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DORSEY, J. OWEN

LETTERS SENT
1893 - 1894

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Mr. A. W. Abrams,

Clerk of the Quapaw Nation,

My dear Mr. Abrams:

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

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

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

2. I shall need the services of one Indian a day for six days in the week, if I can get him. I may need an interpreter part of the time. I wish to work about six hours a day (say, from 9 to 12 and from 1 to 4). I have found it best to employ my helpers by the hour instead of by the day. You said that I could get the Indians to give me the information for a reasonable compensation. What would you consider a reasonable compensation? Among the Osages and Kaws I paid each man one dollar a day, and he provided
his own dinner. Among the Sioloxi, I paid twenty-five cents an hour to the Indian, and a like amount to the interpreter, making a total of one dollar and fifty cents each day for each helper. At that rate (25 cts. an hour to each helper) I could arrange to stay about two months with the Quapaws. I wish to get an expression of opinion from you to aid me in making up my estimate of expenses for the trip. Our funds are rather limited just now, hence too high an estimate might prevent me from making the trip.

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

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

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

I remain

Your friend,

[Signature]
To the Director,

Bureau of Ethnology,

sir:--

I have the honor to make the following report of office work for the month ending October 31, 1893.

I continued the correction of the proof for my paper in the 11th. Annual Report of the Bureau, entitled, "A Study of Siouan Cults," as far as 3 AZ in the galley proof, p. 496 in 2d page revise, and also in 1st page revise, and pp. 401--432 of 3d page revise (a special revise).

I began the re-arrangement of the linguistic material of the Bureau, placing the MSS. on shelves in the fire-proof safes, and making a catalogue of the MSS. After Oct. 27th., Mr. J. N. B. Hewitt undertook this work under my supervision, in order to enable me to devote my time to recording the Winnebago texts.

I corrected the galley proof of my preface to Contr. to N. A. Ethnol., Vol. IX, Riggs's Dakota Grammar, Texts, and Ethnography.

On October 17th., I began to record the Winnebago texts as dictated by Philip Longtail, a young Winnebago, who was employed at the rate of one dollar a day, from October 17th, to the 31st., inclusive.
All of which is respectfully submitted by

J. Owen Dorsey,
Ethnologist.
Nov. 17, 1893.

Prof. Levi L. Conant,

Dear Sir:

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

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

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

Hoping that this may answer your purpose,

I remain

Yours respectfully,

[Signature]

Ethnologist.
To the Director,

Bureau of Ethnology,

Sir:—

I have the honor to make the following report of my work for the month of November, 1893.

From Nov. 1st. to the 15th., inclusive, I was occupied chiefly in recording the Winnebago myths dictated to me by Philip Longtail, this young Indian was employed for this purpose from Oct. 17th. to 31st., inclusive at the rate of one dollar a day; but on and after November 1st., it was found necessary to pay him at the rate of one dollar and fifty cents a day. Eight texts and many explanatory notes were acquired, the elaboration of which will require several months.

Up to Nov. 10th., inclusive, Mr. J. N. B. Hewitt continued, under my direction, the arrangement of the linguistic material of the Bureau on shelves in one of the fireproof safes. On the 16th. of November I resumed this occupation, continuing it till November 28th., when the work was completed. In addition to the linguistic MSS. classified according to stocks or families and filling 77 shelves, there are MSS. of the languages of Mexico, Central and South America, Siberia, Africa, and Polynesia, miscellaneous MSS. treating of such top-
ics as archaeology, astronomy, bibliography, botany, clans and gentes, kinship system, maps, music, nomenclature, minerals, phonology, photography, population, somatology, folklore and mythology, medicine. Mr. Royce’s material relating to Indian treaties, and the original MSS. of Messrs. Hewitt, Mooney, and Dorsey, making a total of 104 shelves, or the whole of one safe and half of the other.

During the month I completed the correction of proof for "A Study of Sicuan Cults," a paper which I prepared for publication in the 11th Annual Report of the Bureau: galley proof, 4 AZ to 15 AZ; 1st. and 2d. page proofs, 497 to 544. The index to this paper will be prepared during December, 1893. I corrected also the final proofs of the preface to Contributions to North American Ethnology, Vol. IX, Riggs’s Dakota Grammar, Texts, and Ethnography, pages ix to xxxii inclusive.

Respectfully submitted by

[Signature]

Ethnologist.
To the Director,

Bureau of Ethnology,

Sir:—

I have the honor to submit the following report of field work for the month ending January 31, 1894.

According to your letter of instructions, dated December 26, 1893, I left Washington for the Indian Territory, on January 1, 1894, reaching the Guapaw Mission on January 4th. On the 5th, I began work with George Red Eagle, a Kwapa, as interpreter, and continued my researches till noon of January 24th. Owing to the illness of my regular interpreter (involving the employment of a boy of sixteen years of age as a temporary substitute) and other untoward circumstances over which I had no control, I was obliged to leave the Guapaw Mission on the afternoon of January 24th, when I proceeded to Baxter Springs, Kansas, the nearest railroad station.

At that town I began my return journey, reaching Washington on the afternoon of January 27th. The remaining week days of the month were devoted to office work.

The following are the results of the trip:—

(1) The revision, as far as page 184 inclusive, of the Kwapa record, made three years ago, is recorded in a copy of the 3d edition of the Introduction to the Study of Indian Languages.
(2) Partial revision of the list of Kwapa gentes. (3) Local names. (4) List of 254 personal names—the gens is given in some instances; but fuller information could not be imparted in the absence of Tall Chief, the "wapina," to whom I was referred. (5) Several informants communicated the following data respecting the "wa-pi-na" of the Kwapa tribe. The "wapina" is a "ni-ka cu-we" or maikan man (compare the Dakota, "sitaaca waka"). Tall Chief, Kehike stete, or Lewis Angelis, is a chief or kahike as well as a wapina. He is the principal wapina of the Kwapa tribe, his subordinate being one of the two Kwapa men named Nakka to or Green Beck. The latter makes his home on the Quapaw reservation in the northeastern corner of the Indian Territory. The former resides with the "Osage Quapaws," those Kwapa who make their abode on the Osage reservation, about thirty miles from Osage Agency, Oklahoma. Tall Chief, in his capacity of wapina, is obliged to go back and forth every year to administer to the wants of both divisions of the Kwapa tribe. Tall Chief, as wapina, is the custodian of all the Kwapa personal names. Whenever a person is adopted into the Kwapa tribe, Tall Chief's presence is essential, for he bestows the name. When a Kwapa's life is supposed to be in danger from illness, he or she desires to abandon his (or her) personal name. The patient applies to another member of
the tribe, who goes to Tall Chief and purchases a name which is
given to the patient. With the abandonment of the old name, it
is supposed that the sickness, too, is thrown off. In receiving
the new name, the patient becomes related to the Kwapa who has
purchased the name from Tall Chief. Each Kwapa can abandon his
(or her) personal name four times; but it is considered bad luck
to attempt such a thing for the fifth time. Tall Chief regulates
marriages: he was expected daily by the eastern Kwapa; and I was
told that on his arrival he would marry some of the young people.
A few months prior to my arrival, without regarding their individual desires, two of the Kwapa,
Alice Brown and Victor Siffin, each being 16 years of age, had
come to the Quapaw Mission school in order to avoid being mar-
nied to consorts for whom they had no liking.

(8) List of Kwapa dances. (7) Revision of the Kwapa words and
phrases recorded by Lewis F. Washley. (8) Ten texts were recorded
in the Kwapa language, filling ninety six pages of a note book,
and accompanied by forty-eight pages of explanatory notes.

(9) Differences in pronunciation were observed and recorded; but
this subject requires further investigation. (10) Photographs
of the Kwapa adults and children were taken by means of a kodak.

It will require at least two months to put this material in
shape for publication.
From what I know of Mrs. Stafford (the Kwapa who is about 60 years of age), Buffalo Calf, and others, I am of the opinion that it will be necessary for me to make a second visit to the Kwapa in the Indian Territory in order to record the animal myths of which fragments have been told me. As these Kwapa are landlords with white tenants, there is no necessity for my visiting them in winter. The superintendent advised me to come in May and June or else in October and November.

After visiting these Kwapa in the Indian Territory, I ought to go among the Osage and the Kwapa that are on the Osage reservation, Oklahoma Territory.

Respectfully submitted by

J. Owen Dorsey

Ethnologist.
List of Kwapa Texts recorded in January, 1884.

By J. Owen Dorsey.

1. F reminiscences, No. 1. By Mrs. Mary Stafford. 3 pp.
5. Woman changed to a Serpent. 7 pp.
7. Rabbit and Opossum. 3 pp.
8. Firecoal and Sinew. 3 pp.
The Director of the Bureau of American Ethnology,

Sir:—

I have the honor to submit the following report of office work for the month of February, 1894.

With the exception of the 26th., 27th., and 28th., which were devoted to the arrangement of Winnebago texts with interlinear translations, the month was spent in typing the Kwapa texts gained in January, 1894, and in writing the interlinear translations therefor. Duplicates of the texts have been secured by press-copying in letter books. The work on the Winnebago texts will be continued during part of the present month.

Yours, respectfully,

J. Owen Dorsey
Ethnologist.
Mr. Robert Lilley,

Dear Sir:—

Referring to the enclosed article on the Kusun Indians, I have to say:

(1) Can you indicate in the page proof the resemblance between Mulluk and Melukitz, Namapi and Anasitch?

(2) Unless it is against your rules to refer to any unpublished material, I suggest the insertion of "MS" before "Alsea", etc., near the close of the article. "N.E." indicates that the MSS. are in the possession of the Bureau of American Ethnology, Washington, D.C. Those referred to in the present article were recorded in Oregon in 1884. They have not been published, but any student who visits Washington can consult them here. All our ethnologic MSS. have been deposited in fire-proof safes, and a catalogue has been prepared by me with a view to publication as a bulletin for distribution among students and other interested persons.

Yours, respectfully,

J. Owen Dorsey,

Ethnologist.
To the Director of

The Bureau of American Ethnology,

Dear Sir:—

I have the honor to submit the following report of my office work for the month ending March 31, 1894.

On March 8th. I completed the arrangement of the Winnebago texts on type-written pages with interlinear translations, begun in February.

From the 8th. to the 31st., inclusive, my time was divided between (1) the collection of material for the preparation of an introduction to The Synonymy of the Siouan Family, to be published as a bulletin by this Bureau, and (2) the study of the connection between onomatology (personal, animal, vegetal and local names) and mythology, as exemplified in the Siouan languages.

Neither work was brought to completion, and, owing to circumstances known to the ethnologist in charge, it was deemed expedient to postpone the further preparation of the Synonymy bulletin for about thirty days.

Yours, respectfully,

[Signature]

Ethnologist.
Greeting

Yours,

[Signature]

Dr. [Name]

[Address]

[Date]

[City, State, Zip Code]

---

[Note added in the margin:]

"Who is the best student in your opinion?"

[Signature]

[Name]
Prof. John J. McKoin,

Supt. Quapaw Mission,

Baxter Springs, Kansas,

Dear Sir:

According to promise, I have sent to-day by registered mail to your address, a package containing the photographs of the following Kwapas (or Quapaws):

- Buffalo Calf, 1 full face, and 1 profile
- Geo. Red Eagle, 1 full face
- Geo. Red Eagle’s family, 3 full faces in 1 photo
- Robt. Thompson, 1 full face, 1 profile
- Victor Giffin and Robt. Thompson, 2 full faces
- John Goldspring and Alex. Mud, 2 full faces
- Peter Glabber, 1 full face, 1 profile
- Mrs. Peter Glabber, 1 full face, 1 profile
- Mrs. Peter Shepp (Julia Stafford), 1 full face, 1 profile

Some of the others (including one of Mrs. Stafford) were taken out of focus, and so were failures. There are several more to be printed and mounted for me; but as Mr. Dinwiddie is engaged at Clifton, Virginia, it may be several weeks before I can obtain them, as soon as possible they shall be sent to you.
Hoping that the package may reach you in safety, and that the
Indians may be satisfied with their pictures,

I remain

Truly yours,

J. Owen Dorsey

I hope that all is well.
Prof. E. L. Conant,

Dear Sir:—

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

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

Yours, respectfully,

J. Owen Dorsey.
To the Director

Bureau of Amer. Ethnology,

Washington, D.C.,

Sir:—

I have the honor to submit the following report of office work for the month ending April 30, 1894.

During the month just ended my time was divided between two branches of my work: (1) entering on dictionary slips the words of the Winnebago texts recorded in 1883; (2) the resumption of my studies of various alphabets of the eastern continent, with a view to the preparation of an improved phonetic alphabet for the use of the Bureau of American Ethnology. In connection with this latter undertaking, I had the services of the Ven. Archdeacon John Joseph Nouri, a clergyman of the Eastern Church, under the Chaldean Patriarch of Babylon (Bagdad).

Dr. Nouri rendered valuable assistance on account of his familiarity with the pronunciation of the Chaldean, Syriac, Persian, and other Oriental tongues; and it was considered important that the Bureau should take advantage of such an unusual opportunity.

Respectfully submitted by

J. Owen Dorsey,
Ethnologist.

Prof. W. J. McGee,

Dear Sir:--

Referring to the letter of April 24, 1894, and the accompanying paper from Prof. Cyrus Thomas, I have the honor to report that I have made a careful examination of the comparative list of Polynesian and American words.

Without months of close study it would be impossible for me to determine the respective places of the roots and modal signs or syllables (morphologic elements) in the languages under consideration. For instance, in the Siouan languages, the modal syllable is prefixed to the verbal root, while in the Athapaskan languages of Oregon the root is followed by the modal suffix. Unless we are well acquainted with the method of word-building employed in each of the languages considered, we are liable to draw false conclusions.

Bearing this in mind, I say that if all the languages in the comparative list furnished by Prof. Thomas employ the same method of word-building, 40 out of the 55 words under comparison are loan words in the group of American languages from the Polynesian tongues—the probability of past contact being assumed. Two of the examples I reject because they are not distinct examples but repetitions.

The number of doubtful words might have been much smaller had Prof. Thomas furnished more instances of similarity. It is unsafe to theorize on a single example.

Prof. Thomas has not called attention to cases of reduplication. Out of eight such cases I find five in which the reduplication occurs in
the Polynesian and in the American also, i.e. in the words "butterfly," "to rend (destroy)," "to sprinkle," "to turn over" and "to wink."

Yours, respectfully,

J. Owen Dorsey
Ethnologist.
Prof. W. J. McGee,

Dear Sir:--

I have the honor to make the following report on the paper of Prof. Cyrus Thomas, as a supplement to that contained in my letter of May 9, 1894.

I have not attempted to verify the Polynesian and Indian words and their English translations, as that has been undertaken by Mr. J. N. B. Hewitt. I have assumed that Prof. Thomas’s examples, both native and English, are correct in every particular, leaving it to Mr. Hewitt to show that they are otherwise.

More resemblance in sound is no proof of resemblance in meaning. And even when the meanings of two words of different linguistic stocks closely resemble in sound and are identical in meaning (which can not always be proved), it does not follow that one of the languages has borrowed the word from the other.

If the lexic elements (roots) of a language are more persistent than the morphologic ones, it is important that we should be able to distinguish between the two classes of elements, even in such words as Prof. Thomas regards as loan-words. For, as has already been stated by me, it would be wrong to compare a root (a lexic element) with a modal syllable (a morphologic element).

If we can disregard these principles, we have as much right to compare the following words for "head" and to insist that some of these
examples are loan-words), as Prof. Thomas has to compare the Polynesian and American words in his list (and to insist, as he says that he will do, on the latter being loan-words):—

Nacki(nashki), in the $egiha(Omaha and Ponka, of Siouan stock.
Nashke, of Kiwomi or San Domingo, Keresan stock.
Nushkai-ine, of Akoma or Acoma, Keresan stock.
Nashkaye, of Santa Aña and Sia, Keresan stock.
Nushkobo, of Choctaw, Muskhocean stock.

Or, we might compare the following Maya (from Berendt) and Siouan words:—

**Maya**

mother, nna
head, pol
face, ich
eye, ich
nails, chac

**Siouan**

ina, Dakota
pa, Dakota; pa, $egiha
hictcara, hishchara, Winnebago
icta, ishta, Dakota, $egiha, etc., etc.
cage(shage), $egiha; cake(shake), Dakota; cak, cake-ra(shak, shaker), Winnebago

Furthermore -- knowing the law of syllabication in most of the Siouan languages (every syllable must end in a vowel pure or nasalized, except in cases of contraction), and that, for example, the $egiha word nacki(head) consists of two syllables, na and oki or shki, how shall we divide nashke of Kiwomi, nushkai-ine of Akoma, nashkaye of Santa Aña.
and Sia, and mushkobo of Choctaw? In other words, shall we compare na with na, and nu, or with nash, nash and mush; and cki (shki) with shke, shkai and shko, or with ke, kai and ko?

It is very difficult for one not a linguist to appreciate the magnitude of the problem offered by Prof. Thomas. If I could give the answer that he desires, it would afford me great pleasure. But I think that we had better hasten slowly.

Respectfully submitted by

J. Owen Dorsey.
June 1, 1894.

The Director of the Bureau of Ethnology,

Sir:—

I have the honor to present the following report of office work for the month ending May 31, 1894.

The index to Contributions to N.A. Ethnology, Vol. IX, Riggs's Dakota Grammar, Texts and Ethnography, was revised.

The work on the Winnebago dictionary slips, notes and free English translations was continued.

A paper by Prof. Cyrus Thomas, concerning alleged loan words from Polynesian languages, was examined and a report made thereon, in which it was maintained that the evidence was insufficient to warrant an affirmative decision.

Yours, respectfully,

J. Owen Dorsey,

Ethnologist.
Prof. J. J. McKoin,
Supt. Quapaw Mission,

Dear Sir:—

After considerable delay, I have at last succeeded in obtaining the additional photographs, which I send to-day to your address by registered mail. Two pictures of Mrs. Stafford, and the full faced ones of Geo. Woodson and Victor Stiffin were out of focus, consequently no copies have been sent you.

The following is a list of the pictures sent to-day:

Peter Clabber, one extra full face.

Julia Stafford, one ditto.

Miss Brown and Minnie Jessee (Greenback), four photos.

(please write back their names) four photos.

6 and 8 (please send names) four photos.

Agnes Hall and Mary Cold-spring, two photos.

6 and 8 (please send their names) two photos.

Julia and Mary White Bird, four photos.

Quapaw Mission, one photo.

As Mr. Hinwood has changed to develop some extra photos, I have sent them for the benefit of the children. It is not my intention to show any partiality; I send what I have received.

Hoping that all are well, and that I may hear from you before long,

I remain Truly yours, J. Owen Dorsey.
June 2, 1894.

Prof. W. J. McGee, Ethnologist in charge,

Dear Sir:--

I have the honor to submit the enclosed list of my unpublished MSS. for your consideration. Most of these MSS. are on shelves in the fire-proof vaults, the others are in cases in my room.

All MSS. designated by shelf numbers are in the vaults. Some are distinguished by numbers and letters: thus, "89-A," signifies the 1st. book, etc., on shelf 89; "89-B," the second; and so on. Some of the MSS. admit of considerable elaboration, furnishing the bases for two or three publications each; while there are others, such as the Winnebago MSS., which should appear in a single volume.

Yours, respectfully,

J. Owen Dorsey

Ethnologist.
List of MSS. recorded by J. Owen Dorsey.

American linguistic vocabulary of words and phrases in the dialect of the Chasta Costa or Chasta kwa'la Indians who lived on the Rogue River or on one of its branches, Oregon. 15 pp. 4to.
Recorded at the Siletz Agency, Oregon, Sept. and Oct., 1884, in a copy of Powell's Introduction to the Study of Indian Languages 2d. edition, pp. 77-79, 97, 122, 131, 182-184, 192, -193, 196, 228. Of the schedules given in the work, No. 1 is filled and Nos. 2, 8, 12, 14, 18, 24, 25, and 30 are partly filled. (Shelf 9)

Words, phrases and sentences in the language of the Chetco (Tce-ti-pun-nu) formerly of Chetco River, Oregon. 32 pp. 4to.
Recorded at the Siletz Indian Agency, Oregon, Sept., 1884, in a copy of Powell's Introduction to the Study of Indian Languages, second edition, pp. 77-228, and 7 extra leaves at the end, many of the pages being left blank. Of the schedules given in the work, Nos. 1, 2 and 30 are partly filled; Nos. 3, 5, 7, 8, 12, 18, 24, 25 and 27 are partly filled; and the remaining numbers are blank. The unnumbered leaves at the end contain a list of the parts of the body in great detail, dress and ornaments, the conjugation of a number of verbs, a table of classifiers, and pronouns. The total number of entries is 480. (Shelf 10)
Vocabulary of words and phrases in the language of the Da-ku-be te-de, formerly living on Applegate Creek, Oregon. 9 pp. 4to. Recorded at the Siletz Indian Agency, Oregon, Oct., 1884, in a copy of Powell's Introduction to the Study of Indian Languages, second edition, pp. 77-79, 134, 136, 226, and 5 unnumbered pages at the end. Of the schedules given in the work, No. 30 is filled and Nos. 1, 2, 18, and 25 are partly filled. The final unnumbered pages give the parts of the body in detail. (Shelf 7)

Vocabulary of words and phrases in the Kwa-ta-mi or Sixes dialect of the Tu-que-t'a-qun-me, formerly living in Oregon. 23 pp. 4to. Recorded at the Siletz Indian Agency, Oregon, August--October, 1884, in a copy of Powell's Introduction to the Study of Indian Languages, second edition, pp. 77-78, 82, 97-102, 109-112, 115-116, 126, 206--207, 210, 220, 228, and three unnumbered pages at the end. Of the schedules given in the work, Nos. 1, 2, 3, 12, 25, 37, 28, and 30 are partly filled, the remainder being blank. The total number of entries is 356. The three pages at the end contain a number of partial verbal conjugations. (Shelf 9)
Dorsey (J. Owen), *Vocabulary of the qa-sm-ot-ne, formerly living at the mouth of Smith River, California.* 7 pp. 4to. Recorded at the Siletz Indian Agency, Oregon, Sept., 1884, in a copy of Powell's *Introduction to the Study of Indian Languages,* second edition, pp. 77--78, 82, 122--123, 182, 184, the remaining pages being left blank. Of the schedules given in the work, Nos. 1, 2, and 18 are partly filled. The total entries amount to 57. (Shelf 10)

Dorsey (J. Owen), *A vocabulary of the words and phrases in the dialect of the Tal-tuc-tun tu-oe, or Galice Creek Indians who formerly lived in Josephine County, Oregon, 30 miles north of Kerby.* 10 pp. 4to. Recorded at the Siletz Indian Agency, Oregon, October, 1884, in a copy of Powell's *Introduction to the Study of Indian Languages,* second edition, pp. 77--228, and 2 extra leaves at the end, many of the pages being left blank. Of the schedules given in the work, none is completely filled, and Nos. 1, 2, 3, 4, 8, 12, 18, 24, and 30 are but partly filled. The 2 leaves at the end contain the parts of the body in detail, a few possessive pronouns, and the conjugations in brief of the verbs to desire and to know. There are 264 entries. (Shelf 9)
Dorsey (J. Owen), Words, sentences and grammatical material in the Tun-tun-ne or Tu-tu language (spoken in several villages) of Oregon. 155 pp. 4th. Recorded at the Siletz Indian Agency, Oregon, August to October, 1884, in a copy of Powell's Introduction to the Study of Indian Languages, second edition, pp. 78-86, 88-89, 98-103, 106, 108-129, 131-147, 149-155, 162-173, 180-185, 188-199, 206-213, 220, 228, and 46 unnumbered pages at the end, with many intercalated pages passim. Of the schedules given in the work, Nos. 1, 2, 3, 8, 12, 13, 14, 15, 16, 17, 18, 22, 23, 25, and 30 are filled; Nos. 4, 5, 6, 7, 9, 10, 17, 19, 21, 24, 26, 27, and 28 are partly filled; and Nos. 11, 20, and 29 are blank. The entries number 3,962, besides a text with interlinear and free translations (Shelf 8).

Dorsey (J. Owen), Vocabulary of the Upper Coquille or Mi-cic-qwit-me Lin-ne. Recorded at the Siletz Indian Agency, Oregon, August to October, 1884, in a copy of Powell's Introduction to the Study of Indian Languages, second edition, pp. 78, 81, 84, 88-89, 98, 100-103, 106-111, 128-129, 132-136, 138-143, 149-149, 228, and 4 unnumbered leaves at the end. Of the schedules given in the work, Nos. 1, 2, 16, 24, and 30 are filled; and Nos. 4, 5, 6, 7, 8, 9, 12, 13, 14, 16, 17, 18, and 28 are partly filled; the remaining numbers being blank. There is a total of 745 entries (Shelf 8).
Dorsey (J. Owen), Vocabulary of the Yu-ki-tce or Yu-ki-tce Yun-ne dialect spoken by the Indians formerly living on Euchre Creek, Oregon, 6 leaves, etc. Collected at the Siletz Indian Agency, Oregon, September, 1884. The entries number 236, and are arranged in the order of the schedules given in Powell’s Introduction to the Study of Indian Languages, second edition. (Shelf 9)

Dorsey (J. Owen), Comparative vocabularies of the Panii, Kado, Kitcai and Witcita (from various sources), prepared about the year 1881-2. The entries number 297, and are on 27 large sheets (Shelf 16)

Dorsey (J. Owen), Vocabulary of the Mulluk, a Kusan dialect. Recorded at the Siletz Indian Agency, Oregon, Oct. 24, 1884, in a copy of Powell’s Introduction to the Study of Indian Languages second edition, 20 pp., etc. Of the schedules given in the work, Nos. 1, 2, 4, 5, 6, 12, 13, 14, 18, 24 and 30 are partly filled; the rest being blank. There is a total of 147 entries, exclusive of the inflections of names for the parts of the body, and of the verb to know in schedule 30. (Shelf 38)
Dorsey (J. Owen), Vocabulary of the Sasti language. 10 pp. 4to. Recorded at the Siletz Indian Agency, Oregon, August to October, 1884, in a copy of Powell's Introduction to the Study of Indian Languages, second edition, pp. 78–81, 87, 108, 196, and 226. Of the schedules given in the work, No. 1 is full, 2 is quite full, 8, 13, 25, and 30 are partly filled; the rest being blank. There is a total of 173 entries, exclusive of nine phrases on p. 226. (Shelf 54)

Dorsey (J. Owen), Comparative vocabulary of Siouan languages, prepared in 1877 under the direction of Maj. J. W. Powell, from the vocabularies of Kipp, Hayden, Hamilton, Matthews, Riggs, etc., most of the words being transliterated into the first alphabet of the Bureau of Ethnology. 520 English titles on 62 large sheets. (Shelf 60)

Dorsey (J. Owen), Vocabulary of the Kihteat, a Shapaptian dialect or language. 28 pp. 4to. Recorded at the Siletz Indian Agency, Oregon, August, 1884, in a copy of Powell's Introduction to the Study of Indian Languages, second edition, pp. 77–82, 96, 98, 99, 102, 111, 116, 122, 127, 132, 138, 140, 144, 189, 189, 198, 199, 206, 208, and 226. Of the schedules given in the book, No. 1, 2, 5, 6, 7, 12, 13, 14, 17, 18, 20, 22, 24, 27 and 30 are partly filled; the remaining numbers being blank. The entries number 184. (Shelf 63)
Dorsey (J. Owen), Vocabulary of the Taqatma Language. 88 pp. 4to. Recorded at the Siletz Indian Agency, Oregon, Sept. 3 to Oct. 24, 1864, in a copy of Powell's Introduction to the Study of Indian Languages, second edition, pp. 78-79, 83-84, 86, 88, 91, 95-96, 109-111, 115-117, 122, 124-125, 127, 129, 130, 132, 133, 136, 138-140, 148, 203, and 5 pp. (236-238) of phrases and inflections of verbs and nouns. Of the schedules given in this book, No. 1 is full; Nos. 2, 3, 4, 5, 6, 7, 8, 9, 12, 13, 14, 17, 18, 24, 25, 27, and 30 are partly filled; the rest being blank. The entries number 312. The Taqatma is the only known language of its stock, which is known as the Ta-kilman. (Shelf 63)

Dorsey (J. Owen), Vocabulary of the Ku-ite or Lower Umpqua.
77 pp. 4to. Recorded at the Siletz Indian Agency, Oregon, between Oct. 1 and Nov. 20, 1864, in a copy of Powell's Introduction to the Study of Indian Languages, second edition, pp. 77-80, 86-89, 93-95, 98-100, 102-105, 106-109, 111, 113-115, 117-121, 129, 132-134, 143-151, 155-174, 182, 184, 186-191, 193, 200-205, 216, besides 10 pp. (230-239) of phrases and inflections of verbs and nouns. Of the schedules given in the book, Nos. 1 to 10 inclusive, 12, 13, 14, 15, 18, 22, 24, 25, 27, 28, and 30 are partly filled; the rest being blank. There are 647 entries exclusive of the words and inflections in schedule 301 (pp. 249-257). (Shelf 65)
Dorsey (J. Owen), Vocabulary of the Yakima language of Oregon. 18 pp. etc. Recorded at the Siletz Indian Agency, Oregon, August--October, 1884, in a copy of Powell's Introduction to the study of Indian Languages, second edition, pp. 77--81, 97, 100, 102, 105, 123, 132--134, 192, and 328--351. Of the schedules given in the book, Nos. 1 and 2 are full; Nos. 4, 6, 10, 12, 14, 24 and 30 are partly filled; the last (pp. 288--289) containing inflections of names for parts of the body; the rest being blank. The entries, excluding the words in schedule 30, number 820. (Shelf 73)

Dorsey (J. Owen), Vocabulary of the Al-si or Alsea language of Oregon. 97 pp. etc. Recorded at the Siletz Indian Agency, Oregon, August--October, 1884, in a copy of Powell's Introduction to the study of Indian Languages, second edition, pp. 76--84, 86, 87, 93, 95--103, 105--106, 108--111, 113--120, 121--146, 148--152, 154--162, 165, 171, 182--199, 204, 206, 210, 228--232, and several interleaved pages passim. Of the schedules given in the book, Nos. 1 and 2 are full; Nos. 3 to 10 inclusive, 12 to 26 inclusive, 29, 30 and 31 are partly filled; the rest being blank. The entries number 1,523, exclusive of the words and phrases in schedule 30 (pp. 228--242). (Shelf 73)
Dorsey (J. Owen), Vocabulary of the Cai-yu-ka or Sinalaax language of Oregon, 53 pp., 4to. Recorded at the Silvies Indian Agency, Oregon, October, 1884, in a copy of Powell's Introduction to the Study of Indian Languages, second edition, pp. 77-83, 84-85, 95-97, 100-111, 121-122, 124, 138-141, 142, 179, 174, 183-184, 185-186, 216, 224-225. Of the schedules given in the book, Nos.1 to 8 inclusive, 10, 14, 17, 18, 24, 28, and 30 are partly filled; the rest being blank. The entries number 193, besides the inflections of verbs and nouns on p. 226. (Shelf 73)

The following MSS. are to be found on shelf 89, Shoshone Indian:

Dorsey (J. Owen), Part of the original notes taken before the preparation of "Omaha Sociology." On loose unnumbered sheets, containing words not yet recorded on the Zeigia dictionary slips. About 300 pp. Recorded in 1881. (In envelope 89-4)

Dorsey (J. Owen), Zeigia linguistic material, recorded in 1888-1899. On loose unnumbered sheets, etc., in envelope 89-1. The words have not yet been entered on the Zeigia dictionary slips.
Dorsey (J. Owen), Žegiha linguistic material recorded in notebooks, 1878-1880. Not yet inserted on Žegiha dictionary slips. (In envelope 88--J)

Dorsey (J. Owen), Customs relating to the Sick, Dying and Dead. Recorded in 1878-1880. 11 pp. 8vo. (In envelope 88--L)

Dorsey (J. Owen), Mythology, Folk-lore, Astronomy and Natural Phenomena. 12 pp. 8vo. Recorded in 1878-1880. (In envelope 88--I)

Dorsey (J. Owen), Notes on the Practice of Medicine and Materia Medica of the Omaha and Ponka tribes. Recorded in 1878-1880. 20 pp. 8vo. (In envelope 88--L)

Dorsey (J. Owen), Žegiha and Žiware comparative philology: including notes dictated by Joseph La Fleche in 1879-1880 (in 4 note books); an epistle dictated by a Missouri Indian in his own language; Synonyms and Grammatical notes, on about three dozen slips; Ponka notes obtained from Yellow Buffalo in May, 1889, on 20 8vo. pp. of a note book (All in envelope 88--A). Not yet inserted on Žegiha dictionary slips.

Dorsey (J. Owen), Žegiha and Žiware linguistic material, consisting of the following: Notes on the Pronouns in Žegiha and Žiware, obtained from Joseph La Fleche in 1878-9, and copied on 47 type-written fcp. pp. Not inserted on Žegiha dictionary slip.
Zegiha and Tsiwere linguistic notes, obtained from Louis Sanssouci in 1880, in 2 note books, 80 pp. Not yet entered on dictionary slips. (In envelope 88-B).

Dorsey (J. Owen), Zegiha linguistic material, consisting of notes dictated by Francis La Flesche (6 4to pp.) and Louis Sanssouci (74 4to pp.). Not yet inserted on dictionary slips. (In envelope 88-0).


Dorsey (J. Owen), Zegiha Grammar, as far as prepared up to 1875 150 8vo pp. To be revised and used in the preparation of the Zegiha Grammar. (In 88-Q).

Dorsey (J. Owen), Zegiha and Tsiwere comparative vocabularies, recorded in a copy of Powell's Introduction to the Study of Indian Languages, first edition, in 1879. The Tsiwere entries were copied from a note book of the Rev. Wm. Hamilton, the Omaha missionary. None of the schedules are entirely filled. (88-E).
Dorsey (J. Owen), Omaha and Ponka vocabulary, recorded at Omaha Agency, Nebr., in 1879, in a copy of Powell's Introduction to the Study of Indian Languages, first edition. None of the schedules are full, many are blank. Vegetal names to be found on pp. 58, 59, 62, 63, 64; dances on pp. 42, 43; games on 44; local names on 50, 68, 69, 70; personal names on p. 109. (88--D)

Dorsey (J. Owen), Siouan Onomatopes, Interjections and Phonetic Types. 1889--1891. Most of this paper was revised and enlarged in 1892, forming one entitled, "Siouan Phonetic Types," 22 type-written 8vo., pp. (In envelope 88--P). With sundry charts.

Dorsey (J. Owen) and La Flesche (Francis), Letters or Epistles written in 1882, containing Dorsey's queries and La Flesche's replies. The linguistic material has not been copied on dictionary slips. (88--C)

Dorsey (J. Owen), Unpublished Segiha Texts. Type-written on 18 fcp. pp. These texts were withheld from publication by order of the Director. (In envelope 89--K)

Dorsey (J. Owen), Ponka and Omaha grammatical notes. On loose sheets. The words have not been copied on the dictionary slips (In envelope 89--D).
Dorsey (J. Owen), Zegiha grammatical notes, chiefly on the verb, on loose unnumbered sheets. Not copied on dictionary slips. (In envelope 89--C)

Dorsey (J. Owen), Zegiha grammatical notes, including verbal paradigms, on loose unnumbered sheets. Not copied on dictionary slips. (In envelope 89--B)

Dorsey (J. Owen), Pronouns. Written in the summer of 1877. 238 rcp, pp. To be compared with La Fleche's Omaha and Oto notes (88-B). The words in this paper not yet copied on the dictionary slips. (89--A)

Dorsey (J. Owen), Ethnological notes, obtained chiefly from Joseph La Fleche and Two Crows in 1882. In three note books, which contain some linguistic material which has not been copied on the dictionary slips. (In envelope 89--E).

Dorsey (J. Owen), Words, and phrases in the language of the Tanebs ha^n-ya or Biloxi Indians of Louisiana. 103 pp. 4to, including 8 intercalated pp. Recorded in Jan. and Feb., 1892, and Feb., 1893, in a copy of Powell's Introduction to the Study of Indian Languages, second edition, pp. 76-96, 98-99, 92-103, 105, 109-111, 113-128, 148-152, 162-163, 171-172, 181, 183-185, 187, 189-190, 192-195, 196-199 (5 intercalated pp.), 200-221 (3 intercalated pp.), 224-225, of the schedules given in the book, Nos. 1, 2, 3, 6, 9, 12,
(Biloxi, continued)

13, 15, 24 and 25 are full. Nos. 4, 5, 7, 8, 10, 11, 14, 16 to 22 inclusive, and 26 to 30 inclusive, are partly filled; the rest being blank. The kinship charts in the pocket of the book are partly filled. There are 2,263 entries, exclusive of 33 nouns inflected in schedule 30. (90--C)

Dorsey (J. Owen), Biloxi Texts and Phrases. 245 fcp. pp. Recorded in 1892 and 1893 at Lecompte, La. There are 31 texts, chiefly myths, each having an interlinear translation, explanatory notes and a free English translation. (90--K)

Dorsey (J. Owen), Biloxi Kinship Groups. 7 fcp. pp. (In 90--J)

Dorsey (J. Owen), Biloxi Transitions. 13 fcp. pp. (In 90--J)

Dorsey (J. Owen), Comparative vocabulary of the Biloxi and Tutelo languages. 7 fcp. pp. In 1892; to be revised and enlarged. (In 90--J)

Dorsey (J. Owen), Comparative vocabulary of the Biloxi and Hidatsa languages. Begun in 1892, only 2 pp. completed. (In 90--J)

Dorsey (J. Owen), Conjugations of Biloxi verbs. Recorded in 1892 on 30 fcp. pp. To be revised and enlarged by adding material gained in 1893. (In 90--J)
Dorsey (J.Owen), Biloxi linguistic notes, recorded in 1892; not yet copied on dictionary slips. (On loose sheets in 90-J)

Ditto, recorded in 1893. (In two note books, 90-G and 90-H)

Dorsey (J.Owen), Biloxi-English dictionary, recorded on cards arranged in alphabetical order, during the year 1892, 3,183 entries. When all the words in the notes and texts recorded in 1893 shall have been added, there may be over 5,000 entries.

Dorsey (J.Owen), English-Biloxi dictionary, arranged in 1893 on catalogue cards in alphabetical order, 1,934 entries. To be enlarged by the addition of words gained in 1893.

Dorsey (J.Owen), Biloxi roots, arranged in alphabetical order on catalogue cards. Over 1000 in number. To be revised and enlarged after an examination of the material gained in 1893.

Dorsey (J.Owen), Tchewere-English dictionary, arranged in alphabetical order on cards. Recorded in the first alphabet of the Bureau of Ethnology: to be revised and transliterated. When complete, it will consist of about 9,000 entries.

Dorsey (J.Owen), Tchewere Verbal Roots, recorded in the 1st alphabet of the Bureau of Ethnology, 14 type-written pp. To be revised and enlarged. (In 91-C)
Dorsey(J.Owen), Oto myths, recorded in 1879-80, at Omaha Agency, Nebraska. The original MS, 12 4to. pp. (In 91--C)

Hamilton(William), Iowa, Otoe and Omaha words and phrases. Copied in 1879 by J.Owen Dorsey. 5 pp. 8vo. (In 91--C)

Hamilton(William), Iowa and Omaha words and phrases. Copied by J.Owen Dorsey. 44 pp. fcp. (In 91--C)


Hamilton(William), War parties, Practice of Medicine, etc. Copied by J.Owen Dorsey from the author's Iowa MSS. 40 pp. fcp. (In 91--C)

Dorsey(J.Owen), Tsiwere texts, recorded in 1879-80 at the Omaha Agency, Nebr. Part of these are in the 1st., and part in the 2d. alphabet of the Bureau of Ethnology. (To be elaborated)

(In 91--B) These texts, with the other Tsiwere material on hand, should be published as a monograph, to be entitled "The Tsiwere Language."

Dorsey(J.Owen), Tsiwere Personal Names. On 506 cards, in alphabetical order. Each name is given in the original language, with its English meaning, name of gens or subgens, etc.
Dorsey (J. Owen), Winnebago-English dictionary. On cards, arranged in alphabetical order. They numbered 2,895 in 1886. The words gained in 1893 have not been inserted (May, 1894).

Dorsey (J. Owen), English-Winnebago vocabulary. On cards, in alphabetical order. Estimated at 1,000 entries.

Dorsey (J. Owen), Winnebago Personal Names. On cards in alphabetical order. Each name is given in Winnebago, with its English meaning, gens or subgens, etc. They numbered 380 in 1886. A few were added in 1893.

Dorsey (J. Owen), Kansa Texts, recorded in 1883, with interlinear and free English translations and explanatory notes.

85 pp. fcp. (type-written). (In 94--L)

Dorsey (J. Owen), MS. Kansa linguistic and sociological notes. Recorded in 1882-3. To be utilized in the preparation of three works: Kansa Sociology, a Kansa grammar and Indian Personal Names On several hundred fcp. pp. in 94--A.

Dorsey (J. Owen), Kansa-English dictionary. On cards, arranged in alphabetical order. 4,974 entries.
Hale (Horatio), Dorsey (J. Owen) and Hewitt (J. N. B.), Tutelo-English vocabulary, on cards in alphabetical order. Arranged by J. Owen Dorsey from the printed vocabulary of Hale and the MSS. of Dorsey (1882) and Hewitt (1888). Completed in Sept., 1891. On 775 slips. (Shelf 91)

Dorsey (J. Owen), English-Tutelo vocabulary, on slips, in alphabetical order.

Hayden (F. V.), Hoffman (Dr. W. J.), Kipp (Jas.), and Maximilian (Princ of Wied), A Mandan vocabulary (English-Mandan), arranged in alphabetical order by J. Owen Dorsey from the printed vocabularies of Hayden, Kipp, Maximilian, and the MSS. vocabulary of Hoffman. 15 type-written pp. fcp. (In 91-D)


Dorsey (J. Owen), Winnebago Texts, recorded in 1893. With interlinear and free English translations and explanatory notes. When completed, it will consist of at least 150 type-written pp. 8vo. (On shelf 93)
Dorsey (J. Owen), Kansa Personal Names. On cards, in alphabetical order. Each name is given in the Kansa language, with its English meaning, name of gens or subgens, etc. Total, 595.

Dorsey (J. Owen), Kansa Local Names. On cards, in alphabetical order. Total, 185.

Dorsey (J. Owen), Osage Personal Names. On cards, in alphabetical order, numbering 470 entries. Each name is given in the Osage language, with its English meaning, name of gens or subgens, etc.

Dorsey (J. Owen), Osage-English dictionary. On cards, in alphabetical order, 3,556 entries.

Dorsey (J. Owen), Osage Texts, recorded in 1883, with interlinear and free English translations and explanatory notes. On 46 type-written fcp. pp. (In 94--M)

Dorsey (J. Owen), Osage linguistic and sociologic notes. Recorded in 1883. To be utilized in the preparation of three works: Osage Sociology, an Osage grammar and Indian Personal Names. Several hundred pp., in 94--K.

Dorsey (J. Owen), Osage Local Names. On cards, in alphabetical order.
Dorsey (J. Owen), Names of Osage Gentes and Subgentes. On 67 cards, in alphabetical order.

Dorsey (J. Owen), Comparative vocabulary of Siouan Languages, arranged from that which was prepared in 1877 (on Shelf 80), but recorded in alphabetical order on 326 cards, the Indian words being written in the alphabet of the Bureau of Ethnology.

Dorsey (J. Owen), Kwapa or Guapaw vocabulary, 87 pp. 4to. Recorded in 1883, 1890-1, and 1894, in a copy of Powell's Introduction to the Study of Indian Languages, second edition, pp. 77-86, 88-105, 109-111, 113-129, 131-139, 150, 162-164, 171-173, 181-186, 187, 189-197, 200, 203-209, 216-219. Of the schedules given in the book Nos. 1, 2, 6, 7, 22 and 24 are full; Nos. 2, 4, 5, 8, 9, to 21 inclusive, 23, and 25 to 36 inclusive, are partly filled; the rest being blank. (95-99) 1,552 entries.

Recorded in 1894.

Dorsey (J. Owen), Kwapa Personal Names, numbering 258. Not yet arranged on cards. (In envelope 98-99) There are also 116 personal names, gained in 1890-1891, arranged on cards in alphabetical order, in a drawer of a MS. case. To be collated.

Dorsey (J. Owen), Kwapa Texts, with interlinear and free English translations and explanatory notes. On 70 type-written folio.

These texts were obtained from a Kwapa man, Alphonsus Valiere, who did not remember any of the myths of his people; but he un-
understood the language of the Ponka and Omaha (Zegina) as well
as the Kwapa. So the author repeated several Zegina myths, and
thus succeeded in writing at dictation, sentence by sentence, the
Kwapa equivalents. These have no mythologic value. (In 95-A and
95-B)

Dorsey (J. Owen), Kwapa Texts, with interlinear and free English
translations and explanatory notes. Recorded at the Quapaw Mis-
sion, Indian Territory, in Jan., 1894. These have a mythologic
value as well as a linguistic one, as they are aboriginal myths
obtained from the old people. 160 type-written 3vo. pp.
(In 96--A)

Dorsey (J. Owen), Kwapa linguistic and sociologic material: in
a small note book, recorded in Jan., 1894, at the Quapaw Mission,
Indian Territory. 73 pp. (96--B)

Dorsey (J. Owen), Extracts from the Quapaw MS. of Lewis F. Hadley
Revised in Jan., 1894, at the Quapaw Mission, Indian Terr., with
the aid of a full Kwapa, George Redeaige. (95--G)

Many words have been added which were not recorded by Hadley.
28 type-written 3vo. pp. (95--G)

Dorsey (J. Owen), Kwapa Scrap-book, containing the original Kwapa
texts recorded in Indian Terr., in Jan., 1894, also 48 pp. of
linguistic and explanatory notes. (95--H)
Dorsey (J. Owen), Kwapa linguistic material obtained in 1890-1 from Alphonsus Valliere, in Washington, D.C., to be verified with the assistance of other Kwapas. This consists of Kwapa paradigms and other grammatical notes. (In 96--D)

Dorsey (J. Owen), Zegiha-English Dictionary. On catalogue cards, in alphabetical order, filling 29 drawers of a MS. case. The 2d. alphabet of the Bureau of Ethnology is used. Up to 1896, over 16,000 entries had been made; but since then there has been little done, owing to frequent and long interruptions, one lasting over two years. Thousands of words have yet to be added from the MSS. and the pages of the published volumes, Contributions to N.A. Ethnology, Vol. VI: The Zegiha Language, and "Omaha and Ponka Letters."

and

Dorsey (J. Owen), Kwapa-English Dictionary. On catalogue cards in alphabetical order, filling 6 drawers of a MS. case, and consisting of several thousand entries of material gained prior to Jan., 1894; what has been gained since must be added.

Dorsey (J. Owen), *On Modes of Predication in the Siouan Languages*. On unnumbered pp. in a drawer of a MS. case.

Dorsey (J. Owen), *Material for a monograph to be entitled "Indian Personal Names," or "Personal Names of Siouan Indians."* This consists of MSS. filling three drawers of a MS. case, i.e. Assiniboine, Dakota, Hidatsa and Mandan personal names, from the Census of 1880; Dakota personal names from the same Census; and Personal names of the Omaha, Ponca, Kansa and Osage, illustrated by genealogical tables acquired from natives. To this material should be added the personal names of the other Siouan tribes, Kwapa, Iowa, Oto, Missouri, and Winnebago (on cards, in alphabetical order).
Mr. James Bigheart,

Dear Sir:—

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

Pictures now sent to your care:—

Four of yourself (2 full, 2 profile), 2 large, 2 small.
Brave, 1 full face, 1 profile.
Black Dog, 1 full face, with bear's claws necklace (1888):
  1 full and 1 profile, taken this year.
3 group pictures, 1 for you, 1 for Black Dog, 1 for Brave.
2 pictures of Saucy Chief. Total, 14 pictures.

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

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

I remain
Truly yours,

[Signature]
June 2, 1894.

Mr. Peter C. Bigheart,

Dear Sir and friend:

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

Mí-ka ki-pa-naⁿ (ex-Governor), 1 full face picture.

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

Mí-ka wa-qiⁿ taⁿ-a, the present Governor, 1 small full face and 1 small profile. The other pictures of him were not good.

Kú-qi wa-tseⁿ, 1 full face and 1 profile.

3 groups pictures, 1 for you, 1 for Níka waqiⁿ taⁿ-a, and 1 for Kú-qi watsé. Total, 12 pictures sent.

I have sent pictures of Saucy Chief (nóg-a-hi-ke wá-ya-yin-ka) in Care of James Bigheart, supposing him to be still living near the Agency. If Mí-ka ki-pa-naⁿ does not live near you, will you please send his picture to him? The pictures would have been better, if the wind had not shaken the tripod holding the camera.

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

I remain

Your friend, J. Owen Dorsey.
Washington, D.C., June 7, 1894.

Mr. Francis LaFlesche,

Dear friend:

I am collecting material for a monograph on Personal Names of Siouan Tribes, in which work I propose to give genealogical tables of the various Omaha, Ponka and Kansa gentes, etc., etc.

In the course of my studies, several questions have arisen which I am unable to answer. While descent is in the male line among the Omahas, Ponkas, etc., do the children always go with the father's people in case of a divorce or the death of the father? Or, do they always go with the mother and her people? Was the father looked on merely as the begetter? In each example noted on the enclosed list, I would like to know the reasons for the customs, as far as known to yourself.

Hoping that I may have an early reply,

I remain

Your friend,

[Signature]

J. Owen Dorsey
Queries as to Omaha descent, etc.

1. Your father being adopted into the Weji'cute gens, and receiving the name, Icta ma'ze, Iron Eyes; and your mother being an Ictasande woman by birth, to what gens do you belong? In case of the death of the father before the mother, supposing that to have been so with reference to your own parents, would your mother's kin have a greater claim on you than the Weji'cute people, or, would you be counted as an Ictasande thereafter?

2. "Dwight" or Na'za'daji, your father's half-brother, was the son of a Tapa man. Suppose that the mother survived the father, would not "Dwight" remain with the Tapa, or would his mother's people (the Ia'ze?) have a better claim on him?

3. How about Lena Springer's children, after the death of their father?

4. In case of a divorce, did the custom always give the mother the control of her children?
5. Who took care of Geo. Miller's children after the death of his wife?

6. When Ansley D. White (Hi^n zi jinga) died, what became of his children?

7. Half-a-Day's daughter, Pa'ika see^n, had children by two husbands: Inke-sabe children by her 1st. husband, Gi'ze jinge 10^st cage, and Ictasanda children by her 2d. husband, Wacka^nhi. After the death of her 1st. husband, what happened to his children? Did they remain under the care of Inke-sabe people, Iota(Deer) people (their mother's gens), or Ictasanda people?
Bureau of Ethnology, Washington, D.C., June 11, 1894,

Mrs. Martha Riggs Morris,

Dear Madam:

I wish to ask a favor of you, hoping that it may be in your power to grant it, without inconvenience to yourself, within the next week or two. I have been collecting for many years considerable material for a monograph on the Personal Names of the Dakotas, Omahas, Ponkas and several cognate tribes. I now have about 8,000 names, with genealogical tables recorded among the Omahas, Ponkas and Kaws or Kansa, all of whom have descent in the male line. But several questions have arisen which I am unable to answer. I applied to Mr. Francis La Flesche, an old friend, whom I have known since 1878, but to my great surprise, I have received a reply, in which he says, "I have looked over the questions you submitted to me, and after thinking over them, I decline to answer them in the way they are put. I think that too much of the private affairs of the Omahas has already been published in the Bureau of Ethnology reports without their consent and I do not wish to add more, or have it done with my assistance. Some things you have published about me which I did not wish published but you took the liberty to do it." He addresses me as "My dear Mr. Dorsey," and signs himself, "Yours truly, F. La Flesche."

I give you a copy of this reply, as I wish you to understand my great surprise at receiving it, being altogether in ignorance of any such feeling on his part; and because I wish caution to be observed in obtaining the information for me, if you can and will obtain it. There has been some very unjust legislation, to which your brother has referred in prop-
er spirit in The Word Carrier. My hope is that I may aid in a reconsideration of the whole matter, in behalf of those Indians who have been wronged, as well as to gain the data for my monograph. I shall make it my business to ask my friend, Mr. La Flesche, to grant me an interview after office hours, in order to learn when and how I have done what his note states. But I suspect that if he had not been influenced, he would not have misconstrued my course, as I am not aware of having published any thing about himself or the Omahas, deserving of condemnation.

However, this is not the first time that I have been misunderstood. All who would do their duty must expect this at times.

I send a copy of the questions which I asked Mr. La Flesche.

The main things which I wish to know are the following:—

1. When a woman is divorced, does she take her children? Or does the father retain control of them? Why?

2. When the husband dies, what becomes of the children? Do his kindred care for them? Or do the mother and her kindred take them? Why?

You may find some instances (concrete examples) among the Omahas of the present decade. Those that follow refer to a period prior to 1881.

Hoping that I may hear from you soon, and that the work is prospering,

I remain

Truly yours,

[Signature]
Smithsonian Institution,
Bureau of American Ethnology,
Washington, D.C., July 2, 1894.

To the Director,

Sir:--

I have the honor to submit the following report of office work for the month ending June 30, 1894.

I prepared a list of my ethnologic MSS. for publication by the Bureau.

I continued the work on the Winnebago dictionary slips, the notes to the Winnebago texts and the free English translations of the texts.

To finish this will require from four to six weeks longer.

Yours, respectfully,

[Signature]

Ethnologist.
Smithsonian Institution,
Bureau of American Ethnology,
Washington, D.C., July 2, 1894.

To the Director,

Sir:--

I have the honor to submit the accompanying report of field and office work for the year ending June 30, 1894.

Yours, respectfully,

[Signature]

Ethnologist.

(One enclosure)
Report of J. Owen Dorsey for the year ending June 30, 1894.

Field work.—Mr. Dorsey spent January 1894 on the Quapaw reservation, Indian Territory, investigating the social organization of the Kwapa or Quapaw Indians, a tribe of the Siouan stock, and recording their myths and traditions. His report for January filled four type-written pages. It will take from three to four months, at the lowest calculation, to elaborate the material obtained during the time just mentioned.

Office work.—Mr. Dorsey devoted some time to the arrangement of phrases in the Biloxi language and to the study of that language.

He corrected the galley and page proofs of Contributions to North American Ethnology, Vol. 9, Riggs's Dakota Grammar, Texts and Ethnography.

Similar work was performed in connection with his own paper, "A Study of Siouan Cults," which will appear in the 11th Annual Report of the Bureau.

The Kwapa texts recorded in January, 1894, were type-written by him. After doing which, he prepared the interlinear translations. The preparation of the explanatory notes and free English translations was deferred to a future day.

He began the preparation of a list of characters necessary for record.
He arranged all the ethnologic MSS. of the Bureau, placing them on shelves in fire-proof safes, and assigning the ethnologic MSS. to shelves according to their respective linguistic families. Subsequently to this he made a preliminary catalogue of all the MSS.

He made a report on a paper submitted by Prof. Cyrus Thomas, suggesting caution in accepting Prof. Thomas’s theory respecting alleged contact between the Polynesians and the peoples of Mexico and Central America.

He prepared type-written copies of the eight Winnebago texts dictated to him in October and November, 1895, by Philip Longtail, a Winnebago.

Then he made interlinear translations, after which he undertook the preparation of explanatory notes and free English translations, which could not be completed during the year just ended. After finishing each free translation, he entered all the Winnebago words on cards of his Winnebago-English dictionary, referring in each case by page and line to the original text. To complete this work will require several months.
July 27, 1894.

To the Director,

Sir:--

I have the honor to submit a list of the texts written by the late George Bushotter in the Teton dialect of the Dakota language also a brief one of texts written by John Bruyier, a mixed-blood Teton.

While some of the Cherokee shamans were the first to record charms, prayers, etc., in a native syllabary, for private use, Bushotter and Bruyier were the first Indians to write the myths and other texts of an Indian people for the use of the scientific world.

Yours, respectfully,

J. Ouven Dorsey,

Ethnologist.
List of the Texts written in the Teton dialect of the Dakota language, by George Bushotter in the year 1887.

George Bushotter was a Teton Dakota from the Lower Brule reservation, South Dakota. After spending a year or two at the Theological Seminary of Virginia, near Alexandria, he applied to the Bureau of Ethnology for employment in the spring of 1887. Under the direction of Rev. J. Owen Dorsey of the Bureau of Ethnology, Mr. Bushotter wrote the following texts in the Teton dialect. Literal interlinear translations have been added, chiefly by Mr. Dorsey; and it is proposed to add, as soon as possible, explanatory notes and free English translations. These manuscripts are in the possession of the Bureau of Ethnology. With the exception of the first text, these papers are written on pages of letter size, averaging five lines of text to a page.

1. Sword Keeper and his brother; the latter meets an Anung-ite or Two Faces. 10 foolscap pp. of text, notes and translation filling additional pages.

2. Patangnaskinyan, or, the Mythic Buffalo.

3. Two Faces with large ears. This myth explains the origin of arrows, pipes, etc.

4. Three brothers who had a witch sister.
5. Children, bad old woman (a cannibal), and Ikto.
6. Ikto, animals and women.
7. Man and ghost wife.
8. Two against one: a ghost story with a song.
9. Story of a man, female ghost, and male ghost who wrestled with the man.
10. Ghost on a hill. He could not be hit by arrows.
12. The man who came to life again.
13. Hokewinla, or, the man and woman in the moon.
14. The man, two in the lodge, ghost female, and the friendly wolf.
15. The man who spared the wolf cubs.
16. The Thunder being and the Unkoegila (mastodon?).
17. Waziya, the northern giant, who brings snow.
19. Iktomi and the land turtle.
20. The man and his two sons.
21. The Turtle who wished to fly.
22. The man who could become a grizzly bear.
23. How the Indians cured the sun.
24. Iktomi and the horned water monster.
25. The strange lake with large subaquatic animals.
26. The warrior surrounded by a serpent.
27. The one-eyed serpent, with short legs and large body.
28. Why they pray to stones, the sun, etc.
29. The mountain in which was a large serpent.
30. Adventures of a man and his wife.
31. Iktomi and the siyo (prairie chicken, grouse).
32. Adventure of Mastinkin (Rabbit Carrier).
33. The woman who turned to a fish from the waist down.
34. Iktomi and the rabbit: how the latter made snow.
35. The male ghost and his living wife.
36. The man with a magic sword, and the one with powerful breath.
37. Swift runner (He who tied stones to his legs).
38. The man who was rescued by eaglets.
39. The Double Woman (Winyan nu"papika). Illustrated.
40. Iktomi and the mice.
41. Iktomi, the ducks, etc.
42. Iktomi and the rabbit: shows how the rabbit's tail became short.
43. The man who resembled the man in the moon.
44. The young lover who was rescued by the girl.
45. The warriors who met Hayoka (Sunflower), who was singing and dancing.
46. The flying Santee (a ghoul).
47. The Santees' first sight of the buffalo.
48. How the Lakota went against the Falani (Rees).
49. Adventures of the Short Man.
50. Smoke Maker's adventures: a war story.
51. Fight between the Lakota and the Siha-sapa (Sik-sik-a).
52. Fight between two unarmed men and a grizzly bear.
53. Treatment of an Omaha spy by the Lakota.
54. The wild man, a nude cannibal.
55. Maaka nogeya, He who uses the earth as an ear.
56. Why horses are called sunka wakan (mysterious dogs).
57. The man who understood ravens.
58. Of the two small stones that were servants of the people.
59. The Wahanksica, a strange animal.
60. The animal in the Missouri river which breaks up the ice in the spring of the year.
61. How the wind brought sickness to Medicine Butte Creek.
62. Beliefs about day and night.
63. The man in the forest and his contest with ghosts.
64. The Heyoka wozepi, or, the feast in honor of the anti-natural god.
65. Of the Heyoka man who dreamed of his death by lightning. Illustrated.
66. Fight between the Huhboju wicasa and Blackfeet (Sik-sik-a).
67. Of the mysterious man who knew about the distant Omaha war party.
68. How the wise man caught his eloping wife.
69. How the Palani (Rees) or Sinasapa (Blackfeet, Sik-sik-a) came against the Lakota.
70. Origin of the buffalo.
71. The Sun dance. With many illustrations. Over 700 lines of text.
72. He who could lengthen his arm at will.
73. What a young man must do before marriage.
74. How the Crows surrounded some Lakota.
75. Han awicasapi ("Some yelled at them"): a raid on a Dakota camp.
76. Waktoglakapi: or, story of a warrior who was not wounded (Literally: "What they tell about hitting the foe").
77. Fight between the Lakota and white soldiers.
78. Of the Santees, and their fondness for certain kinds of food.
79. What the Lakota thought of the first white people whom they saw.
80. Belief respecting lakes.
81. Belief about this world.
82. The calumet dance.
83. How they honor the dead.
84. Wt$hloke sni kagapi: men who are arrow and bullet proof.
85. Of love potions, etc.
86. Te kagapi: acts of a wounded warrior.
87. T$ik kagapi (actors clothed in robes with buffalo hair outside to detect wrong-doers).
88. Those who imitate the elk.
89. Why a man may not speak to his mother-in-law, etc.
90. Rules for feasting, smoking, visiting.
91. Of certain boyish customs.
92. A ghost story.
93. Origin of the white people.
94. Games and their seasons.
95. Education of a boy.
96. Of a youth killed in battle and his faithful horse.
97. The people who lived in the north.
98. The ghost woman and the robin.
99. The flying serpent whose touch was fatal.
100. Origin of twins.
102. Belief concerning a loved one who has been called by a ghost.
103. Fight between two gamblers near Chamberlain, Dakota.
104. The singing elk.
105. The belief as to Iktomi.
106. War of the Teton against the Omaha.
107. Narrow escape of Upi-canha.
108. Hankasitkú's war adventure.
109. How certain men (doctors, priests, etc.) have become mysterious.
110. How the Lakota fought the Cheyenne and Sapa wicasa (probably the Comanche).
111. Rules of etiquette for brothers, sisters and cousins.
112. Ghost story. Two illustrations.
113. The habits of beavers.
114. Iktomi and the old woman who fed all the animals.
115. The handsome man who was rescued from a pit by a wolf.
116. Trick of a myth-teller.
117. Of thistles.
118. How Indians regard the past and their ancestors.

119. What constitutes a respectable man.

120. The Big Belly Society.

121. The Mandan Society.

122. "Following one another", a Lakota game.


124. Horse racing.

125. Hitting the moccasin.

126. Shooting at the cactus.

127. Hitting the bow.

128. Shooting at bunches of grass.

129. Shooting at the lights of an animal.

130. Taking slaves from one another.

131. Trampling on the beaver.

132. "Ho-wi! Ho-wi!" a ring game for boys or youths.

133. "They touch not one another."

134. Game with the micapeca, a grass with long, sharp beard.

135. "The old woman accuses them."

136. Game with slings.

137. "Goose and her children."


139. Nutanacute: a peculiar stick that is hurled.

140. "Making the wood dance by hitting it."

141. "Making the wood jump by hitting it."
142. "Making the bow glide by throwing."

143. Coasting.

144. Game of ball.

145. "Shooting at an arrow set up."

146. Grizzly bear game.

147. Deer game.

148. "Running toward one another."

149. Wakinkingiyapi.

150. "Hitting one another with frozen earth."

151. Hitting the ball.

152. "Tahuka cangleska unpi," game with a rawhide hoop.

153. Game of earthen horses.

154. "Paslohanpi," or, "They slide by pushing."

155. "They kick at one another."

156. "The hoop is made to roll by the wind."

157. Popgun game.

158. Wrestling.

159. Courting.

160. Game with bow and small wood-pointed arrows.

161. Swinging.

162. "Taking places (of sitting, standing, etc.), from one another."

163. "Playing with small things."

164. "Hosisipa, or, pinching the backs of hands."

165. "Wonape hana."
166. "Who will get there first?"

167. Hopping.

168. Throwing arrows (with the hand) at an object set up.

169. Ghost game. **Ganha agy** by the Lakota.

170. Hide and seek. **kakitah.**

171. Jumping down from a tree, bank, etc. an ear.

172. Tanpa unpi, or, game with plumstones, (serious dog).

173. Odd or even? A game with sticks.

174. Throwing chewed leaves into the eyes. Ants of the people.

175. Game with the ankle-bones of the deer.

176. Native wooden harmonicon, played by boys. **Kas og te** in the.

177. Mysterious game.

178. Playing doctor. **Kee lekkus** in medicine (*hee-tech*).

179. Pretending to be dead.

180. Hunting young birds in summer.

181. Hunting eggs in spring. **Kas og** in honor of the anti-natural rod

182. Going to make a grass lodge. His death by lightning. **Kas og** in.

183. Scrambling for presents.

184. Sitting on wooden horses.

185. Making a bone turn and hum by twisting and pulling a cord.

186. "String twisted in and out among the fingers."

187. Tumbling and somersaults.

188. "Game with large things."

189. Courtship. Illustrated.
190. The Ungnagica, a bird that foretells cold weather.

191. Cause of scrofulous sore on the neck.

192. Meaning of ringing sounds in the ears.

193. Ihoka and Tokala societies.

194. Dog society.

195. Katela (Killing by hitting) or Taniga icu (Taking the buffalo paunch).

196. Scalp dance society.

197. Night dance.

198. Mysterious society.

199. Grizzly bear dance.

200. Belief about the killdee.

201. "Gluwa aapi."

202. Return of the night-hawk in the spring.

203. Belief concerning the Ski-bi-bi-la, a small gray bird which says, "Gli humwoy."

204. About hanging the "tablo" at the entrance of the lodge.

205. "Wozun akiciyapi," or, trying to excel others.

206. Concerning reproving or whipping a woman.

207. How Indian paints are made.

208. Acting the buffalo bull.

209. Law about bowls.

210. Meaning of a rooster's crowing.

211. The taking apart of fetishes.
212. How one man drowned another.
213. Concerning warts.
214. Of a woman who was killed by mosquitoes.
216. Belief concerning the grebe or dabchick.
217. Rules for eating dogs.
218. Bushotter's recollections of a certain famine.
219. Why Dakota men should not wear women's mocasins.
220. Customs relating to bowls.
221. Meanings of various kinds of twitching.
222. "Kicking out his elder brother's teeth." (Compare our "Putting his nose out of joint.")
223. How a boy wounded his grandfather in scrotum.
224. Legend of the nude Ikto woman.
225. "Punishment of the prairie."
226. Part of the punishment of a murderer.
227. About a foolish wife.
228. How a ghost stunned Bushotter's father.
229. Occasions for scolding Dakota wives.
230. Setting out food, etc., for ghosts.
231. Concerning widows and widowers.
232. About a newborn child.
233. Tatala the humorist.
234. Vegetal lore.
235. About the year when the stars fell (1828).

236. Concerning shells used as necklaces.

237. Game with a ball of mud.

238. "Throwing fire at one another."

239. Punishment of a liar after he has said, "Siye."

240. Invocation of the Thunder.

241. About spiders.

242. The mysterious imitation of goats.

243. What they carry when they migrate.

244. What happened when the Lower Brule went to a mountain.

245. Concerning guardian spirits.

246. About the Thunderers (people dwelling in the clouds).

247. About lizards, frogs, etc., raised from the sky.

248. Deer Women.

249. Bird societies.

250. Concerning gashing the limbs when mourning.

251. Ceremonies at a birth.

252. On Fellowship.

253. The prophetic gifts of Bushotter's stepfather.

254. The recovery of Bushotter's younger brother.

255. Why a son or daughter acts in a childish manner.

256. "Onze wicashtapi kin."

257. About young men and women.

258. About a Hayoka woman. Illustrated.
Teton texts of John Bruyier, recorded in 1888.

John Bruyier, a mixed-blood Teton (Lakota) Indian, from the Cheyenne River reservation, South Dakota, was employed by the Director of the Bureau of Ethnology, from April 15 to July 15, 1888, for the purpose of assisting Rev. J. Owen Dorsey by completing the translations of the Teton texts of George Bushotter. Mr. Bruyier finished that work, and also wrote several Teton texts. These are in the sub-dialect of Teton spoken on the Cheyenne River reservation, just as Bushotter's texts are in the sub-dialect of Teton spoken on the Lower Brule reservation. These two sub-dialects differ slightly from that recorded at Pine Ridge reservation by the Rev. W. J. Cleveland.

List of Bruyier's texts:

1. How the boy wounded his grandfather in scroto (an improvement on Bushotter's version). text 223

2. About the woman who deceived the grizzly bear, with an account of the prairie-hen (differs considerably from Bushotter's 224th text).

3. Ceremonies at birth (a variant of Bushotter's 231st text).

4. The story of Has-a-short-tail and Has-a-spotted-horse, 325 lines in Bruyier's original MS. (Note: In these MSS., two and a half lines equal one line in print.) Bruyier's texts contain 553 lines, equal to 221 lines when printed.
Aug. 1, 1894.

The Director,

Bureau of American Ethnology,

Sir:—

I have the honor to make the following report of office work for the month ending July 31, 1894.

Owing to a very narrow escape from sunstroke on June 25th., I was obliged to remain at home for more than a week, and by the advice of my physician I left home on July 7th., returning on the 21st. The certificate of the physician, Dr. A. V. Parsons, of this place (Takoma Park) will be furnished in a day or two.

The only work performed during the month, for the cause just stated, was from the 22nd. to the 31st. inclusive. It consisted of the preparation of a catalogue of the Teton Dakota MSS. of Messrs. Bushotter and Bruyier, in the possession of the Bureau, and the continuation of the work on the Winnebago texts and dictionary slips which has been described in the reports for June and other preceding months.

Respectfully submitted by

J. Owen Dorsey

Ethnologist.
September 2, 1884.

To the Director,

Bureau of Ethnology,

Sir:—

I have the honor to make the following report of office work during the month ending August 31, 1884.

I completed the transfer of all the linguistic MSS. and certain other ethnologic MSS. from Safe 2 in the Director's room to Safe 1 in the room of Prof. McCle. All the MSS. now in Safe 1 have been catalogued, but those remaining in Safe 2 have not yet been classified, and in the near future the work of classification and cataloguing should be undertaken.

I began the examination of photographs of Indians of the Siouan family, correcting the orthography and translations of the aboriginal names, being obliged in some cases to consult not only the lists of personal names prepared by myself, but also the census schedules of 1880, which latter are not in alphabetical order. I have identified many photographs of which no descriptions have been preserved. It is hoped that this work will be finished in September.

During the rest of the month I continued the preparation of the material for the "Synonymy of the Siouan Family."

Respectfully submitted,

[Signature]

Ethnologist.
Oct. 1, 1894.

To the Director

Bureau of American Ethnology,

SIR:--

I have the honor to make the following report of office work during the month ending September 30, 1894.

The examination of Siouan photographs was completed.

The rest of the month was devoted to the preparation of the Siouan Synonymy, a work referred to in my last monthly report, and one which will require several months of close application.

I have just removed from Tacoma Park, in order to spend the autumn, winter and early spring in Washington. My residence here is at 2002 F Street, N.W., but a short distance from the office.

Yours respectfully,

[Signature]

W. A. Dorsey

Ethnologist.
To the Director,

Bureau of American Ethnology,

Sir.

Referring to the letter of August 20, 1894, from Mr. John R. Spears, I have the honor to submit the following draft of a reply.

Mr. Spears desires to "have the number in a vocabulary having many words in another having comparatively few." I consider that such a comparison is of very doubtful value. When I was on the Siletz reservation in Oregon, I was obliged to utilize the Indians just when I could obtain their services. Sometimes, as in the case of a man of the Qa-am-o tene, a tribe on Smith R., Cal., the man would not stay over half an hour, in which time I recorded 57 words. But those were far from being all the words in the language! Again—my vocabulary of the dialect of Sixes Creek contains only 356 words, gained in parts of two days. Could I have secured these men for a week each, as in the case of the Naltunne tunne man, their respective vocabularies might have numbered nearly 2,000 items. My Tutu tunne vocabulary contains 3,962 items; and I am sure that there are thousands which I failed to record for want of time. In the Biloxi, there have been 3,133 items arranged in complete form; but there are thousands still in my note books and the texts (myths). In the Winnebago, I had 2,305 items up to 1886; but there are several thousand recorded in 1893 in texts and note books, not yet entered on the dictionary slips.
(Reply to Spears,2)

My Kansa-English dictionary there are 4,074 items. In the Osage-English dictionary there are 3,556; there would have been many more; but I not quite two months on the reservation. In my Cegiha-English dictionary there will be fully 30,000 items after entering all that are in the texts and note-books; over 18,000 by actual count were trans-literated into the new alphabet of the Bureau, up to 1885.

Mr. Gates has about 5,200 items in his Klamath dictionary, and about 600 more in his grammar; but there are in the languages thousands not yet recorded. He estimates that there are 5,000 Creek or Muskogee words in the Muskogee dictionary; in Wright's Choctaw dictionary, between 5,000 and 6,000; in his own Shawnee dictionary (in course of preparation) from 6,000 to 7,000.

Mr. Hewitt estimates that the Tuscarora (an Iroquoian language) contains about 18,000 items; but he has not completed the work. He says that the other Iroquoian tongues average from 20,000 to 30,000 items.

The languages to which I refer on the first page (Qa-an-o tene, Sixes Creek, Naltunne tunne and Tutu tunne) belong to the Athapascan family. All the others that I have recorded belong to the Siouan family.

Yours, respectfully,

J. Owen Dorsey,
Ethnologist.
Nov. 1, 1894.

The Director

Bureau of American Ethnology,

Sir,—

I have the honor to submit the following report for the month ending Oct. 31, 1894.

The month was divided between the examination of my MSS. and books in the library in order to collect material for Siouan sociology, arts, cults, etc. (to be continued during November) and the preparation of a chapter on Siouan Sociology for the Introduction to the Synonymy of Siouan Languages. The latter was begun, and 40 typewritten pages completed; but the chapter could not be finished during October.

Respectfully,

J. Owen Dorsey,

Ethnologist.
To the Director

Bureau of Amer. Ethnology.

Sir:—

I have the honor to submit the following report of office work for the month ending Nov. 30, 1894.

With the exception of seven days of my annual leave, the time was devoted to the preparation of the Introduction to the Synonymy of the Siouan tribes: the chapter on Sociology was completed and one on Language was begun.

Respectfully submitted by

J. Owen Dorsey

Ethnologist.
Smithsonian Institution.

Bureau of American Ethnology, Washington, D.C.,

January 2, 1895.

The Director

Bureau of American Ethnology.

Sir:

I have the honor to make the following report for the month ending December 31, 1894.

The preparation of the Introduction to the Sihan Synonymy was continued, as was the work on the Winnebago-English dictionary, the latter being undertaken while awaiting a conference with the Director and others on the subject of language. There being due me eleven days of my annual leave for 1894, I was absent from the office on such leave from Dec. 10 to 15, inclusive, and from Dec. 18 to 22 inclusive.

Respectfully submitted by

[Signature]

J. Owen Dorsey

Ethnologist.
The Smithsonian continues to research information on its collections. Contact Smithsonian for current status.

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Questions? naa@si.edu.