

Takota ma koo
march 1869

Paul. anagakute maini ~~tan~~
wotui' mi logandakota oya te
miita kiyapi' i Santan ka
oya te dehan anpi tu kin
wowa hda ka ruyapi' kta
i k'ewima latta na ka he len
mi loga xi' le la mi loga wate
ta ka dan adog wapi' mi
tu ka he len i k'ewi latta
mi loga tu wapi' i latta wa
pa. waa on kaan wariyita
mi k'ewi ma mapi 29 Sampa
naplin wa ka he nama he la cha
n i Santan ka mi latta wa ka
i k'ewi latta oya te k'ewi hi pi
he len i k'ewi latta en waa on
Spi kiyapi' on kaan he len ta
ka kapi' kin owa kagrigi
mi ga wariyita mi k'ewi
minatta owa kagrigi k'ewi
mi' ep la on waa on on kaan

2
 Wowa pi' etaha de to kaheya
 owa Kagniga Za ka heva
 to ka heya owa Kagniga on ka
 hehan wowa. Min Mo hana
 owa ki hi on ka he han wowa
 pi' wa ka wa wana. Ki ta na
 mola wa owa ki hi on ka
 wa ka na ka on pi mada epta ha
 I to wa Kige pi' on ka hehan
 I to wa Kige on ka he han
 mi di lu za he len. he K ta
 mi y agay ki la cta e la mui
 Min. he na on mate K ta e.
 wowa pi' wa ka wa na ki pa za
 on ka wa na mate I e na
 e la ta ka wa ka ta ka wa on
 di la ga i go li hi. The i na na
 i la ge lin on Kige pi' on de ki
 ye lin he on wa ar tai on
 te lin he on on wa pi K ta
 on ka ki za on ka
 he len to ken e la mon ga
 wani K ta he i ho to ken

3
 e la mon Min De r ta ya
 tu ga. ha na na he na wa na
 K ta on wa le Kige e pa
 ga he han wa ka ta ka a te wopi
 da la ka e la mi lu ga he ka ya
 pi' ma ka ga ga i K le wi cap ta
 e K ta on wa ka ta na ka mi lo ri
 ta ken Kige hole on y pi' ga
 he len na na i K le wi cap ta on a te
 wa ta i wa te i la ge K ta on ka
 wopi da ta ka on Kige hole pi' ga
 mi cap ta wa na na ka ta na ka wa a lin
 pi' ga he han mi cap ta wa na mi lu
 ga ka pi Min he len wa mi li za
 K ta pi' ga he len wa Kige pi'
 Da K ta mi ho lu ze lin he ~~he~~
 a ya na wa pi' ga wa pi' lu
 i ge len ya on ga pa ya a he lu
 K ta ga wa pi' lu mi ho lu ze
 K ta wa Kige pi' on ka he
 wa te e i mi li za K ta pi'
 e pa on ka he len e la mon
 ta ka wa la ke mi ta K ta

4
 Kitanawilota wi k'e
~~manawa~~ manawa topa on
 wati' en m'heliga ga pa
 on ka helu k'api' ga wa
 Ca k'e opate on kili'la
 gapi' ga en imata' Can
 go en wi' l'at' ta ya ta pi' wati'
 en m'elo tan ka e li'ng'api'
 en i'tan' tan on ya k'api'
 on ka 1856 en m'elo tan
 Ka i'p' he len wate' da ka
 Da Koto owasir' de len ya
 on pi' kin ha wate' K'tu
 eya on ka he wate' ga
 wate' wate' ke on kan
 wawizet' wawiz' on kan
 i'k'pash' ta wati' en o'ta
 wi' la k'te on kan he len
 manawa imas' antan ka m'i'
 li'da on kan i' l'ante
 wati' la he len i' l'antun
 Ka m'i' l'at' ta ya ta pi' p'etii
 hi'da i'tan' Can on ya k'api'

5
 kin he len Da Koto
 wi' la k'i' lo ga opate owasir'
 en hi'p' on kan i' l'antun
 m'iwila waya ka i' k'p'o
 o'ta m'i' l'ayn' he len he
 a kin wi' la pi' on kan he
 i' l'ante m'api' la on m'ige
 awa k'te K'ta epa ga he
 len m'api' m'i' k'e m'ua
 m'upa 26 he haya awa k'te
 la m'ati' kin en i' l'antun
 ka waya k'awing' a awa heli'
 ga m'ati' kin en hang'et'
 m'api' da m'it'lin' m'ga a'te
 m'iwizet' ka dan e K'ta awa i'
 ga m'i' l'at' ta ya ta pi' m'iwizet'
 i' ka dan en i'tan' la waga
 on kan he len wadim'it' a'te
 la m'i' loga ta ka ya k'aga
 m'adim'it' a'te kin on m'i'
 loga wate' tan ka ohiga
 ya e lena k'iga ga he len
 tu k'api' dan mo hana wawiz'

6

~~gungia~~ we lage Keta
 Co the len wakte da Keta
 on Kan he han wa Kantan
 Ka wopida ena Kiga he
 ate wa Kantan Ka ringe
 ni Towa on si da y a helu
 Tai ga mi Logan wakte on
 pida may ay e mi Logan
 wakte o Ki hi anay ay e he
 len ey a wopida ena Kiga
 ga he han a Ke wawigetu
 wawji he han on Kan wape
 tuwada topa 4 ga Si si tu
 wana topa 4 hena tu Kasi
 dan mi la Ki lo on Kan
 wawji miye on Kan
 tu Kasi dan tu Kiri en
 on Kasi pi on Kan mi wo
 upi on on Kan ti Kiri
 en on Kasi pi ga wape
 onyuzapi on Kan he
 len ena Kiga Paul
 maga Kiri temani mi laje

7

Kiri mela wakte Co mi ta ma
 Ko e Keta ya Kiri Kiri
 ha mi ta ya te Kiri i Sa
 Tan Ka mi Logan e ledan
 e len wi ladi wo ena Kiga
 he len wa hoti ge han mi ta
 oyate tu Ka si dan oie on
 wa ho Ku mi la wa Kiga
 he len maga Tan Kiri
 ya on Kasi he len tatta
 wa Kan on si on clapi
 epla ga he len mi ta ma
 Ko e en Kiri wa Kan
 non 2 on Kasi on Kan
 wape tuwa Si si tuwana
 mi latta ya ta pi Kiri wo
 hola Kasi Keta Co miye
 i Sa tan Ka mi latta ya ta
 pi Kiri wo hola mi Kiga
 pi e Co on Kan he inge
 ate mi Kantan Ka wo Kiri
 apu maga Keta i lewa Kiga
 he len ate wo Kiri apu maga

8
 iwa hda K lau ou Kan
 ihu hana g i n g t a
 wai hda K i l u h a m d e
 w a h t u w a m a t i l u w i l u
 h i g a p i m a w a g u
 ou Kan ou m a h u w i t a
 m i t a K o d a m a t i l u w a
 K a n m i t a w a h e a n a
 m a t i t a n g a h e l e n m i
 l a K l a p i p u i e h a w a i
 g a h e l e n m i m i l a w a h e
 g e h a n y s t e m p e t u K o
 a w a l e l a m d a K a g a
 K o p h a m i t a n a K i e
 t o n a n a t u K a o u m i l o
 g a n t a n t e a e l a m e
 g a m i l a t a m a K a n
 m i t a n a o w a f i e
 m i m i l a w a K i g e o u K a
 h e l e n t a K u w a K a n
 o u t i m a d a m a h d e K a
 o u K a n h e l e n w a h i d a
 a p a a t e w a h a t a k a m i
 t o n o n t i d a m i g e m y a
 h o l u t a i g a h e l e n

9
 a m i t a K o d a m i m i l a w a K i g e
 h e n o u K a 1862 h e h a n
 D a k o t a a g a t e l e e d a n
 o u K a n m i l o g a n m a t i t o k a
 e d a n m a n d a K e p u i o u K a n
 a t e m a K a t a K a o i e K i n
 a w e K l a p i p u i g a i g
 o t a n m i l o t a n e l i n t a n
 K o h i g a h d e m a g a e p l a
 g a D a K o t a t i g i i g a g a
 w a n o u K a n i S a n t a n
 K a m i m i l a g a h o K a p i
 g o p a K o o t a w a g a K
 a o u p i o u K a n K e n a
 a n l a n t e m a t i l a g a
 m a m a g a g a n K a i g e m a l e
 l a g a t o K e n m a g a n g a
 m a g a K a K i n t o n a m i p i
 K t a a w a l i n m a K u o u
 K a n h e h a n t u m e
 m a o u p i d a g a m a t a K e
 l i n h e o u a K i g e l a h e
 l e n m i h o K i n o u w o w a

ta ke magu gu he han
 De koto owa sin omui
 liye atti lita tipi en
 swai gu he len ewi la w
 skiza atti lita woy a hola
 Kapi kin ito iyo wisu
 arya kizapi kin hata
 Ki swapi el li liza pi
 Kta e ka or kar iyo
 wis makizapi he len
 mawapi gu oyate kin
 de ta kin iwo hola kapi
 Kta la e pa e le e tu ka
 man a hena ke la tu ka
 woye mi ta we liu wui
 jin el li liza pi Kte do
 woy a ka i Santan ka
 minuri la owa sin magu
 po i Santan ka mi la
 me lu Kte do ga dako
 ta kin miu lo ta pi
 he len woy a ka kin
 dena magu gu ta Kta

ga om i Santan ka
 Kta am enuella Kte
 ga Ki lizapi ya liu pi
 kin atti lita gungu
 or wada kapi kin ha
 he e Ki gapi ga wi
 minuri la De ho kizapi
 or ki kapi kin wi
 la Ki gapi kin po ga
 it agustan po i San
 tan ka oyate kin
 ta ka do ga iyo ma
 ga lu lenda magu ka
 woyate otogun he do
 agustan po ga woy a
 ka kin man owa di
 pahipi ga magu po
 tume i Santan ka Ki
 ge liu he to hini wade
 eapi ga to hini anpetu
 e won owa pi tipu
 ga ohini nafi la atti an
 or do-on kar wi lita

Kin tume li li eyi lii ha
 mi Kte pi ga ya Kte pi Kte
 ehapi Kin he agastapi ga
 tume ta Kte wapi eyi
 lii ha anagoptan. Ho
 an Kan ~~he~~ Kega 8 Ka
 lii ha lii Kte

Madam! Munnapi li li ga
 pi. Kin he he lii eya
 napi ga To Kte on ta
 pi. Kte he lii ha nagi
 lii ha nagi Kte Kte
 on on ta pi. Kte lii
 eya on Kan he lii he lii
 mi lo ta ho eya nagi ga
 he lii eta ha ~~ta~~ mi tu
 Kte ma hola ga he ha
 Kte mi lii lii lo
 ga mi lii lii opawige
 nupa Sanka inge lii
 mi lii lo ga Kte wa
 ya Ka Kin mi lii wa Ki

da ga he ha iapi ota
 epa i San ta Ka Kiga
 pi ga Sa Kelag iin
 Kin e lii Kte Kte
 Kte Kte Kte. Kin he
 on he lii epa i San ta Ka
 ya Kiga pi ga Sa Kelag iin
 Suta ga ta Kte Kte
 Kte Kte Kte. Kin he mi
 lii Kte pi. mi lii lo
 si lii Kte Kte. Kin lii
 adu Kte pi. Kte lii
 ha i lii eya Sa Kelag iin
 Kin he mi lii lii ga ta
 mi mi lii Kte ga wa
 nagi mi Kin ha Kte
 lii Kte Kte iin Kte
 Kin lii nagi po ga wa
 ya Ka Kin dena nagi
 po epa on Kan mi lii
 a Ki lii itan la Kin
 adu Kte he lii lii

14 Kiyu

mayu ka kin alkita
kin milupi' kti pri' ke
yapi do ga mola wa katu
wan mei la na kat wangi
do epta mi kin hu wati
en epta ito he ya magy
kan gu ta kti do he le
u ro la ya ke ena kiyu
or kan hekan a ke wita
a tu wan me kiyu to i
Ciy e e Ciyapi' kin he le
ena kiyu or fig an pri'
a tu or tapi' kti ga
mayu ka kin he na can
kin ohna tapi' epta epta
ha to ke la i linana ma
ya ka kin do la zi da te
kti pri' ena kiyu ~~can~~
ca he le ena magy pi ga ki
holapi' ga alkita do
wan holapi' odowa de e
matka ehna hilen me
alkita hilen me ~~ga~~

15

matka ehna wanagi nawa
waon ega odowa ~~can~~
Miyayapi' or kan
he fi le wota ga he le
Kofka torana mitawa
ga ota pri' epta magy kan
i le po oyate kin do
wi log an fi' la e lapi'
kin do kin wa ka kti
e kti le ena la wa ki
ya ga magy kan i lapi'
ga tora da kti la i la
kan kan kan mei la kipi
ga kan pahmizaya ko
mei la kipi kin ~~can~~
owa sin wa pa hi ga
da kti la la mei la me
en ga hekan si di tu wa
na mita kiyu me mei la
matka or kan si di tu
wa or ga mola wa katu
wan oyate owa sin or
mei la me lo ga ya ka saru

mde wo Katinu oza Kapi
 ga Sidi tuwa ipya Kasa
 niga Kapi ga he han co
 Kaya iwaruapi on Kar
 ma Kapi Kta eya pi tuka
 iyo ta mi lo ta en he
 len mate Kta ma lin ga
 de len epa Sidi tuwa de
 oyale kin mde wo ko tuwa
 iSan tan ka Kigapi ga
 den ito heya nafi la on
 mdo tu ko ta ku he lu
 pi kin mi lamu ga tu ka
 Solon weye pi do ga de
 ta ku eni laka Kiga
 tu ka namuapi pi tu ka
 ake epe Kta enu agapi
 Kte do mde wa ka tuwa
 ta ku on wati lu ya
 Kigapi hmo iSan ta
 ka kin mazas ka
 woyate heya ke magizu
 bdi Cughi Candi iSan

maza Kar taku on
 awastin on tanyan
 onyo Kapi ga ate onyo
 pi nje len i lay onyo pi
 qun taku onyo Kigapi
 hmo hmo iSan tan ka
 ya Kige lin onyo uke
 sta Kapi ga toker on
 wati mde ka Kte he
 he len iSan tan ka ete
 ita ito heya ma hole Kte
 ga lin kinha ma Kte Kte
 ga lin pi kin ha wani
 Kte he len tona ma ti lu
 Kigapi ga lin pi kin
 ha en vana po wana mi
 lasta opawige mde he
 do he len iSan tan ka ete
 ta on holapi Kte do ga
 woyak kin he na wana
 mi luppo ga mma tona
 wati lu Kigapi ga lin pi
 hui ~~on~~ kin owastin mi
 taya anpetu kin de en

18

Tipi Mta e Tonang. lin
 Kishan en man. wo epe. la
 anpehkin he i le on ha e
 meatin an Han mellewatto
 tuman ma Kiga tuma
 moki le wanga ka wamdu
 Ma di S tina y u ha estu
 Ti go hehan wi capta tou
 idmitan ka takungapi
 legi dapi kin dena capipi
 Kin ee hotuhowate
 anawag man tuminite
 dena wopetuma go hehan
 sihi tuma oyate ~~stah~~
 etahan dena o s mi capta kin
 waptipi wanga ka ho kpi dar
 man guchapi tu ka lin ca
 inge len y a kapi wamduhu
 tan ka heyo kidna he epi
 on Han maminiditatan ka
 wanga Han kin heyo keri
 ca on Han maminiditatan ka
 wigopage ca heyo ke iyo panga

19

on Han wanga ka kin hena
 on tanga heyo ke wapte
 on Kiga on Han mi capita
 kin de tanga e le epha
 on Han wapte wad ka
 hehan wanga katin owadi
 mita y a kapi ga magapi
 ga man wopetu had ka
 gunga on tu ka wanga
 man Han en owapi dan
 maki la oyate la koto
 wapi capita tu ka wopetu
 had ka man Kiga dan
 on tu ka mungu ho s ka
 pawa karinge wanga on Han
 wopetu had ka man wati ilo
 had a kibi ga s karna
 ga inge len mape magapi ga
 to a kilita itan capipi
 owadi mape mi camole
 ga hehan he len epa ate
 liza inge len inu laga go to ka
 mita man on i lag magapi ga

20

ate liya nige leu nape liya
ga ga nape. Kin nati le
niga nape Kin nati le
on nape liya ge mi le nape
Kin le to Kiza tan han
owa Kagniga he nige
iSantar. Ku oya te
owa Sin ate liya api
nige ma le la ga he liya ta
ha mi le Kela pe owa K
gniga mi logan. Kin le nati
on Kage lin. le pinada ga
ta Ki ma Kan i to Kan
pinada on Kan he le
nati le ematige ga he ta
han naye he Kta Kemaki
ye ga he le nati le la om
tan yan naye ga he ta han
niga ta iSantar. Ku he ma
la le lin. naye ga nati po
Kpida owa sin on nati

21

wa ho Kimer Ed. wa Kinga
 ga hehan ake xepi reipa
 leta han it Ki lita i tan la
 ahio tan Wa ga tu Kasi dan
 tan ootai tuta helu ota
 i on Han it K le wi la tu
 owa sin. Tona waste linpi
 Kimer reipa ~~reipa~~ en
 Kipi' ga nipi' M'ta ya
 on Han Da Koin ozate
 Kupo Kupo tu Kasi
 da wa on si da ga tu ne
 to Kuran oki hi sin. ~~Da~~
 Kimer he on si da e le
 ya wi lu Ki' lo pi' on Han
 wana wi la tu ~~Da~~ i Santa
 Ka ta Kinga te gi da Kim
 owa sin holi pi' ga tu ozate
 on waste linpi ga dena wi
 la tu i tan lan pi' Da Koin
 e le pi' wa sin Kinge
~~Wannake~~ ga wa wi liy wa
 3 wannakip i tan Ka

22

4. ipa Kiya Kuma la Kaga
 6joja iho dena. Tolla hoya
 i Santanka nape. yuzapi
 ga taji' lea m'pi' Kta lin
 ga hehan. ovasin on
 wona hda ke la he cer
 emi la wa Kiya to ke la
 e e nafi' la ya oupi' he m
 de wa he tawa. hotan ke
 i Santanka Kigapi
 Kira he igoviwapi' he
 tutka to he Koya Kipa
 pi'ga nafi' la ya oupi' ga
 Moha ya Kipi' pi' he to
 Kouni' i Santanka o hite
 ka e. Sdoozapi' he cer
 ou na ou ji' la pi' ga tutka
 tutkati' dan wana wani' K
 Mtu ega ou na hda eyapi
 ga he cer a Ki' lita itaula
 Kipi' etka ou wai' ga
 wana ou woda he la
 a Ki' lita ita la he cer

23

emi la Kiya Tutkati' dan
 i K ce emi tatta tona Kiya
 lin he Kinele cer
 Mi lo nati' o Ki' lize
 Tutkati' dan wani' la lin
 ga ou e tahaan i K ce emi
 Mtu Mi lo nati' ga wana
 o Ki' lize e la m'pi' Kta
 he ega ou Kama ovasin
 ho eyapi' ou Kana lattota
 wunditau ka nafi' ga
 he cer ega nafa Kana
 Caroli nafa adu i San
 he na i Santanka Kaga
 Ki' e mduha he na ou wai'
 mduha ou i Santanka w
 Ki' e lin ha ete wa Ki' e
 lin inge le lo he ou he bi
 le woda. Ka i Santanka
 e eceda ou wai' ga tatta
 Kaga wai' pi' ou wa Ki' e
 na lin he i' ga tatta walle
 e ceda wa lin ga de wa he

nape ligasga or Kar.
 mwa' Kta taku wa Kar
 me Ksaga or Kar wapte
 mwa' Kto or Kar itan can
 mwa' Si' harsu' if he can
 sya tangas sha le M'chaa
 mwa' Kati mi' lapi. Kiri
 mwa' Kta le sya tte
 tawwa mwa' dila' ligasga Ja
 Kta ate tume mi' latta
 gutapi. Kiri taku si' la
 a Kite Kta hi mi' latta
 mwa' tapi na Kar taku di
 la mwa' Kite Kta watin
 mwa' ga ta Kar wapte e le
 e da mwa' Kite Kto he han
 mwa' itan can Kar tangas
 sha le mwa' Kati if ta Kar mwa
 ite e le dan a Kite le dena
 mi' loie Kiri yoka Kar a Ke
 mwa. mwa' ga tu i Kige dan

a Ke du Kta mi' latta
 lapi mwa' holi
 mwa' dila' ta taya te or
 holi or Kar dena itan can Pa Kto
 ta taku mwa' holi or Kar
 a Kite itan can mwa' sin
 tume ga mi' logan mi' latta
 or Kar Pa Kto ta e le e mwa
 mwa' Kto tume o' p' du ga tu
 me guga or mwa' Kapi' la
 Kte pi' e le e he dena
 Ke la guga hi mi' la Kte
 pi' 13 a Kigammi' ga mi' logan
 mwa' sin mwa' lapi' ga o' g' te
 mwa' i' holo' ga pi' Kta mwa
 lapi' or Kar he latta hinari
 a Kite itan can mwa' hapi'
 ga mwa' pi' o' to Kar awam
 da Ka or Kar mwa' pi' mwa
 mwa' pi' ito Kaga o' g' api'
 Kte mwa' Kigapi' ga ga lita
 ha de Kte ga i' g' lita mi' Kte
 ha de Kte mi' Pa Kto ta

26 i tan la pi' Kir wapi
dan ye Kti pi' on etaka
mi' mole sui' tu kapi'dan
mi' lapa ita tan mi' la Ki' lo
e le egi to ke la e natka
pa i ta tan mi' la ko pi'
mo ga mi' lapa watti
wapi' da Ki' lo sui' kmo
epla or kan tu kapi'
da e Kti i pi' wana helix
or kan he len nawaga
repa en da kota or mi'
la Ki' lu pi' eya pi' nawaga
or kan tu kapi'dan
ma Koe Kir he or kapi'
Kti eya pi' Kir he pi' wada
he en da kota en tu kapi'da
ta oyata he or la pi' Kti
or wouapi' wattan arina
or Koyakapi' ma Koe
len mi' lapa o to i go hi'
wouapi' wattan on ga kapi'
Kti ga mi' lapa wad sin.

27 tan' en wapi' da
Kti eni' la wada Kiga ga
da ko en mi' logan on kapi'
Kir agusta ayapi' ga
tan' en Ki' len watan
Ki' eya pi' ga o Koda
Ki' ligo watan i' ligo
aya or kan he len pi'
wenda ga i' ligo arina imda
mota i' ligo wada Ta Koda
wada sin mi' ligo pi' ga
he len mi' logan watti or
kapi' Kir he or mi' lapa
watti ga ta kumattan
wa ligo watan pi' ita
can or Kaga pi' Kti
eya pi' ga he len Kaga pi' ita
can wapi' da mo 2 ga
tan' en e len Kir kan
wapi' ta tou 4 i Kti
ga tan' en e len pi' Kir
ha ~~ta~~ wapi' ta wapi'
pi' Kti reya ta i' eya pi'

28

Wta egapi'ga wilapta
 Kin de Kagnigapi
 Simon anawagmani
 dakota oya te Kagnig
 gapi'ga he en wilapta
 ma kaita can ga pejitun
 wilapta man Ki li Dakota
 en wojusha wojuto Mo
 ahipi ~~wa~~ kan dakota
 oyate Kin pi clapi'ga
 Dakota ita Capi
 Kin wapi'rupa lo ka
 mapi napi'ga da Koto
 oyate etu ha wapi
 itan can on Ki cagapi
 ga he ociliza ~~K~~
 Ke do e liya ~~kan~~ kona
 ga ~~ma~~ kan ma ka on
 Kan wilapta man Kan
 hiya niter Kati'wilu

29

sta wapte m'ci'caga
 le he e Ki li'wowa
 Mola Ki Wta Co ena
 on Kan Dakota Kin
 tume Ma hmo e lin
 ya ~~the~~ Kapi on Kan
 tinen Kan ito Kan aia
 pi ga Ki li mo hola Ka
 on Kan Dakota oya
 te Kin de he on Capi
 ga wapi'li man itan
 can dakota en ~~oya~~
 on ga kapi Wtange le
 le pri on Ki do Koto
 wilapta wapi' on ~~ya~~
 Wta egapi' man yan
 ga atte de len egapi'na
 waga to ke ea isantan
 ka oyate Kapi'api
 Kin to ke Ca ~~Polon~~
 on yapi'pri'he Capi
 hmo ga he kan wilapta

30
 Loui it i he. Kta pater
 ha itan Campi Ktha ege
 Cin ~~to~~ to ke ca e Solo
 an ya pi' pi' ~~to~~
 Kto he lu pi' Kto
 Kwo e ya pi' nawogu ga
 Arana pina wi' e ya pi'
 ga ozate Kin ha ke
 pina wi' e ya pi' pi'
 tume ean Kto Kto
 e ledan wi' e ya pi' a Ki
 cita ita ean ha ke me
 wi' e ya pi' me castu wa
 Kto Kin he da Kto
 an pi' me ean ean he ean
 ha ke me ean ean Kto
 Kto da Kto itan
 ean topa pi' Kin he
 he ya pi' or Kto Kto
 Kto ean pi' he ean or Ki
 Kto ean or ya pi' Kto
 e ya pi' or Kto me castu
 wa Kto itan pi' e ga

Dakota mapi Kapi
 wani layaku or i lante
 hi la ankan mit i can
 te mapi la ga wanizatu
 kin de ta ku tegiya
 a kizapi ga ki tugi ni
 duetapi te tu imole
 Mcan ke or Dakota
 muni ligapi en wani
 ga he len waho ku woi
 Lawa Kiza nei latta
 sta wakan waon hi
 da. tu ka nige tanga
 e lani pi tui i ze ta ku
 wa kan gedud matan
 maktat hi hi ga
 waon hi da he i ze len
 nei latta or asisa or
 hi ki ciotapi kin waki
 tu ka tanga e lani pi
 hi he e la ex ta ta ku
 wa kan muna waliraga
 pi eya tu kati ole e ciza

tan ka wi capta wakka
 taku an Kir he le
 Anana do Kotu wi lu
 qu Kir han tangas
 e lu ka kutu ta
 Kotu itan Campi Kir
 do e tangas e lu pi
 kri ho lu tangas
 Solon waya de mita
 Kuyapi i Santa Ka oyo
 te tan ka mita Kodapi
 wanizeta mei K le nna
 majapta Sampa matahol
 oyo ehan de lu wuwahela
 Ma mayagapi do mita
 Noda ayate tan ka oyo
 Owa shu mape liyuga
 pi

Personal Narrative
of
Paul Maza Koolamane
a Loyal Dakota.

Translated
By G. H. Piggli;
for the
Historical Society of Minnesota.

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DAKOTA CONFLICT OF 1862 MANUSCRIPTS COLLECTIONS
MINNESOTA HISTORICAL SOCIETY. ST. PAUL, MINNESOTA 55102

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Narrative of Paul Allazakootemane.

Translated by Rev. S. R. Riggs

~~Narrative.~~

The Declaration of Paul Allazakootemane, of the Dakota People.

I desire that the American people who are my friends, should listen to this my personal narrative. ¹

I was born an Indian, and educated by I did not know to distinguish between the good and the bad. I followed the Dakota's customs alone, and thus I did until I was twenty-nine years old. Then the American sacred-men came among my people and commenced to teach them. But I did not understand, and I thought if I should give my attention to it for two years, I should still not understand it. But when I had learned to read and write, I then

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together, I began to comprehend the writing, from which I perceived what I was to do to make a better man. Then I began to read the sacred writing, but I did not still know that the Great God would have mercy on me.

By and by I came to know this, and then the sacred writing showed me that for all my past evil deeds I must die. Afterwards came the conviction that I was even now dead, but the Great God was merciful and had given His Son only to die for us; and He has died for sin, that through his sufferings we might live. So the question came up, What shall I do to be saved? and morning and night I sought by prayer to know how I could be saved.

After a while the Great God my Father wrought in me great thanksgiving, and made me a member and an officer in his church. Thus the Great God brought to us Wild men the way of life; and now the Gospel has taken root and will grow among the Indians. For this

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Narrative of Paul Hazakootemane.

Translated by Rev. S. R. Riggs

Translation.

The Declaration of Paul Hazakootemane.

I declare that the following is a true and correct translation of the original manuscript.

I was born an Indian, and was named Paul Hazakootemane. I was born in the year of the great famine, when the Dakota people were starving. I was born in the year of the great famine, when the Dakota people were starving. I was born in the year of the great famine, when the Dakota people were starving.

together, I began to understand the writing from which I had been reading. I was then able to read the sacred writing, but I did not still know that the Great God was with me.

Then I began to know that the Great God was with me. I was then able to read the sacred writing, but I did not still know that the Great God was with me. I was then able to read the sacred writing, but I did not still know that the Great God was with me.

After a while the Great God brought me a vision. I saw a man in a white robe, and he told me that I was a member of the Great God. I was then able to read the sacred writing, but I did not still know that the Great God was with me.

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we give great thanks.

Then the sacred men who came to us counseled me and told me to put off my Dakota clothes and be like a white man: to cut off my hair and put on white man's clothes. This I thought was good advice, and I acted in accordance therewith. With a good number of my friends I changed my dress. I made forty of us at one time cut off our hair and put on the white man's dress and formed ourselves into a separate community of which they elected me chief; and our separate band was at once recognized by the Agent Maj. Murphy. This was in 1866. The Agent was well pleased with our onward movement and said, "If all the Dakotas would do so it would be well. It was well. I liked it."

The next year Sunkpadoota, Sarslet, Ponah, killed a great many white people. As I now considered myself a white man, my heart was sad for this thing. At this time Maj. Delandreau was Agent. He called the Dakotas together; and when all the people had come, he asked them to go and rescue

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the women captives who were in the hands of Sunkpadoota. My heart was real bad about it, and I said I would seek them. I went and searched for them, and after twenty days I succeeded in bringing home Miss Abbe Gardner the only remaining captive. We took her down immediately to Saint Paul and delivered her to the Governor. "You are a brave man, and you have done a great deed. You have accomplished a great good work through your bravery," he said to me. He said also that he would write about it to the Great Father, who would like it also.

For this I gave thanks to the Great God. I said, "O God, my Father, thou hast manifested thy mercy, and by this good work, thou hast made me glad, in that thou hast enabled me to do this good thing."

The year following this, some of the Sunkpadoota, as far as the Dakota band was invited to go to see the Great Father. I was one of the delegation. They took us on, and we reached Washington in about a month. We went to the Great Father's house and shook

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hands with him, when he came to me, and
I gave him a letter. I told him that I was
your father, and your people to follow the
white man's word. So when I re-
turned I converted my people according to
the words of my Great Father. The people
were glad for the Great God he was
in us. The white men had sacred houses
(churches) in my country. And when the chief
of the Great God in Dakota told me that
white people, they made me their spokesman.
So I asked my father the Great God to give
me wisdom, and I think he granted it to
me.

Then suddenly came the outbreak of the
Lower Indians (the Mdewakantonians). I
heard they were fighting with the white people.
And I hastened to the mission station at
Hazelwood to keep my sacred men from
being killed. By night and by day I guard
them. My young men were few, but we did
a good work in saving the lives of all
the mission families. In this I thought
the good God had mercy on me, and

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I gave thanks. I said; "Oh God, my
Father, thou has shown to me thy power, in
that thou hast enabled me to save all
my friends."

This was in 1862. Then we were alone
with the Dakotas; and I saw no sign
for good. But I did not forget the word
of the Great God my Father, and I thank
He led me to a strong power.

At I was now time to time in
the Dakota camp. I saw a great many
white women and children captives. On
that account my heart was very sad,
and I became almost sick. I could
not what I could do to save these
captives. And He who is merciful and
strong helped me, and in answer to my
prayer gave me strength. So I went in
to the assembly of all the Dakota braves,
and I said to them; "If you will give
me leave in your council, I will speak
to you of a certain matter. They gave
me leave to speak. Then I stood up and
said; "When this people in times past have

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assembled in council I have been thus
speaking; but that time is past. I want
to speak now to you of what is in
my own heart. Give me all those white
captives. I will deliver them up to their
friends. Your braves are numerous. you
can afford to give those captives to me,
and I will go with them to the white peo-
ple. Then, if you want to fight, when you
see the white soldiers coming to fight,
fight with them, but don't fight with
women or children. Or stop fighting.
The Americans are a great people. They
have much lead, powder, guns and pro-
visions. Stop fighting, and now gather
up all the captives and give them to
me. No one who fights with the white
people ever becomes rich, or remains
two days in one place, but is always
fleeing and starving. You have said
that whoever talks in this way shall
not live. that you will kill him. Stop
talking in that way, as if any one says.

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What is more, listen to me."

Then White Lodge's son who is called
"Glicku the Saviour" arose and said; "If
we are to die, those captives shall die with
us" - and to this they all said yes.

I then returned home and made a great
feast of food, to which I invited over the
two hundred men. When they came together
I again demanded the captives, and made
a long speech. They had said they would
fight the men and make friends
with the British. Is this Saviour; "When
you say you will fight the Americans and
attack your enemies firmly to the British,
you say what is not true. However true
your evil doings, for the British will dis-
like every one who is wicked and disobeys,
even though he be a white man. This is
my thought. Listen to me, and deliver up
to me the captives."

Then Ralthing Runner, one of the chief
braves said to me; "The braves say they will
not give you the captives. The old men
toward are men, and therefore as long as

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one of them lives they will not stop, pointing
their guns at the Americans."

Next to him a man who is called
the Thunder that makes itself blue said to
me; "Although we shall die bravely, and
though the captives die in the way, I don't
want to mention the captives any
more."

When they had said these things they
arose as if defeated, and as they went home
they sang a soldier's song:

"Over the earth I come;
Over the earth I come;
As soldiers I come:
Over the earth I am a ghost."

This is the song they sang. I disliked
it very much; and although my young men
were few, I said to them; "Take your guns;
this people have wrought a great wicked-
ness which I will cut in two." So they
took up their guns. I then gathered all
the horses and wagons that had been taken
from the bad, braver and braver than
to them. Then I called especially upon

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my friends among the Sissetons. After this
I invited the Sissetons and the Mdawakantons
all - and on the one side were Sissetons, and
on the other side Mdawakantons. I took
my stand in the midst. They said they
would kill me; but as I wished to die in
the midst of a great multitude I spoke
thus: "Sissetons, the Mdawakantons have
made war upon the white people, and have now
fled up here. I have asked them why
they did this, but I do not yet understand
it. I have asked them to do me a favor,
but they have refused. Now I will ask
them again in your hearing. Mdawakantons,
why have you made war on the
white people? The Americans have given
us money, food, clothing, ploughs, powder,
tobacco, guns, knives, and all things by
which we might live well; and they have
nourished us even like a father his chil-
dren. Why then have you made war upon
them? You did not tell me you were
going to fight with the white people; and
how then should I approve it? No, I

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will go over to the white people. If they
want it they can take me. If they don't
want to kill me I shall live. So, all of
you who do not want to fight with the
white people, come over to me. I have
now one hundred men. We are going over to
the white people. Deliver up to me the
captives. And as many of you as don't
want to fight with the whites, gather your-
selves together to day and come to me -
all of you who are willing.

Having said these things to them I
removed my tent out to one side, the
same day. Then this Shander, who had the
Spencer one of the captives, came and pitched
his tent by mine. And all who valued the
friendships of the Americans came also -
such as Simon and Lorenzo of the Washpa-
tons. Also two Assiniboin viz; (Mandi-sun
tanka) Great tailed Eagle and (Hagokis'sna)
Hagokis alone. There were both good men,
and each had a captive boy; but they took
care of them as their own children. The captive

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that Great tailed Eagle had was without clothes.
He sold a horse and bought clothes and made
up the captive boy very well. And I thought
he did a good deed.

After this they gathered up the captives
and gave them to me. And now General Lib-
by came with his army. I remained at our
camp near the mouth of the Chippewa,
while a great part of the Dakotas fled. When
the white troops came near I raised a white
flag. General Libby came on and encamped
near me, and so I shook hands with him
and with all the officers. Then I said,
"I have grown up like a child of yours. With
what is yours, you have raised me to grow; and
now I take your hand as a child takes the
hand of his father. My hand is not bad.
With a clean hand I take your hand. I
know whence this blessing cometh. I have
regarded all white people as my friends, and
from this I understand this blessing has come.
This is a good work we do to day. Therefore I
am glad. Yes, before the Great God I am
glad."

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General Sibley said to me; "This is good. Therefore I will take you into my service". Since that I and my children have lived well. And from that time more than ever I have regarded myself as a white man, and I have counseled my boys accordingly.

There was then a Fort built at the Head of the Coteau des Prairies; and the officer in command made known the will of the Great Father. He said that all the Lakotas who wished for good might come to the Head of the Coteau and live. "Come, come", he said to the Lakotas, "the Great Father is merciful, and will have mercy on any man who is needy". Thus he said giving them the invitation. Then all the men who wished for the friendship of the white people came in, and with them people desire good. There are the chief men: Nasaukige, Wamukige, Nasaukige, Wamukige, Wamukige, Wamukige, Wamukige, Wamukige, Wamukige, Wamukige. These first shook hands with the white people, and desired that they and their children might live.

I talked with these men, and said to them; "Why did you flee? You were not implicated in the war of the Lower Sioux with the white people. What did you fear, that you fled and did not come back for a long time?" They said; "Indeed we knew that the Americans were furious, and therefore we fled. But now our Great Father says we may live, and therefore we have come back".

I went with them to see the commanding officer of the Fort, with whom they had a talk. He said to them, "The Great Father has commanded me to invite all the Indians to come back who do not want to fight. The Great Father wishes to have no more fighting; therefore he has commanded me to call in all the Indians, and he says you shall do no more fighting". To this they said "Yes".

Then Great Tailor Eagle, one of the Lakota chiefs stood up and said; "The guns and the tobacco and the land and the horses which we have are all made by the Americans. If we fight the Americans we must use them

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things that we have of them to fight with. Therefore we dislike the fighting. By the help of the Americans we live, and we do not wish to fight the Americans with the things they have made. I desire only that which is good, and therefore I have come to shake hands with you that I may live."

To this the commanding officer replied; "you have spoken well. Before the snow comes, I will send your name to the Great Father."

The hail that strikes itself, another Dakota chief said; "Shall one who is a chief seek what is bad? I am a chief, and therefore I seek only the good."

To this the officer replied; "yes, you speak well. Your Great Father seeks only that which is good."

After these words, when winter was coming on, another Dakota chief came in - this was Scarlet Eagle Tail and his people. Some chiefs and people were now here.

About this time the commanding officer employed them as scouts, and every Dakota

that they saw, who came to the region of Fort Wadsworth on the war-path, they killed. In all they killed thirteen. So the rebellion was stopped, and all the people desired to return to what was good.

During this time I was in the employ of the military, and had charge of carrying the mails. A letter came to me which said; "We are going to Washington; if you wish you shall go along; if you don't wish to go you shall not go."

But as the principal Dakota man was not going, I did not go. I said, "The Great Father has been in the habit of calling the chief men. Why now has he not called the chiefs? Why has he not called one good man?"

When they had been to see the Great Father and returned, I heard them say that the Great Father had given us the country at the Head of the Coteau. So I said to them; "I am glad that our Great Father has given us this country to be ours; - so that here we may be the people of our Great Father - that in

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The land we may make known the sacred writings - that every one of us may have our own sacred book - that each man may have one wife; and that we may cease to hold the diabolical customs, but each one marry his wife, so that the sacred brotherhood may grow.

I thought they all desired this. There-
over while I was absent the Lakotas all came together and said; "Since we desire to have a good community, we will make a good believing man their chief." He said they would elect him for two years, or if he did well he should remain for four years. But if he did not well they would put him out, although he had not been in one year. On this platform they chose Simon Anawagman.

Then Bishop Whipple and Mr. Daniels came up with provisions and clothing. The Lakota people were glad. At that time Hupacomanage, one of the chiefs, stood up and said; "The Lakotas have made a head chief, of which I tell you." But the Bishop

said, "No, I will talk with the men about your Great Father has made chief."

The Lakotas wondered who it was he meant. Then Gabriel Renville stood up and talked with him. But the Lakotas men said; "We are Lakotas, and it is not fit that a white man should be our chief. We want to have a chief from among ourselves. The Americans are wise - why did they do this without our knowledge? But Gabriel Renville there are four others who were made chiefs. Why did the Americans do this without our consent?" I hear these things said.

Then the blankets were given out. But to a part they gave no blankets. They gave only to those who had cut timber. And when to only a part of the people provisions were given by the braws, the sacred man said; "I have mercy upon them and will give them a portion." But those four Lakotas had men said; "These provisions are ours, and we alone will have them." Then the sacred man's heart was sad. When he saw the poverty and want of the Lakotas his heart

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was sent.

The Great Spirit was sent on this account; and when I consider the hard times they would meet with this winter, and with what difficulty they would meet the spring, I went into this assembly and talked to them. I said; "The sacred was sent to you, but you did not do well, as the Holy Spirit came to this earth and was crucified, so it is good that all men should have mercy one upon another. But you have not done well. Nevertheless, trust in the Great God. If our Great Father give the Dakota only what he has sent by the hands of Bishop Whipple, he will have done well. But the Dakota chiefs have not done well. This I know."

And now my friends of the great American people, I am fifty-eight years old when I wrote this which you have.

My friends of the Great Nation, one and all I shall stand with you.

[Dated, March 31, 1869,
by P. M. Whipple.]

Paul.

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