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Author(s): Patrick J. Munson

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CONTRIBUTIONS TO OSAGE AND LAKOTA ETHNOBOTANY

by

Patrick J. Munson

ABSTRACT

The paper is a systematic listing and discussion of those plants for which a use is given in La Flesche's Osage dictionary, Buechel's Lakota (Teton Dakota) dictionary, and Densmore's *Teton Sioux Music*. This constitutes the only systematic treatment of Osage ethnobotany and a supplement to Gilmore's ethnobotanical study of the Lakota and other groups of the eastern Plains.

INTRODUCTION

The Osage are speakers of one of the dialects of the Dhegiha branch of the Siouan language family. Since at least late prehistoric times they have resided in the east-central Plains region. No systematic, easily accessible corpus of ethnobotanical data on this group has heretofore been published.

The Lakota, also referred to as the Teton Dakota, are speakers of one of the dialects of the Dakota branch of Siouan. Originally residing in the western Great Lakes region, they moved in early historic times into the northeastern Plains. Melvin R. Gilmore's (1919) monumental *Uses of Plants by the Indians of the Missouri River Region* contains a great body of systematically presented ethnobotanical information for this group; the following materials as they pertain to the Lakota can be considered supplemental to Gilmore's work.

All of the following ethnobotanical data come from previously published sources, specifically Francis La Flesche's (1932) *A Dictionary of the Osage Language*, Eugene Buechel's (1970) *A Dictionary of the Teton Dakota Sioux Language*, and Frances Densmore's (1918) *Teton Sioux Music*. Although

published, the materials contained in these works are presented in a way that makes their use extremely difficult.

In the dictionaries the data of ethnobotanical relevance are contained entirely in the Osage-English and Lakota-English portions, respectively, with English correlations expressed in a plethora of common names and/or often out-of-date (and often misspelled) scientific taxons. In the Osage dictionary no more than 50% of the plants which are discussed in the Osage-English portion are even listed in the English-Osage part, and when listed are found under a variety of common names; for the Lakota dictionary probably less than 25% of the plants are cross-listed in the English-Lakota portion, and again are found, if at all, under common names. Consequently for an ethnobotanist to efficiently use these dictionaries would require prior knowledge of the Indian names for the plants, a condition which, suffice to say, is unlikely to be met. References to plant uses in Densmore's *Teton Sioux Music* are scattered throughout the text and footnotes and in most cases do not occur in the index; furthermore this is not the kind of source that would normally be searched for ethnobotanical information.

Densmore (1918:271, footnote) acknowledges Paul C. Standley, U.S. National Museum, for the identification of the plants considered in her work. Buechel does not directly state who identified the plants mentioned in his dictionary, but in several instances refers in passing to the "state herbarium" (South Dakota), where the plants were apparently compared; the taxonomy appears to follow, primarily, Robinson and

Guide to Pronunciation

	<i>Buechel</i>	<i>Densmore</i>	<i>La Flesche</i>	<i>English</i>
a	a	a	a	father
b	b	b	b	b
č	c	ć	—	ch
d	—	—	d	d
e	e	e	e	prey
g	g	g	g	go
ġ	ġ	ġ	—	Arabic gh
h	h	h	h	he
i	i	i	i	see
j	y	y	—	yet
k	k	k	k	k
l	l	l	—	l
m	m	m	m	m
n	n	n	n	n
ŋ	ŋ	ŋ	ŋ	sing
o	o	o	o	note
p	p	p	p	p
s	s	s	s	s
š	ś	ś	sh	sh
t	t	t	t	t
Θ	—	—	ç	thin
ð	—	—	th	then
u	u	u	u	rule
w	w	w	w	w
x	ħ	ħ	x	German ch
z	z	z	—	z
ž	j	ž	zh	pleasure

Fernald (1908). La Flesche gives no hint where or by whom the plants considered in the Osage dictionary were identified; the taxonomy in most cases, however, seems to follow Britton and Brown (1913). Scientific terminology in the present listing follows Gleason (1968), supplemented by Stevens (1963). Taxons in the original sources, if different from those used here, are included in parentheses. Common names here follow in most cases Peterson and McKenny (1968) and Stevens (1963).

In the following listing (arranged alphabetically), all plants for which food, medicinal, technological, or ceremonial-ritual-symbolic uses are given for the Osage in La Flesche's (1932) dictionary are included; as such this constitutes the first systematic treatment of Osage ethnobotany. For the Lakota, only those uses given in Buechel (1970) and Densmore (1918) which are different from or in addition to those previously given by Gilmore (1919) are included. For the sake of brevity, references to source are hereafter abbreviated as L (followed by page number) for La Flesche's Osage dictionary, B for

Buechel's Lakota dictionary, and D for Densmore's *Teton Sioux Music*.

Acer saccharinum L. Silver Maple

Os. *wešabeŋe hiu*, black-dye tree.

The Osage use the bark of this tree for making a black dye (L. 214). It can also be argued that this species, sugar maple, and/or box-elder were used aboriginally for making syrup and sugar, since the Osage word for sugar (L. 226) is *žonŋi* (wood water); Gilmore (1919:100-101) has previously argued this position for other Siouan speaking groups since they have comparable terms for sugar: Omaha *žonŋi* (wood water), Dakota *čanhanpi* (wood sap).

Acerates angustifolia (Nutt.) Decne. Narrow-leaved Milkweed

Lak. *tinpsila pežuta*, turnip medicine.

The Lakota administer the root to children when they have no appetite (B. 489).

Acerates viridiflora (Raf.) Eat. Green Milk-weed

Lak. *hu:ŋška*, spoon plant.

Thr. Lakota administer pulverized roots to children as a cure for diarrhea. Tea made from the entire plant is given to mothers who have no milk (B. 187).

Achillea millefolium L. subsp. *lanulosa* (Nutt.) Piper. Yarrow

Os. *wetsaŋdse egon*, rattlesnake's tail-like.

Lak. *xante čaŋxloğan*, cedar weed; *taopi pežuta*, wound medicine.

The Osage use some part of this plant in some way (not specified) for a toothache medicine, and the flowers are used for perfume (L. 215). The Lakota use the plant for a wound medicine; the entire plant is dried and then chewed (D. 254).

Acorus calamus L. Sweet Flag, Calamus

Os. *peže bðaθka*, flat herb.

Lak. *sinke tawote*, muskrat food; *hoxwa*; also *šunkače*, referring specifically to the root (*suŋka*, dog; *če*, penis, referring perhaps to the shape).

The Osage chew the root for its fragrance, and also powder the root for horse food (L. 128). The Lakota eat the leaves, stalks, and roots, and the roots, pulverized and mixed with gunpowder and water, are used as a medicine for leg and arm cramps (B. 182, 454, 468).

Aesculus glabra Willd. Buckeye

Os. *taška hi*, white oak (-like?) tree.

The Osage make a tea from the nuts which is drunk before taking a sweat bath in order "to bring up bile" (L. 138).

Allionia nyctaginea. See *Oxybaphus nyctagineus*

Allium spp. Wild Garlic, Onion, Leek

Os. *moŋžonxe* (*moŋžon*, earth; *xe*, to bury).

Lak. *pšij*.

Formerly the Osage did not eat wild garlic because of its offensive odor, but began using it for food after white contact (L. 104).

Ambrosia artemisiifolia L. (= *A. elatior*). Common Ragweed

Lak. *čaŋxloğan waštemna*, odorous weed.

A tea made from the leaves is applied externally by the Lakota to reduce swellings (B. 117).

Amelanchier canadensis (L.) Medic. Juneberry, Serviceberry
Lak. *wipazukan*.

The Lakota eat the berries and use the tough, limber stems for making hoops (B. 589).

Amorpha fruticosa L. (= ? *A. praticosa*). False Indigo

Lak. *ziŋtkala tačan*, small bird's perch.

The Lakota use the stalks for arrows (B. 658).

Amphicarpa bracteata (L.) Fern. (= *Falcata comosa*). Hog Peanut

Os. *hoŋbđiŋθu*, cut(?) bean.

Lak. *makatomniča*, ground bean.

The seeds are used as a symbol in some Osage rites (L. 65). The Lakota apparently use the same name for this species and *Strophostyles helvola*; the pulverized leaves of both are used with salve to treat swellings (B. 394).

Apios americana Medic. (= *A. tuberosa*, *Glycine apios*). Indian Potato, Groundnut

Os. *do*

Lak. *blo*

The tubers are gathered and eaten by both the Osage and the Lakota (L. 37, B. 111).

Aquilegia canadensis L. Wild Columbine

Os. *monbixon*.

The Osage use the sweet-smelling seeds for perfume (L. 95). The Lakota make a tea, by pouring hot water over the leaves(?) of this plant, which is administered to children for the treatment of diarrhea (D. 267).

Arceuthobium sp. Mistletoe

Os. *noŋnibatse*, tobacco bunch.

The Osage use this as a tobacco substitute (L. 115). La Flesche identifies the plant, presumably erroneously, as the European *Viscum album*.

Artemisia campestris L. (= *A. canadensis*). Wormwood

Lak. *čaŋxloğan waštemna*, odorous weed.

The Lakota use a tea made from the roots as a remedy for constipation, inability

- to urinate, and difficulty in childbirth. The pulverized roots are used for perfume, and it is also believed that this powder, sprinkled on a man's face, will make him sleep soundly (B. 117-118).
- Artemisia frigida* Willd. Little Sage
Lak. *nasula jazanpi ipije*, no appetite cure; *pežixota waštemna*, odorous gray herb.
The Lakota use this plant as a smoke cure for headaches; the root is dried and powdered, the powder is sprinkled on coals, and the fumes are inhaled (D. 259). The name would also suggest that it is used in some way for treating loss of appetite.
- Asclepias pumila* (A. Gray) Vail. Low Milkweed
Lak. *češlošlo pežuta*, diarrhea medicine; *peži swula čikala*, small herb.
The Lakota use a tea made from this plant to treat diarrhea of children (B. 440).
- Asclepias speciosa* Torr. Showy Milkweed
Lak. *waxča xča*, flower blossom.
The Lakota use the flowers for food, either boiled with flour, as soup thickening, or as some sort of preserves (B. 519).
- Asclepias verticillata* L. Whorled Milkweed
Lak. *waxpe tinpsila*, turnip leaf.
Lakota mothers use some part (not specified) of this plant when they have no milk (B. 520).
- Asimina triloba* (L.) Dunal. Pawpaw
Os. *hiŋdse hiu* or *hiŋdse waxda* (*hiŋ*, hair or fiber); also *tožon hi*, potato(?) wood tree, perhaps referring to the shape of the fruit.
The Osage use the inner bark in the same way as that of basswood for making twine and for rough weaving, hence the name (cf. *hiŋdse*, Basswood, L. 60). The fruit is also eaten, and when the banana became available to the Osage they applied the same name because of the similarity in shape and taste (L. 60-61, 156).
- Astragalus canadensis* L. (= *A. carolinianus*).
Milk-vetch, Locoweed, Little Rattlepod
Lak. *ločipišni pežixota*, gray appetite-herb.
The Lakota use the root for treating loss of appetite (D. 257).
- Astragalus crassicaupus* Nutt. (= *A. caryocar-*
pus). Ground Plum
Lak. *pte tawote*, buffalo food.
The Lakota use some part, perhaps the berries, for horse medicine (B. 449).
- Astragalus pauciflorus* Hook. Slender Milkweed
Lak. *pežuta skuja*, sweet medicine.
Lakota mothers chew the root when they have no milk (B. 440).
- Astragalus* cf. *racemosus* Pursh. Locoweed
Lak. *pežuta ska hu*, white medicine plant.
The Lakota make a tea from the roots for coughing and spitting blood, and the roots, pulverized and chewed, are used for chest and back pains (B. 440).
- Astragalus* sp.
Lak. *čante jazanpi ičuwa*, heart pain treatment.
The Lakota make a tea from some part of this plant for treating heart trouble and stomach pains (D. 260).
- Baptisia* sp. Wild Indigo
Os. *keugde hi*.
The Osage use some part (unspecified) of this plant for an eyewash (L. 85).
- Bouteloua hirsuta* Lag. (= *B. oligostachya*).
Hairy Grama
Lak. *peyiokiyata*, forked grass.
Most plants of this species have two spikes, but for sport the Lakota search for those with three (B. 439).
- Brauneria angustifolia* (DC.) Heller (= *Echinacea angustifolia*). Purple Coneflower
The Lakota use the root as a remedy for toothaches, tonsillitis, and pain in the bowels (D. 270).
- Callirrhoe triangulata* (Leavenw.) Gray. Poppy Mallow
Os. *monkon tonga žinga*, little big medicine.
The Osage consider this plant to have medical value for healing flesh and broken bones; the method of use and parts used are not specified (L. 100-101).
- Carex lurida* Wahl. Sedge
Os. *monhiŋ ts'azi*, grass that never dies.
This is one of the Osage symbols of long life since it remains green throughout the year (L. 99).

- Carya illinoensis* (Wang.) K. Koch. (= *Hicoria pecan*). Pecan
Os. *wataθtoθta*.
The Osage use the nuts for food (L. 200).
- Castilleja sessiliflora* Pursh. Downy Painted Cup
Lak. *waxpe jazokapi*, suck leaf.
The Lakota suck nectar from the blossoms (B. 521).
- Ceanothus ovatus* Desf. Small Redroot
Lak. *unpan tawote*, elk food.
The Lakota make a tea, for drinking, from the leaves (B. 507).
- Celtis occidentalis* L. Hackberry
Os. *gonbe*.
The fruit is used by the Osage for food, after being mashed in a mortar (L. 53).
- Cercis canadensis* L. Redbud
Os. *žonžabeđe hi*, dark-wood tree.
Charcoal from the wood of the redbud is assigned powerful mystic-symbolic properties by the Osage. During the war ceremony a large pile of redbud logs is burned outside each of the two "war lodges" and the charcoal from these fires is collected, crushed, and saved by the warriors. When going into battle this powder is then used to blacken the face, symbolizing "the leaping flames, which show no mercy" (L. 226).
- Cheirinia aspera*. See *Erysimum asperum*
- Chenopodium album* L. Lamb's-quarters, Goosefoot
Lak. *čanxloğan inkpa gmigmela*, small end (of the leaves?) rounded weed.
The Lakota use a decoction made from the entire plant to treat bloody dysentery of children (D. 267).
- Cicuta maculata* L. Water Hemlock
Os. *žonxaštonga* (žon, wood; *tonga*, large).
The Osage use smoke from the roots to reduce inflammation and swelling of bruises (L. 227).
- Clematis ligusticifolia* Nutt. Western Virgin's Bower
Lak. *čanjuwi skaska naxča*, loose(?) white vine.
The Lakota use a tea made from the roots to treat headaches (B. 119).
- Cogswellia orientalis*. See *Lomatium orientale*
- Conyza canadensis* (L.) Cron. (= *Leptilon canadense*). Horseweed
The Lakota use a tea made from the roots and lower stalks to treat pain in the bowels and diarrhea, particularly of children (D. 266-267).
- Coreopsis tinctoria* Nutt. Golden Tickseed
Lak. *čanxloğan wakaljapi*, boiling weed.
The Lakota use this plant for making a tea, for drinking (B. 117).
- Cornus drummondii* Meyer (= *C. asperifolia*). Roughleaf Dogwood
Os. *monθa hi*, arrow tree.
The Osage preferred the stems of this plant for arrows (L. 95).
- Cornus* cf. *racemosa* Lam. Gray Dogwood
Os. *monθa xota hu*, blackbird arrow tree.
The Osage use this tree for arrows (L. 96). La Flesche identifies this as *C. circinata* (= *C. rugosa* Lam.), probably erroneously since this species has a more northern-northeastern distribution; the use of the common name Gray Dogwood suggests *C. racemosa*.
- Croton texensis* (Klotzsch.) Muell.-Arg. Texas Croton, Skunkweed
Lak. *waxpe xča xča*, flower leaf.
A tea made from the leaves is used for stomach pains by the Lakota (B. 520).
- Cucurbita foetidissima* HBK. (= *C. perennis*). Wild Pumpkin, Buffalo Gourd, Fetid Gourd
Os. *monkon tonga*, big medicine; *monkon nikašiga*, human being medicine.
This is an Osage mystical medicine for long life (L. 100, 367).
- Cucurbita pepo* L. Squash, Pumpkin
Os. *waton*, generic; possibly modified from *watonga*, big thing.
Lak. *wagmu*, squash or gourd, generic; possibly modified from *wagmun*, twisted thing, and if so probably referring to the vines.
The Osage grow the following named varieties: *watonbđaxaxa*, scalloped; *watonθka*, white; *watongdeže*, spotted; *watonpakuša*, crookneck; *watonpast-sedse*, long-nosed; *watonxtsi*, "real"; *watonxodse*, gray; and *wažaže waton*, crook-

neck. The typical Osage method of cooking squash is by boiling, either with meat or beans. It is stored for winter use by loosely braiding peeled, dried strips into square or oval "mats," which are stored in parfleche cases, or by stringing dried triangular pieces (L. 205).

Diospyros virginiana L. Persimmon
Os. *Ųta-inge*.

The Osage use the fruits for food and preserve them for winter use. The preservation process is as follows: A board ca. 8"x16" is covered with buffalo grease. Upon this are placed three or four layers of seeded persimmons, which are held over a fire until the fruit "cooks" or dries into a cake. After the cakes are cooled they are stored together in parfleche packs. Apparently each family prepares several such packs of persimmon cakes each fall, and the cakes so prepared and stored will keep throughout the year (L. 32).

Distichlis stricta (Torr.) Rydb. (= *D. spicata*).
Salt Grass
Lak. *peyisuksuta*, hard (or tough) grass.
The Lakota say that this plant cannot be eaten (B. 440).

Dyssodia papposa (Vent.) Hitchc. Fetid Marigold
Lak. *pispiza tawote*, prairie dog food.
The Lakota powder the leaves and administer to people with breathing difficulties (B. 444).

Echinacea angustifolia. See *Brauneria angustifolia*

Eleocharis sp. Spike Rush
Os. *ŲaŲinga*, little rush.

This rush is preferred by the Osage for making mats because of its even shape. It is "suitable for making the symbolic shrine for the sacred hawk" (L. 29). La Flesche identified this as *E. interstincta* (= *E. equisetoides*), probably erroneously since this species is very rare west of the Mississippi.

Erigeron annuus (L.) Pers. Daisy Fleabane
Lak. *inijaŲ peŲuta* or *inijaŲpi*, sore mouth medicine; *onwahinjunŲonpi*, tanning substance.
The Lakota use a tea made from the entire plant to treat sore mouths of chil-

dren and for persons having difficulties in urinating. The blossoms are mixed with brains, gall, and the spleen and this mixture is rubbed on hides to bleach them in the tanning process (B. 227, 399).

Erigeron pumilus Nutt. Daisy Fleabane
Lak. *ŲaŲxloŲaŲ hu ptepteŲela*, short buffalo-weed.

The Lakota use a decoction made from some part of this plant for rheumatism, lameness, and stomach disorders (D. 389).

Erysimum asperum (Nutt.) DC. (= *Cheirinia aspera*). Western Wallflower

This is a Lakota remedy for cramps of the stomach and bowels. It is used in a variety of ways; the entire plant is dried and then chewed or prepared as a tea, or a decoction is made by mixing the crushed seeds with warm water (D. 269, 389).

Euonymus atropurpurea Jacq. Wahoo, Burning Bush
Os. *niniba Ųon*, pipestem wood.

Although no use is specifically given by the Osage for this plant, the name suggests that the stems were used for pipestems (L. 109).

Euphorbia geyeri Engelm. Geyer's Spurge
Lak. *ŲaŲxlogaŲ wapoŲtaŲ*, hat weed.

The Lakota use this plant "as a protection for the head" (B. 117).

Euphorbia marginata Pursh. Snow-on-the-Mountain
Lak. *itopta sapa tapeŲuta*, black-footed ferret medicine.

The Lakota make a tea from this plant which is administered to mothers without milk, and crushed leaves in warm water are used as a liniment for swellings (B. 242).

Falcata comosa. See *Amphicarpa bracteata*

Fritillaria atropurpurea Nutt. Leopard Lily
Lak. *ŲaŲxlogaŲ makatola*, green earth weed.

The Lakota pulverize some part of this plant into a salve, which is rubbed on scrophulous swellings (B. 117).

Gaura coccinea Pursh. Scarlet Gaura
Lak. *tatawabluska taŲaŲxloŲaŲ*, horsefly weed; *onŲunŲoku spapi*, perhaps dog-catcher.
The Lakota make a salve for the hands

- by chewing some part of this plant (B. 399, 483).
- Glycine apios*. See *Apios americana*
- Glycyrrhiza lepidota* Pursh. Wild Licorice
Lak. *winawizi čikala*, little burr.
The Lakota use the root for a medicine for flu and perhaps other illnesses (D. 263, B. 587).
- Gutierrezia sarothrae* (Pursh) Britt. & Rusby.
Broomweed
Lak. *peži zizi*, yellow herb.
A tea made from the entire plant is used by the Lakota as a remedy for coughing and colds (B. 440).
- Hedeoma pulegioides* (L.) Pers. Pennyroyal
Os. *peže tuhu*, green herb.
The Osage make a tea, for drinking, from the leaves (L. 128).
- Heuchera* cf. *richardsonii* R. Br. (= ? *H. hispida* Gray). Alum Root
Lak. *waxpetaga*, frothy(?) leaves.
The Lakota administer a tea made from the root as an astringent for treating chronic diarrhea. The root is also used for treating sores (D. 269, B. 520).
- Hicoria pecan*. See *Carya illinoensis*
- Hosackia americana*. See *Lotus americanus*
- Hymenopappus tenuifolius* Pursh. Woolly White Hymenopappus
Lak. *šunḡkhuštípije*, horse hoof cure.
A salve made from this plant is used by the Lakota for treating horses' hooves (B. 469).
- Ipomoea leptophylla* Torr. Bush Morning-Glory
Lak. *pežuta niḡe taṅka*, big stomach-medicine.
Scrapings from the "kernel" of the root are ingested (raw) by the Lakota for stomach disorders. The dry roots may also have been used as a punk for holding a fire (B. 440).
- Iva xanthifolia* Nutt. Marsh Elder
Lak. *waxpe šiča*, bad leaves.
Although no use is given, one Lakota informant stated that "the seeds cause irritation to the bare skin" (B. 520). This is perhaps of some significance since there is much evidence for the collection and cultivation, prehistorically, of seeds of the closely related *Iva annua* L. (Black 1963; Yarnell 1972) and all persons known to me who have harvested seeds of this species have remarked that stripping the seeds from the plants results in a painful rash and swelling of the fingers and hands.
- Juglans nigra* L. Black Walnut
Os. *tage*.
The Osage use the nuts for food. The bark and leaves are also used in some way to entice fish to a fishhook (L. 137).
- Juniperus* spp. Cedar, Juniper
Os. *xoṇḡse*.
Lak. *xanṡe*.
The Osage assign certain symbolic and ritual attributes to this tree (L. 219). The Lakota burn the boughs for incense in certain curing rites. Also, a decoction made by boiling the powdered leaves is poured on potato plants to drive off potato bugs (B. 108-109, 192).
- Lacinaria punctata*. See *Liatris punctata*
- Lactuca pulchella* (Pursh) DC. Wild Lettuce
Lak. *azuṇṡka jaṡaṇpi onpijapi*, kidney pain treatment.
The Lakota use a decoction made from the leaves(?) to treat diseases of the kidneys (D. 262-263).
- Lagenaria siceraria* Standl. Bottle Gourd
Os. *ini-iže*.
Lak. *wagmuha*.
The Osage use bottle gourds for dippers (L. 76).
- Lepachys columnaris*. See *Ratibida columnifera*
- Lepidium densiflorum* Schrader (= *L. apetalum*). Peppergrass
Lak. *zitkala tawote*, small bird's food.
A tea made from this plant is used by the Lakota for kidney ailments (B. 659). *Lotus americanus* is given the same name and used for the same purpose.
- Leptilon canadense*. See *Conyza canadensis*
- Liatris punctata* Hook. (= *Laciniaria punctata*). Dotted Blazing Star
Lak. *tatečaṇnuḡa*, lumpy carcass, or lumps in carcass.
The Lakota use this plant for heart pain;

the entire plant is dried and powdered and a decoction is made from this. It is used for both humans and horses (D. 389). The pulverized roots are ingested for treating loss of appetite (B. 484).

Lithospermum caroliniense (Walt.) MacMill. (= *L. gmelini*). Hairy Puccoon
Lak. *pežuta waxe ša* or *pežuta ha sapa*, black-skin medicine.

A powder made from the roots (which have a black "skin") is used by the Lakota for chest wounds (B. 440).

Lithospermum incisum Lehm. (= *L. angustifolium*, *L. linearifolium*). Narrow-leaved Puccoon
Lak. *pežuta sapsapa*, black medicine.

The Lakota use this plant in some way (not specified) for treatment of hemorrhages of the lungs (D. 269-270, B. 440).

Lomatium orientale Coult. & Rose (= *Cogswellia orientalis*). Wild Parsley
Lak. *šahijela tatinpsinla*, Cheyenne turnip.
The Lakota use the roots for food (B. 460).

Lotus americanus (Nutt.) Bisch. (= *Hosackia americana*). Prairie Bird's-foot Trefoil
Lak. *zitkala tawote*, small bird's food.

A tea made from this plant is used by the Lakota for kidney ailments (B. 659). *Lepidium densiflorum* is given the same name and used for the same purpose.

Lygodesmia juncea (Pursh) D. Don. Prairie Pink, Skeletonweed
Lak. *makačanšinh*, skunk resin plant.

A tea made from the whole plant is used by the Lakota to cure diarrhea of children (B. 329).

Maclura pomifera (Raf.) Schneid. (= *Toxylon pomiferum*). Osage Orange, Bois d'Arc
Os. *miṇdsešta hi*, smooth bow tree.

The wood of this species is preferred for making bows because of its lasting qualities, and is traded by the Osage to the Omahas and Pawnees for this purpose (L. 92).

Mentha arvensis L. (= *M. canadensis*). Wild Mint
Lak. *čejaka* or *šejaka*, mint; *čan pežuta čikala*, little wood medicine.

The Lakota make a tea, for drinking,

from the leaves, and a stronger tea made from the roots is used to treat headaches (B. 131, 461, 799).

Monarda fistulosa L. (= *M. menthaefolia*). Horsemint, Wild Bergamot
Os. *nidsida*.

Lak. *hexaka tapežuta*, elk medicine; *hexaka tawote*, elk food; *waxpe waštemna*, odorous leaves.

The Osage use this plant for perfume (L. 106). The Lakota use a tea made from the blossoms as a remedy for fevers and colds (D. 270), and a tea made from the leaves is used for whooping cough. Boiled leaves wrapped in a cloth are placed over the eyes to relieve pain, and chewed leaves are placed on wounds, under a bandage, to stop the flow of blood. Leaves are also chewed for their flavor and odor (B. 172, 521).

Nelumbo lutea (Willd.) Pers. American Lotus
Os. *tsewađe*.
Lak. *tewapa* or *kewapa*.

The Osage gather the roots in large quantities and store them for winter use. They are eaten both raw and boiled. The seeds are also gathered and eaten raw (L. 160). The Lakota eat the boiled roots (B. 487).

Nuphar advena Ait. (= *Nymphaea advena*). Yellow Pond Lily
Os. *ŲinmonnonŲta* (*Ųin*, arrowhead plant; *Sagittaria latifolia*; *mon*, arrow; *nonŲta*, ear or earlobe).

The plant is used in some way in Osage ceremonies (L. 30).

Nymphaea advena. See *Nuphar advena*

Onosmodium occidentale MacKenzie. Western False Gromwell
Lak. *šunŲčanŲahuipije*, horse spine cure.

The Lakota make both a tea and a salve from the roots and seeds which are used, internally and externally respectively, for the treatment of "swellings" (bruises?, sprains?) of horses and humans (B. 469).

Opuntia sp. Prickly Pear
Lak. *unŲčela blaska*, flat cactus.

The Lakota make a tea from the root which is administered to persons who cannot urinate (B. 507), and a tea made from a mixture of the roots of this species and

- yucca (*hupestola*) is administered to facilitate childbirth (B. 190).
- Ostrya virginiana* (Mill.) K. Koch. Hophornbeam
Lak. *ispaŋspaŋheča*.
The Lakota use the wood for bows and the blossoms for a face paint (B. 233).
- Oxybaphus nyctagineus* (Michx.) Sweet. (= *Allionia nyctaginea*). Wild Four-O'clock
The roots, grated and moistened, are used externally for treatment of broken bones by the Lakota (D. 270).
- Panicum oligosanthos* Schult. (= *P. scribnerianum*). Panic Grass
Lak. *peyijuhĩŋta* (*peyi*, grass; *juhĩŋta*, to rake).
The Lakota say that horses will die if they eat this grass (B. 440).
- Parmelia* sp. Lichen
The Lakota use this in some way (not specified) for the treatment of rheumatism (D. 270).
- Petalostemum purpureum* (Vent.) Rydb. Purple Prairie Clover
Lak. *tokala tapežuta hu winjela*, female fox-medicine plant.
The Lakota chew the root as a gum and use some part of the plant for some kind of medicine (B. 495).
- Petalostemum villosum* Nutt. Hairy Prairie Clover
Lak. *blaje zitkatačan hu stola*, little wild tea of the plains.
The Lakota use the roots for a purgative, and the leaves and flowers are eaten to reduce swelling in the throat (B. 110).
- Phaseolus vulgaris* L. Garden Bean
Os. *hoŋbđiŋ*.
Lak. *omniča*.
The Osage have at least two named varieties: *hoŋbđiŋ Өabe*, black, and *hoŋbđiŋ geӨigöeӨi*, yellow spotted (L. 65).
- Phragmites* sp. Reed
Os. *pšištonžza* (*štonžza*, crooked).
This plant "was never used by the Osage" for making mats (L. 129).
- Physalis heterophylla* Nees. Ground Cherry
Lak. *tamnioxpi hu* (*tamni*, placenta or womb, probably referring to the fruits).
- A dosage of three to five berries is administered by the Lakota for loss of appetite (B. 477).
- Phytolacca americana* L. (= *P. decandra*). Pokeweed
Os. *gđebe moŋkoŋ*, vomit medicine.
The Osage use the root for an emetic and purgative. "Every spring men would get together to chew the root" (L. 54).
- Pinus* spp. Pine spp.
Os. *baӨoŋ*.
Lak. *wazi*.
Resin which oozes from the bark (*čaŋ-šĩŋkaxpu*) is used by the Lakota for a chewing gum (B. 574, 799).
- Podophyllum peltatum* L. Mayapple, Mandrake
Os. *šongđiŋdse*, (*šonge*, wolf).
The Osage eat the fruits, more for the odor than the taste (L. 134).
- Populus sargentii* Dode. Western Cottonwood
Os. *baka hi*.
Lak. *čanjaxu*, chewing wood; *wagačan* (*čan*, wood).
The cottonwood is used as a symbol in some Osage rites (L. 21). Lakota horses feed on the bark, hence the name (B. 127).
- Prunus virginiana* L. Choke Cherry
Os. *gđoŋpa*.
Lak. *čaŋpa*.
The Osage use the fruit for food and the bark for a medicine for some unspecified ailment (L. 56). The Lakota use the stems for arrows and the mashed and dried fruit for food (B. 122).
- Psoralea argophylla* Pursh. Silverleaf Scurf-Pea
Lak. *tičaničahu xloxota*, gray hollow(?) curlew-plant.
The Lakota use the root of this plant for a horse stimulant (B. 487).
- Psoralea esculenta* Pursh. Pomme Blanche, Prairie Turnip
Os. *dogđe* (*do*, potato).
Lak. *tiŋpsila*.
The pomme blanche is one of the staples of the Osage, who gather it in large quantities. In the fresh state it is eaten raw. It is also sliced and dried for winter use; the

- dried form is prepared for eating by boiling with meat (L. 38).
- Psoralea tenuiflora* Pursh. Few-flowered Psoralea
Lak. *tičaničahu taŋka hu*, large curlew-plant.
A tea made from the root is used by the Lakota as a headache remedy, and a smudge made from the plant is considered particularly effective against mosquitoes (B. 487).
- Pycnanthemum virginianum* (L.) Durand & Jackson. Virginia Mountain Mint
Lak. *waxpe čejaka*, leaf mint.
A tea made from the leaves is a Lakota remedy for coughing (B. 520).
- Ratibida columnifera* (Nutt.) Woot. & Standl. (= *R. columnaris*, *Lepachys columnaris*). Prairie Coneflower, Long-headed Coneflower
Os. *bašta*.
Lak. *napoštaŋ*; also *asaŋpi ijaŋke*; and *wiŋawazi hutkaŋ*, burr root.
The plant is a life symbol for the Peace Gens of the Osage (L. 23). The Lakota use some part (not specified) for checking hemorrhages, either from wounds or internally. A tea made from the stalks and leaves is administered for stomach aches and "pain in the side." A decoction made from the tops is used for headaches, and some part (not specified) is given to horses when they can not urinate (D. 264-265, B. 355).
- Rhus glabra* L. Smooth Sumac
Os. *moŋbidse bakoŋ* (*moŋ*, arrow).
Lak. *čaŋzi*, yellow wood.
The Osage and the Lakota use the leaves, after they have turned red in the fall, for smoking (L. 95, B. 127).
- Rhus cf. typhina* L. Staghorn Sumac
Os. *moŋbidse xtsi*, real sumac.
The Osage always use the leaves for smoking in ceremonial contexts (L. 95).
- Rudbeckia subtomentosa* Pursh. Sweet Coneflower
Os. *žaŋiu*.
The Osage use this plant for perfume (L. 222).
- Rumex altissimus* Wood. Water Dock
Lak. *taku šašala hu iječeča*, smartweed-like plant.
Some part is used by the Lakota in some way (not specified) as a remedy for stomach cramps, diarrhea, and hemorrhage (B. 476).
- Rumex venosus* Pursh. Large-flowered Dock
Lak. *waxpe skuja*, sour leaves.
A tea made from the roots is administered by the Lakota to hasten the expulsion of afterbirth (B. 520).
- Rumex* sp. Dock
The Lakota steep some part or parts (not specified) and the decoction so prepared is given both internally and rubbed on the bodies of children for treating fever and headaches (D. 267).
- Sagittaria latifolia* Willd. Arrowhead
Os. *θiŋ*.
Lak. *pšitola hu* (*pšito*, bead; *la*, very; *hu*, stem, plant).
The Osage eat the tubers and also use the plant as a symbol in the war ceremonies (L. 30). The Lakota use the tubers for food and some kind of medicine; the name apparently refers to the beadlike appearance of the tubers (B. 447).
- Salix* sp. Willow
Os. *ðiuxe*.
Lak. *waxpepopa*, bursting(?) leaf.
This is one of the Osage symbols of immortality (L. 150).
- Sambucus canadensis* L. Elderberry
Os. *bapoki hi*, popping blackhaw plant.
One of the gens of the Osage use the stalks for the pipestems of their sacred pipes. Osage boys make popguns from the stalks, hence the name; La Flesche considers this toy to be a precontact trait (L. 22).
- Sapindus drummondi* H. & L. Soapberry
Os. *wanoŋpihi*, necklace tree.
The Osage use the seeds for making necklaces (L. 197).
- Scirpus acutus* Muhl. (= *S. occidentalis*). Great Bulrush
Os. *θa udse-tonga*, large-based rush.
Lak. *psa*.
La Flesche implies that this species is less preferred than *Eleocharis* sp. for mak-

- ing mats; it is not "suitable for use in making the shrine for the sacred hawk, because of its uneven shape" (L. 29).
- Sium sauve* Walt. (= *S. cicutaefolium*). Water Parsnip
Lak. *jažopi hu*, whistle stem.
The Lakota ingest the poisonous roots (apparently in small quantities) for stomach disorders. Lakota children also make whistles from the stems, hence the name (B. 622).
- Smilacina racemosa* (L.) Desf. False Solomon's Seal
Lak. *japizapi hu*, mouth-organ plant.
The Lakota make musical tones with leaves, apparently by placing them in their mouths and blowing across them (B. 626).
- Solanum triflorum* Nutt. Cut-leaved Nightshade
Lak. *čanxloğan škiskita*, rough weed.
The Lakota ingest the berries to treat stomach aches (B. 117).
- Stipa spartea* Trin. Porcupine Grass, Needle Grass
Os. *mikapše (mika)*, raccoon).
Lak. *mičapeča*.
Lakota boys have a mischievous game where bunches of this sharp grass are thrown on other boys without coats (B. 336).
- Strophostyles helvola* (L.) Ell. Trailing Wild Bean
Lak. *makatomniča*, ground bean.
The Lakota apparently use the same name for this species and *Amphicarpa bracteata*; the pulverized leaves of both are used with salve to treat swellings (B. 394).
- Strophostyles leiosperma* (T. & G.) Piper (= *S. pauciflora*). Wild Bean
Lak. *omniča hu*.
Although no use is recorded for this species for the Lakota, the Osage use an apparently cognate term (*hoṇbđin hi*) for some species of wild bean (this species?) which they consider "a delicious food" (L. 65).
- Symphoricarpus orbiculatus* Moench. (= *S. vulgaris*). Coralberry
Os. *žonθi hi žinga*, little yellow-wood plant.
- The Osage make brooms from this plant (L. 225).
- Tilia americana* L. Basswood, Linden
Os. *hiṇdse (hiṇ)*, hair or fiber).
Lak. *hiṇta*.
The Osage use the inner bark for making twine and for rough weaving (L. 60).
- Toxylon pomiferum*. See *Maclura pomifera*
- Tradescantia ohimensis* Raf. (= *T. reflexa*). Ohio Spiderwort
Lak. *čanxloğan panpanla*, soft weed.
The Lakota made a blue, jellylike paint from the blossoms which is used to paint moccasins (B. 117).
- Typha latifolia* L. Cat-tail
Os. *wakeḏe* or *mikeḏestsedse*, possibly modified from *mikaθa* (raccoon rush) + *stsedse* (long). Note however probable cognate with Lakota *wihuta hu*.
Lak. *wihuta hu*, tent bottom plant; *haṇtkaṇ* or *hiṇtkan (hiṇ)*, hair, fur, "fuzz"; *tka*, scraped off).
The Osage use the leaves for coarse weaving, such as mats for covering wigwams (L. 91, 192), hence perhaps the Lakota term *wihuta*. Lakota mothers use the thoroughly ripe "fuzz" of the heads for absorbent padding to place under babies (B. 168, 177, 584), hence the term *hiṇtkan*.
- Urtica dioica* L. var. *procera* Wedd. (= *U. gracilis*). Stinging Nettle
Os. *hadoga*.
Lak. *čaničaxpe hu*, woody whip (= ? stinging) plant.
"Its fiber was used [by the Osage] for woof in weaving the sacred rush mat case for the . . . sacred hawk" (L. 58). The Lakota use a tea made from the roots for treating stomach pains (B. 118).
- Viburnum prunifolium* L. Blackhaw
Os. *bo*.
The fruit is eaten by the Osage (L. 27).
- Viscum album*. See *Arceuthobium* sp.
- Yucca glauca* Nutt. Yucca
Lak. *hupestola*, pointed stem.
The Lakota use a tea made from a mixture of the roots of this species and prickly pear for facilitating childbirth. Pulverized

roots mixed with tepid water is administered for stomach aches. The root is used as soap. A tea made from the roots is used as a hair-wash for killing head-lice. It is also believed that if a horse inhales the smoke from the burning root it is easier to catch and halter (B. 190).

Zea mays L. Maize, Indian Corn

Os. *waton̄θi*, generic; *haba*, ear of corn.

Lak. *wagmeza*, generic; *wahuapa* or *wahuwapa*, ear of corn.

The Osage grow the following named varieties: *haba θikonpaθi*, yellow transparent; *haba θka*, white; *haba dapoki*, pop; *haba gaxðexðega*, striped; *haba gðeθe*, spotted; *haba gðeže*, speckled; *haba toho*, blue; *haba waxobe θihi*, sacred yellow; *haba xudse*, gray; *haba žihi*, pink; and *haba žudse*, red (L. 56-57, 204).

The Osage produce a particular dark yellow-brown color (*daθihi*) on tanned buffalo, elk, and deer skins by placing the skins over a smudge pit of smoldering corncobs (L. 33; cf. Binford 1967). They also have the belief that removing the tassel from the plant gives "more strength to the grain" (L. 200); this practice will produce a hybrid (and hence hybrid vigor in the next generation) and if it is an aboriginal practice rather than learned from modern seed corn producers it is of considerable interest.

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Indiana University
Bloomington, Indiana 47405
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