

THE AMERICAN ANTHROPOLOGIST.

VOL. V. WASHINGTON, D. C., JANUARY, 1892.

No. 1.

SIUAN ONOMATOPEES.

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What is an onomatope? A few days ago, after the greater part of this paper had been prepared, the writer chanced to see a book by Messrs. Goddes-Liancourt and Pincott, entitled "The Laws of Language,"* in which occurs the following definition: "An onomatope is a sound consciously uttered for a purpose." This book, of which I have read only a few pages, gives a list of writers who have defined an onomatope in various manners, beginning with the ancient Greeks and including those of our own time.

The writer prefers to give the definition of the Century Dictionary: "An onomatope is a word formed to resemble the sound made by the thing signified." But he ventures to amend this definition by inserting the clause, "or root," between "word" and "formed," so as to make the definition read: "An onomatope is a word or root formed to resemble the sound made by the thing signified."

Scholars have begun to realize that the languages of the Old World are not the only ones which deserve our attention. Correlative pronouns in the Greek are but few compared with those found in the languages of the Siuan and Athapascan families. In one of the Athapascan languages of Oregon, that of the Tutu tunne, the writer found many verbs, which, after a careful examination, he has been unable to reduce to less than seventy-one conjugations.

And onomatopes exist not only in the languages of the Aryan family, but even in the tongues of peoples belonging to a lower stage of society.

The present paper is one of the results of original investigation among tribes of the Siuan family from 1871 to 1873, and from 1878 to the present time.

As far as practicable, the Dhegiha examples given in this article have been collated with their equivalents in six other Siuan

* 284 pages. London: Wm. H. Allen & Co., 1874.

languages, namely, Kwapa, Kansa, Osage, *L*ciwere, Winnebago, and Dakota.

But when the language to which an example belongs is not named, the root or word referred to is in the Dhegiha, the language of the Ponka and Omaha tribes.

There are sundry permutations of sound discoverable in the Siouan languages, among which permutations are *sh* and *kh*, *gh* and *z*, *dh* and *n*. The words in which these permutations occur are not always synonyms; but when we find a word in which *sh*, for example, is used, we may infer that the language contains another word differing from the former only in the substitution of *kh* for *sh*, or that one language or dialect uses *sh* where the other employs its correlative, *kh*.

Most of the onomatopoes recorded by the writer are dissyllabic; a few are polysyllabic. The monosyllabic ones which have been gained can soon be enumerated. Hu, *to bark as a dog or wolf*, is explained by the Omaha description of the barking sound, "Hu-hu-hu!" K<u+ describes the report of a gun. Xu is the root in ga-xu', *to beat a drum*. S'u resembles the sound heard in planing ("S! s! s!"), whence are formed ba-s'u', *to plane*, and dhi-s'u', *to use a drawing-knife*.

TABLE I.

Onomatopoes in dha ^a .	Do. in dhu.	Do. in 'e.
ɬa'-dha ^a kha'-dha ^a	sa-dhu' sha-dhu'	su'-'e khu'-'e za-'e'
Do. in khi.	Do. in shi.	Do. in si.
ɬa'-khi t'u'-khi	k'u'-shi ɬa'-shi ɬu'-shi	ɬa'-si
Do. in ma ^a .	Do. in xi.	Do. in pi.
ɬa'-ma ^a ɬa'-ma ^a	pu'-xi sh̥ta'-xi tcha'-xi	ɬu'-pi sh̥ka'-pi ska'-pi sa'-pi

The dissyllabic onomatopes can be arranged in classes.

1. Those ending in "dha^a." *ɣa'dha^a* denotes the sound made in pushing against, or pulling from, a door, plank, or hard buffalo hide (Derivatives: *ba-ɣa'dha^a*, to make the sound by pushing; *dhi-ɣa'dha^a*, by pulling, etc.). *Kha'dha^a* describes the sound made in brushing against or pulling through sun-flowers, grass, or leaves (Derivatives: *ba-kha'dha^a*, denoting action by pushing; *dhi-kha'dha^a*, by pulling; *ga-kha'dha^a*, by hitting, etc., etc.).

2. Onomatopes ending in "dhu." The corresponding Kansa ending is *yū*. *Sha-dhu'* (Kansa, *sha-yū'*; *ɭɔiwere*, *sha'-kh'e*) conveys two ideas, the first being a swishing sound, made in water; the second being the sound made by the hitting, dragging, etc., of a chain. *Sa-dhu'* (Kansa, *sa-yū*; *ɭɔiwere*, *tha'-kh'e*) is used in speaking of the rattling of corn in a granary or on a pile out of doors, as well as of the rattling of the *wēs'ā* *sa-dhu* or rattlesnake. The Kansa has a third root, *kha'-yū*; but *kha'-dhu*, which would be its Dhegiha equivalent, has not yet been found.

3. Onomatopes ending in "e." *Khu'-e* (Kansa and Osage, *khu'-we*; *ɭɔiwere*, *kho'-kh'e*), the sound of which is given as "kh+", describes the sound made in tearing calico, the roar of falling water (whence, *ni khu'e*, *a waterfall*), the sound heard in sawing or in scraping wood by pushing, as well as the whizzing of a whirled stick. *Su'-e* is applied to two sounds: (1.) "S+", the sound of ice breaking up and floating off, or that of a steady rain; (2.) "Sk! sk! sk!" the swishing sound made in walking through grass. *Za'-e* means "a noise, buzz, confusion," and is applied to the sound of millstones in motion.

4. Onomatopes ending in "shi," "khi," and "si." *K'u-shi*, according to one Omaha, George Miller, denotes a gulping sound, and occurs in *dha-k'u'-shi khti na-zhi'*, which is said of the noise made in drinking water, whether by a horse or a person. Another Omaha used *k'ushi* itself as a verb to describe the flapping of ducks' wings in water when they alight to drink; but this has been denied by a third Omaha, *Wa-dje-pa*. *ɭa'-shi* seems to be used in two ways: *ba-ɭa'shi* means to make the sound heard when one taps on a table with the end of a pencil; but *ga-ɭa'shi*, to make the sound (tsh+) heard when one strikes a tree with an ax when the sap is flowing. *ɭa'-khi* is formed from the sound, "tkh+"; hence, *ga-ɭa'-khi*, to make the sound heard when a tree is struck with an ax in cold weather. *Dhi-ɭa'khi éga^a* describes a sound of thunder,

“t'kh-t'kh-hyu+!” Ba-ʔa'khi is used of the sound heard when one pushes suddenly against a bone. Naʔa'khi as well as naʔda'ghe refer to the sound of a horse's feet on hard, but not frozen, ground. ʔu-shi' describes the crackling of twigs, the report of a gun, etc. Ba-ʔu'shi, to fire a popgun—*i. e.*, by pushing. Dhi-ʔu'shi, to snap the fingers, to fire a gun once—*i. e.*, by pulling the trigger. ʔu-tu'-shi (in ʔiwere, to-to'-khe, which approximates the sound “tkh-tkh-tkh!”) has a synonym, tchi-tchi'-zhe, both denoting the frequent crackling or breaking of twigs and small branches, or the frequent discharges of fire-arms. Only one example of another root, ʔu'-khi, has been found, dhi-ʔu'khi, which marks a crackling sound made by pulling. ʔa'-si refers to a snapping sound, made by the aid of a rope, cord, or stiff hide; as, dhi-ʔa'si égaʔ, to make such a sound by pulling a cord; ba-ʔa'si, to make a snapping sound by punching against a rope or stiff hide.

5. Onomatopes ending in “maʔ.” ʔa'-maʔ and ʔa'-maʔ refer to the ringing of a bell, etc. Hence dhi-ʔa'maʔ and dhi-ʔa'maʔ, to ring a bell by pulling a rope. Ga-ʔa'maʔ, to strike, as a clock does. Other verbs in -maʔ differ in meaning, as, ba-maʔ, to use a file, sharpen a scythe by pushing; dhi-maʔ, to sharpen an ax on a grindstone (the original reference in each case may have been to the sound made); but bi-maʔ, to knead dough!

6. Onomatopes in -ʔi and -pi. Shta'-ʔi and shta-shta'-ʔi describe one or more flapping or slapping sounds, made in mud or some other soft object. Shka'-pi occurs in ga-shka'pi, to make the sound heard in slapping the cheek or the back of the hand; but ska'-pi, in ga-ska'pi, means to make the sound heard in clapping the palms of the hands together; also expressed by tcha'-ʔi, in the verb ga-tcha'ʔi. Sa'-pi describes such a cracking or smacking sound as is made by a whip-lash; whence gasa'pi, to use a whip, and we'gasa'pi, a whip. Sa'pi also occurs in gasa'pidhaʔ ga'ghe (synonym, gapu'ʔi-dhaʔ ga'ghe, from pu'ʔi), to make the sound heard when one lets a book fall to the floor or ground. Pu'ʔi is a popping sound, as heard in drawing a cork from a bottle, or a deadened sound, a sort of thud, as in hitting flesh, garments, or other soft objects. ʔu'-pi (ʔiwere, to'pě), marks a pattering sound, as in naʔu'ʔupi (ʔiwere, naʔto'topě), with which compare its synonym, naʔ-ʔi'ide (from naʔ-ʔi'de).

7. Onomatope in “shka” (compare shka-pi, given just above). Mu'-shka-shka, to gargle the throat. In this word “mu” denotes the motion of water, but generally it refers to some effect produced by shooting.