

Kaá'ze Wéyaje - Kanza Reader

Kaá'ze Wéyaje - Kanza Reader
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Kanza Language Project

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The design of this document was made possible through a \$196,025 grant (\$156,820 grantor share) from the Administration for Native Americans, award #90NL0438. The printing of this document was made possible through a \$19,000 grant (\$9,500 grantor share) from the Endangered Language Fund's Native Voices Endowment: A Lewis and Clark Bicentennial Project.

Compiled and edited by Kanza Language Project staff members Justin T. McBride and Linda A. Cumberland, Ph.D. Original material by Kanza Language Project staff members Justin T. McBride and Linda A. Cumberland, Ph.D. Additional original material by Kaw tribal member Jim Benbrook. Cover art by Kaw tribal member Chris Pappan. Additional artwork by Kaw tribal members Rima Bellmard-Mathews, Storm Brave, Dewey Donelson, and Kira Mathews.

2010 · KAW CITY, OKLAHOMA, USA · KAW NATION

Kanza/Osage

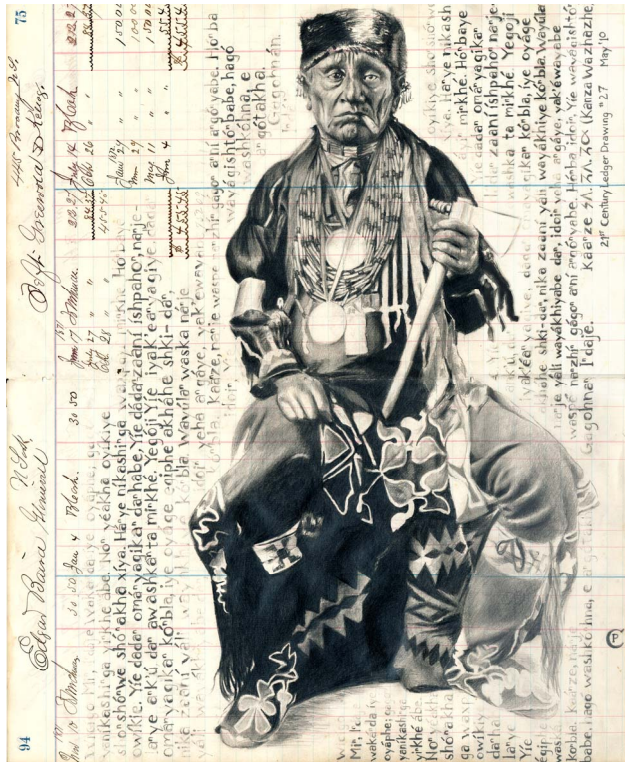
Chris Pappan 2010

"The image is of Kanza Chief Washunga, and the text is an Osage prayer in Kanza (thus the title Kanza/Osage). I deliberately erased some of the text to symbolize the loss of our language and traditions, but Washunga is there, waiting for us to come back."

This piece was awarded

1st place for drawing at the Eiteljorg Museum Indian Market
Indianapolis, June 26-27, 2010 and

2nd place for drawing at the Santa Fe Indian Market August 21-22, 2010



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FOREWORD



Monument Dedication Speech

Pete Taylor, 1925

Ladies, gentlemen, friends: Hear me while I speak for my people, the living and the dead of the Kanza or Kaw Nation. I am glad to be here with you at this celebration. We come back to the old reservation where the tribe lived many years. We dedicate this fine monument as the resting place of the remains of the Unknown Indian. It will be a permanent memorial to our tribe, of which he was a brave warrior.

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From this monument hill, I look down, and across the rich Neosho Valley I see the old homes of my ancestors. Where have they gone? I see the bluffs, ravines, and streams where they hunted and fished. Many of them lived and died here long ago. Only a few are living who once called this their home. The others have gone over that long trail of the stars to the Happy Hunting Grounds beyond. A few of the young members of the tribe come to this celebration.

You welcome us with signs and gifts of friendship. It warms our hearts. When we return to our Oklahoma reservation, we will tell of your great kindness. We will not forget.

In old days, it was necessary to have a head chief. I am proud to say that my grandfather Allegawaho was Head Chief when the tribe was moved from here in 1873 to its new reservation in Oklahoma. It is my duty to speak these words of thanks for my people. On behalf of the Kaw Nation, living and dead, I now thank Mr. Frank Haucke and the many Council Grove friends for building this fine monument in memory of my people who once lived in this beautiful place. Let it be a pledge of peace and friendship as long as the grass grows and the water runs along the Neosho Valley. The Great Spirit will reward your kindness. This is my prayer and the prayer of my people. We thank you.

I have spoken.

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INTRODUCTION

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Purpose and Use

This book is a **graded reader**, consisting of a series of readings ranked (that is, *graded*) by level of difficulty, taking the reader gradually from easier readings and explanations to more challenging ones. We at the Kaw Nation Language Department intend this book as a way to help Kaw tribal members and other interested individuals develop reading and writing skills in the Kanza language, with the supplemental audio CD offering a way to improve listening skills. The pieces selected for inclusion are intended to increase the user's understanding of tribal history and culture.

The content consists of written and spoken **texts**—sets of connected sentences with a single overarching idea or story—collected from Kanza speakers during the last century of fluency in the language, roughly from the 1880s to the 1970s. This means that every text in this book was actually spoken (or in a few cases, written) by people whose first, and sometimes only, language was Kanza. These are authentic accounts from the ancestors of modern day Kanza tribal members.

We anticipate that the average users of these materials will be Kaw tribal members above the age of 15, with interest in their Kaw heritage but who do not necessarily have previous experience in Kanza or any other language other than English. To this end, Kanza grammar and other technical concepts will be explained in plain English as much as possible.

These materials represent a portion of the work we have done for our 2008-2010 ANA (Administration for Native Americans) grant project known as *Designing Materials to Teach Kanza Literacy through Historical Texts*. The project goals include the following:

- Archive all historical texts
- Compile a graded reader document

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always belong to a **verb** phrase. An additional aid to understanding sentence structure is in the shapes used in the diagrams: noun phrases, whether red or orange, are represented by a rectangle; verb phrases are represented by a circle.

The book is divided into several sections, each of which is described below:

- **Introduction:** This gives a description of the nature of the project and some background in the Kanza language that you may find useful as a reference as you proceed through the main part of the book.
- **The texts:** Each text is one unit, so there are ten units in the main part of the book. We haven't annotated every possible point of grammar, just the most important ones for that particular level. Each text is preceded by a short background section written by a modern Kaw tribal member. Following the background comes the text, both in Kanza (designated as *Kad'ze íe*, to provide textual consistency) and in English. Immediately following the text comes the relevant vocabulary section, followed by sentence-by-sentence annotations—including detailed explanations and practice exercises, designated by the ■ and ■ icons, respectively—and lastly a small notes section. The texts are grouped into three categories, Beginning, Intermediate, and Advanced, depending on length, general readability, and how much annotation is needed to explain relevant concepts.
 - "Beginning" texts are the most completely annotated, going over the most important topics in great detail. Exercises are very basic.
 - "Intermediate" texts are presented differently, as readers are now comfortable with basic concepts. Only new vocabulary is listed. The annotation consists of explanations for only the first ten sentences, followed by some exercises. The latter are now more challenging,

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- Record a companion audio CD for the graded reader document

The project team consists of the full-time Language Director Justin T. McBride, part-time Language Coordinator Dr. Linda A. Cumberland, contractual Language Consultant Dr. Robert L. Rankin, and a small Community Advisory Group composed of Kaw tribal members Rima Bellmard-Mathews, Jim Benbrook, Paul Hardy, Curtis Kekahbah, and Kira Mathews.

About this Book

In this section we will discuss the book itself. The CD is discussed in the next section. As we said above, the purpose of this book is to help you, the reader, develop reading and writing skills in Kanza.

Each unit in this book consists of a background statement providing some sort of context for the **text** (a story, letter, lyric, etc.), the text itself—both in Kanza and English—a vocabulary list, a sentence-by-sentence analysis of selected elements of grammar found in the text, and exercises designed to allow you to check how well you understand each point and to give you practice to reinforce your understanding. There are also some end notes to provide additional information about the text.

Analysis of each text is presented in **interlinear** format, literally, "between the lines." This means that each line of Kanza is followed by two lines in English, so you have English *between the lines* of the Kanza sentences. Just below each Kanza sentence, there is an approximate English translation for each Kanza word, followed by yet another line giving the sentence in English—three lines in all. The top line is additionally color-coded to show certain grammatical functions. **Red** typeface is reserved for the **subject** (the 'doer'), **orange** for the (**direct**) **object** (the 'done unto'), and **blue** for the **verb** (the action being done or the state of being experienced by the subject). Note however that what in English would be an indirect object, an object of a preposition, and other such object-like categories remain uncolored. Thus, words that are **red** or **orange** will always belong to a **noun** phrase; words that are **blue** will

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drawing from material in all previous units. The remaining sentences are then briefly analyzed, but no explanations or exercises are provided.

- "Advanced" level texts are presented largely free of interruption. The vocabulary and annotation sections appear as in the intermediate texts. However, only annotated sentences are presented. The exercises in this section require the user to apply vocabulary and grammar learned in earlier units to appendix texts.

- **Appendices:**
 - I. Answers to exercises
 - II. Index of technical terminology
 - III. A few general but important notes about Kanza verbs and sentence structure
 - IV. Additional texts (including full versions of excerpts used in units)
 - V. Kanza Glossary (an integrated list of the vocabulary found in all ten units)
 - VI. Where to go for additional information

Very few Kanza texts were ever written down. Like the great majority of human languages throughout history, Kanza language, stories, and traditions were passed from generation to generation by the spoken word only. Kanza language has only been written down since the 19th century, when non-natives began to work out alphabets for it. To the best of our knowledge, only 33 texts written in Kanza have survived. The annotated texts in this book represent about one third of what we have. The complete body of texts comes from several sources but most were collected in extensive linguistic surveys done by Rev. James O. Dorsey in the 1880s, and our Language Consultant Dr. Rankin in the 1970s. Here is the breakdown of the contents.

- Rev. Dorsey contributed 24 texts from nine Kanza speakers in the 1880s: *Ali'k'awaho*, *Gazá' Na'ge*, Charles McKassey, *Nighúje Yí'ge*, *Óshe Gó'ya*,

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Pahá'le Gáxli, Stephen Stubbs, *Waxóbe K'i'n*, and *Zhóhi'n Má'yi'n*. Rev. Dorsey used a similar but different spelling system that formed the basis, via a separate Rankin system, for our current practical writing system. His texts fall into three categories:

- Myths—eight traditional stories to be told in the wintertime;
- Historical papers—13 texts including migration accounts, depictions of tribal customs, and battle stories;
- Personal letters—three correspondences from Kaw tribal members.
- Rev. Joab Spencer contributed in the early 20th century a lullaby from an unknown speaker from the mid to late 19th century.
- George P. Morehouse contributed a speech delivered by Pete Taylor at the 1925 dedication of the Monument to the Unknown Indian in Council Grove, KS.
- Dr. Rankin provides a 1970s-era collection of five (5) myths from Maude Rowe, one of the last fluent speakers of Kanza.

Apart from two Kanza prayers of significant length, no other texts in the language have been located.

The ten texts presented in this book were selected for their cultural or historical significance, their general readability, and for the points of grammar they illustrate. Please note that seven of the ten, *Second Story*, *The Turtles*, *Waxóbe K'i'n's Story*, *Battle between the Kaws & Cheyennes*, *The Raccoons & the Crawfish*, *The Mialoshka*, and *War Customs*, come from Rev. Dorsey's 1880s-era collections. These constitute a clear majority of the texts in this book. It is important to note that his collections include his analysis, translations, and notes for each text, all made at a time when there were still many fluent speakers of the language. Consequently, it is reasonable to assume that he worked to some extent with his Kanza consultants beyond mere collection of the texts, possibly down to translation and analysis. For this reason, we have made efforts to preserve as much of this original material as possible. Occasionally our reliance on his translation methodologies has led to strange

sounding English constructions, the absence of expected information, or the presence of unexpected information. All were intentional on the part of Rev. Dorsey.

Using the Supplemental Audio CD

This audio CD is intended to improve your ability to understand spoken Kanza with or without the aid of written material. Try following along in the written text as the CD plays. Once you are familiar with the texts, the CD can be audited without the assistance of the book. Listening to the CD will also acquaint you with the sound of the language. If you listen to the CD multiple times you will acquire passive and unconscious familiarity with the sounds and rhythms of Kanza automatically over time and you will begin to recognize specific words and phrases. In time, you will even be able to recognize which story you are listening to without checking the book.

Please note that the audio on the CD differs in one small respect from what one would expect; the gender of the voice recorded for the CD does not always match the gender of the speaker whose speech was originally transcribed. This is more of a problem in Kanza than in English because Kanza has a series of "gendered speech markers" that clearly identify speakers as either male or female. Thus, a male and a female relating the very same text will do so with slightly different wordings. For the purpose of this project, the written language is the primary focus—it would be inappropriate to alter the wording of the original text. Thus, there are a few texts for which females recorded the exact audio versions of texts that were originally spoken by males. These recordings, including *A Lullaby*, *The Turtles*, and *The Raccoons and the Crawfish*, occasionally make use of characteristically male gendered speech as spoken by a female.

About the Artwork and Background Material

Much of the material found in this book and CD, including the cover art and the images and background sections immediately preceding the units, comes from modern Kaw tribal members. We are very grateful for the contributions of these individuals. They are as follows:

Jim Benbrook	background for <i>A Lullaby</i> , <i>Old Man and Snake</i> , <i>Second Story</i> , <i>The Turtles</i> , <i>Waxóbe K'i'n's Story</i> , <i>Battle between the Kaws & Cheyennes</i> , <i>Big Turtle</i> , <i>The Raccoons and the Crawfish</i> , <i>The Mialoshka</i> , and <i>War Customs</i>
Rima Bellmard-Mathews	image for <i>Big Turtle</i>
Storm Brave	images for <i>A Lullaby</i> , <i>Old Man & Snake</i> , <i>Second Story</i> , <i>Waxóbe K'i'n's Story</i> , and <i>The Mialoshka</i>
	audio for <i>The Turtles</i>
Dewey Donelson	image for <i>The Raccoons and the Crawfish</i>
	audio for <i>The Mialoshka</i>
Kira Mathews	image for <i>The Turtles</i>
Chris Pappan	cover art, "Kanza/Osage"

BEGINNING TEXTS



Kaw beaded cradleboard and Washungo's blanket courtesy of Kanza Museum. Photograph by Storm Brave, Kaw Tribal Member. Cradleboards, which are still in use today, keep infants safe and secure and free the hands of parents for other activities.

Text 1: A Lullaby

Anonymous, Late 19th Century

The simple song lyrics of "A Lullaby" describe, from a Kanza perspective, the universal human notion that a male child is naturally rambunctious whereas a female child is inherently calm. Any Kanza tribal member (most likely a mother, father, or other caregiver) who sang "A Lullaby" would have probably felt that this idea was obvious even in the earliest stages of childhood development. The rhythmic, soothing, and poetic manner whereby this individual could lull a fussing baby to sleep cannot be captured in this Kanza-to-English translation and must be sung in its original form to be truly appreciated, but its simplistic structure does serve as an ideal introductory step toward learning the Kanza language. Many Kanza songs have been continuously sung for generations and are still presently performed for ceremonial purposes, but "A Lullaby" is unique for this genre because it is the only song known to have been translated and published in both Kanza and English. For those tribes who have had several of their songs translated and published, there is a strong propensity for them to include

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A Lullaby

Kaaʼze ʼe	English
ʼShidozhiʼga pizhi waáli	ʼVery bad boy
ʼHayiyiyi hayiyiyi hayihayi	ʼHayiyiyi, hayiyiyi, hayihayi
ʼGhagé huwaáli	ʼHe cries a whole lot
ʼHayiyiyi hayiyiyi hayihayi	ʼHayiyiyi, hayiyiyi, hayihayi
ʼShímiʼzhiʼga yáli ao	ʼThe girl is good
ʼHayiyiyi hayiyiyi hayihayi	ʼHayiyiyi, hayiyiyi, hayihayi
ʼGhagé háʼkazhi	ʼShe cries not
ʼHayiyiyi hayiyiyi hayihayi	ʼHayiyiyi, hayiyiyi, hayihayi

spiritual or historical components, but this lone Kanza song cannot be categorized in this manner since it is strictly a perceived view of gender differences.

The person who actually translated "A Lullaby" cannot be ascertained, but its publication can definitely be credited to Rev. Joab Spencer in his 1908 article "The Kaw or Kansas Indians: Their Customs, Manners, and Folk-Lore" (see Notes for this text). Spencer was a Methodist Episcopal missionary to the Shawnee Indian mission near present Kansas City who retired in 1859 and relocated to Council Grove, Kansas, where he lived until some time in the 1870s. Spencer was a merchant, preacher, teacher, farmer, and Indian trader while at Council Grove, and these professions would have provided him opportunities to interact with the Kanza at multiple levels since the tribe lived there from 1847 until its removal to Indian Territory in 1873. He resided at the Kanza Agency between 1865 and 1868, which would have allowed him to make many of the personal observations regarding the tribe that eventually appeared in his article.¹

Spencer was a known acquaintance of Thomas S. Huffaker, whom he often references and quotes. Like Spencer, Huffaker was also a Methodist, and taught at the Shawnee Manual Labor School before moving to Council Grove in 1850, when he took charge of the Kanza Indian mission school that had just been organized under the Methodist Church with government support. Few white men, if any, had greater influence with the Kanza while they were at Council Grove and the tribe honored him with the name *ʼapóska*, 'teacher', as their sign of respect. He also served as the official Kanza translator for the government, so it is distinctly possible that Huffaker is the actual translator of "A Lullaby," not Spencer, because Spencer readily acknowledged that he borrowed heavily from Huffaker in writing his article and was also not known for his prowess in the Kanza language.

The Notes state, "I have heard them sing a great many songs, all of them giving some narrative of some historical event. They do not express any sentiment or emotion." Spencer is credited with this obviously erroneous remark, but careful reading of the article shows that Huffaker was the actual author. As aforementioned, "A Lullaby" contains no spiritual or historical components and to think that a Kanza tribal member caring for a child would "... not express any sentiment or emotion" toward the child under his or her care is indicative of the racially-tainted prejudices of the nineteenth-century mindset. Both Spencer and Huffaker were from Missouri, a state whose populace was deeply divided during the Civil War between support for the Union or Confederacy. It is also known that Spencer was sometimes ostracized by the predominately pro-Union men of Kansas during the Civil War for his pro-Confederate leanings (Huffaker's views regarding the Confederacy are not known). As a point of emphasis, the grammar of the Kanza version of "A Lullaby" indicates that the song is actually sung by a male, not a female. This should help lay to rest any preconceived and dehumanizing ideas about how the Kanza people were unsentimental and emotionless toward others, particularly their own people.

Jim Benbrook, Kaw Tribal Member.

¹ Brigham, L. M. (1921). *The Story of Council Grove on the Santa Fe Trail*. Council Grove, KS, USA: City of Council Grove; p. 40.

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VOCABULARY

Nominal	Ø- 'him, her, it' in active verbs; 's/he' in <S> verbs (1)	Miscellaneous
<i>shidozhiʼga, shidozhiʼga</i> boy, young man (1)	<i>ghagé</i> cry; <A> (3)	<i>ao</i> clause-level male oral punctuation marker (5)
<i>shímiʼzhiʼga, shímiʼhiʼga</i> girl, young woman (5)	<i>pizhi</i> be bad; <S> (1)	<i>háʼkazhi</i> no (7)
	<i>pi</i> be good; <S> (archaic)	<i>huwaáli</i> very many (3)
	<i>-(a)zhi</i> 'not' verb suffix	<i>hu</i> many
<i>Ø- 's/he' in active verbs (3)</i>	<i>yáli</i> be good; <S> (5)	<i>waáli</i> very, much
		<i>waáli</i> very, much (1)

EXPLANATIONS AND EXERCISES

Sentence 1

Shidozhiʼga pizhi waáli
boy he is bad very
Very bad boy

COMPLETE SENTENCES

Kanza sentences are like English in that certain elements must be present in order for the sentence to be considered complete. The only element required for a complete Kanza sentence is a full verb phrase, conjugated and bearing some form of aspect marking. Very few of the sentences presented in these texts are incomplete, but those that are have been left as they were found at the time of their recording and analyzed just the same.

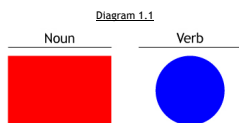
This text is a song lyric, not the natural speech of a Kanza speaker. Some grammatical rules have been suspended to accommodate song structure and to aid in its singing. However, we can still learn from what rules are present. In fact, by looking at what remains, we can even better see what constructions are considered essential.

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WORD ORDER RULES » Nouns before verbs

The arrangement of words in Kanza is different from English, but still regular. On the whole, the **nouns** (persons, places, or things) in a sentence, together with any words that modify them, tend to come *before* **verbs** (actions or states of being), together with any words that modify them. In Diagram 1.1 below, we see a visual representation of this principle. The red rectangle represents the noun and its modifiers, and the blue circle represents the verb and its modifiers.



In this instance, the noun is *shidozhi^{ga}*, 'boy' [alternate form *shidohi^{ga}*]. The verb, *pizhi*, 'be bad', is followed by an optional **adverb**, *wadli*, 'very', that modifies it. We'll see this order over and over again, sometimes with other information coming along beforehand, afterward, or stuffed in the middle (like the adverb *wadli* in this sentence). But it's still the same word order.

Exercise 1.1—Practice with word order

Refer to the vocabulary list to translate the following phrases into Kanza.

bad girl	_____
good boy	_____
girl cries very much	_____
very good girl	_____

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Kanza verbs can be used as other parts of speech in ways that might seem strange to English speakers. For instance, they can fulfill the role of adjectives, adverbs, or even nouns. They can do so either as-is or through the use of prefixes.

Although the middle word in Sentence 1 may look like what in English might be an adjective, in Kanza it is actually a special kind of verb: a state of being, or **stative verb**. This is the way Kanza handles all description. In fact, since the description of nouns is done with stative verbs, there are no adjectives in Kanza.

This fact has an interesting implication for word order. Look again at Sentence 1.

shidozhi^{ga} pizhi wadli

It consists of a **noun** followed by a **modifier** that describes the noun, followed by an **adverb** that describes the modifier. Earlier, we mentioned how nouns appear in the sentence together with any words that modify them. Within this noun "chunk," which we call a **noun phrase**, there is an additional order to the words permitted to be there (even if some of them aren't present in every phrase). In general, words meaning 'this', 'that', 'these', or 'those' are capable of coming before the noun, followed by the noun itself, followed by its stative modifier(s), followed by modifying adverbs, followed by either an article ('a/an' or 'the') or a number. Thus, the red 'Noun' rectangle from Diagram 1.1 can be divided up further as shown in Diagram 1.2.

First we see the red rectangle's internal divisions marked by dotted lines, then we see those divisions expanded with the various parts labeled, and then we see how the words from Sentence 1 fit the order.

boy cries

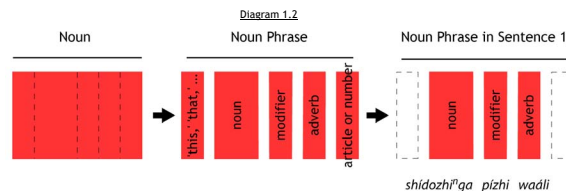
HISTORICAL VARIATION

Kanza, like all human languages, has undergone changes over time. This not only goes for the meaning and usage of words, but also the speech sounds associated with the language, the way words are constructed, and the way words are arranged in sentences. Such changes have occasionally led to the development over time of multiple forms of the same word or concept, including separate pronunciations and spellings, as well as the innovation of entirely new words and the decline and eventual loss of old ones.

When this lullaby was recorded, the suffix form of the word for 'small' was *-zhi^{ga}*, as in the words *shidozhi^{ga}* and *shimi^{zhi^{ga}}*, 'boy' and 'girl', respectively. Nowadays, it is *-hi^{ga}*, and the words are *shido^{hi^{ga}}* and *shimi^{hi^{ga}}*. Another example of historical change is found in *pizhi*. Kanza had a very old word *pi* meaning 'good', but the modern word for 'good' is *yali*. *Pi* disappeared as a word long ago, but survives as a part of other words and phrases like *pizhi* 'bad' ('not good'), and *api* 'fertile' ('good to be on'), and *ie pio* 'talk well, correctly'. It's even in the name Topeka: *Dopik^e*, "a place to dig good (wild) potatoes."

VERBS » Use of verbs as non-verbs » Modifiers

By far, the most complex grammatical category in Kanza relates to verbs and the related verbal (verb-y) vocabulary. This is due in no small part to the fact that the verb phrase is the most essential element of the Kanza sentence—and indeed some sentences consist only of a verb phrase. Nevertheless, the reader of these texts can pick up a great deal of information about verbs and how they operate in the Kanza sentence simply by seeing them in action with some basics explained along the way.



Exercise 1.2—Practice with verbs as modifiers and noun phrase word order

Translate the following phrases into Kanza. Keep in mind what you have learned about word order in Kanza. Words that do not appear in the vocabulary list for this unit are given in parentheses.

good horse (<i>sho^{ga}</i> 'horse')	_____
bad dog (<i>sho^{hi^{ga}}</i> 'dog')	_____
bad apple (<i>sheta^{ga}</i> 'apple')	_____
good man (<i>nika</i> 'man')	_____
little dog (<i>zhi^{ga}</i> 'small')	_____
little house (<i>ci</i> 'house')	_____
very good woman (<i>wak^o</i> 'woman')	_____
very bad snake (<i>wets^a</i> 'snake')	_____
angry woman (<i>bako</i> 'angry')	_____

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very angry raccoon (*miká* 'raccoon')

Sentences 2, 4, 6, and 8

Hayiyiyi hayiyiyi hayihayi

[vocables] [vocables] [vocables]

Hayiyiyi, hayiyiyi, hayihayi

VOCABLES

These are word-like utterances, such as English 'fa-la-la', that appear in lyrical speech, such as songs or recitations. Individual vocables convey no meaning on their own, but may be assigned group meaning. While not random, they must be learned, as they are not predictable.

Sentence 3

Ghagé huwaáli

he cries very much

He cries a whole lot

VERBS » Conjugation » Zero pronouns

Conjugation is the process by which separate verb forms are created to agree with the subject (and object) of the Kanza verb. Basic Kanza conjugation involves the use of pronoun prefixes representing the various possibilities of subject pronouns such as 'I', 'we', 'you', etc. However, there is no pronoun for what is called the '3rd person', among which are 'he', 'she', 'it', 'him', and 'her'. Technically, there is a third person pronoun, but it's Ø, "zero"—that is to say, you don't hear it or see it. (This is a rather abstract idea. In practical terms, whether you think of the pronoun as "zero" or think that there is no third person pronoun doesn't really matter because it comes out the same.) In Sentence 3, the verb is *ghagé*, which can mean 'he cries', 'she cries', etc. Likewise, the Kanza word *iye* means 'see something'. But because of invisible zero

pronouns meaning 'he', 'she', 'him', 'her', and 'it', *iye* can mean 'he sees her', 'she sees her', etc.

Exercise 1.3—Practice with "zero" pronouns

Give three possible English translations for each of the following Kanza verbs.

yáli

pízhí

iye
(‘see’)

Sentence 5

Shimi"zhi"ga yáli ao

girl she is good

The girl is good

GENDERED SPEECH » Declaratives » Clause-level declaratives

Certain vocabulary items in Kanza are used exclusively by males and others are used exclusively by females. These words tend to include greetings and pleasantries such as the equivalents of 'hello', and 'yes' (*ho* and *howé*, respectively for males, and *hawé* and *a"há*, respectively for females), certain command particles (*na"haó* for males and *na"há* for females), and a system of words used after verb phrases to mark declarations.

Declaratives are like "oral punctuation marks" used at the end of a Kanza clause (a basic complete sentence) and after a collection of sentences to mark the conclusion of particular thoughts (sentence-level thoughts and paragraph-level thoughts) by a speaker. For the most part declaratives affirm the speaker's commitment to the truth of what has been said, and as such they are frequently used to describe personal experiences the speaker has either witnessed first-hand or participated in. Male and female Kanza speakers have different sets of declaratives both at the clause and paragraph levels.

Clause-level declaratives come in two forms as used by male and female speakers. Masculine declaratives include *ao* and *eyaó*, the latter of which is frequently translated as 'indeed', and feminine declaratives consist of the parallel forms *e* and *eyé*. Such declaratives come right after verb phrases, and are occasionally used in place of conjunctions in compound sentences.

The word *ao*, as found in this sentence, belongs to the male side, and is typically used in speech where a period or comma would go in writing. *ao* is like a period in writing, and, in fact, you will notice that the "translation" of *ao* in the text is simply, ". It has the additional effect of putting the speaker's personal stamp of approval on the sentence, a little like, "I am a male speaker and I can attest to what I just said." It is unclear why the speaker chose to use the *ao* declarative on this line but not on others. One thing is clear, though; the *ao* shows that the speaker was a male. The female equivalent of *ao*, which does not show up in this text, is *e*.

Exercise 1.4—Practice with declaratives, male and female

Read the Kanza phrases at left and determine if it was spoken by a male or a female. Circle M for male and F for female.

pízhí e M F

yáli ao M F

shidozhinga pízhí e M F

shidozhi"ga yáli wáli ao M F

shidozhi"ga ghagé huwáli e M F

Try to translate the following Kanza phrases into English and then circle M for male and F for female.

shimi"zhi"ga pízhí e M F

shidozhinga yáli e M F

shimi"zhi"ga yáli ao M F

shimi"zhi"ga yáli wáli e M F

shimi"zhi"ga ghagé ao _____ M F

Try to translate the following English phrases into Kanza. To determine which declarative to use, we have provided the gender of the hypothetical speaker using M for male and F for female. Be aware that we have used the generic pronoun 'it' when no noun is present.

it is bad (M) _____

it is very bad (F) _____

it is very good (M) _____

bad boy (M) _____

girl cries very much (F) _____

Sentence 7

Ghagé há"kazhi

she cries no

She cries not

NON-STANDARD WORD CHOICE » Negatives

Occasionally Kanza speakers will use words or phrases that do not seem to line up with expectation, either in terms of their meaning or their grammar. There are various reasons for such non-standard usages, ranging from genre to style.

The speaker here uses the word for 'no' instead of 'not'. That's a little different from what we would expect, but it's permissible within the flexible grammar of song lyrics.

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Old Man argues with a snake in his path. Original artwork by Storm Brave, Kaw Tribal Member.

Text 2: Old Man and Snake

Maude Rowe, 1974

"Old Man and Snake" belongs to a large group of animal stories that were likely told across the broad spectrum of Siouan-speaking people. The myth, which can be interpreted in a variety of ways, essentially has no spiritual or historical components, although it may have been based on a historical incident that has been lost in the annals of time. When Maude Rowe used the Kanza indefinite article *mi*¹ to introduce the myth's two main characters, she provided the key element for understanding just how to interpret "Old Man and Snake". The use of *mi*¹ imparts a generic quality to both characters rather than the specificity implied by the use of a common definite article such as *abá* or *akhá*.

In some Plains Indian cultures, "Old Man" was the name for a deity who represented the supreme god or prime creator. "The Old Man" was also used as a sign of respect for a tribal elder, such as a shaman, and was an earned honorific obtained through personal deeds, humility, and perceived wisdom, not necessarily through inheritance or entitlement.¹ The Osage, for example, had a "Little Old

¹ Leeming, D. A., & Page, J. (1998). *The mythology of North America*. Norman, OK, USA: University of Oklahoma Press; p. 17.

NOTES

This text originally appeared in the Transactions of the Kansas State Historical Society: Vol X., 197-198 in Rev. Joab Spencer's article "The Kaw or Kansas Indians: Their Customs, Manners, and Folk-lore." Spencer explains that "the song may be made as long as the singer desires" (198: 377), and goes on to characterize the vocables and Kanza music as a whole in the following manner: "They use these syllables in all their songs. It is simply an interlude between sentences to keep the sound. Their songs have no meter. I have heard them sing a great many songs, all of them giving some narrative of some historical event. They do not express any sentiment or emotion. I have known them to sing a song and compose it as they sang, some one as leader, and the others following him, and at some other rehearsal they would sing the same story, using some parts additional" (p. 376).

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Men" tradition that applied to a society of respected elders who were considered a "living library" of tribal lore and history. Achieving membership in the society required up to seven years of self-sacrifice as the candidate was required to perform seven war rites and nearly as many peace rites. Osage warriors also both feared and coveted the snake for its "abilities to be concealed and strike with deadly speed."² Whether considered a spiritual figure or a respected tribal personage, it is inconceivable that "Old Man" in either context would act in such a foolhardy manner toward the snake, and the use of *mi*ⁿ serves to clarify this point. In addition, no warrior worth his salt would purposely kick a poisonous snake without some kind of protective measures.

There are a number of ways to interpret this myth, including the possibilities that it is a moralistic or, perhaps, humorous tale. Moralistically, it would seem that even an "Old Man," with his supposed years of wisdom to fall back upon, can act in a reckless and vain manner to prove his virility to no one in particular but himself. The humorous aspect could lie in the fact that the revered "Old Man" personage is in fact, nothing but a fool with all too-human failings. Other interpretations are certainly possible and are left to the reader's own preference.

Jim Benbrook, Kaw Tribal Member.

² Burns, L. F. (1984). *Osage Indian customs and myths*. Tuscaloosa, AL, USA: University of Alabama Press; pp. 3, 62.

Old Man and Snake

Kaá"ze íe

„Icikita"ga mi" ayé abá, gaxá khéji ayé abá, ophé. „Wéts'a mi" iyabe.

„Wéts'a akhá, "Gódaha ma"yí", " akhá.

„Icikita"ga abá, "Yíe, yíe gódaha ma"yí". Winá"sta ta mi"khé," Icikita"ga abá égie abá.

„Wéts'a abá, "A"yána"sta-ohá, wiblastage ta mi"khé."

„Icikita"ga abá, "A"yáxtaga-éda", " ába-da", na"stábe.

„Waná"stabe-ohá, ye wéts'a abá yaxtagabe, siyéje khéji. „Yaxtagabe-ohá, Icikita"ga abá ayábe-da", zha" mi" ejí che, ejí líyi"gabe. „Li" akhá-da", sí che blóga iba akhá. „Icikita"ga akhá, "Oo, a"shi" waáli mi"khé!" akhá.

„Li" sho" akhá, ts'e yi"khé ábe-da", ts'ábe, Icikita"ga abá. „Blóga zhóga blóga íbabe-da", ts'ábe.

English

„An Old Man was going—he was going following a creek. „He saw a snake.

„The snake (said), "Walk over there."

„The Old Man (said), "You, you walk over there. I'm going to kick you," the Old Man told him.

„The snake (said), "When you kick me, I will bite you."

„The Old Man said, "Then bite me," and he kicked him.

„When he kicked, this snake bit him on the heel. „When he bit him, the Old Man went on, and at a tree, he sat down there. „As he sat, his whole foot was swelling. „ The Old Man (said), "Oo, I'm getting fat!"

„As he kept sitting, they say he was dying, and the Old Man died. „His whole body was swelled up and he was dead.

VOCABULARY

Nominal		
<i>gaxá</i> creek, stream (1)	<i>akhá</i> 's/he' resting continuative aspect marker (3)	<i>ta</i> potential aspect marker (4)
<i>lcikita"ga</i> mythic old man (1)	<i>a"</i> 'me' in active verbs; 'I' in <S> verbs (5)	<i>ts'e</i> die, be dead; <A> (11)
<i>sí</i> foot (9)	<i>bl-</i> 'I' in <Y> verbs (5)	<i>wa-</i> 'stuff, something, someone' verb prefix (7)
<i>siyéje</i> heel (7)	<i>égie, égihe</i> say something to another; egi<H>-e (3)	<i>wi-</i> 'I' acting on 'you' verb prefix (4)
<i>wéts'a</i> snake (2)	<i>e</i> this, that	<i>ya-</i> 'you' in <A> verbs (5)
<i>zha"</i> tree, wood (8)	<i>gi-</i> dative verb prefix	<i>yaxtáge</i> bite; <Y> (5)
<i>zhóga</i> body (12)	<i>e, he</i> say; <H>	<i>ya-</i> 'by mouth' instrumental verb prefix
	<i>iba</i> swell; ia (9)	<i>-xtáge?</i> compress?; verb root
	<i>iye</i> see; i<A>-ye (2)	<i>ye</i> go there; <Y> (1)
	<i>líi"</i> sit, be sitting; <A> (9)	
	<i>liyi"ge</i> sit down; <A> (8)	
	<i>ma"yi"</i> walk; ma"<Y>-i" (3)	
	<i>mi"khé</i> 'I' sitting continuative aspect marker (4)	
	<i>na"stá</i> kick; <A> (4)	
	<i>na"</i> 'by foot' instrumental verb prefix	
	<i>-(a)be</i> 'we, y'all, s/he' non-continuative aspect suffix (2)	
	<i>ophé</i> follow; o<A>-phe (1)	
	<i>shi"</i> be fat; <S> (10)	

Miscellaneous

<i>abá</i> 's/he' moving subject marker (4)
<i>akhá</i> 's/he' resting subject (3)
<i>blóga</i> all, whole (9)
<i>che</i> 'the' inanimate standing object (8)
<i>da"</i> , <i>-da"</i> and, when (6)
<i>éji, ejí</i> there; on, at, or to this or that (8)

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<i>e</i> this, that	<i>khéji</i> on, at, or to the inanimate lying object suffix (1)	<i>ohá</i> when (5)
<i>-ji</i> 'on, at, to' location suffix	<i>khe</i> 'the' inanimate lying object	<i>waáli</i> very, much (10)
<i>éda"</i> therefore (6)	<i>-ji</i> 'on, at, to' location suffix	<i>ye</i> this, these (7)
<i>gódaha</i> over yonder, at that yonder place (3)	<i>mi"</i> a, an, one (1)	<i>yie</i> you, yourself, 'you' emphatic pronoun (4)
<i>góda</i> yonder		<i>yi"khé</i> 'the' singular sitting object (11)
<i>-ha</i> 'at' location suffix		

EXPLANATIONS AND EXERCISES

Sentence 1

Icikita"ga mi" ayé abá, gaxá khéji ayé abá, ophé.

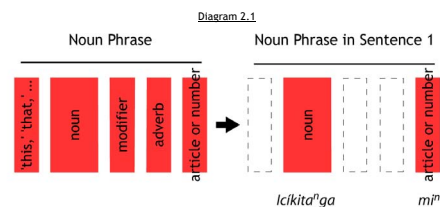
Old Man a he was going creek on the (lie obj) he was going following

An Old Man was going—he was going following a creek.

WORD ORDER RULES » Articles after nouns

We have already seen how the order of words in the Kanza sentence is different from the order of words in the English sentence, how this difference is not random, and how word order is governed by very specific rules. We have also said that the Kanza sentence is divided into chunks called phrases, and that within the phrases themselves there are still more word orders. Now let's look again at the noun phrase.

In English we say 'a man', but in Kanza we say 'man a'. By the same token, in Kanza we would say 'man the'. This happens because the words that mean 'a', 'an', and 'the', are known as articles, a class of words that typically show up last in the Kanza noun phrase. This can be seen in Diagram 2.1 below.



Exercise 2.1—Practice with word order

Refer to the vocabulary list to translate the following phrases into Kanza.

a snake	_____
a foot	_____
a tree	_____
a creek	_____
an Old Man	_____
a good boy	_____
a bad girl	_____

VERBS » Motion verbs » ye

Kanza has a series of eight verbs of motion, *ye*, *hi*, *gu*, *li*, *le*, *khi*, *hu*, and *chi*, which are treated differently from all other verbs in that certain verb forms get a special motion prefix. The verbs themselves refer generally to traveling and arriving, especially with respect to a specific point of origin, and fall into two separate four-verb sets. One four-verb set (equivalent to 'go there', 'arrive there', 'come home here',

and 'arrive home here', *ye*, *hi*, *gu*, and *li*) describes a journey from the point of view of the point of origin, while a parallel set (equivalent to 'go home there', 'arrive home there', 'come here', and 'arrive here', *le*, *khi*, *hu*, and *chi*) describes a journey from the point of view of the destination.

The motion verb *ye* means, 'go', 'go there', or 'be going there'. It appears in this sentence in the form *ayé abá*, 'he was going'. This two word verb phrase is quite complex, and it deserves a good deal of explanation. We will begin below with something that is actually present just before the first syllable, *a-*. But first, let's imagine building up from *ye* to *ayé abá*. Right now, we have only the verb *ye* in its barest form.

INITIAL VERB FORM: *ye* 'go there'

■ VERBS » Conjugation » Zero pronouns

Remember, there is no visible pronoun prefix for the Kanza 's/he' forms, but rather just a zero pronoun Ø-, zero. That is to say, you don't hear it or see it. Thus, in order to create a 's/he' form verb out of *ye*, we actually *add* a splash of nothing!

VERB FORM SO FAR: Ø- + *ye* = *ye* 's/he goes there'

❁ VERBS » Motion verbs » *a-*

The special motion prefix *a-* is attached to the eight motion verbs on the 'we', 'y'all', 's/he' and 'they' forms. While on 'we' forms, the prefix comes between the pronoun prefix and the verb, on 'y'all' and 's/he' forms, the prefix tends to come on the front of the verb. The *a-* prefix does not appear to have meaning other than as an occasional marker of motion verbs. Since the verb in this case is a 's/he' form verb, it gets the *a-* prefix just before its zero pronoun, which is described again below.

VERB FORM SO FAR: $a- + \emptyset- + ye = ayé$ 'he goes there'

■ **VERBS » Aspect » Continuative aspect particles**

Aspect is a property or verbs that expresses how the action or state of being flows through time. The principal division of aspect in Kanza is between actions or states that are **manifest in the real world** (continuative and non-continuative aspects) and actions or states that are **not yet manifest** (potential aspect). Aspect is not the same thing as tense (the situation of actions or states on a timeline), which is a property that Kanza verbs do not have.

Aspect specifically refers to *how* an activity takes place across a span of time; it is the duration, habitual repetition, completion, or quality of the action or state denoted by the verb. The quality of action in this case is 'continuative' (ongoing, like a process) and the word that indicates continuative aspect in this sentence is *abá*. *Abá* is like English 'be ____-ing', so *ayé abá* can be thought of as meaning, 'he was going'. It could also mean 'he is going'.

FINAL VERB FORM: $a- + \emptyset- + ye + abá = ayé abá$ 'he was going'

Exercise 2.2—Practice with aspect and continuative action

Refer to the vocabulary list in this unit and the previous unit to translate the following phrases into Kanza.

he was crying

he was eating it (*vaché* 'eat things')

he is kicking it

he is looking at it (*dóⁿbe* 'look at')

Continuative aspect is marked immediately after the Kanza verb by means of a series of particles—*abá* is just one of these, as are two more that appear in this text, *akhá* and *mi^hkhé*—which are matched to the subject of the verb and which convey a sense of position or orientation in space ('lying', 'sitting', 'standing', and so on, a property we will see again when we talk about articles). Continuative aspect is the exact opposite of an aspect we will see in the next sentence, non-continuative aspect.

POSTPOSITIONS » Articles + postpositions » *khéji*

Postpositions are Kanza's answer to English prepositions. Unlike prepositions, however, postpositions come after their objects (they're not pre-positions, after all, but post-positions), acting as suffixes. Kanza has only a handful of postpositions, with only a few (especially *-ji*, 'on, at, to') used commonly, while some are so uncommon as to be unable to stand on their own and require others to attach to.

Kanza postpositions frequently attach to articles (see below) in a noun phrase to make what in English would be considered a prepositional phrase, such as 'on the creek' in Sentence 1. Bear in mind though, that the postposition is merely a suffix on the article, which in turn appears last in the noun phrase, as in the Kanza equivalent of English 'on the creek', *gaxá khéjī*. Here, the postposition *-jī*, 'on, at, to', has attached to *khe*, which refers to *gaxá*, 'creek'. The article *khe* is used with inanimate singular lying objects of verbs. An example of this might include 'the' in the sentence meaning 'I saw the log': *Zháⁿ-táⁿga khe idaye*.

Sentence 2

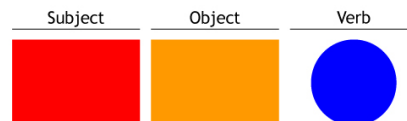
Wéts'a miⁿ iyabe.
snake a he saw it
He saw a snake.

 WORD ORDER RULES » **Nouns before verbs**

We have already mentioned that nouns in the Kanza sentence tend to come before verbs. This holds true in the sentence, where verbs generally come after the nouns.

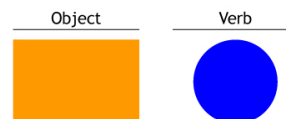
We've also seen how this holds true within noun phrases, where the stative verbs used to describe nouns come toward the end of the phrase. So far we've only looked at the subject of the sentence. But the word order rules also specify that the object, too, comes before the verb. In a sentence with both a subject and an object phrase, the object will come between the subject and the verb, as depicted in Diagram 2.2 below:

Diagram 2.2



Although there are rules for the arrangement of both the subject and the object noun phrases in a sentence, there are plenty of occasions in Kanza where either the subject or the object (or both) are not represented by nouns within the sentence; they are only referenced by pronoun prefixes on the verb. This can yield a number of word orders, such as Subject-Verb, Object-Verb, or just Verb. Sentence 2 provides a good example of the second such order. The subject here, i.e., the one performing the action, is the same Old Man from Sentence 1. But a zero pronoun prefix on the verb *yabe*, 'he saw it', is all we see of him. As a result, the Sentence 2 has an object phrase, but no subject phrase, as in Diagram 2.3 below:

Diagram 2.3



The order of words in the object noun phrase is the same as that in the subject noun phrase, yielding *wéts'a miⁿ* (lit. 'snake a') in either case.

■ VERBS » Aspect » Non-continuative aspect suffix *-(a)be*

We just said that Kanza has aspect but not tense. What does this mean? Well, think for a moment of English verbs. English language marks verbs for tense (past, present, and future) to tell when something has happened, is happening, or will happen. For example, events in the past usually have ‘-ed’ on the verb, while events in the present have either ‘-s’ or zero endings, and events in the future often have ‘will’ before the verb (‘I walked’, ‘I walk’, ‘I will walk’, etc.). But English also marks verbs for aspect, particularly the simple (as seen in the ‘I walked’, ‘I walk’, and ‘I will walk’ examples), perfective (‘I had walked’, ‘I have walked’, and ‘I will have walked’) and progressive—also known as continuative—aspects (‘I was walking’, ‘I am walking’, and ‘I will be walking’), as well as combinations thereof. Aspect is marked through the combined use of auxiliaries before the verb (‘I have walked’) and endings on the verb (‘I have walked’). Together, the two properties of tense and aspect, tell us how the English verb is situated on a timeline (tense) and how its action or state flows through time (aspect).

Kanza has only one of these two properties, aspect. For the Kanza speaker, this poses no problem. But for the English speaker expecting tense, this can be a challenge. Aspect without tense only tells whether an action or state is manifest in the real world, and how it was, is, or might be happening. Kanza verbs that have *-(a)be* on the end show that the action has happened and that it is completed. It may be tempting to think of *-(a)be* as the same thing as English ‘-ed’, but *-(a)be* is more complicated than that, so it will help you in the long run if you think of Kanza *-(a)be* as indicating completed action as opposed to ongoing action. Because ongoing action is the domain of the continuative aspect, and *-(a)be* is exact opposite, *-(a)be* marks the non-continuative aspect.

Non-continuative aspect is used to show that a verb is either completed or has no specific duration, i.e., that the action or state of being is or was “not flowing” through time (not ongoing, like an isolated event). Non-continuative aspect has two very

different forms. The use of the *-(a)be* suffix in non-continuative aspect is limited to only ‘we’, ‘y’all’, and ‘s/he’ form verbs. It is marked with a zero suffix, *-Ø*, on ‘I’, ‘you’, and ‘you & I’ form verbs.

If you noticed that *iye* suddenly becomes *iyg* when *-(a)be* is on the end, you get an extra gold star. This happens because of the *(a)* part of the *-(a)be* suffix. You may also have noticed a similar notation on the *-(a)zhi* suffix listed in the *Vocabulary* section for Text 1. In both cases, the *(a)* is written in parentheses because it is not exactly the letter *a*, and is rather more like a symbol to indicate that something at the front of the suffix causes two changes in the vowel just before it:

1. It lengthens the preceding vowel to about 1.5 times as long;
2. If the vowel before it is *-e*, then *-e* changes into *-a*. For example, *ghagé*, ‘cry’, becomes *ghagázhí*, ‘not cry’, and *iye*, ‘see’, becomes *iyábe*, ‘he saw’.

In other words, there is no change in how the final vowel is written unless it is an *e*, and then it becomes an *a*. The “*a*-in-parentheses” is never actually written. We’ll see much more of this *(a)*, but it always behaves the same way.

■ Exercise 2.3—Practice with *-(a)be*

Change the following phrases from continuative aspect (*akhá* or *abá*) to non-continuative aspect (remember the bit about verbs ending in *-e*), then give one possible translation for your answer.

Continuative	Non-continuative	Translation
yaxtáge akhá	_____	_____
ma ⁿⁱ abá	_____	_____
líyí ^{ge} akhá	_____	_____
íba akhá	_____	_____

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We will see later that the non-continuative aspect can be combined with other aspects to make for some useful compound aspects, but it can never co-occur on the same verb with the continuative aspect.

Sentence 3

Wéts’a akhá, “Gódaha maⁿⁱ,” akhá.
snake (rest sub) over there walk quotv
The snake (said), “Walk over there.”

■ ARTICLES » Indefinite article, definite object articles, and subject markers

‘Article’ is the technical term for the three English words ‘the’, ‘a’, and ‘an’. Kanza has more articles than English. The broad category of articles in Kanza includes not only an indefinite article, but also an extensive series of definite articles used with the objects of verbs as well as a small set of subject articles (we typically call these subject markers) that are also definite. Kanza articles come after the nouns they modify. Some of them are discussed here.

Let’s start with the indefinite article because it’s what we see first and it’s uncomplicated: English ‘a’ and ‘an’ are called indefinite articles because the person or thing they refer to isn’t specific at the time of first mention. For example, in Sentence 1, ‘an Old Man’ doesn’t refer to any particular member of the class of mythic figures know as ‘Old Man;’ and ‘a snake’ in Sentence 2 doesn’t refer to any particular snake the listener or reader is expected to recognize. The particular Old Man or snake in question aren’t definite, which is to say, they are *indefinite*. Kanza has just one indefinite article, *miⁿ*, which consists of the root of the numeral for ‘one’, to which it is closely related. Examples of *miⁿ* include *lcikita^{ga} miⁿ* ‘an Old Man’ and *wéts’a miⁿ* ‘a snake’. When these two characters are mentioned for the first time, we are free to imagine any Old Man or snake. However, once they have been mentioned and the story tells us what happens to this very snake and this very Old Man, they’re not indefinite any more. We now know which Old Man and snake we’re talking about—it’s definitely the Old Man and snake who were just mentioned.

This brings us to the so-called definite article. In English, there is only one definite article: *the*. When ‘the’ comes before a noun, as in ‘the Old Man’ or ‘the snake’ it means that a specific Old Man or snake is intended, or, shall we say, a definite Old Man or snake is intended. That’s why this article is called the definite article—it points to something definite. Kanza has quite a lot of definite articles because, not only does the Kanza definite article mean ‘the’, it also gives additional information about the noun that goes with it, such as, for example, whether the item is vertical or horizontal (more about this at Sentences 7-9), moving or stationary, or the subject or object of the verb. Definite articles in Kanza come in two classes, definite object articles and subject markers. Let’s look more closely at the latter of these.

Two of the most common definite articles in Kanza are *akhá* and *abá*. These words mean ‘the’ when they follow a noun that is the subject of a sentence. (They both have other uses, as we will see below). You will notice that both of these words are used following ‘snake’ and ‘Old Man’ when the snake and Old Man are the ones performing actions—that is, when they are the subject. So, the performer of an action in a sentence is the subject of the sentence, and if that performer is definite, it is likely to be followed by subject marker *akhá* (if it’s at rest) or *abá* (if it’s moving).

Here’s an important fact about the relationship between definite articles and continuative aspect: if a definite article is used with the subject of a sentence, then if there is also a continuative particle at the end of a sentence, the two will always match one another. Thus, if the subject is, say, *wéts’a abá*, the continuative at the end of the sentence must also be *abá*.

■ Exercise 2.4—Practice with articles, definite and indefinite

Say whether the phrase is definite or indefinite.

a creek _____

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a house	_____
the boy	_____
a cat	_____
the dog	_____
the one on the left	_____
a cart from the store	_____
wéts'a abá	_____
gáxa mi ⁿ	_____
lcíkita ⁿ ga akhá	_____
zha ⁿ mi ⁿ	_____

VERBS » Imperatives

'Imperative' is just another word for 'command'. There are a couple of ways to issue a command in Kanza. The simplest is the one we see here in Sentence 3: use the base form of the verb (which also looks like the 's/he' form of the verb). *Maⁿyiⁿ* is the basic form of the verb 'walk' and it is used here in the command, "Walk over here." You may also notice that the word order of this command is the opposite of English word order: in English you'd say 'walk over here!' but in Kanza you'd say 'over-here walk!' Do you remember where we saw this kind of word order before?

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Another strategy for forming imperatives involves verbs that end with *-e*. In a pattern that may be starting to feel familiar to you, verbs that end in *-e* change their form in commands, taking on a final *-a*. So, the verb *iyé*, 'see', as a command is *iyé*, 'see!'

Exercise 2.5—Practice with imperatives

Take the word at left, make it into an imperative

Verb	Imperative form
<i>maⁿyiⁿ</i> , 'walk'	_____
<i>ye</i> , 'go'	_____
<i>ghagé</i> , 'cry'	_____
<i>ié</i> , 'talk'	_____
<i>liyiⁿge</i> 'sit down'	_____

Quotations » Direct quotations » *akhá*

There are several ways in Kanza to quote the speech of others, both as direct quotations (the actual words of another, shown in written English and Kanza with quotation marks) or indirect (a summary of the words of another). Much of the time, Kanza handles quotations with special markers called quotatives. A **quotative** is a word that is like spoken quotation marks, as if you said, "quote, unquote" after something someone says. For twentieth century speakers of Kanza, the subject markers *akhá* and *abá* and their identical continuative aspect markers *akhá* and *abá* could also double as quotatives, almost as oral quotation marks.

In Sentence 3, the *akhá* that comes after what the snake says is a quotative. Take a second to look at all of Sentence 3 again.

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The first *akhá* in the sentence is a definite article—a subject marker—as discussed above, and the second one is a quotative. It is not an accident that *akhá* shows up twice in the sentence. A quotative will match whatever the definite article is for the person who is speaking. So, if the definite article for the speaker is *akhá*, the quotative will be *akhá*. If the definite article is *abá*, the quotative will be *abá*, as in Sentence 6 below. (You will recall that we just saw this same 'matching' requirement between definite articles and continuatives, above.)

Exercise 2.6—Practice with quotatives

Write the appropriate quotative for each of the following sentences. (You don't actually have to understand the sentences to do this exercise. It's the principle of quotative selection and placement that's being exercised. However, if you want to know the meaning of the sentence, you'll find it either in the part of the text given at the beginning of the unit, or somewhere in the discussion.)

Icíkitaⁿga abá, "Yié gódaha maⁿyiⁿ," _____.

Wéts'a akhá, "Wibaxtage ta miⁿkhé," _____.

Icíkitaⁿga akhá, "Oo, aⁿshiⁿ waáli miⁿkhé," _____.

Wéts'a akhá, "Gódaha máⁿyiⁿ," _____.

In Sentence 5, the speaker has not used a quotative at the end of the sentence. If she had used a quotative, which one would it have been? (Hint: there is only one correct answer to this question.) _____

Sentence 4

Icíkitaⁿga abá, "Yié, *yé* gódaha maⁿyiⁿ. Wináⁿsta ta miⁿkhé,"

Old Man (move sub) you you over there walk I will kick you

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Icíkitaⁿga abá *égie abá*.

Old Man (move sub) he said this to him

The Old Man (said), "You, you walk over there. I'm going to kick you," the Old Man told him.

Independent pronouns » *yie*

Although Kanza mostly restricts the use of personal pronouns (the Kanza equivalents of English 'I', 'us', 'you', etc.) to prefixes on verbs, the language does have independent pronouns for 'I', 'you', 's/he', and 'we'. The pronoun *yie* 'you' is a special kind of pronoun that is used for emphasis or contradiction. It's like saying 'you're the one who...' or 'it's you who...' or 'you, yourself'. In this case, the Old Man means, 'I'm not the one who should walk over there! It's you! You're the one who should walk over there!' *Yie* is also special because it can stand on its own as a separate word. As we will see in the very next section, this is unusual in Kanza.

Note that when *yie* appears in a sentence with a 'you' form verb, the verb will still take the required 'you' form pronoun prefix. Here, though, the sentence is an imperative, which doesn't normally get 'you' pronoun prefixes anyway.

VERBS » Prefixes » 'I to you' prefix

The pronoun prefix *wi-* is really two pronouns in one, meaning 'I, you', in that order, where 'I' is the subject (the "do-er") and 'you' is the object (the one "done unto"). One way to think of the meaning is 'I, doing something to you'. In Sentence 4, the Old Man says, *wináⁿsta ta miⁿkhé*, 'I will kick you'. In Sentence 5 the pronoun *wi-* turns up again when the snake tells the Old Man, *wibaxtage ta miⁿkhé*, 'I will bite you'.

Exercise 2.7—Practice with the pronoun *wi-*

Translate the following expressions into Kanza using the combined pronoun *wi-* meaning 'I to you'. The blank indicates where the pronoun should go. Don't worry about continuatives for now:

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I give you (___k'u 'give') _____

I see you (í___ye 'see') _____

I kick you (___na"sta 'kick') _____

VERBS » Aspect » Potential aspect particle

Earlier, in Sentences 1 and 2, we talked about the Kanza aspect system. We saw how *abá* represents continuous action and how *-(a)be* indicates completed action. Now we encounter the flip side, so to speak—the case of potential action. Anything that has happened has done so in the real world. There is no question about whether it will happen—it has happened; it's real. Everything else is **potential**—things that could happen, but haven't. Some potential events are highly likely, some are highly unlikely, but what all potential events have in common is that they have not happened. Kanza language indicates potential events by putting *ta* (or rarely *ce*) after the verb. *Ta* can often be translated as 'will', 'would', 'may', 'might', 'can', or 'could'. *Ta* rarely, if ever, appears on its own in a verb phrase. It usually combines with other aspects, as we will see below.

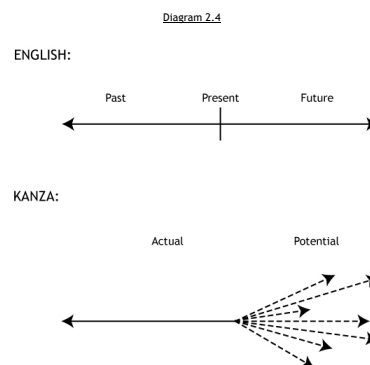
It is important to note that the potential aspect is not the same thing as the future tense, and it can just as easily occur in what English speakers would consider the past, the present, or the future.

VERBS » Aspect » Potential continuative aspect combinations

The continuative aspect can be combined with other aspects to make special compound aspects. For instance, the potential and continuative aspects can combine to form potential continuative aspect, which is equivalent to English 'will be ___ing' or 'would be ___ing'. The continuative aspect marker in this case must still agree with the subject of the sentence.

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In Sentence 4, the Old Man says *wina"sta ta mi"khé*, 'I will (be) kick(ing) you'. If you think about this statement in a Kanza way, the meaning is that there is a potential that the Old Man will kick the snake. If you think about it in an English way, the meaning is that the Old Man is going to kick the snake in the future. There's actually a case to be made that the Kanza way of thinking is more accurate—it only claims the event could occur. The English way of thinking implies an absolute claim: the Old Man (definitely) will kick the snake, even though something might happen that would keep the man from kicking the snake. This might seem like splitting hairs, but it actually reveals a very big difference in how people who grow up speaking Kanza and people who grow up speaking English think about things that happen or don't happen. Consider the Diagram 2.4 below:



Exercise 2.8—Practice with aspect

Change the following Kanza phrases to potential continuative aspect (remember the bit about verbs ending in *-e* and "undo" the change). Then translate your answer into English.

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ma"yi"n abá _____

English translation: _____

na"stábe _____

English translation: _____

iyabe _____

English translation: _____

ghagé abá _____

English translation: _____

Note that the potential is not the only aspect that can combine with continuative aspect. The continuative aspect can also combine with the habitual aspect, which we will see later, to make the habitual continuative (equivalent to some form of English 'always be ___ing' or 'usually be ___ing'), but it can never co-occur on the same verb with the non-continuative aspect, as described in Sentence 2.

VERBS » Prefixes » Instrumental prefixes

Aside from those associated with conjugation and motion, Kanza verbs can take a number of additional prefixes that perform a wide range of grammatical functions. There are entire classes of such prefixes, generally only one element of which will

appear on a verb at any one time. In general, the stress on the verb will move one syllable to the left with the addition of each prefix, except on those prefixes that carry their own stress.

One such class of verb prefixes tells the means by which an action takes place, for example, by hand, by mouth, by foot, etc. In Sentences 4 and 6 we see the prefix *na"-* 'by foot' in the word *na"stá*, 'kick'. Other examples of verbs with the *na"-* prefix are *na"dázhi* 'extinguish a fire by stamping on it' (from *dázhi* 'be extinguished'), *na"bláze* 'tear or split with the foot' (from *bláze* 'be torn'), and *na"dápa* 'shorten or break a cord by stepping on it' (from *dápa* 'be short'). In Sentence 7, we see the instrumental prefix *ya-* 'by mouth' in *yaxtáge* 'bite'. Other examples of verbs with the *ya-* prefix are *yabláze* 'tear with the teeth' and *yadápa* 'shorten by biting'. Interestingly, the *ya-* prefix can also refer to speech, as in *yawázo*, 'speak correctly or accurately'.

Exercise 2.9—Practice with instrumental prefixes *ya-* and *na"-*

Here are some verbs with the instrumental prefix left off. Judging from the meaning of the verb, fill in the appropriate instrumental prefix.

_____bláska flatten by treading on something

_____sé bite off

_____hni" swallow

_____dáska" thaw ice or snow by walking on it

_____ghúje lose one's voice; be unable to speak

_____dázhe extinguish coals or a fire by stomping on it

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_____dá"he	strut, walk with an important air
_____dá"he	praise someone
_____dóka	moisten by licking, as a stamp
_____dáska"	melt something in the mouth, as an icicle
_____ghághe	cause to cry by kicking or stomping on
_____k'ó	paw the ground

VERBS » Aspect » Continuative aspect particles

Earlier, we talked about the continuative *akhá* and the continuative *abá*. Both of these refer to 's/he' form subjects, that is people or animals that are not 'I' or 'you'. Continuatives always follow the verb, just like a quotative. 'I' and 'you' are pronouns, so you'd never need something that means 'the' after them. However, you do still need to put a continuative after the verb if the action or condition of 'I' or 'you' is continuous. In Sentence 4 we see one of the continuatives for 'I' - it's *miⁿkhé*.

The old man's declaration, *wínáⁿsta ta miⁿkhé*, 'I'm going to kick you', ends in *miⁿkhé*. The reason for this is a bit complicated, since 'kick' is not a continuous activity. What *is* continuous in the Old Man's declaration is the fact that he is in a state of readiness (potential) to kick (signaled by *ta*). Think of it as, "I am continuously prepared to kick you." Most examples of *miⁿkhé* are much less complicated. Later you will see in Sentence 10 that the Old Man says, "Oo, *aⁿshiⁿ wadli miⁿkhé*" 'Oh, I'm very fat!' (*aⁿ*- is the pronoun that means 'I' in this sentence.) In this case, *miⁿkhé* connects to the continuous state of being fat.

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It is important to keep in mind that *miⁿkhé* can only follow a verb that has 'I' as a pronoun. You couldn't say the Kanza equivalent of 'Oh, you're very fat *miⁿkhé*'. The 'you' form of this continuative is *hniⁿkhé*, so you'd say the Kanza equivalent of 'Oh, you're very fat *hniⁿkhé*'.

Exercise 2.10—Practice with aspect

Change the following Kanza phrases to potential continuative aspect. Then translate your answer into English.

Wéts'a abá iye _____.
(The snake sees him'.)

English translation: _____

Icíkita"ga akhá má"yi" _____.
(The Old Man walks'.)

English translation: _____

Wéts'a akhá yaxtáge _____.
(The snake bites him'.)

English translation: _____

Bláxtage _____.
(I bite him'.)

English translation: _____

Wéts'a mi" iáye _____.
(I see a snake'.)

English translation: _____

Li" _____.
(He sits'.)

English translation: _____

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Sentence 5

Wéts'a abá, "A"yána"sta -ohá, wíblaxtage ta miⁿkhé."

snake (move sub) you kick me when I will bite you

The snake (said), "When you kick me, I will bite you."

VERBS » Conjugation » Built-in pronouns, <A> verbs, and <Y> verbs

The pronoun *wi-*, the 'I to you' prefix discussed in Sentence 4, gives us a first look at a very important characteristic of Kanza verbs: the pronoun—the part that means 'I', 'you', me, us, etc.—is built into the verb. It does not stand alone, as in English. Below are some verbs that appear in this story; dashes have been added make the pronouns more obvious.

Kanza verb form	English gloss	Pronoun prefixes	Sentence
<i>wi-náⁿsta</i>	'I kick you'	<i>wi-</i> : 'I to you'	4
<i>aⁿ-yá-naⁿsta</i>	'you kick me'	<i>aⁿ-</i> , <i>ya-</i> : 'me', 'you'	5
<i>aⁿ-yáxtaga</i>	'bite me!'	<i>aⁿ-</i> : 'me'	6
<i>Ø-Ø-naⁿstábe</i>	'he kicked him'	<i>Ø-</i> , <i>Ø-</i> : 'he', 'him'	6

Each of the Kanza verbs is a single word, because the pronouns are part of the verb itself. In English, pronouns are separate, independent words, so it can take two or three words to convey the same meaning that the Kanza verb does in a single word.

Where do these built-in pronouns come from? As we discussed in Text 1, Sentence 3, conjugation is the process by which separate verb forms are created to agree with the subject and object of a verb. You may also remember that basic Kanza conjugation involves the addition of prefixes representing the various possibilities of pronouns such as 'I', 'we', 'you', etc. These are the built-in pronouns. As it turns out, a particular Kanza verb will fit exactly one of several different sets of these built-in pronoun prefixes. We will call these sets of pronouns conjugation patterns. One of these patterns is <A>, which has the prefix *a-* for 'I', *ya-* for 'you', *Ø-* for 's/he', and *aⁿ(g)-* for

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'we'. We have already seen several verbs that follow the <A> pattern, though we haven't pointed them out. Some of these are *ghagé*, 'cry', *iye*, 'see', and *naⁿstá*, 'kick'. Let's look at this process more closely; dashes have been added make the pronouns more obvious.

<A> prefixes	<A> <i>ghagé</i> , 'cry'	<i>i</i> <A> <i>ye</i> , 'see'	<A> <i>naⁿstá</i> , 'kick'
<i>a-</i> : 'I'	<i>a-gháge</i> 'I cry'	<i>i-á-ye</i> 'I see'	<i>a-naⁿsta</i> 'I kick'
<i>ya-</i> : 'you'	<i>ya-gháge</i> 'you cry'	<i>i-ya-ye</i> 'you see'	<i>ya-naⁿsta</i> 'I kick'
<i>Ø-</i> : 's/he'	<i>Ø-gháge</i> 's/he cries'	<i>i-Ø-ye</i> 's/he sees'	<i>Ø-naⁿstá</i> 's/he kicks'

We have also seen a few verbs of a different pattern, <Y>, including *ye*, 'go', *maⁿyiⁿ*, 'walk', and *yaxtáge*, 'bite', the latter of which appears in Sentence 5. <Y> is a different pattern from <A> in several ways. For starters, the pronoun prefixes are different. It has prefix *bl-* for 'I', *hn-* for 'you', *Ø-* for 's/he', and *aⁿ(g)-* for 'we'. Furthermore, some of the prefixes, particularly those for 'I' and 'you', tend to "swallow up" a particular sound in the verb. Since this is the <Y> pattern, the sound in question is *y-*. Thus, in 'bite', the *bl-* 'I' prefix replaces the *y-* of *yaxtáge*, yielding *bláxtage* (the stress mark moves, too, with the addition of a prefix). Let's look at <Y> more closely.

<Y> prefixes	<Y> <i>e</i> , 'go'	<i>maⁿ</i> <Y> <i>iⁿ</i> , 'walk'	<Y> <i>axtáge</i> , 'bite'
<i>bl-</i> : 'I'	<i>bl-e</i> 'I go'	<i>maⁿ-bl-iⁿ</i> 'I walk'	<i>bl-áxtage</i> 'I bite'
<i>hn-</i> : 'you'	<i>hn-e</i> 'you go'	<i>maⁿ-hn-iⁿ</i> 'you walk'	<i>hn-áxtage</i> 'I bite'
<i>Ø-</i> : 's/he'	<i>a-Ø-yé*</i> 's/he goes'	<i>maⁿ-Ø-yiⁿ</i> 's/he walks'	<i>Ø-yaxtáge</i> 's/he bites'

*Don't forget that the special motion prefix *a-* is added to certain forms of motion verbs, such as *ye*, 'go'.

Conjugation is a very involved process. For more information on it, please see the 'Grammar' section of Appendix III. The important things to take away from this discussion are the identification of pronoun prefixes on the verb and how they contribute to the meaning of the verb form. These are crucial tasks for reading

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comprehension. Later, in learning to speak Kanza, you will need to learn how to produce accurate verb forms yourself.

So, to sort out a Kanza verb, first look to see which pronouns are present to see who is involved, then look at the base form (the verb without the pronouns) to get the general meaning. Remember that there is no visible or audible pronoun for the 's/he' forms in Kanza. This is the zero pronoun we talked about in Text 1, Sentence 3. That is why *na"stábe* means 'he kicked him' in the context of this story, but could also mean 'she kicked him', 'they kicked it', 'he kicked them', etc.

■ Exercise 2.11—Practice with built-in pronouns

Look back over the <A> and <Y> tables above, and get a feel for which pronoun prefixes are associated with which patterns. Then answer the questions below:

*Blúmi*ⁿ is a form of the verb *yumi*ⁿ, 'buy'.

What conjugation pattern does *yumi*ⁿ fit? _____

What does *blúmi*ⁿ mean? _____

Oyáci is a form of the verb *oci*, 'pitch a tent in'.

What conjugation pattern does *oci* fit? _____

What does *oyáci* mean? _____

Yachábe is a form of the verb *yaché*, 'eat'.

What conjugation pattern does *yaché* fit? _____

What does *yachábe* mean? _____

On the other hand, *da*ⁿ links actions that occur in sequence, as in Sentences 6, 8, so you could think of it as meaning 'and then'. Here they are:

- 6 ...*ába-da*ⁿ, *na"stábe*. '...he said, and he kicked him'.
- 8 ...*ayábe-da*ⁿ, *zha" mi" eji*, *che eji liyi"gabe* '...he went, and sat down by a tree'

Notice where the comma is in the Kanza phrases. It follows *da*ⁿ. In English, if you were going to take a breath in a sentence that has 'and' in it, you would take it just before 'and'. In Kanza, if you take a breath in a sentence that has *-da*ⁿ in it, you would take it just after *da*ⁿ. This illustrates some specific word order rules: Kanza phrase-level conjunctions come immediately after the last phrase in a list, while clause-level conjunctions come at the end of each clause in a compound sentence except at the last one.

Note that other clause-level conjunctions in Sentences 6 and 8 include *ohá*, *éda*ⁿ, and *ada*ⁿ (which is very hard to spot in that it has triggered and been affected by certain sound change rules). Go back and look at the sentences and try and figure out how they are used.

■ Exercise 2.12— Practice with the conjunctions *shke* and *da*ⁿ

Tell whether the following sentences would use *shke* or *da*ⁿ if you were translating them into Kanza. Circle your answer.

boys and girls	<i>shke</i> or <i>da</i> ⁿ
bells and whistles	<i>shke</i> or <i>da</i> ⁿ
cut and run	<i>shke</i> or <i>da</i> ⁿ
sword and fist	<i>shke</i> or <i>da</i> ⁿ

Sentences 6 and 8

*Icikita*ⁿga *abá*, "A"*yáxtaga* -*éda*ⁿ," *ába* -*da*ⁿ, *na"stábe*.
Old Man (move sub) bite me therefore he said and he kicked him
The Old Man said, "Then bite me," and he kicked him.

Yaxtagabe -*ohá*, *Icikita*ⁿga *abá* *ayábe* -*da*ⁿ, *zha" mi" eji*
he bit him when Old Man (move sub) he went and tree a at that place

che, *eji* *liyi"gabe*.
the (stand obj) at that place he sat down
When he bit him, the Old Man went on, and at a tree, he sat down there.

■ CONJUNCTIONS » Clause-level conjunctions and Phrase-level conjunctions
Conjunctions are used to link together elements of the Kanza sentence into larger, more complex sentences. They can occur at the level of phrases, for example, to join together strings of nouns or noun phrases into lists. They can also occur at the level of the clause (basic sentence) to make compound sentences out of two or more smaller sentences that may be ordered either in sequence or series. The conjunction *da*ⁿ, for example, is one such conjunction. It appears in Sentence 6 and 8.

- 6 ...*ába-da*ⁿ, '...he said, and'
- 8 ...*ayábe-da*ⁿ, '...he went, and'

It may seem, at first glance, to be equal to the English conjunction 'and'. But it actually has usages that are in one way narrower, and in other ways broader, than English 'and'. It is narrower than English 'and' because it cannot be used to link nouns, such as 'John, Linda, and Sharon', or 'corn, beans, and squash'. Those kinds of lists in Kanza are joined by adding a phrase-level conjunction, such as *shke* (or its variant form *shki*), to the end of the list, as in *John, Linda, Sharon shke* or *hába, ho"bli"ge, wakhá"xi shke*.

dog and pony	<i>shke</i> or <i>da</i> ⁿ
eats, shoots, and leaves	<i>shke</i> or <i>da</i> ⁿ
eats shoots and leaves	<i>shke</i> or <i>da</i> ⁿ
fell in love, got married, and had a baby	<i>shke</i> or <i>da</i> ⁿ
lions, and tigers, and bears—oh, my!	<i>shke</i> or <i>da</i> ⁿ
running, jumping, swimming, and hiking	<i>shke</i> or <i>da</i> ⁿ

Sentences 7 and 8

Waná"stabe -*ohá*, *ye wéts'a abá* *yaxtagabe*, *siyéje khéji*.
he kicked him when this snake (move sub) he bit him heel on the (lie obj)
When he kicked, this snake bit him on the heel.

Yaxtagabe -*ohá*, *Icikita*ⁿga *abá* *ayábe* -*da*ⁿ, *zha" mi" eji*
he bit him when Old Man (move sub) he went and tree a at that place

che, *eji* *liyi"gabe*.
the (stand obj) at that place he sat down
When he bit him, the Old Man went on, and at a tree, he sat down there.

■ DEMONSTRATIVES
The word *ye*, 'this', in Sentence 7 is an example of a demonstrative. The Kanza demonstratives include *e*, *ye*, *she*, and *gaa*, and act as the Kanza equivalents to the English words 'this', 'that', 'these', and 'those', although not respectively. Demonstratives can stand on their own, either before or after a noun in a noun phrase (in this sentence, *ye* comes before a noun, *wéts'a*, in a noun phrase, *ye wéts'a abá*), or can be parts of other words. Kanza demonstratives, like nouns, have no separate

singular or plural forms, but do take different forms corresponding to proximity of the noun in question to the speaker, with *ye* being the closest (within sight and reach, 'this' or 'these'), *she* the middle (within sight, but out of reach, 'that' or 'those'), *gaa* the farthest away (out of sight and reach, 'that yonder' or 'those yonder'), and *e* capable of referring to any of the above. So, *ye wéts'a abá* can either be 'this snake' or 'these snakes' when acting as the subject of a sentence.

ARTICLES » Definite object articles » Position contrasts

In Sentence 3 we introduced the notion of definite articles and noted that there are many ways to say 'the' in Kanza, depending on criteria such as the physical or spatial orientation of the noun, whether the noun refers to something that is living (animate) or not (inanimate), stationary or moving, and others. Now let us look at some of these articles more closely, specifically the definite object articles *che* and *khe*. These two appear in Sentences 7 and 8. *Khe* can be found in Sentence 7 combined with the postposition *-ji* to form *khéji* (as in Sentence 1). *Che* stands alone in Sentence 8.

First, let's see some expanded definitions for these two definite object articles:

- The article *che* is used with inanimate singular standing objects of verbs. An example of this might include 'the' in the sentence meaning 'I saw the tree': *Zhaⁿ che íáye*. It can also be used with plural lying objects to indicate a piled collection of, say, shoes in a closet.
- The article *khe* is used with inanimate singular lying objects of verbs. An example of this might include 'the' in the sentence meaning 'I saw the log': *Zháⁿ-táⁿga khe íáye*.

These definitions are somewhat dense. Let's sort through them a little. Well, we can see that *che* and *khe* both refer to inanimate objects and both mean 'the'. But there are differences, too. Some of them are listed below:

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- One difference between them is that they usually mark a contrast between an object that is standing vertically (*che*) or an object that is lying horizontally (*khe*). For example, in Sentence 8, *che* is used with *zhaⁿ 'wood'*. Since *che* refers to verticle things, *zhaⁿ che* means 'vertical wood', that is, 'tree'. If it had been *zhaⁿ khe*, 'horizontal wood', it would have meant 'log'.
- Also, there are certain nouns that are always used with either *che* or *khe*, regardless of whether they are vertical or horizontal. For example, all words for fingers and toes, as well as the word for 'foot' use *che* (as in Sentence 9), whereas the words for 'heel' (even though it is part of the foot) and 'arm' use *khe*. We see an example of this in Sentence 7, where *khéji* (*khe*, 'the', + *-ji*, 'on, at, to') is used with *siyéje* 'heel'.
- Thirdly, *che* is used for collections (used in a broad sense) of things: *wanóⁿble che* 'the food' (i.e., a collection of edible items); *wabóski che* 'the flour' (i.e., a collection of fine particles). *Wabóski* is additionally interesting because when it is used with *che* it means 'flour' but when it is used with *khe* it means 'bread'.

Exercise 2.13—Practice with the definite object articles *che* and *khe*

Translate the following phrases into Kanza. Use the appropriate article and the proper word order.

the foot	_____
the door (<i>chizhébe</i>)	_____
the bread	_____
the heel	_____
the tree	_____

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the flour	_____
the log	_____
the finger (<i>shagé</i>)	_____

Sentence 9

Liⁿ akhá -daⁿ, sí che blóga íba akhá.
he sat and foot the (stand obj) entire it was swelling
As he sat, his whole foot was swelling.

Sentence 10

Icíkitaⁿga akhá, "Oo, aⁿshiⁿ waáli miⁿkhé!" akhá.
Old Man (rest sub) O! I am very fat quotv
The Old Man (said), "Oo, I'm getting fat!"

WORD ORDER RULES » Modifiers after things modified

For the most part, Kanza modifiers (what in English would be considered adjectives and adverbs) come after the things they modify. We have already seen this in the noun phrase, where modifiers specifying color, size, number, etc. come after the nouns described. In Text 1, for example, we saw that the Kanza equivalent of the phrase 'bad boy' begins with the Kanza word for 'boy' and ends with the Kanza word for 'bad'.

Adverbs, on the other hand, are words that modify verbs (as in, come quickly), adjectives (as in very bad boy), or another adverb (as in, come very quickly). In Kanza, some adverbs tend to follow the verb and some tend to precede the verb. The adverb *wááli*, 'very', for instance, tends to follow the verb. In Sentence 10, the Old Man says, "aⁿshi *wááli* miⁿkhé", 'I am very fat' (or, as Mrs. Rowe renders it, "I am getting fat"). Here are the two places we have seen *wááli* so far:

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a ⁿ -	shi ⁿ	wááli	mi ⁿ khé	Text 2, Sentence 10
I	be fat	very	I, while sitting	
shídozhi ⁿ ga	Ø	pizhi	wááli	Text 1, Sentence 1
boy		he	be bad very	

Do you see what these two placements have in common? You may remember from Text 1 that Kanza uses verbs as noun modifiers, even though they may be part of the noun phrase. So, the short answer to this question is that *wááli* tends to go after verbs, regardless of whether this occurs in the noun phrase or the verb phrase.

Exercise 2.14—Practice with *wááli* 'very'

Add 'very' to the following Kanza expressions:

no ⁿ péa ⁿ hi mi ⁿ khé ('I am hungry')	_____
scéje abá ('he/she is tall')	_____
á ⁿ zo mi ⁿ khé ('I am happy')	_____

Sentence 11

Liⁿ shoⁿ akhá, ts'e yiⁿkhé ábe -daⁿ, ts'ábe, Icíkitaⁿga
by and by as he sat dead the (sitting obj) they say (?) and he was dead Old Man

abá.
(move sub)

As he kept sitting, they say he was dying, and the Old Man died.

POSTPONEMENT » Subjects

Postponement is the movement of words or phrases in a sentence rightward from their expected or usual location. Postponement in Kanza typically serves to provide

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emphasis on the newest information in the sentence, which tends to come last in the sentence. An example of this might include the movement of an adverb describing the manner of an action moved to the last position in the sentence to draw attention to how the action takes place.

Subject phrases in Kanza frequently move to the end of the sentence where new or emphasized information is expected. This can occur, for instance, when a noun is introduced for the first time in a text because it is essentially new information. Subsequent sentences may feature the same subject first since it is no longer new, or again at the end to provide emphasis.

The Kanza equivalent to the English phrase 'the Old man' is the subject of this sentence but it has been moved to the end of the sentence. In English, a subject can be moved to the end of a sentence, too, although not as often as in Kanza. In English, it is also done for emphasis, as in, 'He's really talented, that boy!'

Sentence 12

Blóga zhóga blóga íbabe -da", ts'ábe.

entire body entire it swelled up and he was dead

His whole body was swelled up and he was dead.

FREE TRANSLATION VS. LITERAL TRANSLATION

Our goal in rendering the texts in this reader is to provide translations that convey the meanings of the stories as precisely as possible, preserving the "flavor" of the original language but with English that doesn't sound stilted or foreign. It's a bit of a balancing act. Frequently, words and phrases in one language don't match precisely to words or phrases in another language. Here are some things that have to be taken into consideration when translating Kanza into English:

A true translation attempts to convey the intended meaning of the original language (in this case Kanza) to users of the target language (in this case English). With certain

concepts, this is not usually such a difficult task: The Kanza word *zhóga*, 'body', essentially refers to the same object in the real world that the English word 'body' refers to. But every human language is slightly more attentive to different facets and perceptions of reality, and slightly less attentive to others. For instance, we've already seen how Kanza uses a single zero pronoun to encompass what in English is 'he', 'him', 'she', 'her', 'it', 'they', or 'them', which reference concepts such as number ('he', 'she' and 'it' are singular, 'they' and 'them' are plural), gender ('he' is masculine, 'she' is feminine), and role ('he' and 'they' are subjects, 'him' and 'them' are objects). English language offers the possibility of personifying something (a boat may be personified as 'she', but is really just an 'it'), but it would be difficult, if not impossible, to get that subtle distinction across in Kanza, which doesn't distinguish among 'he', 'she', or 'it'.

Likewise, there is no single English word that encompasses the meaning of the Kanza subject marker *akhá*, which simultaneously connotes, among other things, definiteness (like 'the'), proximity to the speaker (either literally or figuratively), rest (lying, sitting, or standing), and third person subject status ('he', 'she', 'it', and 'they').

Translating every little piece of meaning present in the original language (a **literal** translation) can frequently lead to awkward target language sentences that, while technically accurate, can be neither natural sounding nor easily comprehensible. In the extreme opposite direction, too much attention to everyday target language speech can lead to the loss of important or even crucial structure and meaning present in the original language. This can be seen in some versions of holy texts, such as the Bible, where the most easily read versions are called simply **paraphrases**; they convey only the gist of the original language, and are thus not really translations at all. Clearly there must be a balance between what meaning is intended and what meaning is essential. An alternative then is a translation that is smooth and natural without betraying too much of the original structure or meaning. This is known as a **free** translation.

Another factor is how much of an impact the translator herself has on the process of developing a usable free translation. She must scrutinize all the meaning present, and then carefully structure the target language in such a way as to include all relevant material without the words coming across as either stilted or dumbed down. The translator then is offering what amounts to her own **interpretation** of the text. These interpretations may not be universal, and different translators can develop different free translations of the same piece of text. As long as the meaning remains transparent in the target language—that is, it remains fairly obvious from the word glosses in the original language—the interpretation may be called a translation. If the translator drifts too far away from the original words, the interpretation might more appropriately be called a paraphrase.

Certain phrases do not lend themselves to literal translation. Consider English idioms like 'kick the bucket', 'spill the beans', or 'round robin'. All languages have such expressions, for which literal translations would be incomprehensible. In these cases, paraphrases must be used but do not cause an entire passage to be considered a paraphrase rather than a translation.

In a similar way, reading a Kanza text in its original language gives you, the reader, a chance to interpret the text for yourself without having to rely exclusively on the translation we have provided you.

Exercise 2.15— Practice with translation

Using all you now know and the items found in the vocabulary list above, provide a free translation into English of the following Kanza story.

- 1. Ma"yi" abá, Icíkita"ga abá.
- 2. Gaxá yi"khé iyabe-da", éji ayábe.
- 3. Ayé abá-ohá, zha" mi" iyabe.
- 4. Éji líyi"gabe.
- 5. Li" akhá-ohá, wéts'a ts'e mi" éji iyabe.

- 6. Zhóga blóga akhá íbabe-da", shi" waáli akhá.
- 7. "Oo! Winá"sta ta mi"khé, Wéts'a!" akhá, Icíkita"ga akhá.
- 8. Égiabe-da", ye wéts'a kha gódaha na"stábe-edá".

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

NOTES

For those with access to the Rankin field recordings, the original audio recording for this text begins on Kansa 6 Disc 6 on track 8 at 2:30 and concludes on Kansa 6 Disc 6 at the end of track 8. A fully translated second version can be found beginning on Kansa 6 Disc 6 on track 10 at 6:40 and concluding on Kansa 6 Disc 6 on track 12 at 1:00. Digital audio files (.mp3 format) of the recordings are freely available to Kaw tribal members through the Kaw Nation Language Department upon request.



Kaw beaded war club and Washungo's blanket courtesy of Kanza Museum. Photograph by Storm Brave, Kaw Tribal Member. The flexible leather wrapping on this club suspends the stone ball several inches from the handle, much like a medieval flail.

Text 3: Second Story

Nighúje Yí'ge, c. 1880

Nighúje Yí'ge's "Second Story" is a personal account of a skirmish that occurred between two small groups of Kanza and Pawnee warriors in the mid-1800s during an annual Kanza winter hunt. The Rev. James O. Dorsey recorded and translated this first-person narrative in the 1880s, several years after the 1873 removal of the Kaw Nation to Oklahoma Territory. So the skirmish occurred when Nighúje Yí'ge was a younger man, and, given the time frame, most likely when the tribe resided on their Council Grove [Kansas] reservation. The first sentence in the story alludes to a just-completed journey, probably from Council Grove to the "haunts of the buffalo," via the Kaw Trail. A ruler placed on a map of Kansas, one end about three miles south of Council Grove in Morris County and the other end about three miles south of Lyons in Rice County, indicates very closely the exact course of the trail.¹

When Nighúje Yí'ge states, "We went towards the head of this Arkansas River, and when we arrived at a dense forest ," he did not mean the actual headwaters of the Arkansas, which lie deep in the heart

¹ Morehouse, G. P. (1904). Along the Kaw Trail. *Transactions of the Kansas State Historical Society, 1903-1904, VIII*, 206-212; p. 207.

of the Rocky Mountains, near the town of Leadville, Lake County, Colorado, but was actually referring to a site in west-central Rice County, probably southwest of Lyons, that was located in a forested area along the banks of the Arkansas. Although Cow Creek, about three miles southeast of Lyons, was their preferred camping site, upon arriving in buffalo country the tribe often dispersed in bands across central Kansas. Among the many places the Kanza are known to have established hunting camps are the Little Arkansas River, Plum Creek, Turkey Creek, Smoky Hill River, Saline River, and Gypsum Creek.²

The tribe had set up a hunting camp just as it turned dark when, "the Pawnees returned," and "a snow storm ensued," so the latter statement implies that the incident probably occurred at the start of an annual winter hunt. The Kanza and Pawnee had been traditional enemies for generations with each tribe waging periods of all-out war against the other. One Kanza tradition even states that the first question asked of a returning Kanza war party was the equivalent of "Did you kill a Pawnee?"³ The Skidi, or Wolf, Pawnee are one of the four tribes of the present-day Pawnee confederacy. The French referred to the Skidi Pawnee as the "Pawnee Loups" (*loup* being the French word for 'wolf'), while they were called the "Pani Maha" in early Spanish documentation.⁴ Nighúje Yinge refers to them both as *Páyil'*, a Kanza word for any Pawnee no matter what their tribal affiliation, and the *Páyil'-Máha*, a Kanza word for the Skidi Pawnee (note, also, that *Páyil'-Máha* is very similar to the Spanish "Pani Maha"). Dorsey also calls them by the general term "Panis" in the Text 3 Notes, so the use of any of this terminology in the context of "Second Story" refers to the same group of people.

It was the Spaniards of the 1540 Francisco Vázquez de Coronado Expedition who originally brought the first European horses to the Great Plains. The Pawnee obtained horses sometime in the early 1600s while the Kanza first obtained horses around 1670, so by the time of the "Second Story" incident, both tribes had long been stereotypical Great Plains horse cultures.⁵ The Kanza had traded horses to the Frenchman Étienne Véniard, sieur de Bourgmont, as early as 1724, but they were also known to have contacted the Spanish before the French first began appearing in their villages because the Frenchmen noted that the Kanza were already in possession of Spanish horses by the time they arrived. This indicated that the horses either had been stolen from other tribes (a common practice among all Plains tribes), were wild horses captured on the Plains, or that a level of commerce had been established with Spanish traders from Santa Fe, either directly or through third-party trade with other tribes, such

as the Northern Plains Apaches, also known as Padoucas⁶, or even, perhaps, the Skidi Pawnee themselves, both of whom traded directly with the Spanish.⁷

The primary source of friction between the two tribes came from a territorial dispute because their hunting grounds often overlapped, thereby leading to many clashes between warriors on both sides. The Skidi Pawnee resided on the Loup River in Nebraska, but traveled south to central Kansas for their annual buffalo hunts, so it was inevitable that hunting parties would cross paths. After Nighúje Yinge attacked the two Skidi Pawnee, he stated that both, "fled towards their land." This may have meant that they headed off in a northerly direction, probably to their nearest Skidi Pawnee hunting camp.

Jim Benbrook, Kaw Tribal Member.

² Parks, R. (2009). Their road to the buffalo. *Amidst a Christian and civilized people, August 1859*. Retrieved July 8, 2010 from http://www.kshs.org/places/kawmission/pdfs/8-59_Kaw_Trail.pdf.

³ Morehouse, G. P. (1908). History of the Kansa or Kaw Indians. *Transactions of the Kansas State Historical Society, 1907-1908, X*, 327-368; p. 329.
Note that Morehouse gives the form of this question as, "Pah-ne-its-es-skah?" While close enough to standard Kanza to suggest a similar meaning, this form is either ungrammatical or incomplete. The Kanza word for 'Pawnee' is *Páyil'*, corresponding to his "Pah-ne." Likewise, the word for 'kill' is based on *ts'e*, 'die, be dead', corresponding to some portion of his 'its-es.' However, simultaneously more of his citation form and less of his translation remain unaccounted for.

⁴ Hodge, F. W. (Ed.). (1910). *Handbook of American Indians north of Mexico*, pt. 2: N-z. (Smithsonian Institution Bureau of American Ethnology Bulletin 30). Washington, D.C. , USA: Government Printing Office; pp. 589-590.

⁵ Hyde, G. E. (1974). *The Pawnee Indians*. Norman, OK, USA: The University of Oklahoma Press; p. 46.

⁶ Note that words similar to 'Padouca' appear in several Native American languages and may refer to a number of different tribes. The Kanza word *Pádoka*, for example, refers to Comanches. Still, 'Padouca' here refers to the Northern Plains Apaches.
⁷ Norall, F. (1988). *Bourgmont: Explorer of the Missouri 1698-1725*. Lincoln, NE, USA: University of Nebraska Press; pp. 127, 130-132.
Nasatir, A. P. (Ed.). (1952). *Before Lewis and Clark: Documents illustrating the history of the Missouri 1785-1804*. St. Louis, MO, USA: St. Louis Historical Documents Foundation; p. 6.

Second Story

Kaáʼze íe

ᵐ Wajúta-táʼga géji gaxláʼ aʼgáyabe ao. ᵐ Yé Nízhuje, ítata Nízhuje, pajé shogá éji aʼgáhiba-daʼ, éji aʼgólíʼbe ao. ᵐ Gayó éji aʼcibe oyóyaha, háʼnaʼpaze ao. ᵐ Gayó Páyiʼ abá, háʼnaʼpaze oyóyaha, alíbe che ao. ᵐ Ba-húye oyóyaha, wékaʼye bádapabe-dáʼ, shóʼge yábliʼ ayíʼ-alábe che ao. ᵐ Gayó gashóʼ azháʼ míʼkhé-zhiʼ, apáyahaʼ-adáʼ, shóʼge ágile-adáʼ, blé ao. ᵐ Páyiʼ abá áwaxle phú eyaó. ᵐ Gagó anáʼge shóʼ míʼkhé, áshka-zhiʼga, Páyiʼ-Máhaʼ shóʼge áliʼ nóʼkoʼmi weáye ao. ᵐ Gayó awákaʼble ao. ᵐ Gagó i oágichiʼ-daʼ, awákaʼble ao. ᵐ Páyiʼ-Máhaʼ nóʼkoʼmi háze alábe che ao. ᵐ Gaxá zhiʼga yucé alábe che ao.

English

ᵐ We moved with all our tribe and went to the haunts of the buffalo. ᵐ We went towards the head of this Arkansas River, and when we arrived at a dense forest, we encamped there. ᵐ As soon as we pitched our tents, darkness set in. ᵐ And as soon as it was dark, the Pawnees returned. ᵐ A snow storm ensued, and the Pawnees cut the lariats of three horses, which they carried toward their land. ᵐ Though I was sleeping, I arose on hearing the alarm, got my horse ready and departed. ᵐ I overtook the Pawnees as I was coming back home (or hither). ᵐ I ran awhile for a short distance, and then I discovered two Pawnees who were riding. ᵐ I attacked them, striking my mouth with my hand as I did so. ᵐ Both the Pawnee Loups fled towards their land. ᵐ Crossing a small stream, a tributary of the Arkansas River, they fled homeward.

VOCABULARY

Nominal	ni	Páyiʼ-Máhaʼ
<i>gaxá</i> creek, stream (12)	water, liquid	Skidi Pawnee
<i>háʼnaʼpaze</i> darkness (3)	<i>zhúje</i> be red; <S>	(8)
<i>i</i> mouth of animal? (10)	<i>pajé</i> woods, small hills (2)	<i>shóʼge</i> horse (5)
<i>Nízhuje</i> Arkansas River (2)	<i>Páyiʼ</i> Pawnee (4)	<i>wajúta</i> animal, quadruped (1)

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wékaʼye lariat (5)

Verbal

<i>Ø-</i> 's/he' in active verbs (1)
<i>Ø-</i> 'him, her, it' in active verbs; 's/he' in <S> verbs (1)
<i>-Ø</i> 'I, you, you & I' non-continuative aspect suffix (7)
<i>a-</i> 'I' in <A> verbs (6)
<i>a-</i> special motion verb prefix (1)
<i>áliʼ</i> sit on; a<A>liʼ (7)
<i>á-</i> 'on' locative verb prefix
<i>liʼ</i> sit, be sitting; <A>
<i>abá</i> 's/he' moving continuative aspect marker (2)
<i>-(a)be</i> 'we, y'all, s/he' non-continuative aspect suffix (1)
<i>aʼ(g)-</i> 'you & I, we' in active verbs (1)
<i>ayiʼ-le</i> take back, have and go home there a<Y>iʼ- <A>le (5)
<i>ayiʼ</i> have; a<Y>iʼ
<i>le</i> go home there; <A>
<i>bahúya, bahúye</i> be snowing; <IMP> (5)
<i>ba</i> snow
<i>hu</i> come here; <H>
<i>-ye</i> cause; <A>
<i>bádapa</i> shorten by cutting; ba<A>dapa (5)

<i>bá-</i> 'by cutting' instrumental verb prefix
<i>dápa</i> be short; <S>
<i>bl-</i> 'I' in <Y> verbs (6)
<i>cí</i> pitch tent; <A> (3)
<i>gaxláʼ</i> migrate; <A?> (1)
<i>giléʼ</i> ready one's own; <A> (6)
<i>háze</i> flee; <A> (11)
<i>hi</i> arrive there; <H> (2)
<i>káʼya, káʼye</i> attack; <A> (9)
<i>le</i> go home there; <A> (5)
<i>li</i> arrive home here; <A> (4)
<i>míʼkhé</i> 'I' sitting continuative aspect marker (6)
<i>náʼge</i> run as animal; <A> (8)
<i>olíʼ</i> sit in, dwell; o<A>liʼ (2)
<i>o-</i> 'in' locative verb prefix
<i>liʼ</i> sit, be sitting; <A>
<i>ogichiʼ</i> strike, hit, beat one's own; <A> (10)
<i>o-</i> 'in' locative verb prefix
<i>giʼ(g)-</i> 'one's own' verb prefix
<i>chiʼ</i> strike, hit, beat; <A>
<i>páyahaʼ</i> arise; <A> (6)
<i>ph-</i> 'I' in <H> verbs (7)
<i>shóga</i> be thick, dense; <IMP> (2)
<i>táʼga</i> be great, large; <S> (1)

<i>waxlé</i> chase something, someone; wa<A>xle (7)
<i>wa-</i> 'stuff, something, someone' verb prefix
<i>xle</i> chase <A>
<i>wéye</i> see something, someone; we<A>ye (8)
<i>wa-</i> 'stuff, something, someone' verb prefix
<i>iye</i> see; <A>ye
<i>ye</i> go there; <Y> (1)
<i>yucé</i> cross water; <Y> (12)
<i>zhaʼ</i> sleep; <A> (6)
<i>zhiʼga</i> be small; <S> (8)

Miscellaneous

<i>abá</i> 's/he' moving subject (4)
<i>adáʼ</i> and, therefore (6)
<i>ao</i> clause-level male oral punctuation marker (1)
<i>áshka</i> nearby (8)
<i>che</i> narrative or unwitnessed action marker (4)
<i>daʼ, -daʼ</i> and, when (2)
<i>éji, eji</i> there; on, at, or to this or that (2)
<i>e</i> this, that
<i>-ji</i> 'on, at, to' location suffix
<i>eyaó</i> indeed, male emphatic marker (7)
<i>e</i> this, that

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<i>ao</i> clause-level male oral punctuation marker	<i>ge</i> 'the' inanimate scattered objects	<i>oyóya</i> following
<i>gagó</i> thus, enough (8)	<i>-ji</i> 'on, at, to' location suffix	<i>-ha</i> 'at' location suffix
<i>gashóʼ</i> well, so (6)		<i>shoʼ</i> by and by (8)
<i>gayó</i> and, then (3)		<i>yábliʼ</i> three (5)
<i>géji</i> on, at, or to the plural scattered objects (1)	<i>ítata</i> toward the head? (2)	<i>ye</i> this, these (2)
	<i>nóʼkoʼmi</i> both (8)	<i>zhiʼ</i> although (6)
	<i>oyóyaha</i> immediately, afterward (3)	

EXPLANATIONS AND EXERCISES

Sentence 1

Wajúta-táʼga géji gaxláʼ aʼgáyabe ao.

big animals to the haunts migrating we went .
We moved with all our tribe and went to the haunts of the buffalo.

IDIOMATIC EXPRESSIONS » wajúta-táʼga, 'buffalo'

Kanza has numerous words whose full meaning cannot be gleaned by simply analyzing the words and word parts that make them up. These are known as idiomatic expressions or just idioms. Some idioms in Kanza are specific to traditional culture while others refer to things common in the broader world. Sentence 1 offers a good example of a Kanza idiom. The Kanza words *wajúta*, 'four-legged animal', and *táʼga*, 'great', combine to form a word that refers to buffalo.

POSTPOSITIONS » Articles + postpositions » géji

The Kanza word *géji*, 'to the (inanimate scattered)', is composed of the definite object article *ge*, 'the (inanimate, scattered)', and the postposition *-ji*, 'on, at, to'. It is used here with *wajúta-táʼga*, an idiom for 'buffalo', to mean, 'to the scattered places of the buffalo'. Its use in this sentence is somewhat surprising in that buffalo are animate (living) creatures.

WORD ORDER RULES » Subordinate verbs + main verbs

There are occasions in which two verbs or verb forms are used together to express a complex notion, as in English 'go eat', 'want to buy', 'arrive crying', etc. In these cases one of the two verbs is considered the main verb, the one expressing the greater and more general action taking place, and one subordinate verb expressing a lesser but more specific action. Kanza main verbs tend to comes after their subordinate verbs, as in *yumiʼi* *góʼya*, 'want to buy', where *yumiʼi*, the subordinate verb, means, 'buy', and *góʼya*, the main verb, means, 'want'. In Sentence 1, the main verb is a form of *ye*, 'go there', which is *aʼgáyabe*, 'we went there'. This is the greater and more general action. The subordinate verb is a participle form (not fully conjugated and acting as some kind of modifier, such as an adverb) of the verb *gaxláʼ*, 'migrate'. It is used here to clarify how the subject 'went there'. In this case, the subject 'went there migrating'.

VERBS » Conjugation » aʼ(g)-, 'we' in active verbs

So far we've discussed only two verb conjugation patterns, <A> and <Y>, two of the most sorts of active verbs, verbs that deal with actions not states. These two, and indeed nearly all of the patterns feature the same pronoun prefix for 'you & I' and 'we' forms, *aʼ(g)-*. This prefix generally appears at the very front of the verb, regardless of where the other pronoun prefixes attach. Thus in *maʼyiʼi*, 'walk', which we saw in our discussion of Sentence 5 of Text 2 conjugating at the *y-* in the middle of the word (as in *maʼbliʼi*, 'I walk'), would still get an *aʼ(g)-* prefix on the front, as in *aʼmaʼniʼi*.

Note that the (*g*) element of this prefix only appears when the next sound is a vowel—as in *aʼgáyiʼi*, 'you & I have', from the verb *ayiʼi*, 'have'. However, there are special forms used if the following vowel is *i-* or *o-*, in which cases *aʼ(g)-* combines with the next vowel to form *aʼyáʼi-* and *aʼmáʼi-*, respectively (as in the verb *iye*, 'see', where *aʼ(g)-* + *iye* = *aʼyáʼiye*, 'we see'). In Sentence 1, the (*g*) element surfaces because the next sound is the special motion verb prefix *a-*, which is always used on 'we' form verbs of motion. Thus, the verb form is made up of the following components:

$a^n(g)$ - + a - + ye + $-(a)be$ = $a^n gáyabe$
 'we' pronoun motion prefix 'go there' non-continuative suffix 'we went there'

Exercise 3.1—Practice with the $a^n(g)$ - pronoun

For each of the following verbs, circle the appropriate form of the $a^n(g)$ - pronoun prefix, either a^n -, $a^n g$ -, $a^n yá^n$ -, or $a^n má^n$ -. Then write the 'we' form verb in the blank provided, and provide an English translation of the new verb form created.

$áli^n$, 'sit on' a^n - $a^n g$ - $a^n yá^n$ - $a^n má^n$ - _____

English translation: _____

ci , 'pitch a tent' a^n - $a^n g$ - $a^n yá^n$ - $a^n má^n$ - _____

English translation: _____

$oyáge$, 'tell' a^n - $a^n g$ - $a^n yá^n$ - $a^n má^n$ - _____

English translation: _____

isi , 'dislike' a^n - $a^n g$ - $a^n yá^n$ - $a^n má^n$ - _____

English translation: _____

Sentence 2

$Yé$ $Nízhujé$, $ítata$ $Nízhujé$, $pajé$ $shogá$ $éji$
 this Arkansas River towards the head Arkansas River woods thick at

$a^n gáhiba$ - da^n , $éji$ $a^n góli^n be$ ao .

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Remember, the special motion prefix a - is attached to the eight motion verbs on the 'we', 'y'all', and 's/he' forms. While on 'we' forms, the prefix comes between the pronoun prefix and the verb.

VERBS » Aspect » Non-continuative aspect suffix

Non-continuative aspect is used to show that an action or state of being is either completed or has no specific duration, i.e., that the action or state of being is or was "not flowing" through time (like an isolated event, as opposed to an ongoing process). It is marked by the use of the $-(a)be$ suffix on 'we' form verbs such as $a^n góli^n be$. The non-continuative aspect can be combined with other aspects, but can never co-occur on the same verb with the continuative aspect.

The non-continuative aspect suffix $-(a)be$ affects the vowel it attaches to. It causes this vowel to be held slightly longer when spoken and, if the vowel happens to be $-e$, it changes instead to $-a$ (which, due to sound change rules, changes $-je$ to $-da$ and $-ce$ to $-ta$), as in $yuzábe$, 's/he took it', from $yuzé$, 'take', or $kúdabe$, 's/he shot at it', from $kúje$, 'shoot at'. Otherwise, the (a) element of $-(a)be$ does not show up, as in this sentence with $a^n gáhibe$, 'we arrived', from hi , 'arrive there'.

CONJUNCTIONS » Clause-level conjunctions » $-ba-da^n$

Remember, Kanza clause-level conjunctions are used to join two clauses (whole basic sentences), and usually appear immediately after the first verb phrase. What appears in this sentence to be $-ba-da^n$ is actually $-(a)ba-da^n$. This is a contraction of the non-continuative suffix $-(a)be$ and the clause-level conjunction $adá^n$, 'and'. While $adá^n$ is a separate conjunction from plain da^n , they are close enough in meaning to have the same English translations, 'and' or 'when'. We have seen $adá^n$ before, particularly in Text 2, Sentence 6, where it appeared with the verb e , 'say', as $ába-da^n$, 'he said, and'. The placement of the hyphen (which is not strictly necessary in the Kanza orthography) in this conjunction can be slightly confusing in that it seems to fall between the first two syllables of $adá^n$ when it contracts with $-(a)be$. This arises only because of the sound change rule invoked in their combination.

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we arrived and there we sat in .

We went towards the head of this Arkansas River, and when we arrived at a dense forest, we encamped there.

VERBS » Phrases explained » From hi , 'arrive there' to $a^n gáhiba-da^n$, 'and we arrived there'

Sometimes one or more plain verbs or verb roots undergo such elaborate processes in order to assume a particular form that they are unrecognizable in the final state. Other times, verbs are left largely intact, but the ordering of material around it is complicated and hard to understand. In such cases, it is worthwhile to take a minute to demonstrate how a verb got from one state to another.

- (1.) The verb is conjugated with $a^n(g)$ - to create the 'you & I/we' form,
 - a. and because hi is a motion verb, it gets a special motion prefix a - in the 'we' form, between the pronoun and the verb,
 - b. and because the sound after the pronoun is a vowel, $a^n(g)$ - now receives its (g) element: $a^n gáhi$, 'we arrive there'.
- (2.) The non-continuative suffix $-(a)be$ is added to the end: $a^n gáhibe$, 'we arrived there'.
- (3.) The clause-level conjunction $adá^n$, 'and', is added to the end, triggering a sound change rule: $a^n gáhiba-da^n$, 'and we arrived there'.

Let's look a little more closely at a few of the features that make up this verb phrase below, reviewing some items and introducing others.

VERBS » Motion verbs » hi

The motion verb hi means, 'arrive', or 'arrive there'.

VERBS » Motion verbs » a -

VERBS » Prefixes » Locative prefixes » o -

The verb form $a^n góli^n be$, 'we dwelt in', is our first introduction to a curious set of verb prefixes known as the locatives. These prefixes generally come before the pronoun prefixes (except for $a^n(g)$ -) and are used to associate the action or state of being to a location or manner, usually with respect to an object that may or may not be specified elsewhere in the sentence. In this way, they are similar to English verbs combined with prepositions, such as 'fold in' ($óbékhá$), 'dine on' ($dáwano^ble$), 'kill with' (its^eye), etc. On occasion two or more locatives can be combined on a single word, as in $oizhá^ka$, 'in the fork (of the river, road, etc.)'.

The locative prefix o - found here is used to place a verb in or into a space. For instance, whereas the verb li^n means, 'sit', the verb oli^n means, 'sit in', which is the verb Kanza uses for 'dwell in' or 'live in'. Pronoun prefixes tend to come after o -, which leads to a series of sound change rules. For instance, when $a^n(g)$ - attaches to o - the result is usually $a^n má^n$ -. However, for some reason, the speaker here has not done this, opting for the non-standard $a^n góli^n be$, 'we dwelt in'.

When it is attached to the bare form of a verb, the locative o - does not usually receive stress, i.e., accent mark over the vowel, indicating which vowel is pronounced loudest. This is unlike some of the other locatives, such as $á$ -, 'on', and i -, 'with'. Rather, as is the case on most verbs, the stress on an o - verb will fall on the second syllable.

Exercise 3.2—Practice with locatives

Create a separate verb by removing the locatives from the following verbs. Then provide an English translation of the verb you have created.

$ocí$, 'pitch a tent in' _____

English translation: _____

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íci, 'pitch a tent with' _____

English translation: _____

áci, 'pitch a tent on' _____

English translation: _____

ochiⁿ, 'strike in' _____

English translation: _____

áliⁿ, 'sit on' _____

English translation: _____

its'eye, 'kill with' _____

English translation: _____

☐ GENDERED SPEECH » Declaratives » Clause-level declaratives

Clause-level declaratives come in two forms as used by male and female speakers. Masculine declaratives include *ao* and *eyaó*, the latter of which is frequently translated as 'indeed', and feminine declaratives consist of the parallel forms *e* and *eyé*. Such declaratives come right after verb phrases, and are occasionally used in place of conjunctions in compound sentences. In Sentence 2, we see an example of the masculine declarative *ao*, which acts somewhat like an "oral period" to mark the end of the sentence.

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Certain adverbs are used in Kanza to order the actions or states of being in a compound sentence or larger text. These appear just after the verb and express degrees of simultaneity and/or sequence. In some ways, there is a blurring in Kanza of the categories of clause-level conjunctions and adverbs of ordering. In fact, it is not altogether clear if these constitute separate categories or one large one, or whether the respective elements consist of individual words that fall consistently after verbs or are merely verbal suffixes. Nevertheless, they consistently appear in these texts as separate words. In Sentence 3, for instance, we see an example of the adverb *oyóyaha* used as a separate word appearing after the verb *aⁿcibe*, 'we pitched the tents'.

Oyóha, *oyóya*, and *oyóyaha* are used to express a sequence of actions or states of being occurring one right after another. They can be translated generally as either 'immediately afterward' or 'following'. They are similar enough in form and meaning to suggest derivation from one or more common sources. For instance, they may be based on the clause-level conjunction *-ohá*, 'while' (which we first saw in Text 2, Sentence 5), or perhaps the verb *oyáha* (stress varies), 'follow', which we will see later.

☐ NOMINAL/VERBAL VOCABULARY » *háⁿnaⁿpaze*

This word refers to the darkness of night. As a noun, it translates as 'darkness'. As a verb, it translates as 'be dark'. It is unclear which form appears in Sentence 3, but the fact that there does not appear to be any aspect marking on it would suggest that it is a noun. Nevertheless, it has been marked in blue above as a verb.

Sentence 4

Gayó Páyiⁿ abá, háⁿnaⁿpaze oyóyaha, alibe che ao.
and Pawnees (move sub) darkness soon after they returned .

And as soon as it was dark, the Pawnees returned.

☐ VERBS » Motion verbs » *li*

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Sentence 3

Gayó éji aⁿcibe oyóyaha, háⁿnaⁿpaze ao.

and there we pitched the tents immediately it was dark .

As soon as we pitched our tents, darkness set in.

☐ DISCOURSE MARKERS

Within a larger discourse, i.e., a string of interconnected speech or writing, Kanza sentences frequently begin with short words that link one sentence to the ones that came before it. This is done to promote cohesion from one sentence to the next and overall coherence of the discourse as a whole. These short words are called discourse markers. Sentence 3 begins with one of the most common discourse markers, *gayó*, which is frequently translated as 'and then'.

☐ NOMINAL/VERBAL VOCABULARY » *ci*

Kanza has numerous vocabulary items that can act equally well as nouns or verbs. While their use as nouns is not likely to be problematic for English speakers, additional English is needed to translated the verbs. For example, the word for 'house', *ci*, when used as a verb is often translated as 'pitch a tent' or 'make camp', referring to the construction or use of lodging. As a noun, it frequently translates as 'house', 'tent', 'lodge', or 'building', but can just as easily refer to rooms within such structures. As a verb in this sentence, we see its non-continuative 'we' form *aⁿcibe* translated as 'we pitched the tents'.

☐ ADVERBS » Adverbs of ordering » *oyóha*, *oyóya*, and *oyóyaha*

The term 'adverb' is used to categorize a wide variety of words that are found under 'Miscellaneous' vocabulary. Adverbs are typically used for, among other things, expressions of duration, event-ordering, quality, and quantity. This part of speech is very slippery in Kanza, with many adverbs performing similar functions to conjunctions, postpositions, and even verbs.

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The motion verb *li* means, 'arrive back' or 'arrive back home here'.

☐ STORYTELLING PARTICLES » *che*

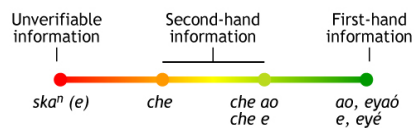
Due to the fact that the telling of stories and the relating of narratives is a big part of a traditionally oral culture such as that of the Kaws, the Kanza language has a series of particles to indicate how personally invested the speaker is in a story or narrative. These storytelling particles are closely related to the declarative particles *ao* for males and *e* for females, and appear in the same spot in the sentence, i.e., immediately after the verb phrase.

The storytelling particle *che* seen in Sentence 4 is most often used for narratives the speaker did not directly witness or in which the speaker only indirectly participated. It is typically, therefore, used on stories involving second-hand information, such as that from reliable sources other than the speaker, as in a report of a personal account from another person. Although this particular text is a first-hand account, we shall see a little later that the speaker was in fact asleep when the Pawnees arrived, and did not therefore witness their return.

Che falls about mid-way on the chain of storytelling particles for how much a speaker can vouch for an account. True, first-hand accounts typically make use of the declaratives *ao* or *e* (or *eyaó* or *eyé*, 'indeed'), whereas the relating of very old or unverifiable (but still possibly true) information is typically marked by the particle *skaⁿ* (*e*). Note that occasionally the *che* particle is used in conjunction with declaratives, as seen in this sentence (*che ao*). It may be that this once marked a more verifiable grade of *che*, but we cannot be sure anymore. If so, the storytelling particles exist along a four-point range as shown in Diagram 3.1 below:

Diagram 3.1

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Exercise 3.3—Practice with storytelling particles and declaratives

In each of the situations below, circle which storytelling particle or declarative would be appropriate.

You are talking about what your mother was doing on the day you were born.

ska^n (e) che che ao/e ao/e

You are talking about what you did this morning.

ska^n (e) che che ao/e ao/e

You are talking about how Raccoon got his paw stuck in a tree.

ska^n (e) che che ao/e ao/e

You are talking about the Kaws' removal to Indian Territory.

ska^n (e) che che ao/e ao/e

Sentence 5

Ba -húye oyóyaha, wéka^ye bádapabe -dá^, shó^ge yábli^
snow was coming immediately lariats cut off and horse three

ayí^alábe che ao.

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Attaching to *ika^ye*, 'attack with', results in a noun meaning, 'that with which one attacks'.

SOUND CHANGE RULES » wa- + i- = wé-

The speech sounds of Kanza, like those of any other language, occasionally undergo changes depending on what sounds or word parts appear around them. Changes such as these are governed by a set of sound change rules that describe the environments that trigger the changes as well as the results of the changes. Many of these are quite common in both the texts and the language as a whole.

Adding *wa-* prefixes (there are several different ones) to words that begin with either *i-* or *i-*, such as *iye*, 'see', triggers a sound change rule. The two vowels collapse into a new one that generally receives stress, *wé-*. Note that when the nominal prefix *wa-*, which makes verbs into nouns, is added to the locative prefix *i-*, 'with', the result is a verb-based noun starting with the syllable *wé-* meaning, 'that with which one ___s'. In this sentence, *wa-* + *ika^ye* = *wéka^ye*, 'that with which one attacks'. This is an idiom for 'lariat'.

VERBS » Prefixes » Instrumental prefixes » bá-

Sentence 5 provides a good introduction to a new instrumental prefix, *bá-*. It behaves differently from the instrumentals *na^*- and *ya-* as seen in Text 2. Why? Well, Kanza uses two sets of instrumental prefixes to show how an action or state of being takes place, such as 'by foot', 'by mouth', 'by hand', etc. Whereas the first, or "outer," set (all of which receive primary stress) attaches just before the pronoun prefixes, the second, or "inner," set (none of which receive stress in normal 's/he' form verbs) comes after the pronoun prefixes. All verbs with instrumental prefixes, whether inner or outer, should be assumed to have objects unless they begin with some form of the prefix *wa-*.

The Kanza verb phrase—including a base verb, all of its prefixes and suffixes, aspect information, and possible adverbs or subordinate verbs—is far more complex than the

took away home

A snow storm ensued, and the Pawnees cut the lariats of three horses, which they carried toward their land.

NOMINAL/VERBAL VOCABULARY » bahúye

This word, appearing as either *ba húye*, *ba-húye*, *bahúye*, or *bahúya*, refers to the falling of snow. As a noun, it can be translated as 'snow' or 'snowfall'. As a verb, it can be translated as 'snow' or 'be snowing'. It is probably being used as some form of verb in Sentence 5, with *oyóyaha* serving as an adverb of ordering.

IDIOMATIC EXPRESSIONS » wéka^ye, 'lariat'

The Kanza word for 'lariat' is composed of elements that literally mean, 'that with which one attacks'. The first syllable of this word, *wé-*, has a complicated derivation. It is composed of a nominal prefix *wa-*, followed by the locative prefix *i-*, which merge to form *wé-* as the result of a sound change rule. Let's look at the pieces more closely below, albeit in a slightly different order:

VERBS » Prefixes » Locative prefixes » i-

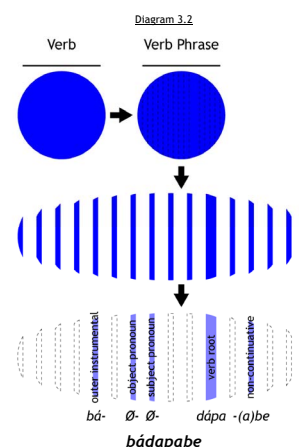
The locative prefix *i-* (notice that it carries its own stress) is used to associate a verb with an object. For instance, whereas the verb *kúje* means, 'shoot at', the verb *ikuje* means, 'shoot at with'. Pronoun prefixes tend to come after *i-*, which leads to a series of sound change rules, including *id-* for 'I' form <A> verbs, *iya-* for 'you/y'all' form <A> verbs, *a^yá^*- for all 'you & I/we' form active verbs. In the word for 'lariat', *i-* has attached to the word *ká^ye*, 'attack'. Thus, the resulting form is a new verb *ika^ye*, 'attack with'.

VERBS » Prefixes » Nominal prefix wa-

The prefix *wa-* can attach to a verb to make it a noun. When it does so, it frequently takes on the meaning of 'one that is ___', 'one who does ___', and so on. Thus, *wayúla^*, from the verb *yulá^*, 'plan', can refer to both a planner as well as a plan.

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Kanza noun phrase. Many more elements that can appear in it, including whole other verbs. Have a look at Diagram 3.2, a visual representation of the verb phrase, from its ideal form down to the specific verb phrase in Sentence 5. You will see that the outer instrumentals, for instance, appear only about a third of the way into the verb phrase, *bádapabe*, 's/he shortened it by cutting'.



The outer instrumental prefix *bá-* is used to show that the action or state of being is performed by cutting. For instance, adding *bá-* to *dápa*, 'be short', makes *bádapabe*, 'shorten by cutting'. The instrumental transforms the original meaning, 'be short', into 'make short' (i.e., 'shorten') and specifies a means by which this is accomplished, 'by cutting'.

Note that since most verbs beginning with *bá-* are <A> verbs in which the pronoun prefixes attach immediately after the instrumental, and since *a-* is the 'I' pronoun in

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<A>, the resulting long *baa*- syllable in 'I' form *bá*-prefixed verbs is written as *báa*-. This is done to maintain consistency with the other forms, *báya*- ('you' form), *bá*- ('s/he' form), and *a"bá*- ('you & I/we' form), all of which retain the stress marking on *bá*-. However, it is at odds with the general practice of the marking of long vowels in Kanza (see Appendix III).

■ Exercise 3.4—Practice with the outer instrumental *bá*-

For each verb form below, circle the subject from the options provided at right. Then provide an English translation of the verb form created.

báyabeshi"n, from *béshi"n*, 'be bent' 'I' form 'you' form 's/he' form

English translation: _____

bázahage, from *zhábe*, 'be split' 'I' form 'you' form 's/he' form

English translation: _____

báyukha"be, from *yukhá"n*, 'lean' 'I' form 'you' form 's/he' form

English translation: _____

■ VERBS » Motion verbs » *le*

The motion verb *le* means, 'go back', 'go back home there', or 'be going back home there'. It appears in Sentence 5 as *ayi"n-qlábe*, 's/he took it back home there'. It is one small part of a compound verb for 'carrying', described below:

■ VERBS » Compound verbs » Compound motion verbs for 'carrying'

Verbs can be combined to form either larger single-word verbs or chains of verbs linked together by hyphens. Both of these verb conglomerations are known as compound verbs, a common example of which is *gó"ya*, 'want'. This verb is composed

of two smaller, older verbs, *go"n* and *ya* (neither of which is used on its own nowadays), conjugated as <G>o"o"<Y>a, as in *kó"nbla*, 'I want', *shkó"nhna*, 'you want', and so on.

Kanza has a series of compound verbs used to mean 'carry', 'bring', or 'take', which are made up of the <Y> verb *ayi"n*, 'have', together with a motion verb such as *ye*, 'go there', *gu*, 'come back home here', etc. These verbs are noteworthy in that both verbs in the complex must be fully conjugated, but only the last in the set gets aspect marking. Thus the compound verb of carrying in Sentence 5 is *ayi"n-alábe*, not **ayi"n-be-alábe*. The meaning of this verb, 's/he took it back home there', is based on the meaning of the motion verb it is built around, *le*, 'go back home there', as combined with the meaning of *ayi"n*, 'have'. In other words, 's/he went back home there having it', or simply 's/he took it back home there'.

■ Exercise 3.5—Practice with compound motion verbs for 'carrying'

You have now seen four motion verbs, which are as follows: *ye*, 'go there', *hi*, 'arrive there', *li*, 'arrive back home here', and *le*, 'go back home there'. For each of the compound motion verbs of 'carrying' below provide a suitable English translation based on the meaning of the motion verbs used.

ayi"n-ahibe English translation: _____

ayi"n-alibe English translation: _____

abli"n-blé English translation: _____

ahni"n-yalé English translation: _____

Sentence 6

Gayó gashó" **azhá" mi"khé** -zhí"n, **apáyaha"n** -adá", **shó"ge** **agile**
and so I was sleeping though I arose and horse I got mine ready (?)

-adá", **blé** ao.

and I departed .

Though I was sleeping, I arose on hearing the alarm, got my horse ready and departed.

■ CONJUNCTIONS » Clause-level conjunctions » *zhi"n*

The Kanza conjunction *zhi"n* is used almost as English 'although' or 'but'. It frequently appears suffixed to a verb phrase as *-zhi"n*. It appears in Sentence 6 in the phrase *azhá" mi"khé-zhi"n*, 'although I was (lying down) sleeping'.

■ CONJUNCTIONS » Clause-level conjunctions » *adá"n*

The Kanza conjunction *adá"n* is a form of *da"n*, 'and, when', with a meaning so similar that they are translated the same way. It tends to be suffixed to a verb's aspect particle, especially the non-continuative suffix *-(a)be*. In this case, the initial syllable of *adá"n* triggers a sound change rule to create *-(a)ba-da"n*, as described in Sentence 2 above. In this sentence, however, *adá"n* appears whole in the phrase *apáyaha"n-adá"n*, 'and I arose'.

■ VERBS » Prefixes » 'One's own' prefix

The prefix *gi(g)-* is used to show that the action or state of being is directed at an object possessed by the subject, as in *ogíchi"n*, 'strike one's own', from *ochi"n*, 'strike'. Note that the possessed object need not be inanimate, as *gi(g)-* can apply just as easily to one's kin or living property as one's possession. For instance, in Sentence 6, the object of the verb is the horse in the clause *shó"ge agile-adá"n*, 'and I readied my own horse'. The *gi(g)-* prefix is thought of as meaning, 'one's own', but in 'I' form verbs, it would be translated as 'my own', in 'you' form verbs as 'your own', and so on.

Note that the (g) element of *gi(g)-*, nor indeed the entire prefix, does not always appear in a verb, but may instead trigger obscuring sound change rules on the consonant to which it attaches. An example of this is *lúze*, 'get one's own', derived

from *yuzé*, 'get', where *gi(g)-* + *y-* = *l-*. Here, only the presence of an unexpected *l* and the leftward shift of stress indicate that *gi(g)-* is in use in the verb form. In almost all other verb forms, only the *gi* element is present, as in Sentence 6, *agíle*.

Be aware also that attaching *gi(g)-* generally makes a verb fit the <A> conjugation pattern—even if it was not <A> beforehand—and that pronoun prefixes occur immediately before *gi(g)-*.

■ Exercise 3.6—Practice with the 'one's own' prefix

For each verb phrase below, circle the subject from the options provided at right. Then provide an English translation of the verb form created.

gixé abá, from *xe*, 'bury' 'I' form 'we' form 's/he' form

English translation: _____

a"ládapabe, from *yadápa*, 'bite short' 'I' form 'we' form 's/he' form

English translation: _____

agiba"n mi"khé, from *ba"n*, 'call' 'I' form 'we' form 's/he' form

English translation: _____

Sentence 7

Páyí"n **abá** **áwaxle** **phú** **eyaó**.
Pawnees (move sub) I overtook them I was coming home indeed
I overtook the Pawnees as I was coming back home (or hither).

ARTICLES » Subject markers » *abá*

The subjects of verbs in Kanza are frequently marked to show their function in the sentence, particularly when they are represented in the sentence with a noun and not just a pronoun prefix on the verb. While these subject markers can be thought of as definite articles corresponding to English 'the', they are occasionally used with nouns that do not typically get articles in English, such as proper names. The rules governing the usage of the subject markers are complicated and not well understood. The markers themselves often convey the ideas of position, either 'at rest' or 'in motion', animacy or inanimacy, presence or absence, and possibly singularity or plurality.

The marker *abá* is used with the subjects of verbs when they are animate and either in motion or absent. An example of this might include 'the' in the sentence meaning 'the ancestors sang': *Ts'áge abá wayó"be*. Sometimes, although it is not clear why, no marker is used with a subject when the use of *abá* would have been expected in that position. In Sentence 7, an even stranger phenomenon has occurred: a subject marker is used with what is clearly an object (in the phrase equivalent to 'I overtook the Pawnees')! It is unclear why the speaker chose such a construction. The direct object article that seems to make more sense in this case is *ba*, as opposed to *abá*. So, perhaps it was merely recorded wrong at the time of utterance.

VERBS » Phrases explained » From *xle*, 'chase', and *hu*, 'come here' to *áwaxle phú*, 'I came here chasing them'

- (1.) The verbs are ordered: *xle hu*, 'chasing-come here'.
- (2.) The verbs are conjugated to create the 'I' form, with *a-* for *xle*, 'chase', and *ph-* for *hu*, 'come here': *axlé phú*, 'I come here chasing'.
- (3.) The zero object pronoun is added to the front to specify an object: *axlé phú*, 'I come here chasing him/her/it/them'.
- (4.) The generalized object prefix *wa-*, 'someone', is added to the front, triggering a sound change rule: *áwaxlé phú*, 'I come here chasing someone'.

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verb *hu*, 'come here' or 'be coming here', making the form *phu*, 'I was coming here'. See Appendix III for a full treatment of <H>.

VERB PHRASE SO FAR: \emptyset - + *a* + *xle ph* + *hu* = *axlé phú* 'I come here chasing'

VERBS » Prefixes » Generalized object prefix

Line (4.) is the first appearance of a new prefix. The prefix *wa-* can attach to a verb to show that either there is no definite object or the object is general. For instance whereas *na"stábe* means, 's/he kicked it', *wand"stabe* means, 's/he kicked'. Often this *wa-* can be translated as 'stuff', 'something', or 'someone'. It is unclear why the speaker chose to use *wa-* with this verb, as the Pawnees have already been identified as the object.

SOUND CHANGE RULES » *wa-* + *a-* = *áwa-* or *wá-*

Kanza does not seem to have a consistent strategy for dealing with situations when the syllable *wa-* and the syllable *a-* (or *á-*) are placed together. For the most part, the *a-* will move out ahead of *wa-*, regardless of whether that is where it would normally go, yielding either *áwa-* or *wá-*, if *a-* or *á-* is added, respectively. Other times, the *wa-* seems to "swallow up" the other, resulting in the syllable *wá-*, which is pronounced somewhat longer than expected. In Line (4.) the pronoun prefix has moved in front of the generalized object prefix *wa-*, *áwaxle*, 'I chased someone'. However, it is unclear why the pronoun prefix is stressed.

VERB PHRASE SO FAR: *wa-* + *axlé phú* = *áwaxle phú* 'I come here chasing someone'

VERBS » Aspect » Non-continuative aspect suffix

The non-continuative aspect is marked by the use of the *-(a)be* suffix only on 'we', 'y'all', and 's/he' form verbs. For all other forms, non-continuative is marked with a zero suffix.

- (5.) Because this is an 'I' form, the zero non-continuative suffix is added to the end: *áwaxlé phú*, 'I came here chasing someone', or, in this case, 'I came here chasing them', or simply 'I overtook them'.

This somewhat abstract derivation is even more complex, so let's take a closer look at a few of the parts:

VERBS » Motion verbs » *hu*

First of all, the motion verb *hu* means, 'come', 'come here', or 'be coming here'.

WORD ORDER RULES » Subordinate verbs + main verbs

We saw in Sentence 1 that there are occasions in which two verbs or verb forms are used together as main verb and subordinate verb(s). We also learned that the main verb tends to go last. In Line (1.) of this verb phrase explanation, the verbs are ordered as *xle hu*, with *xle*, 'chase', as the subordinate verb and *hu*, 'come here', as the main verb. So far, this verb phrase means something along the lines of 'come to chase' or 'come here chasing'. During the conjugation phase below, both parts of this phrase will have to be conjugated.

INITIAL VERB PHRASE: *xle hu* 'come here chasing'

VERBS » Conjugation » *a-*, 'I' in <A>

Line (2.) is the conjugation phase. We know that <A>, the pattern *xle* fits, features the pronoun prefix *a-* for 'I' form verbs. Attaching *a-* to *xle* results in *axlé*, 'I chase'.

VERBS » Conjugation » *ph-*, 'I' in <H>

We must also conjugate the motion verb *hu* in Line (2.). However, this introduces a brand new verb conjugation pattern, <H>. This relatively rare pattern (appearing on only on 'say', few motion verbs, and verb forms derived from them) features the pronoun prefix *ph-* for 'I' form verbs. In this case the verb in question is the motion

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FINAL VERB PHRASE: *áwaxle phú* + \emptyset = *áwaxle phú* 'I came here chasing someone'

This final verb form still does not resemble the translation provided by Rev. Dorsey, 'I overtook them'. However, it appears to have been implied by the speaker by some other means, possibly hand gestures that were not recorded. We shall see this again in Intermediate Text 6, "Battle between the Kaws and Cheyennes."

DEMONSTRATIVES » Use as parts of other words » Demonstratives + declaratives

We first became acquainted with demonstratives in Text 2, Sentence 7 in the subject phrase *ye wéts'a abá*, 'this snake (move sub)'. We mentioned that Kanza demonstratives are frequently combined with words of other parts of speech. These may include declaratives (*eyaó*), negatives (*ézhí*), postpositions (*éjil*), verbs (*gaáge*), subject markers (*shéaba*), or even other demonstratives (*yegá*). The most common demonstrative used this way is the general demonstrative *e*. When Kanza demonstratives combine with clause-level declaratives, the most common result is *eyaó*, composed of *e*, 'that', and the masculine declarative *ao*. This is typically translated as 'indeed'. We see it at the conclusion of Sentence 7 above, *áwaxle phú eyaó*, 'indeed I overtook them'. Note that the equivalent feminine demonstrative + declarative expression is *eyé*.

Exercise 3.7—Practice with demonstratives + declaratives

For each sentence below, circle whether the speaker is male or female. Then provide an English translation of the sentence.

Payi" abá alíbe eyé. male female

English translation: _____

Shó"ge mi" yaxlé eyaó. male female

English translation: _____

Wékaⁿⁱye báagidapa eyáo. (bá- + a- + gi(g)- + dápa) male female

English translation: _____

Sentence 8

Gagó anáⁿⁱge shóⁿⁱ miⁿⁱkhé, áshka-zhiⁿⁱga, Páyiⁿⁱ-Máhaⁿⁱ shóⁿⁱge áliⁿⁱ

so I ran awhile a short distance Pawnee Loups horse sitting on

nóⁿⁱkoⁿⁱmi weáye ao.

a pair I saw them .

I ran awhile for a short distance, and then I discovered two Pawnees who were riding.

ADVERBS » Adverbs of duration » shoⁿⁱ

Certain adverbs can be used after verbs to indicate the duration of an action or state of being. These adverbs have a lot in common with aspect particles, and it is often hard to tell the difference, or indeed even if there is a difference. Several of these are based on the root shoⁿⁱ, meaning 'by and by'.

Shoⁿⁱ is used after a verb to indicate that the action or state of being is ongoing for a span of time which, while not long, is not necessarily brief. It can usually be translated into English as 'by and by', 'as it happens', or 'eventually'. In Sentence 8, it is used in the verb phrase anáⁿⁱge shóⁿⁱ miⁿⁱkhé, to indicate that the speaker had been running 'awhile'.

VERBS » Participles » -(a) Suffix

Participles are verb forms that are used as modifiers, as in English 'painted barn' or 'talking points'. Although they may be conjugated for subject and/or object in Kanza, they are not full verbs in that they lack aspect marking, occasionally yielding 's/he' form participles (with zero pronouns) that appear "unfinished." Kanza participles are

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normally created through the addition of a- in the second syllable, resulting in what should be ía-, instead get íá-, as in íáye, 'I see'. Meanwhile, the 'you/y'all' forms get íya-, as in íyaye, 'you see', and the 'you & I/we' forms get aⁿⁱyáⁿⁱ-, as in aⁿⁱyáⁿⁱye, 'you & I see'. In this case, the form is íáye, 'I see'.

INITIAL VERB FORM: í- + Ø- + a- + -ye = íáye 'I see it'

SOUND CHANGE RULES » wa- + i- = wé-

We have seen in Sentence 5 that wa- + i- = wé-, as in wékaⁿⁱye, 'lariat'. Thus, we may expect that when wa-, 'someone', is added to íáye, 'I see', the result will begin with wé-. We do get the vowel change. However, the stress placement on the pronoun prefix appears to hold fast due to its curious placement in the first place. Adding the zero suffix for non-continuative aspect leaves us with weáye, 'I saw them'.

FINAL VERB FORM: wa- + íáye- + Ø = weáye 'I saw them'

Exercise 3.8—Practice with the sound change rules for i- initial verbs and the non-continuative aspect.

The Kanza verb íchiⁿⁱ means, 'strike with'. For each English form requested, give the appropriate Kanza form below. Remember that non-continuative aspect is marked with a zero suffix on 'I', 'you', and 'you & I' forms, and with -(a)be on 'we', 'y'all', and 's/he'.

I struck with it you & I struck with it we struck with it

you struck with it y'all struck with it

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often used as adverbs modifying the main verb, and are frequently translated into English with '-ed' or '-ing' verb forms.

For the most part, Kanza participles are marked with the suffix -(a), which only surfaces when the verb to which it attaches ends in -e, which is then turned to -a. Otherwise, it serves only to lengthen the final vowel of the verb. Note, though, that there are other participle marking strategies that do not use the -(a) suffix.

The participle in Sentence 8 is áliⁿⁱ, 'sitting on', which is used to describe the Pawnees: 'both sitting on horses'.

VERBS » Phrases explained » From íye, 'see', to weáye, 'I saw them'

- (1.) Verb is conjugated with a- between the i- and the verb to create the 'I' form, triggering a sound change rule: íáye, 'I see'.
- (2.) The zero object pronoun is added to the front to specify an object: íáye 'I see him/her/it/them'.
- (3.) Generalized object pronoun, wa-, 'someone', is added to the front, triggering a sound change rule: weáye, 'I see someone'.
- (4.) Because this is an 'I' form, the zero non-continuative suffix is added to the end: weáye, 'I saw someone', or, in this case, 'I saw them'.

By now the verb phrases should be getting easier. However, there are two sound changes in this particular verb that are worth investigating. They involve three principles described below:

INITIAL VERB FORM: íye 'see'

SOUND CHANGE RULES » i- + a- = íá-

Kanza verbs that begin with i- or í- and which normally get <A> pronoun prefixes on the second syllable—such as Sentence 8's íye, 'see', which conjugates as i-<A>ye—undergo a series of regular changes during conjugation. The 'I' forms, which are

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s/he struck with it

Sentence 9

Gayó awákaⁿⁱble ao.

and I rushed on them .

I attacked them, ...

VERBS » Conjugation » Double inflection

The conjugation of certain verbs has changed over time, occasionally leading to verb forms that feature two different pronoun prefixes at the same time. This phenomenon, known as double inflection, generally affects verbs that are historically not <A> verbs, but that for some reason are now conjugated with both the original pronoun prefixes as well as the <A> prefixes. However, this has carried over into other common patterns, such as <Y>. The verb in Sentence 9, awákaⁿⁱble, 'I attacked them', is a good example of the latter. Here, the <A> verb káⁿⁱye, 'attack', is analyzed as also containing a <Y> verb on the last syllable. Thus, the speaker uses an 'I' form that starts with the a- pronoun of <A> and ends with the bl- pronoun of <Y>!

Sentence 10

Gagó i oágichiⁿⁱ -daⁿⁱ, awákaⁿⁱble ao.

so mouth I hit my and I rushed on them .

... striking my mouth with my hand as I did so.

VERBS » Phrases explained » From chiⁿⁱ, 'strike', to oágichiⁿⁱ-daⁿⁱ, 'and I struck (in) my own'

- (1.) The 'one's own' prefix gi(g)- is added to the front of chiⁿⁱ, 'strike': gichiⁿⁱ, 'strike one's own'.
- (2.) The verb is conjugated to create the 'I' form with a- to the front: agichiⁿⁱ, 'I strike my own'.

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- (3.) The zero object pronoun is added to the front to specify an object: *agichiⁿ*, 'I strike my own (possession)'
- (4.) The locative prefix *o-*, 'in', is added to the front: *oágichiⁿ*, 'I strike in my own (possession)'.
- (5.) Because this is an 'I' form, the zero non-continuative suffix is added to the end: *oágichiⁿ*, 'I struck in my own (possession)'.
- (6.) The clause-level conjunction *daⁿ*, 'and', is added to the end: *oágichiⁿ-daⁿ*, 'and I struck in my own (possession)', or, in this case, 'and I struck in my own (body part)'.

VERBS » Prefixes » Locative prefixes » *o-*

We first saw the locative prefix *o-*, 'in, into', in Sentence 2. Pronoun prefixes tend to come after *o-*, which leads to a series of sound change rules, including *aⁿmáⁿ-* for all 'you & I/we' form active verbs and *ó-* for *wa-* + *o-*. Here we see *o-* + *Ø-* + *a-* + *gi(g)-* + *-chiⁿ* = *oágichiⁿ*, 'I strike in my own'.

CONJUNCTIONS » Clause-level conjunctions » *daⁿ*

The Kanza conjunction *daⁿ* is used to link two verb phrases that are sequential in time, first one then the other, but which do not necessarily share a cause-effect relationship. As such, it tends to work as 'first X and then Y'. It is often translated as 'and' or 'when'. It frequently appears suffixed to a verbs aspect marker as *-daⁿ*.

Exercise 3.9—Practice with the locative prefix *o-* and the non-continuative aspect.

The Kanza verb *ochiⁿ* means, 'strike in'. For each English form requested, give the appropriate Kanza form below. Remember that non-continuative aspect is marked with a zero suffix on 'I', 'you', and 'you & I' forms, and with *-(a)be* on 'we', 'y'all', and 's/he'.

I struck in it	you & I struck in it	we struck in it
_____	_____	_____
	you struck in it	y'all struck in it
	_____	_____
		s/he struck in it

Sentence 11

Páyiⁿ-Máhaⁿ **nóⁿkoⁿmi** **háze** **alábe che** **ao.**

Pawnee Loups Both fleeing went homeward .
Both the Pawnee Loups fled towards their land.

Sentence 12

Gaxá **zhíⁿga** **yucé** **alábe che** **ao.**

stream small crossing they went homeward .
Crossed a small stream, a tributary of the Arkansas River, they fled homeward.

NOTES

James Owen Dorsey writes, "The Panis fled across the Arkansas R., and approached the permanent village of the Kansas. In pursuing them, Nixüdjje-yiñge was re- homeward [*sic*, across page break], so he said, 'awaqle pu'. He overtook them, and killed one. His brother killed the other."

Beginning Texts Vocabulary

All of the words and particles from the "Beginning Texts" are listed here, indicating the text in which they first appear. Entries that seem to be listed more than once are "homophones", that is, words or particles that sound and are spelled the same but which have different meanings.

Nominal			
<i>gaxá</i> [2]	<i>a-</i> [2]	<i>naⁿstá</i> [2]	<i>ao</i> [1]
<i>háⁿnaⁿpaze</i> [3]	<i>a-</i> [3]	<i>Ø-</i> [1]	<i>áshka</i> [3]
<i>i</i> [3]	<i>abá</i> [2]	<i>Ø-</i> [1]	<i>blóga</i> [2]
<i>lcikitaⁿga</i> [2]	<i>akhá</i> [2]	<i>ogichiⁿ</i> [3]	<i>che</i> [2]
<i>Nízhuje</i> [3]	<i>áliⁿ</i> [3]	<i>oliⁿ</i> [3]	<i>che</i> [3]
<i>pajé</i> [3]	<i>aⁿ-</i> [2]	<i>ophé</i> [2]	<i>daⁿ, -daⁿ</i> [2]
<i>Páyiⁿ</i> [3]	<i>aⁿ(g)-</i> [3]	<i>páyahaⁿ</i> [3]	<i>édaⁿ</i> [2]
<i>Páyiⁿ-Máhaⁿ</i> [3]	<i>ayiⁿ-le</i> [3]	<i>ph-</i> [3]	<i>éji, ejí</i> [2]
<i>shidozhiⁿga,</i>	<i>bádapa</i> [3]	<i>pízhí</i> [1]	<i>eyaó</i> [3]
<i>shidozhiⁿga</i> [1]	<i>bahúya, bahúye</i>	<i>shiⁿ</i> [2]	<i>gagó</i> [3]
<i>shimiⁿzhiⁿga,</i>	[3]	<i>shóga</i> [3]	<i>gashóⁿ</i> [3]
<i>shimiⁿhiⁿga</i>	<i>bl-</i> [2]	<i>ta</i> [2]	<i>gayó</i> [3]
[1]	<i>ci</i> [3]	<i>táⁿga</i> [3]	<i>géji</i> [3]
<i>shóⁿge</i> [3]	<i>égie, égihe</i> [2]	<i>ts'e</i> [2]	<i>gódaha</i> [2]
<i>si</i> [2]	<i>gaxláⁿ</i> [3]	<i>wa-</i> [2]	<i>háⁿkazhi</i> [1]
<i>siyéje</i> [2]	<i>ghagé</i> [1]	<i>waxlé</i> [3]	<i>huwaáli</i> [1]
<i>wajúta</i> [3]	<i>gilé?</i> [3]	<i>wéye</i> [3]	<i>ítata</i> [3]
<i>wékaⁿye</i> [3]	<i>háze</i> [3]	<i>wi-</i> [2]	<i>khéji</i> [2]
<i>wéts'a</i> [2]	<i>hi</i> [3]	<i>ya-</i> [2]	<i>míⁿ</i> [2]
<i>zhaⁿ</i> [2]	<i>íba</i> [2]	<i>yáli</i> [1]	<i>nóⁿkoⁿmi</i> [3]
<i>zhóga</i> [2]	<i>iye</i> [2]	<i>yaxtáge</i> [2]	<i>ohá</i> [2]
	<i>káⁿya, káⁿye</i> [3]	<i>ye</i> [2]	<i>oyóyaha</i> [3]
	<i>le</i> [3]	<i>yucé</i> [3]	<i>shoⁿ</i> [3]
Verbal	<i>li</i> [3]	<i>zhaⁿ</i> [3]	<i>waáli</i> [1]
<i>Ø-</i> [1]	<i>liⁿ</i> [2]	<i>zhiⁿga</i> [3]	<i>yáblíⁿ</i> [3]
<i>Ø-</i> [2]	<i>liyiⁿge</i> [2]		<i>ye</i> [2]
<i>-Ø</i> [3]	<i>maⁿyiⁿ</i> [2]	Miscellaneous	<i>yie</i> [2]
<i>-(a)</i> [2]	<i>miⁿkhé</i> [2]	<i>abá</i> [2]	<i>yiⁿkhé</i> [2]
<i>-(a)be</i> [2]	<i>náⁿge</i> [3]	<i>adáⁿ</i> [3]	<i>zhiⁿ</i> [3]
		<i>akhá</i> [2]	

INTERMEDIATE TEXTS



Big Turtle departs for a pleasant land in search of horses. Original artwork by Kira Mathews, Kaw Tribal Member.

Text 4: The Turtles

Waxóbe K'iⁿ, c. 1880

Waxóbe K'iⁿ's "The Turtles" is an animal myth that describes, solely from the husband's perspective, how a marriage can fail because a strong-willed wife won't put up with a husband's laziness. Waxóbe K'iⁿ also adds the caveat that this description is universal and applies to all married couples, Indian and non-Indian alike, an aspect that was probably not part of the original telling of this old myth. In this tale the married couple is represented by two turtles, which is an animal that routinely appears in many Siouan myths, particularly origin myths. The turtle is also represented in the Kanza Camping Circle as the *Ke K'iⁿ Nikashiⁿga*, "Turtle Carrier People" clan of the *Ishtóⁿga Nikashiⁿga*, "Right-Side People" moiety.

At the beginning of his narrative, Waxóbe K'iⁿ twice states that Big Turtle, and his wife, "had no horses." Dorsey offers two possible explanations for this lack of horses, but seems to prefer the thought that Waxóbe K'iⁿ wanted to embellish an old myth by referencing the contemporary Kanza horse culture that was predominant in the 1880s when the narrative was first recorded. Dorsey also, albeit less emphatically, proposes a second interpretation that the myth is "modern" in the sense that it was

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The Turtles

Kaáⁿze íe

¹Gayó ke táⁿga wak'óbe skaⁿ, nikabe skaⁿ. ²Gayó kiláⁿgabe skaⁿ. ³Gayó kiláⁿgabe-gó, shóⁿge yíⁿgábe skaⁿ. ⁴Níka akhá shóⁿge yíⁿgába-dáⁿ, dodáⁿ ayábe skaⁿ, mazháⁿ apí Hao.

⁵Tóba zháⁿ-daⁿ alí ta miⁿkhéⁿ, ábe skaⁿ.

⁶Gayó tóba zháⁿ óyoha, wak'ó akhá (yé nika itábe, Ke Táⁿga zházhe ayíⁿbe skaⁿ) "Ke Táⁿga yé-na hakháⁿdaⁿ lí ta yé-daⁿ" ábe skaⁿ.

⁷Gayó zháⁿ-táⁿga láⁿye gagó Ke Táⁿga akhá ahíbe skaⁿ. ⁸Gayó zháⁿ-táⁿga láⁿye táⁿga ahí yuts'ágabe skaⁿ. ⁹Tóba zháⁿ éji zháⁿbe skaⁿ. ¹⁰Wak'ó wíta, yé zháⁿ-táⁿga phímazhi-édaⁿ, tóba zháⁿ azháⁿ eyaó, ábe skaⁿ.

¹¹Wak'ó itá ogíkiabe-go. ¹²Wak'ó itá gíbakobe skaⁿ. ¹³Wak'ó gíbako óyaha, láⁿbe skaⁿ. ¹⁴Láⁿba-dáⁿ, "Xóje táⁿga!" yadábe skaⁿ.

¹⁵Níka akhá xáya alíbe skaⁿ. ¹⁶Kídagabe skaⁿ. ¹⁷Dagé yushtáⁿba-dáⁿ, Ke Táⁿga akhá wak'ó itá óⁿya ayábe skaⁿ. ¹⁸Ni ámata óⁿya ayábe skaⁿ, nika akhá. ¹⁹Gayó Níka Zhúje, Máⁿhiⁿ Táⁿga éyoⁿba wak'ó dágabá-daⁿ, kiyahabe che, Ké Taⁿga émaⁿbe ao, wak'ó itá éyoⁿba.

²⁰Gashékhaⁿ-hnaⁿ é.

English

¹Once there were two big turtles, a man and a woman. ²And they paired. ³At this time they had no horses. ⁴As the husband had no horses, he went on the war path to a pleasant land. ⁵On departing, he said, "I will return in four days."

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actually first told during the horse culture era. The reference to "white men" (Americans, as Dorsey says) may provide some credence to the latter point of view. Another interpretation, however, makes more sense in retrospect. The notion of the lack of horses actually adds nothing to the myth's basic premise. Rather it provides a motivation and a temporal reference to the myth's origins during a time preceding the Kanza migration to the Plains, where a horse culture did evolve. In this context the reference to "white men" can then be explained as an aside by Waxóbe K'iⁿ to "modernize" the myth for Dorsey's transcription.

Jim Benbrook, Kaw Tribal Member.

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⁶And on the fourth day, the woman said (her husband's name was Big Turtle), "At what time will Big Turtle return?"

^{7a}Now Big Turtle had come to a huge log, which he was unable to cross.

⁸So he lay there for four days. ¹⁰On nearing home he called to his wife saying, "My wife, I did not reach the other side of this huge log, so I lay there for four days."

¹¹⁻¹³His wife was angry with him, and she reviled him. ¹⁴She called him, "Big gray thing!"

¹⁵⁻¹⁶Her husband came back, and they fought together. ¹⁷⁻¹⁸When they finished the combat, Big Turtle abandoned his wife and departed to the other side of a stream. ¹⁹And now it is the case with Indians and Americans too: When their women fight, and they separate, the Big Turtle and his wife are to be blamed.

²⁰The end.

NEW VOCABULARY

Nominal	Níka Zhúje "Red Man," Indian, Native American (19a)	Verbal
dáge battle (17)		-(a) participle suffix (17)
dodá ⁿ war (4)		ayi ⁿ have; a<Y>i ⁿ (6a)
ke turtle (1)	níka man	dagé fight; <A> (19a)
Má ⁿ hi ⁿ Tá ⁿ ga "Big Knife," Anglo, American (19a)	zhúje be red; <S>	e, he say; <H> (5)
má ⁿ hi ⁿ knife	wak'ó woman (6a)	éma ⁿ , émo ⁿ do this?;
tá ⁿ ga be great, large; <S>	zha ⁿ a night's sleep (5)	ewa<NV?>o ⁿ (19b)
mazhá ⁿ (?), mázha ⁿ , mo ⁿ zhá ⁿ land, earth (4)	zhá ⁿ -tá ⁿ ga log (7)	e this, that
ní water, liquid (18)	zha ⁿ tree, wood	wa- 'stuff, something, someone' verb prefix
níka man (4)	tá ⁿ ga be great, large; <S>	'o ⁿ use, do; <NV>
	zházhe name (6a)	gíbako be angry with; <S> (12)

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<i>gi-</i> dative verb prefix	<i>ki(g)-</i> 'one's self, one
<i>bakó</i> be angry; <S>	another' verb
<i>itá</i> his, her, its, their; be	prefix
his, hers, its, theirs; <S>	<i>e, he</i> say; <H>
(6a)	<i>óyaha, oyáha</i> follow;
<i>kidage</i> fight one another;	o<Y>aha (13)
<A> (16)	<i>ó'ye</i> leave, abandon;
<i>ki(g)-</i> 'one's self, one	o ⁿ <Y>-e (17)
another' verb	<i>wak'ó</i> be a woman; <S> (1)
prefix	<i>xóje</i> be gray; <S> (14)
<i>dagé</i> fight; <A>	<i>yajé</i> call by name; <Y> (14)
<i>kílaⁿge</i> pair, marry; <A> (2)	<i>ya-</i> 'by mouth'
<i>kíyaha</i> go in different	instrumental verb
directions; <A> (19b)	prefix
<i>kíya</i> separate; <A>	<i>-je</i> call, read; verb
<i>-ha</i> 'at' location suffix	root
<i>laⁿ</i> curse, revile; <A> (13)	<i>yiⁿge, yiⁿgé</i> be without;
<i>láⁿye</i> be wide, large; <S>	lack; <S> (3)
(7)	<i>yushtáⁿ</i> stop; <Y> (17)
<i>-mazhi</i> 'I, not' verb suffix	<i>yu-</i> 'by hand'
(10)	instrumental verb
<i>nika</i> be a man; <S> (1)	prefix
<i>ogikie</i> say with to another;	<i>-shⁿtaⁿ</i> stop; verb root
ogiki(<H>)je (11)	<i>yuts'áge</i> fail; <Y> (8)
o- 'in' locative verb	<i>yu-</i> 'by hand'
prefix	instrumental verb
<i>gi-</i> dative verb prefix	prefix
	<i>-ts'age</i> fail; verb root

<i>Miscellaneous</i>
<i>ámata, áⁿmaⁿta</i> to
another, the other (18)
<i>áma, áⁿma^(?), oⁿmáⁿ</i>
other one
<i>-ta</i> 'to' locative suffix
<i>dóba, tóba</i> four (5)
<i>gashékhaⁿ</i> only so long (20)
<i>go, góa</i> when, if (3)
<i>hakháⁿdaⁿ</i> when (in future)
(6b)
<i>hao</i> paragraph-level male
oral punctuation marker
(4)
<i>hnaⁿ</i> only, just (20)
<i>itá</i> his, her, its, their; be
his, hers, its, theirs; <S>
(11)
<i>na</i> and? (in past?) (6b)
<i>oyóha</i> as soon as? (6a)
<i>skaⁿ</i> perhaps, apparently
(1)
<i>wita</i> my, mine (10)
<i>xáya</i> back to start (15)
<i>ye</i> clause-level female oral
punctuation marker (6b)
<i>éyoⁿba</i> both (19a)

Once there were two Big Turtles, a man and a woman.

☒ NOMINAL/VERBAL VOCABULARY » *wak'ó*

This word refers to womanhood. As a noun, it translates as 'woman' or 'wife'. As a verb, it translates as 'be a woman' or 'be a wife'.

☒ NOMINAL/VERBAL VOCABULARY » *nika*

This word refers to manhood. As a noun, it translates as 'man' or 'husband'. As a verb, it translates as 'be a man' or 'be a husband'.

☒ STORYTELLING PARTICLES » *skaⁿ (e)*

The storytelling particle *skaⁿ* or *skaⁿ e* is most often used for narratives that neither the speaker nor closely reliable sources witnessed. It is typically used, therefore, in the relating of myths or talking animal stories that may or may not be considered true within the cultural context in which they were first told. Note, though, that *skaⁿ* is not used to indicate lies or other such malicious fabrications and is not considered a necessary indicator of untruth. In Sentence 1, *skaⁿ* serves a double function, both as a storytelling particle and a clause-level conjunction marking the end of the verb phrases.

Sentence 2

Gayó kiláⁿgabe skaⁿ.
and then they married each other perhaps
And they paired.

☒ VERBS » Prefixes » 'One another' prefix

The prefix *ki(g)-* is used to show that the action or state of being is directed at the subject and object simultaneously, either as an exchange between two or more parties or to oneself (as the self in such cases is both the subject and the object). It is often translated as 'one another', 'each other', or 'oneself'. As with its close relative *gi(g)-*, the (g) element of *ki(g)-* is not often used, but can occasionally trigger sound

EXPLANATIONS AND EXERCISES

Sentence 1

Gayó Ke Táⁿga wak'óbe skaⁿ, nikabe skaⁿ.
and then Big Turtle was a woman perhaps was a man perhaps

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change rules with the consonant to which it attaches, as in *kíláxtage*, 'bite one another or oneself', from *yaxtáge*, 'bite', where *g-* + *y-* = *l-*.

Sentence 3

Gayó kiláⁿgabe -gó, shóⁿge yiⁿgábe skaⁿ.
and then they married each other when horse they had none perhaps
At this time they had no horses.

☒ CONJUNCTIONS » Clause-level conjunctions » *go*

The Kanza conjunction *go* (or *góa*) is used to link two verb phrases that are overlapping in time, one and the other simultaneously, but which do not necessarily share a cause-effect relationship. As such, it tends to work as 'while/when X then Y'. It is often translated as 'when'. It frequently appears suffixed to a verb's aspect marker as *-go*.

☒ VERBS » Curious verbs » *yiⁿgé*

Some Kanza verbs have certain properties that make them unexpected in terms of meaning or use. These do not form a special class of verbs per se, but it does make them worth mentioning.

The verb *yiⁿgé*, 'lack, be without', is curious in that both subjects and objects of the verb take the object pronoun prefixes. In other words, the verb form 'you lack me' is rendered *aⁿiyiⁿge*, with *aⁿ-*, 'me', and *yi-*, 'you', both of which are object pronoun prefixes. Also curious is that stress for the 's/he' form of this verb does not appear to be consistent in the texts. It appears mostly as *yiⁿgé*, except in proper nouns, where it occasionally appears as *yiⁿge*, making it homophonous with a rare definite object article.

Sentence 4

Nika akhá shóⁿge yiⁿgába -dáⁿ, dodáⁿ ayábe skaⁿ, mazháⁿ
man (rest sub) horse he had none as to war went perhaps land

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apí. Hao.
pleasant ¶

As the husband had no horses, he went on the war path to a pleasant land.

☒ IDIOMATIC EXPRESSIONS » *dodáⁿ ye*, 'go on the warpath'

The Kanza words *dodáⁿ*, 'war', and *ye*, 'go there', combine to form the phrase 'go to war' or 'go on the warpath'. This tradition was frequently associated with the death of tribal members, even after the tribe's forced removal to Indian Territory.

☒ IDIOMATIC EXPRESSIONS » *mazháⁿ apí*, 'good country'

The Kanza words *mazháⁿ*, 'land', and *apí*, 'pleasant, fertile', combine to form the word for 'good country', which typically refers to land suitable for a traditional Kanza way of life. Historically, such a life would involve the establishment of semi-permanent villages dependent on hunting, fishing, and limited crop growing. For these reasons, Kaws tended to dwell along rivers and streams.

Sentence 5

"Tóba zháⁿ -daⁿ ali ta miⁿkhé," ábe skaⁿ.
four sleep and I will come back said he perhaps
On departing, he said, "I will return in four days."

☒ NUMBERS » *dóba, tóba*

The Kanza number system is a typical base-10 system, with some evidence of an earlier base-5 system, for which vocabulary exists to count from 1 to upwards of perhaps 1,000,000 (an upper bound for which no vocabulary exists). A curious feature of the Kanza number system is that all numbers past 9 contain some representation of the word for 10, *léblaⁿ*, with the teens thought of as 10 plus a number (even though *léblaⁿ* is usually omitted in speech), the multiples of 10 thought of as 10 times some number, the powers of 10 represented by special vocabulary referencing the number 10, and so on. Kanza numbers seem to be able to function as both subject markers and verbs.

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The Kanza number for 4 appears as either *dóba*, *doóba*, or *tóba*, with the middle option being simultaneously the most technically accurate and the least used form. It is worth mentioning that the Kanza word for 'some' is also *dóba*, but this is merely a homophone with one of the versions of 4. It may be that the word *tóba* was developed to differentiate the definite concept of 4 from the similar sounding word for 'some'.

In Sentence 5 and elsewhere in the text, the number 4 is used before the thing counted. This, however, is not standard practice.

📖 NOMINAL/VERBAL VOCABULARY » *zha*ⁿ

This word refers to sleep, both as a noun, 'sleep' or 'a night's sleep', and as a verb, 'sleep' or 'be asleep'. Its use in Sentence 5 is ambiguous; one cannot say for sure if it is functioning as a noun or a verb, or indeed if it matters. All that is certain is that here it refers to the passage of full sleep cycles, i.e., days, and not simply nodding on and off. In this way, it is similar to the Kanza practice of calling a month the equivalent of 'moon', or a year the equivalent of 'winter' or 'season'.

📖 QUOTATIONS » Direct quotations » *ábe*

The word *ábe*, 's/he said', is a form of the curious <H> verb *e*, 'say'. Its use as a quotative is one of the most common and simplest ways of forming a direct quotation. It is simply placed after a quote of any length.

Sentence 6

Gayó tóba zháⁿ óyoha, wak'ó akhá
and then four sleep as soon as woman (rest sub)

(yé nika itábe, Ke Táⁿga zházhe ayíⁿbe skaⁿ)
this man her Big Turtle name he had perhaps

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This curiously worded passage from Sentence 6 is difficult to translate word-for-word, but there is enough plain language and context to convey the overall meaning adequately. The main confusion arises from ambiguous words such as *ye* and *ta*, both of which have many possible meanings in Kanza, and the relatively obscure word *na*. Moreover, the passage as a whole may be indicative of peculiar speech often attributed to the talking animals in Kanza myths, a phenomenon we will see in a later unit involving raccoons.

Sentence 7

Gayó zháⁿ-táⁿga láⁿye gagó Ke Táⁿga akhá ahíbe skaⁿ.
and then log wide thus Big Turtle (rest sub) reached perhaps
Now the Big Turtle had come to a huge log, ...

📖 IDIOMATIC EXPRESSIONS » *zháⁿ-táⁿga*, 'log'

The Kanza words *zhaⁿ*, 'tree', and *táⁿga*, 'great', combine to form the one of a few words for 'log'.

📖 LOANWORDS » *láⁿye*

Throughout its history, Kanza speakers have occasionally borrowed words from other languages they have come in contact with and for which Kanza may not have had a corresponding term. Many of these words involve objects introduced to the Kaws after the arrival of Europeans on the continent, such as foreign livestock and technologies. As such loanwords have been brought into the language—either through direct contact with another source language or through other languages through earlier borrowings—they have become adapted to the speech sounds of Kanza and may thus appear to have little overt connection to the original word's pronunciation or spelling.

In Sentence 7 we see the Kanza word *láⁿye*, 'wide, large'. This most likely derives from the Spanish word *grande*, with the Spanish *gr-* element corresponding to Kanza *l-*, *an-* to *aⁿ-*, and *-de* to *-ye*. *Láⁿye* is taken to mean physically larger than the Kanza word

"Ke Táⁿga yé-na hakháⁿdaⁿ li ta yé-daⁿ?"
Big Turtle he who moved at what time he will come back ? (fem.)

ábe skaⁿ.
said she perhaps

And on the fourth day, the woman said (her husband's name was Big Turtle), "At what time will Big Turtle return?"

📖 POSSESSION » *itábe*

Possession refers to the concept of holding, literally or figuratively, an object. In Kanza possession is most often expressed through the use of possessive pronouns, including forms of *wita*, 'my, mine', *yita*, 'your, yours', *itá*, 'his/her/its/their', and *aⁿgóta*, 'your & my/our, yours & mine/ours', but also through prefixes on certain kinship terms, and through a set of prefixes on verbs. Note that Kanza possessive pronouns can function as verbs, such as *wita*, 'be mine'.

In Sentence 6 we see that the possessive pronoun *itá*, 'his/her/its/their' or 'his/hers/its/theirs', has a separate form *itábe*. This appears to be derived from its use as a verb. It is not exactly clear what the distinction between these two words is, or even if there is a distinction. It may be as simple as the use of *itá*, 'be hers', in the non-continuative aspect, which is certainly consistent with the other verb in the clause.

📖 DIFFICULT WORDS AND PASSAGES » *yé-na ... ta-yé-daⁿ*

From time to time Kanza sentences may be difficult to make sense of because it may be hard to say for sure what specific words mean or what role a particular word or phrase is performing in the sentence. Sadly, there are no more fluent speakers to whom one can turn to ask for clarification. For the purpose of this project, such passages may be left untranslated or may have been translated without full awareness of the intended meaning.

táⁿga, which has more figurative meaning as 'great', and wider than Kanza *scéje*, which can mean either 'tall' or 'long'.

📖 ADVERBS » Adverbs of quantity

Kanza has a class of adverbs of quantity that include such concepts as 'this much', 'enough', etc. Many of these appear to be based on the demonstratives *e*, *ye*, *she*, and *gaa*. As such, they can be difficult to classify. In Sentence 7, we see an example of this in *gagó*, 'plenty' or 'that much'. It is used to specify just how large a log Big Turtle encountered: 'plenty large'.

Sentence 8

Gayó zháⁿ-táⁿga láⁿye táⁿga ahí yuts'ágabe skaⁿ.
and then log wide large reach he failed perhaps
... which he was unable to cross.

📖 IDIOMATIC EXPRESSIONS » *láⁿye táⁿga*, 'too big' (Kanza-style "comparatives")

The Spanish loanword *láⁿye*, 'wide', and Kanza *táⁿga*, 'great', combine to form a phrase that means 'very large', which is used in this case to mean, 'too big' or 'so big (as to be uncrossable)'. Note that Kanza does not really have a system for forming either comparatives (such as English 'bigger') or superlatives ('biggest'). Rather, it tends to form equivalent expressions by simply intensifying the quality described, somewhat like 'X is big, and Y is really big'.

📖 VERBS » Phrases explained » From *hi*, 'arrive there', and *yuts'áge*, 'fail', to *ahí yuts'ágabe*, 'he was unable to arrive there'

- (1.) The verbs are ordered: *hi yuts'áge*, 'fail to arrive there'.
- (2.) The verbs are conjugated with zero pronouns to create the 's/he' form, and because *hi* is a motion verb, it gets a special motion prefix *a-* to the front: *ahí yuts'áge*, 's/he fails to arrive there'.

- (3.) The non-continuative suffix *-(a)be* is added to the end, triggering a sound change rule: *ahí yuts'ágabe*, 's/he failed to arrive there', or, in this case, 'he was unable to arrive there'.

VERBS » Prefixes » Instrumental prefixes » *yu-*

Sentence 8 introduces another inner instrumental (like *naⁿ-*, 'by foot', and *ya-*, 'by mouth') prefix *yu-*, 'by hand'. *Yu-* is used to show that the action or state of being is performed by general use of the hand or, as in this sentence, by other unspecified means. For instance, adding *yu-* to the verb root *-shke*, 'fasten/unfasten', makes *yushké*, 'fasten/unfasten by hand'. The *yu-* prefixed-verbs are all <Y> verbs. In this sentence it is used with the verb root *-tsage*, 'fail, be unable'. The resulting form, *yuts'áge*, is often translated as 'fail at' or 'be unable to'.

Sentence 9

Tóba zháⁿ éji zháⁿbe skaⁿ.

four sleep there he lay perhaps

So he lay there for four days.

Sentence 10

"Wak'ó wita, yé zháⁿ-táⁿga phimazhi -édaⁿ, tóba zháⁿ azháⁿ eyaó,"

woman my this log I did not reach therefore four sleep I lay indeed

ábe skaⁿ.

said he perhaps

On nearing home he called to his wife saying, "My wife, I did not reach the other side of this huge log, so I lay there for four days."

DIRECT ADDRESS » *wak'ó wita* and direct address suffix *-e*

The Kanza speaker has several ways of addressing others directly, but mostly these involve stating the relationship the speaker has to the addressee rather than the use of personal names. The most common form of address among members of one's family

is merely to state the relation of the addressee, such as the equivalent of 'my older brother', 'my grandfather', etc. Among others, it is useful to attach the direct address suffix *-e* to the addressee's relationship status or social function, such as *nikawasa-e*, 'comrade', or *dodáⁿhaⁿga-e*, 'war captain'.

Though it may seem odd to English speakers, when a Kanza speaker addresses family members using their relationship term, this customarily involves some sort of possessive. Thus, one does not merely say the equivalent of 'sister' or 'grandchild', but 'my sister' or 'my grandchild'. Often in Kanza the possessive for kinship terms may be built into the word itself, with *wi-* for 'my', but with *wak'ó*, 'woman, wife', one must use the possessive *wita*, 'my, mine'.

VERBS » Negatives » *-(a)zhi*

Kanza negatives consist of various forms of the suffix *-(a)zhi*, including *-zhi*, *-azhi*, and *-mazhi*, which affix to the end of the verb being negated. Which particular form of the negative suffix is used depends largely on the subject of the verb, as 'I' forms alone get *-mazhi*, and whether or not the vowel to which the suffix attaches ends in *-e*. For reasons that are unknown nowadays, the final vowel of the negative forms seems to alternate between *-e* and *-i*. Furthermore, the vowels to which they attach frequently undergo sound change, especially *-e* to *-a*.

The negative suffix *-(a)zhi* becomes *-mazhi* in the 'I' form, attaching itself to the end of the verb phrase. For this reason, *-mazhi* is translated as 'I, not'.

Exercise 4.1—Comparisons

For each sentence below, circle whether the speaker is male (M), female (F), or unknown (U). Then provide an English translation of the sentence.

Wéts'a miⁿ iáyamazhi. Wak'ó itá akhá wéts'a miⁿ iyabe eyaó.

M F U Translation: _____

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Shóⁿge akhá láⁿye akhá-daⁿ, ke akhá zhiⁿga akhá.

M F U Translation: _____

Shimiⁿzhiⁿga itá akha ghagábe-zhiⁿ, shidozhiⁿga itá akhá ghagábe huwaáli eyé.

M F U Translation: _____

Exercise 4.2—Which came first?

Read the Kanza paragraph below. Then number the events in the order they occurred in the paragraph, with 1 as first, 2 as second, and so on.

Mazháⁿ apí aⁿgócibe ao. Háⁿnaⁿpaze óyaha, ke huwaáli abá ahibe ao. Gayó wak'ó wita odgikie ao. Odgikie miⁿkhé-go, shimiⁿzhiⁿga wita iáyamazhi ao. Shimiⁿzhiⁿga wita akhá liⁿ akhá-daⁿ, zhaⁿ akhá ao. Hao.



Exercise 4.3—Translation

Using all you now know, provide an English translation for the paragraph in Exercise 4.2.

English translation:

Sentence 11

Wak'ó itá ogikiabe -go.

woman his he talked to his when

...

Sentence 12

Wak'ó itá gibakobe skaⁿ.

woman his was angry with him perhaps

His wife was angry with him, ...

Sentence 13

Wak'ó gibako óyaha, láⁿbe skaⁿ.

woman angry with him as soon as reviled him perhaps

... and she reviled him.

Sentence 14

Láⁿba -dáⁿ, "Xóje táⁿga!" yadábe skaⁿ.

reviled him when gray big called him perhaps

She called him, "Big Gray Thing!"

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Sentence 15

Nika akhá xáya alibe skaⁿ.
man (rest sub) back he came perhaps
Her husband came back, ...

Sentence 16

Kidagabe skaⁿ.
they fought each other perhaps
... and they fought together.

Sentence 17

Dagé yushtáⁿba -dáⁿ, Ke Táⁿga akhá wak'ó itá óⁿya ayábe
fighting finished when Big Turtle (rest sub) woman his abandoning departed
skaⁿ.
perhaps
When they finished the combat, Big Turtle abandoned his wife ...

Sentence 18

Ni ámata óⁿya ayábe skaⁿ, nika akhá.
water to the other side abandoning her went perhaps man (rest sub)
... and departed to the other side of a stream.

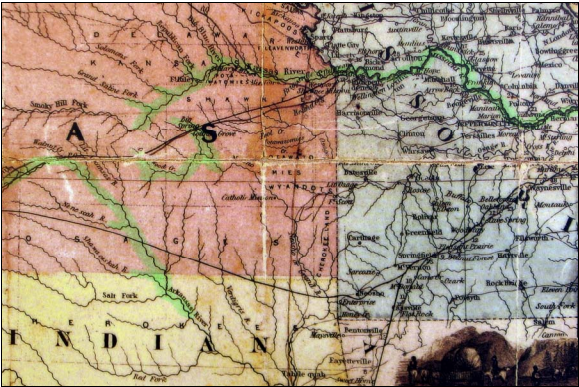
Sentence 19

Gayó Nika Zhúje Máⁿhiⁿ Táⁿga éyoⁿba wak'ó dágaba -daⁿ,
and then Indian white men too woman they fight and
kiyahabe che, Ké Taⁿga émaⁿbe ao, wak'ó itá éyoⁿba.
they separate the Big Turtle he caused it . woman his too
And now it is the case with Indians and Americans too: When their women fight, and they separate, the Big Turtle and his wife are to be blamed.

Gashékhaⁿ-hnaⁿ é.
so far that
The end.

NOTES

James Owen Dorsey writes, "Wakúbe...nikabe. Two examples of the use of nouns as verbs. Cu'ge. This reference to horses must be a modern interpolation, unless, indeed, the whole myth be of recent origin. Hakaⁿdaⁿ lit a yedaⁿ. Compare the p., Ataŋki grí tai edaⁿ. Yedaⁿ seems an eq. of the edaⁿ, an interrogative sign used by females in soliloquies."



Early map courtesy of Kanza Museum. Photograph by Storm Brave, Kaw Tribal Member.
The waterways of primary importance to the Kaws during the period covered in the text are highlighted in green.

Text 5: Waxóbe K'iⁿ's Story

Waxóbe K'iⁿ, c. 1880

"Waxóbe K'iⁿ's Story" is a historical narrative describing some of the Kanza migration patterns and other events following the tribe's arrival in Kansas. Some of the events can be historically documented, but there are a number of inconsistencies in "Waxóbe K'iⁿ's Story," particularly regarding the timeline during which these events occurred. This is not entirely unexpected because these events were verbally passed on through several generations and specific details tended to get lost or altered. The Rev. James O. Dorsey pinpoints some of the dates that these events occurred but leaves others open for interpretation.

Waxóbe K'iⁿ's opening comment, "they came from there," is ambiguous and presupposes knowledge of Kanza origins. The "there" in question may refer to the conjunction of the Missouri River and Mississippi River, or, perhaps, the Ohio River Valley, but apparently refers to a location further east and somewhere down the Missouri. Waxóbe K'iⁿ then says that when the Kanza arrived at their destination, "there were no Americans ... in the fork of the river." Dorsey consistently translates the idiomatic expression Máⁿhiⁿ Táⁿga ("Big Knives") as "Americans," but since the United States did not even exist before the War of Independence in 1776, any contact by the Kanza with non-Indians,

particularly before the Louisiana Purchase and the subsequent Lewis and Clark Expedition, must have been with Europeans, i.e., French, Spanish, or English, and not Americans. The statement "in the fork of the river," must refer to the mouth of the Kansas River as it empties into the Missouri.

In 1673 Jacques Marquette and Louis Joliet set out on an expedition down the Mississippi River and correctly identified the Kanza as dwelling near the confluence of the Kansas River and Missouri River on a map, although the explorers never met the Kanza. In March 1699, the Frenchman Fr. Pierre François Pinet, S.J., and priests of the Seminary of Foreign Missions at Québec established the Holy Family Mission at Cahokia, on the east side of the Mississippi, near the mouth of the Missouri.¹ The founding of the mission marked the beginning of French exploration up the Missouri, so the Kanza would not have encountered any Frenchmen at the mouth of the Kansas if they had migrated up the Missouri a few decades earlier. Also, neither the Spanish nor the English maintained any outposts along the Missouri during this same time period, so Waxóbe K'iⁿ's statement that "there were no Americans ... in the fork of the river" tracks with the historical records. In October 1719, a report arrived at Santa Fe informing Spanish authorities that an Apache had been shot in the belly by a "Cancer" Indian during a fight with the "Cancer" nation, who was said to be united with the French.² This would indicate that Kanza and French had established some sort of trading relationship in the decades shortly following the founding of the mission at Cahokia, and Waxóbe K'iⁿ's comments that "at that time they saw Americans" makes perfect historical sense.

Waxóbe K'iⁿ's later passage, "when they had been there two seasons, the Potawatomi came. They were the first Indians that they had seen in that region," seems misplaced on a timeline of events. The Potawatomi occupied their reservation northwest of Topeka in 1847, after the Kanza had signed the Mission Creek Treaty and agreed to relocate to Council Grove.

Jim Benbrook, Kaw Tribal Member.

¹ Garraghan, G. J. (1934). *Chapters in frontier history: Research studies in the making of the West*. Milwaukee, WI, USA: Bruce Publishing Co.; p. 60.

² Thomas, A. B. (1966). *After Coronado: Spanish exploration northeast of New Mexico, 1696-1727, documents from the archives of Spain, Mexico, and New Mexico*. Norman, OK, USA: University of Oklahoma Press; pp. 31, 143.
Unrau, W. E. (1971). *The Kansa Indians: A history of the Wind People, 1673-1873*. Norman, OK, USA: University of Oklahoma Press; p. 54.
Hyde, G. E. (1974). *The Pawnee Indians, 2nd ed.* Norman, OK, USA: University of Oklahoma Press; p. 65.

<i>ni</i> water, liquid	<i>Verbal</i>
<i>to</i> be distinctly blue or green; <S>	- <i>(a)zhi</i> 'not' verb suffix (25)
<i>oíza</i> ^h <i>ka</i> forked path (4)	<i>azhi</i> ⁿ , <i>azhá</i> ⁱ <i>n</i> dream, think; azha<NV>-i ⁿ (58)
<i>o-</i> 'in' locative verb prefix	<i>céga</i> be new; <S> (29)
<i>i-</i> 'toward' locative verb prefix	<i>chi</i> arrive here; <A> (12)
<i>zha</i> ^h <i>ká</i> be forked; <S>	<i>chiye</i> ? act suddenly; <A?> (66)
<i>omá</i> ^h <i>yi</i> ^h <i>ka</i> year, season (8)	<i>dó</i> ^h <i>be</i> look at; <D> (24)
<i>ozó</i> bottom land woods (56)	<i>gístó</i> gather, assemble!; <A> (57)
<i>puzá</i> sand (58)	<i>gó</i> ^h <i>ya</i> want, desire; <G> <i>o</i> ⁿ <Y>-a (55)
<i>Shahí</i> Cheyenne (9)	<i>gu</i> come home here; <G> (10)
<i>ts'agézhi</i> ^h <i>ga</i> elder, ancestor (2)	<i>há</i> ^h <i>ye</i> dream, think; ha ⁿ <Y>-e (58)
<i>ts'áge</i> father-in-law, old man	<i>ha</i> ⁿ night
<i>zhi</i> ^h <i>ga</i> be small; <S>	<i>ye</i> go there; <Y>
<i>Wáhioyaha</i> Potawatomi (28)	<i>hu</i> come here; <H> (1)
<i>watá</i> ^h <i>ga</i> head man, leader (39)	<i>ibaho</i> ⁿ know; i-B>aho ⁿ (62)
<i>wa-</i> 'one that, one who' absolutive noun prefix	<i>k-, p-</i> 'I' in <G> verbs (70)
<i>tá</i> ^h <i>ga</i> be great, large; <S>	<i>khighe</i> make for; <A> (46)
<i>wachózu, wakhózu, wathó</i> ^h <i>zu</i> corn (58)	<i>ki(g)-</i> 'one's self, one another' verb prefix
<i>zhá</i> ^h - <i>ici, zhá</i> ^h <i>ici</i> wooden house, frame house (41)	<i>gághe</i> make; <G>
<i>zha</i> ^h tree, wood	<i>k'u</i> give; <A> (13)
<i>i-</i> 'with' instrumental verb prefix	<i>kúje</i> shoot at; <A> (9)
<i>ci</i> house; pitch tent; <A>	<i>na</i> ^h <i>k'ó</i> ⁿ hear; <A> (32)
	<i>nó</i> ^h <i>pe</i> be afraid; no ⁿ <S>-pe (58)
	<i>okie</i> speak with one another; oki(<H>-je (34)
	<i>o-</i> 'in' locative verb prefix

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<i>ki(g)-</i> 'one's self, one another' verb prefix
<i>e, he</i> say; <H>
<i>okie</i> speak with one another about; o<A>-kikie (34)
<i>o-</i> 'in' locative verb prefix
<i>ki(g)-</i> 'one's self, one another' verb prefix
<i>gi-</i> dative verb prefix
<i>e, he</i> say; <H>
<i>oyáge</i> tell; o<Y>-age (31)
<i>o-</i> 'in' locative verb prefix
<i>-yage</i> tell; verb root?
<i>ozhú</i> plant, pour; o<A>-zhu (58)
<i>o-</i> 'in' locative verb prefix
<i>-zhu</i> plant, pour; verb root
<i>scéje</i> be long, tall; <S> (44)
<i>ts'ékiye</i> kill one another; ts'e<A>-kiye (9)
<i>ts'e</i> die, be dead; <A>
<i>ki(g)-</i> 'one's self, one another' verb prefix
<i>-ye</i> cause; <A>
<i>wabá</i> ⁿ call out; wa-B>ba ⁿ (66)
<i>wa-</i> 'stuff, something, someone' verb prefix

<i>ba</i> ⁿ call to;
<i>wahó</i> ⁿ break camp; wa<A>-ho ⁿ (43)
<i>wa-</i> 'stuff, something, someone' verb prefix
<i>-ha</i> ⁿ , <i>-ho</i> ⁿ lift, raise; verb root
<i>wáspe</i> be still; <A?> (8)
<i>yumi</i> ⁿ purchase; <Y> (70)
<i>yu-</i> 'by hand' instrumental verb prefix
<i>-mi</i> ⁿ purchase; verb root
<i>yuzé</i> get, take; <Y> (63)
<i>o</i> ⁿ use, do; <NV> (58)
<i>Miscellaneous</i>
<i>a</i> ^h <i>góta</i> our, ours (2)
<i>á</i> ^h <i>lino</i> ^h <i>bá, alí</i> ^h <i>no</i> ^h <i>ba</i> twelve (33)
<i>á-</i> 'on' locative verb prefix
<i>li</i> ⁿ sit, be sitting; <A>
<i>no</i> ^h <i>bá</i> two
<i>che</i> which (58)
<i>chéji</i> on, at, or to the inanimate standing object (1)
<i>che</i> 'the' inanimate standing object
<i>-ji</i> 'on, at, to' location suffix
<i>dáda</i> ⁿ what, something (6)
<i>dódaha</i> at this way, at this side (51)

<i>dóda</i> this way, this side
<i>-ha</i> 'at' location suffix
<i>dódamasi</i> ⁿ this half (51)
<i>dóda</i> this way, this side
<i>masi</i> ⁿ half
<i>e</i> this, that (16)
<i>ejikha</i> ⁿ from there; from this or that (10)
<i>e</i> this, that
<i>-ji</i> 'on, at, to' location suffix
<i>-kha</i> ⁿ 'from' location suffix
<i>gayóje, gayóji</i> at that time (7)
<i>gayó</i> and, then
<i>-ji</i> 'on, at, to' location suffix
<i>gayójeda</i> ^{n, gayójidaⁿ after that, and at that time (59)}
<i>gayó</i> and, then
<i>-ji</i> 'on, at, to' location suffix
<i>da</i> ^{n, -daⁿ and, when}
<i>howé</i> 'yes' for males (71)
<i>ka</i> and, so (62)
<i>kiadóba</i> eight (21)
<i>lébla</i> ⁿ ten (30)
<i>lébla</i> ⁿ - <i>no</i> ^h <i>bá</i> twenty (63)
<i>lébla</i> ⁿ ten
<i>no</i> ^h <i>bá</i> two
<i>lébla</i> ⁿ - <i>no</i> ^h <i>báxcí</i> just twenty (30)
<i>lébla</i> ⁿ ten

<i>no</i> ^h <i>bá</i> two
<i>-xci</i> 'real, very' intensifier suffix
<i>lébla</i> ⁿ - <i>hu</i> hundred (8)
<i>lébla</i> ⁿ ten
<i>hu</i> many
<i>lébla</i> ⁿ - <i>yáblí</i> ⁿ thirty (51)
<i>lébla</i> ⁿ ten
<i>yáblí</i> ⁿ three
<i>mi</i> ^h <i>xci</i> one, just one (1)
<i>mi</i> ⁿ a, an, one
<i>-xci</i> 'real, very' intensifier suffix
<i>no</i> ^h <i>bá</i> two (28)
<i>pahá</i> ^h <i>le</i> first, formerly (39)
<i>péyo</i> ^h <i>ba</i> seven (16)
<i>sáta</i> ⁿ five (72b)
<i>shápe</i> six (16)
<i>shié</i> this again, and again (52)
<i>shi</i> again
<i>e</i> this, that
<i>shke, shki</i> also (6)
<i>shkéda</i> ⁿ about (16)
<i>ya</i> ^h <i>khá</i> 'the' plural sitting object (33)
<i>yegá</i> here (4)
<i>yegákha</i> ⁿ from here (1)
<i>yegá</i> here
<i>-kha</i> ⁿ 'from' location suffix
<i>yi</i> ^h <i>khéji</i> on, at, to the singular sitting object (59)
<i>yi</i> ^h <i>khé</i> 'the' singular sitting object

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<i>-ji</i> 'on, at, to' location suffix	<i>zhá</i> ^h <i>koge</i> wooden chest; thousand (36)	<i>zha</i> ⁿ tree, wood
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<i>kogé</i> make hollow sound; <A>

Example:	Há ^h baye	witá ^h ge	abá	ahú ^h ta abá.
	today	my younger sister	(move sub)	she will be coming
	'My younger sister is coming today'.			

EXPLANATIONS AND EXERCISES

Sentence 1

Yegákha ⁿ	ahúbe che	aó.
from this place (?)	they were coming this way	.
They came from there.		

POSTPOSITIONS » Adverbs + postpositions » yegákhaⁿ

Kanza postpositions frequently attach to adverbs of time and place to indicate a relation of the action or state of being to a particular point. A common example of this is *yegáda*, composed of 'here, now' and 'at'.

The word *yegákha*ⁿ, 'from here' or 'from now', is composed of the adverb 'here, now' and the postposition *-kha*ⁿ, 'from'. It is not altogether clear why the speaker chose to begin this text with *yegákha*ⁿ. Note that this word can also be used to convey the equivalent of the English phrase 'wait a minute'.

VERBS » Motion verbs » hu

As you know, Kanza's motion verbs ('come', 'go', etc.) carry more information than English motion verbs do. They tell not only if one is coming or going, but whether one started out from a customary location (like home) or from a non-customary location (like a friend's house or the movies). They also indicate if one is on the outbound leg of a trip or the return leg. In *ahúbe*, the root verb *hu* means to come from a customary location—in this case, an earlier Kanza homeland—to a non-customary location—such as new sites along a migration route. *Hu* can also be limited to more routine travel situations as seen below:

Pay special attention to the use of the Kanza motion verbs in this text, particularly the complete cyle of *ye, chi, gu*, and *li* demonstrated in Sentences 7-11.

Sentence 2

Nishóje	ópha	ahúbe che	ao,	ts'áge-zhi ^h ga	a ^h góta	abá.
Missouri River	following	they were coming this way	.	old men	our	(move sub)
Our elders came following the Missouri River.						

IDIOMATIC EXPRESSIONS » Nishóje, 'Missouri River'

The Kanza words *ni*, 'water', and *shóje*, 'smoke', combine to form the word for 'Missouri River'.

IDIOMATIC EXPRESSIONS » ts'áge-zhi^hga, 'ancestor'

The Kanza words *ts'áge*, 'father-in-law, old man', and *zhi*^h*ga*, 'small', combine to form a word that can be used to refer to elders, ancestors, or even certain deities in the traditional religious customs. In Sentence 2 it seems to refer to the ancestors of the Kaw people.

POSSESSION » a^hgóta

The possessive pronoun *a*^h*góta* refers either to 'your & my, yours & mine', or 'our, ours'. Here it seems to mean, 'our'.

Sentence 3

Má ^h hi ⁿ	Tá ^h ga abá	yi ^h gábe che	aó.
the Americans		there were none	.
There were no Americans.			

IDIOMATIC EXPRESSIONS » Má^hhiⁿ Tá^hga, 'American'

The Kanza words *má"hi"*, 'knife', and *tá"ga*, 'big', combine to form the word for 'American'. This term or something like it appears in numerous Native American languages. A popular explanation for this phenomenon is that the term refers to the sabers of cavalry officers.

Sentence 4

Ni-oizha"ka yegá éji oli"be che aó.

forks of the river here at it they sat .

They dwelled at that place, in the fork of the river.

IDIOMATIC EXPRESSIONS » ni-oizha"ka, 'fork in the river'

The Kanza word *ni*, 'water', combines with another word composed of parts that mean, respectively, 'in', either 'toward' or 'with', and 'fork', to form the word for 'fork in the river'. The word *oizha"ka* by itself can also refer to a fork in the road.

DEMONSTRATIVES » Use as parts of other words » Demonstratives + postpositions

Kanza demonstratives, *e*, *ye*, *she*, and *gaa*, can combine with postpositions. Though this phenomenon is quite widespread in the language, the most common result is *éji*, composed of *e*, 'that', and *-ji*, 'on, at, to'. This is typically translated as either 'on that', 'at that', 'to that', or just 'there'. We have seen this word numerous times in the texts, so it should look very familiar by now.

Sentence 5

Gayó éji Má"hi" Tá"ga iyabe che aó.

and there Americans they saw .

At that time they saw Americans.

Sentence 6

Má"hi" Tá"ga abá iyaba -da", dáda" k'úbe che aó: Jéghe,

Americans the(rest sub) they saw and what they gave : kettles

motion verbs. The series ends with the return of the people to their former residences as described in Sentence 11.

Sentence 8

Yegá ahíbe -gó, omá"yi"ka mí" -xci wáspe oli"be che aó.

here they reached when season one just still they sat .

When they reached that place, they dwelled for a year.

NUMBERS » mí"xci

The Kanza number for 1 appears as a combination of the indefinite article equivalent to English 'a, an, one', *mí"*, and the 'real, very' intensifier suffix *-xci*, described below. In this way the number is made definite.

INTENSIFIER SUFFIX » -xci

The intensifier suffix *-xci*, 'real, very', is frequently attached to words to make them more definite, intense, or real. For instance, *zhi"ga*, 'small', can also mean, 'aged', but attaching *-xci* yields *zhi"gáxci*, 'very aged, really old'. It can also be used to distinguish closely related concepts. For example, *ta* can mean either 'deer' or 'meat'. *Táxci*, on the other hand refers only to the animal. Likewise, *ho* is 'fish', but *hóxci* is 'catfish', *ho"bé* is 'shoe', but *ho"béxci* is 'moccasin', *mí"* is 'a, an', but *mí"xci* is 'one', and so on. Stress often appears to move rightward to locate itself just before the *-xci* suffix.

Sentence 9

Eji oli"be -dá", Shahí iyaba -da", kúdaba -da", huwaáli

there they sat while Cheyennes saw and shot at and a great many

ts'ékiyabe che aó.

they killed one another .

While they lived there they saw Cheyennes and they shot and killed a great many of one another.

má"zeha, halézhe, má"hi" shki k'úbe che aó.

pan calico knives too they gave .

Americans saw them and gave them things: Kettles, pans, calico, knives too, they gave them.

INTERROGATIVES AND INDEFINITE PRONOUNS

Kanza has a series of words similar to the English 'wh-' words 'who', 'what', 'why', etc., including *be*, *dáda"*, *hagó* (or *hágo*), respectively, which can also be used for the corresponding independent pronoun. For example, *be* can be used for both 'who' and 'someone', *dáda"* for both 'what', and 'something', and so on. Sentence 6 offers an example of the latter, in that the Americans give the Kaws 'things'. Note that the Kanza and English question words or indefinite pronouns do not always line up one-to-one, as evidenced by the fact that Kanza has multiple words for 'where' depending on the physical orientation of the noun in question, and multiple words for 'when', depending on whether the event in question has already occurred or is yet to occur.

CONJUNCTIONS » Phrase-level conjunctions » shke, shki

The conjunction *shke* (or *shki*, with the same meaning but different spelling and pronunciation) is used at the end of a list of nouns or noun phrases. It is typically translated as 'and' or 'also'. It can also appear conjoined with certain pronouns as in *wishki*, 'me, too', *yishki*, 'you, too', and *eshki*, 'that, too', etc. Although it has been seen before, *shki* is used to its best effect in Sentence 6, concluding a list of four single-word noun phrases.

Sentence 7

Gayóje Nishóje ophá ayábe che aó.

then Missouri River following they went .

Then they went following the Missouri River.

VERBS » Motion verbs » ye

The motion verb *ye* means, 'go', 'go there', or 'be going there'. This sentence marks the beginning of a series of events representing a complete cycle of four of the Kanza

IDIOMATIC EXPRESSIONS » Shahí, 'Cheyenne'

The Kanza word *Shahí* is part of a long tradition of Siouan words that refer to Cheyennes and certain other tribes that do not speak Siouan languages. Another Kanza word, *Shayáni*, also means, 'Cheyenne'.

SOUND CHANGE RULES » -(a), -(a)be, -(a)zhi

Several Kanza suffixes, including the imperative and participle marker *-(a)*, the non-continuative aspect marker *-(a)be*, and the negative suffix *-(a)zhi*, begin with a sound, *(a)*, that does not always appear in a word, but which always has some sort of effect on how a word is pronounced. It only appears when the vowel it is attached to is -e (since all Kanza syllables end in vowels, suffixes always attach to vowels), in which case it changes the -e to -a. Otherwise, although it tends to make the vowel held longer than it is normally spoken, it does not appear at all, as in *ophá*, 'follow it', from *ophé*, 'follow', + *-(a)*, 'imperative', but *k'u*, 'give it', from *k'ú*, 'give', + *-(a)*, 'imperative'. When *-e* becomes *-a*, this can trigger other sound change rules, such as *-je* to *-da*, as in *kúdabe*, 's/he shot at it', from *kúje*, 'shoot at'. This *(a)* sound appears three times in Sentence 9, in *iyaba-da"* (from *iyé*, 'see'), *kúdaba-da"* (from *kúje*, 'shoot at'), and *ts'ékiyabe* (from *ts'éye*, 'kill'). Furthermore, a similar sound change triggered by following *-(a)be* with the conjunction *gáda"*, 'and', occurs in two of these verbs, *iyaba-da"* and *kúdaba-da"*.

VERBS » Phrases explained » From ts'e, 'die', to ts'ékiyabe, 'they killed one another'

- (1.) The causative *-ye* is added to the end of the verb *ts'e*, 'die': *ts'éye*, 'kill'.
- (2.) The 'one another' prefix is added to the front of the causative *-ye*: *ts'ékiye*, 'kill one another'.
- (3.) The verb is conjugated with the zero pronoun between the verb *ts'e*, 'die', and the 'one another' prefix to create the 's/he' form: *ts'ékiye*, 's/he kills one another'.

- (4.) The non-continuative suffix *-(a)be* is added to the end, triggering a sound change: *ts'ékiyabe*, 's/he killed one another', or, in this case, 'they killed one another'.

VERBS » Causatives » -ye

Kanza uses a series of words appearing just after or suffixed to the verb to indicate that the subject is causing an object to perform the action or experience the state of being. For example, the causative form of *ts'e*, 'die', is *ts'éye*, 'kill', which literally means 'cause to die'. Several of these causatives are based on the <A> verb *ye*, 'cause', but the <G> verb *gághe*, 'make', is used as well.

The <A> verb *ye*, 'cause', is suffixed to the verb, and in the process becomes the main verb, receiving all the necessary prefixes and suffixes. For example, 'she killed me' in Kanza would be *ts'ed'yabe*, from *ts'e*, 'die', *aⁿ*- 'me', *Ø*-, 's/he', *ye*, 'cause', and the non-continuative suffix *-(a)be* (literally, 'she caused me to die').

The causative in Sentence 9 is actually *-kiye*, featuring the 'one another' prefix *ki(g)*-. Like plain *-ye*, the *-kiye* causative conjugates with <A> pattern pronoun prefixes attached just before this prefix.

Sentence 10

Ejíkhaⁿ xáya háze agúbe che aó.

thence back again fleeing they were coming .

From there they fled arriving back.

POSTPOSITIONS » -khaⁿ

The postposition *-khaⁿ* translates as 'from'. This postposition does not always attach to its object directly, but to another "placeholder" postposition, typically *-ji* or *-ta*, which attaches first. When this occurs, the meaning for the first postposition tends to be obscured by the meaning of *-khaⁿ*. For instance, the first word in Sentence 10 is *ejíkhaⁿ*, not **ekháⁿ*.

VERBS » Participles » Others

Occasionally, Kanza participles are left unmarked, without any suffix on them at all. In such cases, the participle appears identical to its vocabulary list form. It is unclear why this occurs. In Sentence 10, for example, we have *háze*, 'flee', acting as a participle, 'fleeing', without suffixation at all.

VERBS » Motion verbs » gu

The motion verb *gu* means, 'come back', 'come back home here', or 'be coming back home here'.

Exercise 5.1—Causatives

Each verb below contains some form of the *-ye* causative, an <A> verb using the following subject pronoun prefixes: *a-* for 'I', *ya-* for 'you, y'all' *Ø-* for 's/he', and *aⁿ(g)-* for 'you & I, we'. Additionally, it takes the following object prefixes *aⁿ-* for 'me', *yi-* for 'you, y'all' *Ø-* for 'him, her, it them', *wa-* for 'you & I, we', and *wi-* for 'I to you'. Note also that object prefixes attach before subject prefixes.

For each verb listed below, create the form specified.

ts'éye, 'kill'

I killed you: _____

you killed me: _____

wáspeye, 'cause to be still'

I caused her to be still: _____

she caused me to be still: _____

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we caused her to be still: _____

xójeje, 'cause to be gray'

you caused him to be gray: _____

he caused you to be gray: _____

húye, 'cause to come here'

it caused us to come here: _____

we caused it to come here: _____

ghagékiye, 'cause one another to cry'

they caused one another to cry: _____

I caused myself to cry: _____

Exercise 5.2—Motion verbs

The Kanza motion verb system is simple enough to be learned quickly, but complex enough to keep learners on their toes while attempting to master it. Kaw Nation Language Coordinator Dr. Linda Cumberland is one of the world's leading scholars on Siouan motion verbs. Her doctoral dissertation "A Grammar of Assiniboine: A Siouan Language of the Northern Plains" (Indiana University, 2005) presents a model of motion verbs that is quite useful in learning the details of the system. Below you will find a brief discussion of the Kanza system based on her model. Before starting this exercise, please take a moment to review the system.

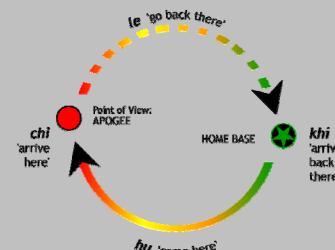
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MOTION VERBS

The Kanza motion verbs consist of two separate four-verb sets. The first set—*ye*, *hi*, *gu*, *li*—is presented from the point of view of a "home base," and describes a trip from that base to the point, called apogee, at which the traveler chooses to begin a return trip.



The second set—*hu*, *chi*, *le*, *khi*—presents a trip from the point of view of the apogee, but still progresses from home base to apogee and back.



An analogy for learning the system is that of a foot race on a school playground, from the school building to the gymnasium and back. One group of spectators stands at the school building. These students represent the first set of verbs. Another group of students, representing the second set of verbs, watch from the gymnasium. On the first leg of the race, the spectators at the school describe the runners moving away from them with the verb *ye*, 'go there', while the gymnasium

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spectators describe the runners approaching them using *hu*, 'come here'. When the runners touch the wall of the gymnasium, the first group of spectators would describe the action using a form of the verb *hi*, 'arrive there', while the second set use *chi*, 'arrive here'. On the last leg, the school spectators use *gu*, 'come back here', while the gymnasium spectators use *le*, 'go back there'. Lastly, as the runners reach the finish line, the first group uses *li*, 'arrive back here', while the second group uses *khi*, 'arrive back there'. The same event has been described in two ways, both equally accurate, depending on point of view.

You might have noticed something interesting about the vowels in these verbs. For motion away from the point of view, the verbs end in -e (*ye* in Set 1, *le* in Set 2). For motion toward the point of view, the verbs end in -u (*gu* in Set 1, *hu* in Set 2). Furthermore, for all arrivals, the verbs end in -i (*hi* and *li* in Set 1, *chi* and *khi* in Set 2).

Motion away	-e	Motion toward	-u	All arrivals	-i
Set 1:	<i>ye</i>	Set 1:	<i>gu</i>	Set 1:	<i>hi, li</i>
Set 2:	<i>le</i>	Set 2:	<i>hu</i>	Set 2:	<i>chi, khi</i>

For each sentence below, circle whether the speaker (not the traveler) is speaking from the perspective of the traveler's home base (HB) or apogee (A). Then provide an English translation of the sentence.

Kadⁿze abá ahíbe.

HB A Translation: _____

Máⁿhiⁿ Táⁿga abá ahúbe.

HB A Translation: _____

Payiⁿ abá alábe.

HB A Translation: _____

Shahí abá alíbe.

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HB A Translation: _____

Aⁿgágube.

HB A Translation: _____

Gaxá khéji ble ta miⁿkhé.

HB A Translation: _____

Yachibazhi.

HB A Translation: _____

Ci aⁿgóta chéji yakhi?

HB A Translation: _____

Exercise 5.3—Determining subject

Because of how conjugation works and how sentences are structured, it is not always easy to figure out what the subject of a Kanza sentence is. For instance, the verb form *ts'éaⁿyabe* can be 'he killed me', 'she killed me', 'it killed me', 'they killed me', 'we killed him', 'we killed her', 'we killed it', or 'we killed them'. Plus, a subject may only be implied in the sentence after being introduced in an earlier one. Finally, indefinite articles or the absence of subject markers can make the task of sorting out subjects from objects difficult.

Each set of sentences below contains a potentially ambiguous verb in **boldface**. First, translate the sentences paying close attention to the context. If the subject of the ambiguous verb is found elsewhere in the set, underline it.

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Wak'ó akhá ke ts'e miⁿ iyabe. Naⁿstábe.

Translation: _____

Nika wíta abá maⁿyiⁿ abá. Máⁿhiⁿ Táⁿga miⁿ máⁿhiⁿ taⁿga miⁿ k'úbe.

Translation: _____

Ci wíta chéji alí-go, ni shóⁿge wíta ak'úbe.

Translation: _____

Aⁿgáhube-go, wéts'a táⁿga miⁿ waká'yabe. Ts'éaⁿyábe.

Translation: _____

Sentence 13

Dádaⁿ k'úbe ao.

what they gave .

They gave them things.

Sentence 14

Ejikhaⁿ Dópik'e gaxá ophá ahúbe che aó.

thence Topeka river following they were coming .

From there they came following the Topeka creek (Kansas River.).

Sentence 15

Waxliyuze -oizhaⁿka éji oliⁿbe che ao.

Wakarusa mouth at it they sat .

They dwelt at the fork of the Wakarusa River

Sentence 16

Omáⁿyiⁿka shápe péyoⁿba shkédáⁿ liⁿbe skáⁿ e.

season six seven even they sat perhaps that

They dwelt there maybe six or seven years.

Sentence 17

Éji oliⁿbe -dáⁿ, *Máⁿhiⁿ Táⁿga abá* *achibe che* aó.

ther they sat in when Americans (move sub) they came .

They were living there when the Americans arrived.

Sentence 18

Dádaⁿ k'úbe che aó.

what they gave .

(The Americans came and) gave them presents.

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Sentence 11

Ni-oizhaⁿka háze alíba -dáⁿ, *omáⁿyiⁿka miⁿxcí éji*

forks of the river fleeing they came back and season one there

oliⁿbe che aó.

they sat .

They fled back to the fork in the river and lived there one year.

Sentence 12

Éji oliⁿbe -daⁿ, *Máⁿhiⁿ Táⁿga abá* *achibe che* aó.

there they sat when Americans (move sub) came .

They were dwelling there and the Americans arrived.

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Sentence 19

Ejíkhaⁿ Dópik'e gaxá ophá ahúbe che aó.
thence Topeka river following they were coming .
Then the people continued to ascend the Kansas River.

Sentence 20

Dópik'e éji ahúbe che aó.
Topeka there theywere coming .
They reached the site of Topeka.

Sentence 21

Omá"yi"ka péyo"ba kiadoba shkédaⁿ éji olí"be che aó.
season seven eight even there they sat in .
There they dwelt for seven or eight months.

Sentence 22

Dópik'é olí"be che, idáye akhá iyabe che aó,
Topeka they sat in when my father (rest sub) saw it ,

Má"hi" Tá"ga shki wéyabe che aó.
Americans too he saw them .
This was during the life of my father, who saw the Americans there.

Sentence 23

Má"hi" Tá"ga abá achibe -gó, dádaⁿ k'úbe che aó.
Americans (move sub) came when what they gave .
When the Americans came, they gave presents.

Sentence 24

Idáye akhá dó"babe che aó.
my father (rest sub) saw it .
My father saw it.

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Sentence 31

Idáye akhá dó"babe -dáⁿ, a"má"yagabe ao.
my father (rest sub) saw it so he told me .
My father told me that he saw them.

Sentence 32

Gayóji Má"hi" Tá"ga abá Wázhi"tana oyágabe ábe ao; Wázhi"tana
then Americans (move sub) Washington told of him he said . Washington

zházhe itá céga na"k'ó"be ábe ao.
name his new they heard he said .
And the Americans told of Wash-ington, he said; he said that they heard Washington's name for the first time.

Sentence 33

Gayó gahige ya"khá alí"no"ba Wázhi"tana dó"babe ábe ao.
then chiefs the (pl sit obj) twelve Washington saw him he said .
He said that twelve chiefs saw Washington.

Sentence 34

Éji dó"be ahibe -gó, "Má"zeská a"yák'uzhi aó," ábe skáⁿ,
there to see him arrived when money you did not give me . said perhaps

Kaá"ze akhá Wázhi"tana okiaba -daⁿ.
Kaw (rest sub) Washington they talked with when
When they reached there, the Kaw chiefs talked with Washington, saying, "You did not give us money."

Sentence 35

Gayó Wázhi"tana akhá Kaá"ze má"zeska wak'úbe skáⁿ e.
and Washington (rest sub) Kaw money gave them perhaps that
Then Washington gave money to the Kaws.

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Sentence 25

Má"zeska k'úbazhi che aó.
money they did not give .
They did not give money.

Sentence 26

Ejíkhaⁿ Kaá"ze abá Dópik'é gaxá ophá ahúbe che aó.
thence Kaw (move sub) Topeka river following were coming this way .
Then the people went further up the river, ...

Sentence 27

Wani"je Hu -oízha"ka éji olí"be che aó.
Wani"je Hu forks there they sat in .
... building a village at the mouth of the creek called Wani"je Hu (Missouri creek).

Sentence 28

Omá"yi"ka no"bá -go, Wáhioyaha abá achibe che aó.
season two when Potawatomis (move sub) they came .
When they had been there two seasons, the Potawatomis came.

Sentence 29

Céga Nika Zhúje é-hnaⁿ iyabe ao.
new Indians them only they saw .
They were the first Indians that they had seen in that region.

Sentence 30

Gayóji omá"yi"ka léblaⁿ-no"báxci olí"be -gó, Má"hi" Tá"ga akhá
then seasons just twenty they sat in when Americans (rest sub)

achibe che aó.
came .
When they had been there just twenty seasons, the Americans came.

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Sentence 36

Gayó má"zeska zhá"koge -léblaⁿ wak'úbe skáⁿ e.
and money wooden box ten gave them perhaps that
He gave them ten thousand dollars.

Sentence 37

Gayó Wázhi"tana má"zeska wak'úbe -gó, mázhaⁿ yé Kaá"ze akhá
and Washington money gave them when land this Kaw (rest sub)

Má"hi" Tá"ga k'úbe ao.
Americans gave .
And when Washington gave them the money, the Kaws gave this land to the Americans.

Sentence 38

Édaⁿ Má"hi" Tá"ga akhá ayi"be ao.
therefore Americans (rest sub) have it .
Therefore the Americans have it.

Sentence 39

Kaá"ze gahige watá"ga pahá"le yi"khé cí tóba Wázhi"tana akhá
Kaw chief principal before the one who lodge four Washington (rest sub)

k'úbe ábe ao.
have it he said .
Washington said that he gave four lodges to the principal chiefs, ...

Sentence 40

Í'ci no"bá k'úbe ábe ao.
stone house two gave he said .
... that he gave two stone houses, ...

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Sentence 41

Zháⁿ-íci noⁿbá k'úbe ábe ao.

frame house two gave he said .
... and two frame houses.

Sentence 42

Gayó yé oliⁿbe chéji, alibe che aó.

and this sat in when they came .

... And when the Kaws dwelt in this place (whence the chiefs were called to Washington?), the chiefs came back.

Sentence 43

Gayó wahóⁿ ahúbe che aó.

and breaking up the camp they were coming .

They re-moved to a distance, coming in this direction.

Sentence 44

Yegá Céghe Scéje oliⁿbe che aó, Kaáⁿze abá.

here Level long they sat in . Kaw (move sub)

They dwelt here at "Long Level," ...

Sentence 45

Ceghóliⁿ yadábe ao.

Ceghóliⁿ it is called .

... which they called "Village on a Level." (This was on Vermillion creek.)

Sentence 46

Gayó Máⁿhiⁿ Táⁿga akhá iⁿci míⁿxcí gahíge paháⁿle yiⁿkhé

and Americans (rest sub) stone house one chief first the (sit obj)

khíghabe aó.

made for him .

And the Americans made a stone house for the first chief.

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When they were there, the Americans came again.

Sentence 53

Wicigo ts'ázhi shóⁿ-akhá, achibe ao.

my grandfather not dead still he stood they came .

When they came, my grandfather had not yet died.

Sentence 54

Achibe -gó, dódaha ts'ábe che aó

they came when on this side of he died .

Be he died subsequent to that visit.

Sentence 55

Nitó -oizhaⁿka yegá ophá ayé góⁿyabe che aó, Kaáⁿze abá.

Blue River forks here following to go they wished . Kaw (move sub)

The Kaws then wished to go up the Kansas River, above the mouth of the Big Blue.

Sentence 56

Ozó táⁿga éji ayé góⁿyabe che aó, paháⁿle ché.

wooded bottom land great there to go they wished . first the

They first desired to go to an extensive bottom land, abounding in timber, where Junction City now stands.

Sentence 57

Gistóba -dáⁿ, okikiabe che aó.

they assembled and talked together .

They assembled in council.

Sentence 58

Maⁿyiⁿka puzá ché wakhózu ozhú tábe ché, 'óⁿzhi ché hoⁿyába

soil sand the corn they would plant in it would not do they thought

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Sentence 47

Ejikhaⁿ máⁿzeska zháⁿ-koge léblaⁿ shóⁿshoⁿ k'úbe ao.

from that time money wooden boxes ten always they gave .

And from that time, they continued to give ten thousand dollars (a year).

Sentence 48

Céska léblaⁿ-hu-miⁿ k'úbe ao.

cattle a hundred they gave .

They also gave a hundred head of cattle, ...

Sentence 49

Kokósa léblaⁿ-hú míⁿxcí k'úbe ao.

hogs hundred one they gave .

... and a hundred hogs.

Sentence 50

Gayó omáⁿyiⁿka léblaⁿ-noⁿbáxcí yegá oliⁿbe ábe ao.

and seasons just twenty here they dwelt he said .

And the Kaws dwelt there just twenty seasons.

Sentence 51

Gayó wahóⁿba -dáⁿ, Nitó -oizhaⁿka dódamasiⁿ omáⁿyiⁿka

and removed and Blue River forks on this side of the stream seasons

léblaⁿ-yábliⁿ shkédáⁿ oliⁿbe ábe ao.

thirty about they dwelt he said .

Then they removed, and dwelt for about thirty seasons on this side of the mouth of the Big Blue river.

Sentence 52

Ėji oliⁿbe chéji, Máⁿhiⁿ Táⁿga abá éji achibe che aó, shié.

there they dwelt when Americans (move sub) there they came . again

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-dáⁿ, nóⁿpabe che aó, pizhi-azhiⁿbe ao.

and they feared it . they disliked it .

They thought that if they planted the corn in sandy soil, it might not mature; and fearing such a result, they disliked the land.

Sentence 59

Gayójedaⁿ Máⁿhiⁿ Táⁿga abá Nitó yiⁿkhéji achibe ao.

after that Americans (move sub) Blue River to the (sit obj) came .

After that, the Americans came a second time to the Big Blue.

Sentence 60

Achibe -gó, Khaónzil Blo éji achibe ao, Kaáⁿze abá.

they came when Council Grove to came . Kaw (move sub)

Then the Kaws came to Council Grove.

Sentence 61

Ėji achibe -gó, omáⁿyiⁿka léblaⁿ-yábliⁿ shkédáⁿ éji wáspabe,

there they came when seasons thirty about there were still

hóⁿble ao.

I suppose .

At this latter place, they dwelt about thirty years, I suppose.

Sentence 62

Ká éji ipahoⁿ ao.

and there I knew about it .

(I know about the history of the tribe at that place.)

Sentence 63

Omáⁿyiⁿka léblaⁿ-noⁿbá wak'ó wita blúze ao, ejikhaⁿ.

seasons twenty woman my I took . since then

It has been twenty years since I took my wife.)

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Sentence 64

Ejíkha" má"zeska zhá"koge lébla" yuzé sho"shó"be ao.
since then money wooden boxes ten they received always .
Since then they have continued to receive the ten thousand per annum.

Sentence 65

Gayó Wázhí"tana akhá Khaónzil Blo mazhá" gó"yabe ao.
and Washington (rest sub) Council Grove Land desired .
Then Washington desired the land at Council Grove.

Sentence 66

Gahige yábli" wába" chiyabe ao, Wázhí"tana akhá.
chiefs three he called them suddenly . Washington (rest sub)
He suddenly called for three chiefs.

Sentence 67

Kaá"ze yábli" ahíbe ao, Wázhí"tana yí"khéji.
Kaw three went . Washington to the (sit obj)
The three Kaws went to Washington.

Sentence 68

Cí itá chéji dó"babe ao.
house his at the they saw him .
They saw him at his house.

Sentence 69

Wázhí"tana akhá Kaá"ze yábli" ówakiábe ao.
Washington (rest sub) Kaw three talked with them .
He talked with the Kaws, ...

Sentence 70

"Khaónzil Blo mazhá" blúmi kó"bla eyaó," ábe ao, Wázhí"tana akhá.
Council Grove land I buy I wish indeed said . Washington (rest sub)

... saying, "I wish to buy the land at Council Grove"

Sentence 71

Gayó Kaá"ze yábli" akhá, "Howé!" ábe ao.
and Kaw three (rest sub) yes! they said .
And the three Kaws said, "Yes!"

Sentence 72

Kaá"ze akhá, "Howé!" ábe -gó,
Kaw (rest sub) yes! said when

Wázhí"tana akhá má"zeska zhá"koge -lébla"-hu
Washington (rest sub) money wooden box hundred

-shápe -éji -lébla"-hu wak'ú tábe ábe ao.
six there hundred five would give them he said .
Then Washington said that he would give them six hundred and fifty thousand dollars (?).

Sentence 73

Kaá"ze akhá má"zeska gó"yabe -gó, "Howé!" ábe ská" e.
Kaw (rest sub) money desired when Yes! said perhaps that
The Kaws consented because they desired the money.

Sentence 74

Gayó yegá agú gó"yabe ská" e.
and here to be returning they wished perhaps that
And they desired to return home.

Sentence 75

Wázhí"tana akhá yegá oli"be gó"yabe ská" e.
Washington (rest sub) here to dwell wished perhaps that
Washington wished to dwell here at Council Grove.

NOTES

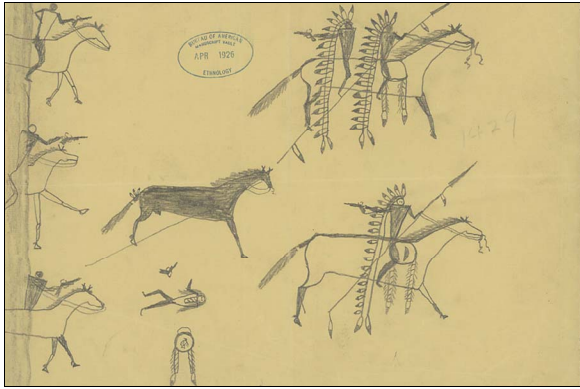
James Owen Dorsey writes, "The Kansas went along the Missouri R. till they reached a place south of the Iowa Reservation, and the present state line of Kansas. The fight with the Cheyennes lasted two days, many warriors being killed on each side. gahí"ge yańka alí"-nu"ba, six chiefs and six brave men. There are several discrepancies between the above account and that of the official records. The following were the treaties made between the U.S. and the the Kansas: - 1815, Oct. 28. Vol. 7, p.137. Ninian Edwards and Auguste Choteau, Commissioners for the U. S. No money paid to the Indians. 1825, June 3. Vol. 7, p. 244. At S. Louis. Wm. Clark acting for the U. S. 3500 a year, for twenty years promised. Hogs, cattle, etc., and 1824, Aug. 16. Vol. 7, p. 270. At the Methodist mission (among the Kansas). # 1846, Jan. 14. Vol 9, p. 342, 202,000 promised the Kansas, on account of their consent to sell the eastern half of their territory. 1859, Oct. 5. Vol 12, p. 1111. At the Kansas Agency. 1862, Mar. "18." Vol. 12, p. 1211. At the Kansas Agency. No record of a treaty made with three chiefs, or with any number of chiefs at Washington, D. C., can be found!" Additionally, Dorsey summarizes the events depicted in the story as follows: "Kansas R. (month) saw Big Knives, before 1798 (?). Up Mo. R. (1 season) fought Cheyennes, 1798 (?). Down Mo. To mouth of Kansas R. (1 season), 1807 (?) 1800 (?), Big Knives came, 1801 (?), 1808 (?). 1804 were on Kansas R. in 2 villages after leaving the Mo. R., Lewis and Clark. Up the Kansas R. 6 or 7 seasons at mouth of Wakarusa Creek, Big Knives came, 1811 (?) or 1808 (?). Up to Topeka (7 or 8 seasons) Big Knives came (1815). Waqube-ki"i's father saw them. No money given (1815, Aug. Choteau). Up the R. to Wanindje hü, 20 seasons in all, then Putewata, 18 seasons later Big Knives told of Washington. Then 12 chiefs into Washington, 1825 - hogs, cattle, horses, etc. (Gov. Clark, at St. Louis ?)."

Sentence 76

Gayó a"gáhube ao.
and we were coming hither for the first time .
So we started hither ...

Sentence 77

Yegá a"gáchibe ao.
here we have come .
... and we came to this place (Kaw reservation in Indian Territory).



Ledger drawing courtesy of National Anthropological Archives. Original artwork by Pahá'le Gáxli, Kaw Tribal Member.¹ The battle depicted above is the same one described in the text.

Text 6: Battle between the Kaws and Cheyennes

Pahá'le Gáxli, c. 1880

This is a historical narrative that describes a battle whereby the Kanza pulled a surprise attack on a Cheyenne war party while they (the Kanza) were hunting buffalo out on the Plains. After the Kanza were warned of a possible attack, a furious, and bloody, fight ensued with the Kanza killing some thirty Cheyenne and the Kanza incurring a number of their own casualties. In the Notes for this text, the Rev. James O. Dorsey states that this battle occurred in 1873, near Fort Larned, Kansas. This is the same year that the tribe was removed to Oklahoma, so the incident must have occurred early in the year. There is little, if any, historical data on this battle, primarily because it occurred between two Indian tribes and essentially did not involve any non-Indians, although the Kanza were forewarned of the impending attack by a white soldier sent from Fort Larned. A major battle between the Kanza and Cheyenne had occurred in 1868 at the Kanza Reservation near Council Grove, Kansas, but this appears to be an entirely separate incident.

Jim Benbrook, *Kaw Tribal Member*.

¹ Pahá'le Gáxli. (c. 1882). Pahaulegaqili [sic.] drawing of battle ca. 1868 between Kansas and Cheyennes at near Fort Larned, Kansas. In J. O. Dorsey (Collector). Manuscript 4800 James O. Dorsey Papers, NAA MS 4800: (3.2.2) [248, part] (26 x 33 cm, graphite ledger drawing, NAA INV 08724400). Suitland, MD, USA: National Anthropological Archives.

„Gagó gashóⁿ ayábe ao, édaⁿ Shayáni akhá shape ikudabe-zhíⁿ, níyabe ao. „Pahá'le Gáxli akhá áshka-zhíⁿga híbe-gó, óyaha wahótaⁿ má"xcaⁿ ikudabe-dáⁿ, ts'éyabe ao. „Xuyólaⁿge yuzábe ao, ceháwale yíⁿkhé shke yuzábe ao, wanáⁿp'iⁿ ska itá yíⁿkhé shke yuzábe ao, má'ze áyastale hegáxe áyastale khe zaani yuzábe ao, hegáxe shke yuzábe ao.

English

„We went to the haunts of the buffalo, and encamped there. „We encamped by the stream having two names, Wása Yíⁿge Zhéga Búxoⁿ and A Yíⁿgé Gaxá. „Our camp was near the mouth, where Larned, KS, now stands. „The white soldiers were in a fort.

„A soldier came to us on the following morning. „The Kaw interpreter at that time was called, Ed Anderson. „The soldier spoke to him. „“The Cheyennes are at a short distance. „There are thirty men. „The officer said that I should come tell you, so I have come,” said he.

„Just then the Cheyennes attacked us. „They killed Cizhiⁿ Hóⁿga.

„The Kaws seized their horses, mounted them, and took their guns. „All took their weapons. „They rushed suddenly on the enemy. „The Kaws pursued the Cheyennes, and when they had gone about five miles, the principal Cheyenne was killed by Pádoka Gáxli. „A Kaw took his black horse. „Pádoka Gáxli took it. „Then they pursued them to a small creek called Ujé Yíⁿge Le Zhíⁿga, The Small stream Without a Mouth. „Then they scared the Cheyennes into a wide valley, where they destroyed them. „At sunset, only three got out alive. „And the Cheyennes wounded us, too.

„Óshe Góⁿya laid his gun thus (i.e., pointed it at a Cheyenne) in order to shoot at a Cheyenne. „But before he shot it, a Cheyenne anticipated him, shooting first. „The bullet followed the course of the arm, in which it lodged, remaining awhile.

Battle between the Kaws and Cheyennes

Kaá'ze íe

„Cedó'ga géji a'gáyaba-daⁿ, a'cibe ao. „Ye Nízhuje itata Wása Yíⁿge Zhéga Búxoⁿ gaxá khé éji a'cibe ao. „Á Yíⁿgé Gaxá-oizha'ka ejí eyaó. „Ákida tá'ma'laⁿ olíⁿ akhá eyaó.

„Ákida míⁿxci achíbe ao, gasíⁿxci é. „Gayó Kaá'ze iéwaska Ed Anderson zházhe ayíⁿbe ao. „Ákida akhá okiábe ao. „Shayáni áshka-zhíⁿga íjé akhá eyaó. „Níka léblaⁿ-yábliⁿ akhá eyaó. „Ákida watá'ga akhá owíblage phú che á adáⁿ, owíblage achí eyaó,” ábe ao. Hao.

„Gagójidaⁿ waká'yabe ao, Shayáni abá. „Cízhiⁿ Hóⁿga ts'éyabe ao, Shayáni akhá. Hao.

„Kaá'ze shóⁿge lúzaba-daⁿ, ágiliⁿba-dáⁿ, wahótaⁿ shke lúzabe ao. „Zaani wapáhi lúzabe ao. „Ká'ya yéyabe ao. „Ká'ya yéyabe, Shayáni Kaá'ze-baashé. „Gayójidaⁿ Kaá'ze akhá oxlé ayábe ao. „Wékoce sátaⁿ hi óyaha, Shayáni gahíⁿge watá'ga khe ts'éyabe ao „Kaá'ze abá é ts'éyabe ao. „Shóⁿge sábe itá shke Kaá'ze akhá oyíⁿgabe ao. „Pádoka Gáxli akhá oyíⁿgabe ao. „Gayójidaⁿ oxlé ayába-dáⁿ, wachíⁿshka zhíⁿga, Ujé Yíⁿgé Le Zhíⁿga, éji obáyazabe ao, ogásta khejí. „Gayó ejí Shayáni zaani yíⁿyabe ao. „Míⁿ-hiyé-go, yábliⁿ-hnaⁿ íyoⁿbe akhíbe ao. „Gayó a'géshki Shayáni akhá óbe ao.

„Óshe Góⁿya Shayáni wakúje ta wahótaⁿ iheyabe gagó ao. „Wakúda yéyazhi shóⁿ-yíⁿkhé, Shayáni akhá é pahá'le kúdabe ao. „Á khe ópha ahú gághabe ao. „Má'zemaⁿ yíⁿkhé oyáha shóⁿ abá eyaó.

„Shayáni míⁿxci oshtábe ao. Hao.

„Ats'é kó'bla eyaó,” ábe ao.

„Pahá'le Gáxli akhá wahótaⁿ-scéje míⁿxci ayíⁿ akhá eyaó. „Shayáni akhá wahótaⁿ-dápa zhíⁿga, pí'sta zhíⁿga, míⁿxci ayíⁿ akhá eyaó. „Ká'ya ayábe ao, Pahá'le Gáxli abá.

„Only one Cheyenne remained.

„I wish to die,” said he.

„Pahá'le Gáxli had a long gun, and the Cheyenne had a short gun, a small pistol. „Pahá'le Gáxli rushed on him, taking care to move in a zigzag course. „Therefore when the Cheyenne shot at him six times, he missed him. „When Pahá'le Gáxli got within a short distance of the Cheyenne, he shot at him once with the gun, and killed him. „He took his eagle headdress, shield, white necklace, pieces of metal stuck along his scalplock, and the scalplock itself.

NEW VOCABULARY

Nominal	má'ze iron, metal ma ⁿ arrow mí ⁿ -hiyé sunset (24) mí ⁿ sun hiyé have gone; <NONE> ogásta basin, flood plain (22) Shayáni Cheyenne (8) tá'ma'la ⁿ town, camp, clan? (4) wachi'shka river, stream (22) wahóta ⁿ gun (13) wa- 'one that, one who' absolutive noun prefix hóta ⁿ make characteristic sound; <A> waná'p'í ⁿ necklace (37a)	wapáhi sharp object, weapon (14) wa- 'one that, one who' absolutive noun prefix páhi be sharp; <IMP> wékoce mile (18) xuyóla'ge eagle headdress (37a) xuyá eagle óla'ge hat
Verbal		
		ágili ⁿ sit on one's own; a<A>-lí ⁿ (7) á- 'on' locative verb prefix gí(g)- 'one's own' verb prefix

<i>liⁿ</i> sit, be sitting; <A>	<i>í-</i> 'with' instrumental verb prefix	<i>xle</i> chase <A>
<i>áyastale</i> be attached on; <IMP?> (37b)	<i>kúje</i> shoot at; <A>	<i>sábe</i> be black; <S> (20)
<i>á-</i> 'on' locative verb prefix	<i>íyoⁿbe</i> appear, rise; i<Y?>o ⁿ be (24)	<i>ts'éye</i> kill; ts'e<A>ye (12)
<i>ya-</i> 'by mouth' instrumental verb prefix	<i>khi</i> arrive home there; <A> (24)	<i>ts'e</i> die, be dead; <A>
<i>-sta</i> adhere to; verb root	<i>lúze</i> get, take one's own; <A> (13)	<i>-ye</i> cause; <A>
<i>á-</i> 'on' locative verb prefix	<i>gi(g)-</i> 'one's own' verb prefix	<i>yiⁿye</i> exterminate; yi ⁿ <Y>e (23)
<i>-le</i> place, put inanimate standing object; verb root	<i>yuzé</i> get, take; <Y> miss; <A?> (35)	
<i>baashé</i> 'y'all' moving continuative aspect marker (16)	<i>niye</i> wound; <IRR> (25)	
<i>dápa</i> be short; <S> (33)	<i>obáyaze</i> scare into; o<B?>ayaze (22)	
<i>gághe</i> make; <G> (28)	<i>o-</i> 'in' locative verb prefix	
<i>iheye</i> lay a single inanimate object down; ihe<A>ye (26)	<i>bayaze</i> scare?; <B?>	
<i>ihé</i> be a singular inanimate lying object; <IMP>	<i>oshcé</i> throw away, abandon; o<A>sche (30)	
<i>-ye</i> cause; <A>	<i>o-</i> 'in' locative verb prefix	
<i>ijé</i> face; be facing?; i<A?>je (8)	<i>-shce</i> leave behind; verb root	
<i>ikuje</i> shoot at with; i<A>kuje (35)	<i>oyiⁿge</i> catch, hold; o<Y>i ⁿ ge (20)	
	<i>oxlé</i> pursue, chase in; o<A>xle (17)	
	<i>o-</i> 'in' locative verb prefix	

Miscellaneous
<i>aⁿgëshki</i> we also, us also (25)
<i>aⁿ(g)-</i> 'you & I, we' in active verbs
<i>e</i> this, that
<i>shke, shki</i> also
<i>gagójidaⁿ</i> just now (11)
<i>gasíxci, gasiⁿxcí</i> in the morning (5)
<i>gasí, gasiⁿ</i> morning
<i>-xci</i> 'real, very' intensifier suffix
<i>máⁿxcaⁿ</i> once (36)
<i>khe</i> 'the' inanimate lying object (2)
<i>yéye</i> suddenly? (15)
<i>zaaní, zaaniⁿ</i> all, everyone (14)

EXPLANATIONS AND EXERCISES

Sentence 1

Cedóⁿga géji aⁿgáyaba -daⁿ, aⁿcibe ao.
buffalo bulls to the haunts we went and we encamped .
We went to the haunts of the buffalo, and encamped there.

VERBS » Phrases explained » From ye, 'go there' to aⁿgáyaba-daⁿ, 'and we went there'

- The verb is conjugated to create the 'you & I/we' form, with aⁿ(g)-, a. and because ye is a motion verb, it gets a special motion prefix a- in the 'we' form, between the pronoun and the verb, b. and because the sound after the pronoun is a vowel, aⁿ(g)- now receives its (g) element: aⁿgáye, 'we go there'.
- The non-continuative suffix -(a)be is added to the end, triggering a sound change rule: aⁿgáyabe, 'we went there'.
- The clause-level conjunction adaⁿ, 'and', is added to the end, triggering a sound change rule: aⁿgáyaba-daⁿ, 'and we went there'.

Sentence 2

Ye	Nizhuje	ítata	Wása Yí ⁿ ge Zhéga Búxo ⁿ	gaxá
this	Arkansas River	towards the head	Wasá Yí ⁿ ge Zhegá Buxó ⁿ	stream

khé éji aⁿcibe ao.
the (sit obj) by it we encamped .

We encamped by the stream having two names, Wása Yíⁿge Zhéga Búxoⁿ ...

WORD ORDER RULES » Example using a place name

The place name *Wása Yíⁿge Zhéga Búxoⁿ*, 'Wása Yíⁿge Breaks Leg', offers a good example of Kanza word order rules. The personal name *Wása Yíⁿge* ('Without Black

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Bear?), itself composed of a noun followed by a verb, acts as a subject noun phrase. It is followed first by another noun, a representation of the object 'leg'. These nouns are followed at last by a verb meaning, 'break', which rounds out the expected Subject-Object-Verb word order.

STRESS RULES

Stress, i.e., which syllables are loudest and where the accent marks go in words, is a complex phenomenon in Kanza. As a general rule, stress tends to fall on either the first or second syllable in a word, with the second syllable being the most common, particularly in verbs. The addition of prefixes can move stress to the left, particularly verb pronoun prefixes without vowels, such as *bl-* in *blúmiⁿ*, 'I buy', from *yumiⁿ*, 'buy'.

Although stress placement on verbs can be complex, it is comparatively regular once one understands the basic system. The stress of proper nouns, however, can be quite complicated indeed. The stress pattern of Sentence 2's noun phrase *Wása Yíⁿge Zhéga Búxoⁿ*, for instance, is exactly the opposite from what is expected on a word-by-word basis—*wasá*, unknown meaning (possibly a form of *wasábe* 'black bear'), but stress rarely falls on *wa-*, *yiⁿgé*, 'lack', *zhegá*, 'leg', and *buxóⁿ*, 'break'.

Sentence 3

Á Yíⁿgé Gaxá -oizhaⁿka eji eyaó.
No Arm Stream forks it is there indeed
... and A Yíⁿgé Gaxá. *Our camp was near the mouth, where Larned, Kas., now stands.*

VERBS » Use of non-verbs as verbs » Demonstratives + postpositions

Demonstrative-postposition combinations, such as *éji*, 'there', can be used as verbs. For instance, *éji abá* means, 's/he is there'. Still, it is not clear if Sentence 3 actually has a full verb. *Eji* does not seem to have aspect marking, making it a participle, 'being there', at best.

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Sentence 4

Ákida táⁿmaⁿlaⁿ oliⁿ akhá eyaó.
soldiers town they were dwelling in indeed
The white soldiers were in a fort.

IDIOMATIC EXPRESSIONS » ákida táⁿmaⁿlaⁿ, 'fort'

The Kanza words *ákida*, 'soldier', and *táⁿmaⁿlaⁿ*, one of the words for 'town', combine to form the word for 'fort'. In the 1800s, forts became increasingly important to the Kanza way of life, both as a symbol of the advancing tide of Euro-Americans and as a source for trade of valuable supplies. The fort in this text is Fort Larned, located in the tribe's western Kansas buffalo hunting grounds, beyond the "great bend" of the Arkansas River. It is unclear in Sentence 4 if the idiom 'fort' is being used as a subject without a subject marker or if the subject of the sentence is something else.

Sentence 5

Ákida miⁿxcí achibe ao, gasiⁿxcí é.
soldier one came the morning that
A soldier came to us on the following morning.

NUMBERS » miⁿxcí vs. miⁿ

While similar to one another, there are clear differences between the Kanza number *miⁿxcí*, 1, and the indefinite article *miⁿ*, 'a, an'. The number is used in counting and to limit a person, place, or thing mentioned in a story to exactly one instance. The indefinite article *miⁿ*, on the other hand, refers to a person, place, or thing presumably unknown to the listener/reader upon first mention, and is therefore not definite. While the individual soldier in Sentence 5 has not been introduced before, the reader is already aware that there is a fort full of soldiers nearby. Here, then, *miⁿxcí* simply limits the number of soldiers visiting to one.

ADVERBS » Adverbial phrases

Entire phrases can be used as single adverbs. They frequently serve to "set the stage" for actions or states of being by providing information about the time or place of the

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event in question. They are usually found at the beginnings of sentences, but they can be found elsewhere. The final two words of Sentence 5, for instance, *gasí"xci é*, 'that morning', functions as an adverbial phrase that fixes the event temporally.

Sentence 6

Gayó Kaá"ze iéwaska Ed Anderson zházhe ayi"be ao.
and Kaw interpreter Ed Anderson name had .
The Kaw interpreter at that time was called, Ed Anderson.

Idiomatic expressions » iéwaska, 'interpreter'

The Kanza words *ie*, 'word, language', and *waská*, 'clear', combine to form the word for 'interpreter'.

Sentence 7

Ákida akhá okiabe ao.
soldier the (rest sub) spoke to him .
The soldier spoke to him.

Sentence 8

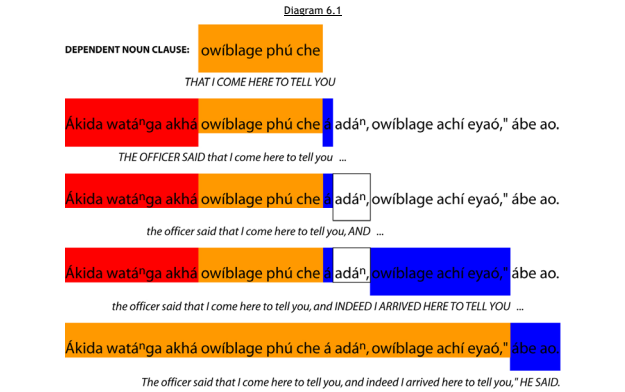
"Shayáni áshka-zhí"ga ijé akhá eyaó.
Cheyennes at a short distance they are indeed
The Cheyennes are at a short distance.

QUOTATIONS » Direct quotations » Opening and closing

Direct quotations, particularly those employing *ábe*, 's/he said', may be several sentences long, and as such may begin long before the quotative *ábe* appears. This is represented graphically by the use of quotation marks around the beginning and ending of the quote, followed by the quotative. However, it may be unclear in spoken Kanza exactly where quotes begin, especially in a longer discourse. This is certainly the case here. The quote beginning on Sentence 8 does not end until Sentence 10.

those involving paraphrases of the speech of another, as in *wéts'a miⁿ iyabe che ábe*, 's/he said that s/he saw a snake'. In this example, *wéts'a miⁿ iyabe*, 's/he saw a snake', is the dependent clause, *che* is the relative pronoun equivalent to 'that', and *ábe* means, 's/he said'.

Sentence 10 is a very complex sentence featuring several entire clauses, and it includes a dependent noun clause which itself is composed a two-verb clause. Let's look at the sentence more closely, starting at the dependent noun clause *owiblage phú che*, 'that I come here to tell you'. This is of course composed of the verb form *owiblage*, the 'I to you' form of the <Y> verb *oyáge*, 'tell', acting as a subordinate verb to the main verb *phu*, the 'I' form of the <H> motion verb *hu*, 'come here'. Thus, *owiblage phu* means, 'I come here to tell you'. This is followed by *che*, 'which, that', changing it into a dependent noun clause equivalent to 'that I come here to tell you'. In Sentence 10, this whole clause functions as an object phrase for a larger clause ending in *á*, the participle form of 'he said', which in turn is part of an object phrase for an even larger clause ending in *ábe*, 'he said'. See Diagram 6.1 below:



ADVERBS » Adverb modification

Adverbs, like nouns and verbs, can be modified through the use of stative verbs. When this occurs, the adverb typically comes first, followed by the verb. Examples include Sentence 8's *áshka-zhí"ga*, 'very close by', from *áshka*, 'nearby', and *zhí"ga*, 'be little'.

Sentence 9

Nika lébla"yábli" akhá eyaó.
men thirty they are indeed
There are thirty men.

VERBS » Use of non-verbs as verbs » Numbers

Numbers can be used as verbs. For instance, *yábliⁿ akhá* means, 'there are three (of them)'. In Sentence 9, *lébla"yábliⁿ*, 'thirty (literally 'three tens)', is functioning as a verb.

Sentence 10

Ákida watá"ga akhá owiblage phú che á adá",
soldier officer the (rest sub) I tell you I should come said as
owiblage achi eyaó," ábe ao. Hao.
I have come to tell you indeed said he . ¶
The officer said that I should come tell you, so I have come," said he.

IDIOMATIC EXPRESSIONS » ákida watá"ga, 'officer'

The Kanza words *ákida*, 'soldier', and *watá"ga*, 'big one', combine to form the word for 'officer'.

QUOTATIONS » Indirect quotations » Dependent clauses

Dependent clauses, more technically dependent noun clauses, are entire basic sentences that function like a noun phrase in the sentence (often as an object), and which are optionally set off in Kanza with the relative pronoun *che*, 'that, which'. These are often used with a form of the verb *e*, 'say', in indirect quotations, i.e.,

Ákida watá"ga akhá owiblage phú che á adá", owiblage achi eyaó," ábe ao.
The officer said that I come here to tell you, and indeed I arrived here to tell you," he said.

GENDERED SPEECH » Declaratives » Paragraph-level declaratives

Paragraph-level declaratives are used to mark the end of an extended thought, making it the oral equivalent of ending a paragraph. The masculine declarative at this level is *hao*, and the female form, though not recorded, is probably *ye*. The paragraph-level declarative most often appears as a separate one-word sentence coming at the end of a collection of sentences, any of which may in turn end with clause-level declaratives such as *ao*, as in Sentence 10.

Exercise 6.1— Practice with dependent noun clauses

Each of the following sentences includes a dependent noun clause. Underline the entire dependent noun clause and then translate the complete sentence into English.

Wak'ó akhá waná"pí"n khe wik'ú che ábe.

Translation: _____

Shidohi"ga akhá ceháwale mi"n gó"ya che ábe.

Translation: _____

Miká akhá má"shka huwáli yaché che ábe.

Translation: _____

Ke tá"ga akhá alí ta che ábe.

Translation: _____

Nika akhá shóⁿge tópa ayiⁿ che ábe.

Translation: _____

■ Exercise 6.2— Practice with using numbers as verbs

A number that is immediately followed by a continuative is functioning as a verb, as in Sentence 9: *Nika léblaⁿ-yábliⁿ akhá*, meaning "There are thirty men." If you leave out the noun (in this case, *nika*), you have the sentence, *Léblaⁿ-yábliⁿ akhá*. It is the continuative that tells you that the number is a verb, and because it is being used as a verb, it automatically acquires a zero pronoun. Therefore, *Léblaⁿ-yábliⁿ akhá* literally means 'They are thirty'. In everyday English, we would say, "There are thirty of them." Kanza doesn't need 'of them' because it is implied in *akhá*.

Use this information to translate the following sentences into Kanza:

There are ten horses.

Translation: _____

There are twenty buffalo bulls.

Translation: _____

There are eight houses.

Translation: _____

There are two interpreters.

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Translation: _____

■ Exercise 6.3—Practice with the verb *yiⁿgé*, 'be without; lack'

The Kanza verb (first discussed in Text 3, Sentence 3) expresses in a single word the ideas in the English phrases, "not have any" or "have none," as in, "they don't have any horses," or "this little piggy had none." The words "...don't have any" and "...had none" would simply be expressed by *yiⁿgé* in Kanza.

Translate the following sentences into Kanza, remembering, too, the subject-object-verb word order of Kanza:

The boy doesn't have a buffalo hide shield.

Translation: _____

The woman doesn't have any moccasins.

Translation: _____

Ashley doesn't have any turtles.

Translation: _____

They don't have any horses.

Translation: _____

This little piggy had none.

Translation: _____

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Sentence 11

Gagójidaⁿ waká'yabe ao, Shayáni abá.

just then attacked us . Cheyennes the (move sub)

Just then the Cheyennes attacked us.

Sentence 12

Cizhiⁿ Hó'ga ts'éyabe ao, Shayáni akhá. Hao.

Cizhiⁿ Há'ga they killed . Cheyennes the (rest sub) ¶

They killed Cizhiⁿ Hó'ga.

Sentence 13

Kaá'ze shó'ge lúzaba -daⁿ, ágiliⁿba -dáⁿ, wahótaⁿ shke

Kaw horses took their and sat on their and guns even

lúzabe ao.

took their .

The Kaws seized their horses, mounted them, and took their guns.

Sentence 14

Zaani wapáhi lúzabe ao.

all weapons took their .

All took their weapons.

Sentence 15

Ká'ya yéyabe ao.

attacked suddenly .

They rushed suddenly on the enemy.

Sentence 16

Ká'ya yéyabe, Shayáni Kaá'ze -baashé.

attacked suddenly Cheyennes Kaw the (sub?)

...

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Sentence 17

Gayójidaⁿ Kaá'ze akhá oxlé ayábe ao.

whereupon Kaw the (rest sub) went after them .

The Kaws pursued the Cheyennes ...

Sentence 18

Wékoce sátaⁿ hi óyaha, Shayáni gahi'ge watá'ga khe

miles reaching five soon after Cheyenne chief principal the (lie obj)

ts'éyabe ao.

was killed .

... and when they had gone about five miles, the principal Cheyenne was killed by Pádoka Gáxli.

Sentence 19

Kaá'ze abá é ts'éyabe ao.

Kaw the (move sub) that killed him .

...

Sentence 20

Shó'ge sábe itá shke Kaá'ze akhá oyí'gabe ao.

horse black his even Kaw the (rest sub) took hold of .

A Kaw took his black horse.

Sentence 21

Pádoka Gáxli akhá oyí'gabe ao.

Pádoka Gáxli the (rest sub) took hold of it .

Pádoka Gáxli took it.

Sentence 22

Gayójidaⁿ oxlé ayába -dáⁿ, wachí'shka zhi'ga,

whereupon went after them and creek small

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Ujé Yi"gé Le Zhi"ga, éji obáyazabe ao, ogásta kheji.
Ujé Yi"ge Le Small in it scared them (?) . wide valley in the
Then they pursued them to a small creek called Ujé Yi"ge Le Zhi"ga, The Small
stream Without a Mouth.

Sentence 23

Gayó ejí Shayáni zaani yi"yabe ao.
and there Cheyennes all were exterminated .
Then they scared the Cheyennes into a wide valley, where they destroyed them.

Sentence 24

Mi"-hiyé -go, yábli"-hna" iyo"be akhíbe ao.
sunset when only three came out again .
At sunset, only three got out alive.

Sentence 25

Gayó a"gëshki Shayáni akhá óbe ao.
and we too Cheyennes the (rest sub) wounded .
And the Cheyennes wounded us, too.

Sentence 26

Óshe Gó"ya Shayáni wakúje ta wahóta" iheyabe gagó ao.
Óshe Gó"ya Cheyennes in order to shoot at gun laid thus .
Óshe Gó"ya laid his gun thus (i.e., pointed it at a Cheyenne) in order to shoot at a
Cheyenne.

Sentence 27

Wakúda yéyazhi shó"-yi"khé, Shayáni akhá
did not suddenly shoot at him as he sat awhile Cheyenne the (rest sub)

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ayi" akhá eyaó.
had indeed
... and the Cheyenne had a short gun, a small pistol.

Sentence 34

Ká"ya ayábe ao, Pahá"le Gáxli abá.
rush on him . Pahá"le Gáxli the (move sub)
Pahá"le Gáxli rushed on him, taking care to move in a zigzag course.

Sentence 35

Gagó gashó" ayábe ao, éda" Shayáni akhá shápe
finally so he went . therefore Cheyenne the (rest sub) six

ikudabe -zhí", niyabe ao.
shot at him although he missed him .
Therefore when the Cheyenne shot at him six times, he missed him.

Sentence 36

Pahá"le Gáxli akhá áshka-zhí"ga híbe -gó,
Pahá"le Gáxli the (rest sub) a short distance arrived when

óyaha wahóta" má"xca" ikudabe -dá", ts'éyabe ao.
soon gun once shot at him with it when killed him .
When Pahá"le Gáxli got within a short distance of the Cheyenne, he shot at him once
with the gun, and killed him.

Sentence 37

Xuyóla"ge yuzábe ao, ceháwale yi"khé shke yuzábe ao,
eagle headdress took . shield the (sit obj) too took .

waná"p'i"n ska itá yi"khé shke yuzábe ao, ...
necklace white his the (sit obj) too took it .

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é pahá"le kúdabe ao.
he before shot at him .

But before he shot it, a Cheyenne anticipated him, shooting first.

Sentence 28

Á khe ópha ahú gághabe ao.
arm the (lie obj) following made it go .
The bullet followed the course of the arm, ...

Sentence 29

Má"zema" yi"khé oyáha shó" abá eyaó.
bullet the (sit obj) stuck to it awhile indeed
... in which it lodged, remaining awhile.

Sentence 30

Shayáni mi"xci oshtábe ao. Hao.
Cheyenne one remained . ¶
Only one Cheyenne remained.

Sentence 31

"Ats'é kó"bla eyaó," ábe ao.
I die I wish indeed said he .
I wish to die, said he.

Sentence 32

Pahá"le Gáxli akhá wahóta" -scéje mi"xci ayi" akhá eyaó.
Pahá"le Gáxli the (rest sub) gun long one had indeed
Pahá"le Gáxli had a long gun, ...

Sentence 33

Shayáni akhá wahóta" -dápa zhi"ga, pi"sta zhi"ga, mi"xci
Cheyenne the (rest sub) gun short small pistol small one

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... má"ze áyastale hegáxe áyastale khe zaani yuzábe ao,
metal stuck on scalp lock stuck on the (lie obj) all took .

hegáxe shke yuzábe ao.
scalp lock too took .

He took his eagle headdress, shield, white necklace, pieces of metal stuck along his
scalplock, and the scalplock itself.

NOTES

James Owen Dorsey writes, "This battle was fought in 1873. Ft. Larned, on the Pawnee Fork of the
Arkansas R. The Cheyennes were chased up the Pawnee Fork, and crossed it, going south-west to one
of its tributaries called, Udje-yíngele zhi'nga. There they got into a ravine, and were surrounded. Only
three got out alive."

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A big turtle amid the bones of its prey. Original artwork by Rima Bellmard-Mathews, Kaw Tribal Member.

Text 7: Big Turtle

Maude Rowe, 1974

A cautionary tale of how people who stray from their intended path to follow the crowd can wind up in a disastrous situation. In this tale, a group of people going to war are distracted by a bright shiny object, which turns out to be a turtle. This distraction leads to the ultimate demise of most of the people.

Jim Benbrook, Kaw Tribal Member.

„When they arrived there, they saw a big turtle. „Eleven stood on it, and the big turtle was going to the water. „There was a little bit of water there, and it (the turtle) was going to it (the water), and the person (said), "Jump."

„They were unable to jump. „They untied the shoelaces, but they were unable. „"Jump," he said, but they were unable to jump.

„The people were all crying. „The other one going home, (they said,) "Tell them, tell our people where we went."

„Then all the men and the turtle together went under the water, and the man returned home and told his own kin. „The people all arrived, having buckets. „They took out the water. „They emptied the water, and found a great big hole, and took out all the muck from the hole, and they could see the big turtle, and they saw a whole lot of bones there, and that's all.

NEW VOCABULARY

Nominal	Verbal	
<i>badó</i> hill, mountain (2)	<i>ánaⁿzhiⁿ</i> stand on;	<i>ga-</i> 'by striking'
<i>gadáje</i> mire; become mired	a<A>na ⁿ zhi ⁿ (7)	instrumental verb
by striking; <A> (17b)	á- 'on' locative verb	prefix
<i>hébe</i> little bit (8)	prefix	<i>xtaⁿ</i> leak out; <A>
<i>hoⁿbé</i> moccasin, shoe (10)	<i>naⁿzhiⁿ</i> stand up; <A>	<i>páhaⁿ, páhoⁿ</i> arise; <A> (3)
<i>nikashiⁿga</i> person (1)	<i>ayiⁿ-ye</i> take there, have	<i>ólage</i> tell; o<A>lage (31)
<i>náⁿkilats^e</i> mirror (4a)	and go there; a<Y>i ⁿ -	o- 'in' locative verb
<i>okⁿóje</i> hole (17a)	<Y>e (11)	prefix
<i>shka</i> lace, tie (10)	<i>ayiⁿ</i> have; a<Y>i ⁿ	<i>gi(g)-</i> 'one's own' verb
<i>wahú</i> bone (17c)	<i>ye</i> go there; <Y>	prefix
	<i>gaxtáⁿ</i> pour out by striking;	<i>-yage</i> tell; verb root?
	<A> (17a)	<i>oyísi, oyúsi, oyúsiⁿ</i> jump
		down from, get off of;
		o<Y>usi (8)

Big Turtle

Kaáⁿze íe

„Nikashiⁿga alíⁿnoⁿba ayábe. „Dodáⁿ ayába-daⁿ, weéhiⁿje ahíbe-daⁿ, badó khéji cíbe. „Gasíxi nikashiⁿga míⁿxcí páhoⁿba-daⁿ, hujéta dóⁿbe yéye abá-daⁿ, dádaⁿ míⁿ íye abá. „Náⁿkilats^e égo míⁿ íyabe-daⁿ, ézhi aⁿkhó wáyuxíba-daⁿ, "Dóⁿbe yéya," akhá-daⁿ, zaaní dóⁿbe ahíbe. „Aⁿgáye tábe hujéta daⁿ, aⁿdóⁿbe aⁿgáye tábe," akhá-daⁿ, ayábe, zaaní.

„Ahíbe-óha, ke táⁿga míⁿ íyabe. „Dóa, àlimíⁿxcí, ánaⁿzhiⁿba-daⁿ, ke táⁿga abá ní khéji ayábe. „Ni hébe-híⁿga ejí khe ejíha ayábe-daⁿ, nikashiⁿga abá, "Oyísi a," abá.

„Oyísi yutságabe. „Hoⁿbé shka che wáyushkabe-daⁿ, yutságabe. „"Oyísi a," akhá-daⁿ, oyísi yutságe abá-daⁿ, ke táⁿga abá ní khéji wáyíⁿ-ayábe.

„Nikashiⁿga abá zaaní ghagé abá. „Amáⁿ lé-daⁿ, "Ówayaga, nikashiⁿga aⁿgóta ba ówayaga howágeji aⁿgáyabe che."

„Nikashiⁿga zaání ke táⁿga idábe ní khéji ayábe, maⁿchéta ayábe daⁿ, nika abá alába-daⁿ, ówalagabe. „Nikashiⁿga abá zaání achíbe, jéghe-híⁿga ayíⁿ. „Ni khe yuzábe. „Ni khe gaxtáⁿbe-daⁿ, okⁿóje táⁿga láⁿye míⁿ íyabe-daⁿ, okⁿóje yíⁿkhé éshki gadáje zaaní yuzábe -daⁿ, ke táⁿga yíⁿkhéji íye abá -daⁿ, wahú éji huuwáli íyabe-daⁿ, gakhóhahnaⁿ.

English

„Twelve people went off. „They were going to war, and when they had reached a great distance, they arrived at the long hill. „In the morning, one man arose, and he was looking far below in the distance, and he was seeing something. „He saw something like a mirror, and he woke the others; "Look yonder," he said, and they all came to look. „We'll go below, and we'll go look," he said, and they all went.

o- 'in' locative verb	Miscellaneous	<i>hówa</i> where
prefix	<i>ba</i> 'the' plural animate	<i>ge</i> 'the' inanimate
<i>-yusi, -yusiⁿ</i> jump	moving objects (13)	scattered objects
down, get off;	<i>dóba, dó(w)a</i> , some (7)	<i>-ji</i> 'on, at, to' location
verb root?	<i>égo</i> like, as (4a)	suffix
<i>yushké</i> fasten, unfasten by	<i>ejíha</i> at there, that (8)	<i>hujéta</i> to the bottom, lower
hand; <Y> (10)	<i>e</i> this, that	part (3)
<i>yu-</i> 'by hand'	<i>-ji</i> 'on, at, to' location	<i>hujé</i> bottom, lower
instrumental verb	suffix	part
prefix	<i>-ha</i> 'at' location suffix	<i>-ta</i> 'to' locative suffix
<i>-shke</i> fasten,	<i>éshki, eshki</i> this also, that	<i>idábe</i> together, also (14a)
unfasten; verb root	also (17b)	<i>máⁿchéta, maⁿchéta</i> to
<i>yuxí</i> arouse, awaken by	<i>e</i> this, that	underneath, within (14a)
hand; <Y> (4a)	<i>shke, shki</i> also	<i>máⁿche</i> underneath,
<i>yu-</i> 'by hand'	<i>gakhóhahnaⁿ</i> that is	within
instrumental verb	enough, that is all (17c)	<i>-ta</i> 'to' locative suffix
prefix	<i>-hiⁿga</i> 'little, small' suffix	<i>weéhiⁿje</i> far away (2)
<i>-xi</i> arouse, awaken;	(8)	<i>yéye</i> far off (3)
verb root	<i>howageji, howágeji</i> where;	
	on, at, to what scattered	
	places (13)	

EXPLANATIONS AND EXERCISES

Sentence 1

Nikashiⁿga alíⁿnoⁿba ayábe.
person twelve they went
Twelve people went off.

Sentence 2

Dodáⁿ ayába -daⁿ, weéhiⁿje ahíbe -daⁿ, badó khéji
war they went and very far they arrived and long hill to the (long hill)

cibe.

they camped

They were going to war, and when they had reached a great distance, they arrived at the long hill.

Sentence 3

Gasixci nikashi"ga mi"xcí páho"ba -da", hujéta dó"be yéye abá -da",
morning person one he arose and below he looked far off and

dáda" mi" iye abá.

something a he saw it

In the morning, one man arose, and he was looking far below in the distance, and he was seeing something.

POSTPOSITIONS » -ta

The postposition -ta is fairly common and can translate as either 'to' or 'in'. It appears in Sentence 3 attached to *hujé*, 'bottom', to create a form that means 'below, under'.

Sentence 4

Ná"kilats'e égo mi" iyabe -da", ézhi a"khó wáyuxiba -da",
mirror like a he saw it and other (?) he woke them and

"Dó"be yéya," akhá -da", zaani dó"be ahibe.

looking far off quotv and all looking they arrived there

He saw something like a mirror, and he woke the others (?); "Look yonder," he said, and they all came to look.

DEMONSTRATIVES » Use as parts of other words » Demonstratives + negatives

Kanza demonstratives can combine with negatives. The most common result is *ézhi*, as in Sentence 4, which is composed of *e*, 'that', and *-(a)zhi*, 'not'. It is typically translated as either 'not that', 'other', 'another', or 'the other'.

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b. and because the sound after the pronoun is a vowel, *a"(g)-* now receives its (*g*) element: *a"dó"be a"gáye*, 'we go there to look at'.

(3.) The zero object pronoun is added between the *a"(g)-* pronoun and the verb of *dó"be*, 'look at', to specify an object: *a"dó"be a"gáye*, 'we go there to look at him/her/it/them'.

(4.) The potential non-continuative aspect/exhortative particle *tábe*, 'let's', is added: *a"dó"be a"gáye tábe*, 'let's go there to look at him/her/it/them', or, in this case, 'let's go there to look at it'.

Sentence 6

Ahíbe -óha, ke tá"ga mi" iyabe.

they arrived there when turtle big a they saw it

When they arrived there, they saw a big turtle.

CONJUNCTIONS » Clause-level conjunctions » ohá

The Kanza conjunction *ohá*, which we have seen numerous times since Text 2, is used to link two verb phrases that are overlapping in time, one and the other simultaneously, and which may share a cause-effect relationship. As such, it tends to work as 'if/when X then Y', and is usually translated as 'if' or 'when'. It frequently appears suffixed to a verb's aspect marker as *-ohá*, and may be related to the adverbs of ordering *oyóha*, *oyóya*, and *oyóyaha* and the verbs *oyaha* and *oyáha*, 'follow'.

In Sentence 6, *ohá* is used to show that the men discovered the big turtle at the time of their arrival at the bottom of the hill. It is also used to show that they came to this discovery due to the fact that they had arrived there.

Sentence 7

Dóa, álimi"xcí, ána"zhi"ba -da", ke tá"ga abá ni
some eleven they stood on it and turtle big (move sub) water

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DIFFICULT WORDS AND PASSAGES » a"khó

This word appears exactly once in this text, and nowhere else in the written record of Kanza. It is impossible to say for sure what it means or even wager much of a guess.

Sentence 5

"A"gáye tábe hujéta da", a"dó"be a"gáye tábe," akhá -da", ayábe, zaani.
let's go below and let's go look quotv and they went all

"We'll go below, and we'll go look," he said, and they all went.

VERBS » Aspect » Potential non-continuative aspect combinations » Exhortative 'let's' particle

The potential and non-continuative aspects can combine to form potential non-continuative aspect, which is equivalent to English 'will have ____ed' or 'would have ____ed'. The non-continuative suffix, either *-(a)be* or the zero suffix, must agree with the subject of the verb.

When used in conjunction with the 'we' form of a verb, the Kanza potential non-continuative particle *tábe* is one of two known ways (the other is *ta che*) for expressing exhortations equivalent to English 'let's'. It is often hard to tell which meaning is intended without looking closely at the context. A clear example of the 'let's' meaning appears in Sentence 5, *a"dó"be a"gáye tábe*, 'let's go look'. We will look at this more closely below.

VERBS » Phrases explained » From dó"be, 'look at', and ye, 'go there', to a"dó"be a"gáye tábe, 'let us go there and look at it'

- (1.) The verbs are ordered: *dó"be ye*, 'go there to look at'.
- (2.) The verbs are conjugated to create the 'you & I/we' form, with *a"(g)-* attached to both *dó"be*, 'look at', and *ye*, 'go there',
 - a. and because *ye* is a motion verb, it gets a special motion prefix *a-* in the 'we' form, between the pronoun and the verb,

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khéji ayábe.

to the (lie obj) they went on it

Eleven stood on it, and the big turtle was going to the water.

WORD VARIATION

Kanza words on occasion may have two or more forms which have the same meaning. Occasionally this arises as a result of changes in the use of the Kanza speech sounds over time, as speakers from one time did not always pronounce words the same as their ancestors. As an example of this phenomenon, the word *dóba*, 'some', may also appear as *dówa* or *dóá*, as it appears here.

NUMBERS » álimi"xcí

The full Kanza number for 11 is *lébla" áli" mi"xcí*, '1 sitting on 10'. However, this is frequently contracted to just *álimi"xcí*, '1 sitting on it'. It is worth mentioning that the verb for 'sit', *áli"*, seems to appear in an unexpected location in the phrase '1 sitting on 10': verbs usually go last in such phrases.

Sentence 8

Ni hébe-hi"ga ejí khe ejíha ayábe -da", nikashi"ga
water a little bit there the (lie obj) at that place he went and person

abá, "Oyisi a," abá.

(move sub) jump command quotv

There was a little bit of water there, and it (the turtle) was going to it (the water), and the person (said), "Jump."

POSTPOSITIONS » -ha

The postposition *-ha* is fairly common and typically translates as either 'at' or 'to'. It appears in this sentence suffixed to *éji*, 'that place', to create the form *ejíha*, 'at/to that place'. We have seen it before in words like *dóda^{ha}*, 'at/to this way', *gódaha*, 'at/to there', *kiyaha*, 'at/to separate ways', and *oyóyaha*, 'following'.

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Sentence 9

Oyisi yuts'ágabe.

they were unable to jump

They were unable to jump.

VERBS » Phrases explained » From oyisi, 'jump', and yuts'áge, 'fail', to oyisi yuts'ágabe, 's/he was unable to jump'

1. The verbs are ordered: *oyisi yuts'áge*, 'to jump-fail' ('fail to jump').
2. The verbs are conjugated with zero pronouns to the fronts of each to create the 's/he' form: *oyisi yuts'áge*, 's/he fails to jump'.
3. The non-continuative suffix *-(a)be* is added to the end, triggering a sound change rule: *oyisi yuts'ágabe*, 's/he failed to jump', or in this case, 'they were unable to jump'.

Sentence 10

Ho"bé shka che wáyushkabe -da", yuts'ágabe.

shoelace the (stand obj) he untied them but they were unable

They untied the shoelaces, but they were unable.

ARTICLES » Definite object articles » che

The article *che* is used with inanimate singular standing objects of verbs. An example of this might include 'the' in the sentence meaning 'I saw the tree': *Zha" che iáye*. It can also be used with plural lying objects to indicate a piled collection of, say, shoes in a closet. Here it is used somewhat unexpectedly with a noun meaning, 'shoelaces'.

VERBS » Phrases explained » From yushké, 'unfasten', to wáyushkabe, 's/he unfastened them'

1. The instrumental prefix *yu-*, 'by hand', is added to the front: *yushké*, 'fasten/unfasten by hand'.
2. The verb is conjugated with the zero pronoun to the front to create the 's/he' form: *yushké*, 's/he fastens/unfastens by hand'.

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3. The zero object pronoun is added to the front to specify an object: *yushké*, 's/he fastens/unfastens him/her/it/them by hand'.
4. The locative prefix *á-*, 'on', is added to the front: *áyushke*, 's/he fastens/unfastens him/her/it/them on him/her/it/them by hand'.
5. The generalized object prefix *wa-*, 'stuff', is added to the front, triggering a sound change rule: *wáyushke*, 's/he fastens/unfastens stuff on him/her/it/them by hand'.
6. The non-continuative suffix *-(a)be* is added to the end: *wáyushkabe*, 's/he fastened/unfastened stuff on him/her/it/them by hand', or, in this case, 'he unfastened stuff on them'.

Exercise 7.1—Practice with exhortative a"(g)- + tábe

To say "let's do ____" you use the 'we' form of a verb, that is, the *a"(g)-* form of a verb, and put the potential non-continuative aspect marker *tábe* right after the verb. Based on this knowledge, write the following expressions in Kanza:

Let's make it!

Translation: _____

Let's buy it!

Translation: _____

Let's get up!

Translation: _____

Let's stand on it!

Translation: _____

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Let's pour it in!

Translation: _____

Let's go (there)!

Translation: _____

Exercise 7.2—Practice with the instrumental prefixes bá-, na"-, ya-, and yu-

We have now seen four of the so-called instrumental prefixes, which attach to the front of a verb to indicate the means by which an action occurs. Recall that *bá-* means, 'by cutting', *na"-* means, 'by foot', and *ya-* means, 'by mouth'. Now we encounter *yu-*, which can mean, 'by hand'. (It has a second meaning that is described in the next exercise.). Below are four words derived from *dápa* 'be short'. Draw a line to match each word with its meaning, based on its instrumental prefix:

<i>bádapa</i>	shorten or break a cord by stepping on it
<i>na"dápa</i>	shorten by biting
<i>yadápa</i>	shorten by cutting
<i>yudápa</i>	break off short; pull out hair

Exercise 7.2—Practice with negation

There are several ways to say 'did not do x' in Kanza. One is by adding *-(a)zhi* to the end of the verb, as discussed in Text 4, Sentence 10. No particular reason is implied: an action simply did not happen. All the other forms of negation imply a reason for something not occurring and so they have a more specific meaning of 'fail to do x by reason of y.' These are made by combining one of the 'fail to do' verb stems with an instrumental prefix. In Sentence 10, for example, we have the verb *yuts'áge*, a combination of the instrumental prefix *yu-* (here, with the

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meaning, 'for some reason or other') and the stem *-ts'áge*, 'fail to act (for some external reason, such as lack of time); be unable'. Notice that *-(a)zhi* is suffixed to a verb, while *-ts'áge* is the verb itself.

For each of the following verbs, give the s/he forms that mean 'didn't do it' and 'was unable to do it'. Don't forget the *-(a)be* non-continuative aspect marker, which always comes BEFORE the negative suffix *-(a)zhi*. Then provide an English translation of each phrase below it (and watch out for sound changes!):

	didn't do it	was unable to do it
<i>oyisi</i>	_____	_____
	_____	_____
<i>dagé</i>	_____	_____
	_____	_____
<i>dó"be</i>	_____	_____
	_____	_____
<i>gághe</i>	_____	_____
	_____	_____
<i>kúje</i>	_____	_____
	_____	_____

Sentence 11

"Oyisi a," akhá -da", oyisi yuts'áge abá -da", ke tá"ga abá
jump command quotv and they were unable to jump and turtle big (move sub)

ni khéji wáyi"-ayábe.
water the (lie obj) it went with them

"Jump," he said, but they were unable to jump.

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Sentence 12

Nikashi"ga abá zaaní ghagé abá.

person (move sub) all they were crying

The people were all crying.

Sentence 13

Amá" lé -da", "Ówayaga, nikashi"ga a"góta ba

other one going back home and tell them people our the (pl move obj)

ówayaga howágeji a"gáyabe che."

tell them where we went

The other one going home, (they said,) "Tell them, tell our people where we went."

(?)

Sentence 14

Nikashi"ga zaání ke tá"ga idábe ni khéji ayábe,

person all turtle big both water to the (lie obj) they went

ma"chéta ayábe da",

under they went and

nika abá alába -da", ówalagabe.

man (move sub) he went back home and he told his own kin of it

Then all the men and the turtle together went under the water, and the man returned home and told his own kin.

Sentence 15

Nikashi"ga abá zaání achibe, jéghe-hi"ga ayi".

person (move sub) all they arrived here little buckets having

The people all arrived, having buckets.

Sentence 16

Ni khe yuzábe.

water the (lie obj) they took it

They took out the water.

Sentence 17

Ni khe gaxtá"be -da", ok'óje tá"ga lá"ye mi" iyabe -da",

water the (lie obj) they poured and hole big large a they saw and

ok'óje yi"khé éshki gadáje zaaní yuzábe -da",

hole the (sit obj) also mire all they took it and

ke tá"ga yi"khéji iye abá -da", wahú éji huuwáli

turtle big at the (sit obj) they saw it and bone there many

iyabe -da", gakhóhahna".

they saw and that's it

They emptied the water, and found a great big hole, and took out all the muck from the hole, and they could see the big turtle, and they saw a whole lot of bones there, and that's all.

NOTES

For those with access to the Rankin field recordings, the original audio recording for this text begins on Kansa 13 Disc 18 on track 12 at 3:10 and concludes on Kansa 13 Disc 19 at the end of track 1.

Intermediate Texts Vocabulary

New entries from the "Intermediate Texts" are listed here with the text in which they first appear.

Nominal			
a [6]	mazhá("), mázha", mo"zhá" [4]	zha" [4]	ijé [6]
ákida [6]	mi"-hiyé [6]	zhá"-íci, zhá" íci [5]	íkuje [6]
badó [7]	ná"kilats'e [7]	zhá"-tá"ga [4]	itá [4]
cedó"ga [6]	nika [4]	zházhe [4]	iyo"be [6]
céghe [5]	Nika Zhúje [4]	Verbal	k-, p- [5]
ceháwale [6]	nikashi"ga [7]	-(a) [4]	khi [6]
ceská [5]	Nishóje [5]	-(a)zhi [5]	khighe [5]
ci [5]	Nitó [5]	ágili" [6]	kidage [4]
dáge [4]	ogásta [6]	ána"zhi" [7]	kila"ge [4]
dodá" [4]	oízha"ka [5]	áyastale [6]	kiyaha [4]
Dópik'é [5]	ok'óje [7]	ayi" [4]	k'u [5]
gadáje [7]	omá"yi"ka [5]	ayi"-ye [7]	kúje [5]
gahiye, gahi"ge [5]	ozó [5]	azhi", azhá"i" [5]	la" [4]
halézhe [5]	puzá [5]	baashé [6]	lá"ye [4]
hébe [7]	Shahí [5]	céga [5]	lúze [6]
hegóxe [6]	Shayáni [6]	chi [5]	-mazhi [4]
ho"bé [7]	shka [7]	chiye? [5]	na"k'ó" [5]
ícigo [5]	tá"ma"la" [6]	dagé [4]	nika [4]
idáye [5]	ts'agézhi"ga [5]	dápa [6]	niye [6]
iéwaska [6]	wachi"shka [6]	dó"be [5]	nó"pe [5]
i"ci [5]	wachózu,	e, he [4]	o [6]
jéghe [5]	wakhózu,	éma", émo" [4]	obáyaze [6]
Kaá"ze [5]	wathó"zu [5]	gághe [6]	ogikie [4]
ke [4]	Wáhioyaha [5]	gaxtá" [7]	okie [5]
kokósa [5]	wahóta" [6]	gibako [4]	okikie [5]
má"hi" [5]	wahú [7]	gístó [5]	ólage [7]
Má"hi" Tá"ga [4]	wak'ó [4]	gó"ya [5]	ó"ye [4]
ma"yi"ka [5]	waná"p"i" [6]	gu [5]	oshcé [6]
má"zeha [5]	wapáhi [6]	há"ye [5]	oxlé [6]
má"zema" [6]	watá"ga [5]	hu [5]	oyáge [5]
má"zeska [5]	wékoce [6]	ibaho" [5]	óyaha, oyáha [4]
	xuyóla"ge [6]	iheye [6]	oyi"ge [6]

oyisi, oyúsi, oyúsi" [7]	ámata, á"ma"ta [4]	gayójeda", gayójida" [5]	na [4]
ozhú [5]	a"gëshki [6]	go, góa [4]	no"bá [5]
páha", páho" [7]	a"gota [5]	hakhá"da" [4]	oyóha [4]
sábe [6]	ba [7]	hao [4]	pahá"le [5]
scéje [5]	che [5]	-hi"ga [7]	péyo"ba [5]
ts'ékiye [5]	chéji [5]	hna" [4]	sáta" [5]
ts'éye [6]	dáda" [5]	howágeji, [7]	shápe [5]
wabá" [5]	dóba, dó(w)a, [7]	howé [5]	shié [5]
wahó" [5]	dóba, tóba [4]	hujéta [7]	shke, shki [5]
wak'ó [4]	dódaha [5]	idábe [7]	shkéda" [5]
wáspe [5]	dódamasi" [5]	itá [4]	ska" [4]
xóje [4]	e [5]	ka [5]	weéhiye [7]
yajé [4]	égo [7]	khe [6]	wíta [4]
yi"ge, yi"gé [4]	ejíha [7]	kiadoba [5]	xáya [4]
yi"ye [6]	ejikha" [5]	lébla" [5]	ya"khá [5]
yumi" [5]	éshki, eshki [7]	lébla"-no"bá [5]	ye [4]
yushké [7]	eyaó [4]	lébla"-no"báxci [5]	yegá [5]
yushtá" [4]	éyo"ba [4]	lébla"-no"báxci [5]	yegákha" [5]
yuts'áge [4]	gagójida" [6]	lébla"-yábli" [5]	yéye [6]
yuxi [7]	gakhóhahna" [7]	má"cheta, [6]	yéye [7]
yuzé [5]	gashékha" [4]	ma"chéta [7]	yí"khéji [5]
o" [5]	gasixci, gasi"xci [6]	má"xca" [6]	zaani, zaani" [6]
Miscellaneous	gayóje, gayóji [5]	mi"xci [5]	zhá"koge [5]
álino"bá,			
ati"no"ba [5]			

ADVANCED TEXTS



A raccoon watches crawfish investigating the death of his brother. Original artwork by Dewey Donelson, Kaw Tribal Member.

Text 8: The Raccoons and the Crawfish (Song of the Raccoon)

Pahá'le Gáxli, c. 1880

A trickster tale featuring raccoon as the trickster and crawfish as his victim. Note that the tale ends on an ecological high note with the raccoons leaving one male and one female crawfish so they can propagate and provide a future food supply.

Jim Benbrook, Kaw Tribal Member.

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The Raccoons and the Crawfish (Song of the Raccoon)

Kaá'ze íe

„Há'ga mí' ní'che! Házu yách a'gáye tábe é, Há'ga mí' ní'che!" ábe ská' e.

„Wízihiye, hí wása'sa' ao," ábe ská' e.

„Há'ga mí' ní'che! Táska-skúwe yách a'gáye tábe é, Há'ga mí' ní'che!" ábe ská' e.

„Wízihiye, hí wanie-hná'be ao," ábe ská' e.

„Há'ga mí' ní'che! Ká'je yách a'gáye tábe é, Há'ga mí' ní'che!" ábe ská' e.

„Wízihiye, hí wása'sa'-hna' é," ábe ská' e.

„Há'ga mí' ní'che! Má'shka-zhí'ga yách a'gáye tábe é, Há'ga mí' ní'che!" ábe ská' e.

„Hao! Hao! Hao!" ábe ská' e.

„Gayóha ayábe ská' e. „Gayó, miká zhí'ga mí' ts'ábe ská' e, ts'e gózabe ská' e. „Má'shka mí' íyabe ská' e. „Gayó máshka zaaní achíbe ská' e. „Gagó yuxlógabe ská' e. „Gayó miká zhí'ga zhá' akhá ská' e. „Máshka-bá wáyache-hná'be-na ts'é akhá aó," ábe ská' e, máshka abá.

„Gayójjida' baspá'be ská' e. „Shká'bazhi ská' e. „Shká'zhi-gó, iléha yuxlógabe ská' e. „Gágo-hna' gaghábe ská' e. „Gayójjida' wayó'be ská' e. „Dogéjjikha' wayáxughe abá na-ná mí' yéyoxci ts'e á akhá! „Ishtópasabe zhí'ga! „Sí'je lézhe zhí'ga! „Siyéje páhi zhí'ga! „Siógabe scéje zhí'ga! „Ná'ka tóho zhí'ga! „Yeyóxcí ts'e á akhá!"

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„Páha' áchiyabá-da", máshka wáyachabe ská'. „Oyí'gaba-da", wayátotoxabe ská'. „Wayátotoxaba-da", wéxli' zaaní yahni'be ská'. „Gagóda' máshka dogá mí'ga zhóle ówagashtabe ská' e.

English

„O you who are a Há'ga! Let us go to eat grapes."

„The latter replied, "My elder brother, they make my teeth shake."

„O you who are a Há'ga! Let us go to eat the acorns of the táshka hu or burr-oak."

„Said the other, "My elder brother, they generally give me the toothache."

„O you who are a Há'ga! Let us go to eat plums."

„My elder brother, they generally make my teeth chatter."

„O you who are a Há'ga! Let us go to eat the Crawfish."

„Yes! Yes! Yes!" said the latter.

„So they departed. „And one of the Raccoons pretended to be dead. „A crawfish found him. „All the Crawfish people came to the place. „They pinched him with their claws, in their usual manner. „But the Raccoon was lying there (as if asleep or dead). „One of those who used to eat us Crawfish people lies dead!" said the Crawfish.

„Whereupon a crawfish pushed against the Raccoon as if to attract his attention. „The latter did not move. „As he did not stir, anulum vellicavit. But he showed no signs of life. „Then they stopped their experiments. „And one sang as follows: „Of those who crushed our shells with their teeth last summer, One lies dead right here! „Young one with a black stripe across the eyes! „Young one with a

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spotted tail! »Young one with sharp heels! »Young one with long toes! »Young one with a blue back! »Right here he lies dead!"

»Then the Raccoon arose very suddenly, and he and his brother ate the Crawfish. »Seizing them, they cracked their shells by biting. »They swallowed all the heads. »Thus, at last, they had killed all but a male Crawfish and a female.

NEW VOCABULARY

<i>Nominal</i>	<i>miⁿga</i> female of species
<i>dóga, dogá, dóⁿga</i> male of species (31)	(31)
<i>dogéjikhaⁿ</i> last summer (21)	<i>náⁿka</i> back of body (26)
<i>dogé</i> summer	<i>siⁿje</i> tail (23)
-ji 'on, at, to' location suffix	<i>siógabe</i> toe (25)
-kha ⁿ 'from' location suffix	<i>táska</i> burr oak acorn? (3)
<i>házu</i> grape, fox grape (1)	<i>wéxliⁿ</i> human head (30)
<i>hi</i> tooth (2)	<i>wizhiye, wizhiⁿye</i> my elder brother (2)
<i>iléha</i> anus (18)	
<i>Ishtópasabe</i> "Black-Striped Eye?," raccoon, also a personal name (22)	
<i>ishtá</i> eye	
o- 'in' locative verb prefix	
<i>pa</i> animal head; human nose	
<i>sábe</i> be black; <S>	
<i>káⁿje</i> plum (5)	
<i>máshka, máⁿshka</i> crawfish (7)	
<i>miká</i> raccoon (10)	

<i>Verbal</i>
<i>áchiye</i> act suddenly on; a-Aʔ>chiye (28)
á- 'on' locative verb prefix
<i>chiye?</i> act suddenly; <Aʔ>
<i>baspaʔ</i> push, nudge; (16)
ba- 'by pushing' instrumental verb prefix
-spa ⁿ nudge; verb root
<i>góze</i> pretend; <Aʔ> (10)

The word Háⁿga is old indeed. Early 20th century ethnologists Alice Fletcher and Francis La Flesche suggested it might have been the name for an early tribe that eventually splintered into the Quapaw, Osage, Kaw, Omaha, and Ponca tribes. Today these five are known for their linguistic similarities as the Dhegiha [tuh-GHEE-hah] tribes, based on a Ponca word meaning roughly, 'over here' (Kanza: yegáha).

■ NON-STANDARD WORD CHOICE » "Raccoon talk"

The talking animals in the Kanza myths are frequently given to strange or unclear speech habits, a fact attributed to their being animal characters in humorous stories. Consider the humorous speech quirks of the "Looney Toons" animal characters as a familiar English-based parallel. The non-standard language in this text, which is marked by contractions (yách instead of aⁿyáche) and unexpected word choices (niche instead of hniⁿkhé), is characteristic of "raccoon talk."

■ VERBS » Phrases explained » From yaché, 'eat', and ye, 'go there', to yách aⁿgáye tábe, 'let's go there to eat them'

- (1.) The verbs are ordered: yaché ye, 'to eat-go there' ('go there to eat').
- (2.) The verbs should be conjugated to create the 'you & I/we' form, with aⁿ(g)- attached to both yaché, 'eat', and ye, 'go there',
 - a. and because ye is a motion verb, it gets a special motion prefix a- in the 'we' form, between the pronoun and the verb,
 - b. and because the sound after the pronoun is a vowel, aⁿ(g)- now receives its (g) element: aⁿyáche aⁿgáye, 'we go there to eat'.
- (3.) The zero object pronoun is added between the aⁿ(g)-pronoun and the verb of yaché, 'eat', to specify an object: aⁿyáche aⁿgáye, 'we go there to eat him/her/it/them'.
- (4.) The non-standard "raccoon speech" is curious and is marked by alternate forms and contractions, as here where aⁿyáche, 'we eat him/her/it/them', is contracted to yách: yách aⁿgáye, 'we go there to eat him/her/it/them'.

yahniⁿ swallow; <Y> (30)	ya- 'by mouth'		<i>Miscellaneous</i>
ya- 'by mouth'	instrumental verb	gagódaⁿ at last (31)	
instrumental verb	prefix	gagáⁿhnaⁿ, gágohnáⁿ,	
prefix	-xughe crush, break	gagóhnaⁿ that is enough	
-hniⁿ enter?; verb root	in; verb root	(19)	
yátóxe crack with the	yuxlóge pinch; <Y> (13)	gayóha in that way; thus	
teeth; <Y> (29)	yu- 'by hand'	(9)	
ya- 'by mouth'	instrumental verb	gayó and, then	
instrumental verb	prefix	-ha 'at' location suffix	
prefix	-xloge pierce, pinch;	yeyóxcí right here (21)	
-toxe crack, crunch?;	verb root	yeyó right here	
verb root	zhóle be with another;	-xcí 'real, very'	
yaxúghe crush with the	zho<A>-le (31)	intensifier suffix	
teeth; <Y> (31)			

- (2.) The zero object pronoun is added to the front to specify one of the two objects: *wasáⁿ*, 's/he shakes him/her/it/them'.
- (3.) The generalized object prefix *wa-*, 'someone', is added to the front, triggering a sound change rule: *wásaⁿ*, 's/he shakes someone'.
- (4.) To show repeated action, the verb is reduplicated, a process that works like this:
- The base for reduplication tends to be first full syllable—which can be a vowel, a consonant and a vowel, or two consonants and a vowel—of a Kanza root, which in this case is the *-saⁿ* of *wasáⁿ*, 'shake';
 - Reduplication consists of a copy of this syllable, which is then added immediately to the right of the base: *wásaⁿsaⁿ*, 's/he shakes someone repeatedly'.
- (5.) The participle suffix *-(a)* is added to the end: *wásaⁿsaⁿ*, 'shaking someone repeatedly', or, in this case, 'shaking them repeatedly'.

REDUPLICATION » *wasáⁿ* + *saⁿ*

Reduplication is a process involving the copying and duplication of a syllable in a word to show sustained or repeated action. An example of reduplication is the word *yatóxe*, 'crunch by mouth', becoming *yatótoxe*, 'crunch repeatedly by mouth'. Reduplication is not as widespread in Kanza as in other Siouan languages and is restricted to only a handful of verb forms.

The verb *wasáⁿ*, 'shake, be shaking', is reduplicated here to show sustained or repeated action. The resulting form ought to be *wasáⁿsaⁿ*, 's/he shakes repeatedly', but for some reason stress has been attracted to the first syllable, resulting in *wásaⁿsaⁿ*. Note also that this verb is in participle form.

Sentence 4

"Wizhiye, **hi** **wanie-hnáⁿbe** ao," **ábe** **skáⁿ** e.
my elder brother tooth usually pains . he said perhaps that
Said the other, "My elder brother, they generally give me the toothache."

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VERBS » Curious verbs » *nie*

The verb *nie* (or *ne* for some modern speakers), 'ache, pain, be hurt', is curious mostly for its grammar, which is complicated and beyond the scope of this project. Suffice it to say, it is usually used with body parts, and they are not considered subjects of the verb. Rather, the sufferer is represented in the verb by way of an object pronoun prefix (like an <S> verb, as described in Appendix III). For instance, 'my head hurts', is rendered as *wéxli aⁿné*, where *aⁿ-* is the object pronoun for 'me'. Although not technically accurate, it is helpful to think of a construction like this as, '(my) head hurts me'.

VERBS » Aspect » Habitual aspect particle

Habitual aspect is used to denote actions or states of being that occur over and over again, often out of habit of the subject. It is marked with one of two particles—*hnaⁿ* being the most common—that occur after the verb and which are often translated as 'always' or 'usually'. Habitual aspect can combine with other aspects, but is most frequently used in the texts with the non-continuative aspect.

Sentence 10

Gayo, **miká** **zhíⁿga** **míⁿ** **ts'ábe** **skáⁿ** e,
and then raccoon young one he died perhaps that

ts'e **gózabe** **skáⁿ** e.
be dead he pretended perhaps that

And one of the raccoons pretended to be dead.

VERBS » Curious verbs » *ts'e*

The verb *ts'e*, 'die, be dead', is curious in that it is an active verb (an action) and not a stative verb (a state of being). Also curious is the fact that the verb can be used in reference to fainting or going unconscious, even if the subject is still very much alive.

In Sentence 10, though, it refers to true death, and it is only the verb *gózabe*, 's/he pretended', that indicates that the raccoon did not really die.

Exercise 8.1—Practice with habitual *hnaⁿ*

Go to Text 11 "Story of Aliⁿkawaho" in Appendix IV and find three examples of the habitual aspect marker *hnaⁿ*. Write the sentences here, with a free English translation below the Kanza sentence:

(1) _____

Translation: _____

(2) _____

Translation: _____

(3) _____

Translation: _____

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NOTES

James Owen Dorsey writes, "A line is wanting in this version. See the first line of the version of Waqube-kíⁿ. [] [] Hañga-miⁿ niⁿtce! This is rendered provisionally by 'O Hañga-mi!' Hañga-mi is 'Hañga Female', may mean 'One Hañga', the whole phrase being, 'O you who are a Hañga!' The Raccoon people are part of the Hañga-jiñga gens of the Kansas. See Higamañikiye in the next version. 'Niⁿtce' is probably the archaic form of 'hniñke', you who are. [] [] yatc, a contr. of yatce. [] [] Dugedjika", etc. This was sung by an aged Crawfish man. The Kansas do not say that the Crawfish people danced around the Raccoons. That is told in the Omaha and Osage versions. [] [] Ictupasabe. This, as well as the other epithets in the song, may be found among the personal names of the Hañga-jiñga gens." The text from the end of line 8 to the beginning of line 11 are missing from the Dorsey microfilms and had to be reconstructed from the Rankin audio recording of Maude Rowe.

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Kaw arrows and projectile points courtesy of Kanza Museum. Photograph by Storm Brave, Kaw Tribal Member. According to traditional belief, wily Mialoshka beings create both archery and buffalo, but also lure wayward Kaws into danger.

Text 9: The Mialoshka

Pahá'le Gáxli, c. 1880

This is a traditional Kanza story about a mythical being called the Mialoshka who is responsible for providing the tribe with both buffalo and the weapons for hunting these animals. The buffalo was the mainstay of the Kanza diet before they were removed to Oklahoma in 1873, but had many other uses as well, with almost every part of the animal serving a useful purpose. The hide was used as a cover for their bodies, served as bed coverings, and coverings for their lodges and floors. The stomach was cleaned, suspended on stakes over hot coals, and served as a communal cooking vessel. Bones were utilized to make spoons, scrapers, crude farming implements, needles, instruments of war, and other articles used for hunting and fishing. The head, horns, and tail were used in making ceremonial garb. And last, but not least, the muscle in the back of the buffalo was dried and the muscle fibers were torn piece by piece and provided the threads used in sewing and, in particular, beadwork.¹

¹ Dennison, T. J. (n.d.). *Smoke circles in the sky*. Unpublished manuscript; p. 30.

The Mialoshka

Kaá'ze íe

„Wájúta-tá'ga wak'ó-zhi'gáxcí yegóji pághe tá mi'khe aó," ábe ská", Miáloshka akhá. „Miáloshka akhá wagághe tá akhá ao. „Cé-zhi'ga hók'a-zhi'ga mi' pághe tá mi'khe aó," ábe ská". „Gayójeda" ma'yi'ka dóka iyúskigabe ská". „Gayójeda" zhi'habe ska", há'ni'-góa. „Gasi'xcí éji washtó'be hne tabe ao! „Cedó'ga yábli" wie wapághe ao," ábe ska".

„Agúba-dá", oyáge alíbe ská". „Cedó'ga yábli" eji akhá ao," ábe ska". „Gayó dáda" wapáhi a'yi'ge," ábe ska".

„Wipághe tá mi'khe aó," ábe ska", Miáloshka akhá. „Ye gághabe ska", zha'-mi'je khe má" idábe. „Wájúta-tá'ga its'eyaye tá-da" wik'ú eyaó," ábe ská". „Gayó ayi' ahíbe ská". „Ayí ahíba-dá", ikudabà-da", ts'éyabe ská". „Ejíkha" ye zha'-mi'je khe Nika Zhúje ayi' shó'sho"wabe ao.

English

„I will make a very aged female buffalo," said the Mialoshka. „The Mialoshka was about to make it. „I will make a very small buffalo calf," said he. „Whereupon, he compressed some wet earth. „Then, at night, he slept. „He said, „You must go in the morning and reconnoiter for game. „I have made three buffalo bulls."

„They returned to him and reported, saying, "Three buffalo bulls are there." „And then each said, "I have no weapons."

„I will make them," said the Mialoshka. „Then he made them a bow and arrows, too, for each. „Said he, "I give them to you that you may kill the buffalo with them." „Then the men took the weapons and went after the buffalo. „When they reached them, they shot at them and killed them. „From that time, the Indians have always had bows.

The men were expert buffalo hunters who, although possessing firearms, often employed bows and arrows. On July 7, 1859, A. I. Beach witnessed the Kanzas' prowess in dispatching a lone buffalo near Beach's "ranch" [trading post] at Cow Creek: "The four stripped themselves and sprang on their horses with bows and arrows and followed the buffalo ... the Indians got ahead of the buffalo and ran him nearly back to the ranche and the buffalo was so worn out, that he stopped to give fight. The Indians then shot five arrows in the buffalo, all of which went through and before the buffalo was fairly down they were by the side of the buffalo and had all the arrows out, which was done to save them breaking the arrows in the field."²

Jim Benbrook, Kaw Tribal Member.

² Parks, R. (2009). Their road to the buffalo. *Amidst a Christian and civilized people, August 1859*. Retrieved July 8, 2010 from http://www.kshs.org/places/kawmission/pdfs/8-59_Kaw_Trail.pdf.

NEW VOCABULARY

Nominal		i- 'with' instrumental verb prefix ts'e die, be dead; <A> -ye cause; <A> iyúskige squeeze by hand toward?; <Y> (4) i- 'toward' locative verb prefix yu- 'by hand' instrumental verb prefix -skige squeeze; verb root sht- 'you' in <D> verbs (6) wadó'be reconnoiter, inspect; wa-<D>-o'be (6)	wa- 'stuff, something, someone' verb prefix dó'be look at; <D> zhi'gáxcí be very small, aged; <S> (1) zhi'ga be small; <S> -xcí 'real, very' intensifier suffix zhi'he lie down; <A> (5)		
cézhí'ga	calf (2)				
ce	bison, bovine				
zhi'ga	be small; <S>				
hók'a	something small (3)				
mi'je	bow (12)				
Verbal				Miscellaneous	
ayi ⁿ -hi	take there, have and arrive there; a<Y>i ⁿ -<H>i (14)				
ayi ⁿ	have; a<Y>i ⁿ				
hi	arrive there; <H>				
doká	be wet; <S> (4)				
its'eye	kill with; ts'e<A>-ye (13)	há'ni' night, at night (5) shó'sho'we always, ever (16) wie I, myself, 'I' emphatic pronoun (7) yegóji at present (1)			

EXPLANATIONS AND EXERCISES

Sentence 1

"Wájúta -tá'ga wak'ó zhi'gá -xcí yegóji pághe tá mi'khe aó," animal large woman old/small very now I will make .

ábe ská", Miáloshka akhá.
said perhaps Mialoshka (rest sub)
"I will make a very aged female buffalo," said the Mialoshka.

☒ IDIOMATIC EXPRESSIONS » **wájúta-táⁿga**, 'buffalo'

The Kanza words *wájúta*, 'four-legged animal', and *táⁿga*, 'great', combine to form a word that refers to buffalo.

☒ VERBS » Curious verbs » **zhíⁿga**

The verb *zhíⁿga*, 'be small', is curious in that it can refer to either extreme of age, the very young and the very old, alike. Nevertheless, when used as a noun, it refers to offspring. Here we can assume that the buffalo is an 'aged female' instead of a 'young female' only by the presence of the word *wak'ó*, 'woman', which would seem to indicate some level of maturity. But even this is problematic: *Wak'ó* is not the usual term to refer to the female of a species, but rather *miⁿga*!

Sentence 3

"Cé-zhíⁿga hók'a-zhíⁿga miⁿ pághe tá miⁿkhe aó," ábe skáⁿ.
buffalo calf very small one I will make . said he perhaps
"I will make a very small buffalo calf," said he.

☒ IDIOMATIC EXPRESSIONS » **cé-zhíⁿga**, 'calf'

The Kanza words *ce*, 'buffalo, bison', and *zhíⁿga*, 'small', combine to form the word for 'buffalo calf'. This may be written with or without a hyphen.

Sentence 4

Gayójedaⁿ maⁿyiⁿka dóka iyúskigabe skáⁿ.
whereupon earth wet he compressed perhaps
Whereupon, he compressed some wet earth.

☒ VERBS » Phrases explained » From **-skige**, 'squeeze', to **iyúskigabe**, 's/he compressed it toward'

- (1.) The instrumental prefix *yu-*, 'by hand', is added to the front: *yuskiye*, 'compress by hand'.

- (2.) The verb is conjugated with the zero pronoun to the front to create the 's/he' form: *yuskiye*, 's/he compresses by hand'.
- (3.) The zero object pronoun is added to the front to specify an object: *yuskiye*, 's/he compresses him/her/it/them by hand'.
- (4.) The locative prefix *i-*, 'toward', is added to the front: *iyúskige*, 's/he compresses him/her/it/them toward him/her/it/them by hand'.
- (5.) The non-continuative suffix *-(a)be* is added to the end, triggering a sound change rule: *iyúskigabe*, 's/he compressed him/her/it/them toward him/her/it/them by hand', or, in this case, 'he compressed it toward it by hand'.

☒ VERBS » Prefixes » Locative prefixes » **i-**

The locative prefix *i-* is used to direct a verb toward an object. For instance, whereas the verb *yuskiye* means, 'squeeze, compress', the verb *iyúskige* means, 'compress toward'. Pronoun prefixes tend to come after *i-*, which leads to a series of sound change rules during conjugation, including *íá-* for 'I' form <A> verbs, *iya-* for 'you/y'all' form <A> verbs, *a'yáⁿ-* for all 'you & I/we' form active verbs, and *wé-* for *wa-* + *i-*. In the Sentence 5 word *iyúskigabe*, 's/he compressed it toward by hand' it is not altogether clear why *i-* is used in the first place.

Sentence 6

"Gasiⁿxcí éji washtóⁿbe hne tabe ao!
in the morning there to see you go will .
He said, "You must go in the morning and reconnoiter for game.

☒ VERBS » Phrases explained » From **dóⁿbe**, 'look at', and **ye**, 'go there', to **washtóⁿbe hne tabe**, 'y'all may have gone there to look at stuff'

- (1.) The verbs are ordered: *dóⁿbe ye*, 'go there to look at'.
- (2.) The verbs are conjugated to create the 'you/y'all' form, with *sht-* attached to *dóⁿbe*, 'look at', and *hn-* attached to *ye*, 'go there'. *shtóⁿbe hne*, 'you/y'all go there to look at'.

- (3.) Because *ye* is a motion verb, it should get a special motion prefix *a-* in the 'y'all' form before the pronoun, but unexpectedly does not: *shtóⁿbe hne*, 'y'all go there to look at'.
- (4.) The zero object pronoun is added to the front to specify an object: *shtóⁿbe hne*, 'y'all go there to look at him/her/it/them'.
- (5.) The generalized object prefix *wa-*, 'stuff', is added to the front: *washtóⁿbe hne*, 'y'all go there to look at stuff'.
- (6.) The potential non-continuative aspect particle *tábe* is added: *shtóⁿbe hne tábe*, 'y'all may have gone there to look at stuff'.

Sentence 7

Cedóⁿga yábliⁿ wie wapághe ao," ábe skaⁿ.
buffalo bull three I I made them . said he perhaps
I have made three buffalo bulls."

☒ INDEPENDENT PRONOUNS » **wie**

The independent version of the 'I' form pronoun is *wie*. When it appears in a sentence with an 'I' form verb, the verb will still take the required 'I' form pronoun prefix. *Wie* is only used to direct focus or to offer clarification, almost as 'I, myself'.

■ Exercise 9.1—Practice with potential continuative aspect

Go to Text 15, "Oshe Góⁿye's story" in Appendix IV and find three instances in which the potential marker *ta* (or sometimes *tá*, with an accent) is followed by a continuative such as *miⁿkhe*, *hniⁿkhé*, or *akhá*. Write the sentences here, with a free English translation below the Kanza sentence:

- (1) _____

Translation: _____

(2) _____

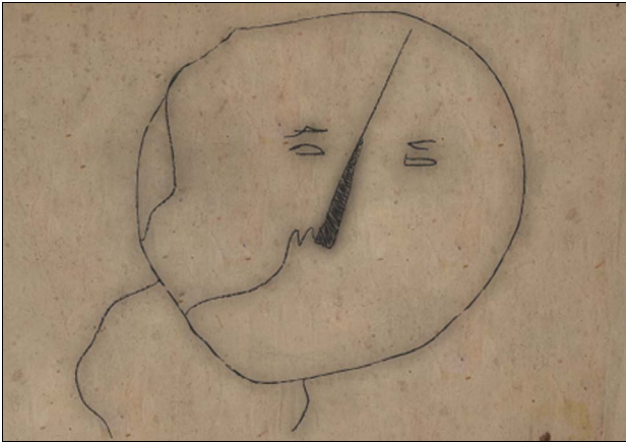
Translation: _____

(3) _____

Translation: _____

NOTES

James Owen Dorsey writes, "Mialucka or Mialucka", a mythical race of beings, with large heads, and long hair, dwelling in solitary places, to which they are supposed to entice unwary Indians. Their victims become crazy, and live as *miⁿquge* or *catamites*. Compare *Ictinike* of the Omahas and Ponkas. Some of them dwell underground, or in the water, sitting close to the bank of the stream."



Facsimile of the decoration on a sacred shell, based on a sketch by Pahá'le Gáxli, Kaw Tribal Member.
The text below depicts traditional religious practices, including use of the shell, that are no longer widely practiced by Kaws.

Text 10: War Customs

Waxóbe K'i'n, c. 1880

A description of Kanza war customs, including how the death of a loved one is the main impetus for going on the warpath, selection of the war captain, the sacred pipe and sacred bag, ceremonies at the house of the deceased, selection of the war party participants, the sacred clam shell, and other war customs.

Jim Benbrook, Kaw Tribal Member.

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„Waxóbe yuzé ta akhá eyaó. „Íbache níkashi"ga Há"ga níkashi"ga tá"ma" no"bá gagó yuskíbe ao, tá"ma" ézhi há"kabazhi ao. „Gayó Ké shídozhi"ga, Xuyá shídozhi"ga éyo"ba ó"ho" waká"dagi gághabe ao. „Gayó cúhabaska waxóbe obékha"be ao, í"he Shábe yadábe ao, cedó"ga páxi". „Gayó Xuyá shídozhi"ga akhá í"he Shábe khé Pahá"le Gáxli yi"khéji ayí"-ahibe ao. „Xuyá shídozhi"ga akhá í"he Shábe kiihekihiyabe ao. „Alí"ka"awaho yuzábe-dá", pahá"le wayó"be ao. „Pahá"le Gáxli akhá oxléxci wayó"be ao. „Goyóje wayó"ba-da", yushtá"be-go, í"he Shábe yutáyabe ao, cúhabaská waxóbe ma"chéta yuzábe ao. „Yuzába-da", Pahá"le Gáxli k'úbe ao, kí"khiyabe ao. „Gayó níkashi"ga zaní éji zhá"be ao. „Nánuo"ba waxóbe éji yashógabe ao, zaní. „Shó"ge shke ogílashkabe áshita shánakale lúzabe ao. „Cí che shánakale zaní ozhúbe ao. „Dodá" ayé ta akhá zaní éji zhá"be ao. „Há"bawaska hú-go, níkashi"ga zaní ma"yi"ka yuzába-dá", ijé yi"khé iyo"be ao, zaní. „Gayó cí ma"chéta níkashi"ga zaní onázhi"be ao. „Zaní gashó" ghagábe ao. „Há"bawaska-go, yashtá"be ao, nia"bazhi. Hao.

„Áshita ayábe ao, zaní. „Shó"ge tá"ga ná"kale zaní gághabe ao. „Gayó ágíli"be ao, zaní. „Ayábe ao, zaní. „Ayába-dá", Pahá"le Gáxli akhá hashíxci ayábe ao. „Zaani ghagábe ao, shié. „Nizhuje gódamasi" ahibe ao. „Nizhuje gódamasi" ahibe-go, zaani shó"ge oyúda"ba-da", oyúsi"be ao. Hao.

„Oyúsi"ba-da", Pahá"le Gáxli akhá cúhabaská waká"dagi yuzába-da", dodá" wayúla" dóba ya"khá mí" kí"khiyabe ao. „Dodá" wayúla" kí"khíye-dá", gódaha a"gáyaba-da", gaxá zhí"ga mí" a"gócibe ao. „Péje ijéyabe ao. Hao.

„Gagóda" shídozhi"ga cí waká"dagi gághe akhá ní agú-ayábe ao. „Dodá" níkashi"ga zaní ní k'úbe-go, gagó zaní yuzhábe ao. „Ó"ho" ijílabé ao. „Júje-go, yuzábe ao. „Wanó"blabe ao, zaní. „Shúta"ga sáta" ts'éa"yabe ao, a"yáchabe ao. „A'yáshta"be-go, a"gágube ao. „Pahá"le Gáxli íci che dodá" zaní a"gálíbe ao. wakó itábe ó"ho" ijílabé-go, dodá" zaní a"má"no"blabe ao. „Pahá"le Gáxli íci chéji a"gálíbe-go, „A"má"no"ble a"yáshta"be ao. Hao.

„Cí chéji a"gálabe, zaní, wishké alé ao. „Gashékha"-hná" e aó.

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War Customs

Kaá"ze íe

„Yegóji Kaá"ze abá jóbabe-dá", níka mí"xci ts'ábe-dá", zaní" gístóbe-gó, dodá" ayé-hna"be ao. „Hósasage ts'e oyóyaha, ts'agézhi"ga abá dodá"ha"ga yi"khé agú-ayabe ao. „Pahá"le Gáxli akhá gaágabe aó: „Howé, nánuo"ba waká"dagi blúze ta mí"khé aó. „Waxóbe idábe blúze ta mí"khé aó."

„Waká"da akhá agúbe ao. „Akhíbe-dá", há"ba ahúbe ao. „Pahá"le Gáxli akhá yuzábe-dá", ijé iyo"be ao, waká"dagi yuzábe ao, ts'agézhi"ga itábe gághabe ao, názhozhe. „Há"ba-go, Pahá"le Gáxli akhá nánuo"ba waká"dagi yuzábe-dá", ts'é khéta ayábe ao. „Ts'é khe zhí"heyabe ao. „Ts'é khé e pahá"le huwáli gikhá"be ao. „Háshi chéji tá"ma"la" okípaze zaní wagikha"be ao, Pahá"le Gáxli akhá. „Wanághe ts'e khé Waká"da akhá lúzabe ao, cí itá chéji xáya aláyi"-alábe ao, ghagé alábe ao. „Aláyi"-alábe-go, dodá" wayúla" dóba wagó"yabe ao, Pahá"le Gáxli akhá. „Gayó Kíbxla Hu yuzábe ao, pahá"le. „Zhi"ga Wasá owákha" yuzábe ao. „Owákha" wéyabli" Shó"mikase yuzábe ao. „Wédoba Wáts'azhi yuzábe aó. „Gayójida" dóba wáyi"be ao, wáspe.

„Dóba zhá"-da", dodá" a"gáye tábe ao," ábe aó, níkashi"ga dóba akhá, é wayúla" akhá, e, Pahá"le Gáxli akhá, há"kazhi ao. „Dodá"ha"ga-e," ábe aó, zházhe itá, "Dodá"ha"ga-e, dóba zhá"-da", a"gáye tábe ao, dodá", ábe ao, céga oyágabe ao. Hao.

„Níkashi"ga ézhi ba ówayagábe ao, Pahá"le Gáxli akhá. „Níkawasa-é, dóba zhá"-da", dodá" blé ta mí"khé ao," ábe ao, céga. Hao.

„Gagó e aó. „Gagá"-hna" é ao. „Dodá" hné ta-dá", wípa" achi eyaó," ábe ao.

„Howé, shoblé ta mí"khe ao," ábe ao, níka zaní égábe ao. „Gayó ahíbe ao, níka zaní Pahá"le Gáxli cí itá éji ahíbe ao. „Dodá" wayúla" dóba shke éji ahíbe aó. „Ahibada" Pahá"le Gáxli akhá líyi"gabe ao. Hao.

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English

„Now, as the Kanzas are few, when a man dies, all assemble and go on the warpath. „As soon as Hósasage died, the old men went after the war captain. „Pahá'le Gáxli said as follows: „Yes, I will take the sacred pipe. „I will also take the sacred bag."

„Waká"da returned home, „reaching it as day was coming. „Pahá'le Gáxli took the mysterious objects, and put clay on his face. He performed the ceremony of the ancients, fasting. „At day, he [Pahá'le Gáxli] took the pipe and went to the house of the dead. „They laid out the corpse. „First, he wept a great deal for the dead. „After that he [Pahá'le Gáxli] condoled with all the gentes of the tribe. „Waká"da, the old man, took the ghost from the body; he carried it back to the house, crying as he went. „Then Pahá'le Gáxli desired four men to act as directors of the expedition. „And he chose Kíbxla Hu first. „Next he took Zhi"ga Wasá. „The third was Shó'mikase; „and the fourth was Wáts'azhe. „Then he had the four, who remained still.

„The four said, "In four days let us go on the warpath," (not Pahá'le Gáxli) „saying, "O war captain (his title)." Then they addressed Pahá'le Gáxli for the first time in their official capacity, saying, "O war captain in four days let us go on the war path."

„Then Pahá'le Gáxli told the other persons who were present. „"O comrades! In four days I will go on the war path."

„Then ended the ceremonies at the house of the deceased. (Then all went home. See notes for what followed.) „The messenger said to each invited guest, "I have come to call you to go on the war path." „And every man replied, "Yes, I will go to you." „Then all the men arrived at the lodge of Pahá'le Gáxli. „The four directors of the expedition also arrived. „Then Pahá'le Gáxli suddenly took his seat.

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³¹He was about to take the sacred bag. ³²The Íbache men and the Há'nga (Tá'nga) men, were assembled, but the other gentes were absent. ³³Then a young man of the Turtle gens and one of the Eagle gens attended to the sacred boiling (for the feast). ³⁴The sacred clam shell was wrapped in what was called the Í'he Shábe, which was made of hair from the head of a buffalo bull. ³⁵And the young man of the Eagle gens went after the Í'he Shábe for Pahá'le Gáxli. ³⁶He (the young man of the Eagle gens) placed it (the Í'he Shábe) down before him. ³⁷Ali'k'awaho took it, and began to sing. ³⁸Pahá'le Gáxli sang very soon. ³⁹When they finished singing, Ali'k'awaho pulled open the Í'he Shábe, and took out the clam shell, which was within. ⁴⁰When Ali'k'awaho took it he gave it to Pahá'le Gáxli, who put it on his back. ⁴¹Then all the men slept there. ⁴²All smoked the war pipe. ⁴³They had picketed their horses outside, and each one had taken his saddle. ⁴⁴each one had taken his saddle into the lodge. ⁴⁵All who were about to go on the war path slept there. ⁴⁶When the sky was getting light before sunrise, all the men took clay and rubbed it over their faces. ⁴⁷And all rose to their feet within the lodge. ⁴⁸They cried. ⁴⁹By the time that the sky was white, they ceased crying.

³⁰ All went out ³¹ and put the saddles on their horses. ³² They mounted them, and departed. ³³ They mounted them, and departed. ³⁴ Paháⁿle Gáxli kept very far behind the rest. ³⁵ All cried. ³⁶ They reached the other (western) side of the Arkansas River. ³⁷ Then they reined in their horses, and alighted.

⁹⁸Then Pahán⁹le Gáxli took the clam shell, and gave it to one of the four directors to carry on his back. ⁹⁹We went beyond the place where the director took the clam shell on his back, till we came to a small stream where we encamped.

⁶⁰ They kindled the fire there, ⁶¹ and the two young men, who had made the
 small lodge at the first for the war captain, now went for water. ⁶² They gave water
 to all the warriors, who washed. ⁶³⁻⁶⁴ (We killed five prairie chickens.) ⁶⁵ We ate the
 prairie chickens, and then we started homeward. ⁶⁶ All the warriors came back to the
 house of Pahā'le Gáxli. ⁶⁷ And there his wife put the kettle on the fire, and all of us
 had a meal.

⁷⁰When we finished eating, ⁷¹all went to their homes, and I went to my house.⁷²The end.

NEW VOCABULARY

<i>Nominal</i>	<i>o-</i> 'in' locative verb prefix	<i>la</i> think, plan; verb root
<i>cúhaba</i> clam shell (34)		
<i>dodá^aha^{ga}</i> captain, war leader (2)	<i>-haⁿ, -hoⁿ</i> boil, cook; verb root	<i>xuyá</i> eagle (33)
<i>dodáⁿ</i> war	<i>páxiⁿ</i> mane (34)	
<i>há^{ga}</i> leader	<i>péje</i> fire (60)	<i>Verbal</i>
<i>háshi</i> tail end (12)	<i>shánaⁿkále</i> saddle (43)	<i>agúye</i> cause to come home here; agu<A>ye (2)
<i>há^{ba}</i> day (7)	<i>shóⁿmikase</i> wolf, coyote (17)	<i>a-</i> special motion verb prefix
<i>háⁿbawaská</i> dawn, daybreak (49)	<i>shútaⁿga</i> prairie chicken (66)	<i>gu</i> come home here; <G>
<i>há^{ba}</i> day	<i>táⁿmaⁿ</i> town, camp, clan? (32)	<i>-ye</i> cause; <A>
<i>waská</i> be clear; <IMP>	<i>Wakáⁿ</i> God, Creator, also a personal name (6)	<i>aláyíⁿ-le</i> take one's own back home with?;
<i>icí</i> his, her, their house	<i>wakáⁿdagí</i> doctor; mysterious object (8)	<i>alayiⁿ-A-le</i> (13)
<i>nánuoⁿba, nóⁿnuoⁿba</i> pipe (4)	<i>wanághe, wanáⁿghe</i> ghost (13)	<i>a-</i> 'carrying' portative verb prefix
<i>náⁿkale</i> saddle (51)	<i>waxóbe</i> sacred object (5)	<i>gi(g)-</i> 'one's own' verb prefix
<i>náⁿka</i> back of body	<i>wayúlaⁿ</i> thinker, planner; thought, plan; think, plan; wa<Y>ula ⁿ (14)	<i>i-</i> 'with' instrumental verb prefix
<i>-le</i> place, put inanimate standing object; verb root	<i>wa-</i> 'stuff, something, someone' verb prefix	<i>ayiⁿ</i> have; a<Y>i ⁿ <i>le</i> go home there; <A>
<i>ní</i> water, liquid (61)	<i>yu-</i> 'by hand' instrumental verb prefix	<i>áⁿkazhe, áⁿkazhi</i> be not, no (variant); <H?> (7) (<i>hjáⁿke?</i> be?; <H?> (archaic)
<i>nikawasa, nika wasá</i> comrade (23)		<i>-(a)zhi</i> 'not' verb suffix
<i>okipace</i> tribal division (12)		
<i>óⁿhoⁿ</i> kettle (33)		
<i>wa-</i> 'stuff, something, someone' verb prefix		

éyeg say something to another (variant?); egi<H>e? (27) e this, that gi- dative verb prefix e, he say; <H> gaáge say that to another; gaagi<H>e? (3) gaa that, those yonder gi- dative verb prefix e, he say; <H> gikháa condole with another; <A> (11) gi- dative verb prefix -kha" condole?; verb root ijéye ignite fire at or in a place; ije<A>ye (60) i- 'toward' locative verb prefix -je kindle; verb root -ye cause; <A> ijile hang over fire; iji<A>le (63) íyo paint face as in mourning; i<Y>o" (8) júje be cooked, burned; <IMP> (64) kiihekiye cause another to lay one's single inanimate object down; kiihe<A>khiye (36) ki(g) 'one's self, one another' verb prefix	ihé be a singular inanimate lying object; <IMP> -khiye cause another; <A> k'í"khkiye cause another to carry; k'i"o<A>khiye (40) k'í" carry, pack on back; <A> -khiye cause another; <A> názhozhe, ná"zhozhe mourn, fast; <A> (8) niá"zhe, niá"zhi be silent; <A> (49) niá" be talkative?; <A> -(a)zhi 'not' verb suffix obékha" fold in, wrap; oekha" (34) o- 'in' locative verb prefix bekhá" fold; ocí pitch tent in; o<A>ci (59) o- 'in' locative verb prefix ci house; pitch tent; <A> ogilashke fasten one's own in; o<A>gilashke (43) o- 'in' locative verb prefix gi(g) 'one's own' verb prefix	ya- 'by mouth' instrumental verb prefix -shke fasten, unfasten; verb root onázhii", oná"zhi" stand in; o<A>na"zhi" (47) o- 'in' locative verb prefix na"zhi" stand up; <A> oyúda" pull, haul; o<Y>uda" (57) o- 'in' locative verb prefix yu- 'by hand' instrumental verb prefix -da" push, pull on?; verb root shoyé go to another; sho<Y>e (27) sho- to another? ye go there; <Y> ska be white; <S> (34) waká"dagí be mysterious; <S> (4) waná"ble eat a meal, dine; wa<A>no"ble (65) waxóbe be sacred; <S> (34) yashóje smoke; <Y> (42) ya- 'by mouth' instrumental verb prefix shóje smoke; be smoky; <S> yash tá" stop by mouth; <Y> (67)	ya- 'by mouth' instrumental verb prefix -shta" stop; verb root yuski gather; <Y> (32) yutáyá scatter by hand; <Y> (39) yu- 'by hand' instrumental verb prefix táyá be scattered; <IMP> yuzhá wash by hand, wash hands; <Y> (62) yu- 'by hand' instrumental verb prefix -zha wash; verb root zhi"heye cause to lie down; zhi"he<A>ye (10)	zhi"he lie down; <A> -ye cause; <A> Miscellaneous áshita outside (43) e direct address marker (21a) ézhi another, other (22) e this, that -(a)zhi 'not' verb suffix gódamasi" on the other side (56) góda yonder masi" half goyóje then (39) hashíxci far behind (54) háshi tail end -xci 'real, very' intensifier suffix	jóba some, few, a little (1) khéta to the inanimate lying object (9) khe 'the' inanimate lying object -ta 'to' locative suffix owákha" next (16) oxléxci very soon (38) o- 'in' locative verb prefix xle chase <A> -xci 'real, very' intensifier suffix wédoba, wétoba fourth (17) wé- ordinal number prefix dóba, tòba four wishké, wishki I also, me also (71)
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WORD ORDER RULES » "Stage-setter" adverbs of time and place

Adverbs of time and place, which are used to "set the stage" for the action, most often come at the beginning of the Kanza sentence. The same is true of phrases of time and place that are used like adverbs. Note, however, that these adverbs or phrases can also occur immediately before or after the verb phrase. In Sentence 1, the "stage-setter" is *yegóji*, 'at this time'.

VERBS » Use of non-verbs as verbs » Pronouns

Indefinite pronouns can be used as verbs. For instance, in Sentence 1 the pronoun *jóba*, 'some', is used as a verb meaning, 'be some'. It even carries the non-continuative verbal suffix *-(a)be*.

VERBS » Phrases explained » From *ye*, 'go there' to *dodáⁿ ayé hnaⁿbe*, 'they usually went on the warpath'

- (1.) The noun *dodáⁿ*, 'war', is added to the front to create an idiomatic expression: *dodáⁿ ye*, 'go on the warpath'.
- (2.) The verb *ye*, 'go there', is conjugated with the zero pronoun to create the 's/he' form, and because *ye* is a motion verb, it gets a special motion prefix *a-* to the front: *dodáⁿ ayé*, 's/he goes on the warpath'.
- (3.) The habitual aspect particle *hnaⁿ*, 'usually', is added to the end: *dodáⁿ ayé hnaⁿ*, 's/he usually goes on the warpath'.
- (4.) The non-continuative suffix *-(a)be* is added to the end: *dodáⁿ ayé hnaⁿbe*, 's/he usually went on the warpath', or, in this case, 'they usually went on the warpath'.

Sentence 2

Hósasage ts'e oyóyaha, ts'agézhiⁿga abá

Hósasage dead as soon as old man (move sub)

- (5.) The non-continuative suffix *-(a)be* is added to the end, triggering a sound change rule: *gaágabe*, 's/he said this/that to another', or, in this case, 'he said this to them'.

This verb is quite interesting inasmuch as it is formed from the incorporation of a demonstrative, *gaa*, a dative prefix, *gi-*, and a verb, *e*, which is itself quite remarkable, as described below.

DEMONSTRATIVES » Use as parts of other words » Demonstratives + verbs

Kanza demonstratives can combine with verbs. When this occurs, the demonstrative typically refers to an object of the verb, and as such it tends to attach near the front of the verb. An example of this is Sentence 2's *gaáge*, 'say that to another'.

VERBS » Prefixes » Dative prefix

The prefix *gi-*, not to be confused with the 'one's own' prefix *gi(g)-*, is used to show that the action or state of being is directed at or to another. It is frequently translated as 'to another', 'at another', and so on. Like *gi(g)-* and *ki(g)-*, to which *gi-* is related, this prefix occasionally triggers sound change rules that obscure its use. An example of this is Sentence 2's *gaáge*, 'say that to another'.

SOUND CHANGE RULES » V₁ + V₂ = V₂

The verb form *gaágabe* in Sentence 3 serves as a fine example of an important sound change rule, one we have actually seen many times. We already know, for instance, that when *-(a)be* is added to the verb *gaáge*, that the *(a)* element of the suffix will "swallow up" the final *-e* of the verb, making *gaágabe*. But the principle goes further than that. In fact, the form consists of *gaa* + *gi* + *e* + *-(a)be*, and the verb *e* has "swallowed up" the *i* element of the dative prefix *gi-*. This sound change rule is known as V₁ + V₂ = V₂, which is shorthand for 'two vowels in a row (V₁ and V₂) will take the shape of only the second vowel (V₂). The rule is quite widespread in Kanza, but is not absolute. There are plenty of examples of cases in which it does not apply. For instance, we shall see in Sentence 4 a word for 'pipe', *nánuoⁿba*.

dodáⁿhaⁿga yiⁿkhé agú-ayabe ao.

war captain the (sit obj) went for him .

As soon as Hósasage died, the old men went after the war captain.

IDIOMATIC EXPRESSIONS » *dodáⁿhaⁿga*, 'war captain'

The Kanza word *dodáⁿ*, 'war', combines with the cultural term *háⁿga*, which can refer to leadership, eagles, or tribal social divisions, to form the word for 'war captain'. This term and equivalents thereof have special significance among the men's warrior societies of the tribes that observe some form of the ceremonial *líoshka* dance customs. Note: Following the dedication of a new drum in 2004, the Kanza *líoshka* was revived after more than a century without full observance.

VERBS » Curious verbs » *agúye*

The Kanza verb *agúye*, 'send for', appears in an unexpected form in Sentence 2. It features an extra *a-* between the two major components, i.e., as *agúayabe* instead of *agúyabe*. It is not known if this is usual or unusual for this seldom used Kanza verb.

Sentence 3

Paháⁿle Gáxli akhá gaágabe aó:

Paháⁿle Gáxli (rest sub) said as follows :

Paháⁿle Gáxli said as follows:

VERBS » Phrases explained » From *e*, 'say' to *gaágabe*, 'he said this to him'

- (1.) The dative prefix *gi-* is added to the front, triggering a sound change rule: *ge*, 'say to another'.
- (2.) The verb is conjugated with the zero pronoun to the front to create the 's/he' form: *ge*, 's/he says to another'.
- (3.) The zero object pronoun is added to the front to specify an object: *ge*, 'say it to another'.
- (4.) The demonstrative *gaa-*, 'this/that', is added to the front: *gaáge*, 's/he says this/that to another'.

VERBS » Curious verbs » *e*, <H>*e*

The verb **he*, 'say', almost always appears as just *e*. The *h-* element only shows up when, during conjugation, the verb takes the full (not zero) <H> pronoun prefixes, as in *phe*, 'I say', *she*, 'you say', *e*, 's/he says', and so on. For more information about <H>, please see Appendix III.

Sentence 4

"Howé, nánuoⁿba wakáⁿdagi blúze ta miⁿkhé aó.

yes, pipe mysterious I will take .

"Yes, I will take the sacred pipe."

IDIOMATIC EXPRESSIONS » *nánuoⁿba wakáⁿdagi*, 'sacred pipe'

The Kanza words *nánuoⁿba*, 'pipe', and *wakáⁿdagi*, 'sacred', combine to form the word used to describe a special pipe used in ceremonies for opening sacred bundles. This sacred pipe did not, as might be expected, have a long wooden stem from which smoke was drawn. Rather, it consisted of only a small round bowl made of stone and adorned with carvings of eyes on three of the four cardinal directions, with smoke drawn from an opening on the fourth.

Sentence 5

Waxóbe idábe blúze ta miⁿkhé aó."

sacred bag also I will take .

I will also take the sacred bag."

IDIOMATIC EXPRESSIONS » *waxóbe*, 'bundle'

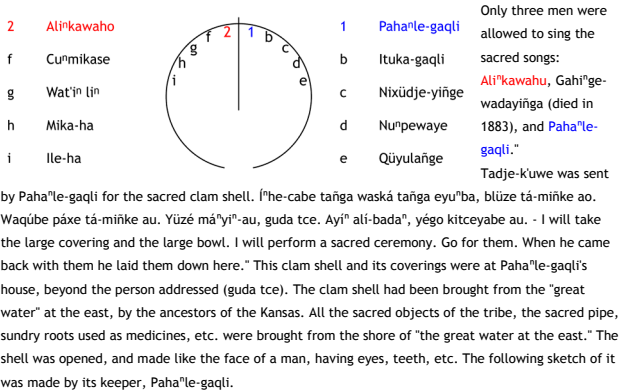
The Kanza word *waxóbe* literally means 'holy one' (*wa-*, 'one who', plus *xóbe*, 'holy'), but refers specifically to portable shrines of densely wrapped layers of objects which have been entrusted as relics to certain tribal elders. *Waxóbe Kíⁿ*, who related this particular text, was such an elder, and his name—or title, rather—translates as 'Bundle Carrier'. Bundles such as these typically fell into the categories of war bundles, which contained battle trophies and other items and were carried into

These *duda* "wayüla" are called *qlets'age*, resembling the *nuda*"*hañga* *qrexe* of the Omahas in some respects. They always decide what is to be done: that is never undertaken by the *duda*" *hañga*. Wakanda gave Paha"le-gaqli a spotted horse, two red blankets, two white do., and a calico shirt, as pay for his services. Paha"le-gaqli divided the two red blankets, a white one, and the calico shirt between the four directors."

"Then all returned to their homes. Paha"le-gaqli could not go home for four days. He must fast, wandering about and crying in solitude, having clay on his face. A small lodge was erected near his own house by two of the kettle-tenders, Gahiama"yi" and Tcehawale. At sunset, Itoka-gaqli, brought him water. Then Paha"le-gaqli could wash his face and drink a cupful of the water, but he could eat no food. After sleeping awhile at night, he arose and put the clay on his face again. At sunset on the fourth day, the four directors went to the house of Paha"le-gaqli, and sent the four kettle-tenders to the mourner whom they summoned summon the mourner to his house. Then was he permitted to take food. The next morning he went for the two kettle-tenders who had made the small lodge. Before they arrived, he and his wife had left the house. He ordered them to invite the guests to his lodge. The messengers went in different directions.

A lodge was set up near the house of Paha"le-gaqli, and here the guests assembled. Only two gentes met as such, the two *Hañga* gentes, but there were present some members of other gentes the directors and kettle-tenders, some of whom were members of other gentes."

The following figure shows the places of the *Hañga* men in the lodge.



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Yu! Yu! Yu! Hü-hü! Hü-hü! (Sung by all the *Hañga*-tañga and Ibatce men.) This last is an invocation of the thunder-god.

sky, with the palms and parallel. Each to the shoulder by singing of these

Fig. 2. Ts'age-jñga i. e., of the a deity who was the *Hañga*. He made the and Paha"le-gaqli suppose that he up his hands to the them. On the in this paper, the of Hosasage, when

Paha"le-gaqli shifted the shell from his own back to that of *Jiñga*-Wasa, one of the directors. He then ordered Taye to put the I"he-cabe on his back."

Fig. 3. Ts'age-jñga wayu", Song of another old man, who holds a cane. It is this Wakanda who gives success to the hunters. He is thus addressed: Ts'age-jñga haü! Däble má"yi"-aü! Dáda" wadjüta nikaciña ckéda" wáyakipa-báda", ts'éya-bánahaü!—Venerable man! Go hunting! Kill whatever persons or animals you may meet." They think this being drives the game towards the hunters.

Fig. 4. Tadje wayü", Wind songs. These are two. The Winds are Baza"ta, the east wind; Ak'a, the South wind; Ak'a-jñga, the West wind, and Hnita, the North wind. In former days, warriors used to remove the hearts of slain foes, putting them in the fire as a sacrifice to the four winds.

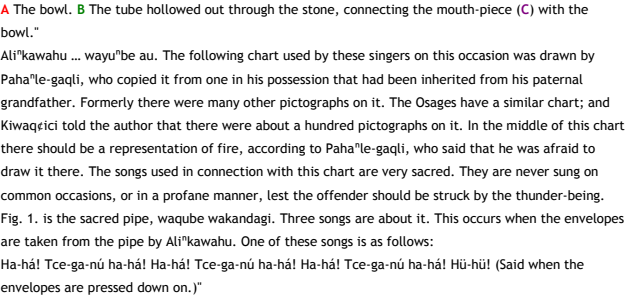
Fig. 5. Mikak'e-tañga wayu", Songs of the large star (Venus). This star is a Wakanda or deity. It has two songs."

Fig. 6. Ja"-miñdje wayü", Bow songs. This is the bow of a Wakanda (probably of the old man who aids the hunters).

Fig. 7. Dáda" Waká" K'übe ska", They give things to the Wakanda. The sign for this song is a hand of which four fingers are seen. As this is sung some gift is thrown down and left as an offering to the Wakanda. But offerings are also made to every deity, to the deity or deities above, those under the hills, the winds, thunder, Venus, etc. As Ali"kawahu and Paha"le-gaqli are Yata people (Those camping on the Left side of the tribal circle), they elevate the left hands, and begin at the left with the East wind, then they turn to the South wind, then to the West wind, and finally, to the North wind, saying to each, "Gátce, Wakanda, mikü eyaü: That I give, indeed, to you Wakanda." In former days, they used

When the sacred pipe is smoked by a *Hañga*-tañga or Ibatce (*Hañga*-jñga) man, he must hold the pipe in his right hand, blowing the smoke into the clam shell, which is held in his left hand. The smoke is supposed to ascend from the shell to the thunder-god, to whom it is pleasant. There were five envelopes for the shell, and all of these constituted the I"he -cabe." They were as follows: 1. The inmost one was the bladder of a buffalo bull. 2. The spotted fur of a fawn. 3. Sa gazandje, wadding made of the tall grass or sa. 4. A broad piece of deerskin. 5. Tcedu"ga myeqli" gazandje, Interwoven hair from the head of the buffalo bull. Similar envelopes were kept around the

The war pipe was kept by Paha"le-Ali"kawahu. It is made of red pipe-nanuü"ba or nanuü"ba jüdje. The being just long enough to be put about as thick as two hands. On that it may see the enemies. The it is regulated by Ali"kawahu. A its appearance on top.



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to pierce themselves with knives or splinters of wood, and offer small pieces of their flesh to the deities."

Fig. 8. Taqtci wayu", Four Deer songs.

Fig. 9. Upa" wayu", An Elk song.

Fig. 10. Ts'age-jñga wayu", Seven songs of the old man or Wakanda who makes night songs.

Fig. 11. I"-tañga wayu", Five songs of the Big Rock. This is a rough, red rock near Topeka, Kas. The rock has a hard body, like that of Wakanda. "May you walk like it!"

Fig. 12. Cu"mikase wayu", Four Wolf songs. The wolf howls at night.

Fig. 13. Miü"ba wayu", Five Moon songs.

Fig. 14. K'axe wayu", Four Crow songs. The crow flies around a dead body that it wishes to eat.

Fig. 15. Tcehi" wayu", Two songs of the yarn belt. This kind of belt was used by the old men over their buffalo robes.

Fig. 16. Ts'age-jñga wayu", Song of an old man or Wakanda.

Fig. 17. Miyöta"-da" wayu", Three Noon songs.

Fig. 18. Kedaxe wayu", Two shade songs. The shade is made by a Wakanda.

Fig. 19. Ja"-hu"ble wayu", A Dream song. There is a Wakanda who makes people sleepy.

Fig. 20. I" jñga wayu", Song of the Small Rock. (See No. 11)

Fig. 21. Ibaqlele wayu" or Idje-qlele wayu", Three songs of a tribe of Indians who resembled the Witchitäs. The Kansas used to fight them. The two locks of plaited hair are not symbolic. Their faces are marked as thus:

Fig. 22. Miü"ba huka-jñga wayu", Two songs of the Young Moon.

Fig. 23. Tceduñga wayu", Ten songs of the buffalo bull.

Fig. 24. Uju wayu", Planting songs.

Fig. 25. Nindje wayu", Cooking songs. The old man takes water in the kettle for boiling the corn and for drinking.

Fig. 26. Já"-i"mä"yi", Two Stilt-walking songs. The Kansas used to walk on stilts when they forded shallow streams.

Fig. 27. Wapü"ga wayü", Three Owl songs. The owl hoots at night.

haciqtci, pronounced ha+ciqtci by the narrator.

ki"kiyabe au. The *duda*" *hañga* made one of the *qlets'age* carry the sacred bag before the ceremony of wápele gáxe" was performed. Nixüdje-yiñge said that there were six *djexek'i*", instead of four. When the sacred bag was carried by the *qlets'age*, two of the *djexek'i*" carried, each, a bundle of sticks, which they had laid down on the road, with one end of each bundle pointing towards the land of the enemy. Four of the *djexek'i*" remained still. The next morning, the warriors proceeded to the place. They drew a circle around the bundles, and set up one stick within, which they attacked, as if it were a Pani. This might cause, in their opinion, the death of real foes. Members of the Lu, or Thunder gens, could not take part in this, but were obliged to keep in the rear. The following prayers were said

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during the waqpele gaxe: Turning to the east, "A"má"pye kú"bla eyaú. Haská omiblagè au, Wàka"da-e!-I wish to pass along the road (to the foe?). I promise you a blanket if I succeed, O Wakanda (if I succeed)." The following was said, facing the west: 'U"hu" umiblage au, Wakanda-e!-I promise you a boiling (feast), O Wakanda! (if I succeed)'."

Advanced Texts Vocabulary

All of the new words and particles from the "Advanced Texts" are listed here, indicating the text in which they first appear. Entries that seem to be listed more than once are "homophones", that is, words or particles that sound and are spelled the same but which have different meanings.

<i>Nominal</i>	<i>ohó"n, ó"ho"n</i> [10]	<i>gikhá"n</i> [10]	<i>tóho</i> [8]
<i>cézhí"ga</i> [9]	<i>páxi"n</i> [10]	<i>góze</i> [8]	<i>wadó"be</i> [9]
<i>cúhaba</i> [10]	<i>péje</i> [10]	<i>hna"n</i> [8]	<i>waká"dagi</i> [10]
<i>dodá"ha"ga</i> [10]	<i>shána"kále</i> [10]	<i>ijéye</i> [10]	<i>wanó"ble</i> [10]
<i>dóga, dogá, dó"ga</i> [8]	<i>shó"mikase</i> [10]	<i>ijíle</i> [10]	<i>wasá"n</i> [8]
<i>dogéjikhá"n</i> [8]	<i>shúta"ga</i> [10]	<i>its'eye</i> [9]	<i>waxóbe</i> [10]
<i>há"ba</i> [10]	<i>sí"je</i> [8]	<i>iyó"n</i> [10]	<i>wayó</i> [8]
<i>há"bawaská</i> [10]	<i>siógabe</i> [8]	<i>iyúskige</i> [9]	<i>yaché</i> [8]
<i>háshi</i> [10]	<i>tá"ma"n</i> [10]	<i>júje</i> [10]	<i>yahní"n</i> [8]
<i>házu</i> [8]	<i>táska</i> [8]	<i>kíihekhíye</i> [10]	<i>yashóje</i> [10]
<i>hi</i> [8]	<i>Waká"da</i> [10]	<i>k'í"nkhíye</i> [10]	<i>yash tá"n</i> [10]
<i>hók'a</i> [9]	<i>waká"dagi</i> [10]	<i>lezhé</i> [8]	<i>yatóxe</i> [8]
<i>icí</i> [10]	<i>waná"ghe</i> [10]	<i>názhozhe,</i>	<i>yaxúghe</i> [8]
<i>iléha</i> [8]	<i>waxóbe</i> [10]	<i>ná"zhazhe</i>	<i>yuskí</i> [10]
<i>Ishtópasabe</i> [8]	<i>wayúla"n</i> [10]	[10]	<i>yutáya</i> [10]
<i>ká"je</i> [8]	<i>wéxli"n</i> [8]	<i>ne, nié</i> [8]	<i>yuxlóge</i> [8]
<i>máshka, má"shka</i> [8]	<i>wízhíye, wízhí"ye</i> [8]	<i>niá"zhe, niá"zhi</i>	<i>yuzhá</i> [10]
<i>mi ká</i> [8]	<i>xuyá</i> [10]	[10]	<i>zhí"gdáxcí</i> [9]
<i>mí"ga</i> [8]	<i>Verbal</i>	<i>niché</i> [8]	<i>zhí"he</i> [9]
<i>mí"je</i> [9]	<i>áchiye</i> [8]	<i>obékha"n</i> [10]	<i>zhí"heye</i> [10]
<i>ná"ka</i> [8]	<i>agúye</i> [10]	<i>ocí</i> [10]	<i>zhóle</i> [8]
<i>ná"ka"le</i> [10]	<i>aláyí"~le</i> [10]	<i>ogílashke</i> [10]	<i>Miscellaneous</i>
<i>nánuo"ba,</i>	<i>á"kazhe, á"kazhi</i>	<i>onázhi"n, oná"zhi"n</i>	<i>áshita</i> [10]
<i>nó"nuo"ba</i>	[10]	[10]	<i>e</i> [10]
[10]	<i>ayi"~hi</i> [9]	<i>oyúda"n</i> [10]	<i>ézhí</i> [10]
<i>ni</i> [10]	<i>bas pá"n</i> [8]	<i>páhi</i> [8]	<i>gagá"hna"n,</i>
<i>nikawasa, níka</i>	<i>doká</i> [9]	<i>shka"n</i> [8]	<i>gágóhna"n</i> [8]
<i>wasá</i> [10]	<i>ége?</i> [10]	<i>shoyé</i> [10]	<i>gagóda"n</i> [8]
<i>okípáce</i> [10]	<i>gaáge</i> [10]	<i>sht-</i> [9]	<i>gayóha</i> [8]
		<i>ska</i> [10]	<i>gódamasi"n</i> [10]
		<i>skúwe</i> [8]	

<i>goyóje</i> [10]	<i>khéta</i> [10]	<i>wédoba, wétoba</i>	<i>wishké, wishkí</i>
<i>há"i"n</i> [9]	<i>owákha"n</i> [10]	[10]	[10]
<i>hashíxcí</i> [10]	<i>oxléxcí</i> [10]	<i>wíe</i> [9]	<i>yegóji</i> [9]
<i>jóba</i> [10]	<i>shó"sho"we</i> [9]		<i>yeyóxcí</i> [8]

APPENDICES

APPENDIX I: Answers to Exercises

Beginning Texts

Text 1: A Lullaby

Exercise 1.1—Practice with word order

Refer to the vocabulary list to translate the following phrases into Kanza.

bad girl	<u>shimi"zhi"ga pizhi</u>
good boy	<u>shidozhi"ga yáli</u>
girl cries very much	<u>shimi"zhi"ga ghagé huwaáli or shimi"zhi"ga huwaáli ghagé</u>
very good girl	<u>shimi"zhi"ga yáli waáli</u>
boy cries	<u>shidozhi"ga ghagé</u>

Exercise 1.2—Practice with verbs as modifiers and noun phrase word order

Translate the following phrases into Kanza. Keep in mind what you have learned about word order in Kanza. Words that do not appear in the vocabulary list for this unit are given in parentheses.

good horse (<i>shó"ge</i> 'horse')	<u>shó"ge yáli</u>
bad dog (<i>shó"hi"ga</i> 'dog')	<u>shó"hi"ga pizhi</u>
bad apple (<i>shé"ta"ga</i> 'apple')	<u>shé"ta"ga pizhi</u>
good man (<i>nika</i> 'man')	<u>nika yáli</u>
little dog (<i>zhi"ga</i> 'small')	<u>shó"hi"ga zhi"ga</u>
little house (<i>ci</i> 'house')	<u>ci zhi"ga</u>
very good woman (<i>wakó</i> 'woman')	<u>wakó yáli waáli</u>
very bad snake (<i>wéts'a</i> 'snake')	<u>wéts'a pizhi waáli</u>
angry woman (<i>bakó</i> 'angry')	<u>wakó bakó</u>
very angry raccoon (<i>miká</i> 'raccoon')	<u>miká bakó waáli</u>

Exercise 1.3—Practice with "zero" pronouns

Give three possible English translations for each of the following Kanza verbs.

<i>yáli</i>	<u>he is good</u> <u>she is good</u> <u>it is good</u>
<i>pizhi</i>	<u>he is bad</u> <u>she is bad</u> <u>it is bad</u>
<i>iyé</i>	<u>he sees</u> <u>she sees</u>

Appendix 2

Exercise 2.2—Practice with aspect and continuative action

Refer to the vocabulary list in this unit and the previous unit to translate the following phrases into Kanza.

he was crying	<u>ghagé abá or ghagé akhá</u>
he was eating it (<i>yaché</i> 'eat things')	<u>yaché abá or yaché akhá</u>
he is kicking it	<u>na"stá abá or na"stá akhá</u>
he is looking at it (<i>dó"be</i> 'look at')	<u>dó"be abá or dó"be akhá</u>

Exercise 2.3—Practice with -(a)be

Change the following phrases from continuative aspect (*akhá* or *abá*) to non-continuative aspect (remember the bit about verbs ending in -e), then give one possible translation for your answer.

Continuative	Non-continuative	Translation
yaxtáge akhá	<u>yaxtágabe</u>	<u>he bit it or she..., it..., they...</u>
ma"yi" abá	<u>ma"yi"be</u>	<u>she walked or he..., she..., they...</u>
liyi"ge akhá	<u>liyi"gabe</u>	<u>they sat or he..., she..., they...</u>
iba akhá	<u>ibabe</u>	<u>it swelled or he..., she..., they...</u>

Exercise 2.4—Practice with articles, definite and indefinite

Say whether the phrase is definite or indefinite.

a creek	<u>indefinite</u>
a house	<u>indefinite</u>
the boy	<u>definite</u>
a cat	<u>indefinite</u>
the dog	<u>definite</u>
the one on the left	<u>definite</u>
a cart from the store	<u>indefinite</u>
wéts'a abá	<u>definite</u>
gaxa mi"	<u>indefinite</u>
lcikita"ga akhá	<u>definite</u>
zha" mi"	<u>indefinite</u>

Exercise 2.5—Practice with imperatives

Take the word at left, make it into an imperative

Verb	Imperative form
ma"yi", 'walk'	<u>ma"yi"</u>
ye, 'go'	<u>ya</u>
ghagé, 'cry'	<u>ghagá</u>

Appendix 4

they see

Exercise 1.4—Practice with declaratives, male and female

Read the Kanza phrases at left and determine if it was spoken by a male or a female. Circle M for male and F for female.

<i>pizhi e</i>	F
<i>yáli ao</i>	M
<i>shidozginga pizhi e</i>	F
<i>shidozhi"ga yáli wáli ao</i>	M
<i>shidozhi"ga ghagé huwáli e</i>	F

Try to translate the following Kanza phrases into English and then circle M for male and F for female.

<i>shimi"zhi"ga pizhi e</i>	<u>bad girl</u>	F
<i>shidozginga yáli e</i>	<u>good boy</u>	F
<i>shimi"zhi"ga yáli ao</i>	<u>good girl</u>	M
<i>shimi"zhi"ga yáli wáli e</i>	<u>very good girl</u>	F
<i>shimi"zhi"ga ghagé ao</i>	<u>boy cries</u>	M

Try to translate the following English phrases into Kanza. To determine which declarative to use, we have provided the gender of the hypothetical speaker using M for male and F for female. Be aware that we have used the generic pronoun 'it' when no noun is present.

it is bad (M)	<u>pizhi ao</u>
it is very bad (F)	<u>pizhi waáli e</u>
it is very good (M)	<u>yáli waáli ao</u>
bad boy (M)	<u>shidozhi"ga pizhi ao</u>
girl cries very much (F)	<u>shimi"zhi"ga ghagé waáli e</u>

Text 2: Old Man and Snake

Exercise 2.1—Practice with word order

Refer to the vocabulary list to translate the following phrases into Kanza.

a snake	<u>wéts'a mi"</u>
a foot	<u>si mi"</u>
a tree	<u>zha" mi"</u>
a creek	<u>gaxa mi"</u>
an Old Man	<u>lcikita"ga mi"</u>
a good boy	<u>shidozhi"ga yáli mi"</u>
a bad girl	<u>shimi"zhi"ga pizhi mi"</u>

Appendix 3

<i>ié, 'talk'</i>	<u>ia</u>
<i>liyi"ge 'sit down'</i>	<u>liyi"ga</u>

Exercise 2.6—Practice with quotatives

Write the appropriate quotative for each of the following sentences. (You don't actually have to understand the sentences to do this exercise. It's the principle of quotative selection and placement that's being exercised. However, if you want to know the meaning of the sentence, you'll find it either in the part of the text given at the beginning of the unit, or somewhere in the discussion.)

lcikita"ga abá, "Yie gódaha ma"yi",	<u>bá.</u>
Wéts'a akhá, "Wibaxtage ta mi"khé,"	<u>akhá.</u>
lcikita"ga akhá, "Oo, a"shi" waáli mi"khé,"	<u>akhá.</u>
Séts'a akhá, "Gódaha má"yi",	<u>akhá.</u>

In Sentence 5, the speaker has not used a quotative at the end of the sentence. If she had used a quotative, which one would it have been? (Hint: there is only one correct answer to this question.)

abá

Exercise 2.7—Practice with the pronoun wi-

Translate the following expressions into Kanza using the combined pronoun *wi-* meaning 'I to you'.

The blank indicates where the pronoun should go. Don't worry about continuatives for now:

I give you (___ku 'give')	<u>wikú</u>
I see you (i___ye 'see')	<u>iwiye</u>
I kick you (___na'sta 'kick')	<u>winá'sta</u>

Exercise 2.8—Practice with aspect

Change the following Kanza phrases to potential continuative aspect (remember the bit about verbs ending in -e and "undo" the change). Then translate your answer into English.

ma"yi" abá	<u>ma"yi" ta abá or ma"yi" ta akhá</u>
English translation:	<u>he will be walking or she..., it..., they...</u>
na"stábe	<u>na"stá ta abá or na"stá ta akhá</u>
English translation:	<u>she will kick it or she will be kicking it or he..., it..., they...</u>
iyabe	<u>iye ta abá or iye ta akhá</u>
English translation:	<u>it will see it or it will be seeing it or he..., she..., they...</u>
ghagé abá	<u>ghagé ta abá</u>
English translation:	<u>they will cry or they will be crying or he..., she..., it...</u>

Appendix 5

🔊 Exercise 2.9—Practice with instrumental prefixes *ya-* and *na-*

Here are some verbs with the instrumental prefix left off. Judging from the meaning of the verb, fill in the appropriate instrumental prefix.

<u>na</u> bláska	flatten by treading on something
<u>ya</u> sé	bite off
<u>ya</u> hni ⁿ	swallow
<u>na</u> dáska ⁿ	thaw ice or snow by walking on it
<u>ya</u> ghúje	lose one's voice; be unable to speak
<u>na</u> dázhe	extinguish coals or a fire by stomping on it
<u>na</u> dá ⁿ he	strut, walk with an important air
<u>ya</u> dá ⁿ he	praise someone
<u>ya</u> dóka	moisten by licking, as a stamp
<u>ya</u> dáska ⁿ	melt something in the mouth, as an icicle
<u>na</u> ghághe	cause to cry by kicking or stomping on
<u>na</u> k'ó	paw the ground

🔊 Exercise 2.10—Practice with aspect

Change the following Kanza phrases to potential continuative aspect (remember the bit about verbs ending in *-e* and "undo" the change). Then translate your answer into English.

Wéts'a abá iye	<u>ta</u> abá.
(The snake sees him'.)	
English translation:	<u>The snake will see him. or The snake will be seeing him.</u>
Icikita'ga akhá má'yi ⁿ	<u>ta</u> akhá.
(The Old Man walks'.)	
English translation:	<u>The Old Man will walk. or The Old Man will be walking.</u>
Wéts'a akhá yaxtáge	<u>ta</u> akhá.
(The snake bites him'.)	
English translation:	<u>The snake will bite him. or The snake will be biting him.</u>
Bláxtage	<u>ta</u> mi ⁿ khé.
(I bite him'.)	
English translation:	<u>I will bite him. or I will be biting him.</u>
Wéts'a mi ⁿ iáye	<u>ta</u> mi ⁿ khé.
(I see a snake'.)	
English translation:	<u>I will see a snake. or I will be seeing a snake.</u>
Li ⁿ	<u>ta</u> abá. or <u>ta</u> akhá.
(He sits'.)	
English translation:	<u>He will sit. or He will be sitting.</u>

Appendix 6

the finger (*shagé*) shagé *che*

🔊 Exercise 2.14—Practice with *waáli* 'very'

Add 'very' to the following Kanza expressions:

no'péa'hi mi ⁿ khé (I am hungry)	<u>no</u> 'péa'hi <u>waáli</u> mi ⁿ khé
scéje abá ('he/she is tall')	<u>scéje</u> <u>waáli</u> abá
á'zo mi ⁿ khé (I am happy)	<u>á</u> 'zo <u>waáli</u> mi ⁿ khé

🔊 Exercise 2.15—Practice with translation

Using all you now know and the items found in the vocabulary list above, provide a free translation into English of the following Kanza story.

- Ma'yiⁿ abá, Icikita'ga abá.
- Gaxá yiⁿkhé iyabe-daⁿ, éji ayábe.
- Ayé abá-ohá, zhaⁿ miⁿ iyabe.
- Éji liyiⁿgabe.
- Liⁿ akhá-ohá, wéts'a ts'e miⁿ éji iyabe.
- Zhóga blóga akhá ibabe-daⁿ, shiⁿ waáli akhá.
- "Oo! Winá'sta ta miⁿkhé, Wéts'aⁿ akhá, Icikita'ga akhá.
- Égiabe-daⁿ, ye wéts'a khe gódaha na'stábe-edáⁿ.

THE FOLLOWING IS JUST ONE POSSIBLE TRANSLATION:

- The Old Man was walking.
- He saw the creek and he went to that place.
- When he was going there, he saw a tree.
- He sat there.
- When he was sitting, he saw a dead snake there.
- The whole body was swollen and it was very fat.
- The Old Man (said), "Oh! I will kick you, Snake!"
- He said this to it, and therefore he kicked this (lying) snake away.

Text 3: Second Story

🔊 Exercise 3.1—Practice with the *aⁿ(g)*-pronoun

For each of the following verbs, circle the appropriate form of the *aⁿ(g)*-pronoun prefix, either *aⁿ*, *aⁿg*, *aⁿyáⁿ*, or *aⁿmdáⁿ*. Then write the 'we' form verb in the blank provided, and provide an English translation of the new verb form created.

<i>áliⁿ</i> , 'sit on'	<i>aⁿg</i> -	<u>aⁿgáliⁿ</u>
English translation:		<u>we sit on it</u>
<i>ci</i> , 'pitch a tent'	<i>aⁿ</i> -	<u>aⁿci</u>

Appendix 8

🔊 Exercise 2.11—Practice with built-in pronouns

Look back over the <A> and <Y> tables above, and get a feel for which pronoun prefixes are associated with which patterns. Then answer the questions below:

<i>Blúmiⁿ</i> is a form of the verb <i>yumiⁿ</i> , 'buy'.	
What conjugation pattern does <i>yumiⁿ</i> fit?	<u><Y></u>
What does <i>blúmiⁿ</i> mean?	<u>I buy</u>
<i>Oyáci</i> is a form of the verb <i>oci</i> , 'pitch a tent in'.	
What conjugation pattern does <i>oci</i> fit?	<u><A></u>
What does <i>oyaci</i> mean?	<u>you pitch a tent in</u>
<i>Yachábe</i> is a form of the verb <i>yaché</i> , 'eat'.	
What conjugation pattern does <i>yaché</i> fit?	<u><Y></u>
What does <i>yachábe</i> mean?	<u>he ate it or she..., it..., they...</u>

🔊 Exercise 2.12—Practice with the conjunctions *shke* and *daⁿ*

Tell whether the following sentences would use *shke* or *daⁿ* if you were translating them into Kanza. Circle your answer.

boys and girls	<i>shke</i>
bells and whistles	<i>shke</i>
cut and run	<i>daⁿ</i>
sword and fist	<i>shke</i>
dog and pony	<i>shke</i>
eats, shoots, and leaves	<i>shke</i>
eats shoots and leaves	<i>daⁿ</i>
fell in love, got married, and had a baby	<i>daⁿ</i>
lions, and tigers, and bears—oh, my!	<i>shke</i>
running, jumping, swimming, and hiking	<i>shke</i>

🔊 Exercise 2.13—Practice with the definite object articles *che* and *khe*

Translate the following phrases into Kanza. Use the appropriate article and the proper word order.

the foot	<u>si</u> <i>che</i>
the door (<i>cizhébe</i>)	<u>cizhébe</u> <i>che</i>
the bread	<u>wabóski</u> <i>khe</i>
the heel	<u>siyéje</u> <i>khe</i>
the tree	<u>zhaⁿ</u> <i>che</i>
the flour	<u>wabóski</u> <i>che</i>
the log	<u>zhaⁿ</u> <i>khe</i>

Appendix 7

English translation:	<u>we pitch a tent</u>
<i>oyáge</i> , 'tell'	<i>aⁿmdáⁿ</i> - <u>aⁿmdá'yage</u>
English translation:	<u>we tell it</u>
<i>isi</i> , 'dislike'	<i>aⁿyáⁿ</i> - <u>aⁿyá'si</u>
English translation:	<u>we dislike it</u>

🔊 Exercise 3.2—Practice with locatives

Create a separate verb by removing the locatives from the following verbs. Then provide an English translation of the verb you have created.

<i>oci</i> , 'pitch a tent in'	<u>ci</u>
English translation:	<u>pitch a tent</u>
<i>ici</i> , 'pitch a tent with'	<u>ci</u>
English translation:	<u>pitch a tent</u>
<i>áci</i> , 'pitch a tent on'	<u>ci</u>
English translation:	<u>pitch a tent</u>
<i>ochiⁿ</i> , 'strike in'	<u>chiⁿ</u>
English translation:	<u>strike</u>
<i>dliⁿ</i> , 'sit on'	<u>liⁿ</u>
English translation:	<u>sit</u>
<i>its'eye</i> , 'kill with'	<u>ts'éye</u>
English translation:	<u>kill</u>

🔊 Exercise 3.3—Practice with storytelling particles and declaratives

In each of the situations below, circle which storytelling particle or declarative would be appropriate.

You are talking about what your mother was doing on the day you were born.	<i>che</i> <i>ao/e</i>
You are talking about what you did this morning.	<i>ao/e</i>
You are talking about how Raccoon got his paw stuck in a tree.	<i>skaⁿ</i> (<i>e</i>)
You are talking about the Kaws' removal to Indian Territory.	<i>che</i>

🔊 Exercise 3.4—Practice with the outer instrumental *bá-*

For each verb form below, circle the subject from the options provided at right. Then provide an English translation of the verb form created.

<i>báyabeshiⁿ</i> , from <i>béshiⁿ</i> , 'be bent'	you' form
English translation:	<u>you bend (make bent) by cutting</u>
<i>báazhage</i> , from <i>zhábe</i> , 'be split'	I' form
English translation:	<u>I split by cutting</u>

Appendix 9

báyukha 'be, from *yukhá*', 'lean over'
English translation: he leaned it over or she..., it..., they...

Exercise 3.5—Practice with compound motion verbs for 'carrying'

You have now seen four motion verbs, which are as follows: *ye*, 'go there', *hi*, 'arrive there', *li*, 'arrive back home here', and *le*, 'go back home there'. For each of the compound motion verbs of 'carrying' below provide a suitable English translation based on the meaning of the motion verbs used.

ayiⁿ-ahibe English translation: he took it there or she..., it..., they...
ayiⁿ-alibe English translation: he brought it back home here or she..., it..., they...
abliⁿ-blé English translation: I took it there
ahniⁿ-yalé English translation: you took it back there

Exercise 3.6—Practice with the 'one's own' prefix

For each verb phrase below, circle the subject from the options provided at right. Then provide an English translation of the verb form created.

gixé abá, from *xe*, 'bury' 's/he' form
English translation: he is burying his own or she..., it..., they...
aⁿlápabe, from *yadápa*, 'bite short' 'we' form
English translation: we bit short our own
agibaⁿ miⁿkhé, from *baⁿ*, 'call' 'I' form
English translation: I am calling my own

Exercise 3.7—Practice with demonstratives + declaratives

For each sentence below, circle whether the speaker is male or female. Then provide an English translation of the sentence.

Payíⁿ abá abíe eyé. female
English translation: Indeed, the Pawnee arrived back home here.
Shóⁿge miⁿ yaxlé eyaó. male
English translation: Indeed, you chased a horse.
Wékaⁿye báagidapa eyaó. male
English translation: Indeed, I cut short my own lariat.

Exercise 3.8—Practice with the sound change rules for *i*-initial verbs and the non-continuative aspect.

Appendix 10

Mazháⁿ api aⁿgócibe ao. Háⁿnaⁿpaze óyaha, ke huwaáli abá ahibe ao. Gayó wakó wita odgíkie ao. Odgíkie miⁿkhé-go, shimiⁿzhiⁿga wita idyamazhi ao. Shimiⁿzhiⁿga wita akhá liⁿ akhá-daⁿ, zhaⁿ akhá ao. Hao.



5



2



1



3



4

Exercise 4.3—Translation

Using all you now know, provide an English translation for the paragraph in Exercise 4.2.

English translation:
THE FOLLOWING IS JUST ONE POSSIBLE TRANSLATION:
We pitched a tent in good country. After dark, many turtles arrived there. Then I spoke with my wife. When I was talking to her, I did not see my daughter. My daughter was sitting, and she was sleeping.

Text 5: Waxóbe Kíⁿ's Story

Exercise 5.1—Causatives

Each verb below contains some form of the *-ye* causative, an <A> verb using the following subject pronoun prefixes: *a-* for 'I', *ya-* for 'you', *yall* *Ø-* for 's/he', and *aⁿ(g)-* for 'you & I, we'. Additionally, it takes the following object prefixes *aⁿ-* for 'me', *yi-* for 'you', *yall* *Ø-* for 'him, her, it them', *wa-* for 'you & I, we', and *wi-* for 'I to you'. Note also that object prefixes attach before subject prefixes.

For each verb listed below, create the form specified.

ts'éye, 'kill'
I killed you: ts'éwiye
you killed me: ts'éaⁿyaye

Appendix 12

The Kanza verb *ichiⁿ* means, 'strike with'. For each English form requested, give the appropriate Kanza form below. Remember that non-continuative aspect is marked with a zero suffix on 'I', 'you', and 'you & I' forms, and with *-(a)be* on 'we', 'yall', and 's/he'.

I struck with it íachiⁿ you & I struck with it aⁿváⁿchiⁿ we struck with it aⁿváⁿchiⁿbe
you struck with it íyachiⁿ y'all struck with it íyachiⁿbe
s/he struck with it íchiⁿbe

Exercise 3.9—Practice with the locative prefix *o-* and the non-continuative aspect.

The Kanza verb *ochiⁿ* means, 'strike in'. For each English form requested, give the appropriate Kanza form below. Remember that non-continuative aspect is marked with a zero suffix on 'I', 'you', and 'you & I' forms, and with *-(a)be* on 'we', 'yall', and 's/he'.

I struck in it oáchiⁿ you & I struck in it aⁿmáⁿchiⁿ we struck in it aⁿmáⁿchiⁿbe
you struck in it oyáchiⁿ y'all struck in it oyáchiⁿbe
s/he struck in it ochiⁿbe

Intermediate Texts

Text 4: The Turtles

Exercise 4.1—Comparisons

For each sentence below, circle whether the speaker is male (M), female (F), or unknown (U). Then provide an English translation of the sentence.

Wéts'a miⁿ idyamazhi. Wakó itá akhá wéts'a miⁿ iyabe eyaó.

M Translation: I did not see a snake. Indeed, his wife saw a snake.

Shóⁿge akhá láⁿye akhá-daⁿ, ke akhá zhiⁿga akhá.

U Translation: The horse is large, and the turtle is small.

(The horse is larger than the turtle.)

Shimiⁿzhiⁿga itá akhá ghagábe-zhiⁿ, shidozhiⁿga itá akhá ghagábe huwaáli eyé.

F Translation: Her (or his) girl cried, but her (or his) boy cried very much indeed.

(Her [or his] girl cried, but her [or his] boy cried more.)

Exercise 4.2—Which came first?

Read the Kanza paragraph below. Then number the events in the order they occurred in the paragraph, with 1 as first, 2 as second, and so on.

Appendix 11

wáspeye, 'cause to be still'

I caused her to be still: wáspeaye

she caused me to be still: wáspeaⁿyabe

we caused her to be still: wáspeaⁿyabe

xójeye, 'cause to be gray'

you caused him to be gray: xójevaye

he caused you to be gray: xójeviyabe

húye, 'cause to come here'

it caused us to come here: húwayabe (or ahúwayabe)

we caused it to come here: húaⁿyabe (or ahúaⁿyabe)

ghagékiye, 'cause one another to cry'

they caused one another to cry: ghagékiyabe

I caused myself to cry: ghagéakiye

Exercise 5.2—Motion verbs

For each sentence below, circle whether the speaker (not the traveler) is speaking from the perspective of the traveler's home base (HB) or apogee (A). Then provide an English translation of the sentence.

Kaáⁿze abá ahibe.

HB Translation: The Kaws arrived there.

Máⁿhiⁿ Táⁿga abá ahúbe.

A Translation: The Americans came here.

Payíⁿ abá alábe.

A Translation: The Pawnees went back there.

Shahi abá alibe.

HB Translation: The Cheyennes arrived back here.

Aⁿgágube.

HB Translation: We came back here.

Gaxá khéji ble ta miⁿkhé.

HB Translation: I will be going (there) to the (lying) creek.

Yachibazhi.

A Translation: Yall did not arrive here.

Ci aⁿgóta chéji yakhi?

A Translation: Did you arrive back there at our (standing) house?

Appendix 13

Exercise 5.3—Determining subject

Because of how conjugation works and how sentences are structured, it is not always easy to figure out what the subject of a Kanza sentence is. For instance, the verb form *ts'ea'yabe* can be 'he killed me,' 'she killed me,' 'it killed me,' 'they killed me,' 'we killed him,' 'we killed her,' 'we killed it,' or 'we killed them.' Plus, a subject may only be implied in the sentence after being introduced in an earlier one. Finally, indefinite articles or the absence of subject markers can make the task of sorting out subjects from objects difficult.

Each set of sentences below contains a potentially ambiguous verb in **boldface**. First, translate the sentences paying close attention to the context. If the subject of the ambiguous verb is found elsewhere in the set, underline it.

Wak'ò akhá ke ts'e miⁿ iyabe. Naⁿstábe.

Translation: The (at rest) woman saw a dead turtle. She kicked it.

Nika wita abá maⁿyiⁿ abá. Máⁿhiⁿ Táⁿga miⁿ máⁿhiⁿ taⁿga miⁿ k'úbe.

Translation: My (moving) husband was walking. An American gave him a big knife.

Ci wita chéji alí-go, ni shóⁿge wita ak'úbe.

Translation: When I came back here to my (standing house) I gave my horse water.

Aⁿgáhubé-go, wéts'a táⁿga miⁿ waká'yabe. Ts'éa'yábe.

Translation: When we came here, a big snake attacked us. We killed it.

Translation: Cedó'ga léblaⁿ-noⁿbá abá. or Cedó'ga léblaⁿ-noⁿbá abá.

There are eight houses.

Translation: Ci kiadoba akhá.

There are two interpreters.

Translation: léwaska noⁿbá abá. or léwaska noⁿbá akhá.

Exercise 6.3—Practice with the verb yi'gé, 'be without; lack'

The Kanza verb (first discussed in Text 3, Sentence 3) expresses in a single word the ideas in the English phrases, "not have any" or "have none," as in, "they don't have any horses," or "this little piggy had none." The words "...don't have any" and "...had none" would simply be expressed by *yi'gé* in Kanza.

Translate the following sentences into Kanza, remembering, too, the subject-object-verb word order of Kanza:

The boy doesn't have a buffalo hide shield.

Translation: Shidozhi'ga abá ceháwale miⁿ yi'gé abá. or Shidozhi'ga akhá ceháwale miⁿ yi'gé akhá.

The woman doesn't have any moccasins.

Translation: Wak'ò abá hoⁿbé yi'gé abá. or Wak'ò akhá hoⁿbé yi'gé akhá.

Ashley doesn't have any turtles.

Translation: Ashley abá ke yi'gé abá. or Ashley akhá ke yi'gé akhá.

They don't have any horses.

Translation: Shóⁿge yi'gé abá. or Shóⁿge yi'gé akhá.

This little piggy had none.

Translation: Yé kosósa zhi'ga abá yi'gé abá. or Yé kosósa zhi'ga akhá yi'gé akhá.

Text 7: Big Turtle

Exercise 7.1—Practice with exhortative a'(g)- + tábe

To say "let's do ___" you use the 'we' form of a verb, that is, the *a'(g)-* form of a verb, and put the potential non-continuative aspect marker *tábe* right after the verb. Based on this knowledge, write the following expressions in Kanza:

Let's make it!

Translation: A'gáge tábe!

Let's buy it!

Translation: A'yúmi tábe!

Let's get up!

Translation: A'páha tábe!

Let's stand on it!

Translation: A'gánazhi tábe!

Let's pour it in!

Translation: A'má'zhu tábe.

Let's go (there)!

Translation: A'gáye tábe.

Exercise 7.2—Practice with the instrumental prefixes bá-, naⁿ-, ya-, and yu-

We have now seen four of the so-called instrumental prefixes, which attach to the front of a verb to indicate the means by which an action occurs. Recall that *bá-* means, 'by cutting', *naⁿ-* means, 'by foot', and *ya-* means, 'by mouth'. Now we encounter *yu-*, which can mean, 'by hand'. (It has a second meaning that is described in the next exercise.) Below are four words derived from *dápa* 'be short'. Draw a line to match each word with its meaning, based on its instrumental prefix:

<i>bádapa</i>	shorten or break a cord by stepping on it
<i>naⁿdápa</i>	shorten by biting
<i>yadapa</i>	shorten by cutting
<i>yudapa</i>	break off short; pull out hair

Exercise 7.3—Practice with negation

There are several ways to say 'did not do x' in Kanza. One is by adding *-(a)zhi* to the end of the verb, as discussed in Text 4, Sentence 10. No particular reason is implied: an action simply did not happen. All the other forms of negation imply a reason for something not occurring and so they have a more specific meaning of 'fail to do x by reason of y.' These are made by combining one of the fail to do' verb stems with an instrumental prefix. In Sentence 10, for example, we have the verb *yutságe*, a combination of the instrumental prefix *yu-* (here, with the meaning, 'for some reason or other') and the stem *-tságe*, 'fail to act (for some external reason, such as lack of time); be unable'. Notice that *-(a)zhi* is suffixed to a verb, while *-tságe* is the verb itself.

For each of the following verbs, give the *s/he* forms that mean 'didn't do it' and 'was unable to do it'. Don't forget the *-(a)be* non-continuative aspect marker, which always come BEFORE the negative suffix *-(a)zhi*. Then provide an English translation of each phrase below it:

oyisi	didn't do it	was unable to do it
oyisi	<u>oyisibazhi</u>	<u>oyisi yuts'ágabe</u>
dagé	<u>s/he didn't jump</u>	<u>s/he was unable to jump</u>
dagé	<u>dagabazhi</u>	<u>dagé yuts'ágabe</u>
dó'be	<u>s/he did not fight</u>	<u>he was unable to fight</u>
dó'be	<u>dó'habazhi</u>	<u>dó'be yuts'ágabe</u>
gághe	<u>s/he did not see it</u>	<u>s/he was unable to see it</u>
gághe	<u>gághabazhi</u>	<u>gághe yuts'ágabe</u>
kúje	<u>s/he didn't make it</u>	<u>s/he was unable to make it</u>
kúje	<u>kúdabazhi</u>	<u>kúje yuts'ágabe</u>
	<u>s/he did not shoot it</u>	<u>s/he was unable to shoot it</u>

Translation: "O comrades! I will go to walk around the land." (said the captain).

(3) -¹⁰Étaha jéghe-kiⁿ oyáshki háⁿkazhi ta akhá eyáo.

Translation: The kettle-carriers shall not ... in that direction.

(4) -¹⁷Haská shki Páviⁿ áxli-dáⁿ, wik'ú tá miⁿkhe, Wakáⁿda-élⁿ.

Translation: I will also give you a blanket. O Wakáⁿdaⁿ!, if you let me come back after killing a Pawnee!"

Text 10: War Customs

Exercise 10.1—Practice with verbs as nouns

The prefix *wa-* is sometimes added to a verb to change it into a noun. An example is *washiⁿ*, 'fat; bacon' from *shíⁿ*, 'be fat'. Most Kanza nouns that begin with *wa-* probably had their start this way, but not all are as transparent as *washiⁿ*. Many nouns beginning with *wa-* were created this way, but so far back in time that the meaning of the individual parts doesn't quite add up to the meanings they have today. An example of this is *wazhiⁿga*, 'bird', a combination of *wa-* plus 'be small'—literally, 'small thing'—but can't refer to anything but a bird; and it's still a *wazhiⁿga* even if that bird isn't particularly small! Nonetheless, the process of changing a verb into a noun is productive enough that it can easily be spotted.

There two examples of this in Text 18, "Chas. McKassy to his son Edgar," found in Appendix IV. Find them and write them here, along with a free English translation of the sentence:

(1) -¹Paháⁿleji waléze a'yáku chiyé-na blúze ao.

Translation: I have received the letter which you sent me.

(2) -³Shi wayúlaⁿ wita yáli shóyéaye ao.

Translation: Again I send you my decision, which is good.

Advanced Texts

Text 8: The Raccoons and Crawfish

Exercise 8.1—Practice with habitual hnaⁿ

Go to Text 11 "Story of Aliⁿkawaho" in Appendix IV and find three examples of the habitual aspect marker *hnaⁿ*. Write the sentences here, with a free English translation below the Kanza sentence:

(1) -²¹Gagóje wébase ta ibase-hnáⁿbe skáⁿ.

Translation: Then they cut the meat in two with instruments.

(2) -²⁴Ta ts'éye-hnáⁿbe skáⁿ.

Translation: They used to kill deer.

(3) -²⁵Wasábe gashóⁿ eshki ts'éye-hnáⁿbe skáⁿ.

Translation: They also used kill black bears in this way.

(4) -²⁶Óphaⁿ eshkédaⁿ ts'éye-hnáⁿbe skáⁿ.

Translation: They used to kill elk, as well.

(5) -²⁷Cedó'ga eshkédaⁿ ts'éye-hnáⁿbe skáⁿ.

Translation: They used to kill buffalo bulls, too.

Text 9: The Mialoshka

Exercise 9.1—Practice with potential continuative aspect

Go to Text 15, "Oshe Góⁿye's story" in Appendix IV and find three instances in which the potential marker *ta* (or sometimes *tá*, with an accent) is followed by a continuative such as *miⁿkhe*, *hniⁿkhe*, or *akhá*. Write the sentences here, with a free English translation below the Kanza sentence:

(1) -⁸Gayó waxóbe húyoⁿbe ta akhá ao.

Translation: And they were about to wrap up the sacred objects which they were to take.

(2) -⁹Mazháⁿ ánasa blé tá miⁿkhe ao, nikawasá-eⁿ

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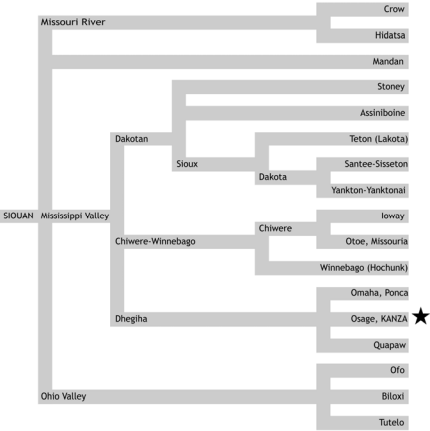
Appendix 19

APPENDIX III: *The Kanza Language*

Kanza, also known as Kaw or Kansa, is the heritage language of the people of the Kaw Nation, presently headquartered in Kaw City, OK. At one time the language was spoken by thousands of Kaws in the central Plains, but the last truly fluent first-language speakers of Kanza were all gone by the early 1980s. While fluency is now a thing of the past, there are numerous individuals who know words and phrases, and a handful with limited second-language proficiency. Additionally, a few tribal members are capable of offering prayers or formal invocations in Kanza. What is known of the language today comes primarily from the fieldwork of Rev. James O. Dorsey in the 1880s and Dr. Robert L. Rankin in the 1970s. The tribe now maintains a Language Department tasked with the goals of preservation and promotion of the language. The department has built on the Dorsey and Rankin materials and now engages in its own Kanza research, education, and publication.

Affiliations

Kanza is a Siouan language of the Dhegiha branch of the Mississippi Valley Siouan, relating it very closely to Omaha, Ponca, Quapaw, and especially Osage. It is distantly related to Otoe, Ho Chunk (Winnebago), and Sioux, and even more distantly related to Crow, Mandan, Biloxi, and several others.



Appendix 21

after the verb. Subordinate verbs come before the main verb. A variety of short words called **particles** are often required to come after the verb.

Verb Phrase: [adverb] [subordinate verb] [main verb] [adverb] [particle] [particle] [...]

Phrase Order. In sentences with all three phrases, the typical order of phrases is Subject Phrase, Object Phrase, and Verb Phrase. This order is sometimes called Subject-Object-Verb word order, or just SOV for short. There are occasions in which the order of phrases can be modified. For instance, the Subject Phrase sometimes comes after the Verb Phrase, particularly when the subject is first introduced. Remember, too, that only the Verb Phrase is necessary. Thus, in addition to SOV order, it is possible to have sentences that OVS, SV, OV, VS, etc. word orders.

Verbs. Verbs are by far the most complex set of words in Kanza. There are two kinds **active verbs** (these are actions for the most part) and **stative verbs** (these are states of being for the most part). Both kinds are complete sentences in and of themselves, containing information not only about the action or state of being, but also the subject, as well as the object when present. Moreover, they may be modified in many different ways through the use of prefixes and suffixes. The most salient features of Kanza verbs involve their person-number conjugation, i.e., addition of prefixes to show the subject and object of the verb, and their classification with respect to the flow of the action or state of being through time (called aspect). We will discuss both of these in greater detail in the annotations, but it is necessary to introduce them briefly here.

All Kanza verbs are associated with one of a set of prefixes, and these prefix sets determine how the verb is conjugated to show the subject and object. We call these prefix sets conjugation patterns. For instance, the most typical pattern is called <A>, reserved for regular active verbs. <A> is associated with the prefixes *a-* for 'I, ya- for 'you, y'all', and *a''(g)-* for 'you & I, we'. There is no specific prefix for 'he, she, it, they' (or just 's/he'), a fact we describe as an 'invisible prefix' or 'zero prefix' and often mark with just a hyphen (-). Below is an example of <A> using the verb *k'e*, 'dig'.

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The rest of Kanza's verbs are divided among seven minor verb patterns, which, while important, are not used as often as <A>, , and <Y>. They are summarized in the following table:

	<D>	<G>	<H>	<IM>	<NONE>	<NV>	<S>
	D-Stem	G-Stem	H-Stem	Impersonal	Uninflected	Nasal Vowel-Stem	Reg Statv
'I' form:	<i>t-</i>	<i>k-/p-</i>	<i>ph-</i>	<i>n/a</i>	<i>Ø-</i>	<i>m-</i>	<i>a''-</i>
'you, y'all' form:	<i>sht-</i>	<i>shk-</i>	<i>sh-</i>	<i>n/a</i>	<i>Ø-</i>	<i>zh-</i>	<i>yi-</i>
's/he' form:	<i>(d-)</i>	<i>(g-)</i>	<i>(h-)</i>	<i>Ø-</i>	<i>Ø-</i>	<i>(-)</i>	<i>Ø-</i>
'you & I, we' form:	<i>a''(g)-</i>	<i>a''(g)-</i>	<i>a''(g)-</i>	<i>n/a</i>	<i>Ø-</i>	<i>a''(g)-</i>	<i>wa-</i>

Consider the terms active verb and stative verb again. Rather than defining them as actions and states of being, a better distinction is by which conjugation patterns they involve. Active verbs in Kanza are defined as the set of <A>, , <D>, <G>, <H>, <NV>, and <Y>. Statives are defined as <S> (regular stative verbs), <IM> (impersonal verbs), and <NONE> (uninflected verbs). A curious feature of the active verbs is that their objects use the prefixes associated with the subjects of <S> verbs as **object pronoun prefixes**. So, for instance, the <D> verb form *dó''be*, 's/he looks at, ' is shown below with objects attached:

<i>a''-</i>	'I' in <S>	<i>a'' + dó''be</i>	<i>a''dó''be</i>	s/he looks at <u>me</u>
<i>yi-</i>	'you' in <S>	<i>yi + dó''be</i>	<i>yidó''be</i>	s/he looks at <u>you</u>
<i>Ø-</i>	's/he' in <S>	<i>Ø + dó''be</i>	<i>_dó''be</i>	s/he looks at <u>him/her/it/they</u>
<i>wa-</i>	'we' in <S>	<i>wa + dó''be</i>	<i>wadó''be</i>	s/he looks at <u>us</u>

Regarding **aspect**—the completion, continuation, or potential of actions or states of being through time—the most important facts to be mentioned are that verbs can be marked for three main categories plus combinations thereof. The first two of these are within the realm of actions or states that are formerly or presently underway, i.e., the actual world. The third falls within the realm of actions or states that have only the potential to occur, i.e., the possible world. The first two are where most of the confusion arises, so it's best to discuss them separately. Completed

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<A> (regular active verbs)

'I' form	<i>a-</i>	<i>ák'é</i>	'I dig'
'you, y'all' form	<i>ya-</i>	<i>yák'é</i>	'you dig'
's/he' form	<i>Ø-</i>	<i>k'e</i>	's/he digs'
'you & I, we' form	<i>a''(g)-</i>	<i>a''k'é</i>	'you & I dig'

Sometimes the place where conjugation occurs is not at the beginning. When this happens, the 'I, 'you, y'all', and 's/he' prefixes will be found there, with the 'you & I, we' form prefix at the beginning. The next example involves the <A> verb *báse*, 'sever by cutting', which conjugates between the first and second syllables as *bá_se*.

<A> (active verbs)

'I' form	<i>a-</i>	<i>báse</i>	'I sever by cutting'
'you, y'all' form	<i>ya-</i>	<i>báyase</i>	'you sever by cutting'
's/he' form	<i>Ø-</i>	<i>báse</i>	's/he severs by cutting'
'you & I, we' form	<i>a''(g)-</i>	<i>a''báse</i>	'you & I sever by cutting'

Other than <A>, the most most common patterns are and <Y>, for *b-* and *y-* stem active verbs, respectively. Examples are shown below with the verbs *bahá*, 'show', and *yi''*, 'be'. Note that the 's/he' prefixes are still *Ø-*, but appear consistently as the first letter of the stem, *b* and *y*, respectively

 (*b*-stem active verbs)

'I' form:	<i>p-</i>	<i>páha</i>	'I show'
'you, y'all' form:	<i>shp-</i>	<i>shpáha</i>	'you show'
's/he' form:	<i>(b-)</i>	<i>bahá</i>	's/he shows'
'you & I, we' form	<i>a''(g)-</i>	<i>a''báha</i>	'you & I show'

<Y> (*y*-stem active verbs)

'I' form:	<i>bl-</i>	<i>bli''</i>	'I am'
'you, y'all' form:	<i>hn-</i>	<i>hni''</i>	'you are'
's/he' form:	<i>(y-)</i>	<i>yi''</i>	's/he is'
'you & I, we' form	<i>a''(g)-</i>	<i>a''yi''</i>	'you & I are'

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actions or states make up the **non-continuative aspect**. Verbs marked as non-continuative may be thought of as having been completed or of a start-stop variety. While it may be convenient to think of non-continuative aspect as the past tense in English, this is not so; non-continuative verbs that may have ceased occurring in the past will also be no longer occurring in the present! **Continuative aspect**, on the other hand, is used for verbs either ongoing or not yet completed, either in the past or the present. Again, it is best not to think of continuative aspect as somehow equivalent to present tense. Non-continuative and continuative aspects are mutually exclusive, meaning that a verb cannot express both aspects at the same time. For an English example of these two aspects, imagine a schoolyard long ago just before the class got started. Some kids were running and playing. Suddenly the bell rang, and the students went in and took their seats. When describing the running and playing, we would use the continuative aspect—the actions were ongoing. When talking about the bell and the entry of students into the building, we would use the non-continuative aspect to show that the actions were isolated events in time that were completed.

The other main category is the **potential aspect**, used to show actions or states that are neither ongoing nor completed, but have at least possibility of occurring. A sentence equivalent to the English, "I may go into town," would be in the potential aspect. Moreover, the potential can combine with either of the other two to yield the **potential non-continuative aspect** and the **potential continuative aspect**. There are a few more verb aspects used in Kanza, including the **habitual** (both **habitual non-continuative** and **habitual continuative**), a common aspect involving actions repeated over and over, and one or two others.

There is of course much more to Kanza verbs than just this. Additional details will be provided in the text annotations as needed, and the text exercises will provide opportunities for practice.

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APPENDIX IV: *Additional Texts*

Text 11: The Story of Ali'k'awaho

Ali'k'awaho, c. 1880

Kaá'ze Íe

ᵐGóda je-ta'ᵐ khéji New York pahá'lexci olí'ᵐ be che ts'áge-zhí'ga ejí mazhá'ᵐ olí'ᵐ be ejíkha'ᵐ ahúbe che. ᵐÉji olí'ᵐ be ché gashó'ᵐ olí'ᵐ ba-dá'ᵐ Má'hi'ᵐ-tá'ga ahúbe oyáha ahúbe che. ᵐMá'hi'ᵐ-tá'ga abá Kaá'ze achíbe che, wanó'ᵐble, wabóski, íbaho'ᵐ gághabe che, maká'ᵐ-sábe shke, zha'ᵐni, doská. ᵐDóda a'gáhube-gó, má'ze-mik'é a'k'úbe. ᵐWahóta'ᵐ éji a'yúzabe. ᵐNixóje a'yúzabe. ᵐMá'ze-ma'ᵐ a'yúzabe. ᵐÍ'ᵐma'hi'ᵐ'sú a'yúzabe éji. Hao.

ᵐTa a'kúdaba-da'ᵐ, ts'eá'yaba-da'ᵐ, a'yáchabe. ᵐMá'hi'ᵐ-tá'ga wahóta'ᵐ itá a'yúzabe ejíkha'ᵐ dáblabe ejíkha'ᵐ sika shke ts'eá'yabe. ᵐCedó'ga géji a'gáyabe éji a'gáhiba-da'ᵐ cedó'ga ts'eá'yabe. ᵐMá'hi'ᵐ-tá'ga yi'g'é éji mazhá'ᵐ otána'ᵐje í'ᵐma'hi'ᵐ'su gashó'ᵐ má'hi'ᵐ'su gághabá-da'ᵐ, ma'ᵐ olábe ska'ᵐ. ᵐGagójida'ᵐ zha'ᵐ-mí'ᵐje gághabe ská'ᵐ. ᵐTa its'eyábe ska'ᵐ zha'ᵐ-mí'ᵐje khe áha ta its'eyábe ska'ᵐ. ᵐPéje dóda ge gághabe ská'ᵐ. ᵐZhá'ᵐ gagó'ᵐ shó'ᵐ-akhá púwe gághabe ská'ᵐ. ᵐPéje ishka'ᵐ be ská'ᵐ. ᵐT'ózha'ᵐ hu é péje ígaghábe ská'ᵐ. ᵐBamá'ᵐ shó'ᵐ-akhá púwe gághabe ská'ᵐ. ᵐMa'ᵐyi'ᵐka jéxe gagó'ᵐ péje éji wióha'ᵐ be ska'ᵐ. ᵐOyóha'ᵐbá-da'ᵐ ta júje-gó, yachábe ska'ᵐ. ᵐÍ'ᵐma'hi'ᵐ'sú má'hi'ᵐ gághabe ská'ᵐ. ᵐGagóje wébase ta íbase-hná'ᵐ be ská'ᵐ. ᵐTa ts'éye-hná'ᵐ be ská'ᵐ. ᵐWasábe gashó'ᵐ eshki ts'éye-hná'ᵐ be ská'ᵐ. ᵐÓpha'ᵐ eshkéda'ᵐ ts'éye-hná'ᵐ be ská'ᵐ. ᵐCedó'ga eshkéda'ᵐ ts'éye-hná'ᵐ be ská'ᵐ. ᵐZhábe eshkéda'ᵐ ts'éye-hná'ᵐ be ská'ᵐ. ᵐTóhna'ᵐ ge eshkéda'ᵐ ts'éye-hná'ᵐ be ská'ᵐ. ᵐMiká eshkéda'ᵐ ts'éye-hná'ᵐ be ská'ᵐ. ᵐShó'mikáse-ska eshkéda'ᵐ ts'éye-hná'ᵐ be ská'ᵐ. ᵐYaléleze-zhí'ga eshkéda'ᵐ ts'éye-hná'ᵐ be ská'ᵐ. ᵐZhóta'ᵐ-sábe eshkéda'ᵐ ts'éye-hná'ᵐ be ská'ᵐ. ᵐPáhi'ᵐ eshkéda'ᵐ ts'éye-hná'ᵐ be ská'ᵐ. ᵐPahá'ᵐleji ézhi ozhá'ᵐ ge o'yúzabe. ᵐTs'áge-zhí'ga gójetaha pahá'ᵐleji Kaá'ze ts'áge-zhí'ga ozhá'ᵐ ge ézhi yuzábe ská'ᵐ. ᵐNika-zhúje zaani'ᵐ ozhá'ᵐ ge ézhiyá'ye yuzábe ská'ᵐ. ᵐMazhá'ᵐ ézhitahá ayábe ská'ᵐ. ᵐGáyi'ᵐgéji kíya ayábe ská'ᵐ. ᵐKíya a'gáyabe ejíkha'ᵐ a'yá'ᵐkikiya-bazhi. ᵐEjíkha'ᵐ gashó'ᵐ-gayé a'yá'ᵐkikiya-bazhi. ᵐWéhiye ayábe ská'ᵐ: ogébla ayábe ska'ᵐ. ᵐGayójekha'ᵐ óshka'ᵐ

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ᵐPáyi'ᵐ shkida'ᵐ okúce zaani'ᵐ nó'ᵐnuó'ba yashóje. Hao.

ᵐNo'b'é okili'ᵐge. ᵐYáli, dáda'ᵐ blóga. Hao.

ᵐOkúce blóga shó'ᵐ ge gashó'ᵐ wak'ú-hna'ᵐ be ao. ᵐNo'b'é okili'ᵐge, gagó'ᵐ yáli. ᵐEjíkha'ᵐ a'gáhube-dá'ᵐ, yegá a'gáchibe ao. ᵐMazhá'ᵐ ézhitahá o'gáchibe gashó'ᵐ Za'ᵐjólí'ᵐ a'gáchiba-da'ᵐ, ábata o'gághabe ao. ᵐMá'hi'ᵐ-tá'ga óshka'ᵐ itá a'gághabe ao. Hao.

ᵐGashó'ᵐ Kaá'ze abá kókosa ídaye gághabe ao. ᵐCéska shki a'gáyi'ᵐ be ídaye gághabe ao.

English

ᵐOn the other side of (the Mississippi River?), by the great water which is at New York, dwelt the people at the very first. The old men came hither from that land. ᵐWhile they dwelt there, behold, the Big Knives came, and forthwith the Indians came hither. ᵐWhen the Big Knives (or Americans) came to the Kaws, they made them acquainted with food, including wheat, coffee, sugar, and white potatoes. ᵐWhen we were coming hither, they gave us hoes. ᵐThere we received guns, powder, bullets. ᵐWe took flint arrow-heads there.

ᵐWhen we shot at deer, we killed them and ate them. ᵐFrom the time that we received guns from the Americans, we killed wild turkeys when we hunted the larger species of game. ᵐWe went to the haunts of the buffalo, and when we reached there, we killed the buffalo. ᵐWhen there were no Americans in the country, the Indians made arrow-heads of flint in the uninhabited regions, fitting them into the ends of the arrow shafts. ᵐFrom that time, they made bows of wood. ᵐAs soon as they made the bows, they killed the deer with them. ᵐThey made fire (after coming) this way. ᵐThey removed chips from trees or pieces of wood, with adzes, as they stood, and presently, they made fire. ᵐThey drew near to the fire to warm themselves. ᵐThe fire was made from wood called t'ózha'ᵐ hu. ᵐThey rubbed it for some time, thus making fire. ᵐAt that time they boiled several things together in earthen kettles,

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pízhí gághabe ská'ᵐ. ᵐNika-zhúje zaani'ᵐ oshka'ᵐ pízhí gághabe ská'ᵐ. ᵐGayójekha'ᵐ dagé sho'shó'ᵐ be há'ᵐba ejíkha'ᵐ dagé sho'shó'ᵐ be ska'ᵐ, kukúje-hná'ᵐ be ská'ᵐ. ᵐGayó ts'ékiye-hná'ᵐ be ska'ᵐ. ᵐGayóje ts'é-da'ᵐ nuzhúha yuzé-hna'ᵐ be ska'ᵐ. ᵐGashó'ᵐ dodá'ᵐ alíbe-dá'ᵐ, jégheyi'ᵐ gághe-hná'ᵐ be ská'ᵐ. ᵐA'ᵐgághe-hná'ᵐ be dá'ᵐ, jégheyi'ᵐ ochi'ᵐ-hna'ᵐ be ská'ᵐ. ᵐWachi'ᵐ-hna'ᵐ be ská'ᵐ. ᵐWak'ó gashó'ᵐ eshkéda'ᵐ wachi'ᵐ-hna'ᵐ be ská'ᵐ. ᵐNika shki eshkéda'ᵐ wachi'ᵐ-hna'ᵐ be ská'ᵐ. ᵐNi-blezá'ᵐ khejíkha'ᵐ a'gáhube ská'ᵐ. ᵐEjíkha'ᵐ Nika-zhúje kíya ahúbe ska'ᵐ. ᵐOzhá'ᵐ ge ézhi yuzába-da'ᵐ ayábe ska'ᵐ. ᵐGayóje Nishóje-tá'ga ophá ahúbe ská'ᵐ. ᵐGayóje Dópik'é hujé chéji tá'ma'ᵐ gághabe ská'ᵐ. ᵐGayóje Nika-zhúje oshka'ᵐ blóga gághabe ska'ᵐ. ᵐGayójeda'ᵐ ma'yí'ᵐka ma'bádo gághabe-da'ᵐ, wakhózu ozhúbe ska'ᵐ. ᵐWakhá'ᵐ ozhúba-da'ᵐ, sákoje ozhúbe ská'ᵐ. ᵐHo'ᵐbli'ᵐ ge ozhúbe ska'ᵐ. ᵐZaani'ᵐ o'hú-da'ᵐ pézhe gashtá-hna'ᵐ be ska'ᵐ. ᵐCedó'ga áblo'ᵐ o'ᵐ má'ze-mik'é gághe-hna'ᵐ be ska'ᵐ. ᵐGayóje mazhá'ᵐ yáli'ᵐ dáda'ᵐ iyo'ᵐ be blóga. ᵐYégo ma'áci gághe-hna'ᵐ be ao. ᵐGayó hniwacé-da'ᵐ ma'áci olí'ᵐ-hna'ᵐ be ao. ᵐOlí'ᵐba-da'ᵐ gashó'ᵐ shó'ᵐ ge zhá'ᵐ kí'ᵐba-da'ᵐ, péje ishka'ᵐ be ao. ᵐEjíkha'ᵐ Niatashta'ᵐ be eji a'gáhube ao. ᵐEjíkha'ᵐ Wani'ᵐ Je Hu yadábe khéji wáspe a'gólí'ᵐ be khe shi tá'ma'ᵐ a'gághabe ao. ᵐMá'hi'ᵐ-tá'ga abá má'ze-mik'é má'hi'ᵐ'spe shke wak'úbe, zha'ᵐ-ígiáse-tábe. ᵐPézhi iyo'ᵐ be-da'ᵐ, cedó'ga éji gaxlá'ᵐ a'gáyabe ao. ᵐHá'ᵐna'ᵐ páze há'ᵐba péyo'ᵐ ba zha'ᵐ cedó'ga éji a'gáhi-hná'ᵐ be ao. Hao.

ᵐMá'hi'ᵐ-tá'ga wahóta'ᵐ itábe cedó'ga ikuje-da'ᵐ, ts'é-dá'ᵐ, pádaba-da'ᵐ, gashó'ᵐ shó'ᵐ ge cedó'ga kí'ᵐkhiyebá-da'ᵐ alíbe-dá'ᵐ, yaché-hna'ᵐ be ao. ᵐCedó'ga géji ahíbe-dá'ᵐ, shó'ᵐ ge má'tanahá, Kaá'ze shó'ᵐ ge itábe, alí'ᵐba-dá'ᵐ, mazhápe oyí'ᵐ ge. ᵐGashó'ᵐ cedó'ga wati'ᵐ nikashí'ᵐ ga gashó'ᵐ ayé-hna'ᵐ be ao. ᵐCedó'ga áshka'ᵐ! ᵐXlúzhe lí'ᵐ-aól'ᵐ ᵐWájúje, hába wasúda-dá'ᵐ, a'yáchabe ao. ᵐWani'ᵐ Je Hu o'gólí'ᵐ be dódahá Khaónzil Bló o'gólí'ᵐ be ao. ᵐOlí'ᵐba-dá'ᵐ, í'ᵐci o'gólí'ᵐ be ao. ᵐOkúce gashó'ᵐ éji zaani'ᵐ pízhí. Hao.

ᵐGashó'ᵐ nikashi'ᵐ ga wasísige dodá'ᵐ okúce Páyi'ᵐ éji dodá'ᵐ ayé-hna'ᵐ be ao. Hao.

ᵐOkúce blóga Kaá'ze akhá ts'éye-hná'ᵐ be ao. ᵐNuzhúha itá blóga yuzé-hna'ᵐ be ao. ᵐTá'ma'ᵐ, Khaónzil Bló, alíbe-da'ᵐ, Páyi'ᵐ ts'é-ada'ᵐ, wachi'ᵐ be ao. ᵐOkúce pahá'ᵐ le gashó'ᵐ pízhí skida'ᵐ, nó'ᵐnuó'ba nanú ozhú-hna'ᵐ be ao. ᵐAyí'ᵐ ayé-hna'ᵐ be ao. Hao.

which were placed over the fire. ᵐThey boiled the food thus, and when the meat was cooked, they ate it. ᵐThey used flint arrow-heads as knives. ᵐThen they cut the meat in two with instruments. ᵐThey used to kill deer, black bears, elk, buffalo, beavers, otters, raccoons, white wolves, coyotes, black wolves, and porcupines. ᵐFormerly, we took another road. ᵐThe ancients who lived in the remote past, the old men of the Kaws who were at the first, took another road. ᵐAll the Indians took different roads. ᵐThey went to different lands in different directions. ᵐThey separated, and each tribe went to that (unseen) land which it selected. ᵐFrom the time that we separated, we have not seen one another. ᵐThey went far away, they scattered and departed. ᵐFrom that time, they did bad deeds. ᵐAll Indians did bad deeds. ᵐFrom that time, they were always fighting: they were always fighting from daylight, shooting at one another, and killing some on each side. ᵐThen they used to take the scalps of the dead. ᵐWhen they returned from war, they used to make drums. ᵐThey beat the drums, and danced, the women taking part in the dance as well as the men. ᵐAnd we were coming hither from the Mississippi River. ᵐThen the Indians were separating, as they were coming hither. ᵐThey took different roads and departed. ᵐThen they (the Kaws?) were coming in this direction, following the course of the Missouri River. ᵐThen they built a village at the mouth of the Kansas River (near the site of Kansas City). ᵐThen the Indians practised all the customs. ᵐThey made small hills and planted corn. ᵐThey planted pumpkins, watermelons, and beans. ᵐWhen all were planted, they cut down the weeds. ᵐThey used the shoulder blades of buffalo bulls as hoes. ᵐThen all things came up in the good land. ᵐThere they made earth lodges. ᵐAnd when the weather was cold, they dwelt in the earth lodges. ᵐWhen they dwelt in them, the dogs carried the wood, and the people got close to the fire. ᵐThence we traveled till we came to Níatashtá'ᵐbe. ᵐAfter that we dwelt by the stream called Wani'ᵐ Je Hú, and there we built a village. ᵐThe Americans (came thither and) gave us hoes, and axes, too, that we might cut wood. ᵐWhen the grass came up, we migrated, going in search of the buffalo.

ᵐWe usually reached the buffalo after seven days. ᵐWhen we shot at the buffalo with the guns of the Americans, we killed them and cut them up, making the

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horses carry the packs. And when we got home, we used to eat the meat. „When we reached the country of the buffalo, we found wild horses. The people rode their own hosrses, and caught the wild ones with lassos (?). „So, when the buffloes were visible, the people used to go. „The buffalo are close! „Sit still!“ (was said by the criers). „We ate mush when the corn became hard. „After dwelling at Wani"je Hú, we dwelt at Council Grove, Kas. „We dwelt there in stone houses. „Then all the nations were bad.

„So the active men (among us) usually went to war against the Pawnees.

„The Kaws usually killed persons belonging to all the nations. „And they took their scalps. „When they came back to their village at Council Grove, they danced because the Pawnees were dead. „Notwithstanding all the nations were bad formerly, they used to fills [sic] the pipes with tobacco, and they took them away.

„Even all the Pawnee enemies used to smoke the pipe (of peace).

„Then they shook hands. „All that was done was good.

„Then those who had been foes used to give horses. „They took one another by the hand, thus doing what was good. „We were coming hither from that place (Council Grove) and we came to this place (Kaw Agency, I. T.). „We have come to another land, so we have made a fence on coming to Za"jólí". „We have adopted the ways of the Americans.

„So the Kaws have been raising hogs and cattle.

Text 12: Kaw War Customs

Pahá"le Gáxli, c. 1880

Kaá"ze Íe

„Pahá"le níkashi"ga mí"xcí gashó" ts'ábe aó. Hao.

„Níkashi"ga okúce akháji níkashi"ga da"hé gasha" nánúó"ba waxóbe k'ú-hna"be aó. Hao.

„Hagójida" nánúó"ba waxóbe k'úba-dá" há"ba shápe zhá" wanó"blabázhe aó, wayáchabazhi aó. Hao.

„Gagójidá" níkashi"ga yuyúski gúba"-akhá-da" gashó" zhóle dodá" ayé-hna"be aó. „Gagójidá" wajúta zhí"ga shkéda" ts'éye-hna"be aó. „Gayó wajúta zhí"ga shúta"ga shkéda", tá, síka shkéda", miká shkéda", ts'éyaba-da", ná"je itábe yuzába-dá" péje éji olá"-hna"be ao, péje éji olá"-hna"be ao. „Gayójida" waxóbe waká"dagi gii" ayé yi"khé ao. „Gayó nanuo"ba waxóbe oáguzhu aó. „Péje zhí"ga ájeáye-da" bláshoje aó. Hao.

„Gayó zaaní" yashódabe aó. „Zaaní" awak'u ada" yashódabe aó.

English

„Formerly, when a man died a natural death, they proceeded as follows.
„They used to give a pipe to a man who was an important person in the nation.
„And when the pipe was given to him, he used to fast for six days.
„Then when he had called to the people to collect, they used to go with him to war. „And even if they met any small animal, they used to kill it. „And when they had killed the prairie hen, deer, wild turkey, or raccoon, they took its heart, and put it

NOTES

James Owen Dorsey writes, "17,2. ja"mindje kye aha, etc. Proposed reading: ja"mindje kye gaxabe-ku aha ta its'eyabe ska", (As soon as) they made bows, they killed deer with them. Peculiar words used by Ali"kawahu, one of the oldest Kansas: 16,1 - tciyeta" (see dje and taŋga). 17,1. Kaku"dita" (see kayudjeka"). 17,2. piedje for pyedje. 17,5. tciyexe for djexe. 17,7. biebase for myebase. 18,4. kudjetaha. 18,7. wiehidje for myehidje. 18,10. kukude for kukudje. 19,2. tci-yexeyi" for djexeyi". 19,10. u"hú, a case of hapax legomenon. 20,2. yieku for yegu.; ma"atí for ma"atci; 20,3. pieyu"ba for peyu"ba, 21,5. ití for i"tci(?). 22,3. yiega for yega. 22,5. tcieska for tceska. Ali"kawahu speaks of the 'great water near New York' the ocean, as that body of water near which resided the ancestors of his people in prehistoric times. The author doubts this, suspecting that 'tciyeta'" refers to some great lake (dje taŋga), possibly Lake Michigan, near which resided the Winnebagos, and, according to the tradition of the Iowas, that people with other cognate tribes."

in the fire. „Then followed a ceremony pertaining to the mysterious war bag. „Then I filled my sacred pipe. „When I put a coal of fire in the bowl, I smoked.

„When I gave the pipe to all, they smoked it.

NOTES

James Owen Dorsey writes, "gii" aye yiñke ao. This is puzzling to the author. Were it "gik'i" ayabe au," the sentence would mean "After that he (one of the warriors) departed carrying the mysterious sacred bag on his back for the há"ga." If gii" be a dat. of i", to wear, the whole sentence probably means, "After that, he (one of the warriors) was going horseback, wearing the mysterious sacred bag for him (the thunder-god (?))." For other parts of Paha"le-gaql's account of the war customs, and his chart, see the notes after the next version." This last comment refers to Text 10: *War Customs*.

Text 13: Extract from Mourning Customs among the Kaws

Pahá'le Gáxli, c. 1880

Kaá'ze Íe

„Dáda" wak'úzhi-gó, wak'ó ézhi yuzábe-gó, itáha" akhá no"ko"-mí gibakóbe ao.
„Pahá"leji ts'áge-zhi"ga mí"xcí wahóta" yuzábe-gó, itáha" yí"khé kúdabe ao ábe ao.
„Itáha" dáda" wak'úzhi-dá" wak'ó yúze-dá" (stress), Khaónzil Blo ekhá"ha má"hi" yuzé-
hna"be-gó, wéxli" (vowel) yí"khé gabláblaze-hná"be ao. „Éda" kúje gabláblaze éyo"bá
nó"paba-da", dáda" k'ú-hna"be ao.

English

„When he (a widower) does not make presents to the kinsmen of his deceased wife, before he marries again, both of his brothers-in-law are angry with him.
„Formerly an old man, they say, took a gun, and shot at his brother-in-law, for this reason. „And another man, when we were this side (south) of Council Grove, took a knife, and gashed the head of the offending man in several places. „Therefore, widowers are accustomed now to make presents, fearing lest they should be shot at or cut with knives.

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this pipe, he used to make petitions to the Waká"da, saying, "Ho, Waká"da! „Truly do I wish a Pawnee-Loup to die!"

„And they used to discover the Pawnee-Loups. „When they saw the Pawnee-Loups, they crawled up on them till within a short distance, and then they rushed on them. „As soon as they attacked the Pawnees, they reached them and shot at them with their guns and bows.

„The Pawnees, too, shot at them. „When they shot at the Pawnees, they wounded them with their guns, and the Pawnees were dying. „Then the Kaws took the scalps of their foes, they cut off their entire scalps. „When they finished scalping, they started homeward. „When they reached home, they cut a pole, and fastened the hair to it. „Then they were dancing. „The wife of the captain held the scalp and the war pipe as she danced.

NOTES

James Owen Dorsey writes, "This fight occurred about A.D. 1847. The Panis were encamped on Yüqe-zigule creek, a branch of the Neosho, south of Council Grove, Kas. They wished to steal horses from the Osages. The Kansas surprised the Panis, killing one man. The war captain was Axagabe, of the Wanaxe gens. The qlets'age were Ka'ze-pa-wadayiŋga (of the Ma'yiŋka-gaxe gens?), Mi"tcu-najji", Kiniyuyiŋge (of the Lu), and the Macu"-jiŋga (of the Qiya)."

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Text 14: First Story

Nighúje Yi"ge, c. 1880

Kaá'ze Íe

„Gashó" dodá" ayé tábe níkashi"ga ghagé-hna"be ao. „Gayó ghagába-dá", ayé tabá-da", dóba zhá"-da" ó"ho" ijilaba-da", nika dóba xléts'age gághabe ao. „Ámatahá no"bá, shi ámatahá no"bá. Hao.

„Gayó ayé-hna"be ao. „Wahó" kí"ba-dá", owé kí"ba-dá", ayé-hna"be ao. „Gayó dodá"ha"ga akhá nánúózhu má"ga ha ayí" abá eyaó, nánúó"ba zhóle ayí" abá eyaó, yashóje. „Gayó gá nánúó"ba yékhe yashódaba-da", wadá abá eyaó. „Hao, Wáka"da-é! (stress) „Páyi"-Máha" mí" ts'e kó"bla eyaó! "é-hna"be ao. Hao.

„Gayó Páyi"-Máha" iye-hná"be ao. „Páyi"-Máha" iyaba-da", áshka-zhi"ga ládaba-da", ká"ya-hná"be ao. „Gayó Páyi"-Máha" ká"yabe oyóya ahúbe gashó" wahóta" ikúdabe ao, ma" idábe. Hao.

„Páyi"-Máha" éshki wakúdabe ao. „Páyi"-Máha" kúdaba-da", wahóta" ióbe-dá", ts'é abá eyaó. „Gayó nuzhúha itábe yuzé abá eyaó, blóga gashó" báse-hná"be ao. „Gayó báse yushtá"be-dá", agú-hna"be ao. „Alibe-dá", zhá"xa gághaba-da", pahú ágashkábe ao. „Gayó wachí" abá eyaó. „Dodá"ha"ga yí"khé wak'ó itábe nuzhúha nánúó"ba éyo"ba ayí"be-dá", gashó" wachí"be ao.

English

„Now, when persons will go to war, they usually cry. „When they cry and are about to go, they put the kettle on the fire for four days, and appoint four men as xléts'age. „Two are on one side of the tribe and two on the other.

„At length they depart. „They used to carry thread or sinew for mending their moccasins, and corn in bags with slices of squashes. „The captain used to carry his pipe, with a tobacco pouch of skunk skin. He smoked. „And then, when he smoked

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Text 15: Oshe Go"ya's story

Óshe Gó"ya, c. 1880

Kaá'ze Íe

„Nika dodóha"ga mí"xcí ghagábe zhi"ga itá gíts'e. „Gayó níkashi"ga no"bá cí hók'a-zhi"ga kíghabe; jéghe-zhi"ga gáya"ska zhi"ga wachózu ozhúbe. „Júje-dá", dodá"ha"ga akhá ogáhanapáze-dá" lí-da", jóba k'u-hna"be ao, yathá-bazhi-dá". „Nika-zhúje mí" ts'éye gó"ya, wanó"bla-bázhe. Hao.

„Gashó" ayé tábe ché. „Gasi"da" ogáhanapáze-dá", gasi"xcí a"gáye tábe ché, dodá". „Jéghe-k'i" abá wathó"zu tá shki kí"be, ho"bé shki, jéghe-zhi"ga shki, cúhaba-zhi"ga shki. „Gayó waxóbe húyo"be ta akhá ao.

„Mazhá" ánasá blé tá mí"khe ao, níkawasá-e!"

„Étaha jéghe-k'i" oyáshki há"kazhi ta akhá eyaó. „Wáxpele gashó" gághabe che há"i" chéji.

„Páyi" áxli kó"bla eyaó. „Shó"ge wáblí" alí kó"bla eyaó! „Wáyuxpe shki kó"bla eyaó! „Halézhe owiblage! „Haxi" owiblage! „Haská shki Páyi" áxli-dá", wik'ú tá mí"khe, Waká"da-é!"

„Gayó okúce ká"yabe ao. „Shó"ge shki gashábe ao, ginashábe ao. „Páyi" mí"xcí ts'éyabe ao.

English

„When a man lost his child, he cried and became a war captain. „Two men made a small lodge for him; and they filled a small kettle with corn. „When the corn was boiled, the captain sat when it was dark, and gave just a little away, but he ate none. „When Indians wish to kill one, they do not eat their meals.

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„At length they were about to go. „*“Let us go on the war path tomorrow morning, before light.”* „The kettle-carriers carried corn, meat, moccasins, small kettles, and spoons (for which they used to have small clam shells). „And they were about to wrap up the sacred objects which they were to take.

„*O comrades! I will go to walk around the land,” (said the captain).*

„*The kettle-carriers shall not --- in that direction (?) [sic]. „At night they performed the ceremony of knocking down the foe which had been set up.*

„*The captain addressed: “Truly do I wish to kill a Pawnee! 𐤀 Truly do I desire to bring back horses! 𐤀 Truly do I wish to pull down a foe! 𐤀 I promise you a calico shirt! 𐤀 I promise you a robe! 𐤀 I will also give you a blanket, O Waká"da!, if you let me come back after killing a Pawnee!”*

„*And they attacked the foe. 𐤀 They chased them, compelling them to abandon their horses, of which they deprived them. 𐤀 They killed a Pawnee.*

NOTES

James Owen Dorsey writes, "This was before 1861, the second year that the Kansas were at Council Grove. They killed the Pani near Udje-yiñgele creek. No Kansas were killed. A young man shot at the Pani. Two others ran to him, one of whom struck him and killed him, the other taking his scalp. Each got a piece of the scalp, which was given to the captain. There were many Panis who had stolen horses from the Kansas in the dark; but the Kansas did not know which Panis they were."

Text 17: Battle between the Kaws and Cheyennes

Zhóhi" Má"yi", c. 1880

Kaá"ze Íe

„Kaá"ze akhá yegóji wakíle yushtá"be-gó oyóyaha, cedó"ga géji gaxlá" ayábe ao. 𐤀 Gagó cedó"ga géji a"gáhibe ao. 𐤀 A"gáhibe oyóyaha, Mihega-Hí-To (éji) ayábe (ao). A"gáhibe oyóyaha Shayáni waká"yabe ao. 𐤀 Ga Kaá"ze Mihega-Hí-To ahíbe oyóyaha nika mi"xcí ts'éyabe ao Shayáni khá. 𐤀 Gagó oyóyaha tá"ma" éji alíbe Kaá"ze abá. 𐤀 Ga Kaá"ze akhá wahóta" blógaxcí lúzaba-da", ga wahóta" blóga lúzaba-da", ayábe ao. 𐤀 Ga Shayáni kitagábe ao. 𐤀 Pízhixcí dáge pízhí wale kukúje gashó" Shayáni shó"ge itá mi"xcí ts'éyabe ao, Gazá"-Na"ge dóda ts'éyabe ao. 𐤀 Gayó Tá"ma"-Ts'éye akhá Shayáni watá"ga khe ts'éyabe ao. 𐤀 Shayáni akhá-jí nikashi"ga watá"ga Wazhí"ga Tá"ga e zhi"ga khe ts'éyabe ao. 𐤀 Gá shó"ge sábe K'á"sagéxcí mi" gashábe ao Pádoka-Gáxli akhá. 𐤀 Gayó nika akhá, Wádashtáye akhá, ka shó"ge zhúje, Má"hi"-tá"ga shó"ge itábe mi" gashábe ao. 𐤀 Gayó shó"ge zhúje ijé ska mi", Wazhí"-Waxá akhá gashábe ao. 𐤀 Gayó Tayé akhá shó"ge mí" gashábe ao, ópha"-hi"-egó. 𐤀 Gayó Wázha"giye akhá shó"ge mi" gashábe ao. 𐤀 Shayáni házabe éda" shó"ge gínashábe abá eyaó, Wázha"giye akhá. 𐤀 Gayójidá" Kaá"ze mi" Niakizhá gayó tashiya"maká éji óbe ao Shayáni abá. 𐤀 Gagóha Shayáni abá Niakizhá óbe oyóyaha Kaá"ze akhá Shayáni gadáje pízhí niána"ge ayi"be ao, óxle ayé akhá eyaó. 𐤀 Gayó gódamasi" ogákha" oxlóla éji Shayáni olí"be ao. 𐤀 Ga Shayáni nika mi"xcí xuyóla"ge ayi" akhá ao. 𐤀 Shayáni akhá shó"ge ákuyustá alí" akhá eyaó. 𐤀 Ga xuyóla"ge ayi" akhá hashita álí" akhá eyaó. 𐤀 Gayó Kaá"ze mi"xcí waká"ya ahíbe-dá", ochí"-hna"be ao, ogáxpáyábe ao. 𐤀 Gayó ochi"ba-dá" ceháwale yi"khé gínashábe che ao. 𐤀 Ka Kaá"ze akhá góda akhá xuyóla"ge ayi" yi"khé gaxlíbe oyóyaha zházhe yuzábe che ao. 𐤀 Gagó oyóyaha Shayáni oxlábe ao. 𐤀 Shi hakhá"zhí si-yuzábe lébla-hu no"bá shi ogákha" mi" obáyazabe che ao. 𐤀 Ogákha" obáyazabe-gó, Shayáni ogípi olí"be ao. 𐤀 Gayó Kaá"ze akhá ánasa ógighe onázhi"be ao. 𐤀 Ka yushtá"xcí Shayáni kúdabe ska". 𐤀 Gayó lébla yábli" Shayáni Kaá"ze akhá ts'éyabe ao. 𐤀 Mi"o"ba-hiye-gó, gágo-hná" dágabe ao. 𐤀 Shayáni akhá xádabe ao. 𐤀 Ka péje gághabe-go, osábe ao. 𐤀 Shayáni no"bá buspábe ská". 𐤀 Gayó Wádashtáye akhá ówasábe ská". 𐤀 Shayáni

Text 16: Second Story

Gazá" Na"ge, c. 1880

Kaá"ze Íe

„Taká"-Ska hujé a"góli"be ao. Hao.

„Nikashi"ga mi" dodá" gó"yaba-da", ghagé akhá eyaó. 𐤀 Dodi"ma"yi" (-dá" í-) akhá eyaó. 𐤀 Dodá" a"gáyabe ao, lébla-kiadóba; dodá"ha"ga zhoá"ma"labà-da", a"gáyabe ao. A"gáyaba-da", no"bá zhá" a"zhá"be iyóya Páyi" yábli" shí wíá"yabe ao. 𐤀 Wíá"yaba-da", nikashi"ga a"má"ka"yábe ao. 𐤀 Gayó shó"ge hú ayi" akhá eyaó, Wazházhe shó"ge itábe ayi" akhá ao. 𐤀 Gayó shó"ge a"má"nashábe ao zaaní . 𐤀 A"má"nashabà-da", nika mi"xcí á"gowaxlábe ao. 𐤀 Ts'éá"yaba-da", shó"ge ya"khá blóga a"má"nashábe ao. 𐤀 No"bá á"gowáxla-bázhe-gó, a"má"yuts'agábe ao.

English

„We dwelt at the mouth of the Taká" Ska River.

„A man who wished to go on the warpath was crying. 𐤀 They agreed to accompany him. So we departed with the captain, eighty in number. 𐤀 When we had been absent for two days, we discovered three Pawnees. 𐤀 Then we attacked them. 𐤀 They had many horses, which they had taken from the Osages. 𐤀 We took all the horses from them, and killed one of the men whom we overtook. 𐤀 But we failed to kill two of them, as we could not overtake them.

NOTES

James Owen Dorsey writes, "This happened about sixteen or seventeen years ago (1867 or 1868). The Kansas were returning from the buffalo hunt. They remained in camp about three weeks. Then the war party went out, and killed the Pani east of Solomon's Fork. The Pani was slain by Paha"le-gaqli."

ówasábe-gó oyóyaha, zházhe yuzábe che ao, Wádashtáye akhá. 𐤀 Kaá"ze no"bá ts'éyabe ao, Niakizhá, Cízhí"-Ha"ga éyo"ba.

English

„Soon after the distribution of annuities to the Kaws (just as we have had recently), they departed with all their families to the country of the buffalo. 𐤀 At last we reached the haunts of the buffalo. 𐤀 Soon afterwards, we went to Mihega Hi To. 𐤀 When we reached it, the Cheyennes attacked us. 𐤀 And the Kaws killed a Cheyenne man. 𐤀 At length in a short time, the Kaws came back to their village. 𐤀 All seized their guns, and departed. The fight was renewed. 𐤀 They and the Cheyennes fought one another. 𐤀 They shot at one another, and the fighting was very bad. At length, the present Gazá" Na"ge killed a Cheyenne horse. 𐤀 Then Tá"ma" Ts'éye killed the Cheyenne chief, who was the son of another chief, Big Bird. 𐤀 Pádoka Gáxli compelled one of the foes to abandon a black horse which was very swift. 𐤀 And Wádashtaye made another abandon a red horse, which was an American horse. 𐤀 Wazhí" Waxá made one abandon a red horse which had a white face. 𐤀 Táye made one abandon a horse that was the color of an elk. 𐤀 Wázha"giye made one abandon a horse. 𐤀 The Cheyenne fled, therefore he took the horse from him. 𐤀 Then the Cheyennes wounded a Kaw, Niakizhá, on his knee. 𐤀 Soon after this, the Kaws forced the Cheyennes into the stream, making them run about in the mire, and they were about to overtake them. 𐤀 On the other side of the stream was a ravine, a deep hollow, in which was the Cheyenne camp. 𐤀 And one of the Cheyennes had a headdress made of the entire bodies of eagles. 𐤀 He sat on a horse with another man, being behind. 𐤀 And when a Kaw rushed on him and reached him, he struck him, knocking him from the horse. 𐤀 And when the Kaw struck him, he took his shield from him. 𐤀 And when the Kaw, who used to be alive, killed the Cheyenne, he took his name from the occurrence, Xuyóla"ge. 𐤀 Soon after, they drew near to the other Cheyenne. 𐤀 And when he was at no greater distance than two hundred yards, he scared him into another ravine, which was crowded with Cheyennes. 𐤀 And the Kaws surrounded the ravine, cutting off the retreat of the Cheyennes. Aiming squarely at them, they shot at the Cheyennes. 𐤀 The Kaws killed thirty Cheyennes. 𐤀 When the sun set, the fighting

ended. 𐤎 The Cheyennes crept into the grass. 𐤎 And when the Kaws made a fire, they burnt the Cheyennes alive. 𐤎 Two Cheyennes crouched in the grass. 𐤎 And Wádashtaye burnt them. 𐤎 As soon as they were burnt, Wádashtaye received his name. 𐤎 Two Kaws were killed, Niakizhá and Cízhiⁿ Háⁿga.

NOTES

James Owen Dorsey writes, "This battle occurred fourteen or fifteen years ago (1867 or 1868), when the Kansas were at Council Grove. The same fight has been mentioned by Pahañle-gaqli, in the next version. Of the two Cheyennes on one horse, Qüyulañge, a kinsman of Pahañle-gaqli, killed the one in front when his horse fell, owing to a wound in the leg. The other Cheyenne fled, and at the end of the battle, being the only survivor of his party, he was killed by Pahañle-gaqli, as told in this version. Two Cheyennes crawled into the deep grass in the ravine. Wadactaye set fire to the grass, and the south wind carried the flames to the place, where the the two were concealed. This made them stand at once, and both were killed. Hence Wadactaye got his name, dactacye referring to something burnt smooth or bare."

Text 19: Coyote and Mice

Maude Rowe, 1974

Kaáⁿze Íe

𐤎 Shóⁿmikase-híⁿga miⁿ ahú abá, ozhóⁿge ophá. 𐤎 Nikashiⁿga dóba wayóⁿ abá, wánoⁿk'e abá. 𐤎 Éji ahíbe-daⁿ wadóⁿbe abá. 𐤎 "Wishki áwachiⁿ óⁿbla e," akhá.

𐤎 Ichóⁿga-híⁿga abá, "Yanáⁿge ta hniⁿkhé. 𐤎 Háze ahniⁿ-hné ta hniⁿkhá, ye páⁿxe-híⁿga wachiⁿ aⁿgáyiⁿbe khé."

𐤎 Shóⁿmikase-híⁿga miⁿ, "Háⁿkazhi, máⁿda anáⁿge ble che, awáchiⁿ kóⁿbla e," akhá.

𐤎 Da páⁿxe-híⁿga yiⁿkhé k'úba-daⁿ, k'íⁿba-daⁿ, wachiⁿ abá, ígiha abá zaániⁿ. 𐤎 Yushtáⁿbe-ohá, ayíⁿ-ayábe. 𐤎 Náⁿge ayábe, shóⁿmikase-híⁿga abá. 𐤎 Gaxá khéji ahíbe-ohá, yachábe. 𐤎 Páⁿxe-híⁿga yiⁿkhé yachábe-daⁿ, chéyiⁿ ayóha. 𐤎 Ayábe shi, kiyubíghaⁿ-ohába-daⁿ, maⁿshíta ayábe! 𐤎 Oxpáye alíbe, háⁿnidaⁿ gasági abá ni. 𐤎 Shi hébe ayábe. 𐤎 Shi hébe ayábe-daⁿ, zhaⁿ miⁿ iyabe. 𐤎 Shi yubíghaⁿ-ohába-daⁿ, zhaⁿ che ágidaba-daⁿ, zhaⁿ che éyoⁿba maⁿshíta ayábe. 𐤎 Shi maⁿyiⁿka oxpáye alíbe. 𐤎 Da háⁿnidaⁿ gasági abá ni. 𐤎 Shi hébe ayábe che. 𐤎 Wak'ó-hiⁿgáxcí miⁿ iyábe. 𐤎 "Ikó, gáyega ta da wachiⁿba-daⁿ, yíbaⁿ abá, shi che," abá.

𐤎 Wak'ó-hiⁿgáxcí akhá, "Haáⁿmada (?) bleé che."

𐤎 "Wigik'iⁿ ble ta miⁿkhé," akhá, shóⁿmikase-híⁿga akhá.

𐤎 Wak'ó-hiⁿgáxcí akhá ókilaxla ézhi ogíbahaⁿbe. 𐤎 Da, "Haaⁿ aⁿgáye che," akhá.

𐤎 Shóⁿmikase-híⁿga akhá, "Áⁿye, náⁿka wita áⁿye," akhá.

Text 18: Chas. McKassey to his son Edgar at Carlisle, PA

Charles McKassey, January 1, 1883

Kaáⁿze Íe

𐤎 Paháⁿleji waléze aⁿyák'u chiyé-na blúze ao. 𐤎 Gashóⁿ wigínaⁿk'oⁿ. 𐤎 Shi wayúlaⁿ wita yáli shóyeáye ao. Hao.

𐤎 Waléze máⁿzeska shkághe háⁿba wakáⁿdagi dóba háⁿba chiyé-daⁿ hnúze che ohnáge chiyáye anáⁿk'óⁿ. 𐤎 Yegóji gashóⁿ ók'aⁿ pízhi gashóⁿ háⁿba dóba sátaⁿ shkédaⁿ iyáye miⁿkhé ao, háⁿba yé. 𐤎 (Wak'ó wíta noⁿbábe ao.) 𐤎 Gayó miⁿoⁿba noⁿbá yábliⁿ shkédaⁿ John Kickapoo akhá lúzabe zhiⁿgázhiⁿga aⁿgik'u-bázhe ao, ts'ábe ao. 𐤎 Háⁿba yábliⁿ zhaⁿ agháge miⁿkhé. 𐤎 Atábla-mázhe. 𐤎 Yegóji aⁿmáⁿxpayiⁿ ao, wízhóshízhóxciaⁿ! 𐤎 Máⁿzeska shkághe che lébla noⁿbá áliⁿ sátaⁿ shkédaⁿ, aⁿyák'u kóⁿbla eyaó. 𐤎 Waléze paháⁿle aⁿyák'u chiyé-na éji yali-daⁿ wigikoⁿbla ephé-na eshkí anáⁿk'oⁿ kóⁿbla. 𐤎 Omáⁿyiⁿka yábliⁿ hi-daⁿ yali-daⁿ, wigikoⁿbla eyaó.

English

𐤎 I have received the letter which you sent me. 𐤎 Well, I have heard from you, my son. 𐤎 Again I send you my decision, which is good.

𐤎 I have heard that which you sent to tell me about your earning so much wages day by day, and what you receive in money at the end of a month. 𐤎 Well, here a bad thing has occurred. I have seen it for four or five days. 𐤎 (My wives are two.) 𐤎 For two or three months has John Kickapoo taken one of my wives from me, and he did not restore the child to me. It is dead. 𐤎 I have been crying for three days. 𐤎 I have not hunted game. 𐤎 Now am I poor, my dear little child! 𐤎 I truly wish you to give me about twenty-five dollars of the money that you have earned. 𐤎 I also wish to hear about what I said to you with reference to my desire for you to come home, when I sent my reply to the former letter which you sent me. 𐤎 I wish you to come home when the third year arrives.

𐤎 Da wak'ó-hiⁿgáxcí akhá náⁿka khe álibe-daⁿ, ayábe. 𐤎 Shóⁿmikase-híⁿga akhá shi yubíghaⁿ-ohábe. 𐤎 Da maⁿshí nòⁿkoⁿmiⁿ maⁿshíta ayábe. 𐤎 Wéhijexci maⁿshíta ayábe che, oxpáye alíbe che. 𐤎 Nòⁿkoⁿmiⁿ gaságíbe. 𐤎 Gakhóhanaⁿ.

English

𐤎 A little coyote was coming along, following (?) the road. 𐤎 Some people were singing, (and) he was listening to them. 𐤎 When he got there, he was looking at them. 𐤎 I want to dance, too," he (said).

𐤎 The mice (said), "You'll run (away). 𐤎 You'll take it and run away, this little gourd we danced with."

𐤎 (The) coyote (said), "No, I won't run, I want to dance."

𐤎 And (so), they gave him the little gourd, and he packed it on his back, and (started) dancing, all of them (?) without stopping. 𐤎 When they stopped, he took it. 𐤎 He went running, that little coyote. 𐤎 When he arrived at the creek, he ate it. 𐤎 And therefore (?) in this way, he ate the little gourd. 𐤎 He went off again, and when he had to fart, he went way up! 𐤎 He came falling back, and he was stunned. 𐤎 He went off another little bit. 𐤎 When he went off a little farther, he saw a tree. 𐤎 When he had to fart again, he grabbed (?) the tree, and he and the tree both went way up. 𐤎 Again he came falling back to the ground. 𐤎 And he was nearly stunned. 𐤎 Again he went on a bit 𐤎 He saw a little old woman. 𐤎 "Grandmother, over there (?) they're dancing, and they're calling you to come (?)," he (said).

𐤎 The little old woman (said), "I'll go (?)."

𐤎 "I'll go carrying you on my back," (said) that little coyote.

𐤎 The little old woman wore her other clothes. 𐤎 And, "We'll go there (?)," (s)he (said).

á"kazhe, *á"kazhi* be not, no (variant);
<H?>

B

ba snow
ba 'the' plural animate moving objects
ba- 'by pushing' instrumental verb prefix
bá- 'by cutting' instrumental verb prefix
baashé 'yall' moving continuative aspect marker
bádapa shorten by cutting; ba<A>dapa
badó hill, mountain
bahúya, *bahúye* be snowing; <IMP>
bakó be angry; <S>
*baspá*ⁿ push, nudge;
bayaze scare?;
*ba*ⁿ call to;
*bekhá*ⁿ fold;
-*bigha*ⁿ blow; verb root
bl- 'I' in <Y> verbs
bláze be torn; <S>
blóga all, whole
buspé crouch;

C

ce bison, bovine
cedó"ga bison, buffalo bull
céga be new; <S>
céghe plain
ceháwale bison hide shield
ceská domesticated cattle, cow

cézhi"ga calf
ci house; pitch tent; <A>
cúhaba clam shell

Ch

che exhortative action marker; 'let's'
che narrative or unwitnessed action marker
che 'the' inanimate standing object
che which
-*che* crumble?; verb root
chéji on, at, or to the inanimate standing object
*chéyi*ⁿ therefore?
chi arrive here; <A>
chiye? act suddenly; <A?>
*chi*ⁿ strike, hit, beat; <A>

D

da and, then
da ask, beg, demand; <A>
dáble hunt; <D>
*dáda*ⁿ what, something
dagé fight; <A>
dáge battle
dápa be short; <S>
-*da*ⁿ push, pull on?; verb root
*da*ⁿ, -*da*ⁿ and, when
*da*ⁿ*hé* important, good; <NONE>
do tuber, potato
dóba, *dó(w)a*, some
dóba, *tóba* four

dóda this way, this side
dódaha at this way, at this side
*dódamasi*ⁿ this half
*dodá*ⁿ war
dodá"ha"ga captain, war leader
dóga, *dogá*, *dó"ga* male of species
dogé summer
*dogéjikka*ⁿ last summer
dóhna"ge, *tóhna"ge* otter
doká be wet; <S>
Dópik'é Topeka, Kansas River
dó"be look at; <D>

E

e direct address marker
e this, that
e, *he* say; <H>
*éda*ⁿ therefore
ége? say something to another (variant?);
egi<H>e?
égie, *égihe* say something to another;
egi<H>e
égo like, as
éji, *eji* there; on, at, or to this or that
ejiha at there, that
*ejikha*ⁿ from there; from this or that
*éma*ⁿ, *émo*ⁿ do this?; ewa<NV>o"
éshki, *eshkí* this also, that also
eyaó indeed, male emphatic marker
éyo"ba both
ézhi another, other

G

ga and, so
ga- 'by striking' instrumental verb prefix
gaa that, those yonder
gaáge say that to another; gaagi<H>e?
gadáje mire; become mired by striking; <A>
gagá"hna", gágohná", gagóhna that is
enough
gághe make; <G>
gagó thus, enough
*gagóda*ⁿ at last
gagóha over there
gagóje, *gagóji* then
*gagójida*ⁿ just now
*gagó*ⁿ thus
gahíge, *gahí"ge* chief
*gakhóhahna*ⁿ that is enough, that is all
gashé capture abandoned; <A?>
*gashékha*ⁿ only so long
*gashó*ⁿ well, so
gashó"gaye all the time
gasí, *gasí*ⁿ morning
gasída during tomorrow
gasíxci, *gasí"xci* in the morning
gaxá creek, stream
*gaxlá*ⁿ migrate; <A?>
*gaxtá*ⁿ pour out by striking; <A>
*gáya*ⁿ*ska* that size
gáyí"geji to that unseen place
gayó and, then

gayóha in that way; thus
gayóje, *gayóji* at that time
*gayójeda*ⁿ, *gayójida*ⁿ after that, and at
that time
ge 'the' inanimate scattered objects
géji on, at, or to them
gi- 'back, return, resumption' vertitive verb
prefix
gi- dative verb prefix
gi(g)- 'one's own' verb prefix
gibako be angry with; <S>
gíghe? surround; <A?>
*gikhá*ⁿ condole with another; <A>
gilé? ready one's own; <A>
*gina*ⁿ*she* take, snatch; <A>
gipi? be full, filled; <S?>
gistó gather, assemble?; <A>
go, *góa* when, if
góda yonder
gódaha over yonder, at that yonder place
*gódamasi*ⁿ on the other side
goji far off
goyóje then
góze pretend; <A?>
-*go*ⁿ use adze; verb root
gó"ya want, desire; <G>o"*<Y>a*
gu come home here; <G>
gu- 'for' benefactive verb prefix

Gh

ghagé cry; <A>

H

ha skin, hide, cloth
-*ha* 'at' location suffix
hába corn on the cob
*hagójida*ⁿ because, when
*hakhá"da*ⁿ when (in future)
hakhá"zhi at no distance
halézhe printed cloth, calico
*hána*ⁿ how many, how much
hao paragraph-level male oral punctuation
marker
háshi tail end
hashíxci far behind
*haxí*ⁿ blanket, robe
háze flee; <A>
házu grape, fox grape
*ha*ⁿ night
-*ha*ⁿ, -*ho*ⁿ boil, cook; verb root
-*ha*ⁿ, -*ho*ⁿ lift, raise; verb root
há"ba day
há"bawaská dawn, daybreak
há"ga leader
*há"i*ⁿ night, at night
há"kazhi no
(há"ke? be?; <H?> (archaic)
há"na"paze darkness
*há"nida*ⁿ [*verb form*] *ni* almost, on
accident
há"ye dream, think; ha"*<Y>e*
hébe little bit

hegáxe scalp, scalp lock
hi arrive there; <H>
hi tooth
hiyé have gone; <NONE>
*hi*ⁿ animal body covering; hair, fur, feathers
-*hí"ga* 'little, small' suffix
hí"je elm, bass, linden
hn- 'you' in <Y> verbs
*hna*ⁿ only, just
*hna*ⁿ 'usually, always' habitual aspect marker
hníce be cold; hni<S>ce
-*hni*ⁿ enter?; verb root
hni"khé 'you' sitting continuative aspect
marker
hók'a something small
*hóta*ⁿ make characteristic sound; <A>
hówa where
hówageji, *howágeji* where; on, at, to
what scattered places
howé 'yes' for males
ho"bé moccasin, shoe
ho"blí"ge bean
hu come here; <H>
hu leg
hu many
hujé bottom, lower part
hujéta to the bottom, lower part
huwaáli very many

I

i mouth of animal?

i- 'toward' locative verb prefix
í- 'with' instrumental verb prefix
iba swell; ia
*ibaho*ⁿ know; iaho"
ichó"ga rat
icí his, her, their house
icigo his, her, their grandfather
lcikíta"ga mythic old man
idábe together, also
idáye my father
idaye (gághe) breed, bear; i<A?>daye (<G>)
ie word, language; speak; i<A>e
iéwaska interpreter
ígiha always, unstopping
ihé be a singular inanimate lying object;
<IMP>
iheye lay a single inanimate object down;
ihe<A>ye
ijé face; be facing?; i<A?>je
ijéye ignite fire at or in a place; ije<A>ye
ijíle hang over fire; iji<A>le
ikó his, her, their grandmother
íkuje shoot at with; i<A>kuje
iléha anus
ishtá eye
Ishtópasabe "Black-Striped Eye?," raccoon,
also a personal name
itá his, her, its, their; be his, hers, its, theirs;
<S>
*itáha*ⁿ his brother-in-law
itata toward the head?
its'eye kill with; ts'e<A>ye

iye see; i<A>ye
íyoⁿ paint face as in mourning; i<Y>oⁿ
íyoⁿbe appear, rise; i<Y?>oⁿbe
iyóya awhile, soon after
iyúskige squeeze by hand toward?; <Y>
izhíⁿye his elder brother

Iⁿ
íⁿ rock, stone
íⁿci stone house

J
je lake
-je call, read; verb root
-je kindle; verb root
jéghe kettle, bucket, pot
jégheyiⁿ drum
-ji 'on, at, to' location suffix
jóba some, few, a little
júje be cooked, burned; <IMP>

K
k-, p- 'I' in <G> verbs
ka and, so
Kaá^ze Kanza, Kaw
káⁿje plum
káⁿya, káⁿye attack; <A>
ke turtle
ki(g)- 'one's self, one another' verb prefix
kiadoba eight
kidage fight one another; <A>

kiihekhiye cause another to lay one's single inanimate object down; kiihe<A>khiye
kila^ge pair, marry; <A>
kiya separate; <A>
kiyaha go in different directions; <A>
kogé make hollow sound; <A>
kokósa pig
kúje shoot at; <A>

Kh
kha 's/he' resting object
-khaⁿ condole?; verb root
-khaⁿ 'from' location suffix
khe 'the' inanimate lying object
khéji on, at, or to the inanimate lying object
khéta to the inanimate lying object
khi arrive home there; <A>
khighe make for; <A>
-khiye cause another; <A>

K'
k'áⁿsagi be fast, swift; <S>
k'e dig; <A>
k'íⁿ carry, pack on back; <A>
k'íⁿkhiye cause another to carry; k'íⁿ<A>khiye
k'u give; <A>

L
láje creep, sneak up on; <A>
lalé pass in distance; <A>

laⁿ curse, revile; <A>
laⁿ place, put an inanimate sitting object; <A>
-laⁿ think, plan; verb root
láⁿye be wide, large; <S>
le go home there; <A>
-le place, put inanimate standing object; verb root
léblaⁿ ten
léblaⁿ-hu hundred
léblaⁿ-noⁿbá twenty
léblaⁿ-noⁿbáxcí just twenty
léblaⁿ-yáblíⁿ thirty
-léleze bark; verb root
léze be striped; <IMP>
lezhé be spotted, striped; <IMP?>
lí arrive home here; <A>
liyiⁿge sit down; <A>
líⁿ sit, be sitting; <A>
lúze get, take one's own; <A>

M
m- 'I' in <NV> verbs
makáⁿ, mokáⁿ medicine
máshka, máⁿshka crawfish
masíⁿ half
mazhá⁽ⁿ⁾, mázhaⁿ, moⁿzháⁿ land, earth
mazháphe lasso?
-mazhi 'I, not' verb suffix
maⁿ arrow
-maⁿ rub, file; verb root

maⁿáci earth lodge
maⁿbádo small hill
máⁿche underneath, within
máⁿcheta, maⁿchéta to underneath, within
máⁿda + [verb form] ± [imperative] not, lest, 'don't'
máⁿga skunk
máⁿhiⁿ knife
Máⁿhiⁿ Táⁿga "Big Knife," Anglo, American
máⁿhiⁿspe axe
maⁿshí high
máⁿtanahà be wild; <S>
máⁿxcaⁿ once
maⁿyiⁿ walk; maⁿ<Y>íⁿ
maⁿyiⁿka earth, soil
máⁿze iron, metal
máⁿzеха pan, dishpan
máⁿzemaⁿ bullet
máⁿzeska money, silver
miká raccoon
mik'é digger, hoe
miⁿ a, an, one
miⁿ sun
-míⁿ purchase; verb root
míⁿga female of species
míⁿ-hiyé sunset
míⁿje bow
míⁿkhé 'I' sitting continuative aspect marker
míⁿoⁿba sun, moon
míⁿxcí one, just one

N
na and? (in past?)
nahaó imperative marker for males
nanú tobacco
nánuoⁿba, nóⁿnuoⁿba pipe
názhozhe, náⁿzhozhe mourn, fast; <A>
naⁿ- 'by foot' instrumental verb prefix
naⁿbé hand, paw
náⁿge run as animal; <A>
náⁿje heart
náⁿka back of body
náⁿkale saddle
náⁿkilats'e mirror
naⁿk'óⁿ hear; <A>
náⁿsa head off; <A>
naⁿshé snatch; <A>
naⁿstá kick; <A>
naⁿzhíⁿ stand up; <A>
ne, nié pain, ache; <S>
ni water, liquid
niáⁿ be talkative?; <A>
niáⁿzhe, niáⁿzhi be silent; <A>
Ní-Blezáⁿ Mississippi River
niché 'you' sitting continuative marker (variant)
nié cause pain? <A?>
níka man; be a man; <S>
Níka Zhúje "Red Man," Indian, Native American
níkashiⁿga person

nikawasa, níka wasá comrade
Nishóje Missouri River
Nitó Blue River
nixóje ash, gunpowder
niye miss; <A?>
Nízhuje Arkansas River
noⁿbá two
nóⁿkilats'e mirror
nóⁿkoⁿmi both
nóⁿpe be afraid; noⁿ<S>pe
noⁿpéhi be hungry; noⁿpe<S>hi
nuzhúha scalp

O
o wound; <IRR>
o- 'in' locative verb prefix
obahaⁿ wear; oahaⁿ
obáyaze scare into; oayaze
obékhaⁿ fold in, wrap; oekhaⁿ
ocí pitch tent in; o<A>ci
ogáhanapaze darkness
ogákhaⁿ ditch, ravine
ogásta basin, flood plain
ogébla be scattered? <S?>
ogíchiⁿ strike, hit, beat one's own; <A>
ogíkíe say with to another; ogíkí(<H>je
ogílashke fasten one's own in; o<A>gilashke
ohá when
oízhaⁿka forked path
ók'aⁿ be to blame; o<A>kaⁿ
okíe speak with one another; okí(<H>je

okíkíe speak with one another about; o<A>kíkíe
ókílaⁿxla coat, clothes
okípace tribal division
ok'óje hole
okúce nation, off-tribe
ólage tell one's own; o<A>lage
ólaⁿge hat
olíⁿ sit in, dwell; o<A>líⁿ
omáⁿyiⁿka year, season
onázhiⁿ, onáⁿzhiⁿ stand in; o<A>naⁿzhiⁿ
óphaⁿ elk
ophé follow; o<A>phe
osé set afire; o<A>se
oshcé throw away, abandon; o<A>sche
óshkaⁿ deed
otánaⁿje be between, alone; o<S?>tanaⁿje
owákhaⁿ next
owé provisions
oxlé pursue, chase in; o<A>xle
oxléxci very soon
oxlóla hollow, ravine
oxpáye fall; o<A>xpaye
oyáge tell; o<Y>age
óyaha, oyáha follow; o<Y>aha
oyísí, oyúsi, oyúsiⁿ jump down from, get off off; o<Y>usi
oyíⁿge catch, hold; o<Y>iⁿge
oyóha as soon as?
oyóhaⁿ boil, cook in <NONE?>
oyóya following

oyóyaha immediately, afterward
oyúdaⁿ pull, haul; o<Y>udaⁿ
óyughe take refuge in; o<Y>ughe
ozháⁿge road
ozhú plant, pour; o<A>zhu
ozó bottom land woods

Oⁿ
óⁿhoⁿ kettle
oⁿhú be planted; <IMP>
óⁿye leave, abandon; oⁿ<Y>e

P
pa animal head; human nose
páhaⁿ, páhoⁿ arise; <A>
paháⁿle first, formerly
páhi be sharp; <IMP>
páhiⁿ porcupine
pahú human head hair
pájé woods, small hills
páje butcher; <A>
páxiⁿ mane
páyahaⁿ arise; <A>
Páyiⁿ Pawnee
Páyiⁿ-Máhaⁿ Skidi Pawnee
páⁿxe small white gourd
péje fire
péyoⁿba seven
pézhe weed, grass
pí be good; <S> (archaic)
pízhi be bad; <S>

púwe light fire, blaze; <A>

puzá sand

Ph

ph- 't' in <H> verbs

S

sábe be black; <S>

-*sagí* stun, kill; verb root

sákoje melon

-*saⁿ* shake; verb root

-*sape* make slapping sound; verb root

sátaⁿ five

scéje be long, tall; <S>

-*se* sever; verb root

sí foot

-*síge* flip?; verb root

síka chicken, turkey

siógabe toe

siyéje heel

siⁿje tail

ska be white; <S>

skaⁿ perhaps, apparently

skídaⁿ notwithstanding

-*skíge* squeeze; verb root

skúwe be sweet; <IMP>

-*spaⁿ* nudge; verb root

-*sta* adhere to; verb root

-*sta?* flatten; verb root

sto gather, assemble?; <A>

su seed

Sh

sh- 'you' in <H> verbs

Shahí Cheyenne

shánaⁿkale saddle

shápe six

Shayáni Cheyenne

-*shce* leave behind; verb root

shi again

shídozhiⁿga, *shídohiⁿga* boy, young man

shíe this again, and again

shimiⁿzhiⁿga, *shimiⁿhiⁿga* girl, young woman

shiⁿ be fat; <S>

shk- 'you' in <G> verbs

shka lace, tie

shkaⁿ move around; <A>

-*shke* fasten, unfasten; verb root

shke, *shki* also

shkédaⁿ about

sho- to another?

shóga be thick, dense; <IMP>

shóje smoke; be smoky; <S>

shoyé go to another; sho-<Y>e

shoⁿ by and by

shóⁿge horse

shóⁿmikase wolf, coyote

shóⁿshoⁿwe always, ever

sht- 'you' in <D> verbs

-*shta* bald; verb root

-*shtaⁿ* stop; verb root

-*shto* aim at?; verb root?

shúbe entrails

shútaⁿga prairie chicken

T

t- 't' in <D> verbs

ta deer

ta meat

ta potential aspect marker

-*ta* 'to' locative suffix

tashiyaⁿmakà knee?

táska burr oak acorn?

táya be scattered; <IMP?>

-*taⁿ* 'big, great' suffix

táⁿga be great, large; <S>

táⁿmaⁿ town, camp, clan?

táⁿmaⁿlaⁿ town, camp, clan?

to be distinctly blue or green; <S>

tóho be blue, green; <S>

-*toxe* crack, crunch?; verb root

Ts'

-*ts'age* fail; verb root

ts'áge father-in-law, old man

ts'agézhiⁿga elder, ancestor

ts'e die, be dead; <A>

ts'ékiye kill one another; ts'e<A>kiye

ts'éye kill; ts'e<A>ye

W

wa- 'one that, one who' absolutive noun

prefix

wa- 'stuff, something, someone' verb prefix

wa- 'you & me, us' in active verbs; 'you & I, we' in <S> verbs

waáli very, much

wabáⁿ call out; wabaⁿ

wabóski wheat, flour, bread

wachiⁿ dance; wa<A>chiⁿ

wachiⁿshka river, stream

wachózu, *wakhózu*, *wathóⁿzu* corn

wadóⁿbe reconnoiter, inspect; wa<D>oⁿbe

Wáhioyaha Potawatomi

wahóⁿ break camp; wa<A>hoⁿ

wahóⁿ thread, clothes

wahótaⁿ gun

wahú bone

wajúta animal, quadruped

Wakáⁿda God, Creator, also a personal

name

wakáⁿdagi doctor; mysterious object; be mysterious; <S>

wakháⁿ squash

wakíle allotment, payment

wak'ó woman; be a woman; <S>

wale shield (stress unknown)

wanághe, *wanáⁿghe* ghost

wanáⁿp'iⁿ necklace

wanóⁿble eat a meal, dine; wa<A>noⁿble

wapáhi sharp object, weapon

wasábe black bear

wasáⁿ shake, be shaking; wa<A>saⁿ

wasíge be active; wa<S>sige

waská be clear; <IMP>

wáspe be still; <A?>

wasúda be firm; wa<S?>suda

watáⁿga head man, leader

watiⁿ be visible; wa<S?>tiⁿ

waxlé chase something, someone; wa<A>xle

waxóbe sacred object; be sacred <S>

waxpáyiⁿ be humble; <S>

wáxpele vow to sun?

wayó sing; wa<Y>oⁿ

wayúlaⁿ thinker, planner; thought, plan; think, plan; wa<Y>ulaⁿ

Wazházhe Osage

wazhiⁿga bird

wé- ordinal number prefix

wédoba, *wétoba* fourth

weéhije far away

wékaⁿye lariat

wékoce mile

wéts'a snake

wéxliⁿ human head

wéye see something, someone; we<A>ye

wi- 't' acting on 'you' verb prefix

wí- 'I, me, my' prefix

wíe I, myself, 'I' emphatic pronoun

wishké, *wishkí* I also, me also

wíta my, mine

wizhiye, *wizhiⁿye* my elder brother

X

xáje crouch, hide; <A>

xáya back to start

-*xci* 'real, very' intensifier suffix

-*xi* arouse, awaken; verb root

xle chase <A>

-*xlége* be smashed; <IMP>

xléts'age flag bearer

-*xlí* strike down; verb root

-*xloge* pierce, pinch; verb root

xlúzhe be quiet, still; <S?>

xóje be gray; <S>

-*xpe* pull down; verb root

-*xtáge?* compress?; verb root

xtaⁿ leak out; <A>

-*xughe* crush, break in; verb root

xuyá eagle

xuyólaⁿge eagle headdress

Y

ya- 'by mouth' instrumental verb prefix

ya- 'you' in <A> verbs

yábliⁿ three

yaché eat; <Y>

yahniⁿ swallow; <Y>

yajé call by name; <Y>

yáli be good; <S>

yashóje smoke; <Y>

yashtáⁿ stop by mouth; <Y>

yatáⁿ drink; <Y>

yatóxe crack repeatedly with the teeth; <Y>

yaxtáge bite; <Y>

yaxúghe crush with the teeth; <Y>

yaⁿkhá 'the' plural sitting object

yáⁿye each, apiece

ye clause-level female oral punctuation marker

ye go there; <Y>

ye this, these

-*ye* cause; <A>

yegá here

yegákhaⁿ from here

yégo here

yegóji at present

yéye far off

yéye suddenly?

yeyó right here

yeyóxcí right here

yí- 'you' (object) in active verbs; 'you' (subject) in <S> verbs

yí- 'you, your' prefix

yíe you, yourself, 'you' emphatic pronoun

yíⁿge, *yíⁿgé* be without; lack; <S>

yíⁿkhé 'the' singular sitting object

yíⁿkhéjé on, at, to the singular sitting object

yíⁿye exterminate; yíⁿ<Y>e

yú- 'by hand' instrumental verb prefix

yucé cross water; <Y>

yumiⁿ purchase; <Y>

yushké fasten, unfasten by hand; <Y>

yushtáⁿ stop; <Y>

-*yusi*, *-yusiⁿ* jump down, get off; verb root?

yuskí gather; <Y>

yutáya scatter by hand; <Y>

yuts'áge fail; <Y>

yuxí arouse, awaken by hand; <Y>

yuxlóge pinch; <Y>

yuzé get, take; <Y>

yuzhá wash by hand, wash hands; <Y>

Z

zaaní, *zaaniⁿ* all, everyone

zaⁿjé high timberland

zúwe squeak; <A>

Zh

-*zha* wash; verb root

zhábe beaver

zházhe name

zhaⁿ a night's sleep; sleep; <A>

zhaⁿ tree, wood

zháⁿ-íci, *zháⁿ íci* wooden house, frame house

zhaⁿká be forked; <S>

zháⁿkoge wooden chest; thousand

zháⁿ-táⁿga log

zháⁿxa stick, pole

-*zhaⁿxciaⁿ* dear, darling; nickname suffix

zhiⁿ although

zhíⁿga child, offspring; be small; <S>

zhiⁿgáxcí be very small, aged; <S?>

zhíⁿhe lie down; <A>

zhiⁿheye cause to lie down; zhiⁿhe<A>ye

zhóga body
zhóle be with another; zho<A>le
zhótaⁿ wild canid
-zhu plant, pour; verb root
zhúje be red; <S>

'
ĩⁿ wear on shoulders; <NV>
'oⁿ use, do; <NV>

<SYMBOL>
Ø- 'him, her, it' in active verbs; 's/he' in <S> verbs
Ø- 's/he' in active verbs
-Ø 'I, you, you & I' non-continuative aspect suffix

Appendix 66

ask see *da*
assemble see *gistó, sto*
at last see *gagódaⁿ*
'at' location suffix see *-ha, -ji*
at night see *háⁿⁱ*
at no distance see *hakháⁿzhi*
at present see *yegóji*
at that see *éji, ejí, ejíha*
at that time see *gayóje, gayóji, gayójedaⁿ, gayójidaⁿ*
at that yonder place see *gódaha*
at the inanimate lying object see *khéji*
at the inanimate standing object see *chéji*
at the plural scattered objects see *géji*
at the singular sitting object see *yiⁿkhéji*
at there see *ejíha*
at this see *éji, ejí*
at this side see *dódaha*
at this way see *dódaha*
at what scattered places see *hówágeji*
attached see *áyastale*
attack see *káⁿya, káⁿye*
awaken see *-xi*
awaken by hand see *yuxi*
awhile see *iyóya*
axe see *máⁿhiⁿspe*

B
back of body see *náⁿka*

back to start see *xáya*
'back' vertitive verb prefix see *gi-*
bad see *pizhi*
bald see *-shta*
bark (verb) see *-léleze*
basin see *ogásta*
bass (tree) see *hiⁿje*
battle see *dáge*
be a man see *nika*
be a singular inanimate lying object see *ihé*
be a woman see *wak'ó*
be active see *wasige*
be afraid see *nóⁿpe*
be alone see *otánaⁿje*
be angry see *bakó*
be angry with see *gibako*
be attached on see *áyastale*
be bad see *pizhi*
be between see *otánaⁿje*
be black see *sábe*
be blue see *tóho*
be burned see *júje*
be clear see *waská*
be cold see *hníce*
be cooked see *júje*
be dead see *ts'e*
be dense see *shóga*
be distinctly blue see *to*
be distinctly green see *to*
be facing see *ijé*

Appendix 68

English to Kanza

A
a see *miⁿ*
a little see *hébe, jóba*
a night's sleep see *zhaⁿ*
abandon see *oshcé, óⁿye*
about see *shkédaⁿ*
ache see *ne, nié*
act suddenly see *chiye*
act suddenly on see *áchiye*
active see *wasige*
adhere to see *-sta*
afraid see *nóⁿpe*
after see *dha*
after that see *gayójedaⁿ, gayójidaⁿ*
afterward see *oyóyaha*
again see *shi*
aged see *zhiⁿgáxcí*
aim at see *-shto*
all see *blóga, zaani, zaaniⁿ*
all the time see *gashóⁿgaye*
allotment see *wakile*
almost see *háⁿnidaⁿ* [verb form] *ni*
alone see *otánaⁿje*
also see *iddbe, shke, shki*
although see *zhiⁿ*
always see *hnaⁿ, igiha, shóⁿshoⁿwe*
'always' habitual aspect marker see *hnaⁿ*
American see *Máⁿhiⁿ Táⁿga*

an see *miⁿ*
ancestor see *ts'agézhiⁿga*
and see *adáⁿ, da, daⁿ, -daⁿ, ga, gayó, gayójedaⁿ, gayójidaⁿ, ka*
and again see *shié*
and (in past) see *na*
Anglo see *Máⁿhiⁿ Táⁿga*
angry see *bakó, gíbako*
animal see *wajúta*
animal body covering see *hiⁿ*
animal head see *pa*
another one see *ézhi*
anus see *iléha*
apiece see *yáⁿye*
apparently see *skaⁿ*
appear see *iyóⁿbe*
arise see *páhaⁿ, páhoⁿ, páyahaⁿ*
Arkansas River see *Nizhuje*
arm see *a*
arouse see *-xi*
arouse by hand see *yuxi*
arrive here see *chi*
arrive home here see *li*
arrive home there see *khi*
arrive there see *hi*
arrow see *maⁿ*
as see *égo*
as soon as see *oyóha*
ash see *nixóje*

Appendix 67

be fast see *k'áⁿsagi*
be fat see *shiⁿ*
be filled see *gipi*
be firm see *wasúda*
be forked see *zhaⁿká*
be full see *gipi*
be good see *yáli*
be good (archaic) see *pi*
be gray see *xóje*
be great see *táⁿga*
be green see *tóho*
be hers see *itá*
be his see *itá*
be humble see *waxpáyíⁿ*
be hungry see *noⁿpéhi*
be its see *itá*
be large see *láⁿye, táⁿga*
be long see *scéje*
be mysterious see *wakáⁿdagi*
be new see *céga*
be not (variant) see *áⁿkazhe, áⁿkazhi*
be planted see *oⁿhú*
be quiet see *xlúzhe*
be red see *zhúje*
be sacred see *waxóbe*
be scattered see *táya, ogébla*
be shaking see *wasáⁿ*
be sharp see *páhi*
be short see *dápa*
be silent see *niáⁿzhe, niáⁿzhi*
be sitting see *liⁿ*

be small see *zhiⁿga*
be smashed see *-xlége*
be smoky see *shóje*
be snowing see *bahúya, bahúye*
be spotted see *lezhé*
be still see *wáspe, xlúzhe*
be striped see *léze, lezhé*
be sweet see *skúwe*
be swift see *k'áⁿsagi*
be talkative see *niáⁿ*
be tall see *scéje*
be theirs see *itá*
be thick see *shóga*
be to blame see *ók'aⁿ*
be torn see *bláze*
be very aged see *zhiⁿgáxcí*
be very small see *zhiⁿgáxcí*
be visible see *watiⁿ*
be wet see *doká*
be white see *ska*
be wide see *láⁿye*
be wild see *máⁿtanahá*
be with another see *zhóle*
be without see *yiⁿge, yiⁿgé*
be (archaic) see *(h)áⁿke*
bean see *hoⁿblíⁿge*
bear (verb) see *idaye (gághe)*
beat see *chiⁿ*
beat one's own see *ogichiⁿ*
beaver see *zhábe*
because see *hagójidaⁿ*

Appendix 69

become mired by striking see *gadáje*
beg see *da*
between see *otánaⁿje*
big see *láⁿye, táⁿga*
"Big Knife" see *Máⁿhiⁿ Táⁿga*
'big' suffix see *-taⁿ*
bird see *wazhiⁿga*
bison see *ce*
bison bull see *cedóⁿga*
bison hide shield see *ceháwale*
bite see *yaxtáje*
black see *sábe*
black bear see *wasábe*
"Black-Striped Eye" see *Ishtópasabe*
blanket see *haxiⁿ*
blaze see *púwe*
blow see *-bigⁿaⁿ*
blue see *to, tóho*
Blue River see *Nitó*
body see *zhóga*
boil see *-haⁿ, -hoⁿ*
boil in see *oyóhaⁿ*
bone see *wahú*
both see *éyoⁿba, náⁿkoⁿmi*
bottom land woods see *ozó*
bottom part see *hujé*
bovine see *ce*
bow see *miⁿje*
boy see *shidozhiⁿga, shidohiⁿga*
bread see *wabóski*
break camp see *wahóⁿ*

break in see *-xughe*
breed see *idaye (gághe)*
bucket see *jéghe*
buffalo bull see *cedóⁿga*
bullet see *máⁿzemaⁿ*
burned see *júje*
burr oak acorn see *táska*
butcher see *páje*
by and by see *shoⁿ*
'by cutting' instrumental verb prefix
see *bá-*
'by foot' instrumental verb prefix see
naⁿ-
'by hand' instrumental verb prefix see
yu-
'by mouth' instrumental verb prefix
see *ya-*
'by pushing' instrumental verb prefix
see *ba-*
'by striking' instrumental verb prefix
see *ga-*

C

calf see *cézhiⁿga*
calico see *halézhe*
call see *-je*
call by name see *yajé*
call out see *wabáⁿ*
call to see *baⁿ*
camp see *táⁿmaⁿ, táⁿmaⁿlaⁿ*
captain see *dodáⁿhaⁿga*
capture abandoned see *gashé*

carry on back see *k'iⁿ*
'carrying' portative verb prefix see *a-*
catch hold see *oyiⁿge*
cause see *-ye*
cause another see *-khiye*
cause another to carry see *k'iⁿkhiye*
cause another to lay one's single
inanimate object down see
kiihekhiiye
cause pain see *nié*
cause to come home here see *agúye*
cause to lie down see *zhiⁿheye*
chase see *xle*
chase in see *oxlé*
Cheyenne see *Shahi, Shayáni*
chicken see *sika*
chief see *gahige, gahiⁿge*
child see *zhiⁿga*
clam shell see *cúhaba*
clan see *táⁿmaⁿ, táⁿmaⁿlaⁿ*
clause-level female oral punctuation
marker see *ye*
clause-level male oral punctuation
see *ao*
clear see *waská*
cloth see *ha*
clothes see *ókílxla, wahóⁿ*
coat see *ókílxla*
cold see *hnice*
come here see *hu*
come home here see *gu*

compress see *-xtáje*
comrade see *nikawasa, nika wasá*
condole with another see *gikháⁿ*
condole see *-khaⁿ*
cook see *hoⁿ*
cook in see *ohóⁿ, óⁿhoⁿ, oyóhaⁿ*
cooked see *júje*
corn see *wachózu, wakhózu, wathóⁿzu*
corn on the cob see *hába*
coyote see *shóⁿmikase*
crack see *-toxé*
crack with the teeth see *yatóxe*
crawfish see *máshka, máⁿshka*
Creator, also a personal name see
Wakáⁿda
creek see *gaxá*
creep see *lájé*
cross water see *yucé*
crouch see *buspé, xáje*
crumble see *-che*
crunch see *-toxé*
crush in see *-xughe*
crush with the teeth see *yaxúghe*
cry see *ghagé*
curse see *laⁿ*

D

dance see *wachiⁿ*
darkness see *háⁿnaⁿpaze, ogáhanapaze*
darling see *-zhaⁿxciaⁿ*
dative verb prefix see *gi-*

dawn see *háⁿbawaská*
day see *háⁿba*
daybreak see *háⁿbawaská*
dead see *ts'é*
dear see *-zhaⁿxciaⁿ*
deed see *óshkaⁿ*
deer see *ta*
demand see *da*
dense see *shóga*
desire see *góⁿya*
die see *ts'é*
dig see *k'é*
digger see *mik'é*
dine see *wanóⁿble*
direct address marker see *e*
dishpan see *máⁿzaha*
distinctly blue see *to*
distinctly green see *to*
ditch see *ogákhaⁿ*
do see *oⁿ*
do this see *émaⁿ, émaⁿ*
doctor see *wakáⁿdagi*
domesticated cattle see *ceská*
domesticated cow see *ceská*
'don't' see *máⁿda + [verb form] ±*
[imperative]
dream see *azhiⁿ, azháⁿiⁿ, háⁿye*
drink see *yatáⁿ*
drum see *jégheyiⁿ*
during tomorrow see *gasída*
dwell see *oliⁿ*

E

each see *yáⁿye*
eagle see *xuyá*
eagle headdress see *xuyólaⁿge*
earth see *mazhá⁽ⁿ⁾, mázhaⁿ, maⁿyiⁿka,*
moⁿzháⁿ
earth lodge see *maⁿáci*
eat see *yaché*
eat a meal see *wanóⁿble*
eight see *kiadoba*
elder see *ts'agézhiⁿga*
elk see *óphaⁿ*
elm see *hiⁿje*
enough see *gagó*
enter see *-hniⁿ*
entrails see *shúbe*
ever see *shóⁿshoⁿwe*
everyone see *zaani, zaaniⁿ*
exhortative action marker see *che*
exterminate see *yiⁿye*
eye see *ishtá*

F

face see *ijé*
facing see *ijé*
fail see *-ts'áge, yuts'áge*
fall see *oxpáye*
far away see *weéhije*
far behind see *hashixci*
far off see *goji, yéye*

fast (quality) see *k'áⁿsagi*
fast (verb) see *názhozhe, náⁿzhozhe*
fasten see *-shke*
fasten by hand see *yushké*
fasten one's own in see *ogilashke*
fat see *shiⁿ*
father-in-law see *ts'áge*
feathers see *hiⁿ*
female of species see *miⁿga*
female oral punctuation marker see *ye*
fence see *ábata*
few see *jóba*
fight see *dagé*
fight one another see *kidage*
file see *-maⁿ*
filled see *gipi*
fire see *péje*
firm see *wasída*
first see *paháⁿle*
five see *sátaⁿ*
flag bearer see *xléts'áge*
flatten see *-sta*
flee see *háze*
flip see *-sige*
flood plain see *ogásta*
flour see *wabóski*
fold see *bekháⁿ*
fold in see *obékhaⁿ*
follow see *ophé, óyaha, oyáha*
following see *oyóya*
foot see *si*

'for' benefactive verb prefix see *gu-*
forked see *zhaⁿká*
forked path see *oizhaⁿka*
formerly see *paháⁿle*
four see *dóba, tóba*
fourth see *wédoba, wétoba*
fox grape see *házu*
frame house see *zháⁿ-ici, zháⁿ, ici*
from here see *yegákhaⁿ*
'from' location suffix see *-khaⁿ*
from that see *ejikhaⁿ*
from there see *ejikhaⁿ*
from this see *ejikhaⁿ*
full see *gipi*
fur see *hiⁿ*

G

gather see *gistó, sto, yuski*
gaze on see *ágabla*
get see *yuzé*
get off see *-yusi, -yusiⁿ*
get off of see *oyísi, oyúsi, oyúsiⁿ*
get one's own see *lúze*
ghost see *wandghe, wanáⁿghe*
girl see *shimiⁿzhiⁿga, shimiⁿhiⁿga*
give see *ku*
go home there see *le*
go in different directions see *kiyaha*
go there see *ye*
go to another see *shoyé*
God, also a ersonal name see *Wakáⁿda*

good see *da"hé, yáli*
good (archaic) see *pi*
grape see *házu*
grass see *pézhē*
gray see *xóje*
great see *tá"ga*
'great' suffix see *-ta"*
green see *to, tóho*
gun see *wahóta"*
gunpowder see *nixóje*

H
hair see *hi"*
half see *masi"*
hand see *na"bé*
hang over fire see *ijíle*
hat see *óla"ge*
haul see *oyúda"*
have see *ayi"*
have and arrive there see *ayi"-hi*
have and go home there see *ayi"-le*
have and go there see *ayi"-ye*
have gone see *hiyé*
head see *pa*
head man see *watá"ga*
head off see *ná"sa*
hear see *na"ko"á"*
heart see *ná"je*
heel see *siyéje*
her see *itá*
her grandfather see *icigo*

her grandmother see *ikó*
her house see *ici*
here see *yegá, yégo*
hers see *itá*
hide (noun) see *ha*
hide (verb) see *xáje*
high see *ma"shi*
high timberland see *za"jé*
hill see *badó*
'him' in active verbs see *Ø-*
his see *itá*
his brother-in-law see *itáha"*
his elder brother see *izhi"ye*
his grandfather see *icigo*
his grandmother see *ikó*
his house see *ici*
hit see *chí"*
hit one's own see *ogíchi"*
hoe see *mik'é*
hole see *ok'óje*
hollow see *oxlóla*
horse see *shó"ge*
house see *ci*
how many see *hána"*
how much see *hána"*
human head see *wéxli"*
human head hair see *pahú*
human nose see *pa*
humble see *waxpáyí"*
hundred see *lébla"-hu*
hungry see *no"péhi*

hunt see *dáble*
I
'I' acting on 'you' verb prefix see *wi-*
I also see *wishké, wishki*
'I' emphatic pronoun see *wie*
'I' in <A> verbs see *a-*
'I' in <D> verbs see *t-*
'I' in <G> verbs see *k-, p-*
'I' in <H> verbs see *ph-*
'I' in <NV> verbs see *m-*
'I' in <S> verbs see *a"*
'I' in <Y> verbs see *bl-*
'I' non-continuative aspect suffix see *-Ø*

'I not' verb suffix see *-mazhi*
'I' prefix see *wi-*
'I' sitting continuative aspect marker see *mi"khé*
I, myself see *wie*
if see *go, góa*
ignite fire at or in a place see *ijéye*
immediately see *oyóyaha*
imperative marker see *-(a)*
imperative marker for males see *nahaó*
important see *da"hé*
'in' locative verb prefix see *o-*
in that way see *gayóha*
in the morning see *gasixci, gasi"xcí*
in this way see *ayóha*
indeed see *eyaó*

Indian see *Nika Zhúje*
inspect see *wadó"be*
interpreter see *iéwaska*
iron see *má"ze*
its see *itá*
J
jump down see *-yusi, -yusi"*
jump down from see *oyisi, oyúsi, oyúsi"*
just see *hna"*
just now see *gagójida"*
just one see *mi"xcí*
just twenty see *lébla"-no"báxcí*

K
Kansas River see *Dópik'é*
Kanza see *Kad"ze*
Kaw see *Kad"ze*
kettle see *jéghe, ó"ho"*
kick see *na"stá*
kill see *-sagi, ts'éye*
kill one another see *ts'ékiye*
kill with see *its'eye*
kindle see *-je*
knee see *tashiya"maká*
knife see *má"hi"*
know see *ibaho"*

L
lace see *shka*
lack see *yi"ge, yi"gé*

lake see *je*
land see *mazhá("), mázha", mo"zhá"*
language see *ie*
large see *lá"ye, tá"ga*
lariat see *wéka"ye*
lasso see *mazháphe*
last summer see *dogéjikhá"*
lay a single inanimate object down see *iheye*
leader see *há"ga, watá"ga*
leak out see *xta"*
leave see *ó"ye*
leave behind see *-shce*
leg see *hu*
lest see *má"da + [verb form] ± [imperative]*
'let's' see *che*
lie down see *zhi"he*
lift see *-ha", -ho"*
light fire see *púwe*
like see *égo*
linden see *hi"je*
liquid see *ni*
little see *hébe, -hi"ga, jóba, zhi"ga*
little bit see *hébe*
'little' suffix see *-hi"ga*
log see *zhá"-tá"ga*
long see *scéje*
look at see *dó"be*
lower part see *hujé*

M
make see *gághe*
make characteristic sound see *hóta"*
make for see *khighe*
make hollow sound see *kogé*
make slapping sound see *-sape*
male emphatic marker see *eyaó*
male of species see *dóga, dogá, dó"ga*
male oral punctuation see *ao*
male oral punctuation marker see *hao*
man see *nika*
mane see *páxi"*
many see *hu*
marry see *kíla"ge*
me also see *wishké, wishki*
'me' in active verbs see *a"-*
'me' prefix see *wi-*
meat see *ta*
medicine see *maká", moká"*
melon see *sákoje*
metal see *má"ze*
migrate see *gaxlá"*
mile see *wékoce*
mine see *wita*
mire see *gadáje*
mirror see *ná"kilats'e, nó"kilats'e*
miss see *niye*
Mississippi River see *Ni-Blezá"*
Missouri River see *Nishóje*
moccasin see *ho"bé*
money see *má"zeska*

moon see *mi"o"ba*
morning see *gasí, gasi"*
motion verb prefix see *a-*
mountain see *badó*
mourn see *názhozhe, ná"zhozhe*
mouth of animal see *i*
move around see *shka"*
much see *wadli*
my see *wita*
my elder brother see *wizhiye, wizhi"ye*
my father see *idáye*
'my' prefix see *wi-*
mysterious see *waká"dagi*
mysterious object see *waká"dagi*
mythic old man see *lcikita"ga*

N
name see *zházhe*
narrative marker see *che*
nation see *okúce*
Native American see *Nika Zhúje*
nearby see *áshka*
necklace see *waná"pí"*
new see *céga*
next see *owákha"*
nickname suffix see *-zha"xcia"*
night see *ha", há"i"*
night's sleep see *zha"*
no see *há"kazhi*
no (variant) see *á"kazhe, á"kazhi*
nose see *pa*

not see *má"da + [verb form] ± [imperative]*
not (variant) see *á"kazhe, á"kazhi*
'not' verb suffix see *-(a)zhi*
notwithstanding see *skida"*
nudge see *baspá", -spa"*

O
offspring see *zhi"ga*
off-tribe see *okúce*
old man see *tságe*
on accident see *há"nida" [verb form] ni*
'on' locative suffix see *-ji*
'on' locative verb prefix see *á-*
on that see *éji, eji*
on the inanimate lying object see *khéji*
on the inanimate standing object see *chéji*
on the other side see *gódamasi"*
on the plural scattered objects see *géji*
on the singular sitting object see *yi"khéji*
on this see *éji, eji*
on what scattered places see *hówageji, howágeji*
once see *má"xca"*
one see *mi", mi"xcí*
'one another' verb prefix see *ki(g)-*
'one that' absolutive noun prefix see *wa-*
'one who' absolutive noun prefix see *wa-*

'one's own' verb prefix see *gi(g)-*
'one's self' verb prefix see *ki(g)-*
only see *hnaⁿ*
only so long see *gashékhaⁿ*
oral punctuation marker see *ao, hao, ye*
ordinal number prefix see *wé-*
Osage see *Wazházhe*
other one see *áma, áⁿma⁽ⁿ⁾, oⁿmáⁿ*
otter see *dóhnaⁿge, tóhnaⁿge*
our see *aⁿgota*
ours see *aⁿgota*
outside see *áshita*
over there see *gagóha*
over yonder see *gódaha*

P

pack on back see *kíⁿ*
pain see *ne, níé*
paint face as in mourning see *iyóⁿ*
pair see *kílaⁿge*
pan see *máⁿzaha*
paragraph-level male oral punctuation marker see *hao*
participle suffix see *-(a)*
pass in distance see *lalé*
paw see *naⁿbé*
Pawnee see *Páyiⁿ*
payment see *wakile*
perhaps see *skaⁿ*
person see *nikashiⁿga*
pierce see *-xloge*

pig see *kokósa*
pinch see *-xloge, yuxlóge*
pipe see *nánuoⁿba, nóⁿnuoⁿba*
pitch tent see *ci*
pitch tent in see *oci*
place an inanimate sitting object see *laⁿ, -le*
plain see *céghe*
plan see *-laⁿ, wayúlaⁿ*
planner see *wayúlaⁿ*
plant (verb) see *ozhú, -zhu*
planted see *oⁿhú*
plum see *káⁿje*
pole see *zháⁿxa*
porcupine see *páhiⁿ*
pot see *jéghe*
potato see *do*
Potawatomi see *Wáhíoyaha*
potential aspect marker see *ta*
pour see *ozhú, -zhu*
pour out by striking see *gaxtáⁿ*
prairie chicken see *shútaⁿga*
pretend see *góze*
printed cloth see *halézhe*
provisions see *owé*
purchase see *yumiⁿ*
pull see *oyúdaⁿ*
pull down see *-xpe*
pull on see *-daⁿ*
purchase see *-miⁿ*
pursue in see *oxlé*

push see *baspáⁿ*
push on see *-daⁿ*
put an inanimate sitting object see *laⁿ, -le*

Q

quadruped see *wájúta*
quiet see *xlúzhe*

R

raccoon see *miká*
Raccoon, also a personal name see *Ishtópasabe*
raise see *-haⁿ, -hoⁿ*
rat see *ichóⁿga*
ravine see *ogákhaⁿ, oxlóla*
read see *-je*
ready one's own see *gilé*
'real' intensifier suffix see *-xci*
reconnoiter see *wadóⁿbe*
red see *zhúje*
"Red Man" see *Nika Zhúje*
'resumption' vertitive verb prefix see *gi-*
'return' vertitive verb prefix see *gi-*
revile see *laⁿ*
right here see *yeyó, yeyóxcí*
rise see *iyóⁿbe*
river see *wachíⁿshka*
road see *ozháⁿge*
robe see *haxíⁿ*

rock see *iⁿ*
rub see *-maⁿ*
run as animal see *náⁿge*

S

's;/he' moving subject see *abá*
's/he' non-continuative aspect suffix see *-(a)be*
's/he' in <S> verbs see *Ø-*
's/he' in active verbs see *Ø-*
's/he' moving continuative aspect marker see *abá*
's/he' resting continuative aspect marker see *akhá*
's/he' resting object see *kha*
's/he' resting subject see *akhá*
sacred see *waxóbe*
sacred object see *waxóbe*
saddle see *náⁿkale, shánaⁿkale*
sand see *puzá*
say see *e, he*
say something to another see *égie, égihe*
say something to another (variant) see *ége*
say that to another see *gaáge*
say to another see *ogikie*
say with another see *ogikie*
scalp (noun) see *hegáxe, nuzhúha*
scalp lock see *hegáxe*
scare into see *obáyaze*

scare see *bayaze*
scatter by hand see *yutáya*
scattered see *táya, ogébla*
season see *omáⁿyiⁿka*
see see *iyé*
see someone see *wéye*
see something see *wéye*
seed see *su*
separate see *kiya*
set afire see *osé*
seven see *péyoⁿba*
sever see *-se*
shake see *-saⁿ, wasáⁿ*
shaking see *wasáⁿ*
sharp see *páhi*
sharp object see *wapáhi*
shield see *wale*
shoe see *hoⁿbé*
shoot at see *kúje*
shoot at with see *ikuje*
short see *dápa*
shorten by cutting see *bádapa*
shoulder blade see *áblo*
silent see *niáⁿzhe, niáⁿzhi*
silver see *máⁿzeska*
sing see *wayó*
singular inanimate lying object see *ihé*
sit see *líⁿ*
sit down see *liyiⁿge*
sit in see *olíⁿ*
sit on see *áliⁿ*

sit on one's own see *ágiliⁿ*
sitting see *líⁿ*
six see *shápe*
Skidi Pawnee see *Páyiⁿ-Máhaⁿ*
skin see *ha*
skunk see *máⁿga*
slapping sound see *-sape*
sleep see *zhaⁿ*
small see *zhiⁿga, zhiⁿgáxcí*
small hill see *maⁿbádo*
small hills see *pa'é*
'small' suffix see *-hiⁿga*
small white gourd see *páⁿxé*
smashed see *-xlége*
smoke (noun) see *shóje*
smoke (verb) see *yashóje*
smoky see *shóje*
snake see *wétsá*
snatch see *ginaⁿshe, naⁿshé*
sneak up on see *lájé*
snow see *ba*
snowing see *bahúya, bahúye*
so see *ga, gashóⁿ, ka*
soil see *maⁿyiⁿka*
soldier see *ákida*
some see *dóba, dó(w)a, jóba*
'someone' verb prefix see *wa-*
something see *dádaⁿ*
something small see *hók'a*
'something' verb prefix see *wa-*
soon after see *iyóya*

speak see *ie*
speak with one another see *okie*
speak with one another about see *okikie*
special motion verb prefix see *a-*
spotted see *lezhé*
squash see *wakháⁿ*
squeak see *zúwe*
squeeze see *-skige*
squeeze by hand toward see *iyúskige*
stand in see *onázhíⁿ, onáⁿzhiⁿ*
stand on see *ánaⁿzhiⁿ*
stand up see *naⁿzhiⁿ*
stick (noun) see *zháⁿxa*
still see *wáspe, xlúzhe*
stone see *iⁿ*
stone house see *iⁿci*
stop see *-shtaⁿ, yushtáⁿ*
stop by mouth see *yashtáⁿ*
stream see *gaxá, wachíⁿshka*
strike see *chíⁿ*
strike down see *-xli*
strike one's own see *ogichiⁿ*
strike someone see *waxlé*
strike something see *waxlé*
striped see *léze, lezhé*
'stuff' verb prefix see *wa-*
stun see *-sagi*
suddenly see *yéye*
summer see *dogé*
sun see *miⁿ, míⁿoⁿba*

sunset see *miⁿ-hiyé*
surround see *gighe*
swallow see *yahniⁿ*
sweet see *skúwe*
swell see *iba*
swift see *káⁿsagi*

T
tail see *siⁿje*
tail end see *háshi*
take see *ginaⁿshe, yuzé*
take back see *ayiⁿ-le*
take one's own see *lúze*
take one's own back home with see *aláyiⁿ-le*
take refuge in see *óyughe*
take there see *ayiⁿ-hi, ayiⁿ-ye*
talkative see *niáⁿ*
tall see *scéje*
tell see *oyáge*
tell one's own see *ólage*
ten see *léblaⁿ*
that see *e*
that also see *éshki, eshki*
that is all see *gakhóhahnaⁿ*
that is enough see *gagáⁿhnaⁿ, gágohnáⁿ, gagóhnaⁿ, gakhóhahnaⁿ*
that size see *gáyaⁿska*
that yonder see *gaa*
'the' inanimate lying object see *khe*

'the' inanimate scattered objects *see* *ge*
'the' inanimate standing object *see che*
'the' plural animate moving objects *see ba*
'the' plural sitting object *see yaⁿkhá*
'the' singular sitting object *see yiⁿkhé*
their *see ítá*
their grandfather *see icigo*
their grandmother *see ikó*
their house *see ici*
theirs *see ítá*
then *see da, gagóje, gagóji, gayó, goyóje*
there *see éji, eji*
therefore *see adáⁿ, chéyiⁿ, édaⁿ*
these *see ye*
thick *see shóga*
think *see azhiⁿ, azháⁱⁿ, háⁿye, -laⁿ, wayúlaⁿ*
thinker *see wayúlaⁿ*
thirty *see léblaⁿ-yábliⁿ*
this *see e, ye*
this again *see shié*
this also *see éshki, eshki*
this half *see dódamasiⁿ*
this side *see dóda*
this way *see dóda*
those yonder *see gaa*
thought *see wayúlaⁿ*
thousand *see zháⁿkoge*
thread *see wahóⁿ*
three *see yábliⁿ*

throw away *see oshcé*
thus *see ayóha, gagó, gagóⁿ, gayóha*
tie *see shka*
to another *see ámata, áⁿmaⁿta, sho-*
to blame *see ókaⁿ*
'to' location suffix *see -ji*
'to' locative suffix *see -ta*
to that *see éji, eji*
to that unseen place *see gáyiⁿgeji*
to the bottom part *see hujéta*
to the inanimate lying object *see khéji, khéta*
to the inanimate standing object *see chéji*
to the lower part *see hujéta*
to the other *see ámata, áⁿmaⁿta*
to the plural scattered objects *see géji*
to the singular sitting object *see yiⁿkhéji*
to this *see éji, eji*
to underneath *see máⁿcheta, maⁿchéta*
to what scattered places *see hówageji, howágeji*
to within *see máⁿcheta, maⁿchéta*
tobacco *see nanú*
toe *see siógabe*
together *see idábe*
tooth *see hi*
Topeka *see Dópiké*
torn *see bláze*
'toward' locative verb prefix *see i-*
toward the head *see itata*

town *see táⁿmaⁿ, táⁿmaⁿlaⁿ*
tree *see zhaⁿ*
tribal division *see okipace*
tuber *see do*
turkey *see síka*
turtle *see ke*
twelve *see álinoⁿbà, aliⁿnoⁿba*
twenty *see léblaⁿ-noⁿbá*
two *see noⁿbá*

U
underneath *see máⁿche, máⁿcheta, maⁿchéta*
unfasten *see -shke*
unfasten by hand *see yushké*
unstopping *see ígiha*
unwitnessed action marker *see che*
us also *see aⁿgëshki*
'us' in active verbs *see wa-*
use *see oⁿ*
use adze *see -goⁿ*
'usually' habitual aspect marker *see hnaⁿ*

V
very *see wadli*
very aged *see zhiⁿgáxcí*
'very' intensifier suffix *see -xci*
very many *see huwaáli*
very small *see zhiⁿgáxcí*
very soon *see oxléxci*

visible *see watiⁿ*
vow to the sun *see wáxpele*

W
walk *see maⁿyíⁿ*
want *see góⁿya*
war *see dodáⁿ*
war leader *see dodáⁿhaⁿga*
wash *see -zha*
wash by hand *see yuzhá*
wash hands *see yuzhá*
water *see ni*
we also *see aⁿgëshki*
'we' non-continuative aspect suffix *see -(a)be*
'we' in <S> verbs *see wa-*
'we' in active verbs *see aⁿ(g)-*
weapon *see wapáhi*
wear *see obahaⁿ*
wear on shoulders *see iⁿ*
weed *see pézhe*
well *see gashóⁿ*
wet *see doká*
what *see dádaⁿ*
wheat *see wabóski*
when *see daⁿ, -daⁿ, go, góa, hagójidaⁿ, ohá*
when (in future) *see hakháⁿdaⁿ*
where *see hówa, hówageji, howágeji*
which *see che*
white *see ska*
whole *see blóga*

wide *see láⁿye*
wild *see máⁿtanahá*
wild canid *see zhótaⁿ*
with *see zhóle*
'with' instrumental verb prefix *see i-*
within *see máⁿche, máⁿcheta, maⁿchéta*
without *see yiⁿge, yiⁿgé*
wolf *see shóⁿmikase*
woman *see wakó*
wood *see zhaⁿ*
wooden chest *see zháⁿkoge*
wooden house *see zháⁿ-ici, zháⁿ, ici*
woods *see pajé*
word *see íe*
wound *see o*
wrap *see obékhaⁿ*

Y
'y'all' non-continuative aspect suffix *see -(a)be*
'y'all' moving continuative aspect marker *see baashé*
year *see omáⁿyiⁿka*
'yes' for males *see howé*
yonder *see góda*
'you' (object) in active verbs *see yi-*

'you' (subject) in <S> verbs *see yi-*
'you' emphatic pronoun *see yie*
'you' in <A> verbs *see ya-*
'you' in <D> verbs *see sht-*
'you' in <G> verbs *see shk-*
'you' in <H> verbs *see sh-*
'you' in <Y> verbs *see hn-*
'you' non-continuative aspect suffix *see -Ø*
'you' prefix *see yi-*
'you' sitting continuative aspect marker *see hniⁿkhé*
'you' sitting continuative marker (variant) *see niché*
you, yourself *see yie*
'you & I' in <S> verbs *see wa-*
'you & I' in active verbs *see aⁿ(g)-*
'you & I' non-continuative aspect suffix *see -Ø*
'you & I, we' moving continuative aspect marker *see aⁿgáye*
'you & me' in active verbs *see wa-*
young man *see shidazhiⁿga, shidohiⁿga*
young woman *see shimiⁿzhiⁿga, shimiⁿhiⁿga*
'your' prefix *see yi-*

Kanza by Category

NOMINAL—Animal
ce bison, bovine
cedóⁿga bison, buffalo bull
ceská domesticated cattle, cow
cézhiⁿga calf
cúhaba clam shell
dóga, dogá, dóⁿga male of species
dóhnaⁿge, tóhnaⁿge otter
híⁿ animal body covering; hair, fur, feathers
i mouth of animal?
ichóⁿga rat
ke turtle
kokósa pig
máⁿga skunk
máshka, máⁿshka crawfish
miká raccoon
míⁿga female of species
óphaⁿ elk
pa animal head; human nose
páhiⁿ porcupine
páxiⁿ mane
shóⁿge horse
shóⁿmikase wolf, coyote
shúbe entrails
shútaⁿga prairie chicken
síka chicken, turkey
síⁿje tail
ta deer

wajúta animal, quadruped
wasábe black bear
wazhiⁿga bird
wéts'a snake
xuyá eagle
zhábe beaver
zhótaⁿ wild canid

NOMINAL—Body
a arm
áblo shoulder blade
hi tooth
hu leg
iléha anus
ishtá eye
naⁿbé hand, paw
náⁿje heart
náⁿka back of body
nuzhúha scalp
pahú human head hair
si foot
siógabe toe
siyéje heel
tashiyaⁿmakà knee?
wahú bone
wéxliⁿ human head
zhóga body

NOMINAL—Cultural

ceháwale bison hide shield
dodáⁿhaⁿga captain, war leader
gahi^{ge}, gahiⁿge chief
háⁿga leader
haxíⁿ blanket, robe
hegáxe scalp, scalp lock
hoⁿbé moccasin, shoe
lcikitaⁿga mythic old man
Ishtópasabe "Black-Striped Eye?," raccoon, also a personal name
jégheyiⁿ drum
makáⁿ, mokáⁿ medicine
maⁿ arrow
maⁿáci earth lodge
míⁿje bow
nánuoⁿba, nóⁿnuoⁿba pipe
nikawasa, nika wasá comrade
okípace tribal division
okúce nation, off-tribe
péje fire
SU seed
Wakáⁿda God, Creator, also a personal name
wakáⁿdagi doctor; mysterious object; be mysterious; <S>
wale shield (stress unknown)
wanághe, wanáⁿghe ghost
watáⁿga head man, leader
waxóbe sacred object; be sacred <S>
wáxpele vow to sun?
xléts'age flag bearer

xuyólaⁿge eagle headdress
zházhe name

NOMINAL—Person

ákida soldier
ícígo his, her, their grandfather
idáye my father
iéwaska interpreter
ikó his, her, their grandmother
itáhaⁿ his brother-in-law
izhiⁿye his elder brother
Kadⁿze Kanza, Kaw
Máⁿhiⁿ Táⁿga "Big Knife," Anglo, American
Nika Zhúje "Red Man," Indian, Native American
nika man; be a man; <S>
nikashiⁿga person
Páyiⁿ Pawnee
Páyiⁿ-Máhaⁿ Skidi Pawnee
Shahí Cheyenne
Shayáni Cheyenne
shídozhiⁿga, shídohiⁿga boy, young man
shímiⁿzhiⁿga, shímiⁿhiⁿga girl, young woman
ts'áge father-in-law, old man
ts'agézhiⁿga elder, ancestor
Wáhioyaha Potawatomi
wakáⁿdagi doctor; mysterious object; be mysterious; <S>
wak'ó woman; be a woman; <S>

wayúlaⁿ thinker, planner; thought, plan; think, plan; wa<Y>ulaⁿ
Wazházhe Osage
wizhiye, wizhiⁿye my elder brother
zhiⁿga child, offspring; be small; <S>

NOMINAL—Place

céghe plain
Dòpik'é Topeka, Kansas River
gaxá creek, stream
je lake
maⁿbádo small hill
maⁿyiⁿka earth, soil
mazhá⁽ⁿ⁾, mázhaⁿ, moⁿzháⁿ land, earth
Ní-Blezáⁿ Mississippi River
Nishóje Missouri River
Nitó Blue River
Nízhuje Arkansas River
ogákhaⁿ ditch, ravine
ogásta basin, flood plain
oízhaⁿka forked path
oxlóla hollow, ravine
ozháⁿge road
ozó bottom land woods
pajé woods, small hills
táⁿmaⁿ town, camp, clan?
táⁿmaⁿlaⁿ town, camp, clan?
wachiⁿshka river, stream
wékoce mile
zaⁿje high timberland

NOMINAL—Plant

do tuber, potato
hábu corn on the cob
házu grape, fox grape
hiⁿje elm, bass, linden
hoⁿbliⁿge bean
káⁿje plum
nanú tobacco
páⁿxé small white gourd
pézhe weed, grass
sákoje melon
táska burr oak acorn?
wachózu, wakhózu, wathóⁿzu corn
wakháⁿ squash
zhaⁿ tree, wood
zháⁿ-táⁿga log

NOMINAL—Thing

ábata fence
ba snow
badó hill, mountain
ci house; pitch tent; <A>
dáge battle
dodáⁿ war
gadáje mire; become mired by striking; <A>
ha skin, hide, cloth
halézhe printed cloth, calico
hášhi tail end
hók'a something small
hujé bottom, lower part

ící his, her, their house
íe word, language; speak; i<A>e
iⁿ rock, stone
iⁿci stone house
jéghe kettle, bucket, pot
masiⁿ half
máⁿhiⁿ knife
máⁿhiⁿspe axe
máⁿze iron, metal
máⁿzeha pan, dishpan
máⁿzemaⁿ bullet
máⁿzeska money, silver
mazháphe lasso?
miⁿk'é digger, hoe
miⁿ sun
miⁿoⁿba sun, moon
náⁿkale saddle
náⁿkilats'e mirror
ní water, liquid
nixóje ash, gunpowder
nóⁿkilats'e mirror
ókilaxla coat, clothes
ok'óje hole
ólaⁿge hat
óshkaⁿ deed
owé provisions
óⁿhoⁿ kettle
puzá sand
shánaⁿkale saddle
shka lace, tie
ta meat

wabóski wheat, flour, bread
wahóⁿ thread, clothes
wahótaⁿ gun
wakile allotment, payment
wanáⁿp'iⁿ necklace
wapáhi sharp object, weapon
wékaⁿye lariat
wayúlaⁿ thinker, planner; thought, plan; think, plan; wa<Y>ulaⁿ
zháⁿ-ici, zháⁿ ici wooden house, frame house
zháⁿkoge wooden chest; thousand
zháⁿxa stick, pole

NOMINAL—Time

dogé summer
dogéjikhaⁿ last summer
gasí, gasiⁿ morning
haⁿ night
háⁿba day
háⁿbawaská dawn, daybreak
háⁿnaⁿpaze darkness
míⁿ-hiyé sunset
ogáhanapaze darkness
omáⁿyiⁿka year, season
zhaⁿ a night's sleep; sleep; <A>

VERBAL—Action

áchiye act suddenly on?; a<A?>chiye
ágabla gaze on; a<A?>gabla
ágiliⁿ sit on one's own; a<A>liⁿ
agúye cause to come home here; agu<A>ye
aláyiⁿ-le take one's own back home with?; alayⁿ<A>le
áliⁿ sit on; a<A>liⁿ
ánaⁿzhiⁿ stand on; a<A>naⁿzhiⁿ
ayiⁿ have; a<Y>iⁿ
ayiⁿ-hi take there, have and arrive there; a<Y>iⁿ-<H>i
ayiⁿ-le take back, have and go home there a<Y>iⁿ-<A>le
ayiⁿ-ye take there, have and go there; a<Y>iⁿ-<Y>e
azhiⁿ, azháⁿiⁿ dream, think; azha<NV>iⁿ
bádapa shorten by cutting; ba<A>dapa
baⁿ call to;
baspáⁿ push, nudge;
bayaze scare?;
bekháⁿ fold;
-bighaⁿ blow; verb root
buspé crouch;
-che crumble?; verb root
chi arrive here; <A>
chiⁿ strike, hit, beat; <A>
chiye? act suddenly; <A?>
ci house; pitch tent; <A>
da ask, beg, demand; <A>
dáble hunt; <D>
dagé fight; <A>

-daⁿ push, pull on?; verb root
daⁿhé important, good; <NONE>
dóⁿbe look at; <D>
e, he say; <H>
ége? say something to another (variant?); egi<H>e?
égié, égihe say something to another; egi<H>e
émaⁿ, émoⁿ do this?; ewa<NV>oⁿ
gaáge say that to another; gaagi<H>e?
gadáje mire; become mired by striking; <A>
gághe make; <G>
gashé capture abandoned; <A?>
gaxláⁿ migrate; <A?>
gaxtáⁿ pour out by striking; <A>
ghagé cry; <A>
gighe? surround; <A?>
gikháⁿ condole with another; <A>
gilé? ready one's own; <A>
ginaⁿshe take, snatch; <A>
gístó gather, assemble?; <A>
-goⁿ use adze; verb root
góⁿya want, desire; <G>o<Y>a
góze pretend; <A?>
gu come home here; <G>
-haⁿ, -hoⁿ lift, raise; verb root
háⁿye dream, think; haⁿ<Y>e
háze flee; <A>
hi arrive there; <H>
hníce be cold; hni<S>ce
-hniⁿ enter?; verb root

-haⁿ, **-hoⁿ** boil, cook; verb root
hótaⁿ make characteristic sound; <A>
hu come here; <H>
iba swell; ia
ibahoⁿ know; iahoⁿ
idaye (sághe) breed, bear; i<A>daye
(<G>)
iheye lay a single inanimate object down;
ihe<A>ye
ijé face; be facing?; i<A?>je
ijéye ignite fire at or in a place; ije<A>ye
ijile hang over fire; iji<A>le
ikuje shoot at with; i<A>kuje
ĩⁿ wear on shoulders; <NV>
its'eye kill with; ts'e<A>ye
iye see; i<A>ye
iyóⁿ paint face as in mourning; i<Y>oⁿ
íyoⁿbe appear, rise; i<Y>oⁿbe
iyúskige squeeze by hand toward?; <Y>
-je call, read; verb root
-je kindle; verb root
káⁿya, káⁿye attack; <A>
k'e dig; <A>
-khaⁿ condole?; verb root
khi arrive home there; <A>
khíghe make for; <A>
-khiye cause another; <A>
kidage fight one another; <A>
kiihekhiye cause another to lay one's single
inanimate object down; kiihe<A>khiye
kílaⁿge pair, marry; <A>
k'jⁿ carry, pack on back; <A>

k'íⁿkhiye cause another to carry;
kiⁿ<A>khiye
kiya separate; <A>
kiyaha go in different directions; <A>
kogé make hollow sound; <A>
k'u give; <A>
kúje shoot at; <A>
lájé creep, sneak up on; <A>
lalé pass in distance; <A>
laⁿ curse, revile; <A>
laⁿ place, put an inanimate sitting object; <A>
-laⁿ think, plan; verb root
le go home there; <A>
-le place, put inanimate standing object; verb
root
-léleze bark; verb root
lí arrive home here; <A>
liⁿ sit, be sitting; <A>
liyiⁿge sit down; <A>
lúze get, take one's own; <A>
-maⁿ rub, file; verb root
maⁿyiⁿ walk; maⁿ<Y>iⁿ
-miⁿ purchase; verb root
náⁿge run as animal; <A>
naⁿk'óⁿ hear; <A>
náⁿsa head off; <A>
naⁿshé snatch; <A>
naⁿstáⁿ kick; <A>
naⁿzhiⁿ stand up; <A>
názhozhe, náⁿzhozhe mourn, fast; <A>
nié cause pain? <A?>

niye miss; <A?>
noⁿpéhi be hungry; noⁿpe<S>hi
o wound; <IRR>
obahaⁿ wear; oahaⁿ
obáyaze scare into; oayaze
obékhaⁿ fold in, wrap; oekhaⁿ
ocí pitch tent in; o<A>ci
ogichiⁿ strike, hit, beat one's own; <A>
ogikie say with to another; ogiki(<H>je
ogílashke fasten one's own in; o<A>gilashke
ók'aⁿ be to blame; o<A>k'aⁿ
okié speak with one another; oki(<H>je
okikie speak with one another about;
o<A>kikie
ólage tell; o<A>lage
olíⁿ sit in, dwell; o<A>liⁿ
onázhiⁿ, onáⁿzhiⁿ stand in; o<A>naⁿzhiⁿ
ophé follow; o<A>phe
osé set afire; o<A>se
oshcé throw away, abandon; o<A>sche
oxlé pursue, chase in; o<A>xle
oxpáye fall; o<A>xpaye
oyáge tell; o<Y>age
óyaha, oyáha follow; o<Y>aha
oyiⁿge catch, hold; o<Y>iⁿge
oyisi, oyúsi, oyúsiⁿ jump down from,
get off of; o<Y>usi
oyóhaⁿ boil, cook in <NONE?>
oyúdaⁿ pull, haul; o<Y>udaⁿ
óyughe take refuge in; o<Y>ughe
ozhú plant, pour; o<A>zhu

óⁿye leave, abandon; oⁿ<Y>e
páhaⁿ, páhoⁿ arise; <A>
páje butcher; <A>
páyahaⁿ arise; <A>
púwe light fire, blaze; <A>
-sagi stun, kill; verb root
-saⁿ shake; verb root
-sape make slapping sound; verb root
-se sever; verb root
-shce leave behind; verb root
shkaⁿ move around; <A>
-shke fasten, unfasten; verb root
shoyé go to another; sho<Y>e
-shta bald; verb root
-shtaⁿ stop; verb root
-shto aim at?; verb root?
-sige flip?; verb root
-skíge squeeze; verb root
-spaⁿ nudge; verb root
-sta adhere to; verb root
-sta? flatten; verb root
sto gather, assemble?; <A>
-toxé crack, crunch?; verb root
-ts'age fail; verb root
ts'e die, be dead; <A>
ts'ékiye kill one another; ts'e<A>kiye
ts'éye kill; ts'e<A>ye
wabáⁿ call out; wabaⁿ
wachiⁿ dance; wa<A>chiⁿ
wadóⁿbe reconnoiter, inspect; wa<D>oⁿbe
wahóⁿ break camp; wa<A>hoⁿ

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wanóⁿble eat a meal, dine; wa<A>noⁿble
wasáⁿ shake, be shaking; wa<A>saⁿ
wasíge be active; wa<S>sige
wasúda be firm; wa<S?>suda
waxlé chase something, someone; wa<A>xle
wayó sing; wa<Y>oⁿ
wéye see something, someone; we<A>ye
wayúlaⁿ thinker, planner; thought, plan;
think, plan; wa<Y>ulaⁿ
xáje crouch, hide; <A>
-xi arouse, awaken; verb root
xle chase <A>
-xli strike down; verb root
-xloge pierce, pinch; verb root
-xpe pull down; verb root
-xtáge? compress?; verb root
xtaⁿ leak out; <A>
-xughe crush, break in; verb root
yaché eat; <Y>
yahniⁿ swallow; <Y>
yajé call by name; <Y>
yashóje smoke; <Y>
yashtáⁿ stop by mouth; <Y>
yatáⁿ drink; <Y>
yatóxe crack repeatedly with the teeth; <Y>
yaxtáge bite; <Y>
yaxúghe crush with the teeth; <Y>
ye go there; <Y>
-ye cause; <A>
yiⁿye exterminate; yiⁿ<Y>e
yucé cross water; <Y>

yumiⁿ purchase; <Y>
yushké fasten, unfasten by hand; <Y>
yushtáⁿ stop; <Y>
-yusi, -yusiⁿ jump down, get off; verb
root?
yuski gather; <Y>
yutáya scatter by hand; <Y>
yuts'áge fail; <Y>
yuxí arouse, awaken by hand; <Y>
yuxlóge pinch; <Y>
yuzé get, take; <Y>
yuzhá wash by hand, wash hands; <Y>
-zha wash; verb root
zhaⁿ a night's sleep; sleep; <A>
zhiⁿhe lie down; <A>
zhiⁿheye cause to lie down; zhiⁿhe<A>ye
-zhu plant, pour; verb root
zúwe squeak; <A>
'oⁿ use, do; <NV>

VERBAL—Grammatical

Ø- 's/he' in active verbs
Ø- 'him, her, it' in active verbs; 's/he' in <S>
verbs
Ø- 'I, you, you & I' non-continuative aspect
suffix
a- special motion verb prefix
a- 'carrying' portative verb prefix
-(a) imperative marker
-(a) participle suffix
-(a)be 'we, y'all, s/he' non-continuative
aspect suffix

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-(a)zhi 'not' verb suffix
a- 'I' in <A> verbs
á- 'on' locative verb prefix
abá 's/he' moving continuative aspect marker
akhá 's/he' resting continuative aspect
marker
aⁿ- 'me' in active verbs; 'I' in <S> verbs
aⁿ(g)- 'you & I, we' in active verbs
aⁿgáye you & I, we' moving continuative
aspect marker
ba- 'by pushing' instrumental verb prefix
bá- 'by cutting' instrumental verb prefix
baashé 'y'all' moving continuative aspect
marker
bl- 'I' in <Y> verbs
e this, that
ga- 'by striking' instrumental verb prefix
gaa that, those yonder
gi- dative verb prefix
gi- 'back, return, resumption' vertitive verb
prefix
gi(g)- 'one's own' verb prefix
gu- 'for' benefactive verb prefix
hn- 'you' in <Y> verbs
hnaⁿ 'usually, always' habitual aspect marker
i- 'toward' locative verb prefix
í- 'with' instrumental verb prefix
itá 'his, her, its, their; be his, hers, its, theirs;
<S>
k-, p- 'I' in <G> verbs
ki(g)- 'one's self, one another' verb prefix
m- 'I' in <NV> verbs

-mazhi 'I, not' verb suffix
miⁿkhé 'I sitting continuative aspect marker
nahaó imperative marker for males
naⁿ- 'by foot' instrumental verb prefix
niché 'you' sitting continuative marker
(variant)
o- 'in' locative verb prefix
ph- 'I' in <H> verbs
sh- 'you' in <H> verbs
shk- 'you' in <G> verbs
sho- to another?
sht- 'you' in <D> verbs
t- 'I' in <D> verbs
ta potential aspect marker
wa- 'one that, one who' absolutive noun prefix
wa- 'stuff, something, someone' verb prefix
wa- 'you & me, us' in active verbs; 'you & I,
we' in <S> verbs
wi- 'I' acting on 'you' verb prefix
ya- 'you' in <A> verbs
ya- 'by mouth' instrumental verb prefix
yi- 'you' (object) in active verbs; 'you' (subject)
in <S> verbs
yu- 'by hand' instrumental verb prefix

VERBAL—State of Being

áⁿkazhe, áⁿkazhi be not, no (variant);
<H?>
áyastale be attached on; <IMP?>
bahúya, bahúye be snowing; <IMP>
bakó be angry; <S>
bláze be torn; <S>

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céga be new; <S>
dápa be short; <S>
doká be wet; <S>
gibako be angry with; <S>
gipi? be full, filled; <S?>
(h)á"ke? be?; <H?> (archaic)
hiyé have gone; <NONE>
ihé be a singular inanimate lying object;
<IMP>
júje be cooked, burned; <IMP>
ká"tsagi be fast, swift; <S>
lá"ye be wide, large; <S>
léze be striped; <IMP>
lezhé be spotted, striped; <IMP?>
má"tanahà be wild; <S>
ne, nié pain, ache; <S>
niá"n be talkative?; <A>
niá"zhe, niá"zhi be silent; <A>
nika man; be a man; <S>
nó"pe be afraid; no"<S>pe
ogébla be scattered? <S?>
o"nú be planted; <IMP>
otána"je be between, alone; o<S?>tana"je
páhi be sharp; <IMP>
pí be good; <S> (archaic)
pízhi be bad; <S>
sábe be black; <S>
scéje be long, tall; <S>
shi"n be fat; <S>
shóga be thick, dense; <IMP>
shóje smoke; be smoky; <S>

ska be white; <S>
skúwe be sweet; <IMP>
tá"ga be great, large; <S>
táya be scattered; <IMP?>
to be distinctly blue or green; <S>
tóho be blue, green; <S>
waká"dagi doctor; mysterious object; be
mysterious; <S>
wak'ó woman; be a woman; <S>
waská be clear; <IMP>
waspe be still; <A?>
wati"n be visible; wa<S?>ti"n
waxóbe sacred object; be sacred <S>
waxpáyin be humble; <S>
-xlége be smashed; <IMP>
xlúzhe be quiet, still; <S?>
xóje be gray; <S>
yáli be good; <S>
yi"ge, yi"gé be without; lack; <S>
zha"ká be forked; <S>
zhi"ga child, offspring; be small; <S>
zhi"gáxcí be very small, aged; <S?>
zhóle be with another; zho<A>le
zhúje be red; <S>

MISCELLANEOUS—Direction

ámata, á"ma"ta to another, the other
áshita outside
áshka nearby
chéji on, at, or to the inanimate standing
object

dóda this way, this side
dódaha at this way, at this side
dódamasi"n this half
éji, ejí there; on, at, or to this or that
ejíha at there, that
ejikha"n from there; from this or that
gagóha over there
gáyi"geji to that unseen place
géji on, at, or to them
góda yonder
gódaha over yonder, at that yonder place
gódamasi"n on the other side
goji far off
-ha 'at location suffix
hakhá"zhi at no distance
hashixci far behind
hówa where
hówageji, howágeji where; on, at, to
what scattered places
hujéta to the bottom, lower part
itata toward the head?
-ji 'on, at, to' location suffix
-kha"n 'from' location suffix
khéji on, at, or to the inanimate lying object
khéta to the inanimate lying object
má"che underneath, within
má"cheta, ma"chéta to underneath,
within
ma"shí high
-ta 'to' locative suffix
weéhije far away

xáya back to start
yegá here
yegákha"n from here
yégo here
yéye far off
yeyó right here
yeyóxcí right here
yi"khéji on, at, to the singular sitting object

MISCELLANEOUS—Grammatical

abá 's/he' moving subject
adá"n and, therefore
akhá 's/he' resting subject
áma, á"ma"n, o"mó"n other one
a"gëshki we also, us also
a"gota our, ours
ao clause-level male oral punctuation marker
ba 'the' plural animate moving objects
blóga all, whole
che 'the' inanimate standing object
che narrative or unwitnessed action marker
che which
che exhortative action marker; 'let's'
da and, then
dáda"n what, something
da"n, -da"n and, when
e direct address marker
éda"n therefore
éshki, eshkí this also, that also
eyaó indeed, male emphatic marker
ézhi another, other

ga and, so
gagó"n thus
gashó"n well, so
gayó and, then
ge 'the' inanimate scattered objects
go, góa when, if
hagójida"n because, when
há"kazhi no
hao paragraph-level male oral punctuation
marker
-hi"ga 'little, small' suffix
hna"n only, just
hni"khé 'you' sitting continuative aspect
marker
howé 'yes' for males
ka and, so
kha 's/he' resting object
khe 'the' inanimate lying object
na and? (in past?)
ohá when
ska"n perhaps, apparently
skída"n notwithstanding
-ta"n 'big, great' suffix
wí- 'I, me, my' prefix
wié I, myself, 'I' emphatic pronoun
wishké, wishkí I also, me also
wíta my, mine
-xcí 'real, very' intensifier suffix
ya"khá 'the' plural sitting object
ye this, these
ye clause-level female oral punctuation
marker

yi- 'you, your' prefix
yíe you, yourself, 'you' emphatic pronoun
yi"khé 'the' singular sitting object
zaani, zaani"n all, everyone
-zha"xcia"n dear, darling; nickname suffix
zhi"n although

MISCELLANEOUS—Manner

ayóhá thus, in this way?
chéyi"n therefore?
égo like, as
gayóha in that way; thus
há"nida"n [verb form] ni almost, on
accident
idábe together, also
ígíha always, unstopping
má"da + [verb form] ± [imperative]
not, lest, 'don't'
má"xca"n once
owákha"n next
oxléxcí very soon
oyóha as soon as?
oyóya following
oyóyaha immediately, afterward
pahá"le first, formerly
shi again
shié this again, and again
shke, shki also
shkéda"n about
yá"ye each, apiece
yéye suddenly?

MISCELLANEOUS—Quantity

álino"bà, ali"no"ba twelve
dóba, dó(w)a, some
dóba, tóba four
éyo"ba both
gagá"hna", gágohná", gagóhna"n
that is enough
gagó thus, enough
gakhóhahna"n that is enough, that is all
gáya"ska that size
hána"n how many, how much
hébe little bit
hu many
huwaáli very many
jóba some, few, a little
kiadoba eight
lébla"n ten
lébla"-hu hundred
lébla"-no"bá twenty
lébla"-no"báxcí just twenty
lébla"-yábli"n thirty
mi"n a, an, one
mi"ncí one, just one
no"bá two
nó"ko"mi both
péyo"ba seven
sáta"n five
shápe six
waáli very, much
wé- ordinal number prefix

wédoba, wétoba fourth
yábli"n three
zhá"koge wooden chest; thousand

MISCELLANEOUS—Time

áha after
gagóda"n at last
gagóje, gagóji then
gagójida"n just now
gashékha"n only so long
gashó"ngaye all the time
gasída during tomorrow
gasíxcí, gasí"xcí in the morning
gayóje, gayóji at that time
gayójeda"n, gayójida"n after that, and
at that time
goyóje then
hakhá"da"n when (in future)
há"n"n night, at night
iyóya awhile, soon after
sho"n by and by
shó"sho"we always, ever
yegóji at present

APPENDIX VI: *Additional Information*

Readers who would like to know more about the Kanza language, particularly its vocabulary and grammar, may refer to our software package *Wajipha'yi'* **Kaw Nation Kanza Language Learning Application**. The free software is a complete semester's worth of language lessons supplemented by a video game to help reinforce Kanza vocabulary. It is available for download at:

<http://www.kawnation.com/WebKanza/LangPages/langworks.html>.

If the supplemental CD for this book has been lost or damaged, you may request another copy. Contact us at:

Kaw Nation Language Department
Kaw Nation
P.O. Drawer 50
Kaw City, OK 74641
(580) 269-1199
language@kawnation.com
www.kawnation.com/langhome.html

Those who have progressed through this book and are still hungry for more texts will enjoy reading the complete text archive. The physical archive is located at the tribal offices in Kaw City, Oklahoma. An electronic version is available at:

<http://www.kawnation.com/WebKanza/LangPages/langworks.html>.

Scroll down to "Cultural Context" and click on "Combined Kanza Texts (2009).

A host of additional language resources are available for download from the "WebKanza" site, or may be sent to you by mail for free by contacting the Language Department. Information about the Kaw Nation, its people, government, facilities and enterprises may be found at the tribal website: www.kawnation.com.