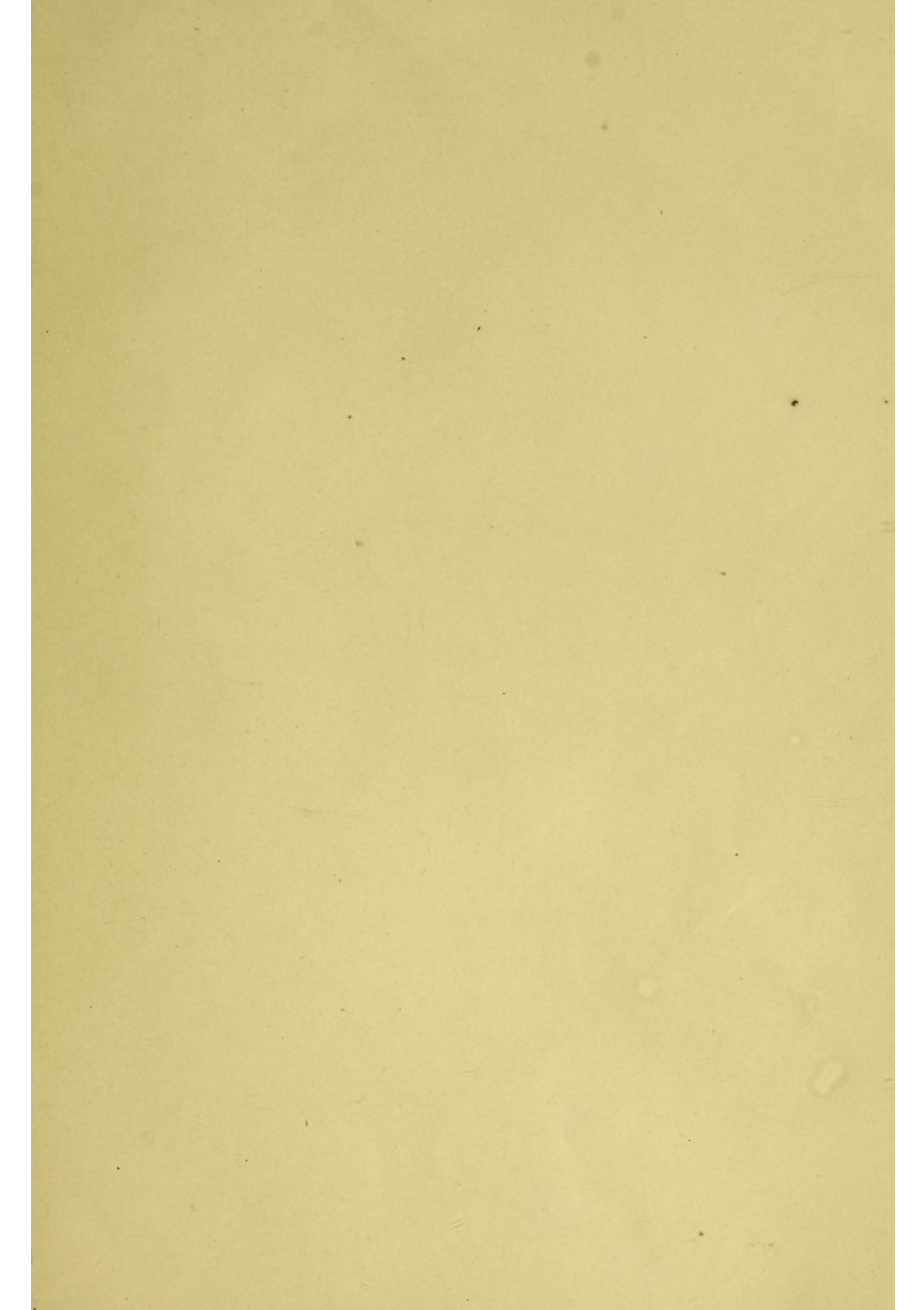
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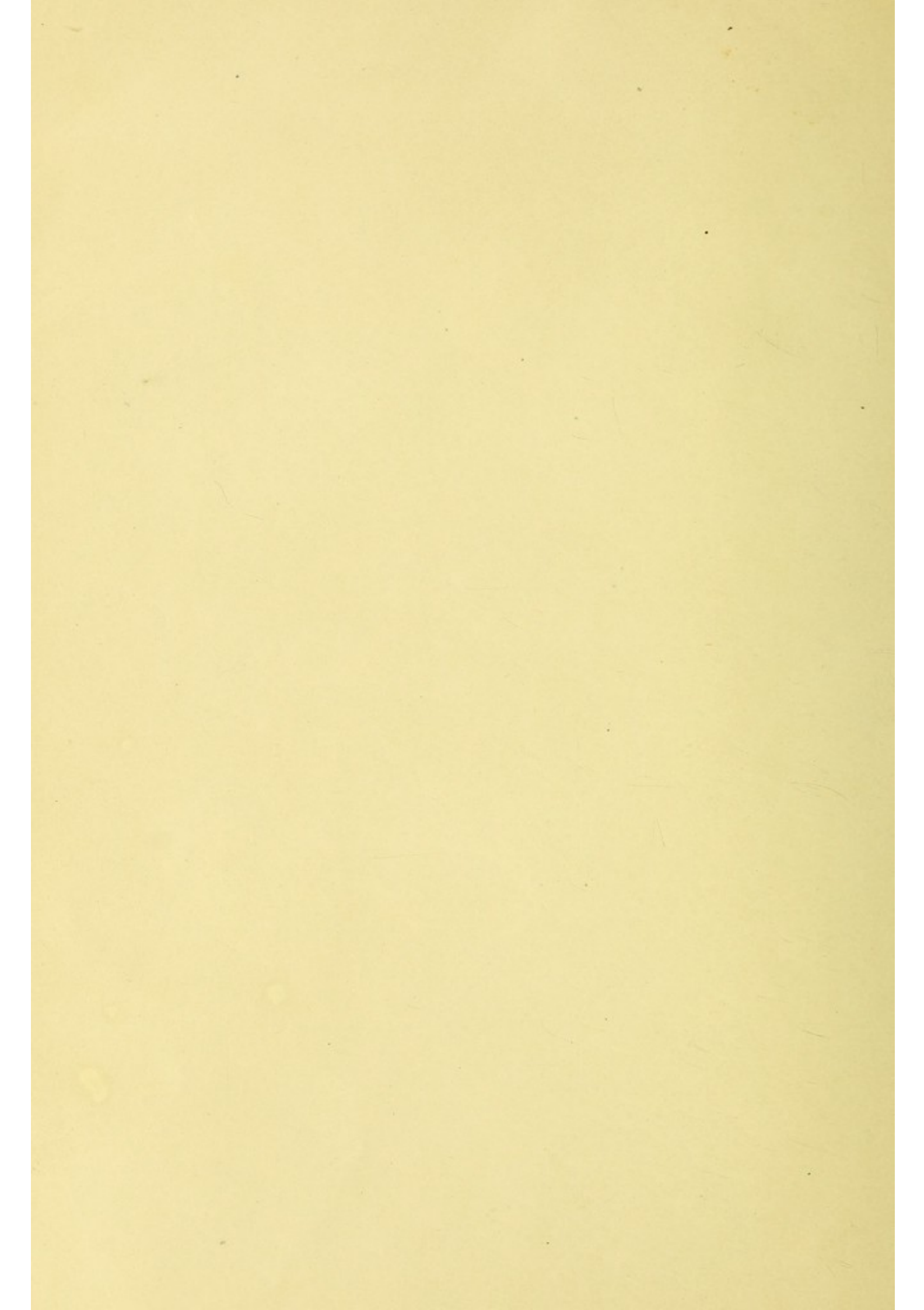


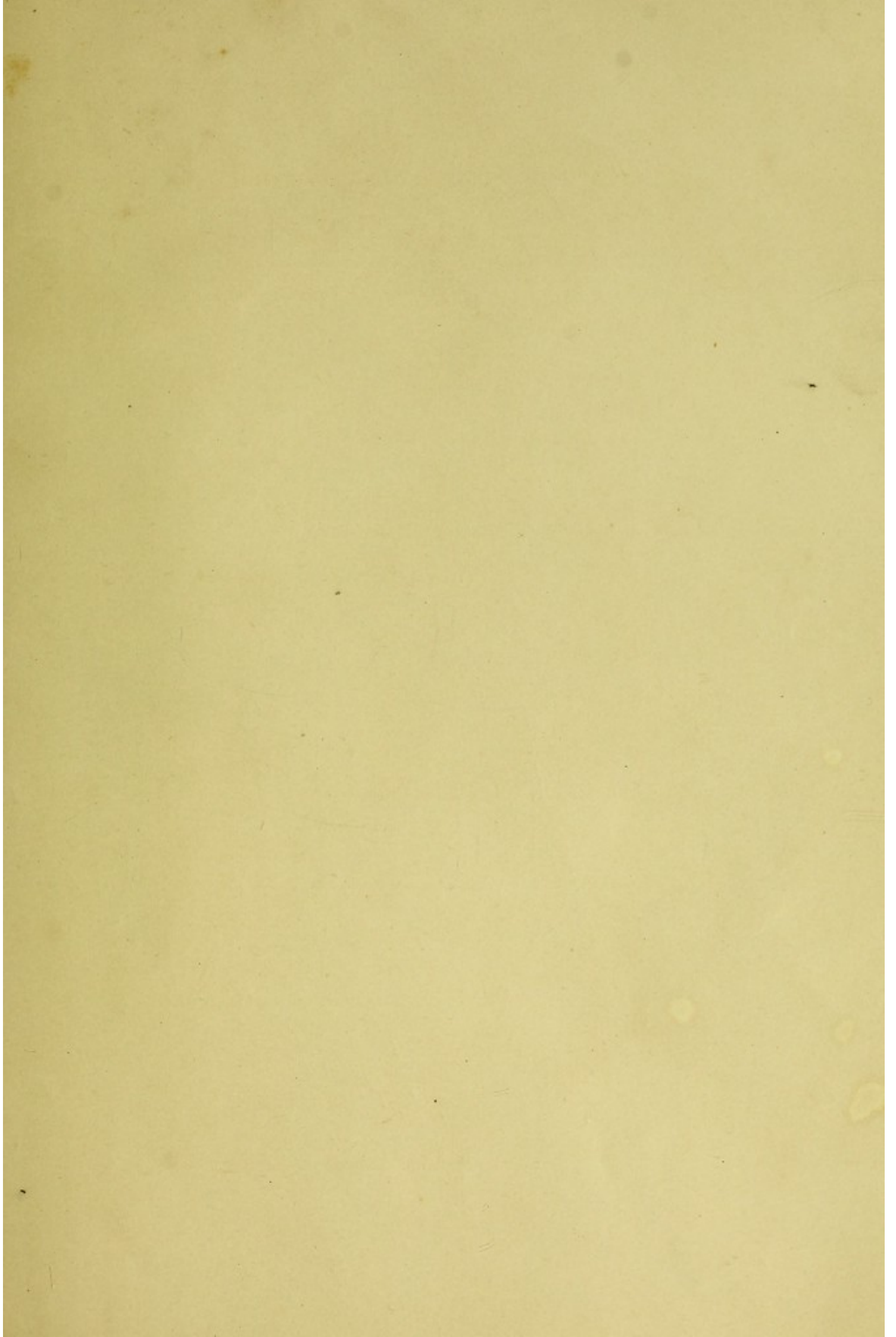












M. Adam 1/2 Chay bin

