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OR

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DAKOTA TAWAXITKU KIN.

Rev. E. D. Neill, of St. Paul, will receive subscriptions and payments for the *Dakota Friend*.

[a] Tuwedan Rtanipi on Ixteece kte Xni.

Tuwe wicoran onspe icieive, ca eeen akiya, qa eoonkapin xni eea, he tipi waxte oli, qa, warpanica xni eee; tuka tuwe oran sda-ta, qa wicoran eoon kapin, qa rtanipi ixteece eea, takudan on tanyan un xni, qa onxike, ca timanta un eee keyapi.

Tuwe markicanyampi eceden eoon, qa takudan wicoran tokoca onspe xni exta, taku ota okihi. Ecin ecedan akiro nakax, ocm okiksape ca oran kin eciya tanhan, wicaxta kin opeya, can wan hnska heeen ipagoya un eee. Maga kin ix ota yuhe, ca wanuyampi ota yuhe, ca yutapi kin ix ota ton; qa tokan kin, okinirin taku icakajapi kex, iye wicakije xni un eee keyapi.

Cankajipapi kin, ix eya iyeecea. Icin, tuwe rinca owasin tipi waxte cin, nakax, tuwe cankajipa wayupike, ca minihenea eea, he nina tipi karkiyapi, qa heeen oran kin eciya tanhan wokamha ota wanhdaka eee.

Eya, wicoran waxte kin, hena owasin hecetu, qa taku iyokihii; tuka markicanyampi kin he iyotan. Ecin, maka, qa anpetu-wi, qa magaju, hena owasin en wawokiyapi eee.

Hena heecea exta, wicaxta apa, wicoran eoon wacimpi xni; qa tuwe rtani han wan-yakapi eea, iyaxapi, qa yawinorincapi, qa ixtenye wacimpi. Decen eex ecimpi kta tuku, (ksapa pi unkanx.) "De rtanipi, qa taku iyakieuya icaryapi, qa iyaye keyapi kin, he ex, on xkanxan waun kin," ecimpi kta tuka. Tuwe ecin, minihenea wicoran waxte eoon eea, he wicomi kage sa ececa. Token ira pica xni, qa ixteece pica xni. On wicami wanx tox.

Wicaxta nom owicayakapi, unkan decen oyakapi.

Uman markicanye cin heca, qa uman kin ix, takudan wicoran eoon xni.

Taku wakan eoonpidan, qa irabi te cin, ecedan eoon keyapi.

Unkan, markicanye eiqon, he uman kin, heciya nace. "Miye ohini rtawani, qa nina taku eeamon waun, qa hayake xixxica eee komdake, ca maka iyamapemii decen waun kin, eear iyntanhan iyewakiya. Tuka niye qe, wicoran takudan eeamon xni, token wicaxta kin irapi kte, ca taku wakan eoonpidan ecedan eeamon. He taku yutapi yakage xni, qa taku koyakapi yakage xni, tuka, wamiyakapi eea, Hunhuhhe! pidapi, qa hetanhan mazaska eea eeer nicupi, qa on tanyan yaun," eya npee.

Unkan, uman qon hehan heya. Ho, koda, iyae cin, hecetu eeen eha. Onxicedake do. Ohiniyan rtayanipi kin on iyotanhan iyeyakiya. Miye qe, minape towarinda, qa wicoran eeamon xni exta, hetanhan token onmaxike caeex. Taku wakan eoonpidan eeamon kin, he taku owasin iyokihii. Ohiniyan im-nahan woyute karnir wate, ca wokoyake karnir komdake, ca wicaxta ihdawapi tipi kin en, ticatkuta manka eee, eya keyapi.

Iho hena hecetu, unkan, ocm makoce kin he en, wicakiran rinca. Unkan, markicanye cin, he minihenea naka, owancaya akiran-pi rinca, tuka iye taku yutapi iyakieuya ton, qa en sanina opeton ahi eee keyapi. Unkan, taku wakan eoonpidan kin on waranran icida qon, hehan hinankaha, onxike rinca keyapi.

Taku ota okihi, peta iyoknake, ca xina apardat, hipaxkudan ko, i kin eciya tanhan hiyuya, isan ko on caicipa seca kex ihuhhan okizi; heekeen xkan kex, tuwedan, hehan en etouwe xni. Wanna tamahaea, hayake ko xice eehan, hecin hihda keyapi "Hehehe! ehanqon decen waxkan, qa on waranran micida eee e qon, decen takudan iyokihii xni extanhan indukean xni. Markicanye cin, he iwara, qa onxike wadake eiqon, iye ehanqon, tanyan un, qa miye e onmaxike. Taku wakan eoonpidan ota owakihii qeyax, hetanhan imapi xni, qa maceze xni. Ihom eea, detanhan wicoran wanji onspe micieive, ca rtanipi eee eeamon ko," ecin hihda keyapi.

Iho tuwe waeon kapin, qa irata/a un eea, he ocm teriya waakipe kte. Tuka tuwe oran minihenea, qa wicoran waxte eoon kapin xni eea, tokan onxikapi kex, iye cerpi kin sinze, ca coza, xa wopida iyeciya.

[a] Work.

He who learns to work, accustoms himself to it, and holds out, will dwell in a good house and will not be poor; while he who conducts himself shiftlessly, refuses to work,

and is ashamed of work, it is said, will be poor and destitute, and a beggar.

He who cultivates the earth, though he may not know how to perform any other kind of labor, can acquire much. For, because by his constant application he becomes expert, the result of his own labor renders him conspicuous among men like a tall tree in the forest. He comes in possession of land, cattle, and stores of provisions, so that when others suffer from want he lacks nothing.

It is the same also with the carpenter, for every one wishes to live in a good house. Therefore an industrious expert carpenter always finds employ, and thus by means of his labor he is able to acquire much. Indeed this is true of all kinds of wholesome labor, but the cultivation of the earth stands first in importance because the earth, sun and rain all lend their aid. Notwithstanding these truths there are men who will not labor, but when they see others at work endeavor to mortify them by calling them women and deriding them. They ought rather to consider, (and would if they were wise) that they themselves subsist on the surplus products of the laborers earnings.

He who is industrious to labor, as it were creates life. Honest labor cannot be derided, nor spoken against.

The following is a short story of two men, one a farmer and the other a man of pleasure, who was expert at tricks of loggerdom:

The farmer said to the other—I am always hard at work, coarsely clad, and covered with dirt, and I feel that my lot is a hard one. You, on the contrary, have nothing to do but make men laugh by your slight-of-hand tricks. You neither produce food nor clothing by it, yet you excite mirth in those who witness your performances, and they give you money so that you are in want of nothing.

The man of tricks replied, "Yes, my friend, what you say is true. You are always hard at work, and I pity you. As for me, I think too much of my hands to set them at work, and still I am far enough from being poor. By my surprising tricks, I can obtain anything. I always feed on choice food, wear choice clothes, and sit in the highest seats of great men's houses.

After a time, it is said, that an unexpected famine prevailed throughout all that country; but while all around were suffering, the farmer who had been industrious, had supplies in abundance, and men from all quarters came to him to buy food. The slight-

[CONCLUSION ON FOURTH PAGE.]