

NOTES ON THE
PONKA GRAMMAR

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The following notes on the grammar of the Ponka language are the result of the work of a seminar class conducted by me at Columbia University. Miss Martha W. Beckwith, Mr. Albert B. Lewis, and Mr. R. A. Lowie participated in this work. The subjects treated relate particularly to the article, the pronoun, and the composition of the verb. The material from which these grammatical notes were derived are the Ponka texts by James Owen Dorsey, published in the Sixth Volume of the *Contributions to North American Ethnology*. In explanatory notes of the texts a few hints as to the grammar of the language are given, and these have been utilized. The page and line references in the following notes refer to this volume. Owing to the limited facilities of the printing office ç has been used for the sonant *th*, italics for the media of p, t, k, s.

In the possession of the Bureau of Ethnology there is a manuscript grammar of the Ponka language by the late Mr. Dorsey, written, however, before he had mastered the language as thoroughly as he had at the time of the publication of his texts. The texts themselves give evidence that some of his views regarding the structure of the language changed during the process of printing the volume.

I have had the privilege of consulting the manuscript by Mr. Dorsey, but no material changes were made in the notes contained in this paper, which were compiled independently from Mr. Dorsey's manuscript.

The relation of the Ponka to the Dakota is interesting in many ways. The fundamental traits of grammatical structure of the two languages are the same ; and there is abundant

evidence of regular changes of sounds, which were discussed by Mr. Dorsey in his paper on the *Phonology of Siouan Languages*, published in 1883 (1). We find in both the same extensive use of the article which is placed after the noun, a strong tendency to phonetic changes in the end of the word whenever there is a close syntactic connection between two words of a sentence; the same division of intransitive and transitive pronouns; the pronouns appear prefixed and infixes; they are practically confined to the first and second person singular, and the inclusive dual; similar types of contraction in the pronouns of the transitive verb occur; in the composition of the verb, the same groups of prepositional and adverbial prefixes occur; also similar classes of irregular verbs may be recognized in both dialects; and we find even that the same verbs appear as irregular verbs in both dialects. The particles of both dialects show the same tendency to the development of separate forms for the use of men and of women.

Notwithstanding these far-reaching similarities, there are a number of fundamental differences. The Ponka is in every respect richer in grammatical forms than the Dakota, which is in its present state an exceedingly simple language. The great wealth of forms of the article is phenomenal, while in the Dakota only present and past are distinguished. The Ponka makes a clear distinction between animate and inanimate objects, and each of these classes is again differentiated according to form. For example, in the inanimate gender, straight and horizontal, straight and upright, rounded, and a collection of objects, are distinguished. While in Dakota there is no differentiation of the subject and object of the sentence, the animate forms in Ponka have a separate case for the syntactic object; in the animate subject, motion, rest, and plurality are distinguished. In the object the same differences occur; but in the animate object at rest a distinction is made between standing and sitting positions. A few of the forms used with animate nouns are not true articles, but are verbs which have their parallels in Dakota verbal forms expressing position and form

(1) See *Annual Report of the Smithsonian Institution for 1883*.

of the object to which they refer, as standing, lying, sitting, etc.

The phonetic changes expressing closeness of syntactic connection are only partly analogous in the two languages. In both, elision of terminal vowel and modification of terminal vowel occur, as well as modification of terminal consonants. It seems, however, that Dakota alone has an extended use of modification of initial consonants after modified vowels.

The number of irregular verbs is also much greater in Ponka than in Dakota. While in the latter dialect, the principal class of irregular verbs are those beginning with *y*, we have in Ponka verbs beginning in *ç*, *g*, *b*, *d*, *i*, and *u*; all deviating from the regular usage. Among these, the verbs beginning in *ç* correspond to the verbs in *y* of Dakota. The use of the indirect pronouns is also more irregular in Ponka than in Dakota.

Detailed information on the various points of grammar investigated are given in the following pages.

ARTICLES

I. — INANIMATE ARTICLES (*ke*, *te*, *çaⁿ*, *ge*)

1. — *ke* is used regularly of horizontal objects.

Examples :

tande <i>ke</i> , the ground (24,4)	uhé <i>ke</i> , the path (566,6)
ma ⁿ xe <i>ke</i> , the sky (26,4)	zí <i>ke</i> , a line of lodges (289,7)
ní <i>ke</i> , the water [i.e. stream] (555,1)	ma ⁿ <i>ke</i> , the arrow (50,6)
u'a ⁿ he <i>ke</i> , the cradle (560,14)	sí <i>ke</i> , the foot (35,3)
wahí <i>ke</i> , the bone (564,8)	máca ⁿ <i>ke</i> , the feather (52,8)
ɸahí <i>ke</i> , the neck (564,10)	ɸahé <i>ke</i> , a long hill (28,11)
jíbe <i>ke</i> , the leg (564,10)	niaci ⁿ ga <i>ke</i> , a line of dead persons (10,7).

The following animate nouns appear used with the inanimate article *ke*

wés'a *ke*, the snake (27.1)

ciñgajiñga *ke*, a child lying down (560.13). In this case, the child being dead, the article may refer to the body of the child stretched out.

Peculiar is the expression

aⁿba ke, the day (611,6).

2. — (a) te is used regularly with standing objects.

Examples :

í te, the lodge (555,17)

qçabé te, the tree (277,2)

íjebe te, the door (46,12)

(b) te is used to express plurality and collectivity of inanimate terms. According to Dorsey it expresses in this sense a single rectilinear collection of horizontal objects. This idea, however, is not brought out clearly in the examples.

Examples :

ãnde te, the plums (559,4)

te-ánita te, animal limbs (565,1)

sihí te, the feet (570,9)

cíbe te, the entrails (279,4)

wáçaha te, the clothing (559,12)

çéze te, the tongues (123,12)

þá te, the heads (123,12)

mácaⁿ te, the feathers (26,19)

gúda te, that (pile) yonder (33,16)

waciⁿ te, pile of fat (33,18)

uma^{ne} te, provisions (10,11)

(c) te denotes abstract nouns.

Examples :

t'éce te, the killing (16,8)

íwackaⁿ te, strength (611,3)

wajiⁿ te, disposition (583,2)

íe te, the word (667,14)

waçtaⁿ te, work (699,2)

(d) te denotes acts " as past and as seen by the speaker " (see note 246,6, p. 250).

Examples :

gáxe te, he did the [act] (554,13)

iⁿjaⁿ te, he lay for me (561,1)

gí'ani te, he did to him (583,7)

waiⁿ te, he wore as a robe (595,17)

hútaⁿ te, he cried out (600,14)

átai te, he exceeded (609,1)

agfaçai te, they went for him (246,6)

3. — (a) çan denotes rounded objects.

Examples :

ukían çan, the snare (13,12)

min çan, the sun (13,12)

ictá çan, the eye (171,7)

nackí çan, the head (91,6)

waqiⁿha çan, paper (773,1)

íí çan, the camp circle (16,13)

þáhe çan, the (round) hill (15,3)

hiⁿbé çan, the moccasin (279,12)

majaⁿ çan, the land (508,12)

(b) ça^n denotes part of an object.

Examples :

$\text{baca}^n \text{ça}^n$, the bent part (598,8)

$\text{sindéhi} \text{ça}^n$ part of the rump bone (611,5)

$\text{indé} \text{ça}^n$, face part (624,10)

$\text{waii}^n \text{haháge} \text{ça}^n$, the part of a buffalo hide, towards the feet (469,7)

4. — ge denotes a collection of scattered objects.

Examples :

$\text{tenande} \text{ge}$, buffalo hearts (33,4)

$\text{waci}^n \text{ge}$, pieces of fat (572,2)

$\text{tat}^i \text{i}^n \text{xe} \text{ge}$, (scattered) scum (593,9)

$\text{wahí} \text{ge}$, bones (278,16)

$\text{mikáha} \text{ge}$, raccoon skins (559,3)

$\text{na}^n \text{za} \text{ge}$, fences (735,7)

II. — ANIMATE ARTICLES (aká , amá , ta^n , çi^n , çiñke , çañka).

Animate articles have distinct forms for syntactic subject and object :

A. — *Subjective Animate Articles* (aká , amá)

1. — aká denotes the animate singular subject at rest (See note 633,3 ; p. 634.

Examples :

$\text{Ictínike} \text{aká} \text{íkiçá-biamá}$, Ictínike awoke, it is said (549,4)

$\text{taçniñge} \text{aká}$ " tsi-tsi-tsi ! " á-biamá , the chipmunk said " tsi-tsi-tsi, " it is said (549,9)

$\text{wai}^n \text{aká}$. . . agí-biamá , the robe [considered as possessed of voluntary action] had returned (549,6)

$\text{á-biamá} \text{U} \text{sní} \text{aká}$, the cold said (9,6)

$\text{páhe-wáçahuni} \text{aká} \text{íbaha}^n$ ' — biamá , the hill that devours knew him, it is said (32,6)

With numerals aká is used in a plural sense :

$\text{çábçi}^n \text{aká}$, the three (164,14)

2. — (a) amá denotes the animate singular subject in motion.

Examples :

mactciñge-iⁿ amá çe amáma, the rabbit was going, it is said (9,1)

Ictínike amá açá-bi, Ictínike, went, it is said (549,1)

jábe amá niáta açá, beaver went to the water (553,10)

ki wíuhe amá wa'ú, and the woman was following close behind (615,15)

amá is also used where the predicate does not express motion, but when the subject is conceived as moving.

içádi amá ígiþahaⁿ — biamá, it is said his father recognised him (610,18)

á-biamá mactciñge-iⁿ amá, rabbit said, it is said (10,2)

(b) amá denotes the animate plural subject, both at rest and in motion.

Examples :

wajiñga amá giaⁿ açá-biamá, the birds wentflying, it is said (588,3)

e-naⁿ-biamá níaciⁿ ga amá, the people said often, it is said (574,9)

Pañka amá agçii, the Ponka have come back (723,2)

Umáha amá uçúgigçai, the Omaha are sorrowful for their relation (772,4)

níkaçáhi amá gíça-bajii, the chiefs are sad (649,2).

B. — *Objective Animate Articles* (taⁿ, çiⁿ çiñke, çañka).

1. — taⁿ denotes the animate, singular object standing.

Examples :

nújiñga taⁿ é wagiká-bi, the boy meant that his own (556,2)

cicte, héga çétaⁿ, fie ! this buzzard ! (549,5)

te-díxe taⁿ . . . najiⁿ, a scabby buffalo was standing (582,5)

cyú cetaⁿ kída-ga, shoot at this prairie chicken (117,19)

2. — çiⁿ denotes the animate, singular object moving.

Examples :

dádaⁿ çiⁿ þíxaⁿ çiⁿ áhaⁿ ! I'll blow that into the air (575,7)

qiçá çiⁿ cetaⁿamá, the eagle was that far, it is said (581,3)

- edádaⁿ çiⁿ ctewaⁿ t'éçe-naⁿ' — biamá, whatsoever he usually killed, it is said (586,6)
 wizande çiⁿ açiⁿ gíi — ga, bring my son-in-law here (589,3)
 níaciⁿ ga çiⁿ wasísige áhaⁿ ! he is active ! (9,14)
 níaciⁿ ga çiⁿ içát'abçé ha, I hate that person (13,9)
 káxe çiⁿ edíhi, the crow reached there (599,8)
 çiⁿ is sometimes used with generic or collective terms.
 waníta çiⁿ, the quadrupeds (628,6)
 Pañka çiⁿ, the Ponka (748,9)

3. — ma denotes the animate, plural object. This form is regularly printed as a suffix. The examples, however, do not indicate that it differs in character from the other articles

Examples :

- waníta—ma wébaⁿ -biamá, it is said, he called to the animals (571,5)
 tañgá-ma ácutaⁿ waçizá-bi aⁿ, he took the large ones at once, it is said (578,4)
 wajinga-má wébaⁿ — biamá, it is said they called the birds (580,1)
 wajinⁿga-ma . . míwaji . . he put the birds in his belt (586,4)
 níkaciⁿga-ma watçigaxe ewékaⁿ bça, I wish the people to dance (601,5)
 wagáqçaⁿ — ma wiⁿ, one of the servants [obj.] (616,2)
 wáqe — ma úckaⁿ e'ái ke aⁿ çaⁿbahaⁿ — báji, we do not know the customs of the white people (629,2)
 níkaciⁿga-ma çé—ma ckaⁿ maⁿ çiⁿ — ma wa'aⁿ he ha, I have seen these people walking about (756,1)

- 4.—çiñké denotes an animate singular object in sitting position.

Examples :

- jábe çiñkédi bçé táce. I must go to the beaver (552,2)
 égiçe i/añge çiñké waqpániqtiaⁿ çiñké amá, and behold, his sister was very poor (144,18)
 wa'ú çiñké ená-qtcí ucté amá, only the women remained, it is said (11,5)

5.— *çañká'* denotes the animate plural object, in sitting position.

Examples :

uíça-biamá Ictínike aká níaciⁿga çañká, it is said, Ictínike told the persons (64,17)

ijiñge çañk é wawagiká -- *biamá*, meaning his sons, it is said (100,4)

akíçaha mactiñge çañka wiⁿ wa'í-ga ha, give them one of the rabbits (119,16)

é wa'ú çañká úwakie gaⁿçai te, he desired to talk to the women (624,3)

wágají cínudaⁿ çañká, he commanded the dogs (111,8)

Note.— These two forms *çiñké* and *çañká* are not true articles, although they seem to perform their function. They are true verbal forms, as is proved by the occurrence of the pronominal forms

1st person singular *miñke*

2nd " " *niñke* 2nd person plural *nañka*

Examples :

bçé tá minke, I who will go (13,4)

pí tá miñke, I who will arrive there (496,2)

Páçiⁿ níkagáhi nañkáce, ye who are Pawnee chiefs (685,3)

It would seem that these forms correspond to the Dakota verbs *yañká*, *wañká*.

III. — INDEFINITE ARTICLE (*wiⁿ*).

Examples :

caaⁿ wiⁿ, a Dakota (367,8)

níaciⁿ ga wiⁿ, a person (267,1)

wa'ú wiⁿ, a woman (166,1)

taⁿwañgçaⁿ tañgáqti wiⁿ, a very large village (166,14)

DEMONSTRATIVE PRONOUNS

The most common demonstrative pronouns are *çe*, *ce*, *gá* and *é*. The first three of these are very often followed by the article and, in this case they are always printed in the texts as one word, although there is apparently no difference between the use of the article with the demonstrative and that with

nouns. Demonstratives also take enclitic adverbial terms in the same way as nouns and in these cases also the demonstrative and the adverb appear in print as one word. The demonstrative "e" does not seem to be followed by the article. As in Dakota they form part of a few verbs.

1. — *çe* refers to what is near the speaker.

Examples :

- çe égimaⁿ*, I do this (9,6)
çe aⁿ ctaⁿ bai te, this (is) as you see me (26,14)
çéaká çábçiⁿ zaní t'éwaçá — *biama*, it is said, he killed all three of these (46,16)
çéamá naⁿcipaí, these fear thee (23,17)
çéma djúba, these few ! (28,9)
haⁿ çeqtci agí/aⁿbe kaⁿbça. I desire to see mine this very night (367,5)
çégaⁿ and, thus they say (35,2)

2. — *cé* refers to what is near the person addressed.

Examples :

- cé égijaⁿ*, you do that (26,14)
cé uçaí', you told him that (26,19)
ce wiwí/a, that my own (89,4)
céaká mactciñge-i aka páde wágaji, that rabbit told us to cut it up (23,10)
céçiñke kída-ga, shoot at that ! (109,1)
céçu, there where you are (640,4)
majaⁿ ce/a çaⁿ, the land yonder by you (487,7)

3. — *gá* refers to the unseen, also to what follows ; it designates probably originally what is near the person spoken of.

Examples :

- gá taⁿbe tá*, I shall see that (28,2)
gáge hnáte tai-éde, you should have eaten those (28,10)
gániñke házi çíçade taí, (that) you shall be called grapes (550,7)
gáçiⁿ Háxige isañga t'ékiçaí, that one Haxige killed his brother for him (235,8)

gáçaⁿ iⁿ çĩñ'gçañ = ga, put that on something for me
(121,14)

4. — é refers to something referred to before.

Examples :

é ni, that water [referred to in line 2] (559,12)

é giça — biama, it is said, she rejoiced at that (21,1)

é cti maⁿ çãⁿi te, that too they stole (85,8)

égaⁿ gaxa — bajíi — ga ha, do not ye do thus ! (618,8)

5. — du is a form which is comparatively rare and seems to designate what is near the speaker.

Examples :

dúaka, this one here (58,5)

uqé te dúate, the bowl on this side (574,1)

dúda, this way (191,8 ; 192,15)

dúdiha, this way (553,3 ; 556,5)

6. — gu is also comparatively rare and designates what is farther off than " du "

Examples :

gúdiha, that way (587,15 ; 614,1 ; 630,20).

PERSONAL PRONOUNS

The independent personal pronouns are :

wí, I (736,3 ; 715,5).

çí, thou (711,18).

añgu, we

In composition with the verb the same classes of subjective (transitive) and objective (intransitive) pronouns and the same numbers occur that are found in Dakota. The pronominal forms are so strongly modified by amalgamation with the verbal stem and the combined forms of subject and object show so many irregularities, that they are better treated in the discussion of the verb.

POSSESSIVE PRONOUNS

Independent forms are :

wíta, my (633,11 ; 635,6) wiwíta, my own (477,9 ; 492,-
12 ; 493,1)

çíta, thy (485,2 ; 635,4) çičíta, thy own (485,5,6 ;
492,9 ; 495,7) eía, his (491,8 ; 642,2 ; 679,11)

[añgu/a, thy and my]

añgútai, our (16,19 ; 678,1 ; 679,9)

taⁿwañgçaⁿ añgúta-ma, our own gentes (502,12)

[çítai] çičítai, your own (495,8 ; 630,8)

eíaí, their (633,6 ; 675,3 ; 642,7 ; 523,5)

The possessive pronoun appears without the suffix *ta* as a prefix in terms of relationship.

wi — my

çi — thy

i — his

Examples :

wikaⁿ, my grandmother (9,3)

wíími, my father's sister (9,3)

winégi, my mother's brother (10,16)

wítande, my daughter's husband (349,12)

winísi, my child (44,13)

çinégi, thy mother's brother (10,15)

çihaⁿ, thy mother (348,3)

çikáge, thy friend (487,4)

igáqçaⁿ, his wife (348,13)

ijiñge, his son (345,2)

ijañge, his daughter (345,1)

With the words " father " and " mother " the first person possessive has an exceptional form

iⁿnaⁿhá, (iⁿ naⁿ ha) my mother (16,8 ; 481,1 ; 638,1)

iⁿ dádi, my father (26,5 ; 151,15)

THE VERB

The verbal stems are, on the whole short. They take the same classes of prefixes as the Dakota verbs.

INSTRUMENTAL PREFIXES

We have found eight instrumental prefixes, all of which form transitive verbs, like the analogous Dakota prefixes.

ba, by pressing with the hand	(Dakota pa)
na ⁿ , by pressing with the foot	(" na)
ma, by cutting	(" ba)
ça, with the mouth, by blowing,	(" ya)
ga, by striking (& with action of wind & water)	(" ka)
çi, by pulling	(" ..)
na, by heat	(" ..)
mu, by shooting	(" bo)

Examples :

ctaⁿ, to stop.

naⁿctaⁿ, to stop running (315, 14)

çactaⁿ, to stop talking (338, 15)

çictaⁿ, to finish [making an arrow] (87, 19)

sa, to break.

bçísa, I break [a cord] (295, 19)

mása, to cut (14, 1)

gasá, to cut a tree (75, 13)

ba — basnú, he pushed along (318, 3)

baqíaçá, he pushed down (80, 14)

ubásnaⁿ, to push [a tail] into [a tree] (75, 8)

bacíbe, he forced a way out (369, 13)

bohiçéça, he pushed it away (331, 3)

baçútaⁿ, to make straight by pushing (234, 14)

naⁿ — naⁿhá, he kicked (314, 16)

wanaⁿte, stepping on them (235, 19)

wanaⁿqíqíxe, crushing them with the foot (235, 20)

naⁿçnáha, he slipped in walking (97, 14)

naⁿxáge to make cry by kicking (96, 11)

ma — mása, he cuts head off (11, 1)

wémabçázai-ga, rend it for us with a knife (76, 6)

umárnai-ga, split it with a knife (318, 14)

ça — çaquú, to drink (266, 18)

çasniⁿ, to swallow (79, 12)

çahékiça, he made him put it in his mouth (99, 7)

- wáčabčbáčazá, he bit and tore them in many places (267, 13)
 çáéçáⁿ bá, he made it emerge by biting (124, 9)
- ga — gat'é, to die by falling (163, 9)
 ugásne, he split by hitting (81, 18)
 ugákiba, he made a crack by hitting (81, 12)
 gasáçu, to strike a rattle (315, 10)
 gasnú, wind blows (324, 7)
 gamú, to empty by pouring out (17, 11)
 gapúki, to make sound by hitting (266, 10)
- çi — çisnú, to drag (306, 3)
 çispácpai, he pulled pieces apart (17, 7)
 çip'ande, he shook by pulling (318, 8)
 çidañ — ga, pull on it ! (96, 9)
 çiqçúda, he pulled it out (131, 5)
- na — nat'e, to die by heat (232, 7)
 ná'sabe, blackened by fire (259, 5)
 naziçá, made yellow by heat (237, 2)
 náçiñge, it is consumed by fire (673, 6)
 náqçiⁿ, it burns brightly (235, 15)
 nádadáze, fire sends out sparks (234, 18)
 náľubewáçe, he cooked them to pieces (232, 19)
- mu — múçiñge, to exterminate by shooting (628, 6)
 umúcta, to remain from shooting (399, 14)

LOCATIVE PREFIXES

These also show a strict analogy to the corresponding Dakota prefixes.

- | | |
|------------------------------------|------------|
| á, on | (Dakota a) |
| u, in, into | (Dakota o) |
| i, from, with, out of, by means of | (Dakota i) |

Examples :

- a — aça, to glue on (84, 19)
 ágçiⁿ, to sit on (84, 6)
 áci'á, to drop on (234, 18)
 ágigçáqtaⁿ, he poured on his own (234, 19)
- u. — ubaxaⁿ, to push into (232, 6)
 uága'úde, I broke a hole in (96, 17)
 ugásne, split inside by hitting (81, 18)

- ubásnaⁿ, to push into (75,8)
 ugçiⁿ to sit inside (85,17)
 i. — ígaxa, to make of it (97,22)
 ítiⁿ, to hit with it (433,3)
 íkide, to shoot with (369,10)
 ít'e, to die from it (690,11)

PRONOMINAL FORMS

Verbs are classified as active and neutre, and these two classes have distinct incorporated subjective pronouns, of which the latter correspond on the whole to the incorporated pronominal objects of the active verb. This grouping of verbs and pronouns is the same as that found in Dakota. The pronouns show considerable modifications according to the phonetic character of the initial sound of the verb. By far the majority of verbs may be combined in one group. These have the following subjective pronominal forms.

<i>Pronominal subject of</i>	<i>Active verb</i>	<i>Neuter verb</i>
Singular, 1st person	a ---	a ⁿ ---
" , 2nd "	ça ---	çi ---
Dual, inclusive	a ⁿ ---	wa ---

The plural of all these forms is made by the suffix --i, corresponding to the Dakota --pi. The inclusive dual, by addition of this suffix, is transformed into the first person plural. It will be noticed that this method of forming the pronominal plural is the same, as that applied in the possessive pronoun. The third person plural object is wa —. This does not seem to occur as subject of the neuter verb.

Examples :

- aná'aⁿ, I heard it [from ná'aⁿ, he hears] (670,2)
 atí, I have arrived [from tí, he arrives] (671,6)
 çatí, thou hast arrived (715,3)
 çaná'aⁿ, thou hearest it (665,1)
 aⁿ maⁿçiⁿ i, we walk (713,5)
 aⁿ çiñge, I have none [from çiñgé, he has none] (715,2)
 aⁿ waⁿqpani, I am poor [from waⁿqpani, poor] (719,2)
 çiçiñge, thou hast none (70,17)
 wawákegai, we have been sick [from wákega, sick] (662,1)

Active verbs with incorporated object are common. On the whole the object is identical with the subject of the neutre verb. In their combination the first person precedes the second and third, and the third person precedes the second. As in Dakota the combination of first person subject and second person object is expressed by a special form, *wi*—. The plurality of the object is here also expressed by the suffix — *i*.

Examples :

me [*aⁿ*] — thou [*ça*] ; *aⁿ çasiçáji*, thou forgettest me (652,6)
 us [-*awa*]—you [*ça*] ; *uáwaçakaⁿi*, you have aided us (751,9)
 us [*wa*]—thou [*ça*] ; *waçásiçaça-bi*, it is said you remembered us (687,5)

we [*aⁿ*] — thee [*çi*] ; *aⁿ çí'i*, we give it to thee (439,3)

we [*aⁿ*] — you [*çi-i*] ; *aⁿ çisiçai*, we remember you (687,4)

I [*a*] — them [*wa*] ; *awana'aⁿ*, I have heard about them (676,1)

I [*a*] — them [*wa*] ; *awá'i*, I gave them (652,14)

them [*wa*]—thou [*ça*] ; *waçána'aⁿ*, thou hearest about them (692,7)

I — thee [*wi*] ; *winá'aⁿ*, I hear thee (87,14)

I — thee [*wi*] ; *uwítiⁿ*, I hit thee (62,3)

I — you [*wi-i*] ; *wi'ii*, I give you (706,10)

Corresponding to the Dakota inflection of the verb beginning with *y*, we have in Ponka the following forms of the verb in *ç*

Singular, 1st person *bç* —

" 2 " *çn* — (*n* —)

" 3 " *ç* —

Dual, inclusive *anç* —

Examples :

bçiže, I receive (670,1)

kaⁿbça (1), I wish (704,4)

maⁿbçiⁿ (2), I walk (706,2)

kaⁿbçégaⁿ (1), I hope (706,4)

ebçégaⁿ (3), I think that (706,6)

(1) Double conjugation.

(2) Infixed pronoun.

(3) Compound verb.

cné' you went (738,2)
ucné, thou tellest (58,17)
ckaⁿna (1), thou wishest (741,10)
níze, thou receivest it (745,3)
maⁿ niⁿ, you walk (744,5)
gaⁿ ça (1), he wishes (50,8)
eçégaⁿ (2), he thinks that (757,13)
aⁿ çiⁿ, we were (727,5)
aⁿ çaⁿçai, we think (727,8)

According to a note on p. 534 (167,18) *cnaⁿ* is the oldest form of the second person. There also exists a modern equivalent *hnaⁿ* while *naⁿ* is the most recent form.

hníctaⁿ i, ye finished (436,9)
hnaí, ye go (436,8)

Verbs with initial *b*, *d*, and *g* belonging to the stem are treated in a similar manner

Singular, 1st person *p*—, *t*—, *k*—
 " 2nd " *cp*—, *ct*—, *ck*—
 " 3rd " *b*—, *d*—, *g*—
 Dual, inclusive *aⁿ b*—, *aⁿ d*—, *añg*—

Examples :

páxu, I write (488,8)
píxaⁿ, I blow it (575,7)
ícpahaⁿ, you know it (435,14)
íbahaⁿ, he knows (111,18)
wízaⁿbe (1), I see thee (644,16)
ctaⁿbe, you behold (635,10)
daⁿ be, he saw (116,3)
kaⁿ bça(1), I wish (704,4)
ckáxe, you make (582,14)
gaⁿ ça(1), he wishes (50,8)
gaxe, he made (10,13)
añgáxai, we do (686,5)
aⁿ daⁿbe, we see (132,8)

(1) Double conjugation.

(2) Compound verb.

In verbs beginning with *i*, we have also modified forms of the pronoun :

Active pronoun.	Singular 1st person	<i>iça</i>	—
	Dual inclusive	<i>aⁿçaⁿ</i>	—
Neuter pronoun.	Singular 1st person	<i>aⁿçaⁿ</i>	—
	Plural, 1st person	<i>wea</i>	—
Object	Plural, 3rd person	<i>we</i>	—
Object, Plural, 3rd person combined with subject singular 1st person		<i>wea</i>	—

All other persons are regular.

Examples :

- içápahaⁿ* (1), I know (659,12)
aⁿçaⁿwañkégai, I am sick on account of (714,8)
aⁿçaⁿbahaⁿ (1), he knows me (475,6)
aⁿçaⁿbahaⁿ (1), we know it (657,9)
weábahaⁿi (1), they know us (389,13)
weát'açai, they hate us (679,19)
wémaxe, he questioned them (40,5)
wéçai, they found them (440,14)
weáça-maji, I do not find them (151,20)
weaⁿçai, we found them (440,15)

In verbs beginning with *u* the following modifications occur :

Active Pronoun, Plural, 1st Person	<i>añg</i>	—
Neuter Pronoun, Singular, 1st Person	<i>aⁿwaⁿ</i>	—

Examples :

- añguiñkaⁿi*, we aided him (748,3)
añguiçiça, we tell you (40,2)
aⁿwaⁿça, he tells about me (43,3)
aⁿwaⁿna'aⁿ, they heard about me (39,19)
aⁿwaⁿbitañga, press me down ! (23,15)

The following verbs are irregular :

- pí*, I arrived (453,6)
cí, you arrive (555,7)
hí, he arrives (555,7)

(1) Double conjugation.

miñké I who (13,4)
 niñké, thou who (758,1)
 çĩñké, he who (11,5)
 mañká, we who
 nañká, ye who (667,8)
 hnañká ye who (231,5)
 çañká, they who (624,3)

maⁿ, I do (245,10)
 jaⁿ, thou doest (13,8)
 aⁿ, he does (13,7)

ehé, I say (665,6)	a ⁿ ça ⁿ , we say (678,6)
ece, you say (674,12)	ecaí, ye say (678,18)
é, he says (194,5)	aí, they say (667,4)

INDIRECT OBJECT

The Ponka has two indirect objects, similar to those of the Dakota. Sufficient material for an exhaustive presentation of this difficult subject has not been collected. It may be sufficient to indicate the scope of these forms by what appears to be the most regular set of the indirect object, expressing the preposition " for, on behalf of ".

	for me	for thee	for him	for us	for them
I	---	wi	e	---	(ewe —) (1)
thou	i ⁿ çe—	---	(çe—)(1)	weçe—	weçe —
he	i ⁿ —	çi	gi	we	we —
we	---	i ⁿ çi—	(i ⁿ — (1))	---	(wea ⁿ —i)(1)

Examples :

wípa^xe, I make for thee (723,10)
 wíkaⁿbça, I desire for thee (725,3)
 ékaⁿbça, I desire it for him (778,3)
 iⁿ céwackaⁿ, thou makest an effort for me (758,2)
 iⁿ céckaxe, thou does it for me (726,2)
 weçéckaxe, thou does it for us (752,7)
 weçéni'ai, thou hast failed to do it for us (752,8)

(1) According to the Manuscript Grammar by J. Owen Dorsey.

wećéckaⁿ na, thou desirest it for them (767,3)
 iⁿteqi, it is difficult for me (755,4)
 ćígaⁿ ćai, they desire it for thee (741,11)
 éćićiⁿhe has it for thee (741,6)
 gíteqi, it is difficult for him (729,4)
 wéuda, it is good for us (758,4)
 wéteqi, it is difficult for us (752,12)
 weǵáxai, they do it for them (767,3)
 iⁿ ćínai, we begged of thee (?) (752,7)

PARTICLES

A number of particles perform the function of oral stops. As in Dakota some of these have distinct forms according to the sex of the speaker. Their principal function seems to be to give a certain tone or modality to the predicate, and for this reason they might be more properly considered with the modal particles.

1. a and é are used to mark emphasis. They occur either as stops or within the sentence.
2. ha and he express the period.
3. áhaⁿ and éhaⁿ express the exclamation.

In all of these the a forms are used by men, the e forms by women.

Examples :

aⁿ ćin ićanahiⁿ a ! truly, I am fat [said by a man] (567,9)
 ćit'acewáće ićanahiⁿi é truly, you hateful one ! [said by a woman] (152,3)
 caⁿ zaní wibćahaⁿi ha, now I petition you all [said by a man] (690,1)
 wakanda wáćixé ctewaⁿ agikaⁿ bća-máji he, I do not desire to take any mysterious power for my husband (614,12)
 gáte cti gaⁿ naⁿ ahaⁿ, she has done that regularly ! [said by a man] (591,7)
 wanandećagćáji ehaⁿ ! you do not loathe him ! [said by a woman] (591,18)

ha and he are frequently used following imperatives :

Examples :

mañgćiñ-ga ha, begone ! [said by a man] (620,17)
 gigćai - -a he, enter your lodge ! [said by a woman] (614,13)

They are also used as interjections. Since há and hé are found printed occasionally instead of ha and he it seems justifiable to consider the exclamations há and hé as the same particles :

Examples :

há, zucpá! ho, grandchild! [said by a man] (620,9)

hé, cpaçaⁿ! ho, grandchild! [said by a woman] (589,7)

4 — a marks the question.

Examples :

gáçinⁿ edégaⁿ a? what does that one say? (233,1)

tí a? has it come : (709,2)

eatáⁿ çanájinⁿ i a? why do ye stand? (23,4)

ádaⁿ (commonly translated "therefore") occurs also apparently as an interrogative particle :

Examples :

e'aⁿ' — qti écniⁿ ádaⁿ? What great [person] are you?
(23,12)

eátaⁿ ádaⁿ? Why? (27,20)

See also : ehédi 'inⁿ çé daⁿ? to whose lodge does she go carrying it (591,3)

5 — ga and a express the imperative, ga being used by men, a by women.

íça — ga! send it here! [said by a man] (702,15)

ihéçai-ga! lay it down (plural)! [said by man] (231,19)

gigçai — a! enter your lodge [said by a woman] (614,1)

gçinⁿ 'kiçai — a he, cause ye him to sit! [said by a woman]
(591,18)

6. — te [ta, tai] designates the future.

Examples :

ga t'é te, he will die from a fall (236,1)

cné te ha, you will go (230,3)

wáçate gçinⁿ tá aká, he will be sitting eating them (235,16)

ujéti ckáxe tai, ye will make a hole for a pole (615,1)

caⁿckaxe tai áça, indeed, ye will do enough (144,14)

te changes, according to a general phonetic rule to ta before

the article ; and also before the plural — i. Thus táí is the regular plural future. By the use of a double future taté and taité the idea of futurity with certainty of the event happening is expressed.

Examples :

gaⁿ qti taté, it will be that way (227,4)

aⁿcpanaⁿ taté, you surely will gaze on me (230,5)

ictá çijíde taíte ha, your eyes will (shall) be red (578.2)

agçi — báji caⁿ caⁿ taité, they shall not come back continually (235,5)