

my son George (9 yrs. of age) returned from boarding school, my father makes him rise as early as he does, stand out in the open with him, both holding the right hand toward the rising sun and singing this song. (41) Together they sing the morning song that he just sang for you. Neighbors say that when my father passes away, they will greatly miss his singing this morning song.)

The Sioux didn't divide their time into weeks. If a man wished to count nights very accurately --nights and not days were counted -- he marked his pipe stick with grooves, (stick used in plugging tobacco into cup of pipe), each groove representing a night. We knew how many nights it took for the moon to get to a quarter; so it was easy to count the nights ahead. We might want to know this rather accurately if we were sending notice to another tribe that we were meeting them at a certain time in a certain place.

We did not have weeks like the Whites but we did have moons. A moon begins "when the moon is dead" (new moon). Witanin means "the moon is howing" or "moon is coming to life," (first quarter); wiatayatanin means "the moon has come to life", or "all of the moon is showing,"(full moon); wiyaspapi means "the moon is dying", or "a part is eaten off the moon", (last quarter).

The names of months of the year are: Frost-in-the-house or The-first-of-winter, (December), Middle-of-the-winter (January), When-the-trees-crack (February), Hair-grows-on-the-calf or People-have-sore-eyes-from-snow-blindness (March), Buffalo-have-calves (April), When-croscuses-blossom (May), When-Juneberries-ripen-and-turn-black (June), Middle-of-summer (July), Cherries-turn-black or Cherries-turn-ripe (August), Plums-turn-scarlet-red (September), When-leaves-turn-yellow (October), When-leaves-are-off-the-trees or When-the-cranes-come-back-from-the-

(41) See Plate 2.