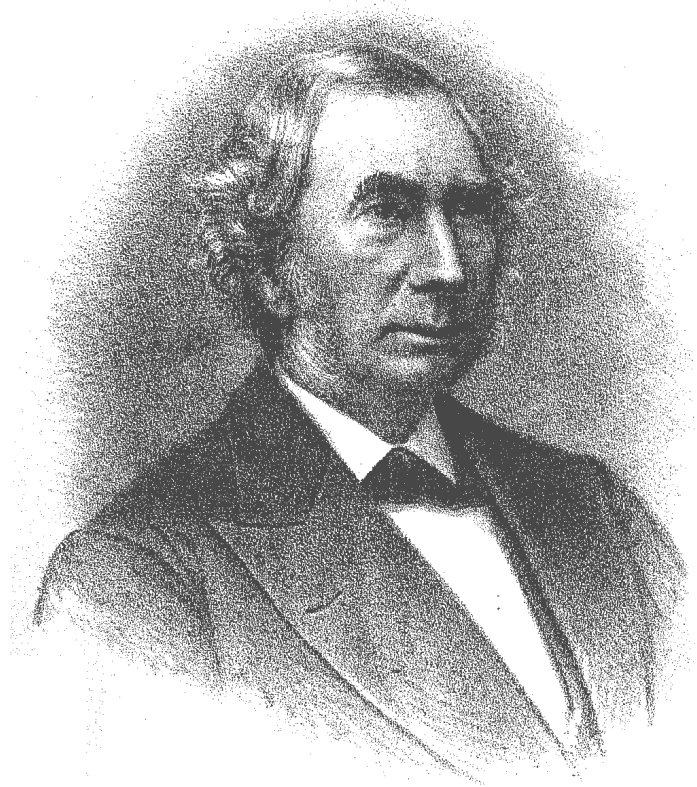


The Minnesota Constitution in the Language of the Dakota

TRANSLATED BY

STEPHEN RETURN RIGGS

(1858)



Engraving of Stephen R. Riggs
(1880)

Minnesota Legal History Project
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FOREWORD

BY

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1. The Dakota Dictionary

The Dakotas did not have a written language. It fell to early missionaries to reduce Dakota speech to writing. By most accounts, Samuel William Pond and his younger brother Gideon Hollister Pond were the first to devise a written Dakota alphabet and, with the assistance of others, compile a Dakota dictionary.¹ According to William Watts Folwell, the Pond brothers arrived at Ft. Snelling in 1834, “filled with the missionary ideal of the day, to evangelize heathen, enlighten their understandings, and save their souls from impending perdition.”² Their idealism or zealotry, Folwell shrewdly noted, drove them to master Dakota:

Aware that a knowledge of the language of the Indians was indispensable to the proclamation of Gospel, the brothers began learning it on their way to St. Peter’s. Lieutenant Edmund A. Ogden of the Fort Snelling garrison, lately come to the post, had collected a small Dakota vocabulary, for which the agency interpreter furnished doubtful definitions. The officer gave his script to the Ponds, who, with the help of some Indians, gathered “a considerable number of words” that were new to them. Thus aided, they soon made progress in understanding and speaking Dakota. After their first year they had no difficulty in conversing with Indians. At the same time they undertook the task which at length

¹ William Watts Folwell, *A History of Minnesota* 187 (Minnesota Historical Society Press, 1956) (published first, 1921) (citing sources).

² *Id.* at 187.

gave the Dakota the Word of Life in their own tongue. By the time their cabin on the lake [Calhoun] was completed, in July, 1834, they had devised the "Pond alphabet" of the Dakota language so named by [Rev. Edward D.] Neill. Fortunately the young men knew no language but their own English, and had no conception of the niceties of modern phonology. They soon discovered that the five vowel characters of the English were enough to represent the Dakota vowels. It was not so easy to frame the consonant system. The Dakota had two guttural sounds unknown in English, and had no *g*, *l*, nor *r*. By putting into service the superfluous letters *c*, *q*, and *x*, by *g* and *r* for the two gutturals, and by making the final *n* nasalize the preceding vowel, they had, before the summer was over, an alphabet which for all ordinary occasions was practically phonetic. For one sound there was one letter; for one letter, one sound. A Dakota could read as soon as he had learned his letters. One of them very soon learned not only to read but also to write letters which his teachers could understand. A capital merit of the Pond alphabet was it called for no new types and could be set up in any printing office.³

³ Id. at 188-9 (emphasis in original; citations omitted). Samuel Pond later recalled how they taught the first Dakota to read and write his own language.

In the spring of 1835, while my brother and I lived at Lake Calhoun, a young Dakota named Maza-hda-ma-ne came to our house and asked us whether we thought Dakotas could learn to read. There was then nothing printed in the Dakota language, and we had only a short time before arranged an alphabet in which it could be written; so that we could furnish him with lessons only by writing them with a pen. It was not much trouble to teach him, for he learned rapidly to read and write, and was soon able to write letters to us which we could understand very well, so far as we then were acquainted with the language.

Quoted in Stephen R. Riggs, "Protestant Missions in the Northwest," 6 *Collections of the Minnesota Historical Society* (Pt. I) 117, 130 (1894).

The following is an early version of the Pond grammar found on a fragment of a manuscript in the handwriting of Samuel Pond: ⁴

| | |
|--|---------------------|
| A a pronounced ah, has the sound of a as in bar | N n Nee n, in not |
| B b Bee b, in bite | O o O o, in no |
| C c Chee ch, in chin | P p Pee p, in pin |
| D d Dee d, in dog | Q q |
| E e A a, in late | R r |
| G g | S s See s, in so |
| H h Hee h, in hand | T t Tee as t in tin |
| I i E e, in me | U u oo oo in moon |
| J j Zhee as in French | W w Wee w in wise |
| K k Kee k, in king | X x Shee sh in show |
| M m Mee m, in me | Y y Ye y in yet |
| | Z z Zee z in zebra |

Although the Ponds had little formal education, they were natural linguists, conscientious lexicographers, and earnest philologists. Folwell admired them:

They knew and spoke Dakota better than any other white men. They learned French, Latin, Greek, and Hebrew. Samuel learned German also and made a small Hebrew-Dakota dictionary....So much more does the student himself avail than any apparatus of schools, colleges, and libraries.⁵

In the spring of 1836, Gideon Pond helped Rev. Thomas F. Williamson build a mission house in Lac qui Parle, and then assisted in the translation of several books of the Old Testament into Dakota.⁶ The following year, Stephen Return Riggs arrived in Minnesota. To Folwell, Riggs many of the attributes of the Ponds:

⁴ Folwell, note 1, at 447.

⁵ Id. at 198. The epigrammatic last sentence in this tribute is noteworthy because Folwell was the first President of the University of Minnesota, serving from 1869 to 1883.

⁶ Id. at 199-200

Riggs possessed a native talent for language, and no little literary ability. His still youthful heart burned with zeal to aid in saving some souls from the penalty of original and individual sin and to lead them into the green pastures of the Christian life. It was natural for him to enter upon the work of translation and the preparation of much-needed textbooks for the mission schools. With the start given him by Samuel Pond he learned the Indian language rapidly and after some two years began to preach, but it was not till years later that he spoke with "joy and freedom." Few of the missionaries ever attained such fluency.⁷

Before Riggs's arrival, the Pond brothers had begun compiling a Dakota dictionary. Williamson and Riggs joined the effort to complete and publish it. Given the commonality of purpose in the small missionary community, this should not be surprising. But what the Pond brothers did not expect was that Riggs would claim to be the primary compiler or author of what has been described as a "great work, one of the most important contributions to Indian philology produced in America."⁸

The title page of Riggs's memoir, *Mary and I. – Forty Years With the Sioux*, published in 1880, has a list of his accomplishments in his order of preference: "Missionary of the A. B. C. F. M.; and Author of 'Dakota Grammar and Dictionary,' and 'Gospel Among the Dakotas,' etc."⁹ In the chapter covering the events of 1851-1854, he gives his version of the genesis of the Dakota dictionary:

⁷ Id. at 200.

⁸ "Memoir of Rev. Stephen R. Riggs, D. D." 6 *Collections of the Minnesota Historical Society* (Pt. I) 187, 188 (1894). Riggs died on August 24, 1883, in Beloit, Wisconsin.

⁹ Stephen R. Riggs, *Mary and I. – Forty Years With the Sioux* (1880).

A grammar and dictionary of the Dakota language had been going through the process of growth, in all these years. It was incidental to our missionary work, and in the line of it. The materials came to us naturally, in our acquisition of the language, and we simply arranged them. The work of arrangement involved a good deal of labor, but it brought its reward, in the better insight it gave one of their forms of thought and expression.

To begin with, we had the advantage of what had been gathered by the Messrs. Pond and Stevens and Dr. Williamson, in the three years before we came. Perhaps an effort made still earlier, by some officers of the army at Fort Snelling, in collecting a vocabulary of a few hundred words of the Sioux language, should not be overlooked. Thus, entering into other men's labors, when we had been a year or more in the country, and were somewhat prepared to reap on our own account, the vocabulary which I had gathered from all sources, amounted to about three thousand words.

From that time onward, it continued to increase rapidly, as by means of translations and otherwise, we were gathering new words. In a couple of years more, the whole needed revision and rewriting, when it was found to have more than doubled. So it grew. Mr. S. W. Pond also entered into the work of arranging the words and noting the principles of the Dakota language. He gave me the free use of his collections, and he had the free use of mine. This will be sufficient to indicate the way in which the work was carried on, from year to year. How many dictionaries I made I cannot now remember. When the collection reached ten thousand words and upward, it began to be quite a chore to make a new copy. By and by we had reason to believe that we had

gathered pretty much the whole language, and our definitions were measurably correct.

It was about the beginning of the year 1851, when the question of publication was first discussed. Certain gentlemen in the Legislature of Minnesota, and connection with the Historical Society of Minnesota, became interested in the matter. Under the auspices of this society, a circular was printed setting forth the condition of the manuscript, and the probable expense of publication, and asking the co-operation of all who were interested in giving the language of the Dakotas to the literary world in a tangible and permanent form. . . .

From these sources we had \$1,000; and with this sum the book might have been published in a cheap form, relying upon after sales to meet any deficiency. But, after considering the matter, and taking the advice of friends who were interested in the highest success of the undertaking, it was decided to offer it to the Smithsonian Institution, to be brought out as one of their series of contributions to knowledge. Prof. Joseph Henry at once had it examined by Prof. C. C. Felton and Prof. W. W. Turner. It received their approval and was ordered to be printed.¹⁰

There is much Riggs in this passage, much less the Ponds. After Riggs died in 1883, a tribute by the Minnesota Historical Society affirmed his pre-dominant role in the creation and publication of the Dakota dictionary:

In the spring of 1843, he returned to his mission field, and established a new station at Traverse de Sioux, but in 1846 was sent again to Lac qui Parle, where he continued to labor until 1854, in the meantime spending

¹⁰ Id. at 117-119.

a winter (1851-52) east, supervising the printing of the "Grammar and Dictionary of the Dakota Language," compiled by himself and associates in the mission work, Dr. Thomas S. Williamson and Revs. Gideon H. and Samuel W. Pond, after many years of patient labor and study.¹¹

The Ponds were irked by such endorsements of Riggs's claims, yet they were restrained in setting the historical record straight, perhaps by the tenets of their faith—forgiveness, charity and an unwillingness to speak ill of another. These tensions appear in a private letter from Samuel W. Pond to John H. Stevens, dated March 6, 1891:

Respecting what is called Mr. Riggs' Dakota Dictionary it probably would not have been published if he had not been here, but it would have been completed as soon

¹¹ "Memoir of Rev. Stephen R. Riggs, D. D.," note 8, at 188. In the Historical Society's semi-official collection of biographies of notable Minnesotans, Riggs is described as being the "author of a Dakota Lexicon." Warren Upham & Rose Barteau Dunlap, *Minnesota Biographies, 1655-1912* 643, 14 *Collections of the Minnesota Historical Society* (1912). In contrast, entries on the Pond brothers do not once mention the Dakota dictionary much less their contribution to its formation. Id. at 607-608.

Governor Sibley placed primary responsibility upon the Ponds for the making of the dictionary. In a memoir written in 1873, when all claimants were still alive, Sibley recalled:

Rev. Samuel Pond and Rev. Gideon H. Pond, both still living and highly respected ministers of the gospel in this State, came to this region in the spring of 1834, from New England, and established themselves as missionaries with the Lake Calhoun Band. They continued to labor among the Indians for many years, and their intimate acquaintance with their language, enabled them, in connection with Rev. Messrs. Riggs and Williamson, to reduce it to a system, and in addition to other works which were printed, to furnish for publication by the Smithsonian Institute, in Washington city, an elaborate and complete Dakota Lexicon. Dr. Williamson arrived in 1835, and Mr. Riggs a year later. They still labor for the spiritual benefit of the Indians.

Henry H. Sibley, "Reminiscences of the Early Days of Minnesota," 3 *Collections of the Minnesota Historical Society* 242, 268 (1880).

and as well if he had never seen the Dakotas, for I had it in manuscript and it was carried to the different mission stations and copied before he thought of publishing it, and in collecting words for it my brother and I received much more aid from Mr. Gavin than we did from Mr. Riggs. I do not think that Mr. Riggs at first thought of claiming the authorship of the work, but when others ascribed it to him, it was perhaps natural that he should take no special pains to correct the error and after a while he began to call it his dictionary. While Mr. Riggs was living my brother and I told him plainly what we thought of his not rendering credit to whom credit was due, but I am not disposed to say anything to the public affecting his reputation, for I believe he was a good man and he is dead. But so is Dr Williamson dead and Mr. Gavin is dead and my brother is dead, and I shall soon be dead, and is it quite fair to our memory to have it understood that we were all here so many years waiting for him and reduce the language to writing and prepare a dictionary for us, when in fact he only followed where others led and prepared the way for him by doing a work for which he was incompetent and without which he could have accomplished so little?¹²

Disputes over the origins of an idea, invention or a work of scholarship are legendary—the extent of the influence of Homer on Herodotus is still debated in some quarters—and so the question of whether the Pond brothers or Riggs deserve credit for the writing and compilation of the Dakota dictionary may never be resolved (Riggs it is agreed deserves full credit for getting the book pub-

¹² Folwell, note 1, at 451-2 (quoting letter). Folwell also quotes Samuel Pond's handwritten inscription on the flyleaf of the second edition of the Dictionary when it was presented to him by the Historical Society: "This Dictionary was finished about forty years ago. It is almost exclusively the work of my brother El. Pond and myself. That we did our work thoroughly is proved by fact that it contains almost every word now in use among the Dakotas those who write the Dakota language." Id. at 451.

lished in 1854). In an extended review of the history of the Dakota dictionary in his *History of Minnesota*, Folwell seemingly left the question unanswered: "Whether the industrious editor [Riggs] in preparing the Dakota dictionary for the press used his own last revision or the Pond manuscript remains a question to be considered by the reader."¹³ Yet it is hard to not conclude from Folwell's abundance of quotations from the Ponds' writings about their work on the dictionary that he believed they deserve the lion's share of the credit for its creation.¹⁴

2. Dakota – A Civilized Language.

Four years after the publication of the first edition of the *Dakota Dictionary and Grammar*, Riggs's translation of the newly ratified Minnesota Constitution into Dakota was published "by order of the Hazelwood Republic." It is a legal, political and secular document, unlike the many religious texts he had previously translated into Dakota. His decision to publish this translation was the result of years of close study of the Dakota and their language during which his thoughts on race, language, civilization and the importance citizenship evolved.

The first missionaries in Minnesota thought Dakota was a crude, inferior language in which ideas and abstractions could not be expressed. But as they continued studying and translating religious writings into Dakota, their perceptions changed. Their transformation is described by Professor Linda M. Clemmons, a leading scholar of the period, in *Conflicted Mission: Faith, Disputes, and Deception on the Dakota Frontier*:

¹³ Folwell, note 1, at 450. The compilation of the Dakota dictionary intrigued Folwell, who included a five page Appendix on "The Dakota Dictionary and Grammar" in the first volume of his *History*. Id. at 447-452.

¹⁴ A later historian, Theodore C. Blegen, sided with the Ponds. See his *Minnesota: A History of the State* 149 (University of Minnesota Press, 1963) ("Riggs was able and dynamic and a tremendous worker, but the pioneering studies of the Pond brothers were basic to his *Grammar and Dictionary*.").

As the missionaries devoted more and more time to studying Dakota, cracks began to appear in their blanket condemnation of the language as simple and primitive. The [American] Board [of Commissioners of Foreign Missions]—and the public at large—continued to view Dakota as a deficient language. The Minnesota missionaries, on the other hand, contrary to their own Board, government officials, and the larger antebellum public, increasingly found Dakota to be a complex language. According to Samuel Pond, "[i]t has often been represented by persons having but a superficial knowledge of Indian languages that they are imperfect and defective, and can be made to express but a very limited range of ideas." He noted that this might be true for other Indian languages, but "it is certainly not true of the Dakota." . . .

More important, as the missionaries struggled to learn Dakota, they began to question whether it was inherently inferior to English. . . .

The missionaries also noted that the Dakota language possessed "great flexibility" and was "capable of vast improvement." Because of its flexibility, they speculated, perhaps, over time, Dakota could even become a civilized...language. Although the missionaries believed that Dakota was initially inferior to English, their work in the field led them to consider that it was not an inherent deficiency. Indeed, they believed that the Dakota language was "inferior" because the Dakotas initially had an "inferior" culture and religion, echoing earlier Enlightenment ideas about race and language. As Thomas Williamson commented, the Dakota language was "as complete as their present mode of life require[d]." Their "knowledge of words cannot be more extensive than [their] knowledge of things." Thus,

because they did not have "civilized" concepts like a king, courts of justice, or domesticated animals, they obviously did not have corresponding words. Likewise, Dakota was currently "barren of words to convey religious instruction" because they had not been exposed to evangelical Christianity.

As Dakotas became familiar with civilization and Christianity, words would be added to their language to express this new knowledge. . . Stephen Riggs summarized the process by which Dakota could become a civilized language: As "men become purified and elevated in heart and life, the impurity disappears from their conversation. Thus are the barbarous languages of the world brought up into the Christian household."

In the early years, the Dakota missionaries were not willing to state that Dakota was a language of civilization, only that it had the potential to be equal to English, just as the Dakotas in general had the potential to adopt civilized ways and Christianity. As the missionaries learned Dakota and experienced its complexity, it became part of their mission, as Stephen Riggs commented, "[t]o put God's thought into their speech." Even tentative comments about the complexity and potential equality of the Dakota language, however, put missionaries at odds with government officials and public at large, who increasingly believed that Indians and Indian languages could never be civilized.¹⁵

¹⁵ Linda M. Clemmons in *Conflicted Mission: Faith, Disputes, and Deception on the Dakota Frontier* 51-55 (Minnesota Historical Society Press, 2014) (citations omitted) (citing MLHP at p. 172, n 48).

By the late 1850s, Riggs and other missionaries had come to believe that Dakota was a “civilized language.”¹⁶ This was a mere philological conclusion on one level but on another it had legal and political implications that were very controversial and divisive. Riggs believed that the publication of a Dakota version of the Minnesota constitution in 1858 would be tangible proof that Dakota was a “civilized language.” The public and the courts did not share his views.

3. The Hazelwood Republic

The title page of Riggs’s *The Constitution of Minnesota in the Dakota Language* reveals his political shrewdness in capital letters. He did not want others to think that the project was his idea. This explains the pronouncement that the document’s translator was just following orders when he produced a Dakota version:

BY ORDER OF THE HAZELWOOD REPUBLIC.

The Hazelwood Republic was formed in 1856 and withered away over the next six years or so. In 1880, Riggs published two versions of its formation. The longest appears in his memoir, *Mary and I. – Forty Years With the Sioux*, in which he describes the aftermath of the burning of a mission at Lac que Parle in March 1854:

We decided almost immediately to rebuild our burnt houses, and as soon as we had taken care of the potatoes in the cellars, that were not too much injured,

¹⁶ Id. at 170 (“Even though Riggs described the Dakotas as passive, they undoubtedly influenced the missionaries’ changed view of the Dakota language. By the late 1850s, Dakota had become, in the missionaries’ estimation, a “civilized” language, equal to English. Riggs explained how his view of Dakota had changed over the years. “There had been times when the Dakota language seemed to be barren and meaningless. The words for Salvation and Life and even Death and Sin, did not mean what they did in English. It was not to me a heart-language. But this passed away. A Dakota word began to thrill as a English word. Christ came into their language.” Riggs now characterized the Dakota language as full of “power and beauty.”)(citing sources).

we set about getting out timbers. It was a slow process to saw boards and timbers with the whip-saw, but up to this time this had been our only way of making material for building. This work had been pushed on so well that, when, by the first of June, Secretary S. B. Treat, of the mission house in Boston, made us a visit, we had gotten out material for the frame of our house. His visit, at this time, was exceedingly gratifying and helpful to us all. It was good to counsel with such a sagacious, true, thoughtful, Christian counsellor as Mr. Treat.

The whole line of mission work was carefully reviewed. The result was, that we gave up our plan of rebuilding at Lac-qui-parle and sought a new place. The reasons for this were; First, We had from the beginning been widely separated in our work, spreading out our labors and attempting to cultivate as much of the field as possible. This had obviously had its disadvantages. We were too far apart to cheer and help each other. Now, when we were reduced to two families, Mr. Treat advised concentrating our forces. That was in accordance with our own inclinations. And, Secondly, The Yellow Medicine had been made the head quarters of the Indian Agency of the four thousand upper Indians. The drift was down toward that point. It was found that we could take with us almost all the Christian part of our community. The idea was to commence a settlement of the civilized and Christianized Dakotas, at some point within convenient distance from the Agency, to receive the help which the government had by treaty pledged itself to give. And so we got on our horses and rode down to Dr. Williamson's, twenty-five or thirty miles; and Mr. Treat and Dr. Williamson, and Miss Spooner, and Mary and I rode over the country above Pay-zhe-hoote-ze, which was selected as the site for the new station, afterward called Hazelwood. At Dr. William-son's, we had a memorable

meeting, at which Mr. Treat told our Dakota church members of a visit he had made to the Choctaws, and Cherokees. We also had consultations on various matters; among which was that of getting out a new Dakota hymn-book, which should contain the music as well as the hymns. A new departure was thus inaugurated in our mission work, and in after years, time was often counted from this visit of Secretary Treat.

....

The Dakotas entered at once into the idea of the new settlement, and no sooner had we selected the spot for our building and set a breaking-plow to work in making a mission field, than they were at work in the same line. The desirable places were soon selected and log cabins went up, the most of which were replaced by frame buildings or brick within a year or two. The frames were put up by themselves, with the assistance we could give them;—the brick houses were built by the government.

....

We had now such a respectable community of young men, who had cut off their hair and exchanged the dress of the Dakotas for that of the white man, and whose wants now were very different from the annuity Dakotas generally, that we took measures to organize them into a separate band, which we called the Hazelwood Republic. They elected their President for two years, and other needed officers, and were without any difficulty recognized by the agent as a separate band. A number of these men were half breeds, who were, by the organic law of Minnesota, citizens.¹⁷ The constitution of the

¹⁷ Here Riggs refers to Section 5 of the Organic Act, which established the Territory of Minnesota in 1849:

Sec. 5. And be it further enacted, That every free white male inhabitant above the age of twenty-one years, who shall have been a resident of said territory at the time of the passage of this act, shall be entitled to vote at

State provided [that full-blood] Indians also might become citizens by satisfying a court of their progress in civilization.¹⁸

One phrase to describe The Hazelwood Republic is “A Missionary Experiment.” The missionaries wanted to create a community and environment that enabled its Dakota residents to abandon their nomadic way of life and live like white settlers. Theodore Blegen’s characterization of Hazelwood as “an Indian state within a state” is inaccurate.¹⁹ For Riggs and his colleagues, it was not a separatist, nationalistic movement—instead, it aimed to settle, educate, “Christianize,” “civilize” and eventually integrate natives into the white culture.²⁰ Acquiring citizenship for the residents was an important component of the civilizing process. Whether it was a noble or ignoble experiment remains another question to be considered by the reader.

Despite the pretentiousness of its name, it was never more than a small village of Indians who, under the guidance of Riggs and other

the first election, and shall be eligible to any office within the said territory; but the qualifications of voters and of holding office, at all subsequent elections, shall be such as shall be prescribed by the legislative assembly: Provided, That the right of suffrage and of holding office shall be exercised only by citizens of the United States, and those who shall have declared, on oath, their intention to become such, and shall have taken an oath to support the constitution of the United States and the provisions of this act.

¹⁸ Here Riggs refers to Article 7 of the 1858 constitution, quoted at pp. 16-17.

¹⁹ Blegen, note 14, at 149. Technically, Minnesota was not even a state when The Hazelwood Republic was founded in 1856.

²⁰ In the meager literature about The Hazelwood Republic there is a word that is not used, but probably should be—utopian. Hazelwood had some of the characteristics of mid-nineteenth century utopian communities. Riggs and his comrades sought to create a new people—“civilized Indians”—who would live in a somewhat self-sustained “new” village that was carved out of a hostile environment; they would change their clothing and way of living and speak a new language; and they would accept and practice a new religion. It ended, as do all utopian experiments, in failure.

The most thorough account of the beginnings of the Hazelwood Republic is Carrie Reber Zeman & Kathryn Zabelle Derounian-Stodola, “Historical Introduction” to Mary Butler Renville’s 1863 memoir, *A Thrilling Narrative of Indian Captivity 16-20* (Univ. of Neb. Press, 2012) (citing the MLHP, at 251 n.42).

missionaries, changed their dress, became farmers and adopted certain instruments of self-governance such as a constitution and bylaws. Indians had to meet stringent conditions before being accepted into Hazelwood, the foremost being a change in their dress – they had to stop wearing scalp-locks and start wearing white man’s dress. In a letter published in the *St. Paul Advertiser* on March 21, 1857, Riggs described the importance of the hair cut:

We continue to make some progress—occasionally we have need for the barber to operate upon a new subject. When a man doffs the Indians and dons the white man’s dress, by far the most important part of the ceremony is cutting off his hair. A few weeks since Robert Chasky was spending the evening at Mr. Renville’s. For some time previous Chasky has been promising to put on pantaloons as soon as he could obtain a full suit. Renville intimated to him that he doubted whether he has such intention. Looking up at a coat and pantaloons which hung against the wall, Chasky said, “If you give me those, I will put them on.” No soon said than done. Renville pulled down the clothes, for which he had paid \$19 but a short time previous, and gave them to Chaska, and then had the privilege of cutting off his hair. As those locks cost him so much, he said he must hang them up as a house ornament.²¹

Not every white settler was impressed with the ambitions of Hazelwood. The *St. Paul Advertiser* carried a letter from a reader on January 31, 1857, which raked the missionaries, referred to their “futile schemes of sectarian proselytism,” and continued with a reference to Hazelwood:

Nevertheless these missions, though their usefulness has been impaired by the imbecility of the agents frequently

²¹ *St. Paul Advertiser*, March 31, 1857, at 2. (headlined “Hazelwood Republic”).

employed, and by the visionary and impracticable objects to which their efforts were directed have not been without results—and the present approximation to civilized life among the Hazelwood Dakotas is directly traceable to labors of the missionaries, the fruit, however, rather of their incidental lessons in material civilization than of the inculcation of abstract religious ideas.²²

This was too much for Riggs. He shot off an angry rejoinder, which was printed three weeks later in the *Advertiser*.

The infidel sneer at religion, which creeps in the article, is rather stale, and scarcely worth noticing. I may be permitted to say, however, that whatever good we have been enabled to accomplish for the Dakotas, is mainly through the influence of the word of God.²³

The number of Indian residents at Hazelwood never exceeded several hundred. Some lived in log cabins, others in board homes. A school was built and classes taught by John Renville. A sawmill churned out lumber. And, of course, there was a church.

In 1858, a new treaty with the Indian nations was signed. It sought to achieve some of same goals as The Hazelwood Republic—the ultimate assimilation of the Indians into white society.²⁴ The vast

²² *St. Paul Advertiser*, January 31, 1857, at 2. (headlined “Traverse des Sioux.”).

²³ Letter to the Editors dated Feb. 21, 1857, printed in the *St. Paul Advertiser*, March 14, 1857, at 2. The letter was posted from Hazelwood, Minn.

²⁴ A history of Yellow Medicine County described the changes brought about by this treaty:

The treaty of 1858 provided a radical change in the manner of dealing with the annuity Indians, and an elaborate scheme for the civilization of the savages was undertaken. A civilization fund was provided, to be taken from the annuities and to be expended in improvements on the lands of such of them as should abandon their tribal relations and adopt the habits and modes of life of the white race. The lands were to be surveyed into farms, and eighty acres was to be allotted to each head of family who should

majority of the Indians – pejoratively called “blanket Indians” – opposed official attempts to “civilize” them. According to a history of Yellow Medicine County:

In the spring of 1859, when the effort to put the civilization scheme [in the 1858 treaty] into effect was made, great opposition on the part of the Indians developed, and there were troublesome times on the banks of the Yellow Medicine. The Indians disliked the idea of taking any portion of the general fund belonging to the tribes for the purpose of bringing about their “civilization,” and the great majority of them didn’t want to become civilized anyway. Those Indians who retained the blanket, and hence were called “blanket Indians,” denounced the measure as a fraud. The chase to them was a God-given right; this scheme forfeited that ancient right, as it pointed unmistakably to the destruction of the chase. Especially the younger Indians were opposed to the proposed new order of things and declared that they would never submit to such humiliation.

....

While a gratifying number of the Sioux had become farmers and abandoned their former modes of living to some extent, all was not peace and harmony in the Indian country. A large majority of the Sioux had not yet become “civilized” and were bitterly opposed to the new order. The government authorities at the agency were not supplied with military protection and were in no position to protect the farmer Indians from the

comply with the provisions. On each farm was to be erected the necessary buildings, and farming implements and cattle were to be furnished. In addition to these favors the government offered to pay the Indians for such labors of value as were performed and to buy their surplus crops.

Arthur P. Rose, *An Illustrated History of Yellow Medicine County, Minnesota* 39 (1914).

ravages of the blanket Indians, who persisted in their determination to remain followers of the chase and continue on the warpath.

When the chase failed, the blanket Indians resorted to their relatives, the farmers: They would pitch their tepees around the houses and begin the process of eating the more industrious out of house and home. When this had been accomplished the farmers, driven by the law of self preservation, would depart to seek such subsistence as the uncertain fortunes of the chase might yield. Then would the blanket Indians complete the destruction, destroying the fields, fences and house their hearts' content. The farmers were robbed of the fruits of their industry, naturally became discouraged and disgusted with the system.²⁵

The hostility of the mass of Indians to the "civilizing" provisions of the 1858 Treaty and The Hazelwood Republic doomed both. There seems to have been no formal dissolution of the Hazelwood Republic, but by late 1862, the experiment had failed.²⁶

With this background we return to the Riggs's publication of a Dakota version of the Minnesota Constitution in 1858.

4. Why the Constitution in Dakota was Published.

Riggs followed political developments in the territory closely, especially the movement for statehood. In his letter to the editor of the *St. Paul Advertiser* on March 31, 1857, he declared:

²⁵ Id. at 41-44; see also, Folwell, note 1, at 222.

²⁶ Rose, note 23, at 59-60 (reporting that at the start of the Sioux Uprising in late 1862, Riggs was at the "Hazelwood Mission."). It was active in June 1861, when Riggs appeared in court in Mankato in support of the applications for citizenship of Hazelwood residents. *Mankato Semi-Weekly Record*, June 21, 1861, at 2. But see Folwell, note 1, at 222 ("The Hazelwood Republic, under the adverse influences surrounding it, had disbanded before the end of [Joseph R.] Brown's administration [in early 1861].").

It seems probable from present appearances, that during the present year the people of Minnesota will for a State Constitution. Why should it not recognize as citizens, civilized and educated Indians? And why should not Minnesota take the elevated position of placing her Constitution on the broad platform of humanity? ²⁷

The constitution adopted by voters on October 13, 1857, however, did not recognize “civilized and educated Indians” as “citizens” of the state. ²⁸ The “citizenship” of full-blood Indians was addressed in two articles of the constitution. Under Article 1, §2, of Bill of Rights, “citizens” of the state had the right to vote. ²⁹ Article 7, §1, lists the persons qualified to vote:

Section 1. Every male person of the age of twenty-one years or upwards, belonging to either of the following classes, who shall have resided in the United States one

²⁷ *St. Paul Advertiser*, March 31, 1857, at 2.

²⁸ During debates within the Democratic wing of the constitutional convention on August 29, 1857, resolutions favoring printing copies of the proposed constitution in German, Swedish, French and Norwegian were passed. Henry N. Setzer, a delegate from Washington County, ridiculed the efforts when he moved to have the “Constitution printed in Chippewa,” but quickly withdrew it. Moments later, the following exchange took place:

Mr. Setzer offered the following resolution:

RESOLVED, That two thousand copies of the Constitution be printed in the Irish Language.

Mr. [Charles E.] Flandrau [delegate from Nicollet County] moved to amend so as to have one thousand copies printed in the Sioux Language for the use of the Hazelwood Republic.

Mr. Setzer: I would suggest that twenty-five copies would be sufficient, for I believe that is the number of inhabitants in the gentlemen’s Republic.

Mr. Setzer moved to indefinitely postpone the resolution and amendment. The amendment was agreed to.

Francis H. Smith, reporter, *The Debates and Proceedings of the Minnesota Constitutional Convention* 626-27 (1857).

²⁹ “Sec. 2. Rights and privileges. No member of this state shall be disfranchised or deprived of any of the rights or privileges secured to any citizen thereof, unless by the law of the land or the judgment of his peers.”

year, and in this state for four months next preceding any election, shall be entitled to vote at such election, in the election district of which he shall at the time have been for ten days a resident, for all officers that now are, or hereafter may be, elective by the people.

First. White citizens of the United States.

Second. White persons of foreign birth, who shall have declared their intentions to become citizens, conformably to the laws of the United States upon the subject of naturalization.

Third. Persons of mixed white and Indian blood, who have adopted the customs and habits of civilization.

Fourth. Persons of Indian blood residing in this state who have *adopted the language, customs and habits of civilization*, after an examination before any district court of the state, in such manner as may be provided by law, and shall have been pronounced by said court capable of enjoying the rights of citizenship within the state.³⁰

In 1858, months after the new constitution was adopted, Riggs published *The Constitution of Minnesota in the Dakota Language*. He acted in response to the requirement of Subsection Four that only full-blood Indians who have adopted a “language of civilization” were eligible for citizenship.³¹ The translation is documentary

³⁰ Emphasis added.

³¹ Riggs was an active participant in the constitutional debates in both caucuses, though he was not a delegate. During the Democratic debates, Amos Coggsell, a delegate from Steele County, introduced a proposal for qualifications for the franchise, “upon the request of Mr. Riggs.” His proposed Subsection Four permitted full-blooded Indians to qualify for the franchise if they could read the constitution in “their own language.”

“Fourth — All male persons of mixed Indian blood, and all full blooded Indians who have adopted the habits and customs of civilized life, of the age of twenty-one years and upwards who can write their own names and *read this Constitution either in their own or the English language*, and who shall take an oath to support the same, and who are not members of any tribe and do not receive the annuities from the United States, and who shall have resided in the said county, town, ward, or precinct, the same

evidence to be offered in district court citizenship proceedings that Dakota is a “civilized language,” a conclusion the missionaries reached years earlier. If that premise is accepted, a district court would “pronounce” several male residents of the Hazelwood Republic citizens of Minnesota who possess the constitutional right to vote.

But it was not to be. On June 12, 1861, Riggs appeared with nine Hazelwood residents before Judge Lewis C. Branson in Blue Earth County District Court in Mankato in support of their applications for state citizenship.³² Only one petition was granted, the others failed because they could not speak English. A copy of his translated constitution was introduced by Riggs in support of the residents’ applications but it did not persuade the trial judge, who ruled that the language of the Sioux or Dakota was “barbarous.”³³

5. Conclusion

Because of Riggs’s efforts, the highest law of the white man in the new state was now printed on paper Hazelwood Indians could hold,

length of time required of other voters, shall have the right to vote at any and all elections.

T. F. Andrews, *Debates and Proceedings of the Constitutional Convention for the Territory of Minnesota* (Republican Debates), August 7, 1857, at 379-381 (1858).

Here is proof that even before the final draft of the constitution was approved by the convention or ratified by the votes, Riggs was already planning to translate it in to Dakota and then have his Hazelwood Republic charges recite it at a court hearing, thereby satisfying the constitutional requirement that they could read the charter “in their own language.” Under this scenario, a court order granting citizenship would follow.

³² For a biographical sketch of Branson, see Douglas A. Hedin, “Judge Lewis Cass Branson (1825-1905)” (MLHP, 2019).

³³ *Mankato Semi-Weekly Record*, June 21, 1861, at 2.

For a study of this court proceeding, see Douglas A. Hedin, “Application of Sioux Indians to Become Citizens” (MLHP, 2020).

Riggs’s recalled these events in his memoir, note 9, at 133 (“A few years after the organization of this civilized community, I took eight or ten of the men to meet the court at Mankato, but the court deciding that a knowledge of English was necessary to comply with the laws of the State, only one of my men was passed into citizenship.”). He published a shorter version of these events in “The Dakota Mission,” 3 *Collections of the Minnesota Historical Society* 115, 124 (1880).

possibly read and show to family and “blanket Indians” if they wished. Not many did. Professor Clemmons, ever perceptive, writes:

Riggs’s fight for citizenship for Hazelwood members illustrates that his thinking about issues of civilization and race had diverged from that of other Minnesotans. While many Minnesotans perceived Riggs as joining the Dakota camp, however, Riggs never asked Dakotas to contribute to the debate over what constituted a “civilized” language, nor did he ask them if they wanted state citizenship. Indeed, throughout his correspondence, Dakotas are portrayed as passive, with Riggs as the instigator.³⁴

Riggs’s translation of Minnesota’s fundamental charter did not lead to citizenship for Hazelwood residents. Few if any, it seems, cared one way or the other.

6. Acknowledgments

The number of copies of *The Minnesota Constitution in the Dakota Language* that were printed in 1858 is not known, but they probably numbered in the hundreds. Given the living conditions of the time, it is not surprising that few copies survive. It appears that only two libraries have originals—the Newberry Library in Chicago and the Wisconsin Historical Society in Madison. An original held by Minnesota Historical Society has been misplaced or lost. The libraries of the Law School of the University of Colorado and the Law School of the University of Minnesota have copies on microfilm. The Minnesota Legal History Project is indebted to the Library of the University of Minnesota Law School for making its copy available for posting on this website. Except for page 34, the copy of the translation that follows is complete. It is not known whether page 34 had writing or was blank.

³⁴ Id, at 170.

The engraving of Stephen R. Riggs on the first page is from his memoir *Mary and I. —Forty Years With the Sioux* (1880).

This article is a substantial revision of the first posted in 2008. Here I attempt to explain in more detail why Riggs published his translation of the constitution in 1858, a greater understanding of which I reached after reading *Conflicted Mission: Faith, Disputes, and Deception on the Dakota Frontier* by Linda M. Clemmons, Professor of History at Illinois State University, published by the Minnesota Historical Society Press in 2014. Several of my foolish speculations about Riggs in the first edition do not appear in this one.

For a related article, see Douglas A. Hedin, “Application of the Sioux for Citizenship” (MLHP, 2020), a study of the citizenship proceedings initiated by Riggs on behalf of Hazelwood residents in District Court in Mankato June 1861.

THE
CONSTITUTION OF MINNESOTA,
IN THE
DAKOTA LANGUAGE.

THE
CONSTITUTION OF MINNESOTA,

IN THE
DAKOTA LANGUAGE,

TRANSLATED BY

257
STEPHEN R. RIGGS, A. M.

BY ORDER OF THE HAZLEWOOD REPUBLIC.



BOSTON:
PRESS OF T. R. MARVIN & SON, 42 CONGRESS-ST.
1858.

MINNESOTA MAKOCE

EN

WOOPE ITANCAN KIN.

MINNESOTA MAKOCE kin en wicaxta unyakonpi, Wakantanka wopida unkekiciyapi, woihduha wakan qa ikceka unhapi kin heon; qa wowaxte kin he ohinnian kta, unkiyepi qa unkiincapi kin hena en unkiçihdusutapi kta uncinpi, heon etanhan Woope Itancan kin de unka-gapi qa unhdusutapi.

TOKAHEYA.

WIHDUHAPI WOWAPI.

Oehde 1. Oyate kin ixnana woope ikceka kaga oki-hipi, qa hena tanyan unpi qa owotanna oranyanpi kta e heon Wokiconze kagapi ece; qa tohan econpi kta iyecece cinhan Wokiconze kin he piyapi qa yutecapi kta ixnana okihipi.

Oehde 2. Makoce kin de en tuwedan reyata iyeyapi kte xni, qa tona wicaxta wicayawapi token wihduhapi qa wicoran econpi ece kin wicakipi kte xni, makoce kin en woope yuhapi kin eciyatanhan xni, qa wicaxta om akiniskoceca kin on yacopi xni kinhan. Makoce kin de-en Waxicun sapa iyecen wayaka wicayuhapi kte xni, qa tuwe tawaçenye xni wowidake yapi kte xni; tuka

tuwe taku xica econ kinhan wanna on yacopi hecinhan he kakixyapi kta e on kaxka hnakapi qa wowidake yapi kta.

Oehde 3. Wowapi maza on kagapi kin he ohinniyan hecetu kta, qa wicaxta owasin taku owasin on, token iyokipipi, icakijexniyan iapi qa wowapi kagapi qa hduotan-inpi okihipi kta ; tuka tona xicaya iapi qa wowapi kagapi kinhan, henana on kakixwicayapi kta.

Oehde 4. Wicaxta karnir wiyukcanwicakiyapi kte cin he ohinniyan hecetu kta ; qa taku akinicapi kin owasin en ayepica kta ; tuka anokatanhan cinpi kinhan wiyukcanwicakiyapi yuhapi kte xni, woope en kagapi kin iyececa.

Oehde 5. Woehnake ota rinca kapi kte xni, qa xicaya econpi kin on mazaska ota rinca wicakipi kte xni, qa iyotan onxiya kakixwicayapi kte cin wanice kta.

Oehde 6. Tuwe xicaya oranyan keya iyaonpapi hecinhan, makoce qa otonwe kin tukte en econ keyapi, he en kohanna wicaxta om akiniskokeca iyukcanwicakiyapi kta ; qa taku econ keyapi kin he tokaheya okiciyakapi kte qa, tona sdoniyapi hena itkokim woyagwicakiyapi kta, qa nakun iye cin kinhan woope-aie cin heca wawiciya yuhe kta.

Oehde 7. Wicaxta wiyukcanpi tanka kin hena tokaheya akitapi qa taku iyeyapi xni kinhan tuwedan taku xica econ keyapi kin on yacopi kta e on wohdagkiyapi kte xni ; tuka okicize kaga iyaonpapi, qa taku tona Wookiye Wiyukcan yaco kte cin hena, qa akicita oranpi kin hena deciyatanhan ope kte xni. Tuwe taku xica wanjidan econ kin on nonpa yacopi kte xni ; tuwedan taku xica econ kin on ihdacokiyapi kte xni ; qa tuwedan woope eciyatanhan yacopi xni kinhan, ktepi kte xni qa kaxka hnakapi kte xni qa wakipi kte xni. Tuwe hinarin yacopi xni kinhan kiyuxpepica kta, wicaxta owotanna wakicihnakapi kinhan, qa taku xica econ kin on ktepi kta iyecece xni kinhan ; qa iye iyakitedan kicizapi xni,

qa ix ahiwicarani xni kinhan wicaxta kiyuxpepica wo-
wapi kin he yujujupi kte xni.

Oehde 8. Wicaxta otoiyo hi taku xica ecakiconpi, iye
tan atayedan qa ix taku tawa kin en, heon woope eciya-
tanhan owotanna ecakiconpi kta iyececa ; qa he inyunwin
codan ocowasin orankoya ecakiconpi kta iyececa.

Oehde 9. Makoce kin de ohna tuwe oyate kin azuwi-
caye ça, tona tokayapi kin-iwicakiye ça owicakiye cin he
wicoran xica wan tanka econ kta ; tuka tuwedan heon
yacopi kte xni, wicaxta nom oyakapi xni, qa ix, iye
woyaco tipi kin ohna taninyan ohdake xni kinhan.

Oehde 10. Wicaxta owasin, iye tan atayedan yutan-
pica xni unpi kta, tipi tawapi, qa wowapi warpaya ko
yuhapi kin hena, woope eciyatanhan eceedan yutanpica
qa akitepica kta ; qa taku akitapi kte ça icupi kte cinhan,
he tukten iyeyapi kta naceca hecinhan tanyan sdonyapi
qa oyakapi xni kinhan woicu wowapi kagapi kte xni.

Oehde 11. Taku xica econpi kin iyohakam wokonze
woope tohinni on kagapi kte xni, qa oicazo yuemetu xni
woope icimana kagapi kte xni, qa tuwe yacopi exta heon
we xica icage kte xni, qa on taku yuhe ciqon tawa xni
kiyapi kte xni.

Oehde 12. Makoce kin de ohna tuwedan oicazo
hdajuju xni on kaxkapi kte xni, tuka tuwe hnaye taku
icazo keya iyaonpapi kin he kaxka hnakapi kte, ça ix,
on waehnag wicakiyapi kta woope kagapi kta Woope
kaga omniciye kin okhipi kta. Oicazo kajujupi kta e
warpaya apa icupi kte xni ; qa tona hecen un kte cin he
woope eciyatanhan wakiconzapi kta.

Oehde 13. Taku tuwe atayedan yuhe cin he oyate
kin icupi kte xni, tokaheya opetonpi qa owotanna kajujupi
xni kinhan.

Oehde 14. Akicita kin owasin Wicaxtayatapi kin
ihukuya unpi kta, qa wookiye unpi kinhan icunhan

*

Makoce kin de en akicita on zuyapi kte cin wicayuhapi kte xni.

Oehde 15. Makoce kin de en maka kin wicaxta adatayedan tawapi kta. Qa detanhan maga odon opetonpi kin waniyetu wikcemna nonpa sanpa wanjidan hehanyan econpica kta.

Oehde 16. Woope Itancan kin de en woihduhapi tona cajeyatapi kin hena tona wicaxta owasin ton icagapi kin hena yuacetupi kte xni tuwedan ecin kte xni. Wicaxta otoiyo, token iyecetudake cinhan, heceu Wakantanka ohoda kta, qa he obinniyan hecetu kta. Tipi wakan kagapi qa en opapi kta tuwe tawaŋenye xni kinhan he en opekiyapi kte xni; qa woope eciyatanhan tipi wakan wanjidan eciyatanhan opapi kin iyotan waxte yawapi kte xni; qa wicowiyukcan eciyatanhan opapi kin he tohinni yuacetupi kte xni; tuka wicowiyukcan eciyatanhan opapi kin detanhan yusutapi kin he taku xica econpi kin on akarpetonpi kte xni, qa taku econpi on oyate kin tanyan unpi kte xni kin hena owotanna yawapi kte xni.

Oehde 17. Makoce kin de en tuwe wohduze yuhe, qa ix yuhe xni exta, qa tuwe woyuha ton, qa ix ton xni exta, wicaxtayatapi karnirpica kta; qa tuwe kaxta wohduze yuhe xni qa woyuha kanakeca yuhe xni exta wicaxtayatapi karnir unpi kin en ope kta; qa wicaxta token Taku Wakan cantekiyuza exta, he on Woyaco tipi kin ohna wayaotanin kta terindapi kta ecinpica kte xni.

ICINONPA.

MAKOCE CAJE QA IHDUKXAN KIN.

Oehde 1. Makoce kin de MINNESOTA MAKOCE eciyapi kta; qa makoce kin de hinskoya kta: Waziyata ekta Sagdaxa tawakpa kin tukten Sagdaxa qa Isantanka makoce icagopi kin wakpa kin he ipawer wanke cin

mini cokaya kin hetanhan wakpa ohna tatowam aupi kta, ecen Can-inkpa wakpa mdote kin ehan ahipi, qa wakpa-dan kin he ohna aupi kta ecen Mde Hdakinyan hiyahde kta, qa Mde kin he mini cokaya ohna aupi kta ecen Ptansinta en ahihnakapi kta; qa hetanhan owotanna aupi kta ecen Mdeipakxan ihanke kin hiyahde kta, qa Mde kin he ohna mini cokaya aupi kta, ecen Mde owihanke kin ekta ahihnakapi kta; qa hetanhan owotanna itokaga ayapi kta, ecen Iowa makoce kin iyahde kta, qa makoce kin he icagopi ohna wiyohianpatakiya ayapi kta, ecen Rara wakpa hiyohi kta, qa hetanhan Rara wakpa ocokaya ohna tatowam aupi kta Hoganwanke mdote hehayan, qa Hoganwanke ohna ayapi kta, qa Wiskonsan makoce icagopi kin ohna ayapi kta, ecen Saint Louis wakpa kin iyorpaye kta, qa wakpa kin he ohna qa Mde Tanka opta ayapi kta, ecen Wakiyedan tawakpa kin iyorpaye kta, qa wakpa kin he ohna ayapi kta, qa Sagdaxa Isantanka kici makoce icagopi kin ohna ayapi kta, ecen totanhan aupi qon he iyorpaye kta.

Oehde 2. Minnesota Makoce kin Rara wakpa qa wakpa toktokeca tona makoce tokeca kici ohna icagopi kin hena om tawa kta; qa wakpa kin hena qa tona etanhan uye cin hena oyate ocowasin tawapi kta; tuka wicaxta Minnesota en unpi qa Isantanka iyurpa hena ohna inyunwin codan ohnihdapi ece e kta.

Oehde 3. Isantanka Omniciye Tanka woope kagapi qon, "Minnesota Makoce kin en oyate kin Woope Itancan kagapi kte qa on Isantanka Oyate tokaheya kagapi kin om akiyececa yawapi kta" e wakiconzapi kin he tona en eyapi kin hena nakaha unki cupi qa unyusutapi, qa hena hecetu kta, Isantanka Oyate ocowasin yujujupi xui kinhan. Unkan oyate kin de Isantanka Oyate kin iyurpa makoce kin de en maka token wiyopeye kte cin tohinni i en hiyeye kte xui, qa Omniciye Tanka token wicaxta tan atayedan makoce yuhapi kin wicaqu

kta e wakiconzapi kinhan nakun i en hiyeye kte xni; qa makoce kin tohanyan Isantanka Oyate ocowasin tawa kinhan he omaka eca wokajuju wanice kta, qa tona en tipi xni makoce yuhapi, en oonyanpi kin om akidecen omaka eca wokajuju wicakicagapi kta ece.

ICIYAMNI.

WOKICONZE WOWAXAKE KIN.

Oehde. Wokiconze wowaxake kin yamnikiya oran-yanpi kta; Woope kagapi, Waeconwicakiyapi, qa Woyaco, hena yamni; qa wicaxta tona unma tukte wanji en opapi kin hena unmapi kin en takudan econpi kte xni, Woope Itancan kin de en tona econ wicaxipi kin henana econpi kta.

ICITOPA.

WOOPE KAGAPI KIN.

Oehde 1. Woope kagapi kte cin Makoce kin de en Omniciye nonpa kta, unna Oksape eciyapi kta, qa unma kin ix Wicakarnigapi eciyapi kta; qa hena tohanhan woope eciyatanhan econ wicaxipi eca Otonwe Itancan kin ohna mniciyapi ece e kta.

Oehde 2. Oksape qa Wicakarnigapi kin en wicaxta tonakecapi kta he woope on wakiconzapi kta; tuka Oksape en opapi kte cin makoce kin en oonyanpi kektopawinge zaptan on wicaxta wanji karnigapi kta, qa tohinni sanpa kte xni; qa Wicakarnigapi kin en opapi kte cin makoce kin en oonyanpi kektopawinge nonpa on wicaxta wanjidan sanpa kte xni. Qa makoce owancaya tona en oonyanpi kin iyecen Oksape qa Wicakarnigapi kin en wicaxta hiyuwicayapi ece e kta, tuka Ikcewicaxta woope eciyatanhan omaka eca wokajuju econwicakiyapi xni hena wicayawapi kte xni.

Oehde 3. Omniciye kin hena oza kinnukankiya

wicaxta wicakarnigapi qa en hiyuwicayapi kin wicayukcanpi, qa owotanna wicakarnigapi hecinhan he iyukcanpi kta. Hanke isanpa witaya yukanpi kinhan taku econ okihipi kta, tuka iyotpani en unpi kinhan anpetu otoiyoahi ake kihnakapi kta, qa tona hipi xni kin hena token uwicakiyapi kta e wakiconza okihipi kta.

Oehde 4. Omniciye kin hena otoiyoahi token oranyanpi kta hdukanpi qa wakiconzapi kta; ito ayuxtanpi qa ake mniciyapi ece e kta; iyepi etanhan tuwe xicaya econ hecinhan kakixyapi kta okihipi, qa nakun reyata iyeyapi kta okihipi, wicaxta yamnimni etanhanhan nomnom hecen wakiconzapi kinhan; tuka tuwedan taku wanjidan on nonpa reyata iyeyapi kte xni.

Oehde 5. Wicakarnigapi Omniciye kin wicaxta wanji Itancan yuhapi kte cin he hdarnigapi kta; qa omniciye napin woope eciyatanhan tona ookiye wicayuhapi kte cin hena wicakarnigapi kta; napin taku tona econpi kin anpetu otoiyoahi Wowapi en kagapi kte qa tohan cinpi eca hena yuotaninpi ece kta; qa taku akinicapi eca, tona *Han* qa *Hiya* eyapi kin owasin ecen Wowapi kin he en kagapi kta.

Oehde 6. Omniciye kin hena tohanyan enakiyapi xni hehanyan unmana anpetu yamni, anpetu wakan ope kte xni, sanpa acakxin kte xni, qa tokan emniciye kte xni, unma kin iwangapi xni qa wicada xni kinhan.

Oehde 7. Oksape qa Wicakarnigapi kin hena tokaheya mniciyapi kin icunhan wicaxta otoiyoahi anpetu iyohi mazaska yamnimni yuhapi kta; tuka iyohakam woope eciyatanhan sanpa karpica kta. Tuka sanpa kagapi exta Wicakarnigapi eciyapi en opapi kin tohanyan wicaxta kin hena wicakarnigapi kin ihunniyanpi xni hehanyan eçetu kte xni.

Oehde 8. Omniciye kin dena tona en opapi kin hena owasin tohanyan witaya unpi, qa ekta yapi qa etanhan kupi kin hehanyan, wicayuzapi qa kaxka wicahnakapi

kte xni ; tuka okicize kagapi qa ix tin wicaktepi kinhan, on wicakaxkapi kta. Qa mniciyapi kin en taku eyapi kin on tokan wiwicawangapi kte xni.

Oehde 9. Oksape qa Wicakarnigapi kin tohanyan en opapi kte cin hehanyan Isantanka Oyate kin etanhan qa Minnesota Oyate kin etanhan oun kin tokeca en unpi kte xni, tuka wowapi ayekiyapi heceedan koya yuha okihipi kta ; qa tohanyan Woope kaga omniciye kin en opapi kin icunhan oun kin tona tokaheya kagapi, qa wokajuju sam yuotapi kin hena wanjidan yuhapi kte xni ; unma enakiyapi qa waniyetu wanjidan iyohakam hehanyan.

Oehde 10. Woope on mazaska mnayanpi kin owasin Wicakarnigapi Omniciye kin en tokaheya kagapi kta, tuka Oksape kin piya kagapi qa om yusutapi kta okihipi, woope tokeca iyececa.

Oehde 11. Woope wowapi otoiyo, tohan Oksape qa Wicakarnigapi kin napin tanyan yacopi qa yuxtanpi kinhan, hehan Minnesota en Wicaxtayatapi Itancan kin kaipi kta. He waxtedake cinhan yutan kte qa Minnesota Makoce kin en Wowapi kaga Itancan yuhapi kin he ti kin ohna ehname kte, qa Omniciye tipi wanji tukte en tokaheya icage cin hen owicakiyake kta, hehan woope kin yuxtanpi kta. Tuka woope kin he Wicaxtayatapi Itancan kin iyokipi xni kinhan, taku tona on iyokipi xni kin wowapi en kage kta, qa hena woope wowapi kin iyahna, tipi wanji tukte en tokaheya kagapi kin hen wicakicu kta ; unkan taku on iyokipi xni qon hena iye tawowapi kin en owapi kta, hehan woope kin piya rin aiapi kta. He piya aiapi kinhan wicaxta yamnimni etanhanhan nomnom cinpi kinhan hecen ake wakiconzapi kte qa, hehan ti unma kin ekta aipi kta ; qa hehan hena ix piya aiapi kte qa yamnimni etanhanhan nomnom cinpi kinhan hecen woope kta. Tuka heconpi eca tipi napin ohna, tona *Han* eyapi, qa tona *Hiya* eyapi kin owasin wowapi kin en owapi kta. Woope wowapi wanji

yamni can icunhan, anpetu wakan ope kte xni, Wicaxtayatapi Itancan kin wicakicu xni kinhan, he yutan xni exta woope kta; tuka anpetu yamni kin hena en Woope kaga omniciye kin enakiyapi qa kihdapi kinhan hehan he woope kte xni. Qa ehake anpetu yamni taku tona wakiconzapi kinhan, he iyohakam anpetu yamni hehanyan Wicaxtayatapi Itancan kin wowapi kin hena yutan kte ça, Wowapi kaga Itancan ti kin en ehake kta.

Oehde 12. Mazaska taku on iyog ehnapapi kte cin owasin woope wakiconzapi on econpi ece e kta. Taku tona wakiconzapi kin ocaje owasin, omniciye napin econpi kin, hena Wicaxtayatapi Itancan yutan kta e on ekta aipi kta; tona yutan kin hena hecetu kte, ça tona yutan xni hena ake piya aiapi, qa yamaimni etanhanhan nomnom cinpi kinhan yusutapi kta; tuka omniciye kin enakiyapi kta wakiconzapi kin he Wicaxtayatapi Itancan kin kaipi kte xni.

Oehde 13. Makoce kin de en woope yuxtanpi owasin, "Minnesota Makoce kin en Woope kaga omniciye kin wakiconzapi ce," eya en owapi kta. Qa wicaxta Omniciye napin en opewicakiyapi kin etanhan hanke sanpa cinpi xni qa wowapi kin en owapi xni kinhan woope takudan wakiconzapi kte xni.

Oehde 14. Wicakarnigapi omniciye kin he wiyaonpapi kin owasin akitapi qa cajeyatapi kta, en iyotankapi ece kin etanhan wicota wicadapi kinhan. Qa wiyaonpapi kin owasin Oksape kin yacopi kta; qa tohan wayaco iyotankapi kinhan woope qa wootanin kin eciyatanhan owotanna yacopi kta atayedan keyapi kta. Unkan Oksape en unpi kin yamaninani etanhanhan nomnom heyapi xni kinhan tuwedan yacopi kte xni.

Oehde 15. Tuwe woitonxni içicage, ça ix mazaska on iyopeiçiye ça taku xica tokeca econ, yuotaninpi kinhan, he Woope kaga omniciye kin reyata iyeya okihipi kta, hecen wicaxta wicakarnigapi kin en ope kte xni.

Oehde 16. Woose kaga omniciye unma tukte en wicaxta opapi kin etanhan nom, yamni qa sanpa, taku wakiconzapi kin xica kecinpi kinhan i en iyeyapi kta okihipi, qa i en iyeyapi taku on etanhan koya anpetu wowapi kin en kagapi kta.

Oehde 17. Woose kaga omniciye napin tohan wicaxta wanji en un xni kinhan Wicaxtayatapi Itancan kin wowapi kage kta, qa heon wicaxta tokeca wanji karnigapi kta. Qa wicaxta nom wicakarnigapi kecinpi qa oiyo-tanke wanjidan en iyotankapi kta akinicapi hecinhan, unma tukte en ope kta token yuotaninpi kta e he Woose kaga omniciye kin woose on wakiconzapi kta.

Oehde 18. Tuwe tokeca Woose kaga omniciye tipi kin en i qa wicaxtaxniyan oranye ça owodutaton kage cinhan he kaxka hnaka okihipi kta, tuka anpetu hanyetu iyahna hehanyan kaxkapi yanke kta.

Oehde 19. Omniciye kin hena napin taku aiapi qa wakiconzapi icunhan tuwe kaxta en i kta okihi, tuka tohan taku narmana aiapi kta iyecece dakapi kinhan tiyopa nakitakapi kta.

Oehde 20. Woose wowapi otoiyo hi omniciye kin kinukankiya anpetu yamni en yawapi kta; tuka taku on inarnipi kta iyececa kecinpi kinhan wicaxta yamnimni etanhanhan nomnom cinpi kinhan hecen econpi kte xni. Qa woose wowapi kin omniciye napin en nonpakiya ocowasin ihunniyan taninyan yawapi xni kinhan wakiconzapi kte xni.

Oehde 21. Woose wowapi otoiyo hi omniciye napin en yuxtanpi kinhan hehan woose owapi ece kin en owapi kta, qa omniciye kin en Itancan wicayuhapi kin napin yutanpi kta. Qa Itancan wicayuhapi kin wanji woose wowapi wanna omniciye napin yuxtanpi kinhan he yutan kta wicada xui kinhan, hetanhan Woose kaga omniciye kin en ope kta okihi kte xni, qa nakun Minnesota Makoce kin en woyuonihan qa wokamna ounyanpi

wanjidan yuhe kte xni. Qa woose wowapi Itancan kin yutan xni kinhan, token yutanpi kte ça Wicaxtayatapi Itancan kaipi kta he woose on omniciye kin kinukankiya wakiconzapi kta.

Oehde 22. Anpetu wan en Omniciye kin napin enakiyapi kta wakiconzapi kin he ohna woose wowapi wanjidan wakiconzapi kte xni. Tuka hececa exta anpetu kin he en woose owapi ece kin en owapi kta, qa yutanpi kte ça Omniciye unma ekta aipi kta, qa ix sanpa oyakapi kta, qa Wicaxtayatapi Itancan yutan kta e ekta aipi kta, hena owasin econpica kta.

Oehde 23. Minnesota Makoce kin en oyate kin owasin owicawapi kta Woose kaga omniciye kin woose on token econpi kta he wakiconzapi kta, waniyetu 1865, he en econpi kta, qa hetanhan waniyetu wikcemnamna ake econpi ece e kta. Oyate oiçiwapi qa nakun Isantanka Wicaxtayatapi kin owicawa kinhan, iwaniyetu mniciyapi hehan Woose kaga omniciye kin Isantanka Omniciye tanka en opapi kte, ça iyepi Oksape qa Wicakarnigapi kin en opapi kta wicakarnigapi kta on makoce tinskoskoya etanhan iyaye wicayapi kta he piya aiapi qa yucopi kta, Woose Itancan kin de eciyatanhan.

Oehde 24. Tona Wicakarnigapi omniciye kin en opapi kte cin tohan wicakarnigapi eca Oksape kin ix eya wicakarnigapi kta ece ; qa Oksape makoce etanhanhan wicakarnigapi kte cin hena kagapi kinhan Wicakarnigapi ewicakiyapi makoce kin etanhan icupi ece kin wanjidan kiyuxpapi kte xni. Oksape makoce etanhanhan wicakarnigapi kin hena owecinhanhan yawapi kta, qa tona tokaheya, iyamni, izaptan, ixakowin, qa hecen ayapi kin, hena waniyetu wanjidan hehan enakiyapi kta, hehan tokeca wicakarnigapi kta ; qa tona inonpa, itopa, ixakpe, qa hecen ayapi, etanhanhan wicakarnigapi hena hetanhan waniyetu nomnom unpi kta ; tuka tohan makoce

piya yuxpaxpapi kinhan hehan ake iyurpa wancake piya-wicakarnigapi kta ece.

Oehde 25. Woope kaga omniciye Oksape qa Wicakarnigapi kin hena Minnesota Makoce kin en wakarnir unpi ece kin hetanhanpi kta, qa wicakarnigapi xni itokam wi ake nonpa qa sanpa Minnesota en unpi kta, qa makoce yuxpaxpapi etanhan wicakarnigapi kte cin wi xakpe en oonyanpi kta.

Oehde 26. Makoce kin detanhan Isantanka Omniciye tanka yuhapi, Wicarınca eciyapi, tona en opapi kte cin Woope kaga omniciye napin yuwitaya wicakarnigapi kta, tohan qa token woope on wakiconzapi kin he eciyatanhan.

Oehde 27. Woope kagapi kin otoiyohi taku wanjidan en kapi kta, qa he woope caje kin en tanin kta.

Oehde 28. Woope kaga omniciye kin Kicipaganpi Wowapi kin kagapi kta okihi kte xni.

Oehde 29. Woope kaga omniciye kin napin tona en opapi qa tona taokiye wicayapi kin owasin hinarin taku econpi xni itokam, Isantanka Woope Itancan yuhapi, qa Minnesota Makoce en Woope Itancan kin, napin wicakeyahan opapi qa eciyatanhan oranyanpi kta e Taku Wakan cajeyan eyapi qa en caje oiçiwapi kta.

Oehde 30. Woope kaga omniciye kin tuwe karnigapi eca taninyan cajeyatapi qa hecen karnigapi ece e kta ; qa token cajeyan karnigapi kin owasin anpetu wowapi kin en kagapi kta.

Oehde 31. Woope kaga omniciye kin oeonna econpi kin tohinni yuowotanpidan kte xni, qa econpidan wowapi kin tohinni wiyopeyepica kagapi kte xni.

IZAPTAN.

WAECONWICAKIYAPI KIN.

Oehde 1. Waeconwicakiyapi kin Wicaxtayatapi Itancan, qa Wicaxtayatapi Iyokihe, qa Wowapi kaga Itancan,

qa Wayawa, qa Mazaska opiye Awanyake, qa Woose iyukcan Itancan, hena eepi kta, qa hena owasin oyate kin wicakarnigapi kta.

Oehde 2. Tona nakaha cajewicayatapi kin wicakarnigapi kinhan wicakarnigapi wowapi owasin Wowapi kaga Itancan eciyapi kin he kahipi kta; unkan hena iye Woose kaga omniciye wanji Wicakarnigapi eciyapi Itancan yuhapi kin he iyokosan kai kta; unkan iye wowapi kin hena owasin yurdoke qa Woose kaga omniciye napin okonwanjidan witaya unpi kin en taninyan yawa qa toketu hecinhan oyake kta, omniciye kin ihduxtanpi iyohakam yamni can ihunnipi xni.

Oehde 3. Wicaxtayatapi Itancan qa Wicaxtayatapi Iyokihe kin hena waniyetu nonpa hehanyan en unpi kta, qa wiciyohakam en unpi kte cin wicakarnigapi xni qa wicayuxtanpi xni hehanyan kta. Hena wanna waniyetu wikcemna nonpa sanpa zaptanptan kte qa wicakarnigapi xni itokam Minnesota Makoce kin waniyetu wanjidan qa sanpa en tipi kta. Qa napin Isantanka wicaxta wicaxawapi kin hecapi kta.

Oehde 4. Woose kaga omniciye kin tohan mniciyapi eca Wicaxtayatapi Itancan token iyecetu dake cinhan, makoce qa oyate kin on taku owicakiyaka ece e kta. Akicita unpi kin he iye Itancan kte qa okicize yuke cinhan tona cin kinhan ope wicaxi kta, qa nakun on woose kin yuecetu ece e kta. Waeconwicakiyapi iye ihukuya unpi kin hena otoiyohe iye oranpi kin ekta wowapi on wiwicawange kta okihi; qa oyate kin en tuwe xicaya oranye cin on yacopi kin he yuxke kta okihi; tuka Woose kaga omniciye kin tuwe yacopi kinhan Wicaxtayatapi Itancan yujuju kta okihi kte xni. Woose kaga omniciye Oksape eciyapi kin he kici Minnesota en Wowapi Awanyake wan kaga okihi kta, qa nakun Wowapi yutanwicakiyapi qa tona woose on kar xipi kin hena owasin; nakun Makoce kin en makoce

wowapi qa taku hececa Yutanwicakiyapi kin heca wicakage kta Woose kaga omniciye kin woose tona kagapi kin hena Wicaxtayatapi Itancan yujuju okihi kta, Woose Itancan kin de en oyakapi iyececa. Qa tohan taku tokeca kta seca hecinhan Woose kaga omniciye napin wicakico okihi kta. Woose kin iyurpa awicakehan yuecetu wicakiye kta ; qa Wowapi kaga Itancan, Mazaska opiye Awanyake, Wayawa, Woose iyukcan Itancan, qa nakun tona woose on wicakagapi kin hena wanji en un xni kinhan tuwe tokeca en ehnake kta okihi, qa tohanyan oyate kin toktokeca wicakarnigapi xni hehanyan hena en unpi kta.

Oehde 5. Wowapi kaga Itancan, Mazaska opiye Awanyake, qa Woose iyukcan Itancan kin hena waniyetu nomnom en unpi kta. Qa Wayawa eciyapi kin he waniyetu yamni en un kta ; qa owasin tona wiciyohakam en unpi kta wicakarnigapi xni qa wicayuxtanpi xni hehanyan en unpi kta. Woose Itancan kin de on Wicaxtayatapi Itancan tokaheya kagapi kin he waniyetu eca mazaska kektopawinge nonpa sanpa opawinge zaptan yuhe kta. Wowapi kaga Itancan kin he waniyetu eca kektopawinge sanpa opawinge zaptan icu kta. Wayawa eciyapi, Mazaska opiye Awanyake, qa Woose iyukcan Itancan, hena otoiyohi waniyetu eca kektopawingege icupi kta. Qa tokata ekta wicaxta kin dena taku econpi kte qa wokajuju yuhapi kte cin hena woose on waki-conzapi kta.

Oehde 6. Wicaxtayatapi Iyokihe kin he Woose kaga omniciye Oksape eciyapi kin he ohna Itancan yuhapi kta ; qa toketuya kaxta Wicaxtayatapi Itancan kin en un xni kinhan he Wicaxtayatapi ee kta. Tona Oksape omniciye en opapi token wokajuju yuhapi kin Wicaxtayatapi Iyokihe kin he nonpa akihde yuhe kta. Qa Oksape omniciye kin tohan enakiyapi kta hecinhan wicaxta wanji hdarnigapi kta, qa Wicaxtayatapi Iyokihe en un xni kinhan hee kiyapi kta.

Oehde 7. Tohan Minnesota Oyate kin Isantanka Oyate wicayawapi kin en ope kiyapi kinhan, tona wowapi kin de en Waeconwicakiyapi ewicakiyapi, wicakarnigapi iyohakam, wicayuxtanpi kin hetanhan en opapi kta, qa Witeri, anpetu wakan ihanranna tokaheya, omaka 1860, hehanyan en unpi kta; tuka Wayawa eciyapi kin he waniyetu 1861, hehanyan en un kta; qa nakun tona wiciyohakam en unpi kte cin wicayuxtanpi xni hehanyan owasin en unpi kta.

Oehde 8. Wicaxta ihdawa owasin wowapi kin de en cajeyatapi kin hena taku econpi xni itokam, Isantanka Woose Itancan yuhapi qa Minnesota Makoce en Woose Itancan kin napin wicakeyahan opapi kta, qa token econpi kta iyececa owasin tanyan econpi kta, keya Taku Wakan cajeyatapi kta.

Oehde 9. Tohan Minnesota Oyate kin Isantanka Oyate wicayawapi kin en ope kiyapi kin iyohakam Woose kaga omniciye kin mniciyapi kinhan, taku tona wowapi kin de en econpi kta keyapi kin hena hehan wakiconzapi kta.

IXAKPE.

WAYACOPI KIN.

Oehde 1. Makoce kin de en Woyaco un kin, Woyaco tanka, qa Makoce Yuxpaxpapi en Woyaco, qa Woairpeye Woyaco, qa Wookiye Wiyukcan, qa Woyaco tona Woose kaga omniciye kin, wicaxta yamni etanhan nomnom cinpi kinhan, Woyaco tanka ihukuya kagapi kte cin hena eepi kta.

Oehde 2. Woyaco tanka kin Wayaco Itancan qa Wayaco Iyokihe nonpapi hena eepi kta; tuka Woose kaga omniciye kin tohan iyecetu dakapi kinhan Wayaco Iyokihe kin nakun nom wicakaga okihipi kta, wicaxta yamni etanhan nomnom cinpi kinhan. Woyaco tanka

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kin he taku tona woope on yaco xipi kin hena tokaheya yaco kta, qa taku tona wanna yacopi tuka piya yacopi kta cinpi kin hena en aipi kinhan, nakun owasin piya yaco kta; tuka Woyaco kin de en wiyukcanwicakiyapi wanice kta. Otonwe Itancan yawapi kin hen waniyetu eca wanca qa ix nonpa wayaco unpi kta, Woope kaga omniciye wakiconzapi kin iyececa; qa nakun Woope kaga omniciye kin wicaxta yamni etanhan nomnom keya wakiconzapi kinhan, Woyaco on Makoce Yuxpaxpapi kin otoiyo, qa wanji tukte kaxta, ohna wayaco unpi kta. Unkan Wayaco unpi kin wicaxta wan tuwe token taku yacopi kin oyake kta he karnigapi kta. Tona Minnesota Makoce kin en wicaxta wicayawapi kin hena Woyaco tanka en Wowapi kaga yanke kta e wicaxta wanji karnigapi kta; he waniyetu yamni en un kta, qa wanji iyohakam un kte cin karnigapi qa yuxtanpi xni hehanyan. Qa he ihnuhana en un xni kinhan Wayaco tankapi kin wanji karniga okhipi kta, qa he tohanyan oyate kin wanji karnigapi xni hehanyan en un kta.

Oehde 3. Woyaco tanka en Wayaco unpi kte cin hena makoce owancaya wicaxta wakarnir unpi kin hena wicakarnigapi kta; waniyetu xakowin hehanyan en unpi kta, qa wiciyohakam unpi kte cin hena wicakarnigapi qa wicayuxtanpi kte cin hehanyan.

Oehde 4. Woope kaga omniciye kin Minnesota Makoce kin ocowasin etanhan Woyaco Yuxpaxpapi xakpe kagapi kta, unkan hena Makoce Yuxpaxpapi ikceka kin ocowasinsin etanhanhan kagapi kta, qa oyate en ounyanpi kin hena akiyagnakecapi kta. Unkan Woyaco Yuxpaxpapi kin hena otoiyo ohna, wicaxta en unpi kin Wayaco wanjidan karnigapi kta, he woyaco econ kte qa he nakun waniyetu xakowin en un kta. Woyaco Yuxpaxpapi kin hena otoiyo wicaxta ohna Wayaco un kta karnigapi kin he makoce kin en ounye kte qa tohanyan hecen un kin hehanyan he ohna ti kta.

Oehde 5. Woyaco Yuxpaxpapi kin en woope qa woowotanna on woakinica owasin yacopi kta, mazaska opawinge qa sanpa iyawapi kinhan, qa wicoran xica econpi kin, tona on wi yamni hehanyan wicakaxkapi kta iyececa, qa ix on mazaska opawinge sanpa kipi kta hecinhan, he nakun yacopi kta; qa woope eciyatanhan tona piya econpi kta keya wakiconzapi kin hena piya yacopi kta. Woope kaga omniciye kin tohan iyecece dakapi kinhan, Wayaco wanji Woyaco Yuxpaxpapi tokeca ekta wayaco ye kta e woope on wakiconza okihipi kta.

Oehde 6. Woyaco Tanka qa Woyaco Yuxpaxpapi kin en Wayaco unpi kin hena wicaxta woope onspepi kin hecapi kta; qa Woope kaga omniciye kin token wokajuju wicaqupi kta wakiconzapi kin he yuhapi kta, qa tohanyan en unpi kte cin hehanyan taku wicaqupi kin yuopten kagapi kte xni, tuka wayacopi kin on tuwe taku wicaqu kta exta takudan icupi kte xni.

Oehde 7. Makoce kin de en Makoce Yuxpaxpapi kin otoiyo hi ohna Woairpeye Woyaco yuke kta; hena ohna taku econpi kin owasin wowapi en kagapi kta, qa tohanhan qa tuktekten woope eye cin hen econpi ece e kta. Hena otoiyo hi ohna Wayaco wanjidan kta, Makoce Yuxpaxpapi iye ohna ti kin, wicaxta en ounyanpi kin karnigapi kta, unkan waniyetu nonpa en un kta. Makoce Yuxpaxpapi kin en ounyanpi kin etanhan wicaxta karnigapi kta, unkan waniyetu nonpa en un kta. Makoce Yuxpaxpapi kin en ounyanpi kin etanhan wicaxta karnigapi kta, qa tohanyan en un kin hehanyan ohna ti kta, qa wokajuju yuhe kte cin he woope on wakiconzapi kta. Wowapi kaga wanji tawa kte cin kicarnigapi xni kinhan, iye wicaxta wanji heca kage kta; tuka Woope kaga omniciye kin tohan cinpi eca, Makoce Yuxpaxpapi kin wanji tukte kaxta en Woairpeye on Wowapi kaga wanji oyate kin karnigapi kta e wakiconzapi kta ece; qa Wowapi kage cin he taku econ kte qa wokajuju taku

yuhe kte cin hena owasin woope eciyatanhan wakiconzapi kta. Woairpeye Wayaco kin he wicaxta tapi taku yuhapi qon hena on iyukcan kte, ça tona wamdenicapi uncihi xni kin hena awanwicayake kta, tuka Woope Itancan kin de en kagapi sanpa takudan econ kte xni.

Oehde 8. Makoce Yuxpaxpapi kin otoiyo hi ohna Wookiye Wiyukcan, tona en unpi kta iyececa, hena wicakarnigapi kta e on Woope kaga omniciye kin wakiconzapi kta; hena waniyetu nonpa unpi kta, qa taku ecoopi kte ça token wokajuju yuhapi kte cin hena woope on wakiconzapi kta. Tuka Wookiye Wiyukcan tuwedan woakinica, mazaska opawinge akton akinicapi, qa taku xica econpi on wicaxta wi yamni sanpa kaxkapi kta iyececa, qa ix mazaska opawinge sanpa kipi kta iyececa, hena qa woakinica, makoce tipi ko en un kin hena yaco kte xni.

Oehde 9. Wicaxta Wayaco tona Woope Itancan kin de eciyatanhan kagapi xni kin hena Woyaco Yuxpaxpapi, qa Makoce Yuxpaxpapi, qa ix Otonwe en wayaco unpi kte cin, wicaxta en ounyanpi kin etanhan wicakarnigapi kta; unkan hena waniyetu xakowin sanpa unpi kte xni.

Oehde 10. Wicaxta wayaco wanji waniyetu tohanyan en un kta e karnigapi, ihunniye xni itokam, en un xni kinhan, Wicaxtayatapi Itancan kin wanji karnige kta; qa he tohanyan oyate kin wanji karnigapi qa yuxtanpi xni hehanyan en un kta. Qa en un xni iyohakam anpetu wicakarnigapi kte cin, anpetu wikcemna yamni henakeca kinhan, hehan oyate kin wanji karnigapi kta.

Oehde 11. Wayaco unpi kin hena Isantanka oyate kin etanhan, qa Minnesota oyate kin etanhan wicoran tokeca yuhapi kte xni; qa tohanyan en unpi kte cin hehanyan oyate kin Woope Itancan kin de on taku tokeca on wicakarnigapi exta hecetu kte xni.

Oehde 12. Woope kaga omniciye kin tohan iyecetu dakapi kinhan, Makoce Woyaco on Yuxpaxpapi kin hena

yutokecapi kta okihipi; tuka heconpi exta on wicaxta Wayaco kin reyata iyeyapi kte xni.

Oehde 13. Makoce Yuxpaxpapi kin en' woyaco econpi kin hena otoiyohi ohna Woyaco en Wowapi kaga wan karnigapi kta; he taku wicaxta, qa token econ kte, qa wokajuju taku yuhe kte cin hena woope on wakiconzapi kta; unkan he waniyetu topa hehayan un kta.

Oehde 14. Makoce kin de ohna woope on aiapi qa yacopi kin hena Woope kaga omniciye kin awanyake kta. Woyaco wowapi kagapi eca iwankam "Minnesota Makoce," eya owapi kta; qa wiyaonpapi wowapi owasin ehake, "Minnesota Makoce wookiye qa woyuonihan kaxeya un kin;" eya owapi ece e kta.

Oehde 15. Makoce kin de ohna Makoce Yuxpaxpapi yuxtampi kin otoiyohi ohna, Woope kaga omniciye kin wicaxta wanji karnigapi kta e wakiconza okihipi kta, he Woyaco Wiyukcan eciyapi kta, qa Wayaco Iyokihe kin iyecen yawapi kta qa iyecen oranyan okihi kta; qa ix Woope kaga omniciye kin Woairpeye Wayaco kin hena hecen oranye wicakiyapi kta.

IXAKOWIN.

WAKARNIR UNPI KIN.

Oehde 1. Wicaxta tona waniyetu wikcemna nonpa sam wanjidan, tona kuya obe cajeyatapi kin wanji tukte en opapi, qa wanna Isantanka makoce kin waniyetu wanjidan en unpi, qa wicakarnigapi kta anpetu kin itokam wi topa makoce kin de en ounyanpi hecinhan, hena tukten wicakarnigapi ece kin anpetu wikcemna en unpi, oyate tona dehan qa iyohakam wicakarnigapi kte cin owasin en opapi kta :

1st. Isantanka makoce kin en wicatonpi tona ha skapi kin hena.

2d. Tona ha skapi makoce tokeca en icagapi, qa

Isantanka Oyate kin en woope kagapi on Isantanka wicayawapi kte cin he eciyatanhan ihdutaninpi kinhan, hena.

3d. Tona hanke Waxicun qa hanke Ikcewicaxta, Waxicun ihduzapi qa Waxicun wicoran opapi kin hena.

4th. Ikcewicaxta Makoce kin de en ounyanpi, tona *Civilization* iapi qa oihduze qa wicoran yuhapi kin hena, Minnesota en Woyaco Yuxpaxpapi kin ohna Wayaco yukampi kin wanji, woope eciyatanhan token wakiconzapi kin iyecen, wiwicawange kte, qa iye Makoce kin de ohna wihduhapi kin yuhapi kta iyececa, keye cinhan, hena nakun opapi kta.

Oehde 2. Tona nakaha obe cajeyatapi kin wanji tukte en opapi xni kinhan, tona okicize kagapi qa tin wicaktepi econpi wanna wicayacopi qa wicakiyuxkapi xni kinhan, qa tona uncihipi xni, tona wacinhnunipi koya, hena tuwedan Makoce kin de ohna wicaxta wicakarnigapi kin en ope kte xni.

Oehde 3 Tuwe makoce tokeca ekta Isantanka oyate kin taku econ kiyapi kin heon en un xni exta heon makoce kin de en wicaxta wicakarnigapi ece kin en ope xni kiyapi kte xni; qa tuwe makoce kin de en wakpa ohna, qa Isantanka makoce kin en wakpa qa mde kin ohna watopa un exta; qa tuwe waonspekiyapi kta e on makoce tokeca ekta un exta; qa tuwe tipi ohna warpanica wicayuhapi wan en opa exta; qa tuwe kaxka hnakapi exta, hena on makoce kin de en wicaxta yawapi kte xni ecinpica xni.

Oehde 4. Tuwe akicita un qa Isantanka wita wata on zuyapi ece kin en ope cin hena makoce kin den unpi exta heon wicaxta ounyanpi wicayawapi kte xni.

Oehde 5. Anpetu wan en wicaxta wicakarnigapi kte cin he icunhan tuwedan oicazo akinicapi on tancan yuzapi kte xni.

Oehde 6. Wicakarnigapi kte cin owasin wowapi

kagapi qa en ohnakapi ece e kta; tuka otonwe ohna wicaxta wicakarnigapi kta tona togye econpi kta woope on wakiconzapi kin henaua taninyan eya cajewicaya-tapi kta.

Oehde 7. Tuwe woope wowapi kin de eciyatanhan wicakarnigapi kin en ope cin he, oun kin tona nakaha kagapi qa tokata ekta kagapi kte cin, wanji tukte yuhe kte cinhan, oyate kin on karnirpica kta, makoce tukten wicakarnigapi kta anpetu wikcemna yamni en ounyan hecinhan; tuka Woope Itancan kin de, qa Isantanka woope ikceka qa Woope Itancan yuhapi kin en taku togye kagapi kin he de yutokeca kte xni.

IXAHDOGAN.

WAONSPEKIYAPI, WOYAWA ON EHNAKAPI QA WOONSPE.

Oehde 1. Oyate kin Wokiconze kagapi kinhan, wicaxta owasin woonspe yuhapi kin on suta kta, heon etanhan Woope kaga omniciye kin makoce owancaya xiceca iyurpa waonspewicakiyapi kta e wakiconzapi kta.

Oehde 2. Makoce kin de ohna Makoce Tonwanyanpi kin otoiyohi en makoce on waonspekiyapi kta Isantanka Oyate wanna unqupi qa nakun tokata ekta unqupi kte cin, hena wiyopeyapi kinhan, mazaska on icupi kin he on waonspewicakiyapi kta ohinniyan yanke kta; unkan waniyetu nonpa kinhan, makoce kin hena yamni kiyuxpapi kta, qa etanhan wanjidan wiyopeya okihipi kta, qa waniyetu zaptan kinhan ake kiyuxpapi wanjidan wiyopeya okihipi kta, qa tona okaptapi kin hena waniyetu wikcemna hehan wiyopeya okihipi kta; tuka makoce kin tukte e ota iyawapi kin hena tokaheya wiyopeyapi kta, qa panyehan eceedan wiyopeyapi kta. Unkan mazaska tona, makoce qa taku tokeca waonspewicakiyapi kta on unqupi kin hena wiyopeyapi etanhan kamnapi kin he ohinniyan yutanpica kte xni qa yutokecapica kte xni;

tuka hetanhan oicage kin he Makoce kin en Makoce Tonwanyanpi kin ohna, xiceca waniyetu zaptan qa wikcemna nonpa sanpa wanjidan, tona iyotahedan unpi kin hena iyacinyan kicipamnipi kta, qa he waonspewicakiyapi kta ecedan on yusotapi kta.

Oehde 3. Woope kaga omniciye kin oyate kin wamnaye wicakiyapi kte, qa ix togye econpi on mazaska mnayanpi kta, on mazaska waonspewicakiyapi kta ehna-kapi etanhan oicage kin he koya Minnesota en Makoce Tonwanyanpi kin otoiyohe ohna xiceca owasin tanyan waonspewicakiyapi kta e woope kagapi kta.

Oehde 4. Minnesota Woyawa Tipi Tanka wanna woope on kagapi kin he oyanke kin wanna detanhan yusutapi, qa Minnesota Makoce kin en Woyawa Tipi Tanka kin hee kta detanhan yuotaninpi. Taku tona wanna qupi qa yuhe kiyapi kin hena owasin Woyawa Tipi kin en detanhan yusutapi, qa Isantanka Omniciye Tanka makoce onxpaxpa qupi, qa tona tokata ekta qupi kta nacece cin hena owasin tawa kta.

INAPCINWANKA.

MAKOCE KIN EN MAZASKA MNAYANPI QA MAZASKA OPIYE.

Oehde 1. Makoce kin de ohna mazaska mnayanpi kin tohanyan econpi eca akidecen kajuwicakiyapi kta, qa Makoce kin owancaya woyuha ocaje owasin mazaska iyawapi kta, qa owotanna econpi kta.

Oehde 2. Waniyetu otoiyohe Woope kaga omniciye kin mazaska mnayanpi, tona Makoce en yusotapi kta iyececa he wakiconzapi kta; qa tohinni waniyetu wanjidan en wamnayanpi kin isanpa yusotapi hecinhan, hehan iwaniyetu kinhan Woope kaga omniciye kin mazaska mnayanpi kin tona waniyetu wanjidan yusotapi kta iyececa, qa icazopi hdajujupi kta he koya, iyawapi qa wakiconzapi kta.

Oehde 3. Wooke on wakiconzapi kta, on, mazaska owasin, oicazo, oicazo wowapi, mazaska hnakapi, wicaxta witaya taku opetonpi, qa wicaxta tan atayedan woyuha, tipi, makoce ko, yuhapi kin hena mazaska iyawa eciyatanhan mnayanpi kta; tuka wicarapi kta makoce, tipi ohna waonspekiyapi, tipi ohna wayazankapi wicayuhapi, qa woyawa tipi ocaje owasin, tipi wakan owasin, qa makoce Taku Wakan oie oyakapi kta on yuhapi, ocowasin wowaonxida tipi, qa taku oyate kin witaya yuhapi qa unpi, qa wicaxta tan atayedan tonpi mazaska opawinge nonpa sanpa iyawapi xni kin hena owasin wooke kagapi on mazaska etanhan omaka eca mnayanpi kte xni.

Oehde 4. Mazaska omnayan tipi qa mazaska omnayan yuhapi kin owasin, mazaska wowapi kagapi, qa mazaska icazo wicakiyapi, qa taku woyuha, tipi, makoce, qa taku kaxta yuhapi kin, hena owasin etanhan, omaka eca, mazaska mnayanpi kta e on wooke kagapi kta, hecen mazaska omnayan yuhapi kin taku tona unpi kin owasin, wicaxta tan atayedan taku tonpi kin iyecen on mazaska, omaka eca, mnayanpi ece e kta.

Oehde 5. Taku itokam sdoniyapi xni kin on mazaska yusotapi kta iyececa hecinhan, Oyate kin mazaska odote kta; tuka tona hecen odotapi yuptahnakapi kinhan, tohinni kektopawinge-ecer opawinge nonpa sanpa kektopawinge wikcemna zaptan isanpa kte xni; wodotapi kin hena otoiyohe wooke on wakiconzapi kta, qa he taku wanjidani on econpi kta; qa wooke heca kagapi eca, Wooke kaga omniciye kin napin wicaxta yamni etanhan nomnom cinpi, qa Han qa Hiya eyapi kin, wowapi en kagapi kta, qa hecen yucopi kinhan hehan hecetu kta. Unkan wooke hececa otoiyohe, omaka eca oicage kajujupi kta e on womnayan en un kta, qa nakun waniyetu wikcemna hehan ocowasin kajujupi kta token econpi kta he nakun en un kta, qa, womnaye kin he taku tokeca en

ayepica kte xni, qa yujupica kte xni, tohanyan oicazo ocowasin kajujupi xni hehanyan, Makoce kin de ohna taku kagapi kte cin on tohinni Oyate kin oicazo kagapi kte xni; qa tohinni taku econpi kin en Oyate ocowasin on owicakiyapi kte xni; tuka taku econpi kta on makoce qa taku yuhapi tokeca iyog ehnapki kinhan, hena en ayapi kta, qa etanhan oicage kin taku kagapi yuxtanpi kta on iyog ehnapki ece e kta.

Oehde 6. Oicazo tona nakaha cajeyatapi qa woope on wakiconzapi kin hena owasin on wowapi, mazaska opawinge zaptanptan iyotpani xni iyawapi kin heca kagapi kta, oicage yuke kte qa waniyetu wikcemna hehan kajujupi kta, hena on mazaska icazopi kta; qa wowapi kin hena tohinni iyotpani on wiyopeyapi kte xni. Mazaska Opiye Awanyake ecijapi kin he wowapi kin hena owasin iyawa wowapi wan en kage kta, tuwewe wicaqupi, qa tona kajujupi xni, heciyatanhan owasin tanin kta.

Oehde 7. Oehde izaptan qa ixakpe ohna, tohan Oyate kin de icazo econ kta hecinhan, heceedan ohna econpica kta; tuka okicize yuke cinhan hehan togye econpica kta.

Oehde 8. Oicazo econpi kin etanhan mazaska icage cinhan, taku on icazopi kta wakiconzapi qon he en ayapi kta, qa ix oicazo kajujupi kte cin he en yusotapi kta, qa taku tokeca en ayepica kte xni.

Oehde 9. Makoce kin de en Mazaska Opiye kin etanhan woope wakiconzapi kin heceedan ecijatanhan mazaska icupica kta.

Oehde 10. Oyate kin de wicaxta tan atayedan qa wicaxta witaya oranyanpi kin wanji tukte kaxta tohinni mazaska owicaqu kte xni.

Oehde 11. Waniyetu eca, Witeri, anpetu wakan tokaheya qa inonpa iyotahedan, Otonwe Itancan kin en, Mazaska Opiye Awanyake ecijapi kin he, wotanin

wowapi wanji hen kagapi kin he ohna, wanihantanhan mazaska tona Opiye kin etanhan icupi kin oyaka ece e kta; qa taku on icupi, tuwewe wicaqu, qa woope tukte e eciyatanhan econpi, hena oyake kta; qa mazaska tona en ohnakapi qa tokiyatanhan icupi he nakun owotanna hdaheya oyake kta.

Ochde 12. Woope kaga omniciye kin woope kagapi kta, on mazaska Oyate tawapi qa mazaska on waonspekiyapi kte cin tanyan yuhapi kta; qa wicaxta tona yuhapi qa awanyakapi kin hena owotanna oranyanpi kta e on mazaska ehnakapi kta; qa mazaska qa mazaska iyawa tona icupi qa wicaqupi kin owasin wowapi en owotanna kagapi kta. Unkan wicaxta kin hena wanji mazaska kin dena etanhan onge yusote cinhan, qa econ xipi xni kinhan token owicaqu hecinhan, qa ix Mazaska omnayan toktokeca ekta ehname, qa ix tokiyopeye cinhan, hecen econpi kin he Oyate mazaska tawa manonpi kin hee, qa heon teriya kuwapi kta iyececa. Unkan tuwe mazaska Oyate tawa qa waonspekiyapi on ehnakapi kin awanyake cin, tohan kicapi, wancahna hiyuye xni kinhan, hetanhan wanna manon sdoniyapi kta.

Ochde 13. Woope kaga omniciye kin wicaxta yamni etanhan nomnom cinpi kinhan, Mazaska Omnaye Woope wanji kagapi kta, qa he kaketu kta:

1st. Wicaxta tona mazaska wowapi kagapi kin hena wicakicupi eca mazaska rinca on hiyuyapi kte xni e, Woope kaga omniciye kin tohinni woope kagapi on, he yuecetu kta okihipi kte xni.

2d. Woope kaga omniciye kin woope wanji kagapi kta, on mazaska wowapi kagapi qa wiyopeyapi kin owasin wowapi en iyawa kagapi kta; qa Isantanka mazaska iyawa yuhapi qa Minnesota Oyate mazaska iyawa yuhapi kin etanhan, wicaxta tona mazaska wowapi kagapi hena e opetonpi kta, qa heon etanhan, tohan mazaska wowapi wicakicupi eca, mazaska rinca on opekitonpi ece e kta;

qa mazaska iyawa kin hena kun aye cinhan, mazaska Omnaye kin tona mazaska iyawa yuhapi kinhan sanpa opetonpi ece e kta.

3d. Mazaska Omnaye mazaska wowapi kagapi kta on kagapi kin tona icazopi kinhan wicaxta en opapi kin tan atayedan kajujupi kta, qa heconpi kta on wicaxta otoiyohti taku ton kin etanhan tona Omnaye en erpeye cin nonpa akihde on icupi kta; qa he wiyopeya exta waniyetu wanjidani iyohakam oicazo kin hena hehanyan kajuju kiyapi kta okihipi.

4th. Mazaska Omnaye kagapi kin icazopi hdajujupi kta ocowasin okihipi xni kinhan, mazaska wowapi kagapi qon tona wicaxta tokeca yuhapi kin hena e tokaheya hdajujupi kta, hehan icazopi tokeca hdajujupi kta.

5th. Mazaska Omnaye kagapi kta e on woope kagapi kinhan, nakun wicaxta tona hena kagapi cajepi kin owasin wowapi wan en kagapi kta, qa tona tawapi kin atayedan en kagapi kta, qa tohan wiyopeyapi qa tuwewe econpi kin owasin wowapi en kagapi kta, keya waki-conzapi kta.

IWIKCEMNA.

WICAXTA WITAYA ORANYANPI KIN.

Oehde 1. Wicaxta witaya oranyanpi kin hena wicaxta tan atayedan unpi kin iyecen yawapi kta, icazopi kin kajuju wicakiyapi kta, qa iye nakun hdajuju kiyapi kta, woope eciyatanhan.

Oehde 2. Wicaxta witaya oranyanpi kta takudan atayedan wakiconzapi kte xni, tuka tonwanyanpi kte cin heceedan atayedan woope on wakiconzapi kta.

Oehde 3. Wicaxta tona wicaxta witaya oranyanpi kin en opapi kin otoiyohti, tona atayedan tawapi hehanyan, icazopi yuke cinhan, hdajujupi kta.

Oehde 4. Wicaxta witaya oranyanpi kta kagapi kin canku kagapi kta hecinhan, on makoce canku ohna wanke kte cin he icupi kta; tuka makoce icupi kin on owotanna kajujupi kta; qa wicaxta witaya oranyanpi kin watokxupi kta hecinhan, hena taku owasin oyate yuhapi kin towicakicikxupi kta, qa wokajuju owotanna ecedan icupi kta.

IAKEWANJIDAN.

MAKOCE YUXPAXPAPI QA TONWANYANPI KIN.

Oehde 1. Woope kaga omniciye kin tohan iyecetu dakapi kinhan, Makoce Yuxpaxpapi tokeca kaga okihipi kta; tuka Makoce Yuxpaxpapi kagapi kte cin otoiyohe wiyutapi hanska omdoton opawinge topa iyotpani en un kte xni; qa tona wanna kagapi kin hena sanpa tanka karpica kta, tuka wiyutapi hanska opawinge topa ihukuya kagapi kte xni. Qa Makoce Yuxpaxpapi wanna kagapi kin hena yutokecapi kta ehantanhan woope on heconpi kte cin he oyate en ounyanpi karnigapi kinhan hecetu kta, tuka cinpi xni kinhan woope kin he atakuni kte xni.

Oehde 2. Tohan Otonwe wanji ohna wanna wicaxta kektopawinge wikcemna nonpa en ounyanpi kinhan, qa Makoce Yuxpaxpapi Otonwe en un kin, wicaxta tona en ounyanpi kin hena cinpi kinhan, hehan Woope kaga omniciye kin Otonwe kin he ecedan Makoce Yuxpaxpapi wan kaga okihipi kta.

Oehde 3. Makoce Yuxpaxpapi ohna makoce en tonwanyanpi ece ocowasinsin xni exta, otonwe wicoran opapi kta e heon Woope kaga omniciye kin woope kagapi kta, qa on hena yusutapi kta; tuka makoce ohna tonwanyanpi kin naharin wicaxta opawinge en ounyanpi xni kinhan, he tonwanyanpi tokeca wan kici yawapi kta.

*

Oehde 4. Makoce Yuxpaxpapi ohna, qa makoce tonwanyanpi ohna, wicaxta ihdawa tona en unpi kta hena wicakarnigapi kta e woope on wakiconzapi kta.

Oehde 5. Makoce Yuxpaxpapi qa tonwanyanpi kin tona yuxtanpi kin hena woope eciyatanhan, omaka eca, mazaska mnayanpi kta okhipi.

Oehde 6. Makoce Yuxpaxpapi qa tonwanyanpi mazaska opiye yuhapi kin etanhan woope eciyatanhan eceedan mazaska icupica kta.

IAKENONPA.

AKICITAPI KIN.

Oehde. Makoce kin de ohna wicaxta akicita wicakagapi qa onspewicakiyapi kta e on, tohan iyecece cinhan, Woope kaga omniciye kin woope kagapi kta.

IAKEYAMNI.

WIYAONPAPI QA REYATA IYEWAYAPI KIN.

Oehde 1. Wicaxtayatapi Itancan, Wowapi kaga Itancan, Mazaska Opiye Awanyake, Wayawa, Woope iyukcan Itancan, qa Woyaco Tanka Woyaco Yuxpaxpapi ko en Wayacopi kin, hena xicaya econpi hecinhan wiyawicaonpapi kta; tuka hecen wicayacopi exta, reyata iyewicayapi qa icimana en unpi kta okhipi kte xni wicakage kta heceedan. Tuka iyohakam woope on wiyawicaonpapi, wohdag wicakiyapi, wicayacopi qa kakixwicayapi kta okhipica kta.

Oehde 2. Wicaxta ihdawa unpi kin toktokeca, tona taku econpi kta tuka econpi xni, qa xicaya econpi hecinhan, token reyata iyewicayapi kta e Woope kaga omniciye kin wakiconzapi kta.

Oehde 3. Wicaxta ihdawa wanji wiyaonpapi qa hinarin yuowotanpi xni kinhan, icunhan taku econ ece kin hena econ kte xni.

Oehde 4. Wicaxtayatapi Itancan kin wiyaonpapi qa wayacopi kta hecinhan, Wicaxtayatapi Iyokihe kin he en ope kte xni.

Oehde 5. Tuwe wiyaonpapi kin yacopi kta hecinhan, itokam anpetu wikcemna nonpa ecetu, taku iyaonpapi kin wowapi en kagapi qa qupi kta, qa heconpi xni kinhan anpetu kin he en yacopi kte xni.

IAKETOPA.

WOOPE ITANCAN KIN TOKEN PIYA KAGAPI KTA.

Oehde 1. Tohan Woope kaga omniciye napin Woope Itancan kin de piya kagapi qa togye kagapi kta iyecece dakapi kinhan, token piya kagapi kte qa yutokecapi kta cinpi kin hena atayedan cajeyatapi kta, qa hena woope, omaka kin he en kagapi kin, aopeya oyakapi kta; qa piya kagapi kte cin hena oyate kin iyukcanpi qa karnigapi kta. Unkan wakarnir ipi kin wicota iyecetu dakapi keyapi hecinhan, piya kagapi kte cin hena, qa tona yutokecapi kte cin hena hecetu kta, qa hetanhan hena e Woope Itancan kin de en ope kta. Anpetu wanjidan en piya kagapi kta nonpa, qa yutokecapi kta nonpa karnigapi kta hecinhan, kinnukankiya karnigapi kta.

Oehde 2. Tohan Woope kaga omniciye napin wicaxta yamni etanhan nomnom Woope Itancan kin de ocowasin piya kagapi kta e on wicaxta wicakarnigapi kta iyecetu dakapi kinhan, hehan tohan oyate kin Woope kaga omniciye en opapi kte cin ake wicakarnigapi kinhan, Omniciye hececa cinpi hecinhan heyapi kta e waki-conzapi kta. Unkan wicaxta tona wakarnir ipi kin etanhan wicota Omniciye kin he karnigapi kinhan, hehan

Woope kaga omniciye kin tohan ake mniciyapi kinhan, woope on Omniciye kin he kagapi kta e wakiconzapi kta. Unkan Omniciye kin he wicaxta tona Woope kaga omniciye kin, unma Wicakarnigapi eciyapi kin, he ix iyenakeca kta, qa iyecen wicakarnigapi kta; unkan wicakarnigapi iyohakam, wi yamni iyotpani, taku econ-wicaxipi kin econpi kta e mniciyapi kta.

IAKEZAPTAN.

Ochde 1. Makoce kin de ohna Wokiconze Oyanke kin Imnijaskadan Otonwe kin hee kta; tuka Woope kaga omniciye kin tokaheya mniciyapi kinhan, qa ix tokata ekta, token oyate kin Wokiconze oyanke kin token ayapi kta karnigapi kta he wakiconzapi kta; qa ix, iye atayedan, makoce Isantanka Oyate kin Wokiconze oyanke kta e on unqupi kin, he ekta ayapi kta. Unkan Wokiconze oyanke kin Imnijaskadan etanhan token ayapi kinhan, Omniciye Tipi qa makoce ihdukxan kin hena Wookarnige, Woonspe qa Woecon on yuhapi kta, qa hecen Woope kaga omniciye kin wakiconzapi kta; unkan Minnesota Woyaka Omniciye kin ohinniyan he en ope kta.

Ochde 2. Waxicun tona Ikcéwicaxta Makoce kin de ohna makoce yuhapi kin akan unpi kin hena wicaxta wicayawapi iyecen unpi kta, token unpi kin iyececa, qa ix eya omaka eca mazaska mnayanpi kin en opapi kta.

Ochde 3. Woope kaga omniciye kin wicaxta wakarnir unpi kin token Taku Wakan cajeyan econpi kta he wakiconzapi kta, qa tuwe wakarnir econpi kin en ope kte cinhan togye eye kiyapi kte xni.

Ochde 4. Minnesota Makoce kin en Wipuspe wanji yuke kta, qa ohna Wowapi kaga Itancan yuhapi kin he he yuha un, qa tohan taku kaga eca he un ece e kta;

unkan Wipuspe kin he Minnesota Makoce Ipuspe Tanka kin eciyapi kta, qa Wicaxtayatapi Itancan kin wowapi kaga eca he en un ece e kta, tuka Woose kaga omniciye kin woose kagapi yutan kte cin hena en ope kte xni. Wipuspe kin he token kagapi kta Woose kaga omniciye kin wakiconzapi kta.

Ochde 5. Wicokaxke tipi wanna woose on yuxtanpi kin he, Woose Itancan kin de yusutapi kinhan, Minnesota Makoce kin ohna Wicokaxke tipi yuhapi kta wanji ee kta.

H. H. SIBLEY,

A. D. BALCOMBE,

Woose Itancan kagapi Omniciye kin ohna Itancanpi kin.

WOAHOPE WIKCEMNA KIN.

1. Mitokam taku wakan tokeca duhe kte xni.

2. Wakagapi kin takudan niçicage kte xni ; wankan marpiya kin ekta, qa kuya maka kin den, qa maka kin ihukuya mini mahen, taku iyeye cin owasin hena okagapi kin itokam canpexka makehde inayajin kte xni qa wakan yada kte xni.

Jehowa nita Wakantanka he miye, Taku Wakan winawizi waun, tona xice madapike cin hena ate yapi wartanipi kin he cincapi kin iciyamni qa icitopa hehanyan en awicawai ece, qa tona waxte madapike cin qa mitawoahope opapi kin hena kektopawinge hehanyan onxiwicawakida ece.

3. Jehowa Wakantanka nitawa kin ikcekceya caje date kte xni. Tuwe ikcekceya caje yate cinhan he xicaya econ Jehowa eankin kta.

4. Anpetu okirpapi kin he kiksuye ça wakan da wo. Anpetu xakpe rtayani qa nitortani kin owasin ecanon kta. Tuka anpetu ixakowin kin he anpetu okirpapi, Jehowa taku wakan yada kin he tawa, he en wicortani takudan ecanon kte xni, niye qa nicinkxi, nicunkxi, wicaxta nitaokiye, winyan nitaokiye, nitawoteca, qa tuwe tokeca nitatiyopa kin en un kin henakiya.

Anpetu xakpe en Jehowa marpiya, maka, miniwanca, qa taku ohnaka ko owasin kaga ; unkan anpetu ixakowin kin he en okirpa, hecen Jehowa anpetu okirpapi kin hdawaxte qa hduwakan.

5. Niyate nibun kici wicahduonihan wo; hecetu kinhan makoce Jehowa nita Wakantanka niçu kin he en tehan yani kta.

6. Tin wicayakte kte xni.

7. Wawicirarapi ecanon kte xni.

8. Wamayanon kte xni.

9. Nitakoda on takudan oitonxni odake kte xni.

10. Nitakoda ti kin cantiheyaye kte xni, qa tawicu, qa wicaxta taokiye, winyan taokiye, tatanka tawa, taxunke, qa taku tokeca tawa kin owasin takudan cantiheyaye kte xni.

ITANCAN TAWOCEKIYE KIN.

Ate unyanpi marpiya ekta nanke cin; Nicaje kin wakan dapi kte; Nitokiconze kin u kte. Marpiya ekta token nitawacin econpi kin, maka akan hecen econpi nunwe. Anpetu kin de taku yutapi unqu po; qa waunrtanipi kin unkicicajuju po, unkix iyecen tona ecinxniyan unkokiciranyanpi hena iyecen wicunkicicajuju/kin. Taku wawiyutanyan un kin he en iyaye unyanpi xni po, qa taku xica etanhan eunhdaku po. Wokiconze kin, wowaxake kin, wowitan kin, henakiya owihanke wanin nitawa nunwe.

