Smithsonian Institution
National Museum of Natural History

Department of Anthropology
National Anthropological Archives

NAA MS 4800
James O. Dorsey papers, circa 1870-1956, bulk 1870-1895
General correspondence ca. 1870-1895
Abbe – Morris
National Anthropological Archives, Smithsonian Institution

Please cite the material in the following format:
"*NAA MS [Manuscript Number], National Anthropological Archives, Smithsonian Institution"*

For example:
" *NAA MS 2108, National Anthropological Archives, Smithsonian Institution*"

Army Signal Office
Washington Jan 1 1880

Dear Sir

About a month ago you read before the Phil. Soc a very interesting paper on the Gens of the Omaha Sec

I am now printing this in the Bulletin of the Society but do not find the illustrations that should accompany it

Can you not send me at once the large diagrams that you displayed on the walls of the meeting room. or else copies that I can put into the hands of the wood engraver.

Hoping for a speedy

Ufly J
Frenaire Jones Ltd
Cleveland Abbe

Rev J V Dusey

ARCHIVES OF THE
OFFICE OF ANTHROPOLOGY
SMITHSONIAN INSTITUTION

Ms. No. 4092

On Nov. 3 sent a copy of this letter to Mr. Abrams at Quapaw agency, Indian Terr. via Seneca, Mo.

,Oct.23,1893.

Mr.A.W.Abrams,

Clork of the Quapaw Nation,

My dear Mr.Abrams:

Last winter I was obliged to remain among the Biloxi Indians in Louisiana until March,instead of availing myself of your kind efforts in my behalf made on the Quapaw reservation. Consequently I had to postpone my visit to the Quapaws until the coming winter.

Will you kindly answer the following queries as soon as convenient?

1. Where can I obtain a room and table board,as well as a room in which I can work with the Indians,on the Quapaw reservation? What should I have to pay for these accommodations,including the heating of the rooms when necessary?

2. I shall need the services of one Indian a day for six days in the week,if I can get him. I may need an interpreter part of the time. I wish to work about six hours a day(say,from 9 to 12 and from 1 to 4). I have found it best to employ my helpers by the hour instead of by the day. You said that I could get the Indians togive me the information for a reasonable compensation. What would you consider a reasonable compensation? Among the Osages and Kaws I paid each man one dollar a day,and he provided

his own dinner. Among the Biloxis, I paid twenty-five cents an hour to the Indian, and a like amount to the interpreter, making a total of one dollar and fifty cents each day for each helper. At that rate (25cts. an hour to each helper) I could arrange to stay about two months with the Quapaws. I wish to get an expression of opinion from you to aid me in making up my estimate of expenses for the trip. Our funds are rather limited just now, hence too high an estimate might prevent me from making the trip.

3. Would you advise me to go by way of Kansas City and the Fort Scott road? Would I have to change cars between Kansas City and Baxter Springs? If so, where? What is the fare from Kansas City to Baxter Springs? Hours of arrival of trains at Baxter Springs? Should I reach there at night, at what place would you advise me to stop for the night?

I suppose that I shall be able to leave here about the middle or last of November, certainly by the first week in December.

Hoping to hear from you as soon as convenient, and that you and your family are all well,

I remain

Your friend,

J. Owen Dorsey.

his own dinner. Among the Biloxis, I paid twenty-five cents an hour to the Indian, and a like amount to the interpreter, making a total of one dollar and fifty cents each day for each helper. At that rate (25cts. an hour to each helper) I could arrange to stay about two months with the Quapaws. I wish to get an expression of opinion from you to aid me in making up my estimate of expenses for the trip. Our funds are rather limited just now, hence too high an estimate might prevent me from making the trip.

3. Would you advise me to go by way of Kansas City and the Fort Scott road? Would I have to change cars between Kansas City and Baxter Springs? If so, where? What is the fare from Kansas City to Baxter Springs? Hours of arrival of trains at Baxter Springs? Should I reach there at night, at what place would you advise me to stop for the night?

I suppose that I shall be able to leave here about the middle or last of November, certainly by the first week in December.

Hoping to hear from you as soon as convenient, and that you and your family are all well,

I remain

Your friend,

J. Owen Dorsey.

Winnebago Agency,
Dakota County,
Nebr. April 17-82

Friend Dorsey Sir
Yours the 4th inst Came Thursday
on the 13th Enclosed a five Dollar
bill
$5.00/100 " Contents Noted.

Since I have been
trying to get a Stamp till Just
this morning have got one.
We have no Post Master at this
Agency so no Stamps is kept here
Although the mail Hope Daily
as it used to.

Wife feels very bad to hear the
child & Mother are not well.
& also sorry to see what you have
come to us.

for reason She never heard
or know a white man to make a

Present so much or even one
Dollar $1.00, to an Indian,
for you are a white man &
I am a full blood Indian, & no kin=
dred of any kind & far from each
other.

but I told her to think of
our Religion we belong to.
Their is only one Creator &
that Creates the whole world
& every creeping things & we are
made by one bone & one ~~flesh~~ flesh
so we ought to be all Brethren
White, Black, & red.
It shall be a green spot in my
memory of this kind & welcome
Letter I received of you.
I am getting better not bad as
I was two month again able to do
my shopping & will plow soon as
I clean the corn stalks.

My wife is gone Down below
to pull young trees & sell to
the whites
some white man are buying
the cotton ash & Box. elder,
Paying 75 cts a thousand
wife is not very well, as she use
to but we are able to get
along
hope we will write to each
other when ever convenient
& also when & where you are
that is let me know when
you are going to leave & to wh=
=at place.
so I would never miss with
a letter will close with
my best respects
I remain as ever
Your friend
James Alexander

Winnebago
Nebr
Sept-6-1889

Mr J. Owen, Dorsey

My Dear Friend

yours the 2nd of July 1889 was on hand two month ago since there has been three Inspectors around & am busy every Day
never had the chance to reply your request
still have been trying to find out what you wish of me but couldnt make it
they refuse to give Information so I have to give up
my wife was very glad to hear that you had written to me if their in any thing I could do for you
I would very be glad to do it
I & wife are still alive but very Poor in health
we send our Best respects to all of thee
James Alexander

[3172]

The Black bear family is called Cho-nar-Kay-rar ~~Ce-go-ni-na (They-go-nee-nar)~~, the Wolf family, La-go-nee-nar ~~Tco-na-ke-ra (Cho-nar-kay-rar)~~. Please find out, if possible, the old names of the other families, that is, of the Eagle people, the Elk people, the Hawk people(?), the Pigeon people, the Deer people, the Buffalo people, the Waka^{n}tca-ra or Thunder-bird people, the Waka^{n} i-ki-ka-ra-tca-da or Snake people, the Wa-niñk ikikaratcada or Bird people, and the Waktceqi ikikaratcada or Water-monster people.

To what part of the Bird people (Thunder-bird part?) does A-hu ki-ci-ne wiñ-ke (Ar-hoo kee-shee-nay win-kay) belong?

To what part does Ar-hoo kee-par-rar win-kay belong?

To what family does White Horse (a chief in 1878) belong? I mean, Shun-kay skar-kar. Wolf family

Foster gave Shun-kay war-ksee-kar, "Dog Hunter." To what family did he belong? Wolf family

Please give, if possible, the families to which the following belong:

Indeed I could not tell any of them

Har-hee ar-chee win-kay,

Har-kee-ree-chay win-kay,

Har-kee-roo-chay win-kay,

Hom-poke koo win-kay, Owl Returning-hither Female,

Homp nee-kar, Small Day(?),

Hish-char cho-pay-kar, Four Eyes, Bear family(?)

Hee-nick koo-hay-kar,

Hee-nunk har-char-ee-kar, or, Hee-nunk har-char-ray-kar(?), Bear

Hee-ro-tone win-kay,

Hee-way cho-kar (what part of Bird family?),

Hee-wee-char-zhon-kay-kar (Hawk part of Bird family?),

Ho-homp chee-kay-kar, Thunder-bird part of Bird family(?),

Ho roo-chay-ray-kar, He who has eaten fish,

Moss e-chee-kay,Iron lodge(female),

Moz-zar nom-pin-kar,Iron necklace,

Moz-zar son win-kay,

Moz-zar win-kay,

Mon-shko-tar-nee-kar,Three notches(?),

Mon shoo-~~chay~~ sho win-kay, Miss Green Feather

Mon-~~zy-char-chee~~ jar gee-non-kar,

Mon zhee win-kay,

~~Hoo~~ no-chin win-kay,Thunder-bird name(?),

Nar-hoon skar-kar,White sturgeon,

Non-nar-zho-zhope-kay-kar,Swallow,

Non-won hoo-kar,Coming singing,

Non-kar-war-ee-nay-kar,Thunder-bird name(?), Neah

~~Noo-ay-char~~ nea-jar wo-chin win-kay,Water-monster name(?),

~~Hoo~~ nu-war-kee-char-kar("Little Walker,the younger"),family,and meaning of his name?

~~Hoo~~ nu-wonk kee-ree-kar,Has come back running,

Par-nee kooch-kar,or,Ho-kay-ray oon-kar,Geo.Eaton,

Pay-chon roo-hee-kar,Crane rib(?),

Pay-chon win-kay,

Paych-kar,Fire Man,a chief in 1878,

Poone-zar-kay khot-tay-kar,Big sand,

Khay o-me-kar,John Ko-no,a chief in 1878,~~Thop-har win-kay~~

Thop-har win-kay,or,Rop-hee win-kay, This should not make such

~~Ray-koo-hoo-hay-kar~~,or,Ray-koo hoo-hee-kar(?), the Label is right

Sar-kay-war-rooch-kar,Melon(?),or He eats raw(flesh,etc.),

Sin-char war-cho-kar,"Lieutenant Up-taila,chief in 1878,

Chosh-kay-koo win-kay,Burr-oak female,

Char-har-war skar win-kay,White back female,

Ho chon-teen win-kay,

Ho chuon-choon win-kay,Many fishes in several places female,

Ho-tee hoo-kar,Bear family(?),

Hoonch-kar,Bear(?) family,

Hoonk oon-nee-kar,He who was made chief,

E-jar-nick-war-hee-kar,Thunder-bird family(?),

Zhee-bee-nee-kar,

Zhoo-mee-kway-kar,

Kar-ghee e-chon-kar,Changing Crow,

Kar-ghee zhin-kar-kar, said to mean,Yellowish Crow,

Kar-ghee none-par-kar,Two Crows,

Kar-ghee o-sar-kar,Whitish Crow,

Kar-ghee cho-kar,Blue or Green Crow(?),

Kay shootch-kay-kar,Red striped turtle,

Kay nokh-kar,Mud turtle(?),

Kay-ray-choon sape khar-tay-kar,Big black hawk,Hawk part of Bird family(?),

Kay chon-kar,big turtle,

Kay-wokh-koo win-kay,Toad female,

Kee-kar-rar-sinch-kar,

Kee-say-way kee non-kar,

Mar-shoon peen win-kay, Mrs Good feather

Mar-shoon sape-kar, Black feather

Mar-shoon skar win-kay, Whitish " "

Mar-shoon cho win-kay, Mrs. Green Feather

Mar-heen onone-par-kar,Two knives,

Mar-ee-kway-kar(a name of Paul Parrish),

What does Mar-kokh-kar mean? a bear name

Mar-kon ho-chonp-kar,Looked in at the medicine under the earth,a Water-monster name?

(over)

Public Library.
Omaha, Nebraska
3 December 1891.

Rev. J. Owen Dorsey.
Bureau of Ethnology.
Washington D.C.
Dear Sir:-

In response to the foot note in enclosed letter, may I trouble you for the information desired.

The dance in question took its name originally from the fact of an Indian tribe surprising the village of another, by sneaking through the surrounding high grass, and after a complete victory decorating themselves with the grass and dancing to celebrate their good fortune.

I understand it is now known as the Omaha dance. The Knowledge of the person trying to obtain the information is quite vague, and can books offer little help.

Very truly yours
Jessie Allen
Libn

Public Library
Omaha. Nebraska
27. Nov. 1891

To the
Indian Agent
Omaha Agency.
Dear Sir:-

Is there any one on the Reservation from whom, I can obtain information regarding the "grass dance"? When it originated and in what conflict between two unknown tribes.

Am especially anxious to know the names of the tribes. Our books hardly give definite enough information. Requesting the favor of an early reply, I am

Most truly yrs

Josie Allen
Librarian.

Write to
Rev J Owen Dorsey
Bureau of Ethnology
Washington
DC

State where you obtained information

If the information can be obtained it will be from Mr Dorsey.

B

American Academy
of
Political and Social Science

Philadelphia, 10/31 1899

Rev. J. G. Dorsey
Washington.

Dear Sir:

I have the honor to inform you that you have been elected a member of the

AMERICAN ACADEMY OF POLITICAL AND SOCIAL SCIENCE.

The enclosed circular will explain the objects and methods of the Academy.

It is our desire to have the Academy include in its membership all those who are interested in the progress of the Political and Social Sciences.

Our success in the short time since the working organization was effected has been very gratifying, and shows how general a want is met by this Association.

It is earnestly hoped that you will co-operate in this work. Please indicate on the enclosed card whether you will accept membership or not.

Very Truly Yours,

E. J. James

President.

AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

(BUSINESS OFFICE, SALEM, MASS.)

CAMBRIDGE, MASS., Oct. 29, 1885.

Rev. J. Owen Dorsey,

Washington, D.C.

Dear Mr. Dorsey:

This is the first opportunity that I have had to answer your inquiry about the picture. The man back of Minot and myself is Atkinson. The one with glasses back of Newton is Webb, Vice President of D. The one between Webb and Harkness. is Hyde, Secretary of A. The one on Mrs Smith's left is Woodbury, Secretary of D.

Yours very truly,

F. W. Putnam,
by J. S.

[51 Neg Nos. 44, 730]

Show Dr. Roberts —
the 1885 photograph of
the Picture in the A. A. A. S

WM. B. WHITING,
Vice-President and Secretary.

EDWARD ATKINSON,
President and Treasurer.

BOSTON MANUFACTURERS MUTUAL FIRE INSURANCE CO.

31 Milk Street.

Boston, Nov. 17th 1885

Rev. J. Owen Dorsey

Dear Sir

I propose to frame my copy of the photograph of the officers of the A.A.A.S. taken at Ann Arbor last September and desire to surround the photograph with the autographs of the officers Will you kindly write your autograph upon each of the enclosed slips and remail in the accompanying envelope

The second slip is for Mr. Edw. Atkinson Vice Pres't of Section D, who joins with me in this request

Yours Truly

C. J. H. Woodbury

Secretary Section D

August 23d 1892

To Rev. J. Owen Dorsey
Tacoma Park, Md.
Vice President, Section H.

Dear Sir:

I have the honor to inform you that at the General Session of the American Association for the Advancement of Science held this day, you were elected to the office mentioned above for the next meeting of the Association.

Respectfully yours,

F. W. Putnam

Permanent Secretary A. A. A. S.

Please reply to Permanent Secretary, Salem, Mass.

Ponka Mission
Mch 18th 1873

Dear Madam,

I have just received the "manifolder" from the Bible House and according to instructions from ~~the~~ ~~Ex~~ Com. Dr. Dyer has ~~just~~ sent me a "manifolder" which I have just received, & According to instructions I write to you and give ~~some~~ a few items ~~notes~~ that may prove interesting as they ~~showing~~ some of of the obstacles in the way of Christian civilization among the Poukas, and also a few ~~evidence~~ signs of the desire for better things. ~~Among~~ most the people of our land, ~~there are~~ ~~earlier~~ hold incorrect ideas of the Indian as he is at the present day. Here and there may be found a man who makes you recall "Cooper's Indian;" but these specimens are very rare.

You hear about the wrongs of the red man, ~~and~~ you pity him & wish to help him. In the religion of Christ is ~~my~~ the only hope for the red man; that only will lift him up from his degradation.

You have heard of the great work among the Santees, and of the gradual improvement of the Yanktons. And you think that other tribes ought to advance as rapidly. You will no doubt be disappointed to find that sometimes this is not the case.

Then perhaps you become disgusted with their ingratitude, their mercenary disposition, their suspicions of the white man's motives; and you resolve to be no longer co-workers with us. I hope that such will not be the case, I pray that you will not be discouraged. I wish to mention some of the difficulties at the first, and not begin with rose-colored letters. I want you to feel as we do that nothing short of the power of God can accomplish what we all desire for this people. I wish that all of you who are interested in the work could be with us for a season — not for a day or two; but for at least a month, so that you could form a just opinion of the true state of case. You would then see those obstacles of which you had never dreamed; and you would observe now & then a few signs that God was gradually opening the way for the Gospel.

1 One great obstacle in our way is the opinion entertained by the Indians that we are employees of the President, & that we come here to make money. Judging from their past experience with white men it is not strange that they should hold this opinion

They reason thus: "When we went down to Washington (in 1858 or '59) the Great Father (the President) promised us an agent, mechanics, missionaries, teachers, &c." [See Mr. Welsh's pamphlet publ. 1870] The missionary teachers have come at last in accordance with that promise. Therefore, they are from that Great Father!" What we do is done because we are paid to do it, and not from any higher motive.

This is not held by all the Indians; there are some that think otherwise; but the opinion is apparently a widespread one. They find it difficult to think of the Church as independent of the State.

(2) The religion of the Indians is another great obstacle. The Ponkas although not classed with the Sioux or Dakotas proper, yet belong to the same family. They are allied in religion as well as in language & customs. Instead of believing in One Great Spirit as most of white people have heard (but they do), they believe in many spirits or gods. And their religion is interwoven with every act of their daily life, even with the gambling & dancing. Their Sundance is somewhat like the hook swinging of India. On the night of March

1st Frank Primeau son of Antoine
Primeau (Low Chief) died of consump-
tion. He was baptized in childhood
by a Romish priest & said that he
wanted to die & be buried "towards God"
and not as an Indian. But after
his death about 40 men members of Frank's dancing clubs collected
at the house & the fiendish orgies began.
They danced & whooped, they cut themselves
with their knives & thrust sticks into
their flesh, the blood running in pools
on the floor. "Antoine's heart felt glad
towards these young men for their kindness
& generosity & he gave to them all his property
Robert his son did the same; and the sister
followed their example for Antoine has
been the Chief who has always spoken
in favor of civilization & christianity!
But he can not resist public opinion, the
voice of his people

(3) The medicine men are our strongest
opponents. They have more influence
than the chiefs, being the religious heads of
the people. They fight for their position, their
conjurations, & juggleries.

(4) If we wish to help a family & give them
civilized clothing, cooking utensils &c, we do
not know but that some relation may
die, & then public opinion demands that

Copy Part of reply Aug 12/86

1 Kansas does not mean, nor has it meant, in the language of the Kansas or Kaw tribe (nor in that of any cognate tribe, as far as I have ascertained) "smoky."

(2) Applied (at present) in one form or another in the Om. Ks. & Os. tribes to gentes, all (or parts) of wh. r sd to b Wind people. (I think only part of Ks. Kanze gens is called Tadjunikacinga & Akaunikacinga), the rest being the Man-na'hindje &c.

(3) Not to be confounded with Ansage &c (swift)
Rule: Diff in sound, marks diff. in meaning. b+i & b+in } Yet few exceptions be-ni, beni bu-ta, butan (in Ponka & Om.)

4. Not to be confounded with A'Ka, wh. latter is A'-'a in one Omaha female name.
-Ka = -'a, & not = Kan, in Kanze.

5) Not ready to say } it "approaches rather the idea of "swift as the wind"

6 True meaning unknown to me. Preserved in the secret society. They will give any explanation but the true one.

Cayuga Mission
Diocese of Huron -
Ont.
Oct. 7th 1879.

The Rev. J. Owen Darey:

Rev. and Dear Bro':

I have the pleasure to acknowledge the receipt of your communication dated September 25th/79. and to inform you, that I have a few copies of Books, printed in different dialects, some of which I can dispose of, and some, would rather keep, as our language or dialect, I fear and know to my sorrow, is fast dying out: but I would gladly lend any of them, if of any use to the carrying out of your work, or rather the work you speak of.

The following is a list of Books in my possession not to be found in any of the Book stores in this Province. (viz) (1.21) The Book of common Prayer according to the use of the Church of England - Ne, Kaghyadouhsera ne yoedereanayeadaghoha, tsinigouht ne youtstha skanyadaratiha onouhsadakeghty - /. (2) Size - 8 1/2 in by 5 1/4 - (3) 456 pages - (5) The above may be had for $1.00 ~~in another language~~. —

/(1) Morning and Evening prayers / Whyuhpaawee wauk olaukoonee Pahpahtaumawhrahlinyeuk / (2) Size - 7 inch X 4 1/2 (3) 190 pages, including a few Hymns at the back - / (4). Rev. R Flood Missionary to the muncy Indians, on the Themes out. assisted by John Wampom, and Charles Halfmoon. Interpreters - / (5) price $1.00 - /(1) Ojibwa Prayer Book. Shahguhnahshe - ahnuhmeähwin Muggenëgun / (2) Size in 8 X 5. (3) 366 pages - (4) do not know / (5) will not sell, it may be had? at Toronto, Henry Rowsels printer - (1) a translation of the New Testament into the ojibwa language - Ewh oowahweendahmahgswin oloh tabanenwenung / (2) Size in 8 X 5 / (3) 766 pages - (4) do not know - (5) will not sell, may be had? Toronto -

(1) The epistle of Paul the apostle to the Hebrews - Ne yeohohyaton ne royatadogen=hti Paul jinouka ne Hebrews / (2) Size 7 X 4½ / (3) 64 pages - (5) not for sale -

(1) ojibwa Hymns - ojibwa Have this nugumoshäny - / (2) Size - 6 X 4 - (3) 95 pages - (4) do not know - (5) not for sale - / (1) a collection of Mency and English Hymns. Minsuwah nuhkoomwaukumel nuh=koomwaghtohteetig neik lennaupawug - / (2) Size 5½ X 3½ - (3) 206 pages - (5) not for sale — (1) a collection of Psalms and Hymns in the Mohaw language. Ne Karorouh ne teyrihwahkwathoakouh / (2) Size 5½ X 3½ - (3) 191 pages - (5) $25 per 100 — (1) ojibwa nuhguhmonun, Kanuhnuhguhmowahjin ezewh uhuschenahbaig. (2) Size 5 X 3 - (3) 289 - (5) not for sale — (1) Nuhguhmoowinun, (2) Size 5¼ X 3½ - (3) 93 pages - (5) not for sale — (1) The three epistles of the apostle John - Nek nechenenawachgissits=chik Bambilak naga geschiechauchsitpanna johannassa elekhangup. (2) Size 5½ X 3½ - (3) 42 pages - (5) not for sale -

I have also a Mohawk translation of the New Testament, but have lent it to a friend,

and therefore could not just now give you the title page &c. - but would gladly do so at some future time, if you thought it of any use -

I am yours
very respectfully.

Albert Anthony.
Asst. Miss.
to the Six Nations -

To be answered to
hearing from Mrs.
Pelton Oct 20/79

Dr. A. Bastian

GENERAL-VERWALTUNG DER KOENIGLICHEN MUSEEN

(Ethnological Department).

Berlin C den 19th April 1884.

Dear Sir!

In presenting to you my thanks for your interesting paper on the "War Customs of the Osages" I venture to join a question on the following point.

As we are building here an Ethnological Museum, I was thinking on the possibility to represent in it what you describe regarding the customs there: the battle standards, the drums, the decorations (pge 129), together with models of the plan (pp. 116, 119) and what you would think fit besides.

May I ask your opinion of the practicableness of the thing in the first place, and then about the costs, it would come

to, if done in the above or a similar way.

Thankful for some words, you would favor me with

I have the honour

to sign

yours

A. J. Gorham

EDITED BY
DR. A. S. PACKARD,
AND
PROF. E. D. COPE.

ASSOCIATE EDITORS.
MR. W. N LOCKINGTON, DEPT. OF GEOGRAPHY AND TRAVELS.
PROF. H C. LEWIS, DEPARTMENT OF MINERALOGY.
PROF. C. E. BESSEY, DEPARTMENT OF BOTANY.
PROF HENRY SEWALL. DEPARTMENT OF PHYSIOLOGY.
PROF. O. T. MASON, DEPARTMENT OF ANTHROPOLOGY.
DR. C. O WHITMAN, DEPARTMENT OF MICROSCOPY.

2

The American Naturalist.

A Popular Illustrated Magazine of Natural History and Travel.

Letters on business connected with the AMERICAN NATURALIST should be addressed to the Publishers,
McCALLA & STAVELY, 237-9 Dock Street, Philadelphia, Pa.

Terms of NATURALIST, $4.00 a year.

Providence, R. I., Feb. 13 1885

My dear Prof. Mason

With much regret I feel compelled to do what I seldom have to do - return an article - I fear Mr. Dorsey's is too special in its bearings, though I have a high appreciation of its authors skill & learning as a linguist - But do you not think it rather technical? The fact is we have got to be careful & not make the Naturalist too technical - We have got to enlarge our subscription list somehow. & be careful to make the magazine popular & readable to all I hope you will explain this to Mr. Dorsey It is more fitted for the Proceedings of some Society they not send it to Amer. Phil. Society?

I hope Mr. Dorsey will not feel provoked & discuss age but give us his third article soon

Yours very truly,
A. S. Packard.

I have sent the article in another envelope directed to you, Mr. D's first article & in the printer's hands for April no.

EDITED BY
DR. A. S. PACKARD,
AND
PROF. E. D. COPE.

ASSOCIATE EDITORS.
MR. W. N LOCKINGTON, DEPT. OF GEOGRAPHY AND TRAVELS.
PROF. H C. LEWIS, DEPARTMENT OF MINERALOGY.
PROF. C. E. BESSEY, DEPARTMENT OF BOTANY.
PROF HENRY SEWALL, DEPARTMENT OF PHYSIOLOGY.
PROF. O. T. MASON, DEPARTMENT OF ANTHROPOLOGY.
DR. C. O. WHITMAN, DEPARTMENT OF MICROSCOPY.

14

The American Naturalist.

A Popular Illustrated Magazine of Natural History and Travel.

Letters on business connected with the AMERICAN NATURALIST should be addressed to the Publishers,
McCALLA & STAVELY, 237-9 Dock Street, Philadelphia, Pa.

Terms of NATURALIST, $4.00 a year.

was this Rev. Dr. Packard

Providence, R. I., May 22 1885

Rev. J. Owen Dorsey:

no

of the Va. Summary

Dear Sir:

Yours of the 21st ult. came today - and I hasten to reply at once - I sent your article to McCalla & Stavely the printers of the Naturalist in time for the May no. & have written them twice since urging its publication - I now learn from Prof. Cope that they have mislaid or lost your article on "Kansas Mourning and War Customs" - I am mortified and shagrined at this information - and do not see how it could have happened - as I do not now remember that we have for 19 years past lost more than one article - I will forward your letter to them and urge them to make a thorough search for it - I know the article was received by them at my hands. I hurt if lost, you had a rough copy of it before sending it away. With deep regret,

Yours very truly,
A. S. Packard.

(7) 14

A. S. Packard II [Note by Virginia Dorsey Lightfoot]

entomologist, teacher.

Most of his male ancestors on both side were ministers + he was the 1st scientist in the family. A born naturalist, he began to collect minerals + shells when a boy. At 12 he began to collect insects + at 14 commenced to study comparative anatomy

After his grad. from Bowdoin, Packard went to Cambridge to study under Agassiz + soon became a student assistant. In 1867 he was appointed Curator of the Peabody Academy of Science, Salem, Mass. With Edward S. Morse, Frederick W. Putnam + Alpheus Hyatt founded The Amer. Naturalist, of

which he was editor-in-chief until 1887. In 1869 he puts his Guide to the Study Insects an illus. vol. of large size. The influence of this book on the study of entomology in the U. S. can hardly be overestimated - it was adopted by many colleges & universities.

Through this book Packard became one of the best-known men in scientific circles in America & in 1872 was elected to the National Academy of Sciences. In the same year he visited Europe for the 1st time & was warmly greeted by the most prominent naturalists. At the time of his death he was generally considered by both Amer. & European scientific men as the broadest, the most learned & the most accomplished entomologist

Proc. Nat. Hist. Soc.

47 Raymond St.
N. Cambridge Mass.
11. 26. 1894

Dear Mr. Dorsey:-

I
was so glad to receive
your kind letter & if
you will accept a note
in pencil, which is
all my eyes will allow, I wish to send a
word in reply. I had
spoken of asking you
if you would read my
new brief paper before
I received your letter
but not being sure
of your address or if

you would be at the meeting I write Mr. Mason. I wish you would consider the letter as addressed to yourself & I shall be grateful be-yond words if you will read my bit of a paper. We shall feel then as if a personal friend had its care. I do not personally know Mr. Mason but he has been most kind to me once or twice however in receiving & reading my Ms. I will send the present Ms. to you & beg you to take care of it & if possible to hand to Mr. Sewell otherwise return to me after the meeting for I think it will be issued in the Journal. I take pleasure in sending you a copy of Scribner's containing my guilt paper — ice which you can see is much help. The paper as read before our Boston folklore Society was only printed in part in the magazine. The Editor thought it too long & the most of the scientific

part of the paper ~~that~~ that concerning the diffusion of design was omitted. Please read the note I have at the end of the guilt paper on the Svastika. You may have some word I have from to say at the discussion of the paper announced, to be read at the annual meeting, on that most remarkable emblem. I do wish it were possible for me to be present. A young man at Harvard has collected within the last two years from the old

Ojibway chief, some wonderful Indian tales. I wish he might be asked to mount one at the forthcoming meeting. His address is Homer H. Kidder, Battle St. Cambridge. He collected the tales with great care & accuracy. Regards from my husband & son. We hope to again greet you here.

Sincerely

Fanny D. Bergen

I recently met this Mary Owen - A remarkable & delightful woman. A joy to have seen her.

17 Arlington St. North Cambridge, Jan.28, 1893.

Dear Mr. Dorsey,

Your very kind letter and the accompaning quilt patterns came yesterday. Thank you ever so much. At first sight it seems a most triffling matter in which to engage the interest and thought of a scholarly man like you, but I assure you as I consider this domestic art of patch-work it seems to me that if one were able to thoroughly work up the subject one would be led into wonderful and very far away paths of history. I have not been able to definately answer the question I asked you some days ago v i z . whether primitive or aboriginal tribes of men have independently become acquainted with and made use of simple plane mathematical outlines, such as circles, triangles, rectangles etc. We have referred as you suggested to Mr. Holmes article. Without doubt savage or uncivilized people use such mathematical designs in their art decorations. What I want to know is whether they independently obtained these forms. Pray keep the matter in mind and if you can without too much trouble tell me if anything bearing upon this subject come under your notice. In your study of the American Indians, have you or Mrs. Dorsey found that in their art work they make use of the sacred cross of India? (卍) Shell gorgets of the mound builders bear~~ing~~ a decoration essentilaly like this Buddhist cross. To me it is very interesting to find this ancient

sacred symbol as a pattern for calico patch-work. Thank you for all your kindness which I only wish we were in some way able to return. I am in no hurry about my animal and plant lore as I fear it will be long before it will be ready for publication, therefore I shall not write to Mr. Harrington about it at present, but will remember your suggestion in due time if it seems the best way. I shall probably write to Mrs. Cady if I may take the liberty to ask her about some of the patterns whose names you gave. I hope I have not troubled you too much in all this. Please do not forget to secure for us the bulletin or report containing your own work which seems if I remember correctly you thought we could have. With regards from Mr. Bergen,

I am sincerely

Fanny D. Bergen.

per J.R.

29 Ashland Block
Chicago, Ill. March 14th 1884.

Reverend J. Owen Dorsey.
Smithsonian Institute
Washington D. C.

Dear Sir!

Permit me to inquire if through your kind assistance I could obtain translations of the Lord's prayer in the different Indian languages of this country and also a translation of the heading, viz. "The Lord's Prayer"? I am about to issue a useful book wherein I would like to have them copied, hence this my inquiry. The Bible-House in Newyork write me that they have no more on hand than the very few they have sold me. I would most sincerely appreciate the possession of the prayer, with heading, in Iroquois, Mohawk, Seneca, Delaware, Quapaws, Seminoles, Cree (vernacular), Cree (Roman type), Tinné, Chipperwyan, Slavé (Mackenzie river), Esquimaux (Labrador), Greenlandish, Oāgutl (Vancouver Island), Micmac (Nova-Scotia), Maliseet (New Brunswick), Tukudh (Youkan river), &c &c &c And also the heading alone for the Lord's prayer in the following languages, of which I am in possession of old translations, viz. Nez Perces, Ojibwa, Cherokee, Muskokee and Choctaw. If a prayerbook of each and all with the Lord's prayer and heading in it could be obtained, I would gladly purchase one of each and also of the other Indian languages of America, Mexico (Atzek) West-India and South America. The very powerful influence the famous Smithsonian Institute poses, create great expectations in this direction, hence my taken liberty to address you upon this so very interesting subject, trusting that you will have a little forbearance with me and inform me where to get those you may be unable to give copy of. Please favor me, as soon as ever convinient, with an agreeable reply and greatly oblige

Very truly Yours
G. F. Bergholtz.

Write to me at

SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY
WASHINGTON, D. C.

June 2, 1894.

Mr. James Bigheart,

Dear Sir:--

I have just received the pictures, which I send you by registered mail. I have found two pictures of Saucy Chief, which I send with the others, supposing that he is living near you. If he is not, will you please send them to him? I have sent a picture of the ex-Governor, Ni-ka ki-pa-na^{n}, to care of Peter C. Bigheart, at a venture, asking him, in case of any mistake, to send the picture to him.

Pictures now sent to your care:--

Four of yourself (2 full, 2 profile), 2 large, 2 small.

Brave, 1 full face, 1 profile.

Black Dog, 1 full face, with bears claws necklace (1888);

1 full and 1 profile, taken this year.

3 group pictures, 1 for you, 1 for Black Dog, 1 for Brave.

2 pictures of Saucy Chief. Total, 14 pictures.

The pictures would have been better, if the wind had not shaken the tripod or three sticks on which the camera was held.

Hoping that they may reach you safely, and that I may hear from you at your convenience,

I remain

Truly yours,

J. Owen Dorsey.

Write to me at [redacted]

June 2, 1894.

Mr. Peter C. Bigheart,

Dear Sir and friend:

I have just received the photographs, which I have sent by registered mail to your address.

Ni'-ka ki'-pa-na^{n} (ex-Governor), 1 full face picture.

Yourself: 1 large full face, 1 small full face, 1 large profile, 1 small profile.

Ni'-ka wa'-ǧi^{n} ta^{n}'-a, the present Governor, 1 small full face and 1 small profile. The other pictures of him were not good.

Ku'-ǧi wa'-tsĕ, 1 full face and 1 profile.

3 groups pictures, 1 for you, 1 for Nika waǧi^{n} ta^{n}a, and 1 for Kuǧi watsĕ. Total, 12 pictures sent.

I have sent pictures of Saucy Chief (Ǩa-hi'-ǩe wa-ǩa'-yin-ǩa) in Care of James Bigheart, supposing him to be still living near the Agency. If Ni-ka ki-pa-na^{n} does not live near you, will you please send his picture to him? The pictures would have been better, if the wind had not shaken the tripod holding the camera.

Hoping that they will reach you safely, and that I may hear from you,

I remain

Your friend, J. Owen Dorsey.

New York. 196 Third Avenue

March 20. 1889

Dear Mr. Dorsey,

I think it is quite well if it is clearly understood, that you and myself have to arrange for the Indian part of the Folk-Lore Journal. I obtain your feeling in regard to contributions of our own and am rather anxious that other names besides those of editors should appear. If I am not greatly mistaken, Mr. Newell has made up the May number. There will be — so he work to run a short time ago — a contribution by you, and a paper by Mr. Rink of Greenland and myself on Eskimo legends.

We will have to consult about the August number. I have a contribution: Tsimshian sayings, by a Mrs. O. Morrison, a half breed, and hope to get some South American material. I am also promised a contribution from the East coast of Hudson Bay. Then, I understand, we are to expect a continuation of Prof. Hale's Huron myths.

Furthermore I should like to use for the August number the analysis of the myth which I sent you the other day and which I received back a few days ago with very interesting notes. My object in making this comparison is to bring out strongly the wide diffusion of certain legends in North America, which have been carried over the whole continent. It seems to my mind we may discover in various parts of the continent certain mythologies which, however, are most covered by later additions. By these comparisons, I believe, we will be able to eliminate in course of time the foreign elements and to a certain extent find what is indigenous, what not. Therefore I should like to see such an analysis in a few numbers of the journal, every time starting at a different place. How would it strike you, to prepare a similar comparison for the ~~August~~ November number, starting from a Siouan legend?

Very truly Yours

Franz Boas.

New York 196 Third Avenue.
March 4th 1888.

Dear Mr. Dorsey,

On my return here I found the enclosed article by Mr. Newell. I think he hasset forth the scope of the journal very satisfactorily. He requests me to forward the paper to you and to ask you to read it, to make such remarks in the "Indian part" as you may consider desirable and to return it to Cambridge as soon as possible. I shall send bookreviews to Mr. Newell gleaned from German journals and geographical periodicals. Others are not accessible to me — at least not regularly. I intend to begin Oct. 1887 and to complete all I can get up to Febr. 1.

Yours very truly

Franz Boas.

Please return to
J. Owen Dorsey
Box 6, Takoma Park P.O.
D.C.

207

Hatboro Pa. 9.31.1888

Prof Dorsey.

Esteemed Friend

I learned this A.M. that the 4. Edition of the Indian Ethnology had been out some time, I have never received mine, with thou please send me one. as thou promised when I last saw thee. I have reacently returned from my field of labor amongst the Indians, Indian Territory; thou may remember I am an independant worker. receiving no compensation from any man, or men. & [illegible] of the Tuttila India[illegible] [illegible]

Indians are treated, they are so happy & comfortable. feel secure in their own homes. & good Schools no cheating Indians there. they all look at home & happy.
I shall expect to hear from thee soon. thy interested friend
H H Bonwill Hatboro Pa.

of whom I gave thee information owning the 40 Miles of land in Virginia? I had quite a correspondance with them, but heard nothing since giving the Matter, into thy hands. I do hope they have received what belongs to them! Neither have I had a line from Prof Holmes, tho he promised to write me. also send to me some of the relics, he was making drawings from coming from Peru & East Tens, that lovely needle work &c. And wilt thou please tell him I forwarded to him the history of the Wampum belt, of mine, he had Photod on the Island of Nantucket & that I have not forgotton the promise to send a copy of the book When published

I now write to know all about the Tutula business, & thou will please answer all my questions, &c. & much oblige their friend. I thought of calling on thee when in Washington two Mos ago, but was informed thou wast in the country. I am very much broken down in health, & am home to recruit; The Indian troubles are mine. I have shared them many years now. & this land-in-severlty bill is one of the greatest trials of their lives, & one of the most Wholsale Roberies. The time is not far distant (I think) when He who said "Vengence is mine & I will repay" will scourge this country for treatment of these poor defenceless creatures. How different the Canada

INTERNATIONAL AMERICAN CONFERENCE.

WASHINGTON.

My dear Doctor.

A very hasty Examination of my Index shows that I have 142 notes upon the Sun Dance, separate and distinct from my own description, and from collateral topics.

Speaking from recollection merely, I may say that these notes are of some value and if there be any point upon which you desire information, I am yours to command to the extent of my ability and resources.

Yours Very Truly, John G. Bourke

Omaha Agency Neb.
Dec. 28/78.

Mr. Joseph Brown:
Dear Sir,

Many thanks for your kind letter of the 18th ult which reached me on the 22d. The pamphlet, tracing paper, and the two letters containing the Treasury Drafts have also been received. The tracing paper is just the kind needed, and will more than suffice. And the stationery on hand will last me for months to come, should arrangements be made for my remaining.

I enclose a few grammatical notes for Major Powell, showing some recent discoveries.

I have left the Agency village, and am now staying over by the Mission, where I can see Mr. Hamilton and Joseph La Flèche very often. Heretofore I have been compelled to take a ride of six miles over the bluffs, when I wished to meet them, and my eyes suffered after each trip. Thursday I spent all day at the Mission, and obtained the Iowa and Otoe equivalents for many of the Omaha and Ponka modes and tenses.

Please ask Prof. Mason how he would write an h sounded through the nose, a "snorted h", if you may so term it. Plain h is not used in this dialect before another consonant, but the nasal h does occur in hne, yougo, hnatan, you drink; although Mr. La Flèche calls it a lazy way of talking, and considers shn- or zhn- the proper combination. I find also the dipthong ei as well as ai, the sound of i in ice differing from that of i in aisle.

Mrs. Dorsey says that I must tell you about her Christmas gifts, so that you can see she is not forgotten even while out here among Indians. Joseph La Flèche gave her a pair of moccasins, and two young girls, sisters, sent her a needle case, which she appreciates very highly as coming from Indians.

Please hand the enclosed notes to Major and say to him that I hope I may hear from him soon, as Bishop Peterkin is waiting to receive a reply from me concerning a parish in West Virginia.

Yours, truly,

J. Owen Dorsey.

h

h hn

Notes on the Article-Pronouns (Dec. 28/78.)

I now suspect that the article-pronouns were originally verbs. [a-ka', a-ma'; a-ke', a-me'; -ma, distinctive; dhiⁿ, taⁿ, dhiⁿ-ke, dhaⁿ-ka; kĕ (sometimes applied to persons in a horizontal position); tĕ, dhaⁿ, and gĕ].

While at Ponka I gained the verbs i-dhaⁿ'-dhe, i-he'-dhe, and i-te'-dhe, to place or put away any thing. Since then I have suspected the existence of i-dhaⁿ', i-he', and i-te' (passives, and correlatives). I knew that there was an i-dhaⁿ' used, but it had the idea of sudden action, as ga-ku'-ge, to strike as a box (ku'-ge) and make a hollow sound; ga-ku'-g i-dhaⁿ', S. 2 dha-ku'-g i-shnaⁿ', S. 1 a-ku'-g i-bdhaⁿ = Dak ka-kog hiⁿ-hda.

Last month I heard Joseph La Flèche speak to his daughter about a pair of moccasins, hiⁿ-be' tĕ ba-ṭai' qĕ che-shk i-he' ta a-ka', moccasins the sewed when short- er (she will make them). This furnished the clue. While tĕ, the, refers to the collection or single pair of moccasins, the speaker had in mind the soles or length [of which kĕ is the article pronoun], so che-shka, (one of the many words meaning short) is contracted, and i-he', not i-te, is used. ta a-ka' refers to the subject; but by substituting ta te' ha [fut. sign, art. pron., oral period], the sentence will read "When the moccasins are sewed they will be shorter."

Take other examples: una'-zhiⁿ (coat, shirt) takes dhaⁿ for its article pronoun - ú-zhiha; (bag) takes kĕ; khdha-be (tree), and ṭi (house) take tĕ, for the single object.

u-na-zhiⁿ dhaⁿ ba-ṭai'qĭ khé-p i-dhaⁿ' ta dhaⁿ' ha.
coat the sewed if short- er will (be)

ú-zhi-ha kĕ dhi-sa'dai qĭ sne-d i-he ta ke' ha
bag the stretched if long- er will (be).

[Difference of stress yet to be explained to me.]

ṭi tĕ u-ki'gdhai qĭ sne-dé i-té ta té' ha
house the story put on if long- er will (be)

ṭi tĕ u-ki'gdhai égan sne-dé i-té ga'-ghai
house the having a story added long- er he makes it

I have yet to see if we can say sne-dé i-taⁿ' of a man standing, sne-de i-dhiⁿ, of a man in motion, &c. &c.
long- er

I find that the article pronouns followed by ha (oral period) are used in forming (past) passives and past neuters.

Respectfully submitted to Maj. Powell by

J. Owen Dorsey.

Rock Creek D.C.
Jan 18th/89

To the Rev.
J. Owen Dorsey.

Please see D. McMurdy, & get his help for Sunday. If I am not much better than now, I shall be a poor dependance morning & night. Nothing worse I hope that weakness from bad cold. I have a funeral at the church which I must attend if possible. Sunday 4 of P.M. Have you read my article in the Church Union? I have marked six mistakes but, ~~but~~ three only awfully bad. Can you find out what they are? I have written to the Editor & scratched her sharply. So you I am not very sick. Love to Mrs D. & my love & blessing to your little angel pet. Faithfully your loving

Pro. in ☩ & his ☩h:
J. A. Buck

All'Illmo e Chiarmo Signore
Il Sig. R. G. Owen Dorsey
Washington.—

Illmo e Chiarmo Signore

Ho ricevuto il libretto del-
la S. V. Fasc. 34. e la ringrazio di vero cuore.
Prima di scriverle ho voluto farmi leggerlo
per convincermi dell'importanza che quello
ha in se. Ed ho trovato un lavoro, che richie-de
grande fatica, e molte ricerche sia per la va-
stità del tema, sia per il soggetto, che tratta.
Ma non ho potuto comprendere lo scopo
diretto che la S. V. Ch. si è prefisso. Il lavoro è
molto scientifico, pieno di erudizione in fatto
di nomi, e profondo nel riandare le origini; per
cui è di grande onore per la S. V. Illma, alla
quale fo i miei più sinceri complimenti.

Fra poco espirò in Firenze l'ultimo mio lavo-
ro, del quale Le invierò una copia in contro
cambio.

Scrissi al Sig. Hoffman perchè mi ajuti
con qualche elargizione a completare
il Museo del Collegio Gallio, il quale
da istruzioni e pensioni gratuite ai figli
dell'Operaio.— Se anche la S. V. avesse
qualche oggetto di storia naturale, o qual-
che conchiglia ecc ecc, da donare a

questo benemerito Collegio, farebbe opera eminentemente umanitaria, e caritatevole.

Se in qualche cosa posso valere per i suoi studi, mi scriva francamente, ed io farò di tutto per appagare i suoi desideri.

Ho l'onore di protestarmi

Di V. S. Chi. ed Illmo

Collegio Gallio – Como –
15 Luglio 1886.

Dev.mo Obbl.mo
Eugenio Calegari

Please return.

J.O.D.

Univ. Coll. Jan 25/1888

Dear Sir.

I beg to thank you for the pamphlet sent and also for the circular of the American Folk-Lore Society. I would like to become a member of the Society and have enquired of Mr Newell as to the method of procedure. The address of Rev. Mr Hindley as given in the list of clergymen in the Canadian Almanac for 1888 is "Rev. J. J. Hindley M.A. Granby, Province of Quebec, Canada" and a letter to that address would be sure to find him. I intend myself during the summer to enter into correspondence with individuals at the various Indian stations in the Dominion with the view of collecting ethnographic and linguistic information, with which I shall be most happy to make you acquainted. With regard to your "Bibliography" might I be permitted to ask if it is to include, for example the chapter in the "Gaspesie of Leclerc "Sur les superstitions des Sauvages", or whether it is confined to works treating of nothing but Folk-lore and myths. If the former is the case & I can be of any service to you in procuring references to books in the University, Public, or Legislature Library in Toronto, I shall esteem it an honour as well as a pleasure to do so. I think I may during the summer be able to furnish the Folk-Lore Society with some interesting material. I hope that the Society will meet with the success it deserves and help lessen the night fast closing around many of the American aborigines of some of whose folk-lore we know so little & that little not from the Red Man himself. If the society could manage to reprint all the myths that have

been written down in Indian tongues & published (mostly the Smithsonian Institute), by in books here & there & in Spanish, French, German & I think it would be conferring an immense benefit upon the Student of Comparative folk-lore — for then the useless & unreliable could be weeded out & only the real & useful placed before the world. It is not on my own behalf that I make a suggestion like this, (as I am fortunate enough to be able to read these languages), but with the idea that the student would be able to find everything he required by applying to the publications of the Folk-Lore Society.

I have already communicated with some individuals regarding the collection of myths & folk-lore & perhaps before long I may be enabled to forward something that may be of great interest to you, but there are very many difficulties & delays in the way.

Yours Sincerely

A. F. Chamberlain

Rev. J. Dorsey.
Smithsonian Inst.
Washington D.C.
U.S.A.

SENATE CHAMBER
WASHINGTON.

May 19th 1884.

My dear Sir:

Prof. Putnam, of the Peabody Museum, very kindly sent me Miss Fletcher's address and a copy of her article on the Sun Dance as it appeared in the "Proceedings." I want to ask of you the favor to correct for me such errors as may be apparent in the orthography of the Indian names I enclose. They are the Sun Dances whom I saw and I spelled their names by sound, so I presume they are very incorrect and you may have some trouble in deciphering them.

It would be a great favor if you would assist me in this matter. With thanks for what you have already furnished me, I am,

Yours, very truly,

Clement Chase.

1421 N. St.

Rev. J. Cavendorsey,

Washington, D.C.

The Sun-Dancers.

"Follows-a-Woman", Weolai. W.

"Lives-in-the-Air", Wanka-uta-ichakia.

"Plenty-Hole", Opo-lata-oka (ofa)

"White Calf", Pte-chinchella-spa

"Point-at-Three", Yar-mani.

"Little Pony", Ochilla-chica.

"Hollow-horn-Eagle", Heokoloka-Wamboli

"Shed", Oanzingele.

"Two Eagle," Wamboli-nopa.

"Yellow", Zela.

"Poor-Dog", Shunkata-macha

"Troublesome Hawk," Zikali-chin-cha

A
Weekly Newspaper,
Devoted to the Interests of the
ARMY & NAVY,
& National Guard.

OFFICE OF THE
United States Army & Navy Journal,
240 BROADWAY,
New York. June 23 1888

BUREAU OF AMERICAN
MANUSCRIPT VAULT
APR 1926
ETHNOLOGY

Rev. J. Owen Dorsey
Ethnologist
Smithsonian Institution

Dear Sir.

I acknowledge to thank
you most sincerely for
your kind favor of the
22d inst in regard to
the word "Omaha" as
now in use. The
Readers of the Journal to

the species inquired who gave rise to the question as to the derivation of the word.

Very Respectfully
& Truly Yours.
W. C. Church

Omaha Sept 18

My dear Mr Dorsey.

I have just returned home today & find your letters here with 100 others that I must answer — so you will excuse my brevity.

I am glad to welcome you back to my Diocese. Hold & have just what services you please. I have every confidence that you will do only what is right. Use just such service or parts of service for the Indians that you think best.

I give you full permission to Operate in my Diocese whenever & wherever you choose without any transfer unless you should remain here over six months — in that case I think you should be transferred.

Help him secure all you can.
You will find him a most
worthy & deserving man. I
wish I had a dozen Missionaries
like him.

Yours affectionately

R. H. Clarkson

4

O. Waceonpa = "Roast". Chief, Stands in the light (?) (Anpahay)

P. Wacape = "Stabber". Chief, Fast thunder (Wakinyan luzahay)

Q. Tiyocesli = "Dungs in the lodge", Chief. Bear that causes confusion" (Matowayuhi)

R. Waglutie = "Followers" or "Loafers". Chief Blue horse (Sunka hinto)

S. Waglutie = " " " . Chief, Red shirt (Ogle-'sa)

T. Oglala = "Scattered his own", Chief Big road (Cankutanka.

U. Ieska cinca = Child of one who speaks Lakotā - (The mixed bloods - no chief.

Hope the above will prove to be what you want. It is best I can do.

Yrs sincerely W. J. Cleveland

P. Ieska cinca = "Child of one who speaks Lakota" – The Half or mixed bloods – Chief. None.

Q. Ohenonpa = "Two boilings" (commonly called "two kettles") Chief. Long Mandan (Miwatannihanska)

R. Okaga wicaśa = "Man of the South". Chief. —— (Miniyaye)



Oyuhpe = "Unloaded (or thrown down) in". Commonly called Oglala.
Pine Ridge Agency D. T.

Kiyaksa

A. ✓ Iteśica = "Bad face". Chief Red Cloud (Matipiya-luta)

B. ✓ Payabyeya = "Pushed aside". Chief "They bear his horse (even)", commonly called "Afraid of his horses" (!) (Taśunka kokipapi)

C. ✓ Oyuhpe = "Thrown down (or unloaded) in". Chief Red dog (Sunka luta)

D. ✓ Tapisleca = "The spleen". Chief, White bird (Zitkalaska)

E. ✓ Peśla = "Bald headed". Chief, ~~Goes round~~ Turns the woman around – (Winyannawinhiya; also called High wolf (Sungmanitu wankantuya)

F. ✓ Cehuhaton = "Pot with legs". Chief. Cloth (Minihuha)

G. ✓ Wablenica = "Orphans". Chief No flesh (Conica wanica)

H. ✓ Peśla ptecela = "Short bald-head". Chief, Three bears (Mato yamni)

I. ✓ Taśnaheca = "Gopher". Chief, Bad track (Oweśica)

J. ✓ Iwayusota = "Uses up by begging for, (or with the mouth)". Chief, Big feet (Sitanktanka)

K. ✓ Wakan = "Mysterious". Chief, Little shoulder (Hinyetela) and Not braided (Kison śni)

L. 1. ✓ Iglakatehila = "Refuses to move camp". 2. Iteśica = "Bad-face". Chief of both Refuses to move camp (Iglakatehila

M. ✓ Iteśica etanhan = "Part of the Bad faces". Chief. American horse (Waśicun taśunka)

N. ✓ Zuzeca kiyaksa = "Bites the snake in two". Chief. Little wound (Taopi ciqalan)

Dakota Oyatepi kin.

The Dakota (or Sioux) Indians - i.e. all those speaking the Dakota language comprise the following Tribes or Peoples - (Oyate)

Sicangu (Brulés) } Merely Geographical distinctions (L.C. Walker) the 11 gentes of Sicangu, some of each are Kudwicaśa
Kudwicaśa (Lower Brulés)
Oyutipe {Oglala & Kiyaksa)
Ihanktonwan (Wiciyela)
Isanyati.
Ohenonpa. } Titonwan
Minikanoju
Itagipco
Sihasapa
Hunkpapa
Wagiyata Wiciyela
Hunkpati &
Hohe.

These each have their own tribal circle. I give below the divisions of the Sicangu and Oyutipe - the only ones I can obtain here. For Ohenonpa circle write Rev. H. Swift Ft. Sully D.T. or Mr. T. Riggs Pioria Bottom D.T. (via Ft Sully) For Lower Brulé (Kudwicaśa) Rev L. C. Walker Lower Brulé Agency D.T.

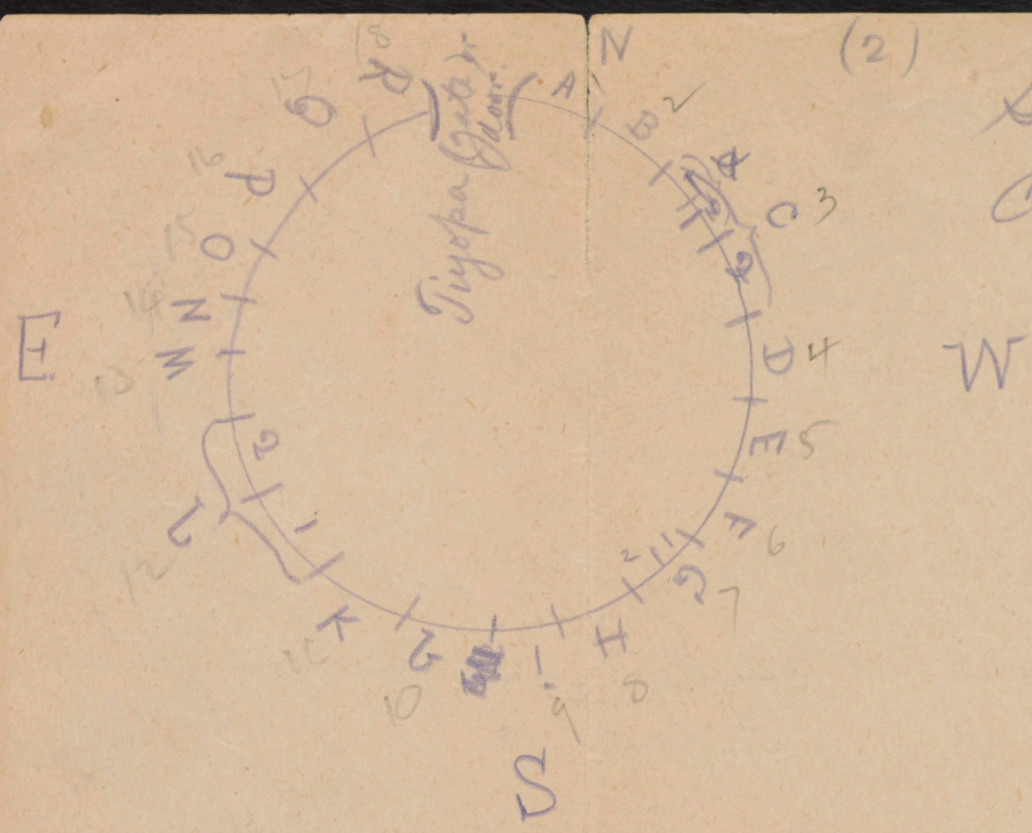
A child has a claim on both the gens or clan of father & mother though he properly belongs to that of the father.

I do not know of any division into peace & war gentes.

The gentes have multiplied since the people have come into contact with the whites & for one cause & another been split up. Just now they form new divisions for the sake of drawing rations & annuities by themselves. Formerly these divisions did not exist to any great extent, but some of those given below are quite recent. When a new gens is formed they go first by the name of Chief & afterwards acquire a name as a separate gens. I give names of present Chiefs & names of gentes also

(over)

(2)



Sicangu = "Burnt theigh"
Commonly called Brulés or "Upper Brulés".
Rosebud Agency D.T.

A. (Sicangu proper) ~~Tiglapa, meaning of this word obsolete~~. Chief, Spotted tail Jr. (Sintegleśka hokśila).

B. Kaqeġa = "Making a grating noise". Chief Two-strike (Nonpkahpa

C. 1, Hinhan śun wapa = "Towards the owl feather". Chief Belt (Spiyaka) 2. 'Sunkaha napin = "Wears dog skin around the neck", Chief. Male dog ('Sunka bloka).

D. Hihakan han han win = "Woman the skin of whose teeth dangles", Chief. Grease (Wasna)

E. Hunku wanica = "No mother". Chief Iron shell (Maza pankeska)

F. Miniskuya kiçun = "Wears salt". Chiefs Crazy in the lodge, (Tiyognaśkinyan) and Cross bear (Mato ocinśica)

G. Kiyuksa = "Breaks, or cuts in two, his own". Chiefs. Little thunder (Wakinyan ciqala) 2 Tiglabu and Yellow hat (Wapośtan gila)

H. Wacconpa = "Roast". Chief Red fish (Hogan luta)

I. Waglukie = "Followers" - commonly called "Loafers". Chief. No one in particular at present, - former chief The crier (Eyanpaha) also called Big mouth (Itanka)

J. Isanyati = Chief. Swift bear (Matoluzahan)

K. Wagmeza yuha = "Has corn". Chief. White thunder (Wakinyanska)

L. 1. Waleġa on wohan = "Cooks with the paunch skin". Chief. Good-voice (Howaśte) 2. Wakina = "Snorts" Chief same as 1.

M. Oglala içicaga = "Makes himself an Oglala". Chief. His horse is foolish (Taśunka witko)

N. Tiyocesli = "Dungs in the lodge". Chief, Red leaf (Wakipeśa) and Quick bear (Matoohanko) also called Scattered (Okala)

O. Wajaja = Chief, White bull (Tatanka ska)

United States Indian Service,

14 Industrial School, Omaha Agency,
194 Nebr,

April 12th, 1883.

Rev. J Owen Dorsey
Washington D.C.

Dear Sir.

I have read your letters to Hoó-pa-la. I have been among the Omahas nearly two years and have taken considerable pains to find out all that is possible about their customs

I have heard from them a great deal about you and your labors while here. I wish to know how much you found out about the Omaha's medicine pole, lodge, &c, A complete history of that will be very valuable, and I think by judicious management the pole



United States Indian Service,

..... Agency,

....., 188 .

194

itself can be obtained to be placed in the Smithsonian.

I understand you are laboring under the auspices of that institution

If I can be of any service to you I shall be very happy to devote some of my leisure moments to that end.

Yours Truly

A. S. Cole

Supt

Respectfully referred to the Director. I have spoken of the pole in the chapter on hunting customs. It is a very ancient pole, and has a tradition extending back more than 200 years. I have not yet answered this letter.

J. Owen Dorsey.

PRESIDENT, CHARLES C. BONNEY.
VICE-PRESIDENT, THOS. B. BRYAN.

NOT THINGS, BUT MEN.

TREASURER, LYMAN J. GAGE.
SECRETARY, BENJAMIN BUTTERWORTH.

THE WORLD'S CONGRESS AUXILIARY OF THE WORLD'S COLUMBIAN EXPOSITION.

WORLD'S CONGRESS HEADQUARTERS.

CHICAGO, U. S. A., Aug 12th 189 2

Rev J. Owen Dorsey

Dear Sir.

The address of the local Committee on a Folk-Lore Congress will be sent to you, and also a request to serve on the Advisory Council. I hope that you will accept, and that you will contribute a paper to the Congress. The participation of our American Folk-lorists is especially sought, and American Myths should be thoroughly treated.

The committee would also be glad to have any suggestions as to the names of those likely to participate, of those from whom papers may be expected, and concerning themes, sessions of the Congress. The programme will be arranged after due consultation, some time next month.

Believe me Sir

Very Truly Yours

Fletcher S. Bassett

Chairman of Committee

NOT THINGS, BUT MEN.

OFFICERS.

PRESIDENT, · CHARLES C. BONNEY.
VICE-PRESIDENT, THOS. B. BRYAN.
TREASURER, · LYMAN J. GAGE.
SECRETARY, · BENJ. BUTTERWORTH.
ASST. SECY., CLARENCE E. YOUNG.

THE WORLD'S CONGRESS AUXILIARY

OF THE WORLD'S COLUMBIAN EXPOSITION.

Chicago, Nov 6th 1892

Rev J Owen Dorsey
Dr Sir;

It has been determined to ask for summary reports of progress in the various departments of Folk-Lore. To be read at the Congress in July. Monsieur René Basset, of Algeria, has offered to summarize Arabian & African tales, and others in Europe have been asked to undertake Mutual departments in folk-tales. Who would be a proper person to do this for America?

The Congress is now assured. Upwards of thirty papers have been promised and we shall have the pleasure of hearing them read by others besides yourself & Mr & F. Hamm, prominent in American Folk-Lore, - Washington Matthews, C. F Lummis, Louis Vossion, Prof Beauregard of the electric Society, among the number. Mr Leland has written me a long letter of advice and will probably contribute a paper.

I shall hope to hear from you at your earliest convenience. I shall entitle your paper "Omaha Shamans", unless you indicate a change. We hope to have a complete programme filled out before the end of the year

Believe me Sir
Yours truly
J. J. Bassett

6208 Kimbark Avenue

9

WORLD'S COLUMBIAN COMMISSION.

OFFICE OF THE

Director-General of the Exposition.

DEPARTMENT OF ETHNOLOGY AND ARCHÆOLOGY.

F. W. PUTNAM,
Professor of American Archæology and Ethnology,
Harvard University,
CHIEF OF DEPARTMENT.

Chicago, Ill. U.S.A. March 27, 1893.

Rev. J. Owen Dorsey,

Bureau of Ethnology, Washington, D. C.

Dear Sir:

Your donation of Nanibozhu in Siouan Mythology.
The Social Organization of the Siouan Tribes.
Comparative Phonology of four Siouan Languages.
Dhegiha Language and Myths .
The Dheghia Language. ll.
The Journal of American Folk-Lore, Vol. No. 1.
Teton Folk-Lore Notes.
Abstracts of Omaha and Ponka Myths, ll.
Ponka and Omaha Songs.
Indian Personal Names, (American Anthropologist for July 1890.)
The Gentile System of the Siletz Tribes.
Games of Teton Dakota Children. Sioun Onomatopes. Osage Traditions

to the World's Columbian Exposition is hereby

gratefully acknowledged.

Respectfully yours,

Frans Boas.

Chief Assistant, Dept. Ethnology, etc.

C. C. BONNEY, PRESIDENT.
THOS. B. BRYAN, VICE-PRESIDENT.

NOT THINGS, BUT MEN.

LYMAN J. GAGE, TREASURER.
BENJAMIN BUTTERWORTH, SECRETARY.

THE WORLD'S CONGRESS AUXILIARY
OF THE
WORLD'S COLUMBIAN EXPOSITION.

Chicago, October 28, 1891 89

Mr. J. Owen Dorsey,

Washington, D.C.

My dear Sir:

Your favor of September 24, to Miss E. C. Sickels, giving important information desired for the proposed American-Indian Congress in connection with the World's Columbian Exposition of 1893, was duly received, and I beg you to accept my thanks for your kind attention.

I can not doubt that the persons recommended by you will make valuable members of the Advisory Council, to cooperate with the Local Committees in making arrangements for the proposed congresses, and I shall take pleasure in appointing them accordingly.

If you can send me a copy of the Indian papers mentioned in your communication, you would place me under additional obligations; but if you cannot do so conveniently, I will send to the addresses given, where I can doubtless obtain them.

I also send you herewith, pursuant to your suggestion, a request addressed to Major Powell, the Director of the Bureau of Ethnology, referring to your letter, and inviting such cooperation as the bureau may be able to give.

Respectfully yours,

Charles C. Bonney,

President, W.C.A.

WORLD'S COLUMBIAN COMMISSION.
OFFICE OF THE
Director-General of the Exposition.
DEPARTMENT OF ETHNOLOGY AND ARCHÆOLOGY.

F. W. PUTNAM,
Professor of American Archæology and Ethnology,
Harvard University,
CHIEF OF DEPARTMENT.

Chicago, Ill. U.S.A. October 5th 1893

Rev. J. Owen Dorsey
Takoma Park D.C.

Dear Sir,

I have to thank you for the copy of your Address before the Section of Anthropology, Amer. Assoc. Ad. Sc., at Madison, which you have kindly sent me. It is a remarkable fact that a tribe belonging to the Siouan group should be found so far south as the Gulf of Mexico. Perhaps their migration was connected with the changes which led the Iutelos to settle in the Carolinas, which must have taken place long ago, judging from the last paragraph of your valuable address.

Again thanking you, I am Yours very truly

C. Staniland Wake

,Nov.17,1893.

Prof.Levi L.Conant,

Dear Sir:

In reply to your letter just received,I gladly send the following information. Messrs.Gatschet,Hewitt,and Hoffman agree with me in having observed that all Indians whom we have met begin counting with the little finger of the left hand; but we do not wish to be understood as claiming that this custom is universal.

Mr.Hewitt says that in the Iroquois languages,three signifies middle,and seven,the pointer.

Dr.Hoffman has noticed that they hold the palm of the left hand toward the face when they begin with the little finger,and he says that some of the prairie tribes multiply by ten by throwing the hand to the left:thus,after counting five,a wave to the left means 50.

Hoping that this may answer your purpose,

I remain

Yours,respectfully,

J. Owen Dorsey,

Ethnologist.

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

WASHINGTON, D. C., Apl. 12, 1884.

Prof. I. L. Conant,

Dear Sir:--

I have just received your letter of the 10th., and would gladly send you the desired information, if it were in my possession; but, to acquire it would necessitate the careful examinations of four score or more of vocabularies. Just at present this is impracticable, as I am obliged to complete as soon as possible (as some of our linguists are hampered for want of it) my final report on the question of a general phonetic alphabet.

I will keep your letter for future reference, and hope to obtain the needed information for you.

Yours, respectfully,

J. Owen Dorsey.

Greenwood, Dakota
Oct. 8th 1887.

Revd. & dear Brother:

I owe you an apology for my long neglect of yours of June 11th last. I have many times noticed it in my desk & wished for leisure to answer properly but have not been able & at last in despair write you a line. In addition to all my other work I have had this summer to paint the Mission House between times & have not yet completed it.

In George Bush' rendering of the myth of Wazinya I see nothing special to criticise except the spelling wh. in some cases is not according to the received. I have noted some cases on a slip enclosed.

I am glad you have undertaken to gather some of these myths. I have long contemplated doing so & making them an appendix to the Dictionary. But alas the latter work is almost completely at a stand still. Other pressing everyday calls & work keep me so occupied that

I cannot do what I like. The loss of my Mss. has entailed a great deal of work upon me which I hoped I had finished. I now have to prepare a portion monthly for Arpao in wh. I had begun to publish the work before the Mss. was burned.

Work goes on quietly & successfully although the discouragements from the present administration are greater than ever before. The Ind. Office is not in sympathy with Missionaries or Mission among the Indians. After the work wh the Ch. has accomplished here in the last 18 yrs. They are engaged in very small business in putting discouragements & insults upon us.

Sincerely Yours,

Joseph W. Cook

Geo. Bushotter's 17th. myth.

In the Yankton dialect.

Wazíya wiċáśa é tuktákta nína osní kta ċá sdonyá eċé ḳeyápi, qá tuktáktan maśté kta ċá nakŭŋ́ sdonyá eċé ḳeyápi. Ṭohaŋ́ ománi eċá ċaóakde ḳiŋ wiċáśa ṭónakĕn kipípi eċé. Hehaŋ́ ománi eċá ċeċá oíċu ḳiŋ íċitehaŋ́ eċé. Heuŋ́ ṭohaŋ́ ṭókiya yá eċá eċĕń nína wá hiŋhaŋ́ eċé ḳeyápi. Qá waŋná makóċe ópta yá eċá ċeċá oékde ḳiŋ ṭónana ékde qa ihŭŋ́ni eċé ḳeyápi. Pahá nakŭŋ́ aċákdekdé máni eċé ḳeyápi. Qá tókĕn yé ċiŋ eċĕń nína osní, qa wá hiŋhaŋ́ ḳeyápi. Qá ṭohaŋ́ nína osní eċá oyáte ḳiŋ deyápi eċé: "Waná akĕś Wazíya wiċáśa kdí ye dó," eyápi. Qá hehaŋ́ ċékiyápi eċé, qa deċíyapi, "Ŭŋ́śimáda qa iwáśtenakĕń makúwa yé," eyé ċeyaś ṭohaŋni nawíċa H'ŭŋ śní eċé ḳeyápi. Heŭŋ́ tuwána ċékiye śní eċé ḳeyápi. Qa déċŭŋ śá ḳeyápi: ṭohaŋ́ nína maśté kta eċá ċosyá śiná kdówiŋ ḳeyápi, qá ṭohaŋ́ eċiŋ́ osní kta eċá akĕś śiná taŋċóna ŭŋ́ eċé ḳeyápi. Heŭŋ́ eċiŋ́ eyá Heyóka wiċáśa ewíċakiyápi ḳiŋ́ hená iyókipípi, qá heŭŋ́ iŋś eyá heċĕń eċŭŋ́pi eċé, táku ḳiŋ owáśiŋ iċíċuyá eċŭŋ́pi qá nakŭŋ́ eyápi eċé ḳeyápi.

tuktakta – not commonly used. tuktekted

Keun – keon

Wanna – wana is better

Unsimada – Onsimada.

Nawicakun – nawicakon

Tuwana – tuweni

Deeun – decon

Final n is better written d.

Yankton Agency, Dak.
March 22d 1878.

Rev. & Dear Brother;

Yours of Jan. 16th was duly recd., & I suppose you have recd. the Anpao. Whether you will rec. any more is somewhat doubtful, though not very. Our printer is on a "strike" & awaiting the return of the Bp., wh. will be in two or three days.

If you have not already sent money for completion of Pr. Bk. you need not devote to that object for the amt. is now secured. However there are plenty of other objects in our work wh. wd. be the better of your help.

None of our clergy to my

knowledge have studied. The Ndewakantonwan or the Mandan dialects.

I heard you were to go last summer or Autumn to spend some months among the Ponkas. I was rejoiced hoping it might lead to some permanent effort on the part of the Ch. to secure some fruit there of all the labor & expense wh. she has put upon them. Alas, things have been dreadfully mismanaged, & apparently they have been taken away from the Church. What the upshot will be I cannot imagine.

Glad you still take an interest in the Ind. work. Hope the way may be opened for you to again engage in it.

Mack Gayton is the only Ponka left to us in the Mission, though there are two with their families among the Yanktons - their wives are Yanktons. Mack is now a strapping big fellow, & a pretty good boy. He is a Communicant & one of my Choristers. I am greatly attached to him. Lucy is happy with Amos Rogers at Santee, & Angeline she has just gone E. with Miss. Norris the Santee teacher who is ill health & obliged to retire. Mack & the others, I believe, have almost totally forgotten their language.

My work is progressing quietly. Chapels all filled, some overflowing. A large number of children have been attending the schools. The people have been very unfavorably affected by the coming of S. Paul's people to the Ponka

Agency. The depart this spring for the old Whetstone Agency & parts adjacent.

The past two Winters here have been the most delightful I have ever known anywhere - it seems as if there was nothing to be desired beyond - Italy cd. hardly produce finer seasons. But I fear it is only a lull to our Storm-swept Country.

God bless you in your person & work.

Fraternally Yours,

Joseph W. Cook.

Miss. Ives & Sister Mary are working here at St. Paul's School.

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

(Box 6) Takoma Park P.O. ~~WASHINGTON~~ D. C. Sept. 22, 1888

Mr. L. P. Coteswerth:

Dear Sir,

I have just received your letter, with the enclosure, so unexpected but very timely owing to the low state of my purse at this time. I will do all in my power, but it will take some time, as many of the names are outside of my special department, and the material is at the city office, whither I go only once a week.

As to your first rule — I have been searching for seventeen years in all directions to find an explanation of "Ponka". I have made a study of comparative philology (See "Comparative Phonology of Four Siouan Languages" in Smithsonian Rept. 1883), and deprecate hasty con-

parisons and generalizations. I have yet to find an Indian tribe that has accepted as its own most sacred name one bestowed by foreigners. Ponka (Pañ'-ka), Kansas (Ya^{n}'-ze), Osage (Wa-sa'-se, Wa-ja'-je), are archaic and mystic names, not bestowed by foreigners, but handed down in the respective tribes from a remote antiquity; and the only place to obtain a true solution of their meaning is in the secret society of seven degrees.

"Iowa", formerly "I'-o-way", "A'-yo-we", "A-yo-wez", etc. The ordinary Dakota name is "A-yu'-hba (A-yu-khba), "the sleepy ones". Dr Foster suggested A-yu'-he-pa' (A-yu'-khe-pa'), referring to the sand drying on them (?); with which compare ~~their own name~~ Pa'-qo-tce (Kansas name), Pa'-qu̱-ʒse (Osage do.), and Ja'-qu̱-ʒse, their own name, & Omaha Ma'-qude.

SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY
WASHINGTON D. C. 188

Nose	Head	Snow	
pa (kĕ) the	pa (¢an) the	ma	Omaha
pa	~~pa~~ mye-qlin	ba	Kansas
pa		pa	Osage
pa		pa	Iowa &c

Dakota qo-ta (Kho-ta); Om., qu-de; K., qu-dje; Os. qu-ʒse;
Iowa qo-tce (Hamilton) or qu-ʒse (Dorsey), gray (u, a sound between o in no & oo in tool.

Minnesota (Míni, water; sóta
Itasca, a coined word not of Indian origin

Nebraska (Ni, water; b¢aska, i.e bdha-ska, flat, spread out), a name of the Platte R.
Kansas - Kon-za of Catlin, etc., is nearer the native pronunciation: Kan-ze, associated with the wind or winds, in three tribes (Omaha, Kansas & Osage, each

having a Ya$^{n'}$-ze gens or family. Arkansas, a name given to the Quapaws by the Illinois Indians and the early French, but not adopted by them, their own name still being U-ga'-gpa (U-ga'-khpa) The Down-stream people.

Mankato, a white man's corruption of | Maka earth | to blue or green |

Dakota and Lakota, confederated: one of their own names. Sioux, a corruption of Nadowessioux, the French traders' corruption of Nadowessiwag, the snake-like ones or foes, from Nadowe, snake (whence Nottoway, in Virginia) -ssi, adj. ending-like; -wag, n-ag, plur. ending. Yankton - i.e I-hank'-ton-wan (ihanke, end; tonwan, village) End Village (people), so called because of the situation of their village in Minnesota in olden times. Brulé, a French name for Si-čan'gu, Burnt (brule) thighs, a Teton Dakota division.
thigh burnt

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

WASHINGTON D. C. 188

"Waukon" - sounds like the Dakota "wa-kaŋ'," mysterious, sacred. Winnebago (not their own name), Winnepekowak, people of the stinking water, so called because of their old home near salt water (Green Bay & Lake Michigan). Their own name Ho-tcañ'-ga-rā (Ho-chañ-ga-ra) means "Those of the Parent Language".

Illinois, a French pronunciation of an Algonkin name pr Illeni (?), meaning "The Men" or "Those who are Men." (I quote from memory)

The others I must reserve till I can go to the city.

Truly yours,

J. Owen Dorsey

Mound Prairie Minn Sep 19th 1888

Mr J. Owen Dorsey

Takoma Park P.O. D.C.

Dear Sir your favour of Aug 17 came duly to hand, but I have deferred writing you till I could hear from others, so I would know just what was left that I should have to trouble you for, but my letter to C. A. Alvord of New York was returned to me "uncalled for" and others have been also unsatisfactory; so I have decided to make up a list of words, and trust to your kindness to have them defined. And if ever I publish you may trust me to give the Beaureau of Ethnology, and yourself in that

in that connection full credit for the same with pleasure. I send you herewith $1 to in part reccompense you for your trouble. I am not rich, on the contrary I am rather poor but am anxious to get your very best judgment about these names, and presume the U.S. dont pay you for retailing your information to the Millions of individuals which form this great commonwealth. Now in order that these names shall be of use to me please observe the following rules;

1st If a word appears meaningless (as "ponca" for instance) look among kindred dialects for a sound that might have grown into the one in question. or if you know of a sound in any other native tongue that might have been borrowed for the occasion.

2nd give the etymology of the word entirely seperated from the thing ~~that~~ of which it was the name:

as, John; heb, grace (not gracious man)

Pa-go-tce, snow, heads, noses.

gray, 3, gray heads.

This is not "Iowa", please, surely there is some other word that comes nearer the sound, I have heard iowa meant "sleapiness" but doubt it;

Resp yours

C. P. Cotesworth

Mound Prairie Minn Dec 13th-88

Mr J Owen Dorsey

Takoma Park D.C.

Dear Sir

Yours of Dec 1st at hand some days since, for which please accept thanks. But, there is one thing left to me still unsettled: and that is the word "Sioux", You kindly referred me to the Fr, for that, but my fr dictionary (Spiers & Surennies) only gives the word as the name of a Tribe of Am Indians and so far I fail to find a root from whence the word could have sprung, you use the word "Siouan" I see! Please help me out if you can, also "Takoma"

& Oblige

Resp Yours

C. L. Colesworth

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

WASHINGTON D. C., Nov. 7, 1889. 188

My dear Mr. Croffut:

I wish to call your attention to several peculiarities in "The ¢egiha Language" to be printed as Vol. 6. This volume will have an unfortunate title: it should have been "¢egiha Myths, Stories, and Letters," as there will follow other volumes on the "¢egiha Language," the latter being the general title for the series!

2. What can you do about "Part I" on p. 1 and elsewhere? Take it out of the plates?

3. I propose to add a foot-note on p. 1, thus: When this Introduction was stereotyped ~~in 1882~~, Mr. La Flèche was still living. He died in September, 1888.

4. How reads the running title at top of p. 4? It should be "¢EGIHA", not "¢EHIGA".

5. I am glad to note that the signatures are correct (Vol. VI--2, etc.).

6. See first note on p. 107. By the reference to "The Tciwere[xx] Language, Part I," is meant "Tciwere[xx] Myths, Stories, and Letters." This

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

WASHINGTON D. C. 188

should be stated in a foot-note, if the change cannot be made otherwise in the plate. And wherever there is any reference to the Ɂegiha dictionary and grammar as parts of Vol.6, it should be noted. The references to the Ɂegiha-English dictionary should be changed ~~to~~ so as to read "Vol.IX." See the first edition of Pilling's Bibliography for the amount of Tciwere material in my possession.

How can I call the printer's attention to these final changes?

My pages of the 2d. revise are disfigured with old corrections, etc. Has the Bureau an unbound set of the pages of the 2d. page revise?

Truly yours,

J. Owen Dorsey.

Box 78, Takoma Park P.O., D.C.

Box 78, Takoma Park P.O., D.C., Nov. 7, 1889.

My dear Mr. Croffut:

I must ask another favor of you respecting Vol. 6. I find that I have 382 foolscap type-written pages almost in shape for the printer, but there are about 20 or 30 pages of letters and myths yet to be put in shape. That will make over 800 pages! If we reject any of this material for the sake of the size of the volume, I am unable to decide what should be omitted, as nearly every text contains something that should be inserted in the dictionary.

The 48 epistles now stereotyped are those written by me at the Omaha Agency, Nebraska, to the Ponkas in the Indian Territory. The letters or epistles contained in the 382 or 400 additional pages begin with the first ¢egiha text that I ever recorded, a letter from Standing Buffalo, a Ponka chief, in 1872. Please bear in mind that I was then a beginner, and therefore liable to make blunders in some of the texts. The Ponkas and Omahas use substantially the same words, but with different intonations and accents, Another thought— in dictating a letter to a white man, the Indians had to make unusual breaks in their speech; these would not occur in ordinary conversation. In view of all this, what course shall I pursue with reference to texts about which Omaha and Ponka authorities differ? I will explain what I mean by giving a few examples. (See foolscap)

There are Omahas and Ponkas who speak the language incorrectly. Should not attention be called to this?

Please submit this to the Director for his decision.

Yours, truly, J. Owen Dorsey.

In the letter of Standing Buffalo to Wm. Welsh of Philadelphia are these words:

Ja^{n}ǿ́inañge ka^{n}́bǿa, I desire wagons (it could be, I desire a wagon, but that is not the meaning here). Teška ka^{n}́bǿa, I desire oxen [illegible] rendering of 1872; strictly speaking, the plural animate object requires the verb to be in the plural, wa-ka^{n}́bǿa, I desire them), Frank La Flèche renders this, I desire cows. The word teška may mean cow, but the true name for cow is téška mi^{n}́ga, Teska ja^{n}́iwa ka^{n}́-bǿa, said by the Ponka interpreter to mean, I desire ox-yokes; but Frank La Flèche says that there is no such word as "ja^{n}́iwa," and he substitutes "ja^{n}ć i^{n}́-ma, those that bear or carry wood or yokes," rendering the whole sentence, I desire oxen. But if this be correct, it is another instance of careless speaking, as the verb is not in the usual form, wa-ka^{n}́bǿa. The usual term for oxen as distinguished from bulls is téška cande ǿiñge-ma, in which cande, means scrotum, and ǿiñge, to be without. Both ja^{n}́iwa and ja^{n}ć i^{n}́-ma (as thus used) are not familiar expressions to me; but I am ready to accept the latter if I add a note giving the usual forms.

But there are more difficult examples. The Ponka chief, Black Elk, dictated the following to be sent in a letter to a former agent:

Pahañgadi i^{n}wi^{n}́ǿaka^{n}́ǎjǐ éde, waga^{n}́ze wáqe úda^{n} hégajǐ tě, wékicna^{n}́ǿa-
Formerly / you did not help me / but / teacher / white man / good / not a little / as /

kiǿě kǐ, edáda^{n} ctécte tia^{n}́ǿakiǿé ka^{n}́bǿa, kagé. (La Flèche substitutes
/ if / what / soever / you send to me / I wish / younger brother

ka^{n}bǿéga^{n} kagéha, at the end; but Black Elk did not say, ka^{n}bǿéga^{n}, al-
I hope / O friend)

though it is easy for one to mistake kagé, younger brother, for kagéha, O friend! Three Omahas have been puzzled by the sentence, especially over wekicna^{n}ǿakiǿě. One said that the whole sentence was not good Omaha, that it was badly constructed. La Flèche thinks that wekicna^{n}ǿakiǿe kǐ, may mean, if you prosper, if so, it is a case of hapax legomenon! I give as a conjectural reading: You, my friend, did not

help me formerly,but now,as the missionary(i.e. J.O.D.) is so kind as to act as my amanuensis(?), I wish you to send me something or other,if you wish us to entertain kind thoughts of each other(?). The rest of the letter is as follows:I always think of you.I have not known any good agents(since your departure?). I think of my hunger from time to time. The agent has just given me one of the Ponka oxen(to be butchered?).You were good,but he has excelled you. I mean that a very good agent has come. If you are pleased with what I am doing,I wish you,O father,to give me some tools.

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

WASHINGTON, D. C., Aug. 8, 1892.

Mr. C. C. Darwin,

Librarian U.S. Geological Survey,

Dear Sir:

I understand that the second edition of the Director's Introduction to the Study of Indian Languages is almost exhausted, there being not over a dozen copies remaining. This work is of great importance to all of us who study the Indian tribes in the field, and it seems to me that an effort should be made to gain the consent of the Director to the publication of a third edition.

Yours, respectfully,

J. Owen Dorsey,

Ethnologist.

(96)

Cambridge Oct 6.

Rev J. Owen Dorsey
P.O. Box 591 Washington D.C.

Dear Sir:

I am in receipt of your postal & would say that I have not seen either of the papers to which you refer. Since the publication of Indian Games I have received an account of Lacrosse among the Oregon Indians under the name of Koho. Have you ever seen that game?

I think I had the pleasure of travelling over on the Union Pacific with you when you were returning from a long journey among the Indians. I was deeply interested in a description given by the gentleman who I take to have been yourself, of the elaborate construction of the Indian languages & the delicate refinements of sense & their grammatical rules.

Trusting that you may not be disappointed when you come to the actual perusal of Indian Games, I remain

Yours very truly
A. McF. Davis

IF NOT CALLED FOR IN TEN DAYS POSTMASTER WILL PLEASE RETURN TO

UNITED STATES LETTER SHEET ENVELOPE.



CAMBRIDGE STA. OCT 1 12 M MASS.

Rev. J. Owen Dorsey
P.O. Box 591
Washington
D.C.

U. S. PATENT, JULY 1. 1879.

1

REC'D. 1 WASH. OCT 8 9AM 1886

BOX DEPARTMENT OCT 8 10AM 3

Acknowledge 2d pamphlet

(30)

Cambridge Oct 15

Rev. J. Owen Dorsey,

Dear Sir:

I am in receipt of your kind offer to send me one of your copies of the Third Annual Report of the Bureau of Ethnology - While I should highly appreciate the possession of this valuable publication, I am forced to confess that I have free access to the Smithsonian publications through the College Library - Indeed a large percentage of my informations concerning games among the Indians west of the Rocky Mountains, is credited to that Source.

I have made use of your Omaha Sociology with acknowledgment in the notes - I am however grateful for your offer.

Yours very truly
A. McF. Davis

IF NOT CALLED FOR
IN TEN DAYS
POSTMASTER WILL PLEASE
FROM TO
A. McF. DAVIS,
Cambridge, Mass.

UNITED STATES
OCT 15 9 45 PM
1886
DIVISION
STOCKTON
6
ENVELOPE.

UNITED STATES POSTAGE
TWO 2 CENTS

Rev. J. Owen Dorsey
P. O. Box 591
Washington D. C.

U. S. PATENT, JULY 1. 1879.

1

BOX DEPARTMENT
OCT
16
3 PM
3

UN. REC'D. WAS
OCT
16
2 30 PM
1886
4

Chatean Creek D.S. Dakota
Septe 8 1874 th de Anptukin

Mr Ru J. Owen Dorsey
koda wowapi Maya gukin iwacu
ga nina Cante Mawaste ga
nina i Mduskin ye do koda
Ohini Ciksuya tka niye
Miye ksuye sni Na ce ca Cipcan
ankan Miye ksuye cin he
Nina waste wadake do koda
Nina Cante Mawaste
ye do koda hehan wakantan
ka e Ciyatanhan Miye
ksuye cin hean Nina
waste wadake do Ohini
wakantanka ki ci wa an wa cin
ga wasi cun wakan Miye
ksuya pi Can Na waste wadake
do tohan wasi kin hehanyan
wasi cun wakan waste ci da
pi kla Mi Cante nina
iyo Makipi waste wadake do

He han ihanktan wan kin
koska itan can pi kin he na
waste pi kin hean iyukin yan
wowapi ci ca tka wa cin
ga de wakage do koda
Mn cook inoge cin hantan
yan oki ciya ke kte do koda
wana yanktan wan kin
Wi casa ota waste pe do
Tka wakantanka wa cin yan
Di kin Na hanrni tanyan
Okarni gapi sni tka wi coran
kin wana nina ku wapi
Hean nina waste wadake do
~~nina wakantanka Omakiya~~
ankanx e can Mi ye do koda
Wasi cun wakan Miyeksuyapi
can Na sanpa wa Masaka
eye ce ca he han oyate Mita
wa kin de wana waste pi
Tka ota wowapi anspe pi sni
Hean cante Masi ca e cee

ye do tka waste pe do koda
He han Panka kin nina
wa ci pi yedo tka wowayazan
wani ce ca tanyan anpi
Panka kin ki ci zapi wani cedo
Tanyan anpe do cante kin
wowayanzan wani ce catan
yan anpe do oyate owasn
cante waste ya anpe do
si can ~~gu~~ gu kin wasi cun
wakan cun pe do koda he na an
wowiyuskin Mi auha do
Philip gedalina yanktan Agen
cyen hen anwedo Matosapa
~~de ansni hunkuntipi kin~~
cekta kihda ihokoda
to Na wakantanka wa cin yan
Pi kin he Na pe ci yuzapedo
Mi cante atayaan waste
ci dapi ke do koda nina
ciksuyatka tokiya ya an
kin tanyan sdowaye sni

Hean wowapi ci cuśniyedo
ankan wowapi Maya quan
kan nina cante Mawaśte
yedo koda Madpiyakin
cekta wakantanka wan Midaka
ka wacin tanyan wan Midaka
wacin Maka akan Maza
ska ota Miduha kta wacin
śni taku ota Miduha
kta wacinśni tka wakanta
ka ekta wi coni Miduha
kta wacin tka iyotan
Wi caża ota ni wi cawaye kta
wacin awe cake han
wakantanka oiye kin wi caża
kin wi cawaqu nina ikdu ce
tupi kta wacin Dakota kin
koda Mita wacin an waśte da
ke do Baltiste Defand he Miye
waśte yedo cante Mawaśte yedo koda

April 7th 1/79

Mr. Doss

Dr Sir

I am staying down here with my sister for a while I had to leave up there on account of my troubles I suppose you have heard all about it I am very sorry that I did not take your advice I feel that I have been doing wrong. I want you to take good care of my sister and not have her abused I would like to see Sister Mary very much. have you still concluded to take those boys yet if you please to let me know I would like to go back and

go with them I am going to take your advice now so that I can go along with and learn I wont to go to the good place I know I have done wrong how are those two boys getting along are they learning any faster than they did tell them to improve their time - Would you please to tell me how soon they would start give my love to all that I know any thing about

Respty Paul Deloge

Otoe agency Neb
March 12th 1880

Mr J. Owens Dorsey

Dear Sir

I have recieved you letter yesterday and you wish to know some thing about the Otoes of there Band some of there bands are nearly run out but I will try and tel you some of the bands & know but I can not tel you the hole histry & will tel you the names of the Chiefs and the bands they belong to, the head Chiefs name is

1 Har, regarlar, Arrowhar, otoe means buffello band
2 Wahar nar yea To nar pe otoe Bear band
3 Mon cha hon cha Missourias Tunaupin Baare Band
4 Cha do nar yea arro whar otoe Buffello in
5 Shun na thkar Cha hetar missouri eagle or thunder Band
6 Mus kar kar ha otoe Bear Band Tunaupin
7 Nar pa war ra Missourian cha hetar band
8 Cha do thkas otoe arrowhar band
9 Ka grath tha otoe to nar pe band

Print head of the bands has no Chief

war ru cha nar yea che hetar band
Ho thon, there two left in band one woman only 3
Ho thon means big cat fish or whale
Che su ing a Missourian Homor Elk band
Me ka thkas otoe Rucha Pigeon Band
War con ing a otoe Warkow Snake Band
one man two woman left only in the band

Larno wa ing u otor Monkar cha or owl Band
Tar nar thu otor Parthar or beaver Band
there is one band of Chehetar band has
run out only two woman left you
some thing about there Camping when
there on hunt they dent camp
like the Omahas this is all I can
tel you at present Exquse me my
bad writing tel Louis Sanssouci
I send my love to him and his
family and Respect to my Relations

Yours Respectfully
Battist Deroin

P S
Please give this letter to my
~~[illegible]~~ Brotherlaw

Copy.

167

Smithsonian Institution,

Bureau of Ethnology, May 18, 1882.

Mr. Edward Farley, Omaha Agency, Neb.:

Sir,

Enclosed please find a draft on New York for Fifty dollars, payable to your order, which you can have cashed at Decatur. After paying the expenses of yourself and the two Omahas to Council Bluffs, reserve enough to pay your way back to Decatur (in all, nineteen dollars), then purchase two sleeping car tickets from Council Bluffs to Chicago. Please hand the balance to Mr. La Flèche to be used for paying for meals and for two sleeping car tickets from Chicago to Washington.

Please say to Mr. La Flèche that I wish him to keep a careful account of all that he pays for meals, etc., as it must appear on vouchers after his arrival here.

I also enclose an order from the B. and O. ticket agent in this city to the ticket agent of the Chicago, Rock Island, and Pacific R.R. at Council Bluffs, for two tickets from Council Bluffs to Washington, D.C. This ticket agent will telegraph to that one about it, but the enclosed order must be presented by you when you go with Mr. La Flèche and Two Crows. Please acknowledge receipt of this communication, and send to me in the enclosed envelope. Hoping that you will start from Decatur on the 29th., without fail,

I remain, etc. J. Owen Dorsey.

Omaha Mission
June 23rd 1880

My Dear Friend:-

Yours of the 11th came to hand on the 17th and I can freely say to you that I will appreciate the interest that you have taken in my behalf, in this matter of justice to man and man.

Dear friend, I hope to see the day that I can repay you, but if not you have my, God bless. I went to see Major White, on the 19th

but he was absent. I left word, also the letters from the Commissioner. I received a card today, he declining to ask for the return of the petition, on the ground the you have the best opportunity and that he is not certain at what time he will leave. He is not doing any business but what he cannot avoid. So the affairs here are in an unsettled condition. If you would ask the Commissioner to forward the petition to Major White I can have it all satisfactory arranged. My only hopes are in you. Mr La Flesche and family are well. Susette is now in Omaha will return this week. The folks are all well at the Agency only Mrs Root has been having the chills but is better now. My regards to Mrs Dorsey. Hoping to hear from soon. I remain

Your friend
E. L Farley.

Omaha Mission
July 12th 1880

Dear Friend

I received your kind letter on the 9th and feel proud that I have such a true friend I suppose I will not surprise you when I tell you that I was married on the 29th of last month. The Day school closed. It is a question whether the Mission will continue The government has withdrawn its contract and the Board has not come to

any conclusion as yet about what to do. I had a talk with Henry Fontenelle about the Poncas. He was the man that went down with Mr Tibbles. When they got there the Agent arrested Henry thinking he was Mr Tibbles but let him go when he found out that he was not the man he wanted Mr Tibbles could not get to have a talk with the people altogether. He had a talk with Frank La Flesche Frank told that the Agent had a council with them and forced them to sign a petition to have a large school house. The young men want to come up, but the old men & chiefs

are afraid to come. So
Mr Tibbles has returned
all your friends are well here,
and at the Agency. I
saw Big Elk yesterday
He told me that he would
write you soon. His wife
is very sick. All your
other Omaha friends are
well. They will be all
glad to see you. My wife
send her regards to you
both.

Your friend
Edward Farley.

P. S. If the petition is
returned I think I can
accomplish all.
E. L. F.

Omaha Mission
Aug 17th 1880

Dear Friend:-

I write to you once more in regard to my claim. It has been a month since I forwarded the papers to the Commissioner and I have not heard from him since. I got every thing that was deficient in the first corrected as far as I could understand it and the and expense account. I forwarded a copy of vouchers that Agent Gore required me to get to secure him

payment of $100. that
he paid she on my expenses
Every thing was certified
to according to law.
My expenses were itemized
in in the vouchers given
to Agent Dore. So dear
friend if you go to
Washington, you could
see the papers and
explain the matter to
the Commissioner. I
need the money, and it
is a just claim. Do
what you can and I
will be forever thankful. All are well here
and at the Agency.
All anxious to see
you. Give my regards
to your wife.

Yours Truly
Edward Farley.

Omaha Mission
Feb 27th 1887.

Dear Friend.

I was thinking about you tonight, my Father in law & mother have been here. They are going down to the Indian Territory in April and stay till June. They feel very grateful for the interest you still take in the Indians. Big Elk speaks about you every time he comes here.

I can freely say, the Omahas hold you & your wife in the highest terms. They ask when you are coming & they want to see you. How I would like

do see you. Carey La Flesche is very sick with sore throat. I would like to know what congress has done on the Indian question. I have not heard in the particulars I expect to build a house this spring and go to farming. It is going to take considerable money, but I will be for myself, and will feel better. I have never heard from my claim, but through you, and I have still hopes that you will get it for me. If not you have done all a good man can do. I would like to hear from you soon. It makes me feel good every time I hear from you. Give my regards to your wife & baby. All well at the Agency.

Yours truly.

E A Farley.

West Chester - Chester Co: Penna.
Wednesday - 15th May - '72.

Revd J. O. Dorsey:

Rev^d & dear Sir:

Your letter reached me on Saturday evening, the 11th inst:, & it did seem hard that we should have sent a box to Mrs. Stanforth only the day before, & that it should have gone without the little things for her own comfort that we were so specially anxious to send. We had heard of your illness, & of your mother's disabled

hands, & had in consequence despaired of any direct communication from you for some time; while we wished to send our mite for the relief of your sick, without delay. I enclose a list of the contents of the box, which was to have consisted entirely of groceries. The clothing went in to fill up. We do not expect to have a box of clothing ready before the autumn. If we can find any opportunity to forward sooner the few articles your mother named, we shall certainly do so, as it is during the hot weather she will particularly need them.

We sent the box to Mr. Kemble to be forwarded. Perhaps I should mention that the suit of clothes was for Standing Yellow. We did not know that the men of the tribe were so unusually tall. I hope the waistcoat & trousers will fit some one.

I cannot tell you what I think of your mother. Her life is a constant lesson & reproach to me. I think her labors must be doing almost

as much good to the Church at home, as to your poor Ponkas- It is our prayer that you may both be strengthened abundantly in & for your work- & may bring comfort & healing, & the knowledge of Christ, to all your suffering people.

Please advise us of the receipt of the box. We shall always be anxious to hear of & from you both. Very respectfully Yours

S. J. Farley-

We request Mr. Kemble to send us the bill for the freight-

Kaw Agency, Indian Terr.
Xmas, 1882.

Miss Alice C. Fletcher:

Dear friend, I hope that you are spending a pleasant Christmas, whether at the East or among my Omaha friends. I infer that you are now with the latter from what Frank told me before I left Washington, so I shall send this to the "Care Agent Wilkinson." I wish you could see these Indians! They have lost all their energy, and seemed doomed to gradual extinction within the next fifteen years. There are some noble men among them, just as among the Omahas; and I think, if here you might do some good and rescue them; but, alas! it cannot be.

Dec 25 1882

The Friends and Presbyterians are at work here; at the boarding school the Superintendent and wife are Friends, but the teachers and all the employees are identified with the Presbyterians, tho there is no minister of any sort in charge, and few visit the agency. The Superintendent, Mr. Hester, generally opens Sunday school, and conducts evening prayers nightly. He is unlike the Nebraska Friends, and so are those at Osage agency, as he and the latter are singers, and have plenty of music. They urge me to preach, so I have been making addresses as often as able, tho I have had a bad cough for three weeks, lasting till about ten days ago. The only work done here is among the children

at the boarding school. Nothing is done for the adults. Many of the latter can speak a little English, more indeed than among the Omahas. Francis Thomas reminds me of Big Elk in voice and appearance, and he might become like him in heart and life. Pa-hat'-le ga-qli (= Omaha, Pa-hañ'ga ga-qći, The first one to kill a foe) is the war chief (tu-tan'-hañ-ga or du-dan'-hañ-ga) of the tribe, being by birth (sic) a chief of the Hăñ'ga (Black Eagle) gens. He is one of my best friends, and has given much valuable information. I began to talk with him and others the first day after my arrival, and found that they could understand me, tho I could not make out all that they said. By the following Wednesday I could dis-kense with an interpreter! I will give a few examples of

[illegible] + Osage as compared with Omaha + Ponka.

(In Kansas)

Ponka wayádje mi^{n}-ǵtci bla-dje miñ-ké-dan ḳ

Kan'ze wayádje tcĕ na-dje kŭ^{n}-bla miñ-ke

aú — When I read a Ponka word, I wish you to give (read) me the corresponding Kansas word. (Same, mutatis mutandis, in Osage):—

Pa^{n}-ǵka wa-ɸa-dse wi^{n}-ǵtsi bla-dse miñ-kce-dan, kŭ^{n}-ze e-ḳu Wa-ja-je wa-ɸa-dse tsĕ na-dse kŭ^{n}-bɸa miñ-kce aú (as spoken by the "Big Hill Osages").

	Om.	Kansas					
red	jí-de	jü-dje	jü-dse	tc	tce	tse	buffalo
gray	qu-de	qu-dje	qu-dse	tʼe	tsʼe	tsʼe	dead
throat	nu-de	du-dje	tu-dse	kĕ	kye	kce	the [illegible]

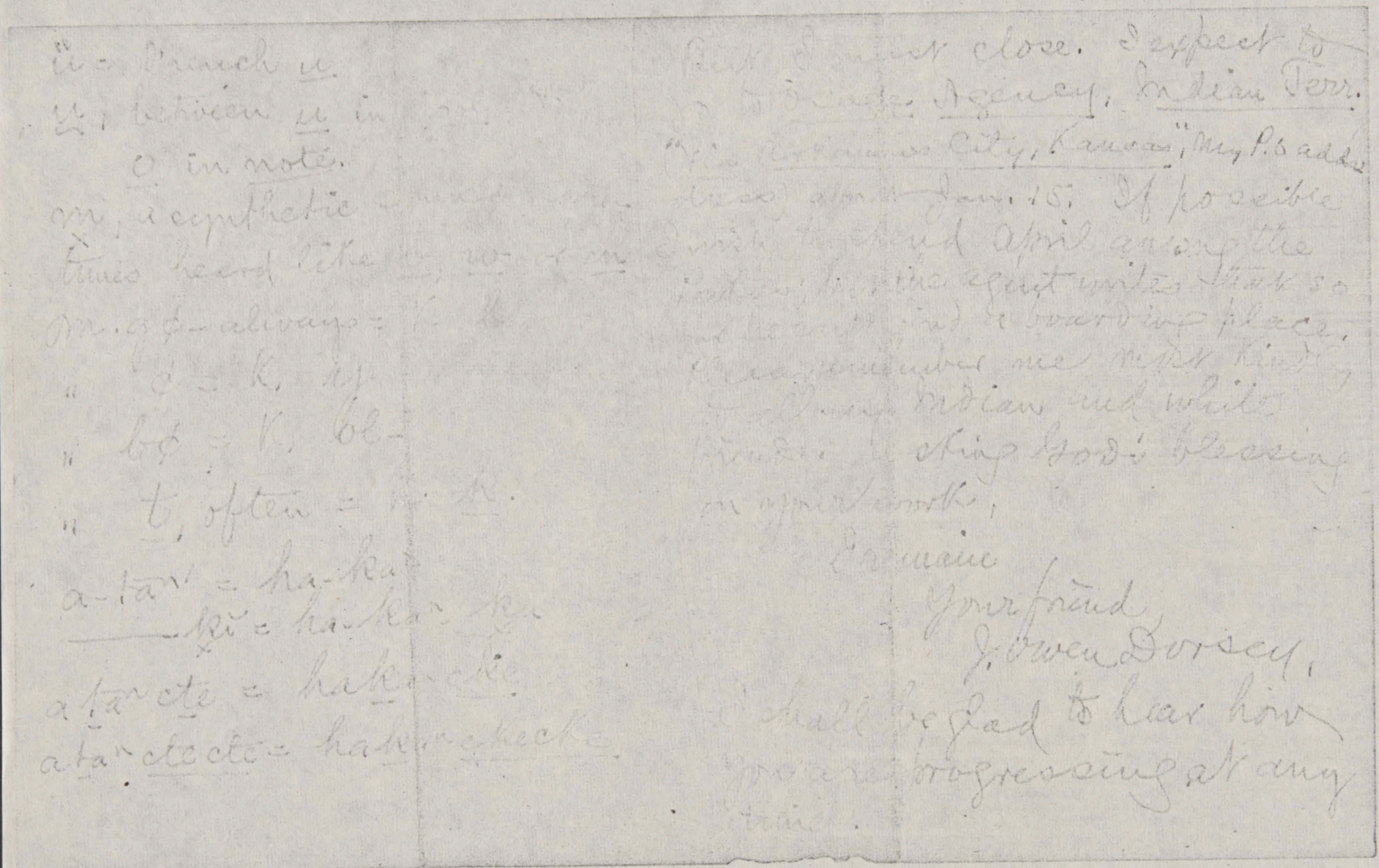
	Om	Kansas	Om	K		
[illegible]	pe-de	pye-dje	to go) ɸe	ye	ja-hĕ	ja-[illegible]
[illegible])	pe	= pye	go home gɸe	le	to stab ju-he	ju-pye
crane	pe-tan	= pye-kan	some one has come home gɸi	li	to scape he	pye
South wind female	A-ʿa-win	= A-ʿkʼa-mi	sit down gɸin	lin	ɸa-hé	ya-pye
to dig	ʿe	= kʼe	let go home ɸi-ctan	yü-ctan	-he in verbs = -pye	
to give	ʿi	= kʼü	you have done ɸni-ctan	nü-ctan	= Dak. -pa in verbs	
to carry	ʿin	= kʼin	I have done bɸi-ctan	blü-ctan		
[illegible]	agaʿu	= aga kʼu	show to stop doing ɸa-ctan	ya-ctan		
woman	waʿu	= wa-kʼu (the hide scraper!)	you stop ɸna-ctan	na-ctan		
			I stop bɸa-ctan	bla-ctan		
stock)	hi	hü, hü-le	we-gɸi	mye-li		
coming	i	hü	[illegible] we-ʿa	mye-tsʿa		
[illegible] back	gi	gü	snake wa-gɸi-cka	wa-lü-cka		
you have been [illegible]	ci	cü	buy you [illegible] gɸeze	le-zé		
[illegible]	pi	pü	stupid gɸeje	le-jé		
			spotted			

Kansas ü = Om. i = Dak. u, as a rule.

E.g. ʿi = kü = kʼu

i = hü = hu

gi = gü = ku



(1)

April 3, 1891

Dear Mr Dorsey

Consecration as applied to the color white in the article you have quoted needs a few words of Explanation.

The almost universal appropriation of white animals to religious ceremonies is unquestionable; whether this selection was wholly upon the rarity of this color is a little doubtful. The unusual is generally "sacred"; this feeling however is not confined to a color, and albino. the white buffalo. and the white deer are not often met with, other white animals, as the rabbit are not uncommon nor are white feathers. It is true these white feathers are often colored for ceremonial uses, but the added colors have their particular meanings, and these do not seem to override the primal significations that the feathers selected to bear these symbolic colors are white. The natural suggestion that a white ground would best serve to set off the added hues may have been in the distant past the simple reason why white feathers were chosen; & this choice adhered to for generations would at last become clothed with a mysterious significance. If this were ever true, this reason for choosing white feathers is not recognized today. I have frequently told; "the feathers must be white" While I should not hesitate to say that "white

symbolizes consecration", still after continued study I find the idea clinging about the color which as I said then "is seldom artificially used."

Various symbolic colors are not infrequently placed upon one object, so that the combining of symbols, or even their occasional change does not seem discordant to the Indian mind; this fact among others renders it difficult to draw a hard and fast line about any one color or symbol.

Further research has shown me that green and blue and black are related and that to a degree green and blue are interchangable. Blue is regarded as a darkened green, that is, green removed from the light, or deepened in hue; blue therefore stands intermediate between green which has the light on it and blue shaded into black which has no light in it. In some ceremonies green typifies the Earth, in others blue is the symbol. The sky is sometimes represented by green, and again blue is used, while blue darkened to black stands for the distinctive elements of the air.

I have found a subtle connection between the elements of Earth and air that answers somewhat to the blending of the symbolic colors just spoken of. This connection is revealed in the reciprocal or complementary

functions of Gentes belonging to these two great divisions represented in the tribal structure, as well as in the reactionary character of the Elements themselves as portrayed in myths and typified in some ceremonies. For instance: The Eagle Mythically belongs to the air, and is allied to the destructive powers of the Element and to wars upon the Earth, yet the Eagle gens, altho. connected with the air division of the gentes is in some tribes a peace gens. An Enemy escaping to the tent of an Eagle-man is safe and cannot be molested. In symbols the Eagle feathers are not only the pride and Emblem of the warrior but they are Essential in certain ceremonies of amity and peace making. ~~From~~ A study of the position of gentes belonging to the divisions of Earth and air. their tribal and ceremonial duties, together with their mythic Cryptical significance. ~~then~~ shows lines connecting the gentes of the Earth with the gentes of the air which are vertical, or to speak, and might be represented as running north and south, on the tribal circle, and indicating mediatory ~~powers~~ offices as between contending or opposed forces.

It would occupy too much space to fully set forth my reasons for thinking blue-black to be the Symbol of the thunder rather than red and yellow. Altho. thunder is allied to

the four quarters, to the four elemental divisions and partakes of their symbolism. Still a study of thunder ~~names~~ myths, thunder names, and the tribal offices of thunder gentes seems to me, at my present understanding of them, to indicate the blue-black as the persistant symbol.

I would not at this date make any unqualified statement giving green, blue, or black, ~~to~~ as the symbol of the west, the water or the moon; + altho. ~~these colors~~ in some instances these colors occur in connection with these objects of reverence, ~~these~~ I am now ~~now am~~ inclined to class these as an incidental rather than a representative use of the color symbols.

One word regarding red and yellow. Red not only represents the sun and the procreative forces, (~~altho~~ yet black is sometimes used in the latter) but the color carries with it the idea of hope, the continuation of life. The dawn of the day, the East, is almost without exception in these tribes denoted by red. This red line force-ful, aggressive, yet life giving and hope inspiring starts from a war division of the tribal circle and fades into yellow as it passes into an opposite peace division in the west. Red and yellow bear to each other a relation somewhat resembling that of blue and black only reversed; the red loses its intensity in yellow, the aggressive force

symbolized in the red is not expressed in the yellow. If ~~one~~ the Indian's world were arched with his symbolic colors, we should see a brilliant band of red ~~starting~~ from the East and fade to yellow at the West; while the green-blue line from the North would deepen to the black of the South; In the first the intense color would rush from war into the mild light of peace; the second bright hue would spring from peace to be lost in the darkness of war. Thus the two ~~blood~~ hold the tribe within the opposing ~~the~~ yet complementary forces which constitute the mystery of the relation between life and death.

I will not go further into this interesting subject nor reach to the revolution of these symbolic colors, as throwing light on tribal migrations and history.

Thanking you for this opportunity to modify some of my statements written nine years ago

I remain

Cordially yours.

Alice C Fletcher

Peabody Museum
Cambridge Mass.
Jan. 3. 1891.

DR. ROBERT FLETCHER,
SURGEON GENERAL'S OFFICE, U. S. A.,
WASHINGTON, D. C.

(3)

Jan. 18, 1886

My dear Mr. Dorsey:

I have been too busy to be able to comply with your request for a transcript of my remarks at our last meeting, before now. I hope I have not inconvenienced you by the delay.

Very truly yours,

Robert Fletcher

Please read them as part of your minutes. There was a very small attendance at our last meeting, & I wish my contribution to be made known.

DR. ROBERT FLETCHER,
SURGEON GENERAL'S OFFICE, U. S. A.,
WASHINGTON, D. C.

(22)

April 23/86

Dear Mr. Dorsey:

I have had a note made of my remarks at the meeting of the Anthropological Society on the occasion of the juggling question. I think it includes all of my moment.

Very truly yours
Robert Fletcher

Rev. J. Owen Dorsey.

Hampton, Virginia.

4

Rev. J. Owen Dorsey
Bureau of Ethnology
Washington - D.C.,

Dear Mr Dorsey: -

Will you tell me how I can get your books on Indian folk lore, &c. published by the Bureau. Vol. VI. has been sent to the School, but I want one very much for use in my office where the boys can have free access to it. They are much in-

interested in legends now and several are writing and illustrating them. for the Indian paper, Talks & Thoughts.

Is there another volume of legends, etc. (in other languages) yet published? I am sorry to trouble you again, but think you will understand my wants, better than Major Powell would.

You have doubtless heard of Bushotter's death. The rector of the church in Hedgeville wrote Mr Gravatt a long

and laudatory epistle about him.

Your friend Bruyer is working now for an M.D. — will enter Yale in the fall probably.

Truly,

Cora M. Folsom

March 16. '92-

Decatur Burt co Neb Sept 13th 80

Rev. J. Dixon Darcy

Dear Sir

It is now often the date you expected to leave for Nebraska, but I thought it might be that you would not come just then. I wanted to impress upon you an important matter before you came away and that is this. you are aware that there is a building here built for an imperance, which is doing the Omahas no good. I have often wished that it could be utilized as a boarding school. and wish that it could be carried on by the Episcopal Church. I have spoken to the Rev. Mr Jacobs, and to the Bishop Clarkson. they both show or express a willingness to do so. but I suppose there must be some authority given and may be aid by the U. S. officials. would it not be a good idea if you could see the Commissioner of Ind. affairs and speak to him upon the subject before you come. hoping you & your family are in good health

I know no one better fitted to superintend the school than you

Very Respectfully
H. Fontenelle

The Folk-Lore Society.

36, Alma Square,
St. John's Wood, N.W.

19 Jany. 1888.

Dear Sir

Your name has been mentioned to the Council of the Folk Lore Society as that of one whose co-operation it would be desirable to obtain, and I have been authorised by the Council to invite you to become a member of the Society.

I send herewith a brief

Statement of the Society's objects and operation, and shall be glad to receive a line from you accepting the invitation.

I am Dear Sir
Yours faithfully
J. J. Foster
Hon. Secy.

WEB

J. A Dorsey Esq

TRINITY COLLEGE,
CAMBRIDGE.
England

14 November 87

Dear Sir

In my little work on Totemism I have made such constant use of the valuable materials contributed by you to the Reports of the Bureau of Ethnology and other publications that I feel almost bound to make the you the only return in my power by begging that you will accept of a copy of the work. Although the American facts which it contains are of course familiar to you, it is possible that the facts drawn from Australia and other parts of the world may be less so and that therefore the work

ethnologists would (I venture to think) do well to keep the distinction before them in their enquiries. If you could give me any information on this point I should esteem it a very great favour.

There are many other questions (as about the sacrifice of the totem, the eating of the totem by way of solemn communion, sex totems, descent of a second birth &c.) which I long to ask you, but fear to do so lest I should weary you or seem obtrusive. Even as it is, I have perhaps overstepped the limits within which a stranger should confine himself. Perhaps the common cause of science may be my excuse.

I am, dear Sir,
Yours faithfully
James G. Frazer

The Rev. J. Owen Dorsey

may not be entirely without interest
even for an ethnologist whose privilege
it is to be in immediate
contact with rude races. Any criticisms
or corrections that you might care to
make on it would be received by me
with the greatest respect and attention.

Amongst the many points on which
I am most anxious to receive information
one of the most important is this. Marriage
is forbidden within the clan (gens); but is
sexual intercourse? I suppose of course
that at the point of social development
reached by the Omahas all intercourse between
the sexes outside of marriage is regarded as
wrong; but the question is, is this
wrong greater or is it less when the
persons are of the same clan (gens)
than when they are of different clans
(gentes)? The reason for thus
distinguishing between sexual intercourse in
and out of marriage is that according
to one view the prohibition of marriage
within the clan is simply a piece of the
old communism, according to which every
man was allowed to use but not
to appropriate everything (including the
women) which belonged to the clan.
Marriage, on this view, was theft of the
common property. If this view is
correct, we should expect to find that
while marriage within the clan was
strictly forbidden, sexual intercourse
was freely permitted. And in some of
the Australian clans this seems to
be the case (p. 59 of my Totemism). ~~But~~
~~most do~~ Other Australian observers
say that intercourse as well as marriage
is strictly forbidden within the clan.
Unfortunately most observers of totem
societies simply state that marriage
within the clan is forbidden, without
adding whether sexual intercourse in general
is so forbidden. The point is clearly
one of the greatest importance and American

to show by a collection of marriage ceremonies that the idea of danger in marriage is widely spread. There is a peculiar parallelism between the ceremonies at marriage & the ceremonies at burial; and as the latter are undoubtedly ~~indeb~~ intended to bar the ghost, the inference is that the similar ceremonies at marriage are intended to bar a spiritual enemy of some sort. Can they be meant to secure that the spirit or imaginary animal, which is supposed to infest a woman, should be left behind? and can the essential element in exogamy have been originally ~~at~~ that of distance — the point being to bring a woman from a distance, taking at the same time such precautions as suggested themselves to the savage for leaving the evil spirit behind?

All this, I fear, must appear rather wild to you; but we must try one hypothesis after another till we get one that fits the facts. I need not say how I should welcome any information which you might be so good as to give me on any of these obscure topics. Again thanking you for your kindness

I am, dear Sir,

yours respectfully

James G. Frazer

To the Rev. J. Owen Dorsey
Bureau of Ethnology
Washington U.S.

TRINITY COLLEGE,
CAMBRIDGE.

17 January 1888

Dear Sir

I am exceedingly obliged to you for your letter, for the valuable information it contains, and for the pains you have so kindly taken to correct and supplement my book. If a second edition is called for, I shall certainly embody your corrections and additions in it, with full acknowledgement of my indebtedness to you. I am particularly pleased with your correction of Morgan's inanimate totems (Ice, Earth, &c.). I always feel a suspicion of the genuineness of this class of totems, so it is very satisfactory to have them resolved into animals.

The view that exogamy is based on communism, which I mentioned in my previous

letter, is not my own view, but that of a friend. But he is disposed to very considerably modify it in face of the facts. The prohibition to touch the totem is clearly against his view. My own idea is that exogamy springs from some superstition as to danger caused by sexual intercourse. But how exogamy was supposed to obviate the danger, I do not clearly see. As to the danger itself, there is an instructive passage in Gumilla's Histoire de l'Orenoque, I p. 248 sq. (I use the French translation). There it is said of that for 40 days before marriage a Guayquiri woman was shut up & compelled to fast rigorously, so that on the day of her marriage she was quite emaciated. When Gumilla asked why they did so, the Cacique answered: "Nos anciens se sont apperçus, que lorsque les femmes ont leurs ordinaires, elles font mourir toutes les choses sur lesquelles elles marchent, et que lorsqu'un homme vient à marcher sur l'endroit où elles ont passé, ses jambes s'enflent aussi-tôt. Ayant cherché un remède à cet accident, ils ont ordonné, qu'afin que leurs corps n'ait point de venin, on les fasse jeûner quarante jours, car par ce moyen elles se dessechent et ne font plus de mal, ou elles en font moins qu'autre fois." This custom of fasting before marriage is very widespread, & doubtless the true reason is that given by the Cacique. The seclusion of girls at puberty originates in the same idea that they are dangerous. The best example I know is in the Lettres edifiantes VIII. p. 333, where at the end of the girl's seclusion all women rush about with sticks striking at the serpent which has stung the girl, till one of them pretends to have killed it. Thus the savage explanation of menstruation seems to be that the woman has a dangerous animal in her person which is hurting her, & any person who came near her at such times would be liable to be wounded by it. My conjecture (for it is hardly more) is that exogamy is a device for obviating this danger. If there is any foundation for this conjecture, it is obviously most important as to collect evidence as to the beliefs & customs of savages in regard to menstruation &c. I am at work on a book on folk-customs, in which I intend

Personal
Please return to J. Owen Dorsey.

TRINITY COLLEGE,
CAMBRIDGE.

2 June 1888

Dear Sir

I beg that you will accept a few specimen copies of the Questions on the manners and customs of savages which I have had printed for distribution amongst travellers, missionaries and others who know savages at first hand. I can hardly doubt that the Bureau of Ethnology already makes use of printed forms of this kind; but in case it should be otherwise and you thought that the questions were suited for their purpose, I should take it as a great favour if you would bring the subject before Major Powell, the Director of the Bureau, in the hope that he might not think it inconsistent with the objects of the Bureau to circulate the questions among members of the Bureau and others who possess the requisite knowledge of the Indians. In the

event of his agreeing to do so, I should be very happy to supply as many copies of the Questions as might be wanted. Or the questions might be reprinted with my name and address struck out and a request substituted to send answers to the Bureau of Ethnology.

I am very glad to see the promised appearance of the Journal of American Folk-lore and the American Anthropologist and am anxiously awaiting copies, which seem not yet to have reached England.

Yours respectfully
James G. Frazer

The Rev. J. Owen Dorsey

UNION POSTALE UNIVERSELLE

POST CARD—GREAT BRITAIN & IRELAND

(GRANDE BRETAGNE ET IRLANDE)

THE ADDRESS ONLY TO BE WRITTEN ON THIS SIDE.

CARDIFF F AU 88

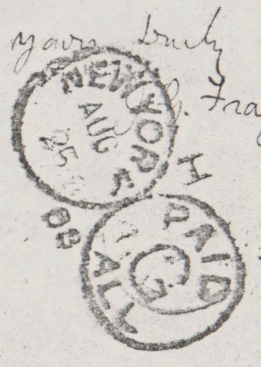
ONE PENNY

The Rev. J. Owen Dorsey
Box 6, Takoma Park P.O.
District of Columbia
U.S.

Trenity College, Cambridge.
18 August 1888

Dear Sir, It is a great satisfaction to me that my 'Questions' have been approved by specialists in Washington. I gladly avail myself of your kind offer to distribute some copies and for this purpose will send you 25 copies. Accept my best thanks for your kindness. I trust that it will not cause you trouble. Many thanks for your articles in the Journal of American Folklore. I am very glad that you have started such a Journal as well as the 'American Anthropologist'. Both promise to be very useful.

yours truly
J. G. Frazer



(10)

PUBLICATION HOUSE OF
FUNK & WAGNALLS.
18 AND 20 ASTOR PLACE.

EDITORIAL ROOMS OF THE STANDARD DICTIONARY.

NEW YORK, May 23 1891.

Dear Sir!

We are in receipt of your very interesting ~~kind suggestion~~ list of Indian words which has been turned over to the Editorial Department of our Dictionary.

Every valuable new word or new meaning of an old word will be given a place in "THE STANDARD."

We are specially pleased to receive any recommendation or suggestion.

Thanking you for your kindness we remain,

Yours respectfully,

Funk & Wagnalls Co.

J. Wm. Worsley, Esq.
Takoma Park P.O.
D.C.

Omaha Agency, Neb., Jan. 3rd., 1880.

Mr. A.S.Gatschet:

Dear Sir,

I have written to Rev.S.D.Peet, asking to favor me by supplying you with the desired number of copies of my translation of the Omaha fable. As I did not keep a copy of the paper that I sent Mr. Peet, I would not be apt to furnish you with an exact copy of it if I attempted to prepare the ten or twelve papers myself.

Part of the notes, for example, might be omitted, and there might be other changes, so I prefer sending to Mr. Peet.

My stock of fables, etc. may be summed up as follows:

For the Dhegiha volume—	Omaha.	Fables in the original,	30
		" " in English,	3
		Omaha version of a Yankton fable,	I
		Omaha historical accounts,	I3
		a Dakota ghost story	I
		Accounts of brave Dakotas,	2
	PONKA.	Fables,	I3
		Historical accounts,	2
		Ghost story,	I
		I Ancestral myth, partly in Englis	
		4 Stories of dreams and conjuring	
For the Ciwere volume —	OTOE.	Fables in the original,	I0
	IOWA.	Fable " " " " " " "	I
		" " " " in English,	I

As a man has come to tell me some more stories, I must conclude.

With the wishes of the season, I remain

Yours, respectfully,

J.Owen Dorsey.

Omaha Agency, Neb., Jan. 23, 1880.

To Albert S. Gatschet, Esq.:

Dear Sir,

Your letter of the 10th. inst. has been received, and your kind suggestion noted and appreciated. Permit me to thank you for it and also for your article on "The Test of Linguistic Affinity," in the last number of the "Antiquarian," which came to-day.

It has not been my intention to regard the syllabication of Dhegiha or Ciwere words, except when they are given in the Dictionary, But Mr. Peet suggested the division for the article in the Antiquarian. If it be the aim in an interlinear translation to have each English word directly under its corresponding word in the original, I do not see how that can be arranged without regarding the syllables in languages which contain so many holophrasms. For example, if the following occurred in a myth, the translation would run far beyond the original. i agazhi ga
Command him to come to this place, not his home.

Even if you should write the English in two or three lines under the original, you would often be at a loss to decide which parts corresponded to each other, as in words which contain prefixes, suffixes, and also infixes.

Before returning the proof-sheet, I took pains to examine each word and letter three times. Though I asked for the omission of the nine superfluous lines, they have been retained. There are but three "n's" which are needed: n, in no; n, in the French bon, vin, etc., (which I write $\tilde{n}$, but suggested the Italic *n* to the printer); and $\tilde{n}$, which represents the sound of ng in sing.

While in many cases the n's are printed correctly, there are about as many errors. Thus, n instead of n(ⁿ); ñ(ng) instead of n(ⁿ); an Italic ñ instead of ñ(ng); n(ⁿ) instead of ñ(ng); te, (to wear a dress) instead of ṭe, to die. The word for men, niashinga (niashiⁿga) is correct, though an apparent exception to the general rule of ñ before g or k. Of course, one must consider the difficulty of printing a strange language; and perhaps, after all, the printer executed his work as well as could be expected. In the last line on p. 131, the Winnebago word washciñge-ra or washciñka-da, is run into the following word "ama."

If you desire it, I will send you a correct version of the Omaha of the myth, without the division into syllables. As you have a "Marvel Copyist" in Major's office (judging from some letters that I have received), could you not have the requisite copies of the corrected version sent along with the printed copies?

Any suggestions as to linguistic investigations will be thankfully received by

Yours, respectfully,

J. Owen Dorsey.

P.S. I see that you quote the old meaning given to "Dakota."
An Omaha who speaks several languages has told me that it is equivalent to Dhe-gi-ha (Omaha and Ponka), "Belonging to the people of (the land."

'Ce-ki-we-re (Iowa)
'Ci- we-re (Otoe) [Contraction?] Ditto.

The syllables are divided here to give you a hint as to the phonetic laws. Dh. dh, often C. 'c;
" gi " " " ki;
" ~~iha~~
" iha } " " " iwe; as { ihédhe || iwe-hi: v. (Active)
ihe } zhiñg ihe || shiñ iwe. (Neut.)

Dh. 'C.

I have hundreds of examples.

Om. & Ponka

Omaha Agency, Neb., Feb. 7th., 1880.

Mr. Albert S. Gatschet:

Dear Sir,

I enclose the promised corrected version of the Omaha myth. There are a few changes which were not in the version sent to Mr. Peet. I. "Superior n" instead of "ñ" before "kh" and "d", in ea^{n}khti, a^{n}khdhikhtia^{n}i, hi^{n}dake, etc. 2. For the sign of habitual action "hna^{n}" instead of "na^{n};" "hna^{n}" being a modern form of "ʻshna^{n}" while "na^{n}" means "old, grown." 3. A hyphen marks the following word either as an enclitic, or as one that modifies the word preceding it. Since 1871, I have changed the alphabetic notation of the Dhegiha four times, being compelled each time to make corresponding changes in all the material that I was arranging for the Dictionary. The alphabet which I now use, is substantially that which Prof. Whitney suggested to Maj. Powell, and which you have endorsed in a number of the "Antiquarian." I sant a letter on the subject to Mr. Peet; and I have also written about it to Maj. Powell, Prof. Whitney, and Rev. A. L. Riggs, the Dakota missionary. The last doubts the existence of the "Intermediate consonants" (What shall I term them?). But Maj. Powell has told me to use my own discretion. Prof. Whitney did not anticipate them in his letter (See Maj. Powell's Introduction, Page 6, paragraph 8). These "intermediates" have a fixed sound and use; they are not "permutable," nor are they compromises between the corresponding surds and sonants. Mr. Peet suggests the inverted semicolon as their diacritical mark, as the vowels have the inverted comma. ~~He would write~~

He would write ʻa, ʻe, ʻi, ʻo, ʻu, ʻaⁿ, ʻiⁿ; but ʻp, ʻt, ʻk, ʻc, ʻs, ʻsh, and ʻth. I am willing to accept any suggested change which does involve re-writing any of the letters of the alphabet. Since I left Washington year before last, I have had no opportunities of comparing the Catawba with the Dakota and kindred dialects. But I am sure that the Tutelo is related to them; and so are several of the most intelligent Omahas, who understand Ciwere. Mr. Joseph LaFleche, my informant as to the meaning of Dakota, was the head-chief of the tribe, and is still a man who can be relied upon. He speaks ʻCiwere, Dhegiha, Pawnee; and understands much that is said in Dakota or Winnebago. He speaks Canadian French; and can say but a few words in English, though he is quick to comprehend what is said even in that language.

He maintains that when an Indian is on his own land, he will call himself Dakota, Dhegiha, Cewere, etc., as the case may be; but that when on a foreign land, he will call himself by the name of his tribe; that a Santee on Yankton land will say "I am a Santee," but on Santee land, "I am a Dakota;" that a Ponka on Omaha land will say "I am a Ponka," but on Ponka land, "I am a Dhegiha;" etc.

Not having in my possession a copy of Mr. Stubbs' Kansas vocabulary, I must refer you to the books in Major Powell's collection for the name which the Kansas call themselves. I understand that the Kansas have among them a Ponka clan; as the Omahas have a Kansas clan; the Ponkas, an Osage clan; and the Ogalala Dakotas, an Osage clan. I think that on careful investigation an Omaha clan will be found among the Osages or Quawpaws. Yours, respectfully,

J. Owen Dorsey.

CONSONANTS.

b d g j dh z zh gh | h m n hn ñ w r y

'p 't 'k 'c 'th 's 'sh

p t k c th s sh kh

p̣ ṭ ḳ c̣

hn is a peculiar sound which is truly "nasal," the h being expelled from the nostrils.

'p,'t,'k,'c,'th,'s,'sh, denote sounds that are between their corresponding surds and sonants; but are <u>not</u> "a kind of compromise beween the two sounds, shading now more toward one and now more toward another."

Numerous examples can be given to show that each of these singular sounds has its own well established use as well as its surd or sonant.

c is used for the sound of ch in church, answering to your tch or tsh. I have been compelled to use c instead of ch or tch, after a careful review of the Dhegiha, Ciwere and Winnebago linguistic material in my collection.

p̣, ṭ, ḳ, and ç, are explosives.

The following are peculiar to the 'Ciwere: o, 'o, un; 'c, ç, 'th, th, r, y.

The following are not found in Ciwere: b, d, g, z, and zh.

In Dhegiha 'sh occurs only before n, never before any other consonant or vowel. In Ciwere 'sh occurs before n or r(dh); and 'th only before ~~p or~~ n or r(dh).

Every syllable must end in a vowel, pure or nasalized; a diphthong; or ñ(ng). Whenever an apparent exception is noted, it will be found to mark a contraction; as, gaghab egaⁿ, for gaghabi egaⁿ; ashi adhab egaⁿ, for ashi adhabi egaⁿ; idhab egaⁿ, for idhabi egaⁿ. (See Text of Myth).

ma mashciñge-iⁿaka. We'ibi ama. Umaⁿe tĕ dhasniⁿbi ama 'kĭ shi abae adhe 'idhabi ama U'sni aka. Añgadhe tai,mashciñge-iⁿ,abi ama U'sni aka. Añkazhĭ,negiha,dhi-hnaⁿ maⁿdhiñ gă,abi ama mashciñge-iⁿ aka. U'sni aka shi u'sni gaghab egaⁿ shi adhabi ama. Idhe ama 'kĭ mashciñge-iⁿ aka U'sni igakhdhaⁿ dhiñke imaghabi ama. 'Timiha,winegi iⁿdadaⁿ naⁿpe a. Dhinegi naⁿpe dhiñgee hĕ. Añkazhĭ,'timiha,wieshtĕ naⁿpe at'aⁿ hă;akhtaⁿ winegi naⁿpe dhiñge tadaⁿ. Dhinegi naⁿpe dhiñgee hĕ,abi ama wa'u aka. Añkazhi,'timiha,wieshtĕ naⁿaⁿghidha-hnaⁿ-maⁿ' hă. Akhtaⁿ winegi naⁿpe dhiñge tadaⁿ. Aⁿhaⁿ,dhinegi 'pashtañga 'pa naⁿpe hĕ. Aⁿhaⁿ,egaⁿ eskaⁿ-ebdhegaⁿ hă,abi ama mashciñge-iⁿ aka. Wiⁿ idhab egaⁿ ţedhabi ama. 'Pa dhaⁿ masab egaⁿ 'iⁿ agdhabi ama. U'sni aka akibi ama. Mashciñge-iⁿ wiⁿaⁿwata dhe a. Iⁿcaⁿkhci ashi adhai,abi ama wa'u aka. Egidhe 'paze 'kĭ akibi ama mashciñge-iⁿ aka. Negiha,she-dhaⁿ 'pashtañga 'pa wiⁿ,abi ama. Giaⁿdha dhedhabi ama 'kĭ ţekhti adhabi ama U'sni aka. Wa'u dhiñke' enakhci ushte ama. Adaⁿ editaⁿ u'snikhtia'zhi-hnaⁿ ama. Shetaⁿ.

ALPHABET: VOWELS & DIPHTHONGS.

a,as a in father;e,as e in they;i,as in machine;o,as in no;u,as ~~in~~ oo in tool;ă,as in what;ä,as in fat;ĕ,as in get;ĭ,as in hit;ŭ,as oo in foot;ā,ē,ī,ō,ū,are prolonged sounds;aⁿ is a nasalized a;iⁿ a nasalized i;uⁿ,a nasalized u(these are all long).
ăⁿ is a nasalized ă;ŭⁿ,from ŭ(short);āⁿ and īⁿ are prolonged nasals, 'a is long,as a,but is pronounced with a slight effort, almost exploded;so 'e,'i,'o,and 'u,their nasals being 'aⁿ and 'iⁿ.
ai,as in aisle;ei,as i in ice;au,as ou in house;iu,as ew in few; ui,as in the German pfui. If syllabication is disregarded,there is but one way of distinguishing between ai,and a-i,etc.,i.e.,the use of the diaeresis. But how about such words as the Dakota pashaⁿ? This is not pa-shaⁿ,but pas-haⁿ.

HOW THE RABBIT KILLED THE WINTER: AN OMAHA MYTH.

Mashciñge-iⁿ ama dhe amama. Egidhe Uʻsni dhiñkĕdi ahibi ama. Ahauː dhatiăzhĭkhti-hnaⁿ dhaⁿshti. Shegĕdi gdhiñ gă. Eaⁿkhti maⁿ-shniⁿ dhadhiⁿsheʻa, abi ama Uʻsni aka. Aⁿhaⁿ, negiha, wiʻtimi megaⁿ, wiʻkaⁿ aka aⁿkhdhikhtiaⁿi egaⁿ wazhiⁿshte pi adhiⁿhe hă. Ghage gdhiⁿbi ama mashciñge-iⁿ aka; uaⁿsi dhaⁿdhaⁿ gdhiⁿbi ama, shkaⁿăzhĭ-shtĕwaⁿ gdhiⁿ-bazhibi ama mashciñge-iⁿ aka. Shkaⁿăzhĭ egaⁿ gdhiñ gă ha, abi ama Uʻsni aka. Añkazhĭ, negiha, dhe egimaⁿ-ma -shaⁿshaⁿ.

Egidhe Uʻsni aka abae adheʻidhabi ama. Negiha shubdhe ta miñke, abi ama mashciñge-iⁿ aka. Tĕnaː dhaṭe te ha, abi ama Uʻsni aka. Añkazhĭha, negiha, akhtaⁿ aṭe tadaⁿ? Shaⁿ shubdhe ta miñke ha. Hiⁿdakeː egañ gă ha, abi ama Uʻsni aka. Uʻsni aka ashi adhab egaⁿ whː whː abi amaʻki igashude gaghabi ama, uʻsni hēgazhi ama. Kĭ adhabi amaʻkĭ, zhugdhe adhabi ama mashciñge-iⁿ aka. Mashciñge-iⁿ aka wasisigĕkhtibi ama; itaⁿdhiⁿahakhti-shtĭ nañge adhe-hnaⁿbi ama, khadhashtĭ agdhi-hnaⁿbi ama, Uʻsni dhiⁿ nañge-shtĭ udhishaⁿ-hnaⁿbi ama.

Niashiⁿga dhiⁿ wasisige inahiⁿ hă, edhegaⁿbi ama Uʻsni aka. Egidhe ʻtakhti wiⁿ dhihibi ama. Uhuː negiha, ʻtakhti wiⁿ shuhi ha. Kida gă ha, abi ama mashciñge-iⁿ ama. Añkazhiha, egaⁿ uana-mazhĭ hă, abi ama Uʻsni aka. Gañki iⁿdadaⁿ une etedaⁿ, edhegaⁿbi ama mashciñge-iⁿ ama.

Egidhe niashiⁿga dúba wedhabi ama mashciñge-iⁿ ama. Uhuː negiha, niashiⁿga dúba shuhii ha. Aⁿhaⁿ, egaⁿ-hnaⁿ uane hă, abi ama Uʻsni aka. Gaⁿ ṭewadhabi ama. Niashiⁿga kĕ waʻiⁿ agdhabi ama. Waʻiⁿ akibiʻkĭ úhaⁿbi ama niashiⁿga dhañka. Dhiʻtushka gidhikudha gă ha. Naⁿpehiⁿkhtiaⁿ ebdhegaⁿ, abi ama Uʻsni aka. Niⁿdedhabi ama. Ukhpe uizhibi ama niashiⁿgaʻtanuka tĕ. Wi egaⁿ wabdháta-mazhĭ-hnaⁿ-maⁿ/hă, abi a-

Box 591, Washington, D.C., Nov. 11, 1886.

recd Nov. 15.

Mr. Albert S. Gatschet,

Dear Sir:

Your welcome letter of the 8th. reached me this morning. I went at once to the chief clerk, and learned that a telegram was sent you Oct. 29th. by order of the Director, after he had heard my report on the Biloxi and Tunika. The telegram was sent to you Oct. 29th., addressed to Alexandria, La. It read as follows:

"Biloxi vocabulary is Siouan. Tunika is not Pawnian. Push investigation of latter. Powell, Director."

I was much interested in the lists which you sent, and as soon as I received them, I was convinced that you were right in calling the Biloxi vocabulary a Siouan one. The next morning, I collated the Tunika vocabulary with the Pani, Arikara, Caddo, Wichita, Waco, Kichai, etc., which I had extracted several years ago from all accessible vocabularies. I did not find over a dozen resemblances, some of them very slight, and even the strongest ones may have been accidental ones. I tabulated these for inspection, and Mr. Henshaw agreed with me in reporting to the Director that the Tunika was not a Caddoan language. Of the dozen resemblances, there were not more than one

or two in each of the Caddoan vocabularies!

Congratulating you on your successful investigations, and hoping that you may return to us in good health,

I remain

Truly yours,

J. Owen Dorsey.

Washington, D. C.
Oct. 18, 1890

Dear Mr Dorsey,

Mr. Norman H. Barker of 12 Cass Street, Grand Rapids, Mich. sends me the slip enclosed, which dates from 1882 and wishes to know whether the sociology could be had. I suppose there is no objection & put him on your list for the ~~12~~ recipients of the Cegiha work, as he appears to be a studious man in regard to Ethnology & Linguistics.

Respectfy. yours
Alb. S. Gatschet.

THE Rev. J. O. Dorsey, assistant to the Director of the Bureau of Ethnology, is about to publish a work on the Cegiha language. It will form Volume VI. of "Contributions to North American Ethnology." It will consist of three parts—Myths, Stories, and Letters, a Dictionary of 20,000 words in the dialect of the Omahas and Ponkas, and a Grammar. Mr. Dorsey is now in the Indian Territory, studying the Osages, Kansas, and Kwapas, who are related to the Ponkas and Omahas. He has, in manuscript, a work on Omaha Sociology.

61 Clinton Place
New York, June 16/84

Dear Sir

I have for several years been looking into the subject of our common plant-names, many of which have come to us from the Indians.

Many years ago the Burning-bush (Euonymus) was introduced into Materia Medica under the Indian name of Wahoo. In Medical works the plant is usually spoken of as Wahoo, or "arrow-wood" — the inference being that the latter is a translation of the word. Do you recognize

(P.) wahoo ingɛanxe ǰawǰinga

sent July 28/84

the Wahoo as a word belonging to the Osage or any other allied dialect with which you are acquainted? the terminal "hoo" means "wood" or "tree" in the Dakota, but I cannot find a meaning for "wa".

Respectfully Yrs.

W. R. Gerard.

I may add that there is a town called Wahoo in one of the Western States, where, I think, the Osages once roamed.

6 Clinton Place
New York Aug. 2/84

Dear Sir

Very many thanks for the information contained in your letter and postal card, and for the three Indian names. The latter were particularly acceptable. I have for the last four years been compiling a MS. Volume of Indian plant-names, which I have collected from books & correspondence. I have arranged these names in the order that they are found in our Manuals of botany & under their proper scientific

names. Many of my
names still remain
in abeyance, as I am
not able to place them,
owing to the fact that
the Collectors of them
did not know the plants.
I have lots of "Oaks",
"Pines", etc., that for this
reason I can only place
under the genus name
at present. Of the
Sioux family of languages
I have nothing but names
that I took from Riggs'
Dacotah Dicty. Any time
that you can get among
the Indians and have
the names of a plant
given you, and you do
not recognize the plant,
you may send me
dried specimens of the

leaves and flowers if you care to, and I will take pleasure in giving you its scientific name.

As regards Wahoo, your explanation is probably the correct one, Mr. Riggs once wrote me that he did not know the word as a Dacotah plant name, but that he would not venture to say that it was not. There is another Wahoo, used in the extreme south for the winged elm (Ulmus alata) which apparently antedates this as

an (at present) ~~[illegible]~~ Anglo-American plant-name. It must be derived from some of the languages formerly spoken in the Southern States.

I should feel very much under obligations to you if, when you have plenty of leisure, you would give me some more Ponka, Omaha, etc., material. I have been much interested ~~in~~ recently in making up the Aztec material contained in Hernandez and translating the plant names he gives, by the aid of Molina.

Truly Yrs.
W. R. Gerard

1413 Lonust St.
Philadelphia, May 13/84

My dear Sir,

Two members of the British association — one of them the President of the Anthropological Section, Dr. Tylor, — ask me to let them know where they can most readily get a sight of some of the Indians who retain somewhat of their primitive ways — "not too tame," as E. T. expresses it

I have no personal knowledge of the tribes between the Mississippi and the Rocky Mountains. Perhaps you can give me the information which my friends ask for. At the Montreal meeting Miss Alice Fletcher gave a very interesting account of her experience among some of the Dakotas who preserved their ancient customs, but I do not remember the localities which she referred to.

If you will kindly let me know where Indians in this State can be most readily found, and what is the best route for getting to them, you will greatly oblige me.

I hope your magnum opus on Dakota linguistics is approaching completion.

You will probably have seen some mention of the

death of our friend Chief George Johnson, which took place in February last, from erysipelas. At the request of the family I have prepared a brief biography of him, and when it is printed will see that you have a copy.

Yours very truly,

Horatio Hale

Rev. J. Owen Dorsey

1413 Locust St.

Philadelphia, May 16/54

Rev. J. Owen Dorsey,

My dear Sir,

Many thanks for your obliging letter, with the full and clear information about the Indians, which will, I have no doubt, be satisfactory to my correspondents.

I am glad to know that we are soon to have your papers on Omaha Sociology and Siouan Migrations, and that

your linguistic work is making good progress.

From what I learn I believe there will be many English men of science at the September meeting here, including quite a number who are interested in anthropology. It is likely that there will be some among them who have given special attention to philology, but I am not sure on that point.

Chief Johnson's family are still in their old home, but they will not remain in it. They purpose removing either to Brantford, where most of their friends reside, or to Hamilton, where the youngest son is in business.

I am sorry to learn of your illness, and trust the air of the mountains will speedily restore you. I hope to have the pleasure of meeting you in good health and spirits in September. Very sincerely yours

H. Hale

[1884?]

Clinton, Ontario, Canada

Rev. J. Owen Dorsey,

My dear Sir

I am much obliged for the gift of your very interesting paper on the war customs of the Osages. It contains much that is novel and striking, and some facts which will lead, I think, to a revisal of the opinions heretofore maintained in regard to the nature and office of the gentes. You are doing good service to science in preserving these important data.

I have just given a letter to a worthy farmer of this

neighborhood, Mr. T. L. Hunter, introducing him to you, and requesting you to favor him with information respecting West Virginia. He is an Englishman, and finds the Canadian climate too severe for him. He is a very respectable man, and well-to-do. His book knowledge is confined to agriculture and horticulture, in which he is proficient; but he will be pleased if you will give him an opportunity of seeing what is to be seen in your wood-covered mountains.

Very truly yours
Horatio Hale

1464

Clinton, Ont., Canada,
April 20, 1884

Rev. J. Owen Dorsey,

My dear Sir,

I am greatly obliged for the very valuable explanations you have kindly given me respecting the linguistic stocks of Oregon. I had read your article in the Antiquarian, and this, with the particulars you now add, affords me just the information I desired.

I anticipate great pleasure, as well as instruction, from your

article on Iroquois Migrations, as well as from your paper on Iroquois Phonology, which I am glad to learn will soon be printed. You will receive with this a little pamphlet containing a paper of mine bearing somewhat on that subject. I am sure you will agree with me as to the importance of having the first alphabet of a language settled by persons possessing a nice ear for spoken sounds, and familiar with the principles of linguistic science.

14604

Your examples of the Tahelmen declensions are very curious indeed. It is difficult to discern the system on which they are based; but this, no doubt, will be made clear by further study.

When totally isolated languages, which are so numerous in America, present a most perplexing problem.

Very faithfully yours

Horatio Hale

Clinton, Ont., Canada,
March 10, 1890

My dear Mr. Dorsey,

I had read in the Anthropologist your articles which you have kindly sent me in separate form, and was much pleased with them. Your account of the Siouan gentes seemed to me particularly valuable, as showing how these supposed clans are constantly springing up, changing, and disappearing.

I shall look with much interest for the appearance of your other papers which you read at the Toronto meeting, — and with still more impatience for your magnum opus on the Siouan languages, which I am sure will be a very important acquisition to American philology.

Yours faithfully,
Horatio Hale

Clinton, Ontario, Canada

Oct 11, 1892

My dear Mr. Gosney,

I should be very glad to be able to suggest anything that you might find serviceable; but your experience in the association has been so much greater than mine that it seems almost superfluous for me to offer an opinion. However I will reply to the best of my ability to the inquiries with which you honor me.

The chief preparation made by the Secretary (Mrs. A.H. Butler) and myself for our section meeting at Buffalo was the issue of a printed circular, explaining the special objects of the section (which was then newly established) and soliciting papers bearing upon these

object. The circular was pretty extensively distributed; but I do not know that its results were of any great importance. I should expect more from letters of the President appealing directly to contributors whom he is desirous of enlisting. There seems now, however, to be usually an ample supply of papers for our Section.

So far as I can judge, the only objection to the suggested symposium would be a practical one. It is merely the consideration whether, if there should be plenty of papers, it might not shut out some which the section would like to hear. Perhaps the discussions which usually arise on each important paper that is read will be sufficient to satisfy the members.

I should suppose that in Madison papers by western contributors would be likely to be well received. Of Canadian ethnologists, particularly those familiar with western Canada, I may mention the Rev. W. D. Wilson (Church of England Missionary) of "Sault Ste. Marie, Ontario;" the Rev. Dr. John Maclean (Methodist Missionary) of "Port Arthur, Ontario;" and the Rev. A. G. Morice (R.C. Missionary) of "Stuart's Lake, via Quesnelle, British Columbia." There are also others with whose names you will be familiar, — Dr. Geo. M. Dawson, "Geological Survey Department, Ottawa;" Dr. A. F. Chamberlain, now of Clark University; and Mr. C. A. Hirschfelder (Am. Vice-Consul) "American Consulate, Toronto;" — all of whom it would be well to ask, — as also Mr. David Boyle, "Curator, Canadian Institute, Toronto."

I am much interested in what you write about your Biloxi acquisitions. It

would certainly be very desirable to acquire a larger Tutelo vocabulary. Dr. Chamberlain is taking an interest in the language. It would be well to communicate with him. Perhaps Major Powell could span enough from the Bureau funds to pay Dr. C's expenses of visiting the Reserve this winter for the purpose. He might then give you for your meeting a paper on the Tutelos, which could appear with the vocabulary in the Bureau's annual report.

I received and examined with great interest your volume on the Siouan languages, and your Omaha and Ponca Letters. I hope the grammatical and lexical portions will not be long delayed.

I am not able to promise with any assurance an attendance at the Madison meeting. My growing difficulty of hearing has of late years affected my enjoyment of public assemblages. But the opportunity of meeting yourself on other grounds will be a strong temptation.

Believe me

Yours faithfully,

Horatio Hale

Rev. J. O. Dorsey,

Takoma Park P.O.

Dist. of Columbia,

U. S.



WASHINGTON.D.C
OCT14
8-PM
1892

WASH.D.C
TRANSIT
OCT14
930PM
92

D.C
1892
OCT

Chatham, Ontario, Canada
June 19, 1882

My dear Sir,

Either the first or the second week in August, whichever you may find most convenient, will be suitable for a visit to the Reserve of the Six Nations. You will have, I think, no difficulty in obtaining the assistance of the Indians, except such as may arise from their inaccurate habits of procrastination. As you are aware, great patience is required in dealing with them.

Mrs. Smith found board with a respectable Indian family, named Styers. They are Cayugas, which would be of advantage to you, as the Indians who speak

Tuteloes are all, I think, partly of Cayuga parentage. The Tuteloes, when they joined the confederacy, were regarded as being specially under the protection of the Cayuga nation; and when the Tuscarora tribal organization was broken up by the ravages of the cholera, the remnant of that tribe took refuge among their Cayuga friends.

I will, if you desire it, write to my friend Mrs. Johnson, the wife of Chief Jesse Johnson, and ask her to procure lodgings for you either with this family or in some other comfortable house. I will also, at leaving at what time you purpose starting, send you letters of introduction to Chief Jesse Johnson, who is the Government Interpreter, and to Chief Jonah Hill, who is the Secretary of the Indian Council, - both of whom will, I am sure, do whatever they can to further your plans. Your best course, I think, will be to hire a conveyance at a livery stable in Brantford to take you directly to your destination on the Reserve. It is a very pleasant drive of about ten miles along the bank of the Grand River. There is a station, Onondaga, near to the Reserve, but it is a small out of the way place, and there might be a difficulty in getting a conveyance. The Kirby House in Brantford is a good hotel.

As regards the Saponas, I presume that to encounter any survivors of them - if such there are - it will be necessary

1464

to visit the Seneca Reservations in the State of New York. ~~I~~ I may be able to do this during the coming autumn.

I hope, when you come, you will get as much information as possible in regard to the Iroquois language. The more students there are in any branch of science the better for the science. In putting together my materials, I have become aware of many lacunæ, which I should be glad to see filled up by your investigations. I will, if possible, come to meet you on the Reserve, and will bring my MSS. with me. If I should be unable to do this, you must endeavor to come to Clinton, where we can confer about the different subjects in which we are both interested.

Kindly let me know, as early as convenient, if I shall write to Mrs. Johnson and send you the letters of introduction; also at what time you expect to come, that I may appoint my friends on the Reserve. If there is anything else in which I can be of service, I hope you will mention it. Yours very faithfully,

Horatio Hale

Rev. E. Owen Dorsey,
Washington, D.C.

Box 591, Washington, D. C., Oct. 23, 1883.

Hon. Horatio Hale:

Dear Sir,

Mr. Gatschet has handed me the enclosed letter that I may reply to two points in it. Pressure of work compels me to be very brief, but I hope that I may give some degree of satisfaction.

First, as to the Mandans. On examination of the vocabularies of Wied, Kipp, and others, I find that the Mandan appears more closely related to the Winnebago than to any other language of the Siouan family. Rev. A. L. Riggs shares with me the belief that the Mandans belong to that family. He quotes Dr. Matthews: ""Dr. Matthews points to the fact that though they have been, for at least a hundred years, with the Hidatsa, a branch of the same stock, and with the Arickarees, an Algonquin tribe (N. B. The Rees are Panian or Kaddoan. J. O. D.), their languages have not assimilated." I remember reading an account of the migrations of the Mandans, I think, in Catlin, in which it was said that the Mandans told a tradition of their course up the Missouri, from its mouth (and, perhaps, from the east side of the Mississippi), and a map was given. I can not lay hold of Catlin at present.

I have never told of a tradition of the Dakotas proper! What I have gained has been among the Ponkas, Omahas, Iowas, Otos, Missouris, Kansas, Osages, and Kwapas. The Ponkas told Rev. A. L. Riggs that their ancestors used to dwell east of the Mississippi. They subsequently

inhabited the country on the north side of the Missouri, near its mouth. The Kansas and Osages were the first to go off, then the Omahas and Ponkas traveled across the country, following the Missouri.

The Ponkas told me that they had dwelt north-east of their Dakota home, in a land where they were snow-shoes. Their course had been west and south-west.

I gained more from the Omahas. Ages ago, their ancestors, and those of the Ponkas, Omahas, Osages, Kansas, and Kwapas, dwelt east of the Mississippi. They came down the Ohio to its mouth. On crossing the Mississippi, a separation took place. Some went down the river, and took the name "U-ga-khpa," Down-stream people, whence "Quapaw" or Kwapa. These were called the Alkansa or Arkansa by the Illinois tribes. The rest went up the river, against the current, hence the name "U-ma^{n}-ha^{n}," the up-stream people. They followed the course of the river, till they reached the mouth of the Missouri. Then they ascended the latter river, remaining some time in the vicinity of the site of ~~(the future)~~ St. Louis. At the mouth of the Osage river, the second separation occurred. The Osages and Kansas remained on the south side of the Missouri; but the Omahas and Ponkas crossed the Missouri, and started on their wanderings, accompanied by the Iowas! They built earth lodges (permanent villages), farmed, and hunted the buffalo. Whenever the game became scarce, they abandoned their villages, and went north-west, following the herds, building other villages, etc., till they reached the pipestone quarry. On the Big Sioux river, they built a fort. At this time, the Yankton Dako-

Allies of the Rees, Pani Loups & Winnebagos. The last were related to the Ponkas TC.

1483

tas dwelt near the Mississippi, in Minnesota, in a forest country, and were called, "The people who dwell in the woods." The Dakotas defeated the Omahas and their allies, the latter side losing about a thousand warriors. So they fled south-west till they reached the lake where the sacred pole of the Omahas and Ponkas was obtained. This was Lake Andes, D.T. There the sacred pipes were given, and the gentes constituted. Thence they traveled up the river till they reached the White Earth river. They crossed the Missouri, remained in that region for some time (Riggs says that the Ponkas penetrated to the Black Hills region, and were there before the Crews. The Ponkas told me that the Black Hills belonged to the Crows at that time). See Dakota Winter counts They changed their course, coming down the Missouri (on the west or south-west side). At the mouth of the Niobrara, the final separation was made. The Ponkas decided to remain where they were. Ponka Fork. Battles with The Omahas went east, settling in the neighborhood of Knox Co., Neb. The Iowas were still further east, and the latter tribe kept in advance of the Omahas. The Osages, Kansas, and Kwapas have parts of this tradition. The Osages and Kansas have preserved the name of the place where the four tribes dwelt together, in Mo. It was at Fire Prairie. I have the names of over twenty permanent villages of the Kansas, in which they dwelt after the Omahas, etc., left them. I have the course of the Osages, as told me by one of their old chiefs. In each tribe, I have tried to obtain a map of their migrations, with a full list of local names. The Ponkas say that they have had seven

"old men" since they became a separate nation. Under the fifth "old man," they first saw the pale faces. They are now under the seventh old man. Among the Dakotas, an "old man" denotes a cycle of seventy years or more. If this be correct, the Ponkas have had a tribal existence for fully four hundred and ninety years. I was told this in 1879-80. That would carry the existence of the tribe back to A.D. 1390. How does that agree with the statements of early writers, taken in connection with the time required for the migrations which have been given? Remember that in these days, firearms were unknown, that the slaughter of game was not as rapid as it is now, that horses could not be had, rendering locomotion slow, that removals of permanent villages (depending on the game) need not have been at very short intervals, especially when the building of such villages was a work of great labor, and accompanied with many religious ceremonies. In 1673, Marquette had heard of the Maha(Omahas), Pana(Ponkas?), Paheutet(Iowas), and Otentantas (Otes), tribes dwelling on the south side of the Missouri river. The Otes were an offshoot of the Iowas. These tribes were ~~always~~ generally together in prehistoric days, hence, I am inclined to identify Pana with the Ponkas, rather than with the Panis, the latter being south of the former.

All the migrations mentioned above must have taken place prior to 1673! Because in that year, the tribes ~~had separated.~~ were found (or were spoken of as) apart. (Kwapas in 1540 found by De Soto.) Maj. Powell found a tradition among the Cherokees, about the ancestors of the Kwapas, etc., which agrees with what I have stated, i.e., that they dwelt east of the Mississippi before 1700.

Even at the present day, when horses have been available, the Omahas have remained in a permanent village for ten years at a time, and have returned to the place again and again. We have no record or tradition of similar returns to favorite villages in prehistoric times. Yet such returns are probable, and if known, would tend to increase the duration of the period between the meeting with the white men and the time when they were east of the Mississippi.

I have the names of the principal villages of the Omahas, etc., from the pipestone quarry to their present home. These will appear, with a map, in my paper on Omaha Sociology, which has been sent to the printer.

Will you kindly return this letter to me, after reading it (or, after Judge Force shall have read it)? I have been unable to make a copy, and wish to utilize what I have written.

Hoping to hear from you at your convenience,

I remain

Yours, truly,

J. Owen Dorsey.

The above letter is sent with the accompanying replies, for the examination of the Director. After reading them, please return.

J. O. D.

Chatham, Ontario, Canada,
April 16, 1877

BUREAU OF AMERICAN
MANUSCRIPT VAULT
APR 1926
ETHNOLOGY

Major J. W. Powell,
Washington, D. C.

My dear Sir,

I have much pleasure in replying to your letter and that of Rev. Gatschet in regard to the Tutelo tribe and language. I am not at all surprised that you should have had a difficulty in accepting the conclusion to which I was brought, that the Tutelos spoke a language nearly allied to the Dakota. I had myself at first the same difficulty, and a solution somewhat similar to that which you suggest occurred to me. When I found that the words obtained from old Nikungha were clearly those of a language of the Dakota stock, it struck me that he might possibly have been a western captive, taken in youth by the Iroquois, in one of their marauding excursions. My inquiries, however, showed not only that he had never been further west than Ohio, and knew nothing of the proper Dakota tribes, but also that there are still several Indians on the Reserve who speak the Tutelo language, and that this language was spoken, within the memory of persons now living, by a tribe numbering over two hundred persons. Nikungha — or Warhiteng, as he was called in his own language — was the last Tutelo of the full blood, but there are several Indians of the half-blood (Tutelo-Iroquois) who speak the language fluently. From one of these, and especially from a very intelligent elderly woman, whose mother was a Tutelo, I have obtained an extensive vocabulary,

with many phrases designed to elucidate the grammatical structure of the language.

The really surprising thing is that though the fact that the Juletes spoke a peculiar language, unintelligible to any of their neighbors, was made known more than a century ago, & on the best authority, the character of this language was never before investigated. David Brainerd, the missionary, describes in his Diary, for Sept. 13, 1745, the Indian town of Shamokin (now Sunbury, Pa.) as containing upwards of fifty houses and nearly 300 persons. He adds, - "They are of three different tribes of Indians, speaking three languages wholly unintelligible to each other. About one half of its inhabitants are Delawares, the others called Senekas and Juletas."

This passage from the "Life of Brainerd," (page 167, am. Tract Soc. Edit.) is cited in the recently published "Life of David Zeisberger," page 71. Three years later, in October 1748, Zeisberger himself found the "Juletees," as he calls them, at a short distance from Shamokin, in the town of Skoyare (in what is now Columbia county, Pa.) which he describes as "the only town on the whole continent inhabited by Juletees." He speaks of them in very unflattering terms, as a "degenerate remnant of thieves and drunkards." Their habits had probably something to do with their unfortunate fate. They emigrated with Brant and his Iroquois to Canada, and took up their abode near the site of the present town of Brantford. An elevated ridge near that town is still known as Juletes Heights. They retained their tribal organization and held their own Council House, and their representatives in the Grand Council of the Six Nations. Indeed, an Indian of the half blood still sits in this Council as the Juletes Chief, though his

tribe has ceased to exist. The two visitations of the Asiatic cholera in 1832 and 1848 proved specially destructive to this unlucky tribe. Most of them perished in the first epidemic, and the second swept away nearly all the survivors. The few who remained were scattered among the other tribes, with whom they intermarried. As among these tribes the children belong to the mother's clan, the children of Iuteto women are still spoken of as Iuteloes; but after careful inquiry I find that since the death of Old Nikungha there is no Iuteto of the full blood remaining.

My vocabulary of the language is not yet in a condition for publication in full. It belongs in part to a comparative vocabulary, comprising several other languages and dialects spoken by the Indian tribes in this vicinity. This vocabulary has been in course of preparation for some years past, but is still incomplete, and requires additions and careful revision before it can properly be published.

For the present purpose, if you or Mr. Gatschet will be so good as to send me a list of the Iuteto words which you would desire to have for comparison with other languages, I shall be happy to furnish them. Perhaps the most convenient and satisfactory way will be to send me the list in columnar form, leaving a vacant column in which I can insert the Iuteto words opposite the English. I have all — or nearly all — the words comprised in Mr. Gallatin's Synopsis and in my comparative vocabulary of the Oregon languages (in Vol 7 of the Wilkes Exploring Expedition) and many others of the class usually found in vocabularies. I expect shortly to visit the Reserve, and can then

obtain any additional information which may be desired.

I remain, my dear Sir,

Very truly yours

Horatio Hale

Replies of Horatio Hale to the Query "Are the Tuteloos Dakotas?"

(No 2)

BUREAU OF AMERICAN
MANUSCRIPT VAULT
APR 1926
ETHNOLOGY

Clinton, Ontario, Canada.
April 18, 1877

Albert S. Gatschet Esq
Washington, D.C.

SR 5-9-60

My dear Sir,

I am much gratified to learn that you are engaged in the important and useful work of arranging the valuable linguistic material you mention. Its publication cannot fail to be of great advantage to science. I shall be happy to do anything which may in my power to facilitate your efforts.

In addition to what is said in my letter to Major Powell — which of course is also intended as a reply to that with which you have favored me — it occurs to me that an extract from a letter addressed by me in 1872 to Hon. Trumbull may be of some interest, and will serve to remove any doubts you may still retain as to the character and affiliations of the Iuteto language. I copy the passage precisely as then written: —

"My friend, Hon Anderson, mentions in one of his letters that you had some doubt about the relationship of the Iuteto to the Dakota, not considering the mere similarity of words sufficient evidence. I entirely agree with you in placing very slight stress upon mere verbal resemblance, except when they extend to whole classes of words in common use, such as the names of parts of the body, the numerals, and others of the like nature. I have therefore taken pertinacious pains to obtain a knowledge of the

grammatical character of the Iuteto language, and there leaves no doubt whatever of its being cognate with the Dakota: Thus the pronouns prefixed in the singular number, are frequently the same, - as: -

In Dakota	In Iuteto
kaśka - he binds	kilomiha - he buys
yakaśka - thou bindest	yaklomiha - thou buyest
wakaśka - I bind	waklomiha - I buy

These pronominal particles are in both languages frequently inserted in the verb in a peculiar manner, - thus: -

In Dakota	In Iuteto
manoŋ - he steals	Hakewa - he says
mayanoŋ - thou stealest	hayihewa - thou sayest
mawanoŋ - I steal	hawahewa - I says

Both languages have a plural form of the adjective, made by a reduplication of one of its syllables, - thus: -

In Dakota	In Iuteto
Tipi tayka - great house	ati taji - great house
tipi taytayka - great houses	ati taytaji - great houses

Here the words also are identical in root. In the word for house the pi in Dakota and the a in Iuteto are merely affixes. Tay (or perhaps taji) is properly the word for great in Dakota, as shown in mini-tay, flood (great water.) The Iuteto is, however, a more complex and highly organized language than the Dakota. The latter, for example, is wholly without tenses formed by inflection, having really only one form, an aorist, - the other tenses being formed by separate particles, or words. In the Iuteto verb I find at least three tenses, as well as several other inflections, of which

there are no trace in the Dakota. I am inclined to think that the Iuteto is the elder branch."

I have to thank you for the copy of your valuable article on the Indian languages of the Pacific States and Territories, which has just come to hand, and which I have read with much interest and instruction. American philology offers a vast field for exploration and study, and it is to be regretted that the laborers in it have been so few. The influence of the Philological Association and the efforts of enlightened explorers seem to be awakening a new interest in the subject, and we may hope that some results of great value to philological science will be attained.

I hope you intend to prepare an ethnographic map, in continuation of that of Mr. Gallatin, which accompanies his Synopsis, and of that given in my Exploring Expedition volume. With the materials in your hands it will not be difficult, I should suppose, to construct a nearly complete map of the aboriginal stocks south of Mexico. It will be an important aid to scientific research.

Believe me to remain, my dear Sir,

Very sincerely yours,

Horatio Hale

BUREAU OF AMERICAN
MANUSCRIPT VAULT
APR 1926
ETHNOLOGY

P. O. BOX

Clinton, Ontario, Canada, 18

Dec. 8. 1879

My dear Sir,

I have at length been able to do something, though less than I could wish, towards furnishing the Iuteto words and phrases which Mr. Dorsey desired to possess. A short time ago I made a brief visit to the Reserve of the Six Nations, near Brantford, and while there had an interview with the old half-breed dame (whose mother was a Iuteto, and whose father, I think, was a Cayuga) from whom I

Clinton, Ontario, Canada.

Dec. 8-'79.

BUREAU OF AMERICAN
MANUSCRIPT VAULT
APR 1926
ETHNOLOGY

Hon. Horatio Hale.

Transmtg. vocabulary of the Tutelo - conc. this language - stating that he is preparing a short work on its grammar, &c.

11-39-60

Action:-
Corres. answered.
Dec. 11-79- L.B.B. p. 339.

BUREAU OF AMERICAN ETHNOLOGY
MANUSCRIPT VAULT
APR 1926

Remarks on the Tutelo Vocabulary

Tutelo words taken down by me were obtained on the Reserve of the Six Nations near Brantford, Ont., from a very old man, the last who could claim to be of the full Tutelo blood. The name by which he was commonly known among the whites was "Old Mosquito." The Cayugas, among whom he lived, called him Hekonhak or Nikunghak, a word meaning "mosquito" in their dialect. His Tutelo name was, said to be, Waskiteng, the meaning of which my informant could not tell me; I suspect it to be a corruption of the English word mosquito, the m and w being sometimes interchanged in that language. When I first saw him, in 1870, he was supposed to be nine tens of a century old. If it was true — as I understood him to affirm — that he took part under Brant in the war of American Independence, his age must have considerably exceeded a hundred years. His appearance seemed to confirm this conclusion, and the resident physician of the Reserve believed it to be correct. Though physically feeble, he retained his mental faculties. He was, for an Indian, uncommonly cheerful and talkative, fond of jesting, and ready to give information and to recount his early experiences. On my first visit to his cabin I obtained a number of Tutelo words, which, to my great surprise, showed the language to be akin to the Dakota. The possibility that he himself might have been a captive or a refugee from one of the Western tribes of this stock occurred to me, and a subsequent visit was devoted to inquiries respecting himself and his people, which brought confirmation to the

contrary. He died in the following year, before I had an opportunity of seeing him again.

There are, however, on the Reserve several Indians of ~~the~~ mixed blood (Iroquois-Tutelo) who learned the Tutelo language in their childhood from their mothers, and speak it fluently. From one of these, Mrs. Christine Buck, an elderly matron, whose daughter is the wife of a leading Onondaga chief, I have obtained most of the words and phrases designed to show the grammatical structure of the language. There were slight differences in the pronunciation of my informants, as there usually is among members of the same tribe. This fact, with the natural errors occurring in the first attempt at writing a language, will account for variations in the orthography of some of the words. In other cases the variations are probably due to grammatical inflections or euphonic changes, which are not yet fully understood.

The pronunciation of several of the elementary sounds is fluctuating and uncertain. In his Grammar of the Hidatsa (Minnitare) language, Mr. Matthews remarks that b and w are interchangeable in that dialect with m, and l, n, and r, with d. Something of the same peculiarity is observable in the Tutelo, more particularly with regard to the dental sounds. Thus, at different times, I wrote the word for shoes āgōdē and āgōrē; for three, lāt, nān, lāli, and lānikh; for tongue, netshī and letshī. The Tutelo ~~word~~ for "we laugh" was written at one time waiñkseha and at another time maiñkseha. The nasal ñ was often very slightly heard, and sometimes disappeared altogether. I was at a

loss whether to write for woman mihăñi or mihēi (or mahēi); for tree miéñ or miēi; for white asāi or asáñi, &c. It is not certain that the Tutelos distinguish between p and b, or between k and g. More careful inquiry and revision may settle some of these points.

On comparing the Tutelo with the western languages of the same stock which are best known to us, — the Lakota and Hidatsa, — it becomes apparent that the Tutelo is by far the most complex in its forms. The two former languages, for example, have only one tense — an indefinite or aorist form, used either for ~~the~~ present or past time, — the precise meaning being shown by the context. The future is expressed by affixed particles. The Tutelo has at least four tenses, formed by inflection, viz. an aorist or indefinite tense, ending in ewa or iwa, as wakoñspewa, I remember it; waktewa, I killed him; minewa I see him; owalohiwa, I tie him; a distinctive present in oma, as wakteoma, I am killing him, ~~wameginom~~ wameginoma, I am sick; a distinctive preterite in oka, as mineoka, I saw him, wameginoñoka, I was sick, wakoñspeoka, I remembered it; and a future in eta, as wakteta, I shall kill him, mineta, I shall see him, wakoñspeta, I shall remember it. There is an interrogative form ending appropriately in the open, and, so to speak, questioning vowel o; as yakteoñmo? are you killing him? Yaktewo? did you kill him? Yakteto? will you kill him? Toka yatuwo? where do you live? There is a much greater variety in the forms of the possessive pronouns than in the western languages, as the examples in the Vocabulary will show. The Tutelo is evidently the more highly organized speech. The difference between it and the western languages may be compared to that between

the German and the English, or between the ancient Greek and the Romain. It is a natural inference that the Tutelo is the elder branch.

The early history of the tribe requires more careful investigation than it has yet received. The Tutelos (variously named Toteros, Toderigh-ronoos, Tutelees, &c.) seem to have been first met with by the English explorers early in the eighteenth century, when they were seated in the south-eastern corner of North Carolina, near the Cape Fear River. The Saponas (or Saponies) who are said to have spoken a kindred dialect, dwelt near them. Not far from them was the Iroquois tribe of Tuscaroras, whose fortunes they seem to have shared. Pressed gradually northward by the whites, they are heard of, at intervals, in ~~[illegible]~~ Virginia, Pennsylvania, and at last in New York, under the protection of the Six Nations. They are enumerated by Sir William Johnson, in 1763, as forming part of the "Six Nation Confederacy." In his list of Indian tribes he sets down the "Nanticokes, Conoys, Tuteroes (a misprint for Tutelos) Saponeys, etc." as able to furnish together two hundred warriors. They seem to have maintained a specially close connection with the Cayugas; and when the latter tribe removed to Canada under Brant, during the war of Independence, the Tutelos went with them. They settled on the Grand River, near the site of the present town of Brantford, where an elevated ridge is still ~~[illegible]~~ known as Tutelo Heights. Fifty years ago they numbered, according to the recollection of persons with whom I have conversed, about two hundred souls. Being nearer the ordinary route of travel than the other tribes, they were more exposed to the maladies and other

evils which contact with the whites inflicts upon the aborigines in their early intercourse. They suffered severely from the ravages of Asiatic cholera in 1832, and again in 1848, when whole families were destroyed. After this fatal blow, their tribal organization seems to have been broken up, and the few survivors to have been scattered among the other members of the confederacy, especially the Cayugas. Such, however, is the Hellenic conservatism of the Six Nations that a half-breed chief (a nephew of "Old Mosquito") still sits in their Council as representative of this vanished tribe.

The Tuteloes have been hitherto classed by writers on ethnology among tribes of the Iroquois stock. Their kinship with their allies has been taken for granted, and no attempt has been made to verify it by an examination of their language. This is the more remarkable, as the peculiarity of their idiom ~~has been~~ was long ago noticed by a distinguished and capable observer. The missionary, David Brainerd, who found them in 1745 residing ~~at~~ in the Indian town of Shamokin (now Sunbury) in Pennsylvania, refers to them, in his diary for Sept. 13 of that year, as speaking a language "wholly unintelligible" to their neighbors the Senecas and the Delawares. This reference, though given to the world in his biography, seems to have escaped notice until it was reprinted in the recently published life of his contemporary and fellow-laborer in missionary work, the illustrious Zeisberger.

The orthography followed in the vocabulary is in the main that proposed by Professor Whitney — the consonants being in general sounded as in English, and the vowels as in Italian. The German

guttural ch (Spanish j) is represented by kh, and the French nasal
n by ñ. The list of words here given is extracted from a
much larger ~~number~~ collection contained in my note-books. The whole
requires a careful revision which I hope to give it at
some future visit to the Reserve.

H. H.

Chicago, Ont., Jan. 23, 1878

[The foregoing remarks and the vocabulary which follows
are intended for the satisfaction of Major Powell and Mr.
Dorsey, but not for publication at present, or until I
have had an opportunity of revising and correcting them
by further investigations.]

Tuteto Vocabulary

Man, wahtākai (or wahhtākai); nōna; yuhkañ
Woman, miháñi; mahái
Boy, wainwa; wakasīk; wagūtshkāi
Girl, wākasik; wagūtshka miháñ
Father, tāt
Mother, īnā; henā
Son, witēkai; witāgūtshkai
Daughter, wiohāñke
Brother, wākenūmbai
Sister, minēk
Head, pasūi
Hair, natoi; nañtói
Face, tarūbna; talūkna
Forehead, tikōi
Ear, nahō
Eye, tasūye; tasūi
Nose, pāhtei
Mouth, ihī; īh.
Tongue, netshī, or letshi.
Tooth, ihī
Beard, istihiōi
Neck, tasēi
Arm, histō; hāstōi
Hand, hāki; hāg'; āk
Fingers, hāk
Finger-nails, tsutsāki
Body, tēsi; yuhtēhi
Leg, yeksāi; ieksā
Feet, isī
Bone, wāhūi
Heart, tāpī; yanti
Blood, wāyī
Town, māmpī
Chief, ēknē
Warrior, ērutāoñe
Friend, witāhe
House, atī
Kettle, yesíñk
Arrow, mañksīu
Bow, inōsik
Axe, hatchet, ~~inōsik~~ nisēp'
Knife, masāi
Canoe, boat, miñkolhāpi
Indian shoes, āgōdē, or āgōrē
Bread, wagesākwāi
Pipe, ihīstik
Tobacco, yéhni
Sky, matōi or matoñi
Sun, mī
Moon, mīmahē

Star, tabunitshka
Day, nahāmbi
Night, osī
Light, oplāta
Darkness, osīha
Morning, kanahābnen
Evening, osihiteewa
Spring, mastē
Summer, wēhe piña
Autumn, tañgi or tāi
Winter, wānē
Wind, mamiñkrē; mamiñklēi
Lightning, tabunitskai; tūi
Thunder, tūi
Rain, hawō; hawōha
Snow, hohiēi; hohiōwa
Hail, nōkh
Fire, pēti; pēte
Water, manī
Ice, miñgirātshah
Earth, land, amāi
Sea, yētai or yētañi
River, taksīta
Hill, wahēki
Mountain, shūkhe or ~~shūki~~ sūhi
Island, stēk; histēk
Stone, rock, nistēk; histēki

Copper, penihēi
Iron, mas or mañs; masīgorūk
Maize, mātākhe, mandāhē
Tree, mīéy, or mīēi
Leaf, otōi
Bark, khāpi
Grass, sūñktāgi
Oak, taskahōi
Pine-tree, wāsti
Flesh, wayūkhtik
Beaver, munākhka
Bison, iāp
Bear, mūnti
Wolf, maktukai
Dog, tshōnti; tshōñge; tshonki
Fox, tūkhkāi
Squirrel, nistākhkai
Rabbit, hare, tañgōñyaha
Snake, wageni
Bird, māyīñk
Egg, mayiñk pōs
Goose, manēasañ
Duck, hēistāñ
Pigeon, māyūtkai
Partridge, wustetkai
Turkey, māndāhkai
Fish, wihōi
Deer, witāi

White, asāi or asáñi
Black, rahōni, asēpi
Red, atsūti, atshūt
Blue, asōti
Yellow, sīi, wāsi
Green, otolakōi
Great, itāñ, itāi
Small, kūtskai
Strong, wāyupāki
Old, hōakai
Young, wakhtāgunikahē
Good, ipīwa (pina) or ipīkh (ipih')
Bad, okā yīkika; okāyík
Handsome, ipīkañ
Ugly, kēgisahañka; ukāyik
Alive, enī
Dead, tēka, or tē
Cold, sanī
Warm, akāteka
I, mim
Thou, īm (yim?)
He, im (?)
We, maēsáñ
Ye, im (yim?)
~~They~~ They (same as he)
This, neke
That, yukán

All, hūk, okahōk
Many, ohō; ohōtēka
Who, hetōa; ētowā
What, ākeñ
Near, āskai
Where, tōkā
Today, nahámblekén
Yesterday, sitōl
Tomorrow, nahāmpk
Yes, ~~ahá~~ ahá
No, ñaháu
One, nōs; nosāi; noñs; noñsāi
Two, nomp; nombāi; noñmbai
Three, lāt; nāni; nān; lānikh
Four, tōp; topai; topa
Five, kisē; kisāhai; kisáñ; kisañha
Six, agás or akás; ~~akáspēi~~ akáspē; agaspekh
Seven, sāgóm; sagomēi; sāgōmikh
Eight, palán; palāni; palanikh
Nine, sā or sañ; ksāhkai; ksañk; ksānkakh
Ten, būtshk', butshkai; pūtsk; putskañ
Eleven, āgenōsai; aginoñsankh
Twelve, agenombai; aginōmbakh
Thirteen, agetāli; agitānikh
Fourteen, agetōba; agitopakh
Fifteen, agegisai; agigisánakh
Sixteen, agegaspe; agiasaspekh
Seventeen, agesagomi; agi sagōmikh
Eighteen, agepalali; agi palanikh

~~Agesañka, nineteen~~

~~Pútshka nombai~~

~~Putshka nani~~

Nineteen, agesañka; agi ksankakh

Twenty, pútshka nombai; putskakh nombakh

Thirty, pútshka nāni

One hundred, ukenī; akeni nōsā

Thousand, ukenī putskai

I eat, watūti, warūti-ta

I drink, olākpē, walákpetā

I run, héwandahenta; oblāti

I dance, wakētshi

I sing, yāmā

I sleep, ~~[illegible]~~ yantkāpe

I speak, misāhita

I see, oahātita

I love, miandestagōñwa

I kill, tshitēwa

I walk, ~~[illegible]~~ wapēta

God, eiñga,

Evil spirit, isika

Good man, wahtāki bī

Good men, wahtāki ~~[illegible]~~ bi lēse

Good house, ati bīse

Good houses, ati a bīsēl

My father, tāt

My father, yāt, itāti

His father, ēāti or ēāt

Our father, ewā itāt; emāāti

Your father, ēyāti

Their father, ~~eyāti~~ ēāti

I laugh, mi iseha; iñwaksēha

Thou laughest, iyaseho; iñyakseha

He laughs, hiinkséh; iñksēha

We laugh, ~~[illegible]~~ maiñkseha; maiñksēha

Ye laugh, iñksegelāp; niyaksēho

They laugh, iñksahanēwa enā; iñksēha nese

I am not laughing, keñwākséhna

Thou art not laughing, keñyakséhna

He is not laughing, kiñkséhna

We are not laughing, kimaeñkséhna

Ye are not laughing, kiñyakséhpuna

They are not laughing, kinksēhanēna

~~We laughed, maiñkseh~~

I laughed, iñwāksēha

Thou laughedst, iñyaksēha

He laughed, iñksēha

We laughed, maiñksēha

Ye laughed, iñyaksēha

They laughed, iñksēhana

I shall laugh, iñwaksēhēta

Thou wilt laugh, niaksēhēta (or iñyaksēhēta)

He will laugh, iñksēhēta

We shall laugh, maiñksēhēta

Ye will laugh, niyaksēhēdāpa; inkschómbolt
They will laugh, inkschanese; inkschetéhela
I made him laugh, wakónta inkschéta
I made them laugh, wakónta inkschétēla
I will make them laugh, wakóntela inksetéhēla
I love thee, maiiándostékā
Thou lovest him, yandoyestékā
Thou lovest us, waiyándoyestékā
He loves me, yandomistékā
He loves him, yándostegíse
He loves thee yandoyístegíse
He loves us waiyándostegíse
We love thee, maigiándostegíse
We love him, maigiándostekā
We love them, maigiándostékanése
They love me yándomistékhanā
They love thee yándoyistékhanā
They love them yandostekanēse
My house, ewāti
Thy house, eyāti
His house, eāti
Our house, emānti (both dual and plural)
Your house, eyāti d°
Their house, eāti lei
One house, atinoñsái, or atinosái
Two houses, atinómbai or atinómba
Three houses, atitāli, or atitāni, or atitānikh

Four houses, ātitōba, or ātitōbai, or ati-topa
One day, nahāpnosāi
Two days, nahāpnombai
Three days, nahāptāli
Large house, atī itañi, or ati itāi
Large houses, atī itañtañsel
Ugly house, atī okāyeke
Ugly houses, atī okayeyēkesel
Small house, atī gutska
Small houses, atī kōtskutskaisel
Good dog, tshoñgebīse
Good dogs, tshoñgebihlēse
Whole house, atī asañ
Whole houses, atī asañsañsel
My son, witékai
Thy " yitékai
His " etékai
Our " emañktekai
Your " yitekabui
Their " etekahlei
My brother - iñwa ginumbái
Thy " iñya ginumbai
His " iñgi ginumbái
Our " maiiñginumbai
Your " iñyaginumbabūi
Their " iñgi ginúmbai

My dog, tshongo wakimpi (or wahkimpi)
Thy " tshongo yakimpi (or yahkimpi)
His " tshongo okimpi (or eohkimpi)
Our " tshongo mahkimpi (or maohkimpi)
Your " wiahkimpui tshongi
Their " tshongo kimpena
My hatchet - hisép mikītowi (or migītowi)
Thy " hisép ~~ingītowi~~ ingītowi (or yingītowi)
His " hisép gītowi
Our " hisép mahgītowi
Your " hisép ingītombūi
Their " hisép gitohnēi
My younger brother - wisúñtk'
Thy " hisúñtk' or yisuñtk'
His " esúñtkai or eisuntkai
Our " maisúñtkai
Your " yisuñtkapui
Their " eisuñtkai (same as his)
My uncle minēk'
Thy " yinēk'
His " einēk'
Our " emainēk'
Your " einēkpui
Their einēk'
My foot isī migītowi
Thy " isī yingītowi
His " isī gītowi

I am sick, wameginōma
Thou art " wayinginōma
He is waginōma
We are wañgwaginōma
Ye are wayinginōmpo
They are waginoñhna
I am a good man - wahtaka mimbīwa
Thou art wahtaka yimbīwa
He is wahtaka bīwa (or bīna)
I am a man wamihtakwa
Thou art wayihtakwa
I steal it, mdmanōma
Thou stealest it, yimanōma
He steals it, manōma
We steal it, mañkmanōma
Ye steal it, yimanompūa
They steal it, manōñnēse
He sits down, māhanáñka
Thou sittest down, mahayináñka
I sit down, mahamináñka
We sit down, mañkmahanáñka
~~They~~ sit down, mahanañknese
I am dead, witēwa
Thou art dead, yitēwa
He is dead, tēwa
We are dead, manktewa; ~~otshonkāa~~ mantshoñkāa
~~Ye~~ are dead, yitēpua
They are dead, otshóñhanēse

I say, hawahēwa
Thou sayest, hayihēwa
He says, hahēwa
We say, hamañkhewa.
Ye say, hayihētepa
They say, hahéhla
I run, hiwandāha
Thou runnest, hiyandāha
He runs, hindahīsel
We run, mankindāha
Ye run, hiyandāhapusēk
They run, hindanēsel
I see it, owahāta
Thou seest it, oyahāta
He sees it, ohāta
I saw it, owahatiōka
Thou sawest it, oyahatiōka
He saw it, ohatiōka
I shall see it, owahāteta
Thou wilt see it, oyahāteta
He will see it ohāteta
I remember it, wakoñspēwa ~~(aorist?)~~
I remembered it (formerly) wakoñspeōka
I shall remember it, wakoñspéta
I am killing him, wakteōma
Thou art killing him yakteōma
I killed him, waktēwa ~~(aorist?)~~

Thou killedst him, yaktēwa
I shall kill him, wakteta
Thou wilt kill him, yakteta
He is killing me, miktēōma
He is killing them, kiteōñsel
He is killing us, wakiteōma
Ye are killing us, waikteōma
Thou art killing us, wakiteōma
I see him, minēwa ~~(aorist?)~~
I saw him (formerly) mineōka
I shall see him, minēta
I alone, mīséñ or misāñī
Thou alone, yiséñ or yisāñī
He alone, īsāñī (or iseñ)
We alone, ~~misāñī~~ maīsāñī
Ye alone, yīseñ (same as thou)
They alone, īsāñ (same as he)
Mine, ~~mīmingītowe~~ mīmigītowe
Thine, yiñgītowe
His iñgītowe
Ours, mahgītowe
Yours, yingītambūi
Theirs, ~~gitoñsel~~ gitoñnēsel
Not mine, kimigītonañ
Not thine kiñyigītonañ
Not his, kigītonañ
Not ours, kimahgītonañ.
Not yours, kiñyigītombonañ
Not theirs, kigītohnēnañ.

BUREAU OF AMERICAN
MANUSCRIPT VAULT
APR 1926
ETHNOLOGY

Sh-S Folder

Clinton, Ontario, Canada,
July 3rd 1880

The Rev.d J. Owen Dorsey,
Woodstock,
Shenandoah Co. Va.

Dear Sir,

I lose no time in acknowledging the receipt of your valued letter of the 26th ult., with the notes on the verb in four languages of the Dakotan stock. I am greatly obliged for the information contained in these notes, which must have cost much labor, and which give an excellent idea both of the resemblances and of the differences among these languages. I had hoped to trace some special connection between one of these and the Iuteio tongue. But though there is a certain general similarity, no one of them, so far as I can judge, appears to be nearer than the rest to the Iuteio.

Some of the differences form interesting subjects of inquiry. It is natural to ask how it happens that the Dhegihan possesses, like the Choctaw, "article pronouns," which are not found in the Dakota. Have these particles been developed in the former, or has the Dakota lost them? And again, it is a notable fact

that the Iuteto appears to be the only language of this stock which possesses genuine inflections; that is, it is the only language in which the variations of person, tense and mood are indicated by changes in the verb itself, and not by affixed particles. The instance to which you refer, the change of the final vowel to o, to express an interrogative meaning, is an evidence of this. There are some further examples of this change, in addition to those which you mention.

Yaktéwa – thou killedst him.	Yaktéwo, didst thou kill him?
Yaktéóma – thou art killing him.	Yaktéómo, art thou killing him?
Yaktéta – thou wilt kill him.	Yaktéto, wilt thou kill him?
Yatíwa – thou residest.	Toka yatíwo, where dost thou reside?
Aléwa – he is going	Toka aléwo, where is he going?

The negative form is expressed by a prefixed k or ki, with the particle na suffixed, or inserted near the end of the word, — reminding us of the French ne — pas.

Waktéwa – I killed him.	Kiwakténa – I did not kill him.
Waktéóma – I am killing him.	Kiwaktéóna – I am not killing him.
Yahówa – he is coming	Yahóna – he is not coming.
Wameginoma – I am sick	Kiwameginóna – I am not sick
Wameginoyóka – I was sick	Kiwameginonióka – I was not sick
Owakláka – I speak	Kowaklákna – I do not speak.

The desiderative form may exist in the affirmative, but I have as yet only found it in the negative. It is expressed by the particle bi inserted before the negative suffix wa; thus— owapéwa, I go; kowapéwa, I do not go; kowapébiwa, I do not wish to go. Wakteéwa (aorist) I kill (or killed) him; kiwakteéwa, I do not (or did not) kill him; kiwakteébiwa, I do not wish to kill him. Opetese, he is going; kopetesise, he does not wish to go. I cannot, from my notes, furnish the other expressions in the Tuteto which you ask for.

I have a paper on the language in preparation, embodying the results thus far obtained, and when it is completed will send you a copy of it. Unfortunately, my business allows me so little leisure time that I cannot be confident of having it ready as soon as I could wish.

There is no evidence to show, with any certainty, where the Tuteloes resided before they came to North Carolina. Some resemblances of names have led to the supposition that they may have inhabited the Ohio valley; but this is merely a conjecture. The earliest traveller, so far as I am aware, who came in contact with them, was John Lawson, the Surveyor General of Carolina, who notices them in his History of Carolina. In 1701 he found the Saponas (who seem to have been a kindred tribe) on a branch of the Cape Fear River,— or, as Gallatin thinks, of the Great Pedee River. The "Toteros," as he calls the Tuteloes, were "a neighboring nation," in the "western mountains." There is a

good deal about them in the N. Y. Hist. Collections. You might refer to Vol. 3, p. 193, — vol. 5, pp. 655, 660 and 491, and Vol. 6 pp. 441 and 811. The Delawares called them Tuteleo (in my orthography); the Mohawks, Tintirih-ronu (ronu meaning people); the Onondagas, Tinti-henu. Old writers make them variously Tutelos, Toteros, Toderigh-rones, &c.

I have never had an opportunity of tracing their history through the records as carefully as I could wish. I rather doubt as to Totontaratonhronon, which I fancy must refer to some other tribe; but my distance from the libraries is a great drawback in pursuing such researches. In Washington you will have many advantages for this object.

With renewed thanks I remain, Dear Sir,

Very faithfully yours

Horatio Hale

Sh-59-60

Clinton, Ontario, Canada
March 22, 1880

Rev. J. Owen Dorsey,
Omaha Agency,
Neb.

BUREAU OF AMERICAN
MANUSCRIPT VAL
APR 1926
ETHNOLOGY

My dear Sir,

I am greatly obliged for your very instructive letter of the 15th instant, and shall await with much interest the further information which you kindly promise, and particularly the comparative view of the verbs in the Dhegiha, Civere and Winnebago languages. What you say in regard to the Dhegiha verb is quite interesting. The Dhegiha apparently makes nicer distinctions in the expression of time and mood than the Dakota proper. At the same time, it would appear not to possess what can be called genuine inflections — that is to say, variations of the verb itself. In this respect the Tuteto appears to differ from other languages of the Dakota stock, so far as my knowledge of them extends; but perhaps further information may show that it is not so singular as it now appears.

Here are some examples of Tuteto inflections:-

- Oháta — he sees it
- Ohatéhla — they see it
- Ohatiōka — he saw it
- Ohateta — he will see it
- Wakteva I killed him

√kiwaktēna – I did not kill him
√iñksēha – He laughs
√kiñkséhna – he does not laugh.
√yaktēwa – thou killedst him
√yahtēwo – didst thou kill him?
√yahteōma – thou art killing him
√yakteóñmo – art thou killing him
√yahtēta – thou wilt kill him
√yahtēto – wilt thou kill him
√owapēwa – I go (or was going)
√kowapēbina – I do not wish to go
√opetēse – he is going
√kopebenīse – he does not wish to go.

It is extremely probable – indeed we can have no reason to doubt – that these variations result from affixed particles which have coalesced with the verb. The notable fact is that the coalescence should have proceeded so much further in the Iuteto than in the Western Dakota languages. I shall be glad to learn what you may discover on this head in the Winnebago.

Your researches into the clan system and into the traditions and social usages of the tribes will, I am sure, lead to valuable results. About the Iutetoes, I fear, little can be learned on these subjects from the few half-caste survivors. But I shall endeavor to make

inquiries when opportunity offers.

With regard to the alphabet which I use, if what I wrote seemed to imply that it was suggested by Professor Whitney's alphabet, I could not have expressed my meaning distinctly. My present alphabet is substantially that which I employed many years ago in writing ~~about~~ the languages of the Pacific Islands and of Oregon. It is based, like that of Professor Whitney, on the alphabet proposed, more than forty years ago, by the Hon John Pickering, in a paper published by the American Philosophical Society. As you are doubtless aware, most of the alphabets used by American missionaries in recent times have followed Mr. Pickering's suggestions. My own alphabet differs but slightly from yours. The broad a in hall is represented by ā; the a in what (or o in not) by ă; the short u in but by ŭ. The c (or ç) is used for sh, and the j for the ž in azure. Tç is, of course, the ch in child, and dj is our j. For the slurry nasal (the ng in sing) I have used the composite character ŋ; for the nasalized vowel (or the French nasal sound in bon, an,) I have employed either the Spanish ñ or a mark under the vowel, ą, ę, į &c. The guttural ch of the Germans (or Spanish j) is represented by the Greek χ; the hard English th in thin by the greek θ; the soft English th in thine by the Greek ð.

I would willingly adopt Prof. Whitney's alphabet, but the difference is so slight, and my own is so much

nearer the common missionary alphabets (as for example, those of the Dakota, the Chahta, and the Seneca) that I think it best to retain it.

I do not usually attempt to indicate the nice shades of sound — such, for example, as the difference between the dental and palatal t (and d) or between the explosive letters and those pronounced in the ordinary manner. A missionary also reduces a language to writing should, of course, express these differences, if they are constant; but for the purposes of comparative philology I find them generally not important.

It would indeed be very agreeable to me if we could, as you suggest, meet and compare notes. Should you be in Washington during the coming autumn, I may perhaps promise myself this pleasure. Or, if your travels should lead you in this direction, I should be happy to receive a visit from you.

I remain, Dear Sir,

Very truly yours

Horatio Hale

(Extract from a letter by Horatio Hale.)

Clinton, Ontario, Canada.
April 18. 1871

"My friend, Mr. Anderson, mentions in one of his letters that you had some doubt about the relationship of the Tutelo to the Dakota, not considering the mere similarity of words sufficient evidence. I entirely agree with you in placing very slight stress upon these verbal resemblances, except when they extend to whole classes of words in common use, such as the names of parts of the body, the numerals, and others of the like nature. I have therefore taken particular pains to obtain a knowledge of the grammatical character of the Tutelo language, and this leaves no doubt whatever of its being cognate with the Dakota. Thus the pronouns prefixed in the singular number are frequently the same, - as :-

In Dakota.	In Tutelo.
Kaśka - he binds.	Kilomiha - he buys
Yakaśka - thou bindest	Yaklomiha - thou buyest
Wakaśka - I bind.	waklomiha - I buy.

These pronominal particles are in both languages frequently inserted in the verb in a peculiar manner, - thus :-

In Dakota.	In Tutelo.
manoŋ - he steals.	hahewa - he says.
nayanoŋ - thou stealest.	hayihewa - thou sayest.
nawanmy - I steal.	hawahewa - he says.

Both languages have a plural form of the adjective, ade by a reduplication of one of its syllables, - thus :-

In Dakota.	In Tutelo.
tipi taŋka - a great house.	ati taŋi - great house.
tipi taŋtaŋka - great houses.	ati taŋtaŋi - great houses.

Here the words also are identical in root. In the word - house the pi in Dakota and the a in Tutelo are merely fixes; taŋ (or perhaps taŋi) is properly the word for great Dakota as shown in mini-taŋ, flood (great water) The telo is, however, a more complete and highly organized nguage than the Dakota. The latter, for example, is holly without tenses formed by inflection, having really ly one form, as aorist, - the other tenses being formed by parate particles, or words. In the Tutelo verb I find at ast three tenses, as well as several other inflections, of which e are no trace in the Dakota. I am inclined to think t the Tutelo is the elder branch.

(Extract from a letter by Horatio Hale.)

BUREAU OF AMERICAN
MANUSCRIPT VAULT
APR 1935
LIBRARY

Clinton, Ontario, Canada.
Apr. 16. 1877.

"I am not at all surprised that you should have had a difficulty in accepting the conclusion to which I was brought, that the Tutelos spoke a language nearly allied to the Dakota. I had myself at first the same difficulty, and a solution somewhat similar to that which you suggest occurred to me. When I found that the words obtained from old Nikungha were clearly those of a language of the Dakota stock, it struck me that he might possibly have been a western captive, taken in youth by the Iroquois, in some of their marauding expansions. My inquiries, however, showed not only that he had never been further west than Ohio, and knew nothing of the proper Dakota tribes, but also that there are still several Indians on the Reserve who speak the Tutelo language, and that this language was spoken, within the memory of persons now living by a tribe numbering over two hundred persons. Nikungha - Waskiteng, as he was called in his own language - was the last Tutelo of full blood; but there are several Indians of the half-blood (Tutelo-Iroquois) who speak the language fluently. From some of them, and especially from a very intelligent elderly woman, whose mother was a Tutelo, I have obtained an extensive

vocabulary, with many phrases designed to elucidate the grammatical structure of the language.

The really surprising thing is that though the fact that the Tutelos spoke a peculiar language, unintelligible to any of their neighbors, was made known more than a century ago on the best authority, the character of this language was never before investigated. David Brainerd, the Missionary describes in his diary for Sept 13. 1745, the Indian town of Shamokin (now Sunbury, Pa.) as containing upwards of fifty houses and nearly 300 persons. It adds - "They are of three different tribes of Indians, speaking three languages wholly unintelligible to each other. About one-half of its inhabitants are Oclewares, the others called Senekas and Tutelos.

This passage from the "Life of Brainerd," (page 167. Am. Tract. Soc. Edit.) is cited in the recently published "Life of David Zeisberger," page 71. Three years later, in October 1748, Zeisberger himself found the "Tuteloes" as he calls them, at a short distance from Shamokin, in the town of Skogari (in what is now Columbia County, Pa.) which he describes as "the only town on the whole continent inhabited by Tuteloes." He speaks of them in very unflattering terms, as a degenerate remnant of thieves and drunkards." Their habits had probably something to do with their unfortunate fate. They emigrated with Brant and his Iroquois to Canada, and took up their abode near the site of the present town of Brantford. An elevated ridge near that town is still known as Tutels Heights.

The retained their tribal organization and had their own Council House, and their representation in the Grand Council of the Six Nations. Tuebed, an Indian of the half blood still sits in this Council as the Tuleto Chief, though his tribe has ceased to exist. The two visitations of the asiatic cholera in 1832 and 1848 proved specially destructive to this unlucky tribe. Most of them perished in the first epidemic, and the second swept away nearly all the survivors. The few who remained, were scattered among the other tribes with whom they intermarried. As among these tribes the children belong to the mother's class, the children of Tuleto women are still spoken of as Tuletoes; but after careful inquiry I find that since the death of old Nikungha there is no Tutelo of the full blood remaining).

My vocabulary of the language is not yet in a condition for publication in full. It belongs in part to a comparative vocabulary, comprising several other languages and dialects spoken by the Indian tribes in this vicinity. This vocabulary has been in course of preparation for some years past, but is still incomplete, and requires additions and careful revision before it can properly be published.

(5)

Jan 21st 1896

Mrs Root is here visiting us to day, and she is much pleased that she is remembered by you says tell you she is very thankful and that she & all are well, and doing well; that she is failing very fast in body and mind. If she had thought of it she would have tried to be present to write to you. She wants you to tell Mrs. Dorsey to write more about her baby next time. I think all would like to hear about that little pet through we have never seen her. She is loved by your old friends for her mothers sake, and especially the father, both of whom have a warm place in our hearts,

Mrs Root says, that expresses her mind exactly.
Mother is here and sends her love, and that she would like to see the baby and you & your wife also. She says she listened to the reading of your letter, and was sorry not to hear more about the baby. She did not learn where you were living, but we suppose in St—
You will see by the above that old folks love children. Tell her, some who never saw her love her in part I suppose because they loved her mother, what a blessing to have a good mother, also no less a blessing to have a good wife.
I miss my calegraph so much.

Mrs. Dorrey, Dear Friend:—
Husband wishes me to add a line. I am tired but as Lottie is getting on the tea I will pen some. First of all I must say I do want your baby's picture!
Julietta is small for her age, she went into the highest room in school this week & feels taller! Lottie is much larger than I am, weight 164 lbs. John is large for his age, but not as large as he was at his age. He has not been at school, he is reading the Bible at home, is not very strong, but we hope to put him in School in the Spring. How much I think of the time when we lived in the old Mission house together. Suppose you remember it too?
Mrs. Root is living with Mrs. Stillman, nearly all of Grandma's Dugless' money is gone, they rent the farm for a house here in town to

live in - Mrs. Canfield died four years ago last July. he married again here at our house. to a Miss Blue. they live very nicely together. his Mother living with them. Mrs. Root sent Mrs. Dugless to Mr. Root's sister in Omaha. She is Mrs. Root's age & they are poor. but - live well by keeping a few boarders. Mr. H. was very ill in July. few expected his recovery. & did. I could not give him up. His suffering was terrible one day. Dr. Taylor attended him, was very kind as were all the neighbors. One year ago last summer I was sick all summer. we are very thankful to be as well again as we are.

Many friends were kind to us in my illness too. we have reason to praise God for all his goodness to us. excuse haste & all for it - is nearly dark & the girls must milk; yours truly.

E. D. Hamilton

Decatur Burt Co. Neb. Nov. 28th. 1883.

Rev. J. Owen Dorsey.

My Dear Brother.

Your kind and welcome letter of Sept. ist. was duly received, and if I had consulted my feelings alone, it would have been answered at once; but being very busy I waited and now see how much time has passed. I could wish with you, if wishes could avail, that we could be together for some time; I think I could learn much, and get some knowledge that would be useful to me, in my mission work, that we shall never meet in this life, unless you should but I do not hope for it in this life, unless you should visit us again. I am still trying to learn more of the Omaha, but at my time of life, it is up hill business. Yet I make some progress, and am able to read to them in their own language, some portions of scripture and tell them some truths, that I hope may do them good. Our Board have not succeeded yet in getting a young minister, to go to the mission, so I continue to go there every other sabbath, the alternate Sabbath, I go from house to house, having held service at about eighty places besides the Mission and Agency, and at some of them a good many times. I go in the morning, and return at night, visiting from three to five and six places in a day, generally four and five. For the last year I have also preached here at night, except when too

stormyfor the people to turn out. The congregations at the mission being much larger than here. Jo. kept up his opposition till this fall. and I think I may say that he never would have taken the course he did but for Miss Fletcher. It has been a wonder to myself and to many others, why the Govt. allowed her to come out to act as she has done. She says, so the Indians report that she is doing this work gratuitously. I did not know our Govt. was so hard up as to be under the necessity of accepting gratuitous service. She camped out last summer with Frank, and Two Crows wife for a cook, till she got sick, and then went to the Mission till the school was about to open, when she went to the Winnebago Agency, where she still is. I hear she is now able to help herself a little. Inflamatory rheumatism, was her affliction.

With her views of Christianity, and the scepticism of those in high quarters, no good influence can be expected on the Indians. Frank is with her, as he was with her at the Mission.

Lizzie, Frank's mother died suddenly last summer or fall; also one of Farleys children. then John Springers wife, Jo's niece. John springer made a present of a beef to the members of the church, and the women instead of gossiping, talked about the church, and got "Mandan"

1464

to make their request to Jo. to cease his opposition to the church. others had spoken of it before. It was a solemn time and after a while hearose and said I had been his best friend, and he would cease, and come back. I had talked to Frank, about his course, when he made some excuses not in accordance with facts, and at last said I had said Miss Fletcher was a snake in the grass. I replied, I had said so, and could characterize her conduct in no other way. She had been kindly entertained at the Mission, then went to Jo's and wrote a letter to get me away, making false statements, and went to Omaha City and lied to one of our ministers there, and carried the letter to N.Y. and I suppose made the same statements there.. I presume he told her all, as I wished him to do. Well, Frank afterwards came to meeting he was living at the Mission as well as Susan, and Miss F.; and Jo also came, and sat near the door, but did not look at me while I was preaching. I was Ignorant at the time of what the women of the church had done, and as he went Immediately out, I followed him and took his hand saying " I am glad you have come to meeting. I knew you were doing wrong, and that God did not approve of what you were doing; but I have been praying for you ever since you said you would fight me, two years ago. Now you have come back

and I am glad. Yes ,he said and he now acts as he used to and his family seem to be very glad, for they were afraid to offend him. The congregations have been good all the time, notwithstanding his course and the house is full and I might say crowded. and the sunday, I am not there, the elders conduct the ser vice with the assistance of the ladies, and Jo takes his part as usual. An Indian told me that he thought Miss F. advised him to go back, as his followers were the fewest, but I attribute it to the Christian women. But why tell you all this? Because you always felt a deep interest in the Omahas and the church there, and knew of some of the troubles, and will be glad to hear of their removal. I am well received among the others, and they seem to be interested, but will not go to the mission, and seem astonished when I tell them of the ~~no~~ number that go there.

Mrs. H has been rather poorly most of the summer ,suffering from neuralgia very often. Yet she is about and at work most of the time. Lottie is larger and heavier than her mother weighing over i40 lbs. Julia is small, Johnie large if his age. I believe I am better than when you were here, but suffer not a little from rheumatism in knees, shoulders, wrists. Love from Mrs H. to good your wife, also from my self, Jim

Mmatisk, Kindest regards in my love to Mrs. D. and wwiths. much love in Christ. my dear brother. Wm. Hamilton.

P.S.

I had almost forgotten mr. Saunsoci's case. You are doubtless aware of the wounding of his wife, during the war, wantonly by some of our soldiers, from which she still suffers, Mr. COle has had his case in charge for some time and is working through a lawyer at Washington, I think George A. King, but hears nothing. She is certainly entitled to damages, but how to get them is the question. perhaps only by an act of congress. He would like if you could help him by inquiring into it, I promised to mention it to you. I do not know that you can do any thing, unless speak to Mr. King. he had secured a decission in favour of back pay, but the Supreme Cou

Court reversed the decission, and he is quite helpless.
He is now a member of our church. His boy Edward
P. is at Carlisle ~~or Hampton~~, He was his main help.
I would be glad if Mr. King could do something for him.
Had it been a British subject that was injured as his
wife, it would have taken a round sum to settle the dif
ficulty, I think. But being a poor Indian woman, he was
persuaded by the officers to say nothing about it at
the time

Wm. Hamilton.

Needlework
baby's picture

Decatur Burt Co. Neb. Aug. 19th. 1885.

Rev J. Owen Dorsey.

My dear Brother.

Since receiving your last letter, I have wanted to write to you many many times, but as you were going to travel, I put it off. and then I seemed to have so much work on hand that I put it off from time to time, and so the time has grown longer and longer, and still my intention was not fulfilled. About five weeks ago, I was taken suddenly with a severe pain in my stomach, that increased in severity for about eight hours when a sebvere hemorage from the stomach took place; which relieved me some what, but I did not get much relief till the end of the second day; and not entire relief for six days. I suppose I threw up two or three quarts of blood and mucous and passed much from the bowels. The result is, I was left quite weak, and am still weak but have felt quite well in other respects. This morning I had a slight return for half an hour, but took some quinine, and it left me. I think it was neuralgia and inflamation of the stomach combined. I have not visited the Indians for five sabbaths but have kept up my studies since the two first weeks. This is the first vacation I have had for years.

Last summer
~~Last summer~~ Mrs. H was sick between three and four ~~weeks~~
Months, and confined to her bed for near two months,
and since I have been sick, she has had two or three
severe attacks lasting two or three days, besides many
days of suffering, though she will be up when able.
Well, we are all still spared; and the children, though
sometimes sick, are now well as usual. Lottie has not got
well of her catarrh. She is much taller and larger than
her mother, but Julia is small of her age. John R.J.
quite a large boy. Since coming to Decatur I have be-
sides my visiting the Indians on the Sabbath, spent ~~the~~
much of my time in studying and translating the language.
Pretty old to under take it but I found I could not
do much at my work here, without being able to talk some
At first I read, but now am able to talk and explain ~~what~~
what I read to them, giving most of my time to what is
called the heathen part, between the blackbirds, and ~~the~~
this side. I think there is quite a change in them, and
I am kindly received by them, and often go where I have
heard of their gathering to a feast, and I am seldom ~~re~~-
fused an opportunity of speaking to them. This, and vis
iting fromhouse to house reading a portion of God's
word talking, singings, and praying with them is my usual ~~mde~~
method of work. There is a young man at the mission
preparing for work and doing what he can. He will I ~~th~~
think give his life to the work. John T Cowles

1464

Second sheet.

He has a house putup about nine or ten miles from here, N.W. between the Blackbirds, perhaps four miles south west of the Agency. His sister is superintendent of the girls school at the mission..Many of the Indians have died since you left. but the tribe seems to be increasing. there is one thing that is a draw back, So many parties have been taken away to go on dancing exhibitions, through the country and even to Europe. I wish it could be stopped, but it seems nothing is done to check it. One white woman came from France, (said to be a German woman and to speak four languages,) to marry Ho pe ra. An Indian told me he gave his Indian wife a horse to go away when the white woman came. They were engaged in Paris. I can think of no reason why one should come so far to take another mans wife, unless she is a Jesuit in disguise. The Omahas are improving both temporally and I think morally, and there are still some additions to the church, but only one last year.Some of those sent to Hampton I am told have united with some church, but they do not unite with us on their return. Lafflesche has built a house on the part sold, or west of the railroad and Tibbles and Farley are near him. Lafflesche spends part of the time at his old home. Necoma and her sister are still living.

Old Village maker and his wife are both dead. Sleeping Buffalo, and several old persons have died and many of those who have been at school, have come home sick and many died and some still sick. James Springer died lately. and Elcy who came home lately, has married Sam Baxted a brother of Tom, who married Ebanamba's widow. Mary Tyndal, that was.

When I was sick many thought my end was near. I felt it might be, but thought the Lord had still some work for me to do among the Indians. I hope soon to be visiting them as usual. I received your Pamphlet on "Comparative Phonology," and am much interested in it but it is not so easy to read on account of the peculiar composition of the alphabet. and then the translation not following the words, but for your purpose I suppose it is not necessary. I shall be glad to hear of your completion of your dictionary and Grammar. I do not know what has become on my Riggs Sioux dictionary Think I lent it and forgot to whom. I will give you some of my thoughts on another sheet. perhaps nothing new to you and it may give you an idea or two. Mrs H. Unites with me in much love to you and yours. We always think of you with warm affection. and hope you may be spared long to do much work for the Saviour and the Indians. Yours as ever fraternally.

Wm. Hamilton.

I think I find the following facts in regard to the Omaha Language.

k ang and g are interchangable.

n and r are interchange able

th and z are interchangeable. as th in thee.

th. and s are interchangeable. as th in thoak

b and p are interchangeable.n

n and p. not. n very slight, th as in thee

p. as th in in thee, but not so distinct

Nasal vowels when followed by d, t, r, and perhaps th, take the sound of n after them .

When followed by b.and p. they take the sound of m.

when followed by k.or g. they take the sound of ng. as in long.Hence I think the small n will not give the true indian pronunciation. Take for example the word udã. udantæha it would be good.

bræga I think, suppose, udam bræga.I think it is good.

a nasal, ~~me, but~~ am-pemazhe, I am bad, uwa wa kekaega help us, but eweñkañga. help me.

wagathu just, upright- wagazu, as many speak it, I think rather childrens talk as it is easier spoken, Laflesch I think never used the z, in place of the th.

so of the second person of verbs sh. when I brought to his attention the fact that some used h as hnæ, for shnæ, he said it was never so used. You know it is so use often, or at least not unfrequently.

As to the letters being interchangeable a few examples.

The second person you know is formed from the third,

ræ, he goes shnæ you go, ma-ne some say mare or mathe

but in the second person the n is heard as ma-shne

or ma-zhne So of other forms of the same kind. You can

recall many examples.

In the first person of verbs de beginning with u the

nasalized a odæ. always has the sound of w after the u,

u,te to strike uwate is the pronunciation This seems to

be the case with un nasalized vowels It might be sai

the sound of w. naturally follows u, so it does but not

necessarily and the Indians always give the sound ofw

as if written u-wa-te.

ebaha he knows eshpaha you know anambaha, we. erapaha from I know. anambahae we know

but an-ra-re ba-ham-ba-zhe-e ha we do not know yoru

It seem that the n and r, are interchanged in the diffe

ent forms of the same word and the b and p,

I have found that where I use the n, in the Iowa, it is

a pure n, and where I use th, in iowa it is th, as in

think. and where I use r, which has a n indistinct

th, as in ther, the Iowa has the r. It may seem unneces

sary to have th n, r, for a sound so similar, but it seem

seems to me there is more distinction thann in many ou

the letters in the alphabet you use.

I had two objects in forming the alphabet I i use.

3

first to show the resemblance between the Iowa and Omaha, and second, to enable those learning the English to read it without and trouble.

I find no ~~differe~~ difficulty in writing any of the ~~wo~~ words with the alphabet I use, and when I read they say it is plain just like an Omaha.

Some of the differences you speak of I think arise from the different persons, rather than in the language itself they have no standard, and every man does that which is right in his own eyes. I have heard the same person pronounce the same word differently within a few seconds of each other. When asked to pronounce two words that seem alike they often try to make a difference. The wonder is to me that there is not a greater difference seeing they have no written language or standard and mingle so much with different tribes.

These are only a few hasty thoughts for yoour consideration, but you may have considered them all long ago. If so you will excuse me for speaking of them and throw this aside, W.H.

th as in thinks Iowa, wo-ka-tho, just it

th as in the O wa-ga, the or wagazu

no r in the language, it is said, yet some do use it where others use the r or r=th. Iowa man-ye O, ma-ne

I owa ne he goes, O ne

I used r for that sound, but as there is said to be no r, I quit undersoon it

Yes you I used to do, ? to gone, but in pronounced well use?

ḥ for strong as pirate, but hh will do in print.

hæ gan-che, morning is pun.

hia night, ǽganche, after.

I would enjoy a long talk with you,

I think I am finding new forms, in the verbs, giving nice distinctions in the meaning, but you may be familiar with them.

W. H.

(21)

Decatur Burt Co, Neb, April 20th 1886

Rev J. Owen Dorsey

My Dear Brother

When writing to you the other day, I thought several times of telling you I had received your work on ethnology. Thought I had acknowledged its receipt before, but I sent my letter without mentioning it at last. Well many thanks for it, I was going to ask you to send a copy to a Mr. Irish of Sioux city but as your supply is not abundant never mind. I can lend him mine.

Since writing you I have heard from the Indians. One told me that when the last company got there

every thing was settled, and Mrs F. told them not to open the question again, it was all fixed, that they would not let them talk, would not allow Henry Fontenelle to speak on the subject. That Henry told them, ~~the Indians here~~ (the Indians,) he was in favour of renting their lands as Tibbles had proposed. That there was much dissatisfaction among the Indians as to the result of the visit. That there would be a council this week. That Two Crows, & Sindehoke were ashamed, & did not show themselves much! That the man who interpreted for Mrs F. (Frank) put on his own words, instead of the Indian's. Ta-nu-ga Shen-ga called to day & told me the council would be to-night. There seems to be much dis-

satisfaction that a woman should manage all the affairs of the Omaha!

I mention these things, as it may help you to judge more correctly when you hear all sides, Miss Barnes, told me that it was at her request, that Mr Tibbles, asked to have some things sent her to give to the poor, as candles, soap, flannels, calico, blankets even for the old, but cautioned him not to exagerate, or paint too high, said the reason for doing it was they came there during the winter and cold weather & were storm staid and said if they went home they had nothing to eat, that she had given much, & thought if others helped some, it would relieve the Board. Just Rush told me that Two Crows said they were able to take care of their own poor! Hence the seeming conflict.

I may say the Omahas are rich
in lands, but land poor, as they
are not able to do much at present.
Many have come to me begging me to buy
wood etc. I think of some way
could be devised to enable them
to rent their lands safely on the
West part especially, it would be
a great kindness to the Omahas
and one of the best things to show
them the value of their lands.
I suppose however I can do
nothing but look on.
I think there is a growing wiling-
ness to listen to the truth and an
impression that it is the better way.
With love to all yours in Ch

Wm Hamilton

P.S. I have not seen Mr Fontenelle

Box 78, Takoma Park, D.C., Dec. 27, '89. Dr. A. Hamilton, Toronto, Dear Sir:
Pressure of work has prevented my replying sooner to your interesting letter of Oct. 14. Nor can I even now spare the time to prepare as full a reply as you ask. I am sure that the Bureau of Ethnology would be glad to receive a set of The Herald for its library.
Mr. A. S. Gatschet, well known in Germany and the U.S. as a linguist, conferred with me several years ago respecting the "medial sounds," and he suggested the term "sonant-surd," which I accepted in default of a better one. Dr. Franz Boas uses "surd-sonant" in his article on alternating sounds, in the Amer. Anthropologist for Jan., 1889. Let me recommend that article to you, also one by Dr. Horatio Hale, "On some doubtful or intermediate articulations: an experiment in phonetics," reprinted from the Jour. of Anthrop. Inst. of Grt. Britain, Feb., '85.
The use of "td, dt," etc., would make confusion. I could not accept such a notation. While you may be correct in describing such sounds as "partly voiced consonants," I am not quite ready to make the change. Rev. A. L. Riggs has published nothing, so far as I know, on vocal physiology; but he has written often to me, and the reference was to one of his letters. The nasalized h is not "h^n" but "hn", just as I gave it, "the h being expelled through the nostrils," not through the open lips. Dr. Hale speaks of "what may be called the round vowel sound (o or u, pronounced as in Italian)." This seems to be the sound which I have ~~described~~ designated by "u."
The initially exploded vowels occur in the language of the Hawaiian

Islands, fide a brother of Gen. Armstrong, superintendent of the Hampton Agricultural and Normal School, Hampton, Va. Gen. A. and his brother were born on one of the Hawaiian Islands, and are familiar with the language. I met them at Hampton in 1880, and heard the sounds made. Rev. A. L. Riggs was the first to call my attention to the initial explosives. His address is Santee Agency, Knox Co., nebraska, U. S. His father Dr. Riggs, is dead. To my ear there is a difference between i in fire, high, etc., and i in ice, nice, trice, fice, etc. Permutations. I have not found that x(gh) and j(zh) permute, as you think, but x(gh) and z, as well as ȝ(dh) and n(as in English). There is no mistake about the English n. All my statements about these sounds have been made after careful study of numerous examples.

I hope that I may soon see what you have written about "partly vo voiced consonants." I have so much to do and life is so short that I do not see how I can spare the time to become an expert in vocal physiology. Mr. Riggs thinks that I have already gone too far in analyzing Indian sounds.

Decatur Burt Co. Neb.
Aug 11th 1886

Rev. J. Owen Dorsey
My Dear Brother.

We had a visit from Mary LaFlesch, and Necome, not very long ago, and she told me some things that she wished you to know. She looks upon you as a warm friend to the Omahas i.e. to all the tribe, and you know she is truthful and reliable. She gave me an account of the visit of the Indians to Washington, and their reception there. She said

Two Crows and Sindehaha did sign the paper Mr Tibbles had, and when Lorette asked them if they truly wished to sign it, They said yes, truly. We are glad to have him go to Washington

It will help us." And when
she Susette spoke of two not having the
influence of many, they got more
to sign it, all of whom seemed pleased.
I said to her Joel Rush told me he
saw them sign it. She replied that
he was there, and she told me the pa-
sition of each one, where each sat!
She then referred to the treatment
the last ones received from Miss F.—
how they were abused etc. etc, and to the
scolding Susette received from her
father, who said Tibbles was bad.
Susette replied, He has done bad, but
not in this matter. He has acted
faithfully. Susette was at her father's
but left, & Mary said to her, I cannot
take your part, nor your Father's
meaning she could not oppose
her husband, even when her
sympathies are with her daughter.
She spoke of the two parties,

and said: "They are now far-
ther apart than ever, and
have been going apart ever
since Miss F. came among
them. I have never spoken of these
things before, but they are true,
and she is the cause of it."
She said much more, and
said it with sorrow, and wished
you to know the truth. She
feels deeply the division in her
own family. I suppose you
know the feeling between Rosalie
& Susette, because of the
feeling between their husbands.
Why this feeling is very plain
to my mind. You know
the cattle syndicates, & their designs.
I write these things to you, for two
reasons. First, Mary requested it.
and second, I want you to know
the truth.

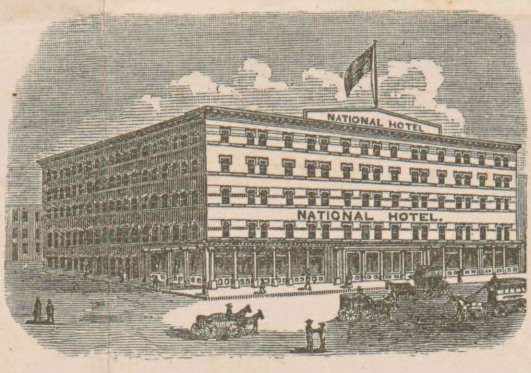
May spoke of the hard times of the Omahas, and the poor crops. etc. but said ~~John~~ J's wheat was fine, as he sowed it early in the rain, and one field of corn very good, and the rest so good, the third later, and not as good as the second.

Mrs Burns said she requested Mr Tibbles to speak of the poor of the Omahas but not to exagerate. She had given much, from the Mission and said, of the people of the east, would help her to administer to their wants, it would help.

May said a sum was raised for the Omahas, she forgot the exact sum, but over a thousand, she thought near 3,000, but through the opposition, it was given to the Sioux I presume she got it from Susette I know nothing of it except what she said.

NATIONAL HOTEL.

F. TENNEY.
W. H. CROSBY.
D. DOOLITTLE.



F TENNEY & CO.,
PROPRIETORS.

Largest Hotel in Washington.
All Modern Improvements.

350 Rooms.
$2.50 to $4.00 per Day.

(26)

Washington, D. C., Aug 4 1886

Rev Mr Dorsey

Dear Sir.

I learn through Mrs Spinyer, that you have many Indian things which she thinks would be well placed in our loan department of the Cincinnati Exposition. which opens Sept. 1st, I am one of the Commissioners, and have come to Washington, to ask the loan of curios of art, and curios of any kind. I have succeed in making a valuable collection. Will you kindly tell me whether

there is anything you could loan for a few weeks, we to pay all expense, and return to you in good condition? If there is, ~~and~~ Mrs Springer and myself will call and speak with you concerning it, if you will mention an hour when you will be disengaged, before Friday of this week.

Mrs E. Hardacre.

Associate Commissioner

Cincinnati. Industrial Exposition

Wrote & sent bill

25
55

80¢

Oct 21/86



(33)

CINCINNATI
13th
Industrial Exposition,

SECRETARY'S OFFICE.

Cincinnati, Nov 1 1886.

Mr Dorsey
Dear Sir.

Am glad to hear that the things arrived safely. - Sorry the Express made the mistake - we paid all charges.

I take pleasure in returning the amount you are out, and also postage, which you have had to squander on us. We are under obligation which no money will reach, for your very kind donation to our exhibition. Things are nearly settled now, and our exposition has been a success financially, as well as

as an exhibition. We are indebted not alone to our management, but to the thousand exhibitors, who aided us.

Kindest regards to Mrs Dorsey and Yourself from

Mrs Emma C. Hardacre

Walnut Hills. Cincinnati

Chotean Creek
July 16/73

My dear Bro.

I write in duplicate that I may leave one copy at Yankton.

I shd be distressed, shd you persist in your desire to resign.

1st bec. I shd lose a brother for whose trials I have felt, whose face was the first to welcome me; by whose character I am attracted, & whom I have learned to love.

2nd bec. it wd be interpreted as retreat by certain people here, before whom we shd make a firm stand.

3rd bec. you wd throw away knowledge gained with years of trouble, & deprive the mission of a worker with peculiar linguistic gifts whose place could not be supplied.

Take six months' rest. Look forward to joining me eventually in school work & the work of translation at the Yankton A. Gy. - anything indeed rather than retreat unless absolutely necessary for the preservation of your life. In haste

Very faithfully
W. H. Hare

Sioux Falls, S.D.
Dec 17/91

Dear Mr. Dorsey:

Mark you with all my heart. Please ship to Dr Langford 22 B. Hanover ten books & have marked marked "For Tokyo Library"

affect'n

W. H. Hare.

(7) 19

New York

Jan 31/73

Rev. J. Owen Dorsey

Rev. & dear Brother:

It was a very great pleasure to receive your letter of the 21st with its Christian salutations. I look with joy to the day when I shall see & embrace you in your chosen field of labor. Meanwhile the subject of your candidature shall have my attention & with

write you as soon as I have anything to say. The Digest, or rather the Gen. Conv. Journal wh. contains it, will be mailed to you at once.

I am glad to hear that the ladies of the mission are all well. Will you hand them each a copy of this pastoral — God help & comfort you & them!

Very affect^ly Yrs

W. H. Hare

New York, Jan. 24, 1873.

To the Reverend Clergy and other Brethren, beloved in Christ, who are engaged in Missionary work within the jurisdiction of Niobrara, and among the Santee Indians in Nebraska.

DEAR BRETHREN:

My consecration took place on the 9th of January. By that act all the jurisdiction described in the following Resolution of the House of Bishops passed into my charge.

Resolved, That instead of the Resolution adopted by this House, on October 27th, 1868, establishing a new Missionary jurisdiction, this House do establish from and after January 1, 1872, such a jurisdiction with the following boundaries: "On the East by the Missouri River; on the South by the State of Nebraska; on the West by the 104th Meridian, the territory of Wyoming and and Nebraska; on the North by the 46th degree of north latitude, and including the several Indian reservations on the left bank of the Missouri, north and east of said river."

The formal transfer of this jurisdiction to me has since been made by Bishop Clarkson. By his request I have also taken charge of the work of our Church among the Santee Indians in Nebraska.

My thoughts have been so much with you, dear Brethren, for many weeks past, that it is a relief to be permitted to address you,

and to begin an intercourse which I pray God may redound to our common usefulness and happiness, and to His glory.

The claims of the Foreign Work not yet transferred to other hands, interests of the Indian Work which can be best attended to here, and my own domestic arrangements, will keep me at the East probably till April, and the pleasure which I long for, of seeing you face to face, and sharing your labors, must be postponed until then. But I shall have you continually in my heart. The winter's wind here will make me think of the keener blasts that sweep about the tents of the Indian, and the Mission-houses where you dwell; and I trust that we shall so often gather in reciprocal interest and intercession about the Mercy seat, where, best, hearts are made one, that when we meet, it will not be as strangers, but as familiar friends. I shall be glad to hear from you regarding the condition of the work, your needs, and any other matters which you may choose to communicate.

Praying God to bless you, I am, dear Brethren, in love,

Very faithfully yours,

William H. Hare
Miss. Bp. of N—

Tuesday. Sept. 16/73

My dear Bro.:

I seize a moment while away from paper & desk to write how grieved I am that I lose you: but may God bless you!

Ponca proof is at hand. Haven't you the Creed, Lord's Prayer, some hymns, etc, to go with the Primer? I go West the latter part of this week.

With best wishes

Affectionately Ever

William H. Hare

The Rev

J. Owen Dorsey.

ADDRESS
GREENWOOD P. O.
DAKOTA.

THE NIOBRARA MISSION.

Philadelphia
1345 Pine St
March 24

My dear Mr. Dorsey.

What is your opinion of Frank La Fleche? Is he reliable & steady? Does he know how to read & write English work? Would he be fit for employment in a subordinate capacity in the office of the Secy of Int. at Washn.

Hastily with best wishes Ever

W. H. Hare

Smithsonian Institution,

BUREAU OF ETHNOLOGY.

OFFICIAL BUSINESS.

Any person using this envelope to avoid the payment of postage on private matter of any kind will be subject to a fine of Three Hundred Dollars.

Rev. Mr. Dorsey.

Omaha.

Music

Smithsonian Institution,

OFFICE OF ETHNOLOGY—J. W. POWELL, in charge.

P. O. BOX 585. Washington, D. C., ..., 18

My dear Mr. Dorsey.

If you will be kind enough to fill the blanks to accompanying questions, the form will be properly appointed.

Please give different tribes, meeting by note, each separate one.

Replies may be brief.

Very truly,

W. De Haas

Rev. Mr. Dorsey.

(Tribe, location, or
Omahas & Ponkas.)

1. At what ceremonies was music used?
(1) feasts (whether social, or connected with the chase or war
(2) when going on war-path.

2. Any general or rigid system of harmony?
Almost impossible to write their music according to our system.

3. Did men and women sing together?
The "official" singers of the Omahas are the men of the Raccoon section of the Bear sub-gens - Women seldom sing or dance with men; only the privileged few.

4. Voices, quantity, pitch

5. Is Chorus oft repeated?
Yes.

6. Notes to words. Any translations with Eyelid, Ink, Gum or Spirits? I can but approximate. (Refer you to notes & words of the Hekana dance)

7. How was time marked?
Can not say

Smithsonian Institution,

OFFICE OF ETHNOLOGY—J. W. POWELL, in charge.

P. O. BOX 585.

Washington, D. C., ..., 18

8— What musical instruments?

Drum & stick; whistles or flutes

9. Was vocal music accompanied by instrumental?

10— Was the instrument used for other purposes?

I.V.D.Heard,-Attorney at law,Room 901 Pioneer Press Building,

St.Paul,Minn. Lttter of Apl.27,1891,to Smiths Inst.

I am chairman of Committee on Library Historical Soc. of Minn. wish to learn everything that can b obtained about the Sioux if there are persons who hv ~~bn~~ made their history a specialty,or who treat upon their ethnology as connected with other Inds.,I wd b obliged to you for their names and addresses,also for any other books old or new you hv on these subjects. 2. Quappas(many old books seen wh refer to there being met by De Soto. If I had any books containing hist. of Quappas I mught find something on the subject.

Extract from letter dated Jan. 8, 1873, listing Siouan mss. A.D [not JOD] 4p.

Henry
~~Powell~~ to Dorsey
[?]

From:
3442
Jos. Henry to
Dorsey, J. O.
17, vol 32, RU33
Smithsonian Archives

Dakota

Jan 8/73

Please return to J.O.D. Mch/77.

Ponka

Nothing has been printed of the Ponka or Panka language under that name. It is recognized as belonging to the same family with the Dakota or Sioux, and the Osage Winnebago and others, the Omaha (Osage) being perhaps nearest to it.

I have in my hands, the property of the Smithsonian Institution, MSS. vocabularies of the Winnebago, Omaha Panka and Dakota, with notes and grammatical forms by the Rev. Thos. S. Williamson and a comparison of the same by Mr. S. R. Riggs which if you desire, I will transmit them

to Mr Dorsey for his guidance though I think they should first be copied and I have no one here who can do it. The vocabularies are very full and the notes of some value.

Notes.

(1) Vocabularies of the Dakota, Winnebago, Omaha and Panka by Rev. Thomas S. Williamson of St Peters Minn. MSS Smithonian Institution.

(2) Omaha vocabularies of Indian Languages by Thomas Say in Long's Expedition for exploring the Mississippi &c. Philadelphia 1822 pp LXX LXXXVIII.

(4) The same partially in American Eth.l Soc. Transactions Vol II.

(3) Reise der Prinzen Maximilian Zu Wiede 2 vols 4to Coblenz. Vol II pp 599-612; 632

The vocabularies are not contained in the translations.

Osages.

(4) Vocabularies of some words in the Osage language appendix I pp 213-219 of John Bradbury's Travels in Interior of America 1809-1811 8vo Liverpool & London 1817. Reprinted in vol 11 Transactions of American Eth. Society.

(3) Another vocabulary in the Prince de Wied's work Vol II pp 637-645.

(5) Mossaire Osage pp 261-262 of Victor Tesier. Voyage aux Prairies &c 1839-1840. Paris 8vo 1844.

(6) MSS Vocabulary of the language of the Osage Indians by Dr. Murray of Louisville Ky. in Library of American Philosophical Society at Philadelphia

(7) Vocabulary of [66] words p 275 of Matthew Clarkson's Diary in School-craft's Indian Tribes. Vol. IV pp. 265-268

(8) An Osage ~~Trist~~ Text or First Book was printed in Boston for Amer. B. F. M. 1834.

Most of the above are difficult of access. The preparation of a general grammar and dictionary of the Ponka would of course be a valuable addition to the present stock of Indian literature.

In my opinion the coincidence of the word for "head" in the Ponka and one or two Pueblo languages of New-Mexico is accidental. I do not find other analogies.

-no-shki

The Apaches & Navajos are undoubtedly of Athabascan stock. The Comanches on the other hand belong to the same stock with ~~asth~~ the Utes & Shoshonees, or Snakes

ARCHIVES OF THE
BUREAU OF
AMERICAN ETHNOLOGY
SMITHSONIAN INSTITUTION
No 256

Box C, Takoma Park P.O., D.C., Feb. 20, 1889.

My dear Mr. Henshaw,

I am hardly able to hold up my head, but I will mail you the enclosures. I have searched carefully for the Adahi slips which I prepared, but I must have put them in the envelope containing my Caddoan slips, etc., now in my MS. case at the office.

The differences between certain Adahi words and the corresponding ones in Caddo, etc., are not greater than we find between the Kichai, for instance, and the Pawnee, though both of these are plainly Caddoan. There are plain resemblances found by me after comparing the Caddoan slips in my list. In addition are the resemblance noted by Mr. Gatschet. Thus, there are three reasons for assigning the Adahi to the Caddoan family. I will search for the missing slips next week when I hope to spend part of one day at the office.

Yours,

J. Owen Dorsey.

Box 6, Takoma Park P.O., D.C., March 1, 1889.

My dear Mr. Henshaw,

Of the Ponkas now on their old reservation on the Niobrara river, northern Nebraska, I recall the following: Chas. Le Clerc (a French half-breed, my former interpreter), Cries-for-the-war-path, Buffalo Chips (or War captain), and Standing Bear. The last is now old, and he would take it as an insult, I think, for any one to suggest his coming to give me the information, even for three or more dollars a day. He claims the rank of principal chief, in opposition to the two head chiefs with the Ponkas in Indian Territory. If I could get him, he would be the best one. My former interpreter deceived me several times. I do not think that he can be trusted. I am somewhat suspicious of some information given by Buffalo Chips but I think that Cries-for-war would be a good man to have, if I fail to find one among the southern Ponkas. In the Indian Territory, Mark Cleveland, Standing Buffalo, Jr., and Frank La Fleche, Sr., are men on whom I could rely. The last is the uncle of his namesake in the Indian Bureau, being ~~the~~ younger than his deceased brother, Joseph. I have known him since 1871. He is a chief of the half-breed "band". I would rather get Mark Cleveland (formerly a medicine-man) than any other Ponka; next to him, Standing Buffalo Jr.; next to him, Cries-for-war. If I could not get one of these, I would try to get Frank La Fleche, Sr. Buffalo Chips would be better than Chas. Le Clerc, and I could watch him closely. The three from the south are more presentable, dressing as citizens, being progressive, etc., etc.

The others, in the north, may have improved since I saw them in 1880. A letter of inquiry about those in the north should be sent to Rev. John E. Smith, the missionary and sub-agent, whose address can be obtained at the Indian Bureau. I think that he gets his mail at Niobrara, Knox Co., Nebr. I suppose one would have to apply to the agent with reference to the Ponkas in the Indian Terr. Of course nothing can be done till after next week. But I hope that the Director may be able to authorize action in the near future, so that I may obtain the man, if possible, and finish the work with him before hot weather. I do not know whether any of the men named could travel alone; but perhaps some have learned somewhat of English since 1873. A letter from me would not have the weight with the agent that one from the Director would have, especially if accompanied with one from the new Commissioner of Indian Affairs, or the Secretary of the Interior. With reference to those in the north, I can consult Rev. Mr. Smith. Mr. Riggs is friendly, but I do not know how he will be after hearing about the proposed publication of the Dakota Grammar, etc., without waiting any longer on him!

I shall not be in the city again till Wednesday, unless summoned.

Truly yours,

J. Owen Dorsey.

Box 6, Takoma Park P.O., D.C., March 7, 1889.

My dear Mr. Henshaw,

I think that the enclosure covers the ground. I do not know what the traveling expenses would be from Ponca Agency, via Arkansas City, St. Louis, Cincinnati, etc., to Washington; but if not over seventy-five dollars, I could advance that sum, with the guarantee of repayment to me at the end of the month. I do not imagine that it would be so much, as forty-five dollars covered the Omaha's expenses.

Please confer with the Director about this as soon as possible, so that the letter may be sent speedily.

Truly yours,

J. Owen Dorsey.

Box 6, Takoma Park P.O., D.C., March 14, 1889.

My dear Mr. Henshaw,

Mrs. Myra H. Vaughan of Little Rock has received the following publications of the Bureau:

The Third and Fourth Annual Reports, and Contributions to N.A.Eth., Vol. IV ("Houses and House-life of the American aborigines").

Are there any others that can be sent her? I just see that you have marked "5th. Ann. sent" on the back of the type-written extracts that she enclosed to me. I suppose that you directed it: am I correct?

I think it well to verify, as far as possible, the quotations sent us by Mrs. Vaughan, or else, to use them on the synonymy cards as quoted from her letter.

I expected to begin the examination of Riggs' material this morning, but owing to my little girl's sickness and some difficulties resulting therefrom, I have been hindered; but I trust to get at the work this afternoon or by to-morrow morning.

Why not send Mrs. Vaughan a circular relating to the Anthropologist? She may subscribe. Address Mrs. Myra Vaughan, 800 Cumberland St., Little Rock, Arkansas.

Yours, truly,

J. Owen Dorsey.

(Home address)

Box 78, Takoma Park, D.C., July 5, 1889.

My dear Mr. Henshaw,

Will you please consider the following proposition, confer with the Director, and let me know the result next Monday morning, when I hope to be at the office?

The Director has spoken to me several times about my gaining more animal myths, but I have had difficulty in finding persons knowing such myths. I have at last learned that an Omaha, Four Paws, has a stock of them, and that he is fond of narrating them. He is an old man (i.e. over 60 years of age), and according to Frank La Flèche, he would be a good person to give me other information about the language, etc. Samuel Fremont could tell no myths, and there were sundry linguistic points that he could not explain, though he was able to tell many things. Frank La Flèche has not the time to aid me.

The old men who are myth-tellers are passing away, and it seems to me that we ought to make use of them while we have opportunities. The myths would, of course, contain many words not yet in my dictionary. Frank thinks that Four Paws would come for about the sum paid Fremont, or, if more was paid him (i.e. seventy-five dollars a month), he would be able to pay traveling expenses, board, etc., not bothering Mr. McChesney about traveling expense accounts. I made an estimate this morning, and find that it would require five months at seventy-five dollars a month ($375.00) to cover traveling expenses both ways ($90.00), dividing this amount among the five months, twenty-seven dollars a month for board, etc., and thirty dollars a month

for salary as interpreter. You will remember that two hundred and seventy-five dollars was allowed me for the Ponka, Little Standing Buffalo, and that there was an unexpended balance. If that balance has not been diverted elsewhere, could it not still be used, i.e. for an Omaha? I do not wish to take out all my dictionary slips to the Omahas, for verification, for several reasons, one being the risk of loss. It would be cheaper, too, to have the Omaha come, than to send me.

Besides, Four Paws would be apt to know something about the old societies of the tribe, color symbolism, etc. The Omahas use red as the color associated with the east and sunrise. Frank La Flèche does not know the others, but there were four colors used in painting the lightning on the tent of A-ga-ha wa-cu-ce! This reminds me of the painted sticks used by an Osage woman in connection with some ceremony pertaining to the thunder. Four Paws and Agaha wacuce belong to the same gens!

Frank La Flèche says that Miss Fletcher gained all the personal names of the Omahas (i.e. all now in use, and some of the old ones), but she has not yet been able to obtain their translations. She expects to undertake that hereafter. I doubt her ability, even with the assistance of Frank and others, to get the meanings of all the names.

Yours, truly,

J. Owen Dorsey.

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

Takoma Park
~~WASHINGTON~~ D. C. Nov. 9 1889

My dear Mr. Hewshaw:

I am not sure as to "Arkansas," said to be a name bestowed by Illinois tribes on the Kwapa or Quapaw; but Kansas (Kan-ze) is a Siouan name, used in several ways: (1) A tribal name, see "Kon-za" of Long, Say, &c. The Kansa thus term themselves. (2) The name of a Kansa gens (part of which are real Wind people). (3) The name of an Omaha gens: see "Omaha Sociology" in 3rd. An. Rept. Bur. Eth. pp. 241-2. (Wind people). (4) An Osage gens — has several names, Wind people, South-wind people, &c.

1. See my paper on "Migrations of Siouan tribes," in Amer. Naturalist, several years ago. In the Kansa tribe,

I find several personal names, in which "Ka^{n}ze" is the first part, meaning there, as I was told, "Eagle." Queries: 1. Ka^{n}ze = Eagle? 2. Ka^{n}ze = Wind (generic term) symbolized by the eagle? South-wind (specific term) is A'K'a in Kansa & Osage, not appearing in Ponka & Omaha except in the feminine personal name A'$^{c}_{1}$a wi$^{n}_{2}$, South-wind Female$_{2}$ = Kansa A'K'a mi', & Os., A'K'a wi^{n}. Ponka, Kansa & Osage are archaic names, the meanings of which have been preserved in the secret society (see "Osage Traditions" in 6th Ann. Rept.). Omaha & Kwapa are geographical origin. Hon. Joel Moody, of Mound City, Kas., has corresponded with me on this subject of "Kansas." He thinks the name originated since the tribe entered the state, and that it refers to a certain South-wind well known out there. The Kwapa (surviving Arkansa) told the Kansa that their ancestors, too, were "Ka^{n}ze." In preparing the synonymy slips I came across several names in two forms thus: Minoia and A-minoia. I turned over the slips to you, Mr.

(2)

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

WASHINGTON D. C. 188

Gatschet, and others, but I cannot find them. But I distinctly remember finding several like forms, possibly in Cox's Carolana, Margry, Shea, etc. I suspect that the Illinois or some other foreigners called the Ka^{n}ze and the cognate tribes, A'-ka^{n}ze, whence Arkansas. See Quapaw slips in Siouan boxes on my desk next my MS. Case, or elsewhere on floor of Mr. Curtis's room. There you will find "A-kan-sae", "A-kan-sea", etc, as well as "A-kan-sa", and its variants ending in a. I suspect that these a and aw endings are of modern origin, and that the e (ae, ay), with its variants ea, etc., will be found to be the older one.

Truly yours,

J. Owen Dorsey.

Geo. Miller has told me something that will please the Director & Col. W. It is about the ancient religion of his people.

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

WASHINGTON D. C. ,Dec.16,'89.188

My dear Mr.Henshaw:

George Miller has done very well,so far,having sent full information(answers to all my questions)about the Elk gens,besides eight colored sketches of tents and robes,with explanations. One curious thing about the Elk gens may interest you. Two men,said to belong to that gens,were killed by lightning. In answer to my query as to their parents,it is said that these two men really belonged to the Black Shoulder(a buffalo) gens,as their father was a member of it;but they "joined" the Elk gens,and for that reason they were struck by lightning,though not simultaneously. One of them took a name belonging to the Elk gens,and his brother's children,as well as his own,have elk names. This incident may interest the Director. The other result of my questions is that the statement of J.La Flèche and Two Crows respecting the Elk gens was a correct one:there is but one "u-ne-ǿe" or "fire-place" in that gens, and there are no sub-gentes. All the Elk people whose names I have gained can be traced back to He-ga-ga tañ-ga,being descended from his five sons. One of the latter was the elder Big Elk,a head chief after 1800. Geo.Miller had been very busy getting his corn in before a snow,and his wife had been sick. Now he is giving several

(over)

nights each week to the work for the Bureau, and Dr. Susan La Flesche, Frank's sister, is aiding him, as she is a ready writer. On this account I have no trouble in transcribing the Omaha names that are sent me. I am afraid that I shall be absent from the meeting tomorrow night. The doctor ordered me on Friday not to use my left foot any more than I could help, for several days. I expect to be at the office next Thursday or Friday.

Yours, truly,

J. Owen Dorsey.

1889
Dorsey, J. O.
Dec. 16

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

WASHINGTON, D. C. July 11, 1890.

Dr. J. Owen Dorsey,

Takoma Park, D. C.

Dear Doctor:

Your favor of yesterday, with enclosed report, is at hand. There will be no difficulty in obtaining drawings of the Dakota Sun-Dance, though there may be some slight delay as the division of illustrations is very much pushed just at present in the preparation of the illustrations for the Seventh Annual. These, however, will be done, I am advised, in a short time when your work can be taken up.

Very truly,

J. W. Powell

Ethnologist.

ARCHIVES OF THE
OFFICE OF ANTHROPOLOGY
SMITHSONIAN INSTITUTION

15

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

WASHINGTON, D. C. , July 16, 1890.

My dear Mr. Henshaw:

I find that Dr. Woodburn's MS. is worthy of preservation by the Bureau. In a few instances he has given what appear to be wrong analyses of words; but due allowance should be made for the interpreter, etc. In many cases he has recorded words that agree with the Teton of Messrs. Bruyier, Bushotter, and Cleveland. In others, he has obtained words that are new to me, not to be found in Riggs's Dictionary; but apparently Teton provincialisms, and therefore valuable to us.

I have indicated my comments by putting them in red ink.

It seems to me that his explanation of cekpa (from ce and nakpa?) ought to be recorded; whether it ought to be inserted in my article on Siouan Cults is another question! A popular volume, such as the Annual Report is supposed to be, could hardly contain such a plain statement if put in every-day English. Please let me have your opinion on this point.

Truly yours,

J. Owen Dorsey.

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

WASHINGTON, D. C., Nov. 6, 1890.

My dear Mr. Henshaw:

I enclose the following information for Prof. Langley:

Siouan terms for divisions of day and night, 3 pages.

Siouan names for the seasons, 1 page.

Names for the "moons" in Siouan languages, 4 pages.

Kansa, Osage, and Winnebago names for phases of the moon, 1 page.

Athapascan time-words and phrases, in Tutu tunne, Teeme tunne, and Naltunne tunne dialects of Oregon, 3 pages.

Truly yours,

J. Owen Dorsey.

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

WASHINGTON, D. C., April 17, 1891.

My dear Mr. Henshaw:

I find the following synonyms of Kichai:

Kiohican, town marked on Upper Red R., below Chacacants (Philippeaux, Map of Engl. Col. 1781).

Kiohican, B. de la Tour, Map of N. Amer., 1782. (Town on the head waters of Middle Red R. of La., south shore, about 100° 30′ W. of Greenwich and 35° N. lat.)

Alcedo located the pueblo of Kiohican on the Red R. (Rio Rougge) in Luisiana (1787).

Quiouahan, Margry, Dec. VI, 230. 1886. (The Aouaayeilles, Innatchas, Quiouahans, Touacanna, and Paniouassas mentioned as nations on Red R.) Of these nations, the first are the Avoyelle, the second may have been the Nadsoo or the Natsoho, the third were the Kichai, the fourth, the To-wa-ka-re-hu, and the fifth I have just identified with the Wichita! (J. O. D., Apl. 17, 1891.)

Quichican, Humboldt, Atlas, Caret 2, 1811. (See Kiohi-can, Chacacants)

Kiohuan, Anville, Map of N. A., 1752. (On the upper part of the Red R. of La.) In "Kiohuan," we have an evident misprint of "Kiohican" and "Kichi-can."

Kiohuhahan, Jefferys, Amer. Atlas, Map 5 (1763). 1776. (On Red R., just S. of 35° N. lat., and E. of 97½° W. of London.)

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

WASHINGTON, D. C.

As Ho-tcañga-ra, the Parent Speech, the tribal name of the Winnebago, becomes Ho-tañke, Big Voice, in Dakota, etc., so Pani-ouassa (i.e. Pani wa-sa) is equivalent to the Pa-ɸi^{n} wa-sa-be (Black bear Pawnee) of the Omaha and Ponka, i.e., the Wichita.

We have the forms: Pamassa (1778), Pamasus (1787), Pancasa (1723), Pancassa (1673), Paneassa (1703), Paniaisa (Bowles, after 1750), Paniassa (De L'Isle, 1703), located by Jefferys (1763) on the "Alkansas R.", Panionassa (Dunbar, after De L'Isle: Panis and Panionassas on two streas entering the Arkansas R. on the south, in 1703), Paniouassa (Beaurain, after 1720), Panioussa (La Harpe, 1720), Paniovasa (Alcedo, 1788), Panjaʃa (Bowles, after 1750), Panniassa (Jefferys, Amer. Atlas, 1763).

As Pani (Pawnee) and wasa (black bear) are Quapaw names, I suspect that Pani-ouassa was the Quapaw name for the Wichita, about 200 years ago (corresponding to the Paɸi^{n}-wasabe of the Omaha and Ponka) though the Quapaw now call the tribe, Wí-si-tă. If this be incorrect, then Pani wasa may be a Pawnee name, the meaning of which is yet unknown; but the former explanation is more probable in my opinion.

Yours, truly, J. Owen Dorsey.

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

WASHINGTON, D. C., May 26, 1891.

My dear Mr. Henshaw:

As Mr. McChesney will probably make the monthly payments on Friday next, I will not be in the city until that day, unless I am needed there sooner.

I am just finishing my final revision of the Tutelo, etc. I find that I have given Mooney too much credit, and that he will have to divide the honors of the discovery of Siouan tribes in Virginia with Dr. Hale, and possibly with Dr. Brinton, according to Hale on the Tutelo tribe and language (Proc. Amer. Philos. Soc., XXI, No. 114, 1883, pp. 11 and 12 of author's separate).

I wish to resume work on my Quapaw material to-morrow. I have already near 1500 slips ready for a dictionary.

I am just about to mail the last batch of proof of "Omaha and Ponka Letters" to Mr. Croffut (as far as galley 11M).

I have been thinking for some time that it would be a good thing to take up Bushotter's descriptions of the various games of the Dakotas (arranged according to the sexes and ages of the players, and the seasons of the year), and elaborate an article or a series of articles, to be published as a bulletin, or as a series of papers in the Anthropologist or in the Jour. of Amer. Folk-lore. What do you think of it?

Truly yours, J. Owen Dorsey.

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

Box 79, Takoma Park P.O., WASHINGTON, D. C. June 5, 1891.

My dear Mr. Henshaw:

This type-writer ribbon (Underwood's record ink) does not give satisfaction: I have to write many lines twice over to get even a tolerable impression. It does better on this thin paper than on the dictionary slips. I have been using it only two days, and I have turned it twice! Please send me by return mail, if possible, a ribbon that will do better, either one of Wyckoff, Seamans, and Benedict's Paragon ribbons (which fits my Remington type-writer), or a Smith Premier ribbon, which I can trim to fit it.

Life is too short to bother any longer with this particular ribbon.

Truly yours, J. Owen Dorsey.

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

Lecompte, Rapides Parish, ~~WASHINGTON, D. C.~~ La., Jan. 28/92.

My dear Mr. Henshaw:

I have been able to work with the Indians for five days, and hope to employ them Friday, Saturday & Monday. I have taken about a dozen pictures (i.e. two of each person), and hope to get "snap shots" of others on Tuesday afternoon at Bunkie, a place sixteen miles distant in Avoyelles Parish. I shall go thither to interview the Biloxis living near there and gain what I can from them. If possible, I will get a Biloxi text, but the old woman objects to dictate it to me: she says that she will tell her son-in-law. The latter would have been with me to-day & to-morrow, but Mr. Moore (his employer) has sent him off to collect money. He said last night that he would give me six hours a day as soon as possible.

I must have now about 2000 words & phrases. I find simple forms of verbs, frequentatives, datives, reflexives not yet found; but no instrumentals, and they say that there are no possessive forms of the verb, giving me phrases (possessive pronoun + simple verb). There are ten forms of the imperative for each verb, five in each number. I fail to find a distinct dual of the verb, but there are dual pro-

nouns. I have the classifiers, some of the modes of predication, some tense signs, negative forms of verbs, some "transitions", causative (verb) endings, correlatives, etc. The modal prefixes & roots resemble the Hidatsa as given by Matthews; there are words & roots almost identical with Omaha, others resemble the Tutelo, others the Kwapa, etc, etc.

At any rate, I can now say that my trip has not been in vain. I have secured a basket for 50¢ & will bring it in my trunk. I will try to get a specimen of bead work; but the women say that they cannot get the beads here at the stores.

We came in the rain & felt the cold very keenly as these houses are open on all sides; but since last Wednesday (20th) we have had sunshine. Today an overcoat is oppressive out of doors; but I dare not dispense with fire in my room. I have found a place where I get better accommodations and at a lower rate than at Pressburg's (where Mr. Gatschet advised me to go). I am at the house where he did not wish to stay; but we find them kind & everything is cleaner here. I will try to stay till the 5th or 5th of Feb.; but I may be summoned back to Washington as my mother has had a relapse.

Truly yours, J. Owen Dorsey.

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

WASHINGTON, D. C.

New address:

Box 305, Takoma Park P.O., D.C., Oct.3, 1892.

My dear Mr.Hewitt:

I quote from a letter which I think of sending Dr.D.G. Brinton, after hearing what you have to say:

" You say that the Athapascan and Algonkin have been "reduced to half a dozen particles or sounds expressive of the simplest conceptions." In what works can I find the proofs of this? I am puzzled because, in the Amer.Philos.Soc.Proceedings, Vol.XXV, Oct.5, 1888, p.218, you say that the phonetic elements of primitive speech probably had no fixedness. I hope to consult the works of Faraud, Petitot and Howse to which you refer. I myself have paid some attention to the Athapascan dialects of Oregon, which I ought to collate with the material of Petitot, etc. Can you direct me to any work which contains the definitions of "relative pronoun, "adjective," "conjunction," as you employ those terms? It may be that we use different definitions. I ask these questions because you say:: You will be surprised to hear that there is no American language, none that I know, which possesses either of these parts of speech(i.e. the relative pronoun and conjunction)..."Few American tongues, have any adjectives"... "Prepositions are equally rare." .. I, too, find very few pre-positions, but there are sundry post-positions. When you speak of a grammatical sex distinction do you refer to a distinction in the pronoun(he, she), in the noun(buck, doe; stag, hind; author, authoress), in the article(der, die, das), in the adjective, or in the verb? Among the Siouan, Athapascan, and other stocks, I have found that the language of females must differ in

Original in Hewitt Correspondence files Box 1

several respects from that of males. As soon as I can take the time, I shall ascertain whether they are "distinctions based on sexual considerations."

I have just looked again at Brinton's' statement of Faraud's explanation of the meanings of A, E, I, O, and U. If O signify "existence doubtful," and U, "existence absent, non-existence, negation or succession," what is the value of the intermediate vowel, which I found in the Athapascan dialects of Oregon: u, in ţu, not; etc. ? This sound is between O and U! I suspect that

I shall say nothing to Brinton about this, just now.

Faraud did not get all the sounds of the Athapascan. Of course, this may be regarded as "cheeky" on my part!

Please let me hear from you as soon as convenient.

Truly yours, J. Owen Dorsey.

I fail to find in Liddell and Scott's Greek lexicon and in the Century Dictionary, definitions of metanthropic, arrhenic, and metarrhenic.

	not-human?	masculine	not-masculine
		?	?

Where can I find them?

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

WASHINGTON, D. C., Oct., 6th, 1892.

Rev. J. Owen Dorsey,

Takoma Park, D. C.,

Dear Sir;--

Yours of the 3rd instant was received in due season and its contents carefully noted.

Dr. Brinton's cool assertion that the Athapascan and the Algonquian languages had been already "reduced to half a dozen particles or sounds expressive of the simplest conceptions" would indeed be refreshing, were it based on anything more substantial than superficial authority. The Doctor should know that before such a statement can be made truthfully of any language, it is imperative that the genesis and the historical development of its words, word-forms, formal elements, and grammatic processes be known. Tell me, of how many of the words, word-forms (stems), ~~formal elements~~, the purely formal elements, and the grammatic processes in these two languages, are the genesis and historical development, studied, much less known? The only possible and satisfactory answer to this query will convince any one of the preposterously erroneous character of Dr. Brinton's assertion. On the other hand were it true, it would render useless any further study of these two languages, because, as I have already intimated, his statement presupposes a thorough knowledge of the linguistics of these two tongues; but as such knowledge is wanting it is a pure waste of

Original in Hewitt Correspondence Files, Box I

time and patience to make such baseless statements. It appears to be the custom of Brinton to cite as authority ancient and obscure authors whose works are as full of errors as an egg is full of meat, and who did not think it necessary to give a reason for what they wrote.

Brinton's other statement that he knows of no aboriginal American language which employs either a "relative pronoun," "conjunction,""preposition," or a sufficient number of"adjectives," is inexplicable, except on the supposition that its author is lamentably ignorant of the most patent facts known to the student of linguistics, either trans-atlantic or aboriginal American; and were the tongues of this continent half so well studied as are those of the Indo-European he could not have a hearing in any self-respecting body of philologists; but one may charitably suspect that the versatile Doctor has been misled and perplexed by a preconceived and overmastering theory concerning the matter in question, which he has formed from the nebulous facts and gross errors he has gleaned from the authors he has been able to consult. Homely facts will refute such averments, and such facts you can supply in abundance.

Dr. Brinton's acceptance of Faraud's claim that the Athapascan language has assigned definite meanings to the vowels A, E, I, O, and U, is another witness, were it wanting, that the established conclusions of comparative linguistics have but small respect at his hands.

When you are here again next week I desire to go over your

letter with you, because there are some things in it which I would like to discuss with you at length; especially that in regard to natural and grammatic sex and gender.

Dr. Brinton's fundamental error lies in the fact that he with many others does not believe that the stems and radicals of the aboriginal tongues have a similar genesis and historical development to those of the Indo-European, for instance, But in my mind there is no doubt that the stems, radicals, formal elements, grammatic processes, and onomatopes, of the aboriginal tongues, have a like origin and history with those same elements of the tongues of the Eastern continent.

Respectfully, yours,

J. W. B. Hewitt

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

WASHINGTON, D. C.

Takoma Park, D.C., July 25, 1892.

My dear Mr. Hewitt:

In examining Royce's maps of the Cherokee cessions to the U.S. (5th. Ethnol.), I find that two of the ceded tracts put down as originally Cherokee lands, included part of the habitat of the Catawba and cognate tribes, i.e. York, Chester, Fairfield, and Richland counties, S.C., all of which region is east of the Broad R. If you have followed Royce and assigned this region to the Cherokee, please make the change indicated, otherwise there will be two families claiming that region and so recorded in the cyclopedia. Perhaps the Cherokee took the country from the Siouan tribes. One would think that the Congaree inhabited the country on or near Congaree R., in Richland Co., on the east side, not on the west The Catawba habitat includes the counties just named having for its western and southwestern bounds the Broad or Congaree and Santee rivers, about as far south as the southeast corner of Orangeburg Co., it embraces Beaufort, Colleton and Charleston counties (on tne coast) and all the country east and northeast of the Broad (or Congaree) and Santee rivers, to the State line.

Truly yours, or, to follow Orpheus C. Kerr,
Yours, meltingly,

J. Owen Dorsey.

Mercury stood at 90° in my study at 3 P.M. yesterday.

Box 6,R Takoma Park P.O.,D.C.,Oct.3,1888.

My dear Mr.Hewitt:

I have heard through Mr Gatschet's postal that you have found two persons who speak Tutelo. I hope that you can obtain some Tutelo words and phrases from them,so I send you a partial list of what I wish to ascertain. 1.Omaha,bɸa-ska,K bla-ska, flat,as a board:what is the Tutelo? 2. plank,board,ja^{n} bɸa-ska,ja^{n} bla-ska. 3. bla-k'a,even,as the edge of a board(Ka^{n}ze). 3. bɸa-ɸa, Bla-ya,level. 4. root,-bɸa,-bla,spread out,whence yu-bla,to open out,open,as leaves of a book. 5.bɸa-ze,bla-ze,tear,rip:yu-blaze,to tear by pulling. 6.bɸa^{n},bla^{n},emit an odor. 7. u-yu-bla^{n},to smell an odor. 8. bɸa^{n}-ze,fine,not coarse. 9. bɸa^{n}-xe,blu^{n}-xe,to make a crunching sound on ice or hard snow;ga-bɸa^{n}xe,to make it by hitting na^{n}-bɸa^{n}xe,by walking;etc.10. bɸe-ka,thin,as metal,cakes,etc. 11. be-bli^{n} or ble-bli^{n},twisted. 12.-bɸi or -blu,root,made fine, as powder:verbs,ɸibɸi,gabɸi,etc.(to make fine by hitting,pressure, etc.).12. yu-bli^{n},to twist or wrench around.13.bɸu-ga,pro-ke,round, circular. 14. bu-ta,globular. 15.to take a wife. 16. to curse. 17.smelling like fish,fishy.18. to conjure,bewitch.19.to go back or homeward.20 to vomit. 21. ten. 22 to have come back. 23 to start homeward(hence). 24. to pass here on his way back. 25.to reach the again,or his home. 26.to reach there(not his home). 27 to be coming(for the first time). 28 to be coming home or back.29 to go uphill. 30 to go down-hill.31 to go along a path. 32 do. along a bank

of a stream. 33 to go up-stream (on land); 34, ditto, on water. 35 to go down-stream (on land); 36, ditto, on water. 37 to cross a stream in a boat. 38 to ford a stream. 39 to go across by a near way, "short cut," 40 to go against the wind. 41 to go with the wind. 42 to go across the wind. 43 to go into a lodge. 44 to go out of a lodge. 45 to come up out of a stream. 46 to float, as a person; as an animal; as a log, etc. 47 the standing man 47 the sitting man 48 the reclining man 49 the walking man 50 the running man 51 the dead body of a man 52 the pile of bodies of men 53 the long line of men 54 the scattered men 55 the man (sub. of a free action) 56 the men (sub. of a free action) 57 the man (who acts by command, etc) 58 the men (acting by command, etc.) 59 the standing tree 60 the fallen tree 61 the rectilinear forest 62 the curvilinear forest 63 the clump of trees 64 the clumps of trees 65 the scattered trees (one here, one there). 66 the pile of logs. 67 the stream 68 the road 69 the hill 70 the sky 71 the moon 72 substitute woman, boy, horse, dog, etc., for "man" from Nos. 47 to 58 inclusive. Verbs of putting or placing: p. down a curvilinear object, a horizontal rectilinear ditto, a perpendicular rectilinear ditto, a number of small objects, grain, etc.; to put a curvil. obj. on something to hide the latter; to put a horizontal obj. on for that purpose; to put a perp. obj. on; to put a number of small objects on, for that purpose; to hide a curvil. obj., to hide a perpendicular obj., to hide a horizontal obj., to hide a number of small objects; to put a curv. obj., etc., on a pack; to put a curv. obj., etc.,

in the pocket;to put a curv.obj.,etc.,in the blanket,above the belt to put a cork in a bottle;to put a curv..obj.,etc.,betwen the tent skin and the tent-pole;to put a curv.obj. away(reserving for another,not yet the owner),so of other classes of objects;to put a curv. obj. away,for the owner;to put a curv.obj.,etc.,back in its place. to put a curv.obj.,etc.,in a receptacle(Om.,u-g¢a^n,u-g¢e,u-a^{n}he,u-ji);to put a cv.obj.,etc.,on (a-g¢a^n,a-g¢e,a-a^{n}he,a-ji);to put a cv. obj. with other cv.objects(e-g¢a^n?),to put a horizontal obj. with others,etc.to hit(he hits him,you h.him,I h.him,they two h.him,you two h.him,we two hit him,then plur;he- me,he- you,he- us,he- them, I -you,we- you,we- them,etc.) Try to give the inflection of the present or aorist of each verb according to the above model. Kinship terms.Correlatives:How much or many? --- much,as much as you please,this number,that number,this much and no more(enough), as much as,half as much,How large? -- large,just that large,as l. as you please,this size,that size,that large and no more,as l.as, half as large;How long,How far? and its answers;How tall,deep,high, and its answers. Numerals:cardinals,ordinals,multiplicatives(double triple,etc.),distributives(one to each,two to each,by twos,etc.), locatives(in two places,in two ways).

Hoping that your family are well,and that we may see you soon again,

I remain your friend, J.Owen Dorsey. (OVER)

Frank La Fleche had persuaded his father, my old friend, to come on this month to stay till March with me and aid me in revising my work. Alas! the father must be dead by this time! Two telegrams came last week, saying that he was dying, and Frank left for hom/on Monday week.

[1412]

(puff after)

sa+p'

, denotes an arrested sound, = a trill (⌒)

1. sā-p' = flat; 2 hĕ-ni-ka-hāp' = board.

3. i-tkŭs' (straight, not notched)

3 a-mĕ' sā-p' level land.
mi-nĭ sā-p' level water.
3a. bŭsh' = round.
tā-pĭ = ball.

4. o-gi-tcĕn-kai' forked out; wai-u-gĕ' o-gi-tcĕn-kai' = spread out roots. (roots?)

mi-qai'-hot'

mi-hă-hot' o-lo-bai' = blanket spread out (blanket?)

wă-hi-yé = open out.

almost (ĭ)
{ma-mă-klé' = wind, ~~blow~~
{be-ghŭ = blow

lū-pet' = open, as book.
mi-nāk' = book;

5. lu-blăq = rip, tear.
lu-dĭ = pull.

6. {ā-kĕ-nĕk = go out. begone!

7. u-wa-la-hă-hā, to smell.
6. la-ka-pi'' emit odor. (pi'i'')

8. bik-hĕn = fine, good. (not coarse) o-ka-ε-kĭk-hĕn = coarse.

9.

nâñq lu-bă = icy. (nâ^{n}q)

ā-săṭ-niṭ-ku-ĕ^{n}q = " (i.e by snow.)

him-pé-wa = fall down

10. ha-blé-hā = thin

11. lūtc-kep' = twisted, wrung; lū-nĭ' twisted, as tree.

wa-qho-pe-nĭ = twist, as string

wa-nĕñ-tcŭ^{n}' = make a rope. (braid it)

12. wā-ba-hé' = powder, flour. hé-(ĭ)

wā-ba-hé' = uĕ^{n}q = he makes powder.

uĕ^{n}(ĭ)q

12a. lutc-kiñk' one wrenches;

mi u-lutc-kiñk I " (Ku-wi^{n}-xe)

Ku-wi^{n}ĭq

13. wa-li-kăs-kuñ'q, round, circular.

14. bŭsh (bŭc)

15. ṭa-mi-huñ-sē = take a wife.

ṭa-ma^{n}-kuñ-sē = " " husband.

6. wa-lo-pó-ki-ṭā, to curse, bewitch, rather. (I think.) { ma-mi-wă-hā' = I am (a male! (braggart.)

16a. wo-laq-kai' = to emit wizardly light at night as a firefly. (as a wizard does)

17. wĭ-hó'q-gup-su-ā, fishy smell.

18. me-lo-pó-kĭ-sē = bewitch one. (first sing. I think.)

19. wá-gle-ḍa, I will go home.
ǧí-le-da-sé one will go home.

wá-gle-wa- I going homeward.

20. Kik-sū'q, I vomit (su'(ɛ)q)
Kik-su'q-ḍa-se, one vomits.

21. pute-kaï = ṭen

22. wá-gri-wa = I come back. ?

23. wa-gre-ḍa = I will go home

24. ne-ĕ wak-ni-ṭa-rẹ' I will pass on my way back

25. nĕñ-ka-wa-gri-da = reach there or home again.

26 ku-we-ya huk-ṭĕ-hĕñ, reach there (not his home)

27 (=i) ya-hu-wā one is coming. ?
(=ti) ni-hi-wā one has arrived here

28 (=ji) Kĭ-hu-wā, one on his way coming home.

29 o-he-gā ka-li-wa, to go up a hill.

30 o-hin-da, to go down.

31. ~~hĕñ-ṭkó'q hoñ-pé-se,~~ to go along a path.

32. ~~mĕ-niñ'-Kte o-pé-se.~~ go bank stream
(Kte)

33. ~~ṭa-pa-ṭá'q o-pé-se,~~ " up stream. on water,

34. ~~su'q a-pé-se~~ go up stream on land.

35. ~~o-ṭa-phai'q~~ = down stream. on water,

36. ~~o-ṭa-phai'q a-le-se~~ = down stream on land?

37. ~~a-lup-ṭé-se,~~ to cross a stream (~~in a boat~~)
~~aⁿ-ko-la-ha-pĭ a-lup-ṭé-se,~~ ditto in boat.

38. ~~o-qhoⁿ-hi-se,~~

39. ~~yu-ḍa-lé-se,~~

39.a. ~~mi-ni i-na-se~~ = to swim;

40. ~~măñ-grĕ o-pé-se,~~ vs

41. ~~măñ-grĕ e-ha-yá o-pé-se,~~ mth

42. ~~măñ-grĕ a-lup-ṭé-se,~~ ? acm

43. ~~ok-ṭĕⁿ-hĕⁿ-se,~~

44. ~~a-kak-nĕñ-gi-se~~

45 ~~miní a-kak-něn-gi-se,~~

46. ~~u-gre-se ma-kta-ga,~~ to float man,
" a, " " " ~~wi-da,~~ " " deer,
" b. " " " ~~mi-ü,~~ " " log.

47. ~~he-ya-nĕ-hé~~ (std.) man
" a ~~ma-hĕn-nĕn-gi,~~ (st.) "

48 ~~ma-hā-mĕn-gi-se,~~ (rec.) "

49. ~~(o-pé-se,)~~ to go

50 ~~hĕn-dĕ-he-se,~~ (running man)

51. ~~(te-se wa-ta-ka)~~. Syn. {~~ka-yuk-he~~ = dead body of person

52 ~~wa-ta-ka, ka-yuk-he, sa-le-ta-se~~ the pile of men's bodies
see (b6)

53 ~~kaq-ta-kon-se.~~ the long line of men

54. ~~yaq-helq-hĕn-ha-se~~ the scattered men

55. ~~ek-ha i-sĕ-se,~~ the man (sub. of a free action)

(actually command &c) (prob 2 ideas)

57. ~~wa-ki-se wa-ki-le-se~~ (one)

58 ~~tän-tka wa-ki-se wa-ki-le-se,~~ (many) "

59. ~~mi-ĕ̈ˈ~~ | ~~o-nĕ-hé~~ˈ, (stotree

60 ~~mi-ĕ̈ˈ~~ | ~~o-hi-gi-se~~, (fallen do)

60a. ~~mi-ĕ̈ˈ~~ | ~~la-ka-ţi-ˈhĕ̈-se~~, = (?)

61 ~~{ţá-kaiˈ} {yu-phĕ̈-skyˈ}~~

62. ~~ţá-kaiˈ~~ | ~~ku-kaĕ̈~~

63 ~~ţăq-ka-lĕn-ˈgi-se~~,

64 ~~maq-hi-ga-nĕn-nĕn-gi-se~~

65 ~~mi-ĕ̈ˈ~~ | ~~iˈ-ka-se~~

66. ~~mi-ĕ̈ˈ~~ ~~sa-le-de-se~~, (palétise)
see 52

67. ~~ţăk-se-se~~,

68 ~~hĕ̈ţ-koˈq~~

69 ~~suq~~,

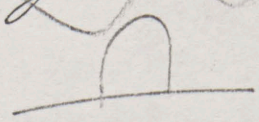
70 ~~man-ţoˈq~~

71 ~~mi-mĕ̈-hiˈ~~

(22) wĭk-nĕñ-ge-wā, put or lay down.

23 Kak-hek = inclined, wĕk-nĕñ-ge-wa, put down.
put down a thing inclined, to incline it.

pa-sa-hé' nŭñ-gi-tchoñ, erect a hook in the ground.



a-kwa-kuk | nĕñ'gĭ-se, to hide.
see lĕñgise

u-hu-kwa-kuk nĕñ-gĭ-se hide many things
many ?

ĭs-ta-go-nĕñ nok-nĕñ-gĭ-se, put anything in the pocket. (?)

mĭq-ha-hot (blanket) | tyá'ok nĕñ-gĭ-se, put something under the blanket.

u-lu-tcĭ'q, to cork up a bottle.

sĕ'-yĕñ-dĭ', put a.th. between tent p. & skin.

pa-hiñ-gyá' uk-hu'-se, put in a receptacle, a basket.
(basket?)

o-ku'q uk-hu-se, put in a box.

ĕ-wa-gĭ'-hni-wĕñ'
o-wa-gĭ'-hni-wĕñ' (fill out if possible?)

144.

my ~~dāt~~, father, my ~~to-kĕñ'q~~ grd. father,
~~yāt~~, thy ~~hi- " " q~~
~~ε-āt~~, his ~~ε- " " q.~~
~~ε-mă-āt~~, our ~~ε-mĕ-kto- " q~~ (inclus.)
ε-mă-āt " " " " " q (exclus)
~~ε-yāt-pu'q~~ ~~ε-to-kĕñ'q-pu'q~~ (your)
ε-mă-āt ε-mĕ-kto- kĕñ'q, their (inclus
" " " " " " " exclus)
ε-yāt-pu'q,
ε-at, ε to- kĕñ'q.

~~He-nĕñ'~~ my mother; ~~hi-goñ~~, my gr. mother
~~i-hĕñ'~~ thy ~~i-goñq~~, thy
~~ε-hĕñ'~~ his ~~ε-goñq~~, his
~~ε-hĕñ'~~ her ~~ε-goñq~~, her

~~mi-nĕk~~ my uncle, ~~wa-hyek~~, my older brother
~~hi-nĕk~~ thy ~~hi-wa- "~~
~~ε-nĕk~~ his ~~ε- " "~~

~~mi-noñ'q~~ my older sister,
~~hi-noñ'q~~ thy
~~ε- "~~

~~ri-tε-kă'-ĭ'~~ my child, ~~wi-to-skai'~~, petit-fils, nephew
~~hi-tε-kă'-ĭ'~~ ~~hi- " "~~
~~ε- " -kă'-ĭ'~~ ~~ε- " "~~

wi-ṭo-skai', my nephew.

wi-son-ṭk, frere cadet.
hi-son-ṭk,
ε-son-ṭk,

---

wi-ta-hĕñ'n, my brother in law.
wi-ta-hĕñ'n

---

wi-ṭa-hĕñk, soeur cadette, wi-ṭo-sĕñk, my niece,
hi-ta-hĕñk, witaoge (wi-ṭi-jan)
ε-ta-hĕñk,

---

mi-hăñq-gi-hyé, my step son, mi-o-hăñq-gi-hyé
ε-hoñ-hyé gi-hyé, thy
ṭε-ka-gi-hyé. his
i-o- " " "
step-dau
ε-o- " " "

ε-mi-ḍonṭ my father in law. mother-in-law.
hi-ḍonṭ like father in law.
ε-donṭ

---

wi-ḍă-qhé, my friend.
hi-ḍă-qhé,
ε-ḍă-qhé,

(Kesafa.) 150
mi-shĕñk, my fair wife
hi- "
ε- "

---

mi-gi-nin-de-hwā,
I am hungry,

wi-ta-mi-hĕ'n' my spouse, wā-lūṭ.
ε-ta-mi-hĕ'n' his " eat thou,
hi- " " " thy ",

1 = nōⁿs,
2 = noñp,
3 = nān,
4 = tob,
5 = gĭ-săñ, (n)
6 = ā-găsp',
7 = sa-gum',
8 = pă-lan,
9 = ksäñk, Ksäñth/k
10 = putek,
11 = a-gi-nōⁿ-sai',
12 = a-gi noñ-pai',
13 = a-gi-la-nĭ',
14 = a-gi-to-pai',
15 = a-gi-gi-san-ai',
16 = a-gi-găs-pe',
17 = a-gi-sa-go-mĭ',
18 = a-gi-pa-lan-ai',
19 = a-gi-ksăñ-kai'
20 = putc-käñ noñ-pai'
21 = putc-käñ-noñ-pai' a-gi-nōⁿ-sai'
20 = putc-käñ nă-nĭ'
21 =

---

00 = uk-hi-ni',

How much? to-khɛ nan-da-khi-kăwă?

How many? to-khɛ nă-mŭ?

How many? to-khe nĕ-nŭ? animals

How many? " " " " persons

How large? to-khe nĕs-ka-kho?

so large, that l. lɛ nĕs-ka. (ɕe-ɕan-ska / ɕe-na-ska)

one half a-gi-ge-nes-kai?

How long? to-khe na-mŭ?
ne-hnĕ̈m. that, so long.

How far? to-khe na-mŭ?
yaq-he-nĕ̈-se. that, thus far.

How tall? to-khe nĕ̈-nĕ̈-he-wu?
nɛ̀ nĕ̈-nĕ̈-he-se, that, thus tall.

first = ɛ-ʿnĕñq,		noⁿ-säⁿ-la-lɛ-se,	[illegible] apiece
2nd = noⁿ pa-se,		noⁿ-pa-la-lɛ-se,	2 "
3rd = na-nĭ,		na-nĭ-[illegible]-se,	3 "
4th = to-pa-se,		to-pa-se	4 "
5th = gi-säⁿ-ai,		gi-säⁿ-se	5 "
6th = a-gas-pɛ̀,			
7th = sa-gum-ĭ,			
8th = pa-la-nĭ,			
9th = säⁿ-kai,			
0 = pute-kai,			

Ye-säñq = Tutelo.

bushel he-non-sĕⁿ-se, one bushel?

~~a-sĕ-ĭ, white,~~
~~a-sĕ-hi-yé-se to whiten,~~

~~ă-tcutq́ red,~~
~~a-tcu-thi-ye-se redden,~~

~~ă-so-tyĕ blue,~~
~~ă-so-thi-yé-se make blue,~~ hi

t+t+ ~~o-do-la-khoñ green.~~
~~o-do-la-khoñ-hi-ye-sé, make green~~

~~si yellow,~~
~~si-hi-yé-sé make yellow,~~

~~ă-se-pí black,~~
~~ă-se-pí hi-yé-se blacken.~~
~~mă-kĕ-na-ke-supí negro.~~
~~a-tco-ta-te brown,~~
~~" " " " hi-ye-se to brown,~~

Tu-te-lo.

B
10

BUREAU OF AMERICAN
MANUSCRIPT VAULT
APR 1926
ETHNOLOGY

~~my father dat~~
~~thy yat~~

~~my mother hi-nii~~

~~t/ a^n daq' my friend~~

~~da la no^n ko hurry up come~~

~~wa ka sik' infant~~

~~wa-kote-ki hen k' = handsome girl.~~

~~wi-da^2' = deer.~~

~~ta yins-ka^2 mustrat~~

~~wi-ha^2 raccoon~~

(mi-ka)

(~~ta~~)

Weigand, Knox Co. Nebr.
Sept. 25, 1884.

To
The Director Bureau of Ethnology,
Washington, D.C.,

Dear Sir:

I am in receipt of Mr. Dorsey's letter, kindly forwarded by you, and the same herein return to the office. Please accept my thanks.

I am glad to learn, that Mr. Dorsey agrees with me; & further investigation may lead to the discovery of like myths as to the origen of the "craze", among the Dakotans.

I am inclined to think, also, that the "kte" in "wi"-kte" is the sign of the future tense & so by the Dakotan idiom, would mean "one who desires to be a woman"; but, it may be "kte" the verb "to kill" & then it would mean "one overcome by a woman" & this also would correspond with the myth given by Mr. Dorsey.

At any rate, it is undoubtedly a "craze"- an eccentricity- wh amounts to a topical insanity. It is remarkable as being found among so many tribes, far removed from each other in time & location & also as to its reason among Indians - the wearing of women's dress & the growing of lustful desires.

Among whites - where the adoption of female costume has not followed these strange practices, it may be because the law has interfered.

Among whites the desires of such slaves to strange lusts has generally been ascribed to seduction & evil practices, wh have affected the mind of the victim as the other sex is affected.

2? Might it not be a subject of inquiry, if among whites also, this class are not largely the victims of "hallucination". This would in a sense, make the "moon myth" of the

Pankas, of world wide application, and relieve mankind of the odium of the charge of uncultural debasement.

I have something for my next on eating of human victims. and from a paper on the Northern origen of the Dakotans.

I expect to be through with the Sioux Commission in two weeks at most + then I will have more time.

You will please excuse the haste in which this is written as I am in the midst of a journey.

With respect ever

Sincerely S. D. Hinman.

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

WASHINGTON, D. C., May 22, 1891.

My dear Mr. Hodge:

Your telephone message was received this afternoon. Many thanks; but I do not see the necessity of examining the rest of the Director's paper. The only parts which Mr. Henshaw wished me to see have been corrected by me.

Truly yours,

J. Owen Dorsey.

Dec 28[?]'88[?]

Dear Mr. Hodge: I've but a few minutes to spare. Please expedite the enclosed application so that it may reach the Council in time for the first Jan. meeting, of course it cannot be acted on for a month. Mr. N. is ready to pay his $5. Hope to see you next week. Truly yrs.

Joseph Dorsey.

Cambridge. Mass. Dec. (28?)

HODGES SCIENTIFIC NEWS AGENCY,
CONDUCTED BY
N. D. C. HODGES,
FOR NINE YEARS EDITOR OF "SCIENCE."

Correspondence solicited with those who can supply prompt information of new inventions, new discoveries, or anything pertaining to scientific progress which may be of public interest.

In reply to yours of the.....

N. D. C. HODGES,

874 BROADWAY,

New York, December 6th, *1894*

Rev. J. Owen Dorsey,

Tacoma Park, D. C.,

Dear Sir:--

Can you, as an anthropologist, in a few words, throw some light on the mystery, as it is to some people, of the high esteem in which athletes are, and always have been, held?

Is this a survival? Does man still most admire in his fellows those qualities which were most essential in an earlier stage of development?

Is physical well-being still the most important element in human progress, and, consequently, is its high development in the athlete so much worshipped?

There is no question that for thousands of years men developed intellectually, but not physically, have looked askance on the honors showered on their more athletic brothers. Have they been unwise in this?

Is there a tendency for athletic games to develop from mere rivalry between the representatives of different districts or organizations, as in Greece, into contests between professionals for the amusement of an audience, as in Rome?

Is there a tendency for games which may be played, in their earlier forms, with little danger to life or limb to develop into such as frequently cause bodily injury? Is the the element of physical courage essential to the popularity, with an audience, of any athletic game in its most developed form?

As this is a reporter's visit, beware! Any reference to the literature of the subject will be welcome.

Yours truly,

N. D. C. Hodges

SMITHSONIAN INSTITUTION,

Bureau of Ethnology,

J. W. POWELL, Director.

P. O. BOX 585.

Washington, D. C., Apr. 9

Rev. J. Owen Dorsey.

Dear Sir:

I subjoin several phrases which I obtained from Medicine Bull, and which I would like to have you criticise and correct. I shall be under many obligations for any suggestions. My spelling of the Dakota may not be correct, as I may perhaps not catch all the sounds, many of them being nasalized, or subdued, that one is not through in the Dakota Language would be apt to lose them.

I shall not use the Major's spelling, but make it as clear as possible in

my own way.

1st. Hahépi nopa mía tiata wakaichta

night two I my house am going to.
nights(?) home?

2nd. Washítsha étańsha tiel timaihel
White (man) chief at his house

unkipina nápe^{n} uwizápena^{n}
we entered shook hands

Kitshiwa ungulakapi kin nawachu^{n}hus.
I talked to him, he talked to me (the) did you hear? (of it)

3d. Hau, nawachu^{n} t'ka wambalakshi.
Yes I heard but I saw it not.

The gestures given in No. 2, were as follows (in order):

White man, chief, lodge, enter, shake hands, talk to him, talk to me, hear, you.

Hoping to hear at your convenience. I Remain

Respectfully
W J Hoffman

The MS. goes to press as soon as I hear from you.

SMITHSONIAN INSTITUTION,

Bureau of Ethnology,

J. W. POWELL, Director.

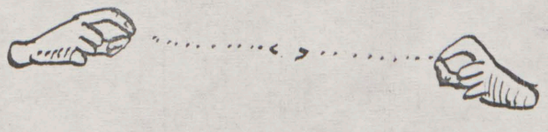
P. O. BOX 585.

Washington, D. C., Mar. 12, 188

Rev. J. Owen Dorsey.

Dear Sir:

I enclose herewith a few Dakota (Riggs) words with definitions relating to some extent to a matter upon which Col. Mallery is at present engaged, and on account of which he desires me to communicate with you. The gesture for long time, or long ago, is made by pretending to grasp a hair with the forefingers and thumbs of both hands and drawing them horizontally apart - slowly, as if letting a hair or thin cord slide through the digits of them joined —



Greek word for the same thing means drawing out

or stretching, viz: τείνω. The Col. desires any information either in Ponka, Dakota or anything else for which he will be much obliged.

Our MS. is now in the printers hands, and will insert anything, (when we hear from you) in the galleys.

I Am

As Usual Yours &c

W J Hoffman

Zurich 5/III 84.

S. Owen Dorsey Esq.

Dear Sir,

Some days ago you were good enough to favour me with a copy of your paper on „Osage War Customs."

In the accompanying post-card you express the wish that I would review your paper, which I am quite ready to do, if you will indicate me, where and in what language you would have it done.

It is only a few months, since I have returned to civilization, and being entirely out of connexion

with periodicals on ethnography, you will excuse my asking your directions in that matter.

As a return for your courtesy I mark you a copy of my paper „Zur Ethnographie von Guatemala."

Yours truly

Dr. Otto Stoll

Luthergasse 24

Zürich

Old Ponca Agency
D. T.
Jan 7 1886

(2)

Rev J O Dorsey
Dear Friend

I have often thought to rite to let you no we have not forgotten you & to tell you how we are getting on here but am sutch a poor hand to rite that i have putt it of till now My family are well but could not be contented til they got back with their people so we are living here on the old agency with the remnant of the poncas Their is 190 on the census & 14 that are not put on yet here on the old agency They are all working very well & have from

8 to 30 acres under cultivat
ion to the family & hav
built them selves logg houses
& stables also hav 20 small
frame ~~[illegible]~~ dwelling houses
built by the goverment also
1 school house 2 dwelling &
Blacksmith & ishue house
at the agency also hav all
nessisary tools & machinery
for caring on their
farming where the old
agency stood when you
was here has all fallen
in the river to where
you lived I se the people
East are trying to cum to
sum conclusion as to
the best pollicy to be adop

ted for the benifit of the
indians My belief & wish
is to turn them over to the
mishion Societys & let them
pick out the agents & take
that part of the goverment
afairs out of the hands of
all political parties we have
on all agencies where the
mishions are established
indian boys caning on the
blacksmith carpenter & other
shops of the agency & som
are acting as filling the
capasity as missionarys
& Schaol teachers amongst
the more wilder tribes
we can justly giv the
mishions credit for all
this & i think in a few
years if let alone they
work out the desired

result long Sought
for & Still puzzeling the
heads of the best men in
the east Perhapps my views
may not be very popular
& of but little weight coming
as it dos from a Sqauw
man as we are generaly
termed But we have what
the mishions has don in
18 or 20 years & what the
goverment had don in near
100 years both before us &
a man Spending 32 years
amongst them cant help
but See where their benefit
has cum from
Standing Bear is ded
also Charles Leclair he
is living here David is
South with Mitchel
The Sioux are very friendly

to us here & are here on
a visit quite often & one
band of Sious are located
South of Fort Randal on
the Niobrara river & an
other band is on ponca
creek South west from
Randal

Trusting you may
excuse me for taking the
liberty of writing to you
I remain as ever
your friend
Geo W Howe
P O Niobrara
Knox Co
Neb

(23)

Niobrara Neb
May 3-1886

Rev J. Owen Dorsey
Dear Friend
I rite
you a few lines from
this Secion The whites
are very ankshious to
hav this portion of the
Sioux reserver opend
for Settlement & wil
leave no trickery undon
to get it opened So trusti-
ng you & your friends
may be on the guard
for the indians rights
i warn you to beware
of eney papers that may
be sent to the departme
nt I hear one of the
indians was offerd a

horse to sine a agreem
ent to hav a portion of
this land opend for
white settlers I dont
vouch for the truith
of this But for fear
their may be somethi
ng in it i thought to
putt you & your frien
ds on the lookout
Theas Poncas here are
living here by the sious
permishion got throu
secritary Kirkwood &
the sious are friendly
with them But were
the poncas to try to
sell eney of this land
they could not stay here
& the same old trouble
would be as it was
when you was here

& i hope i may not se
it here again & should
their be eney patishions
to that afect sent on
they are frauds and
not the wish of eather
Poncas or sious I herd
one of the leading whites
say tha if the indians
did not want to giv their
concent a feast would
git it if not some tri
ckery would be used
to get them to sine
It would be a good
thing to get good men
that are wel none east
as agents as fast as
possible Then the indians
mite get some friendly
advice from their agents

a man appointed as
agent out here perhaps
gets some ~~a~~ merchant
& his friends as his bon
dsmans so he goes in as
agent feeling indebted to
his merchant bondsman
you mus exscuse
me for troubling
you so often But ~~fear~~
fearing they may get
some fraudlent paper thr
ou i rite be ware what
ever course it may ~~cum~~
cum from

as ever your
Friend
Geo W Howe
Niobrara Box co
Neb

Niobrara Neb
July 14-1887

Rev J Owen Dorsey
Rev Friend I
send you a few lines
from here So you may
no we has not forgotten
you The ponca are trying
to make a living their
crops will be very light
owing to the dry Spring the
seeds did not grow of 30
acres i had in i will get
about 8 acres of crops and
the ponca fare about the
same It is now 6 years
since we are under an
agent here I has no apentis
boys in rather carpenter or
blacksmith shopp I've has
40 or 50 school children and

they would be suficient to make a nice little School but they live to fare away to tend a day School or about 1/2 of them doe so they are getherd up & taken to genoa or Santee agency & borded & cared for by the government It seems to me it could be don as cheep here & then their would be an nuf for a School here in stead of it being keep crippled by sending them away the day School is kept by a Mr Smith & for som reason or other he has but a small atendance i believe he clames 7 or 9 Schollers but i have been 2 or 3 times and he had but 3 and 2 children of his own i think he get about 60$ pr month so if i am

corect it cost the government 20 Dolers pr month for each childs Schooling the man i hear was recomended by Mr Riggs he has not the confidence of the camp from what i hear or he would have a large atendance at School Perhapps if some inspector besides Gardner was to visit here & eyankton agency they mite find it different from what is reported Gardner seems to know how every thing is before he goes in to council I have a patishion the yanktons wanted me to send you but it is rote in sioux language & i cant read it The ponca agent spoke to the poncas about alotting land so i hear some favor it & some objected

They hav ben led to the belief
that after they hav drawn their
alottment they wil be taken
to washington to make a treaty and
sell the balence I tell them i dont
look at the Dawes bill that way
but after they are located the
government takes the remaining
land without eney treaty But
i hardley think the government
would treat with the poncas
for this land were they to
sell eney portion so as to
let whites in the Sioux
would run the poncas of
I sed a letter from Red Cloud
to Standing Bear advising
him not to think of selling eney
land also enclosed to him the
agreement between the Sioux
& poncas in 1881 made by Sec
Kirkwood Trusting this may
find you & yours wel I remain as ever
Your friend Geo W Hoag

P. S

Their is a kind of Secional Strife here between Standing Bear & others ~~i think~~ So things dont run as smothe as they had onto i think it mite haa ben helped but it apears as tho thoes that should be peas makers act the reverse

Charles Leclair & family were well & he often speaks about & wishes he could se you once more

We haa 4 ~~several~~ white fame lies here that got on some way that ~~realy~~ dont belong here That has made a goodeal of distebance here as they are all large families

G W H

Old Ponca Agency
Dec 28-1887

Rev J. O. Dorsey

Dear friend

I drop you a few lines again my family as well as the poncas are very well & hope this may find you & yours enjoying good health The wheat crop here was a failure those that had in wheat did not get their seeds back The poncas made out their estimate for the next year The most of them wanted the money but was told that the great father would not give the poor Indians in money I herd Standing Bear

was expecting to go to washington with Read Cloud & other Sioux Chiefts if they gow The yanktons had quite a time about surveying their agency they had to call for some troops before they could go on with their surveying & i think if they had had eney encouragement from out side tribes they would hav broke out They are not all located yet I send an article on the opening of the Sioux reservation The Editor of this paper J. C. Santee has ben riting to Dr Bland of the council fire so i send this cliping for Dr Bland to comment on if he wishes The 50 cts pr acer the bill wishes to giv

the Sioux is as near nothing as it cauld be I think if the goverment is determend to take the land at all hazard it should place the surpluss land in market to go to the highest bidder as the 2to agency was in southern nebraska was that would giv the indians perhapps on an everage five dollers pr acre at a low estimate Charles Leeclair was up to the Sioux i hav not seen him sence he came back I hav 4 of my children at mr Riggse School The goverment School house at Sant agency burnt and som i shue goods that was stored their

The winter has not been very severe here til now we have 6 or 10 in of snow & a little cold We send our best wishes to yourself & family & remain as ever your friend

Geo W Howe
Box 95
Niobrara
Nebr

Please return when examined to

Niobrara Neb
Feb 6-1888

Rev J Owen Dorsey

Dear Friend I received your welcom letter & was glad to hear from you & that your famuly are wel This leaves us all very wel except Charles Teeclair he got som of his ribs broken & is just able to get around The Storm Standing bear Spoke of was very Savier It was very warm in the morning til 10 or 11 oc & then turned cold at once with a fearful wind & Snow People lost their way going to their Stables & frose to death within 20 rods of their dore The number frosen to death in Bonhome co Dak & Knox co neb wil cum near 60 Standing Bear has not got on very wel with Mr Smith the overseer here I dont no

which is to blame The poncas here drew a portion of the railrode money for the riti of way throu The poncas lands South. They got $56 dollers or mean that I hear White Eagle rote to Standing Bear that the poncas up here was to get 15 hundred dollers That is the reason i think Standing Bear asks the comishioner for the truith of it & he want's to no what things the great father sends here so he can se if they get it. all He complains of the clothing being to small I presume he is rite but dont no who is to blame The Quilts he speaks of were very poor he wants larger size clothing next time His report of failure of crops last year is true He wants the great father to send him some provisions & wants the great father to take pity on him & asks his christian friends to help get what he asks i supose he means use their influence in the department to get wat he asks The above is the meaning of Standing Bears letter as i make it out Nearly all of the poncas here wanted to draw the 10 thousan Dollers in cash this year but were told the great father would not giv it to them So they mad out an estimate for Stock & farm implements They dont need ener farm tool or machinry as they hav plenty to do them for Several years except seeders they hav but one & need 2 or 3

more I hear the young cattle
ishued last fall cost 18 or 19 dollars
ers cows have sold all sumer
at town for from 15 to 18 dollers
or 1½ & 2 cts pr.ft on foot A good
meney of the horses ishued are
balky & diseased I send som
clipings from a Nebrara
paper The indian training
School they want should be
built on the Sioux reserve
where their is free land to
build on & indian children
to educate without favoring
eney town

Trusting this may
find you & family well
I remains asever your
Friend
Geo W Howe

I think if their is eney forse
work about opening this land that
mebrasky wants their will be trouble

Ponca Agency
July 25-1888

Rev J Owen Dorsey

Dear Friend I
not getting a letter from you
for some time I thought per-
haps you were sick & write
you to tell you how we are
here The poncas are well as
a general thing Their crops
are good so far this season
The new inspector Mr Talmage
that was here to see the poncas
& Grantes was not very well
pleased with Agent Hill's &
Mrs Smith's management &
it is rumored a change is
expected Here things are
run more on the revengful
style than on a christian
principle Standing Bear

is one mr Smith has chose
to be down on when i think
a few kind words & a impart-
ial distribution of things sent
here would have smothed it
all over & made it far more
pleasant to all The inspector
had a private talk with
Standing Bear & i supose
he talked as he felt I am
im hopes if their is a change
made their wil be good men got
but i supose political influen
ce wil controle the apointm
ent I red a letter from Swift
Bear of rose Budd agency to
Standing Bear dated june 24
saying pine ridge rose budd
Standing rock & lower bruley
agencies wouldnot sine to
take their land in severality
& wanted Standing Bear to

Stay with them I supose
the comission is out now
I clip an artical from
Mr Riggs paper the word
carrier on the yankton
agent Last year the Episcop-
al mishion held religious servis
over here near where the old
agency use to be & quite a
number of ponca children
were babtised It may be
the Bishop may reastablish
their mishion here I think
if their was a mishion school
established here some where
it would draw a great meney
children from the upper
agencies The poncas children
are at Santee genoa & caralial
Fitning killed a mule for
white Dogg here the other day
Standing Bear is geting old

Geo Mc Kown
Box 95
Niobrara
Neb

& his trouble with the overseers is telling on him his women is fast showing old age she has ben troubled with sore eyes & can not se very wel They was up to my house the other day he was teling me that Mr Smith ishued him a bunch of fence wier & then sent the police & took it away from him I hav tried to not mix in their trouble eney more than i can but hav had the illwill of Mr Smith & Agent every sence they were here i dont no why. we are all wel & trust this may find you & family wel

Niobrara Neb
Oct 4-1889

Rev J Owen Dorsey
Dear Friend

I received you welcome letter we were glad to hear from you & that your Mother was alive & wel In riting to you before for Charles Leclair & Standing Bear the man feather Striker ~~as he is~~ Feather or Man-Shon as he is comonely cauled yes he is still alive & healthy He is on the friendlies terms with Swift Bear & others of the uper Sioux & has ben very useful in bringing about the friendly relations that now exsist betwen the Sioux and poncas Standing bear has not ben treated ~~to~~ very wel

by the present agent & overseer
he went South & was gon 10
months & got back in august
He is the onely one here that
can talk wel in a council
Charles Le thought throu pregud
is the agent mite take some
others The agents 4 years is up
this fall he is ankshious to get
reapointed I hav herd som of
the agents enemies say they were
agoing to try to get your old
friend james Fawrence apoint-
ed agent for santees & poncas when
the present agents time is out
james Fawrence is at Owasso
Michigan when i got home
the day i got your letter the
Cook was at my house & was
wel pleased to here from you
& sed for me to rite to you

P. S. i supose the commissioners get the required amt of Signatures & the Sioux reservation will be opend for Settlement soon from what i hear at Santee they want very strict as to the age of young boys that Signed i tried to keep the parents from it for i dont believe the indians are fair dealers

---

stand up and

started & some prospect of work being commenced on a rail rode that was surveyed 2 years ago up ponca creek I have a Medel Dated 1789 along the top on the face side is printed ~~wash~~ Gen Washington the father of our country with the portrate of Washington in side on the back is too hands clasped & printed friendship & the pipe of peace it is 2½ inches acrost & 1¼ inch thick Do you supose the records at Washington would show if their was eney medles made at that date or given out I think it mite have ben given out to some of the indians in our first treaty with them as the

dates are onely 3 years after the Decrlation of indipendance was sighned I thought ~~[illegible]~~ perhaps you mite find out for me & I take the privaled of adressing this in care of T. A Bland as i thought he mite no your adress Trusting this may find you & yours wel i remain you friend

Geo W Howe
Box 95
Niobrara
Neb

Ud. Ponca Agency D.T.
Feb 16/87

Rev J. Owen Dorsey

Dear Friend

on the first page is a letter i received from the yankton agency signed by ~~Ad~~ Andrew Jones & strike the sea the last name you perhaps remember as the head chief of the yanktons & is very old now I send their letter so you can see what they say If your association thinks propper to look into it It apears by the letter 495 persons have sanctiond the riting of it or near 1/3 of the tribe I no nothing about what they rite on the afairs at the agency except by hear say from what i hear from time to time hence Agent Kiney took charge their He has not got a long very smothely & is having trouble nearly all the time I saw by the papers he was at washington some time ago & wanted permishion to purchase 100 breed mares & flooring to floore 400 houses under construction at the yankton agency I think where an agent dont cum up to the full requirement of the law he should be removed what ever political party he may profest to belong to The indian letter i enclose i supose if they had rote direct to the comishioner of ind afairs it would have ben sent back to

the agent & he probbaly would hav ben their enemy as long as he was their agent so perhaps throu fear they hav taken this round about way to let their great father hear of their grievences I was formely wel aquainted with the Old Chief Strike the Rea & he has the repitation of being one of the most reliable Chiefts of the Sioux nation & Sencible in his councils we hav had a very Savier winter & the poncas has had to work pety hard to pull throu so fare the drouth last year damaged their cropp a goodeal Their is a report here that 200 or 250 fam-elies from rose bud agency wil cum down this way in the Spring & hunt Su-itible locations for farmes The Santee agent is not giving very good Satisfaction eather to Santees or poncas from what i hear Thoes poncas from the South are Still here Charles Fee-air is wel he Started up to Milks camp a few days ago

As ever your friend

Geo W Howe
Po Box 95
Niobrara
Neb

LIBRARIAN OF CONGRESS
COPYRIGHT OFFICE
UNITED STATES OF AMERICA

Library of Congress,

Washington, 17th March, 1886.

Rev. J. Owen Dorsey

Dear Mr. Dorsey,

As the telephone sometimes makes mince-meat of a word I now send you the message by letter. The name you seek is

The Grand Eaux.

With regards
Yours Faithfully.
David Hutcheson

Very respectfully,

Librarian of Congress.

Smithsonian Institution, Bureau of Ethnology,

Washington, D.C., March 24, 1886.

(18)

To the Hon. Commissioner of Indian Affairs:

Dear Sir,

At the request of the Omaha delegation now in this city, I have consented to tell what I remember about certain occurrences on their reservation in the year 1880.

I was sent by the present Director of the Bureau of Ethnology in July, 1878, to the Omaha reservation, and I remained there till about the first part of April, 1880. The main object of my visit was to obtain from the Indians, at their dictation, and in their own dialect of which I have had a knowledge since 1871, linguistic and other information concerning the tribe. On this account I wrote letters for them, and I was allowed to be present at several councils with the agents.

By the invitation of Mr. Howard White, then agent for the Omahas and Winnebagos, I was present at more than one council during his administration. At one of these councils the agent told about the several unexpended balances of annuity money still to their credit, and I have had no difficulty in recalling the Omaha interpretation of this part of his remarks on account of its peculiarity, which cannot be appreciated by one not understanding the language.

I also recollect that there was a discrepancy between the statements made on two occasions, as to the exact amount of all the unex-

pended balances. At one time it was said,as well as I can remember, that the total balance was twenty-five thousand dollars;but subsequently the Indians were told that it was fourteen thousand dollars.

On one of these occasions I do not think that I was present,but the Indians came to me and asked me to explain the discrepancy.

All this happened prior to March 18,1880,on which day the seven head men of the tribe came to me with copies of the treaties with the U.S.,and requested me to translate from the treaties the number of years each series of payments had to run,and the yearly amount in each series. They also dictated a letter to the Hon.Commissioner of Indian Affairs,which I forwarded to him after a consultation with Mr.White,who requested me to send it,as he had resigned.

I have known Mr.Edward Farley,who has accompanied the Omahas,for nearly eight years. I was cognizant of his efforts to recover the horses stolen from the Omahas by Winnebagos,in the spring,I think, of 1879-- it was while Mr.Vore was agent. Mr.Farley returned while I was there,with several of the horses. I wrote at least three letters in behalf of his claim,after April,1880,to the Hon.Commissioner,your predecessor. Since then,I have had no reason for changing my opinion of Mr.Farley.

Yours,respectfully,

(Rev.)J.Owen Dorsey.

CONGRÈS INTERNATIONAL DES AMÉRICANISTES

TROISIÈME SESSION

SOUS LE HAUT PROTECTORAT DE S. M. LE ROI DES BELGES,

la présidence d'honneur de S. A. R. Mgr le Comte de Flandre

ET LE PATRONAGE DE LA VILLE DE BRUXELLES

N° 4992

BRUXELLES

du 23 au 26 septembre 1879

Prix : 12 fr.

CARTE PERSONNELLE

M. Le Rev. J. Owen Dorsey

Omaha Agency Pays : Nebraska. U. S.

Le Trésorier,

Joseph FRÈRE.

T. S. V. P.

Les *Mémoires* de la session de Bruxelles (1879) seront délivrés aux membres du Congrès, sur la présentation d'un bon de librairie qui leur sera adressé par la poste.

Les souscripteurs, en pays étranger, recevront les mémoires par l'intermédiaire de MM. les Délégués.

(Signature du délégué du Comité central d'organisation, par qui la carte a été délivrée et sans laquelle elle ne sera pas valable.)

B. F. De Costa

Délégué

CONGRÈS INTERNATIONAL DES AMÉRICANISTES.

3e Session, Bruxelles du 23 au 26 Septembre 1879.

S. M. LÉOPOLD II
Haut Protecteur.

S. A. R. Mgr LE COMTE DE FLANDRE
Président d'Honneur.

Sous le Patronage de la Ville de Bruxelles.

Toutes les communications relatives au Congrès doivent être adressées au **Secrétaire Général:**

Anatole BAMPS,
31, Rue du Marteau,
à
BRUXELLES.

Bruxelles, le 5 Juillet 1879.

Révérend Monsieur,

Excusez-moi de devoir vous répondre en français. Bien que je comprenne l'anglais, votre langue ne m'est pas assez familière pour que je me hasarde à l'écrire.

Je vous remercie infiniment de la lettre que vous m'avez fait l'honneur de m'adresser sous la date du 11 Juin dernier, et qui vient de me parvenir par l'obligeant intermédiaire de M. Gabriel Gravier, de Rouen.

Le Comité d'organisation du Congrès de Bruxelles sera très-heureux de vos propositions, et je les accepte avec empressement en son nom. D'ailleurs, les organisateurs de la session de 1881 ne seront pas moins heureux de votre concours. Vous pourrez donner à cette session un travail important; mais j'espère bien que vous trouverez aussi le moyen de contribuer

Au Révérend Monsieur J. Owen Dorsey.

LITH. BOUHOTTE, R. DU TÉLÉSCOPE, 8

au succès scientifique du prochain Congrès par l'envoi d'un mémoire, si petit qu'il soit. Choisissez le sujet qui vous convient le mieux : un travail linguistique ou une étude archéologique, comme aussi l'un et l'autre seront les bienvenus.

Je me permets de vous envoyer quelques programmes du Congrès et un carnet de dix cartes (n° 1191 à 1200), dans l'espoir que vous voudrez bien accepter les fonctions de délégué, vulgariser l'œuvre et lui procurer des adhérents.

Je prends également la liberté de vous faire hommage d'un exemplaire du compte-rendu de la dernière assemblée générale de notre Comité d'organisation.

Avec l'espoir de recevoir bientôt de vous de plus amples nouvelles, je vous prie, Révérend Monsieur, de me croire votre très-respectueux et très-dévoué serviteur.

Le Secrétaire général,

A. M. P. Bamps

38

arge.

P. O. BO

Sarnia, Ont. Canada —, 18

Rev.d & dear Brother.

I am in
receipt of your favour
of the 18th — & in reply
I beg to say that I have
no knowledge of any
signs being used by any
of our Indians in the
Province of Ontario &
Quebec — There may be,
& it is likely in the
North West Territories,
that is to say in Manitoba
& in the regions of the
Saskatchewan & Hudson's
Bay.

Were I in possession
of the knowledge

desired. I should have
been very glad to
have furnished you
the information required.
I am —

Yours truly
J. Jacobs
Indian Missionary

To the
Rev'd J. Owen Dorsey.

Smithsonian Institution

OFFICE OF ETHNOLOGY—J. W. POWELL, in charge.
P. O. BOX 582.
Washington, D. C., ... 18

Hochzuverehrender Herr! Ich danke Ihnen aufs Herzlichste für Ihre schönen Publicationen 1) Ind. pers. names 2) migrations of Siouan tribes und 3) Dhegiha language and mythes. Demnächst erhalten Sie von mir zwei Gegengeschenke.

Wien VII. Neustiftg. 12. am 4/XII 1887.

Sie herzlichst grüssend, Ihr getreuester

Dr. F. S. Krauss

Hochzuverehrender Herr Fachgenosse! für die gütige Einsendg Ihrer 4 sehr interessanten Aufsätze meinen besten Dank. Haben Sie mein Werkchen über Kroatien u. Slavonien schon erhalten? Wo nicht, so bitte ich, reklamiren Sie das Exemplar bei meinem Verleger Karl Graeser, Wien I. Akademiestrasse 2 b. Grüssen Sie mir die Herren J. Mooney und Herrn Gatschet. Bleiben Sie wohlauf und gesund! Ihr allzeit getreuer

Wien VII. Neustiftg. 12.
22/I. 1889.

Dr. Friedrich S. Krauss

Correspondenz-Kar[illegible]



An

Rev. J. Owen Dorsey Esqu.

Box 591, Washington

in D.C. U.S.

Correspondenz-K[illegible]



An

Rev. J. Owen Dorsey, Esqu.

Box 591,

in Washington, D.C. U.S.

Mein hochzuverehrender Herr Fachgenosse!

Ich danke Ihnen bestens für die freundliche Zusendg der höchst merkwürdigen Studien „Tetonfolklore" und „Osage traditions". Mit heutiger Post erlaube ich mir Ihnen ein Ex. meines „Roi Bonaparte" zuzuschicken. Bitte, mich unseren hochgeschätzten Fachgenossen zu empfehlen. Unser Dr. Heckenast in Leipzig ist leider in Verfolgungswahn verfallen. Das ist schrecklich.

Mit herzlichsten Grüssen

Ihr allzeit getreuer

Dr. Friedrich S. Krauss

Wien VII. Neustiftg. 12.
2/VI. 1889.

Sehr geehrter Herr Fachgenosse! Besten Dank für die eingesandten Aufsätze: Indians of Siletz und die Notizen zur Bassasprache. Die Mitteilungen sind höchst beachtenswert. Bitte mich den Herren von der folklore-society bestens empfehlen zu wollen.

In ausgezeichneter Wertschätzung

Ihr allzeit getreuer

Dr. Friedr. S. Krauss

Wien VII. Neustiftg. 12.
6/III. 1889

Correspondenz-Karte.

An

Rev. J. Owen Dorsey, Esq.

Box 591, Washington,

D.C., U.S.

Correspondenz-

An

Owen Dorsey Esqu.

in Washington

D.C. Box 591. U.S.A.

Wien VIII. Neustiftg. 12. 6/IV. 92.

Euer Ehrwürden!
Sehr geschätzter Herr Fachgenosse!

Bestendank für Ihre Indian personal names und the gentile system of the Siletz tribes. Sie sind der unermüdliche Förderer und die Stütze unserer Wissenschaft in Amerika. Ich freue mich gar sehr über die Rührigkeit der amerikanischen Folkloristen. Empfehlen Sie mich allen, die von mir zu sagen wissen.

Mit den besten Empfehlungen

Ihr allezeit getreuer

Dr. Friedr. S. Krauss

Omaha Agency Neb-
Nov. 13th 1880

Mr. Dorsey

Dear friend, I recieved your letter with great pleasure and was happy to ~~hear~~ that you and your family are in good health.

The folks here are all well, but my father who is not very well, but yet he is able to go about a little. You asked me in your letter if I could come and spend two or three months with you in Washington this winter. I think that I can do it, but I do not know of any other than Wa-je-pa who would be willing to stay that long. What do

you think the salary would be? Would you rather have one or two besides me?
Please send me a photograph of your wife and yourself. I want to keep them all the time.
Being in a hurry I close my letter with many good wishes to you and your family

I am still your friend
Frank La Fleche

P. S. please write soon as you can

MOUNT HOLYOKE MILLS

Omaha Mission Feb. 28th
1881

Mr. Dorsey

Dear friend I received your letter today (and) it made my heart glad to hear from you. I have seen in the papers what was said about your visit to the Poncas and I hope it has done a great deal of good for them. I can just imagine how glad they were to see you. I will tell Two Crows and Pa-din-mum-pa-zi what you said. they were anxious but I told them that you were not certain about the matter. please remember the photographs I asked you to send me

Wa-je-pas son has not
been sent home but he hears
from him now and then, they
say he is improving. I wish very
much to get a copy of your
higan book. Excuse my short-
letter its getting late and I am in
a hurry so with close my letter
I will loop over those Omaha
words now. write again
Truly your friend
Frank La Flesche

My friend Dorsey

I heard from you 3 or 4 weeks ago, glad to hear from you You stated in your letter that you were coming here this month but afterwards you say you are coming this Fall. You promised to do all you could for us in regard to the Grist Mill. The Chiefs remember you & will be glad to meet with you. You have been a great friend of the Omahas and will be a friend to them

The Chiefs all wish you to pray for them, and for the tribe

Our respects from all the Chiefs

Your friend

Frank La Flesche

(Ponca Agency)

Arkansas City

Kansas

December 1st 185

Dear Mr Dorsey

I have considered your very kind offer and accept it with many thanks. I shall be very much pleased to become a member of your society and hope it will be beneficial in many ways. I know I shall enjoy it very much and learn a great many things which I am now ignorant of. I appreciate your kind remembrance of me and thank you again

Your Truly

Francis La Flesche

Omaha Agency Neb
Dec 18. 1880

Mr Dorsey

Dear Friend.

Wajeppa asks me to write you and tell you that he has written to Gen. Marshall to have his son sent home. He says tell my friend to try hard and get my son sent home for me. he says that his heart aches. he longs to see his boy. He would like very much to find out soon what they can do about sending him home. I want to write to you very much but have not time just now. but will

do it some other time

Your Friend

Frank La Flesche

Hedgesville, W. Va., July 31, 1882.

My dear friend,

Will you please send me answers to the following questions in a few days, if possible? I wish to put them in my chapter on plants that are used as medicines.

1 "Aa^{n}-tace. Is this tace (ta-she) a seed pod or a bulbous root?

2 Is the plant called, Aa^{n}-hi? Color of stalk? Has it flowers? Their shape, size, color, etc.?

Shape of its roots?

3 Meaning of ϕa-du-du-xe (dha-du-du-ghe)?

4 Meaning of ni nácka^{n} gáxe (ni náshka^{n} gáshe)?

5 Name of the maka^{n}-ninída, which is like calamus, and which is used as a medicine by the whites? Shape, size, and color of seed?

6 Ikigϕáhe táce ϕi^{n}, or Maka^{n}-sni. Paϕi^{n}-na^{n}paji says that the root is used to refresh weary horses as well as men. The latter spit the juice on their hands, and rub it on the limbs and soles of the feet. It makes them push on with redoubled vigor. This medicine is very cold, and belongs to the Heϕucka dance. They rub the juice on their arms and hands, and plunge them into a kettle of boiling water, whence they take out a piece of meat, without injury to themselves. Denied by your father, who said this last was a Pawnee cus-

tom. Yet he told me in 1879 that "Some know certain roots, that they chew, and rub the saliva over their bodies, hands, etc. Then they can throw hot water on their backs, or stand in fire, without injury." What do you know about it?

7 Mande-ɸicna or Bicnuje-hi. Is this celandine? Why called Mande-ɸicna? Why called Bicnuje-hi?

8 Tatcuge-nida, has it anything to do with tatcuge? Draw a leaf? Is it shaped like a fan? Do leaves grow on branches or main stalk?

9 Size, shape, and color of seed of wat̰a^{n}-múxa?

10 Shape of wat̰a^{n}-qti(bícka égа^{n})?

Size?

11 Size and shape of wat̰a^{n} kukúge?

12 Size and shape of wat̰a^{n} múxa?

13 Mibide, what plant?

Describe stalk, roots, leaves, flowers, and seed.

Does it grow on hills, in valleys, in woods, or near water?

14 Ja-tañga baxuxu, the sunflower?

15 Japahi, good for snake bites?

Did you ever hear of the gum or leaves being chewed for that?

Did you ever hear of the root being put on fire, and the smoke made to come up to the bite?

16 ¢asatahi— stalk, like what?

17 root,

leaves,

flower, if any,

seed, size, shape, number, color?

17 Describe "Hi^{n}-qa(hi^{n}-kha)," which is a kind of sahi^{n} that boys eat.

Hoping to hear from you soon, and that you are well, and have received word of the safe arrival of your father and Two Crows,

I remain Your friend, J. Owen Dorsey.

Answer to question

No 1 Bulbous root

" 2 No, it is called Aa^n ta-ce, color of stock, green, covered with pink blossoms, round shape, the size of a pigeon's egg, white, shape of root, like turnip,

" 3 Take a hard piece of crust, or a piece of ice and eat it, the sound of your crushing it with your teeth will tell you the meaning of ¢a-du-du-ae,

" 4 This the first time I ever heard the expression Ni-nacka^n-gaxe I dont know what it means,

" 5 Maka^n-ninida is the right name and it is calamus,

" 6 Iké-gea-he tace is use for horses, but I did not know before that it belonged to the He-eu-cka, it cannot prevent heat, although they have medicine that can prevent burns by boiling water or red hot iron, this is not it,

" 7 Mande-¢i-cna-ha- or Bicnu-je-hi, is a plant with no branches nor leaves but has several joints, it is called by the former name because it is used to polish bows, and the latter because when rubbed is easily disjointed,

" 8 Tat-cuge-ni-de is the common thistle, is so called because the blossom is very similar to the tail of a Ta-cu-ge

" 9 The size of a water-melon seed, shape is like, color is white

10 shape of Watan. gtt. round the size of a large watermelon

11 " " " " "

12,

13 There are two kinds of Mibide, one the sumac which clusters of red berries, the sap is milky, the berries taste very sour, the wood next to the bark is white and the inside is very yellow, it has many long roots the leaves are flat and oval shaped, it has no flowers, the seeds are white and are inside the berries, it grows on hills, in valleys, in woods, and near water,

The other Mibide is a kind of pod like a bean has only one seed and grow in clusters, and sticks to horses when they go into the woods, it is the shape of a half-moon, and when it sticks to any clothing it is hard to get off, it grows in the woods in valleys.

14, Ja-tan-ga ba-au-au- is the sun flower,

15 Ja-pa-hi is not good for snake bites, the gum is chewed just as a white girls chew manufactured gum and the men tobacco, for no purpose whatever only to keep their jaws in motion as if they were eating their dinners all the time, and it is not burned,

16. is a plant with many leaves, has a strong oder, no flowers but seeds innumerable like berries, not used for anything only sometimes for matting at Inupes,

Hedgesville, Berkeley Co., West Va., Aug. 6

Dear friend,

I hope that you can send me answers to the following questions before many days.

1 Before the tribe went on the hunt, did the chiefs hold a council by themselves? After that council, did they order some one to have a feast at his lodge, which they and the warriors were to attend?

2 At that feast, did the chiefs sit on one side of the fire, and the warriors on the other?

3 Did the chiefs determine the route themselves, or did they consult the warriors?

4 Were the "waɸaⁿ" chiefs, or warriors? Or were they keepers of the niniba waqube? If neither, who and what were they?

5 Who acted as waɸaⁿ when you went on the hunt?

6 You say that the young men paint themselves and dance in honor of a brave man, the "watcigaxe ti uneɸe aka." Who is that man?

7 CRIERS. Who commanded an Iñkesabe man to act as crier when the te are discovered?

8 When the people were told where to camp the next day, who was crier, an Iñkesabe or Kaⁿze?

9 Who goes for chiefs when hearts and tongues are boiled (at Hañga tent)?

10 Who acts as crier for preliminary council and feast before starting on hunt?

11 Who is crier when children are asked to bring ta to grease the pole?

12 Which part of Hañga, and which man or chief, commands the crier in each case?

13 Jaⁿ aɸiⁿ aka commands a Kaⁿze man to act as crier and invite young men to sham fight.

14 An Iñkesabe man is crier for Hedo-watci, at whose command?

16 What is the Hañga man who goes for the two sacred pipes at the time of the sham fight? Is he "waqφexe-ataφica^{n}" or "tesa^{n}ha-taφica^{n}?"

16 Is the Hañga who returns the pipes with a present to the Iñkesabe, "ja^{n}-ataφica^{n}" or "tesa^{n}ha-taφica^{n}?"

17 Songs at the feast when the hearts and tongues are eaten:

Corn Songs— I clear the land. I put in corn. The corn comes up. Ukite ta^{n}. Qφa eφa^{n}be. Wahaba najiha ta^{n}. Egiφe a^{n}φispa^{n}. Egiφe juta^{n}ki. Egiφe wahaba a^{n}φiga. Egiφe wahaba a^{n}φiga. Egiφe wahaba a^{n}φicpi. Egiφe wahaba a^{n}φate.

Buffalo Songs— I. Sigφe wada^{n}be. 2. Te wada^{n}be agφi. 3. Pahe tapẽ aφai. Te wi^{n} au hã. Huqpaqpa ma^{n}φi^{n}. (Exact order of these not given, and some are wanting. Can you give them all?)

Hoping to hear from you in a few days,

I remain your friend,

J. Owen Dorsey.

I expect to leave here on the 19th, to go to Canada. If you cannot write before then, still I wish you to do so & have the Letter here against my return.

Answers to questions

No 1, The chiefs do not hold a council previous to the feast, before going on a general hunt, The feast is prepared by the head man of the Hunga, without the orders of a chief or any one, to which he invites all the chiefs and the Wa-he-ha-ji to partake, after which, a council is held.

" 2 The head chief sits in the very middle of the circle with the subordinate chiefs on either side of him, in order, according to their ranks, beginning from the highest to the lowest, coming down to the braves, ending at the door by the man who gives the feast, on one side. and on the other, by the wagça,

" 3 The chiefs, by a strict, unanimous consent determine the route,

" 4 Any man can be the Wa-ça" if able to secure the several, rare articles with which the Wa-gçe-ae is decorated, but few are able to obtain these articles, and, it being a very responsible position, any one who desires to occupy it, does it with the utmost deliberation,

" 5 — — —

" 6 A man in whose house, a club meets

" 7 The head Chief

" 8 An In-ke-sa-be

" 9 " "

" 10 " "

No 11. An Inkesabe,
" 12 The head Chief.
" 13 That I do not know,
" 14 At the command of Ja^n a-¢i^n;
" 15, No one goes for it: but is brought by the one who keeps it,
" 16 Jain at a¢ica^n;
" 17. No one besides the Hungas and chiefs can give you correctly all of the song of the corn and buffalo, as it is looked upon as sacrelege to sing those songs, the young people are strictly forbidden to sing them, none of the young Amahas nor I have taken any pains to learn them, although we have often been to listen to the singing of them while the Hungas and chiefs were performing the ceremonies of the pole, You may, but I very much doubt, get it all from one of the hungas or chiefs by liberally compensating them for their patience, which I am afraid they wouldn't have enough, in going through with it, as it takes three or four successive nights without stopping, taking it from sundown till sunrise to get through it all, even then sometimes they find that they have omitted some, I myself would like to know it all, but I have never once heard it sung by any of the young men with whom I am accustomed to go, although they frequently have taken the presumption to sing all other religious songs such as In-ku-g¢i-acin, Wa-cis-ka-a¢in, Wa-se-a¢in &c. for amusement,

Washington D. C.
August 29th 1882.

Rev. J. Owen Dorsey,
Hedgesville, Berkeley C.
West Va.

Dear Friend,

In forwarding to you answers to your questions the other day, I have found that one of the papers I overlooked and didnot send, which I now send, you will find it enclosed herewith, if I have not forgotten it again,

Ka-ge-ha uwa-xu-be we-pa-hun ga te in xu-ka ¢i-ctan ie-de-gan, ¢e Monday te di-hi ki, ci we-num-ba te, i-man ¢a-i-ha,

¢i-¢u cni ste, Ka-ge-ha, iye he in ¢e-ckan ze te in-te

Remember me kindly to Mrs D. and the little lady, U-man han Mi-jin-ga,

I hope to hear from you and when you will be back,

Very respectfully &c,
Frank,

LaFlesche

Kageha, I am puzzled to distinguish between the following: 1 ¢i-caⁿajĭ 2 ¢ijuʹajĭ 3 ¢iʹiʹäjĭ 4 ¢ikéne 5 ¢isañga (¢i-ɕañʹ-ga), 6 wa¢ísañga (wa¢íɕañga) 7 wanañʹka¢ĕ.

Which have a moral idea? Which have not? Exact meaning of each?

1. Pi-can-a-ji means you are dissatisfied or displeased. The word can a ji is more often used to express displeasure or dissatisfaction of the actions of persons. Sometimes it is used with reference to the quality of articles, as for instance:- "Can-ge ta" in-can ma"-ji ha wa-hi da-ga ga"

2. Pí-ju-a-ji means, you are dissatisfied. (as to the quantity or quality) Ju-a-ji is used in connection with quantity and quality, sometimes used for the strength of a man or animal. For example: "Wa-ckan te a"-ju-ma"-ji hte ma"-ha." "can-ge ta" ju-a-ji hte te e-di hi ha" or "Wa-he-ga ki ju-a-ji hte a" ha." Pí-jú-a-ji and Pí-ju-a-ji are two different words. I did not notice that you accented the second syllable so I started to give you the meaning of "Pí-ju-a-ji" in this instead of "Pí-jú-a-ji" which means you are weak, not strong.

Sometimes used in reference to the weakness of the mind as: "Na^{n} de ¢u^{n} ¢i-ji-a-ji ha" If a man lacks courage "Nan-de-¢u^{n} ju-a-ji ha ni-ka-ci-ga ¢in ke."

3. ¢i-pi-a-ji means; you are bad, or wicked,

4. ¢i-ke-ne, means, to abuse,

5. ¢-sán-ga (¢-kán-ga) have the same meaning as 4 but are very seldom used

6. Wa-¢i-san-ga (wa-¢i-kan-ga) is the noun of ¢i-sán-ga

7. Wa-ná^{n}-ka¢e is to commit an offense, do damage to ones property or to maim of kill a person,

You will see that No's. 2 & 3 can be so changed in the accents as to give the words several meanings, by studying further. Sometimes there is a very slight difference in the accent of a single syllable which which would change the meaning the word greatly. This you may have discovered, if not this will lead you to it,

Please return this

Hedgesville, Sept. 20, 1882.

My dear friend,

Many thanks for your kindness in answering the questions. I was very glad to get them on my return a few days ago.

I saw not only Miss Fletcher but Mary Tyndall at Montreal. Miss Fletcher's papers were very interesting; she had a Te-pa-itaji tent in miniature, with the pipes painted on it in pairs, two pairs at the front and one at the back.

I visited the Six Nations and saw a half Tutelo, who gave me some of the words and phrases of his language, as it was spoken over thirty years ago. There is only another person, an old woman, who speaks it now. Looking up in the sky, John Key said, "Mi^{n}'a-ka'-ta." Guess what he meant. The second word may puzzle you, but it is easy to me, as it is like the Dakota word, while the first is plain to you. I hope to come to Washington as soon as I can hear that Maj. Powell is there. Then I wish to see you.

Will you please send me ~~word~~ if possible, the answers to the enclosed questions? They have been suggested to me by further study of the hunting customs. If you cannot remember the ubana or ukigɸasne of each man who took part in the ceremonies, please try to give the name: for example, Waka^{n}'-ma^{n}ɸi^{n} is a Wacabe Hañga, and Te-ha^{n}-ma^{n}-ɸi^{n} is "Ja^{n}-ataɸica^{n}."

(1) When you say that the head of the Hañga gave the feast before they went on the hunt, did you mean Yellow Smoke, Two Crows, Waka^{n}-ma^{n}ɸi^{n}, Te-ha^{n}-ma^{n}ɸi^{n}, or some one else—that is, at the time you went?

2 Is the te-sa^{n}'-ha ever exposed to public gaze during any of the ceremonies connected with the hunt, or at any other time? If so, by
3 whom handled—its keeper, or some one else? If a Hañga, is he tesa^{n}ha-taɸica^{n} or ja^{n}ataɸica^{n}? If not a Hañga, to what ubana does he belong?

4 After the greasing of the pole, who took it back to its tent? Its keeper, ~~one of his men, or one of the Wacabe men? If not by a Hañga, by whom~~? Was this done before or after the two pipes were
5 returned to the Iñke-sabe tent? I does not know

6 What tent-skins were used for the covering of the long tent? Those of the two sacred tents of the Hañga? These & others Yet I said in letter "sacred tent" never removed
7 If not, what ~~became of the two sacred tents while the ceremony was going on? Who took care of them in the absence of their keepers?~~

Hoping to hear from you in a few days,

I remain

Your friend,

J. Owen Dorsey.

All are well. I will bring my Canadian friends' pictures to Washington.

(OVER)

8 Where was the long tent placed for the sham fight, etc.? Was it in the center of the tribal circle?

9 Did the Hedo-watci begin the same evening the sham fight ended?
10 When did the Iñke-sabe people go for the cottonwood tree? Was it the following morning? Or later in the day?
11. Some say all the Iñke-sabe men and two women went for the tree others, that only five, six, or seven men, and one woman. The latter being probably correct, which Iñke-sabe men went, those who do not eat red corn, or others? Duba-ma ¢i", s men, or others?

12. Were there any sacred rites before the tree was cut? Did you ever hear of any?
13 When the woman cut the tree with her ax, did they let it fall to the ground in any particular direction, as to the east? Or did they prepare anything, as a bed of wild sage, for it to fall on?

14 Who dug the uje-ti in the middle of the hu¢uga for the tree? Did the person have to be a brave man, and did he have to pay for the privilege of so digging? Was he an Iñke-sabe?
15 Which of the Iñke-sabe beat the drums and rattles?
16 Which of the Iñke-sabe were the singers?
17 On which side of the pole did they all sit? On the north, east, south, or west?
18 At what point did the two young men bearing the pipes begin the dance, at the east, south, north, or west?
19 After the men threw their willow wands at the men in the center were there other ceremonies, or did all then go to their tents?
20 Were the songs considered religious, or not? Do you remember any of them?

Other questions about the hunt.

21. When the tribe separated, going in two directions, how did they do when they killed the first herd? Could they observe the ceremony of the hearts and tongues in each party?

22. How did they manage about greasing the pole, etc.? Did they come together, then have the ceremony, then start together for home?

23. How did they manage when Omahas and Ponkas hunted together? Did each tribe then have its separate ceremonies?

24. Who were the runners that were sent homeward five or six days in advance of the main party? To what clan or gens(ubana) did they belong? ~~Were they the ukipata-ma~~? Why so called?

25. What ceremonies, if any, on the arrival of the tribe at the village. none

J. Owen Dorsey.

26. The shape and size of a single "ta," used at the greasing of the pole?

Questions

No 5 The bones,

6. Before planting the sacred corn is taken and shelled and the kernells distributed to to the families. then the preparation of the ground is begun for planting

7 None that I know of, or heard of. & same.

8. The Sacred tent is always pitched in and never removed from its place, it is not in the center of the circle, but in the middle of the line of ~~In ke sa~~ Hanga be tents,

9 When it is not to late in the day it does, but when it is, it is postponed till the next day, and when in a great hurry, as that is not important. it is omitted,

10 The tree is cut the evening previous to the performance of the ceremony, and ran for the next morning early,

11 All the young men (of any gens) run for it. the first man carries the largest end and so on till the last one who touches the extreme end with the tips of his fingers. and the rest walk by file behind it.

12 none that I heard of

13 They do not let it fall in any particular direction neither did they prepare anything for it to fall on

No 14 These questions I am unable to answer.
15 " " " " "
16 " " " " "
17 West,
18 Between the pole and the singers
19 No ceremonies,
20 They are religious, (we quite so don't sing them except during ceremony) and do not remember any of them
21 They prepared the hides and meat for future use, the ceremony cannot be performed by them,
22. The ceremony of the pole is performed before reaching home so the other party has nothing to do with it, as it cannot be done twice during the year,
23. The Poncas had no ceremony that I know of, but some of them joined in the shame fight, which was not customary,
24 None are sent but those who choose to do so any one can go,
25 None,
26. About a yard long and half wide,

Hedgesville, Berkeley Co., W. Va., Sept. 26, 1882.

My dear friend,

I left Washington last Friday afternoon, and do not expect to remove to the city for about a month to come; so you will please send the answers to my questions here, as soon as convenient Will you please try to answer the following?

1. How were grizzly bears divided, when killed? Into what parts? Size and shape of each? With which parts were the legs put? With which were the paunch and entrails? What was the share of the man who killed the animal?

2. Same questions about the black bear.

3. Same questions about an otter and rabbit.

4. Were fishes, if large, divided into shares? If so, which kinds? Size and shape of different shares, with names of shares?

5. Were there any parts of the deer, bears, beaver, raccoon, or rabbit which were not eaten?

6. Cultivation of the ground. Were there any ceremonies connected with it, especially with planting ~~acorn~~ corn?

7. Was there anything among the Omahas like a green corn festival and dance, in honor of a goddess of corn?

8. Did you ever hear of a god or goddess of corn? Or one of beans?

I have just written to Miss Fletcher, about coming to Washington to see Maj. Powell and to let him see some of her material with a view to publishing it for her.

Hoping to hear from you before long, and that you may keep well,

I remain

Your friend,

J. Owen Dorsey.

Hedgesville, Sept. 27, 1882.

Dear friend,

What is the meaning of "wa-t'e-ga," as applied to corn? Is it ever said of anything else? Is it the opposite of ku-gɸi? 2. Is wata^{n}zi qúde gɸejé, white corn with gray spots? And is wata^{n}zi jíde gɸejé, white corn with red spots? 3. What is the color of wata^{n}zi t̯u-jide? 4. The color of wata^{n}zi jidĕqti? 5. I translate "wata^{n}zi ígaxúxu, zí kĭ jíde iháhai, ugáai éga^{n}" by "figured corn, on which are yellow and red lines, as if painted." Is that correct? 6. Is not wajúta^{n}-kúɸĕ the "squaw corn?" When does a second crop come?

7. Is wabɸuga always wata^{n}zi skíɸe, corn which is yet in the milk or soft state? 8. Did you ever see or hear of any one that pounded such corn (in the milk) into "a kind of small hominy, which when boiled into a thick mush, with a proper proportion of the smaller entrails and jerked meat (t̯a), is held in much estimation?" 9. When wahaba is je'a^{n}he, is not the ear of (hard) corn laid before the fire to roast, & not "covered with hot ashes (jeji)"? 10. When mush is made, is not the stone held in the hand the i^{n}-ɸa-pa? 11. What is the name of the larger stone on which the corn is laid, when pounded (gat̯úbe) to make wani^{n}de?

12. Is not wanin'de-gáskĕ sometimes made of mush alone, without beans, & baked in the ashes, with or without a cover of wáxan ha (corn-husks)? 13. Did you ever hear that portions of te-cíbe (smaller entrails) were boiled with waninde as well as with wa-cañ'ge, to render the food more tasteful? 14. Do you know the English names of the following: 14a, sakaɸide zi; 14b, bí-cka said of real watan; 14c, watan-kukúge; 14d, watan mú-xa; 14e, watan ninde bazú. 14f watan-jide.

15. Which kinds of squashes do the Omahas know, & their names? Is not watan' pumpkin only, or does it include squashes? If it includes them, which varieties are pumpkins & which are squashes?

16. Are any of the native watan steamed in a kettle?

17. When are haws ripe? 18. What is the English name of the wa-ji'de ní-ka? With what are they eaten? And how prepared for eating? 19. With what are buffalo berries boiled or eaten? & when ripe? 20. With what are plums eaten? Are they ever boiled with anything? When ripe?

21. With what are nanpa-taũga eaten? When dried, how prepared for a meal? When are they ripe? 22. Same questions about nanpa-jiñga. Are these choke-cherries?

23. What are the jan-qude-ju? When ripe? Same questions as 21. 24. English name of na-ca-man? How prepared for keeping, how for eating? With what cooked or eaten?

25. With what are raspberries & strawberries eaten? Are they ever cooked with anything?

26. What kinds of grapes do you know? One kind is eaten raw, or else dried & boiled; which is it? The Omaha & English name of each kind, as far as you know them? 27. What is the tree on which the bude grows – the red oak? When are the nuts ripe? 28 Are the gube' pignuts? When ripe? How prepared for keeping or eating? With what are they eaten? 29. What other nuts are eaten besides bude, gube, tage, & anjiⁿja? Please give correct translations of the following kinds of beans:

30. Dábĕ gǫeje, (white?) with black spots(?)
31 SKă gǫeje (black?) with white spots(?)
32 Zi gǫeje (white?) " yellow spots(?)
33. Jide gǫeje (") " red spots(?)
34 Qude gǫeje (") " grey spots(?)
35 Jidĕqti, very red ones.
36 Sábĕqti " black ones.
37 Jide cábe égaⁿ, a sort of dark red(?)
38 Tu égaⁿ dabe, blueish + black(?)
39 Ji égaⁿ dabe, orange red + black(?)
40 Zi cábe égaⁿ, yellow + somewhat dark, or darkish yellow?
41. SKa wiⁿdetaⁿ, pátu gǫeje, one half white, spotted at the head – what colored spots?

42. Skă, ugdé tĕ jide, white, with red at the places where they join the stalk (?)

43. Hi ugdé te sabe, black at the places where they join the stalk - Color of the rest of the bean?

44 Tu gdejé égan, blue and somewhat spotted(?)
What color besides blue to make the spots?

45. Anpan hin égan, qude zi égan, Color of elk hair, a sort of ~~grayish~~ yellowish gray (?)

Your friend,

J. Owen Dorsey.

Fred Merrick gave the following as songs of the women.

(1). E-na-ya ¢a-g¢é ta-ya-té-ya u-b¢í-cá-ya-gé miñ-ke

e-na ¢a-g¢é ta-ya-té-ya u-b¢í-cá-ya-gé miñ-ke

~~Mí-ye-ké-ya~~ cé-¢iñ-ké-ya ha-ya ¢a-g¢e-ta-te hu-b¢i cá-ge-miñ-ke ¢a-ya ¢a-ha

E-ná-ya a-ta^{n} ¢a-kí cte-cte-ya-wa^{n}-ye

Cu-pí-yu tá-u miñ-ké ha-ha

Cé-¢iñ-ké-ya

¢a-g¢é ta-ya-té-ya u-b¢í-cá-ya-gé miñ-ke ¢a-ya ¢a-ha

~~Mí-ye-kai-ya cé-¢iñ-ké-ya.~~

Ená ¢a¢e tate hub¢i cá ge minke

Ce¢inke ¢ag¢e tate hub¢i cá ge minke ¢áya ¢áha

Ená kaiá ¢a ki cte cté ya wa^{n}ye

Cupí tá minké

Washington, D. C.
July 5 1886.

Dear friend.

Your letter of June 28. reached me some time ago. Sorry could not answer sooner.

In my conversations with both the Ponca and Omahas I notice thor they do not use the z sound at all and thor in the two languages only the accents of a few words differ, and those few words are likely to be in words signifying surprise, disgust, or any exclamation.

I do not use either the z or dh, nor do any of the men considered as perfect speakers of Omaha and Ponca, in the words "ze-ze" to send off "ge-ze" to practice medicine, and "ze-ge" tongue.

There are three different sounds which resemble the sound th. of the English, but vary a little. different. You will have to put some sort of sign on each to distinguish its difference sounds, and familiarize yourself with them before you can

fully understand them, as these are some of the ~~the~~ delicate and difficult phonetic points in the language. I can appreciate your perplexity in catching these slight variations of sounds.

I would spell each of the above words with th. but mark them according to their different sounds.

Sáta^{n} | ja^{n}' | ki | hna^{n}' | t'ai hă, Usually is the only
five | sleep | when | usually | die

word that can be used in this instance, to translate the sentence:

Nikaci | ga-ma | ida^{n} qti' | hna^{n} | t'ai hă
Tlee | people | very good | some | died

This means, some very good people died hna^{n} which should be na^{n} is used in the place of duba

Năride | ca^{n} | inca-ma^{n} ji'-qti' | na^{n} | ca^{n}-ca^{n}
Heart | the | glad I am not I | very | usually or continued, | always

My heart is always very sad,

You will see I have changed some of your spelling according my idea and hearing and usage of sounds, not that I mean to criticise.

Yours truly

F. La Flesche

1475

Copy of letter sent to Francis La Flesche, June 14, 1894, in reply to his letter of June 8.

Mr. Francis La Flesche,

Dear friend:

As I have not heard from you since I met you on the street two days ago, I infer that I did not make my meaning clear for want of time. ~~What I wished to say, had time allowed, was the following:~~--

Will you kindly grant me an opportunity to learn to what you refer~~red~~ when you say (1) that I have published some things about you which you did not wish published, but I took the liberty to do it; and (2) that too much of the private affairs of many of the Omahas has already been published in the Bureau of Ethnology Reports without their consent? ~~I am puzzled by this.~~

Will you name time and place for the interview, which need not be very long? The sooner the better, but I could not come to the city on Saturday ~~or Monday~~ night. on Monday night I am important engagement etc. not post pond

I did not refer to the questions which I had asked--that matter is settled. But I did refer to the charge or charges made against me in your note of the 8th. With respect to them I think that I ought to know just where the trouble lies: for if it is too late to remedy what has been done, I can try to avoid such a mistake hereafter with reference to each and every tribe.

Truly yours,

Washington, D. C.,
June 6. 1894.

My dear Mr. Dorsey.

I have looked over the questions you submitted to me, and after thinking over them I decline to answer them in the way they are put.

I think that too much of the private affairs of many of the Omahas has already been published in the Bureau of Ethnology reports without their consent and I do not wish to add more, or have it done with my assistance.

Some things you have published about me which I did not wish published but you took the liberty to do it.

Yours truly.

F. La Flesche.

(13)

Washington, D.C., June 14, 1894.

Mr. Francis La Flesche,

Dear friend:

As I have not heard from you since I met you on the street two days ago, I infer that I did not make my meaning clear for want of time. Will you kindly grant me an opportunity to learn to what you refer when you say (1) that I have published some things about you which you did not wish published, but I took the liberty to do it; and (2) that too much of the private affairs of many of the Omahas has already been published in the Bureau of Ethnology reports without their consent?

Will you name time and place for the interview, which need not be very long? The sooner the better, but I can not come to the city on Saturday night, and on Monday night I have an important engagement that can not be postponed.

I did not refer to the questions which I had asked--that matter is settled. But I did refer to the charge or charges made against me in your letter of the 8th. With respect to them I think that I ought to know just where the trouble lies; for if it is too late to remedy what has been done, I can try to avoid such a mistake hereafter with reference to each and every tribe.

Truly yours,

J. Owen Dorsey.

My dear Mr Dorsey.

I will call at your office this afternoon soon after four o'clock.

Yours truly,

F. La Flesche.

[4372]

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

WASHINGTON, D. C., June 7, 1894.

Mr. Francis La Flesche,

Dear friend;

I am collecting material for a monograph on Personal Names of Siouan Tribes, in which work I propose to give genealogical tables of the various Omaha, Ponka and Kansa gentes, etc., etc.

In the course of my studies, several questions have arisen which I am unable to answer. While descent is in the male line among the Omahas, Ponkas, etc., do the children always go with the father's people in case of a divorce or the death of the father? Or, do they always go with the mother and her people? Was the father looked on merely as the begetter? In each example noted on the enclosed list, I would like to know the reasons for the customs, as far as known to yourself.

Hoping that I may have an early reply,

I remain

Your friend,

J. Owen Dorsey.

Queries as to Omaha descent, etc.

1. Your father being adopted into the Weji^{n}cte gens, and receiving the name, Icta ma^{n}ze, Iron Eyes; and your mother being an Ictasanda woman by birth, to what gens do you belong? In case of the death of the father before the mother, supposing that to have been so with reference to your own parents, would your mother's kin have a greater claim on you than the Weji^{n}cte people, or, would you be counted as an Ictasanda thereafter?

2. "Dwight" or Na^{n}za^{n}daji, your father's half-brother, was the son of a Ṭapa man. Suppose that the mother survived the father, would not "Dwight" remain with the Ṭapa, or would his mother's people (the Ṭa^{n}ze?) have a better claim on him?

3. How about Lena Springer's children, after the death of their father?

4. In case of a divorce, did the custom always give the mother the control of her children?

(2)

5. Who took care of Geo.Miller's children after the death of his wife?

6. When Ansley D.White(Hi^{n} zi jinga) died,what became of his children?

7. Half-a-Day's daughter,Pañka sa^{n},had children by two husbands:Iñke-sabe children by her 1st.husband,Gia^{n}ze ~~g~~inge i^{n}cage, and Ictasanda children by her 2d. husband,Wacka^{n}hi. After the death of her 1st.husband,what happened to his children? Did they remain under the care of Iñke-sabe people,Tapa(Deer) people (their mother's gens),or Ictasanda people?

899 (part)

Box 591, Washington, D. C., April 6, 1883.

To Mrs. Lucy Sammis:

Dear friend,

I wish to ask a favor of you. Frank is puzzled, and cannot say which words are the right ones; but perhaps you and Noah can help me. If not, Noah Stabler and wife may help.

Diagram I

If you were speaking to me about Noah's sister, wouldn't you call her your sister-in-law, wi-shi-ka^{n}? 1 And wouldn't her husband be wi-ti-ga^{n}, grandfather? 2 What would you call Noah's sister's son? 4

What would you call Noah's sister's son's wife? 3

What would you call Noah's sister's daughter? 5

What would you call her husband? 6

II

Would Noah's father's sister be your sister-in-law (wi-shi-ka^{n})? 1

What would you call her husband? 2

What would you call her son? 3

What would you call her daughter? 4

III

What would Noah call your brother Frank's wife?

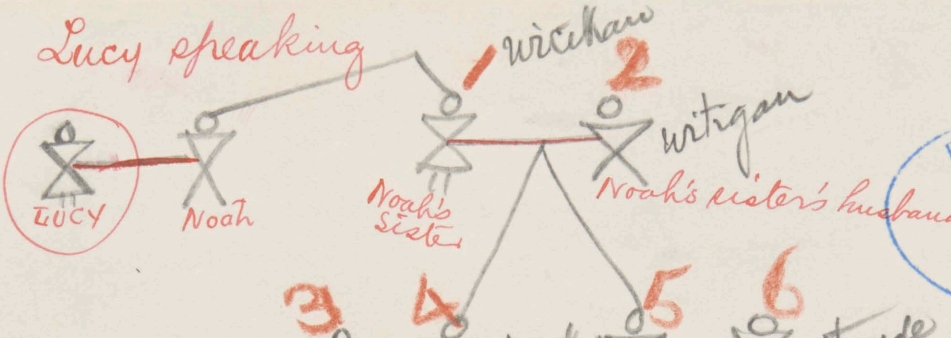
I have marked with a red pencil on the other piece of paper, the figures of the men and women, about which I ask you. I wish to publish all of this next month in my paper about the Omahas, which will fill over a hundred large pages. Hoping that you can give me the information, and that you may all continue to learn much at Hampton

I remain

Your friend, J. Owen Dorsey.

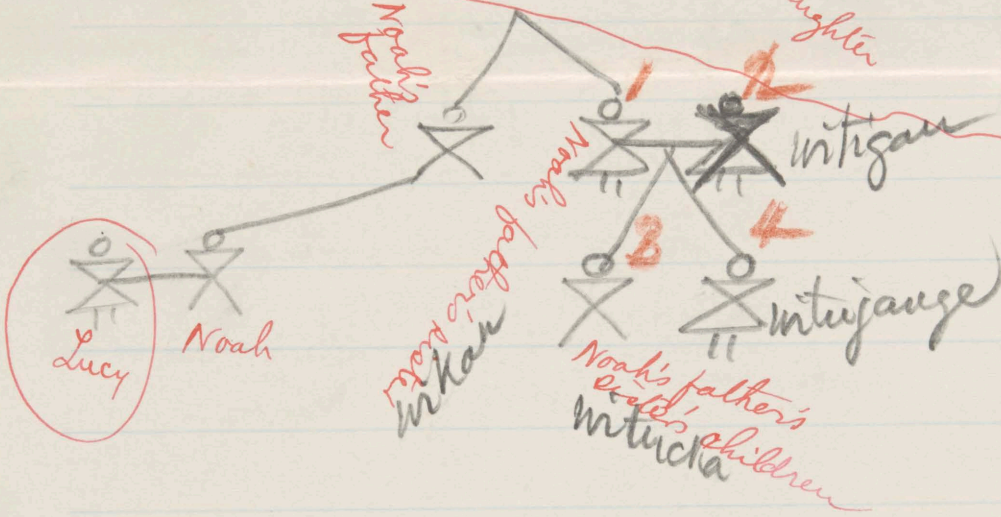
Lucy speaking

(6 persons)



BUREAU OF AMERICAN
MANUSCRIPT VAULT
MAR 1926
ETHNOLOGY

Diagram I



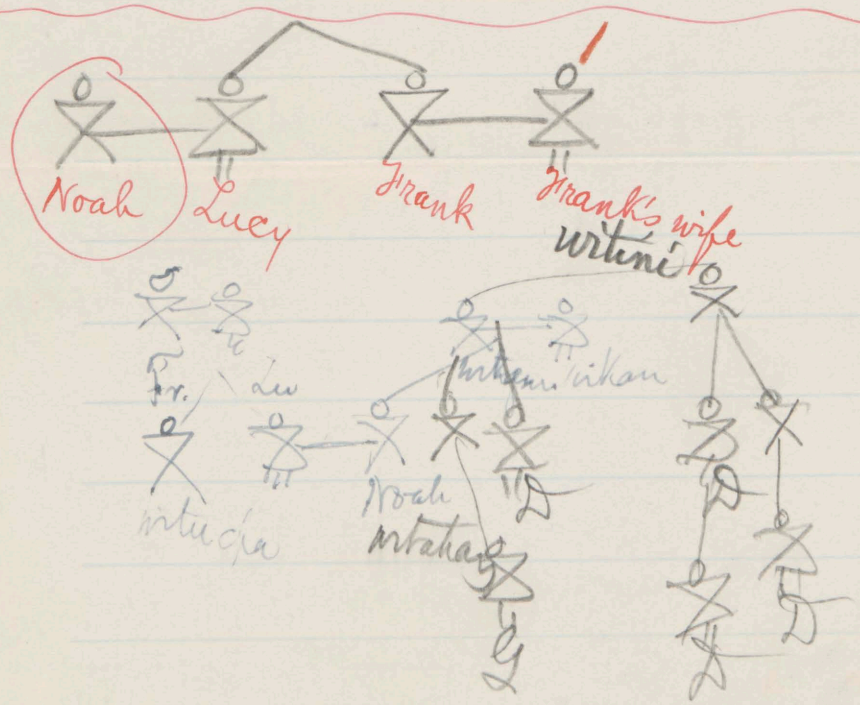
(4 persons)

II

Noah speaking

III

(1 person)



Hampton Vir
Hampton Institute
April 9th 1888

Mr Dorsey
Dear Friend

I will try and tell you as much as I know. I cant write it plain as I can tell it. Noah's sister is my sisterinlaw (and her husband is my grandfather) (Noah's sister's son is my nephew) (Noah's sister's son's wife would be my daughterinlaw) Noah's sister's daughter would be my niece) (And Noah's sister's daughter's husband would be my soninlaw)

Noah's father's sister would be my grandmother or motherinlaw) (her husband grandfather or fatherinlaw) (her son would be my nephew) (her daughter would be my niece) (Noah would call Frank's wife

daughter in law

Sincerely Lucy La Flesche.

Niobrara Knox co Nebrask
July 3th 178

Mr Rev Dorsey

Dear friend

Sir I have rote to you about our claims Some time ago that I did not heard a word from you the claims is our Properties that we had left behind when we was remove to Indian territory that they Gread to replace it Back or Pay it to us in money as Sone as we arrive at Territory now Mr Dorsey I and Charlie wanted you to work it through for us that if you get it we will pay you for your truble the Properties what we left it is our own that we had pay money for the money we get we work for So we dont like to lost our things Bey the Commissioner try

your best for us rite Some
to me tell me all the news
good By to you all your
friends

Your Friend
David Seclair

We have Send
the amount of the two Bill is
$2034.00/100 dollars. there is two years
we did not put in any crop in in a count of
the Government doing the way with
us and another thing before we move we
ask to Stay thay did not wanted for
us to Stay he told us that we was an indian
long as we had Indian women for
wife. now look at us after he got
us down to the territory with the
Poncas than turn right round
and ordered us away from the tribe
with out nothing So we like to get our
pay from the commissioner for our truble
coming Back and going down in the
way of treatment thay gave us if
we would had means we would put in crop
for this year but we had no money to buy some

Niobrara Knox Co. Neb
May 29th 1878

Rev. J Owen Dorsey

Dear friend

Sir I have your letter and glad to here from you and alls find us all well and now I will drop you a few lines to let you know we got here on the 20th of this month. and now I will tell you about the Agent and the Indians that they did not want us to stay with them so they got to gather and orders us away from the territory they thought we were working for them so we thought it best for us to leave them and if they do Better with another Interpreter than us. but the only thing what put us back for is puting in our crop for this year. that we have to ask the Commissioner to have our

Propriata that we left behind when
thay moved us that thay Greed to re
place it to us or paid it to us now here
we are today nothing to work with
if thay only let us alone when
we ask to stay thay wont let us stay
now if we would stay we would been
better of then we are today. and
also we would had all of our propriata
with us. if we had those things
what we had left now we might rais
a crop this year and now we did
not rais any thing for two years
becaus the Government had move
us down Big soace and after
he got us down thay turn around
and order us away. So my frien
Dorsey we like for you to work
for us if you can to get our pay
for the Propriata we have left behind
on the Poncas reserve that we
have put in our Bill before we
left Baxter Springs but we did
not heard of it yet. we like to have
it becaus we are hard up for money
to buy farming and agricultural
implements. to work with. all of
this things we have we dont get
it from the Government we pay
it out of our own money what we
earn ourself So we like for
the Commissioner to replace
it Back to us. and I allso
put in a bill for my Interpreter
ing down to the Ind territory
that I never recive any pay from
the Government for my two month
and 9 days of work that I done for
them. the times are very dull
here nothing to do. Charlie had
recieve your letter befor we started
away from Baxter and we also read
it to the Chiefs about it they were
glad to here what you have done

for them thay wore all please
of it. that is all do all you
can for us good respect to
you and friends you got
allso Charlie send his Best
love to you and your
mother Best wishs good
By

Yous friend
David Le clair

Baxter Spring Kansas
April 7th 1878

Mr J owen Dorsey

Dear friend

Sir I thought I would rite you a few line again to tele you that we are well an hope to here from you the Same health. and now I want to say this to you that we are in a bad fix. becaus the agent Boone said he had a letter from the commissioner. he to order us away from the tribe. with out doing any caus but we are wiling to go back. but one thing that we havent got any means to go with ane a dead or live Stock. So we have ask the commission to replace our proprietor and dem mage what the government done to us when he Move us from dakota to Indian territor and they have promiss to replace

or to pay it to us as soon as We arrive here, for the things we left up in Dekota. and now they ought Not to move us in the first place when we ask him that we dont want to go, instead of telling us to stay. he told us that we have to go with the tribe if we dont he was going to make us go by force, so we thought it was Better for us to go By peace and to be driven By Soliergies. and now after we got here they want us to live the tribe. so here we are without nothing. if they have left us up There in dakota we would been better of then to day thats the resion we put in our Bill amount to 3000 dollars between me and charlie, and now friend Dorsey we like for you to tent this for us or get one of your

Best friend you got to help us becaus we are in a Bad condetion way they treated us. this is all Col Kimbles doing he is the man said this to the Poncas. promises we have sent a letter to the Comonissioner about our case but we have not had know answer to it yet but we like to here about that how is it to be done to that and also we ask you to find that letter so you could tell us all about it. the amount of money we ask for the reason we have no mean to move if we dont get this what is belonging to our own proprietor we shall have to get it some way becaus it is no more then right that we should get our pay from the President, and now we want you to try you Best to get it for us. if you do that We will pay you for your truble or to any one you get to help us through in this wants of our own and also

4

I ask you the favor In this to for myself that I was Interpretering for Col Kimble on the road down to here that i have not recieve no pay for that. from the first of may up to 9th of July. So I have ask that to i have put in 3 dollar per day that it come to $207.42/100 please see to this for me if you rite send it up to niobrara Nebraska. do all you can for us to get this money then we will be same fix, again, we left everything farming and agricultural nimplements, and everything eals that set us back. Becaus the Government Bring us here and then send us Back again after taken everything away & giving to Spoted Tails Indians here we are necked without nothing to go with your friend;

David Loclair
Niobrara Knox county
Nebraska

we are to move to day up to Dakota

Cor Annie is sick but getting better.

It was directed to you

H. Allman

Respects to your wife

Title of Bureau has been changed to: Bureau of American Ethnology.

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

WASHINGTON, D. C., March 24, 1894.

Mr. Robert Lilley,

Dear Sir:—

Referring to the enclosed article on the Kusan Indians, I have to say:

(1) Can you indicate in the page proof the resemblance between Mulluk and Melukitz, Nasumi and Anasitch?

(2) Unless it is against your rules to refer to any unpublished material, I suggest the insertion of "MS" before "Alsea", etc. near the close of the article. "B.E." indicates that the MSS. are in the possession of the Bureau of American Ethnology, Washington, D.C. Those referred to in the present article were recorded in Oregon in 1884. They have not been published, but any student who visits Washington can consult them here. All our ethnologic MSS. have been deposited in fire-proof safes, and a catalogue has been prepared by me with a view to publication as a bulletin for distribution among students and other interested persons.

Yours, respectfully,

J. Owen Dorsey,

Ethnologist.

Smithsonian Institution,

n charge.

....., 18

No

Shawnee Creek Choc N
March 12th/80

Rev J Owen Dorsey
Dr Brother

Some time since I
recd a request from you to furnish
information, in regard to the "sign
language" used by the Choctas in
communicating with other Tribes
More recently I have received another
communication on the same
subject Knowing nothing of the
subject myself, I delayed replying
to the first letter hoping to obtain
some information, Of this hope I
am disappointed and am compelled
to report that I have utterly failed
to obtain any knowledge of the sub-
ject? nor can I obtain any knowl-
edge of a party to whom I could
refer you for information

The Choctas are a domestic people and have no public intercourse with other tribes, except the Chickasas, Creeks Cherokees and Seminoles, with whom the Choctaws are in close relation

With these tribes they make use of interpriters

Casual meetings with individuals of the wild tribes, only requires so much language as is necessary to do a little trading, and this is conducted about as success-fully by whitemen as by Indians

In the bonds of Christian love

I am yours to serve

J W B Lloyd

97

charge.

....., 18

TELEGRAPHIC ADDRESS:
"PUBLISH" LONDON.
TELEPHONE NUMBER, 2686.

MACMILLAN & CO.
BEDFORD STREET, COVENT GARDEN,
LONDON Dec. 30 1891

Dear Sir

We are much interested in your proposal for a volume of North American Indian Folk Tales and should be very glad to see the MS with a view to publication both in this country and America if we find ourselves able upon examination to take a favourable view of their prospects.

With thanks
We are,
yours faithfully
Macmillan & Co

J. Owen Dorsey Esq
Box 79 Takoma Park P.O.
D.C.
U.S.A.

J. Owen Dorsey Esq.
Box 79
Takoma Park P.O.
D.C. U.S.A.

TELEGRAPHIC ADDRESS:
"PUBLISH" LONDON.
TELEPHONE NUMBER, 2686.

MACMILLAN & CO.
BEDFORD STREET, COVENT GARDEN,

LONDON 25 Jan 1892

Dear Sir,

We beg to acknowledge with thanks yowr letter of Jan 12th. We note that you are not yet in a position to submit to us yowr volume of "Omaha and Ponka Folk-tales". We shall expect to hear further from you in the cowrse of the spring; meanwhile we have to thank you for sending us an abstract of the paper recently read by you before the American Folk-Lore Society.

We are

Yowrs faithfully

Macmillan & Co

16

Box 79, Takoma Park P.O., D.C., U.S.A., Dec. 16, 1891.

Messrs. Macmillan and Co.,

Gentlemen:

Since ~~1879~~ I have been collecting Indian stories in the original languages for the use of the Bureau of Ethnology of the Smithsonian Institution, which which I have been connected ~~for~~ since the organization of the Bureau in 1879. ~~twelve years~~. One of my volumes, "Contributions to North American Ethnology. Vol. VI. The Øegiha Language," is now ready for distribution. It contains myths, stories and letters (epistles) in the Øe-gi-ha (Dhe-gi-ha), the language spoken by the Omaha and Ponka Indians, and fills 794 royal 8vo. pages. Each text is given in the original, with an interlinear translation, and is followed by critical notes and a free English translation. It will be manifest that such a publication is intended for scholars, and not for the general public the edition being limited to 1,700 (perhaps a smaller number of) copies. It will be followed by a dictionary (for which I have already prepared over 16,000 cards) and a grammar.

At the suggestion of several friends, one of them being Dr. R.W. Shufeldt, of the Smithsonian Institution, I have undertaken the preparation of a collection of the greater part of the myths and stories in the volume named above, but in a new dress for popular reading. I found it necessary to make fresh translations, and I have introduced numerous remarks which have been gained from Indians since the copy for the scientific volume was sent to the printer.

The larger volume, being for scholars only, contains a few myths which cannot be translated into English. Of course I have omitted all

articles of that character from the smaller book.

I have applied to some Omahas in Nebraska for some sketches, to be colored in the Indian way, and, should I receive them in time, I hope to ~~shall~~ have them ready to send to you, provided ~~should~~ you request me to send my manuscript for examination. I expect to leave for Louisiana on the 14th. of January, to spend a month or six weeks among the Biloxi Indians, for the purpose of collecting linguistic and sociologic material. If you think it worth while to examine my manuscript, kindly inform me by return mail, so that I may have a chance to send it by express before I start for Louisiana.

I have not yet decided what shall be the title of the book. The Omahas and Ponkas call their language, "Øe-gi-ha," and a member of either tribe, when challenged in the dark, must reply, if in his own country, "I am a Øegiha," i.e. an autochthon.

The following titles have occurred to me: "Myths and Tales of the Øegiha," "Myths and Tales of the Dhegiha," "Omaha and Ponka Stories "Dhegiha Stories." In all references to my scientific volume, the "Øegiha Language" will appear; but, I suppose that you will object to using this special accent (Ø), which is the ø (cent sign) brought down to the line, and has been adopted by the Bureau of Ethnology, at the suggestion of Prof. W.D. Whitney, to represent the dh sound (th in the)

Awaiting a reply,

I remain

Yours, respectfully,

SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY

Apl 27. 81

Rev. J. Owen Dorsey

Dear Sir,

I have read with much pleasure your valuable notes on the Omaha names - and also your form for Dakotan literation.

- Please remember that the Secy of the Anthropological Society is obliged to read next ~~Saturday~~ Tuesday eve'g - your abstract of the paper read at the last meeting - Please mail it to me as you would wish

to have it in print.

Sincerely Yours

Garrick Mallery

Omaha Agency, Neb., Jan. 5th., 1880.

Col. Garrick Mallery:

Dear Sir,

Your letter of the 29th. ult. was received on Saturday, too late for me to reply that day. I have questioned two Indians to-day, and have gained several signs which I now send; but on Thursday I will probably be able to gain all the rest mentioned in the list sent me (from p. 13 to the end).

I am of the opinion that these signs are of Pawnee origin, and that such Omahas as are familiar with them have gained them from the Pawnees.

"Chief." Right hand closed, forefinger pointing up, raise the hand from the waist in front of the body, till it passes above the head (b). Another variation. Bring the closed right hand, forefinger pointing up, on a level with the face; then bring the ~~open~~ palm of left hand with force against the right forefinger; next send up the right hand above the head, leaving the left as it is.

To-day, this day. The men questioned do not know any sign. LaFlesh may be able to give me one on Thursday.

"Dead, dead." Extend right hand, palm down, hand curved. Turn the palm up in moving the hand down towards the earth.

"Kill." Omaha, maza i-he-dhe, to shoot and knock down dead. Right hand, fingers open but slightly curved, palm to the left; move downward, describing a curve. Variation: Similar to the last, but the

index-finger is extended,pointing in front of you,the other finger
4 but half open.

te-dhai,to cause to die. Close the right hand,extending the fore
5 finger alone;point towards the breast;then throw from you forward bringing the hand towards the ground.

An animal is wounded,but staggers a little before it falls and dies. Position of hand differs from all the types on the chart.

6 Right hand,forefinger extended,side up,forming with the thumb,an U;the other fingers slightly curved,touching each other,the little finger having its side towards the ground. Move the hand right and left,then forward,several times;then turn it over suddenly, letting it fall towards the earth.

"fear,a coward." Cross the arms over the breast; fists closed;bow
7 the head over the crossed arms,but turn it a little to the left.

"Many,much." Hands open,palms turned in,held about three feet a-
8 part,and about two feet from the ground. Raise them about a foot, then bring in an upward curve towards each other. As they pass each other,palms down,the right hand is about three inches above the left. "Much and heavy." Similar,except when hands are raised
9 close the fists,backs of hands down,as if lifting something heavy, then move a short distance,up and down,several times.

"I,it is I." Strike the left breast with index-finger of right
10 hand,the other fingers being closed.

A variation. The position of the hand and fingers in describing an animal staggering a short distance before it falls(ZI ?), except pointing upward with the forefinger(not forward), the thumb and forefinger forming an U (Z 2 ?), with side of forefinger next to face. Move hand forward on a level with the face.

"Yes." Bend the right arm, pointing towards the chest with the index finger. Unbend, throwing the hand up and forward.

"Good." I. Move right hand, palm down, over the blanket, right and left, several times. 2. Hit the blanket, first on the right, then on the left, palm down, sevaral times. 3. Point at the object with the right forefinger, shaking it a little up and down, the other fingers being closed. 4. Ditto, but with the hand open, the thumb crooked under and touching the forefinger; hand held at angle of 45 deg. while shaking a little back and forth. 5. Hold the closed hands together, thumbs up; separate by turning the wrists down, and move the fists a little apart; then reverse movements till back to first position. 6. Hold the left hand with back towards the ground, fingers and thumb apart, and curved. Hold the right hand opposite it, palm down; hands about six inches apart. Shake the hands held thus, up and down, keeping them the same distance apart. 7. Hold the hands with the palms in, thumbs up, move hands right and left, keeping them about six inches apart. 8. Look at the right hand, first on the back, then on the palm, then on the back again.

"I know." I. Strike the left breast with the thumb and forefinger

keeping the other fingers closed. 2. Curve three fingers of the right hand, touch tip of middle finger with thumb, extend forefinger and shake hand forward and down. 3. Close the three fingers, close the thumb over them, extend forefinger, and shake foward and down.

"I think." Hit the chest with closed fist, thumb over the fist.

"Deer. the deer runs: Bring right hand to a level with the shoulder, thumb and forefinger curved, three fingers curved and nearly closed( ). Move thumb and forefinger forward, wrist motion alone, imitating the movements of the animal.

The deer bounds away: Similar to the above, but with wrist and arm motion, with hand raised high above the head.

The deer goes along rapidly, making its tail shake(sinde na"-bibizhe). Hold the right hand down, extend index-finger, thumb tip touching tip of middle finger; shake index-finger rapidly.

The deer's tail shows bright or red in the distance, as it leaps away:(Sin-de ghan-ghan): Hold right hand next to left shoulder, thumb crossing middle finger at first joint; move index finger back and forth, to and from left shoulder.

The deer's tail shows white suddenly(Sin-de-san-ti-gdhe): Similar to the preceding, but the hand is held in front, on a level with the face, and moved right and left.

"Dog." Often similar to deer signs. Sin-de se-sa-sa man-dhin, the tail moves up and down as he walks. Cross the thumb over the middle finger, three fingers being closed, back of hand down. The fore-

finger curved, represents the tail. Shake the hand up and down rapidly, but a short distance. 2. Sin-de ga-bibizhe, the tail, elevated, shakes in the air, as when he scents any game. Hold right hand in front of you, thumb o v e r first joint of middle finger (not crossing it), forefinger straight and pointing up; shake it right and left, moving it about six inches.

"Horse." Horse races off to a safe distance, then puffs as he tosses his head. Close hands, except forefingers, which are curved downward; move them forward in rotation, imitating the forefeet of the horse, and make the puffing sound, "wh: wh:"

To ride bare-back. Left hand represents the horse, forefinger held a little up from the other fingers. Right forefinger and middle finger astride left forefinger; right thumb curved upward on left of left forefinger.

"Buffalo." Move the open left hand (palm to the front) towards the left and away from the body slowly (motion of the buffalo when chased). Move right hand on wrist as axis, rapidly (man on pony chasing buffalo). Then extend left hand to the left, draw right arm as if drawing a bow, snap the forefinger and middle finger of left hand, and thrust the right forefinger over the left hand ("I have shot a buffalo".)

"Same, similar." Given to me as on p. 13; but there is one variation. Extend forefinger and middle finger of right hand, pointing upward,
thumb crossed over the other fingers which are closed.

Move hand downward and forward.

"Wonder." Place right hand over the mouth, the thumb being on the right, and the fingers on the left of the nose. Then shrink back.

"Sun, moon," according to a Ponka. Raise the right hand above the head, holding the open palm towards the sky (sun, in prayer).

"Bad." Hands open, palms turned in; move one hand towards, and the other from, the body; then vice versa.

"Offspring." As on p. 15.

"Brother, sister." Bring the right hand to the lips, touching them with the fore and middle fingers: meaning, "I sucked with him or her from the same breast." Given by J. LaFleche (Omaha and Pawnee sign). The Ponkas thrust the two fingers into the mouth.

As my inquiries on this subject have not been very extensive, I hesitate making the assertion that certain signs "are n o t used." But if you can wait till you receive the results of Thursday's queries, it is probable that I may be able to furnish you with satisfactory information respecting all the words.

Yours, respectfully,

J. Owen Dorsey.

173

Omaha Agency, Neb., March 4th., 1880.

To Col. Garrick Mallery, U.S.A.:

Dear Sir,

Please accept my thanks for the copy of your "Introduction to the Study of the Sign Language," which came to-day.

I regret to say that the man whom I had expected to give me additional signs for you, has been unable to render me any aid since Jan. I. He is threatened with dropsy, and can not come to see me.

There are sundry portions of my MSS. which ought to be explained to me before my departure for the East. If I put this work aside in order to gain signs, many traditions, etc., will not be in shape for publication. Otherwise, I would gladly devote several days to questioning another Omaha who knows many signs.

Wishing you success in your undertaking,

I remain

Yours, respectfully,

J. Owen Dorsey.

Omaha Agency, Neb., March 23rd., 1880.

SMITHSONIAN INSTITUTION. BUREAU OF ETHNOLOGY. REC'D MAR 29 1880 L. B. P. ANS'D

Col. Garrick Mallery:

Dear Sir,

Your favor has been received; and I will venture a reply merely to say that I have been employing an Indian at night in order to obtain some of the signs for you. There are many words on your list for which he can not give the signs.

I had commenced with the Indian before the receipt of your letter; and I have gladly done all in my power to gain these signs.

Hoping that they may prove of service to you, and expecting to meet you again very shortly,

I remain,

Yours, respectfully,

J. Owen Dorsey.

Smithsonian Institution, 231

Hedgesville, W. Va., Oct. 20, 1880.

SMITHSONIAN INSTITUTION.
BUREAU OF ETHNOLOGY.
REC'D | OCT 22 1880 | L. B. | P.
ANS'D

Col. Garrick Mallery, U. S. A.

Dear Sir,

I have sent you by this afternoon's mail, the annotated copy of the "Collection of Gesture Signs, etc.," which was received yesterday. In every instance but one, the idea given is that obtained in the very words of my Indian informants. If I can have a copy of the final volume, I do not care for the annotated copy.

Hoping that all your correspondents may answer without delay, I remain

Yours, respectfully,

J. Owen Dorsey.

57

UNITED STATES NATIONAL MUSEUM

UNDER DIRECTION OF

THE SMITHSONIAN INSTITUTION

WASHINGTON

March 11. 1885

The Rev. J. Owen Dorsey
Bureau of Ethnology

My Dear Sir—

This will introduce to you an esteemed collaborator of the National Museum, Dr. T. H. Frost, U. S. N., who will accompany Lieut. Stoney's Expedition to Alaska as surgeon. Will you not kindly show him what will be the best method of observing and recording linguistic materials

I am very truly yrs
O T Mason

UNITED STATES NATIONAL MUSEUM

UNDER DIRECTION OF

THE SMITHSONIAN INSTITUTION

WASHINGTON Mch. 9th

Rev. J. O. Dorsey

My dear Sir.

We are sitting up a figure of Red Cloud. & wish to dress him consistently. If you should happen in the Museum in the next few days, will you do me the favor to let me have the benefit of your knowledge in arranging the costume.

Very truly

O. T. Mason

Box 591, City, March 16, 1885

My dear Prof. Mason,

Will you not favor me by following up the subject of my paper, and the article itself(!), which was sent to in a manila penalty envelope of the Bureau of Ethnology, over two weeks ago, directed to "The Secreatary of the Smithsonian Institution," and of which Prof. Baird to-day seems to have no recollection? He said that doubtless you and Prof. Goode would attend to it. Will you see if I can have some sort of a reply, affirmative or negative, with the paper, within a week? I do not wish the paper "pigeon-holed!"

I regret that I shall have to be absent from the city to-morrow night. A sprained ankle compelled my absence on the night of the 3d.

Hoping that you are feeling better,

I remain

Faithfully yours,

J. Owen Dorsey

Letters Received No
Vol. 1882-1890 D-F
No 291

~~(Another letter, March 24~~

UNITED STATES NATIONAL MUSEUM

UNDER DIRECTION OF

THE SMITHSONIAN INSTITUTION

WASHINGTON Jan. 25. 90

Dear Mr. Dorsey.

If we have any of the specimens mentioned in your paper "Omaha clothing, etc." I should like to add the information to the label. Have any specimens been sent from the Omahas or Poncas.

very truly yours

O. T. Mason.

Rev. J. Owen Dorsey.

Bureau of Ethnology

UNITED STATES NATIONAL MUSEUM

UNDER DIRECTION OF

THE SMITHSONIAN INSTITUTION

WASHINGTON, Feb. 13. 90.

Dear Mr. Dorsey.

We have just received a nice lot of things from Dakota but the lady does not know any thing about them. If you could some day give me an hour soon it would be most grateful and helpful to me.

Very truly yours.

O. T. Mason.

Rev. J. Owen Dorsey.
Bureau of Ethnology
Washington.

UNITED STATES NATIONAL MUSEUM

UNDER DIRECTION OF

THE SMITHSONIAN INSTITUTION

(4)

79

WASHINGTON March 23 – 1885

My Dear Mr. Dorsey.

In sending your paper in an envelope to the Smithsonian Institution instead of addressing it to me or to Mr. Goode you have sent it around the barn. Mr. Goode and I will charge ourselves with looking it up. If we find it in a minute it will not cost you anything. If we have to walk many miles we shall send you a bill. I am off to New Orleans on Tuesday to spend two weeks after my return the place shall be searched.

I have written to Col. Seely about the next meeting. I am under the impression that the Patent Office men are first on the roll for an evening. If I mistake not, you also were kind enough to promise a paper. I beg you to correspond

write Col. Seely for me. Again, if the meeting is to be devoted to linguistics or mythology, will you not get some one to join you in a ~~series~~ symposium. I am sorry not to have seen you before leaving, but my stay will be as short as possible and will not cover more than one meeting.

With great respect I am yours truly,

O. T. Mason,

SMITHSONIAN INSTITUTION

S. P. LANGLEY, Secretary
G. BROWN GOODE, Assistant Secretary,
in charge of U. S. National Museum

UNITED STATES NATIONAL MUSEUM

Washington, Jan. 16, 1893

Dear Dr. Horsey

I am thinking of setting up Hiawatha and the ancient arrow-maker. Would it be the thing to dress them as Sioux Indians? You are my guide, philosopher & friend in such matters —

Very truly yours-
O. T. Mason

Rev. J. Owen Horsey
Tacoma-

file with #73.

829

Box 78, Takoma Park P.O., D.C., Dec. 2, 1889.

Dear Prof. Mason:

On reaching the Hooe Building last Saturday, I found your letter of inquiry, which I now answer.

Among the Athapascan Indians now on the Siletz Reservation, Oregon, I gained lists of their measures of length. I copy the following from the Kaltunne tunne book (Introduction to Study of Ind. Languages, 2d. ed.) in one of the Athapascan (Oregonian) drawers in Mr. Pilling's room.

1. Double arm's-length.

2. Single ditto (called "one arm," measured from tip of middle finger along extended arm to shoulder-joint).

3. From middle of sternum to end of index finger when touching tip of thumb, the arm being extended.

4. From the inner angle of the elbow to tip of index finger when touching tip of thumb.

5. From middle of fore-arm to tip of index finger when touching tip of thumb.

6. From first wrinkle of wrist to tip of index finger when touching tip of thumb.

7. Width of the hand (when grasping a stick), called "one grasp," equal to the width of four fingers.

8. One finger-width.

9. Two finger-widths.

10. Three do.

11. Four do.

12. Five finger-widths.

~~13. From middle of fore-arm to tip of~~

13. From right shoulder-joint across horizontally to tip of middle middle finger of extended left hand(left arm being extended horizontally).

14. Bent elbow of right arm(extended horizontally) to tip of middle finger of left hand,left arm being extended horizontally.

There is,I think,another measure;but I must first verify it. (I think that it differs only in one particular from No.5,i.e. "from middle of left fore-arm " to tip of index finger,etc.,of right hand right arm extended horizontally)

On p.106 of this Kaltunne tunne book will be found the names of 26 divisions of the day and night,beginning with sun-rise.

I cannot furnish you at present with Omaha or other Siouan measures of length.

Yours,truly,

J. Owen Dorsey.

829

(Mrs Eaves
Ethnology

Copy.

Bureau of Ethnology,

Washington, D.C. Dec. 14, '89.

Dear Prof. Mason:

I have just obtained an Omaha measure of length from Mr. Frank La Flesche of the Indian Bureau. It is the arrow-shaft measure. When an Omaha made his arrow-shafts, he started from the (bent) elbow (internal angle) and measured along the fore-arm to the tip of the extended middle finger, over the same, and down the back of the hand to the prominent bone of the wrist next the little finger.

The Omahas now use the "ja^{n}" (lit., wood, stick) i.e. yard(-stick,) in measuring cloth, calico, etc., saying so many "ja^{n}". This word has several meanings, wood, to recline, a "sleep", etc.

I think that the "si- ú-ga-já-de," or stride was a primitive measure. (I have just found that it was the ancient measure.) The Kansa tribe had it, too, but they called it," si yü-za-be". (ü, umlaut) When the Omahas measured a person's foot in order to get the size for making the moccasins, they called

the act, "si- é-ta^{n}-ᵭe^{u}," to cause it to be the length of the foot

foot | proper length | causative ending

In modern times, the Omahas have used, "si- í-ga^{n}- ze," to measure feet by a two-foot rule or a tape line.

foot by means of to measure

(Sgnd.) J.Owen Dorsey.

4800 DORSEY PAPERS: ~~Dakota: Yankton (3.1.1.2) [3]~~

2.0 [single item]

DORSEY, JAMES OWEN [collector]

Letter in Yankton from Mazan to Dorsey. Yankton Agency, D.T. Oct. 28, 1878. A. D. S. 2 pp.

Yankton text only, no translation.

[Gift of Mrs. V. Dorsey Lightfoot(~~?~~)]

cc filed: Dakota Yankton

MCB 4/71

AFTER FIVE DAYS, RETURN TO

Request for translation of

Indian letter written to the Rev. J. Owen Dorsey

by "Mazan etc." from Yankton Agency, Dakota Territory,

October 28, 1878

Property of Virginia Dorsey Lightfoot
(Mrs. James Herndon Lightfoot)

7315 Piney Branch Road, Takoma Park, Md.

Yankton Agency, DT
Oct. 28, 1878

Rev J. O Dorsey,

Capaska wowapi yecaga he wanmdaka, unkan en iapi wanji mayaga he nina waštewadake. Eya miyekuya kehe cin he wicayake cida. Miš eya ciksuye do.

Hehan unkiš Shanktonwan nakun ota untapi. 15 untapi. Hehan Shanktonwan tiwikcemna iyuweki tati ai unkan wamanon wicaša awicašapi ga winyan wanji opi akdipi ye do.

Hehan Sintkdeska taoyate wanna owanji eyolanke do. Ojinjintka paha hen iyotankapi do.

Hehan koda Dorsey, wašicun wakan waštecidapi, unkan dehan tipiwakan wanji oiwota wanmdaka ca nina cantemašica ye do. Pauka tipiwakan yuhapi gon he wake do.

Hehan Wašicun wakan wan Jan eciyapi he de kahwakiya he wicaša dehan iyomakipi ga he wowapi kahiwakiya ecen do.

Hehan wakpamniji yuštanpi kinhan heci wai šni kinhan inkpata e wai kte do.

Hecen koda Dorsey wowapi de wandake cinhan niš eya wowapi wanji mayaga wan do.

Hehan Maśtemakoce eciyatanhan Sana Ponka ieskakiyapi he kdi tuka nape mduześni do. Sunkaku he nape mduze do.

Hehan wowayazan ota on Jhanktonwan heci ipi kte eni keyapi tka takomni owanjidan oyate wayazanpi do. Hecen heciya wai kta kepce do.

Hehan Jhanktonwan tipi en waun tanyan waun do. Tipi wanji cankaga tipi nduhe do, qa tanyan waun do. He maśtemakoce ekta onahonwicayaye kte do.

Koda Omaha iapi dena owicayakidake kte do. Matononpa he okiyaka wo.

Wakpamni ayuśtanpi hehan Jhanktonwan heci ai kta keyapi qa Kunwicaśa Titonwan wicaśa zaptan cetu om ai kte do.

Mazan

He miye do

675

Hedgesville, W.Va., July 1st., 1881.

Mr. Jno. D. McChesney:

2

Dear Sir,

I have just received your letter of the 30th. ult., enclosing check No. 55406 in payment of my salary for the months of May and June, 1881.

Yours, respectfully,

(Rev.) J. Owen Dorsey.

L2

J. H. McCormick, M.D.
1225 L STREET, N.W.
Washington, D. C.

Dec 25/94

Rev. J. Owen Dorsey
2002 F St nw.
City

Dear Sir:

I have the honor to inform you that you were appointed to represent the Folk Lore Society, at the reception, you will simply have to stand in the line to receive guests. The place of meeting will be 1710 - I st nw. the Washington Club. - The old Porter House next Metropolitan Club.

Your commissions will be attended to —

Prof Fortier will not be present so you will have to preside — as Dr M will not be in shape to do so.

Hastily

J. H. McCormick M.D.

Corning, O. Nov. 10, 1894
5 10 in the morning.

Rev. J. Queen Dorsey,
Washington: My Dear Sir:

Your letter of Oct. 31st reached me in a couple of days, but urgent business has so pressed me that I have not had any leisure for writing an extended letter — and shall not try it this morning. But I will write a few lines as a preliminary announcement. Within a week, I shall try to give all the attention necessary to the several requests and suggestions of your letter. I will make effort to get information from the 7 different parties given in your letter, and on them I will report as soon as any one answers me. My permanent home is Oxford, O. about half way between Dayton and Cincinnati, and I have numerous acquaintances in and about both cities. I shall try also to get some subscribers to your work, among my more immediate relatives. Of course I wish you to put my name on your list at once; I shall do what I can all around.

I wished very much to attend the meeting of the A. S. S. S. in August; but business prevented. — It seems to me that the Aquilla Dorsey, Son of Charles, born Mar. 23. 1729, is my ancestor. If so, he was in the battle called Braddock's defeat, near the present Pittsburg, on July 9. 1755. His son Charles is the one of whom family I wrote to you. — My mother being among the youngest of the family, and born Feb. 3. 1797.

Thanking you for your interesting letter and circular, ~~to which~~ I add

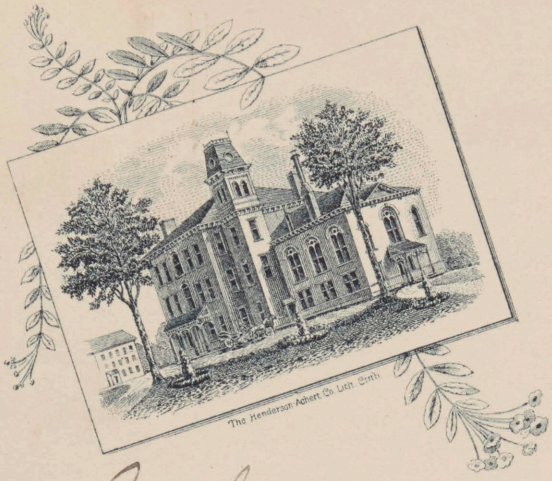
my approval, if it will be of any service to you. This leaf of your letter I enclose, although you do not expressly say that you wished it returned. If you wish to submit it to others, the labor and time to make a copy will be saved. If I get other subscribers, I will try to be "banker" for such and see that you get the money.

On re-reading the circular, I see it requests full names — so I will not enclose it this morning, but will write within a week, and probably give you some information which will be of no use to you. If your investigation and my surmise are right — then I know how we stand as kinsfolk — and brothers. No one has come to be ashamed of the forays whom I have known — farmers, physicians, lawyers, business men — "honorable men," all around.

Very truly Yours.

R. W. McFarland

P. S. I have a very warm friend in Prof. Joseph F. James of the U. S. Geological Survey dept — living on F. street when I was last at his house — the no. of which I have forgotten, but was probably 975 or thereabouts. He was Prof. of Botany and Geol. in Miami U. the last two years of my presidency of that institution, in Oxford — Pres. Harrison's Alma Mater.



The President and Trustees
of the
Miami University
ESTABLISHED 1809.

Oxford, Ohio Jan. 31, 1888.

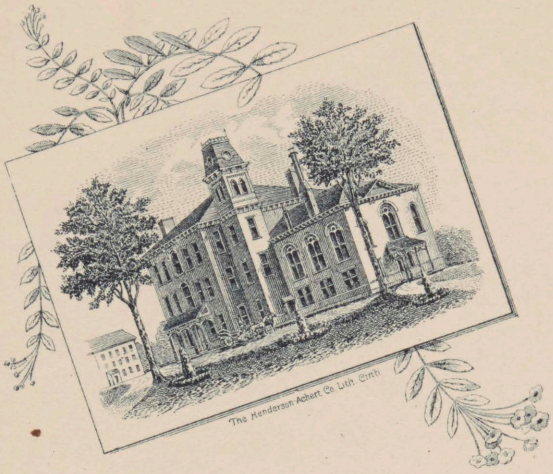
Rev. J. Owen Dorsey,

Dear Sir: Your letter of the 27th inst. with inclosures, is at hand.

I remember you very well – looked for you at the N. York meeting last Aug. but did not see you.

I thank you for courtesy in the matter of the new society; and I am inclined to become a member: – my only hesitation being this, that, altho' greatly interested in the objects of the society, I fear I may not be able to be of much practical service – my time being of necessity largely occupied with other duties. – However, I will try for a time, and it is easy to withdraw if occasion should so require.

In looking over the list, I find the names of eleven of my personal



The President and Trustees
of the
Miami University
ESTABLISHED 1809.

Oxford, Ohio _____ 188_

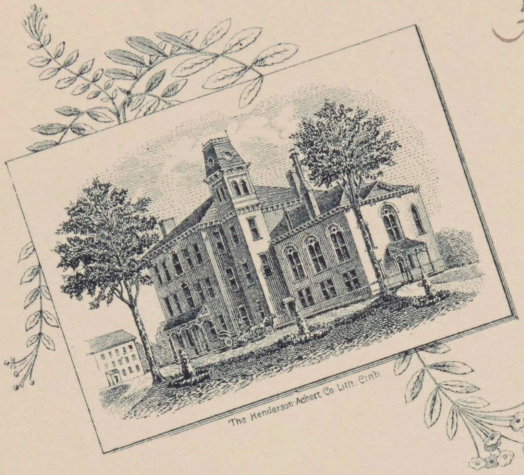
acquaintances: — so I shall not feel as a stranger.

Gerard Fowke whose name follows yours, I have known for 7 or 8 years: and I esteem him very highly, as being a young man of exceptional ability. If you know him, and then mention my name, he will recall my image at once.

I send you our last catalogue, as an indication of our progress at this old College — which was in a state of suspended animation from 1873 to 1885.

Should I be in Washington, I will do myself the pleasure of calling to see you: and the invitation is heartily given in return, should you visit Cincinnati, or Oxford (32 miles out). Very truly yours.

R. W. McFarland



3

The President and Trustees
of the
Miami University
ESTABLISHED 1809.

Oxford, Ohio _____ 188_

Postscript:

I noticed a few days ago an inquiry of yours about "Arkansas," &c.

A few years - 8 or 10 - ago, the legislature of Arkansas passed a resolution that the name of that state is "Arkansaw"

The resolution does not settle any question of philology - but it fixes the pronunciation of that word for practical purposes.

R. W. M.

DEPARTMENT OF THE INTERIOR

UNITED STATES GEOLOGICAL SURVEY

WASHINGTON, D. C. Oct. 5 1888

My dear Mr. Dorsey:—

Your list of aboriginal synonyms for topographic forms is most welcome, since I can obtain from it not only the specific information now required, but can (and will) preserve it for future and parallel uses. Accept my best thanks.

Cordially yours.

W J McGee.

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

Takoma Park, ~~WASHINGTON~~, D. C., Dec. 14/93.

My dear Prof. McGee:

I am feeling considerably better, and hope to be at the office on the first pleasant day. Though I had a return of the influenza, I did not stop working any day, having brought home the index to Vol. IX, which I now send you, as it is ready for Lavinia to paste on sheets of manila paper. I have marked on the back of each package the letter or letters of the alphabet to be found on the slips bound together. I am sorry that I have none of the Kwapa material here, as I would like to copy it; but I shall have to await good weather, as I cannot afford to have a relapse so close to Jan. 1st.

Truly yours, J. Owen Dorsey.

Bureau of American Ethnology, Washington, D.C., May 8, 1894.

Prof. W. J. McGee,

Dear Sir:--

Referring to the letter of April 24, 1894, and the accompanying paper from Prof. Cyrus Thomas, I have the honor to report that I have made a careful examination of the comparative list of Polynesian and American words.

Without months of close study it would be impossible for me to determine the respective places of the roots and modal signs or syllables (morphologic elements) in the languages under consideration. For instance, in the Siouan languages, the modal syllable is prefixed to the verbal root, while in the Athapascan languages of Oregon the root is followed by the modal suffix. Unless we are well acquainted with the method of word-building employed in each of the languages considered, we are liable to draw false conclusions.

Bearing this in mind, I say that if all the languages in the comparative list furnished by Prof. Thomas employ the same method of word-building, 40 out of the 55 words under comparison might be loan words in the group of American languages from the Polynesian tongues--the probability of past contact being assumed." Two of the examples I reject because they are not distinct examples but repetitions.

The number of doubtful words might have been much smaller had Prof. Thomas furnished more instances of similarity. It is unsafe to theorize on a single example.

Prof. Thomas has not called attention to cases of reduplication. Out of eight such cases I find five in which the reduplication occurs in

the Polynesian and in the American also. i.e. in the words "butterfly," "to rend (destroy)," "to sprinkle," "to turn over" and "to wink."

Yours, respectfully.

J. Owen Dorsey,

Ethnologist.

SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY
WASHINGTON, D. C. May 23, 1894.

Prof. W. J. McGee,

Dear Sir:--

I have the honor to make the following report on the paper of Prof. Cyrus Thomas, as a supplement to that contained in my letter of May 9, 1894.

I have not attempted to verify the Polynesian and Indian words and their English translations, as that has been undertaken by Mr. J. N. B. Hewitt. I have assumed that Prof. Thomas's examples, both native and English, are correct in every particular, leaving it to Mr. Hewitt to show that they are otherwise.

Mere resemblance in sound is no proof of resemblance in meaning. And even when the meanings of two words of different linguistic stocks closely resemble in sound and are identical in meaning (which can not always be proved), it does not follow that one of the languages has borrowed the word from the other.

If the lexic elements (roots) of a language are more persistent than the morphologic ones, it is important that we should be able to distinguish between the two classes of elements, even in such words as Prof. Thomas regards as loan-words. For, as has already been stated by me, it would be wrong to compare a root (a lexic element) with a modal syllable (a morphologic element).

If we can disregard these principles, we have as much right to com-

SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY
WASHINGTON, D. C.

examples are loan-words),as Prof.Thomas has to compare the Polynesian and American words in his list(and to insist,as he says that he will do,on the latter being loan-words):--

Nacki(nashki),in the Øegiha(Omaha and Ponka,of Siouan stock.

Nashke,of Kiwomi or San Domingo, Keresan stock.

Nushkai-ine,of Akoma or Acoma, Keresan stock.

Nashkaye,of Santa Aña and Sia, Keresan stock.

Nushkobo, of Choctaw, Muskhogean stock.

Or,we might compare the following Maya(from Berendt) and Siouan words:--

Maya	Siouan
mother, naa	ina, Dakota
head, pol	pa,Dakota; pa,Øegiha
face, ich	hictcara,hishchara,Winnebago
eye, ich	icta,ishta, Dakota,Øegiha,etc.,etc.
nails, chac	cage(shage),Øegiha;cake(shake),Dakota;cak,cake-ra(shak,shakera), Winnebago

Furthermore --knowing the law of syllabication in most of the Siouan languages(every syllable must end in a vowel pure or nasalized,except in cases of contraction),and that,for example,the Øegiha word nacki(head) consists of two syllables,na and cki or shki,how shall we divide nashke of Kiwomi,nushkai-ine of Akoma,nashkaye of Santa Aña

(Dorsey--Thomas, 3)

SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY
WASHINGTON, D. C.

and Sia, and nushkobo of Choctaw? In other words, shall we compare na with na, and nu, or with nash, nash and nush; and cki(shki) with shke, shkai and shko, or with ke, kai and ko?

It is very difficult for one not a linguist to appreciate the magnitude of the problem offered by Prof. Thomas. If I could give the answer that he desires, it would afford me great pleasure. But I think that we had better hasten slowly,

Respectfully submitted by

J. Owen Dorsey.

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

WASHINGTON, D. C., June 2, 1894.

Prof. W. J. McGee, Ethnologist in charge,

Dear Sir:--

I have the honor to submit the enclosed list of my unpublished MSS. for your consideration. Most of these MSS. are on shelves in the fire-proof vaults, the others are in cases in my room.

All MSS. designated by shelf numbers are in the vaults. Some are distinguished by numbers and letters: thus, "89-A," signifies the 1st. book, etc., on shelf 89; "89-B," the second; and so on. Some of the MSS. admit of considerable elaboration, furnishing the bases for two or three publications each; while there are others, such as the Winnebago MSS., which should appear in a single volume.

Yours, respectfully,

J. Owen Dorsey,

Ethnologist.

List of MSS. [illegible] by J.Owen Dorsey.

[redacted] Vocabulary of words and phrases in the dialect of the Chasta Costa or Ci'-stă kqwŭ'-ŋa Indians who lived on the Rogue River or on one of its branches, Oregon. 13 pp.4to. Recorded at the Siletz Agency, Oregon, Sept. and Oct., 1884, in a copy of Powell's Introduction to the Study of Indian Languages 2d. edition, pp.77-79, 97, 122, 131, 182-184, 192--193, 196, 228. Of the schedules given in the work, No.1 is filled and Nos.2, 8, 12, 14, 18, 24, 25, and 30 are partly filled. (Shelf 9)

Words, phrases and sentences in the language of the Chetco (Tcĕ'-ti-ţŭn-nĕ') formerly of Chetco River, Oregon. 32 pp. 4to. Recorded at the Siletz Indian Agency, Oregon, Sept., 1884, in a copy of Powell's Introduction to the Study of Indian Languages, second edition, pp.77--228, and 7 extra leaves at the end, many of the pages being left blank. Of the schedules given in the work, Nos.1, 2 and 30 are partly filled ; Nos.3, 5, 7, 8, 12, 18, 24, 25 and 27 are partly filled; and the remaining numbers are blank. The unnumbered leaves at the end contain a list of the parts of the body in great detail, dress and ornaments, the conjugation of a number of verbs, a table of classifiers, and pronouns. The total number of entries is 480. (Shelf 10)

Dorsey(J.Owen), Vocabulary of words and phrases in the language of the Da-ku-be te-de,formerly living on Applegate Creek,Oregon 9 pp. 4to. Recorded at the Siletz Indian Agency,Oregon,Oct., 1884,in a copy of Powell's Introduction to the Study of Indian Languages,second edition,pp.77-79,184,196,228,and 3 unnumbered pages at the end. Of the schedules given in the work,No.30 is filled and Nos.1,2,18,and 25 are partly filled. The final unnumbered pages give the parts of the body in detail.(Shelf 7)

Dorsey(J.Owen), Vocabulary of words and phrases in the Kwa-ta-mi or Sixes dialect of the Tu-qwe-t'a-ɣun-ne,formerly living in Oregon. 23 pp. 4to. Recorded at the Siletz India Agency,Oregon,August--October,1884,in a copy of Powell's Introduction to the Study of Indian Languages,second edition,pp.77-78,82,97-102, 108--112,115--116,196,206--207,210,220,228,and three unnumbered pages at the end. Of the schedules given in the work,Nos.1, 2,3,8,12,25,27,28,and 30 are partly filled,the remainder being blank. The total number of entries is 856. The three pages at the end contain a number of partial verbal conjugations(Shelf 9)

Nal-
ne ta

Dorsey(J.Owen), Vocabulary of the Os'-am-o'te-ne', formerly living at the mouth of Smith River, California. 7 pp.4to. Recorded at the Siletz Indian Agency, Oregon, Sept., 1884, in a copy of Powell's Introduction to the Study of Indian Languages, second edition, pp.77--78, 82, 122--123, 182, 184, the remaining pages being left blank. Of the schedules given in the work, Nos.1, 2, and 18 are partly filled. The total entries amount to 57.
(Shelf 10)

Dorsey(J.Owen), A vocabulary of the words and phrases in the dialect of the Tal-t'uc-tun tu-de, or Galice Creek Indians who formerly lived in Josephine County, Oregon, 30 miles north of Kerby. 10 pp. 4to. Recorded at the Siletz Indian Agency, Oregon, October, 1884, in a copy of Powell's Introduction to the Study of Indian Languages, second edition, pp.77--228, and 2 extra leaves at the end, many of the pages being left blank. Of the schedules given in the work, none is completely filled, and Nos.1, 2, 3, 4, 8, 12, 18, 24, and 30 are but partly filled. The 2 leaves at the end contain the parts of the body in great detail, a few possessive pronouns, and the conjugations in brief of the verbs to desire and to know. There are 264 entries. (Shelf 9)

Dorsey(J.Owen), Words, sentences and grammatical material in the Tu-tu'tûn-ne' or Tu'-tu language(spoken in several villages) of Oregon. 155 pp. 4to. Recorded at the Siletz Indian Agency, Oregon, August to October, 1884, in a copy of Powell's Introduction to the Study of Indian Languages, second edition, pp.76-86, 88-89, 95--103, 106, 108--129, 131--147, 149--155, 162-173, 180--185, 188-199, 206--213, 220, 228, and 46 unnumbered pages at the end, with many intercalated pages passim. Of the schedules given in the work, Nos.1, 2, 3, 8, 12, 13, 14, 15, 16, 18, 22, 23, 25, and 30 are filled; Nos.4, 5, 6, 7, 9, 10, 17, 19, 21, 24, 26, 27, and 28 are partly filled; and Nos.11, 20 and 29 are blank. The entries number 3,962, besides a text with interlinear and free translations(Shelf 8).

Dorsey(J.Owen), Vocabulary of the Upper Coquille or Mi-ci'-qwût-me' tûn-ne'. (40 pp. 4to.) Recorded at the Siletz Indian Agency, Oregon, August to October, 1884, in a copy of Powell's Introduction to the Study of Indian Languages, second edition, pp.77, 81, 84, 88-89, 96-98, 100--103, 109--111, 128--129, 132--136, 183--184, 192--198, 228, and 4 unnumbered leaves at the end. Of the schedules given in the work, Nos.1, 2, 18, 24, and 30 are filled; and Nos.4, 5, 6, 7, 8, 9, 12, 13, 14, 16, 17, 22, and 25 are partly filled; the remaining numbers being blank. There is a total of 745 entries.(Shelf 8)

Dorsey(J.Owen), Vocabulary of the Yu-ki-tow or Yu-ki-tow Junne dialect spoken by the Indians formerly living on Eschre Cree Oregon. 6 leaves, 4to. Collected at the Siletz Indian Agency, Oregon, September, 1884. The entries number 236, and are arranged in the order of the schedules given in Powell's Introduction to the Study of Indian Languages, second edition. (Shelf 9)

Dorsey(J.Owen), Comparative vocabularies of the Pani, Kado, Kitcai and Witcita(from various sources), prepared about the year 1881-2. The entries number 297, and are on 27 large sheets (Shelf 16)

Dorsey(J.Owen), Vocabulary of the Mulluk, a Kusan dialect. Recorded at the Siletz Indian Agency, Oregon, Oct. 24, 1884, in a copy of Powell's Introduction to the Study of Indian Languages second edition, 20 pp. 4to. Of the schedules given in the work, Nos. 1, 2, 4, 5, 8, 12, 13, 14, 18, 24 and 30 are partly filled; the rest being blank. There is a total of 147 entries, exclusive of the inflections of names for the parts of the body, and of the verb to know in schedule 30. (Shelf 88)

Dorsey(J.Owen), Vocabulary of the Sasti language. 10 pp.4to Recorded at the Siletz Indian Agency,Oregon,August to October, 1884,in a copy of Powell's Introduction to the Study of Indian Languages,second edition,pp.78--81,97,109,196,and 228. Of the schedules given in the work,No.1 is full,2 is quite full,8,12, 25,and 30 are partly filled;the rest being blank. There is a total of 172 entries,exclusive of nine phrases on p.228.(Shelf 84).

Dorsey(J.Owen). Comparative vocabulary of Siouan languages, prepared in 1877 under the direction of Maj.J.W.Powell,from the vocabularies of Kipp,Hayden,Hamilton,Matthews,Riggs,etc., most of the words being transliterated into the first alphabet of the Bureau of Ethnology. 626 English titles;on 62 large sheets. (Shelf 60)

Dorsey(J.Owen),Vocabulary of the Klikitat(a Shahaptian dialect or language),28 pp. 4to. Recorded at the Siletz Indian Agency,Oregon,August,1884,in a copy of Powell's Introduction to the Study of Indian Languages,second edition,pp.77-82,86,88, 96-95,109,111,116,122,127,132-133,162,184,187,189,192-195,208, and 228. Of the schedules given in the book,Nos.1,2,3,4,5,7,12, 13,16,17,18,20,22,24,27 and 30 are partly filled;the remaining numbers being blank. The entries number 194. (Shelf 65)

Dorsey(J.Owen), Vocabulary of the Ta-kel-ma language. 38 pp. 4to. Recorded at the Siletz Indian Agency,Oregon,Sept.2 to Oct.24,1884,in a copy of Powell's Introduction to the Study of Indian Languages,second edition,pp. 70--72,83-84,88,89-91,95-96 109--111,115--117,122,124--125,127,129,135,183,192,196-197,206, 208,and 5 pp.(228--232) of phrases and inflections of verbs and nouns. Of the schedules given in this book,No.1 is full;Nos. 2,3,4,5,6,7,8,13,13,14,17,18,24,25,27,and 30 are partly filled; the rest being blank. The entries number 512. The Takelma is the only known language of its stock,which is known as the Takilman. (Shelf 62)

Dorsey(J.Owen), Vocabulary of the Ku-ite or Lower Umpqua. 77 pp. 4to. Recorded at the Siletz Indian Agency,Oregon,betwee Oct.1 and 29,1884,in a copy of Powell's Introduction to the Study of Indian Languages,second edition,pp.77-86,88-89,92-93, 95-99,100,102-106,108,109--111,113--125,127,129,132-134,143-151 157,171-174,182-184,189,192-197,199,206-208,215,besides 10 pp. (228--237) of phrases and inflections of verbs and nouns. Of the schedules given in the book,Nos.1to.10 inclusive,12,13,14, 16,17,18,22,24,25,27,28 and 30 are partly filled;the rest being blank. There are 447 entries exclusive of the words and phrases in schedule 30(pp.209--227). (Shelf 63)

Dorsey(J.Owen), Vocabulary of the Yaquina language of Oregon 12 pp. 4to. Recorded at the Siletz Indian Agency, Oregon, August--October, 1884, in a copy of Powell's Introduction to the Study of Indian Languages, second edition, pp. 77--81, 97, 100, 103, 105, 129, 182--184, 192, and 228--231. Of the schedules given in the book, Nos. 1 and 2 are full; Nos. 6, 9, 10, 14, 18, 24 and 30 are partly filled, the last (pp. 228-231) containing inflections of names for parts of the body; the rest being blank. The entries, excluding the words in schedule 30, number 220. (Shelf 73)

Dorsey(J.Owen), Vocabulary of the Al-si or Alsea language of Oregon. 97 pp. 4to. Recorded at the Siletz Indian Agency, Oregon, August--October, 1884, in a copy of Powell's Introduction to the Study of Indian Languages, second edition, pp. 76--86, 88-90, 92--93, 95-103, 105-106, 109-111, 113-120, 131-145, 150-152, 154, 162-165, 171, 182-199, 204, 206, 210, 228-242, and several interpolated pages passim. Of the schedules given in the book, Nos. 1 and 2 are full; Nos. 3 to 10 inclusive, 12 to 26 inclusive, 27, 28 and 30 are partly filled; the rest being blank. The entries number 1,573, exclusive of the words and phrases in schedule 30 (pp. 228--242). (Shelf 73)

Dorsey(J.Owen), Vocabulary of the Cai-yu-ela or Sinslaw language of Oregon. 33 pp. 4to. Recorded at the Siluta Indian Agency, Oregon, October, 1884, in a copy of Powell's Introduction to the Study of Indian Languages, second edition, pp. 77-82, 84, 88-89, 95-97, 109-111, 121-123, 129, 148-151, 162, 172, 174, 182-184, 192, 215, 228-229. Of the schedules given in the book, Nos. 1 to 8 inclusive, 12, 14, 17, 18, 24, 28, and 30 are partly filled; the rest being blank. The entries number 192, besides the inflections of verbs and nouns on p. 228. (Shelf 73)

~~(The following MSS. are to be found on shelf 88; Siouan-linguistics:--)~~

Dorsey(J.Owen), Part of the original notes taken before the preparation of "Omaha Sociology." On loose unnumbered sheets, containing words not yet recorded on the Ǿegiha dictionary slips. About 300 pp. Recorded in 1882. (In envelope 88--H)

Dorsey(J.Owen), Ǿegiha linguistic material, recorded in 1878-1889. On loose unnumbered sheets, etc., in envelope 88-I. The words have not yet been entered on the Ǿegiha dictionary slips.

Dorsey(J.Owen), Ɵegiha linguistic material recorded in note-books,1878--1888. Not yet inserted on Ɵegiha dictionary slips. (In envelope 88--J)

Dorsey(J.Owen), Customs relating to the Sick,Dying and Dead. Recorded in 1878-1880. 11 pp. 8vo. (In envelope 88--L)

Dorsey(J.Owen), Mythology,Folk-lore,Astronomy and Natural Phenomena. 12 pp. 8vo. Recorded in 1878--1880.(In envelope 88-I.)

Dorsey(J.Owen), Notes on the Practice of Medicine and Materia Medica of the Omaha and Ponka tribes. Recorded in 1878-1880. 20 pp. 8vo. (In envelope 88--L)

Dorsey(J.Owen),Ɵegiha and T‡iwere comparative philology:including notes dictated by Joseph La Fleche in 1879-1880(in 4 note books);an epistle dictated by a Missouri Indian in his own language; Synonyms and Grammatical notes,on about three dozen slips; Ponka notes obtained from Yellow Buffalo in May,1889, on 20 8vo. pp. of a note book(All in envelope 88--A). Not yet inserted on Ɵegiha dictionary slips.

Dorsey(J.Owen),Ɵegiha and T‡iwere linguistic material,consisting of the following: Notes on the Pronouns in Ɵegiha and T‡iwere,obtained from Joseph La Fleche in 1878-9,and copied on 47 type-written fcp. pp. Not inserted on Ɵegiha dictionary slip

Ǿegiha and T̥c̥iwere linguistic notes, obtained from Louis Sanssouci in 1880, in 2 note books, 80 pp. Not yet entered on dictionary slips. (In envelope 88--B).

Dorsey(J.Owen), Ǿegiha linguistic material, consisting of notes dictated by Francis La Flesche(6 4to.pp.) and Louis Sanssouci (74 4to.pp.). Not yet inserted on dictionary slips.(In envelope 88--O).

Dorsey(J.Owen), Ǿegiha linguistic notes, obtained from Samuel Fremont in 1888 and Geo.Miller in 1889. About 200 8vo.pp. Not yet inserted on dictionary slips.(In 88--K)

Dorsey(J.Owen), Ǿegiha Grammar, as far as prepared up to 1875 150 8vo.pp. To be revised and used in the preparation of the Ǿegiha Grammar. (In 88--Q)

Dorsey(J.Owen), Ǿegiha and T̥c̥iwere comparative vocabularies, recorded in a copy of Powell's Introduction to the Study of Indian Languages, first edition, in 1879. The T̥c̥iwere entries were copied from a note book of the Rev.Wm.Hamilton, the Omaha missionary. None of the schedules are entirely filled.(88-E)

13

Dorsey(J.Owen), Omaha and Ponka vocabulary,recorded at Omaha Agency,Nebr.,in 1879,in a copy of Powell's Introduction to the Study of Indian Languages,first edition. None of the schedules are full,many are blank. Vegetal names to be found on pp.58,59, 62,63,64;dances on pp. 42,43:games on 44;local names on 50,68, 69,70; personal names om p. 109. (88--D)

Dorsey(J.Owen), Siouan Onomatopes,Interjections and Phonetic Types. 1889--1891. Most of this paper was revised and enlarged in 1892,forming one entitled,"Siouan Phonetic Types,"22 typewritten 8vo. pp. (In envelope 88--P). With sundry charts.

Dorsey(J.Owen) and La Flesche(Francis), Letters or Epistles written in 1882. containing Dorsey's queries and La Flesche's replies. The linguistic material has not been copied on dictionary slips. (88--C)

Dorsey(J.Owen), Unpublished Øegiha Texts. Type-written on 18 fcp. pp. These texts were withheld from publication by order of the Director. (In envelope 89--K)

Dorsey(J.Owen),Ponka and Omaha grammatical notes. On loose sheets. The words have not been copied on the dictionary slips (In envelope 89--D).

14

Dorsey(J.Owen), Øegiha grammatical notes,chiefly on the verb: On loose unnumbered sheets. Not copied on dictionary slips. (In envelope 89--C)

Dorsey(J.Owen), Øegiha grammatical notes,including verbal paradigms. On loose unnumbered sheets. Not copied on dictionary slips. (In envelope 89--B)

Dorsey(J.Owen), On the Ponka Pronouns. Written in the summer of 1877. 238 fcp. pp. To be compared with La Fleche's Omaha and Oto notes(88-B). The words in this paper not yet copied on the dictionary slips. (89-- A)

Dorsey(J.Owen), Ethnological notes,obtained chiefly from Joseph La Fleche and Two Crows in 1882. In three note books,which contain some linguistic material which has not been copied on the dictionary slips. (In envelope 89--E).

Dorsey(J.Owen), Words,and phrases in the language of the Taneks ha^{n}-ya or Biloxi Indians of Louisiana. 103 pp.4to.,including 8 intercalated pp. Recorded in Jan. and Feb.,1892,and Feb.,1893,in a copy of Powell's Introduction to the Study of Indian Languages,second edition,pp.76-86,88-90,92-103,105,109-111,113-138,148-152,162-163,171-172,181,183-185,187,189-190, 192-195,196-199(5 intercalated pp),200-221(3 intercalated pp), 224-225. Of the schedules given in the book,Nos.1,2,3,6,9,12,

(Biloxi,continued)

13,15,24 and 25 are full;Nos.4,5,7,8,10,11,14,16 to 22 inclusive,and 26 to 30 inclusive,are partly filled;the rest being blank. The kinship charts in the pocket of the book are partly filled. There are 2,263 entries,exclusive of 33 nouns inflected in schedule 30. (90---C)

Dorsey(J.Owen), Biloxi Texts and Phrases.245 fcp.pp. Recorded in 1892 and 1893 at Lecompte,La.,There are 31 texts,chiefly myths,each having an interlinear translation,explanatory notes and a free English translation. (90--K)

Dorsey(J.Owen), Biloxi Kinship Groups. 7 fcp.pp.(In 90--J)

Dorsey(J.Owen), Biloxi Transitions. 13 fcp.pp.(In 90-J)

Dorsey(J.Owen), Comparative vocabulary of the Biloxi and Tutelo languages. 7 fcp.pp. in 1892;to be revised and enlarged. (In 90--J)

Dorsey(J.Owen), Comparative vocabulary of the Biloxi and Hidatsa languages. Begun in 1892,only 2 pp. completed. (In 90-J)

Dorsey(J.Owen), Conjugations of Biloxi verbs. Recorded in 1892 on 30 fcp.pp. To be revised and enlarged by adding material gained in 1893. (In 90--J)

Dorsey(J.Owen), Biloxi linguistic notes,recorded in 1893;not yet copied on dictionary slips.(On loose sheets in 90-J)

Ditto,recorded in 1893. (In two note books, 90-G and 90--H)

Dorsey(J.Owen), Biloxi-English dictionary,recorded on cards arranged in alphabetical order,during the year 1893. 3,185 entries. When all the words in the notes and texts recorded in 1893 shall have been added,there may be over 5,000 entries.

Dorsey(J.Owen), English-Biloxi dictionary,arranged in 1893 on catalogue cards in alphabetical order,1,934 entries. To be enlarged by the addition of words gained in 1893.

Dorsey(J.Owen), Biloxi roots,arranged in alphabetical order on catalogue cards. Over 1000 in number. To be revised and enlarged after an examination of the material gained in 1893.

Dorsey(J.Owen), Tqiwere-English dictionary,arranged in alphabetical order on cards. Recorded in the first alphabet of the Bureau of Ethnology;to be revised and translitterated. When complete,it will consist of about 9,000 entries.

Dorsey(J.Owen),Tqiwere Radical Roots,recorded in the 1st alphabet of the Bureau of Ethnology. In type-written ms. To be revised and enlarged.

(In 91-C)

Dorsey(J.Owen), Oto myths, recorded in 1879-80, at Omaha Agency, Nebraska. The original MS, 12 4to.pp. (In 91--C)

Hamilton(William), Iowa, Otoe and Omaha words and phrases. Copied in 1879 by J.Owen Dorsey. 5 pp. 8vo. (In 91--C)

Hamilton(William), Iowa and Omaha words and phrases. Copied by J.Owen Dorsey. 44 pp. fcp. (In 91--C)

Hamilton(William), Origin of the Iowa gentes. Copied by J.Owen Dorsey from the author's Iowa MSS. 23 pp. fcp. (In 91-C)

Hamilton(William), War parties, Practice of Medicine, etc. Copied by J.Owen Dorsey from the author's Iowa MSS. 40 pp. fcp. (In 91--C)

Dorsey(J.Owen), Tqiwere texts, recorded in 1879-80 at the Omaha Agency, Nebr. Part of these are in the 1st., and part in the 2d. alphabet of the Bureau of Ethnology. (To be elaborated) (In 91--B) These texts, with the other Tqiwere material on hand, should be published as a monograph, to be entitled "The Tqiwere Language."

Dorsey(J.Owen), Tqiwere Personal Names. On 506 cards, in alphabetical order. Each name is given in the original language, with its English meaning, name of gens or subgens, etc.

Dorsey(J.Owen), Winnebago-English dictionary. On cards, arranged in alphabetical order. They numbered 2,895 in 1886. The words gained in 1893 have not been inserted(May,1894).

Dorsey(J.Owen), English-Winnebago vocabulary. On cards, in alphabetical order. Estimated at 1,000 entries.

Dorsey(J.Owen), Winnebago Personal Names. On cards in alphabetical order. Each name is given in Winnebago, with its English meaning, gens or subgens, etc. They numbered 380 in 1886. A few were added in 1893.

Dorsey(J.Owen), Kansa Texts, recorded in 1883. With interlinear and free English translations and explanatory notes.
85 pp. fcp.(type-written). (In 94--L)

Dorsey(J.Owen), MS. Kansa linguistic and sociological notes. Recorded in 1882-3. To be utilized in the preparation of three works: Kansa Sociology, a Kansa grammar and Indian Personal Names
On several hundred fcp.pp. in 94--A.

Dorsey(J.Owen), Kansa-English dictionary. On cards, arranged in alphabetical order. 4,974 entries.

19

Hale(Horatio),Dorsey(J.Owen) and Hewitt(J.N.B.),Tutelo-English vocabulary,on cards in alphabetical order. Arranged by J. Owen Dorsey from the printed vocabulary of Hale and the MSS. of Dorsey(1882)and Hewitt(1888). Completed in Sept.,1891. On 775 slips. (Shelf 91)

Dorsey(J.Owen), English-Tutelo vocabulary,on slips,in alphabetical order.

Hayden(F.V.),Hoffman(Dr.W.J.),Kipp(Jas.),and Maximilian(Princ of Wied), A Mandan vocabulary(English-Mandan),arranged in alphabetical order by J.Owen Dorsey from the printed vocabularies of Hayden,Kipp,Maximilian,and the MS.vocabulary of Hoffman. 15 type-written pp. fcp. (In 91--D)

Hoffman(W.J.) See Hayden,Hoffman,Kipp and Maximilian.

Hewitt(J.N.B.). See Hale,Dorsey and Hewitt.

Dorsey(J.Owen), Winnebago Texts,recorded in 1893. With interlinear and free English translations and explanatory notes. When completed,it will consist of at least 150 type-written pp. 8vo. (On shelf 93)

Dorsey(J.Owen). Kansa Personal Names. On cards, in alphabetical order. Each name is given in the Kansa language, with its English meaning, name of gens or subgens, etc. Total, 593.

Dorsey(J.Owen), Kansa Local Names. On cards, in alphabetical order. Total, 185.

Dorsey(J.Owen), Osage Personal Names. On cards, in alphabetical order, numbering 470 entries. Each name is given in the Osage language, with its English meaning, name of gens or subgens, etc.

Dorsey(J.Owen), Osage-English dictionary. On cards, in alphabetical order. 3,556 entries.

Dorsey(J.Owen), Osage Texts, recorded in 1885, with interlinear and free English translations and explanatory notes. On 46 type-written fcp. pp. (In 94--M)

Dorsey(J.Owen), Osage linguistic and sociologic notes. Recorded in 1883. To be utilized in the preparation of three works: Osage Sociology, an Osage grammar and Indian Personal Names. Several hundred pp. in 94--K.

Dorsey(J.Owen), Osage Local Names. On 78 cards, in alphabetical order.

Dorsey(J.Owen), Names of Osage Gentes and Subgentes. On 67 cards, in alphabetical order.

Dorsey(J.Owen), Comparative vocabulary of Siouan Languages, arranged from that which was prepared in 1877(On Shelf 60), but recorded in alphabetical order on 326 cards, the Indian words being written in the 2d. alphabet of the Bureau of Ethnology.

Dorsey(J.Owen), Kwapa or Quapaw vocabulary, 87 pp.4to. Recorded in 1883, 1890-I, and 1894, in a copy of Powell's Introduction to the Study of Indian Languages, second edition, pp.77-86, 88-105, 109-111, 113-129, 131-139, 150, 162-164, 171-173, 181-188, 187, 189-197, 200, 208-209, 216-219. Of the schedules given in the book Nos. 1, 2, 6, 7, 22 and 24 are full; Nos. 3, 4, 5, 8, 9, to 21 inclusive, 23, and 25 to 28 inclusive, are partly filled; the rest being blank. (95--E) 1,552 entries.

Dorsey(J.Owen), Kwapa Personal Names, numbering 259. Recorded in 1894. Not yet arranged on cards. (In envelope 95--C) There are also 116 personal names, gained in 1890-1891, arranged on cards in alphabetical order, in a drawer of a MS. case. To be collated.

Dorsey(J.Owen), Kwapa Texts, with interlinear and free English translations and explanatory notes. On 70 type-written fcp.pp. These texts were obtained from a Kwapa man, Alphonsus Valliere, who did not remember any of the myths of his people; but he un-

darstood the language of the Ponca and Omaha(Degiha) as well as the Kwapa. So the author repeated several Degiha myths, and thus succeeded in writing at dictation, sentence by sentence, the Kwapa equivalents. These have no mythologic value.(In 95-A and 95-B)

Dorsey(J.Owen), Kwapa Texts, with interlinear and free English translations and explanatory notes. Recorded at the QuapawMission, Indian Territory, in Jan., 1894. These have a mythologic value as well as a linguistic one, as they are aboriginal myths obtained from the old people. 160 type-written 8vo.pp.

(In 96--A)

Dorsey(J.Owen), Kwapa linguistic and sociologic material:in a small note book, recorded in Jan., 1894, at the Quapaw Mission, Indian Territory. 73 pp. (96--B)

Dorsey(J.Owen), Extracts from the Quapaw MS. of Lewis F.Hadley Revised in Jan., 1894, at the Quapaw Mission, Indian Terr., with the aid of a full Kwapa, George Redeagle. (95--G)

Many words have been added which were not recorded by Hadley. 26 type-written 8vo. pp. (95--G)

Dorsey(J.Owen), Kwapa Scrap-book, containing the original Kwapa texts recorded in Indian Terr., in Jan., 1894, also 48 pp. of linguistic and explanatory notes. (95--G)

23

Dorsey(J.Owen), Kwapa linguistic material obtained in 1890-1 from Alphonsus Valliere,in Washington,D.C.,:to be verified with the assistance of other Kwapas. This consists of Kwapa paradigms and other grammatical notes. (In 96--D)

Dorsey(J.Owen), Øegiha-English Dictionary. On catalogue cards,in alphabetical order,filling 20 drawers of a MS.case. The 2d. alphabet of the Bureau of Ethnology is used. Up to 1885,over 16,000 entries had been made;but since then there has been little done,owing to frequent and long interruptions, one lasting over two years. Thousands of words have yet to be added from the MSS. and the pages of the published volumes, Contributions to N.A.Ethnology,Vol.VI:The Øegiha Language,and "Omahaand Ponka Letters."

and

Dorsey(J.Owen), Kwapa-English Dictionary. On catalogue cards in alphabetical order,filling 6 drawers of a MS. case,and consisting of several thousand entries(of material gained prior to Jan.,1894;what has been gained since must be added).

24

Dorsey(J.Owen), Ǫegiha Historical Notes. On unnumbered pp. in a drawer of a MS. case. Recorded 1878--1882.

Dorsey(J.Owen), On Modes of Predication in the Siouan Languages. On unnumbered pp. in a drawer of a MS. case.

Dorsey(J.Owen), Material for a monograph to be entitled"Indian Personal Names," or "Personal Names of Siouan Indians." This consists of MSS. filling three drawers of a MS.case,i.e. Assiniboin,Dakota,Hidatsa and Mandan personal names,from the Census of 1880; Dakota personal names from the same Census; and Personal names of the Omaha,Ponka,Kansa and Osage,illustrated by genealogical tables acquired from natives. To this material should be added the personal names of the other Siouan tribes,Kwapa,Iowa,Oto,Missouri,and Winnebago(on cards,in alphabetical order).

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

Baxter Springs, Kansas. ~~WASHINGTON, D. C.,~~ Jan. 6, 1894

Dear Prof. McGee:

Mr. Abrams, the Indian, met me Wednesday evening, and soon drove to his house, where I remained till Thursday afternoon. Thursday morning Geo. Redeagle (a full Kwapa who is to be my interpreter) and Buffalo Calf, a Kwapa of the old school and a shaman, came to see me, and agreed to work for one dollar a day (6 hours). Yesterday they came to the Mission where I am boarding, and gave me considerable information. As my registered packages from the office have not yet reached here, I could not ask about the owls, hawks, etc. (of which there are colored plates in a book in one of the packages), so I passed over that part of the schedule in the Introduction. I have revised and enlarged the material recorded in the Introduction (which I brought with me) as far as "Reptiles". On Monday Mrs. Stafford (nearly 100) may come. She knows the old traditions

myths, etc.

Truly yours,

J. Owen Dorsey.

SMITHSONIAN INSTITUTION.
BUREAU OF ETHNOLOGY.
No 70 | RECD JAN 9, 1894

Baxter Springs,
Kansas,
Jany 6, 1894.

Dorsey, J Owen,
Bureau American Ethnology,

Writes of some of his arrangements in the field for linguistic work among the Kwapa; says his registered packages have not yet reached him.

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

c/o Quapaw Mission.
Baxter Springs, Kansas, ~~WASHINGTON, D. C.,~~ Jan. 8, 1894

Address sent Mr Jones 1/16 – McD.

Dear Prof. McGee:

Mr. Jones promised to send me the negatives of the two "snapshots" which I took for the purpose of testing the first film. Will you please furnish him with my address, as given above? 1/16, '94.

I have found a curious place here known as "The Devil's Promenade", which has been visited by hundreds of people. Two views of it (one of the floor containing "The Devil's Biscuits", the other of the face of the cliff), with specimens of the biscuits, will probably be of interest to you.

At this place there are not only the pure Kwapa, but also some who are known as "Osage-Quapaws", that is, such Indians as have intermarried with the Osage, speaking a dialect that is a mixture of Osage and Kwapa. I shall be obliged to ascertain from each informant, to which party he or she belongs.

Truly yours,

J. Owen Dorsey

The changes in temperature are very great: Friday was 25 degrees warmer than Saturday, and yesterday 20 degrees warmer. To-day is cooler.

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

Baxter Springs, Kas., ~~WASHINGTON, D. C.,~~ Jan. 18, 1894

Dear Prof. McGee:

Three of the ten packages that were to be sent me by registered mail have not reached me. The following have come, all mailed on Jan. 3:

Spriggs's nos.	Wash^n nos.	Baxter Spr. nos(?)
4	23,274	1966.
2	23,275	1964.
	23,276	1963.
6	23,277	1962.
9	23,278	1960.
8	23,279	1959

and 23,280 — 1965.

I am very anxious to receive the others, one of which contains two books, published by the Dept. of Agriculture, that I ought to have here when I record the names of birds.

So far, three texts with their explanations, and sundry grammatical notes, personal names, etc., have been recorded. Tall Chief, who knows about the secret societies, is expected daily from the Osage country.

I have the promise of more helpers for next week.

Truly yours, J. Owen Dorsey.

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

Baxter Springs, Kansas, ~~WASHINGTON, D. C.~~, Jan. 17, 1894

Dear Prof. McGee:

The last of the registered packages were received yesterday evening.

I am glad to report progress in my studies. Five texts have been recorded, two of considerable length.

In case of my inability to pack all the books, etc., containing Kwapa material in my trunk and satchel, shall I send the rest by registered mail or by express?

I find that the Kwapa language has changed somewhat, or, rather, that the young men pronounce the words differently from the elder ones: for instance, the former substitute plain "d" for "d^{ϕ}" (= Omaha ϕ), and "gd" for "$k_x t^{c}$". Similar modifications have been observed in the Dakota, etc.

Truly yours,

J. Owen Dorsey.

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

Baxter Springs Kansas, WASHINGTON, D. C., Jan. 23d, 1894

Prof. W. J. McGee,

Dear Sir:

I have been hoping that I might remain till Feb. 12th.; but I now fear that I shall be compelled to leave much earlier, perhaps on next Monday, Jan. 29th.

It would not do for me to be sick here, especially just now when fully fifty of the scholars are under medical treatment and much of the school work has been suspended because of the attention that must be given to the patients, day and night.

I have had a bad cold and cough for a week, and occasional pains in my lungs; hence I must be cautious. My interpreter has had the grip, so I have not seen him since last Thursday. I am reviewing two texts alone this morning, and will have one of the large Kwapa [illegible] my room this after-

noon, for the purpose of questioning him concerning those words that I cannot translate. Fully two-thirds of the Kwapa words recorded are very plain to me.

Yours, respectfully,

J. Owen Dorsey.

SMITHSONIAN INSTITUTION.
BUREAU OF ETHNOLOGY.
№ 59 | REC'D JAN 27, 1894

Baxter Springs, Kan.
January 23, 1894.

D o r s e y, J. Owen.
Ethnologist.

Fears he shall be compelled to leave field January 29th instead of February 12th, as originally proposed, owing to ill health; remarks on his work in recording Kwapa linguistics.

SMITHSONIAN INSTITUTION.
BUREAU OF ETHNOLOGY.
№ 93 | REC'D Jan'y 1894

Takoma Park,
Jan'y 29 1894

Dorsey, J. Owen.

States the cause which rendered imperative his early return from the field.

Takoma Park, Jan. 29/94.

Prof. W. J. McGee,

Dear Sir:

I returned sooner than I anticipated, because I found that there was no prospect of my obtaining further information from the Indians owing to a combination of circumstances.

(1) The interpreter had the grip, and I could find no one to fill his place to my satisfaction.

(2) The prevalence of the measles, not only in the School, but also in the Indian households.

(3) The impossibility of obtaining the assistance of the two old Indian story-tellers on account of the cold weather.

I had a conference with Prof. McKinney the Superintendent, before coming to

a decision.

I intended going to the city to-day, but I may not venture in the rain on account of a cold and cough, increased by riding from St. Louis to Harrisburg in the "Colon", which was decidedly chilly.

Many thanks for sending the telegram to Mrs. Dorsey. It reached her in time Saturday morning.

Hoping that I may see you to-morrow,

I remain

Truly yours,

J. Owen Dorsey.

United States Indian Service,

..... Agency,

....., 189...

keep her health. I do not believe the Dept would wish it, if the Comr. Browning knew the facts, and you know them. Please call as soon as you are able and let me know the result.

All the the employés are well, but Mrs. McNeil had the misfortune to burn her hand badly last, night, which comes at a very bad time.

I will now proceed to answer your questions, and any information I can procure for you at any time, I will gladly forward. Do not hesitate to ask me for it.

1. Victor Giffin is 15 yrs. old. Father's name Kâ däh t hūn gäh - He is full blood.
2. Robt Thompson. Age 15 yrs. Father's name Tâh ch (prairie) Full blood.
3. Alex Mud. Age 16. Father's name ē päh skä ie white tail Full blood. Taller than John Coldspring.
4. John Coldspring. Age 14. Name of father Snā häh wạ kūn tä. Full blood.
5. Jas. Thompson. Age 11 yrs. Full brother of Robert.
6. Chas Quapaw. " 7 ". Name of father Kā däs schâ tūn kä full Quapaw

United States Indian Service,

.....Agency,

....., 189...

7. Frank Greenback. Age 13. He is not a brother of Minnie Jocette. Father's name Käh whach tē ō häh nê ch = Ger. y Frank.

8. Wiley Ball Age 11 yrs. Mothers name {Mosqueh Mäs'kĕ} (like crawf Sister of Chief Charley. Father's name Sam Ball not Bull.

9. Alice Brown. Father's name Wä täh'zgē kä. i.e. little dress or sh light

10. Minnie Jocette's father was not a Greenback. He is name Wä täh ōō'sä. i.e. going fast

11. John Lane Age 7. Father Umpäh shē kâh. full blood Quapaw.

12. Merton Quapaw. Full brother to Charley. age 6 yrs.

13. Amanda Ball. Full sister to Wiley " 5 "

14. Mary Coldspring. Age 9 yrs. Full sister to John

15. Julia Whitebird " 11 " Wa jn ska's daughter. Full Quapaw.

16 Dora " " 10 " " " " " full sister of Julia

This is the best I can make out of it. I forgot to get the accent of those I got of Geo. Eagle. The five marked are given me by Mr. Tom Walker. I sent him after them this afternoon among the Quapaws. I hope they are intelligible to you. I would like to have Mary Coldspring's picture to save for her mother.

With best wishes I remain,

Very Truly Yours,
Jno. J. McKoin.

Victor Giffins mother, Mi tegi, dau of Mrs Stafford

Mrs Peter Shepp - "Julia Stafford", Mi'tē man-'ddha (Elk) Holds it head up (in ~~eating~~ browsing) Her mother ws Pahi zi, dau. of Mrs Stafford Her husband Peter Shepp is a Zage or Sac man. Her father was We-'tin wakanta

---

Peter Clabber of Buffalo gens
Pa zhan-'ke
His wife of Snake gens: Mi hita'
sun lav

Geo Redeagle's present name is Khi-ddha' wakan'ta (given v Eagle people). He belongs to Black bear gens, son of Kt the-tan' zhi-tē, Red Hawk (not Eagle)
His wife is U'ka shan', dau of Sni'hi wakan'ta of An'pantan, an Elk gens - Their son is Tan-nan' zhi ka', Young Thunder -

person ~~[illegible]~~ last of Nov /92
Dan is Man-shon ska, White Quill feather
b. last of Oct /89

SMITHSONIAN INSTITUTION

BUREAU OF ETHNOLOGY

WASHINGTON, D. C. April 5, 1894.

Prof. John J. McKoin,

Supt. Quapaw Mission,

Baxter Springs, Kansas.

Dear Sir:--

According to promise, I have sent to-day by registered mail to your address, a package containing the photographs of the following Kwapas (or Quapaws):

	copies
Buffalo Calf, 1 full face, and 1 profile.	2
Geo. Redeagle, 1 full face.	1
Geo. Redeagle's family, 3 full faces in 1 photo	1
Robt. Thompson, 1 full face, 1 profile	2
Victor Griffin and Robt. Thompson, 2 full faces	2
John Coldspring and Alex. Mud, 2 full faces	2
Peter Clabber, 1 full face, 1 profile	2
Mrs. Peter Clabber, 1 full face, 1 profile	2
Mrs. Peter Shepp (Julia Stafford), 1 full face, 1 profile	2

Some of the others (including one of Mrs. Stafford) were taken out of focus, and so were failures. There are several more to be printed and mounted for me: but as Mr. Dinwiddie (the artist) is engaged at Clifton, Virginia, it may be several weeks before I can obtain them. As soon as possible they shall be sent to you.

SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY
WASHINGTON, D. C.,

Hoping that the package may reach you in safety, and that the Indians may be satisfied with their pictures,

I remain

Truly yours,

J. Owen Dorsey.

I hope that all the patients have now recovered.

SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY
WASHINGTON, D. C.

May 2, 1894.

Prof. J. J. McKoin,
Supt. Quapaw Mission,

Dear Sir:--

After considerable delay, I have at last succeeded in obtaining the additional photographs, which I send to-day to your address by registered mail. The pictures of Mrs. Stafford, and the full faced ones of Geo. Rudeaux and Victor Girtin were out of focus, consequently no copies have been sent you.

The following is a list of the pictures sent to-day:

Peter Clabber, one extra full face.
Eliz Stafford, one ditto,
Miss Brown and Minnie Josette Greelback, four photos.
6 and 8 (please write back their names!) four photos.
5 and 8 (please send names) four photos.
Amanda Ball and Mary Cold-spring, two photos.
4 and 8 (please send their names) two photos.
Julia and Jos White Bird, four photos.
Quapaw Mission. one photo.

As Mr. Hinsdale has chanced to develop some extra photos, I have sent them for the benefit of the children. It is not my intention to show any partiality; I send what I have received.

Hoping that all are well, and that I may hear from you before long,

I remain Truly yours, J. Owen Dorsey.

Blood Reserve
Macleod. Alberta -
Canada - April 24. 1888

Rev. J. Owen Dorsey
Washington - D. C. U. S.

Dot 591 -

Rev. & Dear Brother

Your kind letter of April 5. received. also "Omaha Sociology" "Indian Personal Names" "The Dhegiha Language". "List of Works on Mythology & Folk-lore" -

I send you a newspaper containing a short article on "The Cree Language" - I have other articles. but do not think them of sufficient interest to send you - I intend within the next six months to publish Ojanakas - Sketches of the Red Men - when I hope to be able to repay you in a measure for what you have sent me - Any publications that

you can send me at any time on the Indians. I shall be glad to get - An article of mine on "The Blackfoot Sun Dance" was read two weeks ago before The Canadian Institute - Toronto - and will be published in their next report - I am also working on a Blackfoot Grammar and Dictionary. also History of the Blackfoot Confederacy -

Respectfully Yours
John McLean

upon should not have to be changed subsequently, I would suggest that I allow my brother ample time for consideration. Perhaps we cannot hope to do much in reference to this hymn to, until after your return from the Indian Territory. At what time do you expect to return?

My brother is generally so full of work, that I dislike to press him in regard to any matter. I want his advice as to how & where we can have any printing done. By the Sunday school. There would need to be new types for a few characters, I presume. Possibly we could arrange it in some way.

I feel quite encouraged as to the Omaha hymns - and I believe we shall be singing

them before long. If we succeed in saving one at first, we can keep that until we all know it by heart, and get more by and by. I do not want to take your time, when you are pressed with other work, and I feel very thankful for the interest you have taken in this and for the Omahas.

With the most grateful of thanks, for the service you have given "In His Name", I am

Yours truly

Martha Riggs Morris.

My next stopping place will be

Care C. H. Riggs, Union Line.

Pittsburgh.

Penna.

Bureau of Ethnology, Washington, D.C., June 11, 1894,

Mrs. Martha Riggs Morris,

Dear Madam:

I wish to ask a favor of you, hoping that it may be in your power to grant it, without inconvenience to yourself, within the next week or two. I have been collecting for many years considerable material for a monograph on the Personal Names of the Dakotas, Omahas, Ponkas and several cognate tribes. I now have about 8,000 names, with genealogical tables recorded among the Omahas, Ponkas and Kaws or Kansa, all of whom have descent in the male line. But several questions have arisen which I am unable to answer. I applied to Mr. Francis La Flesche, an old friend, whom I have known since 1878, but to my great surprise, I have received a reply, in which he says, "I have looked over the questions you submitted to me, and after thinking over them, I decline to answer them in the way they are put. I think that too much of the private affairs of the Omahas has already been published in the Bureau of Ethnology reports without their consent and I do not wish to add more, or have it done with my assistance. Some things you have published about me which I did not wish published but you took the liberty to do it." He addresses me as "My dear Mr. Dorsey," and signs himself, "Yours truly, F La Flesche."

I give you a copy of this reply, as I wish you to understand my great surprise at receiving it, being altogether in ignorance of any such feeling on his part; and because I wish caution to be observed in obtaining the information for me, if you can and will obtain it. There has been very unjust legislation, to which your brother has referred in prop-

er spirit in The Word Carrier. My hope is that I may aid in a reconsideration of the whole matter, in behalf of those Indians who have been wronged, as well as to gain the data for my monograph. I shall make it my business to ask my friend, Mr. La Flesche, to grant me an interview after office hours, in order to learn when and how I have done what his note states. But I suspect that if he had not been influenced, he would not have misconstrued my course, as I am not aware of having published any thing about himself or the Omahas, deserving of condemnation.

However, this is not the first time that I have been misunderstood. All who would do their duty must expect this at times.

I send a copy of the questions which I asked Mr. La Flesche.

The main things which I wish to know are the following:--

1. When a woman is divorced, does she take her children? Or does the father retain control of them? Why?

2. When the husband dies, what becomes of the children? Do his kindred care for them? Or do the mother and her kindred take them? Why?

You may find some instances (concrete examples) among the Omahas of the present decade. Those that follow refer to a period prior to 1881.

Hoping that I may hear from you soon, and that the work is prospering,

I remain

Truly yours,

J. Owen Dorsey.

Smithsonian Institution
National Museum of Natural History

Department of Anthropology
National Anthropological Archives

The Smithsonian continues to research information on its collections. Contact Smithsonian for current status.

Please observe the following rules for file sharing, which are intended to help protect the integrity of the material and associated information.
- Do not incorporate material into a publicly accessible database or website without checking with the National Anthropological Archives (NAA).
- Do not post whole manuscripts to a social media site, such as a blog, Facebook page, Twitter feed, etc;
- Do not modify or obscure the source information or copyright notice included in the material;
- If you deposit the material in a tribal library or resource center, make sure that the library or resource center knows the source of the original material and is aware of these rules. Please let the NAA know where material is deposited so that we can guide community members to it.

Questions? naa@si.edu.