

Dr. J. Dewey

Dakota Tawaxitku Kin,

THE DAKOTA FRIEND.

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THE DAKOTA TAWAXITKU KIN.

Dakota Tawaxitku Kin Kicagapi.

[a] Isantanka qa Dakota.
"Isantanka xicaya cante unkiyuzapi,"
... tuka he he hecetu
... wicakiyuxepi xni. Wanakaja
... kin en abiyotanke, ca ehan
... Dakota cante wicakiyapi.
... wiyopekiyapi xni itokam Dakota do-
... eca, Isantanka wowicauqi ece.—
... tuwe wote kta hda Conkaxke kin en i
... hdicu ece. Hehan iyohakam, makoce
... wicakidapi, tuka iyuw in codan wica-
... Iyuw in codan icupi okihipi, qa
... wicakiyuzapi unkanx, heconpi
... tuka hecen cante yuzapi xni. Ito
... qa tanyan wicakicicajujupi. Na-
... opetonpi, tuka ehantanh an ohi-
... Dakota tawapi se, eceken owihni-
... Wicakiyuxepi unkanx, he iyowica-
... xni, qa watpa sanina ece un wica-
... tuka. "Itokar makoce wiyopekiye
... hena Isantanka wicahnayanpi, qa ekta
... wicakiyapi qun, owasin iyecetu
... eyapi. Tuka hecetu xni. Wowapi
... yutan wicakiyapi qun, he token en
... kin, owasin iyecetu wicakiciciyapi kta.
... dehan, "Isantanka makoce owasin
... qa tinta ekta xicaya iyaye unyanpi
... Dakota eyapi ece. Tuka he nakun
... xni. Makoce wicakidapi kta, tu-
... wicakidapi kte xni. Qa nakun
... wicahnakapi exta, makoce xice ca
... wicahnakapi kte xni.
... Tuktan maka waxte, qa nuni can ko yuke
... en yanke wicakiyapi kta.
... nakun Dakota heyapi ece. Isantanka
... unpi cinpi, qa he on etanh an tokan
... unyanpi kta." Tuka he nakun wica-
... Dakota nipi cinpi, qa he on icu-
... wiyaya wicahnakapi cinpi. Ikcawica-
... Waxicun om icicahiya unpi okihipi xni.
... hecen econpi tuka Ikcawica-
... kin kohannan awihnunipi ece. Dako-
... wicahnakapi okunwanjidan wuju-
... qa Waxicun oranpi kin awicak-

han onspe iciciyapi unkanx, Isantanka om
icicahiya unpi kta, okihipi kta tuka. Tuk-
ten maka waxte kinhan, he hdarnigapi, qa
maga tanktanka nakiakapi, qa hecen, tin-
sayar hduha yankapi exta, tuwedan taku eye
kte xni tuka. Heceñ econpi unkanx, Isan-
tanka waxte dakapi qa nakun Tunkanxidan
yanpi kin he nina owicakiye ca wuju-
pi, qa ticagapi iyokih i kin owasin wicagu kta tuka.
Tuka tohanyan koxka owasin, can depi qa
mar qapi kin hena wowixtoce dakapi, qa
magicamna onspe ko kokipapi, qa wanhink-
pe canpi ko ecedan yuha yakonpi kin he-
hanyan Dakota Isantanka ikiyed an unpi kta
okihipi kte xni. Isantanka Dakota wacin
iyowicakixicapi kte xni, tuka tinsa yukanpi
xni qa makoce owancaya wuju-
pi elna un-
dag yakonpi kinhan, okini ihnuhana rin
taku xica kagapi kta ikopapi, qa ix okini Da-
kota taku terika icicagapi kta he itonwicapa-
pi. Isantanka waxakapi, qa token cinpi
owasin okihipi qeyax, Dakota wicakiyuxepi
cinpi xni, qa om ito cante kiciciyapi cinpi.
W. D.

For the Dakota Friend

[b] The Americans and Dakotas.

The Dakotas often say, "The Americans
are not friendly to us;" but it is not so. The
Americans have never abused them. Long
ago the Americans established themselves at
the mouth of the St. Peter's, and ever since
they have treated the Dakotas with kindness.
Before the Dakotas sold their land they were
often in want of food, and their wants were
supplied by the garrison at Fort Snelling.
Then who ever went hungry to the Fort was
fed.
Afterwards the Americans asked the Da-
kotas for a portion of their land, but they did
not ask them to give it up for nothing. They
could have taken the land from them without
paying for it, and if they had been disposed
to abuse them they would have done so; but
they did not wish to do so. They bought it
and paid well for it. It is long since that
land was sold, yet the Dakotas have been
permitted to hunt upon it as though it were
their own. If the Americans had been un-
friendly to them they would have confined
them to the west side of the river.
It is often said that the Dakotas, who went
to Washington to sell their land, were de-
ceived by the Government, and that none of
the conditions of the treaty then made have
been fulfilled as the President promised they
should be; but this is not so. All the con-
ditions of that treaty have been or will be
fulfilled.

The Dakotas now say that the Americans
wish to rob them of their lands, and drive
them off to the prairie; but this is not true.
They will ask them for their land, but they
will not take it from them without paying for
it; and if they remove them to another place,
they will not put them in a bad country where
there is no wood. They will put them
where there is good land and plenty of wood
and water.

The Dakotas also say that the Americans
wish to have them perish, and for that reason
wish to drive them from their lands; but that
is not true. The Americans wish to have
them live, and for that reason will gather
them together in some place by themselves.
Indians and white men cannot dwell togeth-
er. If they attempt to do so the Indians
soon perish. If the Dakotas would all with
one accord, turn their attention to planting,
and make an earnest effort to adopt the hab-
its of civilized people, they could dwell in
the neighborhood of the Americans. If they
would select good land, fence large fields,
and give up their roving habits, they might
retain sufficient land for their own use, and
no one would complain of it. The white
people would be pleased with it, and the
President would encourage them and furnish
them with such things as would enable them
to plant and build. But so long as the young
men are ashamed to chop wood, or cultivate
the earth—so long as they are afraid of axes
and hoes, and rove about with arrows and
war-clubs, they cannot live in the vicinity of
white men. The Americans bear no ill will
to the Dakotas, but if they retain their sav-
age customs, and roam about among the
white settlements, they are afraid that evil
will arise out of it, not only to the whites but
to the Indian.

Though the Americans are strong and
can do as they please, they do not wish to
oppress the Dakotas—they prefer to be on
friendly terms with them. S. W. P.

Dakota Tawaxitku Kin Kicagapi.

[c] Waxicun Tokaheya Dakota Wanyakapi Oyakapi.

Waxicun tokaheya Dakota wanwicayakapi kin,
Luwi Hennenpin eciyapi waji ee. He Xina sapa ta-
kuwicayapi, Si codan ewleskiyapi kin ix haca keya.
He wuwapi wan kag cin, etuh an, ito Dakota iqi
li en, wicaw waji owakage kta. He icimanisa, qa
decan wowapi kaga.
"Olinniyan makoce tokeca waunlal e ca Ikcawica-
xni, token on Wakantanka yuonihapi, qa cekiya-
pi; qa Jesus Waxitanka Cinhitku eciyatanh an na-
gi yapi kinhan, tanyan nag i yapi kte cin, he iwahok on
wicawakiya waga ni. Heon Waxicun rinea tamako-
cepi kin he erpewa kiye ca Kana la makoce kin en wa-