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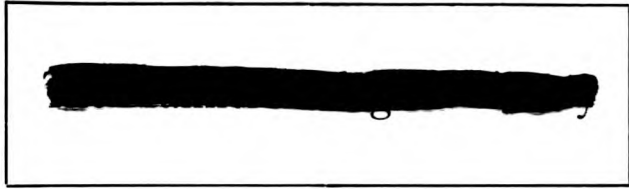
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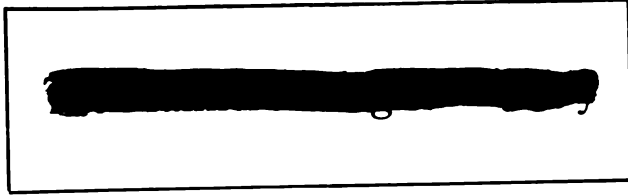
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वसुधैव कुटुम्बकम्

*J. C. Branner*

DEPARTMENT OF THE INTERIOR

U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY OF THE ROCKY MOUNTAIN REGION

J. W. POWELL IN CHARGE

---

CONTRIBUTIONS

TO

NORTH AMERICAN ETHNOLOGY

---

VOLUME VI



WASHINGTON

GOVERNMENT PRINTING OFFICE

1890





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LETTER OF TRANSMITTAL.

WASHINGTON, D. C., *September 4, 1890.*

SIR: I have the honor to submit to you the accompanying monograph, entitled "Contributions to North American Ethnology, Vol. VI, The Çegiha Language."

Yours, respectfully,

J. OWEN DORSEY.

To Hon. J. W. POWELL,

*In charge of the Geological and Geographical Survey  
of the Rocky Mountain Region.*

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THE CEGIHA LANGUAGE.

PART I.

MYTHS, STORIES, AND LETTERS.

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xiii



## P R E F A C E.

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“The  $\text{\textcircled{C}}$ egiha Language” as used in this volume refers to the speech of the Omaha and Ponka tribes of the Siouan linguistic family of North American Indians.

The author is responsible for “ $\text{\textcircled{C}}$ egiha,” first as the name of a group in the Siouan family, and, secondly, as the name of a particular language in that group.

$\text{\textcircled{C}}$ egiha means, “Belonging to the people of this land,” or, “Those dwelling here,” *i. e.*, the aborigines or home people. When an Omaha was challenged in the dark, if on his own territory, he usually replied, “I am a  $\text{\textcircled{C}}$ egiha.” So might a Ponka answer under similar circumstances. A Kansas would say, “I am a Yegáha,” of which the Osage equivalent is, “I am a  $\text{\textcircled{C}}$ eḡáha.” These answer to the Oto “ $\text{\textcircled{L}}$ óiwere” and the Iowa “ $\text{\textcircled{L}}$ éḡiwére.”

The  $\text{\textcircled{C}}$ egiha linguistic group may be divided as follows:

Languages.	Tribes.	Dialects.
1. $\text{\textcircled{C}}$ egiha .....	<div style="display: flex; align-items: center;"> <span style="font-size: 2em; margin-right: 5px;">{</span> <div style="margin-left: 5px;">                     Omaha .....</div> <div style="margin-left: 5px;">Ponka .....</div> </div>	Omaha (Uma'ha').
2. Yegáha .....		Kansa .....
3. $\text{\textcircled{C}}$ eḡáha .....	Osage .....	Five or more.
4. Name not yet gained....	Kwapa .....	Uncertain.

The material in this volume consists of myths, stories, and letters (epistles) obtained from the Ponkas, to whom the author was missionary from 1871 to 1873, and from the Omahas, with whom he resided from 1878 to 1880. The letters in Part I are those sent to the Ponka reservation in the Indian Territory.

After his return to Washington in 1880, the author arranged for several Indians of the Omaha and Ponka tribes to visit Washington for the purpose of aiding him in the revision of his work. From these Indians and Mr. Frank La Flèche (see page 525) he gained additional myths and stories, which, with numerous letters recorded chiefly at the Omaha Agency, form Part II. It has been decided to publish the remaining letters in a bulletin of the Bureau of Ethnology, under the title of "Omaha and Ponka Letters." This bulletin, with the present monograph and the publications named on pp. xvii and xviii, will contain all the Čegiha texts, phrases, and sentences collected by the author.

The texts will be followed by a Čegiha-English dictionary, an English-Čegiha dictionary, and a grammar. Up to July, 1885, over 16,000 Čegiha-English entries for the dictionary were arranged on slips in alphabetical order after they had been transliterated into the present alphabet of the Bureau of Ethnology.

It was decided in 1882 that the present volume, the dictionaries, and grammar should be published together. But in November, 1889, another conclusion was reached by the Director, resulting in the author's devoting most of his time to the preparation of the additional texts which form Part II. It will require at least one year, if not longer, for the completion of the Čegiha-English dictionary. In the final revision of the slips for that dictionary there will be many references to words and phrases in the texts by page and line. The English-Čegiha dictionary and the grammar must be deferred for a few years.

In translating personal names the author has proceeded according to the following rules: In compound names, such as Wajiŋga-sabě (bird black), capitalize each part as far as possible, thus: "Black Bird." In names which can not be resolved into two or more primitives use but one capital, as Maŋċiqta, Blackbird; Wasabě, Black bear (not "Black Bear"); Ma<sup>n</sup>tcu, Grizzly bear (not "Grizzly Bear").

## LIST OF THE AUTHOR'S SIOUAN PUBLICATIONS.

1. Ponka | A B C wabáru. | Missionary Jurisdiction of Niobrara. | New York, | 1873. Pp. 1-16, sq. 16°. Primer in the Ponka dialect. The alphabet used differs from the present alphabet of the Bureau of Ethnology in the following particulars: c of the primer = tc of the Bureau alphabet; ð of the former = ð of the latter; q of the former = k' of the latter; r of the former = q of the latter; x of the former = c of the latter. The characters for *gh*, final *n* as in French *bon*, and *ng* as in *sing* are wanting. No distinction is made between the surd and its corresponding medial sound, which is known for the present as a "sonant-surd."
2. The Sister and Brother: an Iowa tradition. By J. O. Dorsey. In *American Antiquarian*, vol. 4, pp. 286-289, Chicago, 1881-'82. 8°. Contains an Iowa song, six stanzas, with free translation.
3. The Rabbit and the Grasshoppers: an Oto Myth. By Rev. J. Owen Dorsey. In *Our Continent*, vol. 1, p. 316, Philadelphia, 1882. Folio.
4. Omaha Sociology. By Rev. J. Owen Dorsey. In Bureau of Ethnology, Third Annual Report, pp. 205-370, Washington, 1884. 8°. Contains several hundred Omaha proper names, words, and sentences, *passim*. Omaha songs, pp. 320, 322, 323, 325, 331.
5. Siouan Folk-lore and Mythologic Notes. In *American Antiquarian*, vol. 7, pp. 105-108, Chicago, 1884-'85. 8°.
6. An Account of the War Customs of the Osages. Illustrated. In *American Naturalist*, vol. 18, No. 2, February, 1884, pp. 113-133.
7. Mourning and War Customs of the Kansas. By the Rev. J. Owen Dorsey. Illustrated. In the *American Naturalist*, July, 1885, pp. 670-680.
8. On the Comparative Phonology of Four Siouan Languages. By Rev. J. Owen Dorsey. In Smithsonian Institution Annual Report for 1883, pp. 919-929, Washington, 1885. 8°. Languages of the Siouan Family, pp. 919-920. The Siouan Alphabet, pp. 920-921. Classification of Consonants, pp. 921-923. Vocabulary of the Dakota, Čegiha (204 words of Ponka and Omaha, Kansa and Osage), Jowiwere, and Hotcañgara, pp. 924-927. Notes, pp. 927-929.  
A paper read before the American Association for the Advancement of Science, Montreal, August, 1882. Separately issued as follows:
9. On the | Comparative Phonology | of Four | Siouan Languages. | By | Rev. J. Owen Dorsey, | of the Bureau of Ethnology. | From the Smithsonian Report for 1883. | Washington: | Government Printing Office. | 1885.  
Pp. 1-11. 8°. (Smithsonian Catalogue No. 605.)
10. Indian Personal Names. By Rev. J. Owen Dorsey. In *American Ass. Adv. Sci. Proc.*, vol. 34, pp. 393-399, Salem, 1886. 8°. Examples from the Omaha, Ponka, Iowa, Oto, and Missouri.
11. Migrations of Siouan Tribes. With maps. By Rev. J. Owen Dorsey. In *American Naturalist*, vol. 20, No. 3, March, 1886, pp. 211-222.
12. Songs of the Hečucka Society. *Journal of American Folk-lore*, vol. 1, No. 1, April-June, 1888, pp. 65-68.
13. Ponka Stories. In same number, p. 73.
14. Abstracts of Ponka and Omaha Myths. In same number, pp. 74-78.
15. Abstracts of Omaha and Ponka Myths. In *Jour. Amer. Folk-lore*, vol. 1, No. 2, 1888, pp. 204-208.
16. Omaha Songs. In same number, pp. 209-213.
17. Teton Folk-lore. *American Anthropologist*, vol. 2, No. 2, pp. 143-158. Extracts from a paper read before the Anthropological Society of Washington, in November, 1888. Translated from the texts recorded by George Bushotter in the Teton dialect of the Dakota.

18. Osage Traditions. By James Owen Dorsey. In Bureau of Ethnology, Sixth Annual Report, pp. 373-397, Washington, 1888. 8°. Tradition of the Tsion wactaxę gens, a fragment of 107 lines, with interlinear and free translations, pp. 381-390. Tradition of the Bald Eagle sub-gens, a fragment of 63 lines, with interlinear and free translations, pp. 390-395.
19. Teton Folk-lore Notes. Extracts from a paper read before the Anthropological Society of Washington. In Jour. Amer. Folk-lore, vol. 2, No. 5, April-June, 1889, pp. 133-139. Part of this paper ("Teton Folk-lore") appeared in Science.
20. Winnebago Folk-lore Notes. In Jour. Amer. Folk-lore, vol. 2, No. 5, p. 140.
21. Omaha Folk-lore Notes. In Jour. Amer. Folk-lore, vol. 2, No. 6, July-September, 1889, p. 190.
22. Camping Circles of Siouan Tribes. In Amer. Anthropologist, vol. 2, No. 2, April, 1889, pp. 175-177.
23. The Places of Gentes in Siouan Camping Circles. In Amer. Anthropologist, vol. 2, No. 4, October, 1889, pp. 375-379.
24. Ponka and Omaha Songs. In Jour. Amer. Folk-lore, vol. 2, No. 7, October-December, 1889, pp. 271-276.
25. Omaha Clothing and Personal Ornaments. By J. Owen Dorsey. In Amer. Anthropologist, vol. 3, No. 1, January, 1890, pp. 71-78.
26. Indian Personal Names. By J. Owen Dorsey. In Amer. Anthropologist, vol. 3, No. 3, July, 1890, pp. 263-268. A description of a monograph in course of preparation. It will treat of about four thousand personal names, arranged according to tribes and gentes.
27. A Study of Siouan Cults. (Nearly ready.) To appear in the Eighth Annual Report of the Bureau of Ethnology. Illustrated by numerous sketches colored by Indian artists. Referred to in the Amer. Anthropologist, vol. 3, No. 1, January, 1890, p. 50.

# THE ÇEGIHA LANGUAGE.

BY J. OWEN DORSEY.

## PART I.

### MYTHS, STORIES, AND LETTERS.

#### INTRODUCTION.

The myths, stories, and letters in the present volume have been obtained directly from Indians. They were dictated in Çegiha, and written in that language by the collector.

A brief account of each of the Indian authorities for these texts may not be considered out of place.

1. Joseph LaFlèche is a gentleman to whom I am indebted, not only for myths in Çegiha and Jwiwere, but also for a knowledge of the latter tongue, a collection of ethnological notes, etc. I regard him as my best authority. By birth he is a Ponka, but he has spent most of his life among the Pawnees, Otos, and Omahas. He has acquired a knowledge of several Indian languages, and he also speaks Canadian French. While Frank, his younger brother, has remained with the Ponkas, and is now reckoned as a chief in that tribe, Mr. LaFlèche has been counted as an Omaha for many years. Though debarred by Indian law from membership in any gens, that did not prevent him receiving the highest place in the Omaha governmental system. He has some influence among the Pawnees, and when the Yankton Dakotas wished to make peace with the former tribe, it was effected through the instrumentality of Mr. LaFlèche,



who accompanied Struck-by-the-Ree to the Pawnee village. Mr LaFlèche is the leader of the "citizens" party among the Omahas. The names of two of his children, Susette (Bright Eyes) and Frank (Wood-worker, or Carpenter), are familiar to all who have read of the Ponka case.

2. Mrs. Mary LaFlèche is of white descent on the father's side. She learned Oto by a residence among her mother's people. She was known in former years as "the beautiful Omaha girl," having been adopted by the latter tribe

3. Frank LaFlèche is the eldest surviving son of Joseph. He has a fair knowledge of English, writes a good hand, and is devoted to reading. I have had many opportunities of testing his skill as interpreter, and I did not find him wanting. He is the only Omaha who can write his native dialect.

4. Susanne LaFlèche is Frank's youngest sister. She is still a child, and was not over thirteen when she gave me an abstract of a myth told her in Omaha by her Oto grandmother

5.  $\text{Já}\phi^{\text{í}}\text{-na}^{\text{n}}\text{-páj}\text{ł}$  (He who fears not a Pawnee when he sees him) is a full-blood Omaha, who has passed middle age. He belongs to the "citizens" party, and is one of my best informants. His articulation is rapid; but after he repeated a sentence I had no difficulty in writing it.

6.  $\text{Húpe}\phi\text{a}^{\text{n}}$  is a full Omaha, one who refuses to join either political party in the tribe. He has not given me much information.

7.  $\text{Ma}^{\text{n}}\text{tcú}\text{-na}^{\text{n}}\text{ba}$  (Two Grizzly Bears) is the aged ex-chief of the Hanga gens of the Omahas, which keeps the two sacred tents and regulates the buffalo hunt. He has been a medicine-man, and is the head of the old men's or chiefs' party. He was always friendly to me, and was the first Omaha to pay me a visit. Owing to his rapid articulation, common to Omaha orators, I was obliged to revise his myth, with the assistance of Mr. LaFlèche, who gave me the corresponding Oto version.

8.  $\text{Mawáda}^{\text{n}}\phi^{\text{í}}$  (Mandan) is a full Omaha. He is short, and of a nervous temperament (the opposite of  $\text{Hupe}\phi\text{a}^{\text{n}}$ ), his utterance being thick at times. While he means well, his information is not equal in any respect to that given by  $\text{Já}\phi^{\text{í}}\text{-na}^{\text{n}}\text{páj}\text{ł}$ . He belongs to the "citizens" party.

9.  $\text{Je-ú}\phi\text{a}^{\text{n}}\text{ha}$  (Sentinel Buffalo apart from the Herd) is head of a sub-

gens of the Thunder and Reptile gens of the Omahas, being keeper of the sacred pipe of his gens. He is full of fire as a speaker; and his enjoyment of the burlesque was shown when he told me the myth of the turtle who led a war party. He declared that he had added a little to it, but only such parts as he thought were needed to make the myth complete. The songs in the myth point to an Oto derivation.  $\text{ʃe-úʒa}^n\text{ha}$  is one of the "citizens" party and a good farmer.

10.  $\text{Cañ}'\text{-ge-skä}$  (White Horse) is head of the Wolf gens of the Omahas and a member of the chief's party. He understands the Kansas (Kaw) dialect of the  $\text{ʃegiha}$  as well as his own.

11.  $\text{A}^n\text{pa}^n\text{-ʒaŋ}'\text{-ga}$  (John Big Elk), an Omaha, is one whom I regard as a dear friend, a good example to his tribe. He is the authority for several myths and most of the Omaha historical papers. The Indians call him "The man who is always thinking about the Great Spirit." He is a full Indian, a nephew of the Big Elk mentioned by Long and others. He is an adherent of the "citizens" party.

12.  $\text{ʃé-da-úʃiqaga}$  (Dried Buffalo Skull) is head of the Singers, a section of the Black Bear subgens of the Omahas. He is half-brother to  $\text{ʒaʃi}^n\text{-na}^n\text{-paji}$ , but he is so far advanced in life, and his articulation is so rapid, that it was impossible to record all his words, which he would not repeat.

13.  $\text{Nuda}'\text{-axa}$  (Cried to go on the War-path) is a Ponka chief. He is head of a part of the Thunder-bird gens. I have known him since 1871, whereas I did not become acquainted with the Omahas until 1878.  $\text{Nuda}'\text{-axa}$  has furnished me with eleven myths, three historical papers, and some valuable ethnologic notes. He is a very patient man, and is deserving of sympathy and encouragement in his efforts to become self-supporting.

Among the Omahas who sent letters elsewhere are Two Crows, Lion, and  $\text{Duba-ma}^n\text{ʃi}^n$ .

Two Crows is now a chief; he has been a leader of the young men for several years, though he is a grand-parent. He was the leader of the tribe on the hunt and war-path, and is still feared even by the chiefs' party. He says just what he thinks, going directly to the point. He is regarded as the speaker of the purest Omaha, and one has no difficulty in understanding him.

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Lion is the head of the first subgens of the Deer people, and is keeper of the sacred pipe of his gens. He used to be a government chief, but was set aside at the election in 1880. The Omahas do not put much confidence in him, and he is regarded by some as a mischief-maker.

Dúba-ma<sup>n'</sup>çi<sup>n</sup> (Four Walking) is one of the young men's party. He was elected chief in 1880, with Two Crows and five others. He was usually the first speaker when the young men had a council.

##### LIST OF SOUNDS IN THE ÇEGIHA LANGUAGE.

The alphabet which follows is substantially the one suggested by Maj. J. W. Powell, in the second edition of his *Introduction to the Study of Indian Languages*, Chap. I.

A number of sounds not used in Çegiha are given because they are found in Łiwere (Oto, Iowa, and Missouri), Winnebago, and other kindred languages, to which occasional references are made in the explanatory notes. Therefore, the alphabet may be regarded as including all the sounds known to exist in Çegiha, Łiwere, and Winnebago. When any Dakota word is given, it is written first in this alphabet, then in that adopted by Mr. Riggs in his *Dakota Grammar and Dictionary*, published by the Smithsonian Institution in 1852.

- a as in *father*; German, *haben*.
- a+ a prolonged *a*; always a final sound.
- a<sup>n</sup> a nasalized *a*
- a<sup>n</sup>+ a prolonged nasalized *a*.
- 'a an initially exploded *a*.
- 'a<sup>n</sup> a nasalized 'a.
- ã nearly as in *what*; German, *man*.
- 'ã an initially exploded *ã*, as in *wēs'ã*, a snake.
- ã<sup>n</sup> a nasalized *ã*.
- ä as in *hat*.
- b as in *blab*; French *belle*. Not used in Łiwere.
- c as *sh* in *shall*.
- ç a medial *sh*, between *sh* and *zh*. Not synthetic.

ç	as <i>th</i> in <i>thin</i> (not heard in Çegiha). Used in ǰoiwere.
š	a medial <i>th</i> (not heard Çegiha) Used in ǰoiwere. Not synthetic.
ç	as <i>th</i> in <i>the, then</i> . (See <i>r</i> .)
d	as in <i>dread</i> ; German, <i>das</i> ; French, <i>de</i> . Used in Çegiha. (See <i>r</i> .)
e	as in <i>they</i> ; German, <i>Dehnung</i> ; French, <i>dé</i> .
e+	a prolonged <i>e</i> .
‘e	an initially exploded <i>e</i> .
ë	as in <i>then</i> ; German, <i>denn</i> ; French, <i>sienne</i> .
g	as in <i>go</i> ; German, <i>geben</i> .
h	as in <i>he</i> ; German, <i>haben</i> .
i	as in <i>pique, machine</i> ; German, <i>ihn</i> ; French, <i>île</i> .
i+	a prolonged <i>i</i> .
‘i	an initially exploded <i>i</i> .
i <sup>n</sup>	a nasalised <i>i</i> .
i <sup>n</sup> +	a prolonged nasalized <i>i</i> .
‘i <sup>n</sup>	a nasalized ‘ <i>i</i> .
ɪ	as in <i>pin</i> ; German, <i>will</i> .
ɪ <sup>n</sup>	a nasalized <i>ɪ</i> .
j	as <i>z</i> in <i>azure</i> ; <i>j</i> in French <i>Jacques</i> .
k	as in <i>kick</i> ; German, <i>Kind</i> ; French, <i>quart</i> .
ɣ	a medial <i>k</i> (between <i>k</i> and <i>g</i> ). Modified initially; not synthetic.
k’	an explosive <i>k</i> .
m	as in <i>mine</i> ; German, <i>Mutter</i> .
n	as in <i>nun</i> ; German, <i>Nonne</i> ; French, <i>ne</i> .
hn	a modern sound used instead of <i>cn</i> ( <i>shn</i> ). The initial part of this sound is expelled from the nostrils, not from the mouth, and is but slightly audible.
ñ	as <i>ng</i> in <i>sing. singer</i> . In ǰoiwere it is often used when not followed by a <i>k</i> -mute.
o	as in <i>note</i> ; German, <i>Bogen</i> ; French, <i>nos</i> . Not used in Çegiha.
o+	a prolonged <i>o</i> . Not used in Çegiha.
‘o	an initially exploded <i>o</i> . Not used in Çegiha.
o <sup>n</sup>	a nasalized <i>o</i> . Not used in Çegiha.
o <sup>n</sup> +	a prolonged nasalized <i>o</i> . Not used in Çegiha.

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- ‘o<sup>n</sup> a nasalized ‘o. Not used in Øegiha.
- p as in *pipe*; German, *Puppe*; French, *poupe*.
- ɖ a medial *p* (between *p* and *b*). Not a synthetic sound. The modification is initial.
- p’ an explosive *p*.
- q as German *ch* in *ich*; Hebrew, *kh*.
- r as in *roar*; German, *rühren*; French, *rare*. Not used in Øegiha; it is synthetic in ɭɔiwere and Winnebago.
- s as in *sauce*; German, *Sack*; French, *sauce*. Corresponds to the ɭɔiwere *ç*.
- s̄ a medial *s* (between *s* and *z*). Not synthetic; modified initially.
- t as in *touch*; German, *Tag*.
- ɖ̄ a medial *t*. Not synthetic; modified initially.
- t’ an explosive *t*.
- u as in *rule*; German, *du*; French, *doux*.
- u+ a prolonged *u*.
- ‘u an initially exploded *u*.
- u<sup>n</sup> a nasalized *u*; rare in Øegiha, common in ɭɔiwere.
- u<sup>n</sup>+ a prolonged nasalized *u*.
- ‘u<sup>n</sup> a nasalized ‘*u*; rare in Øegiha, common in ɭɔiwere.
- ũ as in *pull, full*; German, *und*.
- ũ<sup>n</sup> a nasalized *ũ*; rare in Øegiha, common in ɭɔiwere.
- w as in *wish*; nearly as *ou* in French *oui*.
- x *gh*; or nearly as the Arabic *ghain*. (The sonant of *q*.)
- y as in *you*; *j* in German *ja*. Not used in Øegiha.
- z as *z* and *s* in *zones*; German, *Hase*; French, *zèle*.
- dj as *j* in *judge* (rare).
- tc as *ch* in *church*, and *c* in Italian *cielo*; Spanish, *achaque*.
- ɖ̄̄ a medial *tc* (between *tc* and *dj*). Not synthetic; modified initially.  
Not used in Øegiha, common in ɭɔiwere.
- tc’ an exploded *tc*.
- hw as *wh* in *when*; Spanish, *huerta*. (An interjection.)
- m+ a prolonged *m* (An interjection.)
- c+ a prolonged *c*. (An interjection.)

ai	as <i>i</i> in <i>fine, aisle</i> .
ei	as <i>i</i> in <i>ice, twice, trice, fice</i> .
au	as <i>ow</i> in <i>how</i> ; German, <i>Haus</i> .
yu	as in <i>use, feud</i> .
ui	as in German, <i>pfiu</i> .

In one myth is given: "t-t-t-t-t."

In some cases, when *u* is pronounced very rapidly after *a* or *e*, an *o* sound is heard, resembling *au* in the French *aujourd'hui*. Thus, in *gaqá uñici*, when thus pronounced, the *au* has a sound between that of *ow* in *how* and the sound of *o* in *no*; while in *te-úqa<sup>h</sup>ha* both vowels are heard, being pronounced almost as if the name was *te-óqa<sup>h</sup>ha*.

Every syllable ends in a vowel or diphthong, pure or nasalized.

When a consonant appears at the end of a word or syllable, it is a sign of contraction.

Another apparent exception is the *Çegiha* interjection *wü<sup>h</sup>*, in which the final *h* denotes an expulsion of the breath through the nostrils

Almost every sound in this alphabet can be prolonged; but when the prolongation is merely rhetorical, it is given in the notes and omitted in the text. Prolongations in the text are usually interjections.

One interjection of admiration, etc., is designated for the present by "t!". It is made by drawing the tip of the tongue backward from the upper front teeth, causing a sucking sound.

The reader is requested to consult the Appendix after examining each text.

Brackets mark superfluous additions to the texts, and passages which seem to be modern interpolations.

Words within parentheses were omitted by the narrator, but, in most cases, they are needed to complete the sense.

The following abbreviations are used in the interlinear translations:—

sub	subject.	mv.	moving.
ob.	object.	recl.	reclining.
st.	sitting	lg.	long.
std.	standing.	pl.	plural.

sing.	singular.	cl.	classifier.
F.	Frank La Flèche.	L.	Louis Sanssouci.
G.	George Miller.	W.	Wadjepa. or Samuel Fremont.
J.	Joseph La Flèche.		

The following sounds should be added to those given on the preceding pages:

‘ë an initially exploded ë, as in ukit‘ë, foreigner, enemy.

ɥ an evanescent h, a sound heard in some Pawnee words

ny as the Spanish ñ in cañon, found in ɥoiwere and Kwapa words.

Mr. Joseph La Flèche was alive when this introduction was stereotyped. He died in September, 1888.

Susanne La Flèche mentioned on page 2 is now a woman. She was graduated in 1886 at the Hampton Agricultural and Normal Institute, Virginia. She attended the Women's Medical College at Philadelphia for two years, and returned to the Omahas in 1889. She is practicing medicine among her people, paying special attention to the diseases of women and children.

**10, 18, et passim.** When A<sup>h</sup>ha<sup>h</sup> means *consent*, read A<sup>h</sup>ha<sup>h'</sup>; but when *assent* is intended, read A<sup>h'</sup>ha<sup>h</sup>.

**228, 8.** See important note on page 541.

The Appendix referred to on page 7 is that of Part I, beginning on page 525. Some time after that Appendix was stereotyped additional information was obtained from Omahas visiting Washington, and also from members of the Osage, Kansa, and Kwapa tribes. Consequently the reader is requested to consult the Appendix to Part II for a few errata, etc., which refer to Part I.

# MYTHS.

## HOW THE RABBIT KILLED THE (MALE) WINTER.

OBTAINED FROM FRANK LA FLÈCHE.

Mactciñ'ge-i<sup>n'</sup> amá cé amáma. Égiçe Usní çinké'di ahí-biamá. Ahaú!  
 Rabbit the was going, they say It came to pass Cold the—at he ar- they say. Well!

çatí-ájí-qtí-hna<sup>n</sup> çá<sup>n'</sup>çtí. Cégèdi gçiñ'-gã. E'a<sup>n'</sup>qtí ma<sup>n'</sup>oni<sup>n'</sup> çáçí<sup>n'</sup>cé ä,  
 you have very as a rule heretofore. Those things sit. What great matter you have been walking !  
 not come

á-biamá Usní aká. A<sup>n'</sup>ha<sup>n</sup>, negíha, wiími méga<sup>n</sup>, wiça<sup>n'</sup> aká a<sup>n'</sup>aqçí-qtí-a<sup>n'</sup>i 3  
 said, they say Cold the. Yes, O mother's my father's likewise, my grand- the knocked the life out of  
 brother, sister mother me altogether

ega<sup>n'</sup> waji<sup>n'</sup>çte pí aci<sup>n'</sup>hé há. Xagé gçi<sup>n'</sup>-biamá Mactciñ'ge-i<sup>n'</sup> aká; ua<sup>n'</sup>s  
 having in a bad humor I have been coming Crying he sat they say Rabbit the; hopping

iça<sup>n'</sup>çá<sup>n</sup> gçi<sup>n'</sup>-biamá; cka<sup>n'</sup>aji çtèwa<sup>n'</sup> gçi<sup>n'</sup>-baji-biamá Mactciñ'ge-i<sup>n'</sup> aká.  
 suddenly and he sat they say; motionless at all he sat not they say Rabbit the.  
 repeatedly

Çka<sup>n'</sup>aji éga<sup>n</sup> gçiñ'-gã há, á-biamá Usní aká. Añ'kaji, negíha çè égima<sup>n</sup> 6  
 Motionless so sit he they say Cold the. Not so, O mother's this I do it  
 said brother

ça<sup>n'</sup>ça<sup>n</sup>. Égiçe Usní aká 'ábae açé 'iça-biamá. Negíha cubçé tá miñke,  
 always. It came to Cold the hunting going he they say. O mother's I go with will I who  
 pass spoke of brother you

á-biamá Mactciñ'ge-i<sup>n'</sup> aká. Téná! çat'é te há, á-biamá Usní aká.  
 he they say Rabbit the Why! you die will he they say. Cold the  
 said said

Añ'kaji há, negíha, áçta<sup>n</sup> at'é táda<sup>n</sup>. Ca<sup>n'</sup> cubçé tá miñke há. Hín'daké! 9  
 Not so, O mother's how pos- I die shall! At any I go with will I who Let us see!  
 brother, sible rate you

égañ gã há, á-biamá Usní aká. Usní aká áci açáb ega<sup>n'</sup> Hw! hw!  
 so do he they say Cold the. Cold the out he went having Wh! Wh!  
 said they say

á-biamá çí ígacude gaxá-biamá, usní hégaçí amá. Kí açá-biamá çí  
 he they say when blizzard he made they say, cold very it was, And he went, they say when  
 said they say.

júççe açá-biamá Mactciñ'ge-i<sup>n'</sup> aká. Mactciñ'ge-i<sup>n'</sup> aká wasísige-qtí-bi- 12  
 with him went they say Rabbit the. Rabbit the active very they

amá: ita<sup>n'</sup>çí<sup>n'</sup>ahá-qtí çtí nañ'ge açé-hna<sup>n</sup>-biamá: qáçá çtí agçí-hna<sup>n</sup>-  
 say: forward very too running he habitu- they say: back too he came habitu-  
 went ally ally again back ally

biamá: Usní çí<sup>n</sup> nañ'ge çtí uçíca<sup>n</sup>-hna<sup>n'</sup>-biamá. Níaci<sup>n'</sup>ga çí<sup>n'</sup> wasísige  
 they say: Cold the running too he went habitu- they say. Person the active  
 around him ally



- inahi<sup>n</sup> áha<sup>n</sup>, eçéga<sup>n</sup>-biamá Usní aká. Egiçe íáqti wi<sup>n</sup> çihí-biamá. Uhú!  
 truly ! he thought they say Cold the. It came to pass deer one he scared up, they say. Ohó!
- negíha, íáqti wi<sup>n</sup> cuhí há. Kída-gã ha, á-biamá Mactciñ'ge-i<sup>n</sup> amá.  
 O mother's deer one has reached Shoot it he they say Rabbit the  
 brother, you said
- 3 Añ'kajì há éga<sup>n</sup> uána-máji há, á-biamá Usní aká. Gañ'ki índáda<sup>n</sup> uné  
 Not so indeed such I do not seek he they say Cold the. And what he seek  
 said
- etéda<sup>n</sup> eçéga<sup>n</sup>-biamá Mactciñ'ge-i<sup>n</sup> amá. Égiçe níaci<sup>n</sup>ga d'úba wéça-  
 can! he thought they say Rabbit the. It came to pass person some he found  
 them
- biamá Mactciñ'ge-i<sup>n</sup> amá. Uhú! negíha, níaci<sup>n</sup>ga d'úba cuhí há.  
 they say Rabbit the Ohó! O mother's person some they reach  
 brother, you
- 6 A<sup>n</sup>'ha<sup>n</sup>, éga<sup>n</sup>-hna<sup>n</sup> uáne há, á-biamá Usní aká. Ga<sup>n</sup> t'éwaçá-biamá.  
 Yes, such habitually I seek he they say Cold the. And he killed them they say.  
 said
- Niaci<sup>n</sup>ga kě wa'i<sup>n</sup> agçá-biamá. Wa'i<sup>n</sup> akí-biamá xí úha<sup>n</sup>-biamá níaci<sup>n</sup>-  
 Person the carrying he went they say. Carrying he reached when he cooked them, per-  
 them homeward them home, they say they say
- ga çañká. Çiñúcka gíçikúça-gã há, na<sup>n</sup>péhi<sup>n</sup>-çti-a<sup>n</sup> ebçéga<sup>n</sup>, á-biamá  
 son the Your brother's work hurriedly for hungry very I think, he they say  
 son him said
- 9 Usni aká. Nin'deçá-biamá uqpe úji-biamá níaci<sup>n</sup>ga íanúça tē. Wi  
 Cold the. Cooked till done they say dish she filled for him human fresh meat the. I  
 they say
- éga<sup>n</sup> wabçata-máji-hna<sup>n</sup>-ma<sup>n</sup> há, á-biamá Mactciñ'ge-i<sup>n</sup> aká. Wé'i-biamá.  
 such I eat not habitu- I do he they say Rabbit the. He gave it they say.  
 ally said back to them
- Uma<sup>n</sup>'e tē çasni<sup>n</sup>-biamá xí cì 'ábae açé 'íca-biamá Usní aká. Añgáçe  
 Provisions the swallowed they say when again hunting going he they say Cold the. We go  
 spoke of
- 12 taí Mactciñ'ge-i<sup>n</sup>, á-biamá Usni aká. Añ'kajì, negíha, çí-hna<sup>n</sup> ma<sup>n</sup>-  
 will Rabbit he they say Cold the. Not so, O mother's thou alone walk  
 said brother,
- çin'-gã, á-biamá Mactciñ'ge-i<sup>n</sup> aká. Usní aká cì usni gaxáb ega<sup>n</sup> cì  
 thou he they say Rabbit the. Cold the again cold he made, having again  
 said they say
- açá-biamá. Içé amá xí Mactciñ'ge-i<sup>n</sup> aká Usní igáqça<sup>n</sup> çin'ké ímaxá-  
 he went they say. He had they say when Rabbit the Cold his wife the he ques-  
 gone tioned her
- 15 biamá. Jimíha, winégi índáda<sup>n</sup> na<sup>n</sup>'pe ä. Çinégi na<sup>n</sup>'pe çin'géç hē.  
 they say. O father's my mother's what fears he ? Thy mother's to fear has nothing  
 sister, brother
- Añ'kajì, jimíha, wíçetē na<sup>n</sup>'pe at'a<sup>n</sup> há: áqta<sup>n</sup> winégi na<sup>n</sup>'pe çin'gé táda<sup>n</sup>.  
 Not so, O father's even I to fear I have how pos- my mother's to fear have noth- shall!  
 sister, (something) sible brother ing
- Çinégi na<sup>n</sup>'pe çin'géç hē, á-biamá wa'ú aká Añ'kajì, jimíha, wíçetē  
 Thy mother's to fear has nothing she they say woman the Not so, O father's even I  
 brother said sister,
- 18 na<sup>n</sup>'a<sup>n</sup>xíça-hna<sup>n</sup>-ma<sup>n</sup> há: áqta<sup>n</sup> winégi na<sup>n</sup>'pe çin'gé táda<sup>n</sup>. A<sup>n</sup>'ha<sup>n</sup>, çinégi  
 me scared habitu- I use how pos- my mother's to fear have noth- shall! Yes. thy mother's  
 ally sible brother ing brother
- daçtañ'ga-ða na<sup>n</sup>'pe hē. A<sup>n</sup>'ha<sup>n</sup>, éga<sup>n</sup> éska<sup>n</sup> ebçéga<sup>n</sup> há, á-biamá Ma-  
 Rocky Mount- head he fears it Yes, so it might I thought he they say Rab-  
 ain sheep be said

etcin'ge-i<sup>n'</sup> aká. Wi<sup>n</sup> ícab ega<sup>n'</sup> t'éça-biamá. Ĵa ça<sup>n</sup> másab ega<sup>n'</sup> í<sup>n</sup>  
 bit the. One he found, having he killed they say. Head the he cut off, having he car-  
 they say they say it they say

agçá-biamá. Usní aká akí-biamá. Mactciñ'ge-i<sup>n'</sup> wi<sup>n'</sup>a<sup>n</sup>wája çé ä.  
 ried it they say. Cold the he they say. Rabbit in which direction went he '  
 homeward reached home

Ī<sup>n'</sup>tca<sup>n</sup>qtci áci açaí, á-biamá wa'ú aká. Égiçe dáze xi akí-biamá 3  
 Ncw very out he went, she they say woman the. It came to evening when he reached  
 said home, they say.

Mactciñ'ge-i<sup>n'</sup> aká. Negíha, céça<sup>n</sup> ðactañ'ga-ðá wi<sup>n'</sup>, á-biamá. Gia<sup>n'</sup>ça  
 Rabbit the. O mother's that the Rocky Mount- head one, he they say. He threw it  
 brother, ain sheep said to him

çéça-biamá xi t'é-qi aça-biamá Usní aká. Wa'ú çinké ená-qtci ucté  
 he sent they say when dead very he went they say Cold the. Woman the alone very re-  
 it forcibly remained

amá. Áda<sup>n</sup> edita<sup>n</sup> usní-qi-äji-hna<sup>n'</sup> amá. Ceta<sup>n'</sup>. 6  
 they say. Therefore from that cold very not habitu- they say. So far.  
 cause ally

NOTES.

The accompanying version of this Omaha myth was given me by Mr. Frank LaFlèche. Mr. Sanssouci says that it was not the Winter, but Igacude (Storm-maker), who was killed by the Rabbit.

Igacude used to go each day to a lofty bluff, and gaze in all directions till he spied a party of hunters. When he discovered as many as he could carry on his back, he used to take up a ball of snow and blow off the particles till he made a snow-storm, in which all the men were sure to perish. Then Igacude gathered the bodies and carried them to his lodge.

9, 1. Mactciñge-i<sup>n'</sup>, or Mactciñge, the name of a mythical hero of the Ponkas and Omahas, answering to the Iowa and Oto Mictciñe. His other name was Siçé-maka<sup>n</sup> (see myth of the Turkey, in the first version; also that of Siçé-maka<sup>n</sup>'s adventures as a deer). The distinction, if any, between Mactciñge and Mactciñge-i<sup>n'</sup> has been forgotten.

9, 2. ea<sup>n</sup>-qi ma<sup>n</sup>ni<sup>n</sup> çaçi<sup>n</sup>ce ä. The use of "ea<sup>n</sup>-qi" shows that there must have been some *great trouble* or *important business* which forced the Rabbit to wander from his home at such a time.

9, 10. aça-b ega<sup>n</sup>, contr. from aça-bi ega<sup>n</sup>.

9, 11. igacude gaxa-biama, usni hegaji ama. Frank said: usni he+gaji ama, It was ve...ry cold.

10, 7. niaci<sup>n</sup>ga kë, "the long line of men's bodies," in this case.

10, 13. gaxa-b ega<sup>n</sup>, contr. from gaxa-bi ega<sup>n</sup>.

11, 6. ada<sup>n</sup> edita<sup>n</sup> usní-qi-äji-hna<sup>n</sup> ama. Before that it was much colder than it is now. Now we have the female Winter.

TRANSLATION.

The Rabbit was going somewhere. It came to pass that he reached the place where the Winter was dwelling. "Well! you made it a rule not to come hither at all in the past. Sit by those things near you. On what very important business have you been traveling?" "Yes, O mother's brother, and my father's sister! my grand-

mother has altogether beaten the life out of me; so I have been coming hither in a bad humor" (said the Rabbit). The Rabbit sat crying; he continued hopping to and fro; the Rabbit did not sit still at all. "Do sit still," said the Winter. "O mother's brother, I always do thus!" At length the Winter spoke about going hunting. "O mother's brother, I will go with you!" said the Rabbit. "Why! you would be apt to die," said the Winter. "No, O mother's brother! how is it possible for me to die? I will go with you at all events." "Let us see! Do so," said the Winter. The Winter, having gone out, said: "Wh! Wh!", and made a fine driving snow-storm (blizzard). It was *very* cold. And when he departed, the Rabbit went with him. The Rabbit was very active: he continued going and running very far ahead (of the Winter); and he was coming back repeatedly; he also went running many times around the Winter, as he moved along. "The person in motion is truly active!" thought the Winter. By and by he (the Rabbit) scared up a deer. "Oho! O mother's brother! a deer has reached you; shoot it!" said the Rabbit. "No, such I do not seek," said the Winter. And the Rabbit thought, "What can he be seeking?" After a while the Rabbit (in moving along) discovered some men. "Oho! O mother's brother! some men have come to you." "Yes, such only do I seek," said the Winter. And he killed them. He carried the (dead) men homeward on his back. When he reached home with them on his back, he boiled the men. "Hurry for your nephew; I think that he is very hungry," said the Winter (to his wife). She cooked them until they were done. They filled for him (the Rabbit) a dish with the human fresh meat. "I am not accustomed to eating such (food)," said the Rabbit. He gave it back to them. When the provisions had been devoured, again the Winter spoke of going hunting. "Let us go, Rabbit," said the Winter. "No, O mother's brother! you go alone," said the Rabbit. The Winter, having made cold (weather) again, went again. When he had gone, the Rabbit questioned the Winter's wife. "O father's sister! what does my mother's brother fear?" "Your mother's brother has nothing to fear." "No, O father's sister! even I have something to fear. How is it possible for my mother's brother to have nothing to fear?" "Your mother's brother has nothing to fear," said the woman. "No, O father's sister! even I am used to being scared. How is it possible for my mother's brother to have nothing to fear?" "Yes, your mother's brother fears the head of a Rocky Mountain sheep." "Yes, just so I thought it might be," said the Rabbit. Having found one, he killed it. Having cut off its head with a knife, he carried it homeward on his back. The Winter reached his home. "In which direction has the Rabbit gone?" "He has just gone out (of the lodge)," said the woman. After a while, when it was dusk, the Rabbit reached home. "O mother's brother! that round object by you is the head of a Rocky Mountain sheep," said he. When he had thrown it suddenly toward him (the Winter), the Winter became altogether dead; only the woman remained. Therefore, from that cause (or, from that time), it has not been very cold, as a rule.

HOW THE RABBIT CAUGHT THE SUN IN A TRAP.

OBTAINED FROM FRANK LA FLÈCHE.

Egiçe Mactciñ'ge aká ixa<sup>n'</sup> çinké ená-qtci úgçe júgigçá-biamá. Kí  
It came to Rabbit the his grand- the (st. only very he dwelt he with his they say. And  
pass (sub.) mother ob.) in a lodge own

ha<sup>n'</sup>ega<sup>n'</sup>tcé'-qtci-hna<sup>n'</sup> 'ábae ahí-biamá. Ha<sup>n'</sup>ega<sup>n'</sup>tcé'-qtci aça-bi ctöwa<sup>n'</sup>  
morning very early habitually hunting he went thither, Morning very early he went, they notwithstanding  
they say.

níkaci<sup>n'</sup>ga wi<sup>n'</sup> sí snedě'-qti-hna<sup>n'</sup> sígçe aça-bitéamá. Kí íbaha<sup>n'</sup> ga<sup>n'</sup>çá- 3  
person one foot long very habitu- trail had gone, they say. And to know he wished  
ally

biamá. Níaci<sup>n'</sup>ga çí<sup>n'</sup> í<sup>n'</sup>ta<sup>n'</sup> wíta<sup>n'</sup>çí<sup>n'</sup> bçé tá miñke, eçéga<sup>n'</sup>-biamá. Ha<sup>n'</sup>-  
they say. Person the now I-first I go will I who, he thought they say. Morn-  
(mv.)

ega<sup>n'</sup>tcé'-qtci xáha<sup>n'</sup>-bi ega<sup>n'</sup> aça-biamá. Çí égiçe níkaci<sup>n'</sup>ga amá sígçe  
ing very early he arose they having he went, they say. Again it came to person the (mv.) trail  
say pass

aça-bitéamá. Égiçe akí-biamá. Gá-biamá: xa<sup>n'</sup>há, wíta<sup>n'</sup>çí<sup>n'</sup> bçé axíçaxe 6  
he had gone, they say. It came to be reached home, He said as follows, O grand- I-first I go I make for  
pass they say: they say: mother, myself

ctöwa<sup>n'</sup> níkaci<sup>n'</sup>ga wi<sup>n'</sup> a<sup>n'</sup>aqai açaí te a<sup>n'</sup>. xa<sup>n'</sup>há, uxía<sup>n'</sup>çe çaxe tá  
notwith- person one getting ahead he has gone. O grandmother, a snare I make will  
standing of me

miñke, kí bçíze tá miñke há. Áta<sup>n'</sup> ja<sup>n'</sup> tada<sup>n'</sup>, á-biamá wa'újinga aká.  
I who, and I take will I who Why you do should? she they say old woman the.  
him it said

Níaci<sup>n'</sup>ga íçát'abçé há, á-biamá. Kí Mactciñ'ge aça-biamá. Aça-bi xí 9  
Person I hate him he they say. And Rabbit he went they say. He went, when  
said they say

çí sígçe çé té amá. Kí ha<sup>n'</sup> té íçape ja<sup>n'</sup>-biamá. Man'de-xa<sup>n'</sup> çá<sup>n'</sup> ukínacke  
again trail it had gone, they And night the waiting he lay they say. Bow-string the noose  
say for

gaxá-biamá xí, sígçe çé-hna<sup>n'</sup> té é'di íçá<sup>n'</sup>çá-biamá. Égiçe ha<sup>n'</sup>ega<sup>n'</sup>tcé'-  
he made they say when, trail went habitu- the there he put it they say. It came to very early in the  
it ally pass

qtci uxía<sup>n'</sup>çe çá<sup>n'</sup> giça<sup>n'</sup>be ahí-biamá. Égiçe Mi<sup>n'</sup> çá<sup>n'</sup> çizé akáma. Ta<sup>n'</sup>çí<sup>n'</sup>- 12  
morning snare the to see his own he ar- they say. It came to Sun the he had taken, they Running  
rived pass say.

qtci uçá agçá-biamá. xa<sup>n'</sup>há, indáda<sup>n'</sup> éi<sup>n'</sup>te bçíze édega<sup>n'</sup> a<sup>n'</sup>baaze-hna<sup>n'</sup>  
very to tell he went they say. O grandmother what (thing) it may I look but me it scared habitu-  
homeward be ally

há, á-biamá. xa<sup>n'</sup>há, man'de-xa<sup>n'</sup> çá<sup>n'</sup> agçíze ka<sup>n'</sup>bçédega<sup>n'</sup> a<sup>n'</sup>-baaze-  
he they say. O grandmother, bow-string the I take my I wished—but me it scared  
said own

hna<sup>n'</sup>i há, á-biamá. Máhi<sup>n'</sup> açi<sup>n'</sup>-bi ega<sup>n'</sup> é'di aça-biamá Kí eca<sup>n'</sup>-qtci 15  
habitually he they say. Knife he had they having thither he went they say. And near to very  
said say it

ahí-biamá. Píají çkáxe. Eáta<sup>n'</sup> éga<sup>n'</sup> çkáxe á. É'di gí-ada<sup>n'</sup> í<sup>n'</sup>çická-gá  
he ar- they say. Bad you do. Why so you do ! There be com- and untie it for me  
rived ing back

há, á-biamá Mi<sup>n'</sup> aká. Mactciñ'ge aká é'di aça-bi ctöwa<sup>n'</sup> na<sup>n'</sup>pa-bi ega<sup>n'</sup>  
he they say Sun the. Rabbit the thither went they notwithstanding he feared the seen having  
said say standing danger, they say

hébe ihe ačé-hna<sup>n</sup>-biamá. Kɪ ɣu'ɛ' ačá-bi ega<sup>n</sup>' mása-biamá man'de-ɣa<sup>n</sup>  
 partly he he went habitu- they say. And rushing he went, they having he cut it they say bow-string  
 passed ally bent head say  
 ɕa<sup>n</sup>. Gañ'ki Mi<sup>n</sup>' aká ma<sup>n</sup>ciáha áiaɕa-biamá. Kɪ Mactciñ'ge aká ábaɣu  
 the. And Sun the on high it had they say. And . Rabbit the space be-  
 gone they say. tween shoulders  
 3 hi<sup>n</sup>' ɕa<sup>n</sup> názi-biamá, ánakadá-bi ega<sup>n</sup>'. (Mactciñ'ge amá akí-biamá.) Ī-tci-  
 hair the burnt they say, it was hot on they having. (Rabbit the reached they say.) Itci-  
 yellow it say home  
 tci+! ɣa<sup>n</sup>há, náɕingě-ɕti-ma<sup>n</sup>' há, á-biamá. ɭucpaɕa<sup>n</sup>+! i<sup>n</sup>'naɕingě'-ɕti-ma<sup>n</sup>'  
 tci+! O grand- burnt to very I am he they say. O grandchild! for me is burnt very I am  
 mother, nothing said to nothing  
 eska<sup>n</sup>+! á-biamá. Ceta<sup>n</sup>'.  
 I think! she they say. So far.  
 said

## NOTES.

13, 7. ačai te a<sup>n</sup>. The conclusion of this sentence seems odd to the collector, but its translation given with this myth is that furnished by the Indian informant.

13, 11. ha<sup>n</sup>+ega<sup>n</sup>tcě-ɕtci. The prolongation of the first syllable adds to the force of the adverb "ɕtci." The translation may be given as "very early in the morning."

14, 1. hebe ihe ačé-hna<sup>n</sup>-biamá. The Rabbit tried to obey the Sun, but each time that he attempted it he was so much afraid of him that he passed by a little to one side. He could not go directly to him.

14, 2. ma<sup>n</sup>ciáha áiaɕa-biamá. When the Rabbit rushed forward with bowed head, and cut the bow-string, the Sun's departure was so rapid that "he had already gone on high."

14, 3. Itci+!, an intj., showing that the speaker was in pain, caused in this case from the heat of the Sun's rays. See myth of the Sun and Moon.

The sentence at the end of the translation was given in Çegiha by the narrator; but the collector failed to write it. Hence it has no equivalent in the text.

## TRANSLATION.

Once upon a time the Rabbit dwelt in a lodge with no one but his grandmother. And it was his custom to go hunting very early in the morning. No matter how early in the morning he went, a person with a very long foot had been along, leaving a trail. And he (the Rabbit) wished to know him. "Now," thought he, "I will go in advance of the person." Having arisen very early in the morning, he departed. Again it happened that the person had been along, leaving a trail. Then he (the Rabbit) went home. Said he, "Grandmother, though I arrange for myself to go first, a person anticipates me (every time). Grandmother, I will make a snare, and I will catch him." "Why should you do it?" said she. "I hate the person," he said. And the Rabbit departed. When he went, again had the footprints gone along. And he lay waiting for night (to come). And he made a noose of a bow-string, putting it in the place where the footprints used to be seen. And it came to pass that he reached there very early in the morning for the purpose of looking at his trap. And it happened that he had caught the Sun. Running very fast, he went homeward to tell it. Said he, "Grandmother, I have caught something or other, but it scares me." "Grandmother I wished to take my bow-string, but I was scared every time," he said. He went thither with a knife. And he got very near it. "You have done wrong. Why

have you done it? Come hither and untie me," said the Sun. The Rabbit, although he went thither, was afraid, and kept on passing partly by him (or, continued going by a little to one side). And making a rush, with his head bent down (and his arm stretched out), he cut the bow-string with the knife. And the Sun went on high. And the Rabbit had the hair between his shoulders scorched yellow, it having been hot upon him (as he stooped and cut the bow-string). (And the Rabbit arrived at home.) "I am burnt. O, grandmother! the heat has left nothing of me," said he. She said, "Oh, my grandchild! I think that the heat has left to me nothing of him!" (From that time the rabbit has had a singed spot on his back, between the shoulders.)

HOW THE RABBIT KILLED THE BLACK BEARS

OMAHA VERSION, BY J. LA FLÈCHE.

Mactciñ'ge amá ixa<sup>n'</sup> éça<sup>n'</sup>ba éđí akáma ıgçę júgıçę. Wasábe ııı  
 Rabbit the his grand- too there was, they he dwelt he with his Black bear vil-  
 mother lodge own lage

ça<sup>n'</sup>ıá çájı-ă hě', ixa<sup>n'</sup> aká egá-biamá. Wasábe amá nıkaci<sup>n'</sup>ga wawéqaqaı  
 the to go not his grand- the she said that to Black bear the (pl.) men they are laughers  
 mother him, they say. at them

hě. Ē'di çájı-ă hě'. İçiqáqa taı hě. Wasábe nıkagahi çınké đáhe cėhiçę- 3  
 There go not They laugh will Black bear chief the hill that dis-  
 at you tant

çan'di ııı hě, á-biamá. Ē'ıa çájı-ă hě', á-biamá. Égiçę man'de gçıza-bi  
 the (ov.) he she they say. Thither go not she they say. It came to bow he took his  
 at pitches tent said pass own, they say

ega' é'di aça-biamá Mactciñ'ge. Wasábe nıkagahi çınké'di Mactciñ'ge  
 having there he went they say Rabbit. Black bear chief the-to Rabbit

amá é'di ahı-biamá. İjébe é'di a-ı-najı<sup>n'</sup> ııı xagé gaxá-biamá Mactciñ'ge. 6  
 the there ar- they say. Door there he came to when crying he made they say Rabbit.  
 (mv.) rived and stood at

Mactciñ'ge, eáta<sup>n'</sup> çaxáge ă, á-biamá Wasábe aká. A<sup>n'</sup>ha<sup>n'</sup>-negıha-wa-  
 Rabbit, why you cry ! he they say Black bear the. Yes O mother's old  
 said brother

'újınga aká-çınégi-Wasábe-çınké'ıa-ma<sup>n'</sup>çı<sup>n'</sup>-ă hě-ai éga<sup>n'</sup>-a<sup>n'</sup>ça<sup>n'</sup>husai  
 woman the your moth- Black bear the-to walk thou she having she scolded me  
 er's brother said

ega<sup>n'</sup>-pı hă, á-biamá Mactciñ'ge aká. Égiçę nan'de masánıaıa gçın'-gă 9  
 having I have he they say Rabbit the. It came to side of the on the other side ait thou  
 been coming said pass lodge

há, á-biamá Wasábe aká. Égiçę Mactciñ'ge é'di gçı<sup>n'</sup> çınké amá. Ha<sup>n'</sup>  
 he they say Black bear the. It came to Rabbit there he was sitting, they say. Night  
 said pass

ııı Mactciñ'ge áci aça-biamá. Áci ahı-bi ega<sup>n'</sup> ııjébe égaxé'-qti já-biamá  
 when Rabbit out of he they say. Out of ar- they having door round very dunged, they  
 doors went doors rived say say about say

Mactciñ'ge aká. Haú! ıngçę wiwııa, a<sup>n'</sup>ba wııııaıı'ga uçágçá'á'a taı hă, 12  
 Rabbit the. Well! faces my own, day as soon as you give the scalp- will  
 yell

- á-biamá Mactciñ'ge aká. A<sup>n'</sup>ba wíuŋaŋga égiče nfaci<sup>n'</sup>ga hégají-qtí ugčá'a'á-  
 he they say Rabbit the. Day as soon as it came person not a few very gave the  
 said scalp-yell
- biamá. Negŋha, níkaci<sup>n'</sup>ga hégactěwa<sup>n'</sup>jí cka<sup>n'</sup>awačai há, á-biamá Ma-  
 they say. O mother's person a few—not at all they cause us to said they say Rab-  
 brother move
- 3 ctcíñ'ge aká. Čěču skéwa<sup>n'</sup>-qtí aja<sup>n'</sup> ča<sup>n'</sup>ja é'be cka<sup>n'</sup>a<sup>n'</sup>čě tá, á-biamá  
 bit the. Here a long while very I lie though who make me move shall I said, they say
- Wasábe aká. Éde níaci<sup>n'</sup>ga hégají-qtí ugčá'a'á-biamá bčúga-qtí. Gan'ki  
 Black bear the. But person not a few very gave the scalp- they say all very. And  
 yell
- áci ačá-biamá Wasábe amá, níkaci<sup>n'</sup>gá-bi ečéga<sup>n'</sup>-bi ega<sup>n'</sup>. Áci hí wíuŋaŋ-  
 out of went they say Black bear the (mv.), person (See Note). thought they having. Out of ar- as soon  
 doors doors rived
- 6 gá-qtí Wasábe t'éča-biamá Mactciñ'ge aká. Negŋha, t'éčičě'-qtí-a<sup>n'</sup>i, á-bi-  
 as very Black bear he killed, they say Rabbit the. O mother's they kill very said, they say  
 brother thee
- amá Mactciñ'ge aká. T'éča-bi ega<sup>n'</sup> agčá-biamá. Ki ŋí tě'ja akí-biamá.  
 say Rabbit the. Killed they having he went they say. And lodge at the he reached home,  
 him say homeward they say.
- ŋa<sup>n'</sup>há, Wasábe níkaŋahi t'éáčě há, á-biamá. Áqta<sup>n'</sup> t'éwačáčě tá. T'éčě tě  
 O grand- Black bear chief I have he they say. How possi- you kill them shall I Killing the  
 mother killed him said ble
- 9 píbjáí hě, á-biamá. ŋa<sup>n'</sup>há, t'éáčě há. Aŋgáče taí, á-biamá. (See Wajiñ-  
 bad she they say. O grand- I have We go will, he they say.  
 said mother, killed him said
- ska's version.) Wa'újiŋga é'di júgče ahí-biamá. ŋa<sup>n'</sup>há, cěé há, á-biamá.  
 Old woman there she with arrived, they say. O grand- that he they say.  
 him mother is it said
- A<sup>n'</sup>ha<sup>n'</sup> ŋúcpača<sup>n'</sup>, ca<sup>n'</sup> hě, á-biamá. Čáda-bi ega<sup>n'</sup> i<sup>n'</sup> agčá-biamá. Akí-  
 Yes O grandchild, enough she, said they say. Carved they having carry- they went home- Reached  
 it say ing on ward, they say. homo
- 12 bi ŋí Mactciñ'ge ačá-biamá Wasábe can'de ačí<sup>n'</sup>-bi ega<sup>n'</sup>. Wasábe ŋí  
 they when Rabbit went they say Black bear scrotum he had they having. Black bear vil-  
 say lage
- ča<sup>n'</sup>já ahí-bi ŋí, Mactciñ'ge tí há, Mactciñ'ge tí há, á-biamá. Za'é'-qtí-  
 the—to ar- they when, Rabbit has ! Rabbit has ! said they say. Uproar very  
 rived say come come
- a<sup>n'</sup>-biamá. A<sup>n'</sup>ha<sup>n'</sup>, atí há. Íubča atí há, á-biamá Mactciñ'ge aká. Haú!  
 they say. Yes, I have I tell I have said they say Rabbit the. Well!  
 come news come
- 15 Mactciñ'ge íuča tí éš há, á-biamá. Wasábe bčúga-qtí é'di ahí-biamá.  
 Rabbit to tell has he said they say. Black bear all very there ar- they say.  
 news come says rived
- Ákié-qtí ahí-biamá ŋaŋa. Ké, íučá-gá há, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>, íubča tá  
 Standing very ar- they say at the Come, tell the news said they say. Yes, I tell will  
 close together rived lodge they news
- miñke há, á-biamá Mactciñ'ge aká. Wasábe níkaŋahi úju číñké níkaci<sup>n'</sup>ga  
 I who said they say Rabbit the. Black bear chief princí- the person  
 pal
- 18 áhigí-qtí é'di ahí-bi ega<sup>n'</sup> t'éča-biamá, á-biamá Mactciñ'ge aká. Níkagahi  
 many very there ar- they having they they say, said they say Rabbit the. Chief  
 rived say killed him
- aŋgúŋai t'éča-biamá, á-biamá Wasábe amá. Wasábe amá bčúga-qtí xagá-  
 our they have they say, said they say Black bear the (pl.) Black bear the (pl.) all very cried  
 killed him

biamá. Níkagahi úju t'éçikicai hnañkácě, can'de çá<sup>n</sup> céě hä, á-bi ega<sup>n'</sup>,  
 they say. Chief princ- they killed for yo who are, scrotum the that is . said they having,  
 pal you

wéti<sup>n</sup>-biamá. Haú! Mactciñ'ge éwa<sup>n</sup>i hä. Çiqá-ba t'éçai-gä hä, á-biamá.  
 he hit them with it, Well! Rabbit caused it . Chase and kill him . said they say.  
 they say. him

Wéahidě'-qti-áahí uqçá-bi ega<sup>n'</sup> t'éçá-biamá. Júga bçúga çicpácpa-qti 3  
 Far away very at it ar- overtook they having killed they say. Body whole pulled into very  
 riving him say him small pieces

ega<sup>n'</sup> a<sup>n'</sup> çá-biamá. Içá<sup>n'</sup> çinkědi çáci kí-áji amá Mactciñ'ge Ga<sup>n'</sup> içá<sup>n'</sup>  
 having throw they say. His grand- the-to a long reached they Rabbit. And his grand-  
 away mother while home, not say mother

aká uGINE açé ga<sup>n'</sup> çá-biamá. Wa'újiñga aká uqçúqaha çá<sup>n'</sup> gçíza-bi ega<sup>n'</sup>  
 the to seek to go wished they say. Old woman the woman's bag the took her they having  
 her own own say

Mactciñ'ge uGINE açá-biamá. Águdi tě'di t'éçai tě ɣa<sup>n'</sup>be téga<sup>n'</sup> uáne bçéě 6  
 Rabbit to seek went they say. In what the-in they killed the I see it in order I see it I am  
 her own place him that going

hě, á-biamá wa'újiñga aká. Ē'di ahí-bi ega<sup>n'</sup> çicpácpai gě bahí-bi ega<sup>n'</sup>  
 . said they say old woman the. There ar- they having pieces pulled the picked they having  
 she she rived say apart up say

uqçúqaha çá<sup>n'</sup> ují ma<sup>n'</sup>çí<sup>n'</sup>-bi tě'di, A<sup>n'</sup>ha<sup>n'</sup>, Mactciñ'ge, naxíde-çíçí<sup>n'</sup>ge. Jí  
 woman's bag the filling walked they when, Yes, Rabbit, inner-ear thee-none. Lodge  
 say

gáamá naxíde-çíçí<sup>n'</sup>gai éga<sup>n'</sup> é'di çáji-ä hě, ehé çá<sup>n'</sup> ca<sup>n'</sup> cí éga<sup>n'</sup> tç'éçicai. 9  
 those they are disobedient as there go not . I said in the yet you as they killed  
 you. past went you.

Agçá-biamá wa'újiñga, uqçúqaha çá<sup>n'</sup> gi<sup>n'</sup>-bi ega<sup>n'</sup>. Akí-bi ega<sup>n'</sup> újiha  
 Went homeward, old woman, woman's bag the carried on they having. Reached they having sack  
 they say her back say home say

çá<sup>n'</sup> gamú-bi ega<sup>n'</sup> Mactciñ'ge ni<sup>n'</sup>çá-biamá. Içá<sup>n'</sup>ba<sup>n'</sup> çáji-ä hě. Jí çá<sup>n'</sup>  
 the emptied by having Rabbit alive they say. A second time go not . Village the  
 pouring out

naxíde-çíçí<sup>n'</sup>gai hě, á-biamá. Mactciñ'ge aká, Bçé tá miñke, eçéga<sup>n'</sup>-biamá. 12  
 they are disobedient . said they say. Rabbit the, I go will I who, he thought they say.  
 she

Man'de gçíza-bi ega<sup>n'</sup> açá-biamá. Wasábe ɣi çá<sup>n'</sup> ahí-bi tě'di Wasábe  
 Bow took his they having went they say. Black bear village the arrived, when Black bear  
 own say they say

wi<sup>n'</sup> ha<sup>n'</sup> bçá-biamá. Wasábe xagě'-qti-hna<sup>n'</sup> naji<sup>n'</sup>-biamá. Çi, áta<sup>n'</sup> aja<sup>n'</sup>,  
 one had a dream, they say. Black bear crying very habitu- stood they say. And why you do  
 ally it!

á-biamá. Ha<sup>n'</sup> abçé-de pçáji hégaji içáha<sup>n'</sup> bçé hä. Bçúga-qti t'éawaçai 15  
 said, they say. I had a dream but bad not a little I dreamed about it . All very they killed us  
 I dreamed about . Yes, I too me-they I dreamed about . said they say. To no purpose  
 it killed it he

ha<sup>n'</sup> çabçé hä. Áqta<sup>n'</sup> bçúga t'éawaçé tába. Wasábe amá níkaci<sup>n'</sup>ga ená-  
 you had a How possi- all they kill us shall! Black bear the (pl.) human beings alone  
 dream ble

qti wáçatá-biamá; áda<sup>n'</sup> Mactciñ'ge níkaci<sup>n'</sup>ga wíukí-bi ega<sup>n'</sup> bçúga-qti 18  
 very they ate they say; therefore Rabbit mankind sided with them, having all very  
 them they say

t'éawaçé ga<sup>n'</sup> çá-biamá. Wasábe ɣi çá<sup>n'</sup> é'di ahí-bi ega<sup>n'</sup> ha<sup>n'</sup>da<sup>n'</sup> ɣi çá<sup>n'</sup>  
 to kill them desired they say. Black bear village the there arrived, having night-during village the  
 they say

égaçě-qti já-biamá Mactciñ'ge aká. Haú! iñgçé wiwíça, a<sup>n'</sup>ba sa<sup>n'</sup> tihé  
 round very danged, they Rabbit the. Well! faeces my own, day distant ap-  
 about say say white proaches suddenly



15. *ŋi ugčá'a'ái-gǎ, á-biama. Wasábe bčúga t'éa<sup>n</sup>wa<sup>n</sup>'čě tai hǎ á-biamá.*  
 when give ye the scalp-yell, said, they say. Black bear all we kill them will said they say.
- Wíta<sup>n</sup>čiči<sup>n</sup>'-qti wa<sup>i</sup>'n'aba<sup>n</sup> tá miñke hǎ. Ékita<sup>n</sup> ugčá'a'ái-gǎ hǎ, á-biamá.*  
 I at the first very I give the attack- will I who . At the same give ye the scalp- . said they say.  
 ing cry timo yell
- 3 *A<sup>n</sup>'ba úwaŋaŋga wa<sup>i</sup>'n'ba<sup>n</sup>-biamá Mactciñ'ge aká. Bčúga-qti ugčá'a'á-*  
 Day as soon as he gave the at- they say Rabbit the. All very they gave the  
 tacking cry scalp-yell
- biamá nfaci<sup>n</sup>'ga amá. Wasábe bčúga áci ahí-biamá. Bčúga-qti t'éwačá-*  
 they say person the (pl.). Black bear all out of they came, they All very they killed  
 doors say. them
- biamá Wasábe-má. Núga wi<sup>n</sup> mi<sup>n</sup>'ga wi<sup>n</sup> edábe ugáeta-biamá. Wasábe*  
 they say Black bear the (pl.). Male one female one also remained they say. Black bear
- 6 *na<sup>n</sup>'ba-má Mactciñ'ge úča<sup>n</sup>-biamá. Mactciñ'ge amá úwakiá-biamá Wa-*  
 two the Rabbit them he took hold Rabbit the talked with they say Black  
 (pl.) of, they say. (m.v.) them
- sábe-má. Čipíbaŋi ega<sup>n</sup>' wagčicka ená-qti wahnáte taité, á-biamá.*  
 bear the (pl.). You bad being insect only very you eat shall surely, said they say.  
 he
- Wanáxi čičiñ'ge taité. I<sup>n</sup>'na<sup>n</sup>há winégi edábe čičate taité. Wasábe*  
 Spirit you have shall surely. My mother my mother's also they eat shall surely. Black bear  
 none brother you
- 9 *ečige taité. Ma<sup>n</sup>'čiči<sup>n</sup>'i gǎ. Ceta<sup>n</sup>'.*  
 they say shall So far,  
 to you surely.

NOTES.

15, 2. ega-biama, fr. ege: to be distinguished from ga-biama.

15, 3. *čahe cehičečandi*. Let A denote the place of the speaker; B, *čahe cekě*, that visible long hill, a short distance off; b, *čahe ceča<sup>n</sup>*, that visible curvilinear hill, a short distance off; C, *čahe cehikě*, that visible long hill, reaching a point farther away; c, *čahe cehiča<sup>n</sup>* ditto, if curvilinear; D, *čahe cehičekě*, that visible long hill, extending beyond *čahe cekě*, and *čahe cehikě*; d, *čahe cehičeča<sup>n</sup>*, that visible curvilinear hill, extending beyond *čahe ceča<sup>n</sup>* and *čahe cehiča<sup>n</sup>*.

A (line of vision) B   - - - - C   - - - - D  ;

A (line of vision) - - - - B   - - - - C   - - - - D  ;

or, A (line of vision) - - - - ① - - - - ② - - - - ③.

15, 7. *a<sup>n</sup>ha<sup>n</sup>-negiha*, etc. The Rabbit spoke as children sometimes do when crying.

16, 1. *hegajiqti*, pronounced *he+gajiqti* by the narrator.

16, 2. *hegactewa<sup>n</sup>jī*, pronounced *he+gactewa<sup>n</sup>jī* by the narrator.

16, 4. *bčugaqti*, pronounced *bču+gaqti* by the narrator.

16, 5. *niaci<sup>n</sup>'ga-bi ečega<sup>n</sup>-bi ega<sup>n</sup>*. The *-bi* after *niaci<sup>n</sup>'ga* shows that the Black bear, while he thought that there were men outside, had not seen them. See the Oto version of this myth, to appear hereafter in "The *Łoiwere* Language, Part I."

TRANSLATION.

There was a Rabbit and his grandmother, too; he dwelt in a lodge with her. His grandmother said that to him: "Go not to the village of Black bears. The Black bears are abusers of men. Go not thither. They will abuse you. The Black bear

chief has a lodge on a hill extending beyond that one in sight. Do not go thither," said she. And taking his bow, the Rabbit went thither. The Rabbit reached the chief of the Black bears. When he got there, and was standing by the door, the Rabbit pretended to be crying. "Rabbit, why do you cry?" said the Black bear. "Yes,—O mother's brother—the old woman—said—'Go to—your mother's brother—the Black bear'—and, having—scolded me—I have been coming hither," he said. At length the Black bear said, "Sit by the side of the lodge on the other side of (the fire-place)." And it came to pass that the Rabbit was sitting there. At night the Rabbit went out of the lodge. Having gone outside, the Rabbit dunged all around the door. "Well, my own fæces," said the Rabbit, "you will please give the scalp-yell as soon as it is day." As soon as it was day, behold, a very great multitude of persons gave the scalp-yell. "O mother's brother! an exceedingly large number of men dislodge us," said the Rabbit. "Though I should lie here a very long period (or, for many years), who could possibly dislodge me (or, cause me to move)?" said the Black bear. But every one of a large number of persons gave the scalp-yell many times. And thinking that it was people, the Black bear went out of the lodge. The Rabbit killed (wounded) the Black bear just as soon as he got outside. "O mother's brother! they have indeed killed you," said the Rabbit. Having killed him, he went homeward. And he reached his home at the lodge. "O grandmother! I have killed the Black bear chief," said he. "How would it be possible for you to kill him? To kill him is bad (or difficult)," she said. "Grandmother, I have killed him. Let us go (thither)," said he. The old woman arrived there with him. (See Waji'ska's version.) "Grandmother, this is he." "Yes, my grandchild, it will do," said she. Having cut up the body, they carried it homeward on their backs. When they reached home, the Rabbit departed, carrying the scrotum of the Black bear. When he reached the village of the Black bears, they said: "The Rabbit has come! The Rabbit has come!" They made a great uproar. "Yes, I have come to tell news," said the Rabbit. "Halloo! the Rabbit has come, he says, to tell news." All of the Black bears went thither (to the lodge where the Rabbit was). They were at the lodge in great crowds. "Come, tell us the news," said they. "Yes, I will tell the news," said the Rabbit. "A great many persons, it is said, went to the principal chief of the Black bears, and killed him," said the Rabbit. "Our chief has been killed," said the Black bears. All the Black bears cried. "Ye who have had your head-chief killed, here is his scrotum." Having said this, he struck them with it. "Halloo! The Rabbit is to blame. Chase him and kill him," said they. They got to a place at a very great distance, and overtaking him, they laid hold of him, and killed him. They tore all of his body into small fragments, and threw them away. When a great while had elapsed, the Rabbit had not come home to his grandmother. And his grandmother wished to go and seek for him. The old woman took her bag, and went to search for the Rabbit. Said the old woman, "I go to search for him, that I may see the place where he was killed." Having reached there, she picked up the scattered pieces; and as she walked along putting them into the bag, she was saying: "Yes, Rabbit, you were disobedient. I said 'Those villagers are disobedient, so do not go thither'. Yet you went, and they killed you." The old woman went homeward, carrying the bag on her back. When she reached home, she poured out on the ground the contents of the bag, and the Rabbit was alive. "Go no more. The villagers are disobedient," she said. "I will go," thought the Rabbit. He seized his bow and

departed. When he reached the Black bears' village, one Black bear had dreamed (or, had had a dream). The Black bear stood crying bitterly. They said, "Why do you do it?" Said he, "I dreamed, but I dreamed about something extremely bad. I dreamed that we were all killed. Yes, I dreamed that I too was killed." "You dreamed to no purpose. How could we all be killed?" The Black bears ate only human beings; therefore, the Rabbit, siding with mankind, wished to kill all of them. The Rabbit, having reached the Black bears' village, dinged all around it during the night. "Well! my own fæces," said he, "give ye the scalp-yell at early dawn. Let us kill all the Black bears. I will at the first give the signal for the attack. Do ye, at the same time, give the scalp-yell." As soon as it was day, the Rabbit gave the signal for the attack. The whole party of men gave the scalp-yell. All the Black bears came out. All of the Black bears were killed. One male and one female were left. The Rabbit took hold of the Black bears. The Rabbit talked with the Black bears: "You were bad, so you shall eat nothing but insects. You shall have no spirits (minds). My mothers and my mothers' brothers (that is, men and women, the whole human race) shall eat you. You shall be called Black bears (wa-sabe, the black animals). Walk ye (or depart ye)."

## HOW THE RABBIT KILLED THE BLACK BEARS.

OMAHA VERSION, BY WAJIN'SKA.

Mactciñ'ge iɣa<sup>n'</sup> ɕiñké júgigɕe ahí-biamá Gañ'ki, ɣa<sup>n'</sup>há, ɣe-jéga  
 Rabbit his grand- the he with his ar- they say. And grand- buffalo thigh  
 mother mother own rived mother, (upper leg)

kø 'iñ'-gǎ, a'-biamá. Júcpaɕa<sup>n'</sup>! wakan'daxiɕai áda<sup>n'</sup> na<sup>n'</sup>pewaɕé'-qtci  
 the carry on said they say. O grandchild! he makes himself a deity therefore dangerous very  
 your back, he

3 ja<sup>n'</sup>i. A<sup>n'</sup>na<sup>n'</sup>-qiqíxe taí. Ubɕí'age, á-biamá. Ké', ɣa<sup>n'</sup>há, ca<sup>n'</sup> ɣe-ɕíti<sup>n'</sup>  
 he lies. Me with crush many will. I am unwilling, said they say. Come, grandmother, then buffalo rib  
 his leg times she

'iñ'-gǎ hä, á-biamá. Wíucpá! ɕigɕa<sup>n'</sup>ɕi<sup>n'</sup>, á-biamá. ɕié ɕa<sup>n'</sup> a<sup>n'</sup>bitcicéje  
 carry on said they say. My grandchild! you are silly, said they say. Side the me pressing on  
 your back he she

taí; skíge hě, á-biamá. Qa-í! á-biamá, áwaɕa<sup>n'</sup> ɕa<sup>n'</sup>i<sup>n'</sup> te, á-biamá. Ga<sup>n'</sup>,  
 will; heavy said the say. What! said they say, where-the you carry will, said they say. And,  
 she he on your back he

6 dá ɕa<sup>n'</sup> 'iñ'-gǎ hä, cí á-biamá. Júcpaɕa<sup>n'</sup>! hí ké paí, égiɕe a<sup>n'</sup>ɕa<sup>n'</sup>qíqíxe taí,  
 head the carry on again said they say. O grandchild! teeth the sharp, beware, me they crush will,  
 your back he he lest by biting

á-biamá. Na<sup>n'</sup>-ape tcábe, á-biamá. Kí, Haú! ɣa<sup>n'</sup>há, ɣe-mañ'ge kë 'iñ'-gǎ  
 said she, they I am afraid of very said they say. And, Ho! grandmother, buf. breast the carry on  
 say. them she

hä, á-biamá. Júcpaɕa<sup>n'</sup>! cěě hě, á-biamá Gañ'ki jé kë uɕáha gaxá-  
 said they say. O grandchild! that is it . said they say. And mem- the joined to it he made  
 he she brum virile

biamá. É gíça-biamá wa'újiŋga. Ga<sup>n</sup>, ké', ɣa<sup>n</sup>há, maŋgɕiŋ'-gǎ há.  
 they say. That she re- they say old woman. And, come, grandmother, begone  
 rejoiced

'I<sup>n</sup>-ada<sup>n</sup> maŋgɕiŋ'-gǎ há, á-biamá Mactciŋ'ge aká. [Égiçe mi<sup>n</sup>'da<sup>n</sup>be na<sup>n</sup>bá  
 Carry and begone said, they say Rabbit the. [At length hour two  
 it on your back

tě'di] uqé cakí tá miŋke, á-biamá. Iɣa<sup>n</sup> aká 'i<sup>n</sup> agçá-biamá. Kí gaŋ'ki 3  
 at the] quickly I come will I who, said I who. His grand- the carry- went homeward, And then  
 home to you mother ing on they say. her back

uqéuqa đamú édega<sup>n</sup> gasnúg iça<sup>n</sup> agçai gaŋ'ki jé ké uɣíđahá-qtí i<sup>n</sup>'je çá<sup>n</sup>  
 hollow going down but slipped suddenly went and mem- the pushed its way very vagina the  
 hill brum virile far

içéçe-hna<sup>n</sup>-biamá. U-ũ+! e-hna<sup>n</sup>-biamá. Gaŋ'ki iúcpa é'di agçá-biamá.  
 went habitu- they say. Oh! oh! said only they say. And her grand- there went homeward,  
 suddenly ally child, they say.

Égiçe ígiçá-biamá. Giɣa<sup>n</sup> ba-biamá. Íbeta<sup>n</sup> agçá-biamá. Pfiáji ínahi<sup>n</sup> 6  
 It came to he found they say. He saw his they say. Passing went they say. Bad truly  
 pass his own own around homeward

wa'újiŋga gáxai, eçéga<sup>n</sup> agçá-biamá. Gaŋki í tēja akí-biamá Ma-  
 old woman did, thinking went homeward they say. And lodge the-at reached home, Rab-  
 they say they say

ctciŋ'ge-i<sup>n</sup> amá. Gaŋ'ki iɣa<sup>n</sup> amá ga<sup>n</sup>'tě-qtí akí-biamá. Ga<sup>n</sup>, Eáta<sup>n</sup>  
 bit the. And his grand- the a while very reached home. And Why  
 mother (mv.) they say.

ma<sup>n</sup>hni<sup>n</sup>, á-biamá. Lúcpaça<sup>n</sup>+! Jáçi<sup>n</sup> jiŋ'ga ikágewaçáçe amá aŋ'kipai 9  
 you walk, said they say. O grandchild! Pawnee young you have them for the (pl.) they met me  
 he friends

ega<sup>n</sup> juan'gçe akí; waçátankiçai ega<sup>n</sup> agçí-máji. Gaŋ'ki kí amá ɣí  
 having with me they they caused me to eat having I did not come And reached they when  
 reached home; home. home say

gaŋ'ki iɣa<sup>n</sup> çíŋké wakéga, á-biamá. Wami hébe gía<sup>n</sup>ça çéça-biamá.  
 then his grand- the sick, she said, they say. Blood piece he threw sent they say.  
 mother forcibly

Iɣa<sup>n</sup> çíŋké wami-ágçá<sup>n</sup> giáxa-biamá. ɣa<sup>n</sup>há, pfiáji'-qtci ckáxe. Áci 12  
 His grand- the blood diaper (!) he made they say. Grandmother, bad very you did. Out of  
 mother for her doors

ma<sup>n</sup>çíŋ'-gǎ. ɣa<sup>n</sup>há, áci uhaŋ'-gǎ. Cé-ça<sup>n</sup> waçáɣi<sup>n</sup> te-maŋ'ge áci gçáta-  
 walk. Grandmother, out of cook. That (cv. you carried it but- breast out of  
 doors on your back false doors eat your

gǎ há, á-biamá. Lúcpaca<sup>n</sup>+! t'eágiçé'-qtí-ma<sup>n</sup> ená, á-biamá. Éga<sup>n</sup> taté,  
 own said they say. O grandchild! I kill my own very I do I said they say. So it shall  
 be,

iŋgça<sup>n</sup>+! á-biamá Mactciŋ'ge iɣa<sup>n</sup> aká.  
 O first son! said, they say Rabbit his grand- the.  
 mother

15

NOTES.

The above fragment of this myth was given by Waji<sup>n</sup>ska, an Omaha. Mr. La-Fleche admitted that there *was* such a part, but thought it could be omitted.

21, 2. egiçe mi<sup>n</sup>'da<sup>n</sup>be na<sup>n</sup>ba tēdi. This is evidently a modern addition, made by the narrator.

21, 11. wami hebe, etc. The Rabbit took some coagulated blood from the piece of the Black bear, and threw it suddenly against his grandmother, causing thereby the first attack of the catamenia. From that time women have been so affected; and, as in the case of the old woman they have been compelled to stay out of the lodge during that period.

## TRANSLATION.

The Rabbit arrived there (where he had killed the Black Bear chief) with his grandmother. And, "Grandmother, carry the thigh on your back," he said. "O grandchild! he made himself a god, therefore he is very dangerous, even when he is lying down. He might crush me with his leg. I am unwilling," said she. "Come, grandmother!" said he, "then carry the ribs on your back." "My grandchild, you are foolish. The ribs will break in my side; they are heavy," she said. "What! where is the part which you will carry on your back?" he said. And, "Carry," said he, "the head on your back." "O grandchild! the teeth are sharp, and they might crush me," she said. "I am very much afraid of them," said she. And he said, "Come, grandmother, carry the breast on your back." "O grandchild! that is it," said she. And he made the *membrum virile* to be with it. The old woman rejoiced on account of that. And the Rabbit said, "Come, grandmother, begone. Carry it on your back and begone." "By and by [in two hours] I will come home to you quickly," said he. His grandmother went homeward carrying it on her back. And then she would have gone down hill at a valley, but she slipped suddenly as she went homeward, and the *membrum virile* penetrated as far as the *os tincae*. "U-ŭ+!" she continued saying. And her grandchild came to her on his way home. At length he found her. He saw her. He passed around (avoided) her, and went homeward. "The old woman has done very wrong," thought he as he went homeward. And the Rabbit reached his home at the lodge. And after a great while his grandmother arrived at home. And he said, "Why have you been walking?" (Or, "What was the matter with you?") "O grandchild! some young Pawnees, your friends, having met me, went home with me (that is, they took her to their home). As they made me eat, I did not come home." And when they reached home his grandmother said that she was sick. He threw pieces of blood on her with sudden force. He made a catamenial cloth for his grandmother. "Grandmother, you have done very wrong. Go out of doors. Grandmother, cook out of doors. Eat your own piece out of doors, that breast which you carried on your back," said he. "O grandchild! I have killed my own (relation or property)!" said she. "It shall surely be so, Iŭgpa," said the Rabbit's grandmother.

## HOW THE RABBIT KILLED A GIANT.

OBTAINED FROM FRANK LAFLECHE.

1. Jáqti-gikidábi aká ědedí akáma. Waníŭa dáda" t'éwačai éctěwa"<sup>n</sup>  
Deer-they-shoot-for- him the there was, they say. Animal what they killed notwithstand- ing

2. ína"<sup>n</sup>pe-hna"<sup>n</sup>i 'í-biamá. Kí má tšhe amá ŕí eka"<sup>n</sup>čě ačá-biamá. Kí  
fearing him habitu- they gave to him, And snow was lying, they when to dislodge went they say. And on account ally they say. (game)

3. Mactciŭ'ge-i"<sup>n</sup> amá ctí ě'di ačá-biamá. Gata"<sup>n</sup>-qti t'éwačě etéga"<sup>n</sup>i áha"<sup>n</sup>  
Rabbit the (mv.) too there went they say. At last to kill them apt I

eč'ga<sup>n</sup>-bi xī ē'di ačá-biamá J'áqti-gíkidábi aká. Kī Mactciŋge-i<sup>n'</sup> amá  
 thought they when there he went, they say J'áqti-gíkidabi the. And Rabbit the (mv.)  
 he say

ŋuči waná'a<sup>n</sup>-bi ega<sup>n'</sup> ē'di ačá-biamá. Égič'e nífaci<sup>n</sup>ga na<sup>n'</sup>ba řáqti kíde  
 sound of he heard they having there went they say. It came to person two dear shooting  
 shooting say pass

t'č'e akáma, đáda-báji naji<sup>n'</sup> akáma. Kagéha, đádega<sup>n'</sup>i-gá hă. Eáta<sup>n</sup> 3  
 had killed it, they say, cutting it not were standing, they say. Friend, do cut ye it . Why

čanáji<sup>n'</sup>i ā, áb ega<sup>n</sup> đáde átiac'e'-qti-a<sup>n'</sup>-biamá. Kagéha, éga<sup>n'</sup>i édega<sup>n'</sup>  
 do ye stand ? say, they having to cut it he began very they say. Friend, it is so but  
 say up quickly

J'áqti-gíkidábi amá wía<sup>n</sup>na<sup>n'</sup>paí hă. Cí+cte! á-biamá Mactciŋ'ge-i<sup>n'</sup> aká.  
 J'áqti-gíkidabi the we fear them Fie! said, they say Rabbit the.

J'áqti-gíkidábi ú'te činǵe ada<sup>n</sup> na<sup>n'</sup>čapaí ā. J'ádai-gă. Wačá<sup>n'</sup> tai hă, 6  
 J'áqti-gíkidabi death he has none there- you fear him ? Cut ye it up. You carry it will  
 there-fore

á-biamá. Gaŋ'ki đádab ega<sup>n'</sup> ú'i<sup>n</sup> řixáxa-biamá. Čicta<sup>n'</sup>-qti-bi xī J'áqti-  
 said they say. And cut it up, having packs made for they say. They fin- very they when J'áqti-  
 he they say themselves ished say

gíkidábi amá atí-biamá Kī řáqti dúba mí-wagč'a<sup>n</sup>-máma. J'áckahi  
 gíkidabi the (mv.) had come, they And deer four he was carrying them in his Oak tree  
 say. belt, as he moved.

řaŋgá-qti man'dě ač'i<sup>n'</sup> amáma. A<sup>n</sup>č'a<sup>n'</sup>čana<sup>n'</sup>pa-báji č'anahi<sup>n'</sup>i ā. Wi<sup>n'</sup>a<sup>n'</sup>wa 9  
 large very bow he was having, they Are ye not afraid of me ye truly ? Which  
 say.

hnaŋkácě éoni<sup>n'</sup>i ā. Čéaká Mactciŋ'ge-i<sup>n'</sup> aká đáde wágaji ega<sup>n'</sup> a<sup>n'</sup>đádai  
 ye who ye are that ? That one Rabbit the to cut it told us having we cut it up  
 up

hă, á-biamá na<sup>n'</sup>bá aká. Eáta<sup>n</sup> a<sup>n'</sup>č'ác'ajě'-qtei-i ā, á-biamá. Mactciŋ'ge-i<sup>n'</sup>  
 . said, they say two the. Why do ye take it in my pres- ? said they say. Rabbit  
 ence, without hesitation he

pěji'-qtei! ictá řaŋ'ga pěji'-qtei! í jána pěji'-qtei! E'a<sup>n'</sup>-qti éoni<sup>n</sup> áda<sup>n</sup>, 12  
 bad very! eye big bad very! mouth forked bad very! What great that you ?  
 (person) are

á-biamá Mactciŋ'ge-i<sup>n'</sup> aká Qč'iáji najiŋ'-gă. Égič'e wamí uwíđita<sup>n</sup> té.  
 said, they say Rabbit the. Uttering stand. Beware blood I press you lest.  
 nothing

Cí+cte! wamí a<sup>n</sup>wa<sup>n'</sup>bitaŋ'gă. Čikúč'a-gă, čikúč'a-gă ehé hă. Wamí  
 Fie! blood press me down in. Hurry, hurry, I say Blood

a<sup>n</sup>wa<sup>n'</sup>bitaŋ'-gă ehé hă, J'áqti-gíkidábi-ā. ŋu'č' ačáb ega<sup>n'</sup> wamí ubíta<sup>n</sup>- 15  
 press me down in I say , J'áqti-gíkidabi O! Rushing went, they having blood pressed  
 say him down in

biamá J'áqti-gíkidábi aká. Wamí áč'ahahá-qtei páha<sup>n</sup>-biamá Mactciŋ'ge-i<sup>n'</sup>  
 they say J'áqti-gíkidabi the. Blood streaming from him arose they say Rabbit  
 in all directions

aká. Cí+cte! áb ega<sup>n'</sup> čí ákič'a-biamá J'áqti-gíkidábi aká. Č'éama na<sup>n'</sup>-  
 the. Fie! said, they having again he attacked him, J'áqti-gíkidabi the. These fear  
 say they say

čipaí ega<sup>n'</sup> áč'ikič'a-báji-hna<sup>n'</sup>i; wí na<sup>n'</sup>wipa máji ega<sup>n'</sup> áwikíč'a tá miŋke. 18  
 thee because they do not attack habitu- I I fear the not because I attack thee will I who.  
 ally

Qč'iáji naji<sup>n'</sup>i-gă. Égič'e máxe wíđija<sup>n</sup> te há. Máxe a<sup>n</sup>wa<sup>n'</sup>bijaŋ'-gă.  
 Uttering stand ye. Beware, sky I blow you lest . Sky blow me into.  
 no sound into

Čikúč'a-gă, J'áqti-gíkidábi-ā. Mactciŋ'ge-i<sup>n'</sup> čizáb ega<sup>n'</sup> máxaja bihič'a  
 Hurry, J'áqti-gíkidabi O! Rabbit he took, they having into the sky he blew  
 say him

- ičéča-biamá.* Na<sup>n</sup>ǰáǰadje čugí amá. Kǐ kan'gě-qtcǐ gǫfǐ xǐ cǐ bihíča  
 with sud- they say. Kicking out his he was coming And near very he had when again he blow  
 den force legs back. come back him
- ičéča-biamá.* Ca<sup>n</sup> 'éga<sup>n</sup> bihíča ičéčě nǎǰi<sup>n</sup>-biamá ǰáqti-gǫkídábǐ aká.  
 with sud- they say. For some time he blow him with sud- den force he stood they say ǰáqti-gǫkídábǐ the.
- 3 Ata<sup>n</sup>-qti tan'de áata<sup>n</sup> ctétěwa<sup>n</sup> t'éwičě tá mińke, á-biamá Mactciń'ge-i<sup>n</sup>  
 Whenever ground I tread soever I kill thee will I who. said, they say Rabbit  
 on it
- aká Égičě ǰáqti-gǫkídábǐ aká ujéča amá. Mactciń'ge-i<sup>n</sup> aká tan'de kě  
 the. It came to ǰáqti-gǫkídábǐ the was wery they say. Rabbit the ground the  
 pass
- áta<sup>n</sup>-biamá. Kǐ man'dě kě gǫfǐza-biamá. Kǐ ǰáqti-gǫkídábǐ kǐda-biamá.  
 trod on they say. And bow the took his they say. And ǰáqti-gǫkídábǐ he shot they say.  
 own at
- 6 Kǐ ictá-qti ča<sup>n</sup> 'ú-biamá. Kǐ ǰáqti-gǫkídábǐ t'é amá. Kǐ čéamá ta<sup>n</sup>-  
 And eye very the he wounded him, And ǰáqti-gǫkídábǐ was dead, they And these na-  
 they say. they say. say.
- wańgča<sup>n</sup> amá gǫfě-qti-a<sup>n</sup>-biamá. Kǐ Mactciń'ge-i<sup>n</sup> amá agčá-biamá.  
 tions the rejoiced very they say. And Rabbit the (mv,) went homeward,  
 they say.
- Akǐ-bǐ xǐǰǐ ixa<sup>n</sup> ak čdedǐ akáma. xa<sup>n</sup>há, ǰáqti-gǫkídábǐ t'éafě hǎ,  
 Reached when his grand- the there she was, Grandmother, ǰáqti-gǫkídábǐ I killed  
 home, they say mother they say. him
- 9 á-biamá. Ictá pěǰǐ-qtcǐ! ce t'éčě úmaká-qtcǐ-bǎǰǐ, á-biamá ixa<sup>n</sup> aká.  
 said they say. Eye bad very! that to kill easy very not, said they say his grand- the.  
 he she mother
- xa<sup>n</sup>há, t'éafě-ga<sup>n</sup> céhe hǎ, á-biamá Mactciń'ge-i<sup>n</sup> aká.  
 Grand- I killed him so I say that said, they say Rabbit the.  
 mother,

## NOTES.

This is but a fragment of the original myth, being all that Frank remembered. He said that more followed the killing of the giant; and Mr. Sanssouci related a part that precedes what is given here.

23, 3. *ǰadega<sup>n</sup>i-gǎ*, contr. from *ǰade ega<sup>n</sup>i-gǎ*. So *ab ega<sup>n</sup>*, from *á-bǐ ega<sup>n</sup>*; *ǰada-b ega<sup>n</sup>*, from *ǰada-bǐ ega<sup>n</sup>*; *ača-b ega<sup>n</sup>*, and *čiza-b ega<sup>n</sup>*, in this myth.

23, 11. *a<sup>n</sup>čac'aje*, equal to *ie tě a<sup>n</sup>ǰajuǰǐ* (in the 9th myth).

## TRANSLATION.

There was (a giant called) ǰáqti-gǫkídábǐ (He-for-whom-they-shoot-Deer). No matter what animals they killed, they always gave them to him, being afraid of him (that is, afraid not to give him the game). And when snow was lying (on the ground), they went to dislodge the game from their coverts. And the Rabbit too went thither. And when he thought "At last they will be apt to kill him (ǰáqti-gǫkídábǐ)!" ǰáqti-gǫkídábǐ went thither. And the Rabbit heard the sounds of shooting; so he went thither. It came to pass that two men had shot and killed a deer; and were standing without cutting it up. "Friends, do cut it up. Why do you stand?" Having said this, he commenced very quickly to cut it up. "Friend, it is so, but we are afraid on account of ǰáqti-gǫkídábǐ." "For shame!" said the Rabbit. "Do you fear ǰáqti-gǫkídábǐ because he is immortal? Cut it up. You can carry it on your backs," said he. And having cut it up, they made packs for themselves. Just when they had finished it,

Jaqti-gikidabi came. And he carried four deer in his belt. He walked, having a very large oak tree for a bow. "Are ye not truly afraid of me when ye see me? Which kind of persons are ye?" (said the giant). "That one, the Rabbit, commanded us to cut it up, and so we cut it up," said the two. "Why do ye take it before me, and that without hesitation?" said he. "You very bad Rabbit! You very bad big-eyes! You very bad forked-mouth!" "What great (man) are you (that you talk so? or, what is the great trouble that affects you, that you talk thus)?" "Stand still, else I will press you down in the blood" (said Jaqti-gikidabi). "Shame on you! Press me down in the blood. Hurry, hurry! I say, you Jaqti-gikidabi!" Rushing on him, Jaqti-gikidabi pressed him down in the blood. The Rabbit arose with the blood streaming from him in all directions. (The Rabbit) having said, "Shame on you!" Jaqti-gikidabi attacked him again. "These fear you, so they do not attack you! I do not fear you, so I will attack you" (said the Rabbit). "Stand ye still, lest I blow you up into the sky" (said the giant). "Blow me up into the sky! Hurry, O Jaqti-gikidabi!" Having seized the Rabbit, he blew him up into the sky with sudden force. He was coming down (hither, to earth) with his legs kicking out repeatedly. And when he (the Rabbit) had come back very near (to earth), he (the giant) blew him up again with sudden force. And so Jaqti-gikidabi stood for some time, blowing him up into the sky again and again with sudden force. "Whosoever I tread on the ground again I will kill you," said the Rabbit. It came to pass that Jaqti-gikidabi was weary. The Rabbit trod on the ground. And he took his bow. And he shot at Jaqti-gikidabi. And he wounded him right in the eye. And Jaqti-gikidabi was dead. And these nations rejoiced very much.

And the Rabbit went homeward. When he arrived at home, his grandmother was there. Said he, "O grandmother! I have killed Jaqti-gikidabi." "You very bad eyes! It is not at all easy to kill that one," said his grandmother. "Grandmother, I say that because I have killed him," said the Rabbit.

HOW THE RABBIT WENT TO THE SUN.

OBTAINED FROM NUDA<sup>n</sup>-AXA.

Pahañ'ga tē'di ačá-biamá Mactciñ'ge amá. ɣa<sup>n</sup>há, máca<sup>n</sup> uáɣine  
 Before when went they say Rabbit the (mv.). Grandmother, feathers I hunt for  
 myself  
 bčé tá miñke, á-biamá. Íciatc' íciatc'é+! máca<sup>n</sup> áwaké'di úmaká-qtcí  
 I go will I who said, they say. (Fem. intj. of wonder, &c.) feathers in what place easy very  
 íčačě tada<sup>n</sup>+, á-biamá. Ga<sup>n</sup> ačá-biamá, tan'de áčítá-qtcí sna<sup>n</sup>sna<sup>n</sup>-qtcí 3  
 you find will! she said they say. And he went they say ground going by very level very  
 a near way  
 ga<sup>n</sup> xagé ačá-biamá. Négi-haú+!! négi-haú+!! é-hna<sup>n</sup> ačá-biamá. Unai  
 so crying he went they say. Mother's brother O!! mother's brother O!! say- only he went they say Seeking  
 him  
 amá Qičá amá e ma<sup>n</sup>'xe íbisande atá-qtí gawi<sup>n</sup>'xe amáma. Ma<sup>n</sup>čí<sup>n</sup>'-  
 the ones Eagle the (pl.) that sky pressing far very were flying round and round, They walked  
 who against (beyond) they say.



- biamá akiwa ca<sup>n</sup> xi-ḍáxuwi<sup>n</sup>xe ga<sup>n</sup> ma<sup>n</sup>ḥi<sup>n</sup>-biamá. Qéamá a<sup>n</sup>ḥize tá  
they say both and turning themselves so they walked they say. These me-take will  
around
- amá, á-biamá. Húta<sup>n</sup>-hna<sup>n</sup>'-biamá Qiça amá: T-t-t-t, é-hna<sup>n</sup>-biamá. Égiçe  
the (pl.) said they say Crying they say Eagle the (pl.) said only they say. It came  
he to pass
- 3 áma amá iénaxiçe a-í-biamá paháciaja. Ga<sup>n</sup> çizá-biamá. Ga<sup>n</sup> açi<sup>n</sup>' agçai'  
other the to attack was they say up above. And took they say. And having went  
one (mv.) him coming him homeward.
- tě. Ga<sup>n</sup> açi<sup>n</sup>' akí-biamá. Ma<sup>n</sup>'xe kě paháciaja açi<sup>n</sup>' akí-biamá. Égiçe  
And having they reached home, Sky the up above having they reached home, It came  
him him they say. (horizontal) him they say. to pass.
- çi édedí té amá I<sup>n</sup>dádi wanágçe úda<sup>n</sup> ínahi<sup>n</sup> açi<sup>n</sup>' gçi há, á-biamá (Qiçá-  
lodge it was there they say. My father domestic ani- good truly having has come . said they say (Eagle  
nial him home he
- 6 jĩnga aka). Ga<sup>n</sup>, Ji<sup>n</sup>çéha, qta<sup>n</sup>'çiçe tcábe, á-biamá Qiçájiĩnga aká. Ga<sup>n</sup>'-  
little the). And, O elder brother, we love thee very much, said, they say Eaglet the. I (mv.)-  
açi<sup>n</sup>'hé-hna<sup>n</sup> ça<sup>n</sup>'ja ébe qta<sup>n</sup>'çě tcé, á-biamá (Mactei<sup>n</sup>'ge aká). Ga<sup>n</sup> mañ'gçe  
for some only though who love me will, said they say (Rabbit the). And erect  
time ho
- jé-musnade ga<sup>n</sup> gçi<sup>n</sup>'-(biamá). E qtaçai Qiçájiĩnga amá, úda<sup>n</sup>-qti-hna<sup>n</sup>'-  
on his hind legs thus sat (they say). That they loved Eaglets the (pl.) good very only
- 9 biamá. Ga<sup>n</sup> gá-biamá: É áwatéta<sup>n</sup> çatí, á-biamá (Qiçájiĩnga aká). Ca<sup>n</sup>' ga<sup>n</sup>'  
they say. And said as follows: That whence (?) have you said they say (Eaglet the). For no special  
they say: come ho reason
- tan'de áçija ma<sup>n</sup>bçi<sup>n</sup>'-de çíadi ga<sup>n</sup> a<sup>n</sup>'çizai, á-biamá. Ga<sup>n</sup>, Çíadi a<sup>n</sup>'ba ata<sup>n</sup>'  
ground across by I walked when your thus took me, said they say. And, Your day what  
a near way father he time
- tě'di gçi-hna<sup>n</sup>'i ä, á-biamá (Mactei<sup>n</sup>'ge aká). I<sup>n</sup>dádi amá mi<sup>n</sup>' áça'abé'-qti  
at has come habitu- I said they say (Rabbit the). My father the sun going slanting very  
back ally he (mv.)
- 12 hí tě'di é'di agçi-hna<sup>n</sup>'i, maqpi jĩn'ga búja ánaska-qtcě'-qtei edíta<sup>n</sup> ni  
arrives when then has come habitu- cloud small round each one of what size (?) from it water  
there back ally
- wi<sup>n</sup>'-çan'çan'-qtei uqpáçe-hna<sup>n</sup> éga<sup>n</sup> tě'di agçi-hna<sup>n</sup>'i, á-biamá. Égiçe  
one at a time very falling so when has come habitu- said they say. It came  
back ally he to pass
- gá-biamá: Ji<sup>n</sup>çéha, áwatéga<sup>n</sup> xi cé égija<sup>n</sup>, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, á-biamá, çe  
said as follows, O elder brother, of what sort when that you do that said, they say. Yes, said, they say, this  
they say:
- 15 a<sup>n</sup>çta<sup>n</sup>'bai tě ḍá çan' i<sup>n</sup>'é añ'kigçasan'dai, á-biamá. Ji<sup>n</sup>çéha, éga<sup>n</sup> wáxai-gä,  
me ye see the head the stone they hit me between said they say. O elder so treat us,  
ho brother,
- á-biamá (Qiçájiĩnga aká). Wan'giçe ce çagçi<sup>n</sup>' te, á-biamá. Éga<sup>n</sup> añgei<sup>n</sup>'  
said, they say (Eaglet the). All that you sit will, said they say. So we sit  
ho
- tai, á-biamá. Ga<sup>n</sup> éga<sup>n</sup> wáxá-biamá. Wi<sup>n</sup>' çĩnk éta<sup>n</sup>'çi<sup>n</sup> gaqixe çéça-biamá;  
will, said they say. And so he treated they say. One the him first he crushed sent they say;  
he them by hitting forcibly
- 18 isañ'ga çĩnké ei éga<sup>n</sup> gaqçi-biamá. Ga<sup>n</sup> máca<sup>n</sup> wáçionudá-biamá. Kĩ  
his younger the again so he killed they say. And feathers he pulled them they say. And  
brother by hitting out
- uçiqaçě çéça-biamá tan'de kě'ja. Ga<sup>n</sup> máca<sup>n</sup> tě ka<sup>n</sup>'ta<sup>n</sup>-biamá. Ga<sup>n</sup> cé  
making fall by he sent they say ground to the. And feathers the he tied they say. And that  
pulling forcibly
- uçai etéga<sup>n</sup> amá: içádi amá agí átiágça-biamá. Éga<sup>n</sup> çisañ'ga méga<sup>n</sup> cé-  
they told it was as (?): his father the was com- suddenly they say. So your younger likewise that  
him (mv.) ing back brother

kě fizái-ga hä, á-biamá. Wě's'á kě améga<sup>n</sup> ači<sup>n'</sup> akí-bi xī ubáha<sup>n</sup>-biamá  
 the take ye . said they say. Snake the them-like (?) having it reached when he pushed they say  
 (lg. ob.) he

xī gaqixě-qtí fěfěa-biamá. Ga<sup>n'</sup> amá iha<sup>n'</sup> amá ugáhanačáze uhañ'ge kě  
 when crushing very he sent they say. After a while his the (mv.) darkness (first) end the  
 him in forcibly mother

čkita<sup>n</sup>há-qtci agí átiágčea-biamá. Čisañ'ga méga<sup>n</sup> cěkě fizái-ä, á-biamá. 3  
 at the same very was com- suddenly they say. Your younger likewise that (lg. ob.) take ye, said they say.  
 time ing back brother

Ci éga<sup>n</sup> wě's'á wi<sup>n</sup> ači<sup>n'</sup> akí-biamá. Ga<sup>n</sup> gaqčí-biamá cī iha<sup>n'</sup> činké.  
 Again so snake one having it reached home, And he killed her, they say again his the.  
 they say. mother

Ga<sup>n</sup> máca<sup>n</sup> cī čionúde gči<sup>n'</sup>-biamá, ka<sup>n'</sup>ta<sup>n</sup> gči<sup>n'</sup>-biamá, kī gañ'ki xagé  
 And feathers again pulling out of he sat they say, tying he sat also they say, and also crying  
 they say.

gči<sup>n'</sup>-biamá. Máca<sup>n</sup> 'i<sup>n'</sup>-bi ega<sup>n'</sup> ačá-biamá. Ga<sup>n</sup> xagé ačé amáma. 6  
 he sat they say. Feathers he carried having he went they say. And crying he was going, they say,  
 they say

Égičē hí wi<sup>n</sup> ědedí té amá. E'di ahí-biamá Ga<sup>n</sup> xagé naji<sup>n'</sup> ta<sup>n</sup> amá.  
 It came lodge one there it was, they say. There he arrived, they say. And crying he was standing they  
 to pass say.

Wa'ú aká ugás'i<sup>n</sup> amá; égičē ixa<sup>n'</sup> akáma. Ga<sup>n'</sup> akáma, M+! á-biamá.  
 Woman the peeped they say; it came his grand- was, they After standing a while, M+! said she, they  
 to pass mother say.

Eáta<sup>n</sup>-qtci ma<sup>n</sup>hni<sup>n'</sup> ä, á-biamá. Ga<sup>n</sup>, Máca<sup>n</sup> uáxine áhigiáxičē kī gañ'ki 9  
 Why very you walk I said they say. And, Feathers I seek for I made many for and also  
 she myself myself

agčé taté akíqibčea áda<sup>n</sup> axáge-hna<sup>n'</sup>-ma<sup>n'</sup>, á-biamá. M+! á-biamá wa'ú  
 I go shall I hesitate, fear- therefore I have been doing nothing said they say. M+! said they say woman  
 homeward ing failure but cry, he she

aká. Níaci<sup>n</sup>ga wi<sup>n</sup> juáwagčé-de píbjá. Uqčé čagčé te Wanáqči<sup>n'</sup>-ä hě,  
 the. Person one I with them but bad. Quickly you go will. Hasten thou  
 homeward

á-biamá. Leji<sup>n'</sup>hi<sup>n'</sup>de čpa<sup>n</sup>ská-qtci ugči<sup>n'</sup>-biamá Mactciñ'ge aká. Máca<sup>n</sup> tēdi 12  
 said they say. Woven yarn that size very sat in it they say Rabbit the. Feathers to the  
 she (turban)

ka<sup>n'</sup>ta<sup>n</sup>-biamá. Če čagčé te ča<sup>n'</sup>ja čakí tēdi búde i<sup>n'</sup>čí<sup>n'</sup>wa<sup>n'</sup>jí te, á-biamá.  
 he tied it they say. This you go will though you reach when red-oak put in it for me said she, they  
 homeward acorn please, say.

Tan'de kě áčata<sup>n</sup> xī hníp'ande té, á-biamá. Ga<sup>n</sup> čicta<sup>n'</sup> gččea-biamá.  
 Ground the you tread when shake it by pull- will said they say. And letting him sent him back sud-  
 on ing she

Akí-biamá xī ít'áčewačá-biamá Mactciñ'ge amá. Ča'éwačái činké íqta- 15  
 He reached home, when he was hateful they say Rabbit the (mv.). She pitied him the one he abused  
 they say, who her

biamá, újiha ujá-biamá. Gañ'ki čip'an'da-biamá, gañ'ki gčízai tē. Kī  
 they say, bag he dunged in, they And he shook it they say, and she took her own. And  
 say.

ga<sup>n</sup> máca<sup>n</sup> gi<sup>n'</sup>-bi ega<sup>n'</sup> agčá-biamá. Gañ'ki akí-biamá. xa<sup>n</sup>há, agčí  
 thus feathers carrying his having he went homeward, And he reached home, Grandmother, I have  
 own, they say they say.

hau, á-biamá. Čačúba-biamá: Íčiate' íčiate'č+! á-biamá. Máca<sup>n</sup> tē, xa<sup>n</sup>há, 18  
 ! said they say. She spoke in they say: said they say. Feathers the grand-  
 he wonder she mother

aí<sup>n'</sup> agčí, á-biamá. Kī gá-biamá: Činégi áhigí-qtí ma<sup>n</sup> gáxewakičá-ä hě,  
 I car- I have said they say. And she said as fol- Your moth- many very arrow cause them to make  
 ried come he lows, they say: er's brothers

á-biamá. Égičē gá-biamá, xa<sup>n</sup>há, eáta<sup>n</sup> áda<sup>n</sup>, á-biamá. Kī gá-biamá:  
 said they say. It came he said as fol- Grandmother, where- ? said they say. And she said as fol-  
 she to pass lows, they say: fore he lows, they say:

- Çahé wi<sup>n'</sup> ědí aká níkaci<sup>n</sup>ga fé ca<sup>n</sup> íhe çí<sup>n</sup> çahúni-hna<sup>n'</sup>i, á-biamá. Ga<sup>n</sup>,  
 Hill one there the person going and passing the draws into habitu- said they say. And  
 by (mv.) its mouth ally she
- Gá ía<sup>n'</sup>be tá miñke, á-biamá. Íçiate' íçiate'e+! eka<sup>n'</sup>ajì gçi<sup>n'</sup>-ã hě, á-biamá.  
 That I see will I who, said they say. he still sit thou said they say.  
 (unseen)
- 3 Añ'kajì, ca<sup>n</sup> ía<sup>n'</sup>be tá miñke, á-biamá. Uçí'agě-qti ca<sup>n'</sup> da<sup>n'</sup>be aça-biamá.  
 Not so, at any I see it will I who, said they say. he She unwill- very still to see it he they say.  
 rate went ing
- Ęgiçe ě'di ahí-biamá. Çé Çahé-waça<sup>n</sup>huni hni<sup>n'</sup>, ědí hniñké amá, á-biamá.  
 It came there he arrived, they This Hill that devours you are, there you who they say, he they say.  
 to pass say. said
- A<sup>n</sup>çahúni-gă, á-biamá. Xáci-qti éga<sup>n</sup> çasni<sup>n'</sup>i-biamá. Ęgiçe xihá a-í akáma.  
 Draw me into your said they say. he A long very so he was they say. It came down he was coming.  
 mouth while swallowed to pass they say.
- 6 Ęgiçe níaci<sup>n</sup>ga wáçasni<sup>n</sup> ita<sup>n'</sup>çiadi wahí qéga-qti, gañ'ki íajú áçaskábě  
 It came person he swallowed formerly bone dried very, and flesh sticking to  
 to pass them
- násage-má, kí í<sup>n'</sup>tca<sup>n</sup>-qtci t'e-má cti, t'e tě'di açi<sup>n'</sup> ahí, dí çá<sup>n</sup>-hna<sup>n'</sup> níça  
 dried hard them- kí lately very dead, them- too, dead unto having reached liver the only alive  
 who who (it)
- gáxe ja<sup>n'</sup>-biamá. Gañ'ki íniça waséça<sup>n</sup> amé ahí-biamá Mactciñ'ge-i<sup>n'</sup> amá.  
 made lay they say. And alive (and) active ones he reached, they Rabbit the.  
 say
- 9 Cí-ci-cí-ci! çéma djúba, á-biamá Mactciñ'ge-i<sup>n'</sup> aká. Çahé-waça<sup>n</sup>huni  
 Ci-ci-ci-ci! these few, said they say he Rabbit the. Hill that devours
- íe-nande waci<sup>n'</sup>-qti u'ě'ě-qti gçi<sup>n'</sup>-biamá. Těná'! gágě hnáte tai-éde,  
 buf. heart fat very dangling very it sat they say. Why! those you should have eaten  
 falo
- á-biamá. Máqa<sup>n</sup>-biamá, íe-nande máçpacpá-biamá. Çahé kě bçazáçe  
 said they say. He cut it off, they say, buf. heart he cut into many they say. Hill the it split open  
 he falo pieces
- 12 amá. Çe níkaci<sup>n</sup>ga amá waséça<sup>n</sup> amá ðahé kě bçazáçe ékita<sup>n</sup> wasísigá-  
 they say. This person the quick the hill the split open at the active  
 (pl.) (pl.) same time
- biamá. Kí gá-biamá: Mactciñ'ge ta<sup>n'</sup>wa<sup>n'</sup>in'gça<sup>n</sup> taí, á-biamá. Níwawaçai,  
 they say. And they said as fol- Rabbit we make a nation for will, said they say. He made us live  
 lows, they say: him they
- á-biamá. Kí, Jí ugínai-gă, águdi çatí éi<sup>n</sup>te, á-biamá. Mañci<sup>n'</sup>i-gă,  
 said they say. And, Lodge seek ye your own, where you have may said they say. Begone ye,  
 they come hither he
- 15 á-biamá (Mactciñ'ge-i<sup>n'</sup> aká). Ga<sup>n</sup> éga<sup>n</sup>-biamá. Ga<sup>n</sup> agçá-biamá Mact-  
 said they say he (Rabbit the). And so it they say. was And he went homeward, Rab-  
 they say
- ciñ'ge amá. Xa<sup>n</sup>há, cakí, á-biamá. Íçiate' íçiate'é+! á-biamá. Xa<sup>n</sup>há  
 bit the (mv.). Grandmother, I come said they say. back to you, he said they say. Grand-  
 she mother
- Çahé-waça<sup>n</sup>huni uhná keça<sup>n'</sup> t'ěaçě, á-biamá. M+! cé tc'ěçě úda<sup>n</sup>  
 Hill that devours you told in the past I have said they say. he M+! that to kill it good  
 of killed him
- 18 akáma-ça<sup>n'</sup>. Eátca<sup>n</sup>-qtci tc'ěwacáčě tcéi<sup>n</sup>te, á-biamá. Těná'! xa<sup>n</sup>há, t'ěaçě,  
 he was in the past. How very you kill them may be, said they say. she Why! grand- mother I killed  
 him
- á-biamá. Níkaci<sup>n</sup>ga edí-hna<sup>n</sup> edí-ma Mactciñ'ge ta<sup>n'</sup>wa<sup>n'</sup>in'gça<sup>n</sup> taí, ai  
 said they say. he Person there only there, those who Rabbit let us make a nation for him, they  
 said
- éde ubçí'age. Jí ugíne wáagáji, á-biamá.  
 but I was unwill- Lodge to hunt I told them, said they say. he  
 ing his own

## NOTES.

25, 2. *iɸiate' iɸiate'e+*, an interjection used by females, denoting *surprise*. L. Sanssouci gives *iɸiate'e+*. The corresponding man's word is *qá-i-na*. L. Sanssouci makes *iɸiate' iɸiate'e+*, equal to the *ɸoiwere* *hinúqciñe*, or *hiníqciñe*, but the latter appears to the collector to be nothing but a variation of *hináqciñe* or *inaqciñe*, "*an old woman*" (in *ɸoiwere*). *Tada<sup>n+</sup>*, is equal to *tada<sup>n</sup>* (used by males).

25, 4. *negi-hau+* equals *negiha*. The last syllable shows that the voice was raised to call a distant person. Sanssouci says "the Rabbit crossed level prairies, and called on *the ground*." Immediately after that he said "*negi-hau+*, refers to *the Eagle*." But that is inconsistent with the kinship system; for the Eaglets called the Rabbit "elder brother." Hence the Eagle must have been the Rabbit's father, and the female Eagle his "mother." Perhaps this myth originated among a people who called a "mother's brother's" sons, "brothers."

25, 5. *ma<sup>n</sup>xe - - - gawi<sup>n</sup>xe amama*. To the eye of the Rabbit, the Eagles were pressing very close to the sky, which was supposed to be a horizontal solid, and the roof of this lower world.

26, 5. *ɸi édedi te ama*. This lodge was said to be in the Sun.

26, 7. *mañgɸe*, etc. The Rabbit sat erect (*mañgɸe*) on his haunches with his legs thrust out towards the Eaglets, who were looking at him. *Je-musnade* differs from *je-muxa*.

26, 9. *awatéta<sup>n</sup>*, was given; but it was probably intended for *awaté-ɸata<sup>n</sup>*.

26, 12. *maqpi - - - agɸi-hna<sup>n</sup>i*. "It is his custom to come home when water is falling drop by drop from small clouds of different sizes (?)"

26, 14. What follows is not expressed very clearly. It is probable that part of the conversation was omitted in what was given by *Nuda<sup>n</sup>-axa*.

27, 1. Sanssouci gives instead of *wés'á - - akí-bi ɸi*, two expressions: *wés'a kédega<sup>n</sup> aɸi<sup>n</sup>* *aki-biamá* (equal to the *ɸoiwere* *waka<sup>n</sup> iya<sup>n</sup> anyí ɸrí, ánye ké*), and *wés'a améga<sup>n</sup> kéde aɸi<sup>n</sup> aki-biama* (equal to the *ɸoiwere* *waka<sup>n</sup> énahá-ɸké iya<sup>n</sup> anyí ɸrí, ánye ké*). If Sanssouci be right, the former phrase is "they say that he has come back with a snake"; and the latter "one of the class of snakes he brought home, they say."

27, 12. *eɸa<sup>n</sup>ska-qtcí*, that is, about the size of a hat.

27, 14. *hnip'ande*, you shake the rope or cord by which I let you down.

27, 15. *aki-biama ɸi it'aɸewaɸa-biama*. "Ki" here denotes that the subject had returned to his native place, *the earth* as distinguished from *the upper world*, whence he had been lowered by the old woman. He did not reach *his home* till he had gone some distance.

27, 19. *ɸinegi ahigi-qti ma<sup>n</sup>*, etc. Your mother's brothers, *men*.

28, 5. *egiɸe ɸiha a-i akama*. Sanssouci reads, *ahi akama*, he was going or arriving there.

28, 8. *iniɸa waseɸa<sup>n</sup> ame*. Sanssouci gives three *ɸoiwere* equivalents for this: "those who were yet a little strong;" "those who stirred a little;" and "those who, as they say, stirred, or were alive, with a little strength."

28, 18. *eata<sup>n</sup>-qtcí t'e-waɸaɸe tcei<sup>n</sup>te*, a corruption of *eata<sup>n</sup>-qti t'e-waɸaɸe tei<sup>n</sup>te*. Such corruptions are frequently used by old women and children.

## TRANSLATION.

In the former time the Rabbit departed. "Grandmother, I will go to hunt feathers for myself," said he. "İfiate' i'iate'e+!" said she, "in what place (do you think) you will find feathers very easily?" And he went. Going across the ground by a very near way, on very level prairie, he went crying: "O - - - mother's brother! O - - mother's brother!" he continued saying as he went. Those whom he sought, the Eagles, were flying round and round, pressing very closely against the (top of) the sky. Both went along, and they turned themselves around as they went. "These (moving ones) will take me," he said. The Eagles were crying and saying "T-t-t-t." It came to pass the other one was coming (this way, to earth) from above to attack him (or, dash on him). And he seized him. And he carried him homeward. And he reached home with him. He took him home to the sky up above. And there was a lodge. "My father has brought home a very good animal as prey" (said the Eaglet). And the Eaglet said, "O elder brother (Rabbit) we two love you very much." "Though for some time I have been doing nothing but move, who will love me?" said (the Rabbit). And he sat erect on his hind legs. The Eaglets loved that; it alone was very good. And he (the Eaglet) said as follows: "Whence have you come?" "When I was just walking across the ground by a near way, your father seized me," said he (the Rabbit). And he said, "At what time of the day does your father usually get home?" "My father," said he, "is accustomed to come home when it is very late in the afternoon, and when water is falling one drop at a time from small round clouds of different sizes." It came to pass that he (the Eaglet) said as follows: "O elder brother, of what sort is it when you do that?" "Yes," said he (the Rabbit) "thus, as you see me, they strike my head with one stone, when it is resting on another." "O elder brother, treat us so," he said (the Eaglet). "You all shall sit in that place," said he (the Rabbit). "So let us sit," said he (the Eaglet). And so he treated them. The one he crushed with a violent blow, and he killed his younger brother with a blow in like manner. And he pulled out the feathers. And he made them (the Eaglets) fall violently to the ground. And he tied up the feathers. And that which they told him was apt to be the case (did occur): the father came back suddenly. "Do you and your younger brother take that," he said. When he had reached home with a snake, and pushed his way into (the lodge) he (the Rabbit) crushed him with a violent blow. After a while, precisely at the beginning of darkness, the mother came home suddenly. "Do you and your younger brother take that," she said. Again in like manner she had brought home a snake. And again he killed the mother with a blow. And again he sat pulling out the feathers, he sat tying them up. And he also sat crying. He departed, carrying the feathers on his back. And he was going along crying. At length there was a lodge. He arrived there. And he was standing crying. The woman peeped at him. Behold, she was his grandmother. After she stood a while she said "M+! on what very important business are you traveling?" And he said, "I sought feathers for myself, and have many. And moreover, I hesitate about starting homeward, fearing failure; therefore I have been doing nothing but cry." "M+!" said the woman, "I am with a person, but he is bad. You must go quickly to your home. Hasten," she said. The Rabbit sat in a bag of woven yarn the size of a hat. He tied the feathers to it. "Though you will go homeward this time, when you reach home, put a red-oak acorn in (the bag) for me," said she. "When you tread the

ground, you must give it (the rope) a slight pull," she said. And letting him go, she sent him back suddenly (to the earth, his home). When he reached home (the earth), the Rabbit was hateful. He abused the one who pitied him, he dinged in the bag. And pulling (the rope), he shook it a little, and she took her own. And so he went homeward carrying the feathers on his back. And he reached home. "O grandmother, I have come home--!" he said (raising his voice). She spoke in wonder. She said, "Iꝑiatꝑ' iꝑiatꝑe+!" "Grandmother," said he, "I have brought home the feathers on my back." And she said as follows: "Cause your mother's brothers to make very many arrows." And then he said as follows: "Grandmother, for what reason?" And she said as follows: "There is a hill that is accustomed to draw into its mouth the person going and passing that way." And he said, "I will see that." "Iꝑiatꝑ' iꝑiatꝑe+!" said she, "sit still." "No, I will see it at any rate," said he. (Though) she was very unwilling, still he went to see it. At length he arrived there. "You are this hill that draws into its mouth. They said that you were there. Draw me into your mouth," said he. He was swallowed for a very long time. At length he got down (to the bottom). And it happened that (there were) the very dry bones of the persons whom it had swallowed formerly, and those who had the flesh dried hard and sticking (to the bones), and those, too, very lately dead, brought unto the dead, lay with the liver alone made alive. And the Rabbit reached those who were alive and quick. "Cí-ci-cí-ci! these are few," said the Rabbit. The fat on the heart of gáhe-waꝑahuni was dangling very much. "Why! you should have eaten that," said he. He cut it off with a knife, he cut the heart into pieces with a knife. The hill split open of its own accord. And these men who were quick (alive, stirring) became active at the very time that the hill split open of its own accord. And they said as follows: "Let us put the Rabbit at the head of the nation." "He saved us," said they. And he said, "Seek ye your own lodges, from whatsoever places ye may have come hither." "Begone ye," said he (the Rabbit). And so it was. And the Rabbit went homeward. "O grandmother, I have come back to you," he said. "Iꝑiatꝑ' iꝑiatꝑe+!" said she. "O grandmother," said he, "I have killed the hill that draws them into its mouth, of which you told in the past." "M+! It was said that it were good to kill that one. How could you have been his slayer?" said she. "Why! grandmother, I have killed him," said he. "Of the persons that were there, there were those who said, 'Let us make the Rabbit the head of the nation,' but I was unwilling. I commanded them to seek their own lodges," he said.

## HOW THE RABBIT KILLED THE DEVOURING HILL.

OBTAINED FROM J. LAFLÈCHE.

- Çáhe-wáçahuni wi<sup>n</sup> ëdí ké amá. Kí Mactciñ'ge aká iça<sup>n</sup> aká júgigçá-  
 Hill that devours one there he was lying, they say. And Rabbit the his grand- the he with his mother own
- biamá. Çáhe wi<sup>n</sup> ëdí kéde píají. Égiçe ë'di oné te hë; ë'di onájí te hë,  
 they say. Hill one there it lies, but. Beware there you go will there you go will not
- 3 á-biamá Kí, ya<sup>n</sup>há, eáta<sup>n</sup> áda<sup>n</sup>, á-biamá. Níaci<sup>n</sup>ga amá ë'di hí-hna<sup>n</sup>  
 said they say. And, Grandmother, where-fore (in) said they say. Person the (mv.) there arrived only (as a rule) she
- çan'di wáçahúni-hna<sup>n</sup>i hë, á-biamá. Kí Mactciñ'ge amá, Hínda! eáta<sup>n</sup>  
 when (in the past) it drew them habitually into its mouth she said they say. And Rabbit the (mv.) Let me see! where-fore
- éda<sup>n</sup>. É'di bçé te-na, eçéga<sup>n</sup>-biamá. Ga<sup>n</sup> ë'di açá-biamá. Mactciñ'ge  
 I (in thought). There I go will (in thought), he thought, they say. And there he went, they say. Rabbit
- 6 ë'di ahí-bi çí Çáhe-wáçahuni aká íbaha<sup>n</sup>-biamá. Íbaha<sup>n</sup>-bi ega<sup>n</sup> ë'di  
 there reached, when they say. Hill that devours the (sub.) he knew him they say. He knew him, having there they say
- hí çí, Çáhe-wáçahuni, a<sup>n</sup>çahúni-gã, á-biamá Mactciñ'ge aká. Çáhe-  
 reach-when, ed Hill that devours, draw me into your mouth, he said they say. Rabbit the. Hill
- wáçahuni wáonahúni-hna<sup>n</sup> amá, a<sup>n</sup>çahúni-gã. Kí Çáhe-wáçahuni aká  
 that devours them you draw habitually into your mouth they say, draw me into your mouth. And Hill that devours the
- 9 Mactciñ'ge íba-ha<sup>n</sup>-bi ega<sup>n</sup> çahúni-bají-biamá. Égiçe níkaci<sup>n</sup>ga héga-  
 Rabbit he knew him they, say having into its mouth drew him not they say. It came to person by no pass
- ctëwa<sup>n</sup>jí á-iámamá gaçça<sup>n</sup>. Égiçe ë'di ahí-biamá. Kí Çáhe-wáçahuni  
 means a few they were coming, a hunting party. they say. It came to there they arrived pass. And Hill that devours they say.
- aká iáçixá-biamá, kí níaci<sup>n</sup>ga amá upá-biamá Çáhe í të. Kí Mactciñ'ge  
 the opened its mouth, and they say. person the (pl.) entered they say hill mouth the. And Rabbit
- 12 aká é çí upá-biamá. Égihe áiaçá-biamá Mactciñ'ge Çáhe-wáçahuni níxa  
 the he too entered, they say. Onward without hesitation he had gone, they say. Rabbit. Hill that devours stomach
- ma<sup>n</sup>taça hí çí nan'de-ísabají-biamá Çáhe-wáçahuni aká. Ga<sup>n</sup> Mactciñ'ge  
 inside arrived when heart not good by they say means of Hill that devours the. And Rabbit
- Çáhe-wáçahuni aká íççebá-biamá. Çí gaçça<sup>n</sup> d'úba á-iámamá. Gaçça<sup>n</sup>  
 Hill that devours the it vomited they say. him up. Again hunting party some they were approach- ing, they say. Hunting party
- 15 ë'di ahí-bi çí çí Çáhe-wáçahuni aká iáçixá-biamá. Çí níaci<sup>n</sup>ga upá-biamá  
 there arrived, when again they say. Hill that devours the opened its they say. Again person entered, they say mouth
- í të. Kí Mactciñ'ge amá çí upá-biamá. Édíhi Çáhe-wáçahuni wégçeba-  
 mouth the. And Rabbit the again entered, they say. (mv.) At that time Hill that devours vomited them up

báji amá. Égiçe níkaci<sup>n</sup>ga pahañ'ga hi-má t'e-má wahi kě sa<sup>n</sup> ké amá,  
 not they say. Behold person before arrived, the dead, the bone the (lg. dis- they were ly-  
 ones who ones who line) tant ing, they say,  
 white

qi<sup>n</sup>q ućáhahá-ma xáci-jin'ga t'e-má cti ju ućás'i<sup>n</sup>-ma, cí i<sup>n</sup>'tca<sup>n</sup>-qtci t'e-má  
 tissue adhering to the a great little dead, the too flesh adhering the again now very dead, the  
 each one ones while ones who ones who with it ones who  
 who ago who

cti, kí ni<sup>n</sup>'za-má cti. Mactciñ'ge aká gá-biamá: Eáta<sup>n</sup> hnáta-bajii ä. 3  
 too and nlive, the ones too. Rabbit the said as follows, Why you eat not !  
 who they say:

Jenan'de gágě waci<sup>n</sup>'-qti onát étai-éde; wiebci<sup>n</sup> xi bęáte te, á-biamá.  
 Buffalo heart those (un- fat very you eat shall but; I am he if I eat it will said they say.  
 seen and he  
 scattered)

Ki máhi<sup>n</sup> gęřza-biamá Mactciñ'ge aká. Máhi<sup>n</sup> gęřza-bi xi ře-nan'de máqa<sup>n</sup>-  
 And knife he took his own, they Rabbit the. Knife he took his when buf- heart he cut with  
 say a knife  
 own, they say, falo

biamá. Ki řáhe-wáćahuni amá, Ha<sup>n</sup>! ha<sup>n</sup>! ha<sup>n</sup>! é-hna<sup>n</sup>-biamá. Ki Mactciñ'ge 6  
 they say. And Hill that devours the, Ha<sup>n</sup>! ha<sup>n</sup>! ha<sup>n</sup>! he said it they say. And Rabbit  
 regularly

aká, Ha<sup>n</sup>! ha<sup>n</sup>! ha<sup>n</sup>! á-ji-gă hă, á-biamá. Ki ře-nan'de waci<sup>n</sup>' gě edábe  
 the Ha<sup>n</sup>! ha<sup>n</sup>! ha<sup>n</sup>! say not he said they say. And buffalo heart fat the (scat- also  
 tered)

ućéwi<sup>n</sup>waćai Mactciñ'ge aká. řáhe kě bęazáća-biamá. Níaci<sup>n</sup>ga bęúga-  
 he collected them Rabbit the. Hill the split of its own accord, Person all  
 they say.

qti gaciće agćá-biamá. Agćá-biamá xi níaci<sup>n</sup>ga bęúga ućéwiñxićá-biamá. 9  
 very out of it went homeward, Went homeward, when person all assembled themselves, they  
 they say. they say

Mactciñ'ge níkagahi ańgáxe tai, á-biamá. Gañ'ki gá-biamá: Mactciñ'ge  
 Rabbit chief we make will, said they say. And he said as follows, Rabbit  
 they say:

níkagahi ckáxe tai á-bi áća. Wí níkagahi ka<sup>n</sup>bća áci<sup>n</sup>hí<sup>n</sup>te. Wi<sup>n</sup>a<sup>n</sup>'-  
 chief you make will he says, indeed. I chief I wish I who move, Which  
 they say. it may be.

waćáta<sup>n</sup> ćatí éi<sup>n</sup>te mańci<sup>n</sup>'i-gă. Wí cti wića<sup>n</sup>' waci<sup>n</sup>' ćińgęga<sup>n</sup> áagćě atí. 12  
 from you have it may come be begone ye. I too my grand- fat had none, as I for my I have  
 mother own come.

Ga<sup>n</sup> agćá-biamá Mactciñ'ge amá waci<sup>n</sup> 'i<sup>n</sup>-bi ega<sup>n</sup>. 'I<sup>n</sup> akí-bi ega<sup>n</sup>  
 And went homeward, Rabbit the (mv.) fat carried, they having. Car- he reached having  
 they say say rying home, they say

áciąa itéća-biamá. řa<sup>n</sup>há, řáhe-wáćahuni t'ęaćě áća, á-biamá. Hi<sup>n</sup>+!  
 outside he put it, they say. O grandmother Hill that devours I have indeed, said, they say. Oh!  
 killed him

si-řań'ga pęji'-qtci! i-ćpáća pęji'-qtci! cé t'ęě úda<sup>n</sup> aká-cna<sup>n</sup>-ća<sup>n</sup>' t'ęwaćáćě te, 15  
 foot big bad very! mouth, pieces bad very! that to kill good the one only in the you have been his  
 out of one past slayer,

á-biamá. řa<sup>n</sup>há, t'ęaćęga<sup>n</sup> cehé hă. Gúda tě da<sup>n</sup>bá-gă hă, á-biamá.  
 said they say. Grandmother, I killed him, as I said that. Beyond the see thou said they say.  
 she (farther off) (pile) he

Wa'újińga aká áci ahí-bi ega<sup>n</sup>, Hi<sup>n</sup>+! řúćaća<sup>n</sup>+! wiń'ke tedć, á-biamá.  
 Old woman the out of arrived, having, Oh! my grandchild! told the truth did-but, said they say.  
 doors they say she

Waci<sup>n</sup>' tě řizá-biamá.  
 Fat the she took they say.

18



## NOTES.

See the preceding myth: How the Rabbit went to the Sun; also, J. La Flèche's Oto version of this myth, to appear hereafter in "The J̄oiwere Language, Part I."

32, 2. kéde, contraction from kē, éde.

32, 9. hegactewa<sup>n</sup>jī, pronounced he+gactewa<sup>n</sup>jī.

33, 2. q<sup>n</sup>q contraction from q<sup>n</sup>qé, dried flesh or meat next the bone. (For the speech of the men and the Rabbit's reply, see the Oto version.)

33, 11. mactciñge - - ábi áça, the words of the crier going through the camp, quoted by the Rabbit. ka<sup>n</sup>bça áç<sup>i</sup>h<sup>e</sup>i<sup>n</sup>te (*i. e.*, ka<sup>n</sup>bça açi<sup>n</sup>he ei<sup>n</sup>te) is not in the form of a question, though it *implies* one, according to Sanssouci.

33, 12. mañgç<sup>i</sup> i-gä, begone ye! "Go to your respective homes," is meant, but it is not expressed.

33, 12. áagçé atí, I have come for my own property. The Rabbit talks as if he had a prior claim to the hill's heart, etc.

33, 14. The words of the old woman are not to be taken literally. She was proud of what the Rabbit had done, and was praising him. Even if he was deformed, he had done what should have been done long ago by others.

33, 17. wiñke tedé, feminine of wiñ/ke téde, contraction from wiñ/ke tē, éde, he did tell the truth but," an elliptical expression, which would be in full, wiñ/ke tē édehna<sup>n</sup> ewéja ç<sup>a</sup>'etí, he told the truth, but I did nothing but doubt him at the first.

## TRANSLATION.

There was a Hill that drew (people) into its mouth. And the Rabbit was with his grandmother. "A Hill is there, but it is bad. Beware lest you go thither. Go not thither," said she. And he said, "Grandmother, wherefore?" She said, "Whenever people go thither, it draws them into its mouth." And the Rabbit thought, "Let me see! Why is this? I will go thither." And he went thither. When the Rabbit arrived there, the Hill knew him. As he knew him when he arrived there, the Rabbit said, "ç<sup>a</sup>he-waçahuni, draw me into your mouth. ç<sup>a</sup>he-waçahuni, you who, as they say, are used to devouring, devour me." And ç<sup>a</sup>he-waçahuni knew the Rabbit, so he did not devour him. And it came to pass that a great many people belonging to a hunting party were coming to that place. And they arrived there. And ç<sup>a</sup>he-waçahuni opened his mouth, and the people entered the mouth of the Hill. And the Rabbit entered too. The Rabbit pressed onward. And when he reached the stomach of the Hill within, ç<sup>a</sup>he-waçahuni was not pleased by it. And ç<sup>a</sup>he-waçahuni vomited up the Rabbit. Again some members of a hunting-party were approaching. When the party reached there, ç<sup>a</sup>he-waçahuni opened his mouth again, and the people entered the mouth. And the Rabbit entered again (as a man, this time). And then ç<sup>a</sup>he-waçahuni did not vomit him up. And there were lying in the distance the whitened bones of the people who had entered first and had died, the dried flesh next to the bones adhering to them; also those who had been dead but a little while, with the flesh (on the bones); and those, too, who had just died, and the living ones too. And the Rabbit said as follows: "Why do you not eat? You should have eaten that very fat heart. Were I (in your place), I would eat it," he said. And the Rabbit seized his knife. When he seized his knife, he cut the heart. And ç<sup>a</sup>he-waçahuni

said, "Ha! ha! ha!" And the Rabbit said, "Do not say 'Ha! ha! ha!'" And the Rabbit gathered together the heart and the scattered pieces of fat. And the Hill split open of its own accord. All the people went out again. When they went homeward all the people assembled themselves. Said they, "Let us make the Rabbit chief." And he said as follows: "It is said 'You shall make the Rabbit chief.' As if I, for my part, had been desiring to be chief!! (Or, Have I been behaving as if I wished to be chief?) From whatever places ye may have come, begone ye (to them). I too have come hither to get some of the fat belonging to me, as my grandmother had none." And the Rabbit went homeward, carrying the fat on his back. Having brought it home on his back, he put it outside. "O grandmother! I have killed *rahe-waḥahuni*," he said. "Oh! You very bad big-foot! you very bad split-mouth! Have you killed him who only should have been killed in the past?" "Grandmother, I say that because I have killed him. See the pile farther away," he said. The old woman having gone out of doors, said, "Oh! my grandchild told (nothing but) the truth (though I *did* doubt him at first)." And she took the (pile of) fat (meat).

HOW THE RABBIT CURED HIS WOUND.

OBTAINED FROM NUDA<sup>n</sup>-AXA.

Mactiñ'ge aká iḡa<sup>n</sup> ḥiñké júgigḥe ḡḥi<sup>n</sup> akáma. Kī ugáca<sup>n</sup> ahí-  
 Rabbit the (sub.) his the (ob.) he with was sitting, they say. And traveling he  
 grandmother arrived  
 there  
 biamá. Qéki wéḥixuxúí ca<sup>n</sup>'qti ga<sup>n</sup> ákicugá-qti ja<sup>n</sup>'hna<sup>n</sup> ḥéḡa<sup>n</sup> amá  
 they say. Under prickly-ash just as it happened very dense lay only thus they  
 the bluffs (habitually) say  
 (utclje é wakaí). Ga<sup>n</sup> níaci<sup>n</sup>ga sigḥai ké'di sí ké snedeáqti-hma<sup>n</sup>'i ké, 3  
 thicket that he meant. And person trail (l) at the foot the long very habit- the  
 (lg. ob.) (lg. ob.) ually was (lg. ob.)  
 á-biamá. Éḡiḥe égasáni ḡi, ḡa<sup>n</sup>'há, waja<sup>n</sup>'be bḥé tá miñke, á-biamá.  
 said they say. It came the follow- when Grand- I see I go will I who said they say.  
 he to pass ing day mother he  
 Éḡiḥe ha<sup>n</sup>'ega<sup>n</sup>'tce aḥá-biamá. Aḥá-biamá ḡi éḡiḥe aḡí átiáḡḥa-  
 It came in the morning he went, they say. He went, they say when it came they were  
 to pass returning suddenly  
 biamá. Ḥé níaci<sup>n</sup>ga ḡáhiḥeamé amá, eḥéḡa<sup>n</sup>-biamá. Uhé aḥai uka<sup>n</sup>'ska 6  
 they say. This person those who moved are he thought, they say. Path he in a straight  
 they yonder they (course) went line with  
 ita<sup>n</sup>'ciaḡa ja<sup>n</sup>'-biamá. Éḡiḥe é'di ahí-biamá ḡi íḥai-bají-biamá, sigḥe ké  
 ahead he lay they say. It came there ar. they say when he was not they say. foot- the  
 to pass rived found prints (lg. ob.)  
 áhigi gáxe ga<sup>n</sup> íḥai-bají-biamá ákiha<sup>n</sup> áiáḥai tē. Gañ'ki eí pí ita<sup>n</sup>'ḥiaḡa  
 many he made so he was not found, they say beyond he had the. And again an w ahead  
 gone  
 aḥai tē, ita<sup>n</sup>'-ḥiaḡa íja<sup>n</sup>'-biamá. Cétē wi<sup>n</sup> euḥé te haú, á-biamá Ánase 9  
 he went, ahead of him they say. That one will come ! said they say. To head  
 he lay (ob.) to you he him off

- naji<sup>n'</sup>-gǎ haú, á-biamá kiáqpaqǎgǎ. Égiče wi<sup>n'</sup> amá uhañ'gǎga ma<sup>n'</sup>či<sup>n'</sup>  
stand thou I said they say walking back and forth It came one the at the end was walking,  
they among themselves. to pass (mv. sub.)
- amá. Gátě cučé te haú, á-biamá, če ánasě naji<sup>n'</sup> uiča čéčai tě. Kí  
they say. That will come I said they say, this to head to stand telling he sent it. And  
(unseen ob.) to you he him off him
- 3 utcije baza<sup>n'</sup> ača-biamá. Égiče ga<sup>n'</sup> akáma iča-báji gǎxai tě ubá-haqa  
thicket pushing went they say. It came after standing he not he pretended at the side  
among to pass awhile found him
- ínaji<sup>n'</sup> kí ma<sup>n'</sup> ké gǎízai tě. Ga<sup>n'</sup> mándě ké ga<sup>n'</sup> čida<sup>n'</sup>i tě. Če cučé  
of it he and arrow the he took his And bow the so he pulled it. This coming  
stood (lg. ob.) own. (lg. ob.) to you
- tě učiřida-gǎ, á-biamá, gactaň'ka tě. Ga<sup>n'</sup> ma<sup>n'</sup> ké čicibai tě Mactciňge  
which look out for it, said they say, he tempted him. And arrow the he pulled when Rabbit  
he (lg. ob.) and let go
- 6 kúsandě'-qti iča<sup>n'</sup>čai tě. Ga<sup>n'</sup> xagé amá Mactciň'ge. I<sup>n'</sup>à! i<sup>n'</sup>à! i<sup>n'</sup>à!  
through and he put it (the And he was crying, they Rabbit. (the rabbit's cry),  
through through arrow).
- á-biamá Mactciň'ge aká. Kagěha, t'ěčačě, á-biamá. Kagěha, a i<sup>n'</sup> tá  
said they say Rabbit the. O friend, you killed said they say. O friend, I carry will  
he him, he it on my back
- miňke haú, á-biamá. Mactciň'ge ua<sup>n'</sup>si áiača-biamá. Kí ma<sup>n'</sup> ké čionúda-  
I who I said they say. Rabbit leaping he had they say. And arrow the he pulled  
he gone out of
- 9 biamá. Kí ači<sup>n'</sup> ača-biamá. Ga<sup>n'</sup> čiqá-biamá. Mactciň'ge wamí má ké  
they say. And having he they say. And they they say. Rabbit. blood snow the  
it went chased him (lg. ob.)
- jí-de ké amáma čiqai tě. Ma<sup>n'</sup>can'de ugíčaazá-biamá, ígat'a<sup>n'</sup>-biamá.  
red was lying, they say as they chased. Den they scared him they say, he  
into his own grunted they say.
- Ÿa<sup>n'</sup>há, t'ěa<sup>n'</sup>čě'-qtcí-a<sup>n'</sup>i, á-biamá. Hũ<sup>n'</sup>! hũ<sup>n'</sup>! á-biamá. IŸa<sup>n'</sup> ígaska<sup>n'</sup>čá-  
Grand- they have altogether said they say. Hũ<sup>n'</sup>! hũ<sup>n'</sup>! said, they say. His tried him (sio)  
mother, killed me, he grandmother
- 12 biamá. Naxíde-čičiň'ge ičanahi<sup>n'</sup> eha<sup>n'</sup>+. Čí-hna<sup>n'</sup> učiřa-bi, ehé ři, čaxága-  
they say. Disobedient you are you-truly I You only they sought you, I when you cry  
it was reported said
- jí'-qti ga<sup>n'</sup> čagči<sup>n'</sup> etéde, á-biamá. Ga<sup>n'</sup>, Ÿa<sup>n'</sup>há, maka<sup>n'</sup> uíne ma<sup>n'</sup> čin'-gǎ,  
not at so you sit should said they say. And, Grand- medicine to seek walk  
all have, she mother, it (for one)
- á-biamá. Wiřučpa, maka<sup>n'</sup> ičápaha<sup>n'</sup> da<sup>n'</sup>ctě-ma<sup>n'</sup> áči<sup>n'</sup>hé, á-biamá. Ÿa<sup>n'</sup>há,  
said they say. My grandchild, medicine I know it (dubitative sign) I who move said they say. Grand-  
he she mother,
- 15 na<sup>n'</sup>pa-hí ge-ča<sup>n'</sup> wi<sup>n'</sup> i<sup>n'</sup>či<sup>n'</sup> gí-gǎ, á-biamá. IŸa<sup>n'</sup> aká ači<sup>n'</sup> akí-biamá.  
choke- bush the in the one bring back for me said they say. His the having reached home,  
cherry (pl.) past he grandmother (sub.) it they say.
- Ga<sup>n'</sup> čatá-biamá. Ga<sup>n'</sup> íginí-biamá.  
And he ate it, they say. And he recovered by it,  
they say.

## NOTES.

35, 2. wéřixuxú. Nuda<sup>n'</sup>-axa, a Ponka, gave it thus; but it may be intended for wéřixuxú-li, as the Omahas use wéřixuxu-hi ké. Ča<sup>n'</sup>-qti ga<sup>n'</sup> is a phrase which scarcely admits of a brief translation. It seems to imply *for no reason whatever, at any rate, etc.*

35, 8, *et passim*. aiačai tě, ačai tě, uiča čéčai tě, etc., denote *certainty* on the part of the speaker, or that *he was cognizant* of the acts referred to, hence it would have been better to say, "aia-ča-biama, ača-biama, uiča čéča-biama," denoting *what was not observed* by the narrator.

35, 7. ita<sup>n</sup>ɸiaqa ja<sup>n</sup>-biama. The Rabbit went ahead of their trail and lay concealed, lying in wait for them.

35, 7. sigɸe kě ahigi gaze, etc. He made so many tracks that the people did not know which way to turn to search for the Rabbit.

36, 3. iɸa-baji gaxai tě. This man pretended that he had not discovered where the Rabbit lay concealed. He pulled the bow in one direction to deceive the Rabbit, and then turned around suddenly and shot him, sending the arrow through his body.

36, 11. igaska<sup>n</sup>ɸě seems to be used here in the sense of *chiding*.

36, 14. iɸapaha<sup>n</sup> da<sup>n</sup>ɸtě-ma<sup>n</sup>’ áɸi<sup>n</sup>hé implies doubt: I may know it as I go along, and I may not know it.

36, 15. na<sup>n</sup>pahi gɸa<sup>n</sup>’, the choke-cherry bushes *which had been* (full of sap, etc.). It was *winter* at the time he sent the old woman after one.

## TRANSLATION.

The Rabbit was dwelling with his grandmother. And while traveling he reached a certain place. At the foot of the bluff the prickly ash was very dense. It was thus all along. And he said, "Persons have been on the trail, all of whom had very long feet." And on the next day he said, "Grandmother, I will go out to see (that is, to act as a scout, suspecting the presence of foes)." And he went in the morning. When he departed, at length they were coming back suddenly. "These persons are the ones who were moving there," thought he. He lay ahead in a straight line with the path they went. It came to pass that when they reached there (where the Rabbit was) he was not found. He had made many footprints, so he was not found, and they went beyond the place. Then again he went ahead, and lay ahead of him (of one of the men). "That one thing will come to you," he said. "Stand and head him off." They were walking back and forth among themselves. At length one was walking at the end. "That unseen thing will come to you," he said. This he communicated (to those at a distance), telling (them) to stand and head him off. And he went pushing among the undergrowth, etc. And then, after standing awhile, he pretended that he had not found him (the Rabbit). He stood at the side (of the thicket) and took his arrow. And so he fitted it to the bow-string. "Look out for this which is coming to you," he said, as he tempted him (the Rabbit). And letting the arrow go he pierced the Rabbit through the body (the arrow appearing on the other side). And the Rabbit was crying. The Rabbit said, "I<sup>n</sup>a! i<sup>n</sup>a! i<sup>n</sup>a!" "Friend, you have killed him," said they. "Friend, I will carry it on my back," said (one). The Rabbit had gone with a leap. And he pulled out the arrow. And he carried it away. And they pursued him. As they chased him the Rabbit's blood was lying along (in a long line) on the snow. They scared him into his burrow. He grunted. "Grandmother," said he, "they have altogether killed me. Hǔ<sup>n</sup>! hǔ<sup>n</sup>!" said he. His grandmother chided him. "You were truly disobedient. When I said that it was reported you alone were sought after, you should have sat without crying at all," she said. And he said, "Grandmother, go to seek for medicine." Said she, "My grandchild, I doubt whether I know the medicine." "Grandmother," said he, "bring me back one of the choke-cherry bushes." And his grandmother took it home. He ate it, and it made him recover.

- Ci wákipá-biamá. Kagé, indáda<sup>n</sup> ctécte i<sup>n</sup>wi<sup>n</sup>'čai-gă háu, á-biamá.  
 Again he met they say. O younger what soever tell ye to me I said, they say.  
 them brother,
- Indáda<sup>n</sup> aŋguíčiča taite činǵé éga<sup>n</sup>, á-biamá. Těná'! Mactciŋ'ge amá-  
 What we tell you shall there is none like said, they say. Why! Rabbit the  
 (mv. sub.)
- 3 hna<sup>n</sup> Ictínike amá tci-biamá aí, a<sup>n</sup>ná'a<sup>n</sup>i, á-biamá nújŋga amá. Ga<sup>n</sup>'  
 only Ictínike the cum eo it is re- they we heard, said, they say boys the And  
 (mv. sub.) coit ported say, (pl. sub.).
- ačai tě. Wuhu+! xáci-qi-éga<sup>n</sup> uná'a<sup>n</sup>a<sup>n</sup>'čě áha<sup>n</sup>, ečéga<sup>n</sup>-biamá. Ga<sup>n</sup>' cí  
 he went. Wuhu+! a very long time ago he made me to be heard of I thought they say. And again
- d'úba áíamama. Kí cí éga<sup>n</sup> wémaxá-biamá. Kagé, indáda<sup>n</sup> ctécte i<sup>n</sup>wi<sup>n</sup>'-  
 some were approach- And again so questioned they say. O younger what soever tell  
 ing. them
- 6 čai-gă háu, á-biamá. Indáda<sup>n</sup> aŋguíčiča taite činǵé éga<sup>n</sup>, á-biamá.  
 ye to me I said, they say. What we tell thee shall it is nothing like said, they say.
- Těná'! Mactciŋ'ge amá-hna<sup>n</sup> Ictínike amá tci-biamá aí, a<sup>n</sup>ná'a<sup>n</sup>i, á-  
 Why! Rabbit the only Ictínike the cum eo it is re- they we heard, said,  
 (mv. sub.) (mv. sub.) coit ported say,
- biamá. Wuhu+! xáciqi-éga<sup>n</sup> uná'a<sup>n</sup>a<sup>n</sup>'čě áha<sup>n</sup>, ečéga<sup>n</sup>-biamá Ictínike  
 they say. Wuhu+! a very long time ago he made me to be heard of I thought they say Ictínike
- 9 aká. Cí ačá-biamá. Egičě jéadigčá<sup>n</sup> pějĭ gčiza-bi éga<sup>n</sup> wéza-hna<sup>n</sup> ačá-  
 the Again went they say. It came breech-cloth bad he took they having to give the went  
 (sub.) to pass his own say alarm, only
- biamá. Égičě ĩi éča<sup>n</sup>be ahí-biamá. I<sup>n</sup>c'áge čéja čĭ<sup>n</sup> iénaxičai čĭ<sup>n</sup>, á-  
 they say. At length lodge in sight of ar- they say. Venerable this one the he is attacked said  
 rived man behind (mv. ob.) they
- biamá. Ě'di ahí-biamá. Ákicuga-qi-a<sup>n</sup>'-biamá Cĭn'gajĭn'ga ua<sup>n</sup>'he  
 they say. There he ar- they say. They were standing they say. Children a place of  
 rived very thick retreat
- 12 úwaginái-gă. A<sup>n</sup>čá<sup>n</sup>'naxičai éde hégactěwa<sup>n</sup>-báji, á-biamá Ictínike aká.  
 seek ye for them. Me they attacked but by no means a few, said, they say Ictínike the (sub.).
- I<sup>n</sup>c'áge waii<sup>n</sup>' ča<sup>n</sup>' ctěwa<sup>n</sup>' gacaí ta<sup>n</sup>, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, éga<sup>n</sup>-qtia<sup>n</sup>' (á-biamá).  
 Venerable robe the even he is deprived of said, they say. Yes, so very said, they say.  
 man by chasing him,
- Gaskí wakan'dičě'-qti najĭn'-biamá, wáctaŋka akéga<sup>n</sup>. A<sup>n</sup>wa<sup>n</sup>'da<sup>n</sup>'be taí hă.  
 Panting excessively he stood they say, a tempter he was like. We see them will
- 15 Ké, uáwagičái-gă, á-biamá. Aŋ'kajĭ hă, á-biamá Ictínike aká. Waii<sup>n</sup>'  
 Come, tell us about them, said, they say. Not so said, they say Ictínike the (sub.). Robe
- gčě wi<sup>n</sup>' i<sup>n</sup>'čĭ<sup>n</sup> gĭi-gă, á-biamá. Wĭ waqa<sup>n</sup>'be bčé tá minke, á-biamá  
 the (pl.) one bring ye to me, said, they say. I to see them I go will I who, said, they say
- Ictínike aká. I<sup>n</sup>c'áge wiŋ'kě-qi áha<sup>n</sup>, á-biamá. Ga<sup>n</sup>' waii<sup>n</sup>' ča<sup>n</sup>' 'fi-  
 Ictínike the (sub.). Venerable tells the very I said, they say. And robe the was  
 man truth given
- 18 biamá, waii<sup>n</sup>' ckúbě-qi qéha 'fi-biamá. Wacíccka kě uhá ačá-biamá.  
 they say, robe thick very summer was they say. Creek the follow- ing he went, they say.  
 (hair) robe given
- Haha+! 'a<sup>n</sup>'ba wi<sup>n</sup>'čá'čá<sup>n</sup>' gáawaki'a<sup>n</sup> ata<sup>n</sup>'he ča<sup>n</sup>'ctĭ. Nfáci<sup>n</sup>ga wi<sup>n</sup>'  
 Ha! ha! day one by one have I been doing that to them heretofore. Person one
- a<sup>n</sup>'čĭjuctěwa<sup>n</sup>'jĭ, á-biamá (Mactciŋ'ge é waká-bi éga<sup>n</sup>).  
 did not treat me well he said they say Rabbit that he meant they having.  
 at all, he say

## NOTES.

38, 5. *ēdi aki-biama*. It was some place where the Rabbit *had been* on some previous occasion, or else it was on the way to the Rabbit's home: "he reached there *again*," or "he reached there *on his way home*."

38, 16. *ma<sup>n</sup>tiheačē ata<sup>n</sup>he ča<sup>n</sup>cti*. Hitherto, Ictinike placed his plot within his head and concealed it there. *Ma<sup>n</sup>tiheačē* refers to the plot, not to the victim.

39, 1. *bēije atei tcabe*. "Bēije" is from "ējé."

39, 4. *gud-iča<sup>n</sup>ča-qti aha<sup>n</sup>*, a phrase occurring only in this myth.

39, 10. *je hičai*, a case of "*hapax legomenon*."

39, 12. *ugina<sup>n</sup>skabe ča<sup>n</sup> ama*. The young Rabbit leaped upon the robe of his relation, Ictinike, soiling it with the "iṅčē" sticking to his feet.

40, 9. *jeädigča<sup>n</sup> pējī gčiza-bi ega<sup>n</sup>*. He took his own breech-cloth which he had on to use in giving the signal of alarm. Hence he was not "naked" in the strict sense of the word before he took it off.

40, 12. *hegactewa<sup>n</sup>bajī*, pronounced *he+gactewa<sup>n</sup>bajī*.

40, 13. *i<sup>n</sup>c'age waii<sup>n</sup> ča<sup>n</sup> ctēwa<sup>n</sup> gacai ta<sup>n</sup>*. The people said, "They chased the venerable man so closely that he had to drop his robe."

40, 18. *waii<sup>n</sup> ckube-qti qeha 'ii-biama*. Though this means "a very thick summer robe," *qeha* (buffalo robes of animals killed in *summer*) were not covered with thick hair, as were the *meha* or *winter* robes.

## TRANSLATION.

Ictinike was going, and so was the Rabbit. "Hu+! O younger brother! Uhu+!" said Ictinike. "When it was told, I hoped to see him, and so I see my own (relation)," said he. "Though I am only moving for some time, who will love me?" said the Rabbit. "Come," said Ictinike. "Wherefore," said the Rabbit. "Never mind, come," said Ictinike. He reached there. "O younger brother," said he, "whatsoever I say, you must say 'Yes.'" "Yes," said the Rabbit. "O younger brother, *tecum coibo*," said Ictinike. "No," said the Rabbit, "*prior tecum coibo*." "Psha! O younger brother," said Ictinike, "when the elder ones talk about anything, they generally have their way." "Psha! Not so indeed, elder brother. The younger ones, elder brother, when they speak about anything, do not stop talking about that, so they usually have their way," said the Rabbit. "Let us see, do so, younger brother." And Ictinike turned upside-down. The Rabbit *cum eo coit. Coitu completo*, the Rabbit leaped and had gone. "Come, O younger brother," said Ictinike repeatedly. When he was saying it to him the Rabbit was fleeing; and he went headlong into a dense thicket. "Wahu+!" said Ictinike, "While I alone cheated a person, I used to keep (the plot) inside (my head). You very bad Rabbit! You very bad big-foot! You very bad big-eyeballs! You very bad much strong odor! You have made me suffer very much." And the Rabbit departed. "*Cum isto prior coii et feci ut cacaret*," said the Rabbit. Ictinike reviled him again. Again he reviled him. Ictinike departed very sorrowful. When he reached a certain place *cacaturiit et cacavit*. Ictinike *cacante*, a young rabbit departed, running very rapidly, "It gets worse and worse!" Again, when he reached a certain place, *cacaturiit et cacavit*; and

a young rabbit departed, running very swiftly. *Iterum peperit*. Again he said to him, "Really! he has made me suffer very much." Again, when he reached a certain place, *cacatūriit et cacavit*. Again a young rabbit departed with a rush. "You will not be apt to go again," said Ictinike. *Quum iterum parēre timuit*, as he stooped and caused it to reach the ground, he held the robe down on the fæces and the rabbit, to hinder the escape of the latter. In spite of the effort the young rabbit leaped over the robe. He soiled the robe with the "iīngŕe" on his feet. "Wuhu+! It gets worse and worse." (He meant his being naked.) Well, he departed. In spite of (his condition) he went naked. It came to pass that some boys were playing with ma<sup>n</sup>ŕi<sup>n</sup>bagi as they walked. He met them. "Ho! younger brothers," said Ictinike. "Ho!" said the boys. "Have you not heard anything at all, younger brothers?" said he. "Yes," said they. "Then, whatsoever ye have heard, tell me," said Ictinike. "Yes," they said. "Why! they say that it is reported that the Rabbit alone *cum Ictinike coiit*. We have heard it." "Wuhu+! They have heard about me for a very great while," thought Ictinike; and he departed. And again some were playing ma<sup>n</sup>ŕi<sup>n</sup>bagi as they walked; and he met them. "O younger brothers, tell me something or other," he said. "What we shall tell you is as nothing. Why! we have heard it said that it is reported that the Rabbit alone *cum Ictinike coiit*," said the boys. And he departed. "Wuhu+! I was caused to be heard of a very long time ago," thought he. And again some were approaching. And again he questioned them. "O younger brothers, tell me something or other," said he. "What we shall tell thee is as nothing. Why! we have heard it said that it is reported that the Rabbit alone *cum Ictinike coiit*," said they. "Wuhu+! I was caused to be heard of a very long time ago," thought Ictinike; and he departed. It came to pass that he took his bad breech-cloth and went to give the alarm. At length he came in sight of a lodge (village?). "This venerable man behind us is one who has been attacked by the foe," they said. He arrived there. They were standing very thick (around him). "Seek ye a place of retreat for your children. They attacked me, and they were a great many," said Ictinike. "The venerable man is deprived (by their chasing) even of his robe," said they. "Yes, it is just so." He stood panting excessively, as he was a tempter. "We will see them. Come, tell us about them," said they. "Not so indeed," said Ictinike. "Bring to me one of the robes. I will go to see." "The venerable man speaks very truly," they said. And the robe was given him; a thick summer robe was given him. He departed, following the stream. "Ha! ha! Day after day have I been doing that to them heretofore. One person did not treat me well at all," he said (meaning the Rabbit).

## THE RABBIT AND THE GRIZZLY BEAR; OR, THE BIRTH OF THE YOUNG RABBIT.

TOLD BY NUDA<sup>n'</sup>-AXA.

Ma<sup>n'</sup>tcú aká Mactciñ'ge ñinké wagída<sup>n'</sup>be akí-biamá. Ga<sup>n'</sup> ñé amá,  
 Grizzly bear the Rabbit the (st. ob.) to scout for his reached home, And went they  
 (sub.) (sub.) own they say say

wénaxiñá-biamá Mactciñ'ge aká. Jé wi<sup>n'</sup> ci<sup>n'</sup>-qti t'éça-biamá Mactciñ'ge  
 attacked them they say Rabbit the Buffalo one fat very he killed, they say Rabbit  
 (sub.) (sub.)

aká. Úh a<sup>n'</sup>wa<sup>n'</sup>ña mañgñiñ'-gã, á-biamá Ma<sup>n'</sup>tcú aká. Ma<sup>n'</sup>tcú ictá-jide 3  
 the To come to tell about begone, said, they say Grizzly bear the Grizzly bear eye red  
 (sub.) for the meat me (sub.) (sub.)

uíhe tiçábi-gã haú, á-biamá Mactciñ'ge aká. Hi<sup>n'</sup>+! wici'éc, wi<sup>n'</sup>a<sup>n'</sup>wañá,  
 to come pass ye on ! said, they say Rabbit the Oh! my husband's in which place!  
 for the meat (sub.) brother

á-biamá Ma<sup>n'</sup>tcú mi<sup>n'</sup>ga aká. Ga<sup>n'</sup> açá-biamá. 'I<sup>n'</sup> akí-biamá qé kě  
 said, they say Grizzly bear female the And went they say. Brought home they say buff lo the  
 (sub.) on their backs (meat)

bçúga-qti. Kí Ma<sup>n'</sup>tcú jin'ga aká dúbá-biamá. Ga<sup>n'</sup> jingá háci-qtei aká 6  
 all And Grizzly bear young the four they say. And young last very the  
 (sub.) (sub.)

Mactciñ'ge ña'éçë-hna<sup>n'</sup>-biamá. Waçátai tē hébe éçi<sup>n'</sup> ahí-hna<sup>n'</sup>-biamá  
 Rabbit he pitied habitu- they say. What they ate part having he ar- habitu- they say  
 ally ally for him rived ally

ma<sup>n'</sup>ña<sup>n'</sup>-hna<sup>n'</sup>. Cí égasani xi cí Ma<sup>n'</sup>tcú aká cí égiña<sup>n'</sup>-biamá: Mactciñ'ge,  
 by stealth habitu- Again the next when again Grizzly the again said to him, they say: Rabbit,  
 ally day bear (sub.)

únase ñiñá ugípi há, á-biamá (Ma<sup>n'</sup>tcú aká). Ji<sup>n'</sup>ñehá, hi<sup>n'</sup>bé úagiña<sup>n'</sup> há, 9  
 chasing- your own is full said, they say Grizzly bear the (sub.). O elder moccasins I put on my  
 place (sub.) brother, own

á-biamá (Mactciñ'ge aká). Ga<sup>n'</sup> wénaxiñá-biamá. Cí qé wi<sup>n'</sup> ci<sup>n'</sup>-qti  
 said, they say Rabbit the (sub.). And he attacked they say. Again buffalo one fat very  
 them

t'éça-biamá. Ê'di ahí-biamá. Úhe a<sup>n'</sup>wa<sup>n'</sup>ña mañgñiñ'-gã, á-biamá (Ma<sup>n'</sup>tcú  
 he killed, they say. There arrived, they say. To come to tell of me begone, said, they say Grizzly bear  
 for meat

aká). Ga<sup>n'</sup> açé amáma Mactciñ'ge amá. Ma<sup>n'</sup>tcú ictá-jide uíhe tiçábi-gã 12  
 the And was going homeward, Rabbit the Grizzly bear eye red to go pass on,  
 (sub.) they say (mv. sub.) for meat

haú, á-biamá Mactciñ'ge aká. Hi<sup>n'</sup>+! wici'éc, wi<sup>n'</sup>a<sup>n'</sup>wañá, á-biamá Ma<sup>n'</sup>tcú  
 ! said, they say Rabbit the Oh! my husband's in which place! said, they say Grizzly bear  
 (sub.) brother,

mi<sup>n'</sup>ga aká. Ga<sup>n'</sup> uíhe açá-biamá. Cí bçúga-qti 'i<sup>n'</sup> akí-biamá. Kí é Ma<sup>n'</sup>tcú  
 female the And to go for went they say. And all very brought home on their And that Grizzly  
 (sub.) meat backs, they say bear

jin'ga aká cí hébe éçi<sup>n'</sup> ahí-biamá. Kí Ma<sup>n'</sup>tcú aká gá-biamá: Hébe 15  
 young the again a piece having he arrived, they And Grizzly bear the said as follows, A piece  
 (sub.) say (sub.) they say:

wéçahni<sup>n'</sup> cí éja<sup>n'</sup>mi<sup>n'</sup>, á-biamá. Égasani xi wada<sup>n'</sup>be agí-biamá Ma-  
 you took for you I think, said, they say. The next day when scouting was coming back, Rab-  
 some one went they say.



- ctciñ'ge, únase čičiqa ugípi há, á-biamá Ma<sup>n</sup>tcú aká. Ji<sup>n</sup>'čehá, hi<sup>n</sup>bé  
bit chasing- your own is full . said, they say Grizzly bear the O elder brother, moccasin  
place (sub.).
- úagiqa<sup>n</sup>' há, á-biamá Mactciñ'ge aká. Ga<sup>n</sup>' wénaxičá-biamá. Či řé wi<sup>n</sup>  
I put on my said, they say Rabbit the And he attacked them, they say. Again buffalo one  
own (sub.).
- 3 ci<sup>n</sup>'-qti t'čča-biamá. Ě'di ahí-biamá. Úhe a<sup>n</sup>wa<sup>n</sup>'čča mañgčičiñ'-gá, á-biamá  
fat very he killed, they say. There arrived, they say. To come to tell of me begone, said, they say  
for meat
- Ma<sup>n</sup>tcú aká. Ji<sup>n</sup>'čeha, hébe agí'i<sup>n</sup> tá miñke, á-biamá Mactciñ'ge aká. Qa-í!  
Grizzly bear the O elder brother, a piece I carry will I who, said, they say Rabbit the Qa-í!  
(sub.) (sub.) (sub.)
- wa'i<sup>n</sup>' ga<sup>n</sup>'čča áha<sup>n</sup>. Úhe a<sup>n</sup>wa<sup>n</sup>'čča mañgčičiñ'-gá, á-biamá. Ga<sup>n</sup>' wamáka-bají-  
to pack he wishes I To come to tell of me begone, said, they say. And he got out of patience  
for meat with him
- 6 biamá hébe gi'i<sup>n</sup>' tě áhucigá-bi ega<sup>n</sup>' Mactciñ'ge aká. Ga<sup>n</sup>' řa gě  
they say a piece to carry the he insisted on, they having Rabbit the (sub.). And meat the  
his own say (pl.)
- máonuonudá-biamá. Ki Mactciñ'ge aká wamí hébe čizá-bi ega<sup>n</sup>' iřičča<sup>n</sup>-  
he cut and disjointed they say. And Rabbit the blood a piece he took, having put it in his  
several times they say (sub.) they say belt
- biamá. Ěndáda<sup>n</sup> hnize éga<sup>n</sup>, á-biamá Ma<sup>n</sup>tcú aká. Ji<sup>n</sup>'čeha, indáda<sup>n</sup> bčiza-  
they say. What have you taken, said, they say Grizzly bear the O elder brother, what I took  
(sub.) (sub.)
- 9 máji, á-biamá Mactciñ'ge aká. Ábařu ča<sup>n</sup> uča<sup>n</sup>'-bi ega<sup>n</sup>' wamí ubíta<sup>n</sup>'ta<sup>n</sup>'-  
I—not, said, they say Rabbit the Nape of the the he held him, having blood he pressed in it  
(sub.) neck they say repeatedly
- biamá Ma<sup>n</sup>tcú aká. Xagá-biamá Mactciñ'ge aká. Ga<sup>n</sup>' úhe učá í-biamá.  
they say Grizzly bear the Cried they say Rabbit the And to come to tell he was com-  
(sub.) (sub.) to pack ing, they say.
- Uřhai éga<sup>n</sup> atí-biamá. Ga<sup>n</sup>' ččča<sup>n</sup> wamí čizai ča<sup>n</sup> nan'dařa iča<sup>n</sup>'čča-biamá  
To come so they have come, And this (ob.) blood he took the one at the side of he put it they say  
for meat they say. which the lodge
- 12 Mactciñ'ge aká. Ha<sup>n</sup>' amá. Ěgičče Mactciñ'ge aká gá-biamá: Ěškana,  
Rabbit the Night they say. It came Rabbit the said as follows, I hope,  
(sub.) to pass (sub.) they say:
- winiši, čiči'gajinga ukřai ře tigčgčča-ma éga<sup>n</sup> ka<sup>n</sup>', á-biamá. Ki égičča<sup>n</sup>  
my child, children they talk speech they begin the ones so I hope, said, they say. And said to it  
with each suddenly who other
- čičta<sup>n</sup>'-bi ři, A<sup>n</sup>', á-biamá wamí čičké čiči'gajinga éga<sup>n</sup>. Ki éga<sup>n</sup>-biamá.  
he finished, when, Yes, said, they say blood the (one) infant like. And so they say.  
they say sitting)
- 15 Ki čí égičča<sup>n</sup>'-biamá. Ěškana, winiši, čiči'gajinga ukřai ři edččaona<sup>n</sup>-ejí-qti-  
And again said to it they say. I hope, my child, infant they talk when they speak very plainly,  
with each making no mistakes,  
other
- má éga<sup>n</sup> ka<sup>n</sup>', á-biamá. Ki éga<sup>n</sup>-biamá. Ki, Ga<sup>n</sup>'-hniñké ř'be učákie haú,  
the ones so I hope, said, they say. And so (it) they say. And, You sit for a while who you talked I  
who with
- á-biamá Ma<sup>n</sup>tcú aká. Nă! ji<sup>n</sup>'čehá, řbčctě uákie-máji, wí-hna<sup>n</sup> uářikié ga<sup>n</sup>'  
said, they say Grizzly bear the Why! O elder who at all I talked I—not, I alone I talked with so  
(sub.) (sub.) brother, with myself
- 18 gčiči<sup>n</sup>' miñké, á-biamá Mactciñ'ge aká. Či égičča<sup>n</sup>-biamá. Ěškana, winiši,  
I was sitting, said, they say Rabbit the Again said to they say. I hope, my child,  
(sub.) him
- nújiřga ma<sup>n</sup>čída<sup>n</sup> wakan'dagi ta<sup>n</sup>'čiči<sup>n</sup> tičáča-hna<sup>n</sup> éga<sup>n</sup> ka<sup>n</sup>', á-biamá. Ki  
boy pulling the bow wonderfully well to run starting habitu- so I hope, said, they say. And  
repeatedly ally

éga<sup>n</sup>-qti átiágça-biamá. Cí edíhi gçáhe-ça<sup>n</sup>ça<sup>n</sup>-kiçá-biamá. Éskana, wi-  
 so very became sud- they say. And then he caused him to do it repeatedly, they say. I hope, my  
 deny

nísi, nújiŋga na<sup>n</sup>'-qti-hna<sup>n</sup> ma<sup>n</sup>çida<sup>n</sup> wakan'dagí wasísigë-qti-hna<sup>n</sup>' éga<sup>n</sup> ka<sup>n</sup>'  
 child, boy grown very alone pulling the wonderfully well active very habitu- ally so I hope.  
 bow

á-biamá. Ga<sup>n</sup>' éga<sup>n</sup>-biamá. Éskana, winísi, cénujiŋga ma<sup>n</sup>'jiba 'i<sup>n</sup>' waja<sup>n</sup>'be- 3  
 said, they say. And so (it they say. I hope, my child, young man quiver car- them I have  
 was) rying seen

hna<sup>n</sup>'-ma éga<sup>n</sup> ka<sup>n</sup>', á-biamá. Ga<sup>n</sup>' éga<sup>n</sup>-biamá. Kí a<sup>n</sup>'ba amá Ké, Ma-  
 habitu- the ones so I hope, said, they say. And so (it they say. And day was, they Come, Rab-  
 ally who was) say.

ctciŋ'ge, únase çičha ugípi há, á-biamá Ma<sup>n</sup>'tcú aká. Na<sup>n</sup>'héba-gã, jì<sup>n</sup>'çéha,  
 bit, surround- your own' is full . said, they say Grizzly bear the Wait, elder brother,  
 ing place (sub.).

hi<sup>n</sup>'bé uáçá<sup>n</sup> há, á-biamá. Wanáççin-gã, edáda<sup>n</sup> hi<sup>n</sup>'bé úçáçá<sup>n</sup>'ji onínké, 6  
 moccasin I am put- said, they say. Hasten, what moccasin you have not you who,  
 ting on put on

si-taŋga! ja<sup>n</sup>'xe áhigi! icteá-si-taŋga! iepáçpa! á-biamá. Wúhu+'a! náji!  
 big foot! offensive much! eye-ball big! mouth in splits! said, they say. Aha! O the  
 odor villainy!

éga<sup>n</sup>-qti i<sup>n</sup>'çin' éska<sup>n</sup> náji! á-biamá Mactciŋ'ge ijin'ge aká. A<sup>n</sup>'ha<sup>n</sup>, nisíha,  
 like it very he treats I think O the vil- said, they say Rabbit his son the Yes, my child,  
 my own lains! (sub.).

éga<sup>n</sup>-qti-hna<sup>n</sup> a<sup>n</sup>'çin', 'ágça-qti, nisíha, a<sup>n</sup>'çin', á-biamá Mactciŋ'ge aká. Çé 9  
 like it very habitu- he keeps suffering very, my child, he keeps said, they say Rabbit the He  
 ally me goes (sub.).

tě wánanáse çá<sup>n</sup> çamú ámusta wiçá<sup>n</sup>'be aja<sup>n</sup>' tá minke, á-biamá. Hébe  
 the they surrounded where down hill right above I see you I lie will I who, said, they say. A piece  
 many times

çagi<sup>n</sup>' 'içáçé té, á-biamá Mactciŋ'ge ijin'ge aká. Ga<sup>n</sup>' wénaxiçai tě çé  
 you carry . you speak will, said, they say Rabbit his son the And he attacked them when buf-  
 your own of (sub.). fale

wi<sup>n</sup>' t'çá-biamá. Ma<sup>n</sup>'tcú amá ě'di ahí-biamá. Úhe a<sup>n</sup>'wa<sup>n</sup>'ça maŋçin'-gã, 12  
 one he killed they say. Grizzly bear the (mv. there arrived, they say. To come to tell of me begone,  
 it (sub.) for meat

á-biamá. Nã! jì<sup>n</sup>'çéha, añ'kaji há, á-biamá. Hébe agí<sup>n</sup>' ka<sup>n</sup>'bça, jì<sup>n</sup>'çéha,  
 said, they say. Why! elder brother, not so . said, they say. A piece I carry I wish, elder brother,  
 mine

á-biamá. Qa-í+! wa<sup>n</sup>'ga<sup>n</sup>'ça ínahn' ä. Úhe a<sup>n</sup>'wa<sup>n</sup>'ça maŋçin'-gã,  
 said, they say. Qa-í+! to carry he wishes truly ! To come to tell of me begone,  
 for meat

á-biamá. Nã! jì<sup>n</sup>'çéha, hébe agí<sup>n</sup>' ka<sup>n</sup>'bça, jì<sup>n</sup>'çéha, á-biamá. Nã! Ma- 15  
 said, they say. Why! elder brother, a piece I carry mine I wish, elder brother, said, they say. Why! Rab-

ctciŋ'ge íe tě égiçá<sup>n</sup>'jì-hna<sup>n</sup> éde waçsisige, á-biamá. Nã! jì<sup>n</sup>'çéha,  
 bit speech the you have not habitu- but you are active, said, they say. Why! elder brother,  
 done that ally

añ'kaji há çá<sup>n</sup>'ja wí cti jì<sup>n</sup>'çéha, na<sup>n</sup>'pa<sup>n</sup>'hi<sup>n</sup>-hna<sup>n</sup>-ma<sup>n</sup>' éga<sup>n</sup> hébe agí<sup>n</sup>'  
 not so . though I too elder brother, I am hungry habitu- I have so a piece I carry  
 ally mine

ka<sup>n</sup>'bça, á-biamá. Nã! wi<sup>n</sup>'ake, Mactciŋ'ge uçúnaji<sup>n</sup> çat'a<sup>n</sup>' ebçéga<sup>n</sup> áda<sup>n</sup> 18  
 I wish, said, they say. Why! I tell the Rabbit to depend on you have I think there-  
 truth, fore

íe a<sup>n</sup>'onajuájì éga<sup>n</sup> áha<sup>n</sup>, á-biamá Ma<sup>n</sup>'tcú aká. Ga<sup>n</sup>' cì égiçá<sup>n</sup>' amá  
 speech you have treated some- ! said, they say Grizzly bear the And again said to him they  
 me ill in talking what (sub.). say

çi ma<sup>n</sup>'açaça açi<sup>n</sup>'-biamá, babçjè-qti çéçá-biamá. Mactciŋ'ge ijin'ge aká  
 when on his back re- had him, they say, pushed him very suddenly, they say. Rabbit his son the  
 peatedly over (sub.).

- agfi tē. Ga<sup>n'</sup> ma<sup>n'</sup> tē gčisni<sup>n'</sup>snin<sup>'de</sup> agfi-biamá, man<sup>'dē</sup> kē ugina<sup>n'</sup>qpá-biamá  
 was coming And arrow the pulled out several of was coming, they bow the he strung his own, they say  
 back (col.) his own say
- Mactciñ<sup>'ge</sup> ijiñ<sup>'ge</sup> aká. Kagé! á-biamá, dúača<sup>n</sup> gi<sup>'iñ</sup>-gă, á-biamá  
 Rabbit his son the O younger said, they say, the (meat) on carry your own, said, they say  
 (sub.) brother! this side of you
- 3 Ma<sup>n'tcú</sup> aká. Janúya ča<sup>n</sup> hébe a<sup>n'</sup>ča čéčai tē. Ubčí<sup>'age</sup> hă. 'Iñ<sup>'gă</sup>,  
 Grizzly bear the Fresh meat the a piece he threw away suddenly. I am unwilling Carry it,  
 (sub.)
- á-biamá Mactciñ<sup>'ge</sup> aká. Kí ijiñ<sup>'ge</sup> amá ē<sup>'di</sup> akí-biamá. Nají! éga<sup>n'</sup>-qti  
 said, they say Rabbit the And his son the (mv. there came home, they O the vil- like it very  
 (sub.) say. say. lainsy!
- iñ<sup>'čahni</sup> eska<sup>n'</sup>, á-biamá Mactciñ<sup>'ge</sup> ijiñ<sup>'ge</sup> aká. Nă! nisíha, číadi čé gi<sup>'iñ</sup>  
 you have been I suspect, said, they say Rabbit his son the Why! my child, your this carrying  
 treating my own (sub.) father his own
- 6 te. É<sup>'i</sup> hă wan<sup>'giče</sup>, á-biamá Ma<sup>n'tcú</sup> aká. Nă! 'iñ<sup>'gă</sup> hă, á-biamá Ma-  
 will. I have all, said, they say Grizzly bear the Bosh! carry it said, they say Rab-  
 given back (sub.)
- ctciñ<sup>'ge</sup> ijiñ<sup>'ge</sup> aká, Ma<sup>n'tcú</sup> é waká-bi ega<sup>n'</sup>. Ga<sup>n'</sup> ma<sup>n'</sup>ačača ači<sup>n'</sup>-bi ega<sup>n'</sup>  
 bit his son the Grizzly bear that he meant, having. And on his back re- he had him, having  
 (sub.), they say peatedly they say
- Ma<sup>n'tcú</sup> či<sup>n</sup> kída-biamá Mactciñ<sup>'ge</sup> ijiñ<sup>'ge</sup> aká. Ma<sup>n</sup> na<sup>n'</sup>ba í<sup>'u</sup>-biamá  
 Grizzly bear the (mv. shot at, they say Rabbit his son the Arrow two wounded with,  
 ob.) they say (sub.) they say
- 9 Ma<sup>n'tcú</sup>. Ga<sup>n'</sup> t'éča biamá. Igaqča<sup>n</sup> činké úhe uhná tē edéce-hna<sup>n'</sup> ā,  
 Grizzly bear. And killed him, they say. His wife the one to come you told when what said habitu-  
 who for me ally
- á-biamá Mactciñ<sup>'ge</sup> ijiñ<sup>'ge</sup> ičádi ígča<sup>n'</sup>xá-bi ega<sup>n'</sup>. A<sup>n'</sup>ha<sup>n</sup>, á-biamá,  
 said, they say Rabbit his son his father he asked his own, having. Yes, said, they say,  
 they say
- Ma<sup>n'tcú</sup> ictá-jide uhe tičábi-gă haú, ehé-hna<sup>n'</sup>-ma<sup>n'</sup>, á-biamá. Égiča<sup>n'</sup>-biamá.  
 Grizzly bear eye red to come pass ye on ! I said habitu- I have, said, they say. He said to they say.  
 for meat ally him
- 12 É<sup>'di</sup> akí-biamá. Ijjebe tē ubáha<sup>n</sup> basnin<sup>'dihé</sup> amá éča<sup>n'</sup>be hí tē. Kú-  
 There reached home, Door the tent-front he passed in head they when he came in sight. (Sound  
 they say foremost as he lay say of bow)
- biamá. Ga<sup>n'</sup> Ma<sup>n'tcú</sup> wa<sup>'újiŋga</sup> t'éča-biamá Mactciñ<sup>'ge</sup> ijiñ<sup>'ge</sup> aká. Ma-  
 they say. And Grizzly bear old woman he killed they say Rabbit his son the Rab-  
 her (sub.)
- ctciñ<sup>'ge</sup> áwahnan<sup>ká</sup>ce ča<sup>'éi</sup>či<sup>n'</sup>čakičai ā, á-biamá. Wí, wí, wí. á-biamá.  
 bit where are you who you pitied mine for me ! said, they say. I, I, I, said, they say.
- 15 Za<sup>'é</sup>-qti-a<sup>n'</sup>-biamá. Kí jiñgá háci aká, Wí-hna<sup>n</sup> ctē ēduéha-máji tē, á-biamá.  
 A great confusion they say. And young last the I alone even I did not follow them, said, they say.  
 (sub.)
- Ga<sup>n'</sup> čéaká čábči<sup>n</sup> zaní t'éwača-biamá. Ga<sup>n'</sup>, Číadi ní éčacki čanáji<sup>n</sup> tē  
 And this (col.) three all he killed them, they say. And, Your water you go for you stand as  
 father him
- tičá-gă, á-biamá Mactciñ<sup>'ge</sup> ijiñ<sup>'ge</sup> aká. Há! ji<sup>n'</sup>čéha, á-biamá Ma<sup>n'tcú</sup>  
 pass on, said, they say Rabbit his son the O! elder brother, said, they say Grizzly bear  
 (sub.)
- 18 jiñ<sup>'ga</sup> umúcte činké. Ga<sup>n'</sup> újawa<sup>'qti</sup> ičádi činké júgigča<sup>n'</sup>-biamá. Dadíha,  
 young left from he who. And having a very his father he who he with his they say. O father,  
 shooting good time own
- ma<sup>n'</sup> d'úba iñgáxa-gă hă, á-biamá. Ga<sup>n'</sup> ma<sup>n'</sup> giáxa-biamá, hégaji ma<sup>n'</sup> či-  
 arrow some make for me said, they say. And arrow made for they say, a great arrow fin-  
 him many
- cta<sup>n'</sup>-biamá. Qičá-maca<sup>n</sup> éna-síqti ičáča-biamá. Ga<sup>n'</sup> ga<sup>n'</sup>-akáma gá-biamá:  
 ished they say. Eagle feathers all alike he put on, they say. And after he sat awhile said as follows,  
 they say:

Dadíha, wáçaha úda<sup>n</sup>-qti ka<sup>n</sup>'bça, á-biamá. A<sup>n</sup>, á-biamá Mactciñ'ge aká.  
 O father, clothing good very I wish, said, they say. Yes, said, they say Rabbit the (sub.).

Ga<sup>n</sup>' waçáge wi<sup>n</sup> giáxa-biamá, ðánuhu wi<sup>n</sup>' amá. Ca<sup>n</sup>' wajiñ'ga ukídate júga  
 And hat one made for they say, owl one they say. In fact bird sewed together body

bçúga qti wáçaha-biamá. Ci hi<sup>n</sup>bé éga<sup>n</sup> ðánuhu akiwa uça<sup>n</sup>'-biamá. Si- 3  
 all very he clothed they say. Again moccasin so owl both he put they say. a on (wore)

çíze ma<sup>n</sup>çi<sup>n</sup>'-bi té'di, Hú! hú! hú! é-hna<sup>n</sup>-biamá. ðánuhu wana<sup>n</sup>'huta<sup>n</sup>-  
 step walked, they say when, Hú! hu! hu! said habitu- they say. Owl he made them hoot as ally

hna<sup>n</sup>'-biamá. Ca<sup>n</sup>' wajiñ'ga bçúga húta<sup>n</sup> za'ě'-qti-a<sup>n</sup>'-biamá.  
 he walked, they say. In fact bird all crying made a great noise, they say.

## NOTES.

The Grizzly bear went out very early each morning in search of buffalo. Having found the game, he used to get home by sunrise, when he informed the Rabbit. The Rabbit, who was very swift, could chase the buffalo and kill them; but the Grizzly bear was unable to do this, so he kept the Rabbit as his servant, calling him his younger brother.

43, 3. uh a<sup>n</sup>wa<sup>n</sup>ça mañgçiñ-gã. Uh, a contr. of úhe, to go out from camp to meet the hunters and help to bring the fresh meat home. "Begone, and tell them about me, so that they may come out for the fresh meat, and pack it into camp." The Bear took all the credit to himself.

43, 4. Sanssouci and F. LaFlèche gave "tiçái-gã haú" instead of tiçábi-gã haú. The Kwapa Çegiha (Kansas, etc.) uses "-bi" as a plural sign, where the Omaha Çegiha has ".i."

43, 6. bçuqaqti, pronounced bçu+gaqti by Nuda<sup>n</sup>-axa.

44, 7. wami hebe . . . iqigça<sup>n</sup>-biamá. The piece of clotted blood was about the size of two fingers.

44, 9. abaçu çá<sup>n</sup> uça<sup>n</sup>-bi ega<sup>n</sup>, etc. The Bear got out of patience with the Rabbit, who insisted on carrying a piece of the meat.

44, 12. eskana, winisi, etc. The growth of the young Rabbit was as follows: (1) He commenced talking, saying words here and there, not speaking plainly or connectedly. (2) Next, he spoke without missing a word or syllable. (3) He became like boys who pull the bow and shoot very well, and who run a little now and then, but not very far. (4) He was as a youth who can draw the arrow, and who runs swiftly for some time. (5) He became a young man, one of those who carry the quiver and take wives.

45, 7. naji, a word implying *anger* on the part of the speaker.

45, 10. hebe çagi<sup>n</sup>' çíçčé té. "You must speak to him for a piece that you can carry yourself."

45, 16. ie té égija<sup>n</sup>jí-hna<sup>n</sup>, etc. "Why, Rabbit, you have not been using such language, but (now) you are active."

45, 19. a<sup>n</sup>anajuají, equal to a<sup>n</sup>çäc'aje—çáçi<sup>n</sup>-na<sup>n</sup>pají. See fifth myth, 23, 11.

46, 1. ugína<sup>n</sup>qpa-biamá. Omahas, etc., carry their bows, when not in use, with one end of the string loose. When they wish to string the bow, they bend it with the foot, and put the string on the other end.—L. Sanssouci.

46, 4. náji, éga<sup>n</sup>-qti i<sup>n</sup>çahni<sup>n</sup> eska<sup>n</sup>. "I suspect that you have been treating my father just so."

46, 12. ubaha<sup>n</sup> basnindihé ama. A case of *hapax legomenon*. F. La Flèche would read "Kída-biama, he shot at her," instead of "Ku-biama," which is not plain to him.

46, 16. çiaði, etc. The Rabbit's son adopted the kind young Grizzly bear as his younger brother; hence the elder Rabbit became the adoptive father of the Grizzly bear.

46, 19. hegajl, pronounced here as he+gajl.

46, 20. içaça-biama. Instr. from açá, to stick on, as with glue.

## TRANSLATION.

The Grizzly bear came home, having been scouting for the Rabbit. And the Rabbit went to attack the herd. The Rabbit killed a very fat buffalo. "Begone and tell about me, that they may come after the meat," said the Grizzly bear. "Pass ye on to the red-eyed Grizzly bear, to help him pack the meat!" said the Rabbit. Oh! my husband's brother, in which direction?" said the female Grizzly bear. And they departed. They brought home all of the buffalo meat. And there were four young Grizzly bears. And the youngest one pitied the Rabbit. He used to bring him by stealth a part of what they ate. And on the next day the Grizzly bear said to him again: "Rabbit, your chasing-place is full of game." "O elder brother!" said the Rabbit, "I am putting on my moccasins." And he attacked them. Again he killed a very fat buffalo. The Grizzly bear went thither. "Begone and tell about me, that they may come after the meat," said the Bear. And the Rabbit was going homeward. "Pass ye on to the red-eyed Grizzly bear, to help him to pack the meat!" said the Rabbit. "Oh! my husband's brother, in which direction?" said the female Grizzly bear. And they went to pack the meat. And they brought home all the meat on their backs. And the young Grizzly bear brought him a piece again. And the Grizzly bear said as follows: "I think that you took a piece to some one." The next day he was returning from scouting. "Rabbit, your chasing-place is full," said the Grizzly bear. "O elder brother! I am putting on my moccasins," said the Rabbit. And he attacked them. Again he killed a very fat buffalo. The Bear arrived there. "Begone and tell about me, that they may come after the meat," said the Grizzly bear. "O elder brother! I will carry my own piece," said the Rabbit. "Qa-i! He wishes to carry meat! Begone and tell about me, that they may come after the meat," said he. And he got out of patience with him, as the Rabbit insisted on carrying his own piece. And the Rabbit cut the meat several times with a knife, causing pieces to come off. And the Rabbit seized a piece of blood and put it into his belt. "What have you been taking," said the Grizzly bear. "O elder brother! I have taken nothing," said the Rabbit. Holding the Rabbit by the nape of the neck, he pressed him repeatedly in the blood. The Rabbit cried. And he approached to tell them to go after the meat. Having gone after the meat, they came to the lodge. And the Rabbit put at the side of the lodge this piece of blood which he had taken. It was night. And the Rabbit said as follows: "I hope, my child, that you may be as children who begin to talk suddenly, saying a word now and then." And when he had finished speaking to him, the blood said "Yes," like an infant. And it was so. And he said to him again: "I hope, my child, that you may be like children who speak plainly without missing a word." And it was so. And the Grizzly bear said, "With whom were you

talking, as you sat for a while?" "Why, elder brother, I was talking with no one at all. I was sitting talking to myself," said the Rabbit. Again he said to him: "I hope, my child, that you may be like boys who pull the bow wonderfully well, and run now and then for a short distance." And it became so very suddenly. And then he made him do it repeatedly. I hope, my child, that you may be like the youth who are grown, who pull the bow very well, and who are so active that they run a great distance." And it was so. "I hope, my child, that you may be like the young men whom I have seen carrying the quiver." And it was so. And it was day. "Come, Rabbit, your chasing-place is full," said the Grizzly bear. "Wait, elder brother, I am putting on my moccasins," said the Rabbit. "Hasten, you who have not put on any moccasins, big-foot! much offensive odor! big eyeballs! mouth split in many places!" said the Bear. "Aha! O the villainy! I suspect that he treats my relation very much like that," said the Rabbit's son. "Yes, my child, he is used to treating me just so. He keeps me in great suffering, my child," said the Rabbit. "When he goes, I will lie looking at you, right above the descent of the hill where they have surrounded the herd from time to time. You must speak to him for a piece for you to carry," said the Rabbit's son. And when he attacked them, he killed a buffalo. The Grizzly bear arrived there. "Begone and tell about me, that they may come after the meat," said he. "Now, elder brother, not so indeed," said the Rabbit. "I wish to carry a piece of my own, elder brother," said he. "Qa-i! He truly wishes to carry! Begone and tell them about me, that they may come after the meat," said he. "Why! elder brother, I wish to carry my own piece," said the Rabbit. "Why! Rabbit, you have not been using such language, but you are active (at present)," said the Bear. "Why! elder brother, though it is not so, I too, elder brother, am used to being hungry, so I wish to carry my own piece (of meat)," said the Rabbit. "Why! I speak truly, Rabbit, you have some one to depend on, I think, therefore you have been abusing me somewhat in speech!" said the Grizzly bear. And when he said it to him again, he sent the Rabbit on his back repeatedly; he pushed him over very suddenly. The Rabbit's son was coming. And he was pulling several arrows out of his quiver as he was coming. The Rabbit's son strung his bow. "O younger brother, carry your own (meat), that which is on this side of you," said the Grizzly bear. He threw away suddenly the piece of fresh meat. "I am unwilling, carry it (yourself)," said the Rabbit. And his son had come back thither. "O the villainy! I suspect that you have been treating my relation just so," said the Rabbit's son. "Why! my child, your father can carry this. I have given all back to him," said the Grizzly bear. "Bosh! Carry it (yourself)," said the Rabbit's son, meaning the Grizzly bear. Having sent the Grizzly bear on his back repeatedly, the Rabbit's son shot at the Grizzly bear, wounding him with two arrows. And he killed him. "What are you used to saying when you go to tell his wife to go and carry the meat?" said the Rabbit's son, questioning his father. "Yes," said he, "'Pass ye on to the red-eyed Grizzly bear, to help him to pack the meat,' I am used to saying," And he said it to him. He reached home. When he came in sight, and lay stretched out (on his stomach) at the front of the lodge, he pushed in head foremost at the door. "Ku!" (sound of the shooting). And the Rabbit's son killed the old woman Grizzly bear. "Where are you who pitied my relation, the Rabbit?" said he. "I—I—I," they said, making a great uproar. And the youngest one said, "I, alone, did not join with them (in maltreating him)." And the Rabbit's son killed these

three. And the Rabbit's son said, "Pass on (undisturbed), as you continue to fetch water for your father." "Thank you, elder brother," said the young Grizzly bear who was left after the shooting of the others. And the Rabbit's son was with his father, having a very pleasant time. "Father, make some arrows for me," said he. And he made a great many arrows for him. He finished the arrows, fixing eagle feathers on all alike. And after he sat awhile, he said as follows: "Father, I wish very good clothing." "Yes," said the Rabbit. And he made a hat for him; it was a great owl. Indeed, he clothed his whole body, sewing birds together. And he put on moccasins, both of which had great owls on them. When he walked a step, they used to say, "Hu! hu! hu!" He made the great owls hoot as he walked. And, in fact, all the birds cried and made a great uproar.

### THE YOUNG RABBIT AND ICTINIKE.

TOLD BY NUDA<sup>n</sup>-AXA.

- Mactciñ'ge amá égiçe Ictínike ákipa-biamá sabáji. Wuhu+! há ñucpá,  
 Rabbit the at length Ictínike met they say suddenly. Wuhu+! O grandchild,  
 (mv. sub.)
- há ñucpá, á-biamá. I<sup>n</sup>c'áge, edéce táda<sup>n</sup>, á-biamá Mactciñ'ge aká. Jucpáha,  
 O grandchild, said, they say. Venerable what would you said, they say Rabbit the O grandchild,  
 man. say! (sub.)
- 3 wajiñ'ga wi<sup>n</sup> gçé çin'ke t'eañ'kiça-gã, á-biamá. Ga<sup>n</sup>' kida-biamá. Kúsan-  
 bird one going homeward, cause me to kill it, said, they say. And shot at it, they say. Through  
 the one that
- dé'-qti iça<sup>n</sup>'ça-biamá. Uqpaçé í amá. Ujá amá. Jucpáça<sup>n</sup>, çá'eañ'giça-gã.  
 and through he put it, they say. Falling coming, they Lodged they O! grandchild, pity me.  
 say. (in a tree) say.
- Há ñucpá, há ñucpá, pí-qti çá'eañ'giça-gã, á-biamá. Añ'kaji, i<sup>n</sup>c'áge, aa<sup>n</sup>'bça  
 O grandchild, O grandchild, again very pity me, said, they say. Not so, venerable I abandon  
 man, it
- 6 tá miñke; çizé ma<sup>n</sup>çin'-gã, á-biamá. Añ'kaji, ñucpáha, ma<sup>n</sup>' kě úda<sup>n</sup> tcábe  
 will I who; to take it walk thou, said, they say. Not so, grandchild, arrow the good very  
 (ob.)
- éde hnízaji xi é'be açi<sup>n</sup>' táda<sup>n</sup>, á-biamá (Ictínike aká). Wúhu+'á! á-biamá,  
 but you take it if who have it shall! said, they say Ictínike the (sub.). Really! said, they say,  
 not
- i<sup>n</sup>c'áge uhé ga<sup>n</sup>'ça ínahi<sup>n</sup> áha<sup>n</sup>. Ga<sup>n</sup>' wáçaha tē çionúda-biamá bçúga  
 venerable to have wishes truly ! And clothing the pulled off they say the whole.  
 man his way
- 9 Qçabé tē áne aça-biamá. Céçu ctē áçaskábe te há', á-biamá. Edécega<sup>n</sup> á  
 Tree the climb- went, they say. There even stick will . said, they say. What were you !  
 ing saying
- i<sup>n</sup>c'áge, á-biamá. Nã! ñucpaça<sup>n</sup> edéha-máji. Xáci wéahide i<sup>n</sup>'hi áha<sup>n</sup>,  
 venerable said, they say. Why! grandchild what I said I not. A long far he has !  
 man, time back gone for me
- ehé miñké, á-biamá. Ga<sup>n</sup>' çé améga<sup>n</sup> cī éga<sup>n</sup>-biamá. Céçu ctē áçaskábe  
 I was saying, said, they say. And as he was going again so they say. There even let him stick

te há', á-biamá. Edécega<sup>n</sup> ä i<sup>n</sup>c'áge, á-biamá. Nǎ! úcpaça<sup>n</sup>, edéha-máji.  
 said, they say. What were you ! venerable said, they say. Why! grandchild, what I I not  
 saying man said

Yáci wéahide i<sup>n</sup>'hi áha<sup>n</sup>, ehé miñké, á-biamá. Ga<sup>n</sup>' fé améga<sup>n</sup> cì éga<sup>n</sup>-  
 A long far he has ! I was saying, said, they say. And as he was going again so  
 time back reached for me

biamá. Céçu ctě áçaskábe te há', á-biamá. Edécega<sup>n</sup> ä i<sup>n</sup>c'áge, á-biamá. 3  
 they say. There even let him stick said, they say. What were you ! venerable said, they say.  
 saying man

Nǎ! úcpaça<sup>n</sup>, edéha-máji. Kañ'ge i<sup>n</sup>'hi áha<sup>n</sup>, ehé miñké, iñg'fó, á-biamá.  
 Why! grandchild, I said what I not. Near at hand has ! I was saying, O first said, they say.  
 reached for me born,

Ga<sup>n</sup>' cì fé amá cì éga<sup>n</sup>-biamá. Céçu ctě áçaskabe te há', á-biamá. Edécega<sup>n</sup>  
 And again he was again so they say. There even let him stick said, they say. What were  
 going you saying

ä i<sup>n</sup>c'áge, á-biamá. Céçu ctě áçaskabe, ehé, á-biamá (Ictínike aká). 6  
 ! venerable man, said, they say. There even he sticks, I said, said, they say. Ictínike the (sub.).

Mactciñ'ge aká ja<sup>n</sup>' tě áçaskabá-biamá. Ga<sup>n</sup>' wáçaha tě áçaha-bi ega<sup>n</sup>'  
 Rabbit the (sub.) tree the stuck to it they say. And clothing the he put on, they having  
 (ob.) say

ta<sup>n</sup>' wañgça<sup>n</sup> wi<sup>n</sup>' é'di ahí-bi ega<sup>n</sup>' nfkagahi ijañ'ge wi<sup>n</sup>' gçá<sup>n</sup>'-biamá. Cé  
 nation one there arrived, having chief his daughter one he married, they say. This  
 they say

jiñgá aká waji<sup>n</sup>'cte aça-biamá. Égiçe ma<sup>n</sup>'ciaça uçixidá-biamá xi égiçe 9  
 young the in a bad humor departed, they say. It came to on high she gazed they say when at length  
 (sub.) pass

níaci<sup>n</sup>ga ga<sup>n</sup>' ta<sup>n</sup>' amá, qçabé áçaskabe naji<sup>n</sup>' ta<sup>n</sup>' íça-biamá. Ga<sup>n</sup>' gasá-biamá  
 person he was stand- they tree sticking to it who was stand- she found him, And she cut it, they  
 ing awhile say, ing they say, say

qçabé tě. Gaçíaçá-bi ega<sup>n</sup>' ja<sup>n</sup>' kě áçuta<sup>n</sup>-qti néça-biamá Égiçe náqpa<sup>n</sup>-  
 tree the Made it fall they having wood the straight towards made a fire, they At length she caused  
 (std. ob.) by cutting say (lg. ob.) say.

çai tě. Ga<sup>n</sup>' júgçe gçi<sup>n</sup>'-biamá dēde tēdi. Níaci<sup>n</sup>ga wi<sup>n</sup>' 'ágçea<sup>n</sup>'çě tcábe 12  
 it to melt. And with her he sat they say fire at the. Person one caused me to very  
 suffer much

cuçé, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, é'di ahí éde wija<sup>n</sup>'çe aká áçixai, á-biamá. Ga<sup>n</sup>'  
 went to said they say. Yes, there he ar- but my elder the married said they say. And  
 you he rived sister (sub.) him she

júgçe agçá-biamá. Céamá wáçixe uqi<sup>n</sup>'a fé amaça<sup>n</sup>' Mactciñ'ge ijiñ'ge  
 with him she went they say. This one to marry a sulky about go who did, they Rabbit his son  
 homeward man say

júgçe agçí, é-hna<sup>n</sup>-biamá, çahíde-hna<sup>n</sup>'-biamá. Ga<sup>n</sup>' ahí-biamá. Céçi<sup>n</sup> qiçá 15  
 with him she has said habitu- they say, ridiculing habitually they say. And he ar- they say. That eagle  
 come home ally her rived (mv. ob.)

wi<sup>n</sup>' cuçé hau. Mactciñ'ge ijiñ'ge éça<sup>n</sup>'be éga<sup>n</sup>' te, á-biamá. Kíde ágají-  
 one goes to you ! Rabbit his son do let him be coming in said, they say. To shoot they com-  
 at it manded

biamá. (Mactciñ'ge ijiñ'ge aká kañ'gě-qçci ahí-biamá xi wáçaha aká  
 they say. Rabbit his son the near at hand very arrived they say when clothing the  
 (sub.) (sub.)

wajiñ'ga ígidaha<sup>n</sup>'i tě. í tě, huta<sup>n</sup>-biamá Ictínike aká gá-biamá: Gáçta<sup>n</sup>- 18  
 bird knew its own coming the cried they say. Ictínike the said, as follows, They always  
 the (hooted) they say: they say:

hna<sup>n</sup>'i há. Qçíaji éga<sup>n</sup>' gçi<sup>n</sup>'i-gá, á-biamá.) Cuçé qiçá wi<sup>n</sup>' haú, á-biamá.  
 do so Silent so sit ye said, they say. Goes to eagle one ! said, they say.  
 you



- Mactciñ'ge ijiñ'ge éça<sup>n</sup>be ágajfi-gă haú, á-biamá. Ictínike amá éça<sup>n</sup>be  
Rabbit his son to come in command ye ! said, they say. Ictinike the (mv. coming in  
sight sub.) sight
- ahí-biamá. Ámustá-qtí ihe amá. Kída-bi ega<sup>n</sup>' múona<sup>n</sup>-biamá. Çéaká  
arrived, they say. Directly above it passed they say. He shot at it, having he missed it, they say. This one
- 3 áma aká éça<sup>n</sup>be ahí-biamá. Ga<sup>n</sup>'tê-qtí xî éça<sup>n</sup>be ahí-bi xî húçuga ída<sup>n</sup>-  
the other one in sight arrived, they say. A great while when in sight arrived when tribal circle right  
they say
- beaá-qtí gawi<sup>n</sup>'xe ma<sup>n</sup>çi<sup>n</sup>'-biamá qiçá amá. Kíde éça-biamá xî t'éça-  
through the circled around walked they say eagle the (mv. Shot at with they say when he killed  
middle sub.) him force him
- biamá. Wuhú! t'éçai haú, á-biamá. Těná! Mactciñ'ge ijiñ'ge é aká xî,  
they say. Wuhu! he killed ! said, they say. Why! Rabbit his son that the one when, (f)
- 6 á-biamá. T'éçai tē ucka<sup>n</sup>' çan'di ahí-bi xî hi<sup>n</sup>qpé wi<sup>n</sup> uçiqpaçá-bikéamá.  
said, they say. He killed it deed the (place) arrived, when fine feather one had fallen, they say.  
where they say
- Çizá-biamá. Gákē ihéça-gă, á-biamá, wa'ú é waká-bi ega<sup>n</sup>'. Qiçá íkiná-  
He took it, they That put it away, said they say, woman that he meant, having. Eagle contended  
say. (lg. ob.) he they say
- biamá nfaci<sup>n</sup>ga bçúga. Égasani xî a<sup>n</sup>'ba amá Máca<sup>n</sup> ihéçaçē kē da<sup>n</sup>bá-gă  
they say men all. The next day when day they say. Feather you put away the look at it
- 9 hă, á-biamá. Da<sup>n</sup>bá-biamá. Hi<sup>n</sup>+! á-biamá. Çaquúba-biamá. Çeçĩnké  
said, they say. Saw it, they say. Oh! said they say. Spoke in wonder, they This one  
she say. who
- qiçá bçúga-qtí-a<sup>n</sup>' çĩnké, á-biamá. I<sup>n</sup>c'áge éçi<sup>n</sup> ma<sup>n</sup>çi<sup>n</sup>'-gă, á-biamá. Ga<sup>n</sup>'  
eagle the whole the one said they say. Venerable take it to him said they say. And  
who, she they say. man ho
- éçi<sup>n</sup> ahí-biamá. Égasani xî, Cuçé qiçá wi<sup>n</sup> haú, á-biamá. Mactciñ'ge ijiñ'ge  
having she arrived, they The following when, Goes eagle one ! said, they say. Rabbit his son  
it for say. day to you him
- 12 éça<sup>n</sup>be ágajfi gă haú, á-biamá. Ictínike amá éça<sup>n</sup>be ahí-biamá. Ámustá-  
to appear command ye ! said, they say. Ictinike the (mv. in sight arrived, they say. Directly  
sub.) sub.)
- qtí ihe amá. Kída-bi ega<sup>n</sup>' múona<sup>n</sup>-biamá. Çéaká áma aká éça<sup>n</sup>be ahí-  
above it they He shot at it, having he missed it they say. This one the other one in sight ar-  
passed say. they say. rived
- biamá. Gan'tê-qtí xî éça<sup>n</sup>be ahí-bi xî húçuga ída<sup>n</sup>beaá-qtí gawi<sup>n</sup>'xe  
they say. A great while when in sight arrived, when tribal circle right through the circled around  
middle
- 15 ma<sup>n</sup>çi<sup>n</sup>'-biamá qiçá amá. Kíde éça-biamá xî t'éça-biamá. Wuhú! t'éçai  
walked they say eagle the (mv. Shot at with force, they when he killed him, they Wuhu! he killed  
sub.) him say say.
- haú, á-biamá. Těná! Mactciñ'ge ijiñ'ge é aká xî, á-biamá. T'éçai tē  
! said, they say. Why! Rabbit his son that the one when, (f) said, they say. He killed it
- ucka<sup>n</sup>' çan'di ahí-bi xî hi<sup>n</sup>qpé wi<sup>n</sup> uçiqpaçá-bikéamá. Çizá-biamá. Gá-  
deed the (place) arrived, when light feather one was falling they say. He took it, they say. That  
where they say
- 18 kē ihéça-gă Égasani xî a<sup>n</sup>'ba amá. Máca<sup>n</sup> ihéçaçē kē da<sup>n</sup>bá-gă hă,  
(lg. ob.) put it away. The next day when day they say. Feather you put away the look at it  
(lg. ob.)
- á-biamá. Da<sup>n</sup>bá-biamá. Hi<sup>n</sup>+! á-biamá. Çaquúba-biamá. Çeçĩnké qiçá  
said, they say. Saw it they say. Oh! said they say. Spoke in wonder, they This one eagle  
she say.
- bçúga-qtí-a<sup>n</sup>' çĩnké, á-biamá. I<sup>n</sup>c'áge éçi<sup>n</sup> ma<sup>n</sup>çi<sup>n</sup>'-gă, á-biamá. Ga<sup>n</sup>' éçi<sup>n</sup>  
the whole the one said they say. Venerable take it to him, said they say. And having  
who she they say. man he he it for him

ahí-biamá. Égasani x̄i, Cuçé q̄içá wi<sup>n</sup> haú, á-biamá. Mactciñ'ge ijin'ge  
arrived, they say. The next day when, Goes to eagle one ! said, they say. Rabbit his son  
you

éçá<sup>n</sup>be ágajji-gã haú, á-biamá. Ictinike amá éçá<sup>n</sup>be ahí-biamá. Ámustá-qti  
to appear command ye ! said, they say. Ictinike the (mv. in sight arrived, they say. Directly above  
sub.)

íhe amá. Kída-bi ega<sup>n</sup> múona<sup>n</sup>-biamá. Çéaká áma aká éçá<sup>n</sup>be ahí-biamá. 3  
it passed, they He shot at it, having he missed it they say. This one the other one in sight arrived, they say.  
say. they say

Ga<sup>n</sup>tẽ-qti x̄i éçá<sup>n</sup>be ahí bi x̄i húçuga ída<sup>n</sup>beaãá-qti gawi<sup>n</sup>'xe ma<sup>n</sup>çin'-biamá  
A great while when in sight arrived, when tribal circle right through the circled around walked they say  
they say middle

q̄içá amá. Kíde çéçá-biamá x̄i t'éçá-biamá. Wuhú! t'éçai haú, á-biamá.  
eagle the (mv. He shot with force, they when he killed him, they Wuhú! he killed ! said, they say.  
sub.) at him say say him

Tẽná! Mactciñ'ge ijin'ge é aká x̄i, á-biamá T'éçai tẽ ucka<sup>n</sup> çan'di ahí-bi 6  
Why! Rabbit his son that the when said, they say. He killed it deed the (place) arrived  
(sub.) (!) where they say

x̄i hi<sup>n</sup>qpé wi<sup>n</sup> uçiqpaçá-bikéamá. Çizá-biamá. Gákẽ ihéçá-gã. Égasani  
when light one was falling, they say. He took it, they say. That put it away. The next  
feather (lg. ob.) day

x̄i a<sup>n</sup>'ba amá. Máca<sup>n</sup> ihéçaçẽ kẽ da<sup>n</sup>bá-gã há', á-biamá. Da<sup>n</sup>bá-biamá.  
when day, they say. Feather you put away the look at it . said, they say. Saw it they say.  
(lg. ob.)

Hi<sup>n</sup>+! á-biamá. Çaqúba-biamá. Çéçin ké q̄içá bçúga-qti-a<sup>n</sup> çin ké, 9  
Oh! said she, they say. Spoke in wonder, they say. This one eagle the whole the one who,

á-biamá. I<sup>n</sup>c'áge éçin ma<sup>n</sup>çin'-gã, á-biamá. Ga<sup>n</sup> éçin ahí-biamá. Égasani  
said they say. Venerable take it to him, said they say, And having arrived, they say. The next  
she man he it for him day

x̄i, Cuçé q̄içá wi<sup>n</sup> haú, á-biamá Mactciñ'ge ijin'ge éçá<sup>n</sup>be ágajji-gã haú,  
when, Goes to eagle one ! said, they. Rabbit his son to appear command ye !  
you

á-biamá. Ictinike amá éçá<sup>n</sup>be ahí-biamá. Ámustá-qti íhe amá. Kída-bi 12  
said, they say. Ictinike the (mv. in sight arrived, they say. Directly above it passed they He shot at it  
sub.) say. they say

ega<sup>n</sup> múona<sup>n</sup>-biamá. Áma aká éçá<sup>n</sup>be ahí-biamá. Ga<sup>n</sup>tẽ-qti x̄i éçá<sup>n</sup>be  
having he missed it they say. The other in sight arrived, they say. A great while when in sight

ahí-bi x̄i húçuga ída<sup>n</sup>beaãá-qti gawi<sup>n</sup>'xe ma<sup>n</sup>çin'-biamá q̄içá amá. Kíde  
arrived, when tribal circle right through the circled around walked they say eagle the (mv. He shot  
they say middle sub.) at him

çéçá-biamá x̄i t'éçá-biamá Wuhú! t'éçai haú, á-biamá. Tẽná! Mactciñ'ge 15  
with force, they when he killed him, they Wuhú! he killed ! said, they say. Why! Rabbit  
say say him

ijin'ge é aká x̄i, á-biamá. T'éçai tẽ ucka<sup>n</sup> çan'di ahí-bi x̄i hi<sup>n</sup>qpé wi<sup>n</sup>  
his son that the when, said, they say. He killed it deed the (place) arrived, when light one  
(sub.) (!) where they say feather

uçiqpaçá-bikéamá. Çizá-biamá. Gákẽ ihéçá-gã. Égasani x̄i a<sup>n</sup>'ba  
was falling, they say. He took it, they say. That (lg. ob.) put it away. The next day when day

amá. Máca<sup>n</sup> ihéçaçẽ kẽ da<sup>n</sup>bá-gã há', á-biamá. Da<sup>n</sup>bá-biamá. Hi<sup>n</sup>+! 18  
they say. Feather you put away th. look at it . said, they say. Saw it they say. Oh!  
(lg. ob.)

á-biamá. Çaqúba-biamá. Çéçin ké q̄içá bçúga-qti-a<sup>n</sup> çin ké, á-biamá.  
said they say. Spoke in wonder, they This one eagle the whole the one who said they say.  
she say. she

I<sup>n</sup>c'áge éçin ma<sup>n</sup>çin'-gã, á-biamá. Ga<sup>n</sup> éçin ahí-biamá. Kí, Ahaú! á-biamá.  
Venerable take it to him, said they say. And having arrived, they say. And, Well! said, they say.  
man he it for him

- Čéxe-gaxú cétě i<sup>n</sup>c'áge wawáci-de i<sup>n</sup>'čí<sup>n</sup> agí te, á-biamá. Ga<sup>n</sup>' ea<sup>n</sup>'ba amá  
 Drum that venerable employ some one, for me let him said, they say. And that day it was,  
 (ob.) man and bring it home they say
- 3 e wáçaha áçahai éde gí'i tá akáma. Ga<sup>n</sup>' na<sup>n</sup>'ónúda-biamá wañ'giçe. Či  
 when Ictínike the an old, worn bad very he had put on, they say. And Rabbit his son  
 (sub.) piece of tent-skin
- 3 e wáçaha áçahai éde gí'i tá akáma. Ga<sup>n</sup>' na<sup>n</sup>'ónúda-biamá wañ'giçe. Či  
 that clothing he wore but he was about to give it And he kicked it off, they say all. Again  
 (one) back, they say.
- áhnaha téga<sup>n</sup> áhnaha gčíza-gă hă, cétě, á-biamá Mactciñ'ge ijiñ'ge aká.  
 you wear in order that you wear it take your own that said, they say Rabbit his son the  
 (ob.) (sub.)
- Ga<sup>n</sup>' 'i-biamá. Če wágčizá-biamá. Áçaha-bi ega<sup>n</sup>' úginaji<sup>n</sup>'-biamá, hi<sup>n</sup>'bé  
 And he gave it to That he took his own, they Put on, they having he stood in his own, they moc-  
 him, they say. say. say, say, casin
- 6 čti uřa<sup>n</sup>'-biamá. Ga<sup>n</sup>' Mactciñ'ge ijiñ'ge aká čéxe-gaxú uti<sup>n</sup>'wakičá-bi ega<sup>n</sup>'  
 too he put on, they say. And Rabbit his son the drum caused them to strike having  
 (sub.)
- Ictínike ma<sup>n</sup>'ci čékičá-biamá. Ga<sup>n</sup>' wéahide hí ři eřáta<sup>n</sup> uqřáčě gikičá-  
 Ictínike high sent him they say. And far arrived when thence to fall caused him to  
 be returning
- biamá. Ga<sup>n</sup>' gat'é amá.  
 they say. And died by falling, they say.

## NOTES.

This myth follows directly after the preceding one, in which the elder Rabbit gives his son the wonderful clothing.

Ictínike is doubtless the *čoiwere* Ictínike. The Iowas say that Ictínike was the son of Pi, the Sun. Ictínike was guilty of the sin of Ham, and was therefore expelled from the upper world. He is usually the deceiver of the human race, and once he is the benefactor of a few persons. The Iowas say that he taught the Indians all the bad things which they know. According to an Omaha myth, he taught all the war customs. In one myth (No. 13) he is himself overreached by other animals. In the myth of Haxige Ictínike assumes the form of Hega, the Buzzard.

50, 9. *ceçu ctě ačaskabe te ha* (let him) stick even there where you are.

51, 4. *iñgčo*, contraction by degrees from *iñgča<sup>n</sup> haú*; *iñgč háu*; *iñgč aú*; *iñgčo*. Compare the pronunciation of *gaqa-učici* (almost "gaqóčici").

51, 7. Ictínike took the Rabbit's son's clothing while he was up the tree; and ran away with it, pretending to be the Rabbit's son.

52, 5. *Mactciñge ijiñge é aká ři*. Sanssouci said that it denoted the *surprise* of the people, who did not know that it was the Rabbit's son who had come among them: "Why, when that one is the Rabbit's son (we did not recognize him at first)!"

52, 6. *hi<sup>n</sup>'qpe wi<sup>n</sup> učiqpača-bikéamá*, literally; *fine feather, one, it lay (ke), they say* (*biamá*), *having been caused to fall* (*učiqpačě*).

52, 7. *qiča ikina-biamá*, etc. All the men contended for the Eagle, each one struggling to get the most feathers, and to keep the others away. The whole Eagle was there, the Rabbit's son having turned it into a light feather on the preceding day by magic.

54, 1. *i<sup>n</sup>'čí<sup>n</sup> agí te* denotes that the men who brought the drum lived in the lodge with the Rabbit's son. Sanssouci prefers to read, "*i<sup>n</sup>'čí<sup>n</sup> a-í tai*," let them who live

elsewhere, not here, bring it to me; or, "i- $\phi$ i-waki $\phi$ s te ha," let him cause them to bring it to me.

54, 1. i-c'age, his wife's father.

54, 3. cĭ ahnaha tega<sup>a</sup> ahnaha gĕza-gă hă, ce tĕ. It refers to Ictinike's old clothing, which he had left when he ran off with the good clothing of the Rabbit's son.

54, 5. ūginaji<sup>a</sup>-biama implies a plural animate object, *i. e.*, the birds on his clothing. Ordinarily, ūginaji<sup>a</sup>-biama is the proper word.

The first day that Nuda<sup>a</sup>-axa told this myth, he said as follows: "The old men beat the drum once, and Ictinike jumped up. When they beat it the second time, Ictinike leaped higher. Then he leaped still higher when they struck it the third time. "Stop! stop!" said Ictinike to the Rabbit's son. But the Rabbit's son made the men beat the drum the fourth time, when Ictinike jumped so high, that when he came down he struck the ground and the shock killed him." Sanssouci never heard this of the Rabbit, but of Waha<sup>a</sup> $\phi$ icige, the Orphan, as Mac<sup>a</sup>awakude told me once.

## TRANSLATION.

At length the Rabbit met Ictinike suddenly. "Wuhu+! O grandchild! O grandchild!" said Ictinike. "Venerable man, what would you say?" said the Rabbit. "O grandchild, kill for me the one bird that is sitting down on its way homeward," said he. And the Rabbit shot at it. He shot it through the body, the arrow coming out on the other side. It came falling. It lodged in a tree. "O grandchild! pity me, your relation. O grandchild! O grandchild! pity me, your relation, again," said he. "No, venerable man, I will abandon it. Go thou and take it," he said. "No, O grandchild, the arrow is very good, but if you do not take it, who shall have it?" said he. "Really!" said he, "the venerable man truly wishes to have his way!" And he pulled off all of his clothing. He went climbing the tree. "Even there where you are, let him stick!" said Ictinike. "What were you saying, venerable man?" said the Rabbit. "Why, grandchild! I said nothing. I was saying 'He has gone far for me for a long time!'" And as he was going (up the tree) it was so again. "Stick even there where you are!" he said. "What were you saying, venerable man?" said he. "Why, grandchild! I said nothing. I was saying 'He has gone far for me for a long time!'" he said. And as he was going it was so again. "Stick even there where you are!" he said. "What were you saying, venerable man?" said he. "Why, grandchild! I said nothing. O first-born son! I was saying 'He has nearly reached it for me!'" he said. And again as he was going, it was so again. "Stick even there where you are!" said he. "What were you saying, venerable man?" he said. "I said, 'Stick even there where you are!'" The Rabbit stuck to the tree. And having put on the clothing, Ictinike went to a village, and married one of the chief's daughters. The younger one departed in a bad humor. It came to pass that she gazed on high, and behold a person was standing awhile; she found him standing sticking to the tree. And she cut down the tree. And having made it fall by cutting, she made a fire all along the (fallen) tree. And she caused (the glue?) to melt. And he sat with her by the fire. "A person who made me suffer very much went to you," he said. "Yes," said she, "he arrived, but my elder sister took him for her husband." And she went homeward with him. "This one who was sulky about marrying a man, and went away, has come back with the son of the Rabbit," they

were saying, ridiculing her. And they arrived. "That moving animate object, an eagle, goes to you! Do let the Rabbit's son come in sight," they said, referring to Ictinike. They commanded (some one) to shoot at it. When the Rabbit's son arrived very near at hand, the birds on the clothing knew his coming, and cried out. Ictinike said as follows: "They always do so. Sit ye in silence," he said. "An eagle goes to you!" said they (the villagers). "Command ye the Rabbit's son to appear," they said. Ictinike came in sight. It passed directly above him. He shot at it and missed it. This other one (the Rabbit's son) came in sight. When he had been in sight a very great while, it (the eagle) went circling around at the very center of the tribal circle. When he shot at it with force, he killed it. "Wuhu! he killed it. Why! that one is the Rabbit's son," they said (*or*, that one ought to be the Rabbit's son). When they reached the place where it was killed, a fine feather had fallen. He took it. "Put that away," said he, meaning the woman (*i. e.*, as the one he addressed). All the men contended for the eagle. On the morrow it was day. "Look at the feather which you put away," said he. She looked at it. She said, "Oh!" She spoke in wonder. "This is the whole eagle," said she. "Take it to the venerable man (your father)," said he. And she took it to him. On the following day, they said, "An eagle goes to you! Command ye the Rabbit's son to appear." Ictinike came in sight. It passed directly above him. He shot at it and missed it. This other one came in sight. When he had been in sight a very great while, it went circling around at the very center of the tribal circle. When he shot at it with force, he killed it. "Wuhu! he killed it. Why, that one is the Rabbit's son!" said they. When they reached the place where it was killed, a fine feather had fallen. He took it. "Put that away," said he. On the morrow it was day. "Look at the feather which you put away," said he. She looked at it. She said, "Oh!" She spoke in wonder. "This is the whole eagle," said she. "Take it to the venerable man," said he. And she took it to him. On the following day they said, "An eagle goes to you! Command ye the Rabbit's son to appear." Ictinike came in sight. It passed directly over him. He shot at it and missed it. This other one came in sight. When he had been in sight a very great while, it went circling around at the very center of the tribal circle. When he shot at it with force, he killed it. "Wuhu! he killed it. Why, that one is the Rabbit's son!" said they. When they reached the place where it was killed, a fine feather had fallen. He took it. "Put that away," said he. On the morrow it was day. "Look at the feather which you put away," said he. She looked at it. She said, "Oh!" She spoke in wonder. "This is the whole eagle," she said. "Take it to the venerable man," said he. And she took it to him. And he (the Rabbit) said, "Well! Let the venerable man employ some persons

to bring the drums hither for me." And on that day Ictinike had put on a very bad and worn-out piece of an old tent-skin. And he had worn the clothing of the Rabbit's son, but he was about to give it back to him. And he kicked off all (*i. e.*, the Rabbit kicked off what he had on, Ictinike's former clothing.) "Take that your own again in order to wear it," said the Rabbit's son. And he gave it to him. The Rabbit took that, his own. Having put it on, he stood in his own (clothing), he also put on (his) moccasins. And the Rabbit's son having caused them to beat the drums, sent Ictinike up high in the air. And when he reached a distant point, he caused him to come back falling thence. And Ictinike died by falling.

SIŒEMAKA'S ADVENTURE AS A DEER.

TOLD BY JAŒIN-NA'PAJĪ, AN OMAHA.

SiŒemaka<sup>n</sup> iŒa<sup>n'</sup> ūgŒe jŪgigŒa-biamá ená-qtci. ÉgiŒe wa'ú ŒábŒi<sup>n</sup>  
 SiŒemaka<sup>n</sup> his dwell in he with his they say alone. It happened woman three  
 grandmother a lodge own

aŒé amáma. SiŒemaka<sup>n</sup>-é, wa'é aŒgáŒe taí hé, á-biamá. Hi<sup>n</sup>+! wina<sup>n'</sup>,  
 were going, they say. SiŒemaka<sup>n</sup> O! to hoe we go will said they say. Oh! first daughter  
 they,

ŒékŒ wakég edega<sup>n'</sup> ŒáŒuhá-qtci i<sup>n'</sup>t'e hé, á-biamá iŒa<sup>n'</sup> aká. Œajái Œi 3  
 this sick but nearly dead to said, they say his the You doubt if  
 (lg. ob.) me grandmother (sub.).

da<sup>n</sup>bái-ā hé, ŒékŒ, á-biamá. Da<sup>n</sup>bá-bi Œi maŒúde Œa<sup>n'</sup>ha ké'di ca<sup>n'</sup>-qti  
 look at him this the (lg. ob.) she said they say. They saw they when ashes edge by the just so  
 him say

uxídata<sup>n</sup> ja<sup>n'</sup>-biamá, xagé ja<sup>n'</sup>-biamá SiŒemaka<sup>n</sup> aká, Ha<sup>n</sup>! ha<sup>n</sup>! ha<sup>n</sup>!  
 turning himself he lay they say, crying he lay they say SiŒemaka<sup>n</sup> the (sub.), Ha<sup>n</sup>! ha<sup>n</sup>! ha<sup>n</sup>!  
 him say

Da<sup>n</sup>bá-biamá wa'ú ŒábŒi<sup>n</sup> aká. Hi<sup>n</sup>+! ciŒa<sup>n'</sup>, wiŒ'kŒ-qtci-a<sup>n'</sup> wa'újŒŒga. 6  
 They saw they say woman three the (sub.). Oh! husband's she told the exact truth old woman.  
 him sister,

ŒáŒuha-qtci t'é ké, á-biamá. AŒá-biamá wa'ú ŒábŒi<sup>n</sup> amá. A<sup>n'</sup>Œa-  
 Nearly very dead he lies, said, they say. Went they say woman three the (sub.). They left  
 him

biamá. A<sup>n'</sup>Œa aŒá-bi Œi SiŒemaka<sup>n</sup> aká páha<sup>n</sup> átiáŒa-biamá. Œa<sup>n</sup>há,  
 they say. Leaving him they they when SiŒemaka<sup>n</sup> the (sub.) arose suddenly they say. Grand-  
 went say mother.

ŒékŒ ŒaoniŒ'gŒickahá újŒha i<sup>n'</sup>'iŒá-gā á-biamá. Gí'i ŒéŒa-biamá. SiŒé- 9  
 that spotted fawn skin three bag hand to me said they say. Gave suddenly they say. SiŒé-  
 (lg. ob.) he, him

maka<sup>n</sup> bŒúga ugínaji<sup>n'</sup>-biamá, Œáqti gaxá-biamá. Éga<sup>n</sup> Œié baha<sup>n'</sup>-qti  
 maka<sup>n</sup> the whole stood in his own they say, deer made they say. So side middle of very  
 rounded part

Œa<sup>n</sup> ma<sup>n'</sup> wi<sup>n</sup> ubáxa<sup>n</sup> gaxá-biamá, i wamí gaxá-biamá. NaŒ'ge ga<sup>n</sup>  
 the arrow one sticking in made they say, mouth blood made they say. Running so  
 (ob.)

aŒá-biamá Wa'ú ŒábŒi<sup>n</sup> wa'é-ma-Œa ahí-biamá Ha<sup>n</sup>bŒiŒ'ge wa'é ma<sup>n'</sup>Œi<sup>n'</sup>- 12  
 he went, they say. Woman three those hoeing to arrived they say. Beans hoeing walked  
 him say

biamá wa'ú amá. Hi<sup>n</sup>+! ciŒa<sup>n'</sup>, Œáqti wi<sup>n</sup> Œe t'éŒŒ-qtia<sup>n'</sup> í Œi<sup>n</sup> hé, á-biamá.  
 they say woman the (sub.). Oh! brother's deer one this badly wounded he is com- . said they say.  
 wife ing sho

Açi<sup>n'</sup> açá-biamá. Ca<sup>n'</sup> wañ'giçë-qti wa'ú amá çiqá-biamá. Açi<sup>n'</sup> açá-bi  
Having they went, they say. And all very woman the (sub.) chased it, they say. Having they went  
him him they say.

ga<sup>n'</sup> uti<sup>n'</sup> xī gaona<sup>n'</sup>gi ga<sup>n'</sup> wéalidë'-qti wáçi<sup>n'</sup> ahí-biamá. Wíubeni agí-  
so they hit when missed when it so far very having he arrived, they Going round coming  
got to him say. them say. them back

3 biamá Siçémaka<sup>n'</sup> amá. Agí-bi ega<sup>n'</sup> újiha gina<sup>n'</sup>onudá-bi ega<sup>n'</sup> ha<sup>n'</sup>bçin'ge  
they say Siçemaka<sup>n'</sup> the (sub.). Coming back, having bag pulled off they having beans  
they say

itegiçë ují-biamá újiha kē. 'In' çéça-bi ega<sup>n'</sup> agçá-biamá ixa<sup>n'</sup> çin'ké  
putting put in they say bag the Carried sud- they having he went they say. his the (ob.)  
together (ob.) denyly say homeward grandmother

giáádë. Ixa<sup>n'</sup> çin'ké'di 'in' akí-biamá. Ya<sup>n'</sup>há, dúaka újiha ánaçq  
drow near His grandmother to the carrying he reached home, Grand- this one sack hiding  
his own. grandmother they say. mother, here

6 ihéça-gä, á-biamá. Qáde nan'de k'ça égiç ihéça-biamá, ánaçq ihéça-  
put away, said they say. Grass side of tent at the headlong she sent they say, hiding she put it  
he suddenly

biamá. Kī wa'ú çábçi<sup>n'</sup> agí-biamá. Nă! wa'újiŋga çiqúçpa ha<sup>n'</sup>bçin'ge  
they say. And woman three coming back, they say. Why! old woman your grand-  
child beans

añxí'ai çá<sup>n'</sup>çti wañ'gicë'-qti wé'<sup>n'</sup> agí tē hé, á-biamá. Hi<sup>n'</sup>+! wina<sup>n'</sup>,  
we hood for heretofore all very carrying was coming said, they say. Oh! first  
ourselves back she daughter,

9 añkají'-qti-a<sup>n'</sup> hé. Çékë wakége cta<sup>n'</sup>bai tē ca<sup>n'</sup>ca<sup>n'</sup>-qti-a<sup>n'</sup> hé, á-biamá.  
not so very This sick you saw as he continues very said they say.  
(lg. ob.) she

Da<sup>n'</sup>bá-biamá xī, Hi<sup>n'</sup>+! ciça<sup>n'</sup>, wiñ'kë-qti-a<sup>n'</sup> hé, náçuhá-qçci t'é ke hé,  
They saw they say when, Oh! brother's she told the exact truth nearly very dead he lies  
wife.

á-biamá. Agçá-biamá wa'ú amá. Ya<sup>n'</sup>há, ké, uhañ'-gä, á-biamá.  
said they say. Went they say woman the (sub.). Grandmother, come, cook them, said they say.  
she homeward he

12 Waçáte júgigçá-biamá Ya<sup>n'</sup>há, uágaca<sup>n'</sup> bçé te, á-biamá. Man'dë kē  
Eating he with his they say. Grandmother, I travel I go will said they say. Bow the  
own he (ob.)

gçíza-bi ega<sup>n'</sup> açá-biamá. Ca<sup>n'</sup>-qti qáde ckúbe sidúhi ckúbe úda<sup>n'</sup>-qti  
took his they having he went, they say. All at once grass deep siduhi deep good very  
own say

çá<sup>n'</sup> é'di ahí-biamá. Qáde çibúç iça<sup>n'</sup>-biamá. Ca<sup>n'</sup>-qçci agçé amá. Akí-  
the there he they say. Grass he made it round they say. All at once he went they say. Reached  
(ob.) arrived home

15 bi ega<sup>n'</sup> xagé-hna<sup>n'</sup> gáxe gçin'-biamá. Eáta<sup>n'</sup> çaxáge á, á-biamá ixa<sup>n'</sup>  
they having crying regu- made he sat they say. Why you cry I said they say his grand-  
say larly she mother

aká. A<sup>n'</sup>ha<sup>n'</sup>, xa<sup>n'</sup>há, úcka<sup>n'</sup> wi<sup>n'</sup> a<sup>n'</sup>bahi éde téqi hégaji, á-biamá. Edáda<sup>n'</sup>  
the Yes, grand- deed one I am picked but difficult not a little, said, they say. What  
(sub.) mother, he

téqi xī ga<sup>n'</sup> uoné te hé, á-biamá. Ya<sup>n'</sup>há, wacígaxe a<sup>n'</sup>bahi, á-biamá.  
difficult if so you tell it will said, they say. Grandmother, to dance I am picked said, they say.  
she out, he

18 Éde, xa<sup>n'</sup>há, úçaze júwigigçë te aí, á-biamá. Áwate téqi tē ga<sup>n'</sup> é'di  
But grandmother, to chorus I with you will they he they say. Where difficult the still there  
said, said (ob.)

añgáçe tē, á-biamá wa'újiŋga aká. É'di ahí-biamá xī, Ya<sup>n'</sup>há, çë éde  
we go will, said, they say old woman the (sub.). There arrived, they say when, Grandmother, this but

na<sup>n</sup>'te ꝑicta<sup>n</sup>' ákiágçai ke, á-biamá. Ca<sup>n</sup>'-qti ga<sup>n</sup> man'dě jin'ga gçíza-  
 dancing finished they have gone said, they say. All at once bow little took his  
 homeward he own  
 bi ega<sup>n</sup>' na<sup>n</sup>'tá-biamá. Içá<sup>n</sup>' çíñké úçazá-biamá. Içá<sup>n</sup>' çíñké uçúgiqá-  
 they having he danced they say. His grand- the chorused they say. His grand- the he made sport  
 say mother (st. one) mother (st. one) of his own  
 biamá.  
 they say.

3

## NOTES.

Saussouci said that Macteciñge-i<sup>n</sup>, the Rabbit, was SiŦemaka<sup>n</sup>. The latter name cannot be translated, the meaning being unknown.

57, 9. çáoniñgçickaha, *i. e.*, çáqti jĩnga, ha kě gçeje, the spotted skin of a fawn.

57, 10. çié baha<sup>n</sup>', the projecting part of the side of an animal. The side of a human being cannot have this term applied to it.

58, 2. uti<sup>n</sup> gacna<sup>n</sup>'gi to strike at an object, missing it when the weapon reaches it.

58, 3. ujíha gina<sup>n</sup>'nuda-bi, he pulled off his skin (or sack) by the feet.

58, 4. i<sup>n</sup> çeçá-bi, he put it on his back suddenly. Giçade shows that his lodge was near the place where he stole the beans.

58, 8. The reply of the old woman to the three was in a quavering voice.

58, 13. siduhi. See Dictionary.

58, 14. Qade çibuç içá<sup>n</sup>'-biama. F. La Flèche read, Qáde kě'di çibuç içá<sup>n</sup>'-biama: Grass, on the, he became round (by pulling his legs and body together as he lay down).

58, 16. a<sup>n</sup>'bahi, from bahí, to pick up, gather up; used here instead of a<sup>n</sup>'çá<sup>n</sup>'ha, I am selected.

59, 3. çáçí<sup>n</sup>'-na<sup>n</sup>'pají said that the rest of this myth was "shameful," so he would not tell it.

## TRANSLATION.

SiŦemaka<sup>n</sup> dwelt alone in a lodge with his grandmother. It came to pass that three women were going (along). "O SiŦemaka<sup>n</sup>," said they, "we are going to hoe (our ground)." "Oh! first daughter, this one lies sick and he is nearly dead to me," said his grandmother. "If you doubt it, look at him as he is lying." When they saw him, just so was he lying, turning himself by the edge of the ashes. SiŦemaka<sup>n</sup> lay crying, "Ha<sup>n</sup>! ha<sup>n</sup>! ha<sup>n</sup>!" The three women saw him. "Oh! husband's sister, the old woman told the exact truth. He lies very nearly dead," said one. The three women departed. They left him. When they went and left him, SiŦemaka<sup>n</sup> arose suddenly. "Grandmother, hand to me that spotted fawn-skin bag," he said. She tossed it to him suddenly. SiŦemaka<sup>n</sup> stood in the whole of it, he became a deer. He made an arrow sticking right in the middle of his side; he made his mouth bloody. So he went running. He reached the women who were hoeing. The women went along hoeing beans. "Oh! brother's wife, this deer is coming badly wounded," said one. They went along with it. And all the women chased it. Having gone along with it, they hit at it and missed it, the weapon striking in the air. So he took them to a very great distance. Going around them, SiŦemaka<sup>n</sup> was returning. Having returned he pulled off his sack at the feet, and collecting the beans he put them in the sack. Putting it on his back suddenly, he went homeward to his grandmother, who was near by. He carried it home to his grandmother. "Grandmother, put this sack in a hiding-place," said he. She plunged it suddenly under the grass at



the side of the lodge; she put it away and hid it. And the three women returned "Why! old woman, your grandchild was coming back hither carrying away from us all the beans that we had been hoeing for ourselves," they said. "Oh! first daughter, it is not so at all. This one lying sick continues just as you saw him," said she. When they saw him they said, "Oh! brother's wife, she told the exact truth. He lies very nearly dead." The women went homeward. "Grandmother, come, cook them," said he. He ate them with her. "Grandmother, I will go traveling," said he. Having taken his bow he departed. All at once he arrived at the very good and deep siduhi (deep grass). He became round, lying curled up in the grass. All at once he went homeward. Having reached home, he sat pretending to be crying. "Why do you cry?" said his grandmother. "Yes, grandmother, I am selected for a deed, but it is very difficult," said he. "If anything is difficult, still you will tell it," said she. "Grandmother, I am selected for a dance. But, grandmother, I must take you with me to sing the chorus," said he. "Let us go where the difficult thing is," said the old woman. When they arrived there he said, "Grandmother, this is it, but they have finished dancing and gone homeward." All at once he took his little bow and danced. His grandmother (sitting) sang the chorus. He made sport of (deceived) his grandmother. . . . .

### ICTINIKE, THE TURKEYS, TURTLE, AND ELK.

TOLD BY JAÇI<sup>n</sup>-NA<sup>n</sup>PAJĪ.

- Zizika d'úba ödí amáma hégactéwa<sup>n</sup>/ji. Ma<sup>n</sup> jedé ma<sup>n</sup>ciadí-qtí ma<sup>n</sup>sa-  
 Turkey some there were, they by no means a few. Ground edge very high arrow-  
 say
- qtí ma<sup>n</sup>tadí-qtí wabáhi amáma Ictínike amá ödí çé amá Wéça-bi ega<sup>n</sup>/  
 weed altogether within they were feeding, they Ictínike the there went they Found them, having  
 say. (sub.) say. they say
- 3 ca<sup>n</sup>-qtí bamámaxe qáça agí-biamá. Eáta<sup>n</sup> áma<sup>n</sup> wi bçát etéda<sup>n</sup>, eçéga<sup>n</sup>-bi  
 at once bending his head back he was coming, How I do I eat apt! thought, they  
 repeatedly again they say. say.
- ega<sup>n</sup> wéçigça<sup>n</sup> gaxá-biamá. Ca<sup>n</sup>-qtí miçá-ha waii<sup>n</sup> beta<sup>n</sup>/ta<sup>n</sup>-bi ega<sup>n</sup> í<sup>n</sup>/  
 having decision he made they say. At once raccoon-skin robe rolled up several having some-  
 times, they say for carrying
- gaxá-biamá. 'In<sup>n</sup>-bi ega<sup>n</sup> ca<sup>n</sup>-qtí ja<sup>n</sup>çi<sup>n</sup>-biamá. Zizika wabáhi-ma  
 he made, they say. Carried, having at once he ran they say. Turkey feeding the  
 they say ones
- 6 wéna'ú-qtci ja<sup>n</sup>çi<sup>n</sup>-biamá. Wuhu+! i<sup>n</sup>c'áge 'a<sup>n</sup> ega<sup>n</sup>. Da<sup>n</sup>bái-gã, á-biamá  
 passing close by he ran they say. Wuhu+! old man something is See him, said, they say  
 them the matter.
- Zizika amá. Nã! i<sup>n</sup>c'áge 'a<sup>n</sup> éi<sup>n</sup>te, á-biamá. A<sup>n</sup>ha<sup>n</sup>, éga<sup>n</sup>-qtí-a<sup>n</sup>, á-biamá  
 Turkey the Why! venerable something may said they, they Yes, it is just so, said, they say  
 (sub.) man be the matter say.
- Ictínike aká. Ta<sup>n</sup>wañgça<sup>n</sup> d'úba ewéquça te aí éga<sup>n</sup>, añ'gi-ahí éga<sup>n</sup>/  
 Ictínike the (sub.) Village some I sing for them will said having, come for me having
- 9 wa'a<sup>n</sup> tẽ agí<sup>n</sup> áçi<sup>n</sup>hé áça, á-biamá. Uhú! i<sup>n</sup>c'áge, añgú cti a<sup>n</sup>na<sup>n</sup>t éga<sup>n</sup>/  
 song the I have been carrying indeed, said they say. Oho! venerable we too we dance some-  
 (ob.) mine he what

taí, á-biamá Zizíka amá. An'kaji, awánaqçi<sup>n'</sup>-qti ma<sup>n'</sup>bçi<sup>n'</sup>, á-biamá Ictínike  
will, said, they say Turkey the (sub.). Not so, I in a great hurry I walk, said, they say Ictínike

aká. Añgú cti i<sup>n'</sup>c'áge a<sup>n'</sup>na<sup>n'</sup>t éga<sup>n'</sup> xī hné te, á-biamá Zizíka amá. Wuhu+!  
the We too venerable we dance some- when you go may, said, they say Turkey the Wuhu+!  
(sub.) (sub.)

dada<sup>n'</sup>, awánaqçi<sup>n'</sup> tcábe çá<sup>n'</sup>cti çana<sup>n'</sup>te ctéctewa<sup>n'</sup> ja<sup>n'</sup> tai, á-biamá Ictínike 3  
what, I in a hurry very heretofore you dance notwithstanding you do will said, they say Ictínike  
much it

aká. Hau! ké, indaké, uçéwi<sup>n'</sup> gfi-gá, á-biamá Ictínike aká. Uçéwi<sup>n'</sup>  
the Ho! come, let us see, collecting come ye said, they say Ictínike the Collecting  
(sub.) (sub.)

agf-biamá Gañ'ki waii<sup>n'</sup> uçfbça-biamá. Başúwi<sup>n'</sup>xe a<sup>n'</sup>wa<sup>n'</sup>çica<sup>n'</sup>i-gá,  
they were coming, And robe he pulled they say. Bānding around go ye around me,  
they say. open

á-biamá. Lañgá-qti çáçi<sup>n'</sup>cé, a<sup>n'</sup>çá<sup>n'</sup>na<sup>n'</sup>ú-qtei ihe a<sup>n'</sup>wa<sup>n'</sup>çica<sup>n'</sup> na<sup>n'</sup>tái-gá, 6  
said they say. Big very ye who move passing very close to passing to go around me dance ye,  
he by

á-biamá Ictínike aká. Ictá-çip<sup>n'</sup>i<sup>n'</sup>zai-gá. Égiçe ictá çábçai xī ictá  
said, they say Ictínike the Eye çip shut ye Beware eye you open if eye  
(sub.)

çijide taí, á-biamá Ictínike aká. I<sup>n'</sup>be çá<sup>n'</sup> çiman'gça-ba çí'á'anfi-gá,  
you red leet, said, they say Ictínike the Tail the lift up and spread ye out  
(sub.) (ob.) repeatedly

á-biamá. Hau! ké, na<sup>n'</sup>tái-gá, á-biamá.  
said, they say. Ho! come, dance ye, said they say.  
he



Hé! wa-da<sup>n'</sup>-be çin-ké,  
Ho! looker the one who



i - ctá-ji-dé, i - ctá-ji-dé Hi<sup>n'</sup>-be-hna<sup>n'</sup> çí-'á-ni, hi<sup>n'</sup>-be-hna<sup>n'</sup> çí-'á-ni.  
eye red, eye red. Tail regularly flirt up, tail regularly flirt up.

Lañgá-qti-ma dá çá<sup>n'</sup> úça<sup>n'</sup>-bi ega<sup>n'</sup> dá çá<sup>n'</sup> waçiqá<sup>n'</sup>qa<sup>n'</sup>-bi ega<sup>n'</sup> újiha ují 12  
Big very the head tho he held them, having head tho them lie pulled off re- having bag filling  
once (ob.) they say (ob.) peatedly, they say

çfi<sup>n'</sup>-biamá Ictínike aká. Újiha gata<sup>n'</sup>ha ují-biamá, uské'-qti ují-biamá.  
sat they say Ictínike the Bag that high he filled, they say, full very he filled, they  
(sub.) say.

Zizíka jñ'ga snutá-bi éde íbaha<sup>n'</sup> tá amáma, ictáxa<sup>n'</sup>xa<sup>n'</sup> gáxe ma<sup>n'</sup>çi<sup>n'</sup>-biamá.  
Turkey small half-grown, bnt was about to know it the eyes opened he made he walked they say.  
they say as he moved, a little now and then

Lañgég añ'gaçi<sup>n'</sup> cenáwaççé açaí. Dáda<sup>n'</sup> baskiçe. Ictínike aké akédega<sup>n'</sup>, 15  
Big some- we who destroying us he goes. What angry. Ictínike the it was he stand-  
what (sub.) ing, but

á-biamá. K'ú! A<sup>n'</sup>he aça-biamá. Haha+! ga<sup>n'</sup>bada<sup>n'</sup> wénandeáxiçe, á-bi-  
said they say. (Sound of Fleeing they went, they Ha! ha! how easy I fill myself to reple- said, they  
he wings.) say. tion,

amá Ictínike aká. Íqa gaskí wakan'diçá-biamá. Újiha kě baqtá-biamá.  
say Ictínike the Laugh- panted excoestvely they say. Bag tho he bound up, they  
(sub.) ing say.

Gañ'ki ja<sup>n'</sup>jinga náqpe gasá-biamá. Çúde tē égaxé'-qti wábasna<sup>n'</sup>-biamá 18  
And stíok roastíng- he cut they say. Fire the all around he put them to they say.  
stíok roast

- Nin'dewaçê'-qti xî ja' wi' gakiáha' éga', 'I' á-biamá. Wabçáte tē'ja  
 Almost done when tree one raised by the a little, 'I', said, they say. I eat on ac-  
 count of
- wájeáji miñké. Eáta' aja' a'çastáge ä, á-biamá Ictínike aká. Çe-hna'  
 I am roasting the collec- Why you do you cluck at me ! said, they say Ictínike the This only  
 tion. that (sub.).
- 3 égija' xî cubçé tá miñke, uwítí' tá miñke, á-biamá. È'di ahí-bi xî  
 you do it if I go to will I who, I hit you will I who, said they say. There he arrived, when  
 you they say
- ca'-qti çiji'ji'dá-biamá. Gañ'ki na'bé tē ánasandá-biamá. Kagéhã,  
 at once thrust in his they say. And hand the it closed on they say. Friend,  
 arm repeatedly (ob.)
- içáqa ka' bça ga' cé-ma Kagéhã, a'çictañ'-gã, á-biamá. Kî çicta'-báji  
 I laugh I wanted so those. Friend, let me go, said he, they say. And let go not
- 6 ca'ca'-biamá. Cé-ma hau+! waçiaçji. Gúdihehá-gã hau+! á-biamá,  
 continued they say. Those halloo! I put my own pieces Go ye further away ! said he, they say,  
 there for safety.
- Ca'çaŋga é waká-bi ega'. Ictínike waçiaçji é, á-biamá. Pahan'ga hí  
 Big wolf that he meant, having. Ictínike he put pieces he said they, they  
 they say away for safety say.
- amá çehúççabe içábeta' çaté 'iça-biamá. Iénaxiça açá-biamá. Ákibána'  
 the ones fat on stomach wrapped to eat spoke of it, they Dashing they went, they Running a race  
 who around it say.
- 9 çéça-biamá. È'di ahí-bi ega' çaqta'-biamá. Çasni'-biamá. Çasni'-bi  
 they went suddenly, There arrived, having they bit it they say. They swallowed it, they They swallowed  
 they say they say it, they say
- ega' éaçáça açá-biamá. Gañ'ki ánasan'de tē xigçicibá-biamá.  
 having in different they went, they And closed on the it opened itself, they say.  
 directions say.
- Gañ'ki híde kí éga' ca'-qti ja'jiŋga ké' gisnibe ihéççé gçi'  
 And bottom got home having at once sick the (ob.) licked his own putting was sit-  
 ting
- 12 akáma Ictínike aká. Çé amá niúçica' ní búbuça iça'çé ké çá'ha ké  
 they say Ictínike the He they say lake water several round put the border the  
 (sub.). went ones (line of) (ob.)
- uhá ma'çi' amá. Égiççé çéçaŋga ní çá'ha ké'di èdedí çin ké amá.  
 following he walked they say. It happened big turtle water border by the there was sitting, they say.
- Çizá-biamá sîn'de uça'-bi ega'. Gacibe açi' ahí-biamá. Wénandéaçiççé  
 Took they say tail took hold of, having. Out from having he arrived, they I make myself full  
 they say it say.
- 15 taté áha' gañ'çiji, á-biamá. Ja' çiqá'-biamá çí. Ja' ákastá-qti u'a'-  
 shall ! and then, said he, they say. Wood he broke they say again. Wood piled up high he put in
- biamá Éde tē náheçaji gaxá-biamá. Gañ'ki çéçaŋga maçúde tē  
 they say Fire the (ob.) burning much he made, they say. And big turtle ashes the  
 (ob.)
- ma'te içéça-biamá. Jégça'-biamá Çi çaté tá akáma. Nin'deççé kaŋ'ge  
 under he sent suddenly, He put in the cv. ob. Again he was about to eat it. Cooked near  
 they say to roast, they say
- 18 çé çí'ji Ictínike aká ja'tiçin'ge amá. Aja'ta'çá'çin'ge. Nin'de çí  
 went when Ictínike the (sub.) sleepy they say. I am sleepy. Cooked when
- a'hniqi te, ija'xehã, á-biamá. Ja'té amá. Ja'té amá çí níkaci'ga  
 you awaken will, O one, said they say. He was they say. He was they say when person  
 me he sound asleep sound asleep
- wi' è'di ahí-biamá. Çéçaŋga çizá-bi ega' çatá-biamá níkaci'ga aká.  
 one there arrived, they say. Big turtle took, they say having ate it, they say person the  
 (sub.).

- ʦasni<sup>n</sup>-bi ʃi ca<sup>n</sup>-qti sihi kə ʃéha ubáda<sup>n</sup>da<sup>n</sup>-biamá. Na<sup>n</sup>bé tš  
 Swallowed, they when at once feet the (ob.) turtle he thrust them against it, Hand the  
 say one after another, they say. (ob.)
- oni<sup>n</sup>onindě'-qti giáxa-biamá, í tš' cti oni<sup>n</sup>onindě'-qti giáxa-biamá.  
 greasy (smeared) very he made for him, they mouth the too greasy very he made for him, they  
 say, (ob.) say.
- Níkaci<sup>n</sup>ga aʃá-biamá. Ictínike íʃiʃá-biamá. Gidáha<sup>n</sup> tiéé amá. 3  
 Person went they say. Ictínike awoke they say. He arose suddenly they say.
- Wajéaʃji i<sup>n</sup>naubě'-qti-a<sup>n</sup> té-ana, á-biamá. Sihí kə ʃionúda-bi ega<sup>n</sup>  
 I roasted the col. it has been cooked entirely ! said they say. Feet the he pulled out, having  
 lection for myself too much for me he they say
- agí-biamá. Wánadugě'-qti ké, á-biamá. Nă! agʃáte atě', é amá. Nă!  
 he was coming, (See note.) said they say. Why! I must have eaten said they say. Why!  
 they say. he mine, he
- agʃásni<sup>n</sup> ʃi aja<sup>n</sup> atě', é amá. Na<sup>n</sup>bé tš ʃiʃa<sup>n</sup>'be ega<sup>n</sup>, A<sup>n</sup>'ha<sup>n</sup>, agʃásni<sup>n</sup> 6  
 I swallowed when I must have said they say. Hand the ʃiʃa<sup>n</sup>'be ega<sup>n</sup>, A<sup>n</sup>'ha<sup>n</sup>, agʃásni<sup>n</sup> 6  
 mine I must have slept he he saw his own having, Yes, I have swal-  
 lowed
- miñké, á-biamá. Níxa ʃa<sup>n</sup> ʃiʃt'a<sup>n</sup> ihéʃa-biamá. A<sup>n</sup>'ha<sup>n</sup>, iʃánandě'-qti-  
 my own, said they say. Stomach (ob.) the he felt his own lengthwise, they Yes, I am very  
 he say.
- ma<sup>n</sup>' miñké, á-biamá. Aʃá-biamá ʃi égiʃe A<sup>n</sup>'pa<sup>n</sup> hégactěwa<sup>n</sup>'ji édi-  
 full indeed, said they say. He went, they say when it came Elk not a few by any means were  
 he to pass there
- máma. Ugás'i<sup>n</sup>-bi ega<sup>n</sup> wéʃa-biamá Ictínike aká. Hínda! ʃé-ma 9  
 they say. Peeped, they say having found them, they say Ictínike the (sub.). Stop! these
- awáctańka té-ana, eʃéga<sup>n</sup>-biamá. A<sup>n</sup>'pa<sup>n</sup> áma iʃa-bi ega<sup>n</sup>, ʃéaká  
 I tempt them will ! (in he thought they say. Elk the (sub.) found him, having, This one  
 thought) they say
- Ictínike aké aká, á-biamá. Káge-sań'ga, wíebʃi<sup>n</sup> áʃi<sup>n</sup>hé áʃa, á-biamá.  
 Ictínike is the one said they, they Friend younger I am he I who move indeed said they say.  
 say. brother, he
- Káge-sań'ga, 'a<sup>n</sup> ma<sup>n</sup>hni<sup>n</sup>' tš éga<sup>n</sup>-qti júwigígʃe ma<sup>n</sup>běi<sup>n</sup>' ka<sup>n</sup>'bʃa, 12  
 Friend younger how you walk the just so I with you my own I walk I wish,
- káge-sań'ga, á-biamá Ictínike aká. Hau! i<sup>n</sup>c'áge, uʃáde ʃingě'qtš  
 friend younger brother, said, they say Ictínike the (sub.). Ho! venerable cause for  
 brother, man, complaint none at all
- áha<sup>n</sup>, á-biamá. Qáde ʃéji p'ă gě ʃi'ji áʃuta<sup>n</sup> bʃáte ma<sup>n</sup>běi<sup>n</sup>'. Áqta<sup>n</sup>  
 ! said they say. Grass weeds bitter the when straight I eat I walk. How pos-  
 he (ob.) along sible
- ʃaté nan'de iʃisa tabáda<sup>n</sup>, á-biamá. Ań'kaʃi há, káge-sań'ga, ma<sup>n</sup>hni<sup>n</sup>' 15  
 to eat heart thee good shall said they say. Not so friend younger you walk  
 he brother,
- tš éga<sup>n</sup>-qti júwigígʃe ma<sup>n</sup>běi<sup>n</sup>' ka<sup>n</sup>'bʃa áʃa, á-biamá. Uʃihe taté ʃa<sup>n</sup>'ja  
 the just so I with you my I walk I wish indeed said they say. You shall have your though  
 own he way
- níkaci<sup>n</sup>ga ukéʃi<sup>n</sup> cka<sup>n</sup>' wéʃpaha<sup>n</sup> ja<sup>n</sup>' ga<sup>n</sup> ciń'gajińga uhé úwaʃagihnixíde  
 person common ways you understand so children path you seek for them at our  
 request
- taté, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, écai tš égima<sup>n</sup> taté, á-biamá Ictínike aká. 18  
 shall said, they say. Yes, you say the I do that shall said, they say Ictínike the  
 he (sub.).
- Hau! He-gázaza, ʃé-gă, á-biamá. Ahaú! á-biamá. Hau! gúdugáqʃe  
 Ho! Split-horns, you try it, said they say. Oh! said they say. Ho! facing the other  
 he he way
- najiń'-gă, á-biamá. ʃié kě íti<sup>n</sup> ga<sup>n</sup> aʃá-bi ʃi ʃi'á-biamá, Ictínike  
 stand, said they say. Side (ob.) the to hit so went, they when failed they say, Ictínike  
 he (ob.) on say

- a<sup>n</sup>ha-bi ega<sup>n</sup>. Wuhú+! ugáxe çingé ínahi<sup>n</sup>, i<sup>n</sup>c'áge, á-biamá. Añ'kajì  
fled, they say having. Wuhu-! to be done nothing truly, old man, said they say. Not so  
he
- hă, káge-sañ'ga, añ'ginañ'ge içáxuhé ga<sup>n</sup> aa<sup>n</sup>'he hă, á-biamá. Çi éga<sup>n</sup>  
friend younger running over me I feared so I fled . said they say. Again so  
brother,
- 3 duba<sup>n</sup> gaxá-biamá. Wéduba<sup>n</sup> tédhi, Hau! çé xijì, ca<sup>n</sup>-daxe tá miñke,  
four times he did it, they say. The fourth time when it arrived, Ho! this when, I stop will I who,  
á-biamá. A<sup>n</sup>'ha<sup>n</sup>, káge-sañ'ga, aa<sup>n</sup>'ha-májì tá miñke, á-biamá Ictínike  
said they say. Yes, friend younger I flee I not will I who, said, they say Ictínike  
he brother.
- aká. Çicé ití<sup>n</sup>-bi ega<sup>n</sup> ékiga<sup>n</sup>'-qti júgçe açá-biamá, Ictínike a<sup>n</sup>'p iça<sup>n</sup>'  
the Side hit on, having just like him with him he went, they say, Ictínike elk became  
(sub.). they say suddenly
- 6 amá. Íxijú-bi ega<sup>n</sup> na<sup>n</sup>stástapi ma<sup>n</sup>çi<sup>n</sup>'-biamá, níkaci<sup>n</sup>ga wéçé gáxe  
they say. Proud, they being stopped lightly, making walked they say, men discovered  
say very little noise ring (pretended)
- ma<sup>n</sup>çi<sup>n</sup>'-biamá 'I<sup>n</sup>! é-hna<sup>n</sup>-biamá.  
walked they say. 'I<sup>n</sup>! said regularly, they say.  
he
- Wáspegañ-gă, i<sup>n</sup>c'áge, égiçe égija<sup>n</sup>-hna<sup>n</sup> te, á-biamá A<sup>n</sup>'pa<sup>n</sup> amá.  
Do behave, old man, beware you do that regularly lest said, they say Elk the (sub.).
- 9 Añ'kajì hă, káge-sañ'ga, içáxijú éga<sup>n</sup> ca<sup>n</sup>' áça, káge-sañ'ga, á-biamá  
Not so . friend younger brother, I am proud as all right indeed friend younger brother, said, they say  
Ictínike aká. Ka<sup>n</sup>'bça tē káge-sañ'ga, éga<sup>n</sup>-qti ma<sup>n</sup>bçi<sup>n</sup>' cka<sup>n</sup>' tē,  
Ictínike the (sub.). I wish the friend younger brother just so I walk deed the,  
á-biamá. Ca<sup>n</sup>'-qti waçáte ma<sup>n</sup>çi<sup>n</sup>'-bi p'ă gō çá'íi ga<sup>n</sup> tcútcu-hna<sup>n</sup>'-  
said they say. All at once eating walked they say bitter the (ob.) he spit out as he spit regularly  
he large pieces rapidly
- 12 biamá. Wă! waçáte piájijì'-qtci çaté amédega<sup>n</sup> éduche, á-biamá. Wă!  
they say. Wă! food bad not very those who did eat I follow, said they say. Wă!  
he
- i<sup>n</sup>c'áge, edécega<sup>n</sup>-hna<sup>n</sup> ä, á-biamá. Edéha-májì. Waçáte úda<sup>n</sup> çaté amé-  
venerable man, what were you saying I said they say. I said what I not. Food good those who  
he
- dega<sup>n</sup> éduche áça, ehé açi<sup>n</sup>hé áça, á-biamá. Égiçe baxú-qti áhe áça-bi  
did eat I follow indeed I was saying (as indeed said they say. It came to flat-top very went went, they  
I moved) he pass hill over say
- 15 xijì níkaci<sup>n</sup>ga wéça-biamá A<sup>n</sup>'pa<sup>n</sup> amá. 'I<sup>n</sup>! á-biamá. Hau! Ictínike,  
when person they discovered them, Elk the (sub.). 'I<sup>n</sup>! said, they say. Ho! Ictínike,  
they say
- gída<sup>n</sup>bá-gă, á-biamá. Ę'di açá-bi xijì égiçe níkaci<sup>n</sup>ga akáma. Ę'di ahí-  
look at for him, said they, they There went they when it came men they were, There arrived  
say, say to pass they say.
- biamá. Wáçi<sup>n</sup> agíi tē ecé çakí te hă, á-biamá jíji uíça-biamá  
they say. Having them he is the you say you reach will . said they say whisper- told him they say  
coming home he ing
- 18 Ictínike aká níaci<sup>n</sup>ga çañká Wă! i<sup>n</sup>c'áge edécega<sup>n</sup> ä, á-biamá. 'A<sup>n</sup>  
Ictínike the (sub.) person the (pl. ob.). Wă! venerable man, what are you I said they, they What is  
saying say. the matter
- edéhe tá. Skéwa<sup>n</sup>-qti mahi<sup>n</sup>' baté gçi<sup>n</sup> çá<sup>n</sup> úcikiçai ehé açi<sup>n</sup>hé açá,  
what I shall! A very long time weeds clump sitting the gave needless I was saying as indeed  
say (ob.) trouble I went
- á-biamá. Égiçe baxú wi<sup>n</sup> áhe açá-bi xijì égiçe A<sup>n</sup>'pa<sup>n</sup> wi<sup>n</sup> a<sup>n</sup>'he agí-  
said they say. At length flat-top hill one passing went, they when it happened Elk one fleeing was  
he over say coming

biamá cī. Hau! Ictínike, águdi çiqúcpa gída<sup>n</sup>bá-gă, á-biamá. Ę'di  
 they say again. Ho! Ictinike, where your grandchild look at for him said they, they There  
 say.

ahí-bi ega<sup>n</sup> égiçe nřkaci<sup>n</sup>ga akáma. Nřkaci<sup>n</sup>ga wéçë tē wiñ'kē-qtí-a<sup>n</sup> te,  
 arrived, having it came men they were, Men found the he told the truth indeed,  
 they say to pass it is said. them

á-biamá. Cí wédají wi<sup>n</sup> wéça-biamá. Hau! çiqúcpa cī gída<sup>n</sup>bá-gă, 3  
 said they say. And elsewhere one found them they say Ho! your grandchild again look at for him,

á-biamá. Ę'di aça-biamá. Cí nřkaci<sup>n</sup>ga akáma, wagçáde-hna<sup>n</sup> amá  
 said they, they There went they say. Again men they were, crawling up on them they  
 say. it is said

A<sup>n</sup>pa<sup>n</sup>-ma. Cí wiñ'kē-qtí-a<sup>n</sup>, á-biamá. Hau! Ictínike, cín'gajínga uhé  
 Elk the ones who. Again he told the truth said they say. Ho! Ictinike, children path

úwagiçixída-gă, á-biamá. Ahaú! á-biamá. Pahañ'ga bçi<sup>n</sup> çá<sup>n</sup>ja égiçe 6  
 look out for them, said they, they Oho! said they say. Before I am though beware

u'éça hni<sup>n</sup> tai. 'A<sup>n</sup> ma<sup>n</sup>bçi<sup>n</sup> tē a<sup>n</sup>çá<sup>n</sup>wa<sup>n</sup>çahé ma<sup>n</sup>hni<sup>n</sup> tai, á-biamá. Áçi<sup>n</sup>  
 scatter- you will. How I walk the you follow me you walk ahall said they say. Ridge  
 ing he

kē áçáçage ga<sup>n</sup> uhá-biamá. Nřkaci<sup>n</sup>ga ákicúga ga<sup>n</sup> wéna'áxe ga<sup>n</sup> íhe  
 the headland so he went they say. Men standing thick so passing close to so passed  
 along

aça-biamá Wíebçi<sup>n</sup>, wíebçi<sup>n</sup>, é ma<sup>n</sup>çi<sup>n</sup>-biamá Ictínike aká. Bçúga-qtí 9  
 went, they say. It is I, it is I, said walked they say Ictinike the (sub.). All

t'éwaça-biamá. A<sup>n</sup>pa<sup>n</sup> çábçi<sup>n</sup> umúcta-bi xí Ictínike íniça-hna<sup>n</sup>-biamá.  
 they killed they say. Elk three remained from when Ictinike took refuge only they say.  
 them shooting, they say with him

Ca<sup>n</sup>-qtí hé çá<sup>n</sup> çionúde çéça-bi ega<sup>n</sup> wéti<sup>n</sup> çéça-biamá. A<sup>n</sup>pa<sup>n</sup> eçíge  
 All at once horn the pulled off sud- they having hit them sending them off, Elk they call  
 denly say with them they say. you

taí. Gúdiha ma<sup>n</sup>çi<sup>n</sup>í-gă, á-biamá 12  
 will. Further off walk ye, said they say.  
 he

## NOTES.

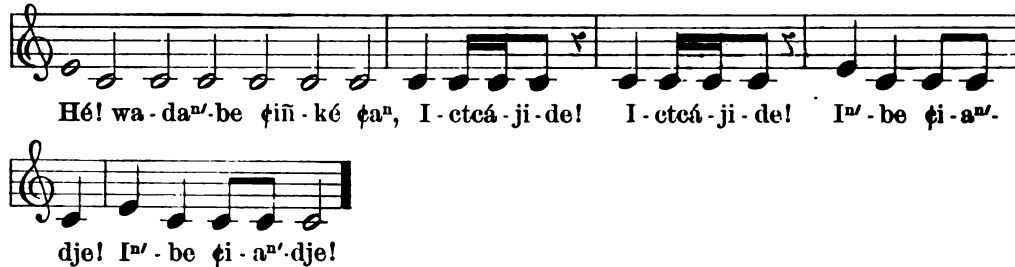
Some say that it was the Orphan or Siçemaka<sup>n</sup> who caught the turkeys with the assistance of his grandmother, and that Ictinike killed a bear and roasted it, not the turkeys. The çehuqçabe shows this, as turkeys have none.—(L. Sanssouci.) The following version of Siçemaka<sup>n</sup> and the Turkeys is probably of Oto origin. The Dakota version of this myth makes Ũñktomi, the mythical Spider, play the part of Ictinike (see Iapi Oaye for December, 1880).

SIÇEMAKA<sup>n</sup> AND THE TURKEYS.

[Told by Susanne LaFlèche.]

Once there was a young man, named Siçemaka<sup>n</sup>, who lived with his grandmother. And she told him to get something to eat. "Well, I will get some food, grandmother," said he, "if you will have the fire ready." So he took his bow and arrows, and also a bag filled with grass. By and by he saw some Turkeys. "Ho! Siçemaka<sup>n</sup>, what have you in your bag?" said they. "I have songs." "Sing us some," said the Turkeys. "Come and dance for me, and I will sing for you," said he. "But, while dancing, it

will be necessary for you to keep your eyes closed ; for if any of you open your eyes, all of you shall have red eyes." And he commenced to sing :



Hé! wa - da' - be çin - ké çan, I - etcá - ji - de! I - etcá - ji - de! I' - be çin - a'.

dje! I' - be çin - a' - dje!

"Beware! he who has seen,  
Eyes red! Eyes red!  
Spread your tails! Spread your tails!"

The Turkeys danced while he sang this over and over; and as they danced, he grabbed first one and then another, putting them into his game-bag. But one Turkey, suspecting something wrong, opened one eye and cried out, "He is killing us all." Then the surviving Turkeys flew away. The youth took the sack home, and said: "Grandmother, now I have something. Keep the bag while I go out and get some water." But the old woman's curiosity proving too great, she opened the bag, and all the Turkeys but one got away. The old woman, who was blind, held the Turkey by both legs. When the young man returned, she called out, "Come quickly and help me. I have two of them." The young man was angry, and reproved her, not allowing her to eat any of the Turkey. And from that time Turkeys have had red eyes.

60, 3. bçat eteda<sup>n</sup>, contracted from bçate eteda<sup>n</sup>.

60, 9. a<sup>n</sup>na<sup>n</sup>t ega<sup>n</sup>, contracted from a<sup>n</sup>na<sup>n</sup>te ega<sup>n</sup>.

61, 13. gata<sup>n</sup>ha uji-biama. About four feet deep.

61, 14. zizika jĩnga snuta. According to L. Sanssouci, it was not the young Turkey that opened its eyes and gave the alarm, but one of the Ta<sup>n</sup>i<sup>n</sup>-si-snéde, the Long-legged ta<sup>n</sup>i<sup>n</sup>, a species of snipe. These birds danced with the Turkeys, and they, *not the Turkeys*, had their eyes changed to red ones.

61, 16. k'ũ is *whispered*.

62, 1. gakiaha<sup>n</sup>. Two branches rubbed against each other, being moved or raised by the wind.

62, 4. kageha, içaqa. . . . cema: My friend, as I wished to laugh (I said) those (words).

62, 6. ce-ma hau+. The voice is raised and prolonged, it being a call to the wolves in the distance.

62, 6. wadiagĩji—F. LaFlèche; but wadiagĩji—çaçi<sup>n</sup>na<sup>n</sup>pajl.

62, 6. gúdihehá-gã, contracted from gúdiha ihai-gã.

62, 7. pahañga hi ama, etc. The Wolves agreed among themselves that whoever was the first to reach the place, could eat the "çehuqçabe içabeta<sup>n</sup>."

62, 13. egiçe çeçañga, etc. White Eagle's (Ponka) version of this myth tells how Ictinike caught the Big Turtle. "When Ictinike saw the Big Turtle, he drew back very quietly, and went to a little distance. Then he raised his voice, and called to the Big Turtle. 'Ho, you over there!' 'What is the matter, venerable man?' said the

Turtle. 'You are in great danger,' said Ictinike. 'The Wakanda have determined to make a great flood, and the ground will be covered, and you will be drowned.' 'But I can live in the water,' said the Turtle. 'But I tell you that there will be great danger this time for you,' said Ictinike. 'This time you cannot live in the water.' At length, after much talking, Ictinike persuaded the Turtle to leave the place where he was near the water, and to go to the hills. Ictinike went ahead and hid himself in a ravine. And when the Turtle came crawling along after a while, Ictinike hit him on the head with a stick as he came up the hill, and killed him."

62, 19. *nikaci<sup>n</sup>ga wi<sup>n</sup>*. The person who stole the turtle meat was *Mixasi*, the Coyote, according to the Omaha and Ponka versions; but the Dakota version makes him *Dokci<sup>n</sup>tca*, the Mink. White Eagle says that Ictinike found out who was the thief, and when he met him, he punished him—*cum eo coit*.

63, 4. *té-ana*. *Te* is the classifier *tě*, which is lengthened in such expressions.

63, 5. *wanadugeqti ke* is the Omaha pronunciation of the Oto *wąąąqđ'qtcı ke*, the equivalent of the Omaha *nindeqtia<sup>n</sup> hă*. This points to a *Łoiwere* original.

64, 19. *skéwa<sup>n</sup>qti*, etc. "I was saying, 'A bunch of weeds was always there, and deceived them.'"—(Sanssouci.)

65, 1. *agudi ɸiɸeɸa gida<sup>n</sup>ba-gă*. See for your grandchild where it (the danger) is.—(Sanssouci.)

65, 7. *aɸi<sup>n</sup> kě ádaɸage ga<sup>n</sup> uhá-biama*. The ridge was of a curvilinear form. The men were in ambush all around, and Ictinike led the Elk all around inside the line of ambush.

## TRANSLATION.

There were some Turkeys, a great many. They were feeding on the very high edge of the ground among the arrow-weeds. Ictinike went thither. Having discovered them, he bent his head at once, and was coming back again (to the place whence he had started). "How shall I do in order to eat them?" he thought. And he made a decision. Immediately he rolled up a raccoon-skin robe several times, making it a pack for carrying something. He carried it on his back, and ran at once. As he ran, he passed very close by the Turkeys who were feeding. "Wuhu+! Something is the matter with the old man. See him," said the Turkeys. "Why! venerable man, what is the matter?" said they. "Yes, it is just so," said Ictinike. "Some villagers having said that I was to sing dance-songs for them, and having come after me, I have been carrying my songs (on my back)," said he. "Oho! venerable man, we too will dance a little," said the Turkeys. "No, I go in a very great hurry," said Ictinike. "We too, venerable man, will dance a little, and then you can go," said the Turkeys. "Wuhu+! what a bother! I was in very much of a hurry, but if you wish to dance, you shall do it," said Ictinike. "Well! Come, let us see! Come hither in a body," said Ictinike. And they came in a body. And he pulled open the robe. "Turn in your course and go around me. Ye very large ones who are moving along, pass very close to me as ye go dancing around me. Shut your eyes. Beware lest you open your eyes, and your eyes become red," said Ictinike. "Lift your tails erect, and spread them out repeatedly (by opening and closing). Well! Come, dance ye," he said. Then he sang: "Alas for the gazer! His eyes shall be red! His eyes shall be red! Flirt up your tails! Flirt up your tails!" Having caught hold of the very large ones, and



having twisted off their heads in succession, Ictinike sat filling the bag. The bag he filled that high; he filled it very full. A small half-grown Turkey was about to comprehend (the situation as he moved along), he walked with his eyes open a little now and then. "He is destroying the largest ones among us. There is cause for anger! It is Ictinike who is standing (here), but (we did not recognize him)," he said. "K'ü!" They went fleeing. "Ha! ha! How easy it is to fill myself to repletion," said Ictinike. He laughed till he panted excessively. He bound up the bag. And he cut sticks (as) roasting-sticks. He put them (the birds) to roast all around the fire. When they were almost done, the branch of a tree raised by the wind, said, "I!" "I am roasting them on account of my eating. Why do you cluck at me?" said Ictinike. "If you do this any more, I will go to you and hit you." When he arrived there (up the tree) he thrust in his arm several times. And it closed on his hands. "Friend, I wished to jest, so those things (I did and said). Friend, let me go," said he. And it continued so without letting him go. "Ho!! those yonder! I put my own pieces there for safety. Go ye further off!" said he, referring to the Big Wolves. "Ictinike says that he has put the pieces away for safety," said they (the Wolves). They promised that those who should be the first to arrive were to eat the fat wrapped around the stomach. They went dashing towards it. They went suddenly, running a race. Having arrived there, they bit it. They swallowed it. Having swallowed it, they departed in different directions. And what closed on (Ictinike) opened itself. And having reached home at the bottom again, Ictinike was soon sitting and putting down the sticks as he licked them. He departed and walked along the shores of a row of round lakes. It happened that a big turtle was sitting there, by the shore of the lake. He took it, catching hold of the tail. He took it off to one side. "I will make myself full in a while!" said he. He broke wood (branches?) again. He piled up the wood very high, and put it in (the fire). He made the fire burn very fast. And he put the big turtle very quickly into the ashes. He put it in to bake, and he was about to eat it. When it was nearly done, Ictinike was sleepy. "I am sleepy. When it is cooked, you shall awaken me, *O one*," said he. He slept. While he slept a person arrived there. The person took the big turtle, and ate it. When he had swallowed it, immediately he took the feet and thrust them (in their places) against the turtle-shell. He made Ictinike's hands very greasy for him; he also made his mouth very much smeared with grease. The person departed. Ictinike awoke. He arose suddenly. "What I roasted for myself is cooked too much for me!" he said. He pulled out the feet and they were coming to him. "It is done," said he. "Why! I wonder if I have eaten mine," he said. "Why! I must have swallowed it and then slept." Having looked at his hands, he said, "Yes, I have swallowed my own." He felt his stomach lengthwise (that is, running the hand all along it). "Yes, I am very full indeed after eating," said he. When he departed, it came to pass that there were a great number of Elk. Having peeped, Ictinike discovered them. "Stop! I will tempt these!" he thought. The Elk having discovered him, said, "This one is Ictinike." "Friend younger brother, it is I. Friend younger brother," said Ictinike, "I wish to live just as you do." "Well, venerable man, there is no reason at all for this!" said one. "When the vegetation consists of bitter weeds, I eat straight along as I walk (rejecting none). How is it possible for your heart to feel good when you eat them?" "Not so, friend younger

brother, I wish to live with you just as you do," said Ictinike. "Though you will have your way, you shall seek a path for our children, as you understand the ways of the Indians," said they. "Yes, I will do as you say," said Ictinike. "Come, Pronged-horns, do you be the one," said they. "Well," said he, "come, stand with your face the other way (with your back to me)." When he went to hit him on the side, he failed, as Ictinike fled. "Wuhu+! truly nothing is there to be done, venerable man," said he. "O no, friend younger brother, I fled as I feared that he would run over me," said Ictinike. Again it was done so four times. The fourth time the Elk said, "When this (is over) I will stop." "Yes, friend younger brother, I will not flee," said Ictinike. When he hit him on the side, he went with him, just like him; Ictinike had become an Elk. As he was proud, he walked making light steps, he walked pretending to discover men. He kept on crying, "I!" "Do behave, venerable man. Beware lest you do that regularly," said the Elk. "O no, friend younger brother, it is all right because I am proud," said Ictinike. "Friend younger brother, I am now living just as I desire." And eating as he went he spit out the bitter ones in large pieces; he was constantly spitting them out. "Wă! I have joined those who eat very bad food," said he. "Wă! venerable man, what were you saying?" said they. "I said nothing. I was saying 'I have joined those who eat good food,'" said he. At length when they went over a hill with a very flat top, the Elk discovered men. "I!" said they. "Come, Ictinike, look at it (the danger) for him (your grandchild)," said they. When he went thither, behold, they were men. He arrived there. "You shall go home and say that he is coming with them," said Ictinike, telling the men in a whisper. "Wă! venerable man, what are you saying?" said the Elk. "What is the matter? What should I say? I was saying as I walked, 'A clump of weeds which was there a very long time, gave them needless trouble (*or*, deceived them—Sanssouci),' " said he. At length, when they went over a flat-top hill, an Elk was coming back again fleeing. "Well, Ictinike, see for your grandchild where it is," said they. When he arrived there, behold, they were men. Said he, "He told the truth, indeed, when he said he found men." Again, one discovered them in another direction (*or*, elsewhere). "Well, again see for your grandchild (where the danger is)," they said. He went thither. Again they were men, who were crawling up on the Elk. Again he said, "He told the exact truth." "Come, Ictinike, look out for your children a path (by which they may escape)," said they. "Well," said he, "though I am ahead, beware lest you scatter. You must walk following me in the manner that I walk." He followed the headlands of the ridge. He went passing close by the men who were standing thick. "It is I! it is I!" said Ictinike, as he walked. They killed all (of the Elk). Three Elk remained after the shooting, and they took refuge with Ictinike. And he soon pulled off the horns, throwing them away, and hitting the Elk with them. "You shall be called A<sup>n</sup>pa<sup>n</sup>, Elk. Walk away," said he.

## ICTINIKE AND THE ELK.

HUPEÇAN'S VERSION.

- Kagéha, nřkaci<sup>n</sup>ga d'úba gátęja ědedí amáma. Ě'ta bęé ka<sup>n</sup>bęa,  
 Friend, person some at that place there they are, it is said. Thither I go I wish,  
 á-biamá Ictínike aká. Ahaú, aęá-biamá. Aęá-biamá řı ěgięe A<sup>n</sup>'pa<sup>n</sup>  
 said, they say Ictínike the (sub.). Well, he went, they say. He went, they say when it happened Elk
- 3 núga ědí řin ké amá ha. Hau, ukía-biamá. Kagéha, wawéwimáxe  
 male there the (st. ob.) they say Well, he talked they say. Friend, to question you  
 with him
- atí, á-biamá Ictínike aká. Kí edáda<sup>n</sup> a<sup>n</sup>ęa<sup>n</sup>'hnaxe té ě, á-biamá A<sup>n</sup>'pa<sup>n</sup>  
 I have said, they say Ictínike the (sub.). And what you question me will I said, they say Elk  
 come
- núga aká. Kagéha, hí a<sup>n</sup>wa<sup>n</sup>'jeęa aęęi<sup>n</sup>' há, áda<sup>n</sup> a<sup>n</sup>wa<sup>n</sup>'waęáctę uágaca<sup>n</sup>-  
 male the (sub.). Friend, legs no tired I sit there whithersoever I travel
- 6 máji há, á-biamá A<sup>n</sup>'pa<sup>n</sup> núga aká. Kagéha, nřkaci<sup>n</sup>ga-ma újawa-  
 I not said, they say Elk male the (sub.). Friend, person the have much  
 ones who
- ęti-a<sup>n</sup>-biamá. Fátá<sup>n</sup> áda<sup>n</sup> ma<sup>n</sup>oni<sup>n</sup>'-ąji ě. A<sup>n</sup>'ha<sup>n</sup>, kagéha, wa'ú paha<sup>n</sup>'ga  
 enjoyment, they say. Why therefore you walk not I Yes, friend, woman before
- aęęa<sup>n</sup>' řin ké i<sup>n</sup>'nacaí éga<sup>n</sup>, nan'de ísaa<sup>n</sup> řin'gega<sup>n</sup> řęęu aęęi<sup>n</sup>', á-biamá  
 I took to the (ob.) snatched from aa, heart as it has nothing to here I sit, said, they say  
 wife me satisfy it
- 9 A<sup>n</sup>'pa<sup>n</sup> núga aká. Kagéha, ě'di a<sup>n</sup>ęáęe té, á-biamá Ictínike aká Kagéha,  
 Elk male the Friend, there we go will, said, they say Ictínike the Friend,  
 (sub.). (sub.).
- ęi-hna<sup>n</sup> ě'di ma<sup>n</sup>řin'-ga, á-biamá A<sup>n</sup>'pa<sup>n</sup> núga aká. Kagéha, áwatędí  
 you alone there go thou said, they say Elk male the (sub.). Friend, in what place  
 are they
- ě, á-biamá. Kagéha, řęęęái há. Ě'di ma<sup>n</sup>řin'-gá, á-biamá. Hau, aęá-  
 I said they say. Friend, they are at There walk, said they say. Well, went  
 he this place he
- 12 biamá Ictínike amá. ěgięe A<sup>n</sup>'pa<sup>n</sup> ědedí amáma, áhigí-biamá. Ě'di  
 they say Ictínike the (sub.). It happened Elk there they were, it is said many they say. There
- ahí-biamá. I<sup>n</sup>'c'áge, eáta<sup>n</sup> ma<sup>n</sup>hni<sup>n</sup>' ěi<sup>n</sup>te, á-biamá A<sup>n</sup>'pa<sup>n</sup> amá. A<sup>n</sup>'ha<sup>n</sup>,  
 he arrived, they say. Venerable why you walk may said, they say Elk the (sub.). Yes,  
 man,
- ęępáha, a<sup>n</sup>'ba wi<sup>n</sup> waęáte onátai bęáte ka<sup>n</sup>bęa ma<sup>n</sup>bęi<sup>n</sup>' ga<sup>n</sup>' ada<sup>n</sup>, ęępáha,  
 grandchild, day one food you eat I eat I wish I walk as therefore, grandchild,
- 15 atí há, á-biamá. Qa-í! i<sup>n</sup>'c'ágehá, téqi há, waęáte a<sup>n</sup>ęúęai. Dáda<sup>n</sup> p'á'  
 I have said they say. Why! O venerable difficult food our. What bitter  
 come he man!
- gę bęúga a<sup>n</sup>ęáte a<sup>n</sup>ma<sup>n</sup>'ęi<sup>n</sup> usní ři<sup>n</sup>'ctę kíma<sup>n</sup>'ha<sup>n</sup>-úgaęęę'-ęti a<sup>n</sup>ęęi<sup>n</sup>'i há,  
 the (ob.) all we eat we walk cold even when against the wind facing we sit
- á-biamá. Hau, i<sup>n</sup>'c'ágehá, uęáde ři<sup>n</sup>'ge. Cęna, řęacta<sup>n</sup>'-gá há. A<sup>n</sup>'kaji,  
 said they, they Ho! O venerable to talk of you have Enough, stop talking Not so,  
 say. man! nothing.
- 18 ęępáhá, ři<sup>n</sup>'da<sup>n</sup> cęna řęacta<sup>n</sup>'-gá há. Ga<sup>n</sup>' ma<sup>n</sup>hni<sup>n</sup>'-macę'di ma<sup>n</sup>bęi<sup>n</sup>'  
 grandchild, do you enough stop (ye) talking Anyhow you walk by you who I walk

- ka<sup>n</sup> bça hä, á-biamá Ictínike aká. Hau, wiñ'ke éi<sup>n</sup>te. Jäckahi jin'ga  
I wish said, they say Ictínike the (sub.). Ho! he speaks truly may be. Oak tree small
- hé giáxa-biamá. Sin'de kë ja<sup>n</sup>-xa<sup>n</sup> giáxa-biamá. Hau, tucpáha, usní  
horn made for they say. Tall the (ob.) tree root made for they say. Well, grandchild, cold  
him
- xi, éga<sup>n</sup> snia<sup>n</sup>'t'e té hä. Hi<sup>n</sup> çíçai éga<sup>n</sup> in'gaxái-gä, á-biamá. Hau, waháb 3  
when so me cold may. Hair your like for me make ye, said they say. Well, cat's  
(freeze) he
- igaska<sup>n</sup> çë hi<sup>n</sup> giáxa-biamá. Hau! kë, jápahi çégë çatá-gä, á-biamá. Çatá-  
tails hair made for they say. Ho! come, resin-wood these eat said they, He ate  
him (ob.) they say.
- biamá Ictínike aká. Çatá-bi xi iúp'ä-biamá, teú-biamá. Wü! dáda<sup>n</sup>ctë  
they say Ictínike the (sub.). He ate they when bitter they say he spit they say. Wü! whatever  
say in mouth
- pjãjãjã-qtci çataí ëduéhe áha<sup>n</sup> á-biamá. Hau! i<sup>n</sup>c'áge, edécega<sup>n</sup>-hna<sup>n</sup> ä, 6  
good-not-not very they eat I go with ! said he, they say. Ho! venerable man, what were you saying !
- á-biamá. Ìndáda<sup>n</sup>-qti edéhe ta? Waçáte pëji'-qti çataí ëduéhe áha<sup>n</sup>, ehé,  
said they, What indeed I say what shall! Food bad very they eat I go with ! I said,  
they say.
- tucpáha, á-biamá Ictínike aká. Ahaú Hau! i<sup>n</sup>c'áge, úcka<sup>n</sup> wi<sup>n</sup> añguíçica  
grandchild, said, they say Ictínike the (sub.). Well. Ho! venerable man, deed one we tell to thee
- tañgata<sup>n</sup>. Çin'gajin'ga naxídewaçáçë te áda<sup>n</sup> úcka<sup>n</sup> wi<sup>n</sup> añguíçica tañgata<sup>n</sup>, 9  
we will. Children you make them have ears will therefore deed one we tell thee we will,
- á-biamá. Hau! i<sup>n</sup>c'áge, çeamá níaci<sup>n</sup>ga wéçai tš'di éga<sup>n</sup>-qti tš'di bi<sup>n</sup>zé-  
said they, Ho! venerable man, these (sub.) persons they find them when just so when they cry  
they say.
- hna<sup>n</sup>i, á-biamá. Ahaú! á-biamá, éga<sup>n</sup> taté áçá, á-biamá. Usní amá, çadé-  
out, said they, Oho! said they say, so shall be indeed said they say. Cold they say, hard  
they say. he
- sage usní-qti amá. A<sup>n</sup>pa<sup>n</sup>-ma bçúga-qti kíma<sup>n</sup>ha<sup>n</sup>-úgaçte ma<sup>n</sup>çi<sup>n</sup>-biamá. 12  
wind cold very they say. Elk the all facing the wind walked they say.  
ones who
- Ictínike amá kíma<sup>n</sup>ha<sup>n</sup> gaçë'-qti waçáte ma<sup>n</sup>çi<sup>n</sup>-biamá. Ágaçte xiçíçisa<sup>n</sup>çá-  
Ictínike the against the apart very eating walked they say. With the turned himself  
(sub.) wind around
- biamá. Wü! pjãjãjã-qtci, á-biamá.  
they say. Wü! good-not-not very, said he, they say.
- Hau, é ga<sup>n</sup>-amá níaci<sup>n</sup>ga wéçá-biamá Ictínike aká. I-ú! á-biamá. 15  
Well, that after awhile person he found they say Ictínike the I-u! said they say.  
them (sub.) he
- Gída<sup>n</sup>bái-gä, gída<sup>n</sup>bái-gä, á-biamá A<sup>n</sup>pa<sup>n</sup>-ma bçúga çágaha<sup>n</sup> çéçá-biamá.  
Look for him, look for him, said they say. Elk the all raised their suddenly, they say.  
he ones who heads
- E'a<sup>n</sup> ä, á-biamá Çéaká níaci<sup>n</sup>ga wi<sup>n</sup>, á-biamá Ictínike aká. Da<sup>n</sup>bá-  
What is ! said they, they say. This one person one, said they say Ictínike the They looked  
the matter he (sub.) at it
- biamá xi égiçte qad iça<sup>n</sup> amá. È wáçake, á-biamá. A<sup>n</sup>ha<sup>n</sup>, á-biamá. 18  
they say when behold grass was sud- they say. That you mean, said they, Yes, said they say.  
denly they say. they say. ho
- Hau! i<sup>n</sup>c'áge, égiçéga<sup>n</sup> ckáxe-hna<sup>n</sup> te, á-biamá A<sup>n</sup>pa<sup>n</sup>-ma. Éga<sup>n</sup>-qti xi  
Ho! venerable beware lest you do thus continually, said, they say Elk the ones So just when  
man who.
- éga<sup>n</sup>-hna<sup>n</sup>i, á-biamá. Çi wabáhi ma<sup>n</sup>çi<sup>n</sup>-biamá. Égiçte çí níaci<sup>n</sup>ga wéçá-  
so regularly, said they say. Again feeding walked they say. It hap- again person he found  
he together pened them

- biamá Ictínike aká. Gída<sup>n</sup>bái-gă, á-biamá. A<sup>n</sup>pa<sup>n</sup> amá da<sup>n</sup>bá-bi ɣí  
 they say Ictinike the (sub.). Look for him, said they say. Elk the (sub.) looked, they when  
 (sub.). he say
- éga<sup>n</sup>-qti amá níaci<sup>n</sup>ga akáma, ugás'í<sup>n</sup> akáma. Hau! éga<sup>n</sup>-qti te, á-biamá  
 just so they say they were men, it is said, they were peeping, it is said Ho! just so it was, said, they say
- 3 A<sup>n</sup>pa<sup>n</sup> amá. Ciñ'gajiñ'ga ua<sup>n</sup>'he úwaginá-gă, á-biamá. Kí, Wíebçi<sup>n</sup> te há,  
 Elk the (sub.). Children fight hunt for them, said they, they And, I am he will  
 say.
- á-biamá Ictínike aká. Wiñ'kě-qti áha<sup>n</sup>, á-biamá A<sup>n</sup>pa<sup>n</sup>-ma. Hau! kégañ-  
 said, they say Ictinike the (sub.). He speaks truly indeed! said, they say Elk the (sub.) Ho! come, do  
 (sub.). ones who.
- gă, á-biamá. Çié-gă, á-biamá. Ciñ'gajiñ'ga uhé úwaginá-gă, á-biamá.  
 it, said they, they You be first, said they, they Children path hunt for them, said they, they  
 say. say.
- 6 Ahaú! íçágaska<sup>n</sup>bçe tá miñke, á-biamá Ictínike aká. Ictínike aká açá-  
 Oho! I attempt it will I who, said, they say Ictinike the (sub.). Ictinike the (sub.) went  
 (sub.).
- biamá. A<sup>n</sup>pa<sup>n</sup> bçúga-qti uçuha-biamá. Gañ'ki Ictínike améga<sup>n</sup> níaci<sup>n</sup>ga  
 they say. Elk all followed they say. And Ictinike as he moved men  
 (sub.).
- wéçai-biamá. Ē'ja açá-biamá. Níaci<sup>n</sup>ga wéna'ú-qtcí ſha-biamá. Níaci<sup>n</sup>ga  
 discovered, they say. Thither went they say. Men right alongside of he passed, they say. men  
 (sub.).
- 9 wéçai ɣí é úwakiá-biamá: Wí añkída-bajji-gă. Wíebçi<sup>n</sup> há, á-biamá  
 discov- when that talked with they say: Me shoot not at me. It is I said, they say  
 ered them them
- Ictínike aká. A<sup>n</sup>pa<sup>n</sup>-ma wákidá-biamá. A<sup>n</sup>pa<sup>n</sup>-ma t'éwaçá-biamá. A<sup>n</sup>pa<sup>n</sup>-  
 Ictinike the (sub.). Elk the (sub.) they shot at them, they say. Elk the (sub.) they killed them, they  
 (sub.). ones who say.
- ma múwaçíngě'-qti-a<sup>n</sup>-biamá, cénawaçá-biamá. A<sup>n</sup>pa<sup>n</sup> núga jin'ga wi<sup>n</sup>  
 the ones who they shot down all they say, they extermin ated them they say. Elk male small one  
 (sub.).
- 12 A<sup>n</sup>pa<sup>n</sup> miñ'ga jin'ga cti wi<sup>n</sup>, Ictínike aká é wéçabçi<sup>n</sup> níça-biamá. Wéahidě'-  
 Elk female small too one, Ictinike the (sub.) that the third alive they say. Far away  
 (sub.).
- qti a<sup>n</sup>'he júwagçe ahí-biamá. Ahí-biamá ɣí hé ké çizá-bi Ictínike aká,  
 very fled he with them arrived, they say. Arrived, they say when horn the took, they Ictinike the  
 (ob.) say (sub.).
- a<sup>n</sup>'ça çéça-biamá. A<sup>n</sup>pa<sup>n</sup> jin'ga çé wagáji ega<sup>n</sup>, Eáta<sup>n</sup> a<sup>n</sup>'ça<sup>n</sup>wa<sup>n</sup>çahái ñ.  
 threw suddenly, they say. Elk small to go told them having, Why me you follow ?  
 away
- 15 Janúça hébe açíçadéga<sup>n</sup> te há. Gúdiha ma<sup>n</sup>çi<sup>n</sup>'i-ga. A<sup>n</sup>pa<sup>n</sup> eçige taí,  
 Fresh meat piece I cut up for myself will Further off walk ye. Elk they will call  
 you,
- á-biamá. Ceta<sup>n</sup>.  
 said he, they say. So far.

## NOTES.

70, 17. uçáde çíçíngě, "You have nothing to talk about"—Joseph La Flèche; "You have no cause for complaint"—Sanssouci; syn., éçicájí eté ɣí, "You ought not to say it to (any one)"—Mary La Flèche; "It were good for you to say nothing to any one."

70, 18. çíeda<sup>n</sup>, etc. Ictinike thought that they would not allow him to join them. So he implored them, using çíeda<sup>n</sup> in his entreaty: "If you are unwilling, do not say it. Do you stop speaking. Refuse me no longer."

71, 6. piájñaji-qtcí, etc. The *literal* meaning is the opposite of the *real* one. So waçate pěji-qtcí, is "very good food;" and wáçaha pěji-qtcí, "very good clothing."

71, 8. ahau and hau are often used as catch-words or continuatives.

71, 9. naxídewaçaxə (given by Hupeçax), "You make them have inner ears," "You teach them to use their ears so as to detect the presence or approach of danger;" but Joseph La Flèche gave náxiçawaçaxə, "You annoy or alarm them": "We tell you one thing lest you alarm the children."

71, 10. bi<sup>2</sup>zé, syn., xaxage, to cry out as a child, or as the young of the elk or coyote. This cry, according to Hupeçax, is i-ú; Joseph La Flèche gave u<sup>2</sup>, said through the nose, with the rising inflection; and çaxi<sup>2</sup>-na<sup>2</sup>pajl gave in the preceding myth, i<sup>2</sup>.

72, 4. kégañ-gă (kě, égañ-gă) "Come, do it."

72, 5. çié-gă, "Be thou he," imperative of çie, thou; syn., çí pahañ'ga-gă, "Be thou the foremost, the leader"—Joseph La Flèche.

72, 8. wena'úqtci, çwiwere, winaq'axe, to go near in one's course, to pass alongside of them.

#### TRANSLATION.

"My friend, there are some persons in that place. I wish to go thither," said Ictinike. Well, he went. When he went, it happened that a Male-elk was (sitting) there. Well, he talked with him. "My friend, I have come to question you," said Ictinike. And the Male-elk said, "What will you ask me? My friend, I sit tired in my legs, therefore I do not go anywhere at all." "My friend, persons are accustomed to enjoyment. Why do you not walk?" said Ictinike. "Yes, my friend, the woman whom I married formerly having been taken from me, my heart has no enjoyment, and I sit here," said the Elk. "My friend, let us two go thither," said Ictinike. "My friend, do you go thither by yourself," said the Male-elk. "My friend, where are they?" said Ictinike. "My friend, they are at this place (near by). Go thither," said the Male-elk. Well, Ictinike departed. And there were a great many Elk (in motion) there. He arrived there. "Venerable man, what may be your business?" said the Elk. "Yes, my grandchildren, I have been desiring to eat the food which you eat for one day; therefore, my grandchildren, I have come," said he. "Why! O venerable man, our food is difficult. We eat all bitter things as we go; besides, when it is cold we sit facing the wind," said they. "Ho! O venerable man, you have nothing to talk about. Enough. Stop talking." "No, my grandchildren, you (have said) enough. Do you stop talking. (Notwithstanding what you have said) I wish to live as you live," said Ictinike. "Ho! he may be telling the truth" (said the Elk). They made horns for him of a small oak. They made him a tail of the root. "Well, my grandchildren, when it is cold, I may freeze (if I am) so. Make for me hair like yours," said he. Well, they made hair for him out of cat's-tails (*Typha latifolia*). "Ho! come, eat these rosin-weeds," they said. Ictinike ate them. When he ate them they were bitter in the mouth, and he spit them out. "Psha! I have joined the eaters of very bad things," he said. "Ho! venerable man, what have you been saying?" they said. "What indeed could I say? I said, 'I have joined the eaters of very good food,' my grandchildren," said Ictinike. "Ho! venerable man, one custom we will tell you. You shall cause the children to use their ears (aright), therefore we will tell you one custom," said they. "Ho! venerable man, when these discover men, and it is just so, they cry out." "Oho!" said he, "it shall be so indeed." It became cold. The wind blew, and it was very cold. All the Elk walked facing the wind. Ictinike

walked apart from them, facing the wind. He turned himself with the wind (with his back to it). "Psha! it is very bad!" he said. Well, after going awhile, Ictinike discovered men. "I-u! look ye for him! Look ye for him!" said he. All the Elk raised their heads suddenly. "What is the matter?" said they. "This one is a man," said Ictinike. When they looked at it, behold, it had suddenly become grass. "You mean that?" said they. "Yes," he said. "Ho! venerable man, beware lest you continue doing thus," said the Elk. "When it is just so, only so is it," he said. Again they were grazing as they walked together. And it happened that Ictinike discovered men again. "Look ye for him," said he. When the Elk looked at it, it was just so; they were men, and they were peeping. "Well, it was just so," said the Elk. "Seek a way of flight for the children," said they. "Let me be the one," said Ictinike. "Indeed, he speaks truly!" said the Elk. "Ho! come, do it. You shall be the one (to go ahead). Seek a path for the children," said they. "Oho! I will attempt it," said Ictinike. Ictinike went. All the Elk followed him. And as Ictinike went he discovered men. He went thither. He passed right alongside of the men. When he discovered the men he talked with them. "Do not shoot at me; it is I," said Ictinike. They shot at the Elk. They killed the Elk. They shot down all the Elk; they exterminated them. One small Male-elk, and one small Female-elk, Ictinike being the third, were alive. Fleeing with them, he reached a place at a very great distance (from the place of slaughter). When he arrived, he took the horns and threw them away. Having commanded the young Elk to depart, he said, "Why do you follow me? I will cut up for myself a piece of fresh meat. Walk further off. You shall be called A<sup>n</sup>pa<sup>n</sup>" (Elk). The End.

### ICTINIKE AND THE BUZZARD.

TOLD BY MA<sup>n</sup>TCU-NA<sup>n</sup>BA.

- Égiçe Ictínike amá çé amáma. Kí Héga wi<sup>n</sup> gáwi<sup>n</sup>xe ma<sup>n</sup>çi<sup>n</sup>-biamá.  
It came to Ictinike the was going. And Buzzard one going around walked they say.  
 pass (sub.)
- Kí Ictínike aká ni-çañ'ga masániaça çé ga<sup>n</sup>çá-biamá. Héga çínké çaha<sup>n</sup>-  
And Ictinike the big water to the other to go wished they say. Buzzard the (ob.) he carried  
 (sub.) side of
- 3 biamá. Ljiga<sup>n</sup>ha, i<sup>n</sup>'iñ-gă hă. Ní masániaça i<sup>n</sup>'iñ-gă hă, á-biamá Ictínike  
they say. O grandfather, carry me Water to the other carry me said, they say Ictinike  
 side of
- aká. A<sup>n</sup>ha<sup>n</sup>, á-biamá Héga aká, wí<sup>i</sup> téinke, á-biamá. Gañ'ki gí<sup>i</sup>-  
the Yes, said, they say Buzzard the I carry will said they say. And he carried  
 (sub.) (sub.) you he him
- biamá. Gí<sup>i</sup>-bi çí ja<sup>n</sup>ççú'a uné gí<sup>i</sup>-biamá. Égiçe ja<sup>n</sup>ççú'a tē íça-biamá  
they say. He carried when hollow tree seeking he carried him, At length hollow tree the he found, they  
 him, they say they say (ob.) say
- 6 hă. Ī'di gí<sup>i</sup> açá-biamá çí ja<sup>n</sup>ççú'a tē çan<sup>n</sup>ha-qtcí she açé-hna<sup>n</sup>-biamá  
There carrying went they say when hollow tree the border very passing went regularly, they say  
 him (ob.)

Héga amá, áçika<sup>n</sup> açé hna<sup>n</sup>-biamá. Áçika<sup>n</sup> açai<sup>n</sup> çí: Jiga<sup>n</sup>'ha, a<sup>n</sup>wa<sup>n</sup>'-  
 Buzzard the (sub.), leaning he went regularly, they say. Leaning he went when: O grandfather me

hniqpáç etéga<sup>n</sup>, á-biamá Ictínike aká. Ma<sup>n</sup>'çi<sup>n</sup> téga<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup> bçi<sup>n</sup>' há,  
 you make fall apt said, they say Ictínike the (sub.). To walk the, so always I am

á-biamá Héga aká. Égiçe çigçubçi<sup>n</sup>'-biamá çí Ictínike ma<sup>n</sup>'can'de égiç 3  
 said, they say Buzzard the (sub.). At length twisted himself they say when Ictínike den head-long

içéça-biamá Héga aká. Ki Ictínike ja<sup>n</sup>qçú'a égiçe çéçç ma<sup>n</sup>'taça waqçáni,  
 sent him suddenly, Buzzard the And Ictínike hollow tree headlong sent inside poor  
 they say (sub.) suddenly

qçáçti ma<sup>n</sup>'çi<sup>n</sup>'-biamá. Égiçe çí hégactöwa<sup>n</sup>'ji gaqçan' atí-biamá. Égiçe  
 lean very walked they say. At length lodge by no means a few on the hunt have come, they At length  
 say.

uqçú'a wéçç çí wa'ú amá qçabé tç gaçáçí amá. Égiçe Ictínike aká 6  
 hollow sought when woman the (sub.) tree the hit and made they say. At length Ictínike the  
 (tree) (wood) (ob.) sound (sub.)

ja<sup>n</sup>qçú'a ma<sup>n</sup>'táça gçi<sup>n</sup>'-bi çí, Níaci<sup>n</sup>ga wéçç tí-biamá eçéga<sup>n</sup>-biamá. Égiçe  
 hollow tree inside sat, they say again, Person seeking have come thought they say. It hap-  
 (wood) (see note), he ppened

miçá-ha wa-i<sup>n</sup>'-biamá Ictínike aká. Sin'de kç ja<sup>n</sup>qçú'a usné gç ubásna<sup>n</sup>  
 raccoon skin wore they say Ictínike the (sub.). Tail the (ob.) hollow tree split the (pl.) pushing into

éça<sup>n</sup>'be-híça-biamá. Gañ'ki wa'ú çábçi<sup>n</sup> atí-biamá, çí qçabé gaçáçí- 9  
 he caused to come in sight, And woman three have come, they again tree hit and  
 they say. say sounded

biamá. Çí sin'de da<sup>n</sup>bá-biamá. Égiçe gá-biamá: Hindá! çíça<sup>n</sup>, miçá  
 they say. And tail they saw they say. It happened she said as fol- Stop! husband's raccoon  
 lowa, they say: sister

d'úba çéaká, á-biamá. Miçá d'úba weáçíçç, á-biamá. Hi<sup>n</sup>! çíça<sup>n</sup>, wi<sup>n</sup>'  
 some this she said, they Raccoon some I have found said they say. Oh! brother's one  
 say. for myself she wife

a<sup>n</sup>çá'i teda<sup>n</sup>+, á-biamá. Ja<sup>n</sup>' tç añgúga'úde tai hç, á-biamá. Égiçe ja<sup>n</sup>' 12  
 you give will! said (one), they Tree the we cut a whole in will . said they say. At length tree  
 me say. (ob.) she

tç gasá-biamá, uga'udá-biamá. Égiçe Ictínike gá-biamá: Miçá jañ'ga  
 the they cut they say they cut a hole they say. It happened Ictínike said as follows, Raccoon big  
 (ob.) in it they say:

bçi<sup>n</sup>' há. Jañ'gáççha gaxái-gã há, á-biamá. Hi<sup>n</sup>! çíça<sup>n</sup>, Miçá aká jañ'gá-bi  
 I am . Large around make it he said they say. Oh! brother's Raccoon the big (see note)  
 wife (sub.)

ai hç, á-biamá. Gañ'ki ja<sup>n</sup>qçú'a tç jañ'gáççha u'úde tç gaxá-biamá. 15  
 he said (one) And hollow tree the large around hole the they they say.  
 says they say. (ob.) made

Gañ'ki éça<sup>n</sup>'be akí-biamá Ictínike aká. Miçá jañ'ga açi<sup>n</sup>' éça<sup>n</sup>'be çaki,  
 And coming out reached home, Ictínike the (sub.). Raccoon big having coming out I come  
 they say home to you

á-biamá. Hi<sup>n</sup>! çíça<sup>n</sup>, Ictínike amé améda<sup>n</sup>, á-biamá. Gañ'ki Ictínike  
 said (one) Oh! brother's Ictínike it is he who is said (one) And Ictínike  
 they say. wife moving, they say.

éça<sup>n</sup>'be akí-biamá. Miçá jañ'ga áçi<sup>n</sup>'hé çagçé te. Gúdiha naji'i-gã, 18  
 coming out reached home, Raccoon big I who move I go home will. Further off stand ye  
 they say. to you

á-biamá. Éça<sup>n</sup>'be akí tç'di wéçigçan' gáçe gçi<sup>n</sup>'-biamá. Áta<sup>n</sup> áma<sup>n</sup> çí  
 said he, Coming out he when decision making he sat they say. How I do to if  
 they say. reached home him

éga<sup>n</sup>'é'a<sup>n</sup> etéda<sup>n</sup>, eçéga<sup>n</sup> gçi<sup>n</sup>'-biamá. At'é dáçe çí-hna<sup>n</sup>' úmakaáç etéga<sup>n</sup>  
 so I do to him apt! thinking he sat they say. I die I make if only I make it easy apt



- áha<sup>n</sup>, e<sup>q</sup>éga<sup>n</sup>-biamá. Cí égiçe  $\chi$ áxe wi<sup>n</sup> da<sup>n</sup>bá-biamá.  $\chi$ áxe da<sup>n</sup>bá-bi ega<sup>n</sup>  
 I he thought they say. Again it hap- Crow one he saw they say. Crow he saw, they say havin  
 pened
- cí Wajíbe-snéde wi<sup>n</sup> da<sup>n</sup>bá-biamá. Égiçe  $\phi$ aha<sup>n</sup>-biamá. Kagéha,  $\phi$ á'eañ'-  
 again Magpie one he saw they say. It hap- he prayed to, they say. Friend, pity ye  
 pened
- 3 gi $\phi$ ái-gă, i<sup>n</sup>wiñ'ka<sup>n</sup>i-gă, á-biamá. At'é  $\mathcal{D}$ áxe tá miñke; i<sup>n</sup>wiñ'ka<sup>n</sup>-ba a<sup>n</sup>' $\phi$ a-  
 me, help ye me, said he, they say. I die I make will I who; help me and eat  
 tái-gă, á-biamá. Wajíñ'ga b $\phi$ úga-qtí wéba<sup>n</sup>-bi ega<sup>n</sup> é'dí ahí-biamá. Gañ'ki  
 ye me, he said, they say. Bird all very called them, having there arrived, they say. And  
 they say
- Qí $\phi$ á amá ctí é'dí ahí-biamá.  $\chi$ áxe aká égi $\phi$ a<sup>n</sup>-biamá, Qí $\phi$ á  $\phi$ iñké é wa-  
 Eagle the too there arrived, they say. Crow the said to him, they say, Eagle the (ob.) that he  
 (sub.) (sub.)
- 6 ká-bi ega<sup>n</sup>: Kagéha, máhi<sup>n</sup> pái aoni<sup>n</sup>. Wémab $\phi$ ázai-gă, á-biamá. Gañ'ki  
 meant, having: Friend, knife sharp you have. Bend it for us, said they say. And  
 they say he
- nin'de  $\phi$ a<sup>n</sup>á Qí $\phi$ á aká há  $\phi$ a<sup>n</sup> u $\phi$ á'udá-biamá. Sín'de-q $\phi$ ú'a ma<sup>n</sup>tá $\phi$ a waci<sup>n</sup>  
 rump at the Eagle the skin the bit a hole in they say. Tail hollow within fat  
 (sub.) (ob.)
- $\phi$ a<sup>n</sup> wa $\phi$ óna g $\phi$ i<sup>n</sup>-biamá. A<sup>n</sup>'pa<sup>n</sup>, cí hégají amá, á-biamá. Gañ'ki Héga  
 the (ob.) visible eat they say. Elk, fat not a little, it was, said he, they And Buzzard  
 say.
- 9 amá-ona ceta<sup>n</sup>-hna<sup>n</sup> ahí-bají-biamá. Égiçe Héga amá é'dí ahí-biamá.  
 the only so far only ar- not they say. At length Buzzard the there arrived, they say.  
 (sub.) rived (sub.)
- Cí+cte! Ictínike, á-biamá Héga amá. Añ'kají, kagéha,  $\phi$ ikú $\phi$ a-gă, máb $\phi$ aza-  
 Fie on you! Ictinike, said, they say Buzzard the (sub.). Not so, friend, hurry, read  
 gă. Máhi<sup>n</sup> pái aoni<sup>n</sup> há, á-biamá  $\chi$ áxe aká. Añ'kají, Ictínike éé há,  
 it. Knife sharp you have said, they say Crow the (sub.). Not so, Ictinike it is
- 12 á-biamá Héga amá Héga  $\phi$ atájí té'dí Wajíbe-snéde ma<sup>n</sup>tá $\phi$ a-qtci upé ahí-bi  
 said, they say, Buzzard the Buzzard he ate when Magpie within very entered reached,  
 (sub.) not they say
- ega<sup>n</sup> waci<sup>n</sup>  $\phi$ atá-biamá. Héga amá  $\mathcal{D}$ á $\phi$ a a $\phi$ á-bi ega<sup>n</sup> ígaska<sup>n</sup> $\phi$ á-biamá.  
 having fat ate they say. Buzzard the to the went, they having tried him they say.  
 (sub.) head say
- Ígaska<sup>n</sup> $\phi$ á-bi ega<sup>n</sup> pa $\phi$ úge  $\phi$ aqtá-biamá, cé $\phi$ ectéwa<sup>n</sup>jí ja<sup>n</sup>-biamá Ictínike  
 Tried him, they say having nostrils bit they say, not heeding at all lay they say Ictinike
- 15 aká. Égiçe ictá-ha ké  $\phi$ aqtá-biamá, cí cé $\phi$ ectéwa<sup>n</sup>jí ja<sup>n</sup>-biamá Ictínike  
 the At length eye-skin the he bit they say again not heeding at all lay they say Ictinike  
 (sub.) (ob.)
- aká. Nin'dajá $\phi$ ica<sup>n</sup> a $\phi$ á-bi  $\chi$ i waci<sup>n</sup> hébé édí  $\phi$ a<sup>n</sup> ké  $\phi$ atá-biamá Héga  
 he Towards the rump went, they when fat piece there that which he ate they say Buzzard  
 (sub.) say was
- aká. Égiçe u'úde  $\chi$ a<sup>n</sup>'ha ké'dí waci<sup>n</sup> hébé édí  $\phi$ a<sup>n</sup>  $\phi$ acpá-biamá Héga aká.  
 the At length hole border by the fat piece there the bit off a they say Buzzard the  
 (sub.) (ob.) piece (sub)
- 18 Égiçe, Wiñ'ka-bi té, A<sup>n</sup>'pa<sup>n</sup> kéde, á-biamá. Égiçe ma<sup>n</sup>tá $\phi$ a-qtci upé ahí-bi  
 It hap- They told the truth, Elk it is, but, said they say. At length within very entered reached,  
 pened, he they say
- ega<sup>n</sup> waci<sup>n</sup> hébé  $\phi$ acpá-biamá. Í $\phi$ a<sup>n</sup>ba<sup>n</sup> upé  $\phi$ é  $\chi$ i á $\phi$ isandá-bi ega<sup>n</sup>  
 having fat piece bit off a they say. The second enter- went when squeezed with his having  
 piece ing hands, they say
- mañ'g $\phi$ e naji<sup>n</sup>-biamá Ictínike aká A<sup>n</sup>'onijúají ega<sup>n</sup> éga<sup>n</sup>wí'a<sup>n</sup> tá miñke,  
 erect stood they say Ictinike the You treated me ill having so I do to you will I who,  
 (sub.)

á-biamá Ictínike aká. Kagéha, a<sup>n</sup> ꝑictañ'-gǎ, á-biamá Héga aká. A<sup>n</sup> ha<sup>n</sup>,  
 said, they say Ictinike the (sub.). Friend, let me go, said, they say Buzzard the (sub.). Yes,  
 ꝑáci wíꝑicta<sup>n</sup>-máji tá miñke, á-biamá Ictínike aká. Gañ'ki ꝑicta<sup>n</sup> ꝑéꝑa-  
 along I let you go I not will I who, said, they say Ictinike the And let him go sent sud-  
 while (ob.) (sub.) deny  
 biamá ꝑi nackí ꝑa<sup>n</sup> hi<sup>n</sup> ꝑiñgě'-qti-a<sup>n</sup> Héga, uonúda-bi ega<sup>n</sup>. Áda<sup>n</sup> héga 3  
 they say when head the feathers it had very Buzzard, the pulling out having. Therefore buzzard  
 (ob.)  
 nackí ꝑa<sup>n</sup> hi<sup>n</sup> ꝑiñgaí, jidě'-qti-a<sup>n</sup>. Ceta<sup>n</sup>.  
 head the feathers has none, red very. So far.  
 (ob.)

## NOTES.

The Oto version of this myth, given by J. La Flèche, will appear hereafter in "The Jaiwere Language, Part I."

75, 2. ma<sup>n</sup>ꝑi<sup>n</sup> tega<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup> bꝑi<sup>n</sup> há. If tega<sup>n</sup> be inseparable, the meaning of it is "in order that, in order to;" and the whole phrase can be rendered: "I am always so, in order to go." But if tega<sup>n</sup> be a contraction of tǎ and éga<sup>n</sup>, it must be translated by "I always go so." In this case, éga<sup>n</sup>-ca<sup>n</sup>ca<sup>n</sup> means "so forever, so always."

75, 4. qꝑa<sup>n</sup>qti and hegactěwa<sup>n</sup>ji, pronounced qꝑa+qti, and he+gactěwa<sup>n</sup>ji.

75, 6. gaꝑaqi. This word shows that the wood was *hard*, and that it must have been *winter*. Had it been *warm weather*, gaꝑaci would have been used.

75, 7. weꝑě ti-biama. "Biama" refers to the *thought* of Ictinike, and must not be rendered "it is said."

75, 14. miꝑa aka ꝑañga-bi ai hě. She had perceived by the sense of hearing (taking *direct cognizance*) that he had said this, so she says "ai" instead of "a-biama." But she did not learn by direct cognizance that he was large, she learned it *indirectly*, so she says "ꝑañga-bi," not "ꝑañga."

76, 6. mahi<sup>n</sup> ꝑai aoni<sup>n</sup>, "You have a sharp knife;" that is, his beak. Cf. the Winnebago name, Mahi<sup>n</sup>-no<sup>n</sup>pa-ka, Two Knives, of the Bird Family (Foster), and the ꝑegiha, Máhi<sup>n</sup> ꝑiñ'ge, No Knife.

76, 18. a<sup>n</sup>pa<sup>n</sup> kéde, an example of contraction and ellipsis. It is contracted from a<sup>n</sup>pa<sup>n</sup> ké, éde, referring to the past doubts of the speaker. The full form would be, a<sup>n</sup>pa<sup>n</sup> kéde-hna<sup>n</sup> ewéja ꝑa<sup>n</sup>cti: "It was an Elk lying there, but I doubted it heretofore."

## TRANSLATION.

It came to pass that Ictinike was going (somewhere). And a Buzzard kept flying around. And Ictinike wished to go to the other side of the great water. He prayed to the Buzzard: "Grandfather, carry me on your back. Carry me on your back to the other side of the water." "Yes," said the Buzzard. "I will carry you on my back." And then he carried him on his back. When he carried him on his back, he searched for a hollow tree. At length he found a hollow tree. When he carried him thither on his back, the Buzzard kept on passing close to the hollow tree and tipping his wing. As he went tipping his wing, Ictinike said, "O grandfather! you will be apt to make me fall." "This is the way in which I always go," said the Buzzard. At length, when he had twisted himself around, the Buzzard sent Ictinike down, down, into a hole (in the tree). And Ictinike, having been sent down headlong into the hollow tree, continued poor and very thin. And a great many lodges of a hunting party came thither. And

it happened that when the women found a hollow tree, they hit the tree, making it give forth the sound "q̄aqi." And it happened that Ictinike sat inside the hollow tree, and he thought that people had come to get wood. And, as it happened, Ictinike had on some raccoon-skins. He made the tails appear in sight by thrusting them through the cracks of the hollow tree. And three women approached, and they struck the tree, making it give forth the sound "q̄aqi." And they saw the tails. And (one) said as follows: "Stop! O husband's sister! this is a lot of raccoons. I have found some raccoons for myself." "Oh! brother's wife! Will you please give me one?" said (another). Said she, "Let us cut a hole in the tree." At length they cut the tree, cutting a hole in it. It came to pass that Ictinike said as follows (in a hollow voice): "I am a big Raccoon. Make ye it large around." "Oh! brother's wife! the Raccoon says he is big," she said. And they made the hole in the hollow tree large around. And Ictinike came home again, in sight (*i. e.*, into the open air, his native element). "Having a big raccoon, I come out to you, to my home (in the air)," said he. "Oh! brother's wife! it is Ictinike (in motion)," said (one). And Ictinike got out again into the air. "I who have been a big raccoon will go home to you. Stand further off!" said he. (And the women fled.) When he had come out again, he sat forming a plan. He sat thinking, "What ought I to do to get even with him?" He sat planning. Thought he, "If I pretend to be dead, only thus shall I be apt to accomplish it easily!" And after this he saw a Crow. And having seen the Crow, he saw a Magpie. And then he prayed to them. "O friends, pity me and help me," said he. "I will pretend to be dead. Help me and eat ye me." All the birds went thither, having been called. And the Eagle, too, went thither. The Crow said to him (meaning the Eagle), "Friend, you have a sharp knife. Cut him up for us." And the Eagle bit a hole in the skin on the rump. The fat was visible inside the ham. Said they, "It is the Elk; and he is very fat." And the Buzzard alone had not yet reached there. At length the Buzzard arrived. "Fie on you! It is Ictinike," said he. "No, my friend, hurry. Cut it with your knife. You have a sharp knife," said the Crow. "No, it is Ictinike," said the Buzzard. Before the Buzzard ate any, the Magpie entered, and went very far inside and ate the fat. The Buzzard went towards the head, and tried it. Having tried it, he bit the nostrils. Ictinike did not stir in the least. And when he bit the eye-lids, Ictinike lay without stirring at all. The Buzzard went towards the rump, and ate a piece of fat which was there. And at length the Buzzard bit off a piece of fat that was there by the edge of the hole. It came to pass that he said, "The truth was told. It is the Elk lying here, but (I doubted it at first)." At length, having entered, he went very far inside, and bit off a piece of fat. When he entered the second time, Ictinike squeezed him and stood upright. "As you have injured me, so will I do to you," said Ictinike. "O friend, let me go," said the Buzzard. "Yes, I will not let you go for a long time," said Ictinike. And when he let him go suddenly, the Buzzard had no feathers at all on his head on account of their having been stripped off. Therefore, the buzzard has no feathers on his head; it is very red. The End.

## ICTNIKE, THE BROTHERS, AND SISTER.

RELATED BY FRANK LA FLÈCHE.

Ukfkiji dubá-biamá, iñá'ge aká wésata<sup>n'</sup>-biamá. Wakíde-pí-qi-  
 Brethren four they say, sister the (sub.) the fifth they say. Very good marksmen  
 biamá ukfkiji dúbá amá. Kí iñá'ge aká íétiwáxe-lhá<sup>n'</sup>-biamá. Kí  
 they say brethren four the (sub.). And sister the (sub.) used to make the ani- they say. And  
 mals come by calling  
 téqiwágičá-biamá wa'ú aká. Kě, iñuhá, iñ'gaháí-ă hě. Ga<sup>n'</sup> giáha- 3  
 she prized them they say woman the (sub.). Come, elder brother, comb for me And he combed  
 for her  
 biamá, giáonapá-qtcí-biamá. Sadégge giáxa-biamá, kí gahá iča<sup>n'</sup>ča-  
 they say, combed very smooth they say. Scaffold they made for her, and on it they placed her  
 for her they say,  
 biamá. Kí wañ'gičě-qi háhaxíčě naji<sup>n'</sup>-biamá, man'dě ékina ači<sup>n'</sup>-  
 they say. And every one making himself stood they say, bows sufficient they had  
 ready  
 biamá. Kí wa'ú aká ba<sup>n'</sup>-biamá, kí cí ba<sup>n'</sup>-biamá Wéčabči<sup>n'</sup>a<sup>n'</sup> tédíhi 6  
 they say. And woman the (sub.) called they say, and again called they say. The third time occurred  
 xí ma<sup>n'</sup>-na<sup>n'</sup>cude wačíona-biamá. Iñuhá, wacka<sup>n'</sup> ega<sup>n'</sup>-ă, ca-lí hě,  
 when dust from treading visible they say. Elder brother, make an effort do they are com-  
 the ground ing to you  
 á-biamá. Wéduba<sup>n'</sup> tédíhi xí éča<sup>n'</sup>be atí-biamá. Kí Ictínike aká édi  
 she said, they The fourth time occurred when in sight they had come, And Ictínike the (sub.) there  
 say.  
 naji<sup>n'</sup>-biamá. Égičě atí-biamá waníja amá ca<sup>n'</sup> bčúga-qi, Jé améga<sup>n'</sup>, 9  
 stood they say. At length had come, they say animal the (sub.) indeed all Buffalo the (sub.)  
 A<sup>n'</sup>pa<sup>n'</sup> amé, Jáqti amé, ca<sup>n'</sup> bčúga-biamá. Ca<sup>n'</sup>-qi-ga<sup>n'</sup> t'éwačě naji<sup>n'</sup>-  
 Elk the (sub.) Deer the (sub.) indeed all they say. All at once killing them they stood  
 biamá. Kí cañ'gaxá-biama. Ga<sup>n'</sup> wacě'-qi gči<sup>n'</sup>-biamá. Égičě uma<sup>n'</sup>e  
 they say. And they made an end they say. And rich very they sat they say. At length provisions  
 tě časni<sup>n'</sup> ača-biamá. Kí iñnu aká 'ábae ačé 'ičá-biamá wañ'gičě. Kí 12  
 the swallowed went they say. And her elder the hunting to go spoke of, they say all. And  
 (ob.) brother (sub.)  
 iñnu na<sup>n'</sup> aká: Níkaci<sup>n'</sup>ga wi<sup>n'</sup> tí taté ča<sup>n'</sup>ja dáda<sup>n'</sup>-qi edé ctéctewa<sup>n'</sup>  
 her elder grown the one Person one come shall though what indeed he notwithstanding  
 brother who: hither says that  
 égičěga<sup>n'</sup> čéckaxe te há, á-biamá. Iñuhá, añ'ka-máji tá miñke,  
 beware you do it for him lest he said, they say. O elder brother, I not so will I who,  
 á-biamá. Iñá'ge číñké uma<sup>n'</sup>e gičáxa-bi ega<sup>n'</sup> gia<sup>n'</sup>ča ača-biamá. 15  
 she said, they His sister the (ob.) provisions made for his own, having leaving her they went, they  
 say. they say (their own) say.  
 Ača-biamá xí Ictínike aká atí-biamá, číxesági man'dě kéde ači<sup>n'</sup>-bi,  
 They went, they when Ictínike the (sub.) came they say, hard willow bow the (ob.) he had, they  
 say say,  
 číqčě-ma ma<sup>n'</sup>jíha ké ugípi-qi ači<sup>n'</sup>-bi. Wihé, indáda<sup>n'</sup>-qi edéhe  
 reads the (ob.) quiver the (ob.) full very he had, they Second daughter, what indeed I say that  
 say.  
 ctéctewa<sup>n'</sup> éga<sup>n'</sup> i<sup>n'</sup>čéckaxe te há. Ča'eañ'gičá-gă, iucpáha. Añ'kaji, 18  
 notwithstanding so you do for me will Pity me, your relation, my grandchild. Not so

- iga<sup>n</sup>há, ubçí'age hě, á-biamá wa'ú aká An'kaji, ıucpá, ça'eañ'giçá-gă.  
 grandfather, I am unwilling said, they say woman the (sub.). Not so, grandchild, pity me, your relation.
- Ma<sup>n</sup> çétě ıéga-qtı aııgçicta<sup>n</sup> éde ıçágıgçaska<sup>n</sup>bçę ka<sup>n</sup>bçę. Jéti-  
 Arrow this (ool.) new very I finished for myself but I try my own I wish. Animals  
 to come
- 3 wackáxe-hna<sup>n</sup> amá. Éga<sup>n</sup> gáxa-gă. Wa'ú çin ké uçı'age çá<sup>n</sup>ja ca<sup>n</sup>  
 you are used to making they say. So do. Woman the (ob.) unwilling though yet  
 them
- çacta<sup>n</sup>-bajı-biamá. Égiçę ca<sup>n</sup>-aká uhékiçá-biamá wa'ú aká. İn'daké,  
 he stopped not they say. At length after standing she let him they say woman the Let us see,  
 talking awhile have his way (sub.).
- inğáhe-ă hě' á-biamá wa'ú aká. İctınıke aká giáha-biamá. ııi'an'kiçę  
 comb for me said, they say woman the (sub.). İctınıke the (sub.) combed for her, He made her paint  
 herself they say.
- 6 ctęa<sup>n</sup>-bi ega<sup>n</sup> gıçicta<sup>n</sup>-biamá. Sadéçę giáxai tē gahá gçin'kiçá-biamá.  
 even, they say having he finished they say. Scaffold that had been on it he made her sit they say.  
 for her made for her
- Kı, Duba<sup>n</sup> aba<sup>n</sup> tē'di atı-hna<sup>n</sup> hě, á-biamá wa'ú aká. İn'daké, bañ-gă,  
 And, Four times I call when they usually come said, they say woman the (sub.). Let us see, call,  
 á-biamá İctınıke aká. Kı wa'ú aká ba<sup>n</sup>-biamá. Çabçin'a<sup>n</sup> ba<sup>n</sup>-bi ııjı  
 said, they say İctınıke the (sub.). And woman the (sub.) called they say. Three times called, they when  
 say
- 9 ma<sup>n</sup>na<sup>n</sup>-cude tē waçıona-biamá. Hi<sup>n</sup>+! ca-ıı hě, ıiga<sup>n</sup>há, wacka<sup>n</sup> ega<sup>n</sup>-ă  
 dust from treading the visible they say. Oh! they are grandfather, make an do  
 the ground (ob.) coming effort
- hě. Wéduba<sup>n</sup> tēdıhi ııi égiçę éçá<sup>n</sup>be atı-biamá. Égiçę atı-biamá.  
 The fourth time occurred when it happened in sight they came, they At length they came, they  
 say. say.
- Wakıda-biamá İctınıke aká. Çıçę ma<sup>n</sup> kē wékidá-biamá, uçıhuni  
 He shot at them, they say İctınıke the (sub.). Reed arrow the (ob.) he shot at them with, wabbling  
 they say.
- 12 éga<sup>n</sup> ıçéçá-biamá. He-ı! á-biamá İctınıke aká. Ca<sup>n</sup> éga<sup>n</sup>-hna<sup>n</sup> wakıdai  
 like sent suddenly, they say. Why! said, they say İctınıke the (sub.). And so only he shot at them
- tē múwaçna<sup>n</sup> najı<sup>n</sup>-biamá. Égiçę ma<sup>n</sup>jıha múççu'á-biamá. Égiçę  
 when missing them he stood they say. At length quiver shot empty they say. It happened
- háci-qtı A<sup>n</sup>pa<sup>n</sup> núga wi<sup>n</sup> jın'gajı'-qtı édega<sup>n</sup> atı-biamá. Sadéçę baçıaçá-  
 at the very Elk male one not small very like, was came, they say. Scaffold pushed down  
 last
- 15 biamá. Kı wa'ú çin ké hé uıáıa ugçá<sup>n</sup> açı<sup>n</sup> ákiágçá-biamá. Kı égiçę  
 they say. And woman the (ob.) horn fork in between having he had gone homeward, And at length  
 her they say.
- ııınu amá akı-biamá. İıañ'ge çin ké çin gé tē akı-biamá. Uğıne ıııwi<sup>n</sup>xá-  
 her the reached home, His sister the (ob.) was none when reached home, To seek his went about  
 brother (sub.) they say. they say. own
- bı çá<sup>n</sup>ja ıgiçá-bajı-biamá. Égiçę jınğá-qtı çin ké ıan'de áçıtá-qtı  
 they though he found not his they say. It happened small very the one ground crossing by a  
 say own who very near way
- 18 uğıne açá-biamá. Jáhe jın'gajı'-qtı édega<sup>n</sup> ő'di ahı-biamá. Kı ő'di  
 seeking went they say. Hill small not very like, was there arrived, they say. And there  
 his own
- gçin'-biamá. Ca<sup>n</sup>-qtı-aká cı ő'di ja<sup>n</sup>-biamá. Égiçę wa'ú wi<sup>n</sup> xagé  
 he sat they say. After he sat a great again there he lay they say. It happened woman one crying  
 while
- na'a<sup>n</sup>-biamá. Üçıxidá-bı ııjı nıkaci<sup>n</sup>ga ctę wa'ú waçıona-bajı-biamá.  
 he heard they say. Looking around for when person even woman visible not they say.  
 them, they say

Ca<sup>n</sup> wi<sup>n</sup>'a<sup>n</sup>wa téda<sup>n</sup> e<sup>o</sup>éga<sup>n</sup>-bi ega<sup>n</sup> ú<sup>o</sup>ixide-hna<sup>n</sup>-biamá. Cí ja<sup>n</sup>'-bi xí  
 Yet which is it! thought, they say having he looked around they say. Again he lay down, when  
 repeatedly they say

cí xagé na'a<sup>n</sup>'-biamá. Égiçe i<sup>o</sup>añ'ge <sup>o</sup>í<sup>n</sup>ké hú tē <sup>o</sup>gi<sup>o</sup>ḍaha<sup>n</sup>'-biamá. É'di  
 again crying he heard they say. It happened his sister the (ob.) voice the he recognized they say. There  
 (ob.) his own

éga<sup>n</sup>-qti i<sup>o</sup>a<sup>n</sup>'<sup>o</sup>i<sup>n</sup> ag<sup>o</sup>ḍá-biamá uq<sup>o</sup>ḥ'qtcí. Akí-bi xí i<sup>o</sup>i<sup>n</sup>'<sup>o</sup>ḥe <sup>o</sup>ḥa<sup>n</sup>ká úwagi<sup>o</sup>ḥá- 3  
 just so running he went homeward, very soon. He reached when his elder the (ob.) he told them  
 they say home, they say brother

biamá. Ji<sup>n</sup>'<sup>o</sup>ḥe<sup>o</sup>ha, wi<sup>o</sup>añ'ge xagé agína'a<sup>n</sup>' hă, i<sup>o</sup>ḥági<sup>o</sup>ḥe ag<sup>o</sup>ḥí hă. Hau!  
 they say. Elder brother, my sister crying I heard my own I found my I have Ho!  
 own returned

kē, áwaḥan'di éi<sup>n</sup>te a<sup>o</sup>ñgáḥe tai, á-biamá. Ga<sup>n</sup>' é'di a<sup>o</sup>ḥá-biamá. Ga<sup>n</sup>'  
 come, to the place where she may be let us go, he said, they say. And there went they say. And  
 maja<sup>n</sup>' ḥan'di a<sup>o</sup>hí-biamá. <sup>o</sup>ḥéḥu hă, á-biamá isa<sup>n</sup>'ga aká. Kē, 6  
 land at the arrived, they say. Here said, they say his younger the (sub.). Come,  
 brother

ána'a<sup>n</sup>'i-gă, á-biamá. Ga<sup>n</sup>' ána'a<sup>n</sup>'-biamá wa<sup>n</sup>'giḥe. A<sup>n</sup>'ha<sup>n</sup>, <sup>o</sup>i<sup>o</sup>añ'ge  
 listen ye to it, he said, they say. And listened to it, they say all. Yes, your sister

ḥan'de ma<sup>n</sup>'táḥa a<sup>o</sup>ḥí<sup>n</sup>' akí<sup>n</sup> etédega<sup>n</sup> e'a<sup>n</sup>' a<sup>o</sup>ñgáxai ada<sup>n</sup>' a<sup>o</sup>ñgáize tai eda<sup>n</sup>'  
 ground into having he reached should have, how we do therefore we take our may  
 her home but own ?

a-biamá. Hau! ji<sup>n</sup>'<sup>o</sup>ḥe<sup>o</sup>ha, kē, ája<sup>n</sup>' éga<sup>n</sup>' i<sup>n</sup>te kéga<sup>n</sup>-gă, á-biamá ji<sup>n</sup>'gá-qtcí 9  
 he said, they say. Ho! elder brother. come, you do so may come, do so, said, they say small very

aká. Aháú! á-biamá na<sup>n</sup>'-qtcí aká, wi<sup>o</sup>ḥíga<sup>n</sup> <sup>o</sup>ḥéga<sup>n</sup> téqi áakipá xí'ji  
 the (sub.). Oh! said, they say. grown very the (sub.), my grand- thus trouble I meet  
 father

<sup>o</sup>ḥégi<sup>n</sup>ma<sup>n</sup> té é hă, á-bi ega<sup>n</sup>' ja<sup>n</sup>'wéti<sup>n</sup> a<sup>o</sup>ḥí<sup>n</sup>' akáma édega<sup>n</sup> íti<sup>n</sup>-biamá  
 I do thus may said he he said, having striking-stick that he had had, they say he hit with it,  
 they say they say

ḥan'de kē. Kí na<sup>n</sup>'ji<sup>n</sup>'ckē'-qtcí ugákiba ji<sup>n</sup>'gá-biamá. Hau! kéga<sup>n</sup>-gă, 12  
 ground the (ob.). And barely he made a crack small they say. Ho! come, do so,  
 by hitting

á-biamá. Cí éduáta<sup>n</sup> ta<sup>n</sup> é waká-biamá. Aháú! á-biamá, wi<sup>o</sup>ḥíga<sup>n</sup> <sup>o</sup>ḥéga<sup>n</sup>  
 he said, they say. Again next the him he meant they say. Oh! he said, they say my grand- thus  
 say, (ob.) father

téqi áakipá kí'ji <sup>o</sup>ḥégi<sup>n</sup>ma<sup>n</sup> té é hă, á-bi ega<sup>n</sup>' ja<sup>n</sup>'wéti<sup>n</sup> a<sup>o</sup>ḥí<sup>n</sup>' akáma  
 trouble I meet if I do thus may said he he said, having striking-stick that he had  
 they say they say

édega<sup>n</sup> íti<sup>n</sup>-biamá ḥan'de kē. Kí na<sup>n</sup>'ji<sup>n</sup>'ckē'-qtcí ugákibá-biamá. Cí 15  
 had, they say he hit with it, they say ground the (ob.). And barely made a crack by hitting. Again  
 they say they say they say

wéḥab<sup>o</sup>ḥí<sup>n</sup> aká cí éga<sup>n</sup>'-biamá. Ji<sup>n</sup>'gá-qtcí aká: Wi<sup>o</sup>ḥíga<sup>n</sup> <sup>o</sup>ḥéga<sup>n</sup> téqi áakipá  
 the third the again so did they say. Small very the My grand- thus trouble I meet  
 (sub.): father

xí'ji <sup>o</sup>ḥégi<sup>n</sup>ma<sup>n</sup> té é hă, á-bi ega<sup>n</sup>' ja<sup>n</sup>'wéti<sup>n</sup> a<sup>o</sup>ḥí<sup>n</sup>' akáma édega<sup>n</sup> íti<sup>n</sup>-biamá  
 if I do thus may said he he said, having striking- that he had had, they say he hit with it,  
 they say they say stick they say

ḥan'de kē. Kí ḍahé ḥa<sup>n</sup>' ugásnē-qti i<sup>o</sup>ḥéḥa-biamá. Égiçe waniḥa dáda<sup>n</sup> 18  
 ground the And hill the he split altogether suddenly they say. It happened animal what  
 (ob.) (ob.) by hitting

b<sup>o</sup>ḥúga-qti waéḥa<sup>n</sup>'bá-biamá Égiçe i<sup>o</sup>añ'ge <sup>o</sup>í<sup>n</sup>ké <sup>o</sup>i<sup>o</sup>jébegḥa<sup>n</sup>' gaxá-bi-ta<sup>n</sup>'-  
 all made them appear, they say. It happened his sister the (ob.) door she had been made

amá, á kē agcañ'ka<sup>n</sup>'ha<sup>n</sup> ka<sup>n</sup>'ta<sup>n</sup>-bi ega<sup>n</sup>' ubátihéḥa-bi-ta<sup>n</sup>'-amá. <sup>o</sup>ḥíji<sup>n</sup>'<sup>o</sup>ḥe  
 they say, arm the on each side tied, they say having she had been hung up they say. Your elder  
 (ob.) as she stood brother

méga<sup>n</sup> mi<sup>n</sup>'ga núga edábe-*ça<sup>n</sup>-ça<sup>n</sup>* úgactái-gă. Ga<sup>n</sup>' wakíde naji<sup>n</sup>'-biamá.  
 likewise female male also of each kind leave a remainder And shooting at stood they say.  
 after hitting. them  
 Ga<sup>n</sup>' úmuctái-ma ga<sup>n</sup>' ijáje wa'í naji<sup>n</sup>'-biamá. Égiçe ca<sup>n</sup>'-qti ga<sup>n</sup>'  
 And those who remained so name giving to they stood, they say. At length at will  
 from shooting them  
 3 cénakiça-biamá. Iñā'ge çĩnké ga<sup>n</sup> gçĩza-biamá. Ceta<sup>n</sup>'.  
 they exterminated them, His sister the (ob.) so he look his own, they So far.  
 they say. say.

## NOTES.

82, 2. 3. ca<sup>n</sup>qti ga<sup>n</sup> cenakiça-biama. Of course, this is not to be understood literally, as a male and a female of each kind had been spared.

## TRANSLATION.

There were four brothers. Their sister was the fifth (child). The four brothers were very good marksmen. And their sister used to make the animals come by calling. And the woman prized her brothers. "Come, elder brother, comb my hair for me." And he combed it for her; he combed it very smooth for her. He made a scaffold for her, and he put her on it. And all of them stood in readiness, having bows sufficient for (every one). And the woman called, and called again. When the third time came, a dust from trampling the ground was visible. "Elder brother, exert yourself. They are coming," said she. At the fourth time they had come in sight. And Ictinike stood there. And the animals came—all of them, the Buffalo, the Elk, the Deer—in short, they were all there. And just so they stood killing them. And they made an end of it. And they dwelt with plenty to eat. At length the provisions were decreasing. And all her brothers spoke of going hunting. And her eldest brother said, "Though a person shall come hither, no matter what he says, beware lest you do it for him." "Elder brother, I will not be so," said she. Having prepared some provisions for their sister, they departed and left her. When they had gone, Ictinike came, having a bow of hard willow, and a quiver full of reeds. "Second-daughter, you will please do for me whatsoever I say. Pity me, your relation, my grandchild." "No, grandfather, I am unwilling," said the woman. "No, my grandchild, pity me. I have finished these new arrows for myself, and I wish to try them. You are used to calling the animals, they say. So do." The woman was unwilling, but still he did not stop talking. At length the woman let him have his way. "Let us see! Comb my hair for me," said the woman. Ictinike combed it for her. Having even painted her (face and head) he finished it for her. He made her sit on the scaffold which had been made for her. And the woman said, "They generally come when I have called the fourth time." "Let us see! Call," said Ictinike. And the woman called. When she had called the third time, a dust from trampling the ground was visible. "Oh! they are coming, grandfather. Make an effort." At the fourth time they came in sight. At length they came. Ictinike shot at them. He shot at them with arrows made of rushes that went wabbling. "Why!" said Ictinike. And so he shot at them, missing them continually. At length he shot all out of the quiver. It happened at the very last that a very large Male-elk came. He pushed over the scaffold. He went homeward carrying the woman in the space between his horns. And at length her brothers reached home. They reached home when their sister was

not there. Though they went all around seeking her, they did not find her. It came to pass that the youngest one went to seek her, making a very short cut across the country. He reached a very large hill. And he sat there. After he sat there a great while, he lay down there. It happened that he heard a woman crying. When he looked around, neither man nor woman was visible. Yet he was looking around, thinking "Which can it be?" And when he lay down again, he heard the crying again. At length he recognized the voice of his sister. Forthwith he ran home very speedily. When he reached home, he told his elder brothers. "Elder brothers, I have heard my sister crying. I have found her and have come home." "Ho! come, let us go to the place where she may be," said they. And they went thither. And they reached the land. "It is here," said their younger brother. "Come, listen to it." And all listened to it. "Yes, he has taken your sister home into the ground, but how shall we do to get her back?" said they. "Well, elder brother, do what may be in your mind," said the youngest one. The eldest one having said, "My grandfather said that I should do thus when I got into trouble of this sort," he hit the ground with a club that he had been carrying. And he barely made a small crack. "Ho! come, do so," he said, meaning the next brother. Having said "My grandfather said that I should do thus when I got into trouble of this sort," he hit the ground with a club that he had been carrying. And he barely made a crack. And the third did so. The youngest having said, "My grandfather said that I should do thus when I got into trouble of this sort," he hit the ground with a club which he had been carrying. And the hill split suddenly in two from top to bottom. And it happened that by their blows they made all the animals appear. And behold, their sister had been made into a door: having been tied by her arms on both sides, she had been hung up. "You and your elder brothers spare a male and female of each kind," said the eldest brother to the rest. And they stood shooting them. And they gave names to those which remained after the shooting. At length they exterminated them. They took their sister back to. The End.

ICTINIKE AND THE DESERTED CHILDREN.

NUDA"-AXA'S VERSION.

Ma<sup>n</sup>tcú wi<sup>n</sup> ta<sup>n</sup>'wañgça<sup>n</sup> e wégiçigça<sup>n</sup> akáma ta<sup>n</sup>'wañgça<sup>n</sup> hégabajì.  
 Grizzly bear one tribe that he was governing them, it is said tribe not a few.

Uçúciajáqti í akáma. I<sup>n</sup>c'áge wi<sup>n</sup> Ma<sup>n</sup>tcú açi<sup>n</sup>' akí-biamá ga<sup>n</sup>' égiçe  
 In the very center pitched his tent, they say. Old man one Grizzly bear having reached home, and at length they say

gá-biamá: Cín'gajín'ga bçúgaqti ígaxe çéwakiçe taí, úwagíçá-gä, 3  
 said as follows, they say: Children all to play they will send them tell them

á-biamá Ma<sup>n</sup>tcú aká. Ga<sup>n</sup>' íçéwakiçá-biamá. Cín'gajín'ga-mácë ígaxe  
 said, they say Grizzly bear the (sub.). And he sent them they say. Children ye who to play



- çéwaçákiçe te aí áça u+! á-biamá. Ga<sup>n'</sup> bçúgaqti ıgaxe aça-biamá.  
 you send them will he indeed halloo! he said, And all to play went they say.  
 says
- ıgaxe aça-bi ega<sup>n'</sup> Ma<sup>n'</sup>tcú aká i<sup>n'</sup>c'áge çin<sup>n'</sup>ké gıba<sup>n'</sup>-biamá. Çin<sup>n'</sup>'gajın'ga  
 To play went, they having Grizzly bear the old man the (ob.) called him, they say. Children  
 say (sub.)
- 3 wıutcije-hna<sup>n'</sup>i hä; waa<sup>n'</sup>ça tai éga<sup>n'</sup> çéa<sup>n'</sup>wañ'kiçai. Waha<sup>n'</sup> tai, á-biamá.  
 are troublesome to us to abandon in order that we sent them away. Let them remove he said, they  
 them say.
- Waha<sup>n'</sup> wágajı-biamá. Waçáha<sup>n'</sup> te aí áça u+! á-biamá i<sup>n'</sup>c'áge aká. Ca<sup>n'</sup>  
 To remove he commanded them, You are to remove he indeed halloo! said, they say old man the (sub.). And  
 they say. says
- ıı kē bçúga a<sup>n'</sup>ça gçihóça-biamá, ga<sup>n'</sup> cañ'ge wa<sup>n'</sup>'wakiçá-biamá. Bçúga  
 lodge the all they threw down their own sud- and horse they caused them to they say. All  
 (ob.) denly, they say. carry the tents, &c.
- 6 cañ'ge ágçı<sup>n'</sup>-biamá. Sigçé çin<sup>n'</sup>ge gaxá-biamá. U'ççaqti a<sup>n'</sup>'ha-biamá,  
 horse sat on they say. Trail none they made, they say. Scattering they fed they say  
 very much
- çin<sup>n'</sup>'gajın'ga wéa<sup>n'</sup>há-biamá. Égiçe sigçé kē waçıona tēdışi uçuhe binihé  
 children they fled from them, At length trail the (ob.) visible when to follow feared,  
 they say. they say
- eçéga<sup>n'</sup> éga<sup>n'</sup> u'ççaqti wéa<sup>n'</sup>há-biamá. Wéahide eçáhi ıı uçuwiñçıçá-biamá,  
 they as scattering very they fled from them, Far away arrived when they assembled themselves,  
 thought much they say. there they say
- 9 áda<sup>n'</sup> ujan'ge ç'a<sup>n'</sup> waçıona açaı tēdışi ıı ga<sup>n'</sup> ıı-biamá. Çázēqtci hí ıı  
 therefore road there is visible it went (occurred) when so they pitched Very late in they when  
 the evening arrived tents, they say.
- ııgaxe amá cañ'gaxá-bi ega<sup>n'</sup> éça<sup>n'</sup>'be ahı-bi ıı égiçe úkizá-biamá.  
 players the (sub.) they ceased, they having in sight they arrived, when behold no one there, they say.  
 say they say
- Çin<sup>n'</sup>'gajın'ga xagé za'çqtia<sup>n'</sup>-biamá. ııúçiqçige kē akı-biamá bçúga. Kı  
 Children crying made a great noise, they Old tent-sites the reached home, all. And  
 say. (ob.) they say
- 12 mi<sup>n'</sup>'jın'ga na<sup>n'</sup>-éga<sup>n'</sup> amá waçú çiona<sup>n'</sup>i kē fıkiçe-hna<sup>n'</sup>-biamá, ıaça<sup>n'</sup> çtı  
 girl grown some- the (sub.) awl dropped the (ob.) were finding they say deer-sinew too  
 what accidentally
- fıkiçe-hna<sup>n'</sup>-biamá. Kı nújın'ga amá ékiçe amá cıça ça<sup>n'</sup>ça<sup>n'</sup> júkigçá-  
 were finding they say. And boy the (sub.) related to the by companies went with  
 accidentally one another (sub.) one another
- biamá, ja<sup>n'</sup>ça<sup>n'</sup>'ha gçé égaxe iça<sup>n'</sup>'ça-bi ega<sup>n'</sup>, qáde áji-biamá, ıı aká sáta<sup>n'</sup>hai  
 they say bark (scattered) the around they placed, having grass they put on lodge the in five  
 much, they say, places
- 15 tē jin'gajı-hna<sup>n'</sup> gaxá-biamá, uskēçti-hna<sup>n'</sup>-biamá. Égiçe máççe amá.  
 the not small, as a rule they made they say, very full as a rule they say. At length winter they say.
- Nújın'ga na<sup>n'</sup>'ba na<sup>n'</sup>-biamá. Kagçha, añgúçide te, ma<sup>n'</sup> añıçıaxe te,  
 Boy two grown they say. My friend, let us two be together, arrow let us two make for  
 ourselves,
- á-biamá. Man'dē pahañ'ga gaxá-biamá. Man'dē kē akıwa ııgçıçta<sup>n'</sup>-  
 said (one) they Bow before they made, they say. Bow the both they finished for  
 say. themselves
- 18 biamá. Máhi<sup>n'</sup>-sí tē gaxá-biamá, gçébahıwi<sup>n'</sup>-hna<sup>n'</sup> gaxá-biamá, açi<sup>n'</sup> taité  
 they say. Arrow-head the they made, they say a hundred in a lot they made, they say what (one) shall  
 have
- ékina ııçıáxa-biamá. Ma<sup>n'</sup>'sa tē gaxá-biamá. Égiçe bıze amá. Áça-biamá  
 a sufficient they made for them- Arrow- the they they say. At length dry they say. They glued them  
 quantity selves, they say. shaft made on, they say

- (ma<sup>n</sup>'ca<sup>n</sup> tē áçaskabe áça-biamá). Kí áma ta<sup>n</sup> eduáta<sup>n</sup> pa-í tē ugçai tē  
(feather the to stick they glued them on, they say). And the the next sharp the he put in the  
other (std. sub.)
- máhi<sup>n</sup>'si tē; gçébahiwí<sup>n</sup> çicta<sup>n</sup>'i tē. Gañ'ki cī áma çé áçai tē, gañ'ki cī  
arrow-head the; a hundred he finished. And again the one this he glued them and again  
on
- máhi<sup>n</sup>'si áma ta<sup>n</sup> úgçe gçi<sup>n</sup>' tē. Çicta<sup>n</sup>'-biamá. Kí ma<sup>n</sup>' ují taité há wi<sup>n</sup> 3  
arrow-head the other the putting he sat the. They they say. And arrow they put shall skin one  
them in finished them in
- sú-biamá. Akíwaha xixáxe çicta<sup>n</sup>'-bi ega<sup>n</sup>' ma<sup>n</sup>' tē ugçji-biamá. Kí  
they slit, they Both making for he finished, they having arrow the he put in his own. And  
say. say himself say
- gá-biamá: Kagéha, ugáca<sup>n</sup> aṅgáçe te, á-biamá. Ga<sup>n</sup>' açá-biamá. Égiçe  
he said as follows My friend traveling let us go he said, they say. So they they say. At length  
they say: went
- çi hégaçjì ðedéí amá. Ē'di ahí-biamá ugáhanaçáze tē'di. Ga<sup>n</sup>' cañ'ge 6  
lodge not a few there were, they say. There they arrived, they say darkness when. So horse
- wama<sup>n</sup>'ça<sup>n</sup>-biamá. Çe níkaci<sup>n</sup>'ga ukéçi<sup>n</sup>'-ma íkit'açai éga<sup>n</sup>' jaháwagçe gaxá-  
they stole them they say. This Indians the hate each other so shield made  
biamá; é cti ma<sup>n</sup>'ça<sup>n</sup>'i tē. É jaháwagçe itizé é içáçisande açi<sup>n</sup>'-hna<sup>n</sup>'i. Ga<sup>n</sup>'  
they say; that too they stole. That shield with it that by which it is they had as a rule. So  
held tight
- agçá-biamá. Cañ'ge-ma edábe wáçi<sup>n</sup>'-bi ega<sup>n</sup>', wáçi<sup>n</sup>' agçá-biamá, áhigi 9  
they went home- The horses also they had having, having them they went home-  
ward, they say. ward, they say many
- wénacai tē. Akí-biamá. Kí nújīnga na<sup>n</sup>'-hna<sup>n</sup> gata<sup>n</sup>'-ma cañ'ge ékináçti  
they took away They reached And boy grown only the ones that tall horse just a suffi-  
from them. home, they say. cient number
- wa'í-biamá. Cī mi<sup>n</sup>'jīnga-ma cañ'ge mi<sup>n</sup>'gá wa'í-biamá Gañ'ki nújīnga  
they gave them, Again girls the horse female they gave them, And boy  
they say. they say.
- gatca<sup>n</sup>'-ma cañ'geçajīn'ga wa'í-biamá. Kagéha, ca<sup>n</sup>', á-biamá. Ga<sup>n</sup>' 12  
the ones that high colt they gave them, them say. My friend enough they said, they say. And
- wi<sup>n</sup>'a<sup>n</sup>'waçá açá-bajì ca<sup>n</sup>' iḡgaxe a<sup>n</sup>'çai ahí-çan'di ðéí-hna<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>'-biamá.  
to what place they went not still playing abandoned reached, at the there only always they say.
- Égiçe máçe amá. Égiçe çé atí-biamá Kí çe nújīnga na<sup>n</sup>'ba na<sup>n</sup>' ahí  
At length winter they say. At length buffalo has come, they And this boy two grown arrived  
say.
- aká akíwa wahúta<sup>n</sup>'çi<sup>n</sup> açi<sup>n</sup>'i tē, ma<sup>n</sup>'jīha cti açi<sup>n</sup>'i tē. Ga<sup>n</sup>' çé-ma wénaxiçá- 15  
the both bow they had quiver too they had. And the buffaloes they attacked  
(sub.) them
- biamá Akíwa dúba-hna<sup>n</sup> t'éwaçá-biamá. Ga<sup>n</sup>' akí-biamá, wa'í<sup>n</sup>'kiçé  
they say. Both four only he killed them, they say. And they reached home, they who cause  
they say to carry
- nújīnga wáçi<sup>n</sup>' ahí-biamá. Ga<sup>n</sup>' qáde çi ðéçan<sup>n</sup>'ba gáçai kē ékina ugçjì<sup>n</sup>'i tē  
boy having they arrived there. And grass lodge seven made the in equal they sat when  
them they say. numbers in
- janúçá tē uhá uçíçpaçé aḡi-bi ca<sup>n</sup>' áhigi jaṅgá t'éwaçé ega<sup>n</sup>' janúçá 18  
fresh meat the following they let fall were return- in many great killed them having fresh meat  
(the camp fact circle)
- jaṅgá wa'í-biamá çi kē wañ'giçe. Kí há çi<sup>n</sup> cī umi<sup>n</sup>'je wa'í-biamá ékina,  
great they gave them, lodge the every one. And skin the again bod they gave them, equally  
(quantity) they say (col. ob.) they say
- kí cī jaçá<sup>n</sup>' cī ékina wa'í-biamá çi kē.  
and again deer- again equally they gave them, lodge the  
sinew they say (col. ob.).

- Ga<sup>n'</sup> cī wanáse ahí-biamá. Akíwa cáde-hna<sup>n</sup> t'éwaçá-biamá. Ēđhi  
 And again to surround they they say. Both six only killed them they say. Hence  
 arrived
- újawá-biamá. Ga<sup>n'</sup> řanúřa kē řeç-qtia<sup>n'</sup>-biamá. Ga<sup>n'</sup> řahánuřa uçúçingé-  
 in good spirits, they say. And fresh meat the rich in very they say. And green hide those who  
 were left
- 3 ma wa'í tē há' cī. Ēgiçe nugé te amá ři nújĩnga amá cī na<sup>n'</sup>ba  
 without they gave to them again. At length it was summer they say when boy the again two  
 (sub.)
- çábçin<sup>n</sup> gçeba ceta<sup>n</sup> na<sup>n'</sup>-biamá, kī wa'ú aká cti ékina cī na<sup>n'</sup>i tē. Kī  
 three ten so far were grown, they and woman the too in equal again were grown. And  
 say, (sub.) numbers
- nújĩnga na<sup>n'</sup>bá aká ukkíá-biamá: Kagéha, ná! uwágçea a<sup>n'</sup>çin<sup>n</sup>. Ankígçā<sup>n</sup>  
 boy two the they talked they say: Friend alas! sufferers we are. We take wives  
 (sub.) with each other from each other
- 6 taí, á-biamá. Ga<sup>n'</sup> çé nújĩnga na<sup>n'</sup>ba pahañ'ga aká wa'ú na<sup>n'</sup>ba řañ'gewaçá-  
 will, they said, they say. And this boy two before the woman two had them for sisters  
 (sub.)
- biamá. Kī é akíwaha kī'í-bi ega<sup>n'</sup> wagçā<sup>n'</sup>-biamá. Cī çé ucté amá  
 they say. And that both (on either side) the other say they having they married they say. Again this the remaining  
 ones
- kigçā<sup>n'</sup> wakiçá-biamá. Ga<sup>n'</sup> é nugé tē wañ'giçe na<sup>n'</sup>i éga<sup>n</sup> miñ'gçā<sup>n'</sup>-biamá,  
 caused them to marry they say. And that summer the every one grown somewhat they took wives they say,  
 one another
- 9 gçeba na<sup>n'</sup>ba áta-biamá. Kī énaçtci ři kē çicta<sup>n'</sup>-bi e řé-ma há gē řiřa  
 twenty beyond they say. And (they) only lodge the finished they that the buffa- hide the skin-  
 say loes (pl. ob.) lodge
- gaxá-biamá, ucté amá é ři tē uskēçti ugçin<sup>n'</sup>-biamá, na<sup>n'</sup> hībajī-má.  
 they made, they say, the rest they lodge the very full they sat in, they say grown they who  
 reached not.
- Ēgiçe cī nuda<sup>n'</sup> açá-biamá. Kī çé nújĩnga na<sup>n'</sup>bá aká pahañ'ga nuda<sup>n'</sup>  
 At length again on the they went, they say. And this boy two the before on the  
 war-path say, war-path
- 12 ahí aká cī açá-biamá akíwa. Cī cañ'ge gçeba-híwi<sup>n</sup> na<sup>n'</sup>ba wénacá-biamá,  
 went the again went, they say both. Again horse hundred two they snatched they say,  
 ones who from them
- ga<sup>n'</sup> cī wáçin<sup>n</sup> akí-biamá. Cī nújĩnga-ma na<sup>n'</sup>-ma ékináçti cañ'ge wa'í-  
 and again having reached they say. Again the boys those who were equally horse they  
 them home gavethem
- biamá. Gañ'ki cī nújĩnga-ma cī éga<sup>n</sup> cañ'ge wa'í-biamá. Ēgiçe cī  
 they say. And again boys the again so horse they gave them, At length again  
 they say.
- 15 máçe amá. Máçe ři cī řé wakída-biamá. Níaci<sup>n</sup>ga miñ'gçā<sup>n</sup> amá  
 winter they say. Winter when again buffalo they shot at them, Person took wives the  
 they say. (sub.)
- wañ'giçe řé wakída-biamá. Kī ēđhi wañ'giçe uçúhi éga<sup>n</sup>-biamá,  
 every one buffalo they shot at them. And hence every one had a sufficient some- they say,  
 they say. quantity what
- umi<sup>n'</sup>je gē wa'í gē, řařa<sup>n'</sup>ha gē, ca<sup>n'</sup> bçúgaçti ca<sup>n</sup> uçúhiwagiçá-biamá.  
 bed the they gave the deer-sinew the in fact all in fact caused them (their they say,  
 (pl. ob.) them (pl. ob.), (pl. ob.), own) to have a suf- cient quantity
- 18 Gañ'ki cī é máçe tē wañ'giçe kigçā<sup>n'</sup> wakiçá-biamá cī. Kī ēđhi  
 And again that winter the every one they caused them to they say again. And then  
 marry one another
- e'a<sup>n'</sup> çingé. Ca<sup>n'</sup> nugé tē. Gañ'ki cī řé wakídai tē. Bçúgaçti řigca-  
 what the there was And it was summer. And again buffalo they shot at them. All dwell in  
 matter none. lodges
- biamá, ři itçea-biamá, ři gçebahíwi<sup>n</sup> kī ē'di gçeba-çéçā<sup>n'</sup>ba. Ga<sup>n'</sup> gçin<sup>n'</sup>-  
 they say, lodge they put them up, lodge a hundred and by it seventy. Thus they say  
 they say.

- biamá. Égiçe, Weánaxiçai hau, á-biamá. Çéaka na<sup>ba</sup> aká xigçíta<sup>n</sup>-  
it is said. At length, We are attacked ! they said, they say. This two the prepared for  
(sub.) battle
- biamá akiwa. Jí tē uçúciaçáqti wégaxá-biamá. (Nújiŋga-hna<sup>n</sup> égiça<sup>n</sup>-  
they say both. Lodge the in the very center they made for them, they say. (Boy only said it to
- biamá, Húçuga gáxai-da<sup>n</sup> uçúciaçá jí wégaxái-gä, á-biamá) Égiçe e 3  
they say, Circle made when in the center lodge make ye for us, they said, they say.) At length that
- wénaxiçai tee. Égiçe cañ'ge í ka<sup>ta</sup>'i-biamá. Akiwa é'di açai tē.  
they were attacked (as At length horse mouths were tied, they say. Both there they went.  
aforesaid).
- Wénaxiçai tē. Áma aká wi<sup>n</sup> uça<sup>n</sup>-biamá, gañki cí áma aká cí wi<sup>n</sup> uça<sup>n</sup>-  
They attacked them. The the one he held they say, and again the the again one he held  
one (sub.) other (sub.)
- biamá; akiwa níça úça<sup>n</sup>-biamá. Gañ'ki wabáaze wáçin açai tē há' cí. 6  
they say; both alive they held them, they say. And scaring them having them they went again.
- Cí áma aká cí wi<sup>n</sup> t'éça-biamá, cí áma aká cí wi<sup>n</sup> t'éça-biamá. Cañ'ge-  
Again the the again one he killed, they say, again the the again one he killed, they say. Horses  
one (sub.) other (sub.)
- ma wénace-hna<sup>n</sup>-biamá. Ca<sup>n</sup>'qti ga<sup>n</sup> na<sup>ha</sup>' wáçin-biamá. Ga<sup>n</sup>, Ké,  
the they snatched from they say. Walking even till night they had them, they say. And, Come,  
them regularly
- ca<sup>n</sup>'añgáxe tai, á-biamá akiwá. Ga<sup>n</sup> akí-biamá. Níaci<sup>n</sup>ga-ma t'éwacai-ma 9  
let us stop, said, they say both. And they reached home, Persons the those who were  
they say. killed
- najha máwaqa<sup>n</sup>-bi ega<sup>n</sup> újawaçtia<sup>n</sup>-biamá. Wa'ú amá uçica<sup>n</sup> wacigaxá-  
hair out off they say having in very good they say. Woman the around in they danced  
of them spirits a circle
- biamá. Ga<sup>n</sup> a<sup>n</sup>'ba gçéba wacigaxe-hna<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>'i tē. Égiçe dáze hí amá.  
they say. And day ten they danced continually. At length even- it they say.  
ing arrived,
- Íkima<sup>n</sup>'çin atí hau, á-biamá Égiçe Ictinike amé amá. Çé a<sup>n</sup>'qtiéga<sup>n</sup> 12  
Visitor has come ! said (one), It happened Ictinike was the (mv. sub.). This head-man  
they say.
- úju jí áwaté ä, á-biamá. Çétē, á-biamá. É'di ahí-biamá. Atí há,  
chief lodge where-the ! he said, they say. This is it, they said, they say. There he arrived, I have come  
they say.
- kagéha, á-biamá. Hau! uçíçai éga<sup>n</sup> winá'a<sup>n</sup> pí há, á-biamá. Ca<sup>n</sup> nú  
friend, he said, they say. Ho! you have been as I hear you I have been . he said, they say. And man  
told of (reported of) coming
- hni<sup>n</sup>, wacka<sup>n</sup>'i-gä, kagéha, á-biamá. Ga<sup>n</sup>, Ji<sup>n</sup>'çéha, cañ'ge wi<sup>n</sup> wi'í, á-biamá. 15  
you are, be ye strong, friend, he said, they say. And, Elder brother, horse one I give said (one),  
they say. thee, they say.
- Añ'kaji há, kagéha, á-biamá. Uçí'agá-biamá. Ma<sup>n</sup>'jiha kē-hna<sup>n</sup> ma<sup>n</sup>' kē  
Not so, . . . younger he said, they say. He was unwilling, they say. Quiver the only arrow the  
brother say.
- qtáacē, á-biamá. Wabçáte téga<sup>n</sup> a<sup>n</sup>'çá'í çá<sup>n</sup> téqi há, á-biamá. A<sup>n</sup>, á-biamá.  
I love, he said, they say. I eat in order to you gave me the difficult . he said, they say. Yes, they said, they say.  
say.
- Kí ma<sup>n</sup> dáxe tá miñke, á-biamá (Ictinike aká). Ma<sup>n</sup>' gçébahíwi<sup>n</sup> na<sup>n</sup>'ba 18  
And arrow I make will I who, said, they say (Ictinike the sub.). Arrow hundred two
- gaxá-biamá, çicta<sup>n</sup>-biamá. Akiwaha wa'í tē. Ji<sup>n</sup>'çéha, ca<sup>n</sup>' há, á-biamá.  
he made, they say, he finished they say. Both he gave them. Elder brother, enough . they said, they say.  
say.
- Ga<sup>n</sup>' wanáce wágçá-kiçá-biamá Ictinike.  
And police to go for them they caused Ictinike.  
him, they say

- Ga<sup>n'</sup> wénaxiçá-biamá. Çi Ictínike aká wi<sup>n'</sup> t'éça-biamá, uça<sup>n'</sup>-  
 And they were attacked, they say. Again Ictinike the (sub.) one killed they say, he held him  
 biamá. Najíha hébe máqa<sup>n</sup> çizá-biamá Ictínike aká. Waçú amá  
 they say. Hair part he cut off he took, they say Ictinike the (sub.). Woman the  
 wéçuxa-hna<sup>n'</sup>-biamá. Ictínike amá sábéçti çixáçeqtia<sup>n'</sup>-biamá, ðéde  
 he sang for regu- they say. Ictinike the (sub.) very black he made himself they say, fire  
 them larly
- 3 naççé nájiçá-biamá biçúba-bi ega<sup>n'</sup> ísabéçxiçá-biamá. Kí é gáçe aí,  
 charcoal he caused to go out, he rubbed to ega<sup>n'</sup> ísabéçxiçá-biamá. Kí é gáçe aí,  
 they say powder, they say having he blackened himself And that made it they  
 Ictínike çin'. Níkaci<sup>n</sup>ga ukéçin' íkit'açai éga<sup>n'</sup> t'ékiçai té'di u'a<sup>n'</sup>ta<sup>n</sup>  
 Ictinike the (mv. one). Indians they hate one another as they kill one another when cause (blamo)  
 ágçai té Ictínike aká é naççé ísabéçxiçai, naççé íçi'a<sup>n'</sup>i té, é ga<sup>n'</sup>zé,  
 they as- when Ictinike the (sub.) that charcoal he blackened charcoal he painted him- that taught  
 cribe to (one) himself with, self with, (one)
- 6 aké-biamá, aí. Ga<sup>n'</sup>-biamá áji-çan'çan' jút'a<sup>n'</sup>i té, kí çí áji-çan'çan' çin'  
 the one who, it is they say. In the course of different ones matured, and lodge different ones were  
 said, say time, they say
- mañ'gçai té, héçactéwa<sup>n'</sup>çi, gçébahíwi<sup>n'</sup>çan'ga na<sup>n'</sup>bá-biamá çin'gajin'ga  
 set up a great many, thousand two they say children  
 waa<sup>n'</sup>çaii amá. Éçiçe gá-biamá Ictínike: Kagé, á-biamá, íkima<sup>n'</sup>çin'  
 they were the (sub.). At length said as follows, Ictinike: O younger he said, they say, as a visitor  
 abandoned they say brother,
- 9 bçé tá miñke, á-biamá. Kí, Ji<sup>n'</sup>çéha, áwakçja hné te, á-biamá. A<sup>n'</sup>ha<sup>n</sup>,  
 I go will I who, he said, they say. And, Elder brother, whither you go will, they said, they Yes,  
 say. say.
- ca<sup>n'</sup> ga<sup>n'</sup> bçé tá miñke, á-biamá. Ga<sup>n'</sup> níaci<sup>n</sup>ga uçéwi<sup>n'</sup>waçá-biamá.  
 just because I go will I who, he said, they say. And person they assembled them they say.  
 I wish it
- Çéçinke nújiñga na<sup>n'</sup>bá aká a<sup>n'</sup>çtiéga<sup>n</sup> aká é wémaxai té Ké, nújiñga  
 This one boy two the head man the that they were ques- Come, boy  
 (sub.) (sub.) (they) tioned.
- 12 na<sup>n'</sup>-hna<sup>n</sup> çéma é'be íçádiçe-hna<sup>n'</sup>i eté çí, i<sup>n'</sup>wi<sup>n'</sup>çai-gá, á-biamá Ictínike  
 grown only these who each has for a father ought, tell ye to me, said, they say Ictinike  
 aká. Kí gá-biamá, na<sup>n'</sup> na<sup>n'</sup>bá aká: Wí çti i<sup>n'</sup>dádi ga<sup>n'</sup>çin'ké, íjaje  
 the And said as follows, grown two the (sub.): I too my father is such a one, name  
 (sub.) they say,
- gçáda-bi ega<sup>n'</sup>. Kí ucté amá gá-biamá: Wia<sup>n'</sup>baha<sup>n</sup>-bají-çtèa<sup>n'</sup>i, á-biamá.  
 called his, they say having. And remainder the said as follows, they say: We do not know at all, they said, they  
 they say (sub.) they say say.
- 15 Ictínike amá açá-biamá Ga<sup>n'</sup> uta<sup>n'</sup>nadi-hna<sup>n</sup> ja<sup>n'</sup>i té. Ca<sup>n'</sup> a<sup>n'</sup>baçéga<sup>n</sup>  
 Ictinike the went they say. And in a place regu- he slept. And as it was day  
 (sub.) larly
- uçúagçe dúba ja<sup>n'</sup> ca<sup>n'</sup>çti ga<sup>n'</sup> na<sup>n'</sup>ha<sup>n'</sup>-biamá. A<sup>n'</sup>ba wéçatá<sup>n</sup> ja<sup>n'</sup> té  
 throughout four (day) sleep he walked even till night they say. Day the fifth sleep the  
 é'di ahí-biamá çii çan'di. A<sup>n'</sup>çtiéga<sup>n</sup> çí té áwaté, á-biamá. Céhité,  
 there arrived, they say lodges the (circle) at. Head-man lodge the where-the, he said, they say. Yonder it is
- 18 á-biamá. É'di ahí-biamá. Íkima<sup>n'</sup>çin' atí hau á-biamá nú wi<sup>n'</sup>. Ga<sup>n'</sup>,  
 they said, they There he arrived, they A visitor he has come I said, they say man one. And,  
 say. say.
- Ké, íuça égañ-gá, á-biamá. Ji<sup>n'</sup> ákiçugáçtia<sup>n'</sup>-biamá éçaxe íça<sup>n'</sup>çai té.  
 Come, do tell the news, they said, they Lodge very thick they say around in they were put.  
 say. a circle
- A<sup>n'</sup>ha<sup>n</sup>, á-biamá, níaci<sup>n</sup>ga d'úba édi amá hã, á-biamá. Níaci<sup>n</sup>ga d'úba  
 Yes, he said, they say, people some there were, he said, they say. People some  
 it is said

eska<sup>n'</sup> wačáa<sup>n'</sup>hnaí, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>, á-biamá, níaci<sup>n'</sup>ga d'úba ciñ'gajiñga  
it may be you abandoned them, he said, they Yes, they said, they person some children  
say.

d'úba a<sup>n'</sup>wañ'gia<sup>n'</sup>čai. Kí Ma<sup>n'</sup>tcú aká wegáxai, na<sup>n'</sup>a<sup>n'</sup>wa<sup>n'</sup>paí éga<sup>n'</sup> éga<sup>n'</sup>-  
some we abandoned our own. And Grizzly bear the he did it for us, we feared them as so  
(sub.) (the Bear)

i<sup>n'</sup>wiñ'gaxai, á-biamá. Níaci<sup>n'</sup>ga na<sup>n'</sup>ba a<sup>n'</sup>qtiéga<sup>n'</sup> aká áma čáta aká 3  
we did it to them they said, they say. Person two head-man the (sub.) the left- the  
(the children) one handed (sub.)

há, á-biamá. Kí a<sup>n'</sup>qtiéga<sup>n'</sup> aká eja<sup>n'</sup>-bi á-biamá. Ce wiwíja, á-biamá.  
he said, they Aud head-man the (sub.) his he said, they That my own, he said, they  
say. say.

Iha<sup>n'</sup> aká xagá-biamá učéčai xí. Kí oí áma a<sup>n'</sup>qtiéga<sup>n'</sup> aká cí eja<sup>n'</sup>  
His the (sub.) cried they say they told of when. And again the head-man the again his  
mother her own other (sub.)

akáma. Ga<sup>n'</sup> é cti cí, Ga<sup>n'</sup>čínké wiwíja, á-biamá. Ictínike gáí tē: 6  
was, they say. And he too again, Such a one my own, he said, they say. Ictínike said as follows:

Wa'ú wi<sup>n'</sup> ga<sup>n'</sup>čínké, á-biamá Ga<sup>n'</sup> xagé za'é'qtia<sup>n'</sup>-biamá wagína'a<sup>n'</sup>i tē.  
Woman one such a one, he said, they Aud crying they made a very great when they heard of  
say. noise, they say their own.

Ga<sup>n'</sup>, Dúba ja<sup>n'</sup> xí agčé tá miñke, á-biamá Ictínike aká. Éna ja<sup>n'</sup>  
And, Four sleep when I go will I who, said, they say Ictínike the (sub.). That sleep  
homeward many

tē'di agčai tē. Agčai tē'di gá-biamá: Gaqča<sup>n'</sup> číkui, á-biamá. A<sup>n'</sup>ba 9  
when he went home- He went when he said as follows, To move they have said he, they Day  
ward. homeward they say: camp invited you say.

čéča<sup>n'</sup>ba ja<sup>n'</sup> tē č'di cí tá-bi éska<sup>n'</sup> ečéga<sup>n'</sup>i, á-biamá Ictínike aká. Ga<sup>n'</sup>  
seven sleep the there you will it may be they thought, said, they say Ictínike the (sub.). And  
come

waha<sup>n'</sup>-hna<sup>n'</sup>i tē. A<sup>n'</sup>ba čéča<sup>n'</sup>ba ja<sup>n'</sup> tē éna ja<sup>n'</sup> tē kañge-qtci ahí tē.  
they removed. Day seven sleep the that sleep the near very they arrived.  
many (when)

Ictínike amá akí-biamá Gá-biamá: Kagé, á-biamá, i<sup>n'</sup>ča-máji, kagé, 12  
Ictínike the reached home, He said as follows, Younger said he, they I am sorrowful, younger  
(sub.) they said: they said: brother said, brother,

á-biamá. A<sup>n'</sup>, ji<sup>n'</sup>čéha, indáda<sup>n'</sup> čínte i<sup>n'</sup>wi<sup>n'</sup>čahna eté xí, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>,  
said he, they Yes, elder brother, whatever it may be you tell me ought, he said, they say. Yes,  
say.

čladi a<sup>n'</sup>qtiéga<sup>n'</sup> te xí ca<sup>n'</sup> níkaci<sup>n'</sup>ga wi<sup>n'</sup> bégíčéqti čínké, á-biamá, íe tē  
your was head-man when yet person one a great stranger the one said he, they word the  
father who say,

éna'a<sup>n'</sup> éga<sup>n'</sup> čia<sup>n'</sup>čai tē píji gáxai. Ča'éwičai akíwa, á-biamá. Akíwa 15  
listened to as he abandoned when bad he did. I pity you both, said he, they say. Both  
for him you

nan'de-učáti éga<sup>n'</sup> čamañ'gče gči<sup>n'</sup>-biamá. Wiñ'ke ínahi<sup>n'</sup> áha<sup>n'</sup>, ečéga<sup>n'</sup>  
heart he made pain as with bowed head they sat they say. He tells the indeed ! thinking  
by talking truth

gči<sup>n'</sup>-biamá akíwa. Ha<sup>n'</sup> amá. Ictínike gíba<sup>n'</sup> ičá-biamá čáta aká.  
sat they say loth. Night was, they Ictínike to call him had gone, they left-handed the  
say. say (sub.)

Ji<sup>n'</sup>čéha, í-gä há, á-biamá. Kí č'di ahí-biamá. A<sup>n'</sup>ha<sup>n'</sup>, á-biamá. Čisañ'ga 18  
Elder brother, come he said, they And there he arrived, they Yes, said he, they Your younger  
hither, say. say. say. brother

agímañ'gčiñ'-gä, á-biamá. Či<sup>n'</sup>há<sup>n'</sup> č'di hné te, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>, á-biamá.  
begone for him, he said, they Your wife's there you go please, said he, they Yes, said he, they  
say. say. brother say. say.

Kí č'di ačai tē. Č'di ahí-biamá. Ga<sup>n'</sup>, Wiji<sup>n'</sup>čé, řaha<sup>n'</sup>ha, íe teča<sup>n'</sup> nan'de-  
And there he went. There he arrived, they And, My elder O sister's hus- what he has heart  
say. brother band, spoken

- i<sup>n'</sup>pi-máji, á biamá. Učáda<sup>n</sup>bá-gă, á-biamá. A<sup>n'</sup>ha<sup>n</sup>, éga<sup>n</sup>, á-biamá. Ga<sup>n'</sup>  
for me sad, said he, they say. Consider it, said he, they say. Yes, so, said he, they say. And
- tí tédŕhi xī aŋgáxe té, á-biamá. Ga<sup>n'</sup> a<sup>n'</sup>ba amá. Ictínike aká čaháŋa  
they ar- it occurs when let us do it, said he, they say. And day was, they Ictinike the to the bluff  
rive here say. say. (sub.)
- 3 ačá-biamá. Égiče akí-biamá Kagé, gaqča<sup>n'</sup> amá a-í amá hă, á-biamá.  
went, they say. At length he reached home, Younger those who are moving are coming he said, they  
they say. they say. brother, their camp hither say.
- Atí ŋi-biamá, wacíccka agčaŋ'ka<sup>n</sup>ha<sup>n</sup> ŋi-biamá, húčuga ŋaŋgáčeha. Ca<sup>n'</sup>  
They and pitched tents, creek on both sides they pitched tribal circle extended over a And  
came they say, say. say. tents, they say. large piece of land.
- níaci<sup>n</sup>ga amá ciŋ'gajiŋga ígicđaha<sup>n</sup> amá atí ŋi-bi ega<sup>n'</sup> ca<sup>n'</sup> ciŋ'gajiŋga ugíne  
person the child they who knew their came pitched having and child seeking  
(sub.) (sub.) own tents, they say say (their) own
- 6 ma<sup>n</sup>čín' ega<sup>n'</sup> kiúqpagče ma<sup>n</sup>čín'-biamá. Égiče nújiŋga na<sup>n</sup>bá aká gíku  
walked having moving back and they walked, they say. At length boy two the to invite  
forth among themselves one who them
- ahí-biamá. Ma<sup>n</sup>tcú číkui hă, á-biamá. Ačá-baji-biamá. Égiče wa'ú wi<sup>n</sup>  
arrived, they say. Grizzly bear invites said, they say. They did not go, they say. At length woman one  
you
- ahí-biamá. Wíci'e+, číkui hě, á-biamá. Jíaŋa í-gă hă, á-biamá. Ga<sup>n'</sup>  
arrived, they say. My sister's you are she said, they say. To the come he said, they say. And  
husband, invited lodge
- 9 ŋadi gčín'kičá-biamá wa'ú čínké. Égiče cí wa'ú wi<sup>n</sup> atí-biamá. Čí  
in the he caused her to sit, they say woman the (st. ob.). At length again woman one came, they say. Again  
lodge
- égiča<sup>n'</sup>-biamá: Wíci'e+, číkui hě, á-biamá. Jíaŋa í-gă hă, á-biamá. Ga<sup>n'</sup>  
said to him, they say: My sister's you are said, they say. To the come he said, they say. And  
husband invited lodge
- ŋadi gčín'kičá-biamá wa'ú čínke. Ga<sup>n'</sup> gčékičabáji tē hă cí. Égiče . cí  
in the he caused her to sit, they woman the (st. ob.). And he did not cause her to again. At length again  
lodge say go homeward
- 12 ha<sup>n'</sup>ega<sup>n</sup>tce ga<sup>n</sup>-éga<sup>n</sup> tē xī cí wi<sup>n'</sup> atí-biamá. Čí égiča<sup>n'</sup>-biamá: Wíci'e+,  
morning a little while was when again one came, they say. Again said to him, they say: My sister's  
husband,
- číkui hě, á-biamá. Jíaŋa í-gă hă, á-biamá. Ga<sup>n'</sup> ŋadi gčín'kičá-biamá  
you are she said, they say. To the come he said, they say. And in the he caused her to sit, they  
invited lodge say
- wa'ú čínké, é čáta aké-biamá, gíku aká; kí ačá-báji-hna<sup>n'</sup>-biamá. Égiče  
woman the that left- it was they say, he who was and he went not as a rule they say. At length  
(st. ob.), handed he invited;
- 15 wéduba čínké atí-biamá. Wíci'e+, číkui hě, á-biamá. Jíaŋa í-gă hă,  
the fourth the one who came, they say. My sister's you are she said, they say. To the come  
husband, invited lodge
- á-biamá. Ga<sup>n'</sup> ŋadi gčín'kičá-biamá wa'ú čínké. Kí égiče újuqtí amé  
he said, they And in the he caused her to sit, they woman the (st. ob.). And at length real prin- the one  
say. lodge say cipal who was
- atí-biamá Ma<sup>n</sup>tcú amá. Wahnáte téga<sup>n</sup> čihan'ga amá ačigiti ča<sup>n'</sup>ctí,  
came, they say Grizzly bear the You eat in order your wife's the came for heretofore,  
(sub.) (sub.) that sister (sub.) you
- 18 á-biamá. Ictínike aká da<sup>n'</sup>běqti gčín'-biamá, qtačá-baji-biamá. Ga<sup>n'</sup> agča-  
he said, they say. Ictinike the seeing him sat they say, he loved him not, they say. And went  
(sub.) (sub.) plainly homeward
- biamá Égiče cí atí-biamá. Kagé, čihan'ga gíwakičégaŋ-gă, á-biamá  
they say. At length again he came, they say. Younger your wife's do cause them to come, said, they say  
brother, sister
- Ictínike aká. Wé'e pa-í ačín' éde čča<sup>n</sup>be ahí-biamá ga<sup>n'</sup>, Maŋgčín'-gă,  
Ictinike the (sub.). Hoe sharp had but in sight arrived, they say and, Begone

á-biamá. Nă! eáta<sup>n</sup> áda<sup>n</sup>, á-biamá (Ma<sup>n</sup>tcú aká). A<sup>n</sup>ha<sup>n</sup>, ca<sup>n</sup> mañgçin'-gă,  
 said, they say. Why! wherefore! said, they say Grizzly bear the Yes, still begone,  
 (sub.).  
 á-biamá Égiçe isan'ga éça<sup>n</sup>be atí-biamá, çáta aká wahúta<sup>n</sup>çi<sup>n</sup> agçáçi<sup>n</sup>-bi  
 he said, they At length his younger in sight came, they say, left the gun (bow!) had his own, they  
 say. brother handed (sub.) say  
 ega<sup>n</sup>. Áma aká cî éça<sup>n</sup>be atí-biamá wahúta<sup>n</sup>çi<sup>n</sup> agçáçi<sup>n</sup>-bi ega<sup>n</sup>. Çihañ'ga 3  
 having. The other one again in sight came, they say gun (bow) had his own, they having. Your wife's  
 say sister  
 wi'í hă, á-biamá Ma<sup>n</sup>tcú aká (çáta çin'ké é waká-bi ega<sup>n</sup>). Cî áma aká  
 I give said, they say Grizzly bear the (left- the (ob.) that he meant, having). Again the other one  
 to you (sub.) handed they say  
 çu'ě' a-í-biamá. Ma<sup>n</sup>tcú amá a<sup>n</sup>he açá-biamá. Kî Ictínike aká é'di çu'ě'  
 with a was coming, Grizzly bear the fleeing went they say. And Ictínike the there with a  
 rush they say (sub.) rush  
 açá-biamá. Nackí çá<sup>n</sup> gaçix içéça-biamá. Yú! yú! á-biamá. (Wawéçta çî 6  
 went they say. Head the he crushed in sud- they say. Yu! yu! said, they say. (They abuse when  
 (ob.) deny  
 ga<sup>n</sup>-hna<sup>ni</sup>, á-biamá) Ga<sup>n</sup> cañ'ge wagíka<sup>n</sup>ta<sup>n</sup>-biamá. Wéna ca<sup>n</sup> atí çî-  
 thus it is, it is said, they And horse they tied their they say. To ask in fact came pitched  
 say.) for them tents  
 má é cîn'gajiñga wagíça<sup>n</sup>be ti-má é cénawacéç'tia<sup>n</sup>-biamá.  
 the ones that child to see their own those that they fully exterminated they say.  
 who who came them

## NOTES.

Nuda<sup>n</sup>-axa said this myth was "first told by Indians living west of Nebraska."

83. 1. hegabajl, pronounced he+gabajl by Nuda<sup>n</sup>-axa.

84. 1. bçugaçti, pronounced bçu+gaçti by Nuda<sup>n</sup>-axa.

84. 9. ujañge ta<sup>n</sup> waçiona açai tēdihi çî ga<sup>n</sup> çî-biama. Though the people scattered and went in all directions to avoid pursuit, all had some idea of the location of the place of meeting. So the members of each party changed their course by and by, making a considerable detour. And whenever any party came across the trail of others, leading in the right direction, they kept in it for the rest of the way, pitching their tents in it,

84. 9. ðazçqtci, pronounced ða+zçqtci by Nuda<sup>n</sup>-axa.

84. 19. egiçe bize ama. The arrow-shafts were *wet* when made.

85. 3. áma ta<sup>n</sup> ugçe ççi<sup>n</sup> tē. The text is given just as dictated by the narrator; but "ta<sup>n</sup>," which denotes a *standing* animate object, can hardly agree with the following verb. Hence the collector thinks that "çin'ké" ("the *sitting* animate object," or "the one *sitting*,") should have been used.

85. 6. hegajl, pronounced he+gajl by Nuda<sup>n</sup>-axa.

85. 8. çahawagçe itizi e içaçisande açi<sup>n</sup>-hna<sup>ni</sup>. That is, the quivers of the foe; içaçisande refers to the quiver-straps.

85. 15. wahuta<sup>n</sup>çi<sup>n</sup>, "the roaring weapon," generally means a gun; but here it is a synonym of "mande," a bow. See myth of the Orphan and the Water-monster with seven heads.

85. 16. wa'iñkiçé nujiñga, etc. Those boys who remained at home took out ponies when they went to meet the hunters. And they aided them by putting the packs of meat on the ponies, and leading the latter back to the camp.

86. 9. gçeba-na<sup>n</sup>ba ata-biama . . çiha gaxa-biama.—Each of these married men had a skin-tent of his own; but the unmarried ones dwelt in the communal lodges of their respective gentes.



87, 14. nu hni<sup>n</sup>, wacka<sup>n</sup> i-gǎ. Ictinike is asking a favor of the two young chiefs.

87, 17. wabçate tega<sup>n</sup> a<sup>n</sup>çai<sup>i</sup> ça<sup>n</sup> teqi hǎ. This is a puzzling sentence to F. La Flèche, as well as to the collector. Ictinike asked a favor. They offered him a horse, which he refused, saying that he cared for nothing but a quiver and arrows. Perhaps he then reconsidered his decision, saying, "What you have offered me (a horse), in order that I might get my food, is precious," or "difficult to obtain." They assented to this. Then he made each of them a present of a hundred arrows in return for the horse. (?)

88, 3-6. Kİ e gaxe ai . . e ga<sup>n</sup>ze ake-biama ai. A parenthetical explanation of the origin of the war-custom of blackening the face.

88, 7. hegactëwa<sup>n</sup>ji, pronounced he+gactëwa<sup>n</sup>ji by Nuda<sup>n</sup>axa.

89, 7. wa<sup>u</sup> wi<sup>n</sup> ga<sup>n</sup>çinke. Ictinike described the difference of features, hair, etc., as he did not know the names of the children.

89, 9. gaqçan<sup>n</sup> çikui. Ictinike pretended that the deserted children had sent an invitation to their parents.

89, 14. nikaci<sup>n</sup>ga wi<sup>n</sup> begiçeqti çinke, á-biama. The "a-biama" should be omitted in translating, as "nikaci<sup>n</sup>ga" is the object of the following verb, éna<sup>n</sup>a<sup>n</sup>.

90, 6. kiuppagçe ma<sup>n</sup>çi<sup>n</sup>, equivalent to ubásnesne, refers to members of two parties meeting and intermingling, when *distant* from the spectator or speaker.

#### TRANSLATION.

A Grizzly-bear was the ruler of a tribe that was very populous. He pitched his tent in the very center of the tribal circle. The Grizzly-bear took an old man home, and said as follows: "Tell them to send all the children to play." And he sent them. "He says that you are to send the children to play!" said the crier. And all went to play. Having gone to play, the Grizzly-bear called the old man. "The children are troublesome to us. We sent them away in order to abandon them. Let them remove the camp," said he. He commanded them to remove. "He says that you are to remove!" said the old man. And they struck all their tents suddenly, and they made the horses carry them. All rode horses. They made no trail. Scattering, they fled; they fled from the children. As they were apprehensive that the children would follow in case the trail was plain, they scattered very much when they fled from them. They were caused to assemble when they reached a place far away. Therefore when they arrived where there was a road that went along plainly, (there) they pitched the tents. When it was very late in the afternoon (*or*, quite dusk), the players, having stopped, came in sight of the former camping-place. Behold, no one was there. The children made a great noise crying. All arrived at the old tent-sites. And the girls who were somewhat grown, went about finding awls that had been dropped, and deer-sinew also. And the boys that were related to each went together in their respective companies. Having placed the scattered bark around in a circle, they put grass on it, forming a lodge. They made the lodges large, and in five places. They were very full. At length it was winter. Two boys were grown. "Friend, let us two be together, and let us make arrows for ourselves," said one. They made bows first; each one finished a bow for himself. They made arrow-heads, a hundred in a lot. They made for themselves a sufficient quantity for each one to have. They made arrow-shafts. At length they were dry. They glued them on (they glued feathers on so as to stick). And

the one next put the sharp pieces, the arrow-heads, in the ends of the arrow shafts; he finished a hundred. And then the one glued on the feathers, and again the other sat putting the arrow-heads in the ends of the shafts. They finished. And they slit a skin from one end to the other, for quivers. When each had finished making a quiver for himself, he filled it with arrows. And one said as follows: "My friend, let us go traveling." And they went. At length there were a great many lodges. They arrived there when it was dark. And they stole horses. These Indians hated each other, so they made shields. Those, too, the two boys stole; and with them they took the quivers and quiver-straps. And they went home. They also took the horses home; they took many from the foe. They reached home. And they gave just a sufficient number of ponies to the grown boys who were that tall (*i. e.*, about four feet). And they gave the mares to the girls. And to the boys who were that high (*i. e.*, about three feet), they gave colts. "Friend, it is enough," said one. And they went to no place; they were always at the place where they arrived when they had been abandoned at play. At length it was winter. It happened that the buffaloes came. And these two boys who had reached manhood had bows and quivers. And they attacked the buffaloes. Each one killed four of them. And they reached home, the boys who caused the ponies to carry the meat having gone thither to meet them. And as the people sat in equal numbers in the seven grass lodges which they made, the hunters followed the camp circle, distributing the fresh meat, and were coming back to the other end of the circle. And as they had killed a great many buffaloes, they gave a great quantity of fresh meat to every lodge. And they gave the skins equally, for beds; and they gave to the lodges equal shares of deer-sinew. And they went again to surround the buffaloes. And each (chief) killed six. Hence they were in good spirits. And they were very rich in fresh meat. And they gave again to those who had been left without green hides. It came to pass when it was summer, that two, three, or ten of the boys were grown by that time, and an equal number of the women were grown. And the two boys talked to each other. "Friend, alas! we are sufferers. Let us marry." And these two leading boys had two sisters. And each boy having given his sister to the other boy, they married them. And they caused the rest to marry one another. And that summer, all who were somewhat grown took wives, twenty-odd. And they alone made lodges, they made skin-lodges of buffalo hides; the rest who were not grown, dwelt in the lodges that were very full. At length they went on the war-path again. And both of these two boys who went before on the war-path, went again. And they took two hundred ponies from the foe, and brought them home. And they gave equal shares of the ponies to the grown boys; and so they gave ponies to the smaller boys. At length it was winter again. When it was winter, they shot at the buffaloes. All of the persons who had taken wives shot at them. And hence every one had a sufficiency of the beds which were given and of the deer-sinew, in fact, they caused them to have a sufficiency of all. And that winter they caused all the rest to marry one another. And after that there was nothing worthy of note. And it was summer. And they shot again at the buffaloes. All dwelt in upright lodges; they set up lodges, a hundred and seventy. Thus they dwelt. At length it was said, "We are attacked!" These two prepared themselves for battle. The lodges had been made for them in the very center. (The boys had said it to the people: "When ye make the circle, make ye lodges for us in

the center.") At length they were attacked, as has been said. At length the horses' mouths were tied with lariats. Both went thither. They attacked the foe. The one took hold of one foe, and the other took hold of one; both took hold of them alive. And they scared them, driving them away. And the one killed one foe, and the other killed one. And they chased them even till night. "Come, let us stop," said both. And they reached home. Having cut off the hair of those whom they killed, they were in good spirits. The women danced around in a circle. And they danced continually for ten days. At length it was evening. "A visitor has come," was said. It happened to be Ictinike. "Where is the lodge of the principal head-man of this tribe?" said he. "This is it," said they. He arrived there. "I have come, my friends. Well, as you have been reported (=famous), I have been coming to hear you. And you are men. Be strong, my friends," said he. And one said, "O elder brother, I give you a horse." "No, younger brother," said Ictinike. He was unwilling. "I love only the quiver and arrows. It is difficult to get my food with what you have given me." "Yes," said they. And he said, "I will make arrows." He made two hundred arrows; he finished them. He gave them to both. "Elder brother, it is enough," said they. And they made Ictinike a police servant, one to go on errands, or to act as crier. And they were attacked. And Ictinike killed one; he took hold of him. Ictinike cut off part of his hair, and took it. He was accustomed to sing for the women-dancers. Ictinike made himself very black; he caused the fire-brands to go out, and rubbing them to powder, he blackened himself with it. And they now say that Ictinike was he who originated it. Of Indians hating one another, when one kills another, they ascribe the blame to Ictinike: as Ictinike blackened himself with charcoal, painting himself with charcoal when he killed a person, it is reported, they say, that he was the one who taught it. In the course of time different ones matured, and different lodges were set up, a great many; the children who had been abandoned were two thousand. At length Ictinike said as follows: "My younger brothers, I will go as a visitor." And they said, "Whither will you go?" "Yes," said he, "I will just go because I desire it." And they assembled the people. And these two grown boys who were head-men were questioned. Ictinike said, "Come, tell me who are the fathers of the boys who are grown." And each of the two grown ones said as follows: "My father is such a one" (describing his features, dress, etc.), having called his name. And the rest of them said as follows: "We do not know at all." Ictinike departed. And he slept each night in an uninhabited place. And when it was day, he walked throughout the day, he walked even till night, for four days. On the fifth day he arrived at the circle of tents. "Where is the lodge of the head-man?" said he. "Yonder it is," they said. He went thither. "A visitor has come!" said a man. And they said, "Come, do tell the news." The tents were standing very thick; they were put around in a circle. "Yes," said he, "some people were there; it may be that you abandoned some people." "Yes," said they, "we abandoned some people, some of our children. And the Grizzly-bear caused it for us; we feared him, so we did it to them." He said, "One of the two head-men is left-handed." And the chief said that he was his. "That is mine," said he. The mother cried when they told her about him. And the other one was the other chief's son. And he too said, "Such a one is mine." Ictinike said as follows: "One woman was such a one." (And so he described the others.) And when they heard of their own children, they made a great noise by crying. And Ictinike

said, "In four days I will go home." And in so many days he went home. When he went home, he said as follows: "They have invited you to move your camp, and come to them. They hope that you may come in seven days." And they removed. And in seven days they had arrived very near. Ictinike reached home. He said as follows: "My younger brothers, I am sorrowful." "Yes, elder brother, you ought to tell me, whatever it may be," said one of the two. "Yes, when your father was head-man, he listened to the words of a total stranger and abandoned you, doing wrong. I pity you both." As he made the hearts of both pain by his words, they sat with bowed heads. Both sat thinking, "He tells the very truth!" It was night. The left-handed one had gone to call Ictinike. "Elder brother, be coming hither," said he. And he arrived there. "Yes," he said. "Begone for your younger brother," said the head-man. He said, on reaching the lodge of the other, "You will please go to your wife's brother." "Yes," said he. And he went thither. He arrived there. And the left-handed one said, "O sister's husband, my heart is sad on account of what my elder brother has spoken. Consider it." "Yes, it is so," said the other. And he said, "When they shall have come, let us do it." And it was day. Ictinike went to the bluff. At length he reached home. "My younger brothers, they who have moved their camp are coming," said he. They came and pitched their tents; they pitched their tents on both sides of a creek, the tribal circle extending over a large tract of land. And the people who knew their own children came and pitched their tents. And as each one continued to seek his child, they were constantly moving back and forth among themselves in the distance. And they arrived to invite the two boys to a feast. "The Grizzly-bear invites you," said they. They did not go. At length a woman arrived. "My sister's husband, you are invited," said she. "Come to the lodge," said he. And he made the woman sit in the lodge. At length a woman came. And she said to him, "My sister's husband, you are invited." "Come to the lodge," he said. And he caused the woman to sit in the lodge. And again he did not send her home (*i. e.*, her, too, he did not send home). And at length, when some of the morning had passed, again came one, and said to him, "My sister's husband, you are invited." "Come to the lodge," said he. And he made the woman sit in the lodge. He who was invited was the left-handed one; and he made it a rule not to go. At length the fourth one came. "My sister's husband, you are invited," she said. "Come to the lodge," said he. And he made the woman sit in the lodge. And at length the Grizzly-bear came. "Your wife's sisters have come for you heretofore," said he. Ictinike sat, seeing him plainly; he did not love him. And the Grizzly-bear went home. At length the Grizzly bear came again. "My younger brother, cause your wife's sisters to be coming," said Ictinike. He had a sharp hoe, and he came in sight. And he said to the Grizzly-bear, "Begone." "Why! wherefore?" said the Grizzly-bear. "Yes, nevertheless begone," said Ictinike. At length his younger brothers came in sight. The left-handed one had a bow, and the other one came in sight, having a bow. "I give you your wife's sisters," said the Grizzly-bear, meaning the left-handed one. And the other one was coming with a rush. The Grizzly-bear went fleeing. And Ictinike rushed after him. He crushed his head in suddenly with a blow from the hoe. "Yu! yu!" said he. It is said that it is thus when they abuse a fallen foe. And they tied their horses. They exterminated those who came and pitched their tents, having come to see their children.

## ICTINIKE, THE COYOTE, AND THE COLT.

FRANK LA FLÈCHE'S VERSION.

- Égičē Cañ'ge jīngáçiqçēge wi<sup>n'</sup> ja<sup>n't'</sup>é ké amá kē Míçasi aká da<sup>n'</sup>be  
 It happened Horse small, two years old one was lying asleep, it is when (!) Coyote the looking  
 said (sub.) at it
- naji<sup>n'</sup> akáma. Ictínike aká kē'di ahí-biamá. Hau! kagéha, çékē Cañ'ge  
 was standing, they Ictinike the (sub.) to it came they say. Ho! friend, this Horse  
 say. (lg. ob.)
- 3 wi<sup>n'</sup> t'ède-ga<sup>n'</sup> gaçé a<sup>n'</sup>çisnu aṅgáçai-de a<sup>n'</sup>çáte aṅga<sup>n'</sup>çai éde a<sup>n'</sup>çí<sup>n'</sup>-báji-hna<sup>n'</sup>i.  
 one dead, but aside we drag it we go when we eat it we wished but we have not succeeded in  
 moving it.
- Uáwagika<sup>n'</sup>i-gă, á-biamá Míçasi aká. Kagéha, sīn'de kē na<sup>n'</sup>bé tē  
 Help us said, they say Coyote the (sub.). Friend, tail the (ob.) hand the (ob.)
- íwika<sup>n'</sup>ta<sup>n'</sup> te há, gañ'ki onída<sup>n'</sup> çī sīhi aṅgúçai<sup>n'</sup> éde a<sup>n'</sup>çisnu aṅgáçē  
 I tie you with will and you pull on when legs we take hold of but we drag it we go
- 6 taí, á-biamá Míçasi aká. A<sup>n'</sup>ha<sup>n'</sup>, á-biamá Ictínike aká. Gañ'ki, Kē',  
 will, said, they say Coyote the (sub.). Yes, said, they say Ictinike the (sub.). And, Come,  
 i<sup>n'</sup>çīn'ka<sup>n'</sup>ta<sup>n'</sup>i-gă, á-biamá. Ga<sup>n'</sup> Míçasi aká Ictínike ta<sup>n'</sup> na<sup>n'</sup>bé tē  
 tie mine for me, he said, they say. And Coyote the (sub.) Ictinike the (ob.) hand the  
 (ob.)
- íka<sup>n'</sup>ta<sup>n'</sup>-biamá Cañ'ge sīn'de kē, sagí-çti gaxá-bi ega<sup>n'</sup>. Çicta<sup>n'</sup>-bi çī,  
 tied with it they say Horse tail the (ob.) tight very made it, they having. He finished, they when,  
 say say
- 9 Ké, kagéha, çidañ'-gă hă, á-biamá. Kī Ictínike aká çida<sup>n'</sup>-biamá.  
 Come, friend, pull on it he said, they say. And Ictinike the (sub.) pulled on it, they say.
- Cañ'ge aká íçičá-biamá, naji<sup>n'</sup> átiáçā-biamá, çisnú açá-biamá. Ictínike  
 Horse the (sub.) awoke they say, he stood suddenly they say, dragging he went they say. Ictinike  
 him
- na<sup>n'</sup>tçtēa<sup>n'</sup>-biamá, na<sup>n'</sup>xáge açī<sup>n'</sup>-biamá Ictínike aká. Míçasi aká íçā  
 he even kicked they say, making him cry he had they say Ictinike the Coyote the laugh-  
 him from kicking him him (one who.) (sub.) ing
- 12 gaskí wakan'diçē-hna<sup>n'</sup>-biamá. Égiçē Ictínike na<sup>n'</sup>stáki çéçā-biamá,  
 panted excessively they say. At length Ictinike he kicked, and sent flying through  
 the air, they say,
- na<sup>n'</sup>çpáçpaçtçia<sup>n'</sup>-biamá. Eáta<sup>n'</sup> çī éga<sup>n'</sup>é'a<sup>n'</sup> etéda<sup>n'</sup>, é-hna<sup>n'</sup>-biamá Ictínike  
 he kicked off very deep pieces of flesh, Why if I do so to him apt f said regu. they say Ictinike  
 they say. larly
- aká. Égiçē égasáni çī Ictínike aká huhú wi<sup>n'</sup> çaté akáma. Kī Míçasi  
 the It happened the follow- when Ictinike the (sub.) fish one was eating, it is said. And Coyote  
 (sub.) ing day
- 15 aká é'di ahí-biamá. Wuhú! kagéha, újawa ínahi<sup>n'</sup> ä, á-biamá Míçasi  
 the there arrived, they say. Wuhu! friend, a pleasure- truly ! said, they say Coyote  
 (sub.)
- aká. A<sup>n'</sup>ha<sup>n'</sup>, kagéha, éga<sup>n'</sup>, á-biamá Ictínike aká. Kagéha, eáta<sup>n'</sup> ája<sup>n'</sup>  
 the (sub.). Yes, friend, so, said, they say Ictinike the (sub.). Friend, how you did
- çī oníze ä, huhú kē. Kagéha, núçe kē uága'úde çī sīn'de kē uágçē  
 when you took ! fish the (ob.). Friend, ice the I broke a hole when tail the (ob.) I put in  
 it (ob.) in
- 18 aççī<sup>n'</sup> ní kē. Sabáçt-çti huhú wi<sup>n'</sup> a<sup>n'</sup>çahai sīn'de kē, kī bçize há.  
 I sat water the (ob.). Very suddenly fish one bit me tail the (ob.) and I took it .

- Kagéha, áwaçandí ä, á-biamá Míyasi aká. Kagéha, céçandi édega<sup>n</sup>  
 Friend, in what place I said, they say Coyote the (sub.). Friend, in yonder place but  
 dáze usní tē'di çahé-hna<sup>ni</sup> hä. Jáze xī usní-qtí amá. Ké, kagéha,  
 evening cold when they are used to biting . Evening when very cold they say. Come, friend,
- añgáçe taí, á-biamá Míyasi aká. A<sup>n</sup>'ha<sup>n</sup>, áb ega<sup>n</sup>' aça-biamá. Núxe 3  
 let us go, said, they say Coyote the (sub.). Yes, he said, having they went, they say. Ice  
 they say
- kē'di ahí-bi ega<sup>n</sup>' ugá'udá-biamá. Ké, sín'de ugçé ççin'-gá, á-biamá  
 at the arrived, having he broke a hole in it, Come, tail put in sit thou, said, they say  
 they say they say
- Ictínike aká. Sín'de kē ugçé ççin'-biamá Míyasi aká ní kē. Ga<sup>n</sup>'téga<sup>n</sup>  
 Ictínike the Tail the put in sat they say Coyote the water the Awhile  
 (sub.) (ob.) (ob.)
- xī, Kagéha, a<sup>n</sup>'çahai, á-biamá. Kagéha, jingá-hna<sup>ni</sup>; ñañgá xī'jī 6  
 when, Friend, me-bites, he said, they say. Friend, small only; big when
- waoníze te. Cka<sup>n</sup>'ají ççin'-gá, á-biamá Ictínike aká. Ga<sup>n</sup>'téga<sup>n</sup> xī núxe  
 you may take them. Motionless sit, said, they say Ictínike the (sub.). Awhile when ice  
 aká dá açi<sup>n</sup>' aça-biamá. Kagéha, cí gáama wi<sup>n</sup>' a<sup>n</sup>'çahai, á-biamá  
 the frozen having it went, they say. Friend, again those one me-bites, said, they say  
 (sub.) him
- Míyasi aká. Kagéha, cka<sup>n</sup>'ají ççin'-gá. Jíngá-hna<sup>ni</sup>, á-biamá Ictínike 9  
 Coyote the (sub.). Friend, motionless sit. Small only, said, they say Ictínike
- aká. Ga<sup>n</sup>'téga<sup>n</sup> xī ñañgá amá atí tá ama, á-biamá Ictínike aká. Égíçe  
 the (sub.). Awhile when big the (sub.) come will, said, they say Ictínike the (sub.). At length
- núxe aká dá-biamá. Í<sup>n</sup>'ta<sup>n</sup>, kagéha, gáama ñañgá-qtí wi<sup>n</sup>' a<sup>n</sup>'çahai hä,  
 ice the (sub.) froze, they say. Now, friend, those very big one me-bites
- á-biamá Míyasi aká. Ahaú! ahaú! çidañ'-gá! çidañ'-gá! á-biamá 12  
 said, they say Coyote the (sub.). Come! come! pull on it! pull on it! said, they say
- Ictínike aká. Míyasi aká çida<sup>n</sup>'-biamá. Wacka<sup>n</sup>'-qtí ctēwa<sup>n</sup>' núxe kē  
 Ictínike the (sub.). Coyote the (sub.) pulled on it, they He tried very hard notwith- ice the  
 say. standing (ob.)
- na<sup>n</sup>'ónaha-hna<sup>n</sup>' amá. Wackañ'-gá! jíngá-báji, á-biamá Ictínike aká.  
 he slipped in only they say. Be strong! small not, said, they say Ictínike the  
 walking (sub.)
- I<sup>n</sup>'wiñ'kañ-gá, á-biamá Míyasi aká. Na<sup>n</sup>'bé tē a<sup>n</sup>'wa<sup>n</sup>'çañ-gá, á-biamá 15  
 Help me, said, they say Coyote the (sub.). Hand the (ob.) take hold of me, said, they say
- Ictínike aká. Na<sup>n</sup>'bé tē uça<sup>n</sup>'-bi ega<sup>n</sup>' wacka<sup>n</sup>'-qtí çida<sup>n</sup>'-biamá. Kagéha,  
 Ictínike the Hand the took hold of, having making a great they pulled, they say. Friend,  
 (sub.) (ob.) it is said effort
- wackañ'-gá hä, huhú aká jíngá-báji édega<sup>n</sup> a<sup>n</sup>'wa<sup>n</sup>'çí'a taté ebçéga<sup>n</sup>. Ahaú!  
 be strong fish the (sub.) small not but we fail shall, I think. Oho!
- áb ega<sup>n</sup>' wa<sup>n</sup>'ibagi<sup>n</sup>'qtí çida<sup>n</sup>'-biamá. Kí sín'de kē çisé'-qtí çéça-biamá. 18  
 said, having with a very great they pulled, they say. And tail the was pulled off suddenly, they say.  
 they say effort (ob.) altogether
- Míyasi aká sín'de kē gíça<sup>n</sup>'ba-biamá. Kagéha, a<sup>n</sup>'oníjuájí íçanahi<sup>n</sup>'  
 Coyote the (sub.) tail the (ob.) looked at his own, they Friend, you have treated you truly  
 say. me ill
- aha<sup>n</sup>', á-biamá Míyasi aká. Kagéha, çí ctí éga<sup>n</sup>'íçé'a<sup>n</sup> çá<sup>n</sup>'ctí, á-biamá  
 I said, they say Coyote the (sub.). Friend, thou too treated me so heretofore, said, they say
- Ictínike aká. Akíçaha aça-biamá. Kí Míyasi aká gáde çibçéçé<sup>n</sup> sín'de 21  
 Ictínike the (sub.). Apart they went, they say. And Coyote the (sub.) grass twisted tail
- kē ígaxá-biamá.  
 the (ob.) of it made, they say.

## NOTES.

96, 1. For ja<sup>nt</sup>'e ke ama kě, L. Sanssouci read ja<sup>nt</sup>'e ke ama x̄l, which agrees with the ɟɔiwere, and makes sense. The additional "kě", if correct, is puzzling.

96, 2. kě'di ahí-biama. Ictinike reached the Colt that was *lying down* (kě refers to him, not to the Coyote, who was *standing*).

96, 7. Miḡasi aka (sub.: 1st third person); Ictinike ta<sup>n</sup> (1st ob., 2d third person); na<sup>be</sup> tě (2d ob., 3d third person); íka<sup>nta</sup>'-biamá (predicate in the instrumental form); cañge sínde kě (the instrument: 4th third person).

## TRANSLATION.

When a two-year-old Colt lay sleeping, the Coyote was standing looking at him. Ictinike came to him. "Well, friend, as this was a dead Horse, we wished to drag him along and eat him; but we have not been able to move him. Help us," said the Coyote. "My friend, I will tie your hands to his tail; and when you pull, we will catch hold of his legs, and we will go along dragging him," said the Coyote. "Yes," said Ictinike. And he said, "Come, tie my hands for me." And the Coyote tied Ictinike by the hands to the Colt's tail, having made it very tight. When he finished, he said, "Come, my friend, pull on it." And Ictinike pulled on it. And the Colt awoke. He arose suddenly. He went off dragging him. He kept kicking at Ictinike; he kept Ictinike crying as he kicked him. The Coyote laughed till he panted for breath. And the Colt kicked Ictinike, sending him flying through the air. He kicked off very deep pieces of flesh. "And how shall I do to get even with him?" said Ictinike, referring to the Coyote. And on the following day Ictinike was eating a fish. And the Coyote came thither. "Oho! my friend, it is truly a pleasure," said the Coyote. "Yes, my friend, it is so," said Ictinike. "My friend, what were you doing when you caught the fish?" "My friend, I knocked a hole in the ice; and I sat with my tail put through the hole into the water. A fish bit me suddenly on the tail, and I caught it." "My friend, where was it?" said the Coyote. "My friend, yonder it is; but they bite at evening, when it is cold." When it was evening, it was very cold. "Come, my friend, let us go," said the Coyote. Ictinike having said, "Yes," they went. When they reached the ice, Ictinike knocked a hole in it. "Come, put your tail in the hole and sit," said Ictinike. And the Coyote sat with his tail through the hole and in the water. After some time he said, "My friend, it bites me." "My friend, they are small; when they are large, you shall catch them. Sit still," said Ictinike. After some time the ice commenced freezing over again. "My friend, again one of those bites me," said the Coyote. "My friend, sit still; they are all small," said Ictinike. "After a while the large ones will come." At length the ice froze over. "Now, my friend, one of those very large ones bites me," said the Coyote. "Now! Now! Pull! Pull!" said Ictinike. The Coyote pulled. Though he tried ever so hard, he only slipped on the ice. "Exert yourself; it is large," said Ictinike. "Help me," said the Coyote. "Take hold of my hands," said Ictinike. Having taken hold of his hands, he pulled with a great effort. "My friend, exert yourself; the fish is very large, therefore I think we shall fail." Having said, "Now!" they pulled with a very great effort. And the tail was suddenly pulled off altogether. The Coyote looked at his tail. "My friend, truly you have done me a wrong," said the Coyote. "My friend, you, too, have done a similar thing to me," said Ictinike. They went different ways. And the Coyote made a tail for himself out of twisted grass.

## THE PUMA AND THE COYOTE.

TOLD BY MAWADA<sup>n</sup>Ɔi<sup>n</sup>, OR MANDAN, AN OMAHA.

Inŋɕa<sup>n</sup>-si<sup>n</sup>-snéde cénabá-biamá Míɕasi eɕa<sup>n</sup>ba. Ákikipá-biamá.  
 Long-tailed cat only those two, they say Coyote he too. They met each other they say.

Kagéha, úcka<sup>n</sup> wi<sup>n</sup> ebɕéga<sup>n</sup> éde uɕúwikie tá miñke, á-biamá Míɕasi  
 My friend, deed one I think but I speak to you will I who, said, they say Coyote  
 about it

aká. Ta<sup>n</sup>wañɕa<sup>n</sup> héga<sup>n</sup>ctewa<sup>n</sup>ji édiɕa<sup>n</sup> amá. Kagéha, úcka<sup>n</sup> uɕúwikie tá 3  
 the Tribe a great many (=popu- there was the, they My friend, deed I talk to you will  
 (sub.). lous) say. about it

miñke éga<sup>n</sup>qti ckáxe te há, á-biamá. A<sup>n</sup>ha<sup>n</sup>, á-biamá. Níkagahi ijañ'ge  
 I who just so you do please he said, they say. Yes, he said, they say. Chief his daughter

wi<sup>n</sup> ga<sup>n</sup>ɕa-hna<sup>n</sup>i éde ɕi'á-hna<sup>n</sup>i, éde ka<sup>n</sup>bɕa tá miñke há. Kagé, cañ'ge  
 one they desire invariably but they fail invariably, but I desire her will I who Friend, horse

ckáxe te, á-biamá. Gañ'ki áwigɕi<sup>n</sup> tá miñke. Gañ'ki Inŋɕa<sup>n</sup>-si<sup>n</sup>-snéde 6  
 you make please, he said, they say. And I sit on you will I who. And Long-tailed cat

ma<sup>n</sup>ze-ɕáhe kě ɕahékiɕá-biamá. Gañ'ki ágɕi<sup>n</sup> tē há Míɕasi aká. Kagéha,  
 bridle the he made him put it in And sat on him Coyote the My friend,  
 (ob.) his mouth, they say. (sub.)

náda<sup>n</sup> hnípi cka<sup>n</sup>hna te. Cañ'ge cka<sup>n</sup>, sigɕáhaha, ua<sup>n</sup>si, pamákide,  
 to show what you do you are well you desire please. Horse action prancing, jumping, arching the neck,  
 (ways)

iáɕixáxa, ma<sup>n</sup>ɕi<sup>n</sup>, ua<sup>n</sup>siqti tē cti á-iáɕe-hna<sup>n</sup>i ma<sup>n</sup>ɕiñ'-gá há. Gañ'ki uta<sup>n</sup> 9  
 championing the walking, jumping high the too they usually go walk thou And leggings  
 bit, (act)

ɕa<sup>n</sup>'ga uáta<sup>n</sup> tá miñke há. Gañ'ki hi<sup>n</sup>bé nácabeɕé uáɕá<sup>n</sup> tá miñke há.  
 large I put on will I who And moccasins blackened I put on will I who  
 leggings moccasins

Gañ'ki mé-ha áhi<sup>n</sup> cɕé mi<sup>n</sup> tá miñkě há. Za<sup>n</sup>zi-man'dě abɕi<sup>n</sup> tá miñke  
 And spring robe with hair I wear a will I who Osage-orange bow I have will I who  
 outside robe

há. Man'dě-ɕa tē máca<sup>n</sup> skáqti uágacke abɕi<sup>n</sup> tá miñke, á-biamá. Gañ'ki 12  
 Bow head the feather very white I fasten on I have will I who, said he, they say. And  
 (ob.)

ɕi<sup>n</sup> ɕa<sup>n</sup> ɕa<sup>n</sup>haqtci uɕíca<sup>n</sup> áwigɕi<sup>n</sup> tá miñke há. ɕáɕi<sup>n</sup>jáhe a<sup>n</sup> aká édi  
 village the at the very border around it I sit on you will I who Playing ɕáɕi<sup>n</sup>jáhe the (sub.) there  
 (ob.)

a-ínaji<sup>n</sup> aká há. Cañ'ge ua<sup>n</sup>si pamákide a-iáɕaɕa ágɕi<sup>n</sup> ma<sup>n</sup>ɕi<sup>n</sup>-biamá.  
 approaching the Horse jumping arching its neck had gone sat on it it walked they say.  
 he stood (sub.) repeatedly

Hau! kagéha, cutí nɕaci<sup>n</sup>ga wi<sup>n</sup>. Qa-í! níaci<sup>n</sup>ga a<sup>n</sup>da<sup>n</sup>ba-baji<sup>n</sup>qtia<sup>n</sup>i, ájiqti 15  
 See! my friend, yonder has come person one. Whew! person we have not seen at all, very dif-  
 ferent

áha<sup>n</sup>, uɕúka<sup>n</sup>pi ínahi<sup>n</sup> á, á-biamá. Cañ'ge ta<sup>n</sup> cti úda<sup>n</sup> ínahi<sup>n</sup> agɕi<sup>n</sup> tí  
 ! well dressed truly ! said they, they Horse the too good truly sitting on has  
 say. (std. ob.) come

áha<sup>n</sup> á-biamá. Hínda! ɕbaha<sup>n</sup>i-gá, á-biamá. Míɕasi aká ɕiɕɕi<sup>n</sup>qtia<sup>n</sup>-  
 ! said they, they Stop! know ye him, said they say. Coyote the (sub.) made himself alto-  
 gether different

biamá. Míɕasi é ɕiñké éska<sup>n</sup> eɕéga<sup>n</sup>-baji<sup>n</sup>-biamá. Egá-biamá há, Hau! e<sup>n</sup>a<sup>n</sup> 18  
 they say. Coyote he the one who they did not think that they say. They said they say, Ho! how  
 that to him



- ma<sup>n</sup>-hni<sup>n'</sup> ä, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, éga<sup>n</sup>'qtia<sup>n'</sup>, á-biamá. Níkagahi ijañ'ge činké  
 you walk † said they, they Yes, just so, said he, they Chief his daughter the (ob.)  
 say.
- ka<sup>n'</sup>bča atí, á-biamá. Kí gañ'ki uča ahí-biamá. Čijañ'ge ga<sup>n'</sup>ča  
 I desire I have come, said he, they And then to tell to they arrived, they Your daughter desiring  
 say.
- 3 atí-biamá. Níaci<sup>n</sup>ga úda<sup>n</sup> hégabaji ä, á-biamá. Cañ'ge ta<sup>n'</sup> cti úda<sup>n</sup> hégaji  
 he has come, he Person good not a little † said, they say. Horse the too good not a little  
 says. (std. ob.)
- ä, á-biamá. Ké, ijiñ'ge čaňk é wawagiká-biamá, čija<sup>n</sup>ha<sup>n</sup> ači<sup>n'</sup> gfi-gä  
 † said they, they Come, his son the that meaning them, they say, your sister's having him come  
 say. (pl. ob.) his own husband husband back
- hä, á-biamá níkagahi aká. Agíača-biamá hä. Kí, Ké, řaha<sup>n'</sup>ha, awíde  
 said, they say chief the (sub.). They went for him, And, Come, sister's husband I ask you to  
 they say go with me
- 6 atí hä. Aňgáči-gi-aňgáti hä. A<sup>n</sup>'ha<sup>n</sup>, řaha<sup>n'</sup>ha, á-biamá Mířasi aká. Cañ'ge  
 I have We have come for you Yes, wife's brothers, said, they say Coyote the Horse  
 come (sub.)
- ta<sup>n</sup> ágigči<sup>n'</sup>-da<sup>n</sup> čia<sup>n'</sup>siqti ua<sup>n'</sup>siqti ma<sup>n</sup>či<sup>n'</sup>-biamá. Níkaci<sup>n</sup>ga čéčuta<sup>n</sup>  
 the sat on his own when pulled hard on to jumped high walked they say. People hence  
 (std. ob.) make jump
- da<sup>n'</sup>be čéčč amá. Níkaci<sup>n</sup>ga či<sup>n</sup> učúka<sup>n</sup>pi ínahi<sup>n</sup> ä. Níkaci<sup>n</sup>ga dáda<sup>n</sup> éi<sup>n</sup>te  
 gazed at a dis. they say. Person the well dressed truly † Person what he may  
 tance (mv. ob.) be
- 9 učúka<sup>n</sup>pi ínahi<sup>n</sup> ä, á-biamá. Hau, égiče ači<sup>n'</sup> akí-biamá, níkagahi úju  
 well dressed truly † said they, they Well, at length having they reached home, chief príci  
 say. him they say, pal
- éii tē'di. Hau! ké, čija<sup>n</sup>ha<sup>n</sup> ači<sup>n'</sup> gfi-gä, á-biamá. Cañ'ge ta<sup>n'</sup> cэгэди  
 his at the. Ho! come, your sister's having said he, they Horse the (ob.) by those  
 lodge husband him be ye coming say. say. things
- ugáčk ířča<sup>n</sup>i-gä. Qáde 'fi-gä hä, á-biamá níkagahi aká. řaha<sup>n'</sup>ha, wířga<sup>n</sup>  
 fasten ye it for him. Hay give to said, they say chief the My wife's my wife's  
 him (sub.) brothers, father
- 12 méga<sup>n</sup>, cañ'ge aká qáde čata-baji, á-biamá Mířasi aká. řanuřa-hna<sup>n</sup>  
 likewise, horse the (sub.) hay he eats not, said, they say Coyote the (sub.). Fresh meat only
- čaté-hna<sup>n</sup>i, á-biamá. Gañ'ki ubáha<sup>n</sup> ačaí ega<sup>n'</sup> řařa ahí-biamá. Kí  
 he eats as a rule, said he, they say. And at the door went having in the lodge arrived, they say. And
- ří tē učiřa<sup>n</sup> tē'řa wa'ú áčixekičaí činké júgče a-ířči<sup>n</sup>-biamá. Gañ'ki  
 lodge the middle at the woman was caused to the one who with her approaching he sat, they And  
 (ob.) marry him say.
- 15 ha<sup>n'</sup> amá. Winaú, čiegčañ'ge činké umi<sup>n</sup>'je giáxa-gä, á-biamá níkagahi  
 night they say. First daughter, your husband the (st. ob.) couch make for him, said they say chief
- aká. Tčí čicta<sup>n'</sup>-bi ří Mířasi aká ega<sup>n'</sup>-biamá, Anéje bčé. Gañ'ki áci  
 the Čoire he finished, when Coyote the (sub.) said to her, they Meo I go. And out of  
 (sub.) they say say doors
- ačaí Mířasi amá. Inřča<sup>n'</sup>-si<sup>n</sup>-snéde ahí-biamá. Kagéha, bčicta<sup>n</sup>. Čka<sup>n'</sup>hna  
 went Coyote the Long-tailed cat he reached, they My friend, I have finished. You wish  
 (mv. sub.) say.
- 18 ří tčí-gä hä. Éga<sup>n</sup> íkičíta<sup>n</sup>taň'ga gaxá-biamá Ca<sup>n'</sup>qti baa<sup>n'</sup>ba-biamá.  
 if coi So alternatim faciebant they say. Valde et usque a vespera ad mane cum ea coibant they say.
- A<sup>n'</sup>ba sa<sup>n'</sup> tihé ří níkagahi éčč cti bčúgaqti učéwiňřičá-biamá. Edáda<sup>n</sup>  
 Day whitish comes when chief his too all assembled they say. What  
 suddenly relation themselves
- wat'a<sup>n'</sup> gč ctěwa<sup>n'</sup> bčúga učéwi<sup>n</sup>čá-biamá, wáči<sup>n</sup> ača<sup>n'</sup>-biamá ří tē'řa.  
 goods the (ob.) soever all they collected they say, having they went, they say lodge to the.

Wahúta<sup>n</sup>çi<sup>n</sup> ꞑucí-hna<sup>n</sup>i, Ku+! ku+! Míxasi na'a<sup>n</sup>i ꞑi ꞑúha-biama. Ku+!  
 Gun they were firing, Ku+! ku+! Coyote heard it when feared it, they say. Ku+!  
 ku+! Áci ua<sup>n</sup>/siqti á-iáça-biamá. Hau! Míxasi aké. Utin'-gá! utin'-gá!  
 ku+! Out leaped far had gone, they say. Ho! it is the Coyote. Hit him! hit him!  
 t'éçai-ga! Míxasi aká jéqti iéçé-hna<sup>n</sup>'-biamá. Inçça<sup>n</sup>'-si<sup>n</sup>-snéde ꞑimúçça<sup>n</sup> 3  
 kill him! Coyote the valde sent flying regularly they say. Long-tailed cat stealing himself  
 (sub.) caovit suddenly off  
 agçá-biamá. Míxasi t'éçai-biamá Úsa-biamá. Wáçijuáji áha<sup>n</sup>.  
 went homeward, Coyote they killed him, They burnt him, He did wrong  
 they say. they say. they say.

## NOTES.

99, 13. *çaçi<sup>n</sup>jaha a<sup>n</sup> aka èdi a-inaji<sup>n</sup>-biama.* The men of the village were playing there when the Coyote came in sight.

99, 14. *a-iaççaça*, from *iççaça*, frequentative of *iéçé*. The Puma pranced a short distance, then walked, then pranced, and so on.

99, 16. *inahi<sup>n</sup> è.* Here and elsewhere "è" is a contraction of "aha<sup>n</sup>."

100, 4. *çañk*, contraction from *çañka*.

100, 18. *ikiçita<sup>n</sup>tañga*, etc. The Puma entered the lodge after the Coyote, whose place he took, deceiving the woman; then the Coyote returned; next, the Puma; and so on till daylight.

## TRANSLATION.

There was a Puma and also a Coyote, only these two. They met each other. "My friend," said the Coyote, "I will speak to you about one thing of which I have been thinking." There was a very populous tribe. "My friend, please do just what I speak to you about." "Yes," said the Puma. "They have been wishing to get the chief's daughter, but they have always failed; but I desire her. My friend, you will act the horse, and I will ride on you," said the Coyote. And he put the bridle on the Puma. And the Coyote sat on him. "My friend, please desire to act well, and to show your skill. Practice the actions of a horse such as prancing, jumping, arching the neck, champing the bit, walking, and also jumping high. And I will draw on large leggings; I will put on blackened moccasins; I will wear a winter robe with the hair outside; I will have an Osage-orange bow; and I will fasten very white feathers on one end of the bow. And I will ride you around the village when we come near it," said the Coyote. He approached and stood at the place where they were playing the game called "*çaçi<sup>n</sup>jaha*." He continued sitting on the horse as it pranced, jumped, arched its neck, and went a little way at a time. "See, my friends, a person has come suddenly. Whew! a man has come, one whom we have never seen at all heretofore, a very different sort of a man from those we are accustomed to see! He is very well-dressed! He has come on an excellent horse! Stop! recognize him if you can," said they. The Coyote had thoroughly disguised himself. They did not think that he was the Coyote. They said as follows to him, "Well, why do you go?" "Yes," said he, "it is just so. I have come because I desire the chief's daughter." And they went to tell him. "He says that he has come desiring your daughter. He is a very handsome man! The horse too is a very fine one!" said they. "Come," said the chief, addressing his sons, "go for your sister's husband." They went for him. And they said "Come, sister's husband, I have come to invite you to go with us. We have come for you." "Yes, my wife's brothers," said the Coyote. Having mounted his

horse, he pulled on the bridle very hard to make him jump, and the horse jumped as he went along. All the people stood at a distance, looking at him. "The man in motion is indeed well-dressed! Whatever sort of man he may be, he is truly well-dressed!" said they. Well, at length they reached home with him, at the house of the head-chief. "Ho! come, bring your sister's husband to me. Fasten his horse by those things. Give him hay," said the chief. "My wife's brothers, and also my wife's father, the horse does not eat hay," said the Coyote. "He eats nothing but fresh meat." And they went into the lodge. And he approached the woman whom they caused to marry him, and sat by her. And it was night. Said the chief, "O first-born daughter of the household, make a couch for your husband." *Coitu completo*, the Coyote said to her, "*Mictum eo.*" And the Coyote went out of doors. He reached the Puma: "*Amice, complevi; si cupias, coi,*" *ait. Et alternatim faciebant, aiunt. Valde et usque a vespera ad mane coibant, aiunt.* The chief assembled all his relations at daybreak. They collected all kinds whatsoever of goods, and took them to the lodge. They were firing guns, "Ku+! ku+!" The Coyote heard it and was afraid. "Ku+! ku+!" He leaped out of the door and had gone. "Why! It is the Coyote. Hit him! hit him! Kill him!" The Coyote *valde et frequenter cacavit.* The Puma stole off and went home. They killed the Coyote. They burnt him. He did wrong!

## THE COYOTE AND THE BUFFALOES.

TOLD BY FRANK LA FLÈCHE.

- Égiçe Míçasi amá çé amáma. Kí Je-núga dúba wabáhi ma<sup>n</sup>çi<sup>n</sup>'  
 At length Coyote the was going, they say. And Buffalo-bull four grazing were walk  
 (mv. sub.)
- amáma. Kí é'di ahí-biamá. Kí wáçaha<sup>n</sup>'-biamá. Jjiga<sup>n</sup>'há wiçiga<sup>n</sup> méga<sup>n</sup>,  
 ing, they say. And there he arrived, they say. And he prayed to them they say. O grandfather my grand- fathers likewise.
- 3 cá'eañ'giçá-gă. Ma<sup>n</sup>çni<sup>n</sup>'-macé'di éga<sup>n</sup>qti ma<sup>n</sup>bçi<sup>n</sup>' ka<sup>n</sup>bçéga<sup>n</sup>. Açúhaqti  
 pity me. You walk by you who just so I walk I desire. For the very last time
- ía-gă, á-biamá Je-núga aká Añ'kajì, çiga<sup>n</sup>'há, ca<sup>n</sup>' cá'eañ'giçá-gă. Waçáte  
 speak said, they say Buffalo-bull the (sub.). Not so, grandfather, still pity me. Food
- kě ikiaç'qti onáte ma<sup>n</sup>çni<sup>n</sup>' i<sup>n</sup>te éga<sup>n</sup>qti ma<sup>n</sup>bçi<sup>n</sup>' ka<sup>n</sup>bçéga<sup>n</sup> há. Wi<sup>n</sup>'çak  
 the spreading very you eat you walk it may be just so I walk I desire You tell the truth  
 thick and far
- 6 áqt ija<sup>n</sup>' tada<sup>n</sup>', á-biamá háci Je-núga i<sup>n</sup>c'áge aká. Ca<sup>n</sup>'hna<sup>n</sup> çacta<sup>n</sup>'-  
 how you do it shall! said, they say behind Buffalo-bull old man the (sub.). Yet he did not  
 possible with
- bají-biamá Míçasi aká. Ahaú! Hé-batçáge-hă, çé-gă, á-biamá. Ahaú!  
 stop talking, they say Coyote the (sub.). Oho! Blunt-horns O! you try it, said he, they say. Oho!
- á-biamá Hé-batçáge aká. Ké, gúdugaççe najiñ'-gă, egá-biamá. Égiçe  
 said, they say Blunt-horns t.e (sub.). Come, facing the other stand he said that to him, Beware  
 way they say.
- 9 na<sup>n</sup>'ji<sup>n</sup> çaa<sup>n</sup>'he çin<sup>n</sup>'he aú, á-biamá. Há çiga<sup>n</sup>, há çiga<sup>n</sup>, çiga<sup>n</sup>' ha, áqta<sup>n</sup>  
 a little you flee (sign of strong prohibition) said he, they say. Oh! grandfather, Oh! grandfather, grandfather Oh! how possible

- aa<sup>n</sup>'he táda<sup>n</sup>. Nístustu ačá-biamá Je-núga Hé-batcáge aká. Ma<sup>n</sup>'na<sup>n</sup>'u  
I flee shall! Backing he went, they say Buffalo-bull Blunt-horns the (sub.). Pawing the  
repeatedly ground
- ma<sup>n</sup>'či<sup>n</sup>'-biamá, qčajé cti ma<sup>n</sup>'či<sup>n</sup>'-biamá. Jan'de kě' cti jáha-bi-dé  
he walked they say bellowing too he walked they say. Ground the (ob.) too he poked at, they  
say, when
- čicpě'qti-hna<sup>n</sup> čéča-biamá. Kī Míxasi aká čédečě da<sup>n</sup>'be naji<sup>n</sup>'-biamá. 3  
broke off pieces sent off flying, they And Coyote the (sub.) out of the looking he stood they say.  
invariably say. corner of  
his eye
- Qe-í, a<sup>n</sup>'čihēga účičiqti áha<sup>n</sup>, ečéga<sup>n</sup> naji<sup>n</sup>'-biamá Míxasi aká. Gíčika<sup>n</sup>qti  
Whew! to hurt me a altogether impossible ! thinking stood they say Coyote the (sub.). Getting alto-  
gether out of the  
way
- ahí-biamá. Kī édita<sup>n</sup> iénaxiča agí-biamá agčá-b ega<sup>n</sup>' úsaŋga čie íti<sup>n</sup>  
he arrived, they And thence to dash on him was coming back, went home- having without side hit  
say. they say ward, they say him on
- ákiágča-biamá. Wáhu'á! á-biamá Hé-batcáge aká Wi<sup>n</sup>'čakéga<sup>n</sup> éska<sup>n</sup>'bcéga<sup>n</sup> 6  
he had gone along, they Really! said, they say Blunt-horns the You told a little of I thought it might  
say. (sub.). the truth be
- ča<sup>n</sup>'cti. Añ'kaji, ŋiga<sup>n</sup>'há, na<sup>n</sup>'wigipéga<sup>n</sup> ca<sup>n</sup>' há. Ca<sup>n</sup>' ŋiga<sup>n</sup>'há,  
heretofore. Not so, grandfather, as I feared you, so (it was) . Yet grandfather,  
my relation
- ca'eañ'gíčá-gá. Ma<sup>n</sup>'oni<sup>n</sup>'-macě'di éga<sup>n</sup>qti ma<sup>n</sup>'bči<sup>n</sup>' ka<sup>n</sup>'bčéga<sup>n</sup>. (Two others  
pity me. You walk by you who just so I walk I wish.
- made attempts, but the Coyote jumped aside each time. At last they 9  
addressed the fourth, who was a young Buffalo bull.) Hau! Je-núga  
Hoi! Buffalo-bull
- jiñ'ga, čie-gá. Hau! á-biamá Je-núga jiñ'ga aká. Gúdugaqčē najiñ'-gá.  
young do you try it. Ho! said, they say Buffalo-bull young the (sub.). Facing the other stand  
way
- Če čaa<sup>n</sup>'he xī t'ěwičě tá miñke há, á-biamá. Hau! ŋiga<sup>n</sup>', aa<sup>n</sup>'ha-máji tá 12  
This you flee if I kill you will I who he said, they say. Ho! grandfather I flee I not well  
(time)
- miñke há, á-biamá Míxasi aká. Ca<sup>n</sup>' Je-núga nístustu ačá-biamá, ma<sup>n</sup>'na<sup>n</sup>'u  
I who said, they say Coyote the (sub.). And Buffalo-bull backing he went, they say pawing the  
repeatedly ground
- ma<sup>n</sup>'či<sup>n</sup>'-biamá, qčajé cti ma<sup>n</sup>'či<sup>n</sup>'-biamá. Jan'de kě' cti jáha-bi-dé čicpě'qti-  
he walked they say bellowing too he walked they say. Ground the too poked at, they  
(ob.) say, when he broke off  
pieces
- hna<sup>n</sup> čéča-biamá. Či édita<sup>n</sup> iénaxiča agí-biamá. Ěđfhi xī a<sup>n</sup>'ha-baji- 15  
invariably sending them fly. Again thence to dash on him was coming back, Ho arrived when fled not  
ing, they say. they say. there
- biamá Míxasi aká. Čie íti<sup>n</sup> á-iáča-bi xī ékiga<sup>n</sup>qti Je-núga jiñ'ga júgčē  
they say Coyote the (sub.). Side hit on had gone, when just like him Buffalo-bull young with him  
they say
- á-iáča-biamá. Ga<sup>n</sup>' júkigčá-bi ega<sup>n</sup>' ačá-biamá. Maja<sup>n</sup>' wi<sup>n</sup>' ahí-bi xī  
had gone, they say. And with one another, being they went, they say. Land one arrived at, when  
they say they say
- wabáhi-hna<sup>n</sup>'-biamá. Kī Míxasi aká đéje kě a<sup>n</sup>'ctewa<sup>n</sup> čaté ma<sup>n</sup>'či<sup>n</sup>'-biamá. 18  
they continued grazing, they say. And Coyote the (sub.) grass the (ob.) of any sort eating walked they say.
- Ca<sup>n</sup>'qtiamá cti háci-xígča<sup>n</sup>-hna<sup>n</sup>'-biamá Wá! tēná! sagígi égañ-gá há,  
After moving a too in the he dropped invari- they say. What! flee! do be faster  
great while rear ably
- é-hna<sup>n</sup>-biamá Je-núga i<sup>n</sup>'c'áge aká. Añ'kaji, ŋiga<sup>n</sup>'há, đéje kě nan'de-íma<sup>n</sup>.  
said invariably, they Buffalo-bull old man the (sub.). Not so grandfather grass the I cannot get too  
say much of it
- há, áda<sup>n</sup> wačáte-hna<sup>n</sup> uáxigčáspe há, é-hna<sup>n</sup>-biamá Míxasi amá. 21  
therefore eating it, invariably I hold myself back said invariably, they say Coyote the (mv. sub.).

- Ci ačá-biamá. Ki háci-hna<sup>n</sup> ma<sup>n</sup>čiči<sup>n</sup>'-biamá. Égiče baxú wi<sup>n</sup> éča<sup>n</sup>be  
Again they went, they say. And behind regularly he walked they say. At length hill-top one in sight of
- ahí-biamá. Ki Ľe-núga dúbá amá kigčáha ačá-biamá. Maja<sup>n</sup> wi<sup>n</sup> Ľe-núga  
they arrived, they say. And Buffalo-bull four the to the bottom went they say. Land one Buffalo-bull  
say. (pl. sub.)
- 3 dúbá amá ahí-biamá xī ičáča-biamá. Tíjiti áha<sup>n</sup>. Éďě úda<sup>n</sup> há,  
four the reached, they say when waited for him they say. He has not ! To wait for is good  
(pl. sub.) come at all him
- á-biamá. Ičáča-biamá xī xáči ahí-bají-biamá. Hau! Ľe-núga jīn'ga,  
they said, they say. They waited they say when for some time he arrived not, they say. Ho! Buffalo-bull young  
say. for him
- uné mañgčiči<sup>n</sup>'-gǎ, á-biamá. Ahaú! á-b ega<sup>n</sup> agčá-biamá Ľe-núga jīn'ga  
to seek him begone, said (one), they say. Oho! said, they having went they say Buffalo-bull young  
him back
- 6 aká Ľdíta<sup>n</sup>qti nañ'ge agčá-biamá. Maja<sup>n</sup> ucka<sup>n</sup> ča<sup>n</sup> akí-biamá. Ki égiče  
the Right from that running he went they say. Land deed the he reached again, And behold  
(sub.) place back (ob.) they say.
- čingě'qti<sup>n</sup>'-bitčama Míxasi amá. Agčá-biamá Ľe-núga jīn'ga. Égiče ga<sup>n</sup>  
he was not there at all, they say Coyote the Went they say Buffalo-bull young. At length and  
(mv. sub.) home
- Míxasi amá ačá-biamá. Ačá-bi xī égiče Míxasi wi<sup>n</sup> dáda<sup>n</sup> unéga<sup>n</sup>-hna<sup>n</sup>  
Coyote the departed, they say. Went, they when behold Coyote one what seeking invari-  
(mv. sub.) say ably
- 9 ma<sup>n</sup>čiči<sup>n</sup>' čiči<sup>n</sup> amá Čéči<sup>n</sup> hau! na<sup>n</sup>héba-gǎ hau! á-biamá Míxasi-Ľe-núga jīn'ga  
was walking they say. That O! wait O! said, they say Coyote-Buffalo-bull young  
(mv. ob.)
- aká Čé ma<sup>n</sup>bčiči<sup>n</sup>' tě éga<sup>n</sup>qti ma<sup>n</sup>čiči<sup>n</sup>' cka<sup>n</sup>'ona, á-biamá. A<sup>n</sup>ha<sup>n</sup>, jīn'čéha,  
the This I walk the just so you walk you wish, he said, they say. Yes, elder brother,  
(sub.) (way)
- éga<sup>n</sup>qti ma<sup>n</sup>bčiči<sup>n</sup>' ka<sup>n</sup>bčéga<sup>n</sup>. Hau! gúdučaqče najīn'-gǎ, á-biamá. A<sup>n</sup>ha<sup>n</sup>,  
just so I walk I wish. Ho! facing the other way stand he said, they say. Yes.
- 12 jīn'čéha, á-biamá. Ľe-núga jīn'ga nístu ma<sup>n</sup>na<sup>n</sup>'u ma<sup>n</sup>čiči<sup>n</sup>'-biamá. Jan'de  
elder he said, they say. Buffalo-bull young backing pawing the ground walked they say. Ground  
brother,
- kě' cti jáha-bi čicpě'qti čéča-biamá. Égiče na<sup>n</sup>jīn' čaa<sup>n</sup>'he čiči<sup>n</sup>'hé aú!  
the too poked at, broke off pieces sent they say. Beware a little you flee (sign of strong  
(ob.) they say forcibly prohibition).
- Čéčata<sup>n</sup> iénaxiča agí-biamá. Úsaŋga čé itī<sup>n</sup> ákiágčá-bi xī Míxasi aká  
From that to dash on him was coming back, Without side hit on had gone by, when Coyote the  
place they say they say (sub.)
- 15 ua<sup>n</sup>siqti á-iáča-biamá. A<sup>n</sup>'he čabčiči<sup>n</sup>'a<sup>n</sup> éga<sup>n</sup>-bi xī a<sup>n</sup>'he-hna<sup>n</sup>'-biamá  
leaping far had gone, they say. Fled three times so, they say when fled invariably they say
- Míxasi aká Wéduba<sup>n</sup> těďihi xī, T'éwičě tá miñke há, á-biamá Ľe-núga  
Coyote the The fourth time it arrived when, I kill you will I who . said, they say Buffalo-bull  
(sub.)
- jīn'ga aká. Čéčata<sup>n</sup> iénaxiča agí-biamá. Égiče čé itī<sup>n</sup> ákiágčá-biamá  
young the From that to dash on him was coming, they say. At length side hit on had gone by they say  
(sub.) place say.
- 18 xī ékiga<sup>n</sup>'qti Míxasi jūgče ačá-biamá. A<sup>n</sup>'onjuájti ičanahi<sup>n</sup>'i á. Gúdiha  
when just like him Coyote with him went they say. You have treated you, indeed ! Away  
me ill
- ma<sup>n</sup>čiči<sup>n</sup>'-gǎ, á-biamá. Ci Ľe-núga-ma úgine ačá-biamá. Wáčiqa<sup>n</sup>-bi ega<sup>n</sup>  
walk he said, they say. Again Buffalo-bulls the to seek he went, they say. Pursued them, having  
say. them they say
- účá-bi ega<sup>n</sup>' čī waha<sup>n</sup>'a-biamá: Ľiga<sup>n</sup>'há, cá'eañ'gičái-gǎ. Níkaci<sup>n</sup>ga  
he overtook having again he asked a favor, they say: Grandfather pity ye me. Person  
them, they say

wi<sup>n</sup> a<sup>n</sup> ʕijuáji hégaji. Hau! Je-núga jin'ga, ʕie-gǎ. Hau! ké, gúdugaqʕe  
 one ill-treated very much. Ho! Buffalo-bull young, do you try it. Ho! come, facing the other  
 me way

najin'-gǎ, á-biamá. Égiʕe ʕaa<sup>n</sup>he te. An'kaji há, ʕiga<sup>n</sup>ha, áqta<sup>n</sup> aa<sup>n</sup>he  
 stand, said he, they Beware you flee lest. Not so grandfather, how pos- I flee  
 say. sible

táda<sup>n</sup>, á-biamá Míʕasi aká. Aʕá-b ega<sup>n</sup> edíta<sup>n</sup> iénaxiʕa agí-biamá. Ě'di 3  
 shall! said, they say Coyote the Went, they having thence to dash on him was coming, they There  
 (sub.). say. say.

akí-bi ʕji Míʕasi jáha-biamá. Ma<sup>n</sup>ciáha a<sup>n</sup>ʕa iʕéʕa-bi ʕji gat' she  
 reached when Coyote góred they say. On high throwing sent him when lay killed by  
 home, they say him him forcibly, they the fall  
 say

gaxá-biamá. Ceta<sup>n</sup>.  
 made him, they say. So far.

## NOTES.

102, 5. ikiaǔqti, from ikiae. Since the Buffaloes obtained their food without having to cultivate it, they fared better than men, in the estimation of the Coyote. Their food, grass, spread out very thick all over the surface of the ground. (See ukiae, ugae, aba'ǔ, etc., in the Dictionary.)

102, 5. wi<sup>n</sup>ʕak aqt ija<sup>n</sup> tada<sup>n</sup>, contracted from wi<sup>n</sup>ʕake aqta<sup>n</sup> ija<sup>n</sup> tada<sup>n</sup>, "You cannot mean what you say."

102, 8. egiʕe na<sup>n</sup>ji<sup>n</sup> ʕaa<sup>n</sup>he ʕi<sup>n</sup>he au. The word ʕi<sup>n</sup>he is used in strong commands or prohibitions. See myth of the Raccoons and the Crabs (Frank La Flèche's version), also that of Two-face and the Two Brothers; and inihe (binihe) in the Dictionary.

103, 4. a<sup>n</sup>ʕihega uʕiciqti aha<sup>n</sup>: "He could not hurt me a little with his horns (but he would be sure to kill me, or else do me a serious injury)."

103, 20. peji ké nande-ima<sup>n</sup> há. The idea is that although the Coyote had eaten enough to satisfy hunger, the grass was so good that he wished to eat all of it. He did not wish to leave any. He could not, in his opinion, eat too much.

104, 9. ceʕi<sup>n</sup> hau, said with the voice raised, the last word being emphasized.

105, 4. gat' ihe, contracted from gat'e ihe.

## TRANSLATION.

Once a Coyote was going somewhere. And four Buffalo-bulls were grazing as they walked. And the Coyote went to them, and prayed to them: "O grandfather, and you my grandfathers also, pity me. I wish to live just as you are living." "Let this be the very last time that you speak it," said the Buffalo-bull. "No, grandfather, still pity me. You live by eating food that comes up abundantly, without your working for it; and I wish to live just so." "How can you be speaking the truth?" said the aged Buffalo-bull who was behind. Still the Coyote would not stop talking. "Oho! Blunt-horns, do you begin," said the aged Buffalo. "Oho!" said Blunt-horns. "Come, stand with your back to me," he said to the Coyote. "Beware lest you make even the slightest attempt to flee," said he. "Oh! grandfather! Oh! grandfather! grandfather Oh! why should I flee?" The blunt-horned Buffalo-bull kept backing, pawing the ground, and bellowing. He also thrust his horns into the ground, sending the pieces flying off in all directions. And the Coyote stood peeping at him out of one corner of his eye. "Whew! it would be impossible for him not to kill me, if he should touch me," thought the Coyote as he stood there. And he got altogether out of his way. When the

Buffalo-bull was coming from his place to rush against him, the Coyote having gone aside, the Buffalo-bull went by without hitting him on the side. "Really!" said Blunt-horns, "I did think that you were speaking the truth; (but now I do not think so)." "No, grandfather, it happened so because I was afraid of you. Still, grandfather, pity me. As you are living, just so I wish to live." [Each Buffalo made an attempt, but the Coyote jumped aside every time. At last the aged Buffalo-bull said,] "Ho! Young Buffalo-bull, you begin." "Ho!" said the young Buffalo-bull. "Stand with your back to me. If you flee this time, I will kill you," said he. "Ho! grandfather, I will not flee," said the Coyote. And the Buffalo went backward by degrees, pawing the ground, bellowing, thrusting his horns into the soil, and throwing up the dust. And he was coming thence to rush on him. When he reached him, the Coyote did not flee. And he struck him on the side as he went, and the Coyote went with him, a young Buffalo-bull, just like him. And they departed together. And when they reached a certain land, they continued grazing. And the Coyote went eating grass of every sort. After moving a great while he invariably dropped in the rear. "What! flee! Do be faster," the aged Buffalo-bull kept saying to him. "No, grandfather, I cannot get too much of the grass, therefore I am holding myself back by eating," the Coyote kept saying. And they departed. And the Coyote continued walking behind. And they reached the top of a hill. And the four Buffalo-bulls went down to the bottom of the hill. The four Buffalo-bulls reached a certain land, and waited for him. "He has not come at all! It is good to wait for him," said they. And when they had waited for him a long time, he did not arrive. "Ho! Young Buffalo-bull, begone to seek him," said they. And saying "Oho!" the young Buffalo-bull went back. From that very place he went running. He got home to the land where the deed was done (i. e., where the Coyote was changed into a Buffalo). And, behold, the Coyote was not there at all. The young Buffalo-bull went back. It happened that the Coyote departed. When he departed, behold a Coyote was walking as if seeking for something. "O you in motion there! O wait!" said the young Buffalo-bull who had been a Coyote. "Do you wish to live in this way, just as I am living?" "Yes, elder brother," said the Coyote, "I wish to live just so." "Well, stand facing the other way," said the Buffalo-bull. "Yes, elder brother," said the Coyote. The young Buffalo-bull went backward, pawing the ground, thrusting his horns into the soil, and throwing up the dust. "Beware lest you make even the slightest attempt to flee." Thence he was coming back, as if to attack him. He had come and gone without hitting him on the side, as the Coyote had leaped far and had gone. When he had fled thus three times, the Coyote fled invariably (*sic*). When the fourth time came, the young Buffalo-bull said, "I will kill you." Thence he came rushing on him. It happened when he struck him on the side and passed on, that he departed with him a Coyote, just like him. "You have injured me very much. Begone!" said he. He departed to seek the Buffalo-bulls again. Having pursued them and overtaken them, he asked a favor of them again. "My grandfathers, pity me. A person has done me a very great wrong." "Ho! Young Buffalo-bull, you begin." "Ho! come, stand with your back to me," said the young Buffalo. "Beware lest you flee." "No, grandfather, why should I flee?" said the Coyote. Having gone, he was coming back to rush on him. When he got back he gored the Coyote, and threw him up high into the air; and he occasioned his death by the shock of the fall. The End.

WAHA<sup>n</sup>ΦICIGE'S ADVENTURE AS A RABBIT.

TOLD BY MRS. LA FLÈCHE.

Waha<sup>n</sup> Φicige ixa<sup>n</sup> júgigøe. xa<sup>n</sup>há, ííi ça<sup>n</sup>ya bçé te. Hi<sup>n</sup>+! úcpara<sup>n</sup>,  
 Orphan his he with his Grandmother, to the village let me go. Oh! grandchild,  
 grandmother own.

íçiqáqa taí. Φáji-ǎ hě. Añ'kaji, xa<sup>n</sup>há, ca<sup>n</sup>' bçé tá miñke. Ē'ya açá-  
 they abuse will. Go not Not so grandmother, still I go will I who. Thither went  
 you

biamá. Ííi ça<sup>n</sup>ya ahí-biamá. Huhú! Mactciñ'ge tí há, á-biamá. Níkagahi 3  
 they say. To the village arrived, they say. Ho! ho! Rabbit has said, they say. Chief

çañkáya açi<sup>n</sup>' tiçái-gǎ. Mactciñ'ge çida<sup>n</sup>'be tí há. Ké, açi<sup>n</sup>' gíi-gǎ. Uçíza<sup>n</sup>ya  
 to them having pass ye on. Rabbit to see you has Come having be ye  
 him come him coming. To the middle

tiçá-gǎ. Uçéwiñçíçái-gǎ há Ēgaxe iça<sup>n</sup>'çai-gǎ. Ké, waçátçigaxe taté há.  
 Pass thou on. Assemble ye Around in place ye. Come you dance shall  
 a circle

Ké, i<sup>n</sup>'quxái-gǎ. Ké, Mactciñ'ge wabásna<sup>n</sup> ça<sup>n</sup> waci<sup>n</sup>' oní<sup>n</sup> éga<sup>n</sup> íbça<sup>n</sup>'jíwáçø 6  
 Come sing ye for me. Come, Rabbit shoulder the fat you are as impossible to satisfy  
 (ob.) one

oní<sup>n</sup>' há. Gañ'ki gíquxa-bi ega<sup>n</sup>' watçígaxá-biamá. Na<sup>n</sup>cta<sup>n</sup>'-biamá çí,  
 you are And sung for him, they having he danced they say. He stopped they say when,  
 say dancing

Géçica<sup>n</sup>çáçica<sup>n</sup> níkagahi dúbá awáçiqíxe há, á-biamá. Awáçiqíxe tá miñke  
 Towards one side chief four I break in their said he, they I break in their will I who  
 (heads) say. (heads)

há, é há. Ēgaxe iça<sup>n</sup>'çai-gǎ há, gañ'ki ánasái-gǎ há. Níkagahi dúbá çañká 9  
 he Around in place ye and cut him off Chief four the (ob.)  
 said a circle

wáçiqixá-biamá. Gañ'ki a<sup>n</sup>'he aççá-biamá. Uççá-bají-biamá Gañ'ki a<sup>n</sup>'he  
 he broke in they say. And fleeing went they say. They did not overtake him, And fleeing  
 their (heads) homeward they say.

aççá-bi ega<sup>n</sup>' u'úde çéça<sup>n</sup>ska uðé aççá-biamá. Ixa<sup>n</sup>' çíñké'di akí-biamá.  
 went home- having hole this size entering went homeward, His by the (ob.) reached home,  
 ward, they say they say. grandmother they say.

xa<sup>n</sup>há, ma<sup>n</sup>'ze gě hébe a<sup>n</sup>'í-gǎ há, á-biamá. Kí, Ma<sup>n</sup>'ze ctø a<sup>n</sup>'çíñ'ge hě; 12  
 Grand- iron the piece give to me said, they say. And, Iron even me none  
 mother, (pl. ob.)

wé'uhi eona<sup>n</sup>' çø hébe hě, á-biamá. A<sup>n</sup>'íça-gǎ há, á-biamá. Gañ'ki íjjebe  
 hide- that only this piece said she, they Lot me have it. said he, they And door  
 scraper say. say.

ça<sup>n</sup> gaçápi çéçø çí íí tø uççí<sup>n</sup> gaxá-biamá. Áqta<sup>n</sup> t'éa<sup>n</sup>çaçø tába.  
 tho threw it through when lodge the covering it he made, they say. How pos- you kill me shall!  
 suddenly (ob.) sibly

Mañçí<sup>n</sup>'i-gǎ. Úa<sup>n</sup>'çíñ'ge çanáji<sup>n</sup>. Ceta<sup>n</sup>'. 15  
 Begone ye. For nothing you stand. So far.

NOTES.

This Çegiha version of the myth was told by Mrs. La Flèche, who also gave the corresponding Jwiwere, to be published hereafter in "The Jwiwere Language, Part I." 107, 1. Waha<sup>n</sup>Φicige, an orphan, syn., waha<sup>n</sup>'-çíñge: Jwiwere, woní<sup>n</sup>'-çíñe.



107, 8. *geřica<sup>n</sup>-řařica<sup>n</sup>*, etc. J. La Flèche says it should read, "When he stopped dancing, he struck four of the chiefs who were in a line with the lodge, and broke in their heads."

107, 11: *u'ude řeřa<sup>n</sup> skă*. J. La Flèche says that the Rabbit passed through a small hole in the ground; but his wife told me that he found a small opening in the ranks of the men who surrounded him before the dance.

## TRANSLATION.

Waha<sup>n</sup>čicige lived with his grandmother. "O grandmother, let me go to the village." "Why! grandchild, they will maltreat you. Do not go." "No, grandmother, I will go at any rate." He went thither. He reached the village. "Ho! ho! the Rabbit has come." "Take him to the chiefs." "The Rabbit has come to see you," they said to the chiefs. "Come, bring him hither. Pass on to the middle. Assemble ye, and surround him." To the Rabbit the chiefs said, "Come, you shall dance." "Come," said he, "sing for me." "Come, Rabbit, as you are fat on the shoulder alone, you are one that cannot satisfy one's hunger." And as they sang for him, he danced. When he stopped dancing, he said, "I break in the skulls of four chiefs at one side." "He said, 'I will strike them and break in their skulls,'" exclaimed the bystanders. "Surround him. Cut off his retreat." He struck four chiefs and broke in their skulls. And he fled homeward. They did not overtake him. And as he fled homeward, he entered a hole this size (*i. e.*, the size of a hen's egg) and went homeward. He got home to his grandmother. "Grandmother, give me a piece of iron," said he. And she said, "I have no iron at all; there is only this piece of a hide-scraper." "Let me have it," he said. And when he threw it suddenly through the door, he made it cover the lodge. And when his pursuers came up, he said to them, "How can you possibly kill me? Begone. You are standing for nothing." The End.

WAHA<sup>n</sup>ČICIGE AND WAKANDAGI.

## FRANK LA FLÈCHE'S VERSION.

Waha<sup>n</sup>čicige aká wahúta<sup>n</sup>čiči<sup>n</sup> wi<sup>n</sup> ačiči<sup>n</sup>-biamá. Īndáda<sup>n</sup> wájiŋgá  
 Orphan the (sub.) gun (bow) one had they say. What bird  
 řikidá-bi ctěwa<sup>n</sup> múřna<sup>n</sup>-báři-hna<sup>n</sup>-biamá. Ki 'ábae ačá-biamá. Ki  
 he shot at with notwithstand- he missed not regu- they say. And hunting went they say. And  
 it, they say ing shooting larly  
 3 níaci<sup>n</sup>ga wi<sup>n</sup> ákipá-biamá, čínuda<sup>n</sup> ská-řti-hna<sup>n</sup> na<sup>n</sup>ba júwagčá-biamá.  
 person one he met they say, dog very white (all over) two he went with they say.  
 them  
 Ma<sup>n</sup>ze-weti<sup>n</sup> kéde áigářa amáma. Kagčha, indáda<sup>n</sup> ařni<sup>n</sup> ř, á-biamá  
 Sword the (past) carrying on was, they say. Friend what you have ? said, they say  
 his arm  
 níaci<sup>n</sup>ga aká. Kagčha, ma<sup>n</sup> abčiči<sup>n</sup>, á-biamá Waha<sup>n</sup>čicige aká. Īndáda<sup>n</sup>  
 person the (sub.) Friend arrow I have, said, they say Orphan the (sub.) What

iƆákide ctēwa<sup>n</sup> muáona<sup>n</sup>-máji-hna<sup>n</sup>-ma<sup>n</sup> hă. Īndaké, kagéha, céƆinke  
 I shoot at with it notwithstanding I miss in shooting I not regularly I do Let us see, friend, that

kída-gă, á-biamá níaci<sup>n</sup>ga aká. Waji<sup>n</sup>'ga ji<sup>n</sup>'áqtci Ɔinké'di ábazú-biamá.  
 shoot at said, they say person the (sub.). Bird very small the (st. ob.) at he pointed at, they say.

Kĭ Waha<sup>n</sup>Ɔicige kída-biamá, t'éƆa-biamá. Kagéha, wapé kě qtáwikíƆe 3  
 And Orphan shot at it, they say, he killed it, they say. Friend weapon the (ob.) I love you for it

iƆánahi<sup>n</sup> ă, á-biamá níaci<sup>n</sup>ga aká. WíƆei<sup>n</sup>wi<sup>n</sup> te, á-biamá. Kagéha,  
 I truly I said, they say person the (sub.). I buy it from you will (please) said he, they say. Friend,

i<sup>n</sup>'wacta-máji, á-biamá Waha<sup>n</sup>Ɔicige aká. Īndáda<sup>n</sup> a<sup>n</sup>Ɔá'i táda<sup>n</sup>, á-biamá  
 I cannot spare it, said, they say Orphan the (sub.). What you give me will I said, they say

Waha<sup>n</sup>Ɔicige aká. Cínuda<sup>n</sup> ƆeƆa<sup>n</sup>ké-i kĭ ma<sup>n</sup>'ze-weti<sup>n</sup> Ɔe céna wi'í te 6  
 Orphan the (sub.). Dog these (ob.) are and sword this enough I will give you

hă, á-biamá níaci<sup>n</sup>ga aká. Cínuda<sup>n</sup> Ɔa<sup>n</sup>ká úƆibƆa<sup>n</sup> báda<sup>n</sup>, á-biamá  
 said, they say person the (sub.). Dog the ones who scent them they I said, they say

Waha<sup>n</sup>Ɔicige aká. A<sup>n</sup>'ha<sup>n</sup>, úƆibƆa<sup>n</sup>i hă. Īndáda<sup>n</sup> waníŋa agíƆéawákíƆe  
 Orphan the (sub.). Yes they scent them What animal I cause them to go for it

ctēwa<sup>n</sup> Ɔasnú agƆí-hna<sup>n</sup>i hă. Kĭ ma<sup>n</sup>'ze-wéti<sup>n</sup> Ɔé indáda<sup>n</sup> iƆáti<sup>n</sup> ctēwa<sup>n</sup> 9  
 no matter what dragging they always come back by the teeth And sword this what I hit with it no matter what

iƆágaƆci-hna<sup>n</sup>-ma<sup>n</sup>, á-biamá níaci<sup>n</sup>ga aká. Kĭ, Īndaké, ƶáqti-ma wi<sup>n</sup>'  
 I kill it with the blow regularly I do, said, they say person the (sub.). And, Let us see, deer (pl.) one

agíƆekiƆá-gă cínuda<sup>n</sup> ta<sup>n</sup>, áma. Ahaú! Ma<sup>n</sup>'ze-ƆaƆa<sup>n</sup>, ƶáqti wi<sup>n</sup>' agíma<sup>n</sup>-  
 cause it to go for it dog the one. the one. Oho! Breaks-iron-with-his-teeth, deer one walk

Ɔin'gă hă, á-biamá níaci<sup>n</sup>ga aká. Cínuda<sup>n</sup> aká utéƆe égríháqti áíáƆa- 12  
 for it said, they say person the (sub.). Dog the (sub.) thicket headlong he had gone

biamá. Kĭ ga<sup>n</sup>'éga<sup>n</sup>tě-ctēwa<sup>n</sup>'jĭ ƶáqti wi<sup>n</sup>' Ɔaxáxage aƆi<sup>n</sup>' agƆí-biamá.  
 they say. And not even a little while deer one making cry repeatedly by biting it having he came they say back

Īndaké, cĭ áma ta<sup>n</sup> ƆékiƆá-gă, á-biamá Waha<sup>n</sup>Ɔicige aká. Ahaú!  
 Let us see, again the other the (std. ob.) send him, said, they say Orphan the (sub.). Oho!

I<sup>n</sup>'é-ƆaƆíƆe, wasábe wi<sup>n</sup>' agíma<sup>n</sup>Ɔin'-gă hă, á-biamá níaci<sup>n</sup>ga aká. Cínuda<sup>n</sup> 15  
 Shivers-stones-with-his-teeth, black bear one walk for it said, they say person the (sub.). Dog

aká cĭ aƆá-biamá. Kĭ ga<sup>n</sup>'éga<sup>n</sup>tě-ctēwa<sup>n</sup>'jĭ cĭ wasábe wi<sup>n</sup>' Ɔahé akí-  
 the (sub.) again went they say. And not even a little while again black bear one holding in he the mouth reached home

biamá. Īndaké, ja<sup>n</sup>' cétě ma<sup>n</sup>'ze-weti<sup>n</sup> kě íti<sup>n</sup>-gă, á-biamá Waha<sup>n</sup>Ɔicige  
 they say. Let us see, tree that (ob.) sword the with hit it said, they say Orphan

aká. Ja<sup>n</sup>' tě íti<sup>n</sup>-bi ƶĭ gabéjĭéqti iƆéƆa-biamá níaci<sup>n</sup>ga aká. Wapé kě 18  
 the (sub.). Tree the (ob.) hit they when he knocked it down they say person the (sub.). Weapon the (ob.)

i<sup>n</sup>'wacta-máji édega<sup>n</sup> ca<sup>n</sup>' wi'í tá mi<sup>n</sup>ke hă, á-biamá Waha<sup>n</sup>Ɔicige aká.  
 I cannot spare it but yet I give will I who said, they say Orphan the (sub.).

- Wí eti çéçañká cínuda<sup>n</sup> çañká i<sup>n</sup> wacta-máji édega<sup>n</sup> ca<sup>n</sup> wi'í tá miñke  
 I too these (ob.) dog the (ob. pl.) I cannot spare but yet I give will I who  
 to you
- há, á-biamá nfaci<sup>n</sup>ga aká. Kí cínuda<sup>n</sup> çañká 'í-biamá, ma<sup>n</sup>ze-weti<sup>n</sup> kě  
 said, they say person the (sub.). And dog the he gave to him, sword the  
 (pl. ob.) they say, (ob.)
- 3 edábe, Waha<sup>n</sup>çicige. Ga<sup>n</sup> 'éđiqti akiçaha aça-biamá. Kí Waha<sup>n</sup>çicige  
 also Orphan. And just then apart went they say. And Orphan  
 aká aki-biamá iça<sup>n</sup> çinké<sup>n</sup>di. Kí cínuda<sup>n</sup> çañka júwagçe aki-biamá.  
 the reached home, his by the (ob.). And dog the (pl. ob.) he with them reached home,  
 (sub.) they say grandmother they say.
- Kí iça<sup>n</sup> aká ihusa-biamá. Kí, Uma<sup>n</sup>e tē çingé'qtia<sup>n</sup> hě. Eáta<sup>n</sup> cínuda<sup>n</sup>  
 And his grand- the scolded they say. And, Provisions the there are none Why dog  
 mother (sub.) him (ob.) at all
- 6 çañká cé júwagaççe çagçı ä. Ça<sup>n</sup>há, wécii éga<sup>n</sup> wabçi<sup>n</sup>wi<sup>n</sup> há, á-  
 the (pl. ob.) that you with them you have ? Grandmother, useful as I bought them said  
 come home
- biamá Waha<sup>n</sup>çicige aká. Wa'újñga uma<sup>n</sup>e çingé áb ega<sup>n</sup> íí ákie  
 they say Orphan the (sub.) Old woman provisions there are said, having lodge stand-  
 none they say ing thick
- amáça wéçigçiçe açé 'íça-biamá. Ga<sup>n</sup> waha<sup>n</sup>-biamá. Jí ákie amáça  
 to them to seek relief for going spoke they say. And removed they say. Lodge standing to them  
 herself of thick
- 9 aki-biama Gaqáçatçti í-biamá. Kí í amá néuçica<sup>n</sup> jin'gají çá<sup>n</sup> 'éđi  
 reached home, At one side she pitched the And the lodges lake not small the by  
 they say. tent, they say. (ov. ob.)
- çá<sup>n</sup>ha kě í amáma.  
 border the pitched they say.  
 tents
- Kí ha<sup>n</sup>ega<sup>n</sup>tçe çí xagé za'çqtia<sup>n</sup>-biamá. Ça<sup>n</sup>há, eáta<sup>n</sup> xagaí ä  
 And morning when crying they made a very great Grandmother, why they cry ?  
 noise, they say.
- 12 á-biamá Waha<sup>n</sup>çicige aká. Éçpaça<sup>n</sup>hě! çaná'a<sup>n</sup>jí áqta<sup>n</sup> áda<sup>n</sup>, á-biamá  
 said, they say Orphan the (sub.). O grandchild! you heard not how possible ? said, they say
- wa'újñga aká. Wakan'dagi dađeça<sup>n</sup>ba aká níkagahi ijañ'ge çinké  
 old woman the (sub.). Water-monster seven heads the (sub.). chief his daughter the (ob.)
- wéna-biamá. 'Íi-báji çí ta<sup>n</sup>wañçá<sup>n</sup> çá<sup>n</sup> bçuğa çahúni 'íça-biamá.  
 begged they say. They not if tribe the all draw into he spoke of, they  
 of them give to him his mouth say.
- 15 Áda<sup>n</sup> iáçe etaf éga<sup>n</sup> gígika<sup>n</sup>i hě. Qa-í! á-biamá Waha<sup>n</sup>çicige  
 There- to open his apt as they condole with Whew! said, they say Orphan  
 fore mouth her (a relation)
- aká. Ga<sup>n</sup>, wa'újñga, ákiça-báda<sup>n</sup> t'éç etaf çí. E cé égiça<sup>n</sup>ji-ä hě.  
 the (sub.). Any- old woman, to attack and (pl.) kill him they ought. It that say not to  
 how, him (any one)
- Égiça<sup>n</sup>i tē ctě giná'a<sup>n</sup>-hna<sup>n</sup>-biamá Wakan'dagi dađeça<sup>n</sup>ba aká.  
 (One) says it to when even he hears regu- they say Water-monster seven heads the  
 (another) of him larly (sub.).
- 18 Wa'újñga, 'éđi bçe tá miñke há, á-biamá Waha<sup>n</sup>çicige aká. Giákiçě  
 Old woman, there I go will I who said, they say Orphan the I cause her  
 (sub.) to be com-  
 ing back
- tá miñke wa'ú ta<sup>n</sup>. Ga<sup>n</sup> 'éđi aça-biamá Waha<sup>n</sup>çicige aka. Kí w'áu  
 will I who woman the And there went they say Orphan the And woman  
 (std. ob.). (sub.).
- ta<sup>n</sup> ni çá<sup>n</sup>ha kě'di ugáçk iça<sup>n</sup>ça-biçin kéamá. Eáta<sup>n</sup> çagçı<sup>n</sup> ä,  
 the water border at the fastened put she had been, they Why you sit ?  
 (std. ob.) say.

á-biamá Waha'Ūicige aka. Wakan'dagi dadéŷa<sup>n</sup>ba aká a<sup>n</sup>ná-biamá,  
said, they say Orphan the (sub.). Water-monster seven heads the (sub.) asked they say  
for me

kí 'í-báji xi ta<sup>n</sup>waŷga<sup>n</sup> ŷa<sup>n</sup> bŷúga ŷahún 'íŷa-biamá, áda<sup>n</sup> íŷa<sup>n</sup>a<sup>n</sup>ŷai  
and they not if tribe the (ob.) all swallow spoke of, they say there I was put  
gave to him

atí áta<sup>n</sup>hé. Kí ŷickab' ega<sup>n</sup> gŷŷkíŷa-biamá. ŷagŷé taté ŷa<sup>n</sup>ja 3  
I have I who stand. And untied, they having caused her to go home- You go shall though  
come ward they say

a<sup>n</sup>wa<sup>n</sup>'onaji te há wi gŷéwikiŷé tŷé, á-biamá Waha'Ūicige aka. Kí  
you tell not of me will I I caused you to the said, they say Orphan the And  
go homeward (dead) (sub.).

gŷé amá wa'ú ŷi<sup>n</sup>. Ké, Ma<sup>n</sup>'ze-ŷaqa<sup>n</sup>, ŷ'di ma<sup>n</sup>ŷi<sup>n</sup>'-gá, á-biamá Waha<sup>n</sup>'-  
went they woman the Come Ma<sup>n</sup>'ze-ŷaqa<sup>n</sup> there walk said, they say Or-  
home- say (mv. one). ward

ŷicige aká. Kí cínuda<sup>n</sup> aká égihaŷti áiaŷa-biamá. Ga<sup>n</sup>éga<sup>n</sup>tŷé-ŷtŷewa<sup>n</sup>'jŷi 6  
phan the (sub.). And dog the (sub.) headlong had gone they say. Not even a little while

éŷa<sup>n</sup>be ákiŷa atí-biamá (Wakan'dagi aka). Kí, Ké, I<sup>n</sup>'ŷ-ŷaciŷe, ŷ'di  
in sight to attack came they say (Water-monster the). And, Come, I<sup>n</sup>'ŷ-ŷaciŷe there

ma<sup>n</sup>ŷi<sup>n</sup>'-gá, á-biamá Waha'Ūicige aká. Kí júga kŷ'ja ákiŷa wáŷajŷi-  
walk said, they say Orphan the (sub.). And body to the to attack he com-  
him manded them

biamá cínuda<sup>n</sup> ŷaŷká. Kí Waha'Ūicige aka dá ŷa<sup>n</sup> ákiŷa-biamá. 9  
they say dog the (pl. ob.). And Orphan the (sub.) head the (ob.) attacked they say.

Wakan'dagi dadéŷa<sup>n</sup>ba aká cka<sup>n</sup>'-hna<sup>n</sup>i ŷan'di niúŷica<sup>n</sup> bŷúga bicka<sup>n</sup>'-  
Water-monster seven heads the moved regularly at the time lake the whole he made it  
(sub.) (when) move by his weight

hna<sup>n</sup>'-biamá. Ní ŷa<sup>n</sup> ma<sup>n</sup>táhaŷtí etí wáŷi<sup>n</sup> ákiáŷŷe-hna<sup>n</sup>'-biamá. Ga<sup>n</sup>éga<sup>n</sup>-  
regularly they say. Water the far beneath too having he had gone regularly they say. Not even  
(ob.) home

tŷé-ŷtŷewa<sup>n</sup>'jŷi cí éŷa<sup>n</sup>be agŷi<sup>n</sup>'-hna<sup>n</sup> biamá. Égiŷe dá ŷa<sup>n</sup> wi<sup>n</sup>' gasá-biamá 12  
a little while again in sight they regu- they say. At length head the one he cut they say  
came back larly (ob.) off

Waha'Ūicige aká. Kí ŷeŷéze ŷa<sup>n</sup> ŷizá-biamá Waha'Ūicige aká. Kí  
Orphan the (sub.). And tongue the (ob.) took they say Orphan the (sub.). And

duba<sup>n</sup>' ákiŷa-bi xi t'ŷa-biamá kí ŷeŷéze waŷ'giŷe ŷizá-biamá. Kí t'ŷéŷe  
four times he attacked when he killed him, and tongue all he took, they say. And killing  
him, they say they say him

ŷicta<sup>n</sup>'-bi tŷé<sup>n</sup>'hi wáŷe-sábŷe wi<sup>n</sup>' ni ŷa<sup>n</sup>'ha kŷé ugáca<sup>n</sup>-máma. Kí dá 15  
finished they when black man one water border the traveling was, they And head  
say (ob.) (ob.) say.

tŷé íŷa-biamá. Kí éŷi tŷé<sup>n</sup>'di waŷ'giŷe 'in akí-biamá dá tŷé. Kí wa'ú  
the found they say. And his at the all carry- reached home, head the And woman  
(col. ob.) lodge they say they say (col. ob.).

aká akí-hna<sup>n</sup>i tŷé<sup>n</sup>'di ímaxe-hna<sup>n</sup>'-biamá. Ębé-hna<sup>n</sup> gi'ŷikiŷé á, á-bi  
the reached regu- when questioned regu- they say. Who regu- has sent you ŷ said, they  
(sub.) home larly her larly home home say

ŷtŷewa<sup>n</sup>', Agŷiŷa-máŷi, é-hna<sup>n</sup>'-biamá. Kí ŷŷé tŷé íbaha<sup>n</sup> ga<sup>n</sup>'ŷa éŷtŷewa<sup>n</sup> 18  
notwith- I do not remember, she said regularly, they And who it was to know desired notwith-  
standing, say. standing

íbaha<sup>n</sup>-báŷi-hna<sup>n</sup>'-biamá.  
they knew not regu- they say.  
larly

- Ki nīkagahi ūju aká fekíçē-wákíçá-biama i<sup>n</sup>c'áge. Wi<sup>n</sup>a<sup>n</sup>'wa nīkagahi  
 And chief princ- the caused criers to go they say old men. Which one chief  
 pal (sub) around
- ijañ'ge çíñké gíçikiç éi<sup>n</sup>te gçá<sup>n</sup>' te aí áçá, á-biamá i<sup>n</sup>c'áge amá. Égiçē  
 his the one caused her it may marry may he indeed, said, they say old man the At length  
 daughter who to come back be her says (pl. sub.).
- 3 wáqe-sábē aká, Wíebçi<sup>n</sup>, á-biamá. Wakan'dagi ðaðéçá<sup>n</sup>ba aká t'éaçēga<sup>n</sup>'  
 black man the I am he, said, they say. Water-monster seven heads the I having killed  
 (sub.), (ob.) him
- giákiçē wa'ú çíñké, á-biamá wáqe-sábē aká. Nīkagahi ūju çíñké uçá  
 I sent her woman the one said, they say black man the Chief princ- the one to tell  
 hither who, (sub.) who him
- akí-biama. Wáqe-sábē aká é aká há, á-biamá. Wiñan'de i<sup>n</sup>çí<sup>n</sup>'çí<sup>n</sup> gíi-gá,  
 they reached home, Black man the that is the one said, they say. My daughter's having him be ye com-  
 they say. (sub.) one husband for me ing
- 6 á-biamá nīkagahi ūju aká. Ki wáqe-sábē ðeðá wañ'giçē 'i<sup>n</sup>-bi ega<sup>n</sup>' édi 'i<sup>n</sup>'  
 said, they say chief princ- the And black man head all carried, having there car-  
 pal (sub.) rying
- ahí-biamá nīkagahi ūju çíñké'di. Ki wa'ú çíñké ímaxá-biamá. Çéta<sup>n</sup> é á,  
 arrived, they say chief princ- to the (st. ob.). And woman the he ques- they say. This he I  
 pal (st. ob.) tioned (std. ob.)
- gíçikiçé ta<sup>n</sup>. An'kaji<sup>n</sup> hē, ájiçtia<sup>n</sup> hē, á-biamá wa'ú aká. Wíebçi<sup>n</sup> há. Wí  
 caused you the one Not so very different said, they say woman the I am he I  
 to come who. (sub.)
- 9 t'éaçē há Wakan'da kē, á-biamá wáqe-sábē aká. Ca<sup>n</sup>' nīkagahi ūju aká  
 I killed Water-detty the said, they say black man the And chief princ- the  
 him (ob.) (sub.) pal (sub.)
- 'í-biamá wáqe-sábē çíñké wa'ú çíñké. Miñ'gçá<sup>n</sup> téga<sup>n</sup> úha<sup>n</sup>-biamá Ki  
 gave to him, black man the (st. ob.) woman the (st. ob.). To take a wife in order they cooked, they And  
 they say that say.
- ta<sup>n</sup>'wañçá<sup>n</sup> çá<sup>n</sup> bçúga wéku-biamá. Ki Waha<sup>n</sup>'çicige aká na'a<sup>n</sup>'-biamá.  
 tribe the all they were invited, And Orphan the heard it they say.  
 (ob.) they say. (sub.)
- 12 Wáqe-sábē çíñké nīkagahi ijañ'ge çíñké 'í tē na'a<sup>n</sup>'-biamá. Ga<sup>n</sup>' úha<sup>n</sup> tē  
 Black man the (st. ob.) chief his daughter the had given he heard, they say. And cooking the  
 (st. ob.) to him
- çíççai tē wébaha<sup>n</sup> gçí<sup>n</sup>'-biamá, qubé aká ga<sup>n</sup> wébaha<sup>n</sup> gçí<sup>n</sup>'-biamá. Ahaú!  
 lading out when knowing it sat they say, sacred he was so knowing it sat they say. Oho!
- Ma<sup>n</sup>'ze-çáqa<sup>n</sup>, édi ma<sup>n</sup>'çíñ'-gá. Ús'u úda<sup>n</sup>çti tē wi<sup>n</sup>' i<sup>n</sup>'çí<sup>n</sup> gí-gá, á-biamá  
 Ma<sup>n</sup>'ze-çáqa<sup>n</sup> there go. Slice very good the one having come back, said, they say  
 (col. ob.) for me
- 15 Waha<sup>n</sup>'çicige aká. Çínuda<sup>n</sup> açá-biamá. Úha<sup>n</sup> tē çíçççti gçí<sup>n</sup>' amáma é'di  
 Orphan the Dog went they say. Cooking the just lading they were sitting, there  
 (sub.) they say out they say
- açá-bi tē ca<sup>n</sup>'ca<sup>n</sup>'çti úsu wénac aççá-biamá. Céçí<sup>n</sup> çíççai-gá, é'be çínuda<sup>n</sup>  
 he went, when without stop- slice snatching went homeward, That pursue him, who dog  
 they say ping at all they say. (mv. ob.)
- eçai i<sup>n</sup>te. Çíççá-biamá. Aççá-biamá ca<sup>n</sup>'ca<sup>n</sup>'çti Waha<sup>n</sup>'çicige eçí eçá tē  
 his it may Pursued him, they Went homeward without stop- Orphan his his the  
 be say they say they say ping at all lodge (ob.)
- 18 égiha ákiágçá-biamá. Waçíçqe amá ca<sup>n</sup>'ca<sup>n</sup> é'di ahí-biamá í tē'di.  
 headlong had gone they say. Pursuers the continuing there arrived, they say lodge at the.  
 homeward (pl. sub.)
- Çínuda<sup>n</sup> waçáhe gí éga<sup>n</sup> bçíçqe pí, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, wi cuçéakiçé,  
 Dog the one carry- he came as I have come chas- said (one), Yes, I I sent him to you,  
 ing in his mouth back ing him they say.
- á-biamá Waha<sup>n</sup>'çicige aká. Wakan'dagi keçá<sup>n</sup>' wi t'éaçē, á-biamá Waha<sup>n</sup>'-  
 said, they say Orphan the Water-monster the I I killed said, they say Or-  
 (sub.) (past. ob.) him,

čicige aká. Lečéze cti waŋ'gice beize, á-biamá. Cínuda<sup>n</sup> čéčaŋka akíča  
 phan the (sub.). Tongue too all I took, said, they say. Dog these both  
 -juáwagče, á-biamá. Ga<sup>n</sup> učá agčá-biamá. Waha<sup>n</sup>čicige aká é akédega<sup>n</sup>  
 I with them, said, they say. And to tell went homeward, Orphan the he it was, but  
 it they say. (sub.)  
 é cínuda<sup>n</sup> čí<sup>n</sup> agítikičé aká hã ús'u kě. Kí é t'éča-bi aí hã Wakan'dagi kě, 3  
 he dog the caused to come was slice the (ob.). And he killed he Water-monster the  
 (mv. ob.) hither for it the one (ob.) him says (ob.)  
 á-biamá níaci<sup>n</sup>ga cínuda<sup>n</sup> čiqé ahí aká. Agíma<sup>n</sup>čí<sup>n</sup>i-gã, á-biamá níkagahi  
 said, they say person dog chasing ar. the Go ye for him, said, they say chief  
 rived (sub.)  
 úju aká. Ga<sup>n</sup> agíahí-biamá Kí é'di ačí<sup>n</sup> akí-biamá Kí níkagahi aká  
 prin- the And arrived for they say. And there having reached home, And chief the  
 cipal (sub.) him them say.  
 wa'ú čínké ímaxá-biamá. Čéči<sup>n</sup> ä gíčikičé čí<sup>n</sup>, á-biamá níkagahi aká. 6  
 woman the (ob.) questioned they say. This † he who sent thee said, they say chief the  
 her (mv. ob.) back, (sub.)  
 A<sup>n</sup>ha<sup>n</sup>, éě hě, á-biamá wa'ú aká. Kě', ugčái-gã, á-biamá níkagahi aká.  
 Yes, it is he said, they say woman the (sub.). Come, confess ye, said, they say chief ye.  
 Waha<sup>n</sup>čicige ta<sup>n</sup> éta<sup>n</sup>čí<sup>n</sup> ugčá ágají-biamá. Kí ugčá-biamá Waha<sup>n</sup>čicige  
 Orphan the he first to confess he commanded him, And confessed, they say Orphan  
 (std. ob.) they say.  
 aká. Wahúta<sup>n</sup>čí<sup>n</sup> ačí<sup>n</sup>i tédíta<sup>n</sup> cínuda<sup>n</sup> wačí<sup>n</sup>wi<sup>n</sup> čaŋká ctěwa<sup>n</sup> ugčá-biamá. 9  
 the Gun (bow) he had it from the dog bought them the (pl. ob.) even acknowledged, they  
 (sub.) say.  
 Wakan'dagi kě t'éčai té' cti ugčá-biamá. Kě', ugčá-gã, wáqe-sábě, á-biamá  
 Water-monster the killed the too acknowledged, they Come, confess, black man, said, they say  
 (ob.) (fact) say.  
 Waha<sup>n</sup>čicige aká. Īnta<sup>n</sup>! áci bčé ka<sup>n</sup>bča hã, á-biamá wáqe-sábě aká.  
 Orphan the Hold on! outside I go I wish said, they say black man the  
 (sub.) (sub.)  
 Učá<sup>n</sup>i-gã, á-biamá Waha<sup>n</sup>čicige aká. Wáqe-sábě čínké wiŋ'kaji amá, 12  
 Take hold of said, they say Orphan the Black man the (ob.) did not speak they  
 him (sub.) truly say,  
 áda<sup>n</sup> usá-biamá. Waha<sup>n</sup>čicige aká níkagahi ijaŋ'ge čínke ga<sup>n</sup> gčá<sup>n</sup>-  
 there- they burnt him, Orphan the chief his daughter the (ob.) after married  
 fore they say. (sub.) all (f) her  
 biamá. Ceta<sup>n</sup>.  
 they say. So far.

NOTES.

108, 1. wahuta<sup>n</sup>čí<sup>n</sup>. See Notes on "Ictinike and the Deserted Children." Here it may be the *bow*, as the Orphan calls it ma<sup>n</sup>, an *arrow*. See the next version. The sword is the only other word in this version, which seems of foreign origin.

109, 6. čéčaŋke-i, probably intended for čéčaŋka éě hã, these are they.

109, 11. cínuda<sup>n</sup> ta<sup>n</sup>, ama, i. e., cínuda<sup>n</sup> ama ta<sup>n</sup>, "the other dog that is standing."

109, 13. ga<sup>n</sup>ega<sup>n</sup>tě-ctěwa<sup>n</sup>jí, from ga<sup>n</sup>ega<sup>n</sup>tě, a *slight while*, diminutive of ga<sup>n</sup>tě, a *while*; and ctěwa<sup>n</sup>jí (negative of ctěwa<sup>n</sup>) *not even*. The dogs had gone not even a little while; they returned almost immediately: "they had gone no time."

109, 15. In<sup>n</sup>č-čacije, peculiar to this version. Joseph La Flèche gives Ni-uha-ma<sup>n</sup>čí<sup>n</sup> instead of it; but the Ponka chiefs say that these names belong to different myths.

109, 18. gabčijě-čti čéča-biamá. He knocked it down very suddenly, sending the splinters flying in all directions.

110, 5-6. cínuda<sup>n</sup> čaŋka ce, etc., instead of cínuda<sup>n</sup> cečaŋka.

110, 8. ákie amaqa. The old woman did not live near the rest of the people; her lodge was far to one side.

110, 11. za'ěqtia<sup>n</sup>-biama, pronounced za+ěqtia<sup>n</sup>-biama by Frank La Flèche.

110, 12. écpa<sup>n</sup>pa<sup>n</sup>hě is used; but ꙗcpa<sup>n</sup>pa<sup>n</sup>hě is the better form.

110, 15. ia<sup>n</sup>ęe etai ega<sup>n</sup>, etc.: "The monster is apt to open his mouth (and devour her), so the relations are condoling with her."

110, 16. t'ęę etai ꙗl, contraction from t'ęęę etai ꙗl, they ought to kill him.

110, 20. i<sup>n</sup>ęa<sup>n</sup>ęa-bi<sup>n</sup>ęi<sup>n</sup>kéama. They say that she had been put in a sitting posture, in which she remained till the Orphan found her.

111, 2-3. i<sup>n</sup>ęa<sup>n</sup>ęai atí ata<sup>n</sup>he, "I have come hither, and am here now where they placed me." Ata<sup>n</sup>he should not be translated literally ("I who stand"), but "I am now" (*i. e., just at this moment*); on the other hand a<sup>n</sup>ęi<sup>n</sup>he and mi<sup>n</sup>ke (from "ęi<sup>n</sup>ke") denote a longer continuance.

111, 3. ęickab ega<sup>n</sup>, contraction from ęicka-bi ega<sup>n</sup>. See "ęicke," in the Dictionary.

111, 13. ꙗęęe, literally, "buffalo-tongue." See "ęęe" and "ꙗęęe" in Dictionary.

111, 14. duba<sup>n</sup>, four times, that is, four days.

111, 15. waęe-sabě. Some say that this was Ictinike, who cheated the Orphan, and married the eldest daughter of the chief. He was not put to death at that time. The Orphan received the second daughter for his wife. The adventures of the Orphan in this variation are almost identical with those of the young Rabbit, pp. 50-54.

113, 2. Waha<sup>n</sup>ęicige aka e akedega<sup>n</sup> (a<sup>n</sup>ęa<sup>n</sup>'báha<sup>n</sup>-báji ań'gata<sup>n</sup> ęa<sup>n</sup>'cti): "The Orphan was he who did it, but (we continued ignorant of it in the past)," an elliptical expression.

113, 3. e t'ęęa-bi ai, *he said in our presence that he killed him.*

#### TRANSLATION.

The Orphan had a bow (gun). Whatsoever bird he shot at with it, he never missed. And he went hunting. And he met a man who was with two dogs that were very white all over. And the man carried a sword on his arm. "My friend, what have you?" said the man. "My friend, I have an arrow," said the Orphan. "No matter what I shoot at with it, I never miss." "Let us see, my friend. Shoot at that thing," said the man, pointing at a very small bird that was sitting. And the Orphan shot at it and killed it. "My friend, truly do I love your weapon," said the man. "I will buy it from you." "My friend, I cannot spare it. What could you possibly give me?" said the Orphan. "I will give you these dogs and this sword," said the man. "Do the dogs scent game?" said the Orphan. "Yes, they scent them. No matter what animal one causes them to go for, they invariably bring it back, dragging it as they hold it with their teeth. And no matter what I hit with this sword, I always kill it with the blow," said the man. And the Orphan said, "Let us see. Make one of the dogs go after a deer." "Ho! Ma<sup>n</sup>ze-ęaqa<sup>n</sup>, go for a deer," said the man. The dog had gone headlong into a thicket. And scarcely any time had passed when he returned bringing a deer, which he made cry repeatedly by holding it in his mouth. "Let us see. Send the other one," said the Orphan. "Ho! I<sup>n</sup>ę-ęacije, go for a black bear," said the man. The dog departed. And scarcely any time had elapsed when he returned with a black bear which he held with his mouth. "Let us see. Strike that tree with the sword," said the Orphan. When the man hit the tree with it, he knocked it down very sud-

denly. "I cannot spare the weapon, but still I will give it to you," said the Orphan. "I too cannot spare these dogs, but still I will give them to you," said the man. And he gave the dogs and the sword to the Orphan. And just then they separated. And the Orphan went home to his grandmother. And he reached home with the dogs. And his grandmother scolded him. And she said "All of the food is gone. Why have you brought those dogs home?" "Grandmother, as they are useful I bought them," said the Orphan. The old woman having said that there were no provisions, spoke of going to the lodges which were standing close together, to seek relief for herself. And they removed, and returned to the lodges standing close together. They camped far at one side (*or*, far apart from them). And the villagers pitched their tents by the shore of a large lake. And in the morning they made a very great noise crying. "Grandmother, why do they cry?" said the Orphan. "O grandchild, how is it possible that you did not hear?" said the old woman. "The Water-monster with seven heads has asked them for the chief's daughter. If they do not give her to him, he threatens to devour the whole tribe. Therefore, as he is apt to open his mouth, they (her relations) are condoling with her." "Whew!" said the Orphan. "At any rate, old woman, they ought to attack him and kill him." "Do not say that. The Water-monster with seven heads invariably hears, even when one says anything to another." "Old woman, I will go thither," said the Orphan. "I will cause the woman to come home." And the Orphan went thither. And the woman had been placed fastened by the shore of the stream. "Why are you here?" said the Orphan. "The Water-monster with seven heads asked for me; and if they did not give me to him, he threatened to swallow all the tribe. Therefore I have come hither, and am now where they placed me." And having untied her, he made her go home. "Though you shall go home, please do not tell about me, that I sent you home," said the Orphan. And the woman went home. "Come, Ma<sup>n</sup>ze-çaq<sup>a</sup>, go thither," said the Orphan. And the dog went headlong into the water. Hardly any time had elapsed when the Water-monster came in sight to attack him. And the Orphan said, "Come, I<sup>n</sup>ç-çacije, go thither." And he commanded the dogs to attack him at the body. And the Orphan attacked the head. And whenever the Water-monster with seven heads moved, he made the whole lake move by his weight (*i. e.*, all the water was agitated). He kept carrying the dogs with him far beneath the water. Hardly any time had elapsed when they came back in sight. At length the Orphan cut off one head. And the Orphan took the tongue. And when he had attacked the Water-monster four times, he killed him. And he took all of the tongues. And when he finished killing him, a black man was traveling along the shore of the water. And he found the heads. And he carried all the heads on his back, reaching his home at the lodge. And whenever the woman reached home, they invariably asked her, "Who sent you home?" Notwithstanding that, she always said, "I do not remember." And notwithstanding they desired to know who it was, they never knew. And the head-chief caused old men to go around as criers. The old men said, "The chief has said in our presence that whosoever it may be who caused the chief's daughter to come home, he can marry her." At length the black man said, "I am he. I killed the Water-monster with seven heads and sent the woman home." They reached home, and told the head-chief. "The black man is he," said they. "Bring my daughter's husband hither for me," said the head-chief. And the black man having carried all the heads on his back, he took them



to the head-chief. And the chief questioned the woman: "Is this one he who sent you back?" "No, he is a very different one," said the woman. "I am he. I killed the Water-monster," said the black man. And the head-chief gave the woman to the black man. They cooked for the marriage. And all of the tribe were invited to the feast. And the Orphan heard it. He heard that the chief's daughter had been given to the black man. And he sat knowing when they laded the meat out of the kettles. He was sacred, so he sat knowing it. "Oho! Ma<sup>ze-çaqa</sup>, go thither. Bring back for me one of the best slices," said the Orphan. The dog departed. At the very time they were lading them eat out of the kettles, he went thither, and without stopping he snatched a slice and went homeward. "Pursue that one, whosoever the dog may be." They pursued him. He went homeward without stopping at all, and had gone right into the lodge of the Orphan. The pursuers continuing, arrived at the lodge. "A dog came back hither carrying something in his mouth, so I have come chasing him," said one. "Yes, I sent him to you," said the Orphan. "I killed the Water-monster that was. I took all the tongues. I had both these dogs with me." And they went homeward to tell it, "It was the Orphan, but we did not know it then. It was he who sent the dog hither after the slice of meat. And he said that he killed the Water-monster," said the men who had pursued the dog and arrived at the Orphan's. "Go ye for him," said the head-chief. And they went thither for him. And they brought him back. And the chief questioned the woman, "Is this one coming he who sent you back?" said the chief. "Yes, it is he," said the woman. "Come, confess ye," said the chief, addressing the Orphan and the black man. He commanded the Orphan to confess first. And the Orphan told his story. He told his story from the time he had the bow. He confessed even about buying the dogs. He acknowledged, too, that he had killed the Water-monster. "Come, black man, confess," said the Orphan. "Hold on! I wish to go outside," said the black man. "Take hold of him," said the Orphan. The black man did not tell the truth, therefore they burnt him. And thus, after all, the Orphan married the chief's daughter. The End.

WAHA<sup>n</sup>ÇICIGE AND WAKANDAGI.

JOSEPH LA FLÈCHE'S VERSION.

Nújiŋga wi<sup>n</sup> ugáca<sup>n</sup> aça-biamá, waqpániqtci nújiŋga amá, ca<sup>n</sup> ıı  
 Boy one traveling went they say, poor very boy they say in lodge  
 fact  
 çingé'qti, nıaci<sup>n</sup>ga ctöwa<sup>n</sup> çingé'qti ugáca<sup>n</sup> ma<sup>n</sup>çi<sup>n</sup>-biamá. Ki égiçe  
 none at all, person the even none at all traveling walked they say. And at length  
 3 sabájiqtci wabágçeze jiŋ'ga wi<sup>n</sup> ıça biamá. Wabágçeze jiŋ'ga da<sup>n</sup>bá-  
 suddenly very book (writing) small one found they say. Book small saw  
 biamá ıı égiçe, Wahúta<sup>n</sup>çi<sup>n</sup> wi<sup>n</sup> wi'ı tá miŋke, á-biça<sup>n</sup>amá. Ki çé  
 they say when behold, Roaring weapon one I give you will I who said the writing, And went  
 they say.  
 amá ıı wahúta<sup>n</sup>çin kě ıça-biamá. Égiçe wahúta<sup>n</sup>çin kě çize amá. Ki  
 they say when roaring weapon the found they say. And then roaring weapon the he took they say. And  
 (ob.) (ob.)

- nújiŋga ta<sup>n</sup> wahúta<sup>n</sup>çi<sup>n</sup> çizéga<sup>n</sup> gañ'ki wabáççeze jiñ'ga da<sup>n</sup>bá-bi çì,   
 boy the roaring weapon having taken and book small saw it when,   
 (std. ob.) is said
- e'a<sup>n</sup> gáxe taté gia<sup>n</sup>'za-bitéamá wahúta<sup>n</sup>çi<sup>n</sup> kě. Gañ'ki nújiŋga aká   
 how to do shn! he was taught, they say roaring weapon the (ob.). And boy the   
 (sub.)
- wahúta<sup>n</sup>çi<sup>n</sup> kě çizá-bi ega<sup>n</sup> maquíde ují-biamá, ma<sup>n</sup>'ze-ma<sup>n</sup> cti ugça<sup>n</sup>'- 3   
 roaring weapon the (ob.) took they having powder put they say, shot too put in   
 say in
- biamá. Ga<sup>n</sup>' cyú wi<sup>n</sup> íça-bi ega<sup>n</sup> nújiŋga aká kída-bi ega<sup>n</sup> umúçpaça-   
 they say. And prairie one found they having boy the shot they by   
 chicken (sub.) at it say having made fall by   
 shooting
- bi ega<sup>n</sup> t'éça-biamá cyú çínké. Níaci<sup>n</sup>ga wahúta<sup>n</sup>çi<sup>n</sup> ctéwa<sup>n</sup> íbaha<sup>n</sup>-   
 they having killed they say prairie the (ob.). People roaring weapon even knew   
 say chicken
- bají-biamá. Gañ'ki açá-biamá çì, cì íáçti wi<sup>n</sup> da<sup>n</sup>bá-biamá. Íáçti da<sup>n</sup>bá- 6   
 not they say. And went they say when, again deer one saw they say. Deer saw
- bi ega<sup>n</sup> cì kída-biamá. Cì t'éça-biamá. Édihi nújiŋga aká, Wahúta<sup>n</sup>çi<sup>n</sup>   
 they having again shot at they say. Again killed it, they say. Then boy the Roaring weapon   
 say (sub.)
- kě úda<sup>n</sup> ínahi<sup>n</sup> áha<sup>n</sup>, eçéga<sup>n</sup>-biamá. Cì açá-bi çìjì, cì íáçti wi<sup>n</sup> íça-   
 the good truly ! thought they say. Again went they when, again deer one found   
 (ob.) say
- biamá. Ga<sup>n</sup>' cì íáçti t'éça-bi ega<sup>n</sup> gíççetia<sup>n</sup>'-biamá nújiŋga aká. Wahú- 9   
 they say. And again deer killed they having he was very they say boy the Roaring   
 say glad (sub.)
- ta<sup>n</sup>çi<sup>n</sup> kě úda<sup>n</sup> ínahi<sup>n</sup> áha<sup>n</sup>, eçéga<sup>n</sup>-bi ega<sup>n</sup> gíççetia<sup>n</sup>'-biamá. Ga<sup>n</sup>' égiçe   
 weapon the good truly ! thought they having he was very they say. And at length   
 (ob.) say glad
- níaci<sup>n</sup>ga wi<sup>n</sup> íe na'a<sup>n</sup>-biamá. Qçabé cugáçti ma<sup>n</sup>'taça ma<sup>n</sup>çi<sup>n</sup>'-biamá.   
 person one talking he heard they say. Tree very dense within walked they say.
- Cínuda<sup>n</sup>-ma wágaji átiágça-biamá. Hú! hú! hú! hú! á-biamá. Cínuda<sup>n</sup> 12   
 The dogs commanded suddenly they say. Hu! hu! hu! hu! said, they say. Dog   
 them
- 'ábae-wákiçá-biamá. Kì nújiŋga aká Waha<sup>n</sup>'çicige aká ja<sup>n</sup>' áka<sup>n</sup> naji<sup>n</sup>'-   
 to hunt he caused they say. And boy the Orphan the tree leaning   
 (sub.) (sub.) against stood
- biamá, íçináççe naji<sup>n</sup>'-biamá; cínuda<sup>n</sup> na<sup>n</sup>'wapá-bi ega<sup>n</sup> wahúta<sup>n</sup>çi<sup>n</sup> agçáçi<sup>n</sup>   
 they say, hiding himself stood they say; dog he feared them they having roaring weapon had his own   
 say
- naji<sup>n</sup>'-biamá. Ga<sup>n</sup>' égiçe cínuda<sup>n</sup> amá nújiŋga ta<sup>n</sup> íça-biamá. Ga<sup>n</sup>' égiçe 15   
 stood they say. And at length dog the boy the found they say. And at length   
 (pl. sub.) (std. ob.)
- níaci<sup>n</sup>ga aká é'di ahí-biamá. Níaci<sup>n</sup>ga aká é'di ahí-bi ega<sup>n</sup> ukía-   
 man the there arrived, they say. Man the there arrived, they say having spoke to   
 (sub.) (sub.) him
- biamá. Eáta<sup>n</sup> céké ahni<sup>n</sup>' ä. Wahúta<sup>n</sup>çi<sup>n</sup> kě ímaxá-biamá, wahúta<sup>n</sup>çi<sup>n</sup>   
 they say. Why that you have ! Roaring weapon the he guess they say, roaring weapon   
 (ob.) (ob.) tioned about
- íbaha<sup>n</sup>'jì ega<sup>n</sup>. Kì nújiŋga gá-biamá: Edáda<sup>n</sup> waníça ía<sup>n</sup>'be çì ít'eáçè 18   
 he knew not because. And boy said as follows, What animal I see when I kill   
 they say: with it
- çìjì, bçáte-hna<sup>n</sup>-ma<sup>n</sup>' áda<sup>n</sup> abçi<sup>n</sup>', á-biamá. Ga<sup>n</sup>', Hin'dega<sup>n</sup>'! cyú céta<sup>n</sup>   
 when, I eat it inva- I do therefore I have it, said he, they And, Let me see! prairie-   
 riably say. chicken that
- kída-gá, á-biamá. Nujiŋga aká cyú ta<sup>n</sup> kída-bi çì t'éça-biamá. Hin-   
 shoot at it, said, they say. Boy the prairie- the shot at they when killed they say. Let me   
 (sub.) chicken (std. ob.) say it

- daké, kagá, íwiya<sup>n</sup>be taí. Íça-gă wahúta<sup>n</sup>çi<sup>n</sup> kē. Gañ'ki 'í-bi xi da<sup>n</sup>bá-  
see, O friend, let me see your Hand it to roaring weapon the And he gave to when he looked  
property me (ob.) him, they say at it
- bi xi: Kagé, úda<sup>n</sup> ínahi<sup>n</sup> aoni<sup>n</sup>' áha<sup>n</sup>, á-biamá. Kí, Hindá! kagé, iŋga<sup>n</sup>'-  
they when: Friend, good truly you have ! said, they say. And, Stop! friend, teach it  
say
- 3 za-gă, á-biamá Gia<sup>n</sup>'za-biamá Gañ'ki cyú wi<sup>n</sup> kída-biamá xi t'éça-  
to me, said, they say. Taught him they say. And prairie one shot at they say when killed it  
chicken
- biamá niáci<sup>n</sup>ga aká. Kagéha, wahúta<sup>n</sup>çi<sup>n</sup> kē wíbçi<sup>n</sup>wi<sup>n</sup> ka<sup>n</sup>'bça, á-  
they say man the (sub.). O friend, roaring weapon the (ob.) I buy from you I wish, said  
biamá niáci<sup>n</sup>ga aká. Kí nújiŋga aká uçi<sup>n</sup>'agá-biamá. Éga<sup>n</sup>'ça<sup>n</sup>'ja i<sup>n</sup>'-  
they say man the (sub.). And boy the (sub.) was un- they say. Although so I  
willing
- 6 wacta-máji, á-biamá. Kí niáci<sup>n</sup>ga aká: Wí úda<sup>n</sup> áta wi'í te há, á-  
cannot spare it, said, they say. And man the (sub.): I good beyond I give will . said  
to you
- biamá. Kí, Edáda<sup>n</sup> a<sup>n</sup>'çá'í táda<sup>n</sup>, á-biamá nújiŋga aká. Cínuda<sup>n</sup> çañká  
they say. And, What you give me will? said, they say boy the (sub.). Dog the (pl. ob.)  
na<sup>n</sup>bá-biamá. Cínuda<sup>n</sup> çéçañká akiwa wi'í te há, á-biamá. Kí, Edáda<sup>n</sup>  
two they say. Dog these both I give will . said, they say. And, What  
to you
- 9 wéçaxe taté cínuda<sup>n</sup> çañka, á-biamá. 'Ábaewaçákiçē té, á-biamá.  
I do with them shall dog the (pl. ob.) said, they say. You cause them to hunt will, said, they say.  
Hindega<sup>n</sup>'! Waça<sup>n</sup>'be te há. 'Ábae wágajjigă. Kí níaci<sup>n</sup>ga aká cínuda<sup>n</sup>  
Let me see! I see will . To hunt command them. And man the (sub.) dog  
ta<sup>n</sup> ijáje çadá-biamá: Ni-úha-ma<sup>n</sup>'çi<sup>n</sup>-á! íáqti wi<sup>n</sup>' agíma<sup>n</sup>'çi<sup>n</sup>-gă, á-biamá.  
the name called they say: Walks-following-the- O! deer one walk for it, said, they say.  
(std. ob.) stream
- 12 Cí, Ma<sup>n</sup>'ze-çáqa<sup>n</sup>-á! wasábe wi<sup>n</sup>' agíma<sup>n</sup>'çi<sup>n</sup>-gă, á-biamá. Kí Ni-úha-ma<sup>n</sup>'çi<sup>n</sup>  
Again, Breaks-iron-with- O! black bear one walk for it, said, they say. And Ni-úha-ma<sup>n</sup>'çi<sup>n</sup>  
his-teeth
- aká íáqti wi<sup>n</sup>' uqçé'qtci açi<sup>n</sup>' akí-biamá. Cí Ma<sup>n</sup>'ze-çáqa<sup>n</sup>' aká cí wasábe  
the deer one very soon having reached they say. Again, Ma<sup>n</sup>'ze-çáqa<sup>n</sup>' the again black bear  
(sub.) (sub.)
- wi<sup>n</sup>' uqçé'qtci açi<sup>n</sup>' akí-biamá. Kí nújiŋga aká cínuda<sup>n</sup>-ma qtáwaçá-  
one very soon having reached they say. And boy the (sub.) the dogs loved them  
home
- 15 biamá. Kí wahúta<sup>n</sup>çi<sup>n</sup> 'í-biamá níaci<sup>n</sup>ga áma ta<sup>n</sup>. Cí nújiŋga ta<sup>n</sup>  
they say. And roaring weapon he gave to him, man the other the Again boy the  
they say (std. ob.) (std. ob.)
- cínuda<sup>n</sup> çañká 'í-biamá. Ga<sup>n</sup>' níaci<sup>n</sup>ga aká, Wí úda<sup>n</sup> átaqti wi'í há,  
dog the (pl. ob.) he gave to him, And man the (sub.) I good very I give  
they say. you
- á-biamá. Ma<sup>n</sup>'ze-weti<sup>n</sup> cti edábe wi'í há, á-biamá. Kí nújiŋga aká,  
said, they say. Sword too also I give you . said, they say. And boy the (sub.),
- 18 Wí cti úda<sup>n</sup> wi'í há, á-biamá. Edáda<sup>n</sup> waníja içákide ctewa<sup>n</sup>' ít'eáçē-  
I too good I give . said, they say. What animal with it I notwith- I kill  
you shoot at standing with it
- hna<sup>n</sup>-ma<sup>n</sup>' éde abçi<sup>n</sup>' há, á-biamá. Kí, Iŋga<sup>n</sup>'za-gă há, wahúta<sup>n</sup>çi<sup>n</sup> kē,  
inva- I do but I have it . said, they say. And Teach me . roaring weapon the  
riably (ob.),
- á-biamá. Ga<sup>n</sup>' gia<sup>n</sup>'za-biamá. Úcka<sup>n</sup> íbaha<sup>n</sup> ga<sup>n</sup>'çá-biamá wahúta<sup>n</sup>çi<sup>n</sup> kē.  
said, they say. And taught him they say. Deed (use) to know wished they say roaring weapon the  
(ob.).

Ci áma aká: Kagéha, iŋga<sup>n</sup>'za-gǎ cínuda<sup>n</sup> ɕaŋká, á-biamá. Cínuda<sup>n</sup>  
 Again the the (sub.): O friend, teach me dog the (pl. ob.) said, they say. Dog  
 other

ɕaŋká edáda<sup>n</sup> gáxe weɕécka<sup>n</sup>hna xī, cínuda<sup>n</sup> ijáje waɕáde-hnañ'-ga.  
 the (pl. ob.) what to do you wish them if, dog his name you call them regularly.

Ga<sup>n</sup>' gaxái-gǎ, ecé xī, éga<sup>n</sup> gáxe-hna<sup>n</sup>' taité, á-biamá. Kī ma<sup>n</sup>'ze-weti<sup>n</sup> 3  
 Thus do ye you say if, so do invariably they shall, said he, they And sword say.

ɕé cti iŋga<sup>n</sup>'za-gǎ, á-biamá. Edáda<sup>n</sup> téqi áɕakipa xī a<sup>n</sup>'ɕásiɕá-da<sup>n</sup>  
 this too teach me, he said, they What difficult you meet if me you think and of

ma<sup>n</sup>'ze-weti<sup>n</sup> kě ɕizé-ada<sup>n</sup>' wéti<sup>n</sup> abáha-hnañ'-gǎ há, á-biamá áma aká.  
 sword the (ob.) take and to strike make the always said, they say the other the (sub.).

Téqiqtī ctéctewa<sup>n</sup>' ca<sup>n</sup>' éga<sup>n</sup>-hna<sup>n</sup>' taité, á-biamá. Ga<sup>n</sup>' akíɕaha aɕá- 6  
 Very difficult notwithstanding still so always (it) shall said, they say. And apart went (be)

biamá Akíɕaha aɕá-bi xī nújīnga aká cínuda<sup>n</sup> ɕaŋká júwagɕe aɕá-  
 they say. Apart went they when boy the (sub.) dog the (pl. ob.) he with them went

biamá, ci áma aká wahúta<sup>n</sup>'ɕi<sup>n</sup> kě aɕi<sup>n</sup>' aɕá-biamá. Nújīnga ta<sup>n</sup>'waŋɕa<sup>n</sup>  
 they say again the the roaring weapon the having went, they say. Boy tribe other (sub.) (ob.) it

ɛdedɕa<sup>n</sup> kaŋ'gěqtci ahí-biamá. Kaŋ'gěqtci ahí-bi xī mactiñ'ge úne 9  
 the one that very near arrived, they say. Very near arrived, when rabbit to hunt was there they say them

wágají-biamá nújīnga aká. Ma<sup>n</sup>'ze-ɕáqa<sup>n</sup>-á, Ni-úha-ma<sup>n</sup>'ɕi<sup>n</sup> éɕa<sup>n</sup>ba, ma-  
 commanded they say boy the (sub.). Ma<sup>n</sup>'ze-ɕáqa<sup>n</sup> O! Ni-uha-ma<sup>n</sup>'ɕi<sup>n</sup> also rab- them

ctiñ'ge únai-gǎ, á-biamá Kī mactiñ'ge úna-bi xī mactiñ'ge hégaɕtɛ-  
 bit hunt ye he said, they And rabbit hunted them, when rabbit a very great them say.

wa<sup>n</sup>'jī t'éwaɕá-biamá cínuda<sup>n</sup> amá. Kī nújīnga aká mactiñge hégaɕtɛ- 12  
 number killed them they say dog the (pl. sub.). And boy the (sub.) rabbit a very great

wa<sup>n</sup>'jī wa'í<sup>n</sup>-biamá. Kī wá'ujīnga wi<sup>n</sup> gaqáɕaqtī í ɕiŋké amá. É'di  
 number carried they say. And old woman one very far apart had pitched her they say. There- them on his back tent

ahí-biamá nújīnga amá. Wá'ujīnga ɕiŋké'di ahí-bi ega<sup>n</sup>', Mactiñ'ge  
 arrived, they say boy the (sub.). Old woman by the (ob.) arrived, having, Rabbit they say

céɕaŋká wáɕizágǎ há, á-biamá. Hi<sup>n</sup>+! úɕpaɕa<sup>n</sup>+ mactiñ'ge iŋgí'í<sup>n</sup> tí- 15  
 those take them said, they say. Oh! my grandchild! rabbit carrying has for me come

ena+, á-biamá. ɕa<sup>n</sup>há, pahañ'ga akíɕaha mactiñ'ge ɕaŋká wi<sup>n</sup>' wa'í-  
 I said she, they Grandmother before apart (apiece) rabbit the (pl. ob.) one give to say.

gǎ há, cínuda<sup>n</sup> ɕaŋká, ɕi hácida<sup>n</sup> wahnáte táɕɛ; á-biamá Éga<sup>n</sup> gaxá-  
 them dog the (pl. ob.) you afterward you eat must said he, they So did say.

biamá wá'ujīnga aká. Ga<sup>n</sup>' égiɕe níkaci<sup>n</sup>ga ta<sup>n</sup>'waŋɕa<sup>n</sup> hégaɕjī'qti eca<sup>n</sup>'- 18  
 they say old woman the (sub.). And at length people tribe a very great close number

adi gɕi<sup>n</sup>' amá xagé za'ɛ'qtia<sup>n</sup>'-biamá. Ga<sup>n</sup>' nújīnga aká gá-biamá: ɕa<sup>n</sup>há,  
 to eat they say crying made a very great noise they say. And boy the said as follows, Grand- (sub.) they say: mother,

eáta<sup>n</sup> xagai á, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, Wakan'dagi ɕaɕéɕa<sup>n</sup>ba édega<sup>n</sup> níkagahi  
 why they cry † said he, they Yes, Water-monster seven heads but chief say.

- ijañ'ge Ɔasni<sup>n'</sup> 'iƆai ega<sup>n'</sup>, nƆkagahi ijañ'ge Ɔasni<sup>n'</sup>-báji xi, ta<sup>n'</sup>wañgƆa<sup>n'</sup>  
 his daugh- to swallow spoke of having chief his daughter swallow not if tribe  
 ter her
- bƆúgaqti Ɔasni<sup>n'</sup> 'iƆai ega<sup>n'</sup> ɛ'di aƆi<sup>n'</sup> aƆé tá ama hě', áda<sup>n'</sup> xagal hě,  
 all to swallow spoke of having there having her go they will . therefore they cry .
- 3 á-biamá Kí, Ɔa<sup>n'</sup>há, eáta<sup>n'</sup> Wakan'dagi ɔadéƆa<sup>n'</sup>ba t'éƆa-báji ä, á-biamá  
 said she, they And, Grandmother why Water-monster seven heads they do not I said, they say  
 say. kill him
- nújiñga aká. Hi<sup>n</sup>+! iúpaƆa<sup>n</sup>+! égiƆa<sup>n'</sup>ji-ä hě. Qubai éga<sup>n'</sup> égiƆa<sup>n'</sup>i xi  
 boy the (sub.). Oh! my grandchild! do not say it to He is as (one) says it if  
 to (any one) sacred to (another)
- wébaħa<sup>n'</sup>-ħna<sup>n'</sup>i hě, á-biamá. Kí, Wébaħa<sup>n'</sup> etéte ea<sup>n'</sup> Ɔa<sup>n'</sup>há, t'éƆai xi  
 he knows invariably . said she, they say. And, He knows no matter if yet grandmother they kill him if
- 6 úda<sup>n'</sup> hă, á-biamá ÉgiƆe wanáce amá nƆkagahi ijañ'ge Ɔiñké aƆi<sup>n'</sup> aƆá-  
 good said, they say. At length soldier the (pl. sub.) chief his daughter the (ob.) having her went  
 ho
- biamá Wakan'dagi ɔadéƆa<sup>n'</sup>ba Ɔiñké'ja. Kí nújiñga aká ɛ'di aƆá-biamá.  
 they say Water-monster seven heads to the (ob.). And boy the (sub.) there went, they say.  
 Éduħa-báji, gacɔbaa ma<sup>n'</sup>Ɔi<sup>n'</sup>-biamá Kan'ge aƆi<sup>n'</sup> ahí-bi xi wa'ú Ɔiñké  
 He did not join at a place out- walked they say. Near having they reached, when woman the (ob.)  
 side of them, her they say
- 9 ɛ'di ƆékiƆá-biamá wanáce amá, hebádi na<sup>n'</sup>cta<sup>n'</sup>-bi ega<sup>n'</sup>. Kí nújiñga  
 there sent her they say soldier the (pl. sub.) on the way stopped they say having. And boy  
 aká, Waha<sup>n'</sup>Ɔicige aká, éta<sup>n'</sup>Ɔi<sup>n'</sup> ni Ɔa<sup>n'</sup>ha kš'ja ahí-biamá; Wakan'-  
 the (sub.), Orphan the (sub.) he first water border to the arrived, they say; Water-  
 dagi ɔadéƆa<sup>n'</sup>ba ɛ'di éta<sup>n'</sup>Ɔi<sup>n'</sup> ahí-biamá nújiñga aká. ÉgiƆe wa'ú aká  
 monster seven heads there he first arrived, they say boy the (sub.). At length woman the (sub.)
- 12 ɛdi ahí-biamá nújiñga tan'di. Nújiñga aká wáƆaha úda<sup>n'</sup>qti xiƆáxa-  
 there arrived, they say boy by the (std.). Boy the (sub.) clothing very good made for  
 himself
- bi ega<sup>n'</sup>, ma<sup>n'</sup>ze-weti<sup>n'</sup> cti aƆi<sup>n'</sup> akáma. Kí wa'ú ta<sup>n'</sup> ukía-bi ega<sup>n'</sup>, Áwadi  
 they having sword too had they say. And woman the talked they having, On what  
 say (std. ob.) to her say business
- Ɔati ä, á-biamá nújiñga aká. Hi<sup>n</sup>+! nă! Ɔaná'a<sup>n'</sup>ji áqta<sup>n'</sup> áda<sup>n'</sup>, á-biamá  
 you I said, they say boy the (sub.). Oh! why! you have not how I said, they say  
 have heard possible  
 come
- 15 wa'ú aká. A<sup>n'</sup>ha<sup>n'</sup>, aná'a<sup>n'</sup>-máji, á-biamá nújiñga aká. Wakándagi ɔadé-  
 woman the (sub.). Yes I have not heard it said, they say boy the (sub.). Water-monster seven  
 Ɔa<sup>n'</sup>ba aká a<sup>n'</sup>Ɔasni<sup>n'</sup> 'iƆai ega<sup>n'</sup> atfi hě. A<sup>n'</sup>Ɔasni<sup>n'</sup>-báji xi ca<sup>n'</sup>qti ta<sup>n'</sup>wañgƆa<sup>n'</sup>  
 heads the to swallow spoke of having I have He does not swal- if then, alas! tribe  
 (sub.) me of come low me (i)
- bƆúgaqti Ɔasni<sup>n'</sup> 'iƆai ega<sup>n'</sup> atfi hě, á-biamá. Kí nújiñga aká, MañƆiñ'-  
 all of to swallow hespoke of having I have said she, they And boy the Be-  
 of come say. (sub.),
- 18 gă, á-biamá Kí wa'ú aká, Hi<sup>n</sup>+! ƆagƆé etéde, Ɔí níaci<sup>n'</sup>ga uƆúƆika<sup>n'</sup>-  
 gone, said he, they say. And woman the (sub.), Oh! you should have gone, you man you dressed
- píqti Ɔáta<sup>n'</sup>cé. ÉgiƆe Wakan'dagi ɔadéƆa<sup>n'</sup>ba aká t'éƆiƆe tai, á-biamá.  
 very well you who stand. Beware Water-monster seven heads the (sub.) kill you lest said she,  
 they say.
- Añ'kaji, Ɔí mañƆiñ'-gă, á-biamá nújiñga aká. Ga<sup>n'</sup> wa'ú aká agƆá-  
 Not so, you begone said, they say boy the (sub.). And woman the went  
 (sub.) homeward

biamá. Wa'ú Ɔi<sup>n</sup> gƆé ɣi nújiŋga aká ni ɣa<sup>n</sup>'ha kě'di a-ínaji<sup>n</sup>'-biamá.  
 they say. Woman the went when boy the water border by the came and they say.  
 (mv. ob.) home-ward (sub.) stood

Ma<sup>n</sup>'ze-ƆáƆa<sup>n</sup>-á, ɗáhi híděqti Ɔan'di ɛdedí Ɔáta<sup>n</sup>'cé te há. Ni-úha-  
 Ma<sup>n</sup>'ze-ƆáƆa<sup>n</sup> O! neck lowest part by the there you who stand will Ni-úha-

ma<sup>n</sup>'Ɔi<sup>n</sup>-á, sín'de híděqti Ɔan'di ɛdedí Ɔáta<sup>n</sup>'cé te há, á-biamá. Ɔínuda<sup>n</sup> 3  
 ma<sup>n</sup>'Ɔi<sup>n</sup> O! tail right at the by the there you who stand will said, they say. Dog

aká akíwa ní Ɔa<sup>n</sup> ma<sup>n</sup>'táha áíáƆa-biamá. ÉgríƆe Wakan'dagi ɗadéƆa<sup>n</sup>'ba  
 the both water the underneath had gone, they say. At length Water-monster seven heads  
 (sub.) (ob.)

aká ɗá Ɔa<sup>n</sup> wi<sup>n</sup>' ƆawáƆioná-biamá ɛnúda<sup>n</sup> aká. Gañ'ki nújiŋga aká  
 the head the one made appear by they say dog the (sub.). And boy the (sub.)  
 (sub.) (ob.) biting

ma<sup>n</sup>'ze-weti<sup>n</sup> Ɔizá-bi ega<sup>n</sup>' ɗá Ɔa<sup>n</sup> gasá-biamá Wakan'dagi ɗadéƆa<sup>n</sup>'ba. 6  
 sword took they say having head the (ob.) cut off they say Water-monster seven heads.

Gañ'ki, Kě', Ɔañ'gaxáí gá, á-biamá. Ga<sup>n</sup>' nújiŋga aká Wakan'dagi  
 And, Come do enough (= cease) he said, they say. And boy the (sub.) Water-monster

ɗadéƆa<sup>n</sup>'ba ɗá Ɔa<sup>n</sup> Ɔéze Ɔizá-biamá. Gañ'ki ɗá Ɔa<sup>n</sup> ni ɣa<sup>n</sup>'ha kě'di  
 seven heads head the (ob.) tongue took they say. And head the (ob.) water border by the

a<sup>n</sup>'Ɔa-biamá, ga<sup>n</sup>' ƆeƆéze Ɔa<sup>n</sup> aƆi<sup>n</sup>' aƆá-biamá nújiŋga aká. 9  
 threw they say and tongue the (ob.) having went they say boy the (sub.).  
 away

Jí Ɔa<sup>n</sup> kaŋ'ge akí-bi, Mactiŋ'ge únai-gá, á-biamá, ɛnúda<sup>n</sup> Ɔañká.  
 Lodges the near reached home, Rabbit hunt ye for said he, they say, dog the (pl. ob.).  
 circle they say, them

Mactiŋ'ge uƆéwi<sup>n</sup>waƆá-bi ega<sup>n</sup>' wa<sup>n</sup>'-biamá Waha<sup>n</sup>'Ɔicige aká. Wá'ujjŋga  
 Rabbit collected them, they say having carried them they say Orphan the Old woman  
 (sub.) (sub.)

Ɔiŋké'di wa<sup>n</sup>' akí-biamá, mactiŋ'ge Ɔañká. ɣa<sup>n</sup>'há, mactiŋ'ge ɛƆañká 12  
 by the (ob.) carrying he reached home, rabbit the (pl. ob.). Grandmother, rabbit those  
 them they say.

wa<sup>n</sup>' agáí, á-biamá. Hi<sup>n</sup>+! úƆpaca<sup>n</sup>+! mactiŋ'ge iŋgí'í<sup>n</sup> gƆí-ena+, á-biamá  
 carrying I have said, they say. Oh! my grandchild! rabbit carrying has ! said, they say  
 them come home for me come home

wá'ujjŋga aká. Kí mactiŋ'ge wáƆizá-biamá. ɣa<sup>n</sup>'há, gáƆa<sup>n</sup> i<sup>n</sup>Ɔiŋ'gƆañ-gá,  
 old woman the (sub.). And rabbit took them they say. Grandmother, that put on something  
 (ev. ob.) for me,

á-bi ega<sup>n</sup>' Ɔéze Ɔa<sup>n</sup> wá'ujjŋga Ɔizá-bi ega<sup>n</sup>' nan'de iƆa<sup>n</sup>'Ɔa-biamá. Ɔínuda<sup>n</sup> 15  
 he said, having tongue the old woman took, they having side of lodge put it they say. Dog  
 they say. (ob.) say

Ɔañká, ɣa<sup>n</sup>'há, é pahaŋ'ga akíƆaha mactiŋ'ge wi<sup>n</sup>' wa'í-gá há, á-biamá.  
 the gran dmother, that before both (apiece) rabbit one give to them said he, they  
 (pl. ob.), say.

UƆé Ɔañká ƆiƆíƆa há, á-biamá. Gañ'ki ha<sup>n</sup>'ega<sup>n</sup>'tce ɣi xagé za'é'qtia<sup>n</sup>-  
 Remain- the your own said he, they say. And morning when crying made a very  
 der (pl. ob.) great noise

biamá ta<sup>n</sup>'waŋƆa<sup>n</sup>-mádi. Ga<sup>n</sup>', ɣa<sup>n</sup>'há, eáta<sup>n</sup>, á-biamá nújiŋga aká. Hi<sup>n</sup>+! 18  
 they say those in the tribe. And, Grandmother, wherefore, said, they say boy the (sub.). Oh!

úƆpaca<sup>n</sup>, edé Ɔiŋké eha<sup>n</sup>+. Mi<sup>n</sup>'jŋga níƆagahi ijaŋ'ge Ɔiŋké gáƆa  
 my grandchild, what is he saying ! (fem.) Girl chief his daughter the back  
 (one who) again

akí améga<sup>n</sup> ɛí ɛ'di aƆi<sup>n</sup>' aƆé ga<sup>n</sup>'Ɔai éga<sup>n</sup> xagáí hě, á-biamá. ɣa<sup>n</sup>'há, Wa-  
 she reached home, and there having to go they wish as they cry said she, they say. Grand- Water-  
 as her mother.

- kan'dagi daðéça<sup>n</sup>ba t'éçé tai. Eáta<sup>n</sup> t'éça-báji ä, á-biamá nújiŋga aká.  
 monster seven heads let them kill him. Why they do not kill him ! said, they say boy the (sub.).
- Úçpaça<sup>n</sup>+! qubé hégabaji, na<sup>n</sup>'pai hē. Bçúga níkaci<sup>n</sup>ga na<sup>n</sup>'pai hē,  
 O grandchild! sacred very, they fear him. All people they fear him
- 3 á-biamá. Çi nújiŋga aká é'di açá-biamá Ní kē éta<sup>n</sup>çi<sup>n</sup> a-ínaji<sup>n</sup>'-biamá.  
 said she, they say. Again boy the there went they say. Water the he first came and they say. (lg. ob.) stood
- Ga<sup>n</sup>' wanáce amá çí wa'ú çínké é'di açí<sup>n</sup>' açá-biamá. Kañ'ge açí<sup>n</sup>' ahí-bi  
 And soldiers the again woman the (ob.) there having went they say. Near having arrived, (pl. sub.) her her they say
- çi é'di çékiçá-biamá. Kí wanáce açá-biamá. Ga<sup>n</sup>' wa'ú amá é'di açá-  
 when there sent her they say. And soldier went homeward, they say. As woman the there went (mv. sub.)
- 6 biamá ní çan'di. Kí éçiçe nújiŋga aká édedí akáma çí, ni çá<sup>n</sup>'ha ké'di.  
 they say water by the (ob.). And at length boy the there he was, they again, water border by the (sub.) say (ob.).
- Nújiŋga aká, Eáta<sup>n</sup> çí ä, á-biamá wa'ú ta<sup>n</sup> é waká-bi ega<sup>n</sup>'. Hi<sup>n</sup>+! ná!  
 Boy the (sub.), Why you come ! said, they say woman the that he meant, having. Oh! psha! they say
- çagçé etéde, çí níaci<sup>n</sup>ga uçúçika<sup>n</sup>piçti çáta<sup>n</sup>'cé. Éçiçe Wakan'dagi daðé-  
 you should have gone homeward you man you are dressed very well you who stand. Beware Water-monster seven
- 9 çá<sup>n</sup>ba aká t'éçiçe tai, á-biamá. An'kaji, çí mañçin'-gä, á-biamá nújiŋga  
 heads the he will kill you, said she, they (sub.) say. Not so, you begone, said, they say boy
- aká. Kí wa'ú aká açá-biamá. Ga<sup>n</sup>' çí ní ké'di ahí-biamá nújiŋga aká  
 the (sub.) And woman the went homeward, they say. And again water by the arrived, they say boy the (sub.)
- Çínuda<sup>n</sup> çañká úwagkiá-biamá. Ni-úha-ma<sup>n</sup>'çi<sup>n</sup>-á! dáhi hídeçti çan'di  
 Dog the (pl. ob.) he talked with they say. them, his own Ni-úha-ma<sup>n</sup>'çi<sup>n</sup> O! neck the very by the bottom
- 12 édedí çáta<sup>n</sup>'cé te há', Ma<sup>n</sup>'ze-çáqa<sup>n</sup>-á! sîn'de hídeçti çan'di édedí çáta<sup>n</sup>'cé te  
 there you will stand . Ma<sup>n</sup>'ze-çáqa<sup>n</sup> O! tall the very by the there you will stand root
- há', á-biamá. Ga<sup>n</sup>' çínuda<sup>n</sup> aká ní kē éçiha áiaça-biamá. Éçiha áiaça-  
 said, they say. And dog the water the (sub.) headlong had gone, they say. Headlong had gone (ob.)
- biamá çi éçiçe Wakan'dagi daðéça<sup>n</sup>ba dá na<sup>n</sup>'ba çawáçioná-biamá.  
 they say when at length Water-monster seven heads head two they made ap-pear by biting they say.
- 15 Nújiŋga dá çá<sup>n</sup> akiwa gasá-biamá. Çéze çá<sup>n</sup> wáçizá-bi ega<sup>n</sup>' dá çá<sup>n</sup> ni  
 Boy head the both cut off, they say. Tongue the took them, they having head the water (ob.) say (ob.)
- çá<sup>n</sup>'ha ké'di a<sup>n</sup>'ça-bi ega<sup>n</sup>' açá-biamá. Ga<sup>n</sup>' çí tē kañ'ge akí-bi çí  
 border by the throw away, they say, having went homeward, they say. And lodge the near reached again (ob.) say home, they say
- mactiñ'ge úna-biamá. çá<sup>n</sup>'há, céçañká mactiñ'ge wáçizá-gä, á-biamá.  
 rabbit he hunted them, they say. Grandmother, those rabbit take them, said, they say.
- 18 Kí wa'ujin'ga çí mactiñ'ge wáçizá-biamá çá<sup>n</sup>'há, çéze çá<sup>n</sup> i<sup>n</sup>'çiñ'gçañ-gä,  
 And old woman again rabbit took them they say. Grand-mother tongue the put on something for (ob.) me,
- á-biamá. Çi ja<sup>n</sup>'-biamá. Ha<sup>n</sup>' amá. Çi ha<sup>n</sup>'ega<sup>n</sup>'tce xagé za'éçtia<sup>n</sup>'-  
 he said, they say. Again slept they say. Night they say. Again morning crying made a very great noise

biamá  $\gamma$ a<sup>n</sup>há, eáta<sup>n</sup> xagaí  $\check{a}$  gáama, á-biamá. Cpača<sup>n+</sup>, nřkagahi ijañ'ge  
 they say. Grand-mother, why they cry ? those, said, they say. O grandchild, chief his daughter

činké qáča kí améga<sup>n</sup> gřka<sup>n</sup> éga<sup>n</sup> xagaí hě, á-biamá Cí é'di ači<sup>n'</sup> ača-  
 the (ob.) back again she came home, to condole as they cry . said she, Again there having went her

biamá nřkagahi ijañ'ge činké wanáce amá. Cí nújiŋga éta<sup>n</sup>či<sup>n</sup> ni  $\gamma$ a<sup>n</sup>'ha 3  
 they say chief his the (ob.) soldier the Again boy he first water border (pl. sub.).

ké'di ahí-biamá. Wáčaaha uda<sup>n</sup>'qti  $\chi$ i $\chi$ áxa-biamá. Cí wa'ú aká é'di  
 by the arrived, they say. Clothing very good he made for they say. Again woman the there himself (sub.)

ahí-biamá. Nújiŋga ta<sup>n</sup> é waká-bi ega<sup>n'</sup>, Číuji eté  $\chi$ i, á-biamá wa'ú aká.  
 arrived, they say. Boy the that she meant. they say having, You ought not to come said, they say woman the (sub.).

Égiče Wakan'dagi dačéča<sup>n</sup>ba aká t'épiče taí hě, á-biamá. Kí nújiŋga aká, 6  
 Beware, Water-monster seven heads the he kill lest . said she, they And boy the (sub.), you say.

Aŋkaji há, či maŋčiñ'-gă, á-biamá. Hau, wa'ú aká ačča-biamá. Agča-bi  
 Not so , you begone, said he, they Well, woman the went homeward, Went home-ward, they say. (sub.) they say say

$\chi$ i nújiŋga aká, Ma<sup>n'</sup>ze-čaqa<sup>n</sup>-á! dáhi hídeqti čan'di édedí čata<sup>n</sup>cé te há.  
 when boy the (sub.), Ma<sup>n'</sup>ze-čaqa<sup>n</sup> O! neck the very by the there you will stand bottom

Ni-úha-ma<sup>n'</sup>či<sup>n</sup>-á! sīn'de hídeqti čan'di édedí čata<sup>n</sup>cé te há, á-biamá. 9  
 Ni-úha-ma<sup>n'</sup>či<sup>n</sup> O! tail very root of by the there you will stand said, they say.

Cínuda<sup>n</sup> aká akiwa ní ča<sup>n</sup> ma<sup>n</sup>táha áiača-biamá. Égiče Wakan'dagi dačé-  
 Dog the both water the beneath had gone they say. At length Water-monster seven (sub.) (ob.)

ča<sup>n</sup>ba dá čábči<sup>n</sup> čaéča<sup>n</sup>ba-biamá cínuda<sup>n</sup> aká. Ga<sup>n'</sup> nújiŋga aká dá tē  
 heads head three made emerge they say dog the And boy the head the (sub.) by biting (sub.)

gasá-biamá čábči<sup>n</sup>. Ga<sup>n'</sup> čéze tē čizá-bi ega<sup>n'</sup> dá tē a<sup>n'</sup>ča-bi ega<sup>n'</sup> 12  
 cut off they say three. And tongue the took, they having head the threw away, having (ob.) they say

agča-biamá. (Mi<sup>n'</sup>jiŋga ři ča<sup>n</sup>á kí-hna<sup>n</sup> čan'di ugča ga<sup>n'</sup>ča ctěwa<sup>n'</sup> či'á-  
 went homeward, (Girl lodges to the reached home, when to confess wished notwithstand- failed they say. each time ing

ona<sup>n'</sup> amá.) Ga<sup>n'</sup> agča-bi  $\chi$ i mactiŋ'ge cí úna-biamá. Mactiŋ'ge áhigi  
 invaria- they say.) And went home- when rabbit again them hunted, Rabbit many bly ward, they say they say.

úna-bi ega<sup>n'</sup> wa'í<sup>n'</sup> akí-biamá. Wá'ujiŋga činkédi akí-bi ega<sup>n'</sup> čéze 15  
 hunted them, having carrying reached home, Old woman by the (ob.) reached home, having tongue they say they say they say

čábči<sup>n</sup> cí 'í-biamá.  $\gamma$ a<sup>n</sup>há, gátě itéi<sup>n</sup>čiñ'kiča-gă, á-biamá. Hau! ma-  
 three again he gave to her, Grandmother, that put away mine for me, said he, they Ho! rab- they say (col. ob.) say.

ctiŋ'ge céčaŋka wácizá-da<sup>n</sup> cínuda<sup>n</sup> akiwa wi<sup>n</sup> wa'í-gă há, á-biamá. Hau,  
 bit those take them and dog both one give to them . said he, they Well, say.

ja<sup>n'</sup>-biamá cí. 18  
 slept, they say again.

Cí ha<sup>n'</sup>ega<sup>n</sup>tce  $\chi$ i cí níaci<sup>n</sup>ga-ma xagé za'é'qtia<sup>n'</sup>-biamá ta<sup>n'</sup>waŋča<sup>n</sup>-  
 Again morning when again people the crying made a very they say among those in great noise

mádi.  $\gamma$ a<sup>n</sup>há, gáama eáta<sup>n</sup> xagaí  $\check{a}$ , á-biamá. Júcpača<sup>n+</sup>! nřkagahi ijañ'ge  
 the tribe. Grand-mother those why they cry ? said he, they O grandchild! chief his daughter say.



- çinké cī qáça kí amóga<sup>n</sup> é'di açi<sup>n'</sup> aφέ ga<sup>n'</sup>çai éga<sup>n</sup> xagé amóçe, á-biamá.  
 the (ob.) again back she reached home there having to go they wish as they are crying said she, they  
 again as her indeed say.
- ḡa<sup>n'</sup>há, Wakan'dagi dadéça<sup>n</sup>ba t'éçé taí. Eáta<sup>n</sup> t'éça-báji ä, á-biamá  
 Grandmother Water-monster seven heads let them kill him. Why they do not kill him ! said, they say
- 3 nújiḡga aká. Íça<sup>n</sup>ba<sup>n'</sup> égiça<sup>n</sup>ji-ä hë. Égiça<sup>n</sup> xi t'éçiçe taí, á-biamá wá'ujḡga  
 boy the (sub.). A second say it not to It is said if he will kill you, said, they say old woman  
 time (any one) to (any one)
- aká. Ga<sup>n'</sup> wanáce amá cī açi<sup>n'</sup> açá-biamá mi<sup>n'</sup>jiḡga çí<sup>n</sup>. Kí nújiḡga amá  
 the (sub.). And soldier the again having went they say girl the And boy the  
 (pl. sub.) her (mv. ob.) (mv. sub.)
- é'di açá-bi ega<sup>n'</sup> cī éta<sup>n</sup>çi<sup>n</sup> ahí-biamá ni ḡa<sup>n'</sup>ha ké'di. Kí mi<sup>n'</sup>jiḡga amá  
 there went, they having again he first arrived, they say water border at the. And girl the  
 say (mv. sub.)
- 6 é'di ahí-biamá. Cī nújiḡga aká, Maḡçiñ'-gä. Eáta<sup>n</sup> cī éi<sup>n</sup>te, á-biamá.  
 there arrived, they say. Again boy the (sub.) Begone. Why do you come ! said they say.  
 he
- Wa'ú amá açá-biamá cī. Ni-úha-ma<sup>n'</sup>çi<sup>n</sup>-á, dáhi hídeçti çan'di çanáji<sup>n</sup> te  
 Woman the went homeward, again. Ni-úha-ma<sup>n'</sup>çi<sup>n</sup> O! neck the very by the you stand will  
 (mv. sub.) they say bottom
- há. Ma<sup>n'</sup>ze-çáqa<sup>n</sup>-á, sín'de hídeçti çan'di çanáji<sup>n</sup> te há, á-biamá. Cínuda<sup>n</sup>  
 Ma<sup>n'</sup>ze-çáqa<sup>n</sup> O! tail the very root by the you stand will said, they say. Dog
- 9 akiwa ní ké é'di égihe áiaça-biamá. Uqçé'çtci dá wi<sup>n'</sup>áçtci çaeça<sup>n</sup>bá-  
 both water the there headlong had gone, they say. Very soon head one made emerge  
 (ob.) by biting
- biamá. Ga<sup>n'</sup> nújiḡga aká dá ça<sup>n</sup> gasá-biamá. Çéze ça<sup>n</sup> çizá-biamá Já  
 they say. And boy the head the cut off they say. Tongue the took it they say. Head  
 (sub.) (ob.) (ob.)
- të égazéze ni ḡa<sup>n'</sup>ha kédi itéça-biamá. Ga<sup>n'</sup> nújiḡga amá açá-bi xi  
 in a row water border by the put them, they say. And boy the went home-when  
 (col. ob.) (mv. sub.) ward, they say
- 12 égiçe wáçe-sábë ni ḡa<sup>n'</sup>ha ké uhá ma<sup>n'</sup>çi<sup>n'</sup>-biamá. Já të íça-biamá  
 it hap- black man water border the follow- walked they say. Head the found, they say  
 pened (ob.) ing (col. ob.)
- wáçe-sábë aká. 'I<sup>n'</sup> açá-biamá wáçe-sábë aká Wakan'dagi dadéça<sup>n</sup>ba  
 black man the Carry- went homeward, black man the (sub.). Water-monster seven heads  
 (sub.) ing they say
- aká t'éaçé hä, á-biamá. Ga<sup>n'</sup>, Huhú! wáçe-sábë çeamá Wakan'dagi dadéça<sup>n</sup>ba  
 the I killed said, they say. And, Really! black man this Water-monster seven heads  
 the one him who
- 15 dá të 'i<sup>n</sup> aççí, á-biamá. Níkagahi ñi t'é'ça 'i<sup>n</sup> maḡçiñ'-gä, á-biamá.  
 head the carry- has come said they, they Chief lodge to the carry- begone said they, they  
 (col. ing home say. ing say.
- É'ça 'i<sup>n</sup> ahí-biamá. Ga<sup>n</sup>, Já të águdi hnize ä, á-biamá níkagahi aká Kí,  
 Thither carry- he arrived, they And, Head the where you took ! said, they say chief the (sub.). And,  
 ing say. (col. ob.) them
- Wakan'dagi dadéça<sup>n</sup>ba aké édega<sup>n</sup> t'éaçé, á-biamá wáçe-sábë aká. Ga<sup>n'</sup>,  
 Water-monster seven heads the one but I killed said, they say black man the (sub.). And,  
 who him
- 18 Hau! çí t'éaçé xi'ji cín'gajiḡga wiwíça çagçä<sup>n'</sup> taté, á-biamá níkagahi aká.  
 Ho! you you killed if child my own you marry shall said, they say chief the  
 him her (sub.).
- Ga<sup>n'</sup> úha<sup>n</sup>-biamá, waçáte gaxá-biamá. Níkaci<sup>n</sup>ga bçúgaçti mi<sup>n'</sup>gçä<sup>n</sup> téga<sup>n</sup>  
 And cooked, they say, food made they say. People all to marry in order  
 that

wéku-biamá. Cín'gajín'ga wíwíŋa wáqe-sábě gǫǫ<sup>n</sup> te ecaí xǐ gǫǫ<sup>n</sup> taté há.  
 invited they say. Child my own black man he marry may ye say if he marry shall  
 them her

Kí níkaci<sup>n</sup>ga amá gá-biamá: A<sup>n</sup>'ha<sup>n</sup>, ta<sup>n</sup>'waŋǫǫ<sup>n</sup> bǫúga níŋwácaí há, áda<sup>n</sup>  
 And people the said as follows. Yes, tribe all he saved us there-  
 (pl. sub.) they say: fore

gǫǫ<sup>n</sup> te ecaí xǐ gǫǫ<sup>n</sup> te há, á-biamá. 3  
 he may ye say if he marry may said they, they  
 marry her her say.

Kí nújǐŋa aká íbaha<sup>n</sup> gǫǫ<sup>n</sup>-biamá, wáqe-sábě wa'ú ǫíŋké gǫǫ<sup>n</sup> taté;  
 And boy the (sub.) knowing sat they say, black man woman the (ob.) marry shall  
 it her

gǫǫ<sup>n</sup>-báǐ gǫǫ<sup>n</sup>-biamá. Gá-biamá nújǐŋa aká: Ma<sup>n</sup>'ze-ǫáǫa<sup>n</sup>-á, é'di  
 glad not sat they say. Said as follows, boy the (sub.): Ma<sup>n</sup>'ze-ǫáǫa<sup>n</sup> O! there  
 they say

ma<sup>n</sup>ǫíŋ'-gǎ há. Mǐŋ'gǫǫ<sup>n</sup> téga<sup>n</sup> úha<sup>n</sup>i tē ús'u wí' ǫahé gí-gǎ, á-biamá. 6  
 walk thou He marry her in order that cooked the slice one carrying come back, he said, they  
 in the mouth say.

Cínuda<sup>n</sup> ana é'di aǫá-biamá. Cínuda<sup>n</sup> éǫa<sup>n</sup>be hí xǐ níaci<sup>n</sup>ga amá, Cínuda<sup>n</sup>  
 Dog the there went they say. Dog in sight ar. when people the Dog  
 (mv. sub.) rived (pl. sub.),

úda<sup>n</sup> ínahi<sup>n</sup> tí áha<sup>n</sup>, á-biamá. Cínuda<sup>n</sup> aká wáǫate ǫan'di aǫá-bi ega<sup>n</sup> ús'u  
 good truly has ! said they, they Dog the (sub.) table by the went, they having slice  
 come say.

wí' ǫahé aǫá-biamá. Hu-hú! cínuda<sup>n</sup> ǫí<sup>n</sup> pǫǫǐ hégajǐ gǫaxai. ǫíǫáí-gǎ, 9  
 one carrying he went homeward, Really! dog the bad very he has done. Pursue ye  
 in the they say. (mv. one.) mouth him

á-biamá níaci<sup>n</sup>ga amá. Kí wá'ujǐŋa ǫí tē'di ǫahé aǫí-biamá. Cínuda<sup>n</sup>  
 said, they say people the And old woman lodge by the carrying he reached home, Dog  
 (pl. sub.) in his they say. mouth

ǫíŋké níaci<sup>n</sup>ga eǫá ǫíŋké edábe ahni<sup>n</sup> cǫí te, á-biamá níkagahi aká.  
 the (ob.) man his the (ob.) also you have you come will, said, they say chief the  
 him back (sub.).

Wanáce-ma gáxe wágajǐ-biamá. Kí wanáce amá wá'ujǐŋa ǫí tē'ja ahí-bi 12  
 The soldiers to do it commanded they say. And soldier the old woman lodge at the arrived,  
 them (pl. sub.) they say

xǐ éǫíǫe níaci<sup>n</sup>ga cínuda<sup>n</sup> eǫá aká níaci<sup>n</sup>ga uǫúka<sup>n</sup>píqti wáǫaha úda<sup>n</sup>qti  
 when behold man dog his the (sub.) man dressed very well clothing very good  
 akáma. Kí wanáce é'di ahí-bi xǐ níaci<sup>n</sup>ga ǫíŋké ábagǫá-biamá. Kí,  
 was, they say. And soldier there arrived, when man the drew back they say. And,  
 they say (st. ob.) from him through shame

Awádi catí éi<sup>n</sup>te, á-biamá nújǐŋa aká. A<sup>n</sup>'ha<sup>n</sup>, cínuda<sup>n</sup> mǐŋ'gǫǫ<sup>n</sup> téga<sup>n</sup> 15  
 For what have you come ! said, they say boy the (sub.). Yes dog wedding for the

úha<sup>n</sup>i tē wáǫate ǫahé gí tē da<sup>n</sup>'be tíawakíǫaí, á-biamá. Níaci<sup>n</sup>ga eǫá  
 cooked the food in his coming as to see him he caused us to said they, they Man his  
 mouth back come say.

ǫíŋké edábe júaŋǫe aŋgáǫe tá-bi aí há, á-biamá. Ké, maŋǫí<sup>n</sup>'i-gǎ.  
 the one also we with him we go home- shall he said they, they Come, begone ye.  
 who ward say.

Cubǫé tá mǐŋké'ce, á-biamá nújǐŋa aká. Ga<sup>n</sup> nújǐŋa aká wáǫaha úda<sup>n</sup>qti 18  
 I go to you will I who must said, they say boy the And boy the clothing very good  
 (sub.) (sub.)

xǐxáxa-bi ega<sup>n</sup> ǫéze tē aǫí<sup>n</sup>-bi ega<sup>n</sup> é'di aǫá-biamá. Kí wáqe-sábě aká  
 made for him- having tongue the had them, having there went they say. And black man the  
 self, they say (col. ob.) they say (sub.)

- ceta<sup>n'</sup> ʔi tē'di ahí-bají-bitéamá, ʔi wédaji gçi<sup>n'</sup> tē Égiçe é'di ahí-biamá  
so far lodge by the had not reached it, they say lodge elsewhere he sat. At length there arrived, they  
say
- nújiŋga aká, ʔeçeze açi<sup>n'</sup>-bi ega<sup>n'</sup>. Édáda<sup>n</sup> wíwçipii-máji ega<sup>n'</sup> wanáce  
boy the (sub.) tongue had them, having. What I did wrong to you because soldier  
they say
- 3 añ'gihíwaçakiçai á, á-biamá. Wakan'dagi wi<sup>n'</sup> ta<sup>n'</sup>waŋçá<sup>n</sup> çá<sup>n</sup> ca<sup>n'</sup>qti çíçasni<sup>n</sup>  
you made them come for I said he, they Water-monster one tribe the in spite of to devour  
me say. say. everything you
- tá akédega<sup>n</sup> t'éwikiçai há. Éáta<sup>n</sup> wanáce a<sup>n'</sup>çizewaçakiçai á, á-biamá.  
will he was the I killed him for Why soldier you caused them to take me I said he, they  
one, but you. say.
- Ga<sup>n'</sup> gátē Wakan'dagi dadéça<sup>n</sup>ba çéze tē, á-bi ega<sup>n'</sup> níkagahi çínké 'í-biamá.  
And that (col.) Water-monster seven heads tongue the said, having chief the (ob.) gave to him,  
(col. ob.) they they say
- 6 Ga<sup>n'</sup>, É çínké Wakan'dagi dadéça<sup>n</sup>ba t'éçē çínké, wiçan'de éē há, á-biamá  
And, That he who Water-monster seven heads killed he who my daughter's it is said, they say  
him husband he
- níkagahi aká. Mi<sup>n'</sup>jiŋga gañ'ki júççe gçi<sup>n'</sup>kiçá-biamá wáçe-sábē igáçça<sup>n</sup>.  
chief the (sub.). Girl and with her made him sit they say black man his wife.
- A<sup>n'</sup>ha<sup>n</sup>, dádihá, éē hē, á-biamá, nú é waká-bi ega<sup>n'</sup>. Gañ'ki níkagahi  
Yes, O father, it is he said she, they man him she meant, having. And chief  
say they say
- 9 aká, Wáçe-sábē çínké açi<sup>n'</sup> gçi-gá, á-biamá Kí wanáce agíaçá-biamá  
the Black man the (ob.) having be ye return- said, they say. And soldier went for him, they say.  
(sub.) him ing
- Açi<sup>n'</sup> akí-biamá wáçe-sábē ta<sup>n</sup>. Ga<sup>n'</sup> uçúçiaçá iça<sup>n'</sup>ça najiñ'kiçá-bi ega<sup>n'</sup>  
Having reached home, black man the And in the middle putting him made him stand, they having  
him they say (std. ob.) say
- wawémaxá-biamá. Kí, Áwatégija<sup>n</sup> ʔi Wakan'dagi dadéça<sup>n</sup>ba kē t'éçaçē á,  
questioned him they say. And How you did when Water-monster seven heads the you killed I  
(past ob.) him
- 12 á-biamá. Ga<sup>n'</sup>, É'di pí ega<sup>n'</sup> áakíççe ega<sup>n'</sup> t'éaçē, á-biamá. Kí, Edáda<sup>n</sup>  
said he, they And, There I having I attacked having I killed said he, they And, What  
say. reached him him say.
- ít'eçaçē á, á-biamá. Máhi<sup>n</sup> ít'eaçē, á-biamá. Égiçe wa'ú aká nú çínké  
you killed I said, they say. Knife I killed him said, they say. At length woman the man the (ob.)  
him with with (sub.)
- júççe éça<sup>n</sup>be atí-biamá. Dádihá, çéē hē, nú çínké Wakándagi dadéça<sup>n</sup>ba  
with him in sight came, they say. O father, this is he man the one Water-monster seven heads  
who
- 15 t'éçē çínké, nía<sup>n'</sup>çē çínké çéē hē, á-biamá. Wáçe-sábē çínké uça<sup>n'</sup>i-gá, á-bi  
killed the one he saved me the one this is said she, they Black man the (ob.) hold him, said,  
him who who he say. they say
- ega<sup>n'</sup> áçi açi<sup>n'</sup> açá-bi ega<sup>n'</sup> náqudeçá-biamá.  
having out having went, they having caused him to they say.  
him say be burnt

## NOTES.

Mrs. La Flèche says that a part of this myth is of French origin; this includes "the gun, paper, powder, shot, sword, table, and the white man's food for the marriage-feast." She agrees with others in considering the rest of the myth as of Indian origin.

Mr. Sanssouci, an Omaha half-caste and ex-interpreter, says that the man put the gun and paper where he knew the Orphan would be sure to find them. Yet in the myth itself it is said that the man knew not what the gun was.

116, 1. waqpaniqtei, pronounced waqpa+niqtei by the narrator.

118, 1. iwiqa<sup>n</sup>be, from igida<sup>n</sup>be; iča-gă, from íčë, to cause to be coming, etc.

119, 16. akičaha mactiŋge čaŋka wi<sup>n</sup> wa<sup>i</sup>-gă hă—akičaha, *apart, apiece*, hence *both*:  
“Give *each* dog one of the rabbits, but place them *apart, each one by itself*.”

119, 18. hegajłti, pronounced he+gajłti.

119, 18; 121, 17; 122, 19; 123, 19. za<sup>n</sup>čqtia<sup>n</sup>-biama, pronounced za+čqtia<sup>n</sup>-biama.

120, 2; 120, 17. bęugaqti, pronounced bęu+gaqti.

120, 8. gacibaqa ma<sup>n</sup>či<sup>n</sup>-biama. He did not walk *in their ranks* (baza<sup>n</sup>, or gaza<sup>n</sup>adi), but *outside of* them (gacibe), and *to a place outside of their ranks* (gacibaqa).

120, 12; 123, 4; 125, 18. uda<sup>n</sup>qti, pronounced u+da<sup>n</sup>qti.

121, 13. čucpača<sup>n</sup>+, iŋgi<sup>i</sup> čęi-ena+. The first time that the Orphan brought the rabbits to her lodge, it was not his home: so the old woman used iŋgi<sup>i</sup> ti; but now she uses čęi instead of ti, as he lives with her.

124, 1. xage amečë, contracted from xage ama čëčë.

126, 7. waqe-sabe igaqča<sup>n</sup>, his *promised* wife.

#### TRANSLATION.

A boy went traveling. The boy was very poor; he continued wandering about without a lodge, without any kindred at all. And at length he suddenly found a small writing. When he found the writing, behold, it said, “I will give you a gun.” And as he went he found the gun. And then he took the gun. And the boy having taken the gun, when he looked at the small writing, he was taught what the gun did. And the boy took the gun, and put in powder and shot. And having found a prairie-chicken, the boy shot at it, knocked it down, and killed it. The people (*i. e.*, Indians) knew nothing at all about guns. And when he departed, he saw a deer. Having seen a deer he shot at it, and killed it. Then the boy thought, “Truly the gun is good!” And as he went, again he saw a deer. And having killed a deer, again the boy was very glad. Having thought, “Truly the gun is good,” he was very glad. And at length he heard a person speaking. He was walking in very dense woods. He urged on his dogs suddenly. He said, “Hu! hu! hu! hu!” He made the dogs hunt game. And the boy, who was the Orphan, stood leaning against a tree, he stood hiding himself. As he feared to see the dogs, he stood holding his gun. And at length the dogs discovered the boy. And at length the man went thither and spoke to him. “Why do you have that?” He asked him about the gun, as he did not know what the gun was. And the boy said as follows, “When I see any animal, I kill it with it, and I always eat it, therefore I keep it.” And the man said, “Let me see. Shoot at yonder standing prairie-chicken.” When the boy shot at the prairie-chicken, he killed it. “Let me see! O friend, let me see your property. Hand the gun to me.” And when the boy gave it to him, he looked at it and said, “Friend, you have indeed a good thing.” And he said, “Stop, friend, teach me how to use it.” He taught him. And when the man shot at a prairie-chicken, he killed it. “O, friend, I wish to buy the gun from you,” said the man. And the boy was unwilling. “Nevertheless, I cannot spare it,” said he. And the man said, “I will give you something better.” “And what can you give me?” said the boy. The dogs were two. “I will give you both of these dogs,” he said. And the boy said, “What can I do with the dogs?” Said he, “You can cause them to hunt for game.” “Come, now, I wish to see. Command them to

hunt." And the man called the dogs by name. "Here, Ni-uha-ma<sup>a</sup>çi<sup>a</sup>, go for a deer. Here, Ma<sup>a</sup>ze-çaqa<sup>a</sup>, go for a black bear." And Ni-uha-ma<sup>a</sup>çi<sup>a</sup> got back very soon with a deer; and Ma<sup>a</sup>ze-çaqa<sup>a</sup> soon returned with a black bear. And the boy loved the dogs, and he gave the gun to the other man. And the man gave the dogs to the boy. And the man said, "I have given you something very good. I give you a sword too." And the boy said, "I too have given you something good. Whatever animal I shot at with it, I killed, hence I had it." And the man said, "Teach me how to use the gun." And he taught him. He wished to know the ways of the gun. And the other said, "My friend, teach me about the dogs." Said he, "If you wish the dogs to do anything, call the dogs by name, and when you say, 'Do thus and so,' they will always do so." "And teach me about this sword too," he said. The other said, "If you get into any trouble, think of me, seize this sword, and threaten to strike with it (*i. e.*, make the motion). Even if it should be the greatest possible difficulty, still it shall be so (and not otherwise)," said he. And they parted. When they parted, the boy went away with the dogs, and the other one carried the gun away. The boy came very near a tribe that was there. When he got very near, the boy commanded them to hunt rabbits. "Ma<sup>a</sup>ze-çaqa<sup>a</sup> and Ni-uha-ma<sup>a</sup>çi<sup>a</sup>, hunt for rabbits," said he. And when the dogs hunted for rabbits, they killed a great many rabbits. And the boy carried a great many rabbits on his back. And there was an old woman who pitched her tent far apart from the village. The boy went thither. When he arrived there he said, "Take those rabbits." "Oh! my grandson has come bringing rabbits to me!" she said. "Grandmother, first give one of the rabbits to each dog; you shall eat afterward." The old woman did so. At length the people, who dwelt in a very populous village near by, made a great noise by crying. And the boy said as follows: "Grandmother, why do they cry?" "Yes, the Water-monster with seven heads has spoken of swallowing the chief's daughter, and if he does not swallow the chief's daughter, he threatens to devour the whole tribe; so they will take her thither; therefore they cry," said she. And the boy said, "Grandmother, why do they not kill the Water-monster with seven heads?" "Oh! my grandchild, do not say it to any one. As he is sacred, if it be said to any one he invariably knows it," said she. "No matter if he does know it, grandmother, if he were killed it would be well," he said. At length the soldiers went to the Water-monster with seven heads, taking the chief's daughter. And the boy went thither. He did not join them; he went another way. When the soldiers had gone near with her, they sent the woman thither, they having stopped before reaching there. And the boy, the Orphan, reached the water's edge first; the boy arrived before her at the place of the Water-monster with seven heads. At length the woman arrived at the place where the boy stood. The boy had made for himself very good clothing; and he had the sword too. And he spoke to the (standing) woman: "Why have you come?" "Oh! fie! Is it possible that you have not heard it?" said the woman. "Yes, it is true that I have not heard," said the boy. "I have come because the Water-monster with seven heads threatened to devour me. If he does not devour me, then—fearful to think of!—he threatens to devour the whole village. So I have come," said she. And the boy said, "Begone." And the woman said, "Oh! You should have gone home, you who are a very fine-looking man. Beware lest the water-monster with seven heads kill you." "No, begone thou," said the boy. And the woman went home. When the woman had gone home, the boy went and stood by the edge of the water. "O Ma<sup>a</sup>ze-

ɸaqa! you are he who will stand where the bottom of his neck is. O Ni-uha-ma'ɸi! you are he who will stand where the very root of his tail is," he said. Both the dogs went under the water. At length they caused one of the heads of the Water-monster with seven heads to appear. And the boy, seizing his sword, cut off the head of the Water-monster with seven heads. And he said, "Come, cease." And the boy took the tongue of the head of the seven-headed Water-monster. And he threw away the head by the edge of the water. And the boy took the tongue away. When he drew near the village, he said, "Hunt ye rabbits." Having collected the rabbits, the Orphan carried them in a pack. He carried the rabbits home in a pack to the old woman. "Grandmother, I have come home carrying those rabbits." "Oh! my grandchild has come bringing rabbits in a pack for me!" said the old woman. And she took the rabbits. "Grandmother, put that on something for me," he said. And the old woman, having taken the tongue, placed it by the side of the lodge. "Grandmother," said he, "first give the dogs one rabbit apiece; the rest are yours." And when it was morning, they made a very great noise, crying among the villagers. And the boy said, "Grandmother, what is the matter?" "Oh! what is my grandchild saying, as he sits! They are crying because the chief's daughter came home, and they wish to take her away again." "Grandmother, let them kill the Water-monster with seven heads. Why do they not kill him?" "My grandchild! he is very sacred, they fear him. All the people fear him," said she. Again the boy went thither. He went and stood by the water, in advance of the soldiers. And the soldiers took the woman away again. When they drew near they sent her thither. And the soldiers went home. And the woman went thither, to the water. And behold, the boy was there by the edge of the water. And the boy said, "Why have you come?"—meaning the woman. "Oh! psha!" said she, "you should have gone home, you who are so fine looking a person. Beware lest the Water-monster with seven heads kill you." "No, begone *thou*," said the boy. And the woman went home. And the boy went again to the water. He spoke to his dogs: "O Ni-uha-ma'ɸi! you are he who will stand by the very bottom of the neck. O Ma'ze-ɸaqa! you are he who will stand there by the very root of the tail." And the dogs went headlong into the water. When they had gone headlong into the water, it happened that they caused two of the heads of the seven-headed Water-monster to appear. And the boy cut off both heads. Having taken the tongues, he threw away the heads on the bank, and went home. And when he drew near the lodge, he hunted rabbits again. "Grandmother," said he, "take those rabbits." And the old woman took the rabbits. "Grandmother, put the tongues on something for me." And he slept again. It was night. In the morning they cried again, making a very great noise. "Grandmother, why do those cry?" said he. "My grandchild, the chief's daughter having come home, they cry to condole with her." Again the soldiers took the chief's daughter away. And the boy reached the edge of the water first. He had made very excellent clothing for himself. The woman went thither again. Referring to the boy, the woman said, "You ought not to come. Beware lest the Water-monster with seven heads kill you." And the boy said, "No, begone *thou*." Well, the woman went home. When she had gone home, the boy said, "O Ma'ze-ɸaqa! you are he who will stand where the bottom of his neck is. O Ni-uha-ma'ɸi! you are he who will stand where the very root of his tail is." And both dogs went beneath the water. And the dogs bit the seven-headed Water-monster, causing three of his

heads to appear. And the boy cut off the three heads. And having taken the tongues, he threw away the heads, and went home. Though the girl wished to tell about herself every time that she reached home, she always failed. And having gone homeward, the boy hunted rabbits. Having hunted a great many rabbits, he carried them home in a pack. Having come back to the old woman, he gave her the three tongues. "Grandmother, put those away for me. Ho! take those rabbits and give the dogs one apiece," said he. Well, they slept. In the morning again did the people make a very great noise by crying. "Grandmother," said he, "why are those crying?" Said she, "My grandchild, the chief's daughter having come home again, they wish to take her thither; therefore they are crying." "Grandmother, they ought to kill the Water-monster with seven heads. Why do they not kill him?" said the boy. "Do not say that again to any one. If it be said to any one, he will kill you," said the old woman. And the soldiers took the girl away again. And the boy having gone thither, was again the first to reach the edge of the water. And the girl came thither. And the boy said, "Begone. Why have you come?" The woman went home. And he said "O Ni uha-ma"çi"! you will stand by the very bottom of his neck. O Ma"ze-çaqqa"! you will stand by the very root of his tail." And both dogs went down into the water. Very soon they bit the remaining head, causing it to emerge from the water. And the boy cut off the head. He took the tongue. He placed all the heads in a row on the bank of the stream. And when the boy went homeward, it came to pass that a black man walked along the bank of the stream. The black man found the heads. The black man carried the heads away. The black man said, "I have killed the Water-monster with seven heads." And they said, "Really! This black man has come home carrying in a pack the heads of the seven-headed Water-monster. Begone with them to the chief's tent." He carried them thither. And the chief said, "Where did you get the heads?" And the black man said, "There was a Water-monster with seven heads, but I killed him." And the chief said, "Well, if you killed him, you shall marry my daughter." And they cooked; they prepared food. All the people were invited to the marriage-feast. And the chief said to the people, "If you say that the black man may marry my child, he shall surely marry her." And the people said as follows: "Yes, he has saved us, the whole tribe, therefore if you say that he may marry her, let him marry her." And the boy sat knowing it. He sat sorrowful, because the black man was to marry the woman. The boy said as follows: "O Ma"ze-çaqqa", go thither. Bring back in your mouth a slice of the meat that is cooked for the marriage-feast." The dog went thither. When the dog came in sight the people said, "A very fine dog has come!" The dog went to the table, and went homeward, carrying a slice in his mouth. "Really! The dog has done very wrong. Pursue him," said the people. And he reached his home at the lodge of the old woman, carrying the meat in his mouth. The chief said, "Return ye with the dog and his owner too." He commanded the soldiers to do this. And when the soldiers reached the lodge of the old woman, behold, the man who was the owner of the dog was a very good-looking man, and he had on very excellent clothing. And the soldiers were ashamed before the man (*i. e.*, he was such a respectable person that they did not like to state their business). And the boy said, "For what have you come?" "Yes, we have been sent hither to see the dog which came back with a slice of meat in his mouth, taken from the marriage-feast," said they. The chief said in our presence that we were to bring home with us the dog's owner

also." "Come! begone! I am bound to go thither to you," said the boy. And the boy made the very best clothing for himself; and he went thither, taking the tongues. And the black man had not yet reached the lodge of the chief. He was in a lodge elsewhere. At length the boy arrived at the chief's lodge with the tongues. Said he, "What wrong have I done you all that you sent soldiers after me? A Water-monster was about to devour your whole tribe in spite of all that you could do; but I killed him for you. Why did you cause the soldiers to take me?" And having said, "Those are the tongues of the Water-monster with seven heads," he gave them to the chief. And the chief said, "That is he, he who killed the Water-monster with seven heads. That is my daughter's husband." He made him sit with the girl, the wife of the black man. "Yes, father, it is he," she said, referring to the man. And the chief said, "Go ye after the black man." And the soldiers went for the black man. They returned with the black man. When they made him stand in the middle, the chief questioned him, saying, "How did you kill the Water-monster with seven heads?" Said he, "I went thither and attacked him and killed him." The chief said, "With what did you kill him?" He said, "I killed him with a knife." And the woman came to the lodge with the man, and appeared. "Father, this is he, the man that killed the Water-monster with seven heads. My preserver, this is he," she said, referring to the Orphan. And the chief having said, "Take ye hold of the black man," they carried him outside and burnt him.

## WAHA'ÇICIGE AND THE BUFFALO-WOMAN.

MRS. LA FLÈCHE'S VERSION.

Waha'çicige é iha<sup>n'</sup> git'ai içádi cti git'ai tē ijañ'ge júgigçá-biamá.  
 Orphan he his died his father too died when his sister he with his they say.  
 mother own

Ki ijañ'ge aká nú wi<sup>n</sup> wakídepíqtia<sup>n</sup> é áçixá-biamá. Ki 'ábae açá-bi xi  
 And his sister the man one a very good markaman that she took for a hus- And hunting went, when  
 (sub.) band, they say. they say

íáqti wi<sup>n'</sup> 'i<sup>n'</sup> agí-biamá. Ki Waha'çicige, Hi<sup>n'tce</sup>+! jañgéhă, wiáha<sup>n</sup> wa'i<sup>n'</sup> 3  
 deer one carry- was coming home, And Orphan, Surprising! O sister my sister's carrying  
 ing they say. husband

gi çí<sup>n'</sup>. Waci<sup>n'</sup>qti bçáte tá miñke, á-biamá. Ki akí-bi xi jeáza<sup>n</sup>tasí çá<sup>n</sup>  
 he is coming Very fat I eat will I who said, they say. And he got home, when kidneys the  
 home. they say (ob.)

waci<sup>n'</sup> ubéta<sup>n</sup> çá<sup>n'</sup> çizá-bi ega<sup>n'</sup> çiqçúda-bi ega<sup>n'</sup> çedí çá<sup>n</sup> edábe 'i-biamá.  
 fat wrapped the she took, they having pulled it they having liver the (ob.) also she gave, they  
 around (ob.) say out of say say

Céçá<sup>n</sup> çatá-ă há. Waci<sup>n'</sup> cka<sup>n'</sup>hna íçanahi<sup>n'</sup> ă, á-biamá ijañ'ge aká. Onáte 6  
 That eat thou . Fat you wish you, indeed ! said, they say his sister the (sub.). You eat

oníçta<sup>n</sup> xi ú'e ké ákihíde ma<sup>n'</sup>çí<sup>n'</sup>-ă, á-biamá. Ki gañ'ki çatá-bi xi ú'áça  
 you finish when field the to watch it go said she, they And then he ate, they when to the  
 (ob.) say field



- açá-biamá, gíça-bajíqti açá-biamá. Kí ú'e ké'di ahí-bi xí nú aká ja<sup>n'</sup> wi<sup>n'</sup>  
 he went, they say very sorrowful went they say. And field at the arrived, when man the tree one  
 they say they say (sub.)
- áta<sup>n'</sup>-bi ega<sup>n'</sup>, Wajin'ga-mácě ú'e ké çaté gfi-gă, á-biamá. Gañ'ki agçá-  
 stood on, having, Ye birds field the to eat it be ye said he, they And went  
 they say say. (ob.) coming say. (sub.) homeward
- 3 biamá ha<sup>n'</sup> xí. Cí ha<sup>n'</sup>ega<sup>n'</sup>tce xí iñáha<sup>n'</sup> amá iáqti wi<sup>n'</sup> 'i<sup>n'</sup> agí-biamá.  
 they say night when. Again morning when his sister's the deer one carrying was coming  
 husband (mv. sub.) home, they say.
- Hu-hú! iañgéha, wiñáha<sup>n'</sup> wa'i<sup>n'</sup> gi çí<sup>n'</sup> Wa<sup>n'</sup>ete waci<sup>n'</sup>qti hébe bçáte tá  
 Oho! O sister, my sister's husband carrying he is coming home. This once very fat a piece I eat will
- miñke, á-biamá. Cí éga<sup>n'</sup> gaxá-biamá. Uba<sup>n'</sup> çá<sup>n'</sup> çizá-bi ega<sup>n'</sup> ðedí çá<sup>n'</sup>  
 I who said he, they say. Again so she did, they say. Fat around the took, they having liver the  
 the kidneys (ob.) say (ob.) (ob.)
- 6 edábe 'í-biamá. Céçá<sup>n'</sup> çatá-ă hě. Waci<sup>n'</sup> çá<sup>n'</sup> cka<sup>n'</sup>hna íçanahi<sup>n'</sup> ă, á-biamá.  
 also she gave him, they say. That eat thou Fat the you wish you, indeed ! said she, they  
 they say. (ob.) say.
- Gañ'ki, Ú'e ké ákihíde ma<sup>n'</sup>çí<sup>n'</sup>-ă hě, á-biamá. Kí ca<sup>n'</sup> éga<sup>n'</sup> tē duba<sup>n'</sup> gaxá-  
 And, Field the to watch it go said she, they And in thus it was four times she did  
 (ob.) say. fact
- biamá. Wéduba<sup>n'</sup> tē'di, Wákida gçí<sup>n'</sup>-ă hě. Ú'e ké a<sup>n'</sup>da<sup>n'</sup>be tañ'gata<sup>n'</sup>,  
 they say. The fourth time when. To watch sit thou Field the (ob.) we see we who will
- 9 á-biamá Kí Waha<sup>n'</sup>çicige aká ja<sup>n'</sup>t'é'qtcí ja<sup>n'</sup> akáma, úkizáqtcí xí. Kí  
 said she, they And Orphan the (sub.) sound asleep was they say altogether alone when. And  
 say. lying
- sabájíqtcí wa'ú u'da<sup>n'</sup>qti wi<sup>n'</sup> é'di ahí-bi xí çiqí-biamá Páha<sup>n'</sup>-ă hě. Eáta<sup>n'</sup>  
 very suddenly woman very beauti- one there arrived, when awakened him, Arise Why  
 ful they say they say.
- çaja<sup>n'</sup> ă, á-biamá. Kí páha<sup>n'</sup> amá xí, Eáta<sup>n'</sup> waci<sup>n'</sup>qti çégě é hébe  
 you sleep I said she, they say. And he arose they say when, Why very fat these that piece
- 12 onáte eté xí, á-biamá. Éga<sup>n'</sup>çá<sup>n'</sup>ja, wiñá'ge amá eçái hă. Égiçę  
 you ought to eat said she, they Nevertheless my sister the it is hers (I am afraid)  
 say. (sub.) lest
- a<sup>n'</sup>çá<sup>n'</sup>husa taí, á-biamá. Kí, Hébe máqa<sup>n'</sup>-áda<sup>n'</sup> çatá-ă hě, á-biamá (wa'ú  
 she scold me said he, they say. And, Piece cut off and eat thou said, they say (woman  
 aká). Éde nújĩnga, Éga<sup>n'</sup>çá<sup>n'</sup>ja, ubçí'age, á-biamá. Kí wa'ú aká naji<sup>n'</sup>-bi  
 tho). But boy Nevertheless I am unwilling said he, they And woman the stood, they  
 say. (sub.) say
- 15 ega<sup>n'</sup> úda<sup>n'</sup>qti çá<sup>n'</sup> hébe máqa<sup>n'</sup>-biamá, níaci<sup>n'</sup>ga wi<sup>n'</sup>áqtcí çaté éçá<sup>n'</sup>skaqti  
 having very good the (ob.) piece cut off they say person one to eat just that ze
- máqa<sup>n'</sup>-biamá, jégçá<sup>n'</sup>-biamá. Çatá-ă hě, á-biamá, nújĩnga çíñké 'í-bi ega<sup>n'</sup>.  
 she cut off they say, roasted it they say. Eat thou said she, they boy the gave it to having.  
 say say (ob.) him, they say
- Gañ'ki wága máqa<sup>n'</sup>-bi çá<sup>n'</sup> éçigá<sup>n'</sup>qti gaxá-biamá wa'ú aká. Gañ'ki çí  
 And alicé she cut off they the just as before she made it, they woman the And again  
 say (ob.) say (sub.)
- 18 éga<sup>n'</sup> tē duba<sup>n'</sup>-biamá. Gañ'ki wa'ú aká agçá-biamá xí sigçé tē waççonaqti  
 so the four times they say. And woman the went homeward, when trail the very plain  
 (act) (sub.) they say (ob.)
- gáxe agçá biamá. Gañ'ki nújĩnga aká sigçé tē uçúhe açá-biamá.  
 making went they say. And boy the (sub.) trail the (ob.) following went, they say.  
 it homeward
- A<sup>n'</sup>b íçaugçęqti ma<sup>n'</sup>çí<sup>n'</sup>-bi xí égiçę đázęqtcí ahí-bi xí égiçę í wi<sup>n'</sup> úda<sup>n'</sup>qti  
 Throughout the day walked, they when at length very late in arrived, when behold lodge one very good  
 say the evening they say

ẽdedí te amá, ı́ sa<sup>n</sup>čẽ. Kı uđá-bi ı́ ẽgičẽ wa'ú aká é akáma. Gañ'ki  
 it was there, they say, lodge whitened. And entered, when behold woman the it was she, they And  
 they say (sub.) say.

umi<sup>n</sup>je kẽ' cti úda<sup>n</sup>qti gpi<sup>n</sup> akáma. Kı ja<sup>n</sup>-uqpe jin'ga ı́ gáqube ugıpiqti  
 couch the too very good she was sitting on, And wooden bowl small pounded buffalo very full  
 (ob.) they say.

'ı-biamá Kı 'ı-biamá ı́, Na<sup>n</sup>pa<sup>n</sup>'hi<sup>n</sup>qti-ma<sup>n</sup> ča<sup>n</sup>'ctı. Áqta<sup>n</sup> a<sup>n</sup>ča<sup>n</sup>'bča<sup>n</sup> 3  
 gave to him, And gave to him, when, I very hungry heretofore. How me to get enough  
 they say. they say possible

etéda<sup>n</sup>, ečéga<sup>n</sup> gpi<sup>n</sup>-biamá. Kı wa'ú aká, An'kajı, ca<sup>n</sup>' čatá-ã hẽ. İčibča<sup>n</sup>  
 shall ! thinking he sat they say. And woman the Not so at any eat thou . You get  
 (sub.), rate enough

taté, á-biamá. Gañ'ki čatá-biamá ı́ inandẽqti<sup>n</sup>-biamá ı́ ca<sup>n</sup>' učácta-  
 shall said she, they And ate they say when he was filled to they say when still he left some  
 say. repletion food

biamá uqpe jin'ga kẽ'di. Gañ'ki gı'ı-biamá uqpe jin'ga kẽ wa'ú čin'ke. 6  
 they say bowl small in the. And gave back to her, bowl small the woman the (ob.).

Gañ'ki ha<sup>n</sup> ı́ ja<sup>n</sup>-biamá, umi<sup>n</sup>je íbehi<sup>n</sup> cti úda<sup>n</sup>qti gaxá-bi ega<sup>n</sup>.  
 And night when he lay they say, couch pillow too very good she they having.  
 down made say

Kı ẽgičẽ ja<sup>n</sup>'t'ẽqti ja<sup>n</sup>-bi ı́ ha<sup>n</sup>'ega<sup>n</sup>tce íıčá-bi ı́ ı́ ctẽwa<sup>n</sup> čin'gẽ  
 And at length sound asleep he lay, they when morning he they when lodge even there was  
 say aroused say none

amá, qádadi ja<sup>n</sup>-biamá Gañ'ki cı sigčẽ tẽ wačıonaqti cı ačá-bitéamá. 9  
 they say, on the grass he lay they say. And again trail the very plain again she had gone, they  
 (ob.) say.

Kı cı éga<sup>n</sup> tẽ cı duba<sup>n</sup>-biamá. Gañ'ki İé-wa'ú akáma. Kı waté-  
 And again so it was again four times they say. And Buffalo-woman she was, they And prog-  
 say.

zugčá<sup>n</sup>-bi tẽ wédačá-biamá. Wédačá-bi ı́ tčéckaqti ídačá-biamá,  
 nant they when she gave they say. She gave they when very short she bore it they say,  
 say birth to birth say

bčúgaqti ská'qtcı. Gañ'ki İctńike amá čé amáma. Sabájıqti ẽ'di 12  
 all over very white. And İctńike the was going, they say. Very suddenly there  
 (mv. sub.)

ahı-biamá. Winaú, eáta<sup>n</sup> aja<sup>n</sup>' á, á-biamá. Kı, İjiga<sup>n</sup>há, nıxa a<sup>n</sup>ńıe  
 arrived, they say. O first daughter, why you do it ! said he, they say. And, O grandfather stomach aches me  
 hẽ, á-biamá. Hé! wıúcpajı<sup>n</sup>'qtcıčé, nıxa i<sup>n</sup>'ńıe ta<sup>n</sup>'-ana, á-biamá Kı  
 said she, they Alas! my dear little grandchild stomach for me she she said he, they And  
 say. aches stands ! say.

gañ'ki İe-jin'ga ídačá-bi ı́ ská'qtcı ta<sup>n</sup>' amá. Gañ'ki İctńike aká 15  
 then Buffalo-calf she bore they when very white it was standing And İctńike the  
 say they say. (sub.)

ııá<sup>n</sup>he čéča-biamá. Kı İe-mi<sup>n</sup>'ga gá-biamá: Hi<sup>n</sup>! ııga<sup>n</sup>há, čıúcpa  
 in his robe pushed it they say. And Female-buffalo said as follows, Oh! grandfather your grand-  
 suddenly they say: they say: child

áwačın'ké á, á-biamá. Ceta<sup>n</sup> tičájı hã, á-biamá. İjiga<sup>n</sup>há, čıúcpa  
 where is he ! said she, they So far has not said he, they Grandfather your grand-  
 say. passed out say. child

tičé ča<sup>n</sup>, á-biamá. Gañ'ki cıcte-hna<sup>n</sup> wa'ú ẽgičá<sup>n</sup>-biamá. Ca<sup>n</sup>' İctńike 18  
 pass did said she, they And repeatedly woman said it to they say. Yet İctńike  
 out (formerly) say. him

aká, Čin'gẽ hã, é-hna<sup>n</sup> najı<sup>n</sup>-biamá. Gañ'ki İctńike aká, Winaú,  
 the There is none saying con- he stood they say. And İctńike the (sub.), O first  
 (sub.), tinually daughter,

bčé tá min'ke, tičájı hã, á-biamá. İjiga<sup>n</sup>há, wi<sup>n</sup>'čakajı hẽ, á-biamá  
 I go will I who it has not said he, they say. Grandfather, you do not speak said she, they  
 passed out truly say.

- 1 **Je-wa'ú aká. Kí gañ'ki ačá-biamá Ictínike amá. Ačá-bi xī wéahi-**  
Buffalo-woman the (sub.). And then went they say Ictínike the (mv.sub.). Went, when very
- dé'qti ahí-biamá Ictínike amá íkisa'čí. Ahí-biamá xī Je-jiñ'ga**  
far arrived, they say Ictínike the (mv.sub.) out of sight. Arrived, they say when Buffalo-calf
- 3 **čizá-bi ega' bixá gčí'-biamá Ictínike aká Je-jiñ'ga čínké. Kí ská'qtei**  
took, they having wiping sat they say Ictínike the (sub.) Buffalo-calf the (ob.). And very white
- úda'qtia' amá. Háha! ga' bada', Je-jiñ'ga úda'qtei wakínacé amá,**  
very good they say. Ha! ha! how easily I Buffalo-calf very good we have had it they  
snatched from us say
- á-biamá. Gañ'ki Je-jiñ'ga aká naji' biamá. Gañ'ki Je-jiñ'ga aká Ictínike**  
said he, they And Buffalo-calf the stood they say. And Buffalo-calf the Ictínike  
say. (sub.) (sub.)
- 6 **učica' nañ'ga-biamá. Wá! kagé, gí-gá! gí-gá! é-hna' naji'-biamá.**  
going around him ran they say. Why! third son, come! come! saying stood they say.  
continually
- Gañ'ki Je-jiñ'ga aká é'di agí-biamá Ictínike ta' Gañ'ki cí Je-jiñ'ga**  
And Buffalo-calf the (sub.) there was coming bac., Ictínike the And again Buffalo-calf  
they say (std. ob.).
- aká učica' ačá-bi xī wéahide jiñ'ga nañ'ga-biamá. Wá! kagé, égiče**  
the around him went they when at a distance little ran they say. Why! third son, beware  
(sub.) say
- 9 **čana'esa te há. Wiwáa oni' há, á-biamá. Éga' tē duba'-bi xī wé-**  
you run too far lest My own you are said, they say. So it was four times they say when the
- duba' tē ca'ca' iha' čínké'ja nañ'ge agčá-biamá. Kí, Gí-gá! gí-gá!**  
fourth time when continuing his mother to the running went homeward, they say. And. Come! come!
- kagé, égiče čana'esa te há, á-bi xī ca'ca'qtí ačá-biamá. Gañ'ki gíča-**  
third son beware you run too far lest said, they when continuing went they say. And very  
say
- 12 **bají'qti ačá-biamá Ictínike aká wédajíqti. Égiče Je-jiñ'ga amá ačái**  
sorrowful went they say Ictínike the (sub.) elsewhere. At length Buffalo-calf the (mv.sub.) went
- xī gañ'ki Je-núga i'c'áge wi' gčí' akáma. Kí Je-núga i'c'áge aká**  
when and Buffalo-bull old man one was sitting, they say. And Buffalo-bull old man the (sub.)
- gá-biamá: Kagé, číha' čé ačí' ačái. Čahé cčíhečké kigčáha ačí'**  
said as follows, Third son, your mother this having her they Hill that yonder down to the foot having  
they say: (way) went. her
- 15 **áiáčai. Kí naji' wi' ča'ča'qti ga' ma'oni' oné taté, ŋučpáha, á-biamá.**  
they have And rain just one by one so you walk you go shall grandchild said, they say.  
gone.
- (Wacka'jaŋga giáxe ga'čai éga' íe égiča'i.) Gañ'ki Je-jiñ'ga amá**  
(Strong to make for him wished as words said to him.) And Buffalo-calf the (mv.sub.)
- čé xī naji' wi' ča'ča'qti édi-biamá. Gañ'ki čahé kē kigčé kē'di**  
went when rain just one at a time there, they say. And hill the (ob.) bottom at the
- 18 **ahí-bi xī, cí Je-núga wi' gčí' akáma. Kagé, číha' čé i' tca'qtei**  
arrived, when, again Buffalo-bull one was sitting, they say. Third son, your mother this just now  
they say (way)
- ačí' ačái, á-biamá. Čahé cčíhečké kigčáha ačí' áiáčai, á-biama.**  
having they went said he, they Hill that yonder to the foot having her they have said he, they  
her say. gone say.
- Naji'úbixa'qti ga' íčama'oni' oné taté, á-biamá. (Qtágičēqtia' tē**  
Very fine, misting rain so in it you walk you go shall, said, they say. (Loved his own very much
- 21 **áda' íe tē égiča'-hna'i tē). Gañ'ki Je-jiñ'ga amá čé xī naji'úbixa'qti**  
therefore words the said to him invariably.) And Buffalo-calf the (sub.) went when very fine, misting rain
- ga' íma'čí' ačá-biamá.**  
so walking in he went they say.

Gaṅ'ki ḍahé kě kig'fě kě'di ahí-bi ʔi cī ʔe-núga jīn'ga, ʔégaqti,  
 And hill the bottom of at the arrived, when again Buffalo-bull young, very new,  
 they say (ob.)

jīngá, hé kě pa-ʔqti améga<sup>n</sup> ʔ'di g'fī<sup>n</sup> akáma. Kī ʔe-núga jīn'ga aká  
 small, horn the very sharp like them there was sitting, they say. And Buffalo-bull young the  
 (ob.) (sub.)

gá-biamá: Kagé, ʔiha<sup>n</sup> ʔé i<sup>n</sup>'tca<sup>n</sup>-qtcī aʔi<sup>n</sup> aʔai, á-biamá. ʔahé cēhiʔekě 3  
 said as follows, Third son, your this now just having they said, they say. Hill that yonder  
 they say: mother (way) her went.

kig'fáa aʔi<sup>n</sup> áiaʔai, á-biamá. Cúdemáha<sup>n</sup>qti ga<sup>n</sup> ʔama<sup>n</sup>'oni<sup>n</sup> oné taté  
 to the foot having they have said he, they say. A very thick fog so you walk in it you go shall  
 her gone

há, á-biamá. Gaṅ'ki ʔe-jīn'ga amá ʔé ʔi cúdemáha<sup>n</sup>qti íma<sup>n</sup>'ʔi aʔá-  
 said he, they say. And Buffalo-calf the (sub.) went when a very thick fog walked in went  
 (ob.)

biamá. Gaṅ'ki ḍahé kě kig'fě kě'di ahí-bi ʔi égiʔe ʔé amá hégabajī 6  
 they say. And hill the the foot of at the arrived, when behold Buf the a great many  
 (ob.) they say falo (pl. sub.)

ʔdí amáma, égxaxé g'fī<sup>n</sup>-bi ʔi iha<sup>n</sup> ʔínké ʔda<sup>n</sup>be g'fīn'kiʔá-biamá. Kī,  
 they were there, around in they sat, they when his the (ob.) in the they made her they say. And,  
 it is said, a circle say mother center sit

Huhú! cīn'gajīnga ʔi<sup>n</sup> ʔéʔa<sup>n</sup>be tí há, á-biamá. (Uíʔpaʔai tē ʔiʔidaha<sup>n</sup>i  
 Oho! child the in sight has come said, they say (What it lost it knew for  
 (mv. ob.) itself

áda<sup>n</sup> ca-ʔ tē) Kī égiʔe ʔe-mi<sup>n</sup>'ga wa'ú-jīngáqti díxēqti, waqpa<sup>n</sup>iqti wi<sup>n</sup> 9  
 there- it was coming And behold Female-buffalo very old woman very scabby, very poor one  
 fore to you.)

ʔe-jīn'ga í ʔin'di uska<sup>n</sup>'skaqti ʔe-jīn'ga eʔá ʔínké júgig'fě g'fī<sup>n</sup> akáma.  
 Buffalo-calf com- from the in a very straight Buffalo-calf her the (ob.) she with her was sitting, they say.  
 ing one (mv.) line with own own

Kī gaṅ'ki ʔe-sa<sup>n</sup> jīnga amá ʔe-wa'újīnga ʔdi ahí-bi ega<sup>n</sup> mazé-i<sup>n</sup>-  
 And then White- young the Buffalo-old-woman there arrived, having sucked the  
 buffalo (mv. sub.) they say breasts

biamá, na<sup>n</sup>'péhi<sup>n</sup>qtcī ega<sup>n</sup>. Gaṅ'ki, ʔe dúbá, ʔéja ʔínké ag'fīʔai-gá 12  
 they say, very hungry being. And, Buffalo four, this one the (ob.) pass on for him.  
 behind

Gáʔu mazé-i<sup>n</sup> há, á-biamá. Aṅgáʔigi-aṅgátii há. ʔiha<sup>n</sup> aká ʔéja  
 There he sucks the said he, they say. We have come for you Your the this one  
 breasts (sub.) behind

akéi há, á-biamá. Kī ʔe-jīn'ga aká uʔi'agá-biamá. Aʔi<sup>n</sup> ag'fě ga<sup>n</sup>'ʔa-  
 it is she said he, they say. And Buffalo-calf the (sub.) was un- they say. Having to go they  
 willing homeward wished

bi ʔi ʔi'á-biamá. Kī dúbá ag'fá-biamá. Akí-bi ʔi, Núda<sup>n</sup>haṅgá! 15  
 they when failed they they say. And four went they say. Reached they when, O leader!  
 say homeward home say

a<sup>n</sup>'ʔi'ai, á-biamá. He-báza<sup>n</sup>báji, ʔ'di tiʔá-da<sup>n</sup> wa'újīnga t'éʔa-gá, á-biamá.  
 we failed, said they, they Unsplintered-horns, there pass on and old woman kill her, said he, they  
 say.

Kī ʔ'di ahí-bi ega<sup>n</sup> t'éʔa-biamá. Gaṅ'ki ʔe-sa<sup>n</sup> jīn'ga aʔi<sup>n</sup> ag'fá-bi ʔi,  
 And there arrived, having killed they say. And White- young having went, they when,  
 they say her buffalo him say

cī uʔi'agá-biamá. ʔiha<sup>n</sup> ʔéja ʔínké, aṅgáʔe te há, á-biamá. Ca<sup>n</sup> 18  
 again he was un- they say. Your mother this the (ob.) let us go homeward said he, they say. Yet  
 willing one behind

ʔe-jīn'ga uʔi'agá-biamá. Kī cī ʔi'á akí-biamá. Núda<sup>n</sup>haṅgá, a<sup>n</sup>'ʔi'ai cī,  
 Buffalo-calf was unwilling, they say. And again failed reached home, Leader, we have again,  
 they say. failed

á-biamá. Gaṅ'ki, Dúbá ʔ'di tiʔá-ba ʔe-mi<sup>n</sup>'ga ʔingé'qti gaxái-gá, á-biamá.  
 said he, they say. And, Four there pass on and Female-buffalo nothing at all make ye said he, they say.

- Gaň'ki ǎ'di tičá-bi ega<sup>n'</sup> Je-mi<sup>n'</sup>ga čicpácpa čingě'qti gaxá-biamá. Gaň'ki  
 And there passed they having Female-buffalo pulling off nothing at all made they say. And  
 on say pieces her
- ači<sup>n'</sup> agčá-biamá Je-sa<sup>n'</sup>jiň'ga. Égiče iha<sup>n'</sup> činkě'di ači<sup>n'</sup> akí-biamá Ki  
 having went they say White-buffalo young. At length his by the having reached home, And  
 him homeward buffalo mother him they say.
- 3 ači<sup>n'</sup> akí-bi xi iha<sup>n'</sup> činkě júgigče gčín'kičá-biamá. Júgigče gčín'kičá-  
 having reached when his the (ob.) he with her caused him to sit they say. He with her caused him to sit  
 him home, they mother say
- bi ega<sup>n'</sup> égaxe gčín' akáma, hégaji Lé amá. Ki égiče Waha<sup>n'</sup>čicige  
 they having around in they were sitting, a great Buffalo the And at length Orphan  
 say a circle they say, many (pl. sub.).
- amá éčá<sup>n'</sup>be ahí-biamá čahé kědi, igáqčá<sup>n'</sup> činkě uđine amáma ceta<sup>n'</sup>-  
 the in sight arrived, they say hill on the, his wife the (ob.) he was seeking his own so  
 (mv.sub.)
- 6 hna<sup>n'</sup>. Ki, Čteqčáŋge éčá<sup>n'</sup>be tí čá<sup>n'</sup>ja Je-mi<sup>n'</sup>ga éčikiga<sup>n'</sup>qti wi<sup>n'</sup> júčá-  
 far. And, Your husband in sight has though Female-buffalo just like you one you with  
 come
- gígče čagčín' te há. Íčigidaha<sup>n'</sup> xi, čí júčagígče čagčé te há, á-biamá  
 your own you sit will He knows you, if, again you with him, you go will said he, they  
 his own your own homeward say.
- Ki íčibaha<sup>n'</sup>ji xi, t'éa<sup>n'</sup>čě taň'gata<sup>n'</sup>, á-biamá. Ki ǎ'di ahí-biamá nújŋga  
 And he does not know if, we kill him we will, said he, they And there arrived, they say boy  
 you say
- 9 amá. Ki, Je-mi<sup>n'</sup>ga eaň'kiga<sup>n'</sup>qti wi<sup>n'</sup> juaň'gče gčín'kičai hě. Ki, Čigáqčá<sup>n'</sup>  
 the (sub.). And, Female-buffalo just like me one with me they cause her to sit. And, Your wife  
 to sit.
- áwačinkě ǎ, aí xi, Gáčinkě, ecé te hě, á-biamá. Nŋa áma tě bčicka<sup>n'</sup>  
 which one ! they when, That one you will said she, they Ear the the I move  
 say say say say other (ob.)
- tá miňke hě, á-biamá. Čí ciň'gajiň'ga činkě éga<sup>n'</sup> gáxe tá amá  
 will I who said she, they say. Again child the (ob.) so do will they (?)
- 12 čá<sup>n'</sup>ja čí nŋa áma tě čicka<sup>n'</sup> xi ǎníze te hě, ma<sup>n'</sup>čá<sup>n'</sup> uíča-biamá  
 though again ear the other the he moves when you take will secretly she told they say  
 (ob.) him him
- igáqčá<sup>n'</sup> aká. Ki Je-mi<sup>n'</sup>ga ékiga<sup>n'</sup>qti júgigče gčín'kičá-biamá. Ké,  
 his wife the (sub.). And Female-buffalo just like her with her they made sit they say. Come,  
 čigáqčá<sup>n'</sup> áwačinkěi<sup>n'</sup>te gčíza-gá, á-biamá. Ki wada<sup>n'</sup>be naji<sup>n'</sup>-bi xi  
 your wife which one she may be take her, your said he, they And looking he they when  
 own, say say stood say
- 15 égiče nŋa áma čicka<sup>n'</sup>-biamá wa'ú aká. Gáčinkě, á-bi ega<sup>n'</sup> uča<sup>n'</sup>-  
 behold ear the other she moved, they say woman the (sub.). That one, said he, ha'ing he took  
 they say they say hold of her
- biamá. Ki ciň'gajiň'ga éga<sup>n'</sup> gaxá-bi ega<sup>n'</sup> čí éga<sup>n'</sup>-biamá Čéé há  
 they say. And child so did, they say having again so they say. This is he  
 ciň'gajiň'ga wiwŋa, á-biamá. Gaň'ki čizai tě. Gaň'ki, Ca<sup>n'</sup> há.  
 child my own, said he, they say. And he took him. And, Enough
- 18 Júgigčá-gá, á-biamá, Ceta<sup>n'</sup>.  
 Go with your own, said he, they So far.  
 say.

NOTES.

131, 3. hi<sup>n'</sup>tcet, syn., huhu; in Čiwiwere, hictciňko+, according to Sanssouci.

131, 4. ře-aza<sup>n'</sup>tasi čá<sup>n'</sup>, the kidneys of *all* animals are so called by the Omahas; but in Čiwiwere, the name of the *animal* must be prefixed to that of the kidneys, as ře-aňuň<sup>n'</sup>tce, buffalo-kidneys; ta-aňuň<sup>n'</sup>tce, deer-kidneys, etc.

132, 2. wajiŋga-mace u'e ɸate gii-gǎ. See next version. If the field was the *home* of the birds, gii-gǎ was appropriate; if not, ii-gǎ should have been used.

132, 4. wa<sup>n</sup>ete waci<sup>n</sup>qti hebe bɸate ta miŋke, in ɽɔiwere, iya<sup>n</sup>ha<sup>n</sup> waci<sup>n</sup>qteci he áteci hniye ke.—Sanssouci.

132, 5. uba<sup>n</sup> ɸa<sup>n</sup>, is defined as, “ɸeaza<sup>n</sup>tasi ɸa<sup>n</sup> waci<sup>n</sup> ubeta<sup>n</sup> ɸa<sup>n</sup>, the fat wrapped around the kidneys;” in ɽɔiwere, aɔna<sup>n</sup>tce-uɸraŋe naŋa.—Sanssouci.

132, 10. uda<sup>n</sup>qti, pronounced u+da<sup>n</sup>qti by the narrator.

132, 11–12. eata<sup>n</sup> - - - ɔnate ete ɸi. See English translation. In full, Eata<sup>n</sup> waci<sup>n</sup>qti ɸegě e hebe ɔnate ete ɸi ɔnatajǐ á: *literally*, “Why, very fat (meat), these inanimate objects, they, a part, you eat, ought, when, you eat not?” Or, Waci<sup>n</sup>qti ɸegě e hebe ɔnate ete ɸi. Eata<sup>n</sup> ɔnatajǐ á: “You ought to eat a piece of those (pieces of) fat meat. Why do you not eat it?”

132, 15. niaci<sup>n</sup>ga wi<sup>n</sup>aqteci - - - maqa<sup>n</sup>-biama: in ɽɔiwere, wa<sup>n</sup>cike iyaŋ'ki rutcé inaɸkéqteci dáwe ánye ké.

132, 20. ɸazěqteci, pronounced ɸa+zěqteci.

133, 3. aqta<sup>n</sup> a<sup>n</sup>ɸa<sup>n</sup>bɸa<sup>n</sup> eteda<sup>n</sup>. Sanssouci gives as the ɽɔiwere: ta<sup>n</sup>'ta hi<sup>n</sup>praŋ'ke! but I suspect that instead of “ke,” he should have said “ihatayi<sup>n</sup>.”

133, 5. inandeqtia<sup>n</sup>-biama, pronounced i+nandeqtia<sup>n</sup>-biama.

133, 13. eata<sup>n</sup> aja<sup>n</sup> á: “What are you doing?” “What are you about?” or “How do you do?”

133, 14. wiɸcupaji<sup>n</sup>qteciɸe (said to both males and females); but in ɽɔiwere, hi<sup>n</sup>ta-ɸwa-miyiŋe (to a female), and hi<sup>n</sup>taɸwa-yiŋe (to a male).

133, 14. nixa i<sup>n</sup>nie ta<sup>n</sup>-ana (said by a male); nixa i<sup>n</sup>nie ta<sup>n</sup>-ena+ (by a female): My relation's stomach is aching her (as she stands). So they can say, hi i<sup>n</sup>nie ɸi<sup>n</sup>-ana: My relation's teeth ache him (as he moves), my relation's teeth are aching him. The final “-ana” is the exclamation sign used with dative verbs implying relationship, etc.; but an ordinary exclamation would require áha<sup>n</sup> (for males) or eha<sup>n</sup>+ (for females).

133, 18. tiɸe ɸa<sup>n</sup>, refers to the actual birth, which was *unseen* by Ictinike. See Dakota hiyu. As to her own act, the woman could have said, ɸiɸcupa tiɸeagiɸě hě, “I have caused your grandchild, my own son, to come forth.”

134, 1. weahideqti, pronounced we+ahideqti.

134, 4. haha ga<sup>n</sup>bada<sup>n</sup>, etc. In ɽɔiwere, háha kaku<sup>n</sup> u<sup>n</sup> kǔ<sup>n</sup>'ra-na cǔ<sup>n</sup> u<sup>n</sup> teí tee-yiŋ'e píqteci waɸice ánye ké—Sanssouci. This latter, when rendered literally, is “Haha! in that manner, to do, wished-having, thus, did, because, ‘buffalo-calf, good-very, from us has been snatched,’ they say.” Ictinike laughs when he thinks how people will talk of his strategy: “Because I have done as I wished, they say, ‘A very fine Buffalo-calf has been taken from us.’” Ga<sup>n</sup>bada<sup>n</sup> is said to be equivalent to ga<sup>n</sup> ga<sup>n</sup>ɸa éga<sup>n</sup>.

134, 15. naji<sup>n</sup> wi<sup>n</sup>ɸa<sup>n</sup>ɸa<sup>n</sup>qti (uɸpaɸě) ga<sup>n</sup> ma<sup>n</sup>ɔni<sup>n</sup> ɔne tate. Said of scattering rain, occasional drops, not a steady shower.

135, 5. cudemaha<sup>n</sup>. There may have been a fourth trial of the young buffalo, but it has not been learned.

135, 6. hegabajǐ, pronounced he+gabajǐ.

135, 16. he-bazabajǐ, from he, horn: and bazábe, to thrust at with a horn and splinter off a piece (of the horn).

136, 4. hegajǐ, pronounced he+gajǐ.

## TRANSLATION.

When the Orphan's mother and father died, he dwelt with his sister. And his sister married a man who was a very excellent marksman. And when he went hunting, he brought back a deer on his back. And the Orphan said, "Surprising! O sister, my sister's husband is coming home bringing something on his back. I will eat some very fat meat." And when he reached home, she took the fat wrapped around the kidneys, having pulled it out of the animal, and she gave it to the Orphan with the liver. "Eat that. You truly desire fat! When you finish eating," she said, "go and watch the field." And then he ate and departed to the field. He departed very sad. And when the man reached the field, he stood on a tree, and said, "Ye birds, come ye to devour the corn in the field." And when it was night, he went homeward. When it was morning again, his sister's husband was bringing home a deer on his back. "Ho! ho! O sister, my sister's husband is bringing home a deer on his back. This once I will eat a piece of very fat meat," said he. She did so again. Having taken the fat wrapped around the kidneys, she gave him that with the liver. "Eat that. The fat piece you truly desire!" And she said, "Go and attend to the field." And it was thus four times (*i. e.*, four days). On the fourth day she said, "Sit here to take care of things. We will go to see the field." And when he was alone in the lodge, the Orphan lay sound asleep. And a very beautiful woman arrived there very suddenly, and roused him by pulling at him. "Arise. Why do you sleep?" said she. And when he arose, she said, "You ought to eat a piece of those very fat parts of meat. Why do you not eat one?" "Though (you say!) so, it is my sister's. I am afraid to eat it, lest she scold me," he said. And she said, "Cut off part with a knife, and eat it." But the boy said, "Though (you say!) so, I am unwilling." And the woman stood and cut off part of the best piece, just the size for one person to eat. She roasted it. Having given it to the boy, she said, "Eat it." And the woman made the slice that she cut off, just as it had been, restoring what she took from the piece of meat. And it was thus again four times (*i. e.*, four days). And when the woman went homeward, she made her trail very plain. And the boy went following her trail. He walked throughout the day, and at length, when he arrived there very late in the evening, behold, there was a very good lodge, a whitened lodge. And when he entered, behold, it was the woman who was sitting there. And she was sitting on a very good couch. And she gave him a small wooden bowl, filled very full with pounded and dried buffalo-meat. And when she gave it to him, he sat thinking, "I have been very hungry. How shall it be possible for me to get my fill?" And the woman said, "No. Eat it at any rate. You shall surely have enough." And when he ate it, and was filled to repletion, he still left some in the small bowl. And he gave back the small bowl to the woman. And at night he lay down, she having made an excellent couch and a pillow too. And it came to pass as he lay in a sound sleep, that when he awoke in the morning, there was not even a lodge, he was lying on the grass. And this occurred four times (*i. e.*, on four days.) And she was a Buffalo-woman. And when she was pregnant, she was delivered. When she gave birth to the young one, it was born very short, and it was very white all over. And Ictinike was going, and he arrived there very suddenly. "O first-born daughter of the household, why do you so?" said he. "Grandfather, my stomach pains me," she said. "Alas! my dear little grandchild! her stomach pains her!" he said. And then when the Buffalo-calf was born, he stood very white. And Ictinike

thrust him suddenly under his robe. And the Female-buffalo said as follows: "Oh! grandfather, where is your grandchild?" Said he, "It has not yet come forth." "Grandfather, your grandchild did come forth, (*i. e.*, before you came)," said she. And the woman said this to him again and again; yet Ictinike continued saying, "There is none." And Ictinike said, "O first-born daughter of the household, I will go. It has not come forth." And the Buffalo-woman said, "Grandfather, you do not tell the truth." And Ictinike departed. And when Ictinike departed, he went out of sight to a very great distance. When he arrived he took the Buffalo-calf, and he sat wiping the Buffalo-calf with grass. And he was very white, and very excellent. "Haha! How easily have I done as I wished! They are saying, 'We have been deprived of a very fine Buffalo-calf,'" said Ictinike. And the Buffalo-calf ran around Ictinike. "Why! O third-born son of the household, come! come!" he continued saying. And the Buffalo-calf returned to Ictinike. And the Buffalo-calf, when he went around him again, ran to a little distance. "Why! O third-born son of the household, beware lest you run too far! You are my own," said he. When it had been thus four times, the fourth time it occurred, he continued running homeward to his mother. And when Ictinike said, "Come back, O third born son of the household. Beware lest you run too far," he departed without stopping at all. And Ictinike went to another place, very sorrowful. At length, as the Buffalo calf went along, an aged Buffalo-bull was sitting there. And the aged Buffalo-bull said as follows: "O third-born son of the household, they took away your mother in this direction. They have already taken her down yonder long bluff extending beyond the other bluff in sight. And, my grandchild, you shall go through occasional drops of rain." (He said the words to him because he wished to make him strong.) And when the Buffalo-calf departed, there were occasional drops of rain. And when he reached the foot of the bluff, again was there a Buffalo-bull sitting. He said, "O third-born son of the household, they have just gone this way with your mother. They have gone to the foot of yonder long bluff extending beyond the other one in sight. You shall go walking through dense, misting rain." (He loved him, therefore he said the words to him.) And when the Buffalo-calf departed, he went walking through dense, misting rain. And when he reached the foot of the bluff, a young Buffalo-bull, very new, small, of the sort that have very sharp horns, was sitting there. And the young Buffalo-bull said as follows: "O third-born son of the household, they have just taken your mother this way. They have gone to the foot of that bluff in sight, the one beyond that near by. You shall go walking through a very dense fog." And when the Buffalo-calf departed, he went through a very dense fog. And when he reached the bottom of the bluff, behold, there were a very great many Buffaloes. When they sat in a circle, his mother was caused to sit in the center. And they said, "Ho! ho! the child has come in sight." ("It knew its loss, therefore it is coming hither to you.") And, behold, a very aged Female-buffalo, very scabby, very poor, was sitting with her own calf directly in line with the approaching Calf. And then when the White-buffalo-calf reached the aged Buffalo-woman, he sucked at her breast, as he was very hungry. And one said, "Let four Buffaloes start for this one sitting a little way off. He sucks the breast there." "We have come for you. This one at a short distance is your mother," said they. And the Buffalo-calf was unwilling. When they wished to take him home, they failed. And the four went homeward. When they reached home, they said, "Leader, we have failed." "Unsplintered-horns,



go quickly, and kill the old woman," he said. And he went thither and killed her. And when he wished to take the Buffalo-calf homeward, he was unable. "This one at a short distance is your mother. Let us go home," said he. But the Buffalo-calf was unwilling. And he reached home, having failed again. "Leader, we have failed again," he said. And the leader said, "Let four go thither quickly and leave no trace of the Female-buffalo." And having gone thither quickly, they tore the Female-buffalo into small pieces, leaving no trace of her. And they took the White-buffalo-calf homeward. And they took him home to his mother. And when they reached home with him, they made him sit with his mother. And they were sitting around her, a great many Buffaloes. At length the Orphan came in sight on the bluff, having been hunting for his wife up to that time. And the leader said, "Though your husband has come in sight, you shall sit with a Female-buffalo just like you. If he recognizes you, you shall go home with him; if he does not recognize you, we will kill him." And his wife told him by stealth, "A Female-buffalo just like me will they make sit with me. And when they say, 'Where is your wife?' do you say, 'That one is she.' I will move my right ear. And though they will do likewise with the child he, too will move his right ear, and you shall take him." And they made her sit with a Female-buffalo just like her. "Come," said the leader, "take whichever one is your wife." And as he stood looking at them, behold, the woman moved her other ear. Having said, "That one," he took hold of her. And having done so with the child, it was so again. "This is my child," said he. And he took him. And the leader said, "Come, that will do. Go with him."

WAHA<sup>n</sup>ÇICIGE AND THE BUFFALO-WOMAN.

MIXASI-NAZI'S VERSION.



Hi<sup>n</sup>-yu-no+! hi<sup>n</sup>-yu-no+! wí-ta<sup>n</sup>-ha<sup>n</sup>' ta qa<sup>n</sup>-yé cé-wa-há-nyi ki+  
 My elder sister! my elder sister! my sister's husband, deer big is bringing it home



hi<sup>n</sup>-yu-no+! Hú-hu-hú! Wajin'ga waçáte fi-gă. Ú'e çékë onáhni<sup>n</sup> taí há.  
 my elder sister! Hu! hu! hu! Bird to eat be ye coming. Field this one you devour shall  
 3 A<sup>n</sup>wa<sup>n</sup>'qpani tcábe há. Wajin'ga-mácë bçúga fi-gă. Wanña dáda<sup>n</sup>-macë'  
 Me poor very Bird ye who all be ye coming. Animal what ye who  
 ctí égaxe fi-gă, á-biamá. Maja<sup>n</sup>' áhe bçé tá miñke, á-biamá. \* \* \* Çéamá  
 too around it be ye said, they say. Land to pass I go will I who, said he, they These ones  
 in a circle coming, over the surface say.  
 wateígabe júçigç 'çai, á-biamá (wa'ú aká). \* \* \* Jé amá gçin'-bi xi  
 to dance they with they speak said, they say (woman the). Buffalo the sitting, they when  
 you of it, (sub.) say

ma<sup>n</sup>'ci ačá-biamá, gia<sup>n</sup>' ačá-biamá. Ma<sup>n</sup>'xe ké'ja ačé taité, á-biamá Jé-  
 above went they say, flying they went, they say. Upper world to the go shall said, they say Buffalo-  
 wa'ú aká Jé-wa'ú aká nisúda bihúta<sup>n</sup>: T-t-t-t-t, á-biamá. Ní-jaŋgáqti  
 woman the (sub.). Buffalo-woman the (sub.) horn blew: T-t-t-t-t, said, they say. Water very big  
 ké'di a-íqfi<sup>n</sup>-biamá, ja<sup>n</sup>'haqti ké Jé amá. Ě'di ahi-biamá. Égičé ŋi wi<sup>n</sup>' 3  
 at the they were coming and shore the Buffalo the There he arrived, they It hap- lodge one  
 sitting, they say, (ob.) (sub.) say. pened  
 ga<sup>n</sup>'-te amá. \* \* \* Hídadi ahi tá amá. Masáni ágiágčé tá ána (á-biamá  
 it had stood for a At the they will To the other they pass by will (said, they say  
 while, they say. bottom arrive side here  
 Jé-wa'ú aká). \* \* \* Úcka<sup>n</sup> ké-hna<sup>n</sup>' ga<sup>n</sup>'-ke amá. Sigčé ctéwa<sup>n</sup>' wéčají-  
 Buffalo-woman the). Deed the regularly (see note). Trail in the least not discovered  
 biamá. \* \* \* A-íqfi<sup>n</sup>'-biamá \* \* \* Hau! cutí, á-biamá. Čigáqča<sup>n</sup>' 6  
 they say. They had been coming and Why! he has come said they, Your wife  
 sitting, they say. directly hither, they say.  
 ugčixida-gă, á-biamá. \* \* \* Ě'di a-i-biamá nújŋga tan'di. \* \* \* A<sup>n</sup>ča<sup>n</sup>'-  
 seek for your own, said they, they There she was coming, boy to the. You  
 say.  
 cpaha<sup>n</sup> učiciqti-ja<sup>n</sup>' xi (nijá ána té bčickan'gčé tá miŋke hě, á-biamá  
 know me you unable when (ear the other I move suddenly will I who said, they say  
 Jé-wa'ú aká). Nijá amá té čickan'gča-biamá. \* \* \* Jáwahčgčé-hna<sup>n</sup>' 9  
 Buffalo-woman the). Ear the other she moved suddenly, they say. He stabbed them regularly  
 suddenly  
 biamá Jé-ma \* \* \* Čaxícpačín'gčétia<sup>n</sup>'i. Caŋ'gaxa-gă, á-biamá. Jé-ma  
 they say the Buffaloes. You push yourselves altogether Stop it, said he, they The Buff-  
 to nothing say. loes  
 gacičé gčí<sup>n</sup>' iča<sup>n</sup>'ča<sup>n</sup>'-biamá. Xičibčaze t'čxičewáčé ma<sup>n</sup>'čí<sup>n</sup>'-biamá. \* \* \*  
 falling on sat suddenly and repeatedly, Tearing them- he made them kill he walked they say. \* \* \*  
 the knees they say. selves open themselves

NOTES.

The translation of this version is fuller than the text, because it was easier to keep pace with the narrator by writing in English; and he would not repeat any of the original that the collector failed to get. The words of the song are in Iowa, not Omaha.

140, 2. ənahni<sup>n</sup> tai hă, intended for ənašni<sup>n</sup> tai hă, from čašni<sup>n</sup>.

141, 3-4. égičé ŋi wi<sup>n</sup>' ga<sup>n</sup>'-te amá. The old man at this lodge resembles one who figures in the myth of the Snake-woman. He gives similar advice to the hero.

141, 5. ucka<sup>n</sup> ké hna<sup>n</sup>' ga<sup>n</sup>'-ke amá. If this refers to the buffalo, ké denotes the long trail made, or the departure of the herd in a long line. If it refers to the sleeping man, ké shows that it was thus each time that he lay down.

141, 11. gacičé gčí<sup>n</sup>' iča<sup>n</sup>'ča<sup>n</sup>'-biamá: gacič' iča<sup>n</sup>'ča<sup>n</sup>', to continue falling down suddenly on the knees.

TRANSLATION.

[The informant being old and deaf, it was impossible to obtain from him a verbatim transcript of the original. See the first part of the preceding version.]

When Waha<sup>n</sup>čicige went to the field at the request of his sister, he sang as follows: "Sister mine, sister mine, my sister's husband is bringing home a big deer, sister mine." He then said, "Hu-hu-hú! Come hither, birds, to eat. Ye shall devour this field. I am very poor. O all ye birds, be ye coming hither. All ye animals too, of

every sort, come ye all around it. I will go over the earth," said he. \* \* \* The Buffalo-woman gave birth to two calves. \* \* \* They struck their father's side as they ran to meet him. Their mother was placed in a row with three other white cows, when Waha<sup>n</sup>çicige was directed to identify her. \* \* \* "These speak of dancing with you," said she. \* \* \* When the Buffaloes sat awhile, they went on high; they went flying. "They will go to the upper world," said the Buffalo-woman. \* \* \* The Buffalo-woman blew a horn, saying, "T-t-t-t-t." \* \* \* The Buffaloes reached the shore of the great water, and were sitting there. Waha<sup>n</sup>çicige arrived. And it came to pass that a lodge of some sort was there. A very aged man sat there. "Yes," said he, "you are very poor. I heard you. The Buffaloes have gone across the great water. Shut your eyes and make a stride, and you shall cross the great water." And he made a stride, and found himself on the other side. His two sons came running to meet him. The woman told him, "They are going across the great water again. They will pass to the other side. They will arrive down there on the earth." \* \* \* When the boy slept at night, the Buffaloes departed. Their way was as usual; their trail could not be discovered. The boy crossed the great water as before, closing his eyes till he was over. They had arrived, and were sitting there. "Why! he has come directly hither," said they. "Look around for your wife," they said. \* \* \* She came to the place where the boy was standing. "When you will be completely unable to recognize me, I will move my right ear." \* \* \* She moved the right ear quite briskly. \* \* \* The next day the Buffaloes had a dance. Waha<sup>n</sup>çicige went to it. He changed himself into a martin, and darted here and there among the Buffaloes. He continued making sudden thrusts at the Buffaloes. "You will destroy yourselves by thrusting. Stop it," said he. The Buffaloes continued to fall down suddenly on their knees. He went about, causing them to kill themselves by tearing themselves open. \* \* \*

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### WAHA<sup>n</sup>ÇICIGE AND THE BUFFALO-WOMAN.

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#### ÇA<sup>n</sup>ÇI<sup>n</sup>-NA<sup>n</sup>PAJ<sup>i</sup>'S VERSION.

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\* \* \* A<sup>n</sup>'ba wéduba ja<sup>n</sup> té'di gá-biamá wa'ú aká: Agçé tá miñke  
 Day the fourth sleep when said as follows, woman the I go home will I who  
 they say, (sub.):

ça<sup>n</sup>'ja sigçé kë a<sup>n</sup>ça<sup>n</sup>'wa<sup>n</sup>çahé ma<sup>n</sup>hni<sup>n</sup>' te hě, á-biamá. Ní kë masáni  
 though trail the (ob.) you follow me you walk will . said she, they say. Water the on the other  
 (ob.) side

3 akí xī cí te hě. Géce te hě: Hau! wígaqça<sup>n</sup>, çéçu ecéçti ça<sup>n</sup> cubçé  
 I reach when you will . You say will : Ho! my wife here just as you said I go to  
 home come as follows you

tá áta<sup>n</sup>hé áça, ecé-da<sup>n</sup> ictá hnípi<sup>n</sup>'ze-da<sup>n</sup> ní kë áçagajáde te hě, á-biamá  
 will I who indeed, you say when eye you close when water the you stride over will . said, they say  
 stand (ob.)

wa'ú aká. Çi éduáta<sup>n</sup> wi<sup>n</sup>' ma<sup>n</sup>'á watícka uqçúqçti içéççti çígiaxe taité.  
 woman the Again the next one bank creek very deep hollow going down, they make will  
 (sub.) down for you surely.

Ě'di cí xī, Hau! wígaqca<sup>n</sup>, ecéqti ča<sup>n</sup> cubčé tá áta<sup>n</sup>héc áča, ecé-da<sup>n</sup> ictá  
 There you when, Ho! my wife, just as you said I go to you will I who indeed, you when eye  
 arrive stand say

hníp'i<sup>n</sup>ze-da<sup>n</sup> uqčúqa kě áčagajáde te éčě, á-biamá. Cí éduáta<sup>n</sup> waqága  
 you shut when deep hollow the (ob.) you stride over will indeed, she said, they Again the next thorns  
 say.

pa-í gě maja<sup>n</sup> bčúgaqti áhe čígiáxe taité. Ě'di cí xī, Hau! wígaqca<sup>n</sup>, 3  
 sharp the land over all on the they make will surely. There you when, Ho! my wife,  
 scattered surface for you arrive

čéču ecéqti ča<sup>n</sup> cubčé tá áta<sup>n</sup>héc áča, ecé-da<sup>n</sup> ictá hníp'i<sup>n</sup>ze-da<sup>n</sup> waqága  
 here just as you said I go to you will I who stand indeed, you say when eye you shut when thorns

pa-í gě áčagajáde te éčě, á-biamá. Cí éduáta<sup>n</sup> ma<sup>n</sup>'xe ča<sup>n</sup>'á ujaň'ge gáxe  
 sharp the you stride over will indeed, she said, they Again the next sky to the road made  
 (ob.) say.

ga<sup>n</sup> ačé taité. Ě'di cí xī, Hau! wígaqca<sup>n</sup>, čéču ecéqti ča<sup>n</sup> cubčé tá 6  
 so they will There you when, Ho! my wife, here just as you said I go to will  
 go surely. arrive you

áta<sup>n</sup>héc áča, ecé-da<sup>n</sup> ictá hníp'i<sup>n</sup>ze-da<sup>n</sup> ma<sup>n</sup>'xe ča<sup>n</sup> áčagajáde te éčě,  
 I who stand indeed, you say when eye you shut when sky the (ob.) you stride over will indeed,

á-biamá wa'ú aká. Wa'ú aká a<sup>n</sup>'ča agčá-biamá. Jé-ma gaza<sup>n</sup> akí-  
 said they say woman the (sub.). Woman the (sub.) left him went homeward, The Buffa- among after  
 they say. they say. loes them

ma<sup>n</sup>'čiči<sup>n</sup>-biamá. Ní kě masáni Jé amá akí amáma. Éča<sup>n</sup>be ahí-biamá 9  
 reaching home, she Water the on the Buffalo the they were reaching In sight arrived, they say  
 walked, they say. (ob.) the other side (pl. sub.) home, they say.

Waha<sup>n</sup>'čicige aká cí. Huhu'á! cé atí hã, Waha<sup>n</sup>'čicige, á-biamá. Igáqca<sup>n</sup>  
 Orphan the again. Really! that has Orphan said they, His wife  
 (sub.) one come they say.

cin'gajinga edábe wíugihe ma<sup>n</sup>'čiči<sup>n</sup>-biamá. Cí úcka<sup>n</sup> wi<sup>n</sup>' cí uínai-gã,  
 child also seeking them he walked they say. Again deed one again seek ye for him,

á-biamá. Cí ědi ahí-bi xī égazeze ja<sup>n</sup>'wakičá-biamá Jé-mi<sup>n</sup>'ga dúbá. Ě'di 12  
 said they, Again there he arrived, when in a row they made them lie they say Female-buffalo four. There  
 they say. they say

ahí-bi ega<sup>n</sup>, Hau! čigáqca<sup>n</sup> áwakě, á-biamá. Ničá ionúga ča<sup>n</sup> čičkaň'gca-  
 arrived, having, Ho! your wife where lying? said they, Ear right the she moved  
 they say. they say. (ob.) suddenly

biamá. Wigáqca<sup>n</sup> gáaké á-biamá Waha<sup>n</sup>'čicige aká. Huhu'á! cí úcka<sup>n</sup>  
 they say. My wife that one lying said he, they Orphan the (sub.). Really! again deed  
 is she say

wi<sup>n</sup>' cí uínai-gã, á-biamá. Egiče ha<sup>n</sup>'ega<sup>n</sup>'tce xī íxíča-bi ega<sup>n</sup>, Waha<sup>n</sup>'čicige 15  
 one again seek ye for him, said they, At length morning when awoke they having, Orphan  
 they say.

aká enáqtci qádadi ja<sup>n</sup>'-biamá. Wa'ú amá Jé-ma júwagígče áiča-  
 the he only on the grass lay they say. Woman the the Buffaloes she with them had gone,  
 (sub.) (mv. sub.)

bitéama. Egiče Jé amá ma<sup>n</sup>'á watícka uqčúqaqti ičéčěqti wi<sup>n</sup>' masáni  
 they say. At length Buffalo the cliff creek very deep hollow going down, one on the other  
 (pl. sub.) down side

ačá-biamá. Kí Waha<sup>n</sup>'čicige amá ědi ahí-biamá. Gá-biamá: Hau! 18  
 went, they say. And Orphan the there arrived, they say. He said as follows, Ho!  
 (mv. sub.) they say:

wígaqca<sup>n</sup>, čéču ecéqti ča<sup>n</sup> cubčé tá áta<sup>n</sup>héc áča, á-bi ega<sup>n</sup>, ictá číp'i<sup>n</sup>ze-da<sup>n</sup>  
 my wife, here just as you said I go to you will I who indeed, said he, having, eye he shut when  
 stand, they say

uqčúqa kě ágajade áiča-biamá. Huhu'á! cé atí hã, Waha<sup>n</sup>'čicige,  
 deep hollow the (ob.) striding over he had gone, they say. Really! that has come Orphan

á-biamá. Cí úcka<sup>n</sup> wi<sup>n</sup>' cí uínai-gã, á-biamá.  
 said they, Again deed one again hunt ye for said they,  
 they say. him, they say.

21

- Égiçe égasani xī ha<sup>n</sup>ega<sup>n</sup>tce xī ixiçá-bi ega<sup>n</sup>, enáqtci qádadi ja<sup>n</sup>-  
 At length the day after when morning when he awoke, having, he only on the grass lay  
 they say
- biamá Waha<sup>n</sup>çicige aká. Wa'ú amá Jé-ma júwagigçe áiaça-bitéama.  
 the say Orphan the (sub.) Woman the (mv. sub.) the Buffalo, she with them had gone, they say.
- 3 Égiçe waqága pa-í gě maja<sup>n</sup> bçúgaqti áhe giáxa-biamá. Ē'di ahí-  
 At length thorns sharp the (pl. ob.) land all over on the they made for him. There arrived  
 surface they say.
- biamá Waha<sup>n</sup>çicige amá. Gá-biamá: Hau! wígaqça<sup>n</sup>, çéçu ecéqti çá<sup>n</sup>  
 they say Orphan the (sub.) He said as follows, they say: Ho! my wife, here just as you said
- cubçé tá áta<sup>n</sup>hé áça, á-bi ega<sup>n</sup>, ictá çip'i<sup>n</sup>ze-da<sup>n</sup> ágajade áiaça-biamá.  
 I go to you will I who indeed, said he, having, eye he closed when made a stride he had gone, they  
 stand they say.
- 6 Huhu'á! cé atí hã, Waha<sup>n</sup>çicige, á-biamá. Cí úcka<sup>n</sup> wi<sup>n</sup> cí uínai-gã,  
 Really! that has Orphan, said they, they Again deed one again seek ye for  
 one come him,
- á-biamá. Égiçe égasani ha<sup>n</sup>ega<sup>n</sup>tce xī ixiçá-bi ega<sup>n</sup>, enáqtci qádadi  
 they say, they At length the next day morning when he awoke, having, he only on the grass  
 say.
- ja<sup>n</sup>-biamá Waha<sup>n</sup>çicige aká. Wa'ú amá Jé-ma júwagigçe açá-bitéama.  
 lay they say Orphan the (sub.) Woman the (mv. sub.) the Buffalo, she with them went they say.
- 9 Ma<sup>n</sup>'xe çá<sup>n</sup>á ujañ'ge gáxe ga<sup>n</sup> açá-bitéama Paháciaça ahí-bi ega<sup>n</sup>.  
 Sky to the road made so they went, they say. On high arrived, they having,  
 say
- húta<sup>n</sup>-hna<sup>n</sup>-biamá Jé amá Waha<sup>n</sup>çicige amá ujañ'ge uíça<sup>n</sup>be açá-bi  
 bellow repeat- the say Buffalo's the Orphan the (mv. sub.) road up hill went, they  
 ing edly they say (pl. sub.) (mv. sub.) say
- ega<sup>n</sup>, ě'di ahí-biamá. Gá-biamá: Hau! wígaqça<sup>n</sup>, çéçu ecéqti çá<sup>n</sup> cubçé  
 having, there arrived, they say. He said as follows, they say: Ho! my wife, here just as you said I go to  
 you
- 12 tá áta<sup>n</sup>hé áça, á-bi ega<sup>n</sup> ictá çip'i<sup>n</sup>ze-da<sup>n</sup> ágajade açá-biamá. Maqpi  
 will I who stand indeed, said he, having eye he shut when made a stride went they say. Cloud  
 they say
- kě átátáqti açá-biamá. Ki masáni ahí-biamá. Huhu'á! cí cé atí hã,  
 the very far he went, they say. And on the other he arrived, they say. Really! again that has  
 ob.) beyond side one come
- á-biamá. Ca<sup>n</sup>'ckáxe tai áça, hní'a bácě, á-biamá. Qáça çagçé tai  
 said they, they Enough ye do will indeed, ye fail must, said they, they Back you go will  
 say. say. say. again home say.
- 15 áça, á-biamá. Éga<sup>n</sup> çamú agí-biamá. Hídadi agçí-biamá. Hau! u'éça  
 indeed, said they, they So down till they were coming At the they reached home, Ho! scattering  
 say. home, they say. bottom they say.
- hné tai áça, a-biamá. Gá-biamá Waha<sup>n</sup>çicige aká: Kě, aňgágçte tai  
 you go will indeed, said they, they Said as follows, they say Orphan the Come, let us go homeward.  
 say. say. (sub.):
- Çicíça<sup>n</sup> agíça<sup>n</sup>be te áça, á-biamá. Agçá-bi ega<sup>n</sup> égiçe çí çá<sup>n</sup>'ha kě  
 Your hus- I see mine will indeed, said he, they Went homeward, having at length lodge border the  
 band's siste say. they say they say (ob.)
- 18 ě'di cin gajin'ga wa'ú çinké edábe iça<sup>n</sup>waçá-biamá Égiçe ijañ'ge  
 there child woman the (ob.) also he placed them, they say. And behold, his sister
- çinké waqpaniqtia<sup>n</sup> çinké amá, na<sup>n</sup>péhi<sup>n</sup>qti-t'é etéga<sup>n</sup> çañká amá.  
 the (ob.) very poor the (one st.) they say, very hungry to die apt the ones they say.
- Jañgéha, wíçáha<sup>n</sup> méga<sup>n</sup>, agçí, á-biamá. Uçáde çingéga<sup>n</sup> nújinja  
 O sister, my sister's likewise, I have said he, they say. Cause for none, as boy  
 husband come home, complaint

aṅgúkiji ma<sup>n</sup>'tanahá ičé-ga<sup>n</sup> a<sup>n</sup>Ɔaṅ'giča-báji éga<sup>n</sup> uwágƆaqtia<sup>n</sup>' aṅ'gata<sup>n</sup>'.  
 we are related to him to a lone place he had gone as we could not find him as we are suffering very much.

Wačáhide éjida<sup>n</sup> eha<sup>n</sup>+, á-biamá. Nǎ! ɬaṅgéhǎ, wíebčí<sup>n</sup> há, á-biamá  
 To ridicule us it is unnecessary ! said she, they say. Indeed! O sister, I am he . said he, they say.

Égičé ɬaṅ'ge aká ictá Ɔa<sup>n</sup> giDígugudá-bi ega<sup>n</sup>' giča<sup>n</sup>'be ga<sup>n</sup>' Ɔéča- 3  
 At length his sister the (sub.) eye the (ob.) rubbed holes in repeat- edly, they say having to see her own so sent it (vision)

biamá. Ígidaha<sup>n</sup>'-biamá. Hé! wísa<sup>n</sup>Ɔa<sup>n</sup>! in'gčí hě, á-biamá. Ɔiɬáha<sup>n</sup>  
 they say. She knew her own, they say. Heigho! my dear younger brother! has come back to me . said she, they say. Your wife's brother

gčí hě, á-biamá, nú Ɔiṅké Ɔispa<sup>n</sup>'-bi ega<sup>n</sup>'. ɬaṅgéhǎ, Ɔicɬa<sup>n</sup> gátědi  
 has re- turned said she, they say, man the (st. ob.) pulled at, they say having. O sister, your brother's wife in that place

gčí<sup>n</sup>. Ɔiɬúcka ě'di ačí<sup>n</sup>' gčí<sup>n</sup>'. Ě'di agíma<sup>n</sup>Ɔiṅ'-gǎ, á-biamá Waha<sup>n</sup>'Ɔicige 6  
 sits. Your brother's child there having him she sits. There walk for her, said, they say Orphan

aká. Ačí<sup>n</sup>' akí-biamá. Ačí<sup>n</sup>' akí-bi ega<sup>n</sup>', waníɬa bčúgaqti cī qáča  
 the (sub.) Having her reached home, they say. Having her reached home, having, animals every one again back again

agí-biamá. Cī ɬáha<sup>n</sup> aká cī ɬqtaqti t'éwačá-biamá. Égičé ɬaṅ'ge aká  
 were coming, they say. Again his sister's husband the (sub.) again at pleasure killed them, they say. At length his sister the (sub.)

ɪ<sup>n</sup>'ta<sup>n</sup> uckúda<sup>n</sup>'-biamá Ceta<sup>n</sup>'.  
 now kind they say. So far.

NOTES.

ɬačí<sup>n</sup>-na<sup>n</sup>pajl's variation from the first version begins after the meeting of the Orphan and the Buffalo-woman in the white tent on the prairie. In the morning he found himself lying on the grass, the woman and tent having disappeared. He followed her all day, and overtook her at night. This was repeated three times.

142, 3. Ɔéču ece-qti Ɔa<sup>n</sup>, "Here, just as you said in the past," or, "here, just in the place that you said."

144, 12-13. maqpi kě atataqti ačá-biama. The Omahas imagine that the upper world is like stone, and that ground is there. The ground rests on the stone. The Orphan pushed his way through both stone and ground, when he pursued his wife.

144, 19. waqpaniqtia<sup>n</sup> Ɔiṅke ama "She had been sitting very poor"; equivalent to waqpaniqtia<sup>n</sup> akama; the state or act continued till the arrival of the Orphan, as the classifier implies.

145, 2. ejida<sup>n</sup> conveys the idea that the act referred to is superfluous, unnecessary: "There is no necessity for making us suffer by your ridiculing us, for we are great sufferers already."

145, 7. From the time that the Orphan left his sister till his return, his brother in-law had no success in hunting.

145, 7. bčúgaqti, pronounced bču+gaqti by ɬačí<sup>n</sup>-na<sup>n</sup>pajl.

TRANSLATION.

On the fourth night the woman said as follows: "Though I go home, please continue to follow me. When I reach home on the other side of the water, please come hither. Say as follows, when you stand on the shore: 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride

over the water. And the next thing which they will make for you will be a cañon hollowed out by a stream, so deep that the bottom can hardly be reached. When you get there, say, 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride across the cañon. And next to it they will make for you sharp thorns over the surface of the whole land. When you arrive, say, 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride over the thorns. And next to it they will make a road to the upper world, and go thither. When you arrive at the place, say, 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride in the air," said the woman. The woman departed and left him. She reached home, and walked among the Buffaloes. The Buffaloes had reached their home on the other side of the water. The Orphan came in sight again. "Really! that Orphan has come hither," they said. He continued following his wife and child. "Seek ye a difficult thing for him," said the Buffaloes. And when he arrived they made four female Buffaloes lie in a row. "Come," said they, "which one lying down is your wife?" She moved her right ear very briskly. "That one is my wife," said the Orphan. "Well, seek again for him a difficult thing," said the Buffaloes. The next morning when the Orphan awoke, he lay alone on the grass. The woman had gone with the Buffaloes. The Buffaloes went across a very deep cañon hollowed out by a stream. The Orphan reached the cañon. Closing his eyes, he said, "Well, my wife, here, just as you said, I will be going to you." He made a stride, and behold, he was across the cañon. "Really! that Orphan has come hither. Seek ye again something difficult for him," they said. At length, on the morning of the next day, when the Orphan awoke, he lay alone on the grass. The woman had gone with the Buffaloes. And they had made sharp thorns extending all over the surface of the land. The Orphan arrived there. Having said, "Well, my wife, here, just as you said, I will be going to you," he closed his eyes, and made a stride across, and had gone. "Really! that Orphan has come hither. Seek again something difficult for him," said they. At length, on the morning of the next day, when the Orphan awoke, he lay alone on the grass. The woman had gone with the Buffaloes. Having made a road to the upper world, they had gone. Having gone up above, the Buffaloes kept following. As the road went up hill, the Orphan arrived there. "Well, my wife, here, just as you said, I will be going to you," said he. Having closed his eyes, he made a stride and departed. He went far beyond the clouds, and he reached the other side. "Really! that Orphan has come hither. Make an end of your attempts. You must fail. You shall go home," said they. So they were coming down-hill (*i. e.*, from the upper world to this earth). They reached home at the bottom. "Well, go ye in all directions," said they. The Orphan said as follows to his wife: "Come, let us go home. Let me see your husband's sister." Having gone home, he placed the child and the woman by the outside of the tent. And behold, his sister was very poor; she and her husband had been, and were still, apt to die from starvation. "O elder sister, and my sister's husband, I have come home," said he. "Without any cause for complaint, the boy, our relation, went to some unknown place. We have not found him, and we are great sufferers. It is not necessary to ridicule us," said she. "Indeed, sister, I am he," he said. At length his sister rubbed her eyes repeatedly with her hands, and looked toward him. She recognized him. "Heigho! my dear younger brother has come home

to me,' she said. "Your wife's brother has come back," said she, having pulled at the man to attract his attention. "O sister, your brother's wife sits in that place out of sight, holding your brother's son. Go for her," said the Orphan. She brought her home. Having brought her home, all the animals came back again. And again did his sister's husband kill them at pleasure. And at length his sister was kind to him. The End.

### THE MAN WHO HAD A CORN-WOMAN AND A BUFFALO-WOMAN AS WIVES.

TOLD BY NUDA<sup>n</sup>-AXA.

Égiçe ta<sup>n</sup>wañçá<sup>n</sup> wi<sup>n</sup> édedí-amáma. Máçe céga<sup>n</sup>-da<sup>n</sup> amá waha<sup>n</sup>-  
 It happened tribe one there it was, they say. Winter as this is when they say they re-  
 moved

biamá. Waçáha<sup>n</sup> te, aí aça+, á-biamá. Égiçe nú wi<sup>n</sup> wa'ú çingá-biamá,  
 they say. You are to remove, he says indeed, said, they say. It hap- man one woman had none they say,  
 pened

ıñañ'ge aká dúbá-biamá. Ga<sup>n</sup> waha<sup>n</sup>-biamá ıı, A<sup>n</sup>a<sup>n</sup>çai-gă, á-biamá nú 3  
 his sister the four they say. And removed they say when, Leave ye me, said, they say man  
 (sub.)

aká. Ga<sup>n</sup> a<sup>n</sup>çá-biamá. Nú aké cénujinga wakéga kéçá<sup>n</sup> ıñañ'ge amá  
 (sub.) And they left they say. Man the one young man sick he who his sister the  
 (sub.) him who (pl. sub.)

gia<sup>n</sup>çá atfi há, é-hna<sup>n</sup>-bíamá ta<sup>n</sup>wañçá<sup>n</sup> bçúga. Çi waha<sup>n</sup>-biamá çé ıı  
 left him they said invari- they say tribe the whole. Again removed they say this lodge  
 have come ably

amá bçúga. Kí çé ıñañ'ge háci jingá aká qçabé ıñ'ga ké'di ıřinaqçá- 6  
 (sub.) all. And this his sister after small the tree big by the hid herself

biamá. Ga<sup>n</sup> agçá-biamá. Qáçá ujañ'ge ugřha-biamá. Égiçe ıı tş  
 they say. And she went back, they say. Back again road she followed again, At length lodge the  
 say.

éçá<sup>n</sup>be akí-biamá. Kí xagé agçá-biamá ıñañ'ge. Ga<sup>n</sup> ıřinu aká ceta<sup>n</sup>  
 in sight of she reached home, And crying went homeward, his sister. And her elder the so far  
 they say. they say

nıřa ja<sup>n</sup> akáma. Eáta<sup>n</sup> cki ä, wihé, á-biamá. Ga<sup>n</sup>, Jınuhá, cat'é ıı 9  
 alive was lying, they say. Why have you ! O younger said he, they And, O elder you die when  
 come back sister, say. brother,

ıwıdaha<sup>n</sup> téga<sup>n</sup> dí, á-biamá. Ga<sup>n</sup> júgıççé najı<sup>n</sup>-biamá. Égiçe gá-biamá:  
 I know you in order I have said she, they And with her own she stood, they say. At length he said as fol-  
 that come back say.

Wihé, najřha ı<sup>n</sup>çin'gahá-gă, á-biamá. Ga<sup>n</sup> najřha ıñañ'ge aká giáha-biamá.  
 O younger hair for me comb, said he, they And hair his sister the combed they say.  
 sister, say. (sub.) for him

Wai<sup>n</sup> çá<sup>n</sup> ı<sup>n</sup>çin'çizá-gă há, á-biamá. Ga<sup>n</sup> ıgiçizá-biamá. Céçu wa'ı<sup>n</sup> tş'di 12  
 Robe the take mine for me said he, they And she took his they say. Yonder pack in the  
 (ob.) say. for him

hi<sup>n</sup>qpé uági'a<sup>n</sup>he há; é çti ı<sup>n</sup>çin'çiza'-gă há, wihé, á-biamá. Ga<sup>n</sup> ıgiçizá-  
 fine feather I put mine in that too take mine for me O younger said he, they And she took his  
 sister say. for him



- biamá. Ga<sup>n'</sup> hi<sup>n'</sup>bé ča<sup>n'</sup> cti, uta<sup>n'</sup> ča<sup>n'</sup> cti, á-biamá. Zani<sup>n'</sup> igičizá-biamá. Ga<sup>n'</sup>  
they say. And moccasin the too, leggings the too, said he, they All she took his they say. And  
(ob.) (ob.) say. for him
- ugíta<sup>n'</sup>-biamá bčúga, hi<sup>n'</sup>bé ča<sup>n'</sup>, uta<sup>n'</sup> gě edábe, hi<sup>n'</sup>qpe<sup>n'</sup> kě cti ágičaxa<sup>n'</sup>-  
he put on his, they say all, moccasins the leggings the also, fine feather the too he stuck his own  
(ob.) (ob.) (ob.) (ob.) (ob.)
- 3 biamá ásku čan'di. Ga<sup>n'</sup> waii<sup>n'</sup> ča<sup>n'</sup> waii<sup>n'</sup>ciče i<sup>n'</sup>-biamá; xigčipi-qtí-biamá.  
they say scalp-lock at the. And robe the with he wore, they he wore it very they say.  
(ob.) (ob.) hair outside say; well
- xí'a<sup>n'</sup>-biamá. Gá-biamá: Wihé, ukie čičiñ'gega<sup>n'</sup> icířa<sup>n'</sup> uwíne bčé tá  
He painted his face, He said as follows, O younger to talk as you have none your brother's I seek I go will  
they say: they say: sister with wife for you
- miñke, á-biamá. Ga<sup>n'</sup> dúbá ja<sup>n'</sup>-biamá. Lijébe eřá tě unáji<sup>n'</sup> éga<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>-  
I who, said he, they And four sleeps they say. Door his the he stood as always  
say. (ob.) in
- 6 bi-te wéahide ačá-baji-biamá. Ga<sup>n'</sup> égasáni xī čáze hí amá. Kī čéaka  
they say, far he not they say. And the next day when evening arrived, they say. And this one  
as went
- iřinu aká ga<sup>n'</sup> ja<sup>n'</sup>-biamá. Égiče gá-biamá iřaň'ge aká, áci ačá-bi ega<sup>n'</sup>:  
her elder the as he lay down, they say. At length said as follows, his sister the out went, they having:  
brother (sub.) was (sub.) they say (sub.), say
- Ljinhá, wa'ú wi<sup>n'</sup> atí aká hě, á-biamá. Čičiřa<sup>n'</sup> ači<sup>n'</sup> gí-gă, á-biamá  
O elder woman one has come . said she, they Your brother's come with her, said he, they  
brother, say. wife say.
- 9 Čiřa<sup>n'</sup>, řařa í-ă hě, á-biamá. Ha<sup>n'</sup> amá. Kī a<sup>n'</sup>ba amá. Či čáze hí amá.  
O brother's to the come . said she, they Night they say. And day they say. Again evening ar- they  
wife, lodge say. rived say.
- Ugáhanačaze uhaň'ge tě'di iřaň'ge aká áci ačá-biamá. Kī čí wi<sup>n'</sup> atí akáma.  
Darkness (first) end when his sister the out went they say. And again one had come, they  
(sub.) (sub.) say
- Ljinhá, čéaka wa'ú wi<sup>n'</sup> atí aká hě, á-biamá. Čičiřa<sup>n'</sup> ači<sup>n'</sup> gí-gă, á-biamá  
O elder this one woman one has come . said she, they Your brother's come with her, said, they say  
brother, say. wife
- 12 iřinu aká. Ga<sup>n'</sup> na<sup>n'</sup>ba wagčá<sup>n'</sup>-biamá. Ga<sup>n'</sup> akiwa watézugčá<sup>n'</sup>-biamá.  
her the And two he married they say. And both pregnant they say.  
brother (sub.) them
- Ga<sup>n'</sup> akiwa ciň'gajiň'ga ídawačá-biamá, akiwa nújiňgá-biamá. Ga<sup>n'</sup>  
And both child bore them they say, both boy they say. And
- újawaqti ga<sup>n'</sup> júwagigče gči<sup>n'</sup>-biamá. Kī ciň'gajiň'ga akiwa íe wakan'dagi-  
very so with them he eat they say. And child both to speak forward  
pleasantly
- 15 hna<sup>n'</sup>-biamá. Ga<sup>n'</sup>, Čisaň'ga éča<sup>n'</sup>ba kiřina-bajfi-gă, á-biamá ičádi aká.  
only they say. And, Your younger he too fight ye not, said, they say his father the  
brother (sub.)
- Ga<sup>n'</sup> éga<sup>n'</sup>-biamá. Ljigaxe júkigče-hna<sup>n'</sup>-biamá. Égiče kiřina-biamá  
And so they say. Playing with each invaria- they say. At length fought they say  
other bly
- nújiňga na<sup>n'</sup>ba akiwa. Akiwa kigčá<sup>n'</sup>-hna<sup>n'</sup>-biamá. Čí čiha<sup>n'</sup> Lě-wa'ú čí<sup>n'</sup>,  
boy two both. Both reviled only they say. You your Buffalo-woman she is,  
each other mother
- 18 á-biamá. Či áma aká, Čí cti čiha<sup>n'</sup> Wata<sup>n'</sup>zi-wa'ú čí<sup>n'</sup>, á-biamá. Ga<sup>n'</sup>  
said (one), Again the the You too your Corn-woman she is, said he, they And  
they say. other (sub.), mother
- aki-biamá xī Lě-jiň'ga aká iha<sup>n'</sup> čí<sup>n'</sup> ugčá-biamá. Gaň'ki čí áma aká čí  
they reached when Buffalo-calf the his the told of they say. And again the the again  
home, they say (sub.) mother (ob.) himself other (sub.)
- ugčá-biama. Na<sup>n'</sup>há, wiji<sup>n'</sup>če aká, Wata<sup>n'</sup>zi-wa'ú hni<sup>n'</sup>, aí, aná'a<sup>n'</sup>, á-biamá.  
told about himself, O mother. my elder the Corn-woman you are, he I heard said (one) they  
they say. brother (sub.) said. him. say.

Ki áma aká, gá-biamá: Kagé aká, na<sup>n</sup>há, Jé-wa'ú hni<sup>n</sup>, aí, aná'a<sup>n</sup>,  
 And the the said as follows, My younger the O mother, Buffalo-woman you are, he said I heard  
 other (sub.), they say: brother (sub.),

á-biamá. Ga<sup>n</sup>' ha<sup>n</sup>' te akiwa waji<sup>n</sup>' cta-biamá wa'ú aká, nú çin<sup>n</sup>ké ukía-baji-  
 said (the other), And night when both in a bad humor, they say woman the man the (ob.) they did not  
 they say. (sub.), talk with

biamá. Ca<sup>n</sup>' çé Jé-wa'ú çin<sup>n</sup>ké ja<sup>n</sup>' a<sup>n</sup>há-biamá.  
 they say. Yet this Buffalo-woman the one cum ea coit they say.  
 who

3

Ga<sup>n</sup>' a<sup>n</sup>'ba amá. Égiçe nú aká enáqcti ja<sup>n</sup>' akáma; wa'ú amá akiwa  
 And day they say. Behold man the alone was lying, they say; woman the both  
 (sub.) (pl. sub.)

ákiágça-bitéama. Ga<sup>n</sup>' gçi<sup>n</sup>'-biamá. Égiçe gá-biamá: Wihé, á-biamá, çin<sup>n</sup>úcka  
 had gone again, they say. For some he they say. At length he said as fol- O sister said he, they your  
 time sat lows, they say: say, brother's son

uáGINE bçé tá miñke, á-biamá. Ga<sup>n</sup>' a<sup>n</sup>'ba tē di açá-biamá. Ca<sup>n</sup>' ga<sup>n</sup>' ãan'de  
 I seek my I go will I who said he, they And day when he went, they say. Right along (!) ground  
 own say.

6

áçita ma<sup>n</sup>çi<sup>n</sup>'-biamá. Égice çazēqcti hí xī agçá-bikéama, sigçé wéça-  
 crossing he walked, they say. At length late evening arrived when had gone homeward, trail he found  
 they say

biamá. Ga<sup>n</sup>' sigçé kē wíuha-biamá. Iha<sup>n</sup>' amá cti ga<sup>n</sup>' Jéi tē, gañ'ki cī  
 they say. And trail the (ob.) he followed them, His the too was a Buffalo and again  
 they say. mother (mv. sub.)

ijiñ'ge amá cti Jé-jiñ'ga-bitéama, nañ'gēqcti agçá-bikéama iha<sup>n</sup>' éça<sup>n</sup>'ba.  
 her son the too was a Buffalo-calf, they say running fast had gone homeward, his mother she too.  
 (mv. sub.) they say

9

Égiçe wacçicka wi<sup>n</sup>' cúgaqti naji<sup>n</sup>' te amá xī, í wi<sup>n</sup>' waçiona améde, Çētē é  
 At length creek one very thick stood they say when, tent one plain they say, This it  
 when,

te-ána, eçéga<sup>n</sup>-biamá nú aká. Ga<sup>n</sup>' é'di a-igçin<sup>n</sup>-biamá, éça<sup>n</sup>'ba-baji-biamá.  
 must be ! thought they say man the (sub.). And there approaching he sat, not in sight they say.  
 they say

Égiçe ijiñ'ge éça<sup>n</sup>'be ahí-biamá. Jé-jiñ'ga aké aké (á-biamá). I<sup>n</sup>dádi aká  
 At length his son in sight arrived, they say. Buffalo-calf the it is (said he, they say). My father the  
 (sub.) (sub.)

12

atí aká hā, á-biamá (Jé-jiñ'ga aká). Içádi çat'a<sup>n</sup>' edéctē a<sup>n</sup>'baçé'qti ma<sup>n</sup>çi<sup>n</sup>'  
 has come . . . said, they say (Buffalo-calf the). His father you had even if this very day walking

çaxáge ma<sup>n</sup>hni<sup>n</sup>', á-biama. Edída! wágima<sup>n</sup>çi<sup>n</sup>'-ā hē, á-biamá Jé-wa'ú  
 you cried you walked said she, they Simpleton! go after him said, they say Buffalo-woman  
 say.

aká. Ga<sup>n</sup>' é'di ahí-biamá. Kī ja<sup>n</sup>'-uqpe jingáqcti 'í-biamá, çéde áçibçá-  
 the (sub.). And there he arrived, they And wooden bowl very small she gave, they bottom spread on  
 say.

15

biamá. Ní bçáta<sup>n</sup>-máji éga<sup>n</sup> a<sup>n</sup>'ça<sup>n</sup>'bize çá<sup>n</sup>'cti, djúb ínahi<sup>n</sup> hā, eçéga<sup>n</sup>  
 they say. Water I drink I not but I was thirsty heretofore a little truly thinking

gçi<sup>n</sup>'-biamá nú aká. Çata<sup>n</sup>'-biamá; çá<sup>n</sup>'-biamá ní kē. Djúbaqcti  
 sat they say man the (sub.). He drank they say; he left (some) water the. A very little

a<sup>n</sup>'ça<sup>n</sup>'wa<sup>n</sup>'hébe çá<sup>n</sup>'cti, égiçe ní tē bçá'a áha<sup>n</sup>, eçéga<sup>n</sup>-biamá. Uqpe tē cī  
 insufficient for me heretofore, at length water the I fail to ! thought he, they say. Bowl the again  
 drink

18

'í-biamá. Kī íá hébe çéça<sup>n</sup>'ska 'í-biamá. Na<sup>n</sup>'pa<sup>n</sup>'hi<sup>n</sup> çá<sup>n</sup>'cti, ãangéga<sup>n</sup>  
 she gave, they And jerked piece this size she gave, they I hungry heretofore somewhat large  
 say. meat say.

a<sup>n</sup>'í etéde, eçéga<sup>n</sup>-biamá. Cī çá<sup>n</sup>'-biamá. Kī hébe uçácte gí'í-biamá.  
 she should have he thought, they say. Again he failed in eating. And piece left from he gave it back,  
 given me they say. eating they say.

- Waçate jin'ga inahi<sup>n</sup>, á-biamá wa'ú aká Ga<sup>n'</sup> íá çá<sup>n</sup> wa'ú aká na<sup>n</sup>baça<sup>n</sup>  
 Food small truly said, they say woman the (sub.) And jerked the woman the in two parts  
 (ob.) meat (ob.) (sub.)
- gaxá-bi ega<sup>n'</sup> gçasni<sup>n</sup> içéça-biamá. Ga<sup>n'</sup> ha<sup>n'</sup> éga<sup>n</sup> ga<sup>n</sup> ja<sup>n'</sup>-biamá wañ'giçe.  
 made, they having swallowed suddenly, they say. And night so as they slept, they say all  
 say her own were
- 3 Umi<sup>n'</sup>je úda<sup>n</sup>qti gaxá-bi ega<sup>n'</sup> ja<sup>n'</sup>-biamá. A<sup>n'</sup>ba ega<sup>n'</sup> ja<sup>n'</sup> xídata<sup>n</sup>-bi ega<sup>n'</sup>  
 Bed very good made, they having they slept, they say. Day being lying turned himself, having  
 say they say
- uñxidá-biamá. Égiçe íí çingé ja<sup>n'</sup> akáma, uta<sup>n'</sup>nadiqti. Ga<sup>n'</sup> wíuhá-biamá  
 he looked around, they Behold tent he was he was lying, in a very lone place. And he followed them,  
 say. without one they say they say
- sigçé açai tē. Edázēqtcí hí xí égiçe úqça-biamá cí. Cí wateçka wi<sup>n'</sup>  
 trail went. Late that evening ar. when at length he overtook them, again. Again creek one  
 rived they say
- 6 édedí-ké ama; cí íí wi<sup>n'</sup> édedí-té ama. Ga<sup>n'</sup> cí é'di a-íçfi<sup>n</sup>-biamá íí xa<sup>n'</sup>ha  
 there it was, they say; again tent one it was there, they say. And again there approaching he sat, tent border  
 they say
- ké'di. É nújīnga aká cí éça<sup>n</sup>be ahí-biamá. Nā! i<sup>n</sup>dádi aká atí aká hā,  
 at the. That boy the again in sight arrived, they say. Why! my father the has come  
 one (sub.) (sub.) (sub.)
- á-biamá Içádi cat'a<sup>n'</sup> edéctē a<sup>n'</sup>baçé'qti ma<sup>n'</sup>çi<sup>n'</sup> çaxáge ma<sup>n'</sup>hni<sup>n'</sup>, á-biamá  
 said he, they His father you had even if this very day walking you cried you walked, said, they say  
 say.
- 9 Jé-wa'ú aká. Wéba<sup>n</sup> çéça-ā hē, á-biamá. Dadíha, í-gā hau, á-biamá  
 Buffalo the (sub.) To call them send said she, they O father be coming ! said, they say  
 woman (the voice) say.
- nújīnga aká. Ga<sup>n'</sup> é'di ahí-biamá. Kí ja<sup>n'</sup>-uqpé jīngáqtcí 'í-biamá, çéde  
 boy the (sub.) And there he arrived, they say. And wooden bowl very small she gave, they bottom  
 say
- áçibçá-biamá. Kí nú aká úcka<sup>n</sup> tē íbaha<sup>n</sup>-bi ega<sup>n'</sup>, çaquba-bají-biamá.  
 spread on they say. And man the (sub.) deed the (ob.) knew, they say because, did not wonder they say.
- 12 Çata<sup>n'</sup>-biamá; çá'á-biamá ní tē. Uqpé tē cí 'í-biamá. Kí íá hébe  
 He drank they say; he failed in drink- water the Bowl the again she gave, they And jerked piece  
 ing, they say (ob.) (ob.) say. meat
- çéça<sup>n</sup>ska 'í-biamá. Kí nú aká úcka<sup>n</sup> tē íbaha<sup>n</sup>-bi ega<sup>n'</sup>, çaquba-bají-biamá  
 this size she gave, they And man the (sub.) deed the (ob.) knew, they say because, did not wonder they say.  
 say. (ob.) (ob.)
- Kí íá çá<sup>n</sup> cí çá'á-biamá. Kí hébe uçacte gí'í-biamá. É waçate jin'ga  
 And jerked the again he failed in eating, And piece he left he gave back, they That food small  
 meat (ob.) they say. they say. say.
- 15 inahi<sup>n</sup>, á-biamá Jé-wa'ú aká. Já çá<sup>n</sup> çicpá-bi ega<sup>n'</sup> gçasni<sup>n</sup> çéça-biamá.  
 truly, said, they say Buffalo- the Dried the pulled a piece having swallowed suddenly, they say.  
 woman (sub.) meat (ob.) off, they say here
- Ga<sup>n'</sup> ha<sup>n'</sup> éga<sup>n</sup> ja<sup>n'</sup>-biamá. Nú aká hájīnga wi<sup>n'</sup> açi<sup>n'</sup>-bi éde wa'ú kē síhí tē  
 And night as they slept, they Man the cord one had, they but woman the feet the  
 say. (sub.) say say lying
- wan'da<sup>n</sup> íkika<sup>n</sup>ta<sup>n'</sup>-biamá. Ha<sup>n'</sup> ja<sup>n'</sup> tē çiqíi-bájí éga<sup>n</sup>, çiqíi ga<sup>n'</sup>çai éga<sup>n</sup>,  
 together he tied with it they say. Night slept when he was not as to be he wished as,  
 roused
- 18 Cka<sup>n'</sup>i tēdfíhi a<sup>n'</sup>çi<sup>n'</sup> etéga<sup>n</sup> áha<sup>n</sup>, eçéga<sup>n</sup>-biamá nú aká. Ga<sup>n'</sup> ja<sup>n'</sup>-biamá.  
 Moving when to wake me apt ! thought they say man the (sub.). And they slept, they  
 say.
- Égiçe a<sup>n'</sup>ba amá. Égiçe ictá çibçá-bi ega<sup>n'</sup> uta<sup>n'</sup>nadiqti ja<sup>n'</sup>akáma.  
 At length day they say. At length eye opened, they having in a very lone place he was lying,  
 say they say.
- Ga<sup>n'</sup> sigçé cí wíuhá-biamá. Baxú tañgáqti ké'di éça<sup>n</sup>be ahí-biamá.  
 And trail again he followed them, they Peak very big at the in sight of he arrived, they  
 say. say.

Égiçe ní jañgáqti wi<sup>n'</sup> çiqé tá akamá xī ē'di ahí-biamá (nú aká). Kī  
 At length water very big one they would have to cross when there arrived, they say (man the). And  
 nú aká ja<sup>n'</sup> tē áka<sup>n'</sup>-bi, íxinaqfá-biamá. Égiçe ní úha ma<sup>n'</sup>çi<sup>n'</sup>-bi tē'di  
 man the wood the leaned against he hid himself, they say. At length water following he walked, they when  
 (sub.) (ob.) they say, say  
 iha<sup>n'</sup> éça<sup>n'</sup>ba íe na'a<sup>n'</sup>-biamá nú aká. Ciñ'gajin'ga téqiçe améde hinda 3  
 his her too speaking he heard, they say man the Child he loves if let me see  
 mother (sub.).  
 ní kēdi gákēdi atí tá amé, á-biamá. Ga<sup>n'</sup> iha<sup>n'</sup> éça<sup>n'</sup>ba ní çiqé agfá-  
 water at the at that place he will come, said she, they And his mother she too water crossing went  
 say. say. homeward  
 biamá ijin'ge aká: qfáje-hna<sup>n'</sup>-bi, cī iha<sup>n'</sup> amá cti éga<sup>n'</sup>-hna<sup>n'</sup>-biamá. Ga<sup>n'</sup>  
 they say her son the cried out regularly again his the too so regularly they say. And  
 (sub.): they say, mother (mv. sub.)  
 ní uka<sup>n'</sup>ska ída<sup>n'</sup>be ahí-bi xī iha<sup>n'</sup> éça<sup>n'</sup>ba, égiçe nú aká hi<sup>n'</sup>qpé kē 6  
 water in a straight ída<sup>n'</sup>be through the they arrived, when his she too, behold man the fine feather the  
 line middle they say mother (sub.) (ob.)  
 gfiža-biamá. Ga<sup>n'</sup> hi<sup>n'</sup>qpé kē nú aká bihíça çéça-biamá. Éta<sup>n'</sup>çi<sup>n'</sup>  
 took his, they say. And fine feather the (ob.) man the (sub.) blew away suddenly, they say. He first  
 masáni ahí-biamá. Bihíça çéçai tē é ca<sup>n'</sup>ca<sup>n'</sup> masáni ahí-biamá Hi<sup>n'</sup>qpé  
 the other reached, they say. He blew off sud- when that without the other he reached, they Fine feather  
 side denly stopping side say.  
 xiřaxai, cī xiřiřiça çéçai nú aká. Kī qcabé wi<sup>n'</sup> áçaskabá-biamá. Ga<sup>n'</sup> 9  
 he made again blew himself off sud- man the And tree one he stuck to they say. And  
 himself, deny (sub.).  
 iha<sup>n'</sup> éça<sup>n'</sup>ba wada<sup>n'</sup>be gfi<sup>n'</sup>-biamá. Masáni agfi<sup>n'</sup>-biamá ijin'ge éça<sup>n'</sup>ba.  
 his mother her too seeing them he sat they say. The other side they came back, her son he too.  
 they say  
 Hi<sup>n'</sup> çan bibíza-biamá, uxídata<sup>n'</sup>-biamá dízá kēdi. Ciñ'gajin'ga téqiçe  
 Hair the they rubbed dry, they rubbed themselves, sand on the. Child he loves  
 they say, they say  
 améde hinda atí ta amé, á-biamá Jé-wa'ú aká. Ga<sup>n'</sup> nañ'gēqti agfá- 12  
 if let me see he will come, said, they say Buffalo woman the And running fast they went  
 (sub.). say. homeward  
 biamá ufça<sup>n'</sup>be. Ga<sup>n'</sup> wfuha-biamá nú aká. Baxú kē éça<sup>n'</sup>be ahí-bi xī  
 they say up-hill. And followed they say man the Peak the in sight of he arrived, when  
 them (sub.). they say  
 égiçe xī ēdedí-ça<sup>n'</sup> amá, húçuga jin'gaji çan amá. Ga<sup>n'</sup> ē'di a-igçi<sup>n'</sup>-  
 behold lodge there was the (circle), tribal circle not small the they say. And there approaching  
 they say they say he sat  
 biamá baxú kē'di. Na<sup>n'</sup>há, i<sup>n'</sup>dádi aká atí aká hã, á-biamá. É'di 15  
 they say peak on the. O mother, my father the (sub.) has come said (the Calf), There  
 they say.  
 wágima<sup>n'</sup>çi<sup>n'</sup>-ã, á-biamá. É'di ahí-biamá xī wéçají-biamá, hi<sup>n'</sup>qpé xiřaxa-bi  
 walk for them said (the mother), There he arrived, they when he did not they say, fine feather made himself  
 they say. say find them find them they say  
 ega<sup>n'</sup>. Cī, Wihé, ē'di wágima<sup>n'</sup>çi<sup>n'</sup>-ã, á-biamá Jé-wa'ú aká. Ga<sup>n'</sup> wágiahí-  
 having. Again, O sister, there walk for them, said, they say Buffalo the (sub.). And she arrived  
 woman for them  
 biamá xī wéçaji amá. Ja<sup>n'</sup>çéha, çingai hē, á-biamá Tēnã! ít'açewáçē 18  
 they say when she did not they say. O elder sister, there is said she, they say. Why! hateful  
 find them none  
 ínahi<sup>n'</sup> é, á-biamá. Wéçana'úqtei-hna<sup>n'</sup>i, á-biamá Jé-wa'ú aká. Ga<sup>n'</sup> cī  
 truly ! said she, they You passed close by only said, they say Buffalo woman the (sub.). And again  
 say. them  
 wi<sup>n'</sup> aká ē'di aça<sup>n'</sup>-biamá. Ja<sup>n'</sup>çéha, weáça-máji, á-biamá cī. Cī wi<sup>n'</sup>  
 one the (sub.) there went, they say. O elder sister. I do not find them. she said, they say again. Again one

- aká é'di ačá-biamá cī, wéçajī amá Ja<sup>n</sup>čéha, weáçá-máji, á-biamá. Cī  
 the there went they say again, she did not they say. O elder sister, I have not found said she, they Again  
 (sub.) find them them say.
- wī<sup>n</sup> aká é'di ačá-biamá. Ja<sup>n</sup>čéha, weáçá-máji, á-biamá. Çít'açewáçè  
 one the (sub.) there went, they say. O elder sister, I have not found said she, they say. You hateful  
 them,
- 3 íçanahi<sup>n</sup>'i é. Akiha<sup>n</sup>-hna<sup>n</sup> cīi hě, á-biamá. Adíbçe tá miñke, hīndá!  
 you indeed ! Beyond, invariably ye went . said she, they say. I go for him will I who, behold!  
 á-biamá Jé-wa'ú aká. Hīndá! ičáçá-máji eska<sup>n</sup>', á-biamá. Kī édi ahí-  
 said, they say Buffalo-woman the Let me see! have I not found him? said she, they say. And there she  
 (sub.) arrived
- biamá. Wahnáte téga<sup>n</sup> ačígiatí-hna<sup>n</sup>'i, eáta<sup>n</sup> çagçí<sup>n</sup>'-hna<sup>n</sup> ä, á-biamá.  
 they say. You eat in order that they came inva- why you sit invariably ! said she, they  
 for you riably say.
- 6 Éga<sup>n</sup>çá<sup>n</sup>'ja é'be añ'giti-äji éga<sup>n</sup>. Ga<sup>n</sup>' agçí<sup>n</sup>' miñké, á-biamá nú aká  
 Nevertheless who came not for me so. Just so I was sitting, said, they say man the (sub.).
- Ga<sup>n</sup>' júgçe agçá-biamá Égiçe wa'ú aká ukkiji aká dúba akáma, é  
 And with him she went they say. Behold woman the near the four they were, she  
 homeward relations (sub.) it is said,
- wésatá<sup>n</sup> aká é wáçixe ahí aká. Ga<sup>n</sup>' gíçika<sup>n</sup>'-biamá. Jí tě úkiza  
 the fifth the (sub.) that marrying arrived the And made room they say. Lodge the no one  
 one who for her there
- 9 giáxa-biamá. Çé iñ'ge aká e-hna<sup>n</sup>' júwagigçai tě.  
 they made for her, This her sister the (sub.) only she was with them.  
 they say.
- Égiçe ha<sup>n</sup>'ega<sup>n</sup>'tce amá. Içá<sup>n</sup>' aká gá-biamá (iñ'çpa é wagiká-bi  
 At length morning they say. His grand- the said as follows, (her grand- him she meant her  
 (sub.) mother (sub.) they say child own, they say
- ega<sup>n</sup>'): Çiadi i<sup>n</sup>''ě jeégçá<sup>n</sup> hě, i<sup>n</sup>'úde juágçe téga<sup>n</sup>, á-biamá. Ga<sup>n</sup>' i<sup>n</sup>'úde  
 having) Your stone I have heated sweat- I with in order said she, they And sweat-  
 father for him bath him that say. bath
- 12 júgçá-biamá iñ'an'de aká. Ga<sup>n</sup>' Jé-núga amá nan'diçágaspe gáçai íi tě  
 he with her, they her daughter's the to hold down the walls making came, when  
 say husband (sub.) And Buffalo-bull the (pl. sub.)
- ðéçabçí<sup>n</sup>'-biamá. Ga<sup>n</sup>' içá<sup>n</sup>' aká i<sup>n</sup>''ě jahá-bi çí gáçá<sup>n</sup>ská-biamá; cī pí  
 eight they say. And his wife's the stone pushed at, when that size they say; again again  
 mother (sub.) they say
- jahá-bi çí gáçá<sup>n</sup>ská-biamá; wéçabçí<sup>n</sup>'a<sup>n</sup> jahá-bi çí gata<sup>n</sup>'hiçá<sup>n</sup>'-biamá; cī  
 she pushed when that size they say; the third time she thrust at, when that high suddenly, they and  
 at, they say they say say;
- 15 pí jahá-bi çí íi tě éçá<sup>n</sup>skáqtcia<sup>n</sup>'-biamá i<sup>n</sup>''ě tě. Nú aká hi<sup>n</sup>qpé  
 again she thrust at, when lodge the just the size of they say stone the Man the fine feather  
 they say (col.) (sub.)
- çíçáçá-bi ega<sup>n</sup>' Jé-núga íha biákibesa<sup>n</sup>'-bi ega<sup>n</sup>' hi<sup>n</sup>qpé bihiçá çéçá-  
 made himself, having Buffalo-bull tent-skin made double up by lean- having fine feather blew off suddenly  
 they say ing against, they say
- biamá, íha ákibésa<sup>n</sup> kě égih áiáçá-biamá. Jé-wa'ujīn'ga, Jandé,  
 they say, tent skin fold the right into he had gone, they say. Buffalo old-woman, O daughter's  
 husband,
- 18 uçínadáçá<sup>n</sup> éga<sup>n</sup>, á-biamá. A<sup>n</sup>', çá<sup>n</sup>'há, á-biamá. Cī ga<sup>n</sup>'te amá. Jandé  
 you are accus- somewhat, said, they say. Yes, O wife's said he, they Again a long they say. O daughter's  
 tomed to heat mother, say. husband
- e'a<sup>n</sup>' éga<sup>n</sup> ä, á-biamá Jé-wa'ujīn'ga aká. Nát'e éska<sup>n</sup> eçéga<sup>n</sup> éga<sup>n</sup> ímaxá-  
 how is it ? said, they say Buffalo old-woman the Killed by she hoped as asked him  
 (sub.) heat
- biamá. çá<sup>n</sup>'há, ga<sup>n</sup>' gçí<sup>n</sup>' miñke, á-biamá. Ga<sup>n</sup>' wasísige íe tě  
 they say. O wife's mother, all right I am sitting. said he, they say. And active he spoke

áji<sup>n</sup>áji<sup>n</sup>qti égi<sup>n</sup>ča<sup>n</sup>-biamá. Ci ga<sup>n</sup>'-akáma xi, Jandé, e'a<sup>n</sup> éga<sup>n</sup> ä, a-biamá.  
 spoke very he said to her, they say. Again they sat for when, O daugh- how is it I said she, they  
 fearlessly he said to her, they say. Again awhile, they say ter's husband say.

ya<sup>n</sup>'ha, ga<sup>n</sup>' gçi<sup>n</sup>' miñké, a<sup>n</sup>wa<sup>n</sup>'nabçi ctëwa<sup>n</sup>-máji, á-biamá. Égi<sup>n</sup>çe  
 O wife's all right I am sitting, I perspire in the least I not, said he, they say. At length  
 mother

Jé-wa'ujin'ga náwakandiča-biamá; é nat'exi<sup>n</sup>çe ača-biamá čáču<sup>n</sup>háqci. 3  
 Buffalo old-woman was made impatient by heat, they she caused herself she went, they say almost.  
 say;

A<sup>n</sup>wañ'kandiče'qti-ma<sup>n</sup>, gátë i<sup>n</sup>'čiciba-ä hë, á-biamá. Gičiaxá-biamá xi  
 I am very impatient from heat, that undo for me said she, they say. They pulled off for her, when  
 they say

éča<sup>n</sup>'be akí-biamá. Ca<sup>n</sup>'ca<sup>n</sup> t'é áiáča-biamá Jé-wa'ujin'ga aká. Čéaka  
 in sight she reached home, they say. Without dead had gone they say Buffalo old-woman the (sub.). This one  
 they say. stopping

ijan'de aká éča<sup>n</sup>'be akí-bi xi ca<sup>n</sup>' unábçi ctëwa<sup>n</sup>-baji-biamá. Nã! i<sup>n</sup>'úa<sup>n</sup>de 6  
 her daugh- the in sight reached when yet he perspired in the least not they say. Why! I took a  
 ter's husband (sub.) home, they say sweat-bath

áči<sup>n</sup>'hé ctë snia<sup>n</sup>'t'e a<sup>n</sup>wañ'kandiče, á-biamá Iga<sup>n</sup>qča<sup>n</sup> aká gá-biamá:  
 I who move even I cold I am impatient of, said he, they say. His wife the (sub.) said as follows,  
 they say:

Učínabçi ctëwa<sup>n</sup>'ji; wa'úji<sup>n</sup>ga akéja nat'e ké, á-biamá. Éga<sup>n</sup>'ja snia<sup>n</sup>'t'e  
 You perspire not in the least; aged woman on the other lies dead from said she, they  
 hand the heat, say. Nevertheless I cold

a<sup>n</sup>wañ'kandiče, á-biamá. Égi<sup>n</sup>çe ixa<sup>n</sup>' aká gisi<sup>n</sup>'-biamá. Gisi<sup>n</sup>'-biam éga<sup>n</sup> 9  
 I am impatient of, said he, they say. At length his wife's the revived they say. She revived, they as  
 mother (sub.) say

égasani wa'ú čaňká zani ixa<sup>n</sup>' aká wagígča-biamá (Jé-jin'ga aká)  
 the next day woman the (pl. ob.) all his wife's the (see note) they say. (Buffalo-calf the)  
 mother (sub.)

gá-biamá: Nã! dadíha, i<sup>n</sup>'na<sup>n</sup>'ha uhnixide taí (čagícpaha<sup>n</sup> te), á-biamá.  
 said as follows, Why! O father, my mother you will look around (you will know your said he, they  
 they say: own), say.

Čéaka ijañ'ge méga<sup>n</sup> indé ča<sup>n</sup> wi<sup>n</sup>'áqci-biamá, wa'ú úda<sup>n</sup>qti-hna<sup>n</sup>'-biamá, ca<sup>n</sup>' 12  
 This one her sisters likewise face the one they say, woman very beautiful as a class, they say, in fact  
 (ob.)

indé ča<sup>n</sup> wi<sup>n</sup>'áqci-biamá, úda<sup>n</sup>'i tē. Ga<sup>n</sup>' wáčicta<sup>n</sup>'-biamá, xi'añ'kiča-biamá  
 face the (ob.) one they say, as to beauty. And they finished them, they they caused to paint them-  
 say, selves, they say

wañ'giče, naji<sup>n</sup>'wakiča-biamá. Égazeze naji<sup>n</sup>'wakiča-biamá, xičáxuwi<sup>n</sup>'xe-  
 all, they caused them to stand, they In a row they caused them to stand, they they caused them to  
 say, say,

wákiča-biamá, igáqča<sup>n</sup>' čin<sup>n</sup>'ké igipaha<sup>n</sup>'ji gíga<sup>n</sup>'čai ega<sup>n</sup>'. Ga<sup>n</sup>' égazezai tē, 15  
 push themselves around, his wife (the ob.) not to know his wished for him because. And they were in when,  
 they say, a line

Ké, Jandé, čigáqča<sup>n</sup> ugčixidá-ä hë, á-biamá Jé-wa'ujin'ga aká. Ga<sup>n</sup>' ugči-  
 Come, O daugh- your wife look around for yours said, they say Buffalo old-woman the And looked  
 ter's hus- band, (sub.).

xidá-biamá nú aká. Gáta<sup>n</sup> éč hã, á-biamá. Uča<sup>n</sup>'-biamá. Ga<sup>n</sup>' čaň'gaxá-  
 around for his, man the That one is she he said, they He took hold, they say. And they ceased  
 they say (sub.).

biamá. Gá-biamá Jé-jin'ga aká: Dadíha, gasáni núji<sup>n</sup>ga ákibána<sup>n</sup>'wákičaí 18  
 they say. Said as follows, Buffalo-calf the O father, to-morrow boy to make them run a race  
 they say (sub.):

'ičai éde éduche tá miñke. A<sup>n</sup>wa<sup>n</sup>'hnixide taí, á-biamá. A<sup>n</sup>ča<sup>n</sup>'cpaha<sup>n</sup>'ji  
 spoke of but I join it will I who. You will look around for me, he said, they say. You do not know me

tédhi wi<sup>n</sup>'ga aká t'éči<sup>n</sup>' 'ičai, á-biamá. Ga<sup>n</sup>' ákibána<sup>n</sup>'-biamá égasani xi.  
 in case my grand- the killing spoke of, he said, they And they ran they say the next day when  
 mother (sub.) you say, a race

- Gá-biamá nújiŋga aká: Dadiha, ǰe-jiŋ'ga sáta<sup>n</sup> waa<sup>n'</sup>ča-ma é wécađe ma<sup>n'</sup>-  
Said as follows, boy the O father, Buffalo-calf five those who leave that the sixth I  
they say (sub.): the others
- bɕi<sup>n'</sup> tá miŋke, á-biamá. Ga<sup>n'</sup> égasáni ákibana<sup>n'</sup>-biamá. ǰe-jiŋ'ga amá  
walk will I who, he said, they And the next day they ran a race they say. Buffalo-calf the  
say. (pl. sub.)
- 3 sáta<sup>n</sup> waa<sup>n'</sup>ča-biamá, kǐ wi<sup>n'</sup> wúta<sup>n</sup> ma<sup>n'</sup>ɕi<sup>n'</sup>-biamá. Kǐ nú aká gá-biamá:  
five left them they say, and one next to he walked they say. And man the said as follows,  
(sub.) they say:
- Cin'gajiŋ'ga wiwǐta ɕi<sup>n</sup> é, á-biamá. Áwaɕi<sup>n'</sup> ā, á-biamá ǰé-wa'ujin'ga  
Child my the that, said he, they Where is he I said, they say Buffalo old-woman  
(mv. ob.) say.
- aká. Sáta<sup>n</sup> waa<sup>n'</sup>ča amá é wécađe eduáta<sup>n</sup> ɕi<sup>n</sup> éh hǎ', á-biamá. Ga<sup>n'</sup>  
the Five left them the that the sixth next to the it is he he said, they And  
(sub.) (sub.) say.
- 6 caŋ'gaxá-biamá. Úwagiɕa-hna<sup>n'</sup>i atǎ', á-biamá ǰé-wa'ujin'ga aká.  
they ceased they say. They told him invariably I won- said, they say Buffalo old woman the  
der if (sub.),
- Ga<sup>n'</sup> égasáni ǰe-jiŋ'ga aká gá-biamá: Dadiha, wiɕa<sup>n'</sup> aká ɕiki-  
And the next day Buffalo-calf the (sub.) said, they say, O father, my grand- the (sub.) running  
as follows: mother
- bana<sup>n</sup> 'ɕai, á-biamá. Uɕáqɕajǐ ɕǐ t'éɕiɕ 'ɕai, á-biamá. Wácka<sup>n</sup> égaŋ-gǎ,  
a race spoke of said he, they say. You do not if she kills spoke of, he said, they Do be strong  
with you overtake her you say.
- 9 á-biamá A<sup>n'</sup>, nisíha, ɕiɕa<sup>n'</sup> éga<sup>n</sup> téga<sup>n</sup> cée hǎ, á-biamá. Ga<sup>n'</sup> égasáni  
he said, they Yes, my child, your grand- so in order she said he, they say. And the next day  
say. mother says that
- ɕǐ ɪan'de ɕiŋké gikɕbana<sup>n'</sup>-biamá. Ga<sup>n'</sup> júgɕe aɕá-biamá. ǰahé waɕú-  
when her dange- the (ob.) she ran a race they say. And with him she went, they Hill very  
ter's husband with her own say.
- deǎji<sup>n'</sup>qti ja<sup>n</sup> ké é júgɕe aɕá-biamá. ǰandé, céhikédíta<sup>n</sup> aŋgági taté,  
distant it was lying that with him she went, they say. O daughter's from yonder place we coming shall,  
husband, back
- 12 á-biamá. Ě'di júgɕe ahí-biamá. Kǐ eǐata<sup>n</sup> júgɕe agí-biamá. Ga<sup>n'</sup> ɕé  
she said, they There with him she arrived, they And thence with him she was coming And this  
say. say. back, they say.
- níaci<sup>n'</sup>ga waɕúdeǎji a<sup>n'</sup>ča-biamá. Ga<sup>n'</sup> ɕat'é taté, á-biamá ǰé-wa'ujin'ga  
man very far she left him, they And you die shall said, they say Buffalo old-woman  
say. surely
- aká. Ga<sup>n'</sup> a<sup>n'</sup>ča agá-biamá. Ga<sup>n'</sup> baxú wi<sup>n'</sup> éɕa<sup>n</sup>be akí-biamá. Kǐ  
the And she left him she went they say. And peak one in sight of she reached home, And  
(sub.) homeward they say.
- 15 ca<sup>n'</sup>ca<sup>n'</sup>qti agá-biamá Wa'újiŋga amá a<sup>n'</sup>ča agí, á-biamá. Wa'újiŋga  
without she went they say. Old woman the left him she is said they, Old woman  
stopping at all homeward (mv. ob.) coming back they say.
- ɪí kaŋ'ge akí-bi ɕǐ, Man'dehi háha ihéi<sup>n</sup>ɕin'kiɕái-ǎ, cagɕé, á-biamá. Nú  
lodge near to reached home when, Dart prepare ye mind for me, I go home- she said, they Man  
they say, ward to you. say.
- amá hi<sup>n</sup>qpe gɕíza-bi ega<sup>n'</sup> bihíɕa ɕéɕa-biamá ɕǐ, égiɕe ɪí tǎ égiha  
the fine feather took his, they having he blew off suddenly, they say when, behold lodge the right into  
(mv. sub.) say (ob.)
- 18 ákiágɕa-biamá, wa'újiŋga aká man'dehi giná agí tǎ. Kǐ ja<sup>n'</sup>t'éqti  
had gone again, they say, old woman the (sub.) dart asked for her was when. And sound asleep  
coming
- ja<sup>n'</sup>-biamá; céɕéctéwa<sup>n'</sup>ǐ. Ceta<sup>n'</sup>qtili uɕúaa<sup>n'</sup>bɕe hǎ, á-biamá. Kǐ ǐjiŋ'ge  
he lay, they say; he stirred not at all. At last I have hindered she said, they And his son  
him say.
- aká gá-biamá: Wa'újiŋga gáɕi<sup>n</sup> edé hna<sup>n</sup> éi<sup>n</sup>te; i<sup>n</sup>dádi aká ɕáciqti agí,  
the said as follows, Old woman that one what only it may be; my father the very long ago came  
(sub.) they say: (sub.) says she (sub.) back

- á-biamá. Hm+! á-biamá wa'újiŋga. Iha<sup>n'</sup> aká gá-biamá: Qladi kí ada<sup>n'</sup>,  
said he, they Paha! said, they say old woman. His mother the said as follows, Your reached I  
say. (sub.) they say: father home
- á-biamá. Xáci i<sup>n'</sup>dádi agfí éga<sup>n'</sup> ja<sup>n'</sup>t'éqti ja<sup>n'</sup>i, wa'ú cti iŋgčéza,  
said she, they Long ago my father had come as sound asleep he lies, woman too talks  
say. home incessantly,
- á-biamá nújiŋga aká. Ga<sup>n'</sup>, Wa'újiŋga, qčfáji éga<sup>n'</sup>-ă hě, xáci agfí, á-biamá 3  
said, they say boy the (sub.). And, Old woman, do keep quiet long ago came said, they say  
back,
- ijaŋ'ge aká. Cí ga<sup>n'</sup> ja<sup>n'</sup> biamá. Dadíha, wiŋa<sup>n'</sup> aká hečúbaja<sup>n'</sup> a<sup>n'</sup> júčigč  
her daugh- the Again so he slept, they say. O father, my the swing to play with you  
ter (sub.). grandmother (sub.)
- 'íçai, á-biamá. Ga<sup>n'</sup> hájiŋga ukiátcatcáqti é'di naji<sup>n'</sup>, á-biamá. Kí áma  
she said (the boy), And cord tied in many places there stands, said he, they And the  
spoke of they say. say. other
- tě úda<sup>n'</sup>qtia<sup>n'</sup> sé čingčé, á-biamá. Kí gátě hájiŋga sása kě uřúda<sup>n'</sup>bečf- 6  
the very good break there is he said, they say. And that cord broken in the they cause  
(ob.) none, many places (ob.)
- kíçe xí é aŋ'-gă, á-biamá nújiŋga aká. Ga<sup>n'</sup> é'di júčte ahi-biamá.  
you to when that use, said, they say boy the (sub.). And there with her he arrived, they  
examine say.
- Ga<sup>n'</sup> hájiŋga áwa<sup>n'</sup>ji kě é čizá-biamá nú aká. Qčabé ma<sup>n'</sup>ciádi tě  
And cord strong the (ob.) that took, they say man the (sub.). Tree high the (ob.)
- ma<sup>n'</sup>á xá<sup>n'</sup>ha kě ágče akáma. Hau, Ké, řandé, aŋgáçe té, á-biamá. Iřa<sup>n'</sup> 9  
cliff edge the was standing on, Well, Come, O daughter's let us go, said she, they His wife's  
(ob.) they say. husband say. mother
- éça<sup>n'</sup>ba wa<sup>n'</sup>da<sup>n'</sup> ačá-biamá. Uka<sup>n'</sup>skaqti ída<sup>n'</sup>be ahi-bi xí, égiçe řan'de  
she too together went, they say. Right in a line in the middle they arrived, when, behold her daugh-  
they say ter's husband
- bisá-biamá hájiŋga. In'ě kě kaŋ'gěqtcí ahi-bi xí, égiçe gisíçe-bi; hi<sup>n'</sup>qpe  
broke it, they say cord. Stone the very near to arrived, when, at length remembered, fine feather  
they say they say;
- kě gčizá-bi ega<sup>n'</sup> bihiçe čéçe-biamá. Égiçe masániařa a-řja<sup>n'</sup>-biamá. 12  
the took his, they having blew it off suddenly, they say. At length to the other side approached and lay,  
(ob.) say they say.
- Ga<sup>n'</sup> akí-biamá, xigčf'a-biamá řan'de éça<sup>n'</sup>ba. Égiçe banaŋ'ge kide  
And reached home, failed in doing for her- her daughter's he too. At length banaŋge they were  
they say, self, they say husband play-
- akáma. Je-núga jiŋ'ga wi<sup>n'</sup> naji<sup>n'</sup>-bi ega<sup>n'</sup> a-ř-biamá. Kagéha, á-biamá,  
ing, they Buffalo-bull young one stood, they say having came, they say. My friend, said he, they  
say say,
- čé Je-wa'ú wi<sup>n'</sup> ní agí taté, éça<sup>n'</sup>be tí xí čikíça taté. Kíçaji-gă; 15  
this Buffalo-woman one water go for will, in sight has come when laugh at you will. Laugh not at her;
- éçaŋge aká přbaji, á-biamá. Éça<sup>n'</sup>be atí-biamá wa'ú aká. Éça<sup>n'</sup>be  
her husband the (sub.) bad, said he, they say. In sight came they say woman the (sub.). In sight
- atí-bi xí kíça-biamá. Nú aká da<sup>n'</sup>ba-baji-biamá Cí áçuta<sup>n'</sup> a-ř-biamá  
she came, when she laughed at him, Man the did not look at her, they say. Again straight to was coming,  
they say they say. (sub.) they say
- xí, cí kíça-biamá; cí nú aká kíça-baji-biamá. Agí-biamá xí ní tě 18  
when, again laughed at him, again man the did not laugh at her, they say. Coming back, they when water the  
they say; (sub.) (sub.) say (ob.)
- říje agí-biamá; cí eřáta<sup>n'</sup> kíça agí-biamá. Kí uhékiçe-báji tě, nú ta<sup>n'</sup>  
lading coming back, again thence laughing was coming back, And she did not let him have man the  
out they say; at him they say. his way, (std. ob.)
- řqa amá. Kí čéama Je-núga amá banaŋ'ge kide amá bříga a<sup>n'</sup>ha-  
laughed, they say. And these Buffalo-bull the (pl. sub.) banaŋge those who played all fled,  
biamá. Égiçe éça<sup>n'</sup>be atí-biamá, iénaxiçá-biamá éçaŋge aká. Ga<sup>n'</sup> 21  
they say. At length in sight came, they say, attacked him, they say her husband the (sub.). And



- eřáta<sup>n</sup> čá<sup>n</sup>be atí tē řan'de kē bacpé čéča-biamá, řeska amá waji<sup>n</sup>-přbaji  
 thence in sight he when ground the thrust off sent suddenly, ox the enraged  
 came a piece they say, (sub.)
- ma<sup>n</sup>na<sup>n</sup>'u ta<sup>n</sup> čga<sup>n</sup>qtia<sup>n</sup>'-biamá. Ga<sup>n</sup>', A<sup>n</sup>'ha-gă, é-hna<sup>n</sup>-biamá. Ca<sup>n</sup>'  
 pawing the the standing just so, they say. And, Flee said all they say. Yet  
 ground one
- 3 cččectewa<sup>n</sup>'jī naji<sup>n</sup>'-biamá. Gřda<sup>n</sup>be naji<sup>n</sup>'-biamá nú aká. Ě'di ahí-  
 not stirring in the he stood they say. To see him stood they say man the (sub.). There he  
 least arrived.
- biamá. Ě'di ahí-biamá ři, nú aká waii<sup>n</sup>' i<sup>n</sup>'i ča<sup>n</sup> a<sup>n</sup>'ča čéča-bi ega<sup>n</sup>,  
 they say. There he arrived, they when, man the (sub.) robe he wore the threw away suddenly having,  
 say (ob.) they say
- man'de kē ugřna<sup>n</sup>qpá-biamá. Jáwahe čé amá ři, hi<sup>n</sup>qpé gřřza-bi ega<sup>n</sup>'  
 low the strung his they say. To gore went they say when, fine feather took his, they say having
- 6 bihřča čéča-biamá. Čié ámařáčica<sup>n</sup> ahí-biamá nú aká. Či éga<sup>n</sup>-biamá.  
 blew it off suddenly, they say. Side towards the other arrived they say man the (sub.). Again so they say.
- 'Ů čičngé kěřáčica<sup>n</sup> či ě'di ahí-biamá. Ga<sup>n</sup>' níaci<sup>n</sup>ga aká Ľe-núga  
 Wound none towards the side again there he arrived, they say. And man the (sub.) Buffalo-hull
- t'éča-biamá. Ga<sup>n</sup>'ki iřa<sup>n</sup>' čičké iénaxiče agčá-biamá. Ga<sup>n</sup>' iřidaha<sup>n</sup>'  
 he killed, they say. And his wife's the (ob.) to attack he went back, they say. And he knew for  
 mother himself
- 9 amá áda<sup>n</sup> řřbaqča a-í-biamá. Ga<sup>n</sup>' t'égičá-biamá iřa<sup>n</sup>' čičké.  
 they therefore from an oppo- he was coming, And he killed his, they say wife's the (ob.).  
 say site direction they say. mother

## NOTES.

147, 1. mače čega<sup>n</sup>-da<sup>n</sup>. Nuda<sup>n</sup>-axa told this myth during the winter; hence he refers to the season: "It was during the winter, as it now is."

147, 2. ača+. Criers say ača+, instead of áča, when those addressed are at a great distance.

148, 3. waii<sup>n</sup>ciče, equivalent to the Omaha ahi<sup>n</sup>ciče. See 99, 11.

148, 20. na<sup>n</sup>ha, wiji<sup>n</sup>če aka. The Corn-woman's son was the younger, so he calls the Buffalo-woman's son his elder brother.

149, 7. đazěqčei, pronounced đa+zěqčei by Nuda<sup>n</sup>-axa.

149, 12. ře-jiňga ake ake. Sanssouci gives the equivalent Ľoiwere: ře-yiňe e aré ke, "Buffalo-calf that is it"; to be distinguished from the following: ře-jiňga aká é aka há' (in Ľoiwere, ře-yiňe e aré táhe ke), said by one (not the father) who discovered, all at once, the calf for which he had been seeking; čéaka ře-jiň'ga aká: "There is the calf," or, "There is a calf" (one for which he was not hunting); čéaka é aka ře-jiň'ga aka há: "There is the calf for which I have been looking!" (denoting surprise at finding it unexpectedly).

149, 13. ičadi čat'a<sup>n</sup> edectě a<sup>n</sup>bačěqti ma<sup>n</sup>čiči<sup>n</sup> čaxage ma<sup>n</sup>hni<sup>n</sup>. Sanssouci gives as the Ľoiwere, a<sup>n</sup>tce ratü<sup>n</sup>' cke, ha<sup>n</sup>'we ře mányi raxáře ramányi; and he says that the Buffalo-woman doubted that it was the father whom her son saw. "If you had a father, you would not have been crying to-day when walking"; or, "You should have had a father, for to-day you have been crying while walking."

149, 15. ja<sup>n</sup>-uqpe jiňgaqčei. This bowl was not over two inches in diameter, and the water barely covered the bottom.

149, 18. uqpe. The larger bowl was about six inches in diameter; and the piece of jerked meat was about three inches in diameter.

150, 3. *uda<sup>n</sup>qti*, pronounced *u+da<sup>n</sup>qti*.

150, 5. *edazēqtci*, pronounced *eda+zeqtci*.

150, 19. *uta<sup>n</sup>nadiqti*, pronounced *uta<sup>n</sup>+nadiqti*.

151, 5. *qčaje*, refers to the cry of the Buffalo-calf and its mother.

151, 14. *hučuga*, pronounced *hu+čuga*.

152, 13-15. The stones in the sweat-lodge became the size of men's heads the first time that the old woman thrust at them. Next they became larger than good-sized watermelons. The third time, she made them as high as a table (about three feet high). The last time they became so large that they filled the lodge.

152, 14. *gata<sup>n</sup>hiča<sup>n</sup>-biama*, contracted from *gata<sup>n</sup>ha* and *iča<sup>n</sup>*.

152, 18. *ga<sup>n</sup>te ama*, pronounced *ga<sup>n</sup>+te ama*.

153, 9. *gisi<sup>n</sup>-biam egan*, in full, *gisi<sup>n</sup>-biamú égan*, equivalent to *gisi<sup>n</sup>-bi ega<sup>n</sup>*'.

153, 10. *egasani wagigča-biama ika<sup>n</sup>* aka *wa'u čaňka zani*. Sanssouci says that this would mean "the grandmother resembled the women who were her relations," which is not the meaning, and is obscure. He would substitute *wágčawakičá-biama* for *wagigča-biama*, the former meaning, "to cause them to go as messengers to invite to a feast, game, or assembly." The old woman plotted against her son-in-law; and arranged for her five daughters to stand in a row. I am inclined to read, *wagigča-biama*, from *wagi-gče*, "To go homeward for them (*i. e.*, for those who were not her relations)."

153, 12. *uda<sup>n</sup>qti-hna<sup>n</sup>-biama*, pronounced *u+da<sup>n</sup>qti-hna<sup>n</sup>-biama*.

154, 6. *uwagiča-hna<sup>n</sup>i atě*. "I wonder if some one has not been telling," or, "I am sure that they have been telling." The old woman suspected this. It was something which she did not wish to be told.

154, 13. *wačudeäjĭ*, pronounced *waču+deäjĭ*.

155, 1. *čiadĭ ki ada<sup>n</sup>*. The mother was not in the lodge when the father came.

155, 3. *wa'ujfňga qčĭäjĭ ega<sup>n</sup>-ă he*. The old woman was speaking in a loud voice.

155, 11. *i<sup>n</sup>-ě kě kaňgěqtci ahi-bi ħĭ*, about two feet from the rocks.

155, 11. *kaňgěqtci*, pronounced *kaň+gěqtci*.

155, 13. *banaňge kide*, a game played by the Ponkas, Omahas, and other tribes: "to shoot at something caused to roll by pushing." (A description of the game will be given elsewhere in this volume.)

155, 19. *uhekiča-bajĭ tě*. The man tried to keep from laughing; but the Buffalo-woman would not let him have his way, so at last he had to laugh.

155, 20. *bčuga*, pronounced *bču+ga*.

156, 8. *ičĭdaha<sup>n</sup> ama*. The man knew by experience that it would be difficult to overcome his mother-in-law. So it seems probable that he did not go directly towards her, after leaving the buffalo that he killed. He went around her, and approached her from the opposite side. (This is the only explanation which the collector can give.)

It is probable that there is another part of this myth, which relates how the man recovered the Corn-woman and her son, and then returned home with all of his family.

#### TRANSLATION.

It happened that there was a tribe. During the winter, as it is now, they removed their camp. "He says that you are to remove!" said the crier. Now there was one man who had no wife; his sisters were four in number. And when they removed, the man said, "Leave me." And they left him. All the women in the camp said con-

tinually, "The sisters of the young man who lay sick, left him and have come hither." All these lodges removed again. And his last sister, the smallest one, hid herself among the large trees. And she went back. She followed the road back to the starting-point. At length she got back in sight of the lodge. And the sister went back crying. And her brother was still alive. "My sister, why have you come back?" said he. And she said, "O elder brother, I have come back to ascertain if you were dead." And she dwelt with him. At length he said as follows: "O younger sister, comb my hair for me." And his sister combed his hair. "Get my robe for me," said he. And she got it for him. "I put my fine feather yonder in the pack; get it, too, for me, O younger sister," he said. And she got it for him. "And the moccasins too, and the leggings," said he. She got all for him. And he put on all of his clothing, the moccasins, the leggings also; the fine feather, too, he stuck in his scalp-lock. And he wore the robe with the hair out, he drew it well around him; and he had painted his face. He said as follows: "O younger sister, as you have no one to talk with, I will go and seek a sister-in-law for you." And there were four days. As he stood in his door, he did not go to a distance. The evening of the fifth day arrived. And this one, her elder brother, lay down as he was. At length his sister said as follows, having gone outside: "O elder brother, a woman has come." "Come back with your brother's wife," said he. "O brother's wife, come to the lodge," she said. It was night. And it was day. Again the evening arrived. When it was the beginning of darkness the sister went outside. And again one had come. "O elder brother," said she, "this woman has come." The brother said, "Come back with your brother's wife." And he married the two. And both became pregnant. And they gave birth to children, both boys. And he dwelt with them very happily. And both of the children were very forward in learning to speak. And their father said, "You and your younger brother must not fight." And it was so. They always played children's games with each other. At length both boys fought. Both reviled each other. "As for you, your mother is a Buffalo-woman," said one. "As for you too, your mother is a Corn-woman," said the other. And when they reached home, the Buffalo-calf told about himself to his mother. And the other one, too, told about himself. "O mother, I heard my elder brother say that you were a Corn-woman," said one. And the other said as follows: "O mother, I heard my younger brother say that you were a Buffalo-woman." And at night both of the women were in a bad humor; they would not talk with the man. Yet, as for this Buffalo-woman, *cum ea concubuit*. And it was day. Behold, the man was lying all alone; the women had gone away again. He sat for some time. At length he said as follows: "O sister, I will go to seek your brother's sons." And when it was day, he departed. Right ahead he went, crossing the land by the nearest way. At length, when it was very late in the evening, he discovered the trail. And he followed their trail. The mother was a Buffalo, and her son was a Buffalo-calf. He and his mother had gone homeward to the Buffaloes, running very swiftly. At length when he reached a creek along which the trees stood very thick, and when a lodge was in sight, the man thought, "This must be it!" And approaching it, he sat down; he was not in sight. At length his son came in sight. "It is the Buffalo-calf," said the man. "My father has come," said the Buffalo-calf. "Even if you had a father, when walking this very day you cried as you walked. Simpleton! go after him," said the Buffalo-woman. And the man arrived there. She gave him a very small wooden bowl, in which the water barely spread over the bottom. The man sat thinking, "As

I did not drink water, I was very thirsty heretofore. It is very little." He drank; but failed to drink all of the water. "A very little was insufficient for me heretofore; at length I have failed to drink all of the water!" thought he. And she gave him a bowl, which contained a piece of dried buffalo meat this size. "I was hungry heretofore; she should have given me a larger piece," he thought. And he failed to eat all of the meat. And he gave back to her the meat that remained after he had eaten. "It is very little food," said the woman. And the woman having divided the dried meat into two parts, she bolted it down. And as it was night, all slept as they were. Having made a very excellent couch, they slept. At day, he turned himself when lying, and looked around. Behold, there was no lodge at all; he was lying in a very lone place. And he followed their trail as it went. When it was very late that evening he overtook them again. Again there was a creek; again there was a tent. And approaching he sat there, by the outside of the tent. And his son came in sight. "Why! my father has come," said he. "Even if you had a father, when walking this very day you cried as you walked," said the Buffalo-woman. "Call him by raising your voice." "O father, come!" said the boy. And he arrived there. And she gave him a very small wooden bowl, in which the water barely spread over the bottom. And as the man understood the matter, he did not wonder. He drank; but failed to drink all of the water. And she gave him the bowl, which contained a piece of dried buffalo meat this size. And as the man understood the matter, he did not wonder. And again he failed to eat all of the dried meat, so he gave back to her the piece which remained. "That is a very little food," said the Buffalo-woman. Having pulled off a piece of the dried meat, she swallowed it suddenly. And as it was night, they slept. The man had a piece of cord; and he tied the woman's feet together with it. As he had not been roused when he slept on the preceding night, and since he wished to be roused, "When she moves, she will be apt to rouse me!" thought the man. And they slept. At length it was day. At length, having opened his eyes, he was lying in a very lonely place. And he followed their trail again. He arrived in sight of a very large peak. At length he reached a very large stream, which they would have to cross. And the man leaned against a tree, and hid himself. At length when they walked along the stream, the man heard the Buffalo-calf and his mother speaking. "As he prizes the child, let me see if he will come to the water at that place," said she. And the son and his mother went crossing the stream, he bellowing, and his mother doing so from time to time. And when he and his mother, going in a straight line to the water, reached the middle, behold, the man took his fine feather. And the man blew off the fine feather suddenly. He was the first to reach the other side. When he blew it off suddenly, he reached the other side without stopping. He changed himself into the feather, and the man blew himself away suddenly. And he stuck to a tree. And he sat (*i. e.*, remained) to see him and his mother. She and her son came back to the other side. They rubbed the hair dry, they rolled themselves on the sand. "As he prizes the child, let me see if he will come," said the Buffalo-woman. And they ran homeward very swiftly, up-hill. And the man followed them. When he arrived in sight of the peak, behold, there was the circle of lodges, a large tribal circle. And approaching it, he sat on the peak. "O mother, my father has come," said the Buffalo-calf. "Go thither for him," she said. When he went thither for him, he did not discover him, as he had changed himself into a fine feather.

Again the Buffalo-woman said, "O younger sister, go for him." And when she went for him, she did not find him. "O elder sister, there is none," said she. "Why! it is indeed hateful! You must have passed close by him," said the Buffalo-woman. And again one went thither. "O elder sister, I have not found him," she said. Again one went thither. Again she did not find him. Again one went thither. "O elder sister, I have not found him," she said. "You are indeed hateful! You have invariably gone beyond him. Stop! I will go for him," said the Buffalo-woman. "Let me see! have I not found him?" said she (*or*, "I will see if I cannot find him"). And she arrived there. "They have been coming for you regularly. Why have you staid here?" said she. "Nevertheless, hardly any one has come for me. I was sitting as I am," said the man. And she went back with him. Behold, the woman's sisters were four; the fifth was she who had gone to marry him. And they made room for her. They made a lodge for her by itself. Those who were her younger sisters were the only ones with her. At length it was morning. His grandmother said as follows (meaning her grandchild): "I have heated stones for your father, in order to take a sweat-bath with him." And her daughter's husband took a sweat-bath with her. And the Buffalo-bulls that came to make a weight for holding down the sides of the tent, were eight. And when his wife's mother pushed at the stones, they were that size. And when she pushed at them again, they were that size. The third time that she pushed at them, they became that high very suddenly. And when she pushed at them again, the stones were just as large as the lodge. The Buffalo-bulls having made the tent-skin double up on itself by leaning on it, and the man having changed himself into a fine feather, he blew off the fine feather very suddenly. He had gone (ere the old woman made the stones large) right into the fold of the tent-skin. The aged Buffalo-woman said, "O daughter's husband, have you become somewhat accustomed to the heat?" "Yes, O wife's mother," said he. And a long while elapsed. "O daughter's husband, how is it?" said the aged Buffalo-woman. She hoped that he was killed by heat, so she questioned him. "O wife's mother," said he, "I am sitting just as I was." And when he sat for a while, she said, "O daughter's husband, how is it?" "O wife's mother, I am sitting just as I was. I am not perspiring in the least." At length the aged Buffalo-woman grew impatient of the heat; she had nearly caused herself to die from the heat. "I am very impatient of the heat; undo that for me," she said. When they pulled it off for her, she came in sight again (*i. e.*, in the open air, her native element). Without stopping, the aged Buffalo-woman had already fainted. When this one, her daughter's husband, came back in sight, he was not perspiring in the least. "Why! even though I have taken a sweat-bath, I am impatient of the cold," he said. His wife said as follows: "You do not perspire in the least; the old woman, on the other hand, has fainted from the heat." "Nevertheless, I am impatient of the cold," said he. At length his wife's mother revived. Having recovered, his wife's mother went on the morrow for all of the women (?) The Buffalo-calf said as follows: "Why! O father, you must look around for my mother and recognize your own." This one and her younger sisters had but one face; they were all beautiful women, yet they had but one face, as regards beauty. And they finished with them; they caused all to paint themselves; they made them stand. They made them stand in a row; they caused them to push themselves around (*i. e.*, to push one another around), as they did not wish him to recognize his

wife. And when they were in a line, the aged Buffalo-woman said, "O daughter's husband, look around for your wife." And the man looked around for her. "That standing one is she," he said. He took hold of her. And they brought the trial to an end. The Buffalo-calf said as follows: "O father, they speak of making the boys run a race to-morrow, and I will join it. You must look around for me. Should you not recognize me, my grandmother speaks of killing you." And they ran the race the next day. The boy said as follows: "O father, I will walk the sixth after the five Buffalo-calves that leave the others behind." And they ran the race the next day. Five Buffalo-calves left the others behind, and one walked following them. And the man said as follows: "That is my child." "Where is he?" said the aged Buffalo-woman. "He is the sixth one, he is next to the five that have left the rest behind," he said. And they made an end of the race. "I wonder if they have been telling him?" said the aged Buffalo-woman. And the next day the Buffalo-calf said as follows: "O father, my grandmother speaks of running a race with you. If you do not overtake her, she speaks of killing you. Be strong." "Yes, my child; what your grandmother says must be so," said he. On the next day she ran a race with her daughter's husband. And she went with him. She went with him to a very distant hill. "O daughter's husband, we will come back from yonder place," said she. And thence she was coming back with him. And she left this man very far behind. And the aged Buffalo-woman said, "You shall surely die." And she left him and went homeward. And she came in sight on a hill on her way home. And without stopping at all, she went homeward. "The old woman has left him, and is coming back," they said. When the old woman came near to the lodge, she said, "Place my spear ready for me; I am coming home to you." The man took his fine feather, and when he blew it off suddenly, behold, he had gone right into his lodge, as the old woman asked for her spear when she was coming back. And he lay sound asleep; he did not stir at all. "At last I have hindered him," she said. And his son said as follows: "What does that old woman keep saying? My father came back a very long time ago." "Hm+!" said the old woman. His mother said as follows: "Has your father reached home?" The boy said, "As my father came home long ago, he lies sound asleep. The woman, too, talks incessantly and may disturb him." And her daughter said, "Old woman, do keep quiet; he came home long ago." And so he slept. "O father, she speaks of playing swinging with you," said the Buffalo-calf. "And a cord is there which is tied in many places. The other one is very good; it is not broken. And when they cause you to examine the cord broken in many places, do you use that," said the boy. And he arrived there with her. And the man took the strong cord. A high tree was standing on the edge of the cliff. Well, she said, "Come, O daughter's husband, let us go." He and his wife's mother went together (*i. e.*, when in the swings). Going directly in a line with the tree, when they were in the middle, behold, her daughter's husband broke the cord by his weight. When he came very near the rocks, he remembered, and having taken his fine feather, he blew it off suddenly. Behold, he approached the other side, and lay there (*i. e.*, as a feather). And they reached home, she and her daughter's husband, having failed in her effort. At length they were playing the game "banañge-kide." One young Buffalo bull approached him and stood. "My friend," said he, "this one Buffalo-woman will go for water. When she shall have come in sight, she will laugh at you. Do not laugh with her. Her

husband is bad." When the woman came in sight, she laughed at him. The man did not look at her. Again, when she was coming directly towards him, she laughed at him. And the man did not laugh with her. When she was coming back, she was lading the water out of the kettle. And she did not let the man have his way; the man laughed with her. And all of these Buffalo-bulls who were playing "banañge-kide" fled. At length her husband came in sight and dashed on him. And when he came thence in sight, he sent the pieces of ground flying, by thrusting his horns into the ground; he was just like an enraged ox, standing pawing the ground. And they said nothing but "Flee." Yet the man stood, not heeding it in the least. The man stood to see him. He reached there. When the Buffalo reached there, the man threw away the robe which he wore, and strung his bow. When the Buffalo went to gore him, the man took his fine feather and blew it away suddenly. The man arrived on the other side of the Buffalo. Again it was so. He arrived on the side of the Buffalo which was not wounded. And the man killed the Buffalo-bull. Then he went homeward to attack his wife's mother. And as he knew her ways by experience, he approached her from an opposite direction. And he killed his wife's mother.

### THE ADVENTURES OF HI<sup>n</sup>QPE-AGÇE.

TOLD BY JOSEPH LA FLÈCHE.

- Gañ'ki wa'ú çinké cin'gajin'ga pahañ'ga idaçë çinké a<sup>n</sup>çañ'ka<sup>n</sup> aṅgáti,  
 And woman the one who child before born the one who we have a contest with him we have come
- á-biamá. (Níaci<sup>n</sup>ga píaji aká wi<sup>n</sup> égiça<sup>n</sup>-biamá.) Ga<sup>n</sup> nújiṅga aká é'di  
 said they, they (Man) bad the one said to her, they say.) And boy the there (sub.) say.
- 3 aça-biamá. Içádi iha<sup>n</sup> çinké éça<sup>n</sup>ba uçí'agá-bi ça<sup>n</sup>'ja, ca<sup>n</sup> é'di aça-biamá.  
 went they say. His his the one she too were unwilling, though, yet there he went, they say. father mother who they say
- É'di ahí-biamá xi, A<sup>n</sup>ça<sup>n</sup>'çika<sup>n</sup> tañ'gata<sup>n</sup>, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, içánahi<sup>n</sup>,  
 There he arrived, they say when. We have a contest with you we will, said they, they say. Yes, I consent, say.
- á-biamá. Edáda<sup>n</sup> aṅáxe taí ä, á-biamá nújiṅga aká. Ki níaci<sup>n</sup>ga píaji  
 said he, they say. What we do will I said, they say boy the (sub.). And man bad
- 6 aká ja<sup>n</sup> wi<sup>n</sup> snédeçti múza-bitéama, onáçtei. Gañ'ki, Ja<sup>n</sup> cété aṅgáne xi  
 the wood one very long had planted as a post, very smooth. And. Wood that (ob.) we climb when (sub.) they say,
- wi<sup>n</sup>a<sup>n</sup>'wa háci aṅgáççi xi t'eañ'kiçë taté, á-biamá. Ga<sup>n</sup> áne aça-biamá xi,  
 which one behind we come when we kill him will said they, they say. And climbing they went, they say when, back surely say.
- égiçë níaci<sup>n</sup>ga píaji aká é pahañ'ga akí-bi ega<sup>n</sup> nújiṅga t'éça-biamá.  
 at length man bad the he before got back, having boy he killed, they say. (sub.) they say
- 9 Gañ'ki ci wa'ú çinké ci cin'gajin'ga idaçë aná. Ci na<sup>n</sup> amá nújiṅga  
 And again woman the one again child she bore him, they say. Again grown they say boy who say.

ɕiŋkɛ. Na<sup>n'</sup> amá x̄i, c̄i wi<sup>n'</sup> áðē ahí-biamá. C̄iŋ'gajin'ga ɕiɕiŋa  
 the one He was they when, again one to ask him arrived, they say. Child your  
 who. grown say to go with him

a<sup>n'</sup>ɕaŋ'ka<sup>n</sup> aŋgáti, á-biamá. K̄i iɕádi aká iha<sup>n'</sup> éɕa<sup>n</sup>ba c̄i uɕí'agá-biamá.  
 we have a con- we have said he, they And his the his she too again were unwilling, they  
 test with come say. father (sub.) mother say.

Égiɕe, c̄i nújiŋga aká na<sup>n'</sup>-biamá, ga<sup>n'</sup> é'di aɕá-biamá. Gaŋ'ki é'di hí 3  
 Behold, again boy the (sub.) was grown, they and there he went, they say. And there ar-  
 say, rived

amá nújiŋga ɕi<sup>n'</sup>. C̄i éga<sup>n</sup> ika<sup>n</sup>-biamá. C̄i, Edáda<sup>n</sup> a<sup>n'</sup>a<sup>n'</sup> te á, á-biamá.  
 they say boy the Again so they had a contest And, What we do will ! said he, they  
 (mv. one.), with, they say.

K̄i, Heɕúbaja<sup>n</sup> a<sup>n'</sup>a<sup>n'</sup> te há, á-biamá. Heɕúbaja<sup>n</sup> a<sup>n'</sup>-biamá. Háajiŋga áma  
 And, Swing we use will . said they, they Swing they used, they say. Cord the one  
 say.

kē sásaqtia<sup>n'</sup>-biamá, k̄i áma kē úda<sup>n</sup>qtia<sup>n'</sup>-biamá. Háajiŋga úda<sup>n</sup> kē é 6  
 the was broken very much, and the the was very good, they say. Cord good the that  
 (ob.) they say (ob.) (ob.)

nújiŋga ɕiŋkɛ aŋ'kiɕá-biamá; k̄i háajiŋga sása kē é níaci<sup>n</sup>ga p̄fáji aká  
 boy the (ob.) they caused him to use, and cord broken the that man bad the  
 they say; (ob.) (sub.)

a<sup>n'</sup>-biamá. Égiɕe háajiŋga úda<sup>n</sup> kē égiɕe p̄fáji kē amá. Háajiŋga  
 he used, they say. At length cord good the behold bad lay they say. Cord  
 (one which)

gaséga<sup>n</sup> nújiŋga gat'é amá. Ga<sup>n'</sup> t'é amá nújiŋga kē. C̄i wa'ú ɕiŋkɛ c̄i 9  
 it was cut, as boy the fall they And dead they say boy the Again woman the one again  
 killed say. (one lying). who

c̄iŋ'gajin'ga ídaɕá-biamá nújiŋga wi<sup>n'</sup>. C̄i nújiŋga ídaɕái ɕiŋkɛ c̄i na<sup>n'</sup>  
 child bore they say boy one. Again boy born the one again was  
 who grown

amá. Na<sup>n'</sup> amá x̄i, c̄i aglahí-biamá. C̄iŋ'gajin'ga ɕiɕiŋa a<sup>n'</sup>ɕaŋ'ka<sup>n</sup> aŋgáti  
 they say. He was they when, again they came for him, Child you we have a con- we have  
 grown say they say. test with come

á-biamá. Iha<sup>n'</sup> aká iɕádi éɕa<sup>n</sup>ba uɕí'agá-bi ɕa<sup>n'</sup>ja, ca<sup>n'</sup> nújiŋga aká é'di 12  
 said they, they His the his father he too were unwilling, though, yet boy the there  
 say. mother (sub.) they say (sub.)

aɕá-biamá. Ke, c̄i a<sup>n'</sup>ɕa<sup>n'</sup>ɕika<sup>n</sup> taŋ'gata<sup>n</sup>, á-biamá. C̄i ika<sup>n</sup>-bi x̄i c̄i  
 went they say. Come, again we have a contest we will, said they, they Again they con- we have  
 with you say. say. tested with  
 him, they say

nújiŋga k̄fbana<sup>n</sup> ákiɕá-biamá. C̄i nújiŋga ɕi<sup>n</sup> gia<sup>n'</sup>ɕa-bi ega<sup>n'</sup> c̄i nújiŋga  
 boy racing they contended, they Again boy the left him, they having again boy  
 say. (mv. ob.) say

ɕi<sup>n</sup> t'éɕa-biamá. Égiɕe c̄i wi<sup>n'</sup> ídaɕá-biamá iha<sup>n'</sup> aká. Égiɕe c̄iŋ'gajin'ga 15  
 the they killed, they At length again one bore they say his the At length child  
 (mv. ob.) say. mother (sub.).

Hi<sup>n</sup>qpe-ágɕe ídaɕá-biamá. K̄i maja<sup>n'</sup> b̄ɕúgaqti ídaɕái tē uná'a<sup>n</sup>-biamá,  
 Fine-feather-stuck-in she bore, they say. And land all over that he was born heard of it, they say,

Hi<sup>n</sup>qpe-ágɕe ídaɕái tē. Nújiŋga ɕi<sup>n</sup> wakíde-pi hégaji ega<sup>n'</sup> edáda<sup>n</sup> waníŋa  
 Hi<sup>n</sup>qpe-agɕe that he was born. Boy the good marks- very being what animal  
 (mv. ob.) man

ctēwa<sup>n'</sup> ɕi'á ɕiŋgě'qtia<sup>n'</sup> amá. Ca<sup>n'</sup> maja<sup>n'</sup> ɕa<sup>n'</sup> b̄ɕúgaqti nújiŋga íbaha<sup>n'</sup>- 18  
 soever falling there was none at they Indeed land indeed all over boy knew him  
 all say.

biamá, nújiŋga úda<sup>n</sup> hégaji-biamá. Égiɕe nújiŋga na<sup>n'</sup> x̄i, égiɕe c̄i áðē  
 they say, boy good very they say. At length boy was when, at length again to ask  
 grown him to go  
 with him



- ahí-biamá. Nújīnga čičīa a<sup>n</sup>čān'ka<sup>n</sup> aŋgáti, á-biamá. Kī ičádi aká  
 they arrived, they say. Boy your we contend with we have said they, they (sub.)  
 come, say. And his father the (sub.)
- iha<sup>n</sup> éčā<sup>n</sup>ba uč'agá-biamá. Ōnájī te, á-biamá. Kī nújīnga aká: Na<sup>n</sup>há,  
 his she too were unwilling, they say. Please do not go, said they, And boy the (sub.): O mother,  
 mother they say.
- 3 i<sup>n</sup>dádi éčā<sup>n</sup>ba, é'di bčé tá miŋke, á-biamá. Čiji<sup>n</sup>'če éga<sup>n</sup> wágiatí éde  
 my father he too, there I go will I who said he, they say. Your elder so they came for but  
 brother them
- wáči<sup>n</sup> ačái éde t'éwačē-hna<sup>n</sup>'i, á-biamá iha<sup>n</sup> aká. Kī, Ca<sup>n</sup>', na<sup>n</sup>há, é'di  
 they took them but they killed them said, they say his the And, Still, O mother, there  
 away invariably, mother (sub.).
- bčé tá miŋke, á-bi ega<sup>n</sup>', é'di ačá-biamá nújīnga aká. Ě'di ahí-biamá.  
 I go will I who said, having, there went they say boy the (sub.). There he arrived, they  
 they say say.
- 6 A<sup>n</sup>'ha<sup>n</sup>, ca<sup>n</sup>' hā čatí tē, á-biamá. Kī, Ké, edáda<sup>n</sup> a<sup>n</sup>a<sup>n</sup>' taí ā, á-biamá  
 Yes, that will do you have as, said they, they And, Come, what we do will ? said, they say  
 come say.
- nújīnga aká. Ja<sup>n</sup>' cētē aŋgáne taté, á-biamá. Ga<sup>n</sup>' nújīnga aká hi<sup>n</sup>qčé  
 boy the Wood that we climb shall, said they, they And boy the fine feather  
 (sub.) (std.) say. (sub.)
- gčīza-bi ega<sup>n</sup>' hi<sup>n</sup>qčé ágigčá-biamá. Ga<sup>n</sup>' ja<sup>n</sup>' tē áne ačá-bi ega<sup>n</sup>', é  
 took his, they having fine feather stuck his in, they say. And wood the climbing went, they having, he  
 say (ob.) say
- 9 pahaŋ'ga nújīnga aká ahí-biamá. Či agí-bi xī, čí é pahaŋ'ga híde  
 before boy the arrived, they say. Again coming when, again he before below  
 (sub.) back, they say
- akí-biamá nújīnga aká Ga<sup>n</sup>' akí-bi xī, gaqčé-biamá níaci<sup>n</sup>ga pšáji kē,  
 got back, they boy the (sub.). And he got when, he killed him, they man bad the  
 say back, they say say (ob.),
- dúba e wi<sup>n</sup>' gaqčé-biamá. Ga<sup>n</sup>' nújīnga aká agčá-biamá. Iha<sup>n</sup>' čīnkē'di  
 four that one he killed they say. And boy the went homeward, His at the  
 (sub.) they say. mother
- 12 ičádi čīnkē'di edábe akí-biamá. Na<sup>n</sup>há, wiji<sup>n</sup>'če t'éwačē hna<sup>n</sup>' čān'ka wi<sup>n</sup>'  
 his father at the also he reached home, O mother, my elder killed them inva- they who one  
 they say. riarly
- t'éáčē hā, á-biamá. Ga<sup>n</sup>', Šiji<sup>n</sup>qtcičā<sup>n</sup>! wacka<sup>n</sup>' ega<sup>n</sup>'-ā hē. Ěga<sup>n</sup>qtí  
 I killed him said he, they say. And, O dear little child! do exert yourself. Just so
- čtēwa<sup>n</sup>' čiji<sup>n</sup>'če t'éwačē-hna<sup>n</sup>'i hē, á-biamá. Ěgasáni xī, čí égiče čábčī<sup>n</sup>  
 notwith- your elder they killed inva- said she, they The morrow when, again behold three  
 standing brother them riarly say.
- 15 aká ahí-biamá. A<sup>n</sup>čā<sup>n</sup>'čika<sup>n</sup> aŋgáti, nújīnga, á-biamá A<sup>n</sup>'ha<sup>n</sup>, cubčé tá  
 the arrived, they say. We contend with we have O boy, said they, they Yes, I go to you will  
 (sub.) you come, say.
- miŋke, á-biamá. Kī iha<sup>n</sup>' aká gá-biamá: Wacka<sup>n</sup>' ega<sup>n</sup>'-ā hē, šiji<sup>n</sup>qtcičā<sup>n</sup>!  
 I who, said he, they say. And his the said as follows, Do try O dear little child!  
 mother (sub.) they say:
- éga<sup>n</sup>qtí čtēwa<sup>n</sup>' čiji<sup>n</sup>'če t'éwačē-hna<sup>n</sup>'i hē. Wacka<sup>n</sup>' ega<sup>n</sup>'-ā hē, á-biamá.  
 just so notwith- your elder they killed invariably Do be strong said she, they  
 standing brother them say.
- 18 Nújīnga aká é'di ačá-biamá. Ga<sup>n</sup>' é'di ahí-biamá. Ěgiče čí hečúbaja<sup>n</sup>  
 Boy the (sub.) there went they say. And there he arrived, they say. At length again swing  
 a<sup>n</sup>' 'iča-biamá. Hečúbaja<sup>n</sup> kē háajīnga úda<sup>n</sup> kē aŋ'-ga hā, á-biamá  
 to use they spoke of, Swing the (ob.) cord good the (ob.) use it said they, they  
 they say.
- Nújīnga é waká-biamá. Áma kē pšáji hā. Háajīnga ita<sup>n</sup>'čīadi kē, sása  
 Boy him they meant, they say. Other the bad Cord old the broken  
 (ob.) (ob.),

- kě p<sup>f</sup>ājī hǎ, á-biamá. Ga<sup>n</sup> gá-biamá: An'kajī, p<sup>f</sup>ājī ctéctewa<sup>n</sup> ca<sup>n</sup>  
 the bad . said they, they And he said as follows, Not so, bad even if yet  
 (ob.) say. they say:
- ma<sup>n</sup> tá miñké, á-biamá. An'kajī hǎ éde, P<sup>f</sup>ājī hǎ, ecéce hǎ, á-biamá.  
 I use it will I who, said he, they Not so but, Bad you say said he, they  
 say. say. often say.
- Úda<sup>n</sup> kě a<sup>n</sup>'-gǎ hǎ, á-biamá. An'kajī, ca<sup>n</sup> p<sup>f</sup>ājī ca<sup>n</sup> ma<sup>n</sup> tá miñké, 3  
 Good the (ob.) use it . said they, they say. Not so, still bad at any rate I use it will I who,
- á-biamá nújīnga aká. Ga<sup>n</sup> hečúbaja<sup>n</sup> a<sup>n</sup> ačá-biamá. Nújīnga aká  
 said, they say boy the (sub.). And swing to use they went, they say. Boy the (sub.)
- úda<sup>n</sup>qti ačá-biamá Háajīnga sása kě é a<sup>n</sup>'-biamá, kī áma číñké,  
 very good went they say. Cord broken the (ob.) that he used, they say, and the other the (ob.)
- háajīnga úda<sup>n</sup> a<sup>n</sup> číñké, gat'é amá. Ga<sup>n</sup> agčá-biamá cī nújīnga amá. 6  
 cord good used the one the fall they say. And went homeward, again boy the  
 who, killed him they say they say (mv. sub.).
- Akí-bi ega<sup>n</sup>, Na<sup>n</sup>há, i<sup>n</sup>dádi čča<sup>n</sup>ba, níaci<sup>n</sup>ga wiji<sup>n</sup>'če t'éwaččē-hna<sup>n</sup> ča<sup>n</sup>'ka  
 Reached having, O mother, my father he too, man my elder killed them habit- they who  
 home, they say brother ually
- cī wi<sup>n</sup>' t'éaččē hǎ, á-biamá. Siji<sup>n</sup>qtcīča<sup>n</sup>! čiji<sup>n</sup>'če éga<sup>n</sup>qtí ctěwa<sup>n</sup> t'éwaččē-  
 again one I killed . said he, they O my dear little child! your elder just so notwith- they killed  
 say. say. standing them
- hna<sup>n</sup>'í. Wacka<sup>n</sup> ega<sup>n</sup>'-ǎ hě, á-biamá. Cī égasáni xī cī na<sup>n</sup>'ba ahí-biamá. 9  
 always. Do be strong said she, they Again the morrow when again two arrived, they say.  
 say.
- Nújīnga, a<sup>n</sup>ča<sup>n</sup>'čika<sup>n</sup> a<sup>n</sup>gáti, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, cubčé tá miñké, á-biamá.  
 Boy, we contend with we have said they, they Yes, I go to will I who, said he, they  
 you come, say. say. you say.
- Ga<sup>n</sup> égasáni xī é'di ačá-biamá. É'di ahí-biamá xī, Edáda<sup>n</sup> a<sup>n</sup>-a<sup>n</sup>'  
 And the morrow when there he went, they say. There he arrived, they say when, What we do
- taí ǎ, á-biamá. An'kībana<sup>n</sup> te hǎ, á-biamá. Cī nújīnga aká hi<sup>n</sup>q<sup>ŋ</sup>pé 12  
 will ! said he, they Let us run a race said they, they Again boy the fine feather  
 say. together say. (sub.)
- gčīza-bi ega<sup>n</sup> ágigčá-biamá. Ga<sup>n</sup> júgče ačá-biamá. Kībana<sup>n</sup> agí-biamá  
 he took his, having stuck his in, they say. And with him went they say. Racing coming back,  
 they say they say
- xī, cī nújīnga aká Hi<sup>n</sup>q<sup>ŋ</sup>pé-ágčē é paha<sup>n</sup>'ga akí-biamá Akí-bi ega<sup>n</sup>' cī  
 when, again boy the Hi<sup>n</sup>q<sup>ŋ</sup>pé-ágčē he before got back, they Got back, having again  
 (sub.) say. say. they say
- t'čča-biamá, níaci<sup>n</sup>ga p<sup>f</sup>ājī ča<sup>n</sup>ká wi<sup>n</sup>'. Agčá-bi ega<sup>n</sup>' iha<sup>n</sup>' číñké'di akí-bi 15  
 he killed him, man bad they who one. Went home- having his at the home, reached  
 they say, were ward, they say mother they say
- ega<sup>n</sup>, Na<sup>n</sup>há, i<sup>n</sup>dádi čča<sup>n</sup>ba, cī wiji<sup>n</sup>'če t'éwaččē ča<sup>n</sup>ká cī wi<sup>n</sup>' t'éaččē hǎ,  
 having, O mother, my father he too, again my elder killed them the ones again one I killed  
 brother who him
- á-biamá. Siji<sup>n</sup>qtcīča<sup>n</sup>! wacka<sup>n</sup> ega<sup>n</sup>'-ǎ hě. Éga<sup>n</sup>qtí ctěwa<sup>n</sup> čiji<sup>n</sup>'če  
 said he, they say. O my dear little child! do be strong Just so notwith- your elder  
 standing brother
- t'éwaččē-hna<sup>n</sup>'i hě, á-biamá Égasáni xī nújīnga aká níaci<sup>n</sup>ga wi<sup>n</sup>'áqtcī 18  
 they killed invariably . said she, they The morrow when boy the (sub.) man one  
 them say.
- číñké ičápe gčī<sup>n</sup>'-biamá. Kī níaci<sup>n</sup>ga wi<sup>n</sup>'áqtcī aká ahí-bají-biamá.  
 the (ob.) waiting for sat they say. And man one the (sub.) arrived not they say.
- Ahí-bají-bi xī nújīnga aká é'di ačá-biamá. Ií t'é'di ahí-bi xī  
 He arrived not, when boy the (sub.) there went, they say. Lodge at the he arrived, when  
 they say they say
- égičē číngá-bitéamá níaci<sup>n</sup>ga wi<sup>n</sup>'áqtcī ucté aká. Uné ačá-biamá. Uné 21  
 behold he was not man one remaining the Seeking he went, they say. Seeking  
 (sub.). him him

- açá-bi xī égiçe wa'ú wi<sup>n'</sup> ákipá-biamá. Wa'ú wi<sup>n'</sup> úda<sup>n</sup>qti ákipá-bi  
he went, when at length woman one he met they say. Woman one very beautiful met her, they say
- ega<sup>n'</sup>, gá-biama Hi<sup>n</sup>qpe-ágçe aká: Eáta<sup>n</sup> ma<sup>n</sup>oni<sup>n'</sup> ä. A<sup>n</sup>ça<sup>n'</sup>çaka<sup>n</sup>-ona<sup>n'</sup>i  
having, said as follows, they say Hi<sup>n</sup>qpe-agçe the (sub.): Why you walk I You contended with me habitually
- 3 éde íwika<sup>n</sup>i xījī eáta<sup>n</sup> çaa<sup>n'</sup>he, á-biamá. Kī wa'ú aká, Ena+! é'be  
but I contend with when why you see, said he, they say. And woman the (sub.), Fie! who you
- íçika<sup>n</sup> éi<sup>n</sup>te íçápaha<sup>n</sup>-maji'qti-ma<sup>n</sup> hē. Hi<sup>n</sup>qpe-ágçe ábçixe bçé, á-biamá.  
contended with you it may be I know I not indeed I do Hi<sup>n</sup>qpe-agçe I marry I go, said she, they say.
- An'kaji hā, a<sup>n</sup>ça<sup>n'</sup>çaka<sup>n</sup>-hna<sup>n'</sup>i ega<sup>n'</sup> íwika<sup>n</sup>i hā, á-biamá Eáta<sup>n</sup> çaa<sup>n'</sup>he  
Not so you contended with me habitually having I contend with you said he, they say. Why you see
- 6 éi<sup>n</sup>te, á-biamá. Nā! an'kaji'qtia<sup>n</sup> éde ecéce hē. Hi<sup>n</sup>qpe-ágçe ábçixe bçé,  
it may be said he, they say. Fie! not so at all but you say it often Hi<sup>n</sup>qpe-agçe I marry I go
- á-biamá. Tēnā! Hi<sup>n</sup>qpe-ágçe wíeçbi<sup>n</sup> hā. Ena+! é ta<sup>n</sup> éde úwagiçéga<sup>n</sup>  
said she, they say. Why! Hi<sup>n</sup>qpe-agçe I am he Fie! he the but he told somewhat (it is) (std. one)
- etéde, á-biamá. Añçī<sup>n'</sup> te hē, á-biamá wa'ú aká Gçi<sup>n'</sup> júçça-biamá.  
should have, said she, they say. Let us sit said, they say woman the (sub.). Sat he with her, they say.
- 9 Gañ'ki wa'ú aká, Hé uwíne te hē. Gátēdi ja<sup>n'</sup>-ā, á-biamá Çédehi  
And woman the (sub.), Lice I hunt for will In that place sit thou, said she, they say. Lap
- ájañkiçá-biamá. Égiçe hé úna-biamá. Kī Hi<sup>n</sup>qpe-ágçe ja<sup>n'</sup>t'e amá,  
she caused him to lie on, they say. At length lice she hunted for him, they say. And Hi<sup>n</sup>qpe-agçe sound asleep was, they say.
- çija<sup>n'</sup>-biamá. Ja<sup>n'</sup>t'e xī nīça uça<sup>n'</sup>-bi ega<sup>n'</sup> çizizi-hna<sup>n'</sup>-biamá. Ga<sup>n'</sup>  
she put him to sleep, they say. Sound asleep when ear she took hold of, they say having she pulled and stretched And repeatedly, they say.
- 12 cínuda<sup>n</sup> tíççe gaxá-biamá. Hi<sup>n</sup>qpe-ágçe cínuda<sup>n</sup> amá. Ga<sup>n'</sup> Hi<sup>n</sup>qpe-ágçe  
dog to become suddenly she made him, they say. Hi<sup>n</sup>qpe-agçe dog they say. And Hi<sup>n</sup>qpe-agçe
- díxçqti<sup>n'</sup> amá, júga kē' cti bçúga. Ga<sup>n'</sup> júççe açá-biamá cínuda<sup>n</sup> çī<sup>n</sup>.  
very scabby they say, body the too all. And with him he went, they say dog the (mv. ob.).
- Ga<sup>n'</sup> hi<sup>n</sup>qpe kē' é níaci<sup>n</sup>ga piāji çī<sup>n</sup> é ágçça-biamá. Ga<sup>n'</sup> ta<sup>n'</sup>wañçça<sup>n</sup>  
And fine feather the that man bad the that stuck in, they say. And village (ob.) (mv. sub.)
- 15 ñañgáqti wi<sup>n'</sup> é'di ahí-biamá. Wuhú! Hi<sup>n</sup>qpe-ágçe tí hā, á-biamá. Níaci<sup>n</sup>ga  
very large one there they arrived, they say. Wonderful! Hi<sup>n</sup>qpe-agçe has come said they, they say. Man
- uçá-hna<sup>n</sup>i çā<sup>n'</sup>cti tí áha<sup>n</sup>, á-biamá. Égiçe níkagahi úju aká na'a<sup>n'</sup>-biamá.  
told about invariably heretofore has come I said they, they say. At length chief principal the heard it, they say. (sub.)
- Wiñan'de i<sup>n</sup>çī<sup>n'</sup>çī<sup>n'</sup> gfi-gā, á-biamá níkagahi úju aká. Ga<sup>n'</sup> é'di ahí-  
My daughter's husband bring ye him back to me, said, they say chief principal the. And there he arrived (sub.).
- 18 biamá níkagahi çī tē'di. Níkagahi ijañ'ge aká na<sup>n</sup>bá akáma Ga<sup>n'</sup>  
they say chief lodge at the. Chief his daughter the (sub.) two were, they say. And
- na<sup>n'</sup> çīnké áçixekiçá-biamá. Kī Hi<sup>n</sup>qpe-ágçe wakíde-pi na'a<sup>n'</sup> améga<sup>n</sup>  
grown the one who he caused her to marry, they say. And Hi<sup>n</sup>qpe-agçe good marksman heard as they had
- éskana eçéga<sup>n'</sup>-bi ega<sup>n'</sup> ábae ágají-biamá. Kī ábae çé xī çī'á kí-hna<sup>n</sup>  
it might be they thought, they say having to hunt they commanded him. And to hunt he when he failed he reached went ing home invariably

amá, macteiñ'ge cti wáçí<sup>n</sup> kí-hna<sup>n</sup> amá. Kí çéaka níaci<sup>n</sup>ga aká gá-biamá:  
 they say, rabbit too having he reached home they say. And this one man the said as follows,  
 them invariably (sub.) they say:

Cínuda<sup>n</sup> céçíñké bça<sup>n'</sup> píají, gaççíwaçákiçe te há, i<sup>n</sup>c'áge. Ja<sup>n'</sup>xe hégaçí,  
 Dog that smells bad, you cause them to kill it will old man. Offensive very,  
 á-biamá. Kí mi<sup>n'</sup>jinga wáçixáçí aká, Dadihá, ca<sup>n</sup>çíñkéçá-á, gaççí-bají-á. 3  
 said he, they And girl unmarried the (sub.), O father, let it alone, do not kill it.  
 say.

Abçi<sup>n'</sup> tá miñkácě, á-biamá. A<sup>n'</sup>çęqtcí-hna<sup>n'</sup> açi<sup>n'</sup>-biamá cínuda<sup>n</sup> çíñké.  
 I have it will I who must, said she, they Gently habitually she had they say dog the (ob.).  
 say him,

Kí ija<sup>n'</sup>çe aká gá-biamá: Hi<sup>n</sup>+! cínuda<sup>n</sup> çíñké píají, ja<sup>n'</sup>xe hégaçí, édega<sup>n</sup>  
 And he-elder the said as follows, Oh! dog the one who bad, offensive very, but  
 sister (sub.) they say:

wanáu<sup>n</sup>deçagçáçí é çni<sup>n</sup> hě, á-biamá. Égiçe 'ábae aça-biamá níaci<sup>n</sup>ga 6  
 you do not lose it that you are said she, they say. At length hunting went, they say man

aká. 'Ábae çé çí ékita<sup>n</sup> cínuda<sup>n</sup> aká áci aça-biamá. Égiçe 'ábae akí-bi  
 the Hunting he went when at the dog the out went, they say. At length hunting he reached  
 (sub.) same time (sub.) home they say

çí iñgçañ'ga açi<sup>n'</sup> akí-biamá níaci<sup>n</sup>ga aká Gañ'ki cínuda<sup>n</sup> aká akí-bi  
 when wild-cat having it reached home man the (sub.). And dog the reached home  
 they say (sub.) they say

ega<sup>n'</sup>, mi<sup>n'</sup>jinga çíñké baspa<sup>n'</sup>-hna<sup>n</sup>-biamá. Eáta<sup>n</sup> éda<sup>n</sup> eçéga<sup>n</sup>-bi ega<sup>n'</sup> 9  
 having, girl the (ob.) he pushed against repeatedly, Why ! thought, they say having  
 they say. (in thought)

uçuhe aça-biamá mi<sup>n'</sup>jinga aká cínuda<sup>n</sup> çí. Égiçe qa<sup>n'</sup>xaxa júççe  
 following went they say girl the (sub.) dog the (ob.). At length at some distance with him

ahí-bi çí íqçti mi<sup>n'</sup>ga íañgáçti wi<sup>n'</sup> cínuda<sup>n</sup> aká t'éçé akáma. Ga<sup>n'</sup> mi<sup>n'</sup>jinga  
 she ar- when deer female very large one dog the had killed, they say. And girl  
 rived, they say (sub.)

amá íaça ía<sup>n'</sup>çí agçá-bi ega<sup>n'</sup> íçádi iha<sup>n'</sup> edábe uça-biamá. Dadihá, 12  
 the to the lodge running went homeward, having her father her mother also she told, they say. O father,  
 (mv. sub.) they say

i<sup>n'</sup>na<sup>n</sup>ha méga<sup>n</sup>, cínuda<sup>n</sup> wiwíça aká íqçti mi<sup>n'</sup>ga íañgáçti wi<sup>n'</sup> t'éçé hě,  
 my mother likewise, dog my the (sub.) deer female very large one killed

á-biamá. Íçádi amá iha<sup>n'</sup> éçá<sup>n</sup>ba é'di ahí-biamá íqçti ké'di. Ga<sup>n'</sup>,  
 said she, they Her father the her mother she too there arrived, they say deer at the. And,  
 say. (mv. sub.)

Ca<sup>n'</sup>qtia<sup>n'</sup>, nisíha, á-biamá i<sup>n</sup>c'áge aká. 15  
 It will do very my child, said, they say old man the  
 well, (sub.)

And girl the her elder sister couch her the close by couch made habitually,  
 (sub.) (ob.)

biamá. Guátěíaha gáxa-á hě. Cínuda<sup>n</sup> çíñké bça<sup>n'</sup> píají hě, á-biamá. (Umi<sup>n'</sup>je  
 they say. Further off make it Dog the one smells had said she, they (Couch  
 who say.)

tě ugçí<sup>n'</sup>-hna<sup>n</sup> tě' é wakaí Mi<sup>n'</sup>jinga aká cínuda<sup>n</sup> çíñké umi<sup>n'</sup>jeçá gçíñ'kiçá- 8  
 the he sat in habit- the that she meant. Girl the dog the (ob.) on the couch caused to sit  
 (ob.) nally (act) (sub.)

biamá) Cí 'ábae aça-biamá níaci<sup>n</sup>ga aká. 'Ábae çé çí, çí ékita<sup>n</sup> cínuda<sup>n</sup>  
 they say. Again hunting went they say man the (sub.). Hunting went when, again at the dog  
 same time

aká é'di aça-biamá. Égiçe níaci<sup>n</sup>ga aká çí miçá wi<sup>n'</sup> 'i<sup>n'</sup> akí-biamá. Cí  
 the there went they say. At length man the again raccoon one carry- reached home, Again  
 (sub.) ing they say.

- cínuda<sup>n</sup> aká akí-biamá. Akí-biamá xı'jı, cı mi<sup>n</sup>'jınga çıñké baspa<sup>n</sup>'-hna<sup>n</sup>-  
 dog the reached home, He reached home, when, again girl the (ob.) he pushed against  
 (sub.) they say. they say invariably
- biamá. Kı mi<sup>n</sup>'jınga aká cínuda<sup>n</sup> çı<sup>n</sup> cı uçúhe açá-biamá. Uçúhe qa<sup>n</sup>'xaxa  
 they say. And girl the dog the again following went, they say. Following to some  
 (sub.) (ob.) distance
- 3 é'di ahı-bı xı, éğıçe wasábe wi<sup>n</sup>' t'éçé akáma cínuda<sup>n</sup> aká. Cı içádi çıñké  
 there she arrived, when, behold black bear one he had killed, they dog the. Again her the (ob.)  
 they say say father
- iha<sup>n</sup>' éça<sup>n</sup>'ba úwagiça açá-biamá. Dadihá, i<sup>n</sup>'na<sup>n</sup>'ha éça<sup>n</sup>'ba, wasábe wi<sup>n</sup>'  
 her her too to tell them she went, they say. O father, my mother she too, black bear one  
 mother
- cínuda<sup>n</sup> wiwıa aká t'éçé hē, á-biamá. Kı içádi aká iha<sup>n</sup>' éça<sup>n</sup>'ba wasábe  
 dog my the killed said she, they And her the her she too black bear  
 (sub.) say. father (sub.) mother
- 6 kē açı<sup>n</sup>' akı-biamá ııaxa. Cı égasáni cı 'ábae açá-biamá. 'Ábae açá-bı  
 the having it reached home, at the Again the morrow again hunting he went, they say. Hunting he went,  
 (ob.) they say lodge. they say
- xı mactciñ'ge wi<sup>n</sup>' açı<sup>n</sup>' akı-biamá nıacı<sup>n</sup>'ga aká. Kı cínuda<sup>n</sup> aká éğıçe  
 when rabbit one having reached home, man the And dog the at length  
 they say they say (sub.) (sub.)
- akı-bı xı, cı mi<sup>n</sup>'jınga çıñké baspa<sup>n</sup>'-hna<sup>n</sup>-biamá Cı uçúhe açá-bı ega<sup>n</sup>',  
 reached when, again girl the (ob.) he pushed against frequently, Again following went, they having,  
 home, they say they say say
- 9 éğıçe, a<sup>n</sup>'pa<sup>n</sup> kéde t'éçé akáma. Cı égasáni 'ábae açá-biamá nıacı<sup>n</sup>'ga aká.  
 behold, elf it lay, but he had killed it, Again the morrow hunting went they say man the  
 they say. (sub.)
- Nıacı<sup>n</sup>'ga sı<sup>n</sup>'snédewáğıçe wi<sup>n</sup>' açı<sup>n</sup>' kı amá. Éğıçe cínuda<sup>n</sup> aká jábe wi<sup>n</sup>'  
 Man muskrat one having reached they At length dog the the beaver one  
 home say. (sub.)
- t'éçé akáma. Ga<sup>n</sup>' içádi aká iha<sup>n</sup>' éça<sup>n</sup>'ba gıçéçtia<sup>n</sup>'-biamá; cínuda<sup>n</sup> çıñké  
 he had killed, they And her the her she too were very glad, they say; dog the (ob.)  
 say. father (sub.) mother
- 12 qtáğıçe-hna<sup>n</sup>'-biamá. Mi<sup>n</sup>'jınga aká cı cínuda<sup>n</sup> çıñké qtáğıçéçti-hna<sup>n</sup>'-  
 they loved their own habitually, Girl the (sub.) too dog the (ob.) loved her own habitually  
 they say. very much
- biamá. Éğıçe nıacı<sup>n</sup>'ga aká gá biamá: I<sup>n</sup>'c'áge, waha<sup>n</sup>'wakiçé te hā. U'ábae  
 they say. At length man the said as follows, Old man, please make them remove. Hunting  
 (sub.) they say:
- çıngé hā. U'ábae t'añgéıa ııwakiçé te hā, á-biamá. Kı waha<sup>n</sup>'-biamá  
 there is none. Hunting abounds at cause them to please. said he, they And they removed, they  
 none pitch their tents say. say
- 15 égasáni xı. Kı waha<sup>n</sup>' açá-bı xı cínuda<sup>n</sup> aká açá-bajı-biamá. Nıacı<sup>n</sup>'ga  
 the morrow when. And removing they went, when dog the went not they say. Man  
 they say (sub.)
- bıúgaçti áıáça-bı xı mi<sup>n</sup>'jınga enáçtci açá-bajı-biamá. Cínuda<sup>n</sup> ugına-  
 all had gone, they when girl alone went not they say. Dog she sought  
 say her own
- biamá, cínuda<sup>n</sup> ıxınaçá-bı ega<sup>n</sup>'. Ga<sup>n</sup>' çı'údéçtia<sup>n</sup>'-bı xı ııúçiqıçe ugáca<sup>n</sup>-  
 they say, dog hid himself, they having. And fully deserted, they when remains of went among  
 say lodges
- 18 hna<sup>n</sup>'-biamá, xagé-hna<sup>n</sup>'-biamá mi<sup>n</sup>'jınga aká. Éğıçe dázéçtci xı cínuda<sup>n</sup>  
 frequently, they say, crying frequently, they say girl the (sub.). At length very dark when dog
- aká utçıje kēıáta<sup>n</sup> éça<sup>n</sup>'be akı-biamá. Mi<sup>n</sup>'jınga aká, Eáta<sup>n</sup> ma<sup>n</sup>'hni<sup>n</sup>' éı<sup>n</sup>'te.  
 the thicket from the in sight got back, they say. Girl the (sub.), Why you walk it may be  
 (sub.)

- Uwíne hě Bóúgaqtcí áíáçai hě. Wínaqtcí a<sup>n</sup>wa<sup>n</sup>'cte. Uwíne hě, á-biamá.  
I sought you . All have gone . I alone I am left. I sought you . said she, they say.
- A<sup>n</sup>'ha<sup>n</sup>, téqi héga<sup>j</sup>i, á-biamá é<sup>n</sup>uda<sup>n</sup> aká. Ía-biamá. Néça-gă, dēde gáxa-gă  
Yes, difficult very said, they say dog the (sub.). He spoke, they say. Kindle a fire, fire make
- hă, mi<sup>n</sup>'jĩnga é waká-bi ega<sup>n</sup>'. Jăçáge cėhiçetė'di ẽ'di ɔné te, á-biamá; 3  
girl her meant, they having. Headland at yonder there you go will said he, they say;
- wa'ú çĩnké é waká-biamá. Géce te hă, á-biamá: Jĩga<sup>n</sup>há, çĩúcpa i<sup>n</sup>'ẽ  
woman the (ob.) her he meant, they say. You will say thus , said he, they Grandfather, your grand- stone  
say; child
- d'úba édiatí hě, ecé te, á biamá. Kĩ ãan'de aká, Ku+! á-biamá. I<sup>n</sup>'ẽ  
some I have come after for him , you will say, said he, they And ground the (sub.), Kn+! said, they say. Stone
- d'úba éça<sup>n</sup>be tíça-biamá. Ga<sup>n</sup>' mi<sup>n</sup>'jĩnga aká i<sup>n</sup>'ẽ açi<sup>n</sup>' agçá-biamá. Kĩ 6  
some in sight it made come, they And girl the stone took homeward they say. And (sub.)
- i<sup>n</sup>'ẽ tẽ açi<sup>n</sup>' akí-bi ega<sup>n</sup>', I<sup>n</sup>'ẽ çéteẽ hě, á-biamá. Kĩ açúha, ma<sup>n</sup>á  
stone the (ob.) reached home with, having, Stone these are . said she, they And finally, cliff  
they say they say.
- cėhiçetė'di ma<sup>n</sup>çĩn'-gă, á-biamá. Jĩga<sup>n</sup>há, çĩúcpa ĩci d'úba édiatí hě,  
at yonder walk thou, he said, they Grandfather, your grand- tent- I have come  
say. child poles some after for him
- á-gă, á-biamá. Égiçe açá-biamá wa'ú amá. Ma<sup>n</sup>á tẽ'di ahí-biamá. 9  
say thou, said he, they At length went they say woman the Cliff at the she arrived, they  
say. (mv. sub.). say.
- Jĩga<sup>n</sup>há, çĩúcpa ĩci d'úba édiatí hě, á-biamá. Cĩ wě's'ă d'úba éça<sup>n</sup>bá-  
Grandfather, your grand- tent- some I have come . said she, they Again snake some came in sight  
child poles after for him say.
- biamá. Ga<sup>n</sup>' wa'ú aká wáčizá-biamá, wě's'ă çañká; wáčĩ<sup>n</sup> agçá-biamá.  
they say. And woman the took them they say, snake the took them homeward, they  
(sub.) (pl. ob.); say.
- Wáčĩ<sup>n</sup> akí-bi ģĩ, Kě, ĩ jĩn'ga gáxa-gă, a-biamá é<sup>n</sup>uda<sup>n</sup>' aká. Wa'ú aká 12  
She reached home when, Come, lodge small make said, they say dog the Woman the  
with them, they say (sub.). (sub.)
- wě's'ă ĩci éga<sup>n</sup> gaxá-biamá, qáde ĩ gaxá-biamá  
snake tent- so made they say, grass lodge made they say.  
pole
- Kĩ wa'ú çĩ<sup>n</sup> ukía-biamá é<sup>n</sup>uda<sup>n</sup> aká. Çá'éa<sup>n</sup>çafě eonéga<sup>n</sup> éi<sup>n</sup>te.  
And woman the (ob.) talked with, they dog the (sub.). You pitied me you think may.  
say
- Wĩ çá'éwiçě, á-biamá. Waçĩqpaniãjĩ taté, á-biamá. Hĩ<sup>n</sup>qpe-ágçe wĩebçĩ<sup>n</sup> 15  
I I pity you, said he, they You not poor shall, said he, they Hĩ<sup>n</sup>qpe-agçe I am he  
say.
- édega<sup>n</sup> níaci<sup>n</sup>ga cėçu çĩnké a<sup>n</sup>çá<sup>n</sup>'qtai éga<sup>n</sup> a<sup>n</sup>'çĩjuájĩ hă, á-biamá.  
but man yonder he who vented his spite so he maltreated . said he, they say.  
on me me
- Ga<sup>n</sup>' ĩ jĩn'ga tẽ ĩma<sup>n</sup>'te açá-biamá é<sup>n</sup>uda<sup>n</sup> aká. Ga<sup>n</sup>' i<sup>n</sup>'úda-biamá  
And lodge small the (ob.) within the went they say dog the (sub.). And took a sweat-bath,  
lodge they say
- é<sup>n</sup>uda<sup>n</sup> aká. Égiçe gá-biamá: Ca<sup>n</sup>'; a<sup>n</sup>'çíáza-gă, á-biamá. Égiçe níaci<sup>n</sup>ga 18  
dog the (sub.). At length he said as fol- That pull the cover said he, they Behold man  
lows, they say: will do; off me say.
- úda<sup>n</sup>qti akáma; é<sup>n</sup>uda<sup>n</sup>-báji, níaci<sup>n</sup>ga úda<sup>n</sup>qti akáma. Ga<sup>n</sup>' ẽ'di ja<sup>n</sup>'-  
very handsome, they say; dog not, man very handsome, they say. And there they  
slept
- biamá. Égasáni ģĩ, Ké, a<sup>n</sup>gáçe taí, á-bi ega<sup>n</sup>', júgçe açí-biamá.  
they say. The morrow when, Come, let us go, said, they say having, with him she went, they say.

- Mi<sup>n</sup>jünga çin<sup>n</sup> gça<sup>n</sup>'-biamá Hi<sup>n</sup>qpé-ágçe, ödhi xi. Égife üi çan<sup>n</sup> éçan<sup>n</sup>'be  
 Girl the (ob.) he married, they say Hi<sup>n</sup>qpé-ágçe, it occurred when. At length vil- the in sight of  
 lage (ob.)
- ahí-biamá. Ki náci<sup>n</sup>ga wada<sup>n</sup>'ba-bi xi, Mi<sup>n</sup>jünga çnuda<sup>n</sup> uđine amá çan<sup>n</sup>'  
 they arrived, they And man saw them, they say when, Girl dog sought her she who did  
 say. own
- 3 náci<sup>n</sup>ga júgçe atí, á-biamá. Ki náci<sup>n</sup>ga egé-hna<sup>n</sup>'-biamá: Kagéha,  
 man with him has come, said he, they And man said habit- they say: Friend.  
 say. thus to ually
- náci<sup>n</sup>ga çin<sup>n</sup> úda<sup>n</sup> hégaji édega<sup>n</sup>' Hi<sup>n</sup>qpé-ágçe é ebçéga<sup>n</sup>, á-biamá. Üadi  
 man the (ob.) good very but Hi<sup>n</sup>qpé-ágçe he I think, said he, they At the  
 say. lodge
- ahí-biamá xi hi<sup>n</sup>qpé kē ágçe gçi<sup>n</sup>' akáma náci<sup>n</sup>ga piáji aká. Ga<sup>n</sup>'  
 they arrived, when fine feather the sticking was sitting, they man bad the (sub.). And  
 they say (ob.) in say
- 6 Hi<sup>n</sup>qpé-ágçe amá akí-bi ega<sup>n</sup>' hi<sup>n</sup>qpé kē gígçizá-bi ega<sup>n</sup>' hi<sup>n</sup>qpé  
 Hi<sup>n</sup>qpé-ágçe the reached having fine feather the took back his own, having fine feather  
 (mv. sub.) home, they say (ob.) they say
- ágigçá-biamá. Ga<sup>n</sup>' náci<sup>n</sup>ga çin<sup>n</sup>ké na<sup>n</sup>tá-bi xi égife çnuda<sup>n</sup> tígçe amá:  
 his own he stuck in, And man the (ob.) he kicked, when behold dog he became sud-  
 they say. they say denly, they say:
- çnuda<sup>n</sup> díxéçti, na<sup>n</sup>xágéçti iça<sup>n</sup>'ça amá xi, I<sup>n</sup>c'áge, gáçinke gaçfiwaçá-  
 dog very scabby, made cry much he put him they when, Old man, that one please make  
 by kicking say
- 9 kiçe te, piáji çnuda<sup>n</sup> çin<sup>n</sup>ké, á-biamá. Ga<sup>n</sup>' çnuda<sup>n</sup> çin<sup>n</sup>ké aci açi<sup>n</sup>'  
 them kill, bad dog the (ob.), said he, they say. And dog the (ob.) out took  
 say
- açá-bi ega<sup>n</sup>' gaçfi-biamá. Gañki Hi<sup>n</sup>qpé-ágçe aká 'ábae-ona<sup>n</sup>'-bi ega<sup>n</sup>'  
 they say having they killed, they say. And Hi<sup>n</sup>qpé-ágçe the (sub.) hunted regularly, having  
 they say
- wanüa dáda<sup>n</sup>, ca<sup>n</sup>' íé, a<sup>n</sup>'pa<sup>n</sup>, íáçti-má çti, ca<sup>n</sup>' wanüa bçúgaçti t'éwaçá-  
 animal what, for buffalo, elk, deer too, in fact animal all killed them  
 example
- 12 bi ega<sup>n</sup>', wacçéçti gçi<sup>n</sup>'-biamá. Náci<sup>n</sup>ga, ta<sup>n</sup>'wañçta<sup>n</sup> bçúgaçti, úda<sup>n</sup>çti,  
 they having, very rich he sat, they say. Man, village all, very good,  
 say
- gíçéçti ma<sup>n</sup>'çi<sup>n</sup>'-biamá. Gañki iñan<sup>n</sup>'ge çin<sup>n</sup>ké egçan<sup>n</sup>'ge giáççi aká gá-  
 very joyful walked they say. And her younger the one her husband killed for the said as  
 very joyful walked they say. And her younger the one her husband killed for the said as  
 sister who her (sub.) follows,
- biamá: Wihé, çiegçan<sup>n</sup>'ge uçide añgaçixé te hē, á-biamá. Ja<sup>n</sup>'çéha,  
 they say: My younger your husband together let us marry him said she, they say. My elder  
 sister, sister,
- 15 éga<sup>n</sup>'ja, wiegçan<sup>n</sup>'ge bça<sup>n</sup>' piáji ecé hē, ja<sup>n</sup>'xe hē. Áçta<sup>n</sup> çici'é áhnixe  
 nevertheless, my husband smells bad you said strong odor How pos- your sister's you marry  
 sible husband
- tá', á-biamá. Gañ'ki wa'ú aká na<sup>n</sup>' aká xagé-hna<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>'-biamá, nú  
 shall said she, they And woman the grown the weeping inva- always they say, man  
 say. (sub.) (sub.) riably
- çin<sup>n</sup>ké áçixe ga<sup>n</sup>'çá-bi ega<sup>n</sup>'. Égife gá-biamá nú aká: Ké, çin<sup>n</sup>iga<sup>n</sup> çin<sup>n</sup>'  
 the one to marry wished, they having. At length said as follows, man the Come, thy hus- thy hus-  
 who him say they say (sub.): band's father band's  
 mother
- 18 edábe eonáçtci awágia<sup>n</sup>'bça pí édega<sup>n</sup> gata<sup>n</sup>'çti awágia<sup>n</sup>'be ka<sup>n</sup>'bça.  
 also alone I left mine I came but now, at last I see them, I wish.  
 hither
- Agçé te hã, á-biamá Wa'ú aká içádi çin<sup>n</sup>ké uíça-biamá Dadihá, içádi  
 I go will said he, they say. Woman the her father the (ob.) told it to him, they O father, his father  
 homeward (sub.) say.
- ihá<sup>n</sup>' edábe wagüa<sup>n</sup>'be 'içai ega<sup>n</sup>' agçé 'içai hē, á-biamá. Ga<sup>n</sup>', A<sup>n</sup>'ha<sup>n</sup>,  
 his also to see them, his own, he spoke of having to go he spoke said she, they And, Yes,  
 mother his own, of homeward of say.

nisíha, á-biamá ičádi aká. Nisíha, nú wáçixai xí wiúhe-ona<sup>n</sup>i há.  
 my child, said, they say her father the (sub.). My child, man they marry when they follow in-  
 v-riably them them riably

Učúha-gā há, á-biamá. Ga<sup>n</sup> ičiga<sup>n</sup> aká cañ'ge áhigíqti ijan'de çíñké  
 Follow thou said he, they say. And his wife's the horse a very great his daugh- the one  
 father (sub.) rate many ter's husband who

gi'í-biamá. Gañ'ki ca<sup>n</sup> wa'ú áma aká ca<sup>n</sup> wiúha-biamá. Nú aká ukía-báji, 3  
 gave to him, they And at any woman the the at any followed them, they Man the talked not to  
 say. rate other (sub.) rate say. (sub.) her,

kí wa'ú aká etí ukía-báji xí, ca<sup>n</sup> wiúha-biamá, xagé-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>-biamá.  
 and woman the too talked not to when, yet she followed them, crying in-riably always they say.  
 (sub.) her they say, riably

Égiçe í tēdi ahí-biamá. Égiçe ičádi çíñké iha<sup>n</sup> çíñké ctēwa<sup>n</sup>  
 At length lodge at the they arrived, they Behold his father the one his mother the one notwith-  
 say. who who standing

waqpániqti<sup>n</sup> çañkama, xáxe ictá wádujáb-í ega<sup>n</sup>. Égiçe wa'ú áma aká 6  
 they were very poor, they say, crow eye picked them out, having. At length woman the the  
 they say other (sub.)

na<sup>n</sup> aká gá-biamá: Wihé, çíiga<sup>n</sup> çixá<sup>n</sup> edábe ictá çá<sup>n</sup> zéawáçē tá  
 grown the said as follows, My younger your hus- your hus- also eye the I heal them will  
 one who they say: sister, band's father band's mother (ob.)

miñke, ehé. Çíegçañge añgçá<sup>n</sup> te hē, á-biamá. Kí nú aká ía-bají-biamá  
 I who, I say. Your husband let him marry me said she, they And man the spoke not, they say.  
 say. (sub.)

Kí wa'ú aká gá-biamá: Ja<sup>n</sup>çéha, éga<sup>n</sup>-ā hē. Waqpáçí<sup>n</sup> bácē. Ga<sup>n</sup> nú 9  
 And woman the (sub.) said as follows, O elder sister, do so They must be poor. And man  
 they say:

çíñké çigçá<sup>n</sup> taté, á-biamá. Gañ'ki wa'ú aká ictá çá<sup>n</sup> wéçita<sup>n</sup>-bí ega<sup>n</sup>,  
 the one marry you shall, said she, they And woman the eye the worked on for having,  
 who say. (sub.) (ob.) them, they say

ictá çá<sup>n</sup> égiga<sup>n</sup> waxá-biamá.  
 eye the (ob.) as before she made them, they say.

## NOTES.

The beginning of this myth, as well as the conclusion, could not be given by the narrator, who had forgotten them.

Hi<sup>q</sup>pe-ag<sup>q</sup>e, from hi<sup>q</sup>pé, a *fine feather*, not a *quill* (maca<sup>n</sup>), and ág<sup>q</sup>e, to *stick an upright object* or feather in something. "He who sticks a fine feather in his hair."

162, 6. sneděqti, pronounced sne+děqti by Joseph La Flèche.

163, 16; 163, 18; 170, 11. bęugaqti, pronounced bęu+gaqti.

164, 17. ega<sup>n</sup>qti ctēwa<sup>n</sup> çiji<sup>n</sup>çe t'ewaçē-hna<sup>n</sup>i hē: "Notwithstanding it is so (i. e., though they have always *seemed* to give your brothers the advantage in the contest), they invariably killed your brothers. Do your best, and try to outwit them, as they are very cunning. Do not be elated so soon. You have not yet overcome them."

166, 1. wa'ú wi<sup>n</sup> akípa-biama. This was the surviving bad man in the shape of a beautiful woman. The hero suspected this at first.

166, 3. ena+! e ta<sup>n</sup> uwagiçega<sup>n</sup> etede, spoken as if addressed to another, but really equivalent to "Ena+! çieçni<sup>n</sup> çata<sup>n</sup>çé-de i<sup>n</sup>wi<sup>n</sup>çañna éga<sup>n</sup> etéde: Fie! as it is you, you should have told me a little (or, you should have given me some intimation)."

169, 4. etc. çiga<sup>n</sup>ha, çiqucpa . . . ediati. The woman addressed the hill and cliff as grandfathers, that is, as sacred beings or gods.

169, 19. uda<sup>n</sup>qti akama, pronounced u+da<sup>n</sup>qti akama.



170, 8. na<sup>n</sup>xagēqti iça<sup>n</sup>ça ama. The hero placed the bad man (iça<sup>n</sup>ça) as he kicked him, that is, he kicked him into a place, changing him into a dog that howled violently at being kicked.

171, 2. cañge, a modern interpolation.

171, 4. xage-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>-biama, pronounced xa+ge-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>-biama.

171, 6. waqpaniqtia<sup>n</sup> çañkama, pronounced waqpa+niqtia<sup>n</sup> çañkama.

## TRANSLATION.

And he said, "We have come to contend with the first child born of the woman." One of the bad men said it to her. And the boy went thither. Though his father and mother were unwilling, yet he went thither. When he arrived there, they said, "We will contend with you." "Yes, I consent. What shall we play?" said the boy. And the bad men had planted in the ground a very tall and smooth pole. And they said, "We will climb that pole, and which one of us gets back last, shall be killed." And when they went climbing, behold, the bad man, having returned before the other, killed the boy. The woman bore a son again. And the boy was grown. When he was grown, again there came one to ask him to go with him. "We have come," he said, "to contend with your child." Again were his father and mother unwilling. Behold, the boy was grown, and he went thither. And the boy arrived there. And they contended with him likewise. And he said, "What shall we play?" And they said, "Let us play with swings." They played with swings. One cord was broken in many places, and the other one was very good. They made the boy use the good cord, and the bad man used the bad cord broken in many places. At length the good cord became bad. The cord having been cut, the boy was killed by the fall. The boy was dead. And the woman gave birth to a child again, a boy. And the boy who was born became grown. When he was grown, they came for him. "We have come to contend with your child," said they. Though his mother and father too were unwilling, yet the boy went thither. "Come, we will contest with you," said they. And when they contested, they contended in racing with the boy. And having left the boy behind, they killed the boy. At length his mother bore one again. At length she bore Hi<sup>n</sup>qpe-agçe. And all over the land they heard of his birth, the birth of Hi<sup>n</sup>qpe-agçe. As the boy was a very good marksman, he never failed to get any kind of animal which he desired. In fact, the whole country knew the boy; he was a very excellent boy. At length when the boy was grown, they came again to ask him to go with them. "We have come to contend with your boy," said they. And his father and mother were unwilling. "Please do not go," said they. And the boy said, "O mother and father, I will go thither." "They came thus for your elder brothers and took them away, but they invariably killed them," said his mother. And having said, "Still, O mother, I will go thither," the boy went thither. He arrived there. "Yes," they said, "you have done well by coming." And the boy said, "Come, what shall we play?" Said they, "We will climb yonder pole." And the boy took his fine feather, and stuck it in his hair. And having gone climbing the pole, the boy arrived first at the top. And when they were coming back again, the boy was the first to get back below. And when he returned, he killed the bad man, he killed one of the four. The boy went homeward. He reached home, where was his father and also his mother. "O mother," said he, "I have killed one of those who used to kill my elder brothers." And she said "O, dear youngest child! Do

be strong. Notwithstanding it was just so, they invariably killed your elder brothers. Do your best." On the morrow the three arrived. "Boy," said they, "we have come to contend with you." "Yes," said he, "I will go to you." And his mother said as follows: "Do your best, O dear youngest child! Notwithstanding it was just so, they invariably killed your elder brothers. Do be strong." The boy went thither. And he arrived there. At length they spoke of using the swings again. "Use the swing with the good cord," said they to the boy. "The other one is bad. The old cord, which is broken in many places, is bad," said they. And he said as follows: "No, even if it be bad, still I will use it. It is not so, but you often say, 'It is bad.'" "Use the good one," said they. "No, I will use the bad one at all events," said the boy. And they went to play swinging. The boy went very well (*i. e.*, successfully). He used the cord broken in many places, and the other one, who used the good cord, was killed by a fall. And the boy went homeward. Having reached home he said, "O mother and father, again have I killed one of the men who used to kill my elder brothers." "O dear youngest child! Notwithstanding it was just so, they always killed your elder brothers. Do be strong." And on the morrow two arrived. "Boy," said they, "we have come to contend with you." "Yes, I will go to you," said he. And he went thither the next day. When he arrived there, he said, "What shall we play?" "Let us run a race," said they. And the boy took his fine feather and stuck it in his hair. And he went with the bad man. When they were coming back in the race, Hi<sup>2</sup>qpe-ag<sup>2</sup>œ got back first. Having returned, he killed one of the bad men. When he reached home he said, "O mother and father, again have I killed one of those who used to kill my elder brothers." "O dear youngest child! Do be strong. Notwithstanding it was just so, they invariably killed your elder brothers," said the mother. On the morrow the boy sat waiting for the one man. And the one man did not arrive. When he did not arrive, the boy went thither. When he reached the lodge, behold, the one remaining man was not there. He departed to search for him. When he went to seek him, behold, he met a very beautiful woman. Hi<sup>2</sup>qpe-ag<sup>2</sup>œ said as follows: "Why did you go? You used to contend with me; but when I contend with you, why do you flee?" And the woman said, "Fie! I do not know at all who it was that contended with you. I go to take Hi<sup>2</sup>qpe-ag<sup>2</sup>œ for my husband." "No, you contended with me, and I contend with you. Why did you flee?" said he. "Fie! It is not so at all, but you say it repeatedly. I go to take Hi<sup>2</sup>qpe-ag<sup>2</sup>œ for my husband," she said. "Why! I am Hi<sup>2</sup>qpe-ag<sup>2</sup>œ." "Fie! The one standing is he, but he should have told it." "Let us sit down," said the woman. He sat with her. And the woman said, "Lie there. I will hunt lice for you." She caused him to lie with his head on her lap. And she hunted lice for him. And Hi<sup>2</sup>qpe-ag<sup>2</sup>œ was sound asleep; she put him to sleep with her hands. When he was sound asleep, she took hold of his ears, and stretched them repeatedly by pulling them. And she made him become a dog, suddenly. Hi<sup>2</sup>qpe-ag<sup>2</sup>œ was a dog. And Hi<sup>2</sup>qpe-ag<sup>2</sup>œ was very mangy all over his body. And the man (who had assumed the form of a woman) went with the dog. And the bad man stuck the fine feather in his own hair. And they reached a very large village. "Wonderful!" said the people, "Hi<sup>2</sup>qpe-ag<sup>2</sup>œ has come. The man about whom they always tell has come." At length the head-chief heard it. "Bring my daughter's husband to me," said the head-chief. And he arrived there at the lodge of the chief. The chief's daughters were two. And the chief caused the elder one to take the bad man for her husband. And as they

had heard that Hi<sup>q</sup>pe-ag<sup>te</sup> was a good marksman, they thought that they would try him; so they told him to hunt. And when he went hunting, he always came home unsuccessful; he invariably brought rabbits home. And this man said as follows: "That dog smells bad. Venerable man, cause them to kill him. He is very offensive." And the unmarried girl said, "O father, let him alone. Do not kill him. I must have him." She took the best care of the dog. And her elder sister said as follows: "Oh! the dog is bad, and very offensive, but you are the only one not loathing him." At length the man went hunting. When he went hunting, the dog went out at the same time. At length, when the man reached home from the hunt, he brought back a wild-cat. And the dog, having come home from the hunt, pushed repeatedly against the girl to attract her attention. Having thought "Why should he do it?" the girl went following the dog. At length, when they arrived at some distance from the village the dog had killed a very large doe. And the girl, having run homeward, to the lodge, told about it to her father and mother. "O father and mother, my dog has killed a very large doe," said she. Her father and mother reached the place where the doe was lying. And the old man said, "My child, it will do very well." And the girl was accustomed to making her bed close by the bed of her elder sister. "Make it further off. The dog smells bad," said the elder sister. She meant that he sat on the bed. The girl caused the dog to sit by the bed. The man went hunting again. When he went hunting, the dog went thither at the same time. At length the man reached home again, carrying a raccoon. The dog reached home again. When he reached home again, the dog pushed against the girl repeatedly, to attract her attention. And the girl went following the dog. When she had followed him to a place at some distance from the village, behold, the dog had killed a black bear. And she went to tell her father and mother. "O father and mother, my dog has killed a black bear," said she. And her father and mother brought the black bear home to the lodge. And the next day they went hunting again. When he went hunting, the man brought home a rabbit. And when at length the dog reached home, he pushed against the girl repeatedly to attract her attention. And having gone following him, behold, he had killed an elk. The next day the man went hunting again. The man brought home a muskrat. Behold, the dog had killed a beaver. And her father and mother were very glad; they always loved their dog. The girl, too, loved her dog very much. At length the man said as follows: "Venerable man, please make them remove. There is no game here to be hunted. Please make them pitch the tents at some place where there is plenty of game for us to hunt." And they removed the following day. And when they removed, the dog did not go. When all the people had gone, the girl alone did not go. She sought her dog, he having hid himself. And when the place was altogether deserted, she went around where the lodges had been, crying frequently. At length, when it was very late in the evening, the dog came back in sight, emerging from the thicket. The girl said, "Why have you been walking? (i. e., on what errand have you been?). I sought you. All have gone; I alone am left. I sought you." "Yes," said he, "it is very hard." The dog spoke. "Kindle a fire, make a fire," said he, addressing the girl. "You will please go to yonder headland. You shall say as follows: 'Grandfather, I have come after some stones for your grandchild.'" And the girl having done so, the ground said, "Ku+!" It caused some stones to come suddenly to the surface. And the girl took the stones back to her former home. And

having reached home with the stones, she said, "These are the stones." He said, "And finally, go to yonder cliff. Say, 'Grandfather, I have come after some tent-poles for your grandchild.'" At length the woman went. She arrived at the cliff. Said she, "Grandfather, I have come after some tent-poles for your grandchild." And some snakes came in sight. And the woman took them; she took the snakes homeward. When she reached home with them, the dog said, "Come, make a small lodge." The woman made tent-poles of the snakes; she made a grass lodge. The dog talked with the woman. "You may think that you have pitied me; but I pity you. You shall be rich. I am Hi<sup>o</sup>qpe-ag<sup>o</sup>e; but yonder man vented his spite on me, and maltreated me." And the dog went within the small lodge. And the dog took a sweat-bath. At length he said, "That will do. Uncover me." Behold, he was a very handsome man; he was not a dog, he was a very handsome man. And they slept there. The next day he said, "Let us go." And she went with him. Then Hi<sup>o</sup>qpe-ag<sup>o</sup>e took the girl for his wife. At length they arrived at the circle of lodges. And when the people saw them, they said, "The girl who sought her dog has come with a man." And a man said thus to others: "Friends, the man is very handsome, but I think that he is Hi<sup>o</sup>qpe-ag<sup>o</sup>e." When they arrived at the lodge, the bad man sat with the fine feather sticking in his hair. And Hi<sup>o</sup>qpe-ag<sup>o</sup>e having reached home, he took back his fine feather, and stuck it in his own hair. And when he kicked the bad man, behold, the latter suddenly became a dog, a very mangy dog, caused to howl violently by the kicking. Then Hi<sup>o</sup>qpe-ag<sup>o</sup>e said, "Venerable man, please make them kill that dog. The dog is bad." And they took the dog out and killed it. And Hi<sup>o</sup>qpe-ag<sup>o</sup>e hunted regularly. He killed various sorts of animals, such as buffaloes, elk, deer—in fact, all kinds of animals—and became very rich. All the tribe continued prosperous and happy. And she whose husband had been killed said to her younger sister, "My younger sister, let us have your husband together." "My elder sister, nevertheless you have said that my husband smells bad. He is very offensive. How could you marry your sister's husband?" And the elder woman was crying all the time, because she wished to marry the man. At length the man said as follows: "Come, I came hither and left none but your husband's father and mother; but at last I wish to see them I wish to go homeward." The woman told it to her father. "O father, he spoke of seeing his father and mother, he spoke of going homeward," said she. And her father said, "Yes, my child, when they marry men, they invariably follow them. Follow him." And the wife's father gave to his daughter's husband a great many ponies. And the other woman followed them at any rate. When neither the man nor the woman talked with her, still she followed them, crying continually. At length they reached the lodge. Behold, his father, and even his mother, they were very poor, the crows having picked out their eyes. At length the other woman, the elder one, said as follows: "My younger sister, I say that I will heal the eyes of your husband's father and mother. Let him marry me." And the man did not speak. And the woman said as follows: "My elder sister, do so. They must be poor. The man shall surely marry you." And the woman having worked on their eyes, restored their sight.

## THE CHIEF'S SON AND THE THUNDERS.

TOLD BY JOSEPH LA FLÈCHE.

- Ta<sup>n'</sup>wañgça<sup>n</sup> wi<sup>n'</sup> édedíça<sup>n</sup> amá. Kí níkagahi aká cénujĩnga wi<sup>n'</sup> t'a<sup>n'</sup>-  
Tribe one there it was they say. And chief the young man one had him  
(sub.)
- biamá. Kí cénujĩnga aká t'éga hégabají-biamá Kí edáda<sup>n</sup> ctéwa<sup>n'</sup> ga<sup>n'</sup>ça-  
they say. And young man the lazy very they say. And what soever desired  
(sub.)
- 3 bají-biamá cénujĩnga aká. Ja<sup>n'</sup>-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n'</sup>qtia<sup>n'</sup>-biamá Ga<sup>n'</sup> íçádi aká,  
not they say young man the Lying invaria- he was always they say. And his father the  
(sub.) down bly (sub.),
- Nisíha, nú xĩ ugáca<sup>n</sup>-hna<sup>n'</sup>i. Ugáca<sup>n</sup> éga<sup>n</sup>-gá. Cénujĩnga júwagçá-da<sup>n</sup> ugácañ-  
My child, man when travels invariably. Do travel. Young man go with them and travel  
gá. Kí wa'ú ctĩ úwakiá-da<sup>n</sup> miñ'gçá<sup>n</sup>ctéañ'-gá, á-biamá. Kí ijiñ'ge aká  
(Imper. And woman too court them and do marry some one said he, they say. And his son the  
sign.) (sub.)
- 6 íábají'qti-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n'</sup>-biamá, ca<sup>n'</sup> gíça-bajíqti-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n'</sup>-biamá. Íçádi çĩñke  
spoke not at invaria- always they say, and very sad invari- always they say. His father the (ob.)  
all bly ably
- úwakié cté ía-bají-hna<sup>n'</sup>-biamá. Kí égiçe, Dadíha, i<sup>n'</sup>na<sup>n</sup>ha í wi<sup>n'</sup> iñgáxe  
talked to even he spoke invaria- they say. And at length, Father, my mother lodge one make for  
him not bly me
- te, á-biamá. Kí íha<sup>n'</sup> aká í gíaxa-biamá Na<sup>n</sup>há, umi<sup>n'</sup>je ctĩ iñgáxa-gá,  
will, he said, they And his the lodge made for they say. O mother, couch too make for me,  
say. mother (sub.) him
- 9 á-biamá. Ga<sup>n'</sup> nújĩnga aká í tē udá-bi ega<sup>n'</sup>, nájija<sup>n'</sup>-biamá. Uma<sup>n'</sup>çĩñka  
said he, they And boy the lodge the entered, having, fasted they say. Season  
say. (sub.) (ob.) they say
- dúba nájija<sup>n'</sup>-biamá: waçáta-bájictēa<sup>n'</sup>-biamá, ni çáta<sup>n</sup>-bájictēa<sup>n'</sup>-biamá.  
four he fasted they say: he ate nothing at all they say, water he drank not at all they say.
- Ata<sup>n'</sup>ctēqtcí waçáta-biamá, kí ní ctĩ çata<sup>n'</sup>-biamá. Égiçe nan'de çañgá  
Just a few times he ate they say, and water too he drank, they say. At length heart the at
- 12 nájija<sup>n'</sup>-bi tē'di, Hindá! nřka-najíha wáim<sup>n'</sup> au, eçéga<sup>n'</sup>-biamá. Kí égiçe  
fasted, they say when, Let me see! human hair I wear as a robe will, he thought, they say. And behold
- wakan'da aká ukía-biamá: Edáda<sup>n</sup> cka<sup>n'</sup>hna tē çgija<sup>n</sup> taté, á-biamá. Nřkana-  
deity the talked they say: What you desire the so you do shall, said he, they Human  
(sub.) to him (ob.) say.
- jíha wáim<sup>n'</sup> taté, á-biamá. Ga<sup>n'</sup> nájija<sup>n</sup> tē cañ'gaxá-biamá. Égiçe, Dadíha,  
hair you wear as shall, said he, they And fast the he ceased they say. At length, Father,  
a robe say. (ob.)
- 15 i<sup>n'</sup>na<sup>n</sup>ha i<sup>n</sup>wi<sup>n'</sup>ha<sup>n</sup> te há, á-biamá. Dadíha, i<sup>n</sup>c'áge wi<sup>n'</sup> iñ'gicéwaçakiçá-gá,  
my mother oook for me will . said he, they Father, old man one do you make them go after him  
say. for me,
- á-biamá. Kí, Dadíha, uágaca<sup>n</sup> bçé ka<sup>n'</sup>bçá, á-biamá. A<sup>n'</sup>ha<sup>n</sup>, nisíha, nú  
said he, they And, Father, I travel I go I wish, said he, they Yea, my child, man  
say. say.
- xĩ ugáca<sup>n</sup>-hna<sup>n</sup>i. Éga<sup>n</sup> uçágaca<sup>n</sup> wřka<sup>n</sup>bçá-hna<sup>n</sup>-ma<sup>n'</sup>. Třádi çat'é wřka<sup>n</sup>bçá-  
when travels invariably. As you travel I desired you invari- I have. At the you die I did not de-  
ably lodge

máji. Águdi ctécte *fat'é wika<sup>n</sup>bça.* Uçágaca<sup>n</sup>'ji tē i<sup>n</sup>'ça-máji, á-biamá  
 sire you. Wheresoever you die I desire you. You did not travel when I was sad, said he, they  
 say.

I<sup>n</sup>'c'áge amá ahí-biamá. Gá-biamá: Cénujiŋga d'úba, i<sup>n</sup>'c'áge-ă, iŋ'gima<sup>n</sup>-  
 Old man the arrived, they say. He said as follows, Young man some, old man O! go after  
 (mv. sub.) they say:

çin'-gă hă, á-biamá. Ga<sup>n</sup>' i<sup>n</sup>'c'áge amá aça-biamá. Gaŋ'ki ŋi gēdi ahí-bi- 3  
 for me said he, they And old man the went they say. And lodges at the he arrived,  
 say. (mv. sub.) they say

dé, Níkagahi ijiŋ'ge aká çikui hă, é úwagiça-hna<sup>n</sup>'-biamá. Ga<sup>n</sup>' cénu-  
 when, Chief his son the invites that he told them invari- they say. And young  
 (sub.) you ably

jiŋga hégaŋi ahí-biamá, níkagahi ijiŋ'ge çinké'di. Kí gá-biamá: Hau!  
 man a great arrived, they say, chief his son at the. And he said as follows, Ho!  
 number they say:

aŋgúgaca<sup>n</sup> aŋgáçe taí éga<sup>n</sup> wíkui hă, á-biamá. Nuda<sup>n</sup>' aŋgáçe taí, á-biamá. 6  
 we travel we go in order that I invited said he, they To war let us go said he, they  
 you say.

Ga<sup>n</sup>' cénujiŋga amá gíççetia<sup>n</sup>'-biamá. Ca<sup>n</sup>', Dúba ja<sup>n</sup>', hi<sup>n</sup>'bé batéwaçákiçē  
 And young man the very glad they say. And, Four sleep, moccasin ye cause them to sew  
 (pl. sub.)

taí, á-biamá. Dúba ja<sup>n</sup>' çí aça-biamá nuda<sup>n</sup>'. (See Translation and sec-  
 will, said he, they Four sleep when they went, they on war-path.  
 say.)

ond Note). \* \* \* Kí dúba ja<sup>n</sup>'-qti éga<sup>n</sup> çí wada<sup>n</sup>'be níaci<sup>n</sup>'ga dúba ahí- 9  
 And four sleep about when scouts four arrived

biamá. Ahí-biamá çí ŋi hégaçtewa<sup>n</sup>'ji édiçá<sup>n</sup> amá. Ga<sup>n</sup>' akí-bi ega<sup>n</sup>,  
 they say. They arrived, when lodges a great many it was they say. And returned, having,  
 they say they say there they say

Núda<sup>n</sup>'haŋgá, çí hégaçtewa<sup>n</sup>'ji a<sup>n</sup>'da<sup>n</sup>'bai áça, á-biamá. Níkawasa<sup>n</sup>', ca<sup>n</sup>'  
 Leader, lodge a great many we saw indeed, said they, they Warrior, enough  
 say.

áça, á-biamá. Ga<sup>n</sup>' ŋi çá<sup>n</sup> kaŋ'gēçtci ahí-biamá. Kí é'di ahí-biamá çí 12  
 indeed, said he, they And lodges the very near they arrived. And there they arrived, when  
 say. (col. ob.) they say they say

gá-biamá wagaçça<sup>n</sup> amá: Hau! núda<sup>n</sup>'haŋgá, çíadi aŋgáti, á-biamá. Hau!  
 said as follows, servant the Ho! leader, to the we have said they, they Ho!  
 they say (pl. sub.): lodge come, say.

níkawasa<sup>n</sup>', é uána-máji áça, á-biamá. Áji uáne áça, á-biama. Ga<sup>n</sup>'  
 warrior, that I seek not indeed, said he, they Different I seek indeed, said he, they And  
 say.

ta<sup>n</sup>'waŋçça<sup>n</sup> dúba<sup>n</sup> éga<sup>n</sup> wada<sup>n</sup>'ba-biamá ékiga<sup>n</sup>'qti. Hau, çí wada<sup>n</sup>'be aça- 15  
 tribe four times so they saw them they say just like it. Well, again scouting they  
 went

biamá. Wada<sup>n</sup>'be aça-biamá çí gá-biamá nuda<sup>n</sup>'haŋga aká: Níkawasa<sup>n</sup>,  
 they say. Scouting they went, they when said as follows, leader the Warrior,  
 say (sub.):

égiççe çíŋga<sup>n</sup> wi<sup>n</sup>' édedíçí<sup>n</sup> çí égiççe t'éçaçē taí hă. T'éçça-bajji-gă, á-biamá.  
 beware your grand- one there he is if beware lest you kill him Kill him not said he, they  
 father moving say.

Égiççe wada<sup>n</sup>'be amá çe-núga wi<sup>n</sup>' íçça-biamá. Égiççe çe-núga ta<sup>n</sup> t'éç 'íçá- 18  
 At length scouts the buffalo-bull one found, they say. At length buffalo-bull the to kill they  
 (pl. sub.) (std. ob.) him spoke of

biamá. Kagéha, çe-núga ta<sup>n</sup> t'ea<sup>n</sup>'çē taí, á-biamá. Těná! kagéha,  
 they say. My friend, buffalo-bull the let us kill, said (one), they Fie! my friend,  
 (std. ob.) say.

nuda<sup>n</sup>'haŋga aká t'ea<sup>n</sup>'çça-báji ai çá<sup>n</sup>'cti, á-biamá. Aŋ'kaji, nuda<sup>n</sup>'haŋga aká  
 leader the we kill it not said in the said (another), Not so, leader the  
 (sub.) (sub.) they say.

- é waka-báji ebçéga<sup>n</sup>, á-biamá. An'kaji há, nuda<sup>n</sup>haŋga aká é wakaí,  
that he meant not I think, said (the former), Not so leader the that he meant,  
they say. (sub.)
- á-biamá. Ca<sup>n</sup> t'éça-bi ga<sup>n</sup>çá-biamá xi ɽe-núga aká nfaci<sup>n</sup>ga çañká wi<sup>n</sup> t'éça-  
said he, they And to kill it, they wished, they when buffalo-bull the man the one killed  
say. they say they say (sub.) (pl. ob.)
- 3 biamá. Ga<sup>n</sup> çábçei<sup>n</sup> agçá-biamá. Akí-biamá xi, Núda<sup>n</sup>haŋgá, ɽe-núga wi<sup>n</sup> édi  
they say. And three went homeward, They reached when, Leader, buffalo-bull one there  
they say. home, they say
- amédega<sup>n</sup> wi<sup>n</sup> t'éawaçai<sup>n</sup> áça, á-biamá. Níkawasa<sup>n</sup>, çiiŋga<sup>n</sup> t'éçaça-báji tá-bi,  
he was moving, one he killed indeed, said they, Warrior, your grand- you shall not kill,  
but (of)us they say. father
- ehé çá<sup>n</sup>çti, á-biamá. É<sup>n</sup>di ahí-biamá xi t'éça-bikéamá. Hau! níkawasa<sup>n</sup>,  
I said in the past, said he, they There they arrived, when he lay killed, they say. Ho! warrior,  
say. they say
- 6 ujaŋge çúta<sup>n</sup> ihéça-gá. Ga<sup>n</sup> níkawasa<sup>n</sup> çéçu ja<sup>n</sup> ga<sup>n</sup>ç ega<sup>n</sup> çéçu ja<sup>n</sup> te  
road straight place it. By all warrior here to lie he wished since here let him lie  
means
- áça, á-biamá. Hau, çí aça-biamá. Çí aça-biamá xi çí wada<sup>n</sup>be aça-  
indeed, said he, they Well, again they went, they Again they went, when again scouting they  
say. say. they say went
- biamá dúbá. Wada<sup>n</sup>be aça-biamá xi gá-biamá nuda<sup>n</sup>haŋga aká: Hau!  
they say four. Scouting they went, they when said as follows, leader the Ho!  
they say (sub.):
- 9 níkawasa<sup>n</sup>, çiiŋga<sup>n</sup> wi<sup>n</sup> édediçinké égiçe t'éçaçé tai há. T'éça-bajji-gá,  
warrior, your grand- one the one sitting beware lest you kill him Do not kill him,  
father there
- á-biamá. Égiçe ca<sup>n</sup>jaŋga wi<sup>n</sup> çí da<sup>n</sup>ba-biamá. Égiçe ca<sup>n</sup>jaŋga ta<sup>n</sup>  
said he, they At length big wolf one again they saw, they say. At length big wolf the  
say. (std. ob.)
- t'éç 'içá-biamá. Kagéha, t'ea<sup>n</sup>çé tai, á-biamá. Těná! kagéha, nuda<sup>n</sup>haŋga  
to kill they spoke of, My friend, let us kill him, said (one), they Fie! my friend, leader  
him they say. say.
- 12 aká t'ea<sup>n</sup>çá-báji tai ai çá<sup>n</sup>çti, á-biamá. An'kaji há, nuda<sup>n</sup>haŋga aká é  
the we kill him not will said in the past said (a second), Not so leader the that  
(sub.) he they say. they say. (sub.)
- waka-báji ebçéga<sup>n</sup>, á-biamá. An'kaji há, nuda<sup>n</sup>haŋga aká é wakaí  
did not mean I think, said (the first), Not so leader the that he meant  
they say. (sub.)
- ebçéga<sup>n</sup>, á-biamá. Áqta<sup>n</sup> ca<sup>n</sup>jaŋga é wake tába, á-biamá. Ga<sup>n</sup> ca<sup>n</sup>jaŋga  
I think, said he, they How possi- big wolf that he mean should! said he, they And big wolf  
say. ble say.
- 15 çí<sup>n</sup> kída-biamá xi égiçe ca<sup>n</sup>jaŋga wénaxiçá-bi ega<sup>n</sup> çí dúbá-ma wi<sup>n</sup> t'éça-  
the they shot at it, when behold big wolf attacked them, having again the four one he killed  
(mv. ob.) they say they say
- biamá. Ga<sup>n</sup> akí-bi ega<sup>n</sup>, Núda<sup>n</sup>haŋgá, ca<sup>n</sup>jaŋga wi<sup>n</sup> édi améga<sup>n</sup> wi<sup>n</sup>  
they say. And reached home, having, Leader, big wolf one there he was mov- one  
they say ing, and
- t'éawaçai<sup>n</sup>, á-biamá. Hau! níkawasa<sup>n</sup>, çiiŋga<sup>n</sup> t'éçaça-báji tá-bi, ehé çá<sup>n</sup>çti,  
killed (of) us, said they, they Ho! warrior, your grand- ye shall not kill, I said in the past,  
say. father
- 18 á-biamá. É<sup>n</sup>di ahí-bi ega<sup>n</sup> (t'éça-bikéamá). Hau! níkawasa<sup>n</sup>, ujaŋge  
said he, they There arrived, they having (killed, he lay, they say). Ho! warrior, road  
say. say
- çúta<sup>n</sup> ihéça-gá. Ga<sup>n</sup> níkawasa<sup>n</sup> çéçu ja<sup>n</sup> ga<sup>n</sup>ç ega<sup>n</sup> ga<sup>n</sup> çéçu ja<sup>n</sup> te áça,  
straight place it. By all warrior here to lie wished since at any here let him lie indeed,  
means rate
- á-biamá. Hau! ákiha<sup>n</sup> aŋgáçé tai, á-biamá. Aça-biamá xi çí dúbá  
said he, they Ho! beyond let us go, said he, they They went, they when again four  
say. say

wada<sup>n</sup> be ačá-biamá. Wada<sup>n</sup> be ačá-biamá xī gá-biamá nuda<sup>n</sup> haŋga aká:  
 scouting they went, they say. Scouting they went, they say when said as follows, they say leader the (sub.):

Níkawasa<sup>n</sup>, égiče čiqíga<sup>n</sup> wi<sup>n</sup> 'édedíči<sup>n</sup> xī égiče t'éčaçé taí há. T'éča-bajji-gá,  
 Warrior, beware your grand- one the one if beware lest you kill him . Do not kill him,  
 father moving there

á-biamá. Égiče wada<sup>n</sup> be ačá-biamá Ma<sup>n</sup>tcú wi<sup>n</sup> íča-biamá. Égiče 3  
 said he, they say. At length scouting they went, they say. Grizzly bear one they found him, they say. At length

ma<sup>n</sup>tcú čí<sup>n</sup> t'éč 'íča-biamá. Kagéha, ma<sup>n</sup>tcú čí<sup>n</sup> t'ea<sup>n</sup> čé taí, á-biamá.  
 grizzly the to kill they spoke of, My friend, grizzly the let us kill, said (one),  
 bear (mv. ob.) him they say. bear (mv. ob.) they say.

T'ěná! kagéha, nuda<sup>n</sup> haŋga aká t'ea<sup>n</sup> ča-báji ai ča<sup>n</sup> cti, á-biamá. Añ'kaji,  
 Fie! my friend, leader the we kill him not said in the said (a second), Not so,  
 (sub.) they say. past, they say.

nuda<sup>n</sup> haŋga aká é waka-báji ebčéga<sup>n</sup>, á-biamá. Añ'kaji há, nuda<sup>n</sup> haŋga 6  
 leader the that he meant not I think, said (the first), Not so leader  
 (sub.) they say.

aká é wakaí ebčéga<sup>n</sup>, á-biamá. Añ'kaji há, áqta<sup>n</sup> ma<sup>n</sup>tcú é wake tába,  
 the that he meant I think, said (the second), Not so how grizzly that he mean should I  
 (sub.) they say. they say. possible bear

á-biamá. Ca<sup>n</sup> t'éča-bi ga<sup>n</sup> čá-biamá xī ma<sup>n</sup>tcú aká níaci<sup>n</sup> ga čaŋká wi<sup>n</sup>  
 said (the first), And to kill it, they wished, they when grizzly the man the (pl. ob.) one  
 they say. they say.

t'éča-biamá. Ga<sup>n</sup> čábči<sup>n</sup> ačá-biamá. Ga<sup>n</sup> akí-bi ega<sup>n</sup>, Núda<sup>n</sup> haŋgá, 9  
 killed him, they say. And three went homeward, they say. And reached home, having, Leader.

ma<sup>n</sup>tcú wi<sup>n</sup> 'édi amédega<sup>n</sup> wi<sup>n</sup> t'éawačai, á-biamá Hau! níkawasa<sup>n</sup>, čiqíga<sup>n</sup>  
 grizzly bear one there he was moving one killed (of) us, said they, they Ho! warrior, your grand-  
 but say. father

t'éčača-báji tá-bi, ehé ča<sup>n</sup> cti, á-biamá. Ě'di ahí-biamá xī (t'éča-bikeama).  
 you shall not kill, I said in the past, said he, they There they arrived, when (killed, he lay, they say).  
 say.

Hau! níkawasa<sup>n</sup>, ujaŋ'ge čúta<sup>n</sup> ihéča-gá. Ga<sup>n</sup> níkawasa<sup>n</sup> čéču ja<sup>n</sup> 12  
 Ho! warrior, road straight place it. By all warrior here to lie  
 means

ga<sup>n</sup> č ega<sup>n</sup> ga<sup>n</sup> čéču ja<sup>n</sup> te áča, á-biamá. Égiče ma<sup>n</sup> xe uhaŋ'ge k'đi  
 wished since at any here let him lie indeed, said he, they At length sky end at the  
 rate say.

ahí-biamá. Kí ma<sup>n</sup> xe uhaŋ'ge aká ŋan'de kě ma<sup>n</sup> táha áiáče akáma.  
 they arrived, And sky end the (sub.) ground the (ob.) into was going thither,  
 they say. they say.

Ga<sup>n</sup>, Égiče, níkawasa<sup>n</sup>, na<sup>n</sup> čape taí há. Na<sup>n</sup> pa-bajji-gá. Masániaja 15  
 And, Beware, warrior, lest ye fear what you see. Fear not what you see. To the other side

aŋgáče taí, á-biamá nuda<sup>n</sup> haŋga aká. Añ'gaa<sup>n</sup> si taí há. Égiče na<sup>n</sup> čape  
 let us go, said, they say leader the Let us leap over Beware ye fear  
 (sub.).

taí há. Ga<sup>n</sup> nuda<sup>n</sup> haŋga ačá-bi ega<sup>n</sup> masáni ahí-biamá. Ga<sup>n</sup> waŋ'giče  
 lest And leader went, they having the other he reached, they And all  
 say.

áa<sup>n</sup> sí-biamá ucté amá. Wi<sup>n</sup> áqtcí áa<sup>n</sup> si čí'á amá; áa<sup>n</sup> si ga<sup>n</sup> ča xī čí'á amá 18  
 jumped over, they say the rest. One only to jump failed they to jump wished when failed they  
 say; over say; over say;

nújiŋga aká. Égiče ma<sup>n</sup> xe uhaŋ'ge aká ma<sup>n</sup> táha ači<sup>n</sup> áiáča-biamá. Ké,  
 boy the At length sky end the inward having had gone, they say. Come,  
 (sub.) (sub.) him

níkawasa<sup>n</sup>, aŋgáče taí há. Níkawasa<sup>n</sup> éga<sup>n</sup> aŋga<sup>n</sup> čai, éga<sup>n</sup> áča, á-biamá.  
 warrior, let us go Warrior so we wish, so indeed, said he, they  
 say.



- Çéçu ja<sup>n'</sup> te áça, á-biamá. Níaci<sup>n</sup>ga t'e ké é wakaí. Aça-biamá éga<sup>n</sup> ca<sup>n'</sup>  
 Here let him lie indeed, said he, they say. Man dead the that he meant. They went, they as right a-  
 say. one who say
- ga<sup>n'</sup> açé amáma. Égiçe ðahé wi<sup>n'</sup> ma<sup>n'</sup>ciadíqti da<sup>n'</sup>ba-biamá; qçabé cúgaqti,  
 long they were going, At length hill one very high they saw they say; tree dense very,  
 they say.
- 3 mázi cúgaqti da<sup>n'</sup>ba-biamá. Hau! níkawasa<sup>n'</sup>, céhiçeçan<sup>'</sup>di é'di aṅgáçai áça.  
 cedar very dense they saw they say. Ho! warrior, to yonder place there we go indeed.  
 Edíta<sup>n</sup> aṅgáçi taí áça, á-biamá. Ké, níkawasa<sup>n'</sup>, wada<sup>n'</sup>be ma<sup>n'</sup>çin<sup>'</sup>gá,  
 Thence we will be coming indeed, said he, they say. Come, warrior, scouting go,  
 back, say.
- á-biamá. Kí dúbá wada<sup>n'</sup>be açá biamá. É'di ahí-bi çí cúde enáqtcí da<sup>n'</sup>ba-  
 said he, they And four scouting went, they say. There they when smoke alone they saw,  
 say. reached, they say
- 6 biamá, íí tē da<sup>n'</sup>ba-bají-biamá. Akí-bi ega<sup>n'</sup>, Núda<sup>n</sup>haṅgá, é'di aṅgáhi  
 they say, lodge the they saw not they say. Got back, having, Leader, there we reached  
 (ob.) they say
- ça<sup>n'</sup>ja cúde édega<sup>n</sup> íí tē a<sup>n</sup>da<sup>n'</sup>ba-bají, á-biamá. Hau! níkawasa<sup>n'</sup>, é uáne  
 though smoke but lodge the we saw not, said they, they Ho! warrior, that I seek  
 (ob.) say.
- áça, á-biamá. Çi dúbá é'di wada<sup>n'</sup>be açá-biamá. Edí'qti ahí-bi çí cúde  
 indeed, he said, they Again four there scouting went, they say. Right they arrived, when smoke  
 say. there they say
- 9 ça<sup>n'</sup>ja íí tē da<sup>n'</sup>ba-bají-biamá. Núda<sup>n</sup>haṅgá, íí tē a<sup>n</sup>da<sup>n'</sup>ba-bají há, cúde  
 though lodge the they saw not, they say. Leader, lodge the we saw not smoke  
 ça<sup>n'</sup>ja, á-biamá Ga<sup>n'</sup> dúbá<sup>n</sup> éga<sup>n</sup>-biamá. Wéduba<sup>n'</sup> tēdihí çí é'di ahí-  
 though, said they, they And four times so they say. The fourth time it arrived when there they  
 say. arrived
- biamá íí tēdi. Kí nuda<sup>n'</sup>haṅga aká, Ké, níkawasa<sup>n'</sup>, íí tē aṅgúde taíte  
 they say lodge at the. And leader the (sub.), Come, warrior, lodge the we enter shall
- 12 áça, á-biamá. Kí íí tē udá-biamá. Égiçe i<sup>n</sup>c'ágēqtcí akédega<sup>n</sup> é'di  
 indeed, said he, And lodge the they entered, Behold a very old man he was, but there  
 they say. they say.
- gçi<sup>n'</sup> akáma íí tē'di. Nackí ça<sup>n</sup> jín'ga-ctēwa<sup>n</sup>-bají, kí najíha ská'qtcí  
 he was sitting, they lodge in the. Head the by no means small, and hair very white  
 say
- akáma. Kí nuda<sup>n'</sup>haṅga aká i<sup>n</sup>c'áge çí íí tē úde açai tē'di wébaha<sup>n'</sup>jí  
 (had) they And leader the old man the lodge the entering went when he did not know  
 say. (sub.) (m.v. ob.) (ob.) him,
- 15 amá. Égiçe ga<sup>n'</sup>çin<sup>'</sup>ké'qti wébaha<sup>n</sup> amá i<sup>n</sup>c'áge çin<sup>'</sup>ké. I<sup>n</sup>c'áge aká  
 they say. At length after sitting a great he knew him they say old man the (st. ob.). Old man the  
 while (sub.)
- géçega<sup>n'</sup>-biamá: I<sup>n</sup>çin<sup>'</sup>sabé'qti ugáca<sup>n</sup> 'ábae wéahidé'qti ugáca<sup>n</sup>i ça<sup>n'</sup>çtí.  
 thought thus, they say: My relations suffering traveling hunting to a great distance they traveled in the past  
 very much
- Níaci<sup>n</sup>ga d'úba úmakáqtcí açiçaçai<sup>n</sup> tí áha<sup>n</sup>, eçéga<sup>n</sup>-biamá. Jíadiqti  
 Man some very easily have brought them- ! thought he, they say. Right in the  
 selves hither lodge
- 18 níaci<sup>n</sup>ga d'úba t'éawaçē tá miñke, eçéga<sup>n</sup>-biamá. Çéaká nuda<sup>n'</sup>haṅga aká  
 man some I kill them will I who, thought he, they say. This one leader the  
 (sub.)
- géçega<sup>n'</sup>-biamá: T! Níka-najíha wáin<sup>'</sup>mi<sup>n'</sup> tá miñke, ehé ça<sup>n'</sup>çtí. Wafin<sup>n</sup>  
 thought thus, they say: Excel- Human hair I wear as a robe will I who, I said in the past. Robe  
 lent!
- úda<sup>n</sup> ínahi<sup>n</sup> áha<sup>n</sup>. Abçi<sup>n'</sup> tá miñke, eçéga<sup>n</sup>-biamá. Égiçe isañ'ga aká  
 good truly ! I have it will I who, he thought, they say. At length his younger the  
 brother (sub.)

wi<sup>n'</sup> aká wasábe wi<sup>n'</sup> a<sup>ç</sup>i<sup>n'</sup> akí-biamá. Nackí  $\phi$ a<sup>n</sup> jiñ'gactéwa<sup>n'</sup>ji akáma,  
 one the black bear one he brought home, they say. Head the (ob.) by no means small he had, they say,  
 (sub.)

kī najíha jídēqti akáma. Kí xī isañ'ga íu<sup>ç</sup>a-biamá i<sup>n</sup>'c'áge aká.  
 and hair very red had, they say. Reached when his younger brother told the news to, old man the (sub.).

Íçisabēqti u<sup>ç</sup>ágaca<sup>n</sup>  $\phi$ a<sup>n'</sup>ctí. D'úba íiádiqti a<sup>x</sup>íg $\phi$ a<sup>ç</sup>i<sup>n</sup> tí. T'éawa<sup>ç</sup>e tá 3  
 You suffered exceedingly you traveled in the past. Some right to the lodge have brought themselves. I kill them will

miñke, á-biamá. Cí wi<sup>n'</sup> aká  $\tau$ e-núga éde a<sup>ç</sup>i<sup>n'</sup> akí-biamá Najíha  $\phi$ a<sup>n</sup>  
 I who, said he, they say. Again one the (sub.) buffalo-bull but brought it home, they say. Hair the

zíqtci akáma. Hau. Gañ'ki wañ'gi<sup>ç</sup>e akí-bi xī cī wi<sup>n'</sup> najíha  $\phi$ a<sup>n</sup>  
 very he had, they say. Well. And all reached home, when again one hair the

yúqti akáma. Níaci<sup>n</sup>'ga éde a<sup>ç</sup>i<sup>n'</sup> akí-biamá. Ga<sup>n'</sup> pahañ'ga akí aká, 6  
 very he had, they say. Man but brought it home, they say. And before he reached he

I<sup>n</sup>'c'áge-á, wa<sup>ç</sup>átai á níaci<sup>n</sup>'ga  $\phi$ añ'ká. A<sup>n'</sup>ha<sup>n</sup>, wa<sup>ç</sup>áta-báji, úwagiha<sup>n'</sup>i-gá há,  
 Old man O! did they eat? man they who. Yes, they did not eat, cook ye for them

á-biamá. Ga<sup>n'</sup>, Wat'a<sup>n'</sup>-bacpi úwagiha<sup>n'</sup>i-gá há, á-biamá. Kí égi<sup>ç</sup>e,  
 said he, they say. And, Squash sliced, cook for them said he, they say. And behold,

níkaci<sup>n</sup>'ga níha úwagiha<sup>n</sup> akáma. Éga<sup>n</sup> a<sup>n</sup>' $\phi$ áta-báji há, á-biamá. Éga<sup>n</sup> 9  
 man ear he had cooked for them, they say. Such we eat not said they, they say. Such

onáta-báji xī edáda<sup>n</sup> onátai éi<sup>n</sup>'te, á-biamá i<sup>n</sup>'c'áge aká, waná'a<sup>n</sup>-báji-bi  
 you eat not if what you eat may? said he, they say old man the (sub.), they not hearing

e<sup>ç</sup>éga<sup>n</sup> éga<sup>n</sup>. Wata<sup>n'</sup>zi-skí<sup>ç</sup>e  $\beta$ e<sup>n'</sup>zēqti úwagiha<sup>n'</sup>i-gá, á-biamá. Kí égi<sup>ç</sup>e,  
 he thought as. Corn sweet very fine cook for them, said he, they say. And behold,

hé é waké akáma. Ga<sup>n'</sup>, Éga<sup>n</sup> a<sup>n</sup>'wa<sup>n'</sup>' $\phi$ áta-báji, á-biamá. Égi<sup>ç</sup>e wi<sup>n'</sup> aká 12  
 lice that he meant, they say. And, Such we eat them not, said they, they say. At length one the (sub.)

gá-biamá: Wasábe  $\tau$ e-núga edábe é'qti uxíha<sup>n</sup> taí, á-biamá. Ga<sup>n'</sup>  
 said as follows, Black-bear buffalo-bull also themselves let them cook for said he, they say. And

gí<sup>ç</sup>e<sup>ç</sup>ti<sup>n'</sup>-biamá. Uxíha<sup>n</sup>-bi ega<sup>n'</sup> újawaqti wa<sup>ç</sup>áta-biamá. Hau, égi<sup>ç</sup>e  
 they were very glad, they say. Cooked for themselves having in good spirits they ate, they say. Well, at length

ha<sup>n'</sup> amá. Ha<sup>n'</sup> xī i<sup>n</sup>'c'áge aká gá-biamá: Jucpáha, níaci<sup>n</sup>'ga ugáca<sup>n</sup> 15  
 night they say. Night when old man the (sub.) said as follows, Grandchild, man travels

xī décteáa eáwaga<sup>n</sup> taí há. Úg $\phi$ ai-gá, á-biamá A<sup>n'</sup>ha<sup>n</sup>, jiga<sup>n'</sup>'ha,  $\phi$ i  
 when talking incessantly let us be so. Tell about yourselves, said he, they say. Yes, grandfather, you

$\phi$ ana<sup>n'</sup> éga<sup>n</sup> i<sup>n</sup>'c'áge hni<sup>n</sup> éga<sup>n</sup> edáda<sup>n</sup> áhigiqti ícpaha<sup>n</sup> há  $\phi$ íta<sup>n'</sup>' $\phi$ i<sup>n</sup> úg $\phi$ a-gá há,  
 you as old man you are as what a great many you know. You first tell about yourselves

á-biamá. Hau, jucpáha, i<sup>n</sup>'c'áge  $\beta$ e<sup>n'</sup>  $\phi$ a<sup>n'</sup>'ja úg $\phi$ a a<sup>n'</sup>' $\phi$ iñ'ge á $\phi$ a. Hiága<sup>n</sup> 18  
 said he, they say. Well, grandchild, old man I am though to tell about I have indeed. I tell a myth

te á $\phi$ a, á-biamá. Ga<sup>n'</sup> híga<sup>n</sup>-biamá i<sup>n</sup>'c'áge aká. Égi<sup>ç</sup>e, jucpáha, i<sup>n</sup>'c'áge  
 will indeed, said he, they say. And told a myth, they say old man the (sub.) It happened, grandchild, old man

wi<sup>n'</sup> édiáká. Kí isañ'ga  $\phi$ áb $\phi$ i<sup>n</sup> íg $\phi$ e júgig $\phi$ e akáma á $\phi$ a, á-biamá.  
 one there was one. And his younger brother three dwelt in a lodge they were with him, they say indeed, said he, they say.

- Ki isañ'ga ɕaŋká wéahiděqti 'ábae iɕaí-de, ha<sup>n'</sup> ɕi cti akí-hna<sup>n'</sup>-biamá  
 And his younger they who very far away hunting had when, night when too reached home they say  
 brother
- áɕa, á-biamá. Ki égiɕe i<sup>n'</sup>c'áge aká enáqtcí ɣí ákida aká ɕi, égiɕe  
 indeed, said he, And it happened old man the (sub.) he alone lodge was watching when, at length  
 they say.
- 3 níaci<sup>n'</sup>ga hégaɕtewa<sup>n'</sup>ɣi ɣí tě uďá-biam áɕa. Ki i<sup>n'</sup>c'áge aká géɕega<sup>n'</sup>  
 people a great many lodge the entered, they say, indeed. And old man the thinking thus  
 (sub.)
- gɕi<sup>n'</sup>-biam áɕa: I<sup>n'</sup>ɕi<sup>n'</sup>saběqti wéahiděqti ugáca<sup>n'</sup> iɕé-hna<sup>n'</sup>i ɕa<sup>n'</sup>cti. Níaci<sup>n'</sup>ga  
 sat they say indeed: My relations suffering very far away traveling have gone heretofore. Man  
 very much habitually
- d'úba áhigiɕti ɣádiɕti t'éawaɕě tá miŋke-ána, eɕéga<sup>n'</sup> gɕi<sup>n'</sup>-biamá.  
 some a great right in the I kill them will I who ! thinking he sat they say.  
 many lodge (in thought)
- 6 Gañ'ki, Ké, ɣucpáhă, ɕí cti hígañ-gă, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>, ɣiga<sup>n'</sup>ha, híaga<sup>n'</sup>  
 And, Come, grandchild, you too tell a myth, said he, they say. Yea, grandfather, I tell a  
 myth
- te áɕa, á-biamá. Égiɕe níkaɣahi wi<sup>n'</sup> ta<sup>n'</sup>waŋɕa<sup>n'</sup> d'úba júwagɕe am  
 will indeed, said he, It hap- chief one tribe some he with them they  
 they say. pended
- áɕa. Ki cín'gajín'ga wi<sup>n'</sup> t'a<sup>n'</sup> amá. Ki cín'gajín'ga nújĩnga aká t'éga  
 indeed. And child one he had they say. And child boy the (sub.) lazy
- 9 hégabají-biam áɕa. Iɕádi ɕiŋké ugáca<sup>n'</sup> wáɣají' ctěwa<sup>n'</sup> ugáca<sup>n'</sup>-bají-biam  
 very they say indeed. His father the one to travel commanded notwith-  
 who standing
- áɕa. Edáda<sup>n'</sup> ctěwa<sup>n'</sup> gáxe ga<sup>n'</sup>ɕajíqti am áɕa. Égiɕe nújĩnga aká nájija<sup>n'</sup>  
 indeed. What soever to do he did not wish they indeed. At length boy the to fast  
 at all say (sub.)
- 'ɕa-bi ega<sup>n'</sup> iha<sup>n'</sup> aká ɣí uɕa<sup>n'</sup>ha wégaxə am áɕa, á-biamá. Égiɕe  
 spoke of, having his mother the lodge apart made for him they indeed, said he, At length  
 they say (sub.) they say.
- 12 nújĩnga aká géɕega<sup>n'</sup>-biam áɕa, nájija<sup>n'</sup>-bi tě'di: Hindá! níka-najíha wái<sup>n'</sup>mi<sup>n'</sup>  
 boy the thought thus, indeed, he fasted, they when: Let me see! human hair I wear as a  
 (sub.) they say, robe
- au, eɕéga<sup>n'</sup>-bi ja<sup>n'</sup>-biam áɕa. Ki nuda<sup>n'</sup> nújĩnga aká aɕá-biamá. Níaci<sup>n'</sup>ga  
 will, thinking, they he lay, they indeed. And on the war- boy the went they say. Man  
 say say path (sub.)
- áhigiɕti júwagɕe aɕá-biamá. Égiɕe níaci<sup>n'</sup>ga dúba ɣígɕe ɕaŋké, kí é'di  
 a very great he with them went they say. At length person four dwelt in they who, and there  
 number a lodge
- 15 ahí-biam áɕa. É'di ahí-bi ɕi nújĩnga aká, Níka-najíha wái<sup>n'</sup>mi<sup>n'</sup> tá miŋke,  
 they arrived, indeed. There they ar- when boy the Human hair I wear as a will I who,  
 they say rived, they say (sub.), robe
- ehé ɕa<sup>n'</sup>cti. Waii<sup>n'</sup> úda<sup>n'</sup> ínahi<sup>n'</sup> áha<sup>n'</sup>, at'a<sup>n'</sup> tá miŋke, eɕéga<sup>n'</sup> gɕi<sup>n'</sup>-biam  
 I said in the past. Robe good truly ! I possess it will I who, thinking he sat, they say
- áɕa Wi<sup>n'</sup> ɕiŋké najíha ská'qti, ga<sup>n'</sup> wi<sup>n'</sup> ɕiŋké jíďěqti, wi<sup>n'</sup> ɕiŋké ziqti,  
 indeed. One the one hair very white, and one the one very red, one the one very  
 who who say
- 18 wi<sup>n'</sup> ɕiŋké ɣúqti am áɕa. Gañ'ki i<sup>n'</sup>c'áge aká kíqa-biama: Há! ha! há+!  
 one the one very they indeed. And old man the laughed with him, Há! ha! há!  
 who green say (sub.) they say:
- Wíjucpa géɕeqti éska<sup>n'</sup>, á-biamá. Ga<sup>n'</sup> ha<sup>n'</sup> amá ɕi waii<sup>n'</sup> u'úde ɕa<sup>n'</sup>  
 My grandchild thought just it seems, said he, they And night it was when robe hole the  
 thus say.
- ictá ugɕa<sup>n'</sup> ja<sup>n'</sup>-biamá, i<sup>n'</sup>c'áge ɕaŋká wada<sup>n'</sup>be ja<sup>n'</sup> ga<sup>n'</sup>ɕa-bi ega<sup>n'</sup>. Ki  
 eye in it he lay, they say, old man the (pl. ob.) to see them lying he wished, having. And  
 they say

- wagáqqa<sup>n</sup> ɸańká úwagikiá-bi ega<sup>n</sup>, Wagáqqa<sup>n</sup>, égiɸe ɸaja<sup>n</sup> tai há.  
servants the (pl. ob.) he talked with them, having, Servants, beware lest ye sleep  
his own, they say
- Ja<sup>n</sup>-baji ja<sup>n</sup>'i-gǎ, á-biamá. Égiɸe ha<sup>n</sup> ja<sup>n</sup> ɸi i<sup>n</sup>c'áge aká a<sup>n</sup>ɸéqtcí  
Sleepless lie ye, said he, they say. At length night lay when old man the (sub.) gently
- dágaha<sup>n</sup> qti wada<sup>n</sup>'be-hna<sup>n</sup>'-biamá ja<sup>n</sup>-má. Égiɸe i<sup>n</sup>ɸ'áge aká i<sup>n</sup>'é-wéti<sup>n</sup> 3  
raised his head looked at them in-va- they say the sleepers. At length old man the (sub.) stone ham-  
high riablely mer
- gɸíza-biamá. Wéti<sup>n</sup> gɸíza-bi ega<sup>n</sup>, nuda<sup>n</sup>'hańga aká naji<sup>n</sup>' átiáɸa-bi ega<sup>n</sup>  
took his they say. Hammer took his, they having, leader the suddenly, they having  
say (sub.) say
- húta<sup>n</sup> qti naji<sup>n</sup>'-bi ega<sup>n</sup>, Kau+! á-bi ega<sup>n</sup>, dúba wań'giɸe waqɸi-biamá.  
roaring ex- stood, they having Kau+! said, they having, four all he killed them, they  
ceedingly say say
- Hau! níkawasa<sup>n</sup>, náji<sup>n</sup>-báda<sup>n</sup> najíha bɸúgaqti wáɸizái-gǎ Égiɸe 6  
Ho! warrior, stand and hair all take ye. Beware
- máɸaqa<sup>n</sup> qa<sup>n</sup> taí há. Najíha bɸúgaqti wáɸizái-gǎ, á-biamá. Ga<sup>n</sup> t'éwaɸé  
lest ye cut it in many pieces Hair the whole take ye, said he, they say. And killing them
- ɸicta<sup>n</sup>'-bi ega<sup>n</sup>, agɸá-biamá. Agɸá-bi ega<sup>n</sup> ma<sup>n</sup>'xe uhań'ge ké'di akí-biamá.  
finished, they having, they went home- Went home- having sky end at the they came back  
say ward, they say ward, they say to, they say.
- Hau! ké, níkawasa<sup>n</sup>, masáni mańgɸi<sup>n</sup>'i-gǎ, masáni égageze akí-naji<sup>n</sup>'i gǎ, 9  
Ho! come, warrior, the other side begone ye, the other side in a row reach- stand ye,  
ing again
- á-biamá. Ga<sup>n</sup> éga<sup>n</sup>-biamá Wań'giɸe pahań'ga gɸéwakiɸá-biamá. Ga<sup>n</sup>  
said he, they And so they say. All before he sent them homeward, And  
say they say.
- é háci agɸá-biamá. Ja<sup>n</sup>'ɸi<sup>n</sup> qti agɸá-bi ega<sup>n</sup> ua<sup>n</sup>'siqti agɸá-biamá. Ékiga<sup>n</sup> qti  
he behind went homeward, Running fast went home- having leaped far he went homeward, Just like him  
they say ward, they say ward, they say they say.
- nújińga ɸan'de ma<sup>n</sup>táha iɸé ké júgigɸe agɸá-biamá. Ga<sup>n</sup> agɸá-bi ega<sup>n</sup>, 12  
boy ground within had he with his own went homeward, And went home- having,  
gone who they say ward, they say
- ma<sup>n</sup>tcú ké'di akí-bi ega<sup>n</sup> cí éga<sup>n</sup>-biamá. Wań'giɸe pahań'ga gɸéwakiɸá-  
grizzly bear at the reached again, having again so they say. All before he sent them home-  
they say ward,
- biamá. Ga<sup>n</sup> é háci agɸá-biamá. Ja<sup>n</sup>'ɸi<sup>n</sup> qti agɸá-biamá, ua<sup>n</sup>'siqti agɸá-  
they say. And he behind went homeward, Running very he went homeward, leaping very he went  
they say they say, fast they say, far homeward
- biamá Cí ékiga<sup>n</sup> qti nújińga t'é ké' júgigɸe ni<sup>n</sup>'ɸa agɸáɸi<sup>n</sup> agɸá-biamá. 15  
they say. Again just like him boy dead he with his own alive having his went homeward,  
own they say.
- Ca<sup>n</sup>'ɸańga ké'di cí éga<sup>n</sup>-biamá. Cí ɸenuńga ké'di cí éga<sup>n</sup>-biamá. Wań'giɸe  
Big wolf at the again so they say. Again buffalo-bull at the again so they say. All
- ni<sup>n</sup>'ɸa agɸáɸi<sup>n</sup> akí-biamá, wi<sup>n</sup>éctéwa<sup>n</sup> uɸqpaɸa-baji-biamá. Ga<sup>n</sup> agɸá-  
alive having his own he reached home, not even one lost to him not they say. And they went  
they say homeward
- biamá ɸi égiɸe ta<sup>n</sup>'wańgɸa<sup>n</sup> hégactéwa<sup>n</sup>'ji íhe akí-biama. Íhe akí-bi 18  
they say when at length tribe a great many passing got back to, they Passing they got  
say back to,  
they say
- ega<sup>n</sup>, Hau! níkawasa<sup>n</sup>, ca<sup>n</sup>' áɸa, níka-najíha wáń'ji<sup>n</sup>' taíte áɸa, á-biama.  
having, Ho! warrior, that indeed, human hair ye shall surely wear indeed, said he, they  
will do as robes say.
- Ga<sup>n</sup> é'di akí-bi ega<sup>n</sup> ɸi ɸa<sup>n</sup> bɸúgaqti cí wáqɸi-bi ega<sup>n</sup> najíha bɸúgaqti  
And there they got having lodges the all again killed them, having hair all  
back to, they say they say

wáçizá-biamá. Ca<sup>n'</sup> ta<sup>n'</sup>wañgça<sup>n</sup> dúbá éga<sup>n</sup> wáqçi-biamá. Ga<sup>n'</sup> íí çan'di  
 they took them, they say. And so tribe four so killed them, they say. And lodges at the

akí-biamá. Ga<sup>n'</sup> ta<sup>n'</sup>wañgça<sup>n</sup> eá amá bçúgaqtí níkagahi úju gríçaxa-bi  
 they reached home, they say. And tribe his the (pl. sub.) all chief principal made their own, they say

3 ega<sup>n'</sup>, é wéçigçá<sup>n'</sup>-biamá.  
 having, he ruled for them, they say.

NOTES.

176, 6. giçabajiqti-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>-biamá, pronounced gi+çabajiqti-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>-biamá by Joseph La Flèche.

176, 12. wai<sup>n</sup>mi<sup>n</sup> au, equal to wai<sup>n</sup>mi<sup>n</sup> ta miñke. See "au" elsewhere, as in the myth of the Coyote and the Buffaloes, egiçe na<sup>n</sup>ji<sup>n</sup> çaa<sup>n</sup>he çí<sup>n</sup>he au; and in that of the Raccoons and the Crabs, egiçe na<sup>n</sup>ji<sup>n</sup> çacka<sup>n</sup> çí<sup>n</sup>he au.

176, 13. When the young man was fasting, he knew about the aged Thunderman, who had the Coyote for his servant. The deity told him this.

177, 7. giçéqtia<sup>n</sup>-biamá, pronounced gi+çéqtia<sup>n</sup>-biamá.

177, 11. áça. This word is added to express emphasis. I never heard it used in common speech. It is used by the criers in proclaiming the commands of chiefs. See "éçè" in the Dictionary.

177, 11. níkawasa<sup>n</sup>, O warrior! O warriors! This is derived from the archaic word níka, a male, a man; and with it may be compared the proper name, Mi<sup>n</sup>-wasa<sup>n</sup> (Female warrior?).

177, 18. egiçe çe-nuga ta<sup>n</sup> t'èç 'iça-biamá. The contraction is from t'èçè 'iça-biamá.

178, 6. ujañge çuta<sup>n</sup> iheça-gá. This probably meant that they could not resume their march till the body of their comrade had been taken out of the way, and buried.

178, 6. ga<sup>n</sup> níkawasa<sup>n</sup> çeçu ja<sup>n</sup> ga<sup>n</sup>ç ega<sup>n</sup> ga<sup>n</sup> çeçu ja<sup>n</sup> te aça. It is almost impossible to give the idea of "ga<sup>n</sup>" by any single English word. This "ga<sup>n</sup>" with a rising inflection is very emphatic, and differs from "ga<sup>n</sup>, and." The idea in this case was that as the warrior had chosen to lie there, no fault could be found. Ga<sup>n</sup>ç ega<sup>n</sup> is contracted from ga<sup>n</sup>ça ega<sup>n</sup>.

178, 17. t'èçaçá-bají ta-bi ehe çactí. This phrase shows that "ta-bi" can be used even in quoting the former words of the speaker himself.

179, 15. na<sup>n</sup>pa-bajii-gá. The scene was one well calculated to inspire them with fear; but they were urged not to be afraid of what they saw.

180, 4. edita<sup>n</sup> añgagi tai aça. The men were tired of so long a journey.

180, 12. i<sup>n</sup>c'agçéqtci, pronounced i<sup>n</sup>c'a+gçéqtci.

180, 13. jĩngactéwa<sup>n</sup>bají, pronounced jĩñ+gactéwa<sup>n</sup>bají.

180, 16. i<sup>n</sup>çí<sup>n</sup>sabèçti, pronounced i<sup>n</sup>çí<sup>n</sup>+sabèçti.

181, 4. çe-nuga ede. It had been a live buffalo-bull, but at the time referred to it was only the carcass of one. So, níaci<sup>n</sup>ga ede, it had been a man, but it was then only the body that was carried.

181, 10-11. wana<sup>n</sup>-bajii-bi eçega<sup>n</sup> ega<sup>n</sup>. The old man pretended that he thought they said that they did not eat sliced squash, when he knew that they meant human ears.

182, 3; 182, 7; etc. am áça and -biam áça are contractions of amá áça and biamá áça.

182, 18. ha! ha! ha+! *Crescendo*, as in music.

## TRANSLATION.

There was a tribe whose chief had a son, a young man. And the young man was very lazy. He did not desire anything at all; he lay down all the time. And his father said, "My child, if one is a man, he usually travels. Do you travel. Go with the young men and travel. Pay attention to the women, and do, at least, take one of them for a wife." And his son never said anything; he continued sad all the while. Even though his father spoke to him, he said nothing. At length he said, "Father, let my mother make a tent for me." And his mother made a tent for him. "Mother," said he, "make also a couch for me." And the boy entered the tent and fasted. He fasted four seasons: he did not eat any food, and he did not drink water. Only once in a while he took a little food, and drank a little water which his mother brought to him. And it happened while he fasted that he thought in his heart, "Let me see! I will wear a robe made of scalps." And it chanced that a deity spoke to him, saying, "Whatever you desire, that shall you do. You shall surely wear a robe made of scalps." And he made an end of the fast. At length he said, "Father, let my mother cook for me. Send them after an old man for me. I wish to go traveling." "Yes, my child," said the chief, "if one is a man, he is accustomed to travel. So have I always wished you to travel. I do not wish you to die in the lodge. I wish you to die at some place that is away from home. I have always been sad because you did not travel." The old man arrived. And the young man said as follows: "O aged man, go after some of the young men for me." And the old man departed. And as he reached each of the lodges, he said to the young men, "The chief's son has invited you." And a great many young men went to the chief's son. And he said as follows: "Ho! I have invited you that we might go traveling. Let us go on the war-path." And the young men were very glad. And he said, "For four days cause them to make moc-casins." In four days they went on the war-path. \* \* \* [What follows was not gained in the original, though told by the same man.—And they came to an aged Thunder-man, who was very poor. None but the leader knew that he was a Thunder-man. And they pitied him, saying, "Let us give him some of our robes and other goods." They did so. Then the old man said, "You think that you have been kind to me. I will be kind to you. I will speak to you about something." When he said this, a Coyote, who was the servant of the old man, standing at the door, gave a wink to the chief's son, who followed him and went outside. Said the Coyote, "When he tells you to choose one of the four sacred bags, take the old otter-skin. All are good, but the rest are not exceedingly good." These bags were, first, a hawk-skin bag; second, a martin-skin bag; third, a bag made of the skin of a bird whose name is forgotten; and, fourth, an otter-skin bag. Then the chief's son and the Coyote re-entered the lodge. And the old man said again, "You have been kind to me, and I will be so to you. Which of these four sacred bags will you take? If you wish to return with scalps and booty in half a day, take the martin-skin. Should you take the hawk skin, you will return in two days. If you wish to be absent a little while (*i. e.*, several days), take the third. This otter-skin one is good, but it is old and worn." And grasping the otter-skin, the chief's son said, "Grandfather, I will take this, notwithstanding its age." And the old man was in a bad humor, and scolded his servant. "Psha! it seems that this one is he who told it." (In the original, Náji! ꞑéꞑiñké úwagiꞑéga eska<sup>m</sup>.)

“No, grandfather, he did not tell me. I merely decided so.” With the otter-skin bag the old man gave him a wooden club. “The owner of the otter-skin bag does whatsoever he desires, no matter how difficult it is. It kills a great many people. If you wish to kill all in any village or place, flourish this club around your head four times, and at the last time say ‘Kau+!’ It will make thunder.” The old man knew what the chief’s son thought in his heart, and he said, “After a while say, ‘I will wear a robe of scalps, I say.’” (In the original, Ga<sup>n</sup>qti ctécte níka-najíha wái<sup>n</sup>mi<sup>n</sup> tá miñke, ehé, á-gǎ há, á-biamá.)—Here the translation of the text is resumed.] \* \* \* And in about four days, four men went scouting. When they arrived, there was a populous village. And when they returned to camp they said, “Leader, we have seen a great many lodges.” “Warriors, that will do,” said he. And they approached very near to the village. And when they reached it, his followers said as follows, “Ho! leader, we have come to the village.” Said he, “Ho! warriors, I am not seeking that. I am seeking a different thing.” And just so they saw three other villages. Again they went scouting. And as they went scouting, the leader said as follows: “Warriors, should one of your grandfathers be there, beware lest you kill him.” And it happened that the scouts found a buffalo bull. Behold, they spoke of killing the standing buffalo bull. “Friends, let us kill the standing buffalo bull,” said one. “Why! my friend, the leader said that we were not to kill it,” said another. “No, the leader did not mean that, I think,” said the former. “Yes, the leader did mean that,” said the latter. And they wished to kill it. And the buffalo killed one of the men. And the three went back to camp. And when they got home to camp, they said, “Leader, a buffalo bull was there, and he killed one of us.” “Warriors, I said, ‘Do not kill your grandfather,’” said he. And when they arrived, the scout lay killed. “Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here, by all means,” said the leader. Again they went on. When they departed again, four went scouting. When they went scouting, the leader said as follows: “Ho! warriors, should one of your grandfathers be moving there, beware lest you kill him.” And it came to pass that they saw a big wolf. Behold, they spoke of killing the big wolf. “Friends, let us kill him,” said one. “Fie! my friend, the leader said that we were not to kill him,” said a second. “No, the leader did not mean that, I think; how could he mean the wolf?” said the first. And when they shot at the wolf, behold, he attacked them and killed one of the four. Having returned to camp they said, “Leader, a big wolf was there, and killed one of us.” “Ho! warriors, I said that you must not kill your grandfather,” said he. When they arrived, the scout lay killed, and the leader said, “Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here by all means. Let us go further.” They went on, and four went scouting. As they went scouting, the leader said as follows: “Warriors, should one of your grandfathers be moving there, beware lest you kill him.” And it happened that the scouts found a grizzly bear. Behold, they spoke of killing the grizzly bear. “Friends,” said one, “let us kill the grizzly bear.” “Fie! my friend, the leader has said that we are not to kill him,” said a second. “No, the leader did not mean that, I think,” said the first. “Yes, the leader did mean that, I think,” said the second. “No, how could the leader possibly mean the grizzly bear?” said the first. And when they desired to kill the grizzly bear, he killed one of the men. And three went homeward to camp. And when they got back to camp, they said, “Leader, a grizzly bear was there, and he killed one of us.” “Ho! warriors, I said, ‘Do not kill your grandfather,’” said he. And when they arrived,

he lay killed. "Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here, by all means," said the leader. At length they came to the end of the sky. And the end of the sky was going down into the ground. And the leader said, "Beware, warriors, lest you fear it. Let us go to the other side. Let us leap over. Beware lest you fear it." And the leader having gone, he reached the other side. And all the rest leaped over. One failed to jump across. When the boy wished to jump across, he failed. At length the end of the sky carried him away under the ground. "Come, warriors, let us go. If we wish to be warriors, we must expect such things. Let him lie here." He referred to the man who lay dead. After they departed, they were going for some time. At length they saw a very high hill and a dense forest, a very dense forest of cedars. "Ho! warriors, we are going thither. We will return thence," said he. "Come, warriors, go scouting." And four went as scouts. When they reached there, they saw only the smoke; they did not see the lodge. Having returned, they said, "Leader, although we reached the place, there was smoke, but we did not see the lodge." "Ho! warriors, that is what I am seeking," he said. Again four went scouting. When they reached the very place, though there was smoke, they did not see the lodge. "Leader, though there was smoke, we did not see the lodge," said they. And it was so four times. The fourth time they arrived at the lodge. And the leader said, "Come, warriors, let us enter the lodge." And they entered the lodge. Now, a very old man was dwelling there in the lodge. His head was very large, and his hair was very white. When the leader entered the lodge he did not recognize the old man. But after sitting a great while he recognized the old man (*i. e.*, the old man was going about the lodge when the chief's son entered, and was not recognized; but when both had been sitting a great while, the young man knew who the old one was). The old man thought as follows: "Though my relations suffer very much by going to so great a distance in search of game, some human beings have brought themselves very easily to this lodge. Right at home, I shall kill some men." And the leader thought as follows: "Good! I have said 'I will wear a robe of scalps.' It is indeed a good robe! I will have it." At length one of the younger brothers of the old man came home, bringing a black bear. His head was enormous, and his hair was very red. When he reached home, the old man told the news to his brother. "You had a very hard time traveling; but some have brought themselves right to the lodge. I shall kill them." Again came one carrying a buffalo-bull. His hair was very yellow. And all came home. And one had very green hair; and he carried home a dead man. And he who reached home first said, "O aged man, have the men eaten?" "No, they have not eaten. Cook ye for them," he said. And he said, "Cook ye slices of squash for them." And behold, they cooked the ears of the dead man for them. "We do not eat such things," said they. "If you do not eat such things, what can you eat?" said the old man, acting as if he did not understand them. "Cook ye fine sweet-corn for them," said he. And behold, he meant lice. And they said, "We do not eat such things." And one of the old men said as follows: "Let them cook the black bear and the buffalo, too, for themselves." And they were very joyful. And having cooked for themselves, they had pleasure in eating. Well, at length it was night. When it was night, the old man said as follows: "Grandchild, if a man travel, he has many things to talk about. Tell about yourselves." "Yes, grandfather, you being grown and being an old man, you, for your part, must know a



great many things. Do you tell about yourselves first," said he. "Well, grandchild, though I am an old man, I have nothing to tell about ourselves. I will tell a myth," said he. And the old man told a myth. "It happened, grandchild, that there was an old man. And he dwelt in a lodge with his three younger brothers. And when his younger brothers went to a very great distance hunting, they invariably reached home at night. And it happened that when the old man was alone watching the lodge, a great many people entered the lodge. And the old man sat thinking thus, 'Though my own brothers have suffered very much by going from time to time to a very great distance, I shall kill a great many men right in the lodge.'" And he said, "Come, grandchild, do you too tell a myth." "Yes, grandfather, let me tell a myth. It happened that a chief had some villages. And he had a child. And the boy was very lazy. Though his father commanded him to travel, he did not travel. He did not wish at all to do anything whatsoever. At length, the boy having spoken of fasting, his mother made a separate lodge for him. And it happened that the boy thought as follows, as he fasted: 'Let me see! I will wear a robe of scalps.' And the boy went on the war-path with a very great number of men. And there were four men who lived together. And the war-party arrived there. And when they arrived there, the boy sat thinking, 'I did say "I will wear a robe of scalps!" It is indeed a good robe. I will possess it.' One of them had very white hair, and one had very red hair, one had very yellow hair, and one had very green hair." And the old man laughed with him. "Ha! ha! ha! My grandchild has, it seems, guessed the very thing," said he. And when it was night, the leader lay with his eye fixed at a hole in his robe, as he wished to lie watching the old men. And he spoke to his followers: "My followers, beware lest you sleep. Lie without sleeping." And it happened as he was lying down at night, the old man lifted his head very gently, and looked now and then at the supposed sleepers. At length the old man seized his stone hammer. When he seized his hammer, the leader arose suddenly, and brandished his club with a terrible roar, saying, "Kau+!" And he killed all four Thunders. "Ho! warriors, stand ye and take the hair of all. Beware lest ye cut one in pieces. Take the scalps entire," said he. And having finished killing them, they went homeward. Having departed homeward, they came back to the end of the sky. "Ho! come, warriors, begone ye to the other side. Go back to the other side and stand in a row," he said. And they did so. He sent all homeward before him. And he went after. He ran very fast as he went, and leaped very far. And the boy who had gone under the ground went homeward with him, being alive again, just as the leader was. And continuing their homeward journey, they came again to the place of the grizzly bear. It was so again. He sent all homeward before him. And he went homeward after them, running and leaping very far. And he took homeward alive the boy who had been dead. At the place of the wolf it was so again. And at the place of the buffalo it was so again. He reached home with all alive; he did not lose even one. And as they went homeward, they passed by a great many villages. As they passed by them on their way home, he said, "Ho! warriors, that will do. Ye shall surely wear robes made of scalps." And when they reached them again on their way home, having killed all in the villages, he took all their hair. And so he killed all the people of four villages. And they came home to their own tribe. And when all of his villages made him head-chief, he governed them.

THE CHIEF'S SON, THE SNAKE-WOMAN, AND THE THUNDERS.

TOLD BY CANGE-SKĀ.

Icádi aká níkagahí-biamá. Gá-biamá: Nisíha, ugácañ-gă. 'Ábaá-  
 His father the chief they say. He said as follows, My child. travel. Hunt  
 (sub.) they say:

da<sup>n</sup> waçíta<sup>n</sup>-da<sup>n</sup>ctēañ'-gă. Níka<sup>n</sup>hi hă, ú'a<sup>n</sup>çin'ge agçi<sup>n</sup> xī níka<sup>n</sup>hi-májĭ.  
 and work or else (impera- I a chief for nothing I sit if I a chief I not.  
 tive sign).

Wabçíta<sup>n</sup>; awácka<sup>n</sup> ma<sup>n</sup>bçi<sup>n</sup> éga<sup>n</sup> 'áðae. Ú'a<sup>n</sup>çin'ge a<sup>n</sup>qtiañ'ga<sup>n</sup>-májĭ. 3  
 I worked; I made an effort I walked as I hunted. For nothing I a great man I not.

Éga<sup>n</sup> wíka<sup>n</sup>bça. Éga<sup>n</sup> ckáxe xī a<sup>n</sup>qtieçiga<sup>n</sup>. Ú'a<sup>n</sup>çin'ge çagçi<sup>n</sup> xī  
 So I wish for you. So you do if you a great man. For nothing you sit if  
 níkaçíahiä'jĭ te, á-biamá. Nújĭnga, Ké, dadíha, 'ábae bçé te. Cañ'ge  
 you a chief not will, said he, they say. Boy. Come. O father, hunting I go will. Horse  
 aká na<sup>n</sup>qa inççañ'-gă, á-biamá. Ga<sup>n</sup> 'ábae açá-biamá. Égiçe a<sup>n</sup>pa<sup>n</sup> 6  
 the vertebra put on it for me, said he, they say. And hunting he went, they say. At length elk

d'úba wéça-biamá. Cañ'ge ta<sup>n</sup> sihí báqtega<sup>n</sup> iça<sup>n</sup>ça-biamá. Ga<sup>n</sup> jú-  
 some he found them, they say. Horse the (ob.) foot tied, having he placed it, they say. And body  
 hna<sup>n</sup> é'di açá-biamá; m<sup>n</sup>déga<sup>n</sup> a<sup>n</sup>pa<sup>n</sup> wagçáde açá-biamá A<sup>n</sup>pa<sup>n</sup>-ma  
 only there went they say; crawled, having elk creeping up on he went, they say. Elk the  
 é'di ahí-biamá. Ackáqtcĭ wakída-biamá. Kĭ wi<sup>n</sup> 'úi tē, múzibe içéça- 9  
 there he arrived, they Very near he shot at them, they And one wounded he shot and wounded it, slightly  
 say.

biamá. Gañ'ki çiqá-biamá. Çiqé açi<sup>n</sup> açá-bi ega<sup>n</sup> wéahide açi<sup>n</sup> ahí-  
 they say. And he chased it, they Chasing it having it went, having far having arrived  
 say. him they say him

biamá, cañ'ge ta<sup>n</sup> ctĭ wéahide naji<sup>n</sup>-biamá. Kĭ ewéahidęqti açi<sup>n</sup> ahí-  
 they say, horse the too far stood they say. And at a very great dis- having arrived  
 (ob.) tance from him

bi ega<sup>n</sup> íbize wakan'diçega<sup>n</sup> cañ'ge ta<sup>n</sup> ágikíbana<sup>n</sup> agí-biamá. Ní 12  
 they having thirsty impatient from as horse the (ob.) running ba-k to he was coming Water  
 say his own back, they say. back, they say.

bçáta<sup>n</sup>-májĭ xī íbize at'é taté áha<sup>n</sup>, eçéga<sup>n</sup>-biamá. Wakan'diçęqti<sup>n</sup>-biamá  
 I drink I not if thirsty I die shall ! thought he, they say. Very impatient from they say

xī égiçe nihañ'ga édedíte amá. Kĭ Wakan'da çin ké çaha<sup>n</sup>-biamá. Hau!  
 when behold a spring it was there, they And Deity the (ob.) he prayed to, they Ho!  
 say. say.

Wakan'da, ca<sup>n</sup> hă. Aníja, á-biamá. Wakan'da, at'é tatéska<sup>n</sup>bçéga<sup>n</sup> çá<sup>n</sup>ctĭ. 15  
 O Deity, it will do I live, said he, they say. O Deity, I die, would, I thought heretofore.

Çiéwa<sup>n</sup>ja<sup>n</sup>. Níja tē i<sup>n</sup>çéckaxe éga<sup>n</sup> aníja tá miñke, Wakan'da, á-biamá.  
 You are the Life the you made for me as I live will I who, O Deity, said he, they  
 cause. say.

Hau! çata<sup>n</sup> ga<sup>n</sup>ça çé xī wé's'ă wi<sup>n</sup> éça<sup>n</sup>bá-biamá. Báazá-biamá.  
 Well! to drink wishing he went when snake one emerged they say. Scared him off, they say.

A<sup>n</sup>ha-biamá. Ahaú! Wakan'da, aníja éska<sup>n</sup>bçéga<sup>n</sup> çá<sup>n</sup>ctĭ, cí at'é tá 18  
 He fled they say. Oho! O Deity, I live I thought heretofore, again I die will

áta<sup>n</sup>hé há. Çi ní tē'di çata<sup>n</sup>' açá-biamá. Çi wēs'ä aká éça<sup>n</sup>'be atí-  
I who stand . Again water by the to drink he went, they say. Again snake the (sub.) in sight came  
biamá. Çi xagá-biamá. A<sup>n</sup>'ha-biamá. Çi şáwada<sup>n</sup>'be tē'di çingái éga<sup>n</sup>'  
they say. Again he cried, they say. He fled they say. Again he gared at it when there was as  
none

3 çí ní tē çata<sup>n</sup>' çé. Çi wēs'ä aká éça<sup>n</sup>'be atí-biamá. Çi a<sup>n</sup>'hai tē. Çi  
again water the to drink he Again snake the in sight came they say. Again he fled. Again  
(ob.) went. (sub.)

wéduba<sup>n</sup>' tē dúbá<sup>n</sup> báazai tē nújīnga çí<sup>n</sup>. Ga<sup>n</sup>' wēs'ä ta<sup>n</sup> áda<sup>n</sup>'be tē'di  
the fourth time when four times it scared him off boy the (ob.). And snake the (ob) looked at when

éçiçe wa'ú úda<sup>n</sup>'qti akáma. Kí ní-icáta<sup>n</sup> jīn'ga ují 'í-biamá wa'ú aká.  
behold woman very beautiful was, they And cup small filled gave him, woman the (sub.).  
say.

6 A<sup>n</sup>'ça<sup>n</sup>'bize a<sup>n</sup>'wañ'kandicēçti-ma<sup>n</sup>', á-biamá nújīnga aká. A<sup>n</sup>'ça<sup>n</sup>'bça<sup>n</sup>'-máji  
I am thirsty I am very impatient from, said, they say boy the (sub.). I got enough I not  
taté áha<sup>n</sup>. Ní tē djúba ínahi<sup>n</sup> áha<sup>n</sup>, eçéga<sup>n</sup>'-biamá. Éçiçe íbça<sup>n</sup>'qti giáxa-  
shall ! Water the a little very ! thought he, they say. At length to get enough she made  
for him,

biamá wa'ú aká. Íbça<sup>n</sup>'qti çata<sup>n</sup>'-biamá nújīnga aká.  
they say woman the (sub.). Got enough drank they say boy the (sub.).

9 Kí nújīnga aká wa'ú çinké da<sup>n</sup>'bá-bi tē'di qtaça-biamá Wa'ú  
And boy the woman the (ob.) saw, they say when he loved her, they Woman  
(sub.) say.

úda<sup>n</sup> ínahi<sup>n</sup> áha<sup>n</sup>, eçéga<sup>n</sup>'-biamá. Kí çé nújīnga ta<sup>n</sup> gçé tē xī, na<sup>n</sup>'búçiqçá  
beauti- truly ! thought he, they say. And this boy the went home- when, ring  
ful (ob.) ward

wi<sup>n</sup>' 'í-biamá wa'ú aká. Na<sup>n</sup>'búçiqçá gáça<sup>n</sup> ja<sup>n</sup>' çagçé te, á-biamá. Kí  
one gave, they say woman the Ring that you use you go will, said she, they And  
(sub.) homeward say.

12 wahnáte tē xī ágçí<sup>n</sup> wi<sup>n</sup>' áçagçá<sup>n</sup>-de, Ké, a<sup>n</sup>'wa<sup>n</sup>'çate tē, ecé tē, á-biamá  
you eat will when seat one you put it on when, Come, we eat will, you say will, said, they say

wa'ú aká. Ga<sup>n</sup>' agçá-biamá nú amá. Cañ'ge ta<sup>n</sup> ágikíbana<sup>n</sup>. Cañ'ge  
woman the (sub.). And went homeward, they man the Horse the he ran back to Horse  
say (sub.) his.

tan'di akí-biamá. Ágçí<sup>n</sup> agçá-biamá. Jí tē ágikíbana<sup>n</sup>'-biamá. Akí-bi  
at the he got back, they Sitting on he went homeward, Lodge the he ran back to they say. He reached  
(ob.) say. they say. (ob.) his back to they say home, they say

15 xī icádi aká, Uíha<sup>n</sup>'i-gá. Na<sup>n</sup>'péhi<sup>n</sup>'qti gçí tē, á-biamá. Ga<sup>n</sup>' uíha<sup>n</sup>'i tē  
when his the (sub.), Cook ye for him. Very hungry he has come said, they say. And they cooked for  
father him.

Waçáte tē áhigi i<sup>n</sup>'çí<sup>n</sup> íi-gá, á-biamá. Ga<sup>n</sup>' waçáte tē áhigi éçí<sup>n</sup> ahíi tē.  
Food the much having be ye said he, they And food the much having they  
(ob.) for me coming say. (ob.) for him arrived.

Na<sup>n</sup>'búçiqçá çionúda-biamá. Çionúda-bi ega<sup>n</sup>' eca<sup>n</sup>'adi çionúde iça<sup>n</sup>'ça-  
Ring he pulled off, they say. Pulled off, they say having near by pulling it off he put it

18 biamá. Ké, a<sup>n</sup>'wa<sup>n</sup>'çate taté, á-bi ega<sup>n</sup>' éçiçe wa'ú aká júgigçé'qti gçí<sup>n</sup>'-  
they say. Come, we eat shall, said, having behold woman the right with him sat  
they say (sub.)

biamá, Wēs'ä-wa'ú aká. Ga<sup>n</sup>' waçáte júgigçá-biamá xī çasni<sup>n</sup>'-biamá.  
they say, Snake-woman the (sub.). And eating she with him they say when she swallowed, they say.

Çasni<sup>n</sup>'-biamá xī, éçiçe Wēs'ä-wa'ú çingé átiágçá-biamá. Çi nújīnga  
She swallowed, they say when, behold Snake-woman was none suddenly, they say. Aga'u boy

21 aká na<sup>n</sup>'búçiqçá çá<sup>n</sup> uçísna<sup>n</sup>'-biamá. Kí nújīnga gá-biamá: Dadíha, wa'ú  
the ring the put on, they say. And boy said as follows, O father, woman  
(sub.) (ob.) they say:

amá watcígaxai waʒa<sup>n'</sup>be ka<sup>n'</sup>bça, á-biamá. Kí içádi aká gá-biamá:  
the they dance I see them I wish, said he, they say. And his father the said as follows, they say:  
(sub. pl.) (sub.) (they),

Hau! cin'gajin'ga wiwíʒa wa'ú watcígaxe wéga<sup>n'</sup>ça há; éga<sup>n'</sup> gáxe taí,  
Ho! child my woman to dance wishes for them ; so do will (they),

á-biamá içádi aká. Kí i<sup>n'</sup>c'áge wi<sup>n'</sup> úwagiça açá-biamá. Gá-biamá: 3  
said, they his father the And old man one to tell them went, they say. He said as follows, they say:

Wa'ú-macě níkagahi ijin'ge aká waçátcigaxe tá-bi aí açá+! á-biamá  
Ye women chief his son the (sub.) you dance will he says indeed! said, they say

i<sup>n'</sup>c'áge aká. Cí wa'ú-ma watcígaxe-ma wada<sup>n'</sup>ba-bi xi Wé's'á-wa'ú çínké  
old man the (sub.). Again the women the ones dancing he saw, they say when Snake-woman the (ob.)

íça-bají-biamá. Cañ'gaxewakiçá-biamá. Ca<sup>n'</sup>ckáxe taí á-biamá açá+! wa- 6  
he did not find, they say. He caused them to stop, they say. You will stop said he, they say indeed! danc-

tcígaxe tě, á-biamá. Ga<sup>n'</sup> cañ'gaxá-biamá. Lí tě'ʒa akí-biamá. Ké,  
ing the, said he, they say. And they stopped they say. Lodge to the he reached home, Come, they say.

dadíʒa, i<sup>n'</sup>na<sup>n'</sup>ha úha<sup>n'</sup> te. Na<sup>n'</sup>pa<sup>n'</sup>hi<sup>n'</sup>, á-biamá. Kí úha<sup>n'</sup>-biamá. Dúda  
O father, my mother cook will. I hungry, said he, they say. And she cooked, they say. This way

aoni<sup>n'</sup> cí taí. Nin'de ké áhigi açi<sup>n'</sup> gfi-gá, á-biamá. Ga<sup>n'</sup> nin'deçá-bi 9  
you will come with it. Cooked the much bring ye hither, said he, they say. And they cause it to be cooked, they say

xi é'di éçin' ahí-biamá. Éçin' ahí-bi ega<sup>n'</sup> na<sup>n'</sup>búçiqçá çionúda-biamá.  
when there having for him they arrived, they say Having for him they arrived, having ring he pulled off they say.

Çionúda-bi ega<sup>n'</sup> eca<sup>n'</sup>adi çionúd iça<sup>n'</sup>ça-biamá. Ké, a<sup>n'</sup>wa<sup>n'</sup>çate taté,  
Pulled off, they say having near by pulled off he put it they say. Come, we eat shall,

á-bi ega<sup>n'</sup> égiçe wa'ú aká júgigçéçti gçi<sup>n'</sup>-biamá, Wé's'á-wa'ú aká. 12  
said, having behold woman the (sub.) right with him sat they say, Snake-woman the (sub.).

Ga<sup>n'</sup> waçáte júgigçá-biamá. Cí kíkíckade-ctea<sup>n'</sup>-hua<sup>n'</sup>-biamá, nú çínké  
And eating she with him they say. Again they even played regularly with they say, man the (ob.) each other

áçixá-bi ega<sup>n'</sup>.  
she married, having. they say

Cí Wé's'á-wa'ú amá çínçá-biamá. Cí na<sup>n'</sup>búçiqçá gia<sup>n'</sup>-biamá nú 15  
Again Snake-woman the (sub.) was none, they say. Again ring wore his, they say man

çínké. Cí, Dadíʒa, wa'ú cémi<sup>n'</sup>jin'ga jingáçtci watcígaxe waʒa<sup>n'</sup>be ka<sup>n'</sup>bça,  
the one who. Again, O father, woman young woman very small to dance I see them I wish,

á-biamá. Kí içádi aká gá-biamá: Hau! cin'gajin'ga wiwíʒa wa'ú çémi<sup>n'</sup>-  
said he, they And his father the said as follows, Well! child my woman young say. (sub.)

jin'ga jingáçtci watcígaxe wéga<sup>n'</sup>ça há; éga<sup>n'</sup> gáxe taí, á-biamá içádi aká. 18  
woman very small to dance wishes for them ; so do will said, they his father the (they), say (sub.).

Kí i<sup>n'</sup>c'áge wi<sup>n'</sup> cí úwagiça açá-biamá. Gá-biamá: Wa'ú-macě cémi<sup>n'</sup>-  
And old man one again to tell them went they say. He said as follows, they say: Ye women young

jin'ga jingáçtci-macě edábe waçátcigáxe çida<sup>n'</sup>be ga<sup>n'</sup>çai. Waçátcigáxe  
woman very small ye who also you dance to see you he wishes. You dance

taí, aí açá+! á-biamá. Ga<sup>n'</sup> watcígaxá-biamá Nújinja aká uçixidá-biamá 21  
will, he indeed! said he, they And they danced they say. Boy the looked around, they say say (sub.).

- xī Wēs's'ā-wa'ú İça-bajī-biamá. İça-bajī xī, Ké, dadıha, wa'ú amá  
 when Snake-woman: he did not find, they say He did not find when, Come, O father, woman the (sub.)  
 watçigaxe can'gaxe taı, á-biamá. Ca'ckaxe taı, á-biamá, aça+, watçigaxe  
 to dance stop will said he, they (they), say. Ye will stop, said he, they indeed, dancing say.
- 3 tē, á-biamá. Ga<sup>n'</sup> can'gaxá-biamá. Jı tē'ıa akı-biamá. Ké, dadıha,  
 the, said he, they And they stopped, they say. Lodge to the he reached home, Come, O father, they say.
- in'na<sup>n'</sup>ha úha<sup>n'</sup> te. Na<sup>n'</sup>pa<sup>n'</sup>hi<sup>n'</sup>, á-biamá. Kı úha<sup>n'</sup>-biamá. Dúda! aoni<sup>n'</sup> cí  
 my mother cook will. I hungry, said he, they And she cooked, they say. This way! you come with it
- taı. Nin'de kē áhigi açi<sup>n'</sup> gfi-gá, á-biamá. Ga<sup>n'</sup> nin'deça-bi xī ē'di éçi<sup>n'</sup>  
 will. Cooked the much bring ye hither, said he, they And they caused it to when there having be cooked, they say for him
- 6 ahı-biamá. Éçi<sup>n'</sup> ahı-bı ega<sup>n'</sup> na<sup>n'</sup>búçiqçá gçıonudá-bi ega<sup>n'</sup>, Ké, a<sup>n'</sup>wa<sup>n'</sup>-  
 they arrived, they Having arrived, having ring pulled off his own, having, Come, we say. for him they say
- çate taté, á-bi ega<sup>n'</sup>, égiçe wa'ú aká júgigçē'qti gçi<sup>n'</sup>-biamá, Wēs's'ā-wa'ú  
 eat shall, said, having, behold woman the right with him sat they say, Snake-woman they say (sub.)
- aká. Ga<sup>n'</sup> waçáte júgigçá-biamá. Çi kıkıckade-çtēa<sup>n'</sup>-hna<sup>n'</sup>-biamá. Çi  
 the And eating she with him, they say. Again they even played regularly with each other, Again (sub.) they say.
- 9 Wēs's'ā-wa'ú amá çıngá-biamá. Çi na<sup>n'</sup>búçiqçá gia<sup>n'</sup>-biamá nú çınké. Çi,  
 Snake-woman the (sub.) was none, they say. Again ring wore his, they say man the one Again, who.
- Ké, dadıha, wa'ú cēmi<sup>n'</sup>jın'ga na<sup>n'</sup> çı<sup>n'</sup> watçigaxe te, á-biamá. Cēmi<sup>n'</sup>jın'ga  
 Come, O father, woman maiden grown the let her dance, said he, they Maiden say. (ob.)
- çana<sup>n'</sup> çáçi<sup>n'</sup>cé waçátcigaxe taı aça+! Nıkagahi ijin'ge aká çıda<sup>n'</sup>be ga<sup>n'</sup>çai  
 you grown you who you are to dance indeed! Chief his son the to see you wishes are (sub.)
- 12 aça+! á-biamá. Ga<sup>n'</sup> watçigaxá-biamá. Ga<sup>n'</sup> wa'ú amá uçıxidá-biamá.  
 indeed! said he, they And they danced they say. And woman the he looked around for, they say. (one mv.)
- İçai-bajı-biamá. İçáça-májı áha<sup>n'</sup>, eçéga<sup>n'</sup>-biamá Can'gaxewakiçá-biamá.  
 She was not found, they I find her I not ! thought he, they say. He caused them to stop, they say. say.
- Ga<sup>n'</sup> agçá-biamá. Akı-biamá xī úha<sup>n'</sup> ágajı-biamá. Ké, dadıha, in'na<sup>n'</sup>ha  
 And he went homeward, He reached home, when to cook he commanded them, Come, O father, my mother they say.
- 15 úha<sup>n'</sup> te. Na<sup>n'</sup>pa<sup>n'</sup>hi<sup>n'</sup>, á-biamá. Kı úha<sup>n'</sup>-biamá. Dúda aoni<sup>n'</sup> cí taı.  
 cook will. I hungry, said he, they say. And he cooked, they say. This way you will come with it.
- Nin'de kē áhigi açi<sup>n'</sup> gfi-gá, a-biamá. Ga<sup>n'</sup> nin'deça-bi xī ē'di éçi<sup>n'</sup>  
 Cooked the much bring ye hither, said he, they And they caused it to when there having be cooked, they say for him
- ahı-biamá. Éçi<sup>n'</sup> ahı-bı ega<sup>n'</sup> na<sup>n'</sup>búçiqçá gçıonudá-bi ega<sup>n'</sup>, Hau! çı açuha  
 they arrived, they say. Having arrived, having ring pulled off his own, having. Ho! again finally they say.
- 18 a<sup>n'</sup>wa<sup>n'</sup>çate taté, á-biamá. Égiçe wa'ú aká júgigçē'qti gçi<sup>n'</sup>-biamá, Wēs's'ā-  
 we eat shall, said he, they Behold woman the right with sat they say, Snake- say. (sub.)
- wa'ú aká. Ga<sup>n'</sup> waçáte júgigçá-biamá. Ukıkie-hna<sup>n'</sup>-biamá. Ukıkie-  
 woman the And eating she with him, they say. They talked inva- they say. They talked (sub.) to each other riably to each other
- hna<sup>n'</sup>-bi xī içádi aká na'a<sup>n'</sup>-biamá. Ébé-hna<sup>n'</sup> ukıe énte da<sup>n'</sup>bai-gá,  
 inva- they when his father the heard it they say. Who only he may be talking see ye, riably say (sub.) to

á-biamá. Mi<sup>n'</sup>jiŋga wi<sup>n'</sup> da<sup>n'</sup>be ačá-biamá. Kí gá-biamá: Dadihá, wiŋnu  
 said he, they Girl one to see went they say. And she said as fol- O father, my elder  
 say. lowa, they say: brother

aká wa'ú úda<sup>n'</sup>-qti wi<sup>n'</sup> júgče gči<sup>n'</sup> hě, á-biamá mi<sup>n'</sup>jiŋga aká. Ga<sup>n'</sup>  
 the woman very beautiful one he with sits said he, they say girl the And  
 (sub.) (sub.)

Wě's'á-wa'ú áčixe wačóna-biamá.  
 Snake-woman married him visible they say.

3

Wě's'á-wa'ú a<sup>n'</sup>wa<sup>n'</sup>waža ačá-baji-biamá. Égiče nú aká ačá-biamá.  
 Snake-woman which way went not they say. At length man the (sub.) went, they say.

Ačá-biamá xī égiče wa'ú úda<sup>n'</sup>-qti wi<sup>n'</sup> íča-biamá. Gá-biamá: Wígčá<sup>n'</sup>  
 He went, they say when at length woman very beautiful one he found, they say. He said as follows, I marry  
 they say: you

tá miŋke. Čiádi čiha<sup>n'</sup> úwagičá-gá, á-biamá. Gañ'ki wa'ú aká uíča 6  
 will I who. Your father your tell them, said he, they And woman the to tell it  
 mother say. (sub.)

akí-biamá. Gá-biamá: Dadihá, i<sup>n'</sup>na<sup>n'</sup>ha méga<sup>n'</sup>, níkahahi ijiŋ'ge aká  
 reached home, She said as follows, O father, my mother likewise, chief his son the  
 they say. they say: (sub.)

aŋgčá<sup>n'</sup> 'íčai, á-biamá. Kí ičádi aká gá-biamá: Čiča<sup>n'</sup>hídai te hě, a-biamá.  
 to marry promised, said she, And her father the said as follows, He mocked you said he, they  
 me they say. (sub.) they say: say.

Kí Wě's'á-wa'ú aká waji<sup>n'</sup>cte čingá-bitéama, wa'ú áji waga<sup>n'</sup>ča tě<sup>n'</sup>di. 9  
 And Snake-woman the in a bad humor disappeared, they say. woman a differ- he desired when.  
 (sub.) ent

Ga<sup>n'</sup> čingái tě xī gá-biamá: Wabčáte ka<sup>n'</sup>bča hě. I<sup>n'</sup>na<sup>n'</sup>ha úha<sup>n'</sup> te,  
 And she disappeared when he said as follows, I eat I wish My mother let her cook,  
 they say:

á-biamá. Kí úha<sup>n'</sup>-biamá. Dúda aoni<sup>n'</sup> cí taí. Nin'de kě áhigi ači<sup>n'</sup> gfi gá,  
 said he, they And she cooked, they say. This way you will come Cooked the much bring ye hither,  
 say. with it.

á biamá. Ga<sup>n'</sup> nin'dečá-bi xī ǝ'di éči<sup>n'</sup> ahí-biamá. Éči<sup>n'</sup> ahí-bi ega<sup>n'</sup> 12  
 said he, they And they caused it to be when there they brought it thither to Brought it thither to having  
 say. cooked, they say him, they say him, they say

na<sup>n'</sup>búčiqčá gčónudá-bi ega<sup>n'</sup>, Ké, a<sup>n'</sup>wa<sup>n'</sup>čate taté, á-biamá. Égiče, aŋ'kaji-  
 ring pulled off his, they having. Come, we eat shall, said he, they Behold, not so  
 say. say.

biamá. Aŋ'kaji ega<sup>n'</sup> čata-baji-biamá, gíča-baji-biamá, Wě's'á-wa'ú ígiča-  
 they say, Not so being he ate not they say, displeased they say, Snake-woman found not  
 his

baji-bi ega<sup>n'</sup>. Čizá-gá. I<sup>n'</sup>ča-máji. Wačáte ka<sup>n'</sup>bča-máji, á-biamá. Ké, 15  
 they say having. Take it. I am sad. Food I want not, said he, they say. Come,  
 father, hunting I go will I who, said he, they say. Horse the (ob.) vertebra saddle

in'gčá<sup>n'</sup>i-gá, á-biamá. Wáčaha úda<sup>n'</sup>qti áčahá-biamá. Caŋ'ge ta<sup>n'</sup> ca<sup>n'</sup>qakágče  
 put ye on for me, said he, they Clothing very good he put on, they say. Horse the too very good,  
 say.

ca<sup>n'</sup>qakágče cti úda<sup>n'</sup>qti. Ačá-biamá. Ačá-biamá xī égiče Wě's'á-wa'ú 18  
 saddle too very good. He went, they say. He went, they say when behold Snake-woman

sigčé tě ígiča-biamá. Nihaŋ'ga tě agčá-bitéama. Sígčučúgihá-biamá.  
 trail the he found his, they say. Spring the (ob.) she went back, He followed the they say.  
 they say. trail of his

Sígčučúgihá-bi xī, égiče nihaŋ'ga tě ákusande ája ačá-bitéama sigčé tě.  
 He followed the trail of when, behold spring the through beyond went, they say trail the.  
 his, they say

Sígčučúgihé ačá-bi ega<sup>n'</sup>, čá-bi ga<sup>n'</sup>, čá-bi ga<sup>n'</sup>, égiče í tě píaji<sup>n'</sup>qti ǝdedí 21  
 Following the trail he went, having, he went, having, he went, having, at length lodge the very bad there it  
 of his own they say they say they say they say

te amá. Çétēdi hí eska<sup>n'</sup>, eçéga<sup>n</sup> éga<sup>n</sup> é'di açá-biamá. Ę'di ahí-bi xī çíçte  
 was they say. At this place arrived he, it might be, he thought as there he went, they say. There he arrived, when behold they say

níaci<sup>n</sup>ga i<sup>n</sup>c'ágeçtci akáma, wáçaha çicpáçpaçtci<sup>n'</sup> akáma. Çé níaci<sup>n</sup>ga  
 person very old man was, they say, clothing torn in shreds they say. This man

3 ahí xī i<sup>n</sup>c'áge çíñké wáçaha eá tē açahakiçá-biamá nújīnga aká.  
 arrived when old man the (ob.) clothing his the caused him to put on, they say, boy the (sub.).

I<sup>n</sup>c'áge aká qubá-biamá. Hau! çucpáha, çá'ea<sup>n'</sup>çaçē ehñéga<sup>n</sup>, wáçaha  
 Old man the (sub.) sacred, they say. Ho! grandchild, you pity me you think, clothing

a<sup>n'</sup>çá'i, ca<sup>n'</sup> çá'éwigiçē, á-biama. Uwikie tá miñke, á-biamá. Wa'ú  
 you gave me, yet I pity you, said he, they say. I talk to you will I who, said he, they say. Woman

6 uçúçahē çí<sup>n'</sup> gáčkē çé, ní-jañga kē açite çé, á-biamá. Hau! wáçaha çé  
 you follow her the that (way) went, big water the crossed it went, said he, they say. Ho! clothing this

páçjīçtci çé áhnaha hñé te, á-bi ega<sup>n'</sup> 'í-biamá i<sup>n</sup>c'áge aká. Waçáge  
 very bad this you put on you will go, they say, said, having gave him, they say, old man the (sub.). Hat

çá<sup>n'</sup> çtī 'í-biamá. Ma<sup>n'</sup>ze-weti<sup>n'</sup> çtī 'í-biamá. Cañ'ge ta<sup>n</sup> pçáçjī wahçagē  
 the too gave him, they say. Sword too gave him, they say. Horse the bad lame

9 çtī 'í-biamá. Ga<sup>n'</sup>, Ké, hñé te. Ta<sup>n'</sup>wañçá<sup>n</sup> wi<sup>n'</sup> ēdediçá<sup>n</sup> é'di ahí áçá  
 too gave him, they say. And, Come, you will go. Village one the one that there ar- indeed rived

wa'ú aká, á-biamá. A<sup>n'</sup>ha<sup>n</sup>, á-biamá. Masáni çí tēdñhi xī níaci<sup>n</sup>ga  
 woman the (sub.), said he, they say. Yes, said he, they say. Across you arrives at it when person arrive

d'úba é'di gçí<sup>n'</sup>, á-biamá. Úwaçakié te, á-biamá. Íe kē ççiná'a<sup>n</sup>-báçjī  
 some there sit, said he, they say. You will talk with them, said he, they say. Word the not heed for you

12 xī çéwaçakiçē té, á-biamá A<sup>n'</sup>ha<sup>n</sup>, çiga<sup>n'</sup>ha, á-biamá, çaha<sup>n'</sup>-bi ega<sup>n'</sup>.  
 if you will send them away, said he, they say. Yes, grandfather, said he, they say, thanked him, they say, having.

Ga<sup>n'</sup> açá-biamá.  
 And so he went, they say.

Ní-jañga ahí-bi xī ní kē jīñ'gajī amá. I<sup>n</sup>c'áge aká waçúbe gáçai  
 Big water he reached, when water the not small they say. Old man the sacred (thing) made (sub.)

15 çga<sup>n</sup> ní kē ágajade çékiçá-biamá, i<sup>n</sup>c'áge aká ictá-çip'i<sup>n'</sup>ze gçí<sup>n'</sup>-bi ega<sup>n'</sup>.  
 having water the striding he sent him, they say, old man the (sub.) closing his eyes sat, they say having.

Ictá çibçá-bi xī, çíçte masáni ahí biamá. Masáni ahí-bi xī, çí ēdedi-te  
 Eye opened, they say when, behold the other side he reached, they say. The other side they say, lodge there it was,

amá, çúde ga<sup>n'</sup> mañ'gçē naji<sup>n'</sup> te amá. Çé çí wiçiga<sup>n</sup> uçá çá<sup>n'</sup>çtī, çetēē hã,  
 they say, smoke so erect it stood they say. This lodge my grand- told of heretofore, this is it father

18 á-biamá. Ę'di ahí-bi ega<sup>n'</sup> uçá-biamá. Éçíçte i<sup>n</sup>c'áge na<sup>n'</sup>ba é'di gçí<sup>n'</sup>  
 said he, they say There arrived, having he entered, they say. Behold old man two there were sit-

akáma, Iñçá<sup>n'</sup> i<sup>n</sup>c'áge. 'Ábae açá-biamá ucté amá. Waçáge çá<sup>n</sup> i<sup>n</sup>c'áge  
 thing, they say Thunder old man. Hunting went, they say the rest the (pl. sub.). Hat the old man

aká 'fi çá<sup>n</sup> ugíçada<sup>n'</sup>-bi xī waçóna-bají-biamá. I<sup>n</sup>c'áge amá íçá-bají-  
 the had given the (sub.) him he pushed down his, when they say he was invisible they say. Old man the (sub.) did not discover him

biamá. Ki égiçe, aṅgú éga<sup>n</sup> níkaci<sup>n</sup>ga wáçate akáma Inḡça<sup>n</sup> aká. Ca<sup>n</sup>  
they say. And behold, us like man were eating them, they say Thunder the (sub.). Yet  
wéça-báji ḡçí<sup>n</sup>-bi xī, Pfiáji ínahi<sup>n</sup> ḡáxai áha<sup>n</sup>, eçéga<sup>n</sup> ḡçí<sup>n</sup>-biamá nújiṅga aká.  
found him not they sat, when, Bad truly they do ! thinking sat they say boy the  
they say (sub.).

Wíiḡa<sup>n</sup> uáwakié tai-ma çé wáwake te-ána eçéga<sup>n</sup>-biamá. Ga<sup>n</sup> niní ují-bi 3  
My grand- I talk with will they this he meant them ! thought he, they say. And tobacco they put  
father them who (in thought) in, they  
say

xī waçíona xīxáxa-biamá, waçáge ḡçíonudá-bi ega<sup>n</sup>. Niníba kě wénacá-  
when visible he made himself, they hat pulled off his, they having. Pipe the he snatched  
say, say from them

biamá. Niníba nákađe xī íbistá-biamá Inḡça<sup>n</sup> i<sup>n</sup>c'áge áma çíñké. Í'tcitel!  
they say. Pipe hot when he held against, Thunder old man the the (ob.). I burn!  
they say other

á-biamá i<sup>n</sup>c'áge aká. Gañ'ki waçáge ugíçada<sup>n</sup>-bi xī çíñgá-biamá. Qa-í, 6  
said, they say old man the (sub.). And hat he pulled on his, when he was missing, Why!  
they say they say.

níaci<sup>n</sup>ga úmaka ínahi<sup>n</sup> aḡiḡçaçí<sup>n</sup> tí çá<sup>n</sup>'ctí Eáta<sup>n</sup> cénaji éi<sup>n</sup>te, á-biamá.  
man easy truly having himself had heretofore. Why not destroyed may? said (one),  
come they say.

Áma ḡá-biamá: Çí éwiçacibe, ehé té eáta<sup>n</sup> cénaji, á-biamá. ḡáagíama  
The said as follows, There I left him for thee, I said when why not destroyed, said he, they Those returning  
other they say: say.

wéama tá amá. Níaci<sup>n</sup>ga úmaka tcábe tí çá<sup>n</sup>'ctí ákiáḡçai, wéahúsa tá 9  
they will the (sub.). Man easy very had come hither went back again, they will  
blame us scold us

amá. Égiçe níaci<sup>n</sup>ga t'éçé 'i<sup>n</sup> agçí-biamá. ḡákě çizái-gá, á-biamá.  
the (sub.). At length man killed carrying one came home, That (ob.) take ye, said he, they  
they say.

Çizá-bi ega<sup>n</sup> nan'daḡ ihéça-biamá. Hau! ha+! wéaçamá taité, á-biamá.  
Took it, having by the wall they placed it, they (See note) you will surely blame us, said they,  
they say say.

Níaci<sup>n</sup>ga úmaka aḡiḡçaçí<sup>n</sup> tí çá<sup>n</sup>'ctí ákiáḡçai, á-biamá. Těná! eáta<sup>n</sup> aja<sup>n</sup> 12  
Man easy having himself had come he went back said they, they Fie! why you did  
hither again, say.

xī t'éçaça-báji ḡçéçakiçai á, á-biamá. Wéahiděçti aṅgú-hna<sup>n</sup> aṅgáhií,  
when you did not kill you sent him homeward I said he, they At a very great we only we arrived,  
him say. distance

á-biamá. Úmakaçtci tí xī t'éçaça-báji ḡçéwaçaçai píaji çkáxai. Íwit'ábçai,  
said he, they Very easily came when you did not kill you sent them bad you did. I hate you,  
say. homeward

á-biamá. Ké, niní ují-gá, adída! á-biamá Gañ'ki niní ují-bi ega<sup>n</sup>, t'éçé 15  
said he, they Come, tobacco put ye in, simpletons! said he, they And tobacco put in, having, killed  
say. say they say

'i<sup>n</sup> ḡçí çíñké 'í-biamá. Niníba kě çaná-bi ega<sup>n</sup> nújiṅga aká wénacá-  
carry-came the one they gave him, Pipe the took a whiff, having boy the snatched it  
ing home who they say. they say (sub.) from them

biamá, íbistá-biamá. Í'tcitel! á-biamá Wíebçi<sup>n</sup>-máji, á-biamá. Áma,  
they say, pressed it against him, I am burnt! said he, they It was not I, said (one), they. The other,  
they say. say.

Wíebçi<sup>n</sup>-máji, á-biamá. Nújiṅga aká waçáge ḡçíonudá-biamá. Çéma 18  
It was not I, said he, they say. Boy the (sub.) hat pulled off his, they say. These

júwagçé'çti iça<sup>n</sup>-biamá. Edáda<sup>n</sup> edéçai á, á-biamá Edáda<sup>n</sup> eda<sup>n</sup>'çá<sup>n</sup>-báji,  
right with them he sat suddenly, What what said I said he, they What what we said not,  
they say. yo say.

á-biamá. Íçae-hna<sup>n</sup>'i, á-biamá nújiṅga aká. Ké, e'a<sup>n</sup> çkáxe çka<sup>n</sup>'hnai  
said they, they You were speaking, said, they say boy the (sub.). Come, how you do you wish  
say.



Ƶı, kē, gáxai-gǎ, á-biamá. Wéja-biamá. Kagéha, an'kaji, a<sup>n</sup>ça<sup>n</sup>'a-báji,  
if, come, do ye, said he, they say. They denied, they say. Friend, not so, we were not speaking,  
 á-biamá. Çábçi<sup>n</sup> aká da<sup>n</sup>bá-bi Ƶı, égiçe, sabájiqti waçáge çá<sup>n</sup> ugídada<sup>n</sup>'-bi  
said they, they Three the saw him, they when, behold, vory suddenly hat the pushed on his, they say.

3 ega<sup>n</sup>' çinğá-biamá.  
having he was not, they say.

Nǎ! kagé, wéaçamaí çá<sup>n</sup>'cti, ihusa-biamá ci. Eáta<sup>n</sup>, kagé, níkaci<sup>n</sup>ga  
Why! younger you blamed us heretofore, they scolded him, again. Why, younger man brother, they say.

t'éçaçáji gçéwaçakiçé á. Wéaçama çá<sup>n</sup>'cti, á-biamá pahan'ga aká. Gá-  
you did not you sent homeward ! You blamed us heretofore, said, they say the first the Those kill (sub.).

6 agíama wéama taité, á-biamá. Égiçe agçi-biamá. Çin'gajin'ga 'i<sup>n</sup>' agçi-  
returning will surely blame us, said (the first ones), they say. At length (one) came home, they say. Infant carry- he came ing home

biamá. Gákē çizái-gǎ, á-biamá. Nan'dağ ihéça-biamá. Gá-biamá: Wa-  
they say. That (ob.) take ye, said he, they By the wall they laid it, they He said as follows, Very say.

çúdeäji-qti pí; a'i<sup>n</sup>' agçi, á-biamá. Gá-biamá: Kagéha, níaci<sup>n</sup>ga wi<sup>n</sup>'  
far I was I carried I have said he, they They said as fol- Younger man one (I reached); come home, say. lows, they say: brother,

9 úmaka tcábe atí çá<sup>n</sup>'cti. T'ea<sup>n</sup>'wa<sup>n</sup>'ça-báji agçái, á-biamá. Céaka wéama éde  
easy very came formerly. We did not kill them he went, said they, they Yonder blamed us but homeward, say. one

é cti éga<sup>n</sup>'i jú-baji há. Wan'gabacsbai, t'ea<sup>n</sup>'ça-báji ci. Gá-biamá: Qa-i!  
he too was so unsuccess- We left it for them, we did not kill him again. He said as follows, Why! ful they say:

a<sup>n</sup>'ça<sup>n</sup>'sabe inahi<sup>n</sup> wéahide pí çá<sup>n</sup>'cti. Úmaka inahi<sup>n</sup> tí tē t'éçaça-báji  
I suffered truly a great dia- I reached formerly. Easy truly came when you did not kill tance him

12 gçéçakiçái tē píaji çkaxai. Wí ga<sup>n</sup>' çá<sup>n</sup>'be Ƶı t'éaçē tá miñke, á-biamá.  
you sent him when bad you did. I at any I see him if I kill him will I who, said he, they homeward rate say.

Íkihusá-bi Ƶı égiçe nújñga aká waçáge gçónudá-biamá, éwakiga<sup>n</sup>'qti iça<sup>n</sup>'-  
Scolding one when at length boy the hat pulled off his they say, just like them sat sudden- another, they say (sub.)

biamá. Edéçai á, á-biamá A<sup>n</sup>'ça<sup>n</sup>'a-báji, á-biamá. Kagéha, edáda<sup>n</sup>' eda<sup>n</sup>'-  
they say. What said ! said he, they We did not speak, said they, they Friend, what we said you say.

15 çá<sup>n</sup>'-baji, á-biamá. Wéja-biamá Na<sup>n</sup>'pa-i-biamá nújñga aká. Íçae-lha<sup>n</sup>'i.  
nothing, said they, they They denied it, they Was feared they say boy the You were speak- say. ing. (sub.).

Edáda<sup>n</sup>' edéçega<sup>n</sup>' íai-gǎ. Kagéha, edáda<sup>n</sup>' ctéwa<sup>n</sup>' 'ia<sup>n</sup>'ça-baji, á-biamá.  
What what you said, so speak ye. Friend, what soever we spoke not of, said they, they say.

Waçáge çá<sup>n</sup>' gia<sup>n</sup>'-bi Ƶı égiçe çinğé átiagça-biamá. Kagéha, eáta<sup>n</sup>' aja<sup>n</sup>'.  
Hat the he put on when behold, he disappeared suddenly, they say. Younger what were you brother, doing?

18 Eáta<sup>n</sup>' t'éwaçaçáji, kigçéwaçaçē á Wéaçamaí çá<sup>n</sup>'cti, á-biamá. Níkaci<sup>n</sup>'ga  
Why you killed them not, you sent them home ! You blamed us heretofore, said they, they Man say.

úmaka tcábe atí-hna<sup>n</sup>' çá<sup>n</sup>'cti, a<sup>n</sup>'wa<sup>n</sup>'çigça<sup>n</sup>'çai. T'ea<sup>n</sup>'ça-báji. İ<sup>n</sup>'ta<sup>n</sup>' gáagí-ma  
easy very came regu- heretofore, we missed doing it to him. We did not kill him. Now those return- larly ing

wi<sup>n</sup>' qtáwaçē uçiciqti<sup>n</sup>'i, wéahusa tá amá, á-biamá. Ci wi<sup>n</sup>' agçi-biamá.  
one to love us very difficult, they scold us will the said they, they Again one came they say. (pl. sub.), say. home

Wa'ú mi<sup>n</sup>'jĩnga épa<sup>n</sup>'ba wa<sup>i</sup>'n' agčí-biamá. Hau! kagéha, wéačat'áhne taí,   
 Woman girl too carrying them he came home, they say. Ho! younger brother, you hate us will,

á-biamá. Níkaci<sup>n</sup>'ga wi<sup>n</sup>' úmaka tcábe atí ča<sup>n</sup>'ctí, t'ea<sup>n</sup>'wa<sup>n</sup>'ča-báji, kigčéa<sup>n</sup>'-   
 said they, they Man one easy very came formerly, we did not kill them, we sent them say.

wa<sup>n</sup>'čai, á-biamá. Hau, ha+! á-biamá. Eáta<sup>n</sup> t'éwačáča-báji ä. Wéahide 3   
 home again, said they, they (See note) said he, they Why you killed them not ! Very far say.

aňgúne-hna<sup>n</sup> aňgáhi. Wéasaběqtí aňgáhi-hna<sup>n</sup>i. Eáta<sup>n</sup> t'éwačáča-báji ä.   
 we hunting regul- we arrive. We suffering ex- we usually arrive. Why you did not kill them ! larly ceedingly

Íwit'ábčai, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, kagéha, éga<sup>n</sup> há, á-biamá. A<sup>n</sup>'wa<sup>n</sup>'da<sup>n</sup>'baí   
 I hate you, said he, they Yes, younger brother, it is so said they, they We see them say.

ctěwa<sup>n</sup>' eáwaga<sup>n</sup>-hna<sup>n</sup>'i, ákiágče-hna<sup>n</sup>'i, wi<sup>n</sup>'čake. Atí tá ama há, á-biamá. 6   
 notwith- we are always so, they always go back you speak Come will the said they, they standing again, truly. (pl. sub.) say.

Wí ja<sup>n</sup>'be xí t'éáčě te. Niní ujji-gä, á-biamá i<sup>n</sup>'tca<sup>n</sup> agčí aká. Gaň'ki   
 I I see him if I kill him will. Tobacco put ye in, said he, they just now come the And (sub.).

niní ujji-bi ega<sup>n</sup>' t'éčě 'i<sup>n</sup>' gčí čínké 'i-biamá. Niníba kě čaná-bi ega<sup>n</sup>'   
 tobacco put in, having killed carry- came the one they gave him, Pipe the drew a whiff, having they say ing home who they say they say

nújĩnga aká wénacá-biamá, íbistá-biamá. Í'tcítí! á-biamá. Nin'dea<sup>n</sup>'čáči, 9   
 boy the snatched it they say, pressed it against I am burnt! said he, they You burn me, (sub.) from them him, they say say.

á-biamá. Aňgú a<sup>n</sup>'či<sup>n</sup>-báji, á-biamá. Nújĩnga aká wačáge gčíonudá-bi ega<sup>n</sup>'   
 said he, they We we are not, said they, they Boy the hat pulled off his, they having say (sub.) say

júwagčě qti iča<sup>n</sup>'-biamá wačóna-biamá. Kiča<sup>n</sup>'ja<sup>n</sup>'běqtí-biamá.   
 right with them sat suddenly, they visible they say. They looked repeat- they say. edly at one another

Čéga<sup>n</sup> učiča-hna<sup>n</sup>i ča<sup>n</sup>'ctí égija<sup>n</sup> hnaňkácě, uwikie taí miňke, á-biamá 12   
 Thus he told of only formerly you do that you who are, I talk to you will I who, said, they say you

nújĩnga aká. Uwikie taí miňke ca<sup>n</sup>'ja íe kě áčaná'a<sup>n</sup>-báji xí hné taité,   
 boy the I talk to you will I who though words the you obey not if you go shall (sub.).

á-biamá. Áčaná'a<sup>n</sup>i xí hná-báji taité, á-biamá. Níaci<sup>n</sup>'ga čéma   
 said he, they You obey if you go not shall, said he, they Man these say.

'ágčawačáči. Eáta<sup>n</sup> t'éwačáčaí ä. A<sup>n</sup>'wa<sup>n</sup>'čate taí há, á-biamá. Kí čéma 15   
 ye make them suffer. Why you kill them ? We eat them will said they, they And these say.

ě'be wáhnataí ä. Píaji ckáxai, á-biamá. Ca<sup>n</sup>'ckaxe taí čéma t'éwačáčaí   
 who you eat them ! Bad you do, said he, they say. You will stop it these you kill them

tě, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, kagéha, á-biamá. Gátědi hé t'a<sup>n</sup> wacta<sup>n</sup>'bai ä,   
 the, said he, they Yes, friend, said they, they In that horn have you see them ! say. place

á-biamá (qé é waká-biamá). A<sup>n</sup>'ha<sup>n</sup>, hégabáji, á-biamá. Čé Wakánda 18   
 said he, they (but that he meant, they say). Yes, a great many, said they, they This Deity say. falo

aká wačáte wáxai níkaci<sup>n</sup>'ga gčíúba. Čéma wálnataí tě píaji ckáxai.   
 the (sub.) food made them people all. These you eat them as bad you do.

Can'gaxái-gä, á-biamá nújĩnga aká É ctí wacta<sup>n</sup>'bai ä (a<sup>n</sup>'pa<sup>n</sup> é waká-   
 Stop ye it, said, they say boy tho (sub.). That too you see them ! (elk that he meant

biamá), á-biamá. A<sup>n</sup>'ha<sup>n</sup>, á-biamá Éga<sup>n</sup> waçátai-gă, á-biamá nújiŋga  
 they say), said he, they Yes, said they, they So eat ye them said he, they boy  
 say. say.  
 aká. É cti wacta<sup>n</sup>'bai ä, á-biamá nújiŋga aká (ıáqti é waká-biamá).  
 the That too you see them I said, they say boy the (sub.) (deer that he meant they say).  
 (sub.).

3 A<sup>n</sup>'ha<sup>n</sup>, hégabaji a<sup>n</sup>'wa<sup>n</sup>'da<sup>n</sup>'bai hä, á-biamá. Éga<sup>n</sup> wáhnate taí. Çéma  
 Yes, a great many we saw them said they, they say. So ye eat them will. These  
 ca<sup>n</sup>'méwaçái-gă, á-biamá. Ú'a<sup>n</sup>'çin'ge 'ágçawaçáçai, á-biamá nújiŋga aká.  
 let them alone, said he, they say. Needlessly you make them suffer. said, they say boy the (sub.).

Ki éga<sup>n</sup> ckáxe taí xi uwíkie taí miñke. A<sup>n</sup>'ha<sup>n</sup>, kagéha, éga<sup>n</sup> aňgáxe  
 And so you do will if I talk to you will I who. Yes, friend, so we do

6 taňgata<sup>n</sup>, á-biamá. Ca<sup>n</sup>'ckaxe taité, á-biamá A<sup>n</sup>'ha<sup>n</sup>, kagéha, ca<sup>n</sup>'aňgáxe  
 we who will, said they, they You will surely stop it, said he, they say. Yes, friend, we stop it  
 say

taňgata<sup>n</sup>, á-biamá. Ki çéma wanıŋa hnáte áwigaji-má wáhnate taité,  
 we who will, said they, they And these animal you eat I command them you eat them will  
 say. surely,

á-biamá. A<sup>n</sup>'ha<sup>n</sup>, kagéha, a<sup>n</sup>'wa<sup>n</sup>'çate taňgata<sup>n</sup>, á-biamá. Hau! bçé tá  
 said he, they say. Yes, friend, we eat them we who will, said they, they say. Ho! I go will

9 miñke, á-biamá nújiŋga aká. Bçé tá miñke çá<sup>n</sup>'ja ihe agçi tá miñke,  
 I who, said, they say boy the (sub.). I go will I who though passing I come will I who,  
 back

á-biamá. Wi<sup>n</sup>'çaka-báji hnañkácé hné taité; wi<sup>n</sup>'çake hnañkácé ca<sup>n</sup>'ca<sup>n</sup>  
 said he, they You tell not the truth ye who you go shall; you tell the ye who continually  
 say. truth

çagçi<sup>n</sup>' taité Çe wanıŋa wáhnate hnañkácé agçi xi ca<sup>n</sup>'ca<sup>n</sup> hni<sup>n</sup>' taité,  
 you sit shall. This animal you eat them ye who I come when continually you be shall,  
 back

12 á-biamá. Aň'ka-çi<sup>n</sup>-báji hnañkácé, agçi ki hné taité, á-biamá. Ga<sup>n</sup>' aça-  
 said he, they You are not so ye who, I come when you go shall, said he, they And went  
 say. back say.

biamá. Wa'ú sigçé çé tē cı uçúhe aça-biamá. Sigçé çé tē uçúhe aça-bi  
 they say. Woman trail went the again following he went, they say. Trail went the following went, they  
 say

éga<sup>n</sup>, çá-bi ga<sup>n</sup>, çá-bi ga<sup>n</sup>, égiçe ta<sup>n</sup>'waňgça<sup>n</sup> hégactēwa<sup>n</sup>'ji édedi-çá<sup>n</sup> amá.  
 having, went, having, went, having, at length village populous there it was they  
 they say they say say.

15 Ki Wē's'ä-wa'ú é'di ahí-bitéamá. Nújiŋga aká xi kan'gēçtci ahí-bi xi  
 And Snake-woman there arrived had, they say. Boy the lodge very near to arrived, when  
 (sub.) they say

xiççíta<sup>n</sup>-biamá. Waçúbe gaxá-bi éga<sup>n</sup>' wáçaha úda<sup>n</sup>'qti i<sup>n</sup>'c'äge 'fi kē é  
 worked for himself, they Sacrd thing made, they having clothing very good old man gave the that  
 say. say him

gaxá-biamá. Caň'ge ta<sup>n</sup>' cti sábeçqti gaxá-biamá. Ma<sup>n</sup>'ze-weti<sup>n</sup>' cti míçça<sup>n</sup>-  
 he made, they say. Horse the too very black he made, they say. Sword too he wore in  
 his belt

18 biamá. É'di aça-biamá. Caň'ge amá ua<sup>n</sup>'siçti nan'ge ma<sup>n</sup>'çi<sup>n</sup>'-biamá  
 they say. There he went, they say. Horse the (sub.) leaping very running walked they say.  
 high

Níaci<sup>n</sup>ga wada<sup>n</sup>'he xi'ctē na<sup>n</sup>'pe átiágçá-biamá. Çé níaci<sup>n</sup>ga wi<sup>n</sup>' atí éde  
 People saw even when feared suddenly they say. This man one has come but

wáçaha úda<sup>n</sup> tcábe áça. Caň'ge ta<sup>n</sup>' cti úda<sup>n</sup>'qti agçi<sup>n</sup>'i, á-biamá. Wē's'ä-  
 clothing good very indeed. Horse the too very good he sits on, said they, they Snake-  
 say.

21 wa'ú ugiñe tí éga<sup>n</sup> xi çá<sup>n</sup> xiwi<sup>n</sup>'xe aça-biamá. Ugçixide ga<sup>n</sup>' gçi<sup>n</sup>'-biamá.  
 woman seeking had as lodges the going around he went, they say. Looking for his so he sat they say.  
 his come (ob.)

Égiçe Wě's'ä-wa'ú ígiça-bi ega<sup>n'</sup> égiçe nú wi<sup>n'</sup> áfiçe akáma. Uné ahí  
 At length Snake-woman found his, having behold man one she had married, they Seeking ar-  
 they say they say say. her rived

aká ft'açá-biamá, mi<sup>n'</sup>ada-biamá. Mi<sup>n'</sup>wadá-biamá xi ma<sup>n'</sup>ze-weti<sup>n'</sup> i<sup>n'</sup>c'áge  
 he who he hated they say, jealous they say. Jealous they say when sword old man

aká 'fi kě gçizá-bi ega<sup>n'</sup>, wéti<sup>n'</sup> ábahá-biamá. Wéduba<sup>n'</sup> tédíhi ta<sup>n'</sup>wañgça<sup>n'</sup> 3  
 the gave the took his, they having, threatened to strike, they say. The fourth time arrived  
 (sub.) him (ob.) say at it village

bçúgaqti wáqçi-biamá. Wě's'ä-wa'ú edábe gaqçi-biamá. Agçá-biamá  
 the whole he killed them, they say. Snake-woman also he killed her, they say. Went homeward,  
 they say

nújiñga aká. Agçá-bi ega<sup>n'</sup> níaci<sup>n'</sup>ga úwákie-ma é'di akí-biamá.  
 boy the Went homeward, having person those with whom there he reached home,  
 (sub.) they say he talked they say.

Égiçe wiñ'ka-báji akáma, cañ'gaxe 'íçai tē. Naxíde-çičiñ'ge íçanahi<sup>n'</sup>i 6  
 Behold they had not told the truth, to stop it they promised. You have no ears you indeed

áha<sup>n'</sup>. Ca<sup>n'</sup>ckaxe tá-bi, ehaí çá<sup>n'</sup>ctí. Áçaná'a<sup>n'</sup>-báji há, á-biamá. Hné taité,  
 ! You are to stop it. I said formerly. You have not obeyed said he, they  
 say. You go shall,

á-biamá. Çéçu ma<sup>n'</sup>hni<sup>n'</sup> xi níaci<sup>n'</sup>ga-ma íqtaqti wáhni<sup>n'</sup> ínihe ebçéga<sup>n'</sup>  
 said he, they Here you walk if the human race wantonly you have lest I think  
 say. them

ga<sup>n'</sup> ma<sup>n'</sup>ci hné tai, á-biamá Níkaci<sup>n'</sup>ga t'éwaçáçé-mácé ma<sup>n'</sup>ci hné xi, 9  
 so high you go will, said he, they Men ye who kill them high you go when  
 say.

a<sup>n'</sup>ba ata<sup>n'</sup>cté macté'qti xi gañ'ki áśni<sup>n'</sup>waçákiçé tai, á-biamá. Naji<sup>n'</sup> é  
 day whenever very warm when and you make them cool again will, said he, they say. Rain that

waká-biamá. Ga<sup>n'</sup>, Ké, çá-i-gá, á-biamá. Ga<sup>n'</sup> ma<sup>n'</sup>ci çéwakiçá-biamá.  
 he meant, they say. And, Come, go ye, said he, they say. And high he sent them, they say.

Ga<sup>n'</sup> agçá-biamá. Ní-tañga kě ahí-biamá. Hau! i<sup>n'</sup>c'áge, cagçé áça, 12  
 And he went homeward, Big water the he reached, they Ho! venerable man, I go back indeed,  
 they say. say. to you

á-biamá. I<sup>n'</sup>c'áge aká ictá-çip'i<sup>n'</sup>ze gçi<sup>n'</sup>-bi ega<sup>n'</sup> nújiñga çí<sup>n'</sup> ní ágajade  
 said he, they Old man the closing his eyes sat, they say having boy the water striding  
 say. (sub.) (one mv.)

çékiçá-biamá. Masáni ahí-biamá ictá çibçá-bi tē'di. I<sup>n'</sup>c'áge çíñké  
 sent him, they say. Across he got, they say eye he opened, they when. Old man the  
 say. (one st.)

akí-biamá. Hau! ñiga<sup>n'</sup>ha, agçí, á-biamá. Níaci<sup>n'</sup>ga uáwákie te eccé-ma 15  
 reached home, Ho! grandfather, I have said he, they Person I talk to them will you the  
 they say. come back, say. said ones  
 who

uáwákie éde íe éga<sup>n'</sup> iñgáxa-báji, áda<sup>n'</sup> ma<sup>n'</sup>ci çéwákiçé há, á-biamá.  
 I talked to but words so they did not do therefore high I sent them said he, they  
 them for me, say.

Hau! ca<sup>n'</sup> há, á-biamá i<sup>n'</sup>c'áge aká. Çéwaçákiçé tē úda<sup>n'</sup> há, á-biamá.  
 Ho! enough said, they say old man the You sent them away as good said he, they  
 (sub.) say.

Kí çé uçúahé bçé çí<sup>n'</sup> wáfiçe akádi pí, áda<sup>n'</sup> ta<sup>n'</sup>wañgça<sup>n'</sup> bçúga áqçi, 18  
 And this I followed her I went the married to the one I therefore village all I killed,  
 (mv. ob.) arrived,

á-biamá. Úcka<sup>n'</sup> gáxe a<sup>n'</sup>çagaji tē éga<sup>n'</sup>qti đáxe, á-biamá. Á, ca<sup>n'</sup> há,  
 said he, they Deed to do you commanded the just so I did. said he, they Yes, enough  
 say. say.

á-biamá. Úcka<sup>n'</sup> éga<sup>n'</sup> ckáxe tē wíka<sup>n'</sup>bça ga<sup>n'</sup> wí'í, á-biamá (ma<sup>n'</sup>ze-weti<sup>n'</sup>)  
 said he, they Deed so you do the I wished you so I gave said he, they (sword  
 say. to you, say)

- é waká-bi ega<sup>n'</sup>). Ké, ɣiga<sup>n'</sup>ha, agçé tá miñke. I<sup>n'</sup>dádi agɣa<sup>n'</sup>be ka<sup>n'</sup>bça,  
that he meant, having). Come, grandfather, I go will I who. My father I see mine I wish,  
they say homeward
- á-biamá Agçá-biamá. Cañ'ge wahiçagçéqtia<sup>n'</sup>i, wáçaha píajiqti, waçáge  
said he, they He went homeward, Horse very lame, clothing very bad, hat  
say. they say.
- 3 píajiqti, bçabçázçéqti. Ki içádi aká t'é gixáxa-biamá. T'é tẽ áha<sup>n'</sup>,  
very bad, torn very much. And his father the (sub.) dead considered his, they say. He died  
1
- eçéga<sup>n'</sup>-biamá. Akí-biamá. Jji çan'di akí-bi ɣi íbaha<sup>n'</sup>-bají-biamá  
thought he, they say. He reached home, Lodges at the he reached when did not know they say  
they say. him
- níaci<sup>n'</sup>ga amá. Níaci<sup>n'</sup>ga waqpáni tcábe [gçí] tí, á-biamá. Níkagahi úju  
people the Man poor very [come has said they, they Chief prin-  
(sub.). back] come, say. cipal
- 6 çinké'di [é'di] aça-biamá. Içádi éjii tẽ'di akí-bi ega<sup>n'</sup> uçá-biamá Içádi aká  
by the [there] went, they say. His father his (sub.) reached having he entered, they His father the  
lodge home, they say. lodge say. (sub.)
- çti íbaha<sup>n'</sup>-bají-biamá. Dadíha, wíbeçí<sup>n'</sup>, á-biamá. Agçí, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>,  
too did not know him, they say. O father, it is I, said he, they I have said he, they Yes,  
say. come, say.
- ca<sup>n'</sup>, çagçí, á-biamá. Çat'é éska<sup>n'</sup> ebçéga<sup>n'</sup> éga<sup>n'</sup> i<sup>n'</sup>çá-májí agçí<sup>n'</sup>, á-biamá.  
enough, you have said he, they You died it might I thought as I was sad I sat, said he, they  
come, say. be say. say.
- 9 Çagçí tẽ ca<sup>n'</sup> há, á-biamá. A<sup>n'</sup>jin'gadi, nisíha, çégima<sup>n'</sup>, á-biamá. Maja<sup>n'</sup>  
You have as enough said he, they When I was small, my child, I did thus, said he, they Land  
come say. say.
- ɣaɣáçéha uágaca<sup>n'</sup>-hna<sup>n'</sup>-ma<sup>n'</sup>. A<sup>n'</sup>wa<sup>n'</sup>qpaniqti agçí-hna<sup>n'</sup>-ma<sup>n'</sup> ga<sup>n'</sup> a<sup>n'</sup>qti-  
over a large tract I traveled regularly. I was very poor I came regularly so I was a  
home
- añ'ga<sup>n'</sup>, á-biamá. Hau! mi<sup>n'</sup>-çagçá<sup>n'</sup> te, nisíha. Wa'ú wi<sup>n'</sup> ahni<sup>n'</sup> te, á-biamá  
great man, said he, they Ho! female you will marry, my child. Woman one you shall have, said he, they  
say. say.
- 12 Gá-biamá: Dadíha, wa'ú gátédi qtaaçé, á-biamá Wáçixájí á, á-biamá  
He said as follows. O father, woman in that place I love her, said he, they Is she unmarried? said, they say  
they say: say.
- ijin'ge aká. A<sup>n'</sup>ha<sup>n'</sup>, wáçixájí, á-biamá içádi aká Ca<sup>n'</sup>, dadíha, çéwakiçá-gá.  
his son the Yes, she is unmar- said he, they his the Then, O father, send them.  
(sub.) ried. say father (sub.)
- Ki içádi aká é'di çéwakiçá-biamá. É'di ahí-biamá. Níkagahi ijin'ge aká  
And his father the there sent them, they say. There they arrived, Chief his son the  
(sub.) they say. (sub.)
- 15 çijañ'ge gçá<sup>n'</sup> ga<sup>n'</sup>çai, á-biamá. Gañ'ki wa'ú içádi aká gá-biamá: A<sup>n'</sup>ha<sup>n'</sup>,  
your to marry wishes, said they, they And woman her father the said as follows, Yes,  
daughter her say. (sub.) they say:
- níaci<sup>n'</sup>ga a<sup>n'</sup>wa<sup>n'</sup>qpani ga<sup>n'</sup> éga<sup>n'</sup> taté ebçéga<sup>n'</sup>-májí çá<sup>n'</sup>çti, á-biamá. Ga<sup>n'</sup>  
man I am poor as so it shall be I did not think formerly, said he, they say. And  
say.
- çá'éçé ga<sup>n'</sup> ca<sup>n'</sup> há, á-biamá. Ga<sup>n'</sup> 'í-biamá wa'ú çinké nú çinké. Ga<sup>n'</sup>  
he pities as enough said he, they And gave to him, woman the man the. And  
her they say.
- 18 gçá<sup>n'</sup>-biamá. Wa'ú çti t'a<sup>n'</sup>-biamá, ɣi t'a<sup>n'</sup>-biamá nújĩngá aká Gañ'ki  
he married her, Woman too he had, they say, lodge he had, they say boy the And  
they say. (sub.)
- níaci<sup>n'</sup>ga ájiaçáta<sup>n'</sup> wénaxiçá-biamá. Wénaxiçá-bi ɣi íkiçitañ'ga ákikiçái tẽ.  
people from a rushed on them, they say. They rushed on them, when here and there they attacked  
different (place) they say. one another.
- Ki é'di t'éçá-biamá nújĩnga i<sup>n'</sup>tca<sup>n'</sup> miñ'gçá<sup>n'</sup> aká. (Híga<sup>n'</sup> tẽ áhigi uctẽ.  
And there they killed, they say boy just now married a woman the (sub.). (Myth the much remains
- 21 ca<sup>n'</sup>ja agçisiçá-májí há.)  
though I do not remember it .)

NOTES.

189, 5-6. cañge aka na<sup>n</sup>qa iñgfañ-gă. Sanssouci reads, cañge aka na<sup>n</sup>qahi cana-kagpe iñgfa<sup>n</sup>i-gă, place ye for me the saddle on the horse's backbone.

189, 11. weahide, pronounced we+ahide.

189, 13. wakandiçęqtia<sup>n</sup>-biama, pronounced waka<sup>n</sup>+diçęqtia<sup>n</sup>-biama.

189, 15. tateska<sup>n</sup>bęega<sup>n</sup>, in full, tate eska<sup>n</sup> ebęega<sup>n</sup>.

190, 5. uda<sup>n</sup>qti akama, pronounced u+da<sup>n</sup>qti akama.

190, 10-12. The Snake-woman told him that she would leave him if he ever courted another woman.

190, 16. The young man had a lodge for himself, apart from that occupied by his father and the rest of the family.

193, 2; 193, 5; 193, 17. uda<sup>n</sup>qti, pronounced u+da<sup>n</sup>qti.

194, 2. i<sup>n</sup>c'ageqtcı akama, pronounced i<sup>n</sup>c'a+geqtcı akama.

195, 11. hau-ha+! This is retained in the text, as it was given by Cange-skă; but Frank La Flèche says that it is obsolete, huhu+! having taken its place.

197, 18; 198, 3. hegabajı, pronounced he+gabajı.

198, 14. hegactęwa<sup>n</sup>ji, pronounced he+gactęwa<sup>n</sup>ji.

198, 16. waçaha uda<sup>n</sup>qti, pronounced waçaha u+da<sup>n</sup><qti, showing *emphasis* as well as *prolongation*.

198, 17. sabęqti, pronounced sa<bęqti.

199, 4. bęugaqti, pronounced bęu+gaqti.

199, 19. Sanssouci gave as the old man's reply, ä, ca<sup>n</sup> hä. Gáqta<sup>n</sup> pęji-ona<sup>n</sup>i hä wa'ú-ma. Ucka<sup>n</sup> ega<sup>n</sup> ckaxe te wika<sup>n</sup>bęa ga<sup>n</sup> wi<sup>n</sup>i. Gaqta<sup>n</sup> pęji-ona<sup>n</sup>i hä wa'ú-ma (said in condemnation), "The women are always doing just that way".

200, 5. F. La Flèche agreed with the collector in doubting the correctness of "gęi tí." He inserted "wi<sup>n</sup>," *one*, between niaci<sup>n</sup>ga and waçpani, omitting "gęi," and also "ędí," in line 6, the latter word being superfluous.

TRANSLATION.

The father was a chief. He said as follows: "My child, travel. Either hunt or work. I am a chief. When I sat doing nothing I was not a chief. I worked; I did my best in walking, so I hunted. I am not a great man without cause. So I desire for you. If you do so, you are a great man. If you sit doing nothing, you will not be a chief." The boy said, "Come, father, I will go hunting. Saddle the horse for me." And he went hunting. At length he found some elk. He stationed the horse with his feet tied, and he went thither on foot. He went creeping up on the elk, crawling on his hands and knees. He reached them. When very near he shot at them. And he wounded one slightly. He chased it. As it went along with him after it, it took him a great distance; and the horse, too, stood far off. And having been taken to a very great distance, he was impatient from thirst, and was coming back running to his horse. Thought he, "If I do not drink water, I shall surely die." When he was very impatient from thirst, behold, a spring was there. And he prayed to the Deity. "Ho! Wakanda, it will do; I live. Wakanda, I thought heretofore that I would die. You being the cause, you have made life for me; so I will live, Wakanda." Well,

when he went wishing to drink, a snake emerged from the water. It scared him off. He fled. "Alas, Wakanda, I thought heretofore that I would live; but I stand about to die!" He went again to the water to drink. The snake came in sight again. Again he cried and fled. And when he looked that way again, as there was nothing to be seen, he went to drink the water. The snake came in sight again. Again he fled. And when it was the fourth time, as he looked at the snake, behold, it was a very beautiful woman. And the woman filled a small drinking-vessel which she gave to him. "I am very impatient from thirst," said the youth. "Surely I shall not get enough! The water is indeed a little!" thought he. At length the woman made him have the greatest abundance. The youth drank just as much as he could drink. And when the youth looked at the woman he loved her. "A very beautiful woman!" he thought. And when this youth went homeward, the woman gave him a ring. "Wear that ring as you go homeward. And when you will eat, you shall put it on a seat, and say, 'Come, let us eat,'" said the woman. And the man went homeward, running back to the horse. He reached the horse again. Sitting on it, he went homeward. He ran back to the lodge. When he reached home, his father said, "Cook ye for him. He has come back very hungry." And they cooked for him. "Bring ye much food to me," said the son. And they took much food to him. He pulled off the ring. Having pulled it off, he placed it there. "Come, we will eat," said he. Behold, the Snake-woman sat right with him. And when she ate with him, she swallowed the food. When the Snake-woman had swallowed it, behold, she disappeared suddenly. And the youth put on the ring again. And the youth said as follows: "O father, I wish to see the women dance." And his father said as follows: "Ho! my child wishes the women to dance. They shall do so." And an old man went to tell them. He said as follows: "Ye women, the chief's son says that you are to dance." And when he saw the women dancing, he did not find the Snake-woman. He made them stop. "You shall stop the dance," said the old man. And they stopped. He reached home at the lodge. "Come, O father, let my mother cook. I am hungry," he said. And she cooked. "This way! Bring ye it. Bring ye hither much of what is cooked," he said. And when they caused it to be cooked, they took it to him. When it was taken to him, he pulled off his ring, which he placed near him. Having said, "Come, we will eat," behold, the Snake-woman sat right with him. And she ate with him. Again they went so far as to romp with each other, as she had married the man. Again the Snake-woman was missing. The man wore his ring again. Again he said, "O father, I wish to see the women and the very small young women dance." And his father said as follows: "Ho! my child wishes the women and the very small young women to dance. They shall do so." And an old man went to tell them. He said as follows: "Ye women, and ye very small young women also, he wishes to see you dance. He says, 'You shall dance.'" And they danced. When the youth looked around, he did not find the Snake-woman. When he did not find her, he said, "Come, O father, let the women stop dancing." "Ye shall stop the dance," said the crier. And they stopped. He reached home at the lodge. "Come, O father, let my mother cook. I am hungry," he said. And she cooked. "This way! Bring ye it. Bring ye hither much of what is cooked," he said. And when they caused it to be cooked, they took it to him. When they had taken it to him, he pulled off his ring, saying, "Come, we will eat." Behold, the Snake-woman sat right with him. And she ate with him. They romped with each

other again. Again the Snake-woman was missing. And the man put the ring on again. Again he said, "Come, O father, let the women and the grown maidens dance." "Ye grown maidens in motion, ye are to dance. The chief's son wishes to see you dance," said the crier. And they danced. And he looked around for the woman. She was not found. Thought he, "I have not found her!" He made them stop, and he went homeward. When he reached home, he commanded one to cook. "Come, O father, let my mother cook. I am hungry," he said. And she cooked. "This way bring ye it. Bring ye hither much of what is cooked," said he. And when they caused it to be cooked, they took it to him. When they took it to him, he pulled off his ring, and said, "Ho! we will eat for the last time in private." Behold, the Snake-woman sat with him suddenly, and ate with him. They continued talking to each other. When they talked, his father heard it. Said he, "With whom is he talking? See ye." A girl went to see. And she said as follows: "O father, my elder brother sits with a very beautiful woman." And it was manifest that the Snake-woman had married him. The Snake-woman went nowhere.

At length the man (*i. e.*, her husband) departed. He found a very beautiful woman, to whom he said, "I will marry you. Tell your father and mother." And the woman reached home to tell it. She said, "O father and mother, the chief's son has promised to marry me." And her father said, "He made fun of you." And when her husband desired another woman, the Snake-woman disappeared in a bad humor. And when she disappeared, he said, "I wish to eat. Let my mother cook." And she cooked. "This way! Bring ye it. Bring ye hither much of what is cooked," he said. And when they caused it to be cooked, they took it to him. When they took it to him, he pulled off his ring, and said, "Come, we will eat." Behold, it was not so (*i. e.*, she did not appear as before). As it was not so, he did not eat. He was displeased because he did not find his Snake-woman. "Take it. I am grieved. I do not desire food," he said. "Come, O father, I will go hunting. Put ye a saddle on the horse's back for me," said he. He put on very good clothing. The horse too was very good. The saddle too was very good. He departed. As he went, behold, he found the trail of the Snake-woman. She had gone back to the spring. He followed the trail of his wife. When he followed the trail of his wife, behold, the trail went through and beyond the spring. He went following the trail of his wife, following, following, following, till at length there was a very unsightly lodge. Having thought, "She may have arrived at this place," he went thither. When he arrived there, behold, a person, a very aged man, was there; his clothing was very much torn in shreds. When this man arrived, he made the old man put on his clothing. The old man was sacred. "Ho! grandchild, you think that you pity me (*or*, are kind to me) in giving me clothing, yet I pity you. I will talk to you. The woman whom you have been following went that way. She went across the great water. Ho! you shall put on this very bad clothing and go." Having said it, the old man gave it to him. He gave him the hat, too. He gave him a sword, too. He gave him the bad, lame horse, too. And he said, "Come, you shall go. The woman reached a village which is there." "Yes," said the young man. "When you get across," said the old man, "you shall talk to some persons who are there. If they do not obey your words, you shall send them away." "Yes, grandfather," he said, having thanked him.

And he departed. When he reached the big water, the water was wide. The old man having performed a sacred rite, as he sat with closed eyes, sent him over the water



at a stride. When he opened his eyes, behold, the young man reached the other side. The lodge was there; and the smoke arose in a straight column. "This is the lodge of which my grandfather told heretofore. This is it," said he. Having arrived there, he entered. Behold, two old men sat there, and they were aged Thunder-men. The rest had gone hunting. When he pushed down on his head the hat which the old man had given him, the old men did not detect him. And behold, the Thunders were eating men like us. Yet, when they sat without discovering him, the youth sat thinking, "They behave very wrong! My grandfather meant these when he said that I should talk to them." And when they filled a pipe, he made himself visible, having pulled off his hat. He snatched the pipe from them. When the pipe was hot, he held it against the other aged Thunder-man. "I am burnt!" said the old man. And when the young man pushed on his hat, he was missing. "Why! A man brought himself hither very easily heretofore. Why was he not destroyed?" said one. The other said as follows: "When I said that I left him for you, why was he not destroyed? Those who are coming home will blame us. They will scold us because a man went away again who had come hither very easily." At length one came home carrying a man whom he had killed. "Take ye that object," said he. Having taken it, they laid it by the side of the lodge. "Well-a-day! You will surely blame us. A man went away again who had brought himself hither very easily," they said. "Fie! What were you about that you let him go homeward and did not kill him? We have always gone a very great distance. When he came hither with no trouble to you, and you let him go homeward instead of killing him, you did wrong. I hate you. Come, fill ye the pipe, simpletons!" said he. And having filled the pipe, they gave it to him who had brought back the man. When the old man had taken a whiff from the pipe, the youth snatched it from him, and pressed it against him. "I am burnt!" said he. "It was not I," said one. The other said, "It was not I." The youth pulled off his hat. He sat suddenly with them. "What thing did you say?" said he. "We said nothing," said they. "You were speaking," said the youth. "Come, do ye as ye wish to do." They denied it. "Friend, it is not so. We were not speaking," said they. When the three looked at him, behold, the youth pushed on his hat very suddenly, and was missing.

"Why! younger brother, you blamed us formerly," they said, as they scolded him. "Younger brother, why did you let the man go homeward instead of killing him? You blamed us heretofore. Those who are coming home will surely blame us," said the first ones. At length one came home. He brought an infant home on his back. "Take ye that," said he. They laid it by the wall. Said he, "I went very far, and I have brought this home on my back." They said as follows: "Younger brother, a man came hither very easily heretofore. We did not kill him, and he went homeward. Yonder one blamed us, but he was just as unsuccessful. We left it to him to kill the man, so we did not kill him." He said as follows: "Why! I suffered very much formerly in going a great distance. When one came hither very easily, and you let him go homeward instead of killing him, you did wrong. If I see him, I will kill him at all events." When they were scolding each other, the youth pulled off his hat, and sat suddenly just like them. "What did you say?" said he. "We did not speak," they said. "Friend, we said nothing." They denied it. The boy was feared. "You were speaking. Speak ye what thing ye said." "Friend, we spoke not of anything whatsoever," said they. When he put on his hat, behold, he disappeared suddenly. "Younger

brother, what were you doing that you let him go homeward instead of killing him? You blamed us heretofore. A man has been coming regularly heretofore, and we have missed doing to him what we wished. We have not killed him. Now, it is very difficult for one of those who are coming home to love us. They will scold us," said they. Again one came home. He carried a woman and a girl. "Ho! younger brother, you will hate us. A man came hither very easily heretofore, but we sent him back again instead of killing him," they said. "Well-a-day!" said he. "Why did you not kill him? We have always gone very far when hunting. We usually suffer very much in reaching there. Why did you not kill him? I hate you." "Yes, younger brother, it is so. Notwithstanding we saw him, we were always so. He always went home again. You tell the truth. He will come," said they. "If I see him I will kill him. Fill ye the pipe," said he who had just come home. And having filled the pipe, they gave it to him who had brought back the slain woman and girl. When he drew a whiff from the pipe, the youth snatched it from him and pressed it against him. "I am burnt! You burn me," he said. "It was not we," they said. The youth having pulled off his hat, sat with them suddenly. He was visible. They looked repeatedly at one another. "O ye who do thus as he told of you, I will talk to you," said the youth. "Though I will talk to you, if you do not obey the words, you shall surely depart. If you obey, you shall not go. You make these men suffer. Why do you kill them?" "We will eat them," said they. "And who are these that you eat? You do wrong. You must stop killing these," said he. "Yes, friend," said they. "Have you seen them that have horns," said he, meaning the buffalo. "Yes, there are a great many," they said. "Wakanda made these for food for all people. When you eat these human beings, you do wrong. Put a stop to it," said the youth. "Have you seen those too?" said he, meaning the elk. "Yes," said they. "Eat such," said the youth. "Have you seen those too?" said he, meaning the deer. "Yes, we have seen a great many," they said. "You shall eat such animals. Let these human beings alone. You make them suffer without just cause. If you will do as I command, I will talk to you." "Yes, friend, we will do so," said they. "You will surely stop it?" said he. "Yes, friend, we will stop it," said they. "And you will surely eat these animals which I have commanded you to eat?" said he. "Yes, friend, we will eat them," said they. "Ho! I will depart. Though I will depart, I will pass here on my return home. Those of you who tell not the truth, shall surely depart. Those of you who tell the truth, shall remain continually. Ye who eat these animals when I return, shall surely be here continually. Ye who are not so when I return, shall surely depart," said the youth. And he departed.

He went following again the woman's trail as it went along. Having gone following the trail as it went along, and went, and went, at length there was a populous village. And the Snake-woman had arrived there. When the youth approached very near to the lodges, he decorated himself (*i. e.*, painted his face, stuck feathers in his hair, etc.). Having performed a sacred rite, he made the clothing very good which the old man had given him. He made the horse very black. And he wore the sword in his belt. He went thither. The horse went along running and leaping very far. When the people saw them, they became suddenly amazed. "A man has come, and his clothing is very good. He also sits on a very good horse," they said. As he had come seeking his wife, the Snake-woman, he went round about among the lodges. He sat looking around for his wife. At length when he found the Snake-woman, behold, she had taken a man

for her husband. He who came to seek her hated her; he was jealous of her. When he was jealous, he took the sword the old man had given him, and brandished it. At the fourth time he killed all in the village. He killed the Snake-woman too. The youth went homeward. As he went homeward, he came again to those with whom he had talked. Behold, they had not told the truth when they promised to stop it. "You are indeed disobedient! Though I said that you were to stop it, you have not obeyed. You shall surely depart. If you remained here, I am afraid that you would treat the human race very wantonly; so you shall depart on high. When you who kill men go on high, whenever the day is very warm, you shall make the men cool again," said he, referring to the rain. And he said, "Come, depart ye." And he sent them on high. And he went homeward. He reached the big water. "Ho! venerable man, I am going back to you," said he. When the old man sat with closed eyes, he sent the youth across the water at one stride. He got across, when the old man opened his eyes. He came again to the old man. "Ho! grandfather, I have come back. I talked to the persons to whom you said that I was to talk; but they did not obey my words, therefore I sent them on high," said he. "Ho! It will do," said the old man. "It was right for you to send them away." "And this one whom I went following after, I reached when she had taken another husband; therefore I killed all in the village. I did the deed just as you commanded me to do it," said he. "Yes, it will do. As I desired you to do the deed, so I gave it to you," said the old man, referring to the sword. "Come, grandfather, I will go homeward. I wish to see my father," said the youth. He went homeward. The horse was very lame; the clothing was very bad; the hat was very bad; it was very much torn. And his father regarded him as dead. "He died!" thought he. The youth reached home. When he reached home at the village, the people did not know him. "A very poor person has come," said they. He went to the lodge of the head-chief. Having returned to his father's lodge, he entered. His father, too, did not recognize him. "O father, it is I. I have come home," said he. "Yes, it is well. You have come home. As I thought that you were dead, I sat sorrowful. As you have come home, it is well. When I was young, my child, I traveled regularly over large tracts of land. I always came home very poor, having given away all that I had, so I am a great man. Ho! You shall take a wife. You shall have a woman," said he. He said as follows: "O father, I love a woman in that place. Is she unmarried?" "Yes, she is unmarried," said his father. "Then, O father, send them thither." And his father sent them thither. They arrived there. "The chief's son wishes to marry your daughter," said they. And the woman's father said as follows: "As I am poor, I did not think that it would be so. But as he pities her, it is well." And he gave the woman to the man. And he married her. The boy had a woman, and he had a lodge. And people from a different place rushed on them. When they rushed on them, they attacked each other here and there (*i. e.*, not in regular order). And the boy who had just married was killed there. (Though there is much more of the myth, I do not remember it.)

## TWO-FACES AND THE TWIN BROTHERS.

TOLD BY JAČI<sup>n</sup>-NA<sup>n</sup>PAJĪ.

Égiçe níaci<sup>n</sup>ga wi<sup>n</sup> wa'ú júgigče gči<sup>n</sup>-biamá ígče. Wa'ú čínké  
 At length man one woman he with his sat they say dwell in a lodge. Woman the  
 watčugča<sup>n</sup>-biamá. Újawaqti gči<sup>n</sup>-biamá, íaqti t'éwača-bi ega<sup>n</sup>. Égiçe  
 pregnant they say. Having a very they sat they say, deer he killed them, having. At length  
 good time they say  
 nú aká xúha-biamá. Égiçe úkiza wia<sup>n</sup>bča bčé xí'ji níkaci<sup>n</sup>ga tí cté- 3  
 man the feared unseen danger, Beware no one at I leave you I go if person come not-  
 (sub.) they say. home  
 ctewa<sup>n</sup>, da<sup>n</sup>bají-gă, á-biamá. Názugáqče gči<sup>n</sup>-gă, á-biamá. Égiçe nú  
 withstand- look not at him, said he, they With your back sit, said he, they At length man  
 ing, say, to him say.  
 aká ača-biamá. Égiçe níaci<sup>n</sup>gă wi<sup>n</sup> a-í-biamá. Wúhu'á! júgče čínğé'qti  
 the went they say. At length person one was approaching, Really! with her none at all  
 (sub.) they say.  
 in'gči<sup>n</sup> čínké-ána, á-biamá. Dáda<sup>n</sup> úgine in'ju-ona<sup>n</sup>. Ljébe ubáha ija<sup>n</sup>- 6  
 she is sitting for me I said he, they What seeking I am invariably Door the side of she lay  
 say. them fortunate. by  
 biamá. Da<sup>n</sup>ba-bají-biamá wa'ú aká. Égiçe nú amá 'ábae tē agí-biamá.  
 they say. Did not see him they say woman the At length man the hunting the was coming back,  
 (sub.) (sub.) (sub.) they say.  
 Agčá-biamá i<sup>n</sup>c'áge ahí aká. Nú aká akí-biamá. 'A<sup>n</sup> ä, á-biamá. Čéču  
 Went homeward, old man arrived the Man the reached home. How I said he, they Here  
 they say (sub.) they say. was it say.  
 ecé te čéga<sup>n</sup> i<sup>n</sup>c'áge wi<sup>n</sup> tí éde ía<sup>n</sup>ba-máji hě, á-biamá. Wacka<sup>n</sup> čí<sup>n</sup>hé, 9  
 you the thus old man one came but I did not look at said she, they To try be sure,  
 said him say.  
 wígaqča<sup>n</sup>. Tí-hna<sup>n</sup> taté ča<sup>n</sup>ja da<sup>n</sup>bají ca<sup>n</sup>cañ'-gă, á-biamá. Či ača-biamá  
 O my wife. Come regu- will though not seeing be always, said he, they Again went they say  
 larly surely him say.  
 nú amá 'ábae. Či dúbá<sup>n</sup>-biamá. Égiçe čí i<sup>n</sup>c'áge amá ahí-biamá. Či  
 man the hunting. Again four times, they say. At length again old man the arrived, they say. Again  
 (sub.) (sub.)  
 atí há, winaú, á-biamá. Da<sup>n</sup>ba-bají-biamá. Či nú amá agí-biamá 'ábae 12  
 I have O first said he, they She did not look at him, Again man the was coming home, hunting  
 come daughter, say. they say. (sub.) they say  
 tē. Či agčá-biamá i<sup>n</sup>c'áge aká. 'A<sup>n</sup> ä, á-biamá. Či i<sup>n</sup>c'áge aká atí hě,  
 the Again went homeward, old man the How I said he, they Again old man the came  
 (ob.) they say (sub.) was it say. (sub.)  
 á-biamá. Da<sup>n</sup>bají čí<sup>n</sup>hé, á-biamá nú aká. Wéduba<sup>n</sup> tēdihi xí i<sup>n</sup>c'áge  
 said she, they Not to see him be sure, said, they say man the The fourth arrived when old man  
 say. (sub.) at the time at the  
 aká agčá-bi tē'di, wa'ú aká ugás'i<sup>n</sup>-biamá. Da<sup>n</sup>bá-bi ega<sup>n</sup> égiçe Īndé- 15  
 (sub.) the went home- when, woman the peeped they say. She saw him, when behold Face-  
 ward, they say (sub.) they say  
 na<sup>n</sup>ba é amáma. Wa'ú kě t'é ičé amá. Hahá! gawé'a<sup>n</sup> ata<sup>n</sup>he-ona<sup>n</sup>,  
 two it was he who was Woman the dead had they say. Ha! ha! doing that I always stand,  
 moving, they say. gone to them  
 á-biamá i<sup>n</sup>c'áge aká. Wa'ú níxa ča<sup>n</sup> mábčazá-bi ega<sup>n</sup>, čin'gajin'ga na<sup>n</sup>-  
 said, they say old man the Woman stomach the cut open, they say having, infant two  
 (sub.) (cv. ob.)

- bídaçə akáma; nújĩnga akíwa. Áma kə hahi<sup>n</sup>'t'a<sup>n</sup> ubéta<sup>n</sup>-bi ega<sup>n</sup>' nan'daça  
 born they were, they boy both. The one the skin with the wrapped in, having by the wall  
 say:
- ihéça-bi ega<sup>n</sup>', áma kə açi<sup>n</sup>' agçá-biama. Ja<sup>n</sup>'ça<sup>n</sup>'qa ukíba égiħ içéça-biamá.  
 laid it, they having, the the he took homeward, they Log a crack in he sent headlong into, they  
 say (ob.) say.
- 3 Nú çin' akí amá. Égiçə wa'ú kə t'é ákiágçə-bitéama, níxa kə mábçaze  
 Man the reached home, Behold woman the (dead) had gone again, they say, stomach the cut open  
 they say. (ob.) (see note) (lg. ob.)
- ké amá. Giqéga<sup>n</sup> waii<sup>n</sup>' ugíçeta<sup>n</sup> ga<sup>n</sup>' ɯan'de kə giqé amá. ɯi tɛ'ja  
 she lay, they He buried his, robe he wrapped and ground the he buried his, Lodge to the  
 say. so his in they say.
- akí-biamá nú aká. Kí ɯi'jĩ égiçə nan'daça ciñ'gajĩn'ga xagé amá. Hé!  
 reached home, man the He when behold by the wall infant was crying, they Alas!  
 they say (sub.) roached home say.
- 6 sɯjĩ<sup>n</sup>qtcicé, é amá. Ė'di aça-bi ega<sup>n</sup>' gçíza-biamá ciñ'gajĩn'ga kə. Égiçə  
 my dear little said he, they There went, they having he took his, they infant the Behold  
 child, say. say (ob.)
- nújĩnga akáma. Nújĩngá-bi ega<sup>n</sup>' gçi<sup>n</sup>' wakan'dagí-biamá. ɯa<sup>n</sup>'çin' wakan'-  
 boy he was, they Boy, they say being to sit it was forward they say. To run it was for-  
 say.
- dagí-biama. Ma<sup>n</sup>'çida<sup>n</sup> wakan'dagíçtia<sup>n</sup>'-biamá. Dadíħa, man'də jĩn'ga  
 ward, they say. To pull the bow it was very forward they say. O father, bow small
- 9 iñgáxa-gă. Hídeçáçə giáxa-biamá. Wajĩn'ga ga<sup>n</sup>' wakíde-hna<sup>n</sup>'-biamá.  
 make for me. Blunt arrows he made for him, Bird so he used to shoot at them, they  
 they say.
- Içádi aká 'ábae açé ta-bi, gia<sup>n</sup>'ze-hna<sup>n</sup>'-biamá. ɯanúça jégçə<sup>n</sup> ɯi nin'de  
 His father the hunting go will, he taught him they say. Fresh meat cooked on when done  
 (sub.) said, the fire
- ɯi hnáte-hna<sup>n</sup> çaja<sup>n</sup>' te, á-biamá. Wéahide çkáde çajĩ-hnañ'-gă, á-biamá.  
 when you eat it reg- you sleep will, said he, they Far away to play go not always, said he, they  
 ularly say.
- 12 Içádi çin' çé amá 'ábae. Égiçə nújĩnga wi<sup>n</sup>' a-í átiágçə-biamá. Wa'a<sup>n</sup>'  
 His father the went they say to hunt. At length boy one was suddenly, they say. Song  
 (mv. one) coming
- gáxe a-í-biamá:—  
 making he was coming,  
 they say:—
- Kagé, çí içádi çat'a<sup>n</sup>' ega<sup>n</sup>'  
 Younger you his father you have since  
 brother,
- 15 ɯaní úçize hnáte çáta<sup>n</sup>'cé.  
 Soup rations you eat you who stand.
- Wí içádi a<sup>n</sup>'çin'ge ga<sup>n</sup>'  
 I his father I have none as
- Ha<sup>n</sup>'bçí-si-ɯañ'ga bçáte áçin'hé,  
 "Turkey pease" I eat I who move,
- 18 á-biamá. Çiádi içé á, kagéħa, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, jĩ<sup>n</sup>'çéħa, i<sup>n</sup>'dádi içé ħă.  
 said he, they Your father has gone younger said he, they Yes, elder brother, my father has  
 say. brother, say. gone
- Í-gă. Çékə wabásna<sup>n</sup> kə hégactəwa<sup>n</sup>'jĩ a<sup>n</sup>'çáte taí. Í-gă ħă, á-biamá.  
 Come. This (ob.) roasting piece the (ob.) many let us eat. Come said he, they  
 say.
- Kagé, çíadi çéçin'ké, á-biamá. Náji! jĩ<sup>n</sup>'çéħa, i<sup>n</sup>'dádi içé ħă, á-biamá.  
 Younger your that one, said he, they For shame! elder brother, my father has ħă, á-biamá.  
 brother, father say. gone said he, they  
 say.

Égiçe égiĥ áíáça-biamá í tĕ. Ahí-bi ega<sup>n'</sup> řanúřa basna<sup>n'</sup> kĕ çaté  
At length right in he went, they say lodge the Reached it, having fresh meat stuck on the ate  
(ob.) they say (ob.) sticks to roast

júgigčá-biamá Ckáde júgigče gčí<sup>n'</sup>-biamá. Kagé, číadi cugí, á-biamá.  
he with his they say. Played he with his he eat they say. Younger your yonder said he, they  
brother, father he comes, say.

řu'ĕqti ákiágčá-biamá. Wégčá<sup>n'čí'</sup>, á-biamá iji<sup>n'</sup>če aká. Nă! wabásna<sup>n'</sup> 3  
With a sud- he had gone they say. He is bewildered, said, they say his elder the Why! roasting-pieces  
den rush again they say. He brother (sub.).

áhigi wíđaxe-hna<sup>n'-ma'</sup> ča<sup>n'</sup>ctí, onásni<sup>n'</sup> áha<sup>n'</sup>, á-biamá ičadi aká. Wí,  
many I made for you heretofore, you have swal- ! said, they say his the I,  
lowed them father (sub.).

dadířa, é amá. Gisičaji amá ie tĕ. Hau! cí 'ábae bčé tá mińke.  
O father, he said, they He forgot they say words the. Ho! again hunting I go will I who.  
say.

Gakéga<sup>n'</sup> wíđaxe bčé tá mińke, á-biamá ičadi aká. Cí nújĩnga amá 6  
Like those I make for I go will I who, said, they say his father the Again boy the  
you (sub.) (sub.)

a-í-biamá. Číadi ičé ř, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>, jĩ<sup>n'</sup>čéha, i<sup>n'</sup>dádi ičé. Í-gă há, á-biamá  
was coming, Your has ! said he, they Yes, elder my father has Come said, they say  
they say. father gone say. brother, gone.

isań'ga aká. Cí řanúřa çaté júgigčá-biamá nújĩnga čĩńké isań'ga čĩńké.  
his younger the Again fresh meat ate he with his they say boy the one his younger the one  
brother (sub.) (sub.) who brother who.

Kagé, číadi cugí, á-biamá. Agčá-biamá cí. Wégčá<sup>n'čí'</sup>, á-biamá iji<sup>n'</sup>če 9  
Younger your yonder said he, they He went homeward again, He is bewildered, said, they say his elder  
brother, father he comes, say. they say. brother

aká. Nă! wačáte hégactĕwa<sup>n'jĩ</sup> wíđaxe-hna<sup>n'-ma'</sup> ča<sup>n'</sup>ctí. Hnásni<sup>n'</sup>-hna<sup>n'</sup>-ja<sup>n'</sup>  
the Why! food a great deal I made for you heretofore. You have done naught but  
(sub.) swallow it

há, á-biamá ičadi aká. Wí, dadířa, é amá. Gisičaji amá. Cí éga<sup>n'</sup>  
said, they say his father the (sub.). I, O father, he said, they say. He forgot they say. Again so

wíđaxe tá mińke, á-biamá. Wabásna<sup>n'</sup> hégactĕwa<sup>n'jĩ</sup> giáxa-biamá. Cí 12  
I do for you will I who, said he, they Roasting-pieces a great many he made for him, they Again  
say.

nújĩnga amá a-í-biamá. Číadi ičé ř, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>, jĩ<sup>n'</sup>čéha, i<sup>n'</sup>dádi  
boy the was coming, Your has gone ! said he, they say. Yes, elder brother, my father  
(sub.) they say. father

ičé. Í-gă há, á-biamá isań'ga aká Cí řanúřa çaté júgigčá-biamá  
has Come said, they say his younger the Again fresh meat ate he with his, they say  
gone. brother (sub.).

nújĩnga čĩńké isań'ga čĩńké. Kagé, číadi cugí, á-biamá. Cí wégčá<sup>n'čí'</sup>, 15  
boy the one who his younger the one who. Younger your yonder he said he, they Again he is bewildered,  
brother brother, father comes, say.

á-biamá iji<sup>n'</sup>če aká. řu'ĕqti ákiágčá-biamá. Nă! wačáte hégactĕwa<sup>n'jĩ</sup>  
said, they say his elder the With a sudden he had gone they say. Why! food a great deal  
brother (sub.) rush back

wíđaxe-hna<sup>n'-ma'</sup> ča<sup>n'</sup>ctí. Hnásni<sup>n'</sup>-hna<sup>n'</sup>-ja<sup>n'</sup> há, á-biamá ičadi aká. Dadířa,  
I made for you formerly. You have done naught but said, they say his father the O father,  
swallow it (sub.).

wíjĩ<sup>n'</sup>če tí-hna<sup>n'</sup> há, á-biamá nújĩnga aká. Hé, síjĩ<sup>n'</sup>qtcíé! Nisiřa, čířa<sup>n'</sup> 18  
my elder comes said, they say boy the Alas, my dear little My child, your  
brother regularly (sub.) child! mother

watĕzučĩgčá<sup>n'</sup> ří'jĩ Īndé-na<sup>n'</sup>ba čířa<sup>n'</sup> t'ĕčai há. Máčĩbčázai éga<sup>n'</sup> waqpanĩqti  
pregnant with you when Face-two your killed her He cut you open as very poor  
mother

- uçhi hä. Çiji<sup>n'</sup>çe tí xı uona<sup>n'</sup> te hä, á-biamá. Dadıha, wiji<sup>n'</sup>çe  
 you were raised (you grew up) Your elder brother comes when you hold him will said he, they say. O father, my elder brother
- ubça<sup>n'</sup>, ecé te hä, á-biamá. Hau, wéduba<sup>n'</sup> tē'di nújınga amá a-ı-biamá.  
 I hold him, you say will said he, they say. Well, the fourth time when boy the (sub.) was coming, they say.
- 3 Çiádi içé ä, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>, jı<sup>n'</sup>çeha, i<sup>n'</sup>dádi içé. İ-gä hä, á-biamá  
 Your father has gone ! said he, they say. Yes, elder brother, my father has gone. Come said, they say
- isañ'ga aká. İçádi aká çedáhi násageçti xıxáxe ja<sup>n'</sup>-biamá. Lijébe  
 his younger brother the (sub.) His father the (sub.) buffalo neck dried very hard made himself he lay, they say. Door
- ma<sup>n'</sup>táça ja<sup>n'</sup>-biamá. Ji<sup>n'</sup>çeha, hé añgúkine té, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>, á-biamá.  
 inside he lay, they say. Elder brother, lice let us hunt for each other, said he, they say. Yes, said he, they say.
- 6 Hé uına-bi xıjı ásku na<sup>n'</sup>bé içábeta<sup>n'</sup>ta<sup>n'</sup>-biamá. Dadıha, wiji<sup>n'</sup>çe ubça<sup>n'</sup>  
 Lice he hunted for him, they say when scalp-lock hand he wrapped round and round it they say. O father, my elder brother I hold him
- hä, á-biamá. Çiji<sup>n'</sup>çe çicta<sup>n'</sup>ajı-gä, á-biamá. Jaha<sup>n'</sup> átiçá-biamá. Nújınga  
 said he, they say. Your elder brother do not let him go. said he, they say. He arose suddenly they say. Boy
- gçé ga<sup>n'</sup>çaqtia<sup>n'</sup>. Égiçé cka<sup>n'</sup>ajı iça<sup>n'</sup>-biamá. Nisıha, wıebçi<sup>n'</sup> áça! á-biamá.  
 to go home-ward wished very much. At length motionless he became, they say. My child, it is I indeed! said he, they say.
- 9 Çiji<sup>n'</sup>çe améga<sup>n'</sup> uçákikji, á-biamá. Çiha<sup>n'</sup> tézuçigça<sup>n'</sup>i xıjı İndé-na<sup>n'</sup>ba  
 Your elder brother he likewise you are near relations to each other, said he, they say. Your mother pregnant with you when Face-two
- amá t'ççai éga<sup>n'</sup> waqpániçti akıçaha uçhi, á-biamá.  
 the (sub.) killed her as very poor both you grew up, said he, they say.
- Dadıha, kagé méga<sup>n'</sup>, man'dē jıñ'ga wegáxai-gä, á-biamá. Wajın'ga  
 O father, younger brother likewise, bow small make ye for us, said he, they say. Bird
- 12 a<sup>n'</sup>wan'kide-hna<sup>n'</sup> tábacé, á-biamá iji<sup>n'</sup>çe aká. Wajın'ga kide ahi-hna<sup>n'</sup>-  
 we shoot at them regularly must, said, they say his elder brother (sub.) Bird to shoot they regularly at arrived
- biamá. Égiçé, çisañ'ga méga<sup>n'</sup>, gátēdi nihañ'ga teçan'di, égiçé ē'di hné tai,  
 they say. Beware, your younger brother likewise, in that place spring at the, beware there you go lest
- á-biamá içádi aká. Kagé, çiádi nihañ'ga uça teçan'di añgáçé tē, á-biamá  
 said, they say his the (sub.) Younger brother, your father spring told of at the let us go, said, they say
- 15 iji<sup>n'</sup>çe aká. Náji! jı<sup>n'</sup>çeha, i<sup>n'</sup>dádi çajı wágaji, á-biamá. Égiçé çali<sup>n'</sup> kē  
 his elder brother (sub.) For shame! elder brother, my father not to go commanded said he, they say. Then hair the (ob.)
- i<sup>n'</sup>içá-gä, á-biamá iji<sup>n'</sup>çe aká. Hın'dega<sup>n'</sup>! á-biamá isañ'ga aká. Açá-biamá  
 hand back to me, said, they say his elder brother (sub.) Let us see! said, they say his younger brother (sub.) Went they say
- nihañ'ga tē'di akıçá. Égiçé nihañ'ga tē wē's'ä kē çéga<sup>n'</sup>çtia<sup>n'</sup> akáma (saçú).  
 spring to the both. Behold spring the (ob.) snake the (lg. o'b.) just this way they were, (rattling) they say
- 18 Kagé, wanágçé úda<sup>n'</sup> hégaçı wea<sup>n'</sup>çē, á-biamá iji<sup>n'</sup>çe aká. Kagé, wan'ga-  
 Younger brother, pet animal good not a little we have found them, said, they say his elder brother (sub.) Younger brother, we having
- çi<sup>n'</sup> añgáççé te, á-biamá. Sindé gē máwasá-bi ega<sup>n'</sup> ubéta<sup>n'</sup>-bi ega<sup>n'</sup> açi<sup>n'</sup>  
 them let us go homeward, said he, they say. Tail the (ob.) cut them off, they say having wrapped up, they say having they took

- agá-biamá. Akí-bi ega<sup>n'</sup> ijébe égaxe ugácka-biamá. Içádi aká íáqti  
 them homeward, Reached having door around they tied (them), they His father the deer  
 they say. home, they say say.
- wi<sup>n'</sup> í<sup>n'</sup> akí-biamá. Lijébe té'di íáqti kí ihéçé xi wasáçu éga<sup>n'</sup> amá. Píáii  
 one carry- reached home, Door at the deer reached he laid when a slight rattling they say. Bad  
 ing it they say. it
- hégaçi ckáxe. É'di weágaçi<sup>n'</sup> ma<sup>n'</sup>çi<sup>n'</sup>i-gă, á-biamá. Égiçe weágaçi<sup>n'</sup> aça- 3  
 not a little you do. There having for them walk ye, said he, they At length having for they  
 went
- biamá. É'di ahí-biamá. Égiçe síndé gě wíugibáda<sup>n'</sup>da<sup>n'</sup>-biamá. Cí  
 they say. There they arrived, At length tail the they pushed each down on its own, Again  
 they say. (pl. ob.) they say,
- íçádi aká 'ábae aça-bi té'di, Égiçe íqínde é'di hné tai, á-biamá. Kagé,  
 his the to hunt went, they when, Beware gorge there you go lest, said he, they Younger  
 father (sub.) say brother,
- íqínde íádi uça teçan'di aňgáçe tai, á-biamá iji<sup>n'</sup>çe aká. Náji! jí<sup>n'</sup>çéha, 6  
 gorge your not to commanded said he, they let us go, said, they say his elder the For elder  
 father (sub.) say brother (sub.). shame! brother,
- í<sup>n'</sup>dádi çáji wágaji, á-biamá. Égiçe çahi<sup>n'</sup> ké i<sup>n'</sup>íçá-gă, á-biamá iji<sup>n'</sup>çe aká.  
 my father go to commanded us, said he, they Then hair the hand back to said, they say his elder the  
 go us, say. me, brother (sub.).
- Hin'dega<sup>n'</sup>! á-biamá isañ'ga aká. Aça-biamá íqínde ké'di akíça. Égiçe  
 Let us see! said, they say his younger the Went they say gorge to the both. Behold  
 brother (sub.)
- wa'újíngáqtcí édedí akáma. Ma<sup>n'</sup>çi<sup>n'</sup>ka néxe gáxe akáma. Kagé, çíça<sup>n'</sup> 9  
 a very old woman was sitting there, they Earthen kettle she was making, Younger your  
 say. they say. brother, grand-  
 mother
- çéçínké çínké, á-biamá xa<sup>n'</sup>há, aňgáçigi-aňgáti há, á-biamá. Skéwa<sup>n'</sup>qti  
 this (sitting the one said he, they Grandmother, we for you, we have come said he, they Many years  
 one) who, say. say.
- ga<sup>n'</sup>mińké-hna<sup>n'</sup>-ma<sup>n'</sup> çá<sup>n'</sup>ja é'be aňgiti, ucpáha, a<sup>n'</sup>çiqfúde táda<sup>n'</sup>, á-biamá  
 I have ever been sitting for some though who comes for grandchild, pull me out shall! said, they  
 time say.
- wa'újínga aká. 'A<sup>n'</sup> í<sup>n'</sup>çé'í<sup>n'</sup> áwibçaskábe xi ca<sup>n'</sup>ca<sup>n'</sup> áwibçaskábe tai, á-biamá 12  
 old woman the How you carry I stick to you if without I stick to you will, said, they say  
 (sub.) me stopping
- wa'újínga aká. Ké, çíça<sup>n'</sup> gí'ín-gă há, á-biamá. Çíadi wákidawákiçé ga<sup>n'</sup>  
 old woman the Come, your grandmother carry her said he, they Your causes us to watch as  
 (sub.) grandmother say. father (the lodge)
- çíça<sup>n'</sup> juañ'gçe aňçí<sup>n'</sup> te, á-biamá iji<sup>n'</sup>çe aká. Céğě néxe gě d'úba  
 your grandmother we with her we sit will. said, they say his elder the Those kettles the some  
 (sub.) brother (sub.)
- gaqíxa-gă, á-biamá iji<sup>n'</sup>çe aká Gaqíqíxa-biamá. Égiçe gí'í<sup>n'</sup> agá-biamá 15  
 break in, said, they say his elder the He broke in repeatedly, At length carrying he went home-  
 brother (sub.) they say. her ward, they say
- íí té'ia. Ké, xa<sup>n'</sup>há, tíçá-gă há, á-bi ega<sup>n'</sup>, Aň'kaji éçé, cpaça<sup>n'</sup>. 'A<sup>n'</sup>  
 lodge to the. Come, grandmother, pass on said, having. Not so indeed, grandchild. How  
 they say
- wábçaskábe xi ca<sup>n'</sup>ca<sup>n'</sup> wábçaskábe éçé, á-biamá Çíça<sup>n'</sup> cíbe çí'íça-gă,  
 I stick when continually I stick indeed, said she, they Your grandmother  
 say. grandmother
- kagé, á-biamá. Cíbe çí'íça ctéctewa<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup> gçi<sup>n'</sup>-biamá. I<sup>n'</sup>wéti<sup>n'</sup> çá<sup>n'</sup> 18  
 younger said he, they Bowels tickled notwithstanding without she sat they say. Stone-hammer the  
 brother, say. stopping
- çíça<sup>n'</sup> síndéhi ítiń-gă há, á-biamá. Síndé-qçu'a uti<sup>n'</sup>-bi ega<sup>n'</sup> ugáqpaç íçéça-  
 your tail-bone hit her on said he, they Hollow of back hit her having he made her fall sud-  
 grandmother say. they say. denly by hitting her



- biamá. Égiçe içádi amá akı-biamá cı. Dadıha, wiça<sup>n'</sup> i<sup>n'</sup> i<sup>n'</sup> aŋgáçtı,  
they say. At length his father the reached home, again. O father, my grand- we carried we have  
(sub.) they say mother her come home,
- á-biamá. Wúhu'á! píajıqtı ckaçe. Çiça<sup>n'</sup> iça<sup>n'</sup> çö ma<sup>n'</sup>çi<sup>n'</sup>i-gä, á-biamá.  
said they, they Really! very bad you did. Your to put her walk ye, said he, they  
say. grandmother
- 3 Gı<sup>n'</sup> açá-biamá. Lıqınde pahañ'ga çizai tē'di cı gı<sup>n'</sup> ahı-biamá. Ké,  
Carrying they went, they Gorge before took her at the again carry- they arrived, Come,  
her say. ing they say.
- ça<sup>n'</sup>há, tiçá-gä, á-bi ega<sup>n'</sup>, Añ'kajı çöç, cpaça<sup>n'</sup>. 'A<sup>n'</sup> wábçaskábe çı ca<sup>n'</sup>ca<sup>n'</sup>  
grand- pass on, said they, having, Not so indeed, grandchild. How I stick if without  
mother, they say they say
- wábçaskábe çöç, á-biamá wa'újiñga aká Égiçe sındé-qçu'a uti<sup>n'</sup>-bi ega<sup>n'</sup>  
I stick indeed, said, they say old woman the (sub.). At length the lower part of hit, they having  
the back say
- 6 ugáqpaç içéça-biamá  
he made her fall suddenly by  
hitting her, they say.
- Cı akı-biamá. Égiçe, ðahé ma<sup>n'</sup>ciadi áçaçage ké'di qçabé wi<sup>n'</sup> najı<sup>n'</sup>  
A gain they reached Behold, hill high headland at the tree one stands  
home, they say.
- amá. Égiçe ç'di oné tai, á-biamá içádi aká. Kı 'ábae açá-biamá. Kagé,  
they Beware there you go lest, said, they say his the And to hunt he went, they say. Younger  
say. father (sub.) brother,
9. qçabé çıadi uçá teçan'di aŋgáçe tai, á-biamá iji<sup>n'</sup>çe aká Nâ! çajı  
tree your father told of to the let us go, said, they say his elder the Why! çajı  
(sub.) brother (sub.) not to  
go
- wágajı çá<sup>n'</sup>ctı, á-biamá Égiçe ðahi<sup>n'</sup> ké i<sup>n'</sup>içá-gä, á-biamá iji<sup>n'</sup>çe aká.  
he com- formerly, said he, they Then hair the hand back to said, they say his elder the  
manded us say. brother (sub.)
- İn'daké! aŋgáçe te, á-biamá (isañ'ga aká). Égiçe qçabé tē wéugçe  
Let us see! let us two go, said, they say (his younger brother the). Behold tree the nest
- 12 tē'di İñça<sup>n'</sup> jıñ'ga çıdáda gçi<sup>n'</sup>-biamá. Dúba akáma. Kagéha, çéaká  
in the Thunder-bird small drilling holes sat they say. Four they were, O younger this  
in their shells they say. they say. brother, (one col.)
- wanáççe djúba weaçö, á-biamá. Çıadi wanáççe in'gaçı<sup>n'</sup> aŋgáki taté,  
pet animal a few I have found said he, they Your father pet animal we have for we reach shall,  
them, say. him home
- á-biamá. Áne wági-ma<sup>n'</sup>çi<sup>n'</sup>-gä, á-biamá. Ubcı'age, jı<sup>n'</sup>çéha. Çı ma<sup>n'</sup>çi<sup>n'</sup>-gä,  
said he, they Climbing go for them, said he, they I am unwilling, O elder You walk,  
say. brother.
- 15 á-biamá isañ'ga aká. Ké, wáçıbçe tá miñke, á-biamá iji<sup>n'</sup>çe aká Áne  
said, they say his younger the Come, I go for them will I who, said, they say his elder the Climb-  
brother (sub.) ing
- açá-biamá. Ğ'ıa ahı-biamá paháciaıa. Kagé, wanáççe çéçañká úda<sup>n'</sup>  
he went, they say. At it he arrived, they above. Younger pet animal these good  
say brother,
- hégajı çañká, á-biamá. Ubcıqpaçö cuçéaçö çı wáççi-gä hä, á-biamá  
not a little the ones said he, they I make (them) I send to you when kill them said he, they  
who, say. fall say.
- 18 Gá-huñkē'ce, indáda<sup>n'</sup> ijáje ahni<sup>n'</sup>. Lı-úçia<sup>n'</sup>ba ijáje abçi<sup>n'</sup> (á-biamá İñça<sup>n'</sup>  
That you who are, what name you have. Lodge-lightens-in name I have (said, they say Thunder-  
bird
- jıñ'ga aká). Hau! kagé, Lı-úçia<sup>n'</sup>ba cuçé. Áda<sup>n'</sup>bá-gä hä, á-biamá. Ğ'di  
young the). Ho! younger Lı-úçia<sup>n'</sup>ba goes to Look after him said he, they There  
brother, you. say.

uq̄iqaq̄e x̄i gaq̄q̄i-biamá. K̄i gá-hniñk̄é'ce, indáda<sup>n</sup> ijáje ahni<sup>n</sup> á, á-biamá.  
 he made fall when he killed him, they And that you who are, what name you have ? said he, they  
 say.

Çigçize-ma<sup>n</sup>çi<sup>n</sup> ijáje abçi<sup>n</sup>, á-biamá. Hau! kagé, Çigçize-ma<sup>n</sup>çi<sup>n</sup> cuçé.  
 Forked-lightning-walking name I have, said he, they Ho! younger Çigçize-ma<sup>n</sup>çi<sup>n</sup> goes to  
 say. brother, you.

Áda<sup>n</sup>bá-gã há, á biamá. È'di uq̄iqaq̄e x̄i gaq̄q̄i-biamá. K̄i gá-hniñk̄é'ce, 3  
 Look after him said he, they There he made him when he killed him, they And that you who are,  
 say. fall say.

indáda<sup>n</sup> ijáje ahni<sup>n</sup> á, á-biamá. Çia<sup>n</sup>'ba-tígçe ijáje abçi<sup>n</sup>, á-biamá. Hau!  
 what name you have ? said he, they Sheet-lightning-appears- name I have, said he, they Ho!  
 say. suddenly say.

kagé, Çia<sup>n</sup>'ba-tígçe cuçé Áda<sup>n</sup>bá-gã há, á-biamá. È'di uq̄iqaq̄e x̄i gaq̄q̄i-  
 younger Çia<sup>n</sup>'ba-tígçe goes to Look after him said he, they There he made him when he killed  
 brother, you. him say. fall him

biamá. K̄i gá-hniñk̄é'ce, indáda<sup>n</sup> ijáje ahni<sup>n</sup> á, á-biamá. Zí-gçihé ijáje abçi<sup>n</sup>, 6  
 they say. And that you who are, what name you have ? said he, they Yellow-here- name I have,  
 say. in-a-line-again

á-biamá. Hau! kagé, Zí-gçihé cuçé. Áda<sup>n</sup>bá-gã há, á-biamá È'di uq̄iqaq̄e  
 said he, they Ho! younger Zí-gçihé goes to Look after him said he, they There he made him  
 say. brother, you say. fall

x̄i gaq̄q̄i-biamá. Úti<sup>n</sup> x̄i wágçá<sup>n</sup>çá-biamá. Ga<sup>n</sup>' qçabé tē ma<sup>n</sup>'ciaq̄aqt̄i hí  
 when he killed him, they He hit when he missed them, they say. And tree the at a very great ar-  
 say. at them height rived

amá, wéahidé'q̄ti. Kagé, wacka<sup>n</sup>' egañ'-gã hau! á-biamá. Ji<sup>n</sup>'çe-hau! 9  
 they say, very far away. Younger brother, do make an effort O! said he, they Elder O!  
 say. brother, say. brother

á-biamá, xagé ictábçi ga<sup>n</sup>' ínaji<sup>n</sup>'-biamá. Wacka<sup>n</sup>'-egañ'-gã hau! kagé,  
 said he, they crying tears so he stood when, they Do make an effort O! younger  
 say. say. brother,

á-biamá. Égiçe isañ'ga aká íx̄içá-biamá. I<sup>n</sup>wéti<sup>n</sup> çá<sup>n</sup> ja<sup>n</sup>' tē íti<sup>n</sup>-bi x̄i,  
 said he, they At length his younger- the aroused they say. Stone the wood the hit with it, when,  
 say. brother (sub.) hammer they say



Ja<sup>n</sup>' çé-tē tcé'-cka-çá çé, tcé'-cka-çá çé, 12  
 Wood this the short of its own goes, short of its own goes,  
 accord accord

á-biamá Ga<sup>n</sup>'-ite-hna<sup>n</sup>' amá. Wacka<sup>n</sup>'-egañ'-gã há, kagé, á-biamá (iji<sup>n</sup>'çe  
 said he, they So it be- only they say. Do make an effort younger said he, they (his elder  
 say. came brother, say brother

aká). Cí éga<sup>n</sup>-biamá Ja<sup>n</sup>' çétē tcé'ckaçá çé, tcé'ckaçá çé, á-biamá x̄i,  
 the). Again it was so, they Wood this one short of its own goes, short of its own goes, said he, they when,  
 say. say. accord accord say

égiçe qçabé tē ga<sup>n</sup>'-ite-hna<sup>n</sup>' amá. Wéduba<sup>n</sup>' tēdíhi qçabé tē égiga<sup>n</sup>' amá, 15  
 behold tree the so it be- only they say. The fourth time it arrived tree the was as before, they  
 say. came say. at say.

çétē éta<sup>n</sup> naji<sup>n</sup>' tē éta<sup>n</sup> gçité amá. Kagé, ca<sup>n</sup>' há, á-biamá. Íngçá<sup>n</sup>' jĩn'ga  
 this so long stood the so long stood again they Younger enough said he, they Thunder- young  
 (std. ob.) as before say. brother, say. bird

wáçiza-bi ega<sup>n</sup>' wáçi<sup>n</sup> agçá-biamá. Wáçi<sup>n</sup> akí-biamá. Jima<sup>n</sup>'te iça<sup>n</sup>'waçá-bi  
 took them, they having them they went homeward, Having they reached Within the placed them, they  
 say. they say. them home, they say. lodge say

ega<sup>n</sup>' uçia<sup>n</sup>'nábá-biamá. Íqa gçi<sup>n</sup>'-biamá nújĩnga amá akíçá. Ji<sup>n</sup>'çéha, i<sup>n</sup>dádi 18  
 having it flashed repeatedly in it, Laugh- sat they say boy the both. Elder brother, my  
 say. ing (pl. sub.) father

- gǫf ɣi qtáwačǫ héga učiciqti áha<sup>n</sup>, á-biamá. Ičádi činké kǫ amá Lǫjébe  
 come when to love them a little very difficult ! said he, they His father the one reached home, Door  
 home say.
- čá<sup>n</sup> čǫkiáha<sup>n</sup> ɣi čia<sup>n</sup> a<sup>n</sup>bá-biamá. Pǫjǫjǫjǫ qtcǫ ckáxe. Ě<sup>n</sup>di wáči<sup>n</sup> ma<sup>n</sup>čǫi<sup>n</sup>-i-gǫ,  
 the belifted up when flashed repeatedly. Not bad at all you have done. There having walk ye,  
 they say.
- 3 á-biamá. Wáči<sup>n</sup> ahí-biamá ɣi wéugčǫ cǫ ě<sup>n</sup>ja ičá<sup>n</sup> wačá-biamá, wiúgǫjǫ-  
 said he, they Having they arrived, they when nest again in it they placed them, they they put in for  
 them say.
- biamá. Nújǫnga aká akí-biamá. Ěgǫčǫ, čisañ<sup>n</sup>ga méga<sup>n</sup>, niúčica<sup>n</sup> řaň<sup>n</sup>ga  
 they say. Boy the reached home, Beware, your younger likewise, lake big  
 (sub.) they say. brother
- kečan<sup>n</sup>di čǫqčǫ ujǫ kečan<sup>n</sup>di ě<sup>n</sup>di hné tai, á-biamá ičádi aká. Ičádi amá  
 at the canes filled at the there you go lest, said, they say his father the His father the  
 (with) (sub.) (mv. sub.)
- 6 ábae ačá-biamá. Kagé, čǫádi niúčica<sup>n</sup> čǫjǫ wágaǫi keča<sup>n</sup> ě<sup>n</sup>di aňgáčǫ tai,  
 hunting went they say. Younger your lake not to go told us the, in the there let us go,  
 brother, father past
- á-biamá iǫi<sup>n</sup>čǫ aká. Nǫ! jǫčǫha, i<sup>n</sup>dádi čǫjǫ wágaǫi čá<sup>n</sup>ctǫ, á-biamá.  
 said, they say his elder the Fie! elder brother, my father not to told us formerly, said he, they  
 brother (sub.) go say.
- Ěgǫčǫ čahi<sup>n</sup> kǫ i<sup>n</sup>čá-gǫ há, á-biamá iǫi<sup>n</sup>čǫ aká. Ě<sup>n</sup>daké! aňgáčǫ te,  
 Then hair the hand back to me said, they say his elder the Let us see! let us two go,  
 brother (sub.)
- 9 á-biamá isaň<sup>n</sup>ga aká. Ě<sup>n</sup>di ačá-biamá Ě<sup>n</sup>di ahí-bi ɣǫjǫ ěgǫčǫ ní kǫ đǫza  
 said, they say his younger the There they went, they There they arrived, when behold water the sand  
 brother (sub.) they say they say
- kǫ bčáčaqti ja<sup>n</sup> ke amá. Wagčǫcka hi-dúba ákicúgaqti ědedí-máma.  
 the very level was lying, they say. Reptile feet four standing very thick there were moving,  
 they say.
- Wanágčǫ úda<sup>n</sup> tcábe wea<sup>n</sup>čǫ, kagé, á-biamá. Akíčǫ sǫn<sup>n</sup>de waka<sup>n</sup>ta<sup>n</sup>-bi  
 Pet animal good very we have found younger said he, they Both tall tied them, they say  
 them, brother, say.
- 12 ega<sup>n</sup>, baqtá-bi ega<sup>n</sup>, gánaqti wáči<sup>n</sup> agčá-biamá. Wáči<sup>n</sup> akí-biamá řǫ tǫ řa.  
 having, made into packs, having, just that having they went homeward, Having they reached lodge at the.  
 they say many them they say them
- Wáči<sup>n</sup> akí-bi ega<sup>n</sup> nan<sup>n</sup>de řǫjébe čǫga<sup>n</sup> gǫčǫ ctǫ bčúga ugáca<sup>n</sup> ma<sup>n</sup>čǫi<sup>n</sup>-biamá  
 Having reached home, having wall door thus the even all traveling walked they say  
 them they say (of lodge)
- i<sup>n</sup>je-wasňbe amá. Ga<sup>n</sup> nújǫnga ckáde ma<sup>n</sup>čǫi<sup>n</sup>-bi ɣǫjǫ sí tǫ sǫn<sup>n</sup>de gǫ  
 lizards the (sub.). And boy playing walked, they say when foot the tail the
- 15 wáta<sup>n</sup>-bi ɣǫ wana<sup>n</sup>huta<sup>n</sup>-hna<sup>n</sup>-biamá. Ičádi řáqti wi<sup>n</sup> čǫi<sup>n</sup> agí-biamá, řǫ  
 trod on them, when they made them inva- they say. His father deer one carry- was coming, lodge  
 they say cry by treading riably ing they say,
- gǫráde agí-biamá. Lǫjébe tǫđǫ ugáqpačǫ ɣǫjǫ ágaspá-bi ega<sup>n</sup> wáhuta<sup>n</sup>  
 when near he was coming, Door at the he threw it down when pressed down having crying out  
 his they say on, they say
- ihé amá. Pǫjǫ tcábe. Águdíta<sup>n</sup> wáhni<sup>n</sup> ckǫ éi<sup>n</sup>te, ě<sup>n</sup>di wáči<sup>n</sup> ma<sup>n</sup>čǫi<sup>n</sup>-i-gǫ,  
 in a were, Bad very. Whence you had you it may there having walk ye,  
 line they say. them came back be them
- 18 á-biamá. Wáči<sup>n</sup> ačá-biamá. Wáči<sup>n</sup> ačá-bi ega<sup>n</sup> čá<sup>n</sup>qti niúčica<sup>n</sup> ugǫjǫ  
 said he, they Having they went, they Having went, they having in spite of lake put them  
 say. them say them say say
- ga<sup>n</sup> čǫčǫ-biamá. Akí-biamá.  
 so they sent suddenly, They reached home,  
 they say. they say.

## NOTES.

208, 2. ja<sup>n</sup>ça<sup>n</sup>qa, etc. ɟa<sup>ɟi</sup>-na<sup>n</sup>pajl also said, Īntcañ'ga uhíça-biama, the intcañga (either ground-mice or field-mice) brought him up.

209, 3. wegça<sup>n</sup>ɟi<sup>n</sup>. Sanssouci said that this meant, "He has forgotten everything." The younger brother forgot the words that he wished to tell his father about his brother.

210, 1. ɟiji<sup>n</sup>ɟe ti ɣl, etc. The father said to the son, "If your brother comes again, get him to lie down, and pretend to hunt for lice. Steal a hair out of his head, and he cannot leave you."—Sanssouci.

210, 9. ɟiji<sup>n</sup>ɟe amega<sup>n</sup> uɟakikiji. This was addressed to the son who had been brought up by the field-mice, and who is called "elder brother" by the other son. Yet that other son is here termed "Your *elder* brother." Perhaps we should read, ɟisañ'ga, your younger brother.

210, 15. pahi<sup>n</sup> kě i<sup>n</sup>'i iça-gă, Let the hair come back to me, the owner—ɟa<sup>ɟi</sup>-na<sup>n</sup>-pajl. I<sup>n</sup>'i iça-gă is from "g'i iɟě," to give an object back to the owner by sending it in this direction.

210, 16. hĩndega<sup>n</sup> implies consent to go with the elder brother.—Sanssouci.

211, 4. wiugiba<sup>n</sup>da<sup>n</sup>. The tails were fastened again to their respective snakes.

211, 10. skewa<sup>n</sup>qti ga<sup>n</sup>-miñke-hna<sup>n</sup>-ma<sup>n</sup>, etc. It is explained by the following, given by ɟa<sup>ɟi</sup>-na<sup>n</sup>pajl. Cka<sup>n</sup>'ajl agɟi<sup>n</sup> ɣl júga kě a<sup>n</sup>wa<sup>n</sup>'-dĩndě'qti-ma<sup>n</sup>, jibe kě' etl a<sup>n</sup>'badĩn'-  
Motionless I sit when body the me very rigid I have (!) leg the too me distended  
 děqti ma<sup>n</sup>: "When I sit motionless, my body becomes very rigid, my legs, too, are very  
very I have (!)  
 much distended."

213, 6. zi-gɟihe. Lion said that the fourth Thunder-bird was called ɟia<sup>n</sup>'ba-gí-hna<sup>n</sup> (Sheet-lightning-is-always-coming-back), instead of Zi-gɟihe.

## TRANSLATION.

Once there was a man who dwelt in a lodge with his woman. The woman was pregnant. As he killed deer, they dwelt very happily. At length the husband feared some unseen danger. "Beware, when I leave you, lest you look at any one who comes. Sit with your back to him," he said. At length the man departed. At length a person was approaching. "Really! she is sitting for me, her relation, without any one at all with her! I am always fortunate in searching for things." The woman lay by the side of the door, and did not look at him. At length the husband was coming home from the hunt. The old man went homeward. The husband reached home. "How was it?" said he. "It was thus as you said here. An old man came, but I did not look at him," said she. "O my wife, be sure to do your best. Though he will surely come regularly, never look at him," said he. The husband went hunting again. And it was so four times. At length the old man arrived. "I have come again, O first daughter of the household," said he. She did not look at him. The husband was coming home again from the hunt. The old man went homeward again. "How was it?" said the husband. "The old man came again," said she. "Be sure not to look at him," said the husband. When the fourth time came, and the old man went homeward, the woman peeped. When she looked at him, behold, it was Two-faces that was moving along. The woman lay dead. "Ha! ha! I always do that to them," said the old man. Having slit the stomach of the woman with a knife, the infants were twins; both were boys. Having wrapped one in a skin with the hair on, he laid it by the side of

the lodge, and he took the other homeward. He thrust it headlong into a crack in a log. (See Note 1.) The husband reached home. Behold, the woman was dead, and she lay with her stomach cut open. He wrapped his wife in a robe, and buried her in the ground. The husband reached his home at the lodge. When he reached home, behold, a child was crying by the side of the lodge. "Alas! my dear little child," said he. Having gone thither, he took his child. Behold, it was a boy. Being a boy, he was quick to sit alone. He was very forward in learning to run and to pull the bow. "O father, make me a small bow." The man made blunt arrows for him. And he used to shoot at birds. The father used to teach him, when about to go hunting. "When the fresh meat is cooked on the fire, and is done, you may eat it; and then you may sleep. Never go far away to play," said he. The father went to hunt. At length a boy was approaching suddenly. He was approaching, making a song. "Younger brother, as you have a father, you are standing at home eating rations of soup. I, as I have no father, am eating turkey-pease as I walk," he said in his song. "Younger brother, has your father gone?" "Yes, elder brother, my father has gone. Come, let us eat many of these roasting-pieces. Come," said the younger. "That sitting one is your father, younger brother," said the elder. "For shame! elder brother, my father has gone," said the younger. At length he went right into the lodge. Having gone in, he ate with him the pieces stuck on sticks to roast. He sat playing with his brother. "Younger brother, yonder comes your father," he said. He had gone with a sudden rush. "He has forgotten everything," said the elder brother. "Why! I prepared many roasting-pieces for you heretofore. You have swallowed them!" said the father. "I, O father," said he, having forgotten the words which he wished to say. "Ho! I will go hunting again. I will make pieces like those for you, and then I will go," said his father. The boy was approaching again. "Has your father gone?" said he. "Yes, elder brother, my father has gone. Come," said the younger brother. And the boy sat with his younger brother again, eating fresh meat. "Younger brother, yonder comes your father," said he. He went homeward again. "He has forgotten everything," said the elder brother. "Why! I prepared for you heretofore a great quantity of food. You have done naught but swallow it," said his father. "I, O father," said he, forgetting it. "I will do so for you again," said the father. He prepared for him a great many roasting-pieces. The boy was approaching again, after the father departed. "Has your father gone?" said he. "Yes, elder brother, my father has gone. Come," said the younger brother. And the boy sat again with his younger brother, eating fresh meat. "Younger brother, yonder comes your father," he said. "Again has he forgotten everything," said the elder brother. He had gone back again with a very sudden rush. "Why! I prepared for you heretofore a great quantity of food. You have done naught but swallow it," said the father. "O father, my elder brother comes regularly," said the boy. "Alas! my dear little child! My child, when your mother was pregnant with you, Two-faces killed her. As you were cut out of her, you grew up very poor. When your elder brother comes, you shall take hold of him. You shall say, 'O father, I have hold of my elder brother,'" said he. Well, when it was the fourth time, the boy was approaching. "Has your father gone?" said he. "Yes, elder brother, my father has gone. Come," said the younger brother. The father had changed himself into a buffalo neck that was dried very hard. He lay inside the door. "Elder brother, let us hunt lice for each other," said the younger.

"Yes," said the elder. When he hunted lice, he wrapped his elder brother's scalplock round and round his hand. "O father, I have hold of my elder brother," said he. "Do not let your elder brother go," said the father. The father arose suddenly. The boy wished very much to go homeward. At length he ceased struggling and became motionless. "My child, it is I. You and your younger brother are near relations to each other. When your mother was pregnant with you, Two-faces killed her, and both of you grew up very poor," said he. "O father and younger brother, make a small bow for me. We must shoot at birds regularly," said the elder brother. They used to go to shoot at birds. "Beware lest you and your younger brother go thither to the spring in that unseen place," said the father. After he left, the elder brother said, "Younger brother, let us go to the spring of which your father told." "For shame! elder brother, my father commanded us not to go," said the younger. "Then hand the hair back to me," said the elder brother. "Let us see!" said the younger. Both went to the spring. Behold, the snakes were shaking their rattles just in this manner, at the spring. "Younger brother, we have found many pretty pets. Younger brother, let us take them homeward," said the elder brother. Having cut off the tails and wrapped them up, they took them homeward. When they reached home, they tied the tails around the door. The father reached home, bringing a deer. When he laid down the deer at the door on reaching home, there was a slight rattling. "You have done very wrong. Go and take the tails back to the snakes," said he. At length they went to take them back. On their arrival, they thrust each tail on its own snake. When the father went hunting again, he said, "Beware lest you go to the deep ravine." "Younger brother, let us go to the gorge of which your father told," said the elder brother. "For shame! elder brother, my father commanded us not to go," said the younger brother. "Then hand the hair back to me," said the elder brother. "Let us see!" said the younger brother. Both went to the gorge. Behold, a very old woman was sitting there, making pottery. "Younger brother, this one who is sitting is your grandmother. Grandmother, we have come for you," said he. "Though I have been sitting thus for many years, grandchild, who can pull me out of this to which I am sticking? If I stick to you when you carry me, in what way will I always stick to you," said the old woman. "Come, carry your grandmother. As your father causes us to take care of the lodge, let us sit with your grandmother. Break some of the kettles," said the elder brother. The younger brother broke in many. At length he went homeward, carrying her to the lodge. "Come, grandmother, get off," he said. "No, grandchild, I always stick in the way that I stick," she said. "Tickle your grandmother in the ribs," said the elder brother. Notwithstanding he tickled her in the ribs, she continued sitting. "Hit her on the hip-bone with the stone-hammer," said the elder brother. Having hit her on the lower part of the back, he made her fall off suddenly. At length the father reached home. "O father, we carried my grandmother, and brought her home," said the younger brother. "Really! you have done very wrong. Go, and put your grandmother down." They went, carrying her. They took her again to the gorge whence they had brought her. "Come, grandmother, get off," said the younger brother. "No, grandchild, I always stick in the way that I stick," said the old woman. At length, having hit her on the lower part of the back, he made her fall off suddenly. They reached home again. The father said, "A tree stands on the headland of the high bluffs. Beware lest you go thither." And he

went hunting. "Younger brother, let us go to the tree of which your father told," said the elder brother. "Why! elder brother, he commanded us not to go," said the younger. "Then hand the hair back to me," said the elder brother. "Let us see! Let us go," said the younger brother. Behold, young Thunder-birds sat hatching in the nest in the tree. They were four. "O younger brother, I have found these few pet animals. We will take the pet animals home to your father. Go and climb after them," said the elder brother. "I am unwilling, elder brother. Do you go," said the younger. "Come, I will go for them," said the elder brother. He went climbing. He arrived there above. "Younger brother, these pet animals are very pretty. When I throw them down to you, kill them. You who are that, what is your name?" said he. "Ji-uçia<sup>a</sup>ba is my name," said the young Thunder-bird. "Ho! younger brother, Ji-uçia<sup>a</sup>ba goes to you. Look after him," said he. When he threw him down, the younger brother stunned him. "You who are that, what is your name?" said the elder brother. "Çigçize-ma<sup>a</sup>çi<sup>a</sup> is my name," said he. "Ho! younger brother, Çigçize-ma<sup>a</sup>çi<sup>a</sup> goes to you. Look after him," said he. When he threw him down, the younger brother stunned him. "And you who are that, what is your name?" said he. "Çia<sup>a</sup>ba-tigçe is my name," said he. "Ho! younger brother, Çia<sup>a</sup>ba-tigçe goes to you. Look after him," said he. When he threw him down, the younger brother stunned him. "And you who are that, what is your name?" said he. "Zi-gçihe is my name," said he. "Ho! younger brother, Zi-gçihe goes to you. Look after him," said he. When he threw him down, the younger brother knocked him senseless. When he hit at them, he missed killing them. And the tree shot up very high, very far away from the ground. "O! younger brother, do make an effort to rescue me," said the elder, calling from the distance in a loud voice. "O! elder brother," said he, standing crying, with tears in his eyes. "O! younger brother, do make an effort," said the elder. At length the younger brother came to himself. When he struck the tree with the stone-hammer, he sang, "This tree shortens of its own accord, shortens of its own accord." It became shorter. "Do make an effort, younger brother," said the elder. It was so again. When he said, "This tree shortens of its own accord, shortens of its own accord," behold, the tree became so. When the fourth time came, the tree was as before; it stood as tall as it had been before the accident. "Younger brother, that will do," said he. Having taken the young Thunder-birds, they carried them homeward. They reached home with them. Having placed them inside the lodge, there were frequent flashes in there. Both boys sat laughing. "Elder brother, when my father comes home, he cannot love them only a little," said the younger. The father reached home. When he pulled up the door-flap, there were frequent flashes. "You have done very wrong indeed. Carry them thither," said he. When they arrived there with them, they placed them in the nest again. The boys reached home. "Do you and your younger brother beware lest you go to the big lake whose shore is filled with canes," said the father. The father went hunting. "Younger brother, let us go to the big lake to which your father commanded us not to go," said the elder brother. "Fie! elder brother, my father commanded us not to go," said he. "Then hand my hair back to me," said the elder brother. "Let us see! Let us go," said the younger brother. They went thither. When they arrived there, behold, the sandy beach lay very level by the water. Four-footed reptiles were there, moving while standing very thick. "Younger brother, we have found very pretty pet animals," said the elder. Both brothers having tied their tails, and having made them into packs, they carried just that

many homeward. They got home to the lodge with them. The lizards walked about by the door and sides of the lodge. And when the boys walked as they played, and their feet trod on the tails of the lizards, they made them cry out. The father came home bringing a deer; he was coming from a place near by. When he threw it down by the door, and it pressed down on the door, they were crying out in a long line. "It is very bad. From whatever place you have brought them, take them thither," said he. They went with them. Having gone with them, in spite of their desire to keep them, they threw them suddenly into the lake where they belonged. They reached home.

## THE BROTHERS, THE SISTER, AND THE RED BIRD.

TOLD BY JOSEPH LA FLÈCHE.

Ukikiji dubá-biamá. Enáqtcí ɣíçá-biamá. Iha<sup>n'</sup> ɣaŋ'ge cti wi<sup>n'</sup>  
Brethren four they say. Only they dwell in a lodge, His his elder too one  
they say.

çĩŋá-biamá. Égiçé ɣi<sup>n'</sup>çé çábçí<sup>n'</sup> amá 'ábae açá-biamá. Isaŋ'ga aká  
they had none, they At length his elder three the hunting went, they say. His younger the  
say. brother (sub.) brother (sub.)

ɣaça ɣçí<sup>n'</sup> çĩŋké amá. Égiçé ja<sup>n'</sup>çĩŋga sí tẽ inieçá-biamá. Kí ja<sup>n'</sup>çĩŋga 3  
at the was sitting they say. At length splinter foot the he hurt it they say. And splinter  
lodge by means of

çionúda-bi ega<sup>n'</sup> hi<sup>n'</sup>t'a<sup>n'</sup> ubéta<sup>n'</sup> nan'daça ihéçá-biamá, ja<sup>n'</sup>çĩŋga inieçai  
pulled out, they having fine hair he wrapped by the wall he laid it, they say, splinter hurt by  
say up in means of

ké ɣi<sup>n'</sup>çé da<sup>n'</sup>be wéga<sup>n'</sup>çá-bi ega<sup>n'</sup>. Égiçé ɣbizá-bi ega<sup>n'</sup> ní aɣiaçá-  
the his elder to see it wished them, they having. At length thirsty, they being water went for,  
brother say say

biamá núçĩŋga aká. Kí ɣi tẽ kaŋ'gçeqtcí akí-bi ɣi çĩŋ'gajĩŋ'ga wi<sup>n'</sup> 6  
they say boy the (sub.). And lodge the very near to he reached when child one  
home, they say

xagé amá ɣi ma<sup>n'</sup>taça. Aɣçá-bi ɣi ja<sup>n'</sup>çĩŋga inieçai keçá<sup>n'</sup> égiçé  
crying they say lodge inside. He went home- while splinter hurt by the (in behold  
ward, they say the past)

é akáma çĩŋ'gajĩŋ'ga akáma. Ca<sup>n'</sup> çí ubéta<sup>n'</sup>-bi ega<sup>n'</sup> nan'daça ihéçá-  
that was it, child it was, Yet again wrapped up, having by the wall he laid it,  
they say they say

biamá Akí-bi ɣi ɣi<sup>n'</sup>çé çañká úwagiçá-biamá. Gaŋ'ki, Ji<sup>n'</sup>çéha, sí 9  
they say. Reached home, when his elder the ones who he told them they say. And, Elder foot  
they say brother

nia<sup>n'</sup>çé teçá<sup>n'</sup> ja<sup>n'</sup>çĩŋga a<sup>n'</sup>çá<sup>n'</sup>niéçé ké' bçĩze édega<sup>n'</sup> çĩŋ'gajĩŋ'ga ké', á-biamá.  
hurt me which splinter which hurt me I took but a child it lies, said he, they  
(past) say.

Hĩnda! kagé, çizá-gã. A<sup>n'</sup>da<sup>n'</sup>be tábacé, á-biamá. Kí çizá-bi ɣi égiçé  
Stop! younger take it. We see it must, said they, And he took it, when behold  
brother, they say.

mi<sup>n'</sup>çĩŋga ké amá Kagé, çĩŋ'gajĩŋ'ga ctëwa<sup>n'</sup> waçĩŋ'gai çá<sup>n'</sup>cti; úda<sup>n'</sup>çtia<sup>n'</sup> 12  
a girl it lay they say. Younger child soever we had none formerly; very good  
brother,

uhía<sup>n'</sup>çé taí, á-biamá. Kí, Ji<sup>n'</sup>çéha, edáda<sup>n'</sup>a<sup>n'</sup>çé taí éda<sup>n'</sup>, á-biamá isaŋ'ga  
let us bring it up, said they, they And, Elder brother, what shall we regard her ? said, they say his younger  
say. brother



- aká. Kí wi<sup>n'</sup> gá-biamá: Ciñ'gajin'ga aṅgúṅa taí, á-biamá. Kí, Añ'kaji há.  
 the And one said as follows, Child our will, said he, they And, Not so  
 (sub.). they say:
- Iṅaṅ'ge waçin'gai. Iṅaṅ'gea<sup>n'</sup> çé taí, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>, á-bi ega<sup>n'</sup>, wañ'giçéqti  
 Sister we have none. Let us have her for a sister, said they, they Yes, said, having, all  
 say. they say
- 3 Iṅaṅ'geçá-biamá. Gañ'ki ciñ'gajin'ga gaxá-bi ega<sup>n'</sup> uhiçé ga<sup>n'</sup>çá-bi ega<sup>n'</sup>  
 had her for a they say. And child made, they say being to rear her wished, they having  
 sister say
- a<sup>n'</sup>çéqtei açi<sup>n'</sup>-biamá. Kí wa'ú na<sup>n'</sup> amá. Égiçé dúba wañ'giçé 'ábae  
 very carefully had her, they say. And woman grown they say. At length four all hunting  
 aça-biamá. Wa'ú çin'ké e hna<sup>n'</sup> çáji amá. Wa'ú çin'ké çá'çéçéqti-hna<sup>n'</sup>-  
 went, they say. Woman the one who she only went not, they say. Woman the (ob.) always very kind to her
- 6 biamá nú dúba aká. Égiçé níaci<sup>n'</sup>ga wi<sup>n'</sup> jí té'di ahí-biamá. Ga<sup>n'</sup>  
 they say man four the (sub.). At length person one lodge at the arrived, they say. And  
 wa'ú çin'ké júçé agçá-biamá. Júçé agçá-biamá jí égiçé iñnu amá  
 woman the one who with her he went homeward, they say. With her he went homeward, when behold her elder the  
 they say. they say brother (sub.)
- wañ'giçé akí-biamá Égiçé iṅaṅ'ge çin'ké çin'gé té amá. Ugína-bi jí  
 all reached home, Behold his sister the had disappeared they say. Sought his when  
 they say. own, they say
- 9 Igiçá-bají-biamá. Kí ucté amá ugíne aça-bi jí, jingá aká ugíne  
 found not his own, they say. And the rest the (sub.) to seek went, they when, small the to seek  
 his own say (sub.) his own
- ahí-bi jíji ca<sup>n'</sup> Igiçá-bají akí-biamá. Ca<sup>n'</sup> na<sup>n'</sup> aká ugíne aça-biamá  
 arrived, when yet not finding his he reached home, And grown the (sub.) to seek went, they say  
 they say own they say his own
- wañ'giçé. Égiçé jima<sup>n'</sup>te té edáda<sup>n'</sup> ugájidèçtia<sup>n'</sup> amá Edáda<sup>n'</sup> éda<sup>n'</sup>,  
 all. At length in the lodge the what shone very red through it, they say. What can it be?
- 12 eçéga<sup>n'</sup> éga<sup>n'</sup> ugás<sup>n'</sup>-bi jí égiçé wajin'ga akáma. Ga<sup>n'</sup> man'de çizá-bi  
 thought he as he peeped, they when behold a bird it was, they say. And bow took, they  
 say say
- ega<sup>n'</sup> kída-biamá. Kí múona<sup>n'</sup>-hna<sup>n'</sup>-bi ega<sup>n'</sup> ma<sup>n'</sup> hégaçiqti açi<sup>n'</sup>-bi  
 having he shot at him, they And missed him regularly, they having arrow a very great he had, they say  
 say. say number they say
- éi<sup>n'</sup>te ma<sup>n'</sup> wañ'giçéqti íkidá-biamá. Égiçé ma<sup>n'</sup> té múçingá-bi ega<sup>n'</sup>  
 it may be arrow all shot at with, they say. At length arrow the expended by shooting, having  
 they say they say
- 15 ma<sup>n'</sup> wi<sup>n'</sup>áqtei waqúbe gáxai çizá-bi ega<sup>n'</sup> íkidá-biamá. Í'u-biamá ma<sup>n'</sup>  
 arrow one sacred thing made took it, they having he shot at with it, He wounded with, arrow  
 they say they say they say
- ké waqúbe ké; í'u-biamá wajin'ga ta<sup>n'</sup>. Ga<sup>n'</sup> wajin'ga aká ma<sup>n'</sup> ké  
 the sacred the wounded with, bird the And bird the arrow the  
 (ob.) (ob.); they say (ob.). (ob.). (sub.) (ob.)
- uçáha agçá-biamá. Gañ'ki nújinga aká, Wiji<sup>n'</sup>çe aká ma<sup>n'</sup> ké téçiqçé  
 sticking to him went homeward, And boy the My elder the arrow the prizes his  
 they say (sub.), brother (sub.) (ob.)
- 18 ínahi<sup>n'</sup> çá<sup>n'</sup>ja uqpáçéçé tá miñke áha<sup>n'</sup>, eçéga<sup>n'</sup>-bi ega<sup>n'</sup> uçúhe aça-biamá.  
 truly though I lose it will I who ! thought, they having following went, they say.  
 say him
- Kí égiçé ta<sup>n'</sup>wañçá<sup>n'</sup> áhigiqti wi<sup>n'</sup> édedíça<sup>n'</sup> amá. Ga<sup>n'</sup> é'di ahí-biamá  
 And at length village a great many one there it was, they say. And there arrived, they say
- nújinga aká. É'di ahí-bi jí níaci<sup>n'</sup>ga amá íbaha<sup>n'</sup>-biamá Cénujin'ga dúba  
 boy the There he arrived, when people the knew him, they say. Young man four  
 (sub.) they say (sub.)
- 21 ukíkijí biamá çá<sup>n'</sup>çtí jingá çin'ké tí áha<sup>n'</sup>. Wakíçepi uçai çá<sup>n'</sup>çtí é wi<sup>n'</sup>  
 brethren they said heretofore small the one has who come ! Good marksman told formerly that one  
 about them

tí, á-biamá. Kí níkagahi čínké uřa ahí-biamá. Cénujiň'ga dúbá ukíki-  
has said they, And chief the (ob.) to tell they arrived, Young man four brethren  
come, they say. him they say.

biamá ča<sup>n</sup> cti jingá čínké tí áha<sup>n</sup>. Wakidepi účai ča<sup>n</sup> cti é wi<sup>n</sup> tí, á.  
they said formerly small the one has come ! Good marksman told formerly that one has said  
come, they say. about them

biamá. Kí níkagahi úju aká, Wiňan'de i<sup>n</sup> čí<sup>n</sup> čí<sup>n</sup> gí-gă há, á-biamá. Ga<sup>n</sup> 3  
they say. And chief prin- the My son-in-law having him be ye said he, they And  
cipal (sub.), for me coming back say.

agíahí-bi ega<sup>n</sup> júgče akí-biamá níkagahi čínké di. Ga<sup>n</sup>, Landéha, čéčínké  
went for him, having with him they reached chief at the. And, Son-in-law, this one  
they say home, they say

mi<sup>n</sup> jingá čínké čagčă<sup>n</sup> te há. Ji edábe wi<sup>n</sup> te há, á-biamá. Ga<sup>n</sup>, hau,  
girl the (ob.) you will marry Lodge also I give will said he, they After a well,  
to you say. while,

ja<sup>n</sup>-biamá. Mi<sup>n</sup> jingá ja<sup>n</sup> 'a<sup>n</sup> há-biamá nújingá aká. Kí nújingá aká 6  
they lay down, Girl lay on they say boy the (sub.). And boy the (sub.)  
they say.

wa'ú wawémaxá-biamá. Wajiň'ga edáda<sup>n</sup> ctécte čé ihe gčé cta<sup>n</sup> bají á,  
woman questioned they say. Bird what soever this pass-going have you not ?  
way ing homeward seen it

á-biamá. A<sup>n</sup> ha<sup>n</sup>, sídadi ha<sup>n</sup> ega<sup>n</sup> tcé'qtci wajiň'ga jíde wi<sup>n</sup> ihe agčí, ma<sup>n</sup>  
said he, they Yes, yesterday early in the morning bird red one passing had come arrow  
say. back,

učas<sup>n</sup> i<sup>n</sup> ačai hě, á-biamá. Ga<sup>n</sup>, Číadi učéona te há. Wigčă<sup>n</sup> ča<sup>n</sup> ja wagáca<sup>n</sup> 9  
sticking it went said she, they And, Your father you tell will I marry you though traveling  
to it say. him

bčéč há. Agčí tá miňke há. Ga<sup>n</sup> ačá-biamá nújingá aká. Ičádi čínké  
I go I come will I who And went they say boy the Her father the (ob.)  
back (sub.).

uřa-biamá. Dádihá, wagáca<sup>n</sup> ačai hě. Agčí 'čai hě, á-biamá. Ga<sup>n</sup>  
told him, they say. O father, traveling he went To come he prom- said she, they And  
back see say.

ačá-biamá nújingá. Égiče ta<sup>n</sup> waňgčă<sup>n</sup> hégactěwa<sup>n</sup> ji édedičă<sup>n</sup> amá. Ě'di 12  
went they say boy. At length village a very great many there it was they say. There

ahí-biamá. Níaci<sup>n</sup> ga dúbá účai amá ča<sup>n</sup> wi<sup>n</sup> tí há, á-biamá. Kí níkagahi  
he arrived, they Person four whom they told about one has said they, they And chief  
say. come say.

aká na'a<sup>n</sup>-biamá. Níkagahi čéaká cti ijaň'ge čínké 'i-biamá há. Ta<sup>n</sup> wa<sup>n</sup>  
the heard it, they say. Chief this one too his daugh- the one he gave to him, Town  
(sub.) ter who they say

na<sup>n</sup> ba átandí ctěwa<sup>n</sup> éga<sup>n</sup>-biamá ča<sup>n</sup> ja wa'ú čaňká waa<sup>n</sup> ča-hna<sup>n</sup> ačá- 15  
two at what dis- soever it was so, they say though woman the ones he left them regu- he went  
tance who larly

biamá há. Ijaň'ge čínké ugíne-hna<sup>n</sup> ačá-biamá há. Neúčica<sup>n</sup> jaňgáqti  
they say. His younger the one seeking his regu- he went, they say Lake very large  
sister who larly

wi<sup>n</sup> wajiň'ga jíde ní ma<sup>n</sup> táha áiačă-bitěama. Ta<sup>n</sup> wa<sup>n</sup> wéduba ča<sup>n</sup> gaqá  
one bird red water beneath he had gone, they say. Town the fourth the aside from

ačá-bi xi ě'di ahí-biamá nújingá amá. Kí égiče ijaň'ge aká čă<sup>n</sup> be atí- 18  
he went, when there he arrived, they boy the And behold his sister the in sight came  
they say say (mv. sub.). (sub.)

biamá. Jínuhá, čé í-ă hě, á-biamá. Kí na<sup>n</sup> pe-hna<sup>n</sup>-biamá nújingá ní  
they say. O elder brother, this be said she, they And feared it always they say boy water  
(way) coming say.

kě. Ě'di čé amá xi ní aká akíčăhá-biamá. Égiče ijebe é te amá.  
the There went they when water the separated they say. Behold door that it they  
(ob.). say (sub.) was say.

- Ma<sup>n</sup>ta ahi-bi xi égiçe waqpáni-ctéwa<sup>n</sup>-báji aká, wa'ú egfañ'ge eça<sup>n</sup>ba.  
Inside they arrived, when behold they were not poor at all the woman her husband too.
- Edáda<sup>n</sup> t'a<sup>n</sup>qti akáma. Ga<sup>n</sup> iñáñ'ge çínké gíñá<sup>n</sup>be xi gíçéqtia<sup>n</sup>-biamá.  
What they had plenty of, they say. And his sister the (ob.) saw his when he was very glad, they say.
- 3 Kí iñáñ'ge cti gíçéqtia<sup>n</sup>-biamá. Iñáha<sup>n</sup> aká cti gíçéqtia<sup>n</sup>-biamá. Ma<sup>n</sup> í'ui ké'  
And his sister too was very glad they say. His sister's the too was very glad they say. Arrow he had wounded him with
- iñáñ'ge aká ubátihéçé akáma Çipí ihéça-bikéama. Égiçe xáci jin'ga  
his sister the had hung it up, they say. Skillfully it had been laid up, they say. At length some little
- naji<sup>n</sup>i xi iji<sup>n</sup>çe çañká wagsiçá-biamá. Hau! wihé, agçé ka<sup>n</sup>bça há.  
he stood when his elder the ones he remembered them, they Ho! my sister, I go homeward I wish
- 6 Çiqñu awágisçé há, á-biamá. Kí nú çínké uíça-biamá wa'ú aká.  
Your elder I remember them said he, they say. And man the (ob.) she told him, they woman the (sub.) say.
- Çiqáha<sup>n</sup> gçé 'íçéç há, á-biamá. Ga<sup>n</sup> iñáha<sup>n</sup> aká mandé jin'ga dúbá giáxa-  
Your wife's going speaks said she, they And his sister's the boat small four made for him
- biamá, jingáqti-hna<sup>n</sup>i Jaha<sup>n</sup>, gáté aoni<sup>n</sup> çagçé te há, á-biamá Jaha<sup>n</sup>,  
they say, very small only. Wife's that (ob.) you will take homeward said he, they Wife's brother, say.
- 9 edáda<sup>n</sup> cka<sup>n</sup>'ona xi, Wat'a<sup>n</sup> ga<sup>n</sup> ka<sup>n</sup>bça áha<sup>n</sup>, ecé-de ga<sup>n</sup> ní uçá'a<sup>n</sup>he  
what you desire when, Goods of such a kind I desire ! you when and water you put it in say
- te há, á-biamá. Ga<sup>n</sup> agçá-biamá. Ma<sup>n</sup> í'ui keça<sup>n</sup> cti agçáçí<sup>n</sup> agçá-  
will said he, they And he went homeward, Arrow wounded the one too having his he went homeward with (in past time)
- biamá, mandé jin'ga açi<sup>n</sup>-bi ega<sup>n</sup>. Agçá-biamá kí égiçe xi háci xi  
they say, boat small had, they having. He went homeward, when at length lodge last village say
- 12 çan'di akí-biamá. Ga<sup>n</sup> mandé ké wi<sup>n</sup> wacícka wi<sup>n</sup> é'di kéi<sup>n</sup>te ní  
at the he reached home, And boat the one creek one there it lay, water perhaps (ob.) they say.
- u'a<sup>n</sup>ha-biamá mandé ké. Mandé ké ní u'a<sup>n</sup>ha-bi xi, edáda<sup>n</sup> wat'a<sup>n</sup>  
he put it in, they say boat the Boat the water he put it in, they when, what goods (ob.) say
- ájiça<sup>n</sup>çá<sup>n</sup> mandé ké ugípiqti<sup>n</sup> amá; mandé ké iñgáqti gaxá-biamá.  
different kinds boat the (ob.) very full of they say; boat the (ob.) very large made it they say.
- 15 Ga<sup>n</sup> çicta<sup>n</sup>-bi xi gañ'ki xi çan'di agçá-biamá. Wa'ú çínké'di akí-biamá  
And he finished, when and village to the he went homeward, Woman to the he reached home, they say.
- Ga<sup>n</sup> gá-biamá: Wiñáha<sup>n</sup> mandé gátédi abçi<sup>n</sup> agçí. I<sup>n</sup>c'áge égiçé tai,  
And he said as follows, My sister's boat in that place I had it I have Old man let them go after they say: husband I had it come. it for him.
- á-biamá Ga<sup>n</sup> agtahi<sup>n</sup>-bi ega<sup>n</sup> açi<sup>n</sup> akí-biamá. Ga<sup>n</sup> iñga<sup>n</sup> çínké mandé  
said he, they And arrived there for having having they reached home, And his wife's the one boat say. it, they say it they say. they say. father who
- 18 açi<sup>n</sup>-biamá, wat'a<sup>n</sup> ugípiqti açi<sup>n</sup>-biamá iñga<sup>n</sup> aká. Ga<sup>n</sup> ha<sup>n</sup> xi ja<sup>n</sup>-  
had they say, goods very full of had it they say his wife's the And night when they father (sub.) lay down
- biamá. Ja<sup>n</sup>-bi xi gá-biamá nú aká: Gasáni çici'é awágiça<sup>n</sup>be ka<sup>n</sup>bçéga<sup>n</sup>  
they say. They lay when said as follows, man the To-morrow your hus- I see them my I wish so down, they say they say (sub.): band's brother own
- agçé tá minke, á-biamá. Kí wa'ú aká gá-biamá: Dádihá, agçé 'íçai há,  
I go will I who, said he, they And woman the said as follows, O father, going he speaks homeward of say.

á-biamá. Iji'ce wágiṅa<sup>n</sup>be 'ṣai éga<sup>n</sup> agṣé 'ṣai hě, á-biamá. Ga<sup>n</sup>, Nú  
 said she, they His elder to see them his he speaks as going he speaks . said she, they And, Man  
 say. brother own of homeward of say.  
 áṣixai ṣi wíuhe-ona<sup>n</sup>i há. Uṣúha-gá, á-biama níkagahi aká. Ga<sup>n</sup> wa'ú  
 they when they always follow Follow him, said, they say chief the And woman  
 marry them (sub.).  
 aká júgṣe agṣá-biamá nú ṣi<sup>n</sup>. Kí hebádi akí-ja<sup>n</sup>-bi ṣi nú eonáqtcí ja<sup>n</sup>- 3  
 the with him went homeward, man the And on the way reaching again, when man alone ja<sup>n</sup>-  
 (sub.) they say (mv. ob.) they lay down, they say lay  
 biamá, wa'ú aká ctí eonáqtcí ja<sup>n</sup>-biamá. Ja<sup>n</sup>'a<sup>n</sup>ha-báji-lna<sup>n</sup>'-biamá.  
 they say, woman the too alone lay they say. He did not lie on her at all they say.  
 (sub.)

(The rest of the myth was obtained from Frank La Flèche.)

Kí wa'ú aká, Eáta<sup>n</sup> éda<sup>n</sup>, eṣéga<sup>n</sup>-biamá há. Égiṣe iji'ce wagísi  
 And woman the Why is it? thought they say Behold his elder he was sav-  
 (sub.), brother ing her  
 akáma há. Éga<sup>n</sup>-lha<sup>n</sup>'-bi ṣi ta<sup>n</sup>waṅṣa<sup>n</sup> wéduba ṣan'di akí-bi ṣi, níkagahi 6  
 for him, So regu- they when village the fourth at the he arrived when, chief  
 they say larly say again, they say  
 ijaṅ'ge ṣiṅké ṣá<sup>n</sup>'-biamá há, na<sup>n</sup>'wa<sup>n</sup>zi-áji amá ga<sup>n</sup>, qtaṣṣeṣtea<sup>n</sup>'-biamá  
 his daugh- the one he married her, they she was not jealous they as, he also loved her they say  
 ter who say  
 ga<sup>n</sup>. Wa'ú ucté aká na<sup>n</sup>'wa<sup>n</sup>zi-lha<sup>n</sup>'-biamá há. Akí-bi ṣi wa'ú ucté  
 as. Woman the rest they were all jealous they say He reached when woman the rest  
 home, they say  
 ṣaṅká iji'ce wagí'í-biamá há, Áda<sup>n</sup> waṅ'giṣe mi<sup>n</sup>'ṣá<sup>n</sup>-biamá há. Ceta<sup>n</sup> há. 9  
 those who his elder he gave them to his, There- all took wives they say So far  
 brother they say fore

## NOTES.

Another version of part of this myth, given by F. La Flèche, is as follows: When his brothers reached home he told them what had happened. But they ridiculed his story as an impossibility. When he unwrapped the bundle, they exclaimed: "Brother, you spoke the truth. It is indeed an infant. She will grow up and be our sister. She can then keep the lodge for us." She was not long in reaching womanhood, although, when found she was tiny, just the size of the splinter. When she was grown a red bird came to see her. It was not a real bird, but a man who took the form of a bird. One day, when the brothers were absent, the red bird carried her away. When the brothers returned, lo! their sister was missing. So they started in search of her. In the mean time, the red bird flew back to the lodge, his intention being to lead them to the place whither he had taken the girl. When he reached the lodge, the younger brother was there. As soon as he spied the bird, he tried to shoot him. But though he emptied his quiver, he could not hit the bird. At last he made a sacred arrow, which he shot at the bird, wounding him. But the bird flew off with the arrow sticking to him. The young man followed the bird.

Cénujiṅ'ga dúbá níkaci<sup>n</sup>ga bṣúga waná'a<sup>n</sup>-biamá ṣṣai tṣ. Kí ṣé nújiṅga ṣi<sup>n</sup> ṣ'di  
 Young man four people all heard their, they say the report And this boy the there  
 about them. moving one

hí ṣi ṣbaha<sup>n</sup>-biamá. Gá-biamá, nífaci<sup>n</sup>ga dúbá ṣṣai amá ṣa<sup>n</sup>' wí<sup>n</sup>' tí amá há, á-biamá.  
 ar- when they knew him, Said as follows, person four they of whom it is one has they said they,  
 rived they say, they say, reported, they say come say they say.  
 All people had heard of the four young men by report. And when the boy reached there, they knew him. They said as follows: "One of the four persons, who, as they say are famous, has come hither, it is said."

219, 10. *ciṅgajiṅga ke*. Here "ke" denotes the horizontal attitude of the infant.

220, 11. *ugajideqtia<sup>n</sup>*, from *ugajide*. *Jide* means "red;" *u*, "in," and *ga* implies the effect of striking, falling, of the wind blowing or of light shining through a red medium, as through colored water in the window of a drug store.

220, 13. *hégajiqti*, pronounced *he+gajiqti*.

220, 21. *úçai ça<sup>n</sup>ctí*: "They used to be famous (but they are not so now)"; but *úçai ama ça<sup>n</sup>* refers to a class: "They who are famous, it is said." See last line of p. 223.

222, 11. *çi hacı çii çandi*. In going to the lake, his last stopping-place was the fourth village. On his return homeward, it was the first place which he reached. As he had a wife at the lodge, and as the lodge had been given him, he could call it his home.

222, 16. *wıjaha<sup>n</sup> mandé gatēdi abçi<sup>n</sup> agçi*. This is an elliptical expression. It should read, *wıjaha<sup>n</sup> aka mandé a<sup>n</sup>fi kē gátēdi abçi<sup>n</sup> agçi*, I have brought back to that place out of sight (that is, to the creek) the boats which my sister's husband gave to me.

222, 19. *ka<sup>n</sup>bçéga<sup>n</sup>*, a contraction here of *ka<sup>n</sup>bça* and *éga<sup>n</sup>*.

223, 3. *hebádi aki-ja<sup>n</sup>*. *Hebadi* shows that they had gone but part of the way home; and *aki-ja<sup>n</sup>*, means "they lay down, having gone that far on their way home."

#### TRANSLATION.

There were four brothers who dwelt by themselves. They had neither mother nor sister. One day three of them went hunting, and the youngest one remained at the lodge. He chanced to hurt his foot with a splinter. Having pulled out the splinter, he wrapped it up in some fine buffalo hair, and placed it at the side of the lodge. He wished his elder brothers to see the splinter that had caused him pain. By and by the boy went for water, as he was thirsty. And when he had come very near to the lodge again, a child was crying inside the lodge. While he went homeward, behold, it was the splinter which had hurt him; it had become a child. And having wrapped it up again, he laid it at the side of the lodge. When his elder brothers reached home, he told them. "Elder brothers, my foot was hurt, and I took the splinter which hurt me; but it is an infant." Said they, "Stop! Younger brother, get it and show it to us. We must see it." And when he got it, behold, it was a girl. "Younger brother, heretofore we have had no children. Let us bring her up very well," said they. And the younger brother said, "Elder brothers, what relation shall we consider her?" And one said, "Let her be our child." And they said, "No. We have no sister. Let us have her for a sister." Having said, "Yes," all had her for a sister. And as she was an infant, and they wished to bring her up, they took very great care of her. And she became a grown woman. At length all four went hunting. The woman alone did not go. The four men were always very kind to the woman. At length a man arrived at the lodge. And he went homeward with the woman. When he went homeward with her, behold, all of her elder brothers reached home. Behold, their sister had disappeared. When they searched for her, they did not find her. And when the rest went to hunt for her, the youngest brother had been to hunt for her, but he reached home without finding her. Then all the grown ones went to search for her. (That is, the youngest brother went first, alone; but he could not find her. After his return, the three grown brothers went for the same purpose, leaving him at the lodge.) At length something very red was shining through the lodge from the inside. When he peeped in, after thinking, "What can it be?" behold, it was a bird. And seizing a bow

he shot at him. And he missed him every time, till he had shot at him with all the arrows, though he had a great many of them. He shot away all the arrows but one, which had been made sacred; and finally he shot with it. He wounded him with the sacred arrow; with it he wounded the bird that stood. And the bird went homeward with the arrow sticking to him. And the youth went following him, having thought, "Though my elder brothers prize the arrow very highly, I shall lose it." And there was a very populous village. And the youth arrived there. When he reached there, the people recognized him. "The youngest of the four young men who are said to be brothers, has come! One of those who were indeed famous marksmen has come," said they. And they went to tell it to the chief. "The youngest of the four young men who are said to be brothers, has come! One of those who were indeed famous marksmen has come," said they. And the head-chief said, "Bring ye my daughter's husband to me." And having gone thither for him, they returned with him to the chief. And the chief said, "My daughter's husband, you will marry this girl. And I will also give you a lodge." Well, after a while, they lay down. The youth lay with the girl. And the youth questioned her. "Have you not seen some kind of bird passing here on its way home?" said he. "Yes," said she; "very early yesterday morning a red bird passed by on its return, and it went with an arrow sticking to it." And he said, "You can tell your father that, though I have taken you as my wife, I go traveling. I will come back." And the youth departed. She told it to her father. "O father, he has gone traveling. He has promised to return," she said. And the youth went on. And there was a very large village. He arrived there. "One of the four men who are famous has come," they said. And the chief heard it. This chief, too, gave him a daughter for a wife; and so did the chiefs of two other villages. But he left his wives, and continued the search for his sister and the red bird. After leaving the fourth village, he came to a great lake. The red bird had gone into the water of a very large lake. The boy went thither. And behold, his sister came in sight (*i. e.*, she came up out of the water). "O elder brother, come this way," said she. But the youth continued to fear the water. As he went thither, the water separated, leaving a passage between. And that served as an entrance. When they arrived inside, behold, the woman and her husband were far from being poor. They had a great abundance of possessions. And the youth was very glad to see his sister. And his sister too was very glad. His sister's husband, too, was very glad. His sister had hung up the arrow with which he had wounded the red bird, who was her husband. It had been well placed in a horizontal position, in which it still remained. And when he had been there a little while, he remembered his elder brothers. Said he, "Well, my little sister, I wish to go homeward. I remember your elder brothers." And the woman told her husband. "Your wife's brother speaks of going homeward," said she. And his sister's husband made him four small boats, each one very small (*i. e.*, about six inches in length). "Wife's brother, you shall take those things homeward with you. Wife's brother, when you desire anything, after you say, 'Such and such goods I wish!' put a boat into the water," said he. And the young man went homeward. Having had the small boats, he also took homeward his arrow with which he had wounded the red bird. When he went homeward, he reached at length his lodge in the last village. And he put one boat in the water of a creek that was there. When he put the boat in the water, the boat was very full of different kinds of goods; the boat was made very large. And when he

finished, he went homeward to his lodge. He got home to the woman. And he said as follows: "I have brought back from my sister's husband a boat which is in that place. Let some one go after it for the venerable man, your father." And they went after it, and reached home with it. And his wife's father had a boat; his wife's father had it very full of goods. And when it was night, they lay down. When they lay down, the man said as follows, "I will go homeward to-morrow, as I wish to see your husband's brothers." And the woman said as follows, "O father, he speaks of going homeward. He speaks of seeing his elder brothers, hence he speaks of going homeward." And the chief said, "They who take men for husbands always follow them. Follow him." And the woman went homeward with the man. And when they lay down for the night on the homeward way, the man lay alone; the woman too lay alone. He never lay with her.

(F. La Flèche told the following conclusion :

The woman wondered why he did so; but he was reserving her for one of his brothers. So he did with the daughters of the chiefs of the third and second villages. But when he reached the first village, he kept the daughter of the chief as his wife, as she was not jealous; and, besides, he loved her. The other women were jealous. When he arrived at home, he gave the other women to his brothers; and so all found wives. The End.)

## THE ADVENTURES OF HAXIGE.

JAÇTI<sup>n</sup>-NA<sup>n</sup>PAJ<sup>n</sup>'S VERSION.

- Haxige isañ'ga çin ké enáçtci iğçə júgigçá-biamá. Iji<sup>n</sup>'çə aká 'ábae  
 Haxige his younger the one only dwelt he with his, they say. His elder the hunting  
 brother who (sub.)
- açé-hna<sup>n</sup>'-biamá. Iáçti wakíde-hna<sup>n</sup>'-biamá. Égiçə iji<sup>n</sup>'çə aká çúha-biamá.  
 went regu- they say. Deer he shot at regu- they say. At length his elder the feared they say.  
 larly them larly brother (sub.)
- 3 Ni-úwagi tş'ça núxe ké edáda<sup>n</sup> waníça jin'ga uhá ctéçtəwa<sup>n</sup> ca<sup>n</sup>'çin'éçə-gă,  
 Where they get at the ice the what animal small follows soever let it alone,  
 water it
- á-biamá. Iji<sup>n</sup>'çə aká 'ábae açá-biamá. Isañ'ga aká néxe çizá-bi ega<sup>n</sup>' ní  
 said he, they His elder the hunting went they say. His younger the kettle took, they having water  
 say. brother (sub.) (sub.) say say
- agiáçá-biamá núxe ké'ça. Égiçə Nuona<sup>n</sup>' na<sup>n</sup>'ba atí-biamá. Núxe ké uhá  
 went for they say ice at the. At length Otter two have come, they Ice the follow-  
 say. say. (ob.) ing
- 6 wénaxiçá-biamá isañ'ga aká, ja<sup>n</sup>'-jin'ga áigáçə açá-biamá. Ė'di ahí-bi  
 attacked them they say his younger the stick carried on he went, they say. There arrived,  
 brother (sub.), his arm they say
- ega<sup>n</sup>' úti<sup>n</sup>-hna<sup>n</sup>'-biamá. Gañ'ki ca<sup>n</sup>'ca<sup>n</sup> wáçin' açá-biamá. Égiçə Wakan'  
 having he hit regu- they say. And without having he went, they say. At length Water-mon-  
 them larly them stopping them
- dagi ma<sup>n</sup>can'de eçá tş égihe ma<sup>n</sup>táha açin' akí-biamá. Ijjebe ánasá-biamá.  
 ster den his the headlong into having they reached home Door they shut on him,  
 him they say. they say.

Iji<sup>n'</sup> ɕe ɕi<sup>n'</sup> ɔa<sup>n'</sup> wi<sup>n'</sup> ɕixábají-qtí 'i<sup>n'</sup> gɕí amá. 'I<sup>n'</sup> agɕí-bi ega<sup>n'</sup> ɔijébe  
 His elder the deer one without chasing carrying came home, Carry- came home, having door  
 brother (mv. one) at all they say. ing they say

ɕan<sup>n'</sup> di ɔa<sup>n'</sup>qtí uqpa<sup>n'</sup>ɕə ɕéɕa-biamá. Isañ<sup>n'</sup> ga céɕectəwa<sup>n'</sup> jì. Dúaka! ɕizá-gǎ,  
 at the deer falling he sent it suddenly, His younger stirred not at all. This way! take it,  
 they say. brother

kagé, á-biamá. Ía-bají-biamá. ɕaja<sup>n'</sup> éja<sup>n'</sup> mi<sup>n'</sup>, á-biamá. Lijébe ɕiáza-bi 3  
 younger said he, they He spoke not, they say. You sleep I suspect, said he, they Door pulled open,  
 brother, say. say.

ega<sup>n'</sup> éɕiɕe ɕiñgé te amá isañ<sup>n'</sup> ga ɕiñké. Hé, wisa<sup>n'</sup> jì<sup>n'</sup> qtcicé! ga<sup>n'</sup> qti taté  
 having behold had disappeared, they his younger the one Alas, my dear little younger just so shall  
 say brother vho. brother!

ebɕéga<sup>n'</sup> ɕa<sup>n'</sup> ctí éga<sup>n'</sup> qti áha<sup>n'</sup>, á-biamá. Ni-úwagi tǎ ɔa<sup>n'</sup> gída<sup>n'</sup> be ɔa<sup>n'</sup> ɕi<sup>n'</sup> aɕá-  
 I thought heretofore Just so I said he, they Where they get to the to see (for) running he  
 say. say. water him went

biamá. Ni-úwagi tǎ ahí ɔjì, éɕiɕe isañ<sup>n'</sup> ga sigɕé ɕé te amá. Uɕúgihe ɕé 6  
 they say. Where they get the he when, behold his younger trail had gone, they Following his he  
 water reached brother say went

ɔjì éɕiɕe Nuona<sup>n'</sup> na<sup>n'</sup> ba atí-bi ega<sup>n'</sup> úti<sup>n'</sup> hna<sup>n'</sup> te amá. Úti<sup>n'</sup> úcka<sup>n'</sup> tǎ  
 when behold Otter two come, they having he hit them regularly they say. He hit deed the  
 say them

ígídaha<sup>n'</sup> -bi ega<sup>n'</sup>, He-í! á-biamá. Néxe tǎ uta<sup>n'</sup> nadi ɕicta<sup>n'</sup> te amá. Iji<sup>n'</sup> ɕe  
 know his, they say having, Alas! said he, they Kettle the in a place be- he had dropped it, His elder  
 say. say. (ob.) tween they say. brother

amá uɕúgihe aɕá-biamá. Ígíɕa-bají-bi ɔjì xagá-biamá. Hi<sup>n'</sup> sañga+! hi<sup>n'</sup> - 9  
 the following his went they say. Found his not, they when he cried, they say. My younger brother! my  
 (sub.) say

sañga+! hi<sup>n'</sup> sañga+! hi<sup>n'</sup> sañga+! wayé wigísiɕe-da<sup>n'</sup> axáge áɕi<sup>n'</sup> hé no+! Hé!  
 younger my younger my younger (see note) I remember while I am crying as I Alas!  
 brother! brother! brother! the, my own walk

misañ<sup>n'</sup> ga, hé! misañ<sup>n'</sup> ga, wíebɕi<sup>n'</sup> ctǎ káge-sañ<sup>n'</sup> ga, agɕí téi<sup>n'</sup> te, á-biamá. Maja<sup>n'</sup>  
 my younger alas! my younger it-is I even friend younger I come would said he, they Land  
 brother, brother, (if) brother, home have say.

ɕa<sup>n'</sup> bɕúga ɔúwi<sup>n'</sup> xe ugíne aɕá-biamá. Xagá-bi ɔjì watɕícka ɔa<sup>n'</sup> gáqti ní kǎ 12  
 the all wandering seeking he went, they say. He cried, they when creek very large water the  
 around his say

gasúséqti iháha gaxá-biamá, ictábɕi é ní gǎ é amá. Ní ɔa<sup>n'</sup> ha kǎ qáde  
 flowing very in long made they say, tears that stream the that they say. Stream border the grass  
 rapidly lines (pl.) (ob.)

úda<sup>n'</sup> ké amá. Ě<sup>n'</sup> di ja<sup>n'</sup> -biamá. Ja<sup>n'</sup> -bi ega<sup>n'</sup> gañ<sup>n'</sup> ki Mi<sup>n'</sup> xa-jìñ<sup>n'</sup> ga na<sup>n'</sup> ba  
 good lay they say. There he lay, they say. Lay, they having and Goose small too

atí-biamá. Gɕañ<sup>n'</sup> ga aɕá-biamá. Éɕiɕe éɕa<sup>n'</sup> be agɕí-biamá. Gá-biamá: 15  
 came, they say. Diving they went, they At length in sight they came back, (One) said as follows,  
 say. they say.

Kagéha, Háxige isañ<sup>n'</sup> ga t'éɕai tǎ di i<sup>n'</sup> ujawa héga-máji, á-biamá. ɕí e'a<sup>n'</sup>  
 Friend, Haxige his younger killed when pleasant for a little I not, said he, they You how  
 brother say

ɔni<sup>n'</sup> á, á-biamá. Kagéha, wí i<sup>n'</sup> ujawa-máji. Na<sup>n'</sup> béhiujin<sup>n'</sup> ga a<sup>n'</sup> ɕa<sup>n'</sup> wa<sup>n'</sup> qɕéga<sup>n'</sup>  
 you I said he, they Friend, I it was unpleasant Little finger fell to me as my share,  
 were say. for me. since

ata<sup>n'</sup> qti ɔan<sup>n'</sup> be ctécte uɕíwabɕá te, ehé, á-biamá. Kí Háxige aká na<sup>n'</sup> a<sup>n'</sup> - 18  
 when indeed I see him soever I tell him about will, I said, said he, they And Haxige the heard it  
 his say. (sub.)

biamá. Háxige aká ja<sup>n'</sup> 'abe gaxá-biamá. Ní ké di uqpa<sup>n'</sup> ɕa-bi ega<sup>n'</sup>  
 they say. Haxige the (sub.) leaf made they say. Water in the fell, they say having

ugáha aɕá-biamá. Uta<sup>n'</sup> na tǎ ja<sup>n'</sup> 'abe ugáha aɕá-biamá. Ě<sup>n'</sup> di qti ahí-bi ɔjì  
 floating it went, they say. Space be- the leaf floating went they say. Right there he ar- when  
 tween rived, they say



- Mi<sup>n</sup> xa-jiñ'ga ðahí kě úça<sup>n</sup>-biamá. Níkaci<sup>n</sup>ga na<sup>n</sup> ha, edéce çáçi<sup>n</sup>cé ä, á-biamá  
 Duck neck the he held them, they Person two, what are you saying I said, they say  
 as you move
- Háxige aká. A<sup>n</sup> ha<sup>n</sup>, ji<sup>n</sup> çéha, éga<sup>n</sup>, á-biamá Ji<sup>n</sup> çéha, íubça te, ehé áçi<sup>n</sup> hé  
 Háxige the Yes, elder brother, so, said he, they Elder brother, I tell the will, I have been say-  
 (sub.). say. say. news ing
- 3 áça, á-biamá. Ji<sup>n</sup> çéha, a<sup>n</sup> wa<sup>n</sup> çiqçaqçégañ-gä. Uçiwibçá te, ehé áçi<sup>n</sup> hé áça,  
 indeed, said he, they Elder brother, do loosen your hold on me. I tell you of will, I have been indeed,  
 say. say. your saying
- á-biamá. Ji<sup>n</sup> çéha, maja<sup>n</sup> gáçuha ma<sup>n</sup> á ma<sup>n</sup> ciadi<sup>n</sup> qti çá<sup>n</sup> çan<sup>n</sup> di çisañ'ga é<sup>n</sup> di  
 said he, they Elder brother, land in that direc- cliff very high by a succes- your younger there  
 say. tion say. sion of brother
- açi<sup>n</sup> akí, á-biamá. Mi<sup>n</sup> xa-jiñ'ga áma çinké çibçá bçazá-bi ega<sup>n</sup> a<sup>n</sup> çá çéça-  
 having reached said he, they Duck the other (ob.) pulled and tore to having threw away sud-  
 him home, say. say. pieces, they say denly
- 6 biamá. Ímaxá-biamá: 'A<sup>n</sup> çí éça<sup>n</sup> baí ä, á-biamá. Mi<sup>n</sup> çuma<sup>n</sup> ci cúde maha<sup>n</sup>  
 they say. He asked they say: How when they emerge I said he, they Noon fog  
 say.
- ugát'i<sup>n</sup> ze macté<sup>n</sup> qti çí çehúççabe nádindingíçe. ja<sup>n</sup> -hna<sup>n</sup> i, á-biamá. A<sup>n</sup> ba  
 blows thick very warm when tripe to stiffen their own they regularly, said he, they Day  
 (see note) by heat lie say.
- tě éga<sup>n</sup>, á-biamá.  
 the so, said he, they  
 say.
- 9 Gañ'ki qíçá gáxe açá-biamá. Égiçe çehúççabe ma<sup>n</sup> aça ja<sup>n</sup> -biamá.  
 And eagle made he went, they say. At length tripe on the back lay they say.
- Eçáta<sup>n</sup> wénaxíça agí-biamá. Háxige amá ca-í, á-biamá. Wáçi'a. Jima<sup>n</sup> te  
 Thence to attack them he was returning, Háxige the is com- was said, they He failed Within the  
 they say. (sub.) ing to say. say. lodge
- ákiágçá-biamá. Agçá-biamá cí Háxige amá. Akí-bi ega<sup>n</sup>, Eáta<sup>n</sup> áma<sup>n</sup> çí  
 they had gone again, Went homeward, again Háxige the Reached home, having, How I do if  
 they say. they say (sub.) they say
- 12 éga<sup>n</sup>-ewé'a<sup>n</sup> etéda<sup>n</sup>? eçéga<sup>n</sup>-biamá. Hau, cí açá-biamá a<sup>n</sup> ba téga<sup>n</sup> ga<sup>n</sup>.  
 so I do to them apt I thought he, they say. Well, again he went, they say day the, like it so.
- Ma<sup>n</sup> çiaháçti ahí-bi çí, cí ja<sup>n</sup> 'abe gaxá-biamá. Eçáta<sup>n</sup> ja<sup>n</sup> 'abe gáxe tě cí  
 Very far on high he arrived, when, again leaf made they say. Thence leaf made the again  
 they say
- wénaxíça agí-biamá. Háxige amá ca-í, á-biamá. Cí wénaxíça wáçi'a, cí  
 to attack them he was returning, Háxige the is com- was said, they Again to attack them he failed, again  
 they say. (sub.) ing to say. say.
- 15 jima<sup>n</sup> te ákiágçá-biamá. Cí wáçi'a gçé amá Háxige amá. Cí a<sup>n</sup> ba téga<sup>n</sup>  
 within the they had gone back, Again failed went they Háxige the Again day like the  
 lodge they say. homeward say (sub.).
- amá. Gañ'ki wajiñ'ga-waçíze nañ'ka rú-ma çá<sup>n</sup> é wi<sup>n</sup> gaxá-biamá. Eçáta<sup>n</sup>  
 they And chicken-hawk back the blue the that one he made they say. Thence  
 say. ones (class)
- wajiñ'ga-waçíze nañ'ka rú-ma éga<sup>n</sup> gáxe cí wénaxíça agí-biamá. Háxige  
 chicken-hawk back the blue so made again to attack them he was returning, Háxige  
 ones say.
- 18 amá ca-í, á-biamá. Cí wénaxíça wáçi'a. Cí jima<sup>n</sup> te ákiágçá-biamá. Cí  
 the is coming was said, they Again to attack them he failed. Again within the they had gone back, Again  
 (sub.) to you, say. lodge they say.
- wáçi'a gçé amá Háxige amá. Égiçe wéduba ja<sup>n</sup> éđíhi çí wé's'á-nídeka  
 failed went they Háxige the At length the fourth sleep reached when grass-snake  
 homeward say (sub.) there

- gaxá-biamá. Qáde kě ma<sup>n</sup>'tihé'qti ačá-biamá. Ma<sup>n</sup>'á kě éčá<sup>n</sup>'be ahí-bi xī  
he made, they say. Grass the passing far under he went, they say. Cliff the in sight he arrived, when  
they say
- égiče ɣehúqfabe nádíndíngíčě ma<sup>n</sup>'ača ja<sup>n</sup>'-biamá. Man'de kě gčíza-biamá.  
behold tripe to stiffen their own on the back they lay, they say. Bow the he took his, they  
by heat say.
- Ma<sup>n</sup>'ítaxe-jañ'ka ugčá-bi ega<sup>n</sup>' gasnin'děqti ída<sup>n</sup>'běqti čéčá-biamá, na<sup>n</sup>'ba 3  
Arrow ond forked fit in, they having slipped far when hit right in the he sent it forcibly, two  
say middle they say,
- t'éwačá-biamá. A<sup>n</sup>! ígat'a<sup>n</sup>'qti ɣima<sup>n</sup>'te kigčě amá. Agčá-biamá Haxige  
it killed they say. Ah! grunting very within the they had they Went homeward, Haxige  
them much lodge gone again say. they say
- amá. Akí-biamá. Gíčěqti<sup>n</sup>'-biamá. Éga<sup>n</sup>'ewé'a<sup>n</sup>, á-biamá. Ha<sup>n</sup>'ega<sup>n</sup>'tce  
the He reached home, Very glad they say. So I have done said he, they Morning  
(sub.) they say. to them, say.
- xī 'ábae ačá-biamá Haxige amá. Agí-bi xī égiče níaci<sup>n</sup>'ga ujañ'ge kě 6  
when hunting went they say Haxige the He was com- when behold person road the  
(sub.) ing home, they say (ob.)
- áčiɣa čé te amá. Čí ha<sup>n</sup>'ega<sup>n</sup>'tce xī čí 'ábae ačá-biamá. Čí agí-bi xī  
cutting had gone, they Again morning when again hunting he went, they say. Again he was when  
across say. they say coming home,  
they say
- égiče níaci<sup>n</sup>'ga ujañ'ge kě áčiɣa čé te amá. Čí ha<sup>n</sup>'ega<sup>n</sup>'tce xī čí 'ábae  
behold person road the cutting had gone, they Again morning when again hunting  
(ob.) across say.
- ačá-biamá. Čí agí-bi xī égiče níaci<sup>n</sup>'ga ujañ'ge kě áčiɣa čé te amá. Wé- 9  
he went, they say. Again he was when behold person road the cutting had gone, they The  
coming home, they say (ob.) across say.
- duba<sup>n</sup>' tédíhi xī bispé ja<sup>n</sup>'-biamá Haxige aká. Égiče í čí<sup>n</sup> éga<sup>n</sup>' gčadi<sup>n</sup>'  
fourth arrived at when crouch- lay they say Haxige the Behold, com- the so across  
time the ing (sub.) ing one who
- ja<sup>n</sup>'-biamá Haxige aká. Čutíqti xī nají<sup>n</sup>' átiáča-biamá. Huhu'á! i<sup>n</sup>'c'áge  
lay they say Haxige the He had come when stood he started up sud- Really! old man  
(sub.) straight to him denly, they say.
- 'a<sup>n</sup>' ma<sup>n</sup>'či<sup>n</sup>' éga<sup>n</sup>' áha<sup>n</sup>, á-biamá, íkitá-bi ega<sup>n</sup>'. A<sup>n</sup>'ha<sup>n</sup>, éga<sup>n</sup>'qti áča, á-biamá. 12  
what walks like it I said he, they cheated him, having. Yes, just so indeed, said he, they  
is the matter say, they say say.
- É ceta<sup>n</sup>'qti čaná'a<sup>n</sup>'jī áqta<sup>n</sup> čáči<sup>n</sup>'cé ā, á-biamá. Těňá! i<sup>n</sup>'c'áge, 'a<sup>n</sup>' i<sup>n</sup>'té  
That so very far you have not how pos- you who I said he, they Why! old man, whatever  
heard sible move say. say. may be the  
matter
- dáda<sup>n</sup> ctěwa<sup>n</sup>' aná'a<sup>n</sup>-máji ma<sup>n</sup>'bčí<sup>n</sup>' áči<sup>n</sup>'hé, á-biamá Haxige aká. A<sup>n</sup>'ha<sup>n</sup>,  
what soever I heard not I was walking said, they say Haxige the Yes,  
(sub.) (sub.)
- Haxige amá isañ'ga t'ékičai tě Wakan'dagi ciéwasañ'gičabi'qti čaňká na<sup>n</sup>'ba 15  
Haxige the his younger killed for when Water-monster most dearly beloved children the ones two  
(sub.) brother him who
- t'éwačai. Zéawačě pí áta<sup>n</sup>'hé, á-biamá. Huhu'á! i<sup>n</sup>'c'áge, éga<sup>n</sup>' i<sup>n</sup>'té aná'a<sup>n</sup>  
he killed them. I powwow I am about to go said he, they Really! old man, so it may I hear  
over them thither, say. be
- ctěwa<sup>n</sup>'-máji áči<sup>n</sup>'hé, á-biamá. Huhu'á! i<sup>n</sup>'c'áge, wazéčě tě'di ágidána<sup>n</sup> ga<sup>n</sup>'-  
in the least I not I who said he, they Really! old man, to powwow when to gaze on his always  
move, say. over them
- čaqti-hna<sup>n</sup> éi<sup>n</sup>'te, á-biamá Haxige aká. A<sup>n</sup>'ha<sup>n</sup>, éga<sup>n</sup>, á-biamá Héga aká. 18  
very desirable it may be, said, they say Haxige the Yes, so, said, they say Buzzard the  
(sub.) (sub.)

Ábana<sup>n</sup> a<sup>n</sup>çin'gěqti-hna<sup>n</sup>-ma<sup>n'</sup> hă, á-biamá. Huhu'á! i<sup>n</sup>c'áge, áwigiđána<sup>n</sup>  
To gaze on it I never have any one at all said he, they Really! old man, I gaze on you, my  
say. relation

téi<sup>n</sup>te. Wí cti 'ábae ma<sup>n</sup>bçi<sup>n'</sup>, á-biamá Haxige aká. Hau! i<sup>n</sup>c'áge, íxigça-  
may. I too hunting I walk, said, they say Haxige the Ho! old man, try it for  
(sub.).

3 gaska<sup>n'</sup>ça-gă. Áwigiđána<sup>n</sup> bęicta<sup>n</sup> xī oné te hă, á-biamá, A<sup>n'</sup>ha<sup>n</sup>, éga<sup>n</sup> hă,  
yourself. I gaze on you, my I finish when you go will said he, they Yes, so  
own say,

á-biamá. A<sup>n'</sup>cpana<sup>n'</sup> te, á-biamá. Ca<sup>n'</sup>, i<sup>n</sup>c'áge, úcka<sup>n</sup> dáda<sup>n</sup> 'a<sup>n'</sup> ckáxe tē  
said he, they You gaze on me will, said he, they Yet, old man, deed what how you do it the  
say.

bęúgaqti winá'a<sup>n</sup> te, á-biamá Haxige aká, gactañ'ka-bi ega<sup>n'</sup>. A<sup>n'</sup>cpana<sup>n'</sup>  
every one I hear it will, said, they say Haxige the tempted him, they having. You gaze on  
(sub.), say me

6 taté, á-biamá Héga aká. Wa'a<sup>n'</sup> tē gi'a<sup>n'</sup>-bi ega<sup>n'</sup> watcigaxá-biamá:  
shall said, they say Buzzard the Song the sung his, they having he danced they say:  
surely, (sub.) say



Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke tá-ko, hé-ke hé-ke tá-ko,  
á-biamá. Hau! i<sup>n</sup>c'áge, éga<sup>n</sup>qti-hna<sup>n</sup> éi<sup>n</sup>te i<sup>n</sup>çi<sup>n'</sup>wa<sup>n</sup>ka<sup>n'</sup>pi ínahi<sup>n</sup>, i<sup>n</sup>c'áge,  
said he, they Ho! old man, always just so if it be it looks nice to me truly, old man,  
say.

9 á-biamá. Gañ'ki, I<sup>n</sup>c'áge, 'a<sup>n'</sup>-hna<sup>n</sup> ája<sup>n</sup> tē bęúgaqti wigína'a<sup>n</sup> ka<sup>n'</sup>bça,  
said he, they And, Old man, how regularly you do it the all I hear from you I wish,  
say.

á-biamá Haxige aká. Çé pí xī níaçē te, ehé, á-biamá. Baxú dúbá wéduba  
said, they say Haxige the This I when I will heal it, I said, said he, they Peak four the fourth  
(sub.). time arrive say.

gákē ē'di pí xī an'gi-hna<sup>n</sup>-atí, á-biamá. Wéduba éça<sup>n</sup>be pí xī ana<sup>n'</sup>te  
that there I when they come regularly said he, they The fourth in sight I when I dance  
(lg. one) arrive for me, say arrive

12 anáji<sup>n</sup> xī an'gi-hna<sup>n</sup>-atí, á-biamá. Waii<sup>n'</sup> ugça<sup>n'</sup> gahá a<sup>n'</sup>çi<sup>n'</sup> çé-hna<sup>n</sup>i. Çé  
I stand when they always come said he, they Robe they put on it having they always This  
for me, say in it me go. (time)

pí xījī, Ní nákadō naji<sup>n'</sup> te hă, ehé. Ma<sup>n'</sup>ze na<sup>n'</sup>ba nájide ihéaçē xī úi  
I ar- if, Water hot please let it I say. Iron too red hot I place when wounds  
rive stand

tē ídistásta xī, ni<sup>n'</sup>ça té, á-biamá. Çábçi<sup>n'</sup>a<sup>n'</sup>-qtiéga<sup>n</sup> watcigaxekiçá-biamá.  
the I press against it, alive will said he, they About three times he made him dance they say.  
repeatedly be, say.

15 Cka<sup>n'</sup> ma<sup>n'</sup>çi<sup>n'</sup> tē bęúga çipi ga<sup>n'</sup>ça gçi<sup>n'</sup>-bi ega<sup>n'</sup>. Wéduba<sup>n'</sup> té dīhi na<sup>n'</sup>té  
Manner walking the all to do wishing sat, they say having. The fourth time at it arrived dancing  
well

na<sup>n'</sup>cta<sup>n'</sup>-biamá. Hau! ca<sup>n'</sup> hă. A<sup>n'</sup>cpana<sup>n'</sup> íçibça<sup>n'</sup>qti éja<sup>n</sup>mi<sup>n'</sup>, á-biamá  
he stopped, they say. Ho! enough You gaze on me you have had I suspect, said, they say  
your fill

Héga aká. A<sup>n'</sup>ha<sup>n</sup>, i<sup>n</sup>c'áge, ca<sup>n'</sup> hă, á-biamá. 'A<sup>n'</sup>-macçé' ctěwa<sup>n'</sup> Haxige  
Buzzard the Yes, old man, enough said he, they What sort of person are you Haxige  
(sub.) say.

18 hnájiŋgaí ā, á-bi ega<sup>n'</sup> gaqíxa-biamá, t'éça-biamá. Ca<sup>n'</sup> wáçaha bęúgaqti  
you think little I said, they having he hit and broke in he killed him, they And clothing all  
of him say (theskull), they say, say.

çizá-bi ega<sup>n'</sup> áçaha-biamá. Çéxe cti áigáça ma<sup>n'</sup>çi<sup>n'</sup>-biamá. Úcka<sup>n</sup> íxigça-  
took, they having he put it on, they say. Gourd too carrying on he walked they say. Deed he tried  
say the arm

gaska<sup>n'</sup> ɸa-biamá. Bɛ́pi tcábe áha<sup>n</sup>, eɸéga<sup>n</sup>-biamá. Aɸá-bi ega<sup>n'</sup> baxú wé-  
for himself they say. I do it very ! thought he they say. Went, they having peak the  
wall say

duba kə ɸ'di ahí-biamá. Watcígaxá-biamá. Hé-ke tá-ko, hé-ke hé-ke  
fourth there he arrived, they He danced they say.  
say.

tá-ko. Hé-ke tá-ko, hé-ke he-ke tá-ko. Huhu'á! i<sup>n</sup>c'áge uɸúka<sup>n</sup>pi ínahi<sup>n'</sup>- 3  
Really! old man nice-looking truly

hna<sup>n</sup> édega<sup>n</sup> ábana<sup>n</sup> ɸiŋgé ínahi<sup>n</sup> áɸa, á-biamá. Huhú! i<sup>n</sup>c'áge, wazéɸɸ ɸi<sup>n</sup>  
always but to gaze on had none truly indeed, said he, they Oho! old man, doctor the  
him say.

éɸa<sup>n</sup>be tí, aí áɸa, á-biamá. Wagáɸɸa<sup>n</sup> hnañkáce, ké, agíma<sup>n</sup>ɸi<sup>n'</sup>i-gá,  
in sight has he indeed, said they, they Servants ye who, come, walk ye for him,  
come, says say.

á-biamá. Hau, agíɸá-biamá. ɸ'di ahí-bi ega<sup>n'</sup> waii<sup>n'</sup> ɸa<sup>n</sup> gríɸiɸá-biamá. 6  
said he, they Well, they went for him, There arrived, having robe the they spread out for  
say. they say. they say. (ob.) him, they say.

Ugɸi<sup>n'</sup> grí<sup>n'</sup>-bi ega<sup>n'</sup> gahá aɸi<sup>n'</sup> aɸá-biamá wagáɸɸa<sup>n</sup> amá. Lijébe ma<sup>n'</sup>ciá-  
Sitting sat, they say having on it having went, they say servant the Door away  
in it him (sub.).

ɸaha gríɸika<sup>n'</sup>i-gá, á-biamá. Lijébe ágaha ɸiɸiɸa-biamá. ɸiɸiɸa-bi ɸi égríɸe  
from make ye room for said they, they Door outer they pulled open, They pulled open, when behold  
him, say. they say.

ma<sup>n</sup>táɸa ɸijébeɸɸa<sup>n</sup> gaxá-bita<sup>n'</sup>amá isañ'ga kə há kə bɸúga ɸixába-bi ega<sup>n'</sup>. 9  
underneath door-flap had been made they his younger the skin the the flayed, they say having.  
(standing) say brother (ob.) whole

Lijébe ukɸaɸa na<sup>n</sup>té naji<sup>n'</sup>-biamá. Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke  
Door facing it dancing he stood, they say.

hé-ke tá-ko, á-biamá. Na<sup>n</sup>cta<sup>n'</sup>-bi ega<sup>n'</sup> ɸi uɸá-biamá. Isañ'ga há kə uɸa<sup>n'</sup>-  
said he, they Stopped, they say having lodge he entered, they His brother skin the took  
say. (ob.) say. (ob.) hold of

biamá. Lijébeɸɸa<sup>n'</sup> ɸiáza iɸéɸɸ ta<sup>n'</sup> amá. Hé, wisa<sup>n'</sup>ji<sup>n</sup>qtciɸé! á-biamá, jiji<sup>n</sup>-bi 12  
they say. Door-flap he pulled sud- as he they Alas, my dear little younger said he, they whispered,  
open denly stood say. brother! say, they say

ega<sup>n'</sup>. Wagáɸɸa<sup>n</sup> amá ubésni<sup>n</sup>-biamá. Huhu'á! kagéha, i<sup>n</sup>c'áge edéga<sup>n</sup> á,  
having. Servant the found him out, they say. Really! friend, old man what has !  
(sub.) he said

jiji<sup>n</sup> ukía-biamá. Kagé, i<sup>n</sup>c'áge-hna<sup>n</sup>, Hé, wisa<sup>n'</sup>ji<sup>n</sup>qtciɸé! é éga<sup>n</sup> há, á-biamá.  
whis- one talked with, Friend, old man only, Alas, my dear little younger said like it . said he, they  
pering they say. brother! say.

Ná! kagé, uɸáde ɸiŋgé ínahi<sup>n</sup>. I<sup>n</sup>c'áge wazéɸɸ skéwa<sup>n</sup>qti tí-hna<sup>n</sup> ɸa<sup>n'</sup>cti, 15  
Psha! friend, cause for there is truly. Old man doctor for a very long has come heretofore,  
complaint none time regularly

á-biamá. Hau! á-biamá. ɸé ɸi ca<sup>n'</sup> te, ehé áɸa, á-biamá. Hau! wagáɸɸa<sup>n</sup>  
said they, they Ho! said he, they This when enough will, I said indeed, said he, they Ho! servant  
say. say.

hnañkáce, néxe ɸaŋgáqti na<sup>n'</sup>ba ní ují aɸi<sup>n'</sup> grí-gá, á-biamá. Agíahí-bi  
ye who are, kettle very large two water fill bring it back, said he, they Reached there  
say. say for it, they say

ega<sup>n'</sup> 'i<sup>n'</sup> akí-biamá. Ugácka-bi ega<sup>n'</sup> nákadɸqti déde tɸ'di ábixɸqti 18  
having carry- they reached Fastened the having very hot fire on the boiling hard  
ing it home, they say. kettles on, they say

naji<sup>n'</sup>-biamá. Máhi<sup>n</sup> na<sup>n'</sup>ba ɸipá-iqti ihéɸai-gá. Ma<sup>n'</sup>ze nájide ɸéké 'ú tɸ  
they stood, they say. Knife two made very lay ye down. Iron red hot this wound the  
sharp (ob.)

ídistásta ɸi ni<sup>n'</sup>ɸa taité, á-biamá. Hau! ké, i<sup>n</sup>ɸika<sup>n'</sup>igá, á-biamá. Égríɸe  
I press against when alive shall (pl.), said he, they Ho! come, get out of my way, said he, they Beware  
repeatedly say.

- áckaha uçágas'í'n's'í'n tai há. Égiçe çia'ça cé tai, á-biamá. Baxú dúba  
 close at hand you peep in lest Beware leaving you go lest, said he, they Peak four  
 repeatedly
- éça<sup>n</sup>be atí-hna<sup>n</sup>-ma<sup>n</sup> xihá guáçica<sup>n</sup>'ja ma<sup>n</sup>çi<sup>n</sup>'i-gã bçúga, á-biamá. Jí ují  
 in sight I come regularly downward to the other side of walk ye all, said he, they House-  
 say. hold
- 3 çañká wañ'giççeqti aça<sup>n</sup>-biamá. Içá-bi ega<sup>n</sup> çi'úda-biamá. Ní tẽ ábixçeqti  
 the ones all went, they say. Had gone, since they left him solitary, Water the boiling hard  
 who they say
- naji<sup>n</sup> amá. Hau! sakíba ga<sup>n</sup>'qti ja<sup>n</sup>'i-gã. Ma<sup>n</sup>'ze nájidçeqti 'ú tẽ uçuwiçáxa<sup>n</sup>  
 stood they Ho! side by just so lie ye. Iron very red hot wound the I push into you  
 say. side (ob.) with
- xí çani<sup>n</sup>'ja taté. Égiçe çacka<sup>n</sup>' te há. Çié gazíçti ja<sup>n</sup>'i-gã, á-biamá. Éga<sup>n</sup>  
 when you alive shall Beware you stir lest Side stretched lie ye, said he, they So  
 surely (be). very stiff say.
- 6 ja<sup>n</sup>'-bi ega<sup>n</sup> agçañ'ka<sup>n</sup>'ha<sup>n</sup> 'ú tẽ ubáxa<sup>n</sup> çéça-biamá, Teu+! Çka<sup>n</sup>'ají jañ'-gã.  
 lain, they having on both sides wound the pushed into he sent suddenly, (sound of the Still lie.  
 say they say, hot irons.)
- Ha<sup>n</sup>+! á-bi ega<sup>n</sup>, akíça nát'a-biamá. Máhi<sup>n</sup> kẽ çizá-bi ega<sup>n</sup> ús'u wáxa-  
 Ah! said, they having, both the heat killed, they Knife the took, they having strips he made  
 say say. say them
- biamá. Máwaçqa<sup>n</sup>'-bi ega<sup>n</sup> ní tẽ ábixe naji<sup>n</sup> tẽ ují naji<sup>n</sup>'-biamá. Nin'de  
 they say. Cut them apart, they having water the boiling stood the filling he stood, they say. Cooked  
 say it
- 9 tẽ' çtí gacíbe itéçç naji<sup>n</sup>'-biamá.  
 the too out of piling it he stood, they say.
- Gráamá, Hau! i<sup>n</sup>c'áge wazéçç gata<sup>n</sup>'ají-hna<sup>n</sup> çan'çti. Xáci héçgají,  
 Those not Ho! old man doctor not so long regularly heretofore. A great very,  
 seen, while ago
- á-biamá. Wẽ's'á-nídeka, edécega<sup>n</sup> á amá çan'çti. A<sup>n</sup>'ha<sup>n</sup>, éçipe há.  
 said they, they Grass-snake, what were you he was saying heretofore. Yes, I said it  
 say.
- 12 Jjébe ubáha<sup>n</sup> açaí tẽ ijébegça<sup>n</sup> uça<sup>n</sup>'i tẽ'di, Hé, wisa<sup>n</sup>'jín'çtçicé! é éga<sup>n</sup>'i há,  
 Door side of went when door-flap took hold when, Alas, my dear little younger said like it  
 of brother!
- á-biamá Wẽ's'á-nídeka. Wẽ's'á-nídeka, é'di çagçé te. Da<sup>n</sup>'há-gã, á-biamá.  
 said, they say Grass-snake. Grass-snake, there you go will. Look at him, said they,  
 homeward they say.
- Náda<sup>n</sup> ictá da tẽ júççe gáxa-gã. Çibçáçkaçtçí-gã dá çan, á-biamá.  
 Extra (!) eye nose the with it make. Flatten and make very oval head the said they,  
 (ob.) (ob.) they say.
- 15 Qáde ma<sup>n</sup>'tihé ga<sup>n</sup> ma<sup>n</sup>çi<sup>n</sup>'-biamá Wẽ's'á-nídeka. É'di ahí-bi ega<sup>n</sup> jí tẽ  
 Grass passing under so walked they say Grass-snake. There arrived, having lodge the  
 they say (ob.)
- ukíba wi<sup>n</sup>' é'di ugás'í'n-biamá. Içá-biamá Háxige aká. Gí-gã! gí-gã! gí-gã!  
 crack one there he peeped, they say. Detected him, Haxige the Come! come! come!  
 they say (sub.)
- á-biamá. Gíba<sup>n</sup>-bi ega<sup>n</sup> é'di agí-biamá. Wénandexiçá-gã, á-biamá  
 said he, they Called to him, having there he was coming back, they say. Make yourself full of food, said, they say  
 say. they say
- 18 Háxige aká. Gañ'ki ús'u çéçta<sup>n</sup>'qti núde kẽ ukíçatáçti uíga<sup>n</sup>'há-biamá.  
 Haxige the And strip just this long throat the sticking in very he put in for him, they  
 (sub.) tight say.
- Háxige é akédega<sup>n</sup> xáciçti Wakan'dagi náçubewáçç, ecé cí te, uça  
 Haxige that the one, but very long Water-monster cooked them to you say you will, to tell  
 ago pieces, arrived
- mañçin'-gã, á-biamá. Wẽ's'á-nídeka aká uça çé amá. Háxuça! Háxuça!  
 begone, said he, they Grass-snake the to tell went they Haxige! Haxige!  
 say. (sub.) say.

**hú ɸai<sup>n</sup>ǎji ɸé amá. Huhu'á! gáɸi<sup>n</sup> edéga<sup>n</sup> ǎ, á-biamá. Égiɸe ɸutí amá,**  
 voice not sending far was going, Really! that one what says he ! said they, they At length he had come directly to them, they say, they say.

**qáde ma<sup>n</sup>tihéqtcí. Háxuxa! Háxuxa! á-biamá. Huhu'á! Háxige éé há,**  
 grass passing altogether under it. Haxige! Haxige! said he, they Really! Haxige he says say.

**á-biamá. Waci<sup>n</sup> hébe íu'a<sup>n</sup>he-t'a<sup>n</sup> gíɸizái-gǎ, á-biamá. Huhu'á! ga<sup>n</sup>qti 3**  
 said they, they Fat meat piece put in the he take ye for him, said they, Really! just so say. mouth has they say.

**taté. Wacka<sup>n</sup>'i-gǎ, á-biamá. Iénaxíɸa agɸá-biamá. Kan'gěqti gɸí-bi**  
 shall (be). Make ye an effort, said they, they To attack they went homeward, Very close they came home, they say. say. him they say.

**ɸí Háxige aká ɸu'é' agɸá-biamá. Isañ'ga ta<sup>n</sup> áigigɸáɸa agɸá-biamá.**  
 when Haxige the rushing went homeward, His brother the carried his on he went homeward. (sub.) (sub.) his arm they say.

**Agɸá-bi te ga<sup>n</sup> iénaxíɸa aɸá-biamá. Ca<sup>n</sup> edáda<sup>n</sup> waníɸa a<sup>n</sup>'sagi-má bɸúga 6**  
 He went when so to attack him they went, they Yet what animals the swift ones all homeward, they say say.

**éga<sup>n</sup> gaxá-bi ctéwa<sup>n</sup> úqɸa-bají-biamá. Edáda<sup>n</sup> baskíɸé! Wacka<sup>n</sup> ega<sup>n</sup>'i-gǎ.**  
 like they made, notwith- they did not overtake What angry! Make an effort do ye. they say standing them, they say.

**ɸní'a etéga<sup>n</sup>'i, á-biamá. Aɸí<sup>n</sup> aɸá-biamá. Égiɸe ma<sup>n</sup>'á ɸahé ma<sup>n</sup>'ciadí'qti**  
 You fail are apt, said they, say Having they went, they At length cliff hill very high they. him say.

**íɸití<sup>n</sup> ɸa<sup>n</sup>'ɸé t'é'di qɸabé ákicugáqti nihañ'gá múbaju íɸáɸa Háxige (amá) gi- 9**  
 concave placed where tree standing very spring shot up suddenly and Haxige (the near precipice thick frequently sub.)

**íáde ahí-biamá. Wacka<sup>n</sup> ega<sup>n</sup>'i-gǎ. ɸáɸuháqtcí uɸáqɸe-hna<sup>n</sup>'i, á-biamá.**  
 it again he arrived, they Make an effort do ye Very nearly you have overtaken said they, they say. him, they say.

**Égiɸe Háxige aká ma<sup>n</sup>'ze-ma<sup>n</sup> gaxá-biamá. Ní égilí ákiágɸe amá, Tc'u+!**  
 At length Haxige the bullet he made, they say. Water right he had gone they (sound of (sub.) into into say, bullet)!

**I<sup>n</sup>'é tígɸe ɸíɸáxa-biamá ní ma<sup>n</sup>'táɸa. Ga<sup>n</sup> wawénaxíɸa wáɸi'a agɸá-biamá. 12**  
 Stone suddenly he made they say water beneath. And to attack they failed they went home- ward, they say. himself

**Úɸa<sup>n</sup>'i-biamá ɸa<sup>n</sup>'ja i<sup>n</sup>'é sagí ɸíɸáxa-bi ega<sup>n</sup> ɸi'a agɸá-biamá. Ké, ca<sup>n</sup>'-**  
 They were taken though stone tight made himself, having failing they went homo- Come, let hold of, they say they say they say ward, they say.

**añgáxe taí. A<sup>n</sup>'ɸí'ai áɸa, á-biamá.**  
 us stop. We have indeed, said they, failed they say.

**Agɸá-biamá. Agɸá-biamá ɸí, gan'ki Háxige aká áci éɸa<sup>n</sup>'be agɸí- 15**  
 They went homeward, They went homeward, when, after a Haxige the out in sight came they say. they say while (!) (sub.) back .

**biamá. Éɸa<sup>n</sup>'be agɸí-bi ɸí isañ'ga há ké áigigɸáɸa agɸá-biamá. Égiɸe**  
 they say. In sight he came when his brother skin the carrying his on he went homeward, At length back, they say (ob.) his arm they say. they say.

**í t'é'ɸa akí-biamá. I<sup>n</sup>'añgúde taté, kagé, á-biamá. I<sup>n</sup>'é gáɸa<sup>n</sup>'ska dúbá**  
 lodge at he reached home, We enter a sweat- will younger said he, they Stone that size four the they say. lodge surely, brother, say.

**agíɸá-biamá. ɸaɸáge ma<sup>n</sup>'ciadí'qti i<sup>n</sup>'é tañgá-hna<sup>n</sup> wi<sup>n</sup>' ɸizá-biamá. Hau! 18**  
 he went for, they say. Headland very lofty stone large only one he took, they say. Ho!

**i<sup>n</sup>'c'áge, awídi-atí wazéɸaɸé téga<sup>n</sup>, á-biamá. Cí wi<sup>n</sup>' ɸizá-biamá. Hau!**  
 old man, I have come for you powwow in order that, said he, they Again one he took, they say. Ho! say.

- i<sup>n</sup>c'áge, wazéa<sup>n</sup>çáçø téga<sup>n</sup>, awídi-atí, á-biamá. Cí waii<sup>n</sup> ugça<sup>n</sup>-biamá. Cí  
old man, you powwow over in order I have come for said he, they Again robe he put in they say. Again  
me that, you, say.
- wi<sup>n</sup>' çizá-biamá xí, Hau! i<sup>n</sup>c'áge, níkaci<sup>n</sup>ga hiçáçakiçé téga<sup>n</sup>, awídi-atí há,  
one he took, they say when, Ho! old man, person you make him in order I have come  
bathe that, for you
- 3 á-biamá. Wéduba<sup>n</sup> tédíhi, Hau! i<sup>n</sup>c'áge, níkaci<sup>n</sup>ga wi<sup>n</sup>' bçúgaqti íçihíça  
said he, they The fourth time arrived at it, Ho! old man, person one all over to bathe by  
say. say. means of you
- téga<sup>n</sup> awídi-atí há, á-biamá. Hau! i<sup>n</sup>c'áge, íwihíbça téga<sup>n</sup> awídi-ati áça!  
in order I have come for that said he, they Ho! old man, I bathe by in order I have come indeed!  
that you say. means of you that for you
- Wacige píaji bçúgaqti gacibe i<sup>n</sup>çéa<sup>n</sup>hna téga<sup>n</sup> awídi-atí áça! A<sup>n</sup>'b ájiça<sup>n</sup>-  
Affection bad all out of you throw away in order I have come indeed! Day about  
(disease?) for me that for you
- 6 çá<sup>n</sup>'qtíega<sup>n</sup> éça<sup>n</sup>'be pí te áça! Baxú dúbá, i<sup>n</sup>c'áge, éça<sup>n</sup>'be pí te áça!  
different ones in sight I ar- may indeed! Peak four, old man, in sight I ar- may indeed!  
rive rive
- jíngá juáwagígçé. Wakan'da ãañ'ga agçañ'ka<sup>n</sup>ha<sup>n</sup> hniñkéce, wíçaha<sup>n</sup>.  
young I with them my own. Doity great on each side you who are, I pray to you.
- A<sup>n</sup>'ba ájiça<sup>n</sup>'çá<sup>n</sup>'qti jíngá juáwagígçé éça<sup>n</sup>'be pí te áçá! á-biamá. 'I<sup>n</sup>'  
Day different ones young I with them, my own in sight I ar- may indeed! said he, they Carry-  
rive say. ing
- 9 akí-biamá. Féde tē ují-biamá. Jíci uáne bçé te, á-biamá. Açi<sup>n</sup>'  
he reached home, Fire the he filled, they Tent-pole I seek it I go will, said he, they Having  
they say. say. it
- akí-biamá. I<sup>n</sup>'è-basí dáce te, á-biamá. Unéçé çá<sup>n</sup>'ha k'édí ihéça-biamá.  
he reached home, Stone-pushers I make will, said he, they Fire-place border by the he laid them, they  
they say. say.
- (Ní tē' cti agíaçá-biamá.) Hau! ní hniñkéce, waçúbe wídaxe téga<sup>n</sup>  
(Water the too he went for, they say.) Ho! water you who are, sacred thing I make of in order  
you that
- 12 awídi-atí há, á-biamá. Ní tē' cti itéça-biamá ijébe. I<sup>n</sup>'è tē cuçéaçø  
I have come for said he, they Water the too he put it down, they door. Stone the I send to you  
you say. say. (ob.)
- tá miñke, kagé, á-biamá, isañ'ga ha ççú'a ñima<sup>n</sup>'te ççíñ'kiçá-bi çíñké é  
will I who, younger said he, they his brother skin hollow in the lodge caused to sit the one that  
brother, say, who
- waká-bi ega<sup>n</sup>'. I<sup>n</sup>'è tē baçúta<sup>n</sup> çéça-biamá. Uçéwi<sup>n</sup>'qti ga<sup>n</sup>' itéça-biamá.  
meant, they having. Stone the he pushed sent suddenly, they Collected alto- so he placed them, they  
say. say. straight say. gether say.
- 15 Nájidçqtiá<sup>n</sup>-biamá Ní tē çizá-bi ega<sup>n</sup>' ñima<sup>n</sup>'te ní tē íçéça-biamá. Gátø  
Very red-hot they say. Water the he took, having in the lodge water the he sent suddenly, That  
they say. they say. they say.
- ní tē cuçé há, á-biamá. Hau! cubçé tá miñke, á-biamá Háxige aká.  
water the goes to said he, they Ho! I go to you will I who, said, they say Háxige the  
you say. say. (sub.).
- Jíma<sup>n</sup>'te ahí-biamá. I<sup>n</sup>'è nájide ççíñ'-biamá. Hau! i<sup>n</sup>c'áge, íwihíbça  
In the lodge he arrived, they Stone red-hot they sat, they say. Ho! old man, I bathe by  
say. say. means of you
- 18 téga<sup>n</sup> awídi-atí, á-biamá. Maka<sup>n</sup>' áçi'á-biamá. Nádadáze çéga<sup>n</sup> amá.  
in order I have come for said he, they Medicine he dropped on, Fire sent out thus they say.  
that you, say. say. sparks
- Isañ'ga çíñké ççizá-bi ega<sup>n</sup>' ní ágigçáqta<sup>n</sup> hiçákiçá-biamá. Égiga<sup>n</sup> gixáxa-  
His brother the one took his, they having water he poured on he caused him to bathe, As before he made his  
who say his they say.
- biamá. Ca<sup>n</sup>' há, kagéha, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, jí<sup>n</sup>'çéha, ca<sup>n</sup>' há, á-biamá  
they say. Enough younger said he, they Yea, elder brother, enough said, they say  
brother, say.

isañ'ga aká. Isañ'ga čicta<sup>n'</sup> xī čé xī ca<sup>n'</sup>ca<sup>n'</sup> ma<sup>n'</sup>ciáha čé amá, wanáxi  
 his brother the His brother finished when he when without on high he they say, ghost  
 (sub.). went stopping went

amá. (This was done four times.) Égičé gá-biamá: Huhu'á! káge-sañ'ga,  
 they say. At length he said as follows, Really! friend younger  
 they say: brother,

učhe cka<sup>n'</sup>hna. Čéga<sup>n'</sup> agčáči<sup>n'</sup> naji<sup>n'</sup>-biamá, ugkie naji<sup>n'</sup>-biamá. Hau! káge- 2  
 you have you wish. Thus having his he stood they say, talking to he stood they say. Ho! friend  
 your way his

sañ'ga, učhe taté. Učhe taté ča<sup>n'</sup>ja, káge-sañ'ga, akíčaha aňgáče taté  
 younger you have shall. You have shall though, friend younger brother, apart we go shall  
 brother, your way your way

á-biamá. Níkaci<sup>n'</sup>ga jíde ni-účuan'da čéča<sup>n'</sup>ska ča<sup>n'</sup>ja čé oné téga<sup>n'</sup> agči-báji  
 said he, they Person red island this size though this you go will, so they not come  
 say. back

ca<sup>n'</sup>ca<sup>n'</sup> taité, á-biamá. Ačá-biamá Haxige amá. Égičé Jábe-wá'ujin'ga 6  
 continually shall, said he, they Went they say Haxige the (sub.). At length Beaver old woman  
 say.

mándé gáxe akáma. Hu+! á-biamá. Haxuxa bča<sup>n'</sup>qčcia<sup>n'</sup>, á-biamá.  
 boat was making, they say. Hu+! said she, they say. Haxige it smells very said she, they  
 much of, say.

Wá'ujin'ga učáde čingé áha<sup>n'</sup>. Gáči<sup>n'</sup> Haxige isañ'ga Wakan'dagi t'ékičai  
 Old woman cause for there is I That one Haxige his brother Water-monster killed for  
 complaint none him

éga<sup>n'</sup> águdí čtě xagé xúwi<sup>n'</sup>xé ma<sup>n'</sup>čiči<sup>n'</sup> te xigčát'e čiči<sup>n'</sup>, á-biamá. Wá'ujin'ga 9  
 as wherever crying wandering he walks as he kills himself the said he, they Old woman  
 about one who, say.

mandé ckáxaji'qčci áha<sup>n'</sup>, á-biamá Haxige aká. Á, ceta<sup>n'</sup>qti čaná'a<sup>n'</sup>ji  
 boat you do not make I said, they say Haxige the (sub.). Yes, so very far you have not  
 at all heard

čáči<sup>n'</sup>čé á, á-biamá wá'ujin'ga aká. Haxige amá isañ'ga t'ékičai é<sup>n'</sup>te  
 you who I said, they say old woman the (sub.). Haxige the (sub.) his brother killed for it may  
 move him be

Wakan'dagi úju na<sup>n'</sup>ba t'éwača-báda<sup>n'</sup> t'éčč čiči'ái éga<sup>n'</sup> maja<sup>n'</sup> bčúga ní ují 12  
 Water-monster princ- two he killed them and to kill failed as land all water filled  
 pal him

gáxe 'ičai éga<sup>n'</sup> mandéha ačídaxe áta<sup>n'</sup>hé, á-biamá. Gá-biamá: Wá'ujin'ga,  
 to make spoke as a dug-out I stand making for myself, said she, they He said as follows, Old woman  
 it of it say. they say:

Haxige amá wéčigčá<sup>n'</sup> t'a<sup>n'</sup> ga<sup>n'</sup>čá-hna<sup>n'</sup>i. Mandéha gáxai édega<sup>n'</sup> mandé-čá  
 Haxige the mind to pos- desires invariably. A dug-out made but boat-head  
 (sub.) sess

tě'ja ja<sup>n'</sup> ákast itéčai xī'ji, ma<sup>n'</sup>čiči<sup>n'</sup>ka ují-de, čéde náqčiči<sup>n'</sup>qti gčiči<sup>n'</sup> dega<sup>n'</sup>, 15  
 at the wood piled up places if, soil (earth) filled when, fire burning very sitting when, so  
 with brightly

waníja ugáha-má čizai-de, ga<sup>n'</sup> wáčate gčiči<sup>n'</sup> tá aká, á-biamá. Éga<sup>n'</sup> čiči'ái  
 animal those that float he takes when, and eating them he will be sitting, said he, they say. So they fail  
 when

xī'čtě maja<sup>n'</sup> bčúga wě's'á t'a<sup>n'</sup> wáxe 'ičai éčě, á-biamá wá'ujin'ga aká.  
 even if land all snakes abound making spoke of indeed, said, they say old woman the  
 (sub.).

čehámajide uja<sup>n'</sup>i édega<sup>n'</sup> na<sup>n'</sup>bé tě čtí éga<sup>n'</sup> učiči<sup>n'</sup>-de wě's'á-má wáčaqta 18  
 Red-breasted turtle put on his but hand the too so covered when the snakes to bite  
 (shells) feet

a-čí xī'ji há čúga xīxaxai éga<sup>n'</sup> wana<sup>n'</sup>qičixé wáčiči<sup>n'</sup> ma<sup>n'</sup>čiči<sup>n'</sup> tá amá, wana<sup>n'</sup>te  
 ap- when skin thick made for so breaking in their having he will walk, stepping on  
 proaching himself (heads) them them

wáčiči<sup>n'</sup> ma<sup>n'</sup>čiči<sup>n'</sup> tá amá, á-biamá Haxige aká. Éga<sup>n'</sup> čiči'ái xī'čtě maja<sup>n'</sup> bčúga  
 having he will walk, said, they say Haxige the So they fail even if land all  
 them (sub.).



- ugáhanaçaze gáxe 'íçai éçë. Lıqinde uxıa<sup>n</sup>çë xı gat'é te al éçë, á-biamá  
 darkness making spoke indeed. Gorge get himself if die from will they indeed, said, they  
 of into the fall said (in my hearing)
- wá'ujin'ga aká. Wá'ujin'ga, gáamá Haxige amá wéçigça<sup>n</sup> t'a<sup>n</sup> ga<sup>n</sup>'ça-hna<sup>n</sup>'i.  
 old woman the (sub.). Old woman, that one Haxige the mind to pos- wishes contin-  
 (sub.) (sub.) sees ually.
- 3 Lıqinde wi<sup>n</sup> ugçi<sup>n</sup>-de ja<sup>n</sup> ujji-de çéde úda<sup>n</sup>qti gçi<sup>n</sup> tá amá. Wanıya dáda<sup>n</sup>  
 Gorge one sit in when wood filled when fire very good he will sit. Animal what  
 with
- gçi<sup>n</sup> akáya ua<sup>n</sup>'si hí çin gat'é ké çizal-de ga<sup>n</sup>' çaté gçi<sup>n</sup> tá amá, á-biamá.  
 to the one sitting leaping reaches the dies from which takes when so eating he will sit, said he, they  
 one that falling say.
- Éga<sup>n</sup> çí'al xı'ctë maja<sup>n</sup>' çan bçúgaqti má ckúbe gáxe 'íçai éçë. Má  
 So they fall if even land the all snow deep making it speak of indeed. Snow
- 6 ágaspe té te al éçë, á-biamá. Gáamá, wá'ujin'ga, Haxige amá wéçigça<sup>n</sup>  
 pressing die will they indeed, said she, they That one, old woman, Haxige the mind  
 down on him said say. (sub.)
- t'a<sup>n</sup> ga<sup>n</sup>'ça-hna<sup>n</sup>'i. Qáde xi xıngáqti xıxaxai-de ja<sup>n</sup> tó' çti ákastáqti itéçıçai-  
 to pos- wishes contin- Grass lodge very big makes for when wood the too in a great heap piles for  
 ness ually. himself
- de séhi<sup>n</sup>'be xıxáxe tá amá. Wanıya dáda<sup>n</sup> má ckúbe gaççád içé-má ıqta  
 when snow-shoes he will make for himself. Animal what snow deep those that get hurried at will  
 suddenly in it
- 9 t'éwaçai-de ga<sup>n</sup>' wáçate najin' tá amá, á-biamá Haxige aká. 'A<sup>n</sup>-macé'  
 he kills them when so eating them he will stand, said, they say Haxige the (sub.). What sort of a  
 person are you Haxige you despise habitually ! said, having ax crushed in many having  
 they say times with, they say
- t'éça-biamá. Gañ'ki Haxige amá aça-biamá. Akı-bi ega<sup>n</sup>' i<sup>n</sup>úçde-çi pí  
 he killed her, they And Haxige the (sub.) went they say. He reached having sweat-lodge again  
 say. home, they say
- 12 gaxá-biamá. Azékiçe taité, pí zeañ'xiçe taté ä. Pı añıççita<sup>n</sup> taté, kagé,  
 he made, they say. (See note), again we treat our- shall ! Again we work on our- shall younger  
 selves selves brother,
- á-biamá. Ugskie-hna<sup>n</sup>'-biamá. A<sup>n</sup>'ha<sup>n</sup>, jı<sup>n</sup>'çéha, e-hna<sup>n</sup>', é amá isañ'ga amá.  
 said he, they He talked regn- they say. Yes, elder brother, that alone, said, they his brother the  
 say. with his larly (sub.)
- Ga<sup>n</sup>' i<sup>n</sup>úçde-çi pí gaxá-biam éga<sup>n</sup> gçita<sup>n</sup>-biamá gçıpiçti. Júga kě éçiga<sup>n</sup>  
 And sweat-lodge again he made, they say so he worked on his, worked very Body the well as  
 they say well on his. before
- 15 gıxáxe çtëwa<sup>n</sup>' gçıçta<sup>n</sup> çéçai tédıhi xan'de ké áta<sup>n</sup>'ji ca<sup>n</sup>' hébe ma<sup>n</sup>'ciadi  
 he made his notwith- he let his go suddenly when ground the he trod yet part high from the  
 standing ground
- açé-hna<sup>n</sup>'-biamá isañ'ga amá. Éçigçe Haxige amá isañ'ga ágimákajı-biamá.  
 went regn- they say his brother the At length Haxige the his brother he got out of patience with  
 larly (sub.) (sub.) his, they say.
- Cañ'gaxe ga<sup>n</sup>'ça-biamá. Hau! káge-sañ'ga, uçıhe taté, á-biamá. Ni-úçuan'da  
 To stop he wished, they say. Ho! friend younger you have shall, said he, they Island  
 brother, your way say.
- 18 çéça<sup>n</sup>'ska çan'ja çé çáta<sup>n</sup>'cé éçija<sup>n</sup> éga<sup>n</sup> taité, á-biamá. Áji añıçıxaxe añgáçe  
 this size though this you who you do so shall said he, they Differ- we make our- we go  
 stand that (they be), say. ent selves
- taité. Ca<sup>n</sup>'ıañga núga jin'ga ábaçı hi<sup>n</sup>' snédëçti ıúçti-ma çan' éga<sup>n</sup> nıka-  
 shall. Big wolf male young nape of hair very long those who are blue so per-  
 neck
- çin'ga hné te áça. Maja<sup>n</sup>' bçúgaqti hú çaxıwi<sup>n</sup>'xe ma<sup>n</sup>'hni<sup>n</sup>' te áça, á-biamá.  
 som you go will indeed. Land all over voice crying around you walk will indeed, said he, they  
 say.

Hau! wí ete, káge-sañ'ga, ɣáqti núga ɣāngáqti, hé gázazáqti de uta<sup>n</sup>nadi  
 Ho! I for my friend younger deer male very big, horn full of snags fore- space between  
 part, brother, head  
 hi<sup>n</sup> gě názičá-bi ega<sup>n</sup>, éga<sup>n</sup> níkaci<sup>n</sup>ga bčé tá miñke. Níkaci<sup>n</sup>ga jíde  
 hair the made yellow by heat having, so person I go will I who. Person red  
 a<sup>n</sup>'čate taité, á-biamá. Í a<sup>n</sup>'ča<sup>n</sup>'eka<sup>n</sup>'čě taité áčá, á-biama. Ceta<sup>n</sup>'  
 me eat shall, said he, they Mouth made to move shall indeed, said he, they So far.  
 say. by me say.

## NOTES.

226, 3. nuxe kě, the ice at the place whither they went for water. Note that water and ice existed before the alleged origin of rivers from Haxige's tears.

226, 7. wač<sup>n</sup> ačá-biama, he took them along; *i. e.*, he pursued them. This is a common use of ač<sup>n</sup> če.

227, 8. uta<sup>n</sup>nadi čicta<sup>n</sup> te ama. The kettle had been dropped after he left the place for getting water.

227, 9. hi<sup>n</sup>sañga+, etc. Sanssouci suggested "waji<sup>n</sup> wigisičé" instead of "waye wigisičé." He said that the former could be used if the dead brother was near the size and age of the speaker. "Waye" is ɣoiwere in form, and "hi<sup>n</sup>sañga+" may have been intended for the ɣoiwere, hi<sup>n</sup>čũñe. "He misañga" is the Dakota "he! misũñka" (he! misunka) expressed in Čegíha notation. Thus we have traces of three languages in the lament of Haxige. Frank La Flèche reads "hi<sup>n</sup>sa<sup>n</sup>'čá<sup>n</sup>+" instead of "hi<sup>n</sup>sañga+." He thinks that the Omahas used "waye" in former days, and that "no+" should be "ačá u+!"

227, 17. a<sup>n</sup>'ča<sup>n</sup>wa<sup>n</sup>qčé-ga<sup>n</sup> (a<sup>n</sup>'ča<sup>n</sup>wa<sup>n</sup>qčá, ega<sup>n</sup>), from učuqčé.

228, 4. ma<sup>n</sup>a ma<sup>n</sup>ciadiqti ča<sup>n</sup> čandi. There were several very high cliffs at that place, perhaps very close together. Čisañga čdi ač<sup>n</sup> aki: Frank La Flèche read, ač<sup>n</sup> aki-biama, instead of ač<sup>n</sup> aki.

228, 7. ɣehuqčabe nadíndíngičě ja<sup>n</sup>-hna<sup>n</sup>i. Sanssouci thought that ɣehuqčabe, tripe, was a mistake, and that it should be omitted. The Omahas who were in Washington in August, 1881, rejected ɣehuqčabe, and substituted "níxa waci<sup>n</sup> ágahadi ča<sup>n</sup>, the fat outside the belly."

229, 3. gasninde refers to the impetus given to the arrow when hit by the bow-string.

229, 4. t'ewačá-biama means "he wounded them," though its literal rendering is "he killed them."

229, 10. i č<sup>n</sup>i ega<sup>n</sup> gčadi<sup>n</sup> ja<sup>n</sup>-biama. Haxige crouched down suddenly, and lay across the path of the person who was approaching. It was Ictinike, disguised as Hega, the Buzzard.

229, 17. agidana<sup>n</sup>. Possessive of abana<sup>n</sup>, to witness a person, his relation, performing a ceremony, or engaging in a contest.

230, 9. 'a<sup>n</sup>-hna<sup>n</sup> aja<sup>n</sup> tě, how you do it. Sanssouci said that this was not as correct as, eáta<sup>n</sup>-hna<sup>n</sup> ája<sup>n</sup>-hna<sup>n</sup>'i<sup>n</sup>te, why you will do it.

231, 8. ɣijebe agaha. It seems that there were two coverings to the entrance: the ɣijebe agaha, the outer one; and the skin of Haxige's brother, the inner one.

231, 9. isañga kě. The article pronoun kě shows that the brother was dead; but gaxa-bitá<sup>n</sup> ama denotes that his form (skin) was placed in the position of a standing animate object.

232, 14. nada<sup>n</sup> ictá ða tš jugçe gaxa-gă. Sanssouci said that this meant, "Make extra eyes with the head," so that you may not be detected. "Be more than ever on the alert." But I think that it refers to the nose, and not to the head, if icta and ða be separable. On the other hand, the stress (in the words ictá ða) seems to bind them together as one word. Frank La Flèche cannot explain this.

233, 7. edada<sup>n</sup> baskičě, there is something to be angry about; there is cause for anger. The opposite is uçade çĩuge.

233, 9. nihañga mubaju içaça, the spring shot up repeatedly, forming tiny waves.

234, 5. It appears from the context that wacige means some disease, impurity of the blood, etc., Compare çacige, to speak evil of; iuçacige, to slander; and with the root "cige" compare the Winnebago, cčik, bad; and the Dakota, citca (šiča), bad. The Dakota final tca (ča) is often equivalent to the Øegiha final ga or ge.

234, 6. baxu duba - - - eça<sup>n</sup>be pi te aça. Does this refer to the belief in four worlds above this one?

234, 7. wakanda çañga agçañka<sup>n</sup>ha<sup>n</sup> hniñkěce, Thou great deity on either side; i. e. the earth-god and the sky-god.

234, 15. najiděqtia<sup>n</sup>.biama was pronounced na+jiděqtia<sup>n</sup>.biama.

235, 4. úçihe tate, etc. The behavior of Haxige's brother made the elder brother determine that the souls of Indians should never return to this world. "Well, younger brother, as I have failed to keep you here, when red men die, though the earth be this large around, as you go thus, so shall it be with them. They shall never come back."

235, 5. niuçuanda çęça<sup>n</sup>ska. In the Ůoiwere myth of Day and his Children, an island in a lake represents the world.

236, 12. azekiçe taite. Meaning uncertain, especially if spoken by Haxige. If used by the narrator alone, it may mean, "They shall practice again on themselves;" but that is very doubtful. Frank La Flèche doubts its use here.

237, 1. Haxige may be the mythical ancestor of the Ůada or Deer-head gens; and his brother, of the Ma<sup>n</sup>çĩñka-gaxe or Wolf gens. See their position in the Omaha tribal circle. The Beaver-woman and the Grass-snake spoke of the hero as Haxuça. This latter is the Ůoiwere form of Haxige.

#### TRANSLATION.

Haxige dwelt in a lodge with no one but his younger brother. The elder brother used to go out hunting. He used to shoot deer. It happened that he feared some unseen danger. Addressing the younger, he said, "Whatever small animal passes along on the ice by the place where we get water, let it alone." The elder brother went out hunting. The younger brother took a kettle, and went for water. At length two Otters came. The younger brother passed along on the ice, and attacked them. He carried a stick on his arm. When he reached the place, he hit them repeatedly. And he continued after them. At length they reached their home, the den of a Water-monster, and they went headlong into it with him. They fastened the entrance. The elder brother reached home, carrying a deer which he had not skinned. When he reached home, he threw down the deer by the door. His brother did not stir at all. "Here! Take it, brother," he said. He did not speak. "I suppose that you are asleep," said he. Pulling open the door, behold, his brother was missing. "Alas! my dear little younger brother, I thought that it would be so, and so it is," he said. He ran to the

place for getting water, to see after him. When he reached the place for getting water, behold, the footprints of his brother had gone beyond. When he was following his trail, behold, there was the place where he had struck the Otters. Having known that he hit them, he said, "Alas!" The kettle had been dropped in the space between the two places. The elder brother continued to follow him. When he could not find him, he wept. "My younger brother! My younger brother! My younger brother! My younger brother! When I remember thy disposition (†), I am crying. Alas! my younger brother. Alas! my younger brother. Had it been I, friend younger brother, I would have reached home," he said. Wandering over the whole earth, he went seeking his brother. When he cried, the water flowed very rapidly in many long streams, making very large creeks. His tears were the rivers. On the bank of a stream the grass was lying in good condition. There he lay down. As he lay, two Ducks came thither. They went diving. And they came up again. One said as follows: "My friend, when Haxige's younger brother was killed, I had a great abundance of food. How was it with you?" "My friend, I did not have a good time. Only the little finger was left for me; and I said that no matter when I saw him, I would tell him about his own," said the other Duck. And when Haxige heard it, he became a leaf. Having fallen on the water, the leaf went floating in the space between the Ducks. When he reached the very place, he seized the Ducks by the necks. "You two persons, what have you been saying?" said Haxige. "Yes, elder brother, it is so," said one. "Elder brother, I have been saying that I would tell the news. Elder brother, do loosen your hold on me. I have been saying that I would tell you about your brother. Elder brother, they took your younger brother home by the succession of very high cliffs, to the land in that direction," said he. He tore the first Duck into many pieces, and threw them away. He questioned the other Duck: "On what occasions do they emerge from their den?" "At noon, when the fog is blown very dense, and when it is very warm, they lie to make the fat on their bellies firm by exposure to the heat of the sun. During the day it is so," he said.

And Haxige became an eagle and departed. Behold, the monsters lay flat on their backs. Thence was he coming back to earth to attack them. "Haxige is coming toward you," was said. He failed. They had already gone back into the lodge. Haxige went home again. Having reached his home, he thought, "What shall I do to get even with them?" Well, he went again on a similar day. When he had reached a very great height, he became a leaf again. Thence, having become a leaf, he was coming back again to earth to attack them. "Haxige is coming toward you," was said. Again he failed to attack them, as they had gone back into the lodge. And Haxige went homeward, having failed again. Again there was a similar day. And he became like a blue-backed bird-hawk. Thence, having become like a blue-backed bird-hawk, he was coming back again to attack them. "Haxige is coming toward you," was said. Again he failed to attack them, as they had gone into the lodge. Again Haxige went homeward, having failed with them. At length when the fourth day arrived, he became a grass-snake. Passing along far under the grass, he departed. When he arrived in sight of the cliff, behold, they lay on their backs making their tripe stiff by the heat. He seized his bow. Having fitted the arrow to the bowstring, he sent it with great force, making it strike in the very middle, wounding two. They grunted very hard, "A<sup>n</sup>," and had gone back into the lodge. Haxige went homeward.

When he reached home, he was very glad. Said he, "I have done so to them." In the morning Haxige went hunting. As he was returning, behold, a person had gone across the road. He went hunting again in the morning. When he was returning, behold, a person had gone across the road again. On the fourth occasion, Haxige crouched down, and lay across the path of the person who was approaching. When he had come right upon him, Haxige stood up suddenly. "Really! The venerable man walks as if something was the matter," said he, trying to draw him out. "Yes, very much like it," said he. "How can it be that at this late day you have not been hearing it in your travels?" "Why! venerable man, whatever may be the matter, I have been walking without hearing anything at all," said Haxige. "Yes, Haxige's younger brother having been killed, Haxige wounded two of the Water-monster's most dearly beloved children. I have been going thither to powwow over them," said he. "Really! venerable man, so it may be, but I have not been hearing it in the least. Really! venerable man, it may be very desirable to witness the treatment," said Haxige. "Yes, it is so," said the Buzzard. "I make it a rule to have no witnesses at all." "Really! venerable man, I may witness you. I, too, walk hunting," said Haxige. "Ho! venerable man, try it for yourself. When I finish looking at you, you can go." "Yes, it is so. You can see me perform," said the Buzzard. "Yet, venerable man, I will hear from you how you do every one of the deeds," said Haxige, tempting him. "You shall gaze on me," said the Buzzard. Singing his song, he danced, saying:



"Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke tá-ko, hé-ke hé-ke tá-ko."  
 "Well, venerable man, if it be always just so, it looks very nice to me. Venerable man, how do you usually perform it? I wish to hear the whole of it from you," said Haxige. "I said that when I reached there this time, I would perform the cure. There are four peaks which are flat on top. When I reach the fourth, they usually come thither for me. When I come in sight on the fourth peak, I stand dancing; and they usually come thither for me. They put me in a robe, and they carry me on it. When I get there this time, I will say, 'Let the water stand hot. When I heat two irons red-hot, and press them repeatedly against the wounds, they will live,'" said the Buzzard. Haxige made him dance about three times, as he wished to be able to perform all of the ceremony well. After the fourth time, the Buzzard stopped dancing. "Well, it is enough. I suspect that you have had more than enough of gazing at me," said the Buzzard. "Yes, venerable man, it is enough. What sort of a person are you that you despise Haxige?" Having said this, Haxige broke in his head with a blow, and killed him. And he took all his clothing, and put it on. And he carried the gourd-rattle on his arm. He practiced the ceremony. Thought he, "I do it very well!" As he went, he reached the fourth peak. He danced: "Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke tá-ko, hé-ke hé-ke tá-ko." "Really! the old man was indeed always nice-looking, but he had no one to gaze on him," said he. "Oho! the old man who is the doctor has come in sight," said the people. "Ye servants, go after him," said the chief. They went for him. When they arrived there, they spread out the robe for him. Having sat in it, the servants carried him on it. "Make room for him by going far away from the door," said they. They pulled open the outside door.

When they pulled it open, behold, the whole of his brother's skin had been stripped off, and made to stand underneath, as a door-flap. Haxige stood at the door, facing it and dancing: "Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke tá-ko, hé-ke hé-ke tá-ko." He stopped dancing and entered the lodge. He took hold of his brother's skin at the wrist. He was pulling open the door-flap with sudden force. "Alas, my dear little younger brother!" said he, speaking in a whisper. The servants found him out. "Really! friend, what has the old man said?" spoke one, in a whisper, to another. "Friend, he said something like 'Alas, my dear little younger brother!'" "Psha! friend, there is really no cause for complaint. The old man has been used to coming hither as a doctor for a very long time heretofore." "Well," said Haxige, "I said that when this time came, it would be enough. Ho! ye servants, bring ye back two very large kettles filled with water." They went for it, and came home, carrying them on their backs. Having been fastened over the fire, the kettles stood by the fire, very hot and boiling very hard. "Make two knives very sharp, and put them down. Put two irons in the fire, and make them very hot. When I press these heated irons repeatedly against the wounds, they shall live. Ho! Come, get out of my way. Beware lest you peep in now and then, when you are near by. Beware lest they go and leave you. Walk ye all down and to the other side of the four peaks from which I am accustomed to come in sight when I come hither," said he. All the households went. Having departed, he was in solitude. The water was continuing to boil very rapidly. "Ho! Lie ye exactly side by side. When I thrust a very red-hot iron into your wounds, you shall improve. Beware lest you stir. Lie ye with your sides stretched very stiff," he said. When they lay so, he pushed into the wound on either side with sudden force, "Te'u+." "Lie still." Having said, "Ah!" both died from the heat. He took the knives, and cut the bodies into very narrow, long strips. Having cut up their bodies, he was filling the water which was boiling. The cooked meat, too, he was putting out in a pile. Those out of sight said, "The old doctor has not been so long heretofore. He has been a very great while about it. Grass-snake, what were you saying that he was saying?" "Yes, I did say it. When he took hold of the door-flap as he went to the side of the entrance, he said something like, 'Alas, my dear little younger brother!'" said the Grass-snake. "Grass-snake, you shall go thither homeward. See him. Make extra eyes with your nose, and make your head very much flattened out, though curved like a dish," said they. The Grass-snake departed, passing under the grass. When he reached there, he peeped in at a crack in the lodge. Haxige detected him. "Come! Come! Come!" said Haxige. Having called him, the Grass-snake was coming thither again. "Make yourself full of food," said Haxige. And Haxige put a narrow strip of meat, about two feet long, into the throat of the Grass-snake, where it stuck very tight. "Say when you arrive that it is Haxige, and that very long ago he cooked the Water-monsters till the meat fell to pieces. Begone and tell it." The Grass-snake went to tell it. "Haxuxa! Haxuxa!" he said in a voice hardly above a whisper. "Really! what says that unseen moving one?" At length he had come directly to them, passing altogether within the grass. "Haxuxa! Haxuxa!" he said. "Really! it says 'Haxige.' Take out the piece of fat meat which he has put in his mouth. Really! it shall be just so (*i. e.*, as they suspected). Make ye an effort." They went homeward to attack him. When they had come very close to their home, Haxige went rushing homeward, carrying his brother on his arm. As he

had gone homeward, they went to attack him. But though they became all kinds of swift animals, they did not overtake Haxige and his brother. "There is cause for anger! Make ye an effort. You will be apt to fail," said they. They went along after him. It happened that Haxige, when on his way home, drew near a spring which boiled up repeatedly. It was in a very dense forest at the foot of a cliff, a very high hill, whose perpendicular surface was concave. "Do ye make an effort. You have almost overtaken him," said they. At length Haxige became a bullet. He had gone headlong into the water, "Tc'u+." In a moment he made himself become a stone beneath the water. And they went homeward, having failed in attacking him. Though Haxige and his brother were laid hold of, he had become a stone that was firm, so they failed and went homeward. "Come, let us quit. We have failed," said they.

As they went homeward, Haxige came out again in sight after a while. And he went homeward, carrying the skin of his brother on his arm. At length he reached home. "Brother," said he, "let us enter a sweat-lodge." He went for four stones that were about one foot in diameter. Standing on a very lofty headland, he took up a stone. "Ho! venerable man, I have come for you to powwow." Again he took one. "Ho! venerable man, I have come for you to powwow over me," he said. He put it in his robe. Again he took one, and said, "Ho! venerable man, I have come for you to cause a person to bathe." When the fourth time arrived, he said, "Ho! venerable man, I have come for you, so that by means of you one person may bathe all over. Ho! venerable man, I have come for you that by means of you I may bathe. I have come for you that you may throw out from me all bad affections (*or*, impurities). May I come out in sight on many different days! On the four peaks, venerable man, may I come in sight with my young ones! Thou superior deity on either side, I pray to thee. On different days may I, with my young ones, come in sight!" he said. He carried them to his home. He filled the fire. "I will go for lodge-poles," said he. He brought them home. "I will make sticks for pushing the stones straight." He placed them by the edge of the fire-place. (He went, too, for water.) "Ho! thou water, I have come for you to make a sacred thing of you." He placed the water, too, at the door. "I will send the stones to you, brother," said he, meaning the empty skin of his brother, which had been caused to sit inside the lodge. He pushed the stones straight in a moment. He placed them in a heap. They became very red from the heat. Having taken the water, he sent it very quickly into the lodge. "That water goes to you," said he. "Ho! I will go to you," said Haxige. He went into the lodge. The stones continued red-hot. "Ho! venerable man, I have come hither in order to bathe by means of you," said he. He dropped large drops of medicine on the fire. The fire sent out sparks. Having seized his brother, he caused him to bathe by pouring water on him. He made him as he had been. "That will do, younger brother," said he. "Yes," elder brother, it is enough," said the younger brother. When Haxige let his brother go, the younger brother continued going on high as he went. He was a ghost. (This process was repeated three times without success.) At length Haxige said as follows: "Really! friend younger brother, you wish to have your own way." In this manner he stood holding him and talking to him. "Ho! friend younger brother, you shall have your way. Though you shall have your way, friend younger brother, we shall separate," he said. "Though the island (*i. e.*, the world) be this size, as you go in

this manner, red men shall go and never return." Haxige departed. At length there was an aged Beaver-woman making a boat. "Hu+!" said she, "there is a very strong Haxige odor." "Old woman, there is no cause for complaint. As his brother was killed by the Water-monsters, that Haxige is wandering around at random, and is killing himself by crying," said he. "Old woman, are you not, indeed, making a boat?" said Haxige. "Yes. Have you not been hearing it up to this time?" said the old woman. "As his younger brother was killed, Haxige killed two of the chief Water-monsters; and as they have failed to kill him, they have threatened to make the whole earth full of water. And I am making a dug-out for myself," said she. He said as follows: "Old woman, Haxige ever wishes to have an abundance of sense. He has made a boat (or, dug-out), and if he pile up wood at the bow, filling the bottom with earth, he will sit by a fire blazing very brightly; and seizing the animals that come floating along, he will continue eating them." "Even if they fail so, they speak of making an abundance of snakes on the whole earth," said the old woman. "He will put shells of red-breasted turtles on his feet, and will cover his hands in like manner. So when the snakes are coming to bite, having made thick skin for himself, he will continue to crush in their heads by treading on them; he will continue to step on them," said Haxige. "Even if they fail so, they threaten to make darkness over the whole earth. They say that if he get himself into a gorge unawares, he will die from the fall," said the old woman. "Old woman, that Haxige desires to have an abundance of sense. When he sits in a gorge, and fills it with wood, he will sit by a very good fire. What animal reaches him by leaping, will lie dead from the fall, and he will take it and sit eating it." "Even if they fail so, they threaten to make a deep snow over the whole earth. They say that he will die from the snow that will press down on him," said she. "That Haxige, old woman, ever desires to have an abundance of sense. Having made a very large grass-lodge, he will make a very high pile of wood for himself, and then he will make snow-shoes. What animals get buried unawares in the deep snow, having killed them at his pleasure, he will stand eating them," said Haxige. "What sort of a person are you that you despise Haxige?" he said. And crushing in her head many times with an ax, he killed her. And Haxige departed. Having reached home, he made a sweat-lodge again. They will practise again. "Shall we treat ourselves? Shall we work again on ourselves, younger brother?" said he, talking regularly to his own brother. "Yes, elder brother, only that," was his younger brother saying. And having made the sweat-lodge anew, he worked on his own, he did very well with his own. Though he made the body as it had been, when he let him go suddenly, the younger brother went partly on high every time without treading on the ground. At length Haxige got out of patience with his brother. He wished to put an end to the ceremony. "Well, friend younger brother, you shall have your way," said he. "Though the island (*i. e.*, the world) be this large, they shall surely be thus, as you are. We shall change our forms. You shall go as a young male big wolf, with very long blue hair on the space between the shoulders. Well, as for me, friend younger brother, I will go as a very large male deer, with horns full of snags, and with hair which has been made yellow by heat, scattered over the forehead. Red men shall eat me. By means of me mouths shall be caused to move," said he. The End.



## THE ADVENTURES OF HAXIGE.

FRANK LA FLÈCHE'S VERSION.

(There were two Water-monsters, who killed the younger brother of Haxige. They flayed the body, and hung up the skin for a door. They invited all the animals to a feast, when they cooked the body, dividing it among the animals, thus bribing them to silence. Haxige missed his brother, and went in search of him. He reached a creek, where two Wood-ducks were swimming. The conversation of the Ducks, and the account of the transformation of Haxige into a leaf, are given in the preceding version. When he caught them.—)

- Edáda<sup>n</sup>-hna<sup>n'</sup> edécai ä, á-biamá. A<sup>n'</sup>ha<sup>n</sup>, ji<sup>n'</sup>céha, a<sup>n'</sup>wa<sup>n'</sup>çiqaqqa-gä,  
 What only what did I said he, they Yes, elder brother, loosen your hold on me,  
 you say say.
- á-biamá. Íubça tá miñké. A<sup>n'</sup>wa<sup>n'</sup>çiqaqqa-gä, á-biamá. Ki, Ké, uça-gä,  
 said he, they I tell the will I who. Loosen your hold on me, said he, they And, Come, tell it,  
 say. news say.
- 3 á-biamá. A<sup>n'</sup>ha<sup>n</sup>, ji<sup>n'</sup>céha, Haxige isañ'ga t'éçai t'é'di na<sup>n'</sup>béhiujin'ga tē  
 said he, they Yes, elder brother, Haxige his younger killed him when little finger the  
 say. brother
- enáqtcí a<sup>n'</sup>ça<sup>n'</sup>wa<sup>n'</sup>qçéga<sup>n</sup> ata<sup>n'</sup>qti ja<sup>n'</sup>be ctécte uçiwabçá te, ehé, á-biamá.  
 only I got for my share, so just when I see him soever I tell him of his will, I said, said he, they  
 say.
- Wañça dáda<sup>n</sup>-má ctéwa<sup>n'</sup> bçúga íkíkúí ega<sup>n'</sup> na<sup>n'</sup>béhiujin'ga tē enáqtcí  
 Animal what sorts soever all having been invited little finger the only
- 6 a<sup>n'</sup>ça<sup>n'</sup>wa<sup>n'</sup>qçé. Ga<sup>n'</sup>, Eáta<sup>n</sup>-ona<sup>n'</sup>i ä, á-biamá. A<sup>n'</sup>ha<sup>n</sup>, a<sup>n'</sup>batçawáqti  
 I got for my share. And, How regularly I said he, they say. Yes, each day
- Héga aká zéwaççé ahí-hna<sup>n</sup>i, á-biamá. Ga<sup>n'</sup> Mi<sup>n'</sup>xa-jiñ'ga ictá-çéde tē  
 Buzzard the to powwow arrives regu- said he, they And Duck next to the cor- the  
 (sub.) over them larly, say. ners of the eyes
- sañ'kiçá-biamá Haxige aká. Hi<sup>n'</sup> kē baxú giáxa-biamá Mi<sup>n'</sup>xa-wagça<sup>n'</sup>xē  
 whitened for they say Haxige the Feather the crest he made for him, Duck conjuring (?)  
 him, (sub.) they say.
- 9 eçige taí Ma<sup>n'</sup>çin'-gä, á-biamá. Edáda<sup>n</sup> téçi áçakipá xi a<sup>n'</sup>çásiçē te hä.  
 let them call you. Walk. said he, they What difficult you meet if you think can  
 say. say.
- Uwíka<sup>n</sup> tá miñke hä, á-biamá Haxige aká. Haxige aça-biamá. Xagá-bi  
 I help you will I who said, they say Haxige the Haxige went, they say. He cried,  
 (sub.) they say
- xi wacíccka jañgáqti ní kē gasúsēqti iháha gaxá-biamá. Ictábçi é ní  
 when creek very large water the flowing rapidly in long lines made it, they say. Tears that streams
- 12 gē é amá. Aça-bi xi éçiçe Héga amá áiámamá. Ákipá-biamá. Ki  
 the that they say. He went, when behold Buzzard the (sub.) was approach- He met him, they say. And  
 they say ing, they say.
- Haxige aká gá-biamá: I<sup>n'</sup>c'áge awádi oné, á-biamá. A<sup>n'</sup>ha<sup>n</sup>, uçpáha,  
 Haxige the (sub.) said as follows. Old man where you go, said he, they Yes, grandchild,  
 they say: say.

ceta<sup>n'</sup>qti čaná'a<sup>n'</sup>ji čáči<sup>n'</sup>cé ada<sup>n'</sup>, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>, edáda<sup>n'</sup> éi<sup>n'</sup>te ceta<sup>n'</sup>  
 even so far you have not been hearing it I said he, they say. Yes, what it may be so far  
 aná'a<sup>n'</sup>-máji hă, á-biamá Haxige aká. A<sup>n'</sup>ha<sup>n'</sup>, ŋucpáha, Haxige isañ'ga  
 I have not heard it said, they say Haxige the (sub.). Yes, grandchild, Haxige his younger brother  
 t'ékičai éi<sup>n'</sup>te, Haxige amá Wakan'dagi ciéwasañ'gičabíqti čaňká na<sup>n'</sup>ba 3  
 they killed it may be, Haxige the Water-monster most dearly loved child the ones who two  
 for him (sub.)  
 wé'ui éga<sup>n'</sup>, áda<sup>n'</sup> zéwačë pí hă, á-biamá Héga amá. I<sup>n'</sup>c'áge, éča<sup>n'</sup>be  
 wounded some- therefore: to powwow I have said, they say Buzzard the Old man, in sight  
 for them what, over them been there (sub.)  
 cí tē'di, áwatégija<sup>n'</sup>-ona<sup>n'</sup> ä A<sup>n'</sup>ha<sup>n'</sup>, čé égima<sup>n'</sup>-hna<sup>n'</sup>-ma<sup>n'</sup>, á-biamá. Ki  
 you when, how do you it regularly I Yes, this I do that invariably I do, said he, they And  
 arrive (= thus) say.  
 čéxe gčíza-biamá ga<sup>n'</sup> gasáču-bi ga<sup>n'</sup> ŋi, čégima<sup>n'</sup>-hna<sup>n'</sup>-ma<sup>n'</sup>, ŋucpáha. 6  
 gourd he took his, they say and rattled it, they say having when, I do thus habitually. I do, grandchild.  
 Ki wa'a<sup>n'</sup>-biamá. Watčigaxá-biamá. Ga-biamá :  
 And he sang, they say. He danced, they say. He said as follows, they say:



Hé-ki-ma<sup>n'</sup>-da<sup>n'</sup>, hé-ki, hé-ki-ma<sup>n'</sup>-da<sup>n'</sup>, hé-ki, hé-ki-ma<sup>n'</sup>-da<sup>n'</sup>.

Gaň'ki, ŋiga<sup>n'</sup>ha, éča<sup>n'</sup>be cí tē'di, áwatégija<sup>n'</sup> ačuha éga<sup>n'</sup> gáxa-gă. Či 9  
 And, Grandfather, in sight you when, how you do it finally so do. Again  
 wija<sup>n'</sup>be te, á-biamá. Gaň'ki, čégima<sup>n'</sup>-hna<sup>n'</sup>-ma<sup>n'</sup>, á-biamá Héga aká.  
 I see you will, said he, they And, Thus I do habitually I do, said, they say Buzzard the  
 say. (sub.)  
 Watčigaxá-biamá. Gaň'ki, ŋiga<sup>n'</sup>ha, zéwačáčë tē áwatégija<sup>n'</sup> te, á-biamá.  
 He danced, they say. And, Grandfather, you powwow when how you do it will, said he, they  
 over them say.  
 A<sup>n'</sup>ha<sup>n'</sup>, ŋucpáha, Ta<sup>n'</sup>waňčá<sup>n'</sup> bčúgaqti čahé ikisa<sup>n'</sup>čiči<sup>n'</sup> ma<sup>n'</sup>čiči<sup>n'</sup>-i-gă hă, ehé- 12  
 Yes, grandchild, Village every one hill out of sight walk ye I say  
 hna<sup>n'</sup>-ma<sup>n'</sup>, bčúgaqti. Čínuda<sup>n'</sup>-má čti wáči<sup>n'</sup> ma<sup>n'</sup>čiči<sup>n'</sup>-i-gă, ehé-hna<sup>n'</sup>-ma<sup>n'</sup> hă,  
 regularly I do, all. Dog the ones too having them walk ye, I say regularly I do  
 á-biamá. A<sup>n'</sup>ha<sup>n'</sup>, ŋiga<sup>n'</sup>ha, á-biamá Haxige aká. Gaň'ki zéwačáčë tē,  
 said he, they Yes, grandfather, said, they say Haxige the And you powwow when,  
 say. (sub.) over them  
 e'a<sup>n'</sup> čkáxe ä, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>, ŋucpáha, ma<sup>n'</sup>ze gákë nájidčëqti-hna<sup>n'</sup> čáxe 15  
 how you do it I said he, they Yes, grandchild, iron that one very red hot only I make it  
 say.  
 ŋi wa'úi kě ma<sup>n'</sup>ze nájide kě učáxa<sup>n'</sup> te ebčéga<sup>n'</sup> éga<sup>n'</sup> abčiči<sup>n'</sup>, á-biamá.  
 when wounded the lying iron red-hot the I push in will I think so I have it, said he, they  
 one one say.  
 A<sup>n'</sup>ha<sup>n'</sup>, ŋiga<sup>n'</sup>ha. Ké, éča<sup>n'</sup>be cí tē'di e'a<sup>n'</sup> čkáxe taté, éga<sup>n'</sup> gáxa-gă.  
 Yes, grandfather. Come, in sight you arrive when how you do shall, so do.  
 Ma<sup>n'</sup>čiči<sup>n'</sup>-gă. Wija<sup>n'</sup>be ka<sup>n'</sup>bčá. Gaň'ki éga<sup>n'</sup> gáxe čé ŋi ja<sup>n'</sup>wi<sup>n'</sup> čizá-bi 18  
 Walk. I see you I wish. And so to do he went when wood one he took,  
 they say  
 ega<sup>n'</sup> čáqti ča<sup>n'</sup> ihéča-bi ega<sup>n'</sup>, gaqčiči-biamá Héga čiči. Gaň'ki ma<sup>n'</sup>ze  
 having right on the laid it, they having, he broke it in, they say Buzzard the And iron  
 the head (ob.) say (mv. ob.)  
 kě čti čizá tē, cí wa'i<sup>n'</sup> jič'ga tē čti čizá-bi ega<sup>n'</sup>, i<sup>n'</sup>-biamá Haxige  
 the too he took it, again pack small the too took, they having, carried it, they Haxige  
 (ob.) say

- aká. Gañ'ki Haxige aká aça-biamá. Wakan'dagi çañkása aça-biamá.  
the (sub.) And Haxige the (sub.) went, they say. Water-monster to them he went, they say.
- Égiçe dahé kē ııi ça<sup>n</sup> éça<sup>n</sup>be ahí-biamá. Gañ'ki wa'a<sup>n</sup> tē é Héga  
At length hill the (ob.) the village the (ob.) in sight of he arrived, they say. And song the that Buzzard
- 3 wa'a<sup>n</sup>i eıá tē 'a<sup>n</sup>-biamá Haxige aká Égiçe, Huhú! çéça aká Héga  
sung his the sang it, they say Haxige the At length. Ho! ho! this one the (sub.) Buzzard
- amá wazéçē amá áíama, á-biamá, Haxige éça<sup>n</sup>be ahí-bi ııi. Gañ'ki  
the (sub.) doctor the (sub.) is coming, said they, they Haxige in sight arrived, when. And they say
- nıkagahi aká gá-biamá: Cénujin'ga dúbá wahéhaji'qti é'di ma<sup>n</sup>çi<sup>n</sup>-ba waii<sup>n</sup>  
chief the said as follows, Young man four very stout-hearted there walk ye and robe they say:
- 6 ugça<sup>n</sup>-bada<sup>n</sup> açi<sup>n</sup> gıı-ga. Kí é Héga eçéga<sup>n</sup> éga<sup>n</sup> agıaçaı tē. É'di  
put him in and bring him back. And that Buzzard thought as they went for him. There
- ahí-biamá cénujin'ga amá Haxige çinké'di. Waii<sup>n</sup> çibça-bi ega<sup>n</sup>, Ké,  
they arrived. young man the (sub.) Haxige by the (ob.). Robe spread out, having, Come, they say
- i<sup>n</sup>c'áge, ugçin'-gá. Añgáçigi-añgátii há. Gañ'ki ugçi<sup>n</sup>-biamá Haxige  
old man, sit in it. We have come for you And sat in it, they say Haxige
- 9 aká. Gañ'ki cénujin'ga wi<sup>n</sup> jııi-hna<sup>n</sup> naxıde tē ukıa-bi ega<sup>n</sup>, Héga é  
the (sub.) And young man one whispering inner ear the he talked having, Buzzard he (ob.) with, they say
- áji ebçéga<sup>n</sup>. Haxige ebçéga<sup>n</sup>, á-biamá. İbaha<sup>n</sup>i, áda<sup>n</sup> égiça<sup>n</sup>i tē. Kí  
differ-ent I thin. Haxige I think, said he, they say. He knew him, therefore he said to him. And
- gañ'ki wi<sup>n</sup> aká gá-biamá: Héga éē há. Eáta<sup>n</sup> Haxige çéçu tí táda<sup>n</sup>?  
then one the (sub.) said as follows, they say: Buzzard it is he How Haxige here have could I come
- 12 á-biamá. Jııi íe-hna<sup>n</sup>-biamá. Gañ'ki açi<sup>n</sup> agça-biamá. Waii<sup>n</sup> ugça<sup>n</sup>-  
said he, they say. Whis- pering they spoke regularly. And they took him homeward, Robe they put him in they say.
- biamá. Kí é'di akı-biamá ııı'u çañkádi. Kí açi<sup>n</sup> akı-bi ııi isañ'ga  
they say. And there they reached home, they say wounded by the one's who. And they reached home when his younger brother with him, they say
- çinké bçúgaqti çixábai éga<sup>n</sup> ııjébegça<sup>n</sup> gáxe akáma. Gañ'ki Haxige  
the (ob.) the whole flayed as door-flap they had made they say. And Haxige
- 15 naji<sup>n</sup>-bi ııjébegça<sup>n</sup> çikiáha<sup>n</sup>i tē isañ'ga çinké igıdaha<sup>n</sup>i há há ça<sup>n</sup>.  
stood, they say door-flap raised when his younger brother the (ob.) he knew his skin the (ob.).
- Gañ'ki çikiáha<sup>n</sup>i ııi gá-biamá: Hé, wisa<sup>n</sup>ııi<sup>n</sup>qtçiçé! á-biamá. Jııi ççapiçi<sup>n</sup>qtçi  
And he raised when he said as fol- Alas, my dear little younger said he, they say. Whis- very easily pering they say:
- égiça<sup>n</sup>i; çadın'di<sup>n</sup>-báji. Kí nıkaci<sup>n</sup>ga égaxe naji<sup>n</sup> amá wi<sup>n</sup> gá-biamá:  
he said to him; he did not speak loud. And people around stood they who one said as follows, they say:
- 18 Kageha, ııjébegça<sup>n</sup> çikiáha<sup>n</sup> ııi, Hé, wisa<sup>n</sup>ııi<sup>n</sup>qtçiçé! aí tē. Haxige é  
Friend, door-flap raised when. Alas, my dear little younger he said. Haxige he brother!
- ebçéga<sup>n</sup>, á-biama. Kí, Égiça<sup>n</sup>-báji-gá. Héga amçé há, á-biamá. Gañ'ki  
I think said he, they say. And, Do not say it to any one. Buzzard it is he said (another), And they say.
- ııııa aça-biamá Haxige amá.  
to the lodge went, they say Haxige the (sub.).

Ki ačá-bi xi gañ'ki, Ké, xi gě bčúgaqti gacibe oné te. Jahé  
 And he went, when they say then. Come, lodge the every one without you will go. Hill  
 (pl. ob.) (the village)

fkisa'čiči ma'čiči'i-gā. Gañ'ki néxe jañgáqti na'ba ní agíma'čiči'-ba  
 out of sight walk ye. And kettle very big two water go ye for and

i'wiñ'gackái-gā. Čéčanká zéawáččé bčéleta xi hičáawákiččé tá miñke, 3  
 hang them for me. These I powwow over them I finish it when I cause them to bathe will I who,

á-biamá. Gañ'ki éga' gaxá-bi éga', ačá-biamá bčúga Gañ'ki ma'ze kě  
 said he, they say. And so did, they say having, they went, they all. And iron the

nájidě'qti gaxá-biamá Haxige aká. Gaxá-bi éga', gá-biamá: Čiji'čé éta'čiči'  
 very red hot made it, they say Haxige the (sub.) Made it, they having, he said as fol- Your elder he first  
 lows, they say: brother

zéáččé tá miñke. Ī'ta' cka' aji jañ'-gā, á-biamá. Ké, 'ú tě bahá-gā, 6  
 I pow- will I who. Now motionless lie, said he, they say. Come, wound the show it,  
 wow over him (ob.)

á-biamá. Ma'ze kě nájidě'qti gaxá-bi xi gañ'ki 'ú tě ubáxa'-biamá  
 said he, they say. Iron the (ob.) very red hot he made it, when and wound the he thrust into, they say  
 they say

ma'ze kě. Gañ'ki 'ú tě ubáxa'-bi xi, Ha'+! ha'+! é-hna'-bi xi, Ca' qčáji  
 iron the (ob.) And wound the he thrust into, when, Ha'+! ha'+! he said it regu- when, Yet speech-  
 larly, they say less

jañ'-gā. Číuda' taté, á-biamá. Gañ'ki t'é amá nájide ubáxa' kě Gañ'ki, 9  
 lie. Good for you shall (be), (it) said he, they say. And he they died say red hot thrust into the (ob.) And,

Ké! gí-gā hā Čiji'čé gíuda' éga' ja'tě'qti ičé, á-biamá. Gañ'ki amá  
 Come! come then Your elder is better as sound asleep he has said he, they say. After a while, they  
 brother gone, say

xi čí éga'gi'a'-biamá. Gañ'ki jin'ga kě čí t'é amá, ma'ze nájidě'qti  
 when again he did so to him, they say. And small the again he they iron very red hot  
 (ob.) died say

ubáxa'-bi éga'. T'é xi gañ'ki máhi' čizá-bi éga' wačáda-biamá 12  
 thrust into, they say having. Dead when then knife took, they say having he cut them up, they say

Wakan'dagi na'ba. Gañ'ki akiwa wačáde čicta'-bi xi ákiastá itéwačá-  
 Water-monster two. And both he cut them he finished it, when in a pile he put them  
 up they say

biamá učíza' t'é di. Gañ'ki čéxe akiwa ugípiqti ují-biamá ús'u wáxai xi.  
 they say middle in the. And kettle both very full he filled, they strips made them when.  
 say

Gañ'ki ga' úha' gčiči'-biamá. Ki gañ'ki gátěpa níaci'ga amá gá-biamá: 15  
 And so cooking he sat they say. And then in that place people the (sub.) said as follows,  
 they say:

Cénujiñ'ga na'baqti'éga' é'di gigčá-ba da'be gigčái-gā, á-biamá. Ki,  
 Young man about two there go and pass it and looking pass ye it, said they, And,  
 they say.

Wazéččé čičké xáci hégaji, á-biamá. Nā! Haxige ebčéga', ehé xi i'čéjai  
 Doctor the one a long time very, said they, they Why! Haxige I think, I said when you  
 who time say. doubted me

čti. Héga aké, ecaí. Ki č'be gčé etéda', učixide ga' gčiči'-biamá. Ki wi' é 18  
 too. Buzzard he is, you said. And who go shall? considering so they sat, they say. And one he  
 homeward

gá-biamá: Wě's'á-nídeka, čí čagčé xi ičičaji etéga', wačičionáji éga',  
 said as follows, they say: Grass-snake, you go homeward if not to find you apt, you invisible as,  
 you

á-biamá. Gañ'ki onípi te hā. Ěgičé ičičé te hā. U'úde jínáqtei učá-da'  
 said he, they say. And you shall do well Beware he lest Hole very small enter and  
 detect you

- da<sup>n'</sup>ba-gä hä. Égiçe Haxige İciçe te hä. Ki, A<sup>n'</sup>ha<sup>n</sup>, á-bi ega<sup>n'</sup> agçá-biamá  
look at him . Beware Haxige detect lest . And, Yes, said, having went homeward,  
they say
- Wě's'ä-nídeka amá. Ę'di akí-bi ega<sup>n'</sup> u'úde jín'áqtei ictá çá<sup>n</sup> ugás'í<sup>n</sup>-biamá.  
Grass-snake the (sub.). There he reached having hole very small eye the peeped in, they say.  
say
- 3 Ki Haxige aká da<sup>n'</sup>bá-biamá. Huhú! gí-gä hä. Waonáte táce, á-biamá  
And Haxige the (sub.) saw him, they say. Ho! ho! come . You eat must, said he, they  
say
- İça-bi ega<sup>n'</sup> Gçé ga<sup>n'</sup>ça xı na<sup>n'</sup>wape tē Wě's'ä-nídeka aká. Gañ'ki, Gí-gä,  
detected having. To go he wished when feared him Grass-snake the (sub.). And, Come,  
him, they say back
- á-bi ega<sup>n'</sup> Ę'di açá-biamá. Gañ'ki, Unéçē çá<sup>n'</sup>ha ké'di cçfu jañ'gä, á-biamá.  
said, having there he went, they say. And, Fire-place border by the yonder lie, said he, they  
they say
- 6 Waonáte xı wéçanandē'qti oné taté, á-biamá. Waonáte xı oné xı, Haxige  
You eat when you being gorged you go shall, said he, they say. You eat when you when, Haxige  
go
- aká é akéde Wakan'dagi akıwa t'éwaçē aká hä, ecé te hä, á-biamá.  
the he it is, but Water-monster both h has killed them , you shall . said he, they  
(sub.) say
- Gañ'ki waci<sup>n'</sup> hébe çizá-bi ega<sup>n'</sup> úqp u'a<sup>n'</sup>ha-biamá Haxige aká. Gañ'ki  
And fat meat a piece he took, having bowl he put in, they say Haxige the (sub.). And  
they say
- 9 waci<sup>n'</sup> çéçá<sup>n'</sup>ska s'ú-biamá. Gañ'ki, Çasni<sup>n'</sup> çéça-gä hä. Çéta<sup>n'</sup> éça<sup>n'</sup>be  
fat meat this size he cut a long strip, And, Swallow it do it suddenly . This far in sight  
they say
- itéça-gä. Gañ'ki waci<sup>n'</sup> hébe éça<sup>n'</sup>be itéçıçá-biamá í tē. Ki na<sup>n'</sup>bé çingē  
put it. And fat meat piece in sight he put it for himself, mouth the (ob.). And hand without  
they say (ob.).
- çin' éga<sup>n'</sup> gçionudáji tē waci<sup>n'</sup> kē. Açá-bi xı na<sup>n'</sup>jí'ekē'qtei níaci<sup>n'</sup>ga amádi  
he as he did not pull out his fat meat the (ob.). He went, when barely people to them  
was they say
- 12 ahí-biamá Wě's'ä-nídeka aká. Wě's'ä-nídeka çé tē'di ékita<sup>n'</sup> agçái Haxige.  
arrived, they Grass-snake the (sub.). Grass-snake went when at the went Haxige.  
say same time homeward
- İsañ'ga çin'ké gçıza-bi ega<sup>n'</sup> a<sup>n'</sup>he agçá-biamá. Gañ'ki Wě's'ä-nídeka íe  
His younger the (ob.) took his, having fleeing he went homeward, And Grass-snake to  
brother they say they say
- gıteqi, Haxige, Haxige, é xı cai<sup>n'</sup>ájı-lna<sup>n'</sup>-biamá. Níaci<sup>n'</sup>ga amá eca<sup>n'</sup>qti  
hard for Haxige, Haxige, said when his voice failed invariably, they People the very near  
him, say. (sub.) to
- 15 hí xı ca<sup>n'</sup> wéahidçqti eçéga<sup>n'</sup>-biamá. Gáçin' Wě's'ä-nídeka Haxige é hä,  
ar- when yet very far they thought, they say. That one Grass-snake Haxige says .  
rived
- á-biamá Gañ'ki uná-bi xı égiçe eca<sup>n'</sup>qtei ahí akáma Wě's'ä-nídeka.  
said they, they say. And they sought when behold very near had come, they say Grass-snake.  
him, they say
- Huhú! Wě's'ä-nídeka ée çin' éde waci<sup>n'</sup> núde kē ukıçatá-qtiá<sup>n'</sup> çin',  
Ho! ho! Grass-snake it is he the one but fat meat throat the sticks very tight in the one  
(mv.) (mv.).
- 18 á-biamá. Gañ'ki gçionudá-biamá. Gañ'ki níkaci<sup>n'</sup>ga amá jí çá<sup>n'</sup>á agçá-  
said they, they say. And they pulled it out for him, And people the village to the went  
they say. they say. (sub.) homeward
- biamá. Gañ'ki Haxige amá agçá-bi xı égiçe Jábe-wá'ujin'ga édedi akáma  
they say. And Haxige the went when behold Beaver-old-woman was there, they say.  
(sub.) homeward, they say
- Ki, Wá'ujin'ga, eáta<sup>n'</sup> çanáji<sup>n'</sup> ä, á-biamá Haxige aká. A<sup>n'</sup>ha<sup>n</sup>, çuapáha,  
And, Old woman, why you stand † said, they say Haxige the (sub.). Yes, grandchild,

- Háxige Wakan'dagi na<sup>n</sup>ba aká te'éwaçë amá hě. Ě'di wagáqça<sup>n</sup> a<sup>n</sup>'çizai  
 Haxige Water-monster two the killed them they say There servant me they took
- hě, á-biamá. Kí, Wá'ujin'ga, e'a<sup>n</sup>' ckáxe táda<sup>n</sup> uçéhe ä. A<sup>n</sup>'ha<sup>n</sup>, ÷ucpáha,  
 said she, they And, Old woman, how you do will, you join it ? Yes, grandchild,  
 say.
- Háxige ánída<sup>n</sup> gáxe 'íça-biamá hě. Ě'di Háxige mand úgçi<sup>n</sup> xí ubçá'ude 3  
 Haxige flood on to make they speak of, There Haxige boat sit in when I bite a hole in  
 him it they say
- te á-bi ega<sup>n</sup>' ěduçhe, á-biamá. Wá'ujin'ga, éga<sup>n</sup>' xí'ctě Háxige amá  
 will said they, having I joined it, said she, they Old woman, so even if Haxige the  
 they say (sub.)
- mandé ugçi<sup>n</sup>' ga<sup>n</sup>'qti ga<sup>n</sup>' gluda<sup>n</sup>'qti ma<sup>n</sup>'çi<sup>n</sup>' tá ama hă, á-biamá. Kí cí çí'af  
 boat sit in at any rate still very joyful walk will he who said he, they And again they  
 say. fail
- xí'ctě, ÷ucpáha, maja<sup>n</sup>' çá<sup>n</sup> bçúga ugáhanaçaze gáxe 'íçai hě, á-biamá. 6  
 even if, grandchild, land the all darkness making it they said she, they  
 speak of say.
- Wá'ujin'ga, éga<sup>n</sup>' xí'ctě Háxige amá ÷iqinde uqçúqa ugçi<sup>n</sup>' tá aká hă.  
 Old woman, so even if Haxige the (sub.) gorge deep hollow sit in will he who
- Uqçúqa ugçi<sup>n</sup>'-de waníça gat'é-ma ga<sup>n</sup>' wáçate gçi<sup>n</sup>' tá aká, á-biamá. Cí,  
 Deep hollow sit in when animal those killed still eating them he will sit, said he, they Again,  
 by falling say.
- ÷ucpáha, ugáhanaçaze çí'af xí'ctě wě's'ä t'a<sup>n</sup>' wáxe 'íçai hě, á-biamá. 9  
 grandchild, darkness they fall even if snake to abound making they said he, they  
 them speak of say.
- Wá'ujin'ga, éga<sup>n</sup>' xí'ctě Háxige aká xéha gě na<sup>n</sup>'bé gaxaf-de wě's'ä kě dá  
 Old woman, so even if Haxige the turtle the hand make when snake the head  
 (sub.) shell (lg. ob.)
- gě wáta<sup>n</sup>' ma<sup>n</sup>'çi<sup>n</sup>' tá amá, á-biamá. Kí gañ'ki, Wá'ujin'ga, e'a<sup>n</sup>'-macé'  
 the treading he will walk, said he, they And then, Old woman, what is the matter  
 (pl. ob.) on them say. with you
- ctěwa<sup>n</sup>' Háxige íçat'aonaf ä, á-bi ega<sup>n</sup>', gaqíqixá-biamá. Gañ'ki agçá- 12  
 soever Haxige ye hate him ? said, having, he crushed in her (head) And he went  
 they say with blows, they say. homeward
- biamá Agçá-biamá gañ'ki Háxige amá akí-bi xí ÷í jin'gáqti gaxá-bi ega<sup>n</sup>'  
 they say. He went homeward, and Haxige the reached when lodge very small made, they having  
 they say (sub.) home, they say
- i<sup>n</sup>'ě gáça<sup>n</sup>'skáqti çénaqti ÷úgça<sup>n</sup>-bi ega<sup>n</sup>', ÷í jin'ga gaxá-biamá. Gañ'ki  
 stone just that size just this many transported, having, lodge small he made, they say. And  
 they say
- isañ'ga çíñké há çá<sup>n</sup>' ámaça íçañ'gíçá-bi ega<sup>n</sup>' ámaça gçi<sup>n</sup>'-biamá. Gañ'ki 15  
 his younger the (ob.) skin the on one side placed his, they having on the he sat, they say. And  
 brother (ob.) other side
- i<sup>n</sup>'ě gě nájidě'qti gaxá-bi ega<sup>n</sup>' ní ágaqta<sup>n</sup>' gçi<sup>n</sup>'-biamá. Lí jin'ga tě  
 stone the very red hot made, they say having water pouring on he sat, they say. Lodge small th<sub>o</sub>  
 nákadě'qti gaxá-biamá. Éga<sup>n</sup>' tě dúbá ja<sup>n</sup>' gaxá-biamá. Wéduba ja<sup>n</sup>'  
 very hot he made it, they say. The like four sleep he did it, they say. The fourth sleep
- tě'di isañ'ga gisi<sup>n</sup>' giáxa-biamá. Ni<sup>n</sup>'ça isañ'ga aká. Kí, Hau! káge- 18  
 on the his younger alive he made for him, they Alive his younger the And, Ho! friend  
 brother again say. brother (sub.).
- sañ'ga, ni<sup>n</sup>'ça wíka<sup>n</sup>'bçaqti ega<sup>n</sup>' ni<sup>n</sup>'ça wíçaxe çá<sup>n</sup>'ja akíwaha aňgáçe taf,  
 younger alive I wished very much having alive I have made though apart let us go,  
 brother, for you you
- á-biamá. Kí wí cti ca<sup>n</sup>'jaňga bçi<sup>n</sup>' tá miñke, káge-sañ'ga, á-biamá. Kí  
 said he, they And I too big wolf I be will I who, friend younger said he, they And  
 say. brother, say.
- çí, káge-sañ'ga, ÷áqti núga jin'ga oné taté hă, á-biamá. Ceta<sup>n</sup>'. 21  
 you, friend younger dear male small you go shall said he, they So far.  
 brother, say.

## NOTES.

The myth of Haxige was told to the collector by three Omahas. First, by Wadjepa, whose words were not recorded; but they were interpreted by Frank La Flèche, and the important points are given below. Frank La Flèche's version was the next obtained, and that of  $\text{ɟa}^{\text{h}}\text{i}^{\text{n}}\text{-na}^{\text{p}}\text{ajl}$  was the last.

According to Wadjepa, the myth was that of "Haxuxa and the Deities with seven heads." He calls the hero Haxuxa, which is  $\text{ɟ}^{\text{h}}\text{ɔ}^{\text{i}}\text{w}^{\text{e}}\text{r}^{\text{e}}$  in form, and answers to the Çegiha Haxige of the other versions. Haxuxa met Hega, the Buzzard, who was on his way to the wounded deities. Haxuxa said nothing to him, but passed on. He met the Ducks after that. One of the Ducks told him that his younger brother had been killed, after wounding two of the deities with seven heads; that his skin was hung up as a door-flap, and that Hega was going thither every day to powwow over them. After leaving the Ducks, Haxuxa went along the creek, crying for his brother, and his tears made all the streams. As he went, he heard some one cutting wood by the bank of the stream, and talking about Haxuxa, mentioning him by name. He found that it was an aged Beaver-woman. She said, "You smell of Haxuxa." He denied it, and asked her what she was doing. She told him that she was making a boat. He then asked her, "With what tools are you going to make it?" She pointed to her teeth. After learning what the deities intended doing in order to destroy him, he killed the old woman. Then he met Hega. When Haxuxa came in sight of the village, disguised as Hega, everybody came out to meet him, even little children. Thenceforth it is as in Frank's version.

244, 2.  $\text{a}^{\text{n}}\text{wa}^{\text{n}}\text{ɕ}^{\text{i}}\text{q}^{\text{a}}\text{q}^{\text{a}}\text{-g}^{\text{ã}}$ , from  $\text{u}^{\text{c}}\text{i}^{\text{q}}\text{a}^{\text{q}}\text{a}$ .

244, 6.  $\text{a}^{\text{n}}\text{bati}^{\text{c}}\text{awa}^{\text{qti}}$ , in full,  $\text{a}^{\text{n}}\text{ba}^{\text{n}}\text{ t}^{\text{ẽ}}\text{ i}^{\text{c}}\text{awa}^{\text{-qti}}$ .

244, 12.  $\text{áiámama}$ , *i. e.*,  $\text{ái amáma}$ , from  $\text{i}$ , to be coming. See  $\text{áiáma}$  in the Dictionary.

245, 4.  $\text{we}^{\text{u}}\text{i}$ , "wounded for them," *i. e.*, for (the disadvantage of) the parents and friends of the two Water-monsters.

245, 6.  $\text{g}^{\text{c}}\text{i}^{\text{za}}\text{-biam}^{\text{a}}\text{ ga}^{\text{n}}$ , equivalent to  $\text{g}^{\text{c}}\text{i}^{\text{za}}\text{-bi ega}^{\text{n}}$ . So  $\text{gasa}^{\text{c}}\text{u}^{\text{-bi}}\text{ ga}^{\text{n}}$ , equivalent to  $\text{gasá}^{\text{c}}\text{u}^{\text{-bi}}\text{ ega}^{\text{n}}$ .

245, 8.  $\text{He-ki-ma}^{\text{n}}\text{-da}^{\text{n}}$ , said to be equivalent to the modern Çegiha expression, " $\text{Çegima}^{\text{n}}\text{-hna}^{\text{n}}\text{-ma}^{\text{n}}$ : I always do this."

246, 6.  $\text{agía}^{\text{c}}\text{ái t}^{\text{ẽ}}$ . The article pronoun marks the act as past, and as seen by the speaker. To accord with the rest of the myth, the text should read: " $\text{K}^{\text{i}}\text{ é Héga eska}^{\text{n}}\text{ e}^{\text{c}}\text{éga}^{\text{n}}\text{-bi ega}^{\text{n}}$   $\text{agía}^{\text{c}}\text{ái-biamá}$ : And as they thought that he was the Buzzard, they went after him, *it is said.*"

246, 9.  $\text{naxide t}^{\text{ẽ}}\text{ ukia-bi}$ , he talked with him (holding his mouth close and speaking) into his inner ear.

246, 13.  $\text{x}^{\text{i}}\text{u}$  refers to the wounded ones. As " $\text{x}^{\text{i}}$ " in composition is used in a reflexive sense, its use in this case is not clear to the collector. See "Nuda<sup>n</sup>axa's Account of his First War-party," in which this word occurs.

249, 14.  $\text{ɟug}^{\text{c}}\text{a}^{\text{n}}$  means "to transport a load by boat, travois, wagon, or any other conveyance." He probably carried the stones in a pack on his back, hence, in this case,  $\text{ɟug}^{\text{c}}\text{a}^{\text{n}} = \text{c}^{\text{i}}\text{u}^{\text{n}}$ .

249, 15.  $\text{áma}^{\text{c}}\text{a}^{\text{n}} \dots \text{áma}^{\text{c}}\text{a}^{\text{n}}$ , on the one side . . . on the other side; so  $\text{áma} \dots \text{áma}$ , the one . . . the other.

## TRANSLATION.

(There were two Water-monsters, who killed the younger brother of Haxige. They flayed the body, and hung up the skin for a door-flap. They invited all the animals to a feast, when they cooked the body, dividing it among the animals, thus bribing them to silence. Haxige missed his brother, and went in search of him. He reached a creek, where two Wood-ducks were swimming. The conversation of the Ducks, and the account of the transformation of Haxige into a leaf, are given in the preceding version. When he caught them:—)

“What particular thing did you say?” said he. “Yes, O elder brother. Loosen your hold on me. I will tell the news. Loosen your hold on me,” said one. And Haxige said, “Come, tell it.” “Yes, O elder brother. When Haxige’s younger brother was killed, I received nothing but the little fingers as my share; and so I said that no matter at what time I might see him, I would tell him about his brother. All the animals were invited to partake of the body, and only the little finger was left for me at the distribution.” And Haxige said, “How is it usually with them?” “Yes, the Buzzard goes every day to powwow over them,” said the Duck. And Haxige made the feathers whitish that were next to the outer corners of the Duck’s eyes. The feathers on the top of his head he made into a crest for him. “You shall be called ‘Conjurer-duck.’ Depart. Think of me when you get into any trouble, and I will help you,” said Haxige. Haxige departed. When he cried, the water flowed very rapidly in many long streams, making very large creeks. His tears were the rivers. When he went, behold, the Buzzard was approaching him. He met him. And Haxige said as follows: “Venerable man, on what business are you going?” “Yes, grandchild, have you not been hearing it long ere this?” “Yes, whatever it may be, I have not yet heard it,” said Haxige. “Yes, grandchild. Haxige had a younger brother who was killed. So Haxige wounded two of the most dearly beloved children of the Water-monsters. Therefore I have been there to powwow over them,” said the Buzzard. “Venerable man, when you arrive in sight of the village, what are you accustomed to do?” “Yes, I always do thus,” said he. And when he seized his gourd-rattle, and rattled it, he said, “Thus I always do, grandchild.” And he danced and sung, saying as follows:



Hé-ki ma<sup>n</sup>-da<sup>n</sup>, hé-ki hé-ki ma<sup>n</sup>-da<sup>n</sup>, hé-ki hé-ki ma<sup>n</sup>-da<sup>n</sup>.

And Haxige said, “Grandfather, do once more what you do when you arrive in sight. I will see you again.” And the Buzzard said, “I always do thus.” He danced. And Haxige said, “Grandfather, how do you do when you powwow over them?” “Yes, grandchild, I usually say, ‘Let every one in the village go out of sight behind the hill, every one; and take the dogs, too.’” “Yes, grandfather,” said Haxige. “And when you practice on them, how do you do?” said he. “Yes, grandchild, I keep that iron rod, as I think that I will thrust it into the wounds, when I make it red-hot.” “Yes, grandfather. Come, do as you intend doing when you arrive in sight of the village. Depart. I wish to see you.” And when the Buzzard went to do so, Haxige seized a stick, and hit him directly on his head, killing the Buzzard with a blow. And Haxige took the iron, and having taken the small pack, too, he carried it on his



back. And Haxige departed. He went to the Water-monsters. At length he reached the hill in sight of the village. And Haxige sang the song which was the Buzzard's. At length, when Haxige came in sight, they said, "Oho! This one at a short distance, Doctor Buzzard, is coming hither." And the chief said as follows: "Let four of the most stout-hearted young men walk thither. Let them place him in a robe, and bring him back." And they went after him, because they thought he was the Buzzard. And the young men reached Haxige. Having spread out the robe, they said, "Come, venerable man, sit in it. We have come for you." And Haxige sat in it. And one of the young men whispered in the ear of another, saying, "The Buzzard is a different one. I think it is Haxige." He said it to the other, because he recognized Haxige. And the other said as follows, in a whisper: "It is the Buzzard. How could Haxige have come hither?" And they carried him homeward, he sitting in the robe. And they took him to their home unto the wounded ones. And when they reached their home with him, behold, they had flayed all the body of his younger brother, and had made a door-flap of the skin. And when Haxige stood and raised the door-flap, he recognized the skin of his younger brother. And when he raised it, he said as follows: "Alas! my dear little younger brother!" He said it to him in a very soft whisper, not crying out aloud. And one of the persons standing around said as follows: "Friend, when he raised the door-flap he said, 'Alas! my dear little younger brother!' I think that he is Haxige." And another said, "Do not say it to any one. It is the Buzzard." And Haxige went to the lodge.

And when he went, he said, "Come, you shall go out of every lodge. Walk ye out of sight behind the hill. And go ye after water, and hang two very large kettles over the fire for me. When I finish powwowing over these, I will cause them to bathe." And having done so, all departed. And Haxige made the iron very red-hot. Having done this, he said as follows: "I will powwow over your elder brother first. Lie still for the present." "Come, show the wound," he said to the elder one. And when he made the iron very red-hot, he thrust the iron into the hole made by the wound. And when he thrust it into the wound, the Water-monster said nothing but "Ha<sup>+</sup>, ha<sup>+</sup>." "Lie quiet. It shall be good for you." And he who had had the red-hot iron thrust into him died. And Haxige said, "Now! Come! Your elder brother is a little better, and has gone into a very sound sleep." And after a while he did likewise to him. And the young one, too, died, having had the very red-hot iron thrust into him. And when he was dead, Haxige took a knife, and cut up the two Water-monsters. And when he finished cutting up both, he placed them in a pile in the middle of the lodge. And when he cut them into long, narrow strips, he filled both kettles very full. And so he sat boiling them. And those persons out of sight said as follows: "Let about two of the young men pass by that place on their way home, and go to look at him." And they said, "The doctor is a very long time about it." "Aha! When I said that I thought he was Haxige, you doubted me, and you said that he was the Buzzard," said one. And so they sat considering who ought to go homeward. And one said as follows: "Grass-snake, if you go homeward he will not be apt to detect you, as you are not visible. And do well, lest he detect you. Enter a very tiny hole, and look at him. Beware, lest Haxige detect you." And having said, "Yes," the Grass-snake went homeward. And when he reached home, he peeped through a very tiny hole. And Haxige detected him. "Ho! ho! Come! Come! You

must eat," said he, when he discovered him. When the Grass-snake desired to go to his home, he feared him. And as Haxige said, "Come," the Grass-snake went thither. And Haxige said, "Lie there by the edge of the fire-place. When you eat, you shall depart very full. When you eat and depart, you shall say, 'It was Haxige, and he has killed both of the Water-monsters.'" And Haxige took a piece of fat meat and put it in a bowl. And he made a strip of fat meat about two feet long. And he said, "Bolt it down. Let it appear out of the mouth this far (*i. e.*, about an inch)." And the Grass-snake arranged the piece of fat meat so as to have it stick out of his mouth. And as the Grass-snake had no hands, he could not pull out his fat meat. When the Grass-snake departed, he barely reached the people. At the same time that the Grass-snake departed, Haxige went homeward. Having seized his younger brother, he fled homeward. And it was difficult for the Grass-snake to speak. When he said, "Haxige, Haxige," he spoke in a very faint voice. When he arrived very near to the people, they thought that he was very far away. Said they, "That Grass-snake says, 'Haxige.'" And when they sought for him, behold, the Grass-snake had come very close to them. "Ho! ho! It is the Grass-snake, but he has a piece of fat meat very tight in his throat," said they. And they pulled it out for him. And the people went homeward to the village. And when Haxige went homeward, there was an aged Beaver-woman. And Haxige said, "Old woman, what are you about?" "Yes, grandchild," said she, "Haxige has killed two of the Water-monsters, consequently they have taken me as a servant." And he said, "Old woman, what work that you can do has led you to join the party?" "Yes, grandchild, they threaten to make a flood on Haxige. When Haxige, in consequence of it, sits in a boat, they say that I am to gnaw a hole in it, and so I have joined them." "Old woman, even if it be so, Haxige will sit in the boat, and will get along very well at any rate." "And, moreover, even if they fail at this, grandchild, they threaten to make darkness over the whole earth," said she. "Old woman, even if so, Haxige will sit in a gorge, in a deep hollow. As he sits in the hollow, he will be eating the animals which die from falling into it." "Besides, grandchild, even if they fail with the darkness, they speak of making an abundance of snakes," she said. "Old woman, even if so, Haxige will make paws of turtle shells, and he will walk treading on the heads of the snakes in all places." And then having said, "Old woman, what sort of person are you that you hate Haxige?" he crushed in her skull with several blows. And he went homeward. Haxige went homeward, and when he reached home, he made a very small lodge. Having transported so many stones of a certain size, he made a sweat-lodge. And having placed the skin of his brother in a sitting position on one side, he sat on the other. And having made the stones very red-hot, he sat pouring water on them; he made the small lodge very hot. He did thus for four days. On the fourth day he made his brother return to life. His younger brother was alive. And he said, "Ho! friend younger brother, as I was very desirous for you to be alive, I have made you alive. But let us separate. And I, friend younger brother, will be a big wolf. And you, friend younger brother, shall depart as a young male deer." The End.

HOW THE BIG TURTLE WENT ON THE WAR-PATH.

TOLD BY JE-ÚXA<sup>HA</sup>.

Ki níkaci<sup>n</sup>ga ta<sup>n</sup>'wañgça<sup>n</sup> hégactəwa<sup>n</sup>'ji gçi<sup>n</sup>'-biamá. Xéjañga ké'di  
 And people village very populous sat they say. Big turtle to it  
 úiha-biamá. Ki wénuda<sup>n</sup> atí-hna<sup>n</sup>-biamá níkaci<sup>n</sup>ga áji amája. Ki wi<sup>n</sup>'  
 joined, they say. And to war against came regularly, they say people at another place. And one  
 3 gaqfi agçá-biamá. Ki nuda<sup>n</sup>' úha<sup>n</sup>-biamá. Níaci<sup>n</sup>ga na<sup>n</sup>'ba wágiçewákiçá-  
 killed they went home- And war-path he cooked (for it), Person two he caused them to go  
 ward, they say. they say. they say. for them  
 biamá. Wagáqça<sup>n</sup> wágçakíçə, Xehámajide Siñ'ga céna<sup>n</sup>ba. Qáde na<sup>n</sup>'ba  
 they say. Servant he caused to go Red-breasted turtle Gray-squir- those two. Grass two  
 for their own. rel  
 çibúja iça<sup>n</sup>'ça-biamá úha<sup>n</sup> çá<sup>n</sup> ugácke tē'di hidé tē. Ki a-í-biamá. Níaci<sup>n</sup>ga  
 he made he placed, they say kettle the fastening by the bottom the. And they approached, Person  
 round they say.  
 6 éça<sup>n</sup>be atí-biamá. Hau, níkawasa<sup>n</sup>'! á-biamá. Níkaci<sup>n</sup>ga íqtai xi éga<sup>n</sup>-  
 in sight came, they say. Ho, warrior! said he, they People injured when so  
 say.  
 wé'a<sup>n</sup>-hna<sup>n</sup>, níkawasa<sup>n</sup>'! Çétə nuda<sup>n</sup>' uáha<sup>n</sup>, á-biamá. Úha<sup>n</sup> tē wata<sup>n</sup>'zi  
 they always do warrior! This war-path I cook said he, they Cooking the corn  
 to them, (for it.), say.  
 skíçə je-níxa edábe uáha<sup>n</sup> há, á-biamá Xéjañga aká. I<sup>n</sup>'çapa i<sup>n</sup>'çacki-hnc  
 sweet buffalo- also I cook said, they say Big turtle the Corn-crusher you go after him  
 paunch (for it) (sub.). for me  
 9 tai. Çañ'ki gíba<sup>n</sup>'i-gá, á-biamá. (Çi éga<sup>n</sup> Miçáhe, Wáçu çti, Wéhe çti,  
 will. And call to him, said he, they (Again so Comb, Awl too, Pestle too,  
 say.  
 Náwi<sup>n</sup>xe çti, Je-néxe céna, wéba<sup>n</sup>'i-gá, á-biamá Xéjañga aká.) Égiçə  
 Fire-brand. too, Buffalo-bladder enough, call them, said, they say Big turtle the.) At length  
 wéba<sup>n</sup> açá-biamá níaci<sup>n</sup>ga na<sup>n</sup>'ba amá. Ki I<sup>n</sup>'çapa gíba<sup>n</sup>-biamá:  
 to call went, they say person two the And Corn-crusher they called him,  
 them (sub.). they say: .



12 I<sup>n</sup>'-çá-pá! wa-ská-çi<sup>n</sup>-heáú! I<sup>n</sup>'-çá-pá! wa-ská-çi<sup>n</sup>-heáú! I<sup>n</sup>'-çá-pá! wa-ská  
 O Corn-crusher! bowl bring! O Corn-crusher! bowl bring! O Corn-crusher! bowl



çi<sup>n</sup>-heáú! I<sup>n</sup>'-çá-pá! wa-ská-çi<sup>n</sup>-heáú! á-biamá Çi Miçáhe gíba<sup>n</sup>-biama:  
 bring! O Corn-crusher! bowl bring! said they, they Again Comb they called him,  
 say. they say:



Mí-ya-hé! wa-ská- $\phi$ i<sup>n</sup>-heaú! Mí-ya-hé! wa-ská- $\phi$ i<sup>n</sup>-heaú! Mí-ya-hé wa-ská-  
 O Comb! bowl bring! O Comb! bowl bring! O Comb bowl



$\phi$ i<sup>n</sup>-heaú! Mí-ya-hé! wa-ská- $\phi$ i<sup>n</sup>-heaú! á-biamá Cí éga<sup>n</sup> Wáyu gíba<sup>n</sup>-  
 bring! O Comb! bowl bring! said they, they Again so Awl they called  
 say. him

biamá:  
 they say:



Wá-yu! wa-ská- $\phi$ i<sup>n</sup>-heaú! Wá-yu! wa-ská- $\phi$ i<sup>n</sup>-heaú! Wá-yu! wa-ská- $\phi$ i<sup>n</sup>-heaú! 3  
 O Awl! bowl bring! O Awl! bowl bring! O Awl! bowl bring!



Wá-yu! wa-ská- $\phi$ i<sup>n</sup>-heaú! á-biamá. Kí Wéhe gíba<sup>n</sup>-biamá: Wé-he! wa-ská-  
 O Awl! bowl bring! said they, they And Pestle they called him, O Pestle! bowl  
 say! they say:



$\phi$ i<sup>n</sup>-heaú! Wé-he! wa-ská- $\phi$ i<sup>n</sup>-heaú! Wé-he! wa-ská- $\phi$ i<sup>n</sup>-heaú! Wé-he! wa-ská-  
 bring! O Pestle! bowl bring! O Pestle! bowl bring! O Pestle! bowl



$\phi$ i<sup>n</sup>-heaú! á-biamá. Kí Náwi<sup>n</sup>-xe ctí gíba<sup>n</sup>-biamá: Ná-wi<sup>n</sup>-xé! wa-ská- 6  
 bring! said they, they And Fire-brand too they called him, O Fire-brand! bowl  
 say. they say:



$\phi$ i<sup>n</sup>-heaú! Ná-wi<sup>n</sup>-xé! wa-ská- $\phi$ i<sup>n</sup>-heaú! Ná-wi<sup>n</sup>-xé! wa-ská- $\phi$ i<sup>n</sup>-heaú! Ná-wi<sup>n</sup>-  
 bring! O Fire brand! bowl bring! O Fire-brand! bowl bring! O Fire-



xé! wa-ská- $\phi$ i<sup>n</sup>-heaú! á-biamá. Kí Je-néxe ctí gíba<sup>n</sup>-biamá: Je-ne-xé!  
 brand! bowl bring! said they, they And Buffalo-blad- too they called him, O Buffalo-blad-  
 say. der they say: der!



wa-ská-çi<sup>n</sup>-heaú! Jé-ne-xé! wa-ská-çi<sup>n</sup>-heaú! Jé-ne-xé! wa-ská-çi<sup>n</sup>-heaú!  
 bowl bring! O Buffalo-bladder! bowl bring! O Buffalo-bladder! bowl bring!



Jé-ne-xé! wa-ská-çi<sup>n</sup>-heaú! á-biama. Wágça amá akí-biama. Núda<sup>n</sup>-  
 O Buffalo-bladder! bowl bring! said they, they say. Went for them who they say. O war-

3 hañgá! wañ'giçe na'a<sup>n</sup>'i, á-biamá. Gíba<sup>n</sup>-má wañ'giçeqti ahíi, xéa<sup>n</sup>ga  
 chief! all heard, said they, they say. Those called all arrived, Big turtle

ñi té'di. Hau! núda<sup>n</sup>hañgá! I<sup>n</sup>'çapa, Miçáhe, Wáçu, Wéhe, Náwi<sup>n</sup>'xe, Jé-  
 lodge at the. Ho! O war-chief! Corn-crusher, Comb, Awl, Pestle, Fire-brand, Buffalo-

néxe, níkaci<sup>n</sup>ga gáama íqtai çá<sup>n</sup>'ja céça-báji éga<sup>n</sup>. Núda<sup>n</sup> i<sup>n</sup>wi<sup>n</sup>'nudañgáçe  
 bladder, people those injured though do not stir like. War-path let us go to war for

6 taí, á-biamá xéa<sup>n</sup>ga aká. Dúba ja<sup>n</sup>' xí añgáçe taí. I<sup>n</sup>'çapa úha<sup>n</sup> ágají-  
 them, said, they say Big turtle the (sub.). Four night when let us go Corn-crusher to cook he com-  
 manded

biamá. Núda<sup>n</sup>hañgá! I<sup>n</sup>'çapa, çí uçáha<sup>n</sup> te há. Kí Miçáhe çí ha<sup>n</sup>' guáçica<sup>n</sup>  
 they say. O war-chief! Corn-crusher, you you cook will. And Comb again night beyond it

té'di çí uçáha<sup>n</sup> te há. Çí Wáçu çí céna uçáha<sup>n</sup> te há, á-biamá. Nuda<sup>n</sup>-  
 when you you cook will. Again Awl you that many you cook will. said he, they say. War-

9 hañga céna dúba úha<sup>n</sup>i. Nuda<sup>n</sup>'hañgai; ucté amá wagáçça<sup>n</sup>i. Kí níaci<sup>n</sup>ga  
 chief that many four cooked. They were war-chiefs; rest the were servants. And people

amá gá-biamá: Nă! níaci<sup>n</sup>ga wéba<sup>n</sup> amá çá<sup>n</sup> é'be núda<sup>n</sup> úha<sup>n</sup>i té'çti. Kí  
 the said as follows, Why! persons those who were called who war-path they cook (See note). And  
 (sub.) they say:

wi<sup>n</sup>' gá-biamá: Nă! xéa<sup>n</sup>ga úha<sup>n</sup>-biamá. Těná! eka<sup>n</sup>'-juáji-má eka<sup>n</sup>'-çi'á-  
 one said as follows, Why! Big turtle cooked, they say. Paha! they who cannot move they who can-  
 they say: well enough

12 ma çá<sup>n</sup>' wañ'giçe wábahí ä. Těná! Cénawáçčé tá amá úbesni<sup>n</sup> wéçai tě.  
 not move fast all he gathered them Paha! They will destroy them they find they see when  
 enough them them out them

Nuda<sup>n</sup>'hañga wéçigçá<sup>n</sup> t'a<sup>n</sup>'i-de nuda<sup>n</sup>' aká tě', á-biamá. I<sup>n</sup>'çapa úha<sup>n</sup>-biamá.  
 War-chief mind pos. when he may carry on war, said they, they say. Corn-crusher cooked, they say.  
 sesses say.

Núççe úha<sup>n</sup>-biamá, çí çe-níxa éga<sup>n</sup> uçúha<sup>n</sup>-biamá. Çí Wáçu aká úha<sup>n</sup>-biamá.  
 Turnips he cooked, they say, again buffalo-like he cooked together, Again Awl the cooked, they say.  
 say, paunch they say. (sub.)

15 Si<sup>n</sup>' úha<sup>n</sup>-biamá. Çí Miçáhe aká úha<sup>n</sup>-biamá. Jéçawe úha<sup>n</sup>-biamá. Ga<sup>n</sup>'  
 Wild he cooked, they say. Again Comb the cooked, they say. Jéçawe he cooked, they say. And,  
 rice (sub.) (see note)

Céna ja<sup>n</sup>'. Añgáçe taí, ha<sup>n</sup>' xí, á-biamá. Ga<sup>n</sup>' açá-biamá. xéa<sup>n</sup>ga aká  
 Enough sleep. Let us go, night when, said he, they say. And they went, they say. Big turtle the  
 say. (sub.)

uta<sup>n</sup>'-çáhe ñañ'ga gaxá-biamá. Híçawi<sup>n</sup>'-da<sup>n</sup>pá hiçáwi<sup>n</sup>-biamá. Ma<sup>n</sup>'çin'k  
 leggings with large flaps made they say. Short garters he tied around the leg-  
 gings, they say. Earth

indé ɸa<sup>n</sup> fbiɸá-biamá ꝯéaŋga aká. Gañ'ki jídeɸe-hna<sup>n</sup>-biamá. Gañ'ki  
face the rubbed with, they say Big turtle the And he reddened it they say. And

qáde ɸagá-biamá. Jaqpi ɸa<sup>n</sup> hi<sup>n</sup> qpe ská' áji-biamá. ꝯéxeha gɸíza-biamá,  
grass he wore on his head, they say. Top of the fine feather white he put them on, they say. Gourd he took his, they say, (rattle)

ɸéga<sup>n</sup>-biamá. Gasáɸu-biamá. Wa'a<sup>n</sup>-biamá nuda<sup>n</sup>'haŋga wa'a<sup>n</sup> eɸá tē. 3  
thus they say. He shook and rattled, they say. He sang they say war-chief song his the.



Ké-ta<sup>n</sup> Qa<sup>n</sup>'-ye wá-te kú-he cá-nañ-gá hí-e teé-e gó, hí-e teé-e gó.  
(See note.)

Na<sup>n</sup>'tē qti ma<sup>n</sup>'ɸi<sup>n</sup>-biamá. Úɸica<sup>n</sup> ma<sup>n</sup>'ɸi<sup>n</sup>-biamá. Aɸá-biamá ɸi a<sup>n</sup>'ba amá.  
Stepping lively he walked they say. Around he walked they say. They went, they when day they say.

Égiɸe Je-núga jin'ga wi<sup>n</sup> atí-biamá. Níkawasa<sup>n</sup>! gína<sup>n</sup>'hébai-gá, á-biamá 6  
At length Buffalo-bull small one came, they say. Warrior! wait ye for him, said, they say

ꝯéaŋga aká. KI, Wagáca<sup>n</sup> ma<sup>n</sup>'ɸi<sup>n</sup>-de awánaɸi<sup>n</sup> qti ma<sup>n</sup>'ɸi<sup>n</sup>. ɸakúɸa-gá,  
Big turtle the And, Traveling I walk while I am in a great hurry I walk. Speak rapidly, (sub.)

á-biamá. Eáta<sup>n</sup> ma<sup>n</sup>'hni<sup>n</sup> éi<sup>n</sup>te. A<sup>n</sup>'ha<sup>n</sup>, núda<sup>n</sup>'haŋgá, éga<sup>n</sup>, á-biamá. Wagá-  
said he, they say. Why you walk may! Yes, O war-chief, so, said he, they say. Travel say.

ca<sup>n</sup> ma<sup>n</sup>'hni<sup>n</sup>-de uɸíɸai éga<sup>n</sup>, É'di ma<sup>n</sup>'ɸi<sup>n</sup> tē, ebɸéga<sup>n</sup>, uwínai há, á-biamá 9  
ing you walk while they told as, There I walk will, I thought, I sought you said, they say of you

(Je-núga jin'ga aká). Kégañ-gá, á-biamá (ꝯéaŋga aká). Cka<sup>n</sup> ɸíɸa tē  
(Buffalo-bull small the). Come, do so, said, they say (Big turtle the). Ways your the (movements)

wíɸa<sup>n</sup>be ka<sup>n</sup>'ɸɸa, á-biamá. Je-núga aká uxíɸaɸa<sup>n</sup>-biamá. Giɸáha<sup>n</sup>-biamá.  
I see for you I wish, said he, they say. Buffalo-bull the rolled himself over, they say. He arose again, they say. (sub.) say.

Jan'de ké jáhe-hna<sup>n</sup>-biamá. Hé tē íjahe-hna<sup>n</sup>-biamá. Jan'de ké baqápi-de 12  
Ground the he thrust regu- they say. Horn the he thrust regu- they say. Ground the he gored while at with larly

hébe a<sup>n</sup>'ɸa ɸéɸa-biamá. Sin'de ké ɸiqa<sup>n</sup> téga<sup>n</sup> naji<sup>n</sup>-biamá. Jaonañ'ge  
piece he throw away suddenly, they say. Tail the break off will, he stood they say. Ash-tree like

wi<sup>n</sup> édedí-te amá. Iénaxiɸá-biamá. Bastákiqti wéahide ɸéɸa-biamá. Núda<sup>n</sup>-  
one it stood there, they say. He attacked it, they say. Pushed (and splintered) far away he sent forcibly, they say. O war- they say.

hañgá, gáma<sup>n</sup> téska<sup>n</sup>'bɸéga<sup>n</sup> náa<sup>n</sup>'xíɸa 'iɸái ɸi, á-biamá (Je-núga aká) 15  
chief, I do that will, I expect to scare, or vex he if, said, they say (Buffalo-bull the). threats

Níkaci<sup>n</sup>ga d'úba wagáca<sup>n</sup> juáwagɸe wada<sup>n</sup>'ba-gá há. Wahéhe etéwa<sup>n</sup>  
Person some traveling I with them see them Faint-hearted in the least

ɸiñgái. Éwaɸákiga<sup>n</sup>-etéwa<sup>n</sup>'ji. Úcia<sup>n</sup>'ɸáɸe. Ké, ma<sup>n</sup>'ɸiñ'ga, á-biamá. Wa'a<sup>n</sup>  
there are none. You are not in the least like them. You have disap- pointed me. Come, walk, said he, they say. Song say.

tē cí wa'a<sup>n</sup>-biamá. Ké-ta<sup>n</sup> Qa<sup>n</sup>'-ye wá-te kú-he cá-nañ-gá, hí-e teé-e gó, 18  
the again he sang they say. Turtle Big (see note)

hí-e teé-e gó, á-biamá. Cí aɸá-biamá. Níkawasa<sup>n</sup>! tiɸá-i-gá, á-biamá. Ní  
said he, they say. Again they went, they say. Warrior! pass ye on, said he, they say. Water say.

- wi<sup>n'</sup> ɛdedí-ke amá, jin'gajì. Çiqá-biamá. Gañ'ki Náwi<sup>n'</sup>xə pahañ'ga  
 one there it lay, they say, not small. They crossed it, And Fire-brand before  
 they say.
- wacka<sup>n'</sup>qti ma<sup>n'</sup>çi<sup>n'</sup> amá. Égiçe ujéça-bi ega<sup>n'</sup> náhiçéça-biamá ga<sup>n'</sup> náji-  
 making a great was walking, they At length weary, they because he plunged into the water, and went out  
 effort say. they say
- 3 biamá. Núda<sup>n'</sup>hañgá! çéçuqtcì cubçá-májì, á-biamá. Níkawasa<sup>n'</sup>! uqçé<sup>n'</sup>qtcì  
 they say. O war-chief! just here I go not to you, said he, they say. Warrior! very soon
- agçí tá minke. Ca<sup>n'</sup> gçin'-gá, á-biamá. Masáni ahi-bi ega<sup>n'</sup> aça-biamá.  
 I come will I who. For a sit, said he, they The other reached, having they went, they  
 back while say. side they say say.
- Égiçe Inğça<sup>n'</sup>-si<sup>n'</sup>-snéde wi<sup>n'</sup> cì atí-biamá. Níkawasa<sup>n'</sup>! gína<sup>n'</sup>hébai-gá, e'a<sup>n'</sup>  
 At length Long-tailed-cat one again came, they say. Warrior! wait ye for him, (See
- 6 téga<sup>n'</sup> ca<sup>n'</sup> i<sup>n'</sup>te. Égazéze naji<sup>n'</sup>i-gá, á-biamá. Çakúça-gá, á-biamá. E'a<sup>n'</sup>  
 note.) In a line stand ye, said he, they say. Speak quickly, said he, they say. How
- ma<sup>n'</sup>hni<sup>n'</sup> éi<sup>n'</sup>te, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>, núda<sup>n'</sup>hañgá, éga<sup>n'</sup>, á-biamá. Wagáca<sup>n'</sup>  
 you walk may! said he, they say. Yes, O war-chief, so, said he, they say. Traveling
- ma<sup>n'</sup>hni<sup>n'</sup>-bi af uçéça-hna<sup>n'</sup>i. Kì ɛ'di ma<sup>n'</sup>bçi<sup>n'</sup> ka<sup>n'</sup>bça ga<sup>n'</sup> uwínai, á-biamá  
 you walked it was they was told regularly. And there I walk I wish so I have sought: said he, they  
 said said of you you say.
- 9 Kégañ-gá, á-biamá. Cka<sup>n'</sup> çiçia tə wíña<sup>n'</sup>be taté. Gañ'ki Inğça<sup>n'</sup>-si<sup>n'</sup>-snéde  
 Do so, said he, they say. Ways your own the I see for you shall. And Long-tailed-cat
- aká hi<sup>n'</sup> ké bçúgaqti xigçiheda<sup>n'</sup>-biamá. Sin'de ké çic'in'ka-biamá. Gañ'ki  
 the hair the all over made his bristle up, they say. Tail the he bent backward, they And  
 (sub.) say.
- ðahé jin'ga kigçáha ua<sup>n'</sup>si áiaça-biamá. Iáqti jin'ga wi<sup>n'</sup> uma<sup>n'</sup>çiñka  
 hill small to the bottom leaping he had gone, they say. Deer small one year
- 12 na<sup>n'</sup>ba améga<sup>n'</sup> núde-ıáce ça<sup>n'</sup> çit'a<sup>n'</sup>bi ega<sup>n'</sup> çaqçaje çahé agçí-biamá. Gáma<sup>n'</sup>  
 two like them throat lump the touched, having making him holding he came back, I do that  
 they say, cry by biting with his teeth they say.
- téska<sup>n'</sup>-bçéga<sup>n'</sup>, núda<sup>n'</sup>hañgá! edáda<sup>n'</sup> náa<sup>n'</sup>xíça 'ıcai xı, á-biamá. Açúha,  
 will, I expect, O war-chief! what to scare or vex he if, said he, they Again (some-  
 me threatens say. thing else),
- á-biamá xçéañga aká. Añ'kajì há, núda<sup>n'</sup>hañgá! eona<sup>n'</sup>, á-biamá. Úcia<sup>n'</sup>-  
 said, they say Big turtle the. Not so, O war-chief! that alone, said he, they You have  
 (sub.) say.
- 15 çáçé, á-biamá xçéañga aká. Níkaci<sup>n'</sup>ga çéçañká juáwagçé çañká wada<sup>n'</sup>-  
 disap- said, they say Big turtle the Person these who I with them the ones  
 pointed me, (sub.) who see
- ba-gá, á-biamá. Áwata<sup>n'</sup> wi<sup>n'</sup> júajì áda<sup>n'</sup>, á-biamá. Çijúajìqtia<sup>n'</sup>. Ké,  
 them, said he, they Where one imperfect I said he, they You are very in-  
 say. (stands) say. ferior. Come,
- ma<sup>n'</sup>çiñ'-gá. Çí úcia<sup>n'</sup>çáçé, á-biamá. Aça-biamá. Égiçe ðahé xıha ahi-bi  
 walk. You you have disap- said he, they They went, they At length hill down- they arrived,  
 pointed me, say. say. ward they say
- 18 xı, égiçe Wasábe wi<sup>n'</sup> atí-biamá. Núda<sup>n'</sup>hañgá! cì atí wi<sup>n'</sup>, á-biamá. E'a<sup>n'</sup>  
 when, behold Black bear one came, they say. O war-chief! again has one, said they, they (See  
 come say.)
- téga<sup>n'</sup> ca<sup>n'</sup> i<sup>n'</sup>te, níkawasa<sup>n'</sup>! Gína<sup>n'</sup>hébai-gá. Égazéze naji<sup>n'</sup>i-gá, á-biamá.  
 note), warrior! Wait ye for him. In a row stand ye, said he, they say.
- Hau! ké, çakúça-gá. E'a<sup>n'</sup> ma<sup>n'</sup>hni<sup>n'</sup> éi<sup>n'</sup>te. Wagáca<sup>n'</sup> ma<sup>n'</sup>bçi<sup>n'</sup>-de awána-  
 Ho! come, speak quickly. What is your business? Traveling I walk while I am in a
- 21 qçi<sup>n'</sup>qti ma<sup>n'</sup>bçi<sup>n'</sup>, á-biamá (xçéañga aká). A<sup>n'</sup>ha<sup>n'</sup>, núda<sup>n'</sup>hañgá! éga<sup>n'</sup>, á-  
 great hurry I walk, said, they say (Big turtle the). Yes, O war-chief! so, said.

biamá (Wasábe aká). Wagáca<sup>n</sup> ma<sup>n</sup>hni<sup>n</sup>'-bi af u<sup>n</sup>ŋa-hna<sup>n</sup>'i, kí é'di ma<sup>n</sup>béi<sup>n</sup>'  
they say (Black bear the). Travelling you walked, it they was told regu- and there I walk  
was said said of you larly,

ka<sup>n</sup>'bça ga<sup>n</sup>' uwíneqti áça, á-biamá. Hau! kégañ-gã, á-biamá (Ųéñaŋga  
I wish and I have sought indeed, said he, they Ho! do so, said, they say (Big turtle  
you diligently say.

aká). Ája<sup>n</sup> ga<sup>n</sup>' cécei<sup>n</sup>te. Cka<sup>n</sup>' çiqáa ɣa<sup>n</sup>'be ka<sup>n</sup>'bça, á-biamá (Ųéñaŋga 3  
the). How so you may have Ways your own I see I wish, said, they say (Big turtle  
you do thought that.

aká). Wasábe aká ɣan'de ké çiqápi-bi ga<sup>n</sup>' ma<sup>n</sup>-ɣáce a<sup>n</sup>'ça-hna<sup>n</sup> çéça-biamá.  
the). Black bear the ground the pierced with so round lumps threw regu- he sent forcibly,  
(sub.) (sub.) his claws, of earth away larly they say.  
they say

Gañ'ki ɣackahi násabe wi<sup>n</sup>' édedí-te amá Iénaxiçá-biamá. Ána-bi ega<sup>n</sup>'  
And oak blackened by one stood there, they say. He attacked it, they say. Hugged it, having  
fire they say,

a<sup>n</sup>'çaqti çéça-biamá. Núda<sup>n</sup>hañgá! edáda<sup>n</sup> náa<sup>n</sup>xíça 'íçai ɣi gáma<sup>n</sup> téska<sup>n</sup>- 6  
he throw it sent suddenly, they O war-chief! what to scare or vex he if I do that will, I  
far say. me threatens

béga<sup>n</sup>, á-biamá (Wasábe aká). Gañ'ki gáí tē Ųéñaŋga ta<sup>n</sup>': Hau! níka-  
expect, said, they say (Black-bear the). And said as Big turtle the Ho! war-  
follows (std. ob.):

wasá<sup>n</sup>, úcia<sup>n</sup>çáçē Níkaci<sup>n</sup>ga d'úba çéçañká juáwagçé-de wada<sup>n</sup>'ba-gã,  
rior, you have disap- Person some these who I with them but see them,  
pointed me.

á-biamá. Wahéhe ctōwa<sup>n</sup>' çíngai. Úcia<sup>n</sup>çáçē. Ké, ma<sup>n</sup>çín'gã. Júbají-má 9  
said he, they Faint-hearted in the there is You have disap- Come, walk. The inferior ones  
say. least none. pointed me.

éga<sup>n</sup>-hna<sup>n</sup> çéawakíçē há, á-biamá.  
so regu- I send them off said he, they say.  
larly

Útcjēqti é'di açá-biamá. Égiçē Je-néxe çíñké çibçáza-biamá,  
Dense under- there they went, they At length Buffalo-bladder the (ob.) was torn open, they  
growth say.

çiqú'ega<sup>n</sup>'-ma. Qe-í! çéçuqtcí cubçá-máji, á-biamá. Hau! níkawasa<sup>n</sup>'! 12  
sound of tearing like it, Alas! just here I go not to you, said he, they Ho! warrior!  
they say. say.

uqçé'qtcí agçí tá miñke. Ca<sup>n</sup>' gçíñ'-gã, á-biamá (Ųéñaŋga aká). Cí  
very soon I come will I who. For a sit, said, they say (Big turtle the). Again  
back while

açá-biamá. Açá-biamá ɣi uhé píají é'di ahí-biamá. Ja<sup>n</sup>çá<sup>n</sup>'qa ma<sup>n</sup>'ciadí'qti  
they went, they They went, they when path bad there they reached, Log very high  
say. say. they say.

gçadi<sup>n</sup>' ja<sup>n</sup>' ke amá. Ųehámajíde aká ágajade çí'á amá. Hau! núda<sup>n</sup>- 15  
across were lying, they say. Red-breasted turtle the to step over failed they say. Ho! O war-  
(sub.)

hañgá, çéçuqtcí cubçá-máji, á-biamá. Hau! níkawasa<sup>n</sup>', uqçé'qtcí agçí tá  
chief, just here I go not to you, said he, they Ho! warrior, very soon I come will  
say. say. back

miñke. Ca<sup>n</sup>' gçíñ'-ga, á-biamá (Ųéñaŋga aká). Cí açá-biamá. Açá-biamá  
I who. For a sit, said, they say (Big turtle the). Again they went, they They went, they  
while say. say.

ɣi, égiçē Ca<sup>n</sup>'ɣaŋga wi<sup>n</sup>' atí-biamá. Núda<sup>n</sup>hañgá, cí atí wi<sup>n</sup>', á-biamá. 18  
when, behold Big wolf one came, they say. O war-chief, again has one, said they,  
come they say.

E'a<sup>n</sup>' téga<sup>n</sup> ca<sup>n</sup>' i<sup>n</sup>te, níkawasa<sup>n</sup>'! Gína<sup>n</sup>hébai-gã. Égazéze naji<sup>n</sup>'i-gã, á-biamá  
(See note.) warrior! Wait for him. In a row stand ye, said, they say  
they say.

(Ųéñaŋga aká). Hau! ké, çakúça-gã. E'a<sup>n</sup>' ma<sup>n</sup>hni<sup>n</sup>' éi<sup>n</sup>te. Wagáca<sup>n</sup>  
(Big turtle the). Ho! come, speak quickly. What is your business? Traveling



- ma<sup>n</sup>bč<sup>i</sup>n'-de awánaqč<sup>i</sup>n'qti ma<sup>n</sup>bč<sup>i</sup>n', á-biamá (xéjaŋga aká). A<sup>n</sup>ha<sup>n</sup>, núda<sup>n</sup>-  
I walk while I am in a great hurry I walk, said, they say (Big turtle the). Yes, O war-  
haŋgá! éga<sup>n</sup>, á-biamá (Ca<sup>n</sup>'jaŋga aká). Wagáca<sup>n</sup> ma<sup>n</sup>hni<sup>n</sup>'-bi aí uč<sup>i</sup>ča-  
chief! so, said, they say\* (Big wolf the). Traveling you walked, it was they was told  
said of you
- 3 hna<sup>n</sup>'i, kī é'di ma<sup>n</sup>bč<sup>i</sup>n' ka<sup>n</sup>'bča ga<sup>n</sup>' uwínai, á-biamá (Ca<sup>n</sup>'jaŋga aká). Hau!  
regu- and there I walk I wish as I have said, they say (Big wolf the). Ho!  
larly, sought you,
- kégaŋ-gă, á-biamá (xéjaŋga aká). Ája<sup>n</sup> ga<sup>n</sup>' cécei<sup>n</sup>te. Čka<sup>n</sup>' čičiŋa ja<sup>n</sup>'be  
do so, said, they say (Big turtle the). How so you may have Ways your own I see  
you do thought that.
- ka<sup>n</sup>'bča, á-biamá (xéjaŋga aká). xī'a<sup>n</sup>' amá. Čá tē jídečá-biamá. Sí tē  
I wish, said, they say (Big turtle the). He decorated himself, Nose the he reddened, they Foot the  
they say. (See note) say.
- 6 waŋ'giče jídečá-biamá. Naŋ'ka kē qičá maca<sup>n</sup>' ugácka-biamá. Qa-í!  
all he reddened, they say. Back the eagle feather he tied on, they say. Why!  
á-biamá. Kégaŋ-gă, á-biamá. Čka<sup>n</sup>' čičiŋa tē ja<sup>n</sup>'be ka<sup>n</sup>'bča. Kégaŋ-gă,  
said he, they Do so, said he, they Ways your own the I see I wish. Do so,  
say. say.
- á-biamá (xéjaŋga aká). Ca<sup>n</sup>'jaŋga amá uŋ'gčica<sup>n</sup>ca<sup>n</sup>'-biamá. Kī wateč'eka  
said, they say (Big turtle the). Big wolf the turned himself round and round, And creek  
(sub.) they say.
- 9 jīŋ'ga ja<sup>n</sup>' kē'di wawénaxiča ačá-biamá. Jáqti wi<sup>n</sup>' t'éča-biamá. Čahé  
small wood by the to attack he went, they say. Deer on he killed, they Holding  
say. say. teeth
- agč<sup>i</sup>-biamá. Núda<sup>n</sup>haŋgá! gáma<sup>n</sup> téska<sup>n</sup>bčéga<sup>n</sup>, edáda<sup>n</sup> náa<sup>n</sup>xiča 'ičai xī,  
he came back, they O war-chief! I do that will, I expect, what to scare or vex he if,  
say. me threatens
- á-biamá (Ca<sup>n</sup>'jaŋga aká). Ūcia<sup>n</sup>čáčē. Níkaci<sup>n</sup>ga d'úba wagáca<sup>n</sup> juáwagče  
said, they say (Big wolf the). You have disap- Person some traveling I go with them  
pointed me.
- 12 čaŋká wada<sup>n</sup>'ba-gă há. Wahéhe ctěwa<sup>n</sup>' čīŋgai. Ké, ma<sup>n</sup>čīŋ'-gă. Éga<sup>n</sup>-  
the ones see them . Faint-hearted in the least there is Come, walk. So  
who none.
- hna<sup>n</sup>' júáji-má čéawakíčē, á-biamá Níkawasa<sup>n</sup>' Siŋ'ga, wada<sup>n</sup>'be ma<sup>n</sup>čīŋ'-gă,  
regu- the inferior I send them off, said he, they Warrior Gray-squirrel, to see them walk.  
larly ones say.
- á-biamá. Siŋ'ga amá wada<sup>n</sup>'be ačá-biamá. Égiče agí-biamá, nisúda  
said he, they Gray squirrel the to see them went, they say. At length he was returning, horn  
say. (sub.) they say,
- 15 bihúhuta<sup>n</sup>. Núda<sup>n</sup>haŋgá, cugi, á-biamá. xéjaŋga é'di ačá-biamá. Hau!  
blowing on. O war-chief, he is said they, they Big turtle there went, they say. Ho!  
returning, say.
- níkawasa<sup>n</sup>', wágazúqti gáxa-gă. Éga<sup>n</sup>qti i<sup>n</sup>wi<sup>n</sup>'ča-gă, á-biamá. A<sup>n</sup>ha<sup>n</sup>,  
warrior, very straight do (=act). Just as it is tell me, said he, they say. Yes,  
núda<sup>n</sup>haŋgá! éga<sup>n</sup>qti áča! A<sup>n</sup>wa<sup>n</sup>'besni<sup>n</sup>-baji'-qtia<sup>n</sup>' pí áča! á-biamá. Jí  
O war-chief! just so indeed! They did not find me out at all I was indeed! said he, they Lodge  
there say.
- 18 xa<sup>n</sup>'haqtei kē aŋgč<sup>i</sup>n' taí, á-biamá (xéjaŋga aká). xéjaŋga ačē 'iča-biamá.  
border very the let us sit, said, they say (Big turtle the). Big turtle going spoke of, they  
say.
- Wégaska<sup>n</sup>awáčē tá miŋke, níkawasa<sup>n</sup>'! édiqtei ánaméi<sup>n</sup>te, á-biamá. Agč<sup>i</sup>-  
I look around to see how will I who, O warrior! just there how many said he, they He re-  
things are may be, say. turned,
- biamá. Níkawasa<sup>n</sup>', eáha aŋgáče taí. Čéta<sup>n</sup> ugč<sup>i</sup>n' úda<sup>n</sup> ča<sup>n</sup>, á-biamá.  
they say. Warrior, thither- let us go. This far sitting-place good the, said he, they  
ward say.

Ca<sup>n'</sup> amá, Hau! níkawasa<sup>n'</sup>! núda<sup>n</sup>haṅgá I<sup>n'</sup>ɕapa! kégañ-gǎ. Ígaska<sup>n'</sup>-  
 By and by, as Ho! O warrior! O war-chief Corn-crusher! do so. Make an  
 they moved,  
 ɕa-gǎ. Jí-gaqa aɕé tá aká. Núda<sup>n</sup>haṅgá! águdi agɕi<sup>n'</sup> téi<sup>n</sup>te, á-biamá.  
 attempt. End lodge he will go. O war-chief! where I sit shall I said he, they  
 say.  
 Núda<sup>n</sup>haṅgá, níkawasa<sup>n'</sup>, ɥíjebe ma<sup>n</sup>bítahíqti té'di áciaa ɕagɕi<sup>n'</sup> te, á-biamá. 3  
 O war-chief, O warrior, door (see note) when on the you will sit, said he, they  
 outside say.  
 Kí wa'ú wi<sup>n'</sup> néje áci aɕá-biamá. I<sup>n'</sup>ɕapa uska<sup>n'</sup>ska<sup>n'</sup> ábit'á-biamá. Da<sup>n</sup>bá-  
 Atque mulier one mingera exit they say. Corn-crusher in a line with she pressed on him, She saw  
 they say. him,  
 biamá ɣí, gá-biamá: Hi<sup>n</sup>+! wanin<sup>'de</sup> ka<sup>n'</sup>bɕa ɕa<sup>n'</sup>ctí. I<sup>n'</sup>ɕapa pɛjí'qtcí  
 they say when, she said as fol- Oh! mush I desired heretofore. Corn-crusher very bad  
 lows, they say:  
 íɕáɣiɕé-ná, á-biamá. I<sup>n'</sup>ɕapa pɛjí'qtcí weágigɕáta<sup>n</sup> té-na. Iɕáɣiɕé, á-biamá. 6  
 I have found ! said she, they Corn-crusher very bad I pound my own will ! I have found said she, they  
 for myself say. on with for myself, say.  
 Wégata<sup>n</sup> ɣí na<sup>n</sup>bé bɛúgaqti gastá-biamá. Wamí gacíba-biamá. Áci a<sup>n'</sup>ɕa  
 Pounded on when hand the whole she mashed flat, Blood she forced out, they Out threw it  
 (corn) with they say. say.  
 gɕɕa-biamá. I<sup>n'</sup>ɕapa píjǐ. A<sup>n'</sup>ɕa gɕɕa-bi ega<sup>n'</sup>, ca<sup>n'</sup>ca<sup>n'</sup>qti ɣéɣaṅga ɣáɕé  
 she sent it back, Corn-crusher bad. She threw sent it back, having, without stop- Big turtle near to  
 they say. it away they say ping him  
 agɕá-biamá. Agɕí-biamá. I<sup>n'</sup>ɕapa ecé-hna<sup>n</sup>i wi<sup>n'</sup> ɣáɕí'qti gaqɕí gɕí, a-biamá. 9  
 he went back they Ho came back, they Corn-crusher you say reg- one right at the killed has come said he, they  
 say. say. ularly lodge her back, say.  
 Núda<sup>n</sup>haṅgá! Míɣahé! Ígaska<sup>n'</sup>ɕa-gǎ, á-biamá. I<sup>n'</sup>ɕapa gɕi<sup>n'</sup>té'dí'qti cí ɕagɕi<sup>n'</sup>  
 O war-chief! O Comb! make an attempt, said he, they Corn-crusher sat just at it again you sit  
 say.  
 te, á-biamá. Ga<sup>n'</sup> aɕá-biamá. Gɕi<sup>n'</sup> ágaji té'dí'qti gɕi<sup>n'</sup>-biamá. Míɣáhe  
 will, said he, they And he went, they To sit commanded just at it he sat, they say. Comb  
 say. say.  
 aká úda<sup>n</sup>qti-biamá. Kí wa'ú wi<sup>n'</sup> áci aɕá-biamá. Míɣáhe ké ɕa-biamá. 12  
 the very good, they say. And woman one out went, they say. Comb the she found, they  
 (sub.) say. (recl. ob.) say.  
 Míɣáhe a<sup>n'</sup>ɕin<sup>'ge</sup> miñké ɕa<sup>n'</sup>ctí. Míɣáhe pɛjí'qtcí íɕáɣiɕé, á-biamá. Jíɣa  
 Comb I have been without one heretofore. Comb very bad I have found said she, they To the  
 for myself, say. lodge  
 aɕi<sup>n'</sup> akí-biamá. Uqɕé'qti íɣigɕáha-biamá. Najíha na<sup>n'</sup>ɕade masáni  
 having reached home, Very soon she combed her they say. Hair the temples on one side  
 they say. (hair) with it  
 bɛúgaqti gaonúda-biamá. Míɣáhe píjǐ ínahi<sup>n</sup> ɕa<sup>n</sup> éde úda<sup>n</sup> éska<sup>n</sup>-hna<sup>n</sup> ebɕɕga<sup>n</sup> 15  
 all pulled out with they say. Comb bad indeed the but good as if only so I thought  
 the comb it  
 ɕa<sup>n'</sup>ctí. A<sup>n'</sup>ɕa ɕɕa-biamá ɣíjebe té'di. A<sup>n'</sup>ɕakíɕai té'di ca<sup>n</sup>ca<sup>n'</sup>qti agɕá-  
 heretofore. She threw she sent it, they door at the. He made her when without stopping he went  
 it away say throw him away back  
 biamá. Najíha aɕi<sup>n'</sup> agɕá-biama. Míɣáhe hnáde-hna<sup>n'</sup>i wi<sup>n'</sup> ɣáɕí'qti  
 they say. Hair having it he went back, they Comb you call him regu- one right at the  
 say. larly lodge  
 najíha bɛúgaqti éname dí, á-biamá. ɣéɣaṅga ɕéi<sup>n</sup> akí-biamá. 'Í-biamá. 18  
 hair all I snatched I am said he, they Big turtle having he reached again, He gave to  
 from her coming say. it for him they say. him, they say.  
 back,  
 Gá-biamá ɣéɣaṅga: Wéona<sup>n</sup>a<sup>n</sup>ɕáɣiɕé, á-biamá. ɕé uné awíɕi<sup>n</sup>, á-biamá.  
 Said as follows, Big Turtle: You make me thankful, said he, they This to seek I have you, said he, they  
 they say say.

- Wa'ú-ma watčigaxea<sup>n</sup>wañ'kičě taité aňgákii xī Čtehni<sup>n</sup>-de wa'ú wi<sup>n</sup>  
The woman we make them dance shall wereach home when. It is you since woman one  
bčize tá miňke. Mi<sup>n</sup>'agčā<sup>n</sup> tá miňke, á-biamá.  
I take will I who. I take a female will I who, said he, they  
her say.
- 3 Núda<sup>n</sup>haňgá! Wáxu-há! ačúh ígaska<sup>n</sup>'ča-gă, á-biamá. Nuda<sup>n</sup>haňga  
O war-chief! O Awl! again make an attempt, said he, they  
say. War-chief
- Mixáhe gčei<sup>n</sup> tč cī ě'di čagčei<sup>n</sup> te, á-biamá. Wáxu aká úda<sup>n</sup>qtcí-biamá;  
Comb sat the again there you sit will, said he, they Awl the very good they say;  
say. (sub.)
- da<sup>n</sup>'be úda<sup>n</sup>-biamá. Gčei<sup>n</sup> ágají-bi tč cī ě'di gčei<sup>n</sup>-biamá. Wa'ú wi<sup>n</sup> áci  
to look at good they say. To sit commanded the again there he sat they say. Woman one out  
him, they say
- 6 ačá-biamá. Wáxu kč íča-biamá. Hi<sup>n</sup>+! wáxu ínahi<sup>n</sup> íčáxičě, á-biamá.  
went they say. Awl the she found, they Oh! awl indeed I have found said she, they  
(recl. ob.) say. say. for myself, say.
- Wáxu a<sup>n</sup>'čiči<sup>n</sup>'ge ča<sup>n</sup>'cti. Wéona<sup>n</sup>kičě, á-biamá. Čjača ačei<sup>n</sup> agčá-biamá.  
Awl I had none heretofore. I am caused to be said she, they To the having she went homeward,  
thankful, say. lodge it they say.
- Hi<sup>n</sup>bé ígidat 'íča-biamá. Hi<sup>n</sup>bé íčágidate té, á-biamá. Íbatá-biamá.  
Moccasin to sew hers she spoke of it, Moccasin I sew mine will, said she, they She sewed with it,  
with it they say. with it say. they say.
- 9 Na<sup>n</sup>béhi tč íbaqapí-biamá. Bačna<sup>n</sup>' čéča-biamá. Wamí hégaji amá. Čjébe  
Finger the she pierced with it, Missed in she sent suddenly, Blood not a little they Door  
they say. pushing they say. say.
- tč'di a<sup>n</sup>'ča čéča-biamá. Wáxu kč píaji ínahi<sup>n</sup> eha<sup>n</sup>+! Nié ínahi<sup>n</sup> ačídaxe.  
at the threw it she sent suddenly, Awl the bad truly ! Pain indeed I have made  
away they say. (ob.) they say. for myself.
- T'éaxičě'qti-ma<sup>n</sup>, á-biamá. A<sup>n</sup>'ča gčéča-biamá, ijébe áciačáqti. Wáxu  
I have altogether killed said she, they She threw sending it homeward, door far out from. Awl  
myself, say. they say, they say.
- 12 hnáde-hna<sup>n</sup>'i. Čjádi'qti wi<sup>n</sup> jáhe xī t'éáčě, á-biamá. Man'dehi wamiqti  
you called him Right at the one stabbed when I killed her, said he, they Spear very bloody  
regularly. lodge say. say.
- agčáči<sup>n</sup>. Xčéaňga čičké ě'di akí-biamá. Núda<sup>n</sup>haňgá! Wáxu ijáje uxíčta  
had his. Big turtle the (ob.) there he arrived again, O war-chief! Awl his name telling his  
they say.
- gí. Wi<sup>n</sup> t'éčě, á-biamá. Xčéaňga aká gá-biamá: Hau! núda<sup>n</sup>haňgá,  
is One he has said they, they Big turtle the said as follows, Ho! O war-chief,  
coming killed, say. (sub.) they say: back.
- 15 wéona<sup>n</sup>'ačágičě, á-biamá. Čteoni<sup>n</sup>-de indé sábeágičě tá miňke. Ta<sup>n</sup>'wa<sup>n</sup>  
you make me thankful, said he, they It is you since face I blacken mine will I who. Village  
say.
- ča<sup>n</sup> újawa taté, á-biamá. Hau! Wéhe-á! ígaska<sup>n</sup>'ča-gă, á-biamá. Nuda<sup>n</sup>-  
the joyful shall said he, they Ho! O Pestle! make an attempt, said he, they War-  
(be), say. say.
- haňga Wáxu ja<sup>n</sup> tč cī čaja<sup>n</sup> te, á-biamá. Wéhe úda<sup>n</sup>qtcí-biamá. Kī ě'di  
chief Awl lay the again you lie will, said he, they Pestle very good they say. And there  
say.
- 18 ahí-biamá. Ja<sup>n</sup> ágaji tč'di ja<sup>n</sup>-biamá. Wa'ú wi<sup>n</sup> áci a-í-biamá. Wéhe  
he arrived, they To lie commanded by he lay, they say. Woman one out was coming, Pestle  
say. him the they say.
- kč íča-biamá. Hi<sup>n</sup>+! wéhe úda<sup>n</sup> ínahi<sup>n</sup> íčáxičě. Wéhe a<sup>n</sup>'čiči<sup>n</sup>'ge ča<sup>n</sup>'cti,  
the she found, they Oh! pestle good truly I have found Pestle I had none heretofore,  
(recl. say. say. (ob.) say.

á-biamá. **Ujaa aphi' akí-biamá. Wata'zi d'úba fizá-biamá. Uhe tē**  
 said she, they At the having she reached home, Corn some she took, they say. Mortar the  
 say. lodge it they say.

ují-biamá. **Há-biamá. Wa'úba-biamá. Cinan'dēqti ákiha<sup>n</sup> jáha-biamá.**  
 she filled, they She pounded it, She beat it fine, they Right on the knee beyond she stabbed, they  
 say. they say. say. say.

**Baona' qéqa-biamá, éga<sup>n</sup> cínande jáha-biamá. Hi<sup>n</sup>+! wéhe pláji ínahi<sup>n</sup> 3**  
 She missed and sent suddenly, so knee she stabbed, they Oh! pestle bad truly  
 in pushing they say, say.

**eha<sup>n</sup>+! á-biamá. Áciaa a'ca gqéqa-biamá. Wéhe ecé-hna<sup>n</sup>i qád'qti wi<sup>n</sup>**  
 I said she, they Outside throwing she sent it homeward, Pestle you say regularly right at one  
 say. the lodge they say.

**jáhe gí, wi<sup>n</sup> t'éqē há, á-biamá. Xéaŋga cínké ē'di akí-biamá. Wi<sup>n</sup> t'éaqē,**  
 stabbed is one has said he, they Big turtle the (ob.) there he reached, they One I have  
 coming killed say. say. say. killed,  
 back.

**núda<sup>n</sup>haŋgá! á-biamá. Wéona<sup>n</sup>a'qágiqē, á-biamá Xéaŋga aká. Hau! 6**  
 O war-chief! said he, they You make me thankful, said, they say Big turtle the  
 say. (sub.). Ho!

**níkawasa<sup>n</sup> Siŋ'ga, ígaska'ca-gă, á-biamá. Tēnă! núda<sup>n</sup>haŋgá, e'a<sup>n</sup> dăxe**  
 O warrior Gray-squirrel, make an attempt, said he, they Fie! O war-chief, how I do  
 say. say.

**tá, á-biamá. Uí amá qcab úqi-biamá. Qcabé kē qhuxa<sup>n</sup> paháci kē ícahe**  
 can't said he, they Lodge the (pl.) tree camped in them, Tree the smoke-hole above the you pass  
 say. they say. (line of) by

**ma<sup>n</sup>hni<sup>n</sup> te. Íqicai xi qikide tá amá. Wackaŋ-gă, á-biamá, názande 9**  
 you walk will. They find if they will shoot at you. Do your best, said he, they to evade (the  
 you say. say, blows, &c.)

**wackaŋ-gă. Wi<sup>n</sup> gaqé ahi xi iénaxíca-gă, á-biamá. Égiqe nújŋga wi<sup>n</sup>**  
 do your best. One aside reaches if attack him, said he, they At length boy one  
 say.

**íca-biamá. Qéqi<sup>n</sup> siŋ'ga wi<sup>n</sup> aha<sup>n</sup>, á-biamá. Za'ē'qti aqá-biamá. Wahúta<sup>n</sup>qi<sup>n</sup>**  
 found him, they This one gray one I said he, they In a great they went, they Roaring weapon  
 say. squirrel say. uproar say.

**íkidá-biamá. Uti<sup>n</sup>ctēa<sup>n</sup>-hua<sup>n</sup>-biamá. Nújŋga wi<sup>n</sup> gaqáqa naji<sup>n</sup>-biamá 12**  
 they shot at him They even hit regularly they say. Boy one at one side stood they say.  
 with, they say. him (f)

**Iénaxíca-biamá. Qaqtá-biamá. Iénaxíca-bi xi qí'ai a-í-biamá. Wuhú!**  
 He attacked him, they say. He bit him, they say. They attacked him, when they they were coming, Wonderful!  
 they say. they say. failed they say.

**siŋ'ga úmaka ínahi<sup>n</sup> ca<sup>n</sup>cti a'qí'ai há. Aŋgú-hna<sup>n</sup> wi<sup>n</sup> wáqcaqtai há, á-biamá.**  
 gray-easy indeed heretofore we have We only one has bit us said they,  
 squirrel failed they say.

**Siŋ'ga hnáde-hna<sup>n</sup>i gaza<sup>n</sup>adiqti wi<sup>n</sup> t'éqē gí há, á-biamá. Xéaŋga uíca- 15**  
 Gray-squirrel you call regularly right among them one killed is coming said he, they A long told to  
 squirrel him say. say. Big turtle him

**biamá. Hau! níkawasa<sup>n</sup>qti, á-biamá. Wágazuqti gáxa-gă, á-biamá.**  
 they say. Ho! real warrior, said he, they Very straight act, said he, they  
 say. say.

**Núda<sup>n</sup>haŋgá, éga<sup>n</sup>qti, á-biamá. Wi<sup>n</sup> t'éaqē, á-biamá. Hau! níkawasa<sup>n</sup>,**  
 O war-chief, just so, said he, they One I have said he, they Ho! warrior,  
 say. say. say.

**wéona<sup>n</sup>a'qágiqē áca, á-biamá. 18**  
 you make me thankful indeed, said he, they  
 say.

**Hau! níkawasa<sup>n</sup>, íqágaska<sup>n</sup>bqē tá miŋke, wí, á-biamá. Xáci agqí-máji.**  
 Ho! warrior, I make a trial will I who, I, said he, they A long I come not back.  
 say. time

**Égiqe qagqé tai, á-biamá Xéaŋga aká. Égiqe a'qáa<sup>n</sup>hna qagqé tai, á-biamá**  
 Beware you go lest, said, they say Big turtle the Beware you leave me you go lest, said, they say  
 homeward (sub.). homeward

- Ҳџаӈга ака́. Ё́ди аһи́-биамá. Мақúде д'úба аһиги гақта́-битéамá. Náџи тэ  
 Big turtle the (sub.). There he arrived, they say. Ashes some many had been poured out, they say. They had gone out, they say.
- амá. Ё́џиçe Ҳџаӈга ака́ уқидани́-биамá. Ма́те ача́-биамá. Ма́те гґи́-  
 they say. At length Big turtle the (sub.) pushed his way through, they say. Within he went, they say. Within he sat they say.
- 3 бiamá. Ictá ça<sup>n</sup> ça<sup>n</sup>be гґи́-биамá уқixide га́. Wa'ú wi<sup>n</sup> a-í-биамá ha<sup>n</sup>-  
 they say. Eye the emerging he sat, they say looking around as. Woman one was coming, moru they say.
- ega<sup>n</sup>tce x̄i. Ҳџаӈга гґи́<sup>n</sup> çínké eca<sup>n</sup>qti naji<sup>n</sup>-биамá. Јаһáwagçe гґи́<sup>n</sup>-  
 ing when. Big turtle sat the one who very near she stood, they say. Shield carried his
- бiamá Ҳџаӈга ака́. Јаһáwagçe i<sup>n</sup>çata<sup>n</sup> te há', á-биамá Wa'ú ака́ уқixidá-  
 they say Big turtle the (sub.). Shield you tread will said he, they say. Woman the (sub.) looked around
- 6 бiamá. Áwaté'га íai éda<sup>n</sup>, eçéga<sup>n</sup>-bi ega<sup>n</sup>, уқixidá-биамá. Çi éџиçá<sup>n</sup>-биамá.  
 they say. At what place he speaks thought she, they say. she looked around, they say. Again he said to her, they say.
- Јаһáwagçe i<sup>n</sup>çata<sup>n</sup> тэ. Gúdiha naji<sup>n</sup>-gã, á-биамá. Kí wa'ú ака́ íçá-биамá.  
 Shield you tread will. Further away stand, said he, they say. And woman the (sub.) found him, they say.
- Hi<sup>n</sup>+! á-биамá. Cka<sup>n</sup>'j̄i naji<sup>n</sup>-gã. Wabáџи<sup>n</sup>wíçè, á-биамá Ҳџаӈга ака́ Ҳџ-  
 Oh! said she, they say. Motionless stand. I cause you to carry said, they say Big turtle the (sub.) Big
- 9 яӈга ака́ нуда<sup>n</sup> атí-би а́, é kí-gã, á-биамá. Níkagahi ija<sup>n</sup>'ge ubátihéџиçai  
 turtle the (sub.) to war has come he say reach said he, they say. Chief his daughter he buried his by hanging up
- kè é ga<sup>n</sup>'çá атí-би, а́, é kí-gã, á-биамá. Gá-биамá: Gaqixèqti çéçai-gã,  
 the that desiring has come, he say reach said he, they say. They said as follows, they say: Break in (his head) send suddenly, head
- á-биамá níkaci<sup>n</sup>га бçúга. Gá-биамá: Áqta<sup>n</sup> a<sup>n</sup>çáqixe çéçaçè tába, á-биамá  
 said, they say people all. He said as follows, they say: How you break in my (head) you send can? said, they say suddenly (pl.).
- 12 Ҳџаӈга ака́. A<sup>n</sup>çáçnaha çá<sup>n</sup>'çá<sup>n</sup> çéçaçai x̄i jíbe çaxíççaqá<sup>n</sup> та́, á-биамá.  
 Big turtle the (sub.). You hit and it slips off of me each time you send it if leg you break yours will, said he, they say suddenly with blows
- Ní тэ nákadé'qti x̄i ugçá<sup>n</sup>'úda<sup>n</sup>, á-биамá. Ci+cte! á-биамá Ní тэ nákade  
 Water the very hot when put him in good, said they, they say. For shame! said he, they say. Water the hot
- ana<sup>n</sup>'bixa<sup>n</sup>' níkaci<sup>n</sup>га аһиги náçit'é та́, á-биамá. Wiñ'ke éga<sup>n</sup>, á-биамá  
 I scatter by kicking person many you die by will, said he, they say. He tells the truth like it, said, they say
- 15 níkaci<sup>n</sup>га амá. Kí éga<sup>n</sup> x̄i usé úda<sup>n</sup>, á-биамá. Ci+cte! á-биамá. Јéde  
 people the (sub.). And so if to burn him good, said they, they say. For shame! said he, they say. Fire
- тэ ana<sup>n</sup>'bixa<sup>n</sup>' x̄i maja<sup>n</sup>' çá<sup>n</sup> бçúга náçи<sup>n</sup>'áçè тэ. Ё́џиçe çи<sup>n</sup>'gaji<sup>n</sup>'га çti  
 the I scatter by kicking if land the all I cause to blaze will. Beware children too
- аһиги náçit'é та́, á-биамá. Wiñ'ke éga<sup>n</sup>, á-биамá. Kí çи<sup>n</sup>'gaji<sup>n</sup>'га wi<sup>n</sup>' ní  
 many you die from heat will, said he, they say. He tells the truth like it, said they, they say. And child one water
- 18 ná-биамá. Na<sup>n</sup>'há, ní d'úba, á-биамá. Ҳџаӈга ака́, Hi<sup>n</sup>+! á-биамá. Ní  
 asked for, they say. O mother, water some, it said, they say. Big turtle the (sub.). Oh! said, they say. Water
- тэ gactañ'ka-биамá Çéçínké ní nákiçái-gã, á-биамá. Edáda<sup>n</sup> é wáçake,  
 the he tempted they say. This one water cause him to ask for, said (one), they say. What that you mean, (of )

á-biamá. Na<sup>h</sup>á! ní d'úba, á-biamá.  $\Phi\phi\text{ĩnké}$   $\mathfrak{X}\acute{e}\text{a}\text{ñga}$ , Hi<sup>n</sup>+! aí, á-biamá.  
 said (others), O mother! water some, it said, they This one Big turtle, Oh! he said he, they  
 they say. say.

Wuhú! Ní na<sup>n</sup>'pe  $\phi\text{ĩnké}$  há, á-biamá. Níáa a $\phi\text{ĩ}^n$ ' a $\phi\text{á}$ -biamá, sín'de kě  
 Wonderful! Water he is fearing . said they, they To the having they went, they tail the  
 say.

u $\phi\text{a}^n$ '-bi ega<sup>n</sup>'.  $\mathfrak{X}\acute{e}\text{a}\text{ñga}$  aká ñan'de kě íma<sup>n</sup>' $\phi\text{a}^n$ 'ta<sup>n</sup> ctěwa<sup>n</sup>' ca<sup>n</sup>' sín'de kě 3  
 held, they ega<sup>n</sup>' Big turtle the ground the clinging to notwith- yet tail the  
 say having. (sub.) standing

u $\phi\text{a}^n$ '-bi ega<sup>n</sup>' níáa a $\phi\text{ĩ}^n$ ' ahí-biamá. Ní kě égh a<sup>n</sup>' $\phi\text{a}$  í $\phi\phi\text{a}$ -biamá.  
 held, they having to the having they arrived, they Water the headlong threw him they sent suddenly,  
 say having water him say.

Ní kě ga<sup>n</sup>' ma<sup>n</sup>' $\phi\text{ĩ}^n$ '-biamá. Xagéga<sup>n</sup> ma<sup>n</sup>' $\phi\text{ĩ}^n$ '-biamá. Níwa<sup>n</sup> ga<sup>n</sup>'jĩnga gaxá-  
 Water the for a he walked, they say. Crying a little he walked, they say. To swim knew not how he made  
 while

biamá. Wí! wí! wí! á-biamá. Wuhú! ní kě gaza<sup>n</sup>'a $\phi\text{a}$   $\phi\phi\text{ai-gá}$ , á-biamá. 6  
 they say. Wí! wí! wí! said he, they Wonderful! water the to the midst of send him said they, they  
 say.

Pí égh í $\phi\phi\text{a}$ -biamá.  $\mathfrak{X}\acute{u}\text{wi}^n$ 'xe ma<sup>n</sup>' $\phi\text{ĩ}^n$ '-biamá. Égh $\phi\text{e}$  uspe amá. Kí, T'é há,  
 Again head they sent him sud- Wandering he walked, they say. At length he sunk, they And, Dead  
 long denly, they say. around

á-biamá. Ag $\phi\text{á}$ -biamá. Ę'di éga<sup>n</sup> ga $\phi\text{é}^n$ 'a<sup>n</sup> etai éde, á-biamá níaci<sup>n</sup>'ga amá.  
 said they, they They went homeward, Immediately you should have done said, they say people the  
 they say. they say. that to him, (sub.).

Ag $\phi\text{á}$ -biamá  $\mathfrak{X}\text{ĩ}$  nújĩnga d'úba Ę'di naji<sup>n</sup>'-biamá. Kí  $\mathfrak{X}\acute{e}\text{a}\text{ñga}$  ugáha 9  
 They went home- when boy some there stood they say. And Big turtle floating  
 ward, they say

a-í-biamá. Ugás<sup>n</sup>' atí-biamá. Kí nújĩnga d'úba Ę'di ucka<sup>n</sup>'  $\phi\text{an}^n$ 'di da<sup>n</sup>'be  
 was coming, Peeping he came, they And boy some there doed (was at the to see  
 they say. say. done)

naji<sup>n</sup>'-biamá.  $\mathfrak{X}\acute{e}\text{a}\text{ñga}$  nuda<sup>n</sup>' tí  $\mathfrak{X}\text{ĩ}$ 'cti t'é $\phi\text{a}\phi\text{á}$ -bi ecaí  $\phi\text{a}^n$ 'cti. A<sup>n</sup>da<sup>n</sup>'be  
 stood they say. Big turtle to war came when, in you killed him, you said heretofore. Look here  
 the past that

í $\phi\phi\text{í-gá}$ , á-biamá  $\mathfrak{X}\acute{e}\text{a}\text{ñga}$  aká. U $\phi\text{á}$  ag $\phi\text{á}$ -biamá nújĩnga amá.  $\mathfrak{X}\acute{e}\text{a}\text{ñga}$  t'é- 12  
 at me, said, they say Big turtle the To tell went homeward, boy the Big turtle you  
 (sub.). it they say (sub.). (sub.).

$\phi\text{a}\phi\text{á}$ -bi ecaí éde  $\phi\acute{e}\text{a}$  aká júga  $\mathfrak{X}\text{ĩ}$ dáha éga<sup>n</sup> weáq $\phi\text{a}\phi\text{a}$ , á-biamá.  $\mathfrak{X}\acute{e}\text{a}\text{ñga}$  aká  
 killed that you said but this one the body showed his as laughed at us, said they, they Big turtle the  
 him behind (sub.) say. (sub.).

níga aká-biamá. Hau! a<sup>n</sup>' $\phi\text{a}^n$ 'naxí $\phi\text{ai}$  hau, á-biamá níaci<sup>n</sup>'ga amá. Iénaxí $\phi\text{á}$ -  
 alive he is they say. Ho! we attack him ! said, they say people the They attacked  
 (sub.). him

biamá. Ę'di ahí-biamá Áwa $\phi\text{an}^n$ 'di? á-biamá.  $\Phi\phi\text{e}\text{andi}$ , á-biamá. Nu $\phi\text{na}^n$  15  
 they say. There they arrived, they In what place? said they, they In this place, said (the boys), Otter  
 say. say. they say.

áwa $\phi\text{ĩ}^n$  é á. Wě's'á-nídeká ctí áwa $\phi\text{ĩ}^n$  é á, á-biamá. Céna<sup>n</sup>'ba uné tai,  
 where is he ! Grass-snake too where is he ! said they, they Those two let them seek  
 moving say. moving him,

á-biamá.  $\mathfrak{X}\acute{e}\text{a}\text{ñga}$  aká ma<sup>n</sup>' $\phi\text{ĩ}^n$ 'ka ma<sup>n</sup>'te g $\phi\text{ĩ}^n$ '-biamá.  $\mathfrak{X}\text{ac}\text{ĩje}$  íctá  $\phi\text{a}^n$  edábe  
 said they, they Big turtle the soil within sat they say. Tip of nose eye the also  
 say. (sub.) (under) (ob.)

enáq $\phi\text{e}$  í $\phi\text{a}^n$ 'be amá. Wě's'á Nu $\phi\text{na}^n$ ' é $\phi\text{a}^n$ 'ba uná-biamá ní ma<sup>n</sup>'ta $\phi\text{a}$  Éca<sup>n</sup>'q $\phi\text{e}$  18  
 alone emerged they Snake Otter he too sought him, they water within. Very near to  
 say. say him

- fha-biamá.  $\text{Já } \text{çá}^n \text{ ágajade-hna}^n\text{-biamá. } \text{Íçá}^n\text{ba}^n \text{ etéga}^n \text{ çí Nuóna}^n \text{ iíçti}$   
 they passed, they Head the they stepped regu- they say. A second time apt when Otter the very  
 say. over larly abdomen
- çan'di çaqta-biamá Hau!  $\text{jí}^n\text{çéha, nié a}^n\text{ckáxe, á-biamá. } \text{Kí, Eáta}^n \text{ a}^n\text{wa}^n\text{-}$   
 in the he bit him, they say. Ho! elder brother, pain you make me, said he, they And, Why you seek  
 say.
- 3 çané? á-biamá  $\text{çéaŋga aká. } \text{Uwína-máji} \text{ há, á-biamá. } \text{Wabçáte ka}^n\text{bçá}$   
 me! said, they say Big turtle the I did not seek you said he, they I eat I want  
 (sub.) say.
- añ'gakikipai, á-biamá.  $\text{Añ'kaji, t'ea}^n\text{çé ga}^n\text{çá-má } \text{é}^n\text{di uçéhe cka}^n\text{hna ga}^n\text{'}$   
 we have met each said he, they Not so, to kill me they who wish there you join you wished so  
 other, say.
- a<sup>n</sup>wa<sup>n</sup>çané, á-biamá.  $\text{Há } \text{jí}^n\text{çé! há } \text{jí}^n\text{çé! } \text{jí}^n\text{çéha! wíçaha}^n\text{' . } \text{Uwína-máji,}$   
 you sought me, said he, they O elder O elder elder brother O! I pray to you. I have not sought  
 say. brother! brother! you,
- 6 á-biamá.  $\text{Wíçacta}^n \text{ téga}^n\text{-máji, á-biamá. } \text{Hau! } \text{jí}^n\text{çéha, ata}^n \text{ çí a}^n\text{çacta}^n$   
 said he, they I will by no means let you go said he, they Ho! elder brother, how when you (open  
 say. (from my mouth), say. long your mouth  
 and) let me go
- taté, á-biamá.  $\text{Íŋçá}^n \text{ çí } \text{çí } \text{çí } \text{wíçacta}^n \text{ tá miŋke, á-biamá. } \text{Hü}^n\text{+! } \text{Íŋçá}^n$   
 shall, said he, they Thunder- has when I let you go will I who, said he, they Halloo! Thunder-  
 say. god come back god
- çí çí a<sup>n</sup>çacta<sup>n</sup> áçá.  $\text{Hü}^n\text{+! } \text{Hi-úta}^n\text{na a}^n\text{çactai áçá. } \text{Hü}^n\text{+! } \text{Níaci}^n\text{ga}$   
 has when he lets me go indeed. Halloo! Between the legs he bites me indeed. Halloo! People  
 come back
- 9 wéçá çéçá-biamá.  $\text{Çaqta-bi é, á-biamá. } \text{Hi-úta}^n\text{na çaqta-bi é, á-biamá.}$   
 asking a he sent suddenly, He is bitten, he said they, it is Between the legs he is bitten, he said they, it is  
 favor of they say. that says, said. that says, said.
- $\text{Jsha utiñ-gá, á-biamá. } \text{Jsha gapúki-biamá. } \text{Hau! } \text{jí}^n\text{çéha, } \text{Íŋçá}^n \text{ amá}$   
 Tent-skin hit for him, said they, they Tent-skin they made sound by Ho! elder brother, Thunder- the  
 say. hitting, they say. god (sub.)
- çí, á-biamá.  $\text{Gáama } \text{çíha uti}^n\text{' , á-biamá } \text{çéaŋga aká. } \text{Çi } \text{ja}^n \text{ gáçíáçá}$   
 has said he, they Those tent-skin hit, said, they say Big turtle the Again wood to fell it  
 come, say. (sub.).
- 12 úda<sup>n</sup>, á-biamá.  $\text{Ja}^n \text{ gç } \text{gaçíáçá-lna}^n\text{'-biamá. } \text{Ja}^n \text{ gç, } \text{Qwi}^n\text{+ , } \text{qwi}^n\text{+ , á-biamá.}$   
 good, said they, they Wood the they were felling they say. Wood the, (sound of trees fall- said, they say.  
 say. (pl. ob.) ing),
- Hau!  $\text{jí}^n\text{çéha, } \text{Íŋçá}^n \text{ amá } \text{çí, á-biamá. } \text{Gáamá } \text{çí } \text{ja}^n \text{ gaçíáçái, á-biamá}$   
 Ho! elder brother, Thunder- the has said he, they Those too wood they fell, said, they say  
 god (sub.) come, say.
- $\text{çéaŋga aká. } \text{Wahúta}^n\text{çí}^n \text{ çicíçbe } \text{úda}^n\text{ , á-biamá. } \text{Jí}^n\text{çéha, } \text{çí, á-biamá.}$   
 Big turtle the Gun to fire good, said they, they Elder brother, it has said he, they  
 (sub.) say. come, say.
- 15 Gáamá çí wahúta<sup>n</sup>çí<sup>n</sup> çicíçbai, á-biamá  $\text{çéaŋga aká. } \text{Éçíçe } \text{Íŋçá}^n \text{ húta}^n\text{-}$   
 Those too gun they fire, said, they say Big turtle the At length Thunder- roared  
 (sub.) god
- biamá wéahidé'çti.  $\text{Hau! } \text{jí}^n\text{çéha, } \text{çí, á-biamá. } \text{Çacta}^n\text{'-biamá. } \text{Nuóna}^n$   
 they say very far away. Ho! elder brother, it has said he, they He let him go, they say. Otter  
 come, say.
- aká ççáçtci-biamá.  $\text{Gçé amá. } \text{Qçáçti kí amá.}$   
 the very thin they say. He went they say. Very lean he reached home,  
 (sub.) homeward they say.
- 18  $\text{Wajiñ}^n\text{ga na}^n\text{ba-ma } \text{çá}^n \text{ ní } \text{çá}^n \text{ çaqu } \text{tai, á-biamá. } \text{Béçxe wáçí}^n \text{ çí-gá,}$   
 Bird the two the water the let them drink said they, they Pelican having be ye re-  
 (ob.) it dry, say. them turning,

á-biamá. Wáçin<sup>n</sup> agí-bi ega<sup>n'</sup>, Ní çá<sup>n</sup> çaquí-gä hä, á-biamá. Níaci<sup>n</sup>ga wi<sup>n'</sup>  
 said they, they leaving they were when, Water the drink ye dry . said they, they Person one  
 say. them coming back, they say

nuda<sup>n'</sup> atí éde t'éa<sup>n</sup>wa<sup>n</sup>çai<sup>n'</sup> éde níä. Weáqaqáqtia<sup>n'</sup>i, t'ea<sup>n'</sup>çè aña<sup>n'</sup>çai<sup>n'</sup>  
 to war came but we killed them but alive. He laughs heartily at us, we kill him we desire

a<sup>n</sup>çizai çí. Çaquí-biamá wajiñ<sup>n</sup>'ga aká. Djúbaqtci çéña<sup>n</sup>ga gçí<sup>n'</sup> çá<sup>n</sup> enáqtci 3  
 we take when. Drank it dry, they bird the (sub.). A very little Big turtle sat the only

ugácta-biamá. çí çéña<sup>n</sup>ga aká gá-biamá: Hau! níkawasa<sup>n</sup> Siñ<sup>n</sup>'ga, é'di  
 was left they say. And Big turtle the said as follows, Ho! warrior Gray-squirrel, there  
 (sub.) they say:

gí-gä, águdi çáçin<sup>n</sup>çéi<sup>n</sup>'te, á-biamá. Náçuháqtci t'éa<sup>n</sup>çai, á-biamá. Siñ<sup>n</sup>'ga  
 be coming back, where you may be mov- ing, said he, they Almost I am killed, said he, they Gray-squir-  
 rel say.

amá huta<sup>n</sup>'qti agí-biamá. Wawénaxíça agí-biamá. Ní-uji çá<sup>n</sup> wáçabçazá- 6  
 the crying loud was coming back, they say. To attack them he was coming Water-pouch the he tore them by  
 (sub.) they say. back, they say. biting

biamá akíça. Uçá'u'udá-biamá. Égiçè ní kè bçúgaqtci é'ia akí-biamá.  
 they say both. He bit holes in (them), they say. At length water the all there reached home,  
 they say.

Watçicka niúçica<sup>n</sup> çá<sup>n</sup>'á égiga<sup>n'</sup>-biamá; ní ugçiji-biamá. Wébatái-gä,  
 Creek lake to the it was as before, they water filled with it, they Sew ye for them,  
 say; say.

á-biamá. Mi<sup>n'</sup>xa amá Bçéxe-má núde gè wçbatá-biamá. Wébatè çicta<sup>n'</sup>- 9  
 said they, they Swan the Pelican the throat the sewed for them, they Sewing for they fin-  
 say. (pl. sub.) (ob.) say. them ished

biamá. Ké, çí çaquí-gä. Wacka<sup>n'</sup>i-gä, á-biamá. Égiçè a<sup>n</sup>çí'a tai, á-biamá.  
 they say. Come, again drink it dry. Do your best, said they, they Beware we fail lest, said they, they  
 say. say.

Çí çaquí-biamá. Çí ní çá<sup>n</sup> djúbaqtci ucté amá. Há! níkawasa<sup>n</sup> Siñ<sup>n</sup>'ga,  
 Again they drank it dry, Again water the a very little was left they Ho! warrior Gray-squir-  
 they say. (ob.) say. rel,

águdi çáçin<sup>n</sup>çéi<sup>n</sup>'te, çáçuháqtci t'éa<sup>n</sup>çai. É'di gí-gä, á-biamá çéña<sup>n</sup>ga aká. 12  
 wherever you may be mov- nearly I am killed. There be coming said, they say Big turtle the  
 ing, back, (sub.).

É'di agí-bi ega<sup>n'</sup> çí núde wáçabçabçazá-biamá. Çí ní kè bçúgaqtci é'ia  
 There he was com- when again throat he bit and tore them in many Again water the all there  
 ing back, they say places, they say.

akí-biamá. Núde gè píäjiçti wáxa-biamá. Baté ctéwa<sup>n'</sup> píäjiçti wáxa-  
 reached home, Throat the very bad he made them, they To sew in the least very bad he made  
 they say. (ob.) say. them

biamá, baté uçici éga<sup>n</sup>. Ca<sup>n'</sup> a<sup>n</sup>wa<sup>n'</sup>çic'a tai'gata<sup>n</sup>. Siñ<sup>n</sup>'ga amá çiqá- 15  
 they say, to sew difficult. Yet we fail we who will. Gray-squirrel the chased  
 (mv. ob.) him

biamá çí çic'á-biamá. Siñ<sup>n</sup>'ga ít'açéwáçè ínahi<sup>n'</sup> ä, á-biamá. Siñ<sup>n</sup>'ga e-hna<sup>n'</sup>  
 they say when they failed, they say. Gray-squir- abominable very ! said they, they Gray-squir- alone  
 rel say. rel

çéña<sup>n</sup>ga júççai ebçéga<sup>n</sup>. E-hna<sup>n'</sup> uçúki ebçéga<sup>n</sup>, á-biamá. Áda<sup>n</sup> a<sup>n</sup>wa<sup>n'</sup>çí'ai,  
 Big turtle with him I think. He only sided with I think, said they, they There- we have failed,  
 him say. fore

á-biamá. Cañ<sup>n</sup>'gaxá-biamá. Ha<sup>n'</sup> çí agçá-biamá çéña<sup>n</sup>ga aká É'di 18  
 said they, they They ceased they say. Night when went back, they Big turtle the There  
 say. say. (sub.).

akí-biamá júwagçai çañkádi. Hau! níkawasa<sup>n'</sup>, wamáxeçai çí agçé-hna<sup>n'</sup>.  
 he reached again, he with them by those who Ho! warrior, they get even when they go usually.  
 they say were. with them with them homeward



- Çiyan'ge watçigaxe içáhidai çja<sup>n</sup>mi<sup>n</sup> áha<sup>n</sup>, á-biamá. Agçá-biamá. Úçica<sup>n</sup>  
 Your sister to dance they are tired I suspect I said he, they They went homeward, Around  
 of waiting say. they say. them
- ma<sup>n</sup>çi<sup>n</sup>'-biamá. Éxe çá<sup>n</sup> gigçásaçu ma<sup>n</sup>çi<sup>n</sup>'-biamá. Níkawasa<sup>n</sup>'! çégima<sup>n</sup> té  
 he walked they say. Gourd the rattling his he walked they say. Warrior! thus I do will
- 3 ehç-de éga<sup>n</sup> há, á-biamá. Usá-biamá. Xçiaŋga nuda<sup>n</sup>' çai<sup>n</sup> xí'çti wáhna-  
 I said but so said he, they He burnt (grass). Big turtle on the went when, you inva-  
 say. they say. they say. war-path in the past
- híde-hna<sup>n</sup>'i. Níkaci<sup>n</sup>ga wáqçi gi-bi éska<sup>n</sup> amá usá-biamá. Égiçe ŋi çá<sup>n</sup>  
 riably ridiculed. People killed them he is they think they he burnt (grass), At length vil- the  
 coming back that say they say. lage (ob.)
- éça<sup>n</sup>be akí-biamá. Wahúta<sup>n</sup>'çi<sup>n</sup> çicíba-bi ega<sup>n</sup>' najíha ja<sup>n</sup>'jĩnga ugácke  
 in sight they reached home, Gun (!) fired, they say having hair stick tied to
- 6 açi<sup>n</sup>'-bi ega<sup>n</sup>', Nuda<sup>n</sup>' amá céagçí. Ígaca<sup>n</sup>'ca<sup>n</sup>. Níkaci<sup>n</sup>ga wáqçi çagí. I<sup>n</sup>'çapa  
 having it, when, They who went to there they They ran round People killed there they Corn-  
 they say they say war have come. and round. them are coming crusher  
 back.
- wi<sup>n</sup>' t'éçè á-bi no+! Jfádi'çti t'éçè á-bi no+! á-biamá. Mixáhe ŋiádi'çti  
 one he killed he says (see Right in the he killed he says said he, they Comb right in the  
 note). lodge him say. lodge
- wi<sup>n</sup>' t'éçè á-bi no+! á-biamá. Wáxu ŋiádi'çti wi<sup>n</sup>' t'éçè á-bi no+! á-biamá.  
 one he killed he says! said he, they Awi right in the one he killed he says! said he, they  
 say. lodge say.
- 9 Wéhe ŋiádi'çti wi<sup>n</sup>' t'éçè á-bi no+! á-biamá. Siñ'ga gaza<sup>n</sup>'adiçti çábçi<sup>n</sup>  
 Pestle right in the one he killed he says! said he, they Gray-squirrel right among them three  
 lodge say.
- t'éwaçè á bi no+! á-biamá. Nuda<sup>n</sup>'haŋga gaza<sup>n</sup>'adiçti za'ç'çti Xçiaŋga  
 killed them he says I said he, they War-chief right among them in a great Big turtle  
 say. uproar
- uça<sup>n</sup>'-biamá no+! Çi'á-biamá no+! á-biamá. Íxijúçti ma<sup>n</sup>çi<sup>n</sup>'-biamá.  
 they held him, they say! They failed, they say! said he, it is said. Very proud he walked they say.
- 12 Jáhawagçe gi'ç<sup>n</sup>' ma<sup>n</sup>çi<sup>n</sup>'-biamá Xçiaŋga. Jí tē ude agçá-biamá. Úçça  
 Shield carrying his walked they say Big turtle. Lodge tho to enter he went homeward, Telling of  
 (ob.) they say. to them
- gçi<sup>n</sup>'-biamá. Níkaci<sup>n</sup>ga na'a<sup>n</sup>' ga<sup>n</sup>'çai éga<sup>n</sup> 'ç'di ahí-hna<sup>n</sup>-biamá. Eáta<sup>n</sup>  
 he sat they say. People to hear it wished as there they regu- they say. Why  
 arrived larly
- çíçí'al ä, eca<sup>n</sup>'qtci áiágçí. Eca<sup>n</sup>'qtci íçagçí<sup>n</sup>' xí eáta<sup>n</sup> xí çaníha. Ní na<sup>n</sup>'ape  
 did they I very near they sat. Very near you sat if how when you alive. Water I feared  
 fail with you
- 15 dáxe ga<sup>n</sup>' aníha, á-biamá. Can'de gúdama ictá çĩŋgá, á-biamá. Eáta<sup>n</sup>  
 I pre- so I alive, said he, they If so those over eye they have said they, they How  
 tended say. there none, say.
- xí çaníha íçíça-báçí. Éga<sup>n</sup>'çá<sup>n</sup>'ja maçúde ma<sup>n</sup>'te agçí<sup>n</sup>' ga<sup>n</sup>' aníha, á-biamá.  
 if you alive they did not find Nevertheless ashes in I sat so I alive, said he, they  
 you. say.
- Níkaci<sup>n</sup>ga wáqçi agçí. Eáta<sup>n</sup> i<sup>n</sup>'çéçai ä, á-biamá. Níaci<sup>n</sup>ga çíáqçi-hna<sup>n</sup>'i  
 Person killing them I have Why you doubt I said he, they People killing you reg- ularly  
 come home. me say.
- 18 waçákihna-báçí éga<sup>n</sup> wénuda<sup>n</sup> pí. Níaci<sup>n</sup>ga t'éawaçè. Eáta<sup>n</sup> i<sup>n</sup>'çéçai çí<sup>n</sup>'te.  
 you did not take ven- as to war on I was People I killed them. Why you doubt may I  
 geance on them them there. me
- Céna uágça tá miñke. Ca<sup>n</sup>'daxe, á-biamá. Ceta<sup>n</sup>'.  
 Enough I tell of will I who. I have stopped, said he, they So far.  
 myself say.

## NOTES.

254, 2. *nikaci<sup>u</sup>ga aji amaqa*, literally: "people, different, at them." It may be intended for *aji ama<sup>u</sup>jata<sup>n</sup>*, "from a different people."

254, 4. *qade na<sup>n</sup>ba*. The two bundles or wisps of grass are used (1) for wiping the mouths and hands of the guests; and (2) for wiping the bowls and kettles. They are then put into the fire, and the bowls are passed through the smoke which ensues.

254, 5. *úha<sup>n</sup> ɸa<sup>n</sup> ugácke (tēdi)*, equivalent to *uha<sup>n</sup> uɸúgacke*, and *ísagɸe*, the forked stick from which the kettle is suspended over the fire.

254, 9. *gíba<sup>n</sup>i-gǎ*, call to him. The *ɸegiha* call (*ba<sup>n</sup>*), but the *ɹɹiwere* never do. The latter go to each tent, and speak to those invited to a feast.

254, 12. *waská ɸi<sup>n</sup>heaú*. This is a contraction from "waské aɸi<sup>n</sup> ɸi<sup>n</sup>hé aú, bowl, having, be sure."

256, 4. "*ɸeja<sup>n</sup>ga ɹii tēdi*," was given by the narrator, but "*ɸeja<sup>n</sup>ga é ɹii tēdi*" is plainer, according to J. La Flèche. I agree with F. La Flèche in regarding "e ɹii tēdi" as more definite than "ɹii tēdi". The word "e" may be rendered, "the aforesaid."

256, 5. *nikaci<sup>u</sup>ga gaama*, the people of the village where the Big turtle resided.

256, 5. *nuda<sup>n</sup> i<sup>n</sup>wi<sup>n</sup>nuda<sup>n</sup>gaɸe tai, i. e., (nuda<sup>n</sup>) i<sup>n</sup>wi<sup>n</sup>nuda<sup>n</sup> a<sup>n</sup>gáɸe tai*. The "nuda<sup>n</sup>" seems redundant.

256, 9-10. *niaci<sup>u</sup>ga ama*, the men for whose sake they were going to war. Frank La Flèche says that "Ébe núda<sup>n</sup> úha<sup>n</sup>i tēcti" is equivalent to "Núda<sup>n</sup> úha<sup>n</sup> aká ɸbí tē'cti," the former meaning, "Who is cooking the war-feast?" and the latter, "Who is he that is cooking the war-feast?"

256, 12. *ubésni<sup>n</sup> weɸai tē*. Sanssouci prefers "ubésni<sup>n</sup> ɹi," *if he finds him out*; but Frank La Flèche says "úbesni<sup>n</sup>i ɹi," *if they find them out*, which is better.

256, 15. *ɹeɸawe*, the root of a water-plant, which is scarce at present. The plant has a leaf resembling a lily, but it is about two feet in diameter, and lies on the water. The stalk extends about two feet above the water, and ends in a seed-pod. The seeds, which are black and very hard, are almost oval. The Indians dry the root, and cut it in pieces about six inches long, if required for a long time; but, if not, they boil it.

257, 1. *inde ɸa<sup>n</sup> ibiɸa-biama*. He made alternate black and red stripes on his face, extending from left to right.

257, 3. *ɸega<sup>n</sup> ama*. Here the narrator made an appropriate gesture.

257, 4. Song of the war-chief. The words in the text are of *ɹɹiwere* (Iowa) origin, but are given as pronounced by the Omahas. The correct *ɹɹiwere* version, according to Sanssouci, is, "*ɸeta<sup>n</sup> Qa<sup>n</sup>ye watce ɹu he (anye ke) icá-naña hie tce ɹu he*," answering to the *ɸegiha*, "*ɸeja<sup>n</sup>ga wáte agí-biamá ecaí ɸa<sup>n</sup> e té agii há:*" "The Big turtle is coming back from touching the foe, they say, you said. He is coming back from touching." Frank La Flèche reads "wát'č" for "wáte"; but he does not understand the use of the last clause, e te agii ha.

257, 5. *uɸica<sup>n</sup> ma<sup>n</sup>ɸi<sup>n</sup>-biama*. The war-party marched in the following order: Two scouts went in advance. Then came the "nuda<sup>n</sup>ha<sup>n</sup>ga jii<sup>n</sup>ga," carrying the sacred bag. He was followed by the warriors, who marched abreast. The war-chiefs walked behind them. The Big turtle danced around the warriors as they moved along, passing between them and the nuda<sup>n</sup>ha<sup>n</sup>ga jii<sup>n</sup>ga.

257, 7. *ɸakuɸa-gǎ*, addressed to the Buffalo.

257, 11. *gidáha<sup>n</sup>-biama*, equivalent to "Naji<sup>n</sup> átíɸa-biamá," *He stood suddenly*.

257, 19. tiçái-gă, keep on, is addressed to a few; but when there are many in the party, tiçéçai-gă is used, the latter (tiçéçë) being the frequentative of tiçë.

258, 2. níahiçéçá-biama (niahiçéçë) is contracted from níaha, *into the water*; and içéçë, *to send or be sent suddenly*.

258, 5. e<sup>a</sup> téga<sup>n</sup> ca<sup>n</sup> i<sup>n</sup>te. Saussouci says that this is not plain. He substitutes for it, "Éáta<sup>n</sup> táda<sup>n</sup> cé éja<sup>n</sup>mi<sup>n</sup> hä" (Joiwere, To<sup>n</sup>to u<sup>n</sup> tána ceé k'áre ké), *I suspect that is how he will act*; or, "Edé táda<sup>n</sup> cé éja<sup>n</sup>mi<sup>n</sup> hä," *I suspect that that is what he will say*. Frank La Flèche says that all three are correct.

258, 10. çic'iinka, *to bend the tail backward*.

258, 13. açuha. The Turtle asked him to do something else; but the Wild-cat said that it was the only thing which he could do.

259, 3. ája<sup>n</sup> ga<sup>n</sup> cecei<sup>n</sup>te, may be equivalent to "Ája<sup>n</sup> ga<sup>n</sup> céce éi<sup>n</sup>te." Saussouci gave, as the Joiwere, Taçká-na ceíce k'áre ke.

259, 7. -gai tē çéjañga ta<sup>n</sup>, implies that the narrator *witnessed* this; but as he did not, it should read, gá-biamá çéjañga aká.

259, 12. çiqu'e-ga<sup>n</sup>-ma. When anything is torn, the sound made by the tearing is called qu'è'.

260, 5. ða tē, the nose of an animal as distinguished from that of a person, ða kē.

260, 15. çéjañga é'di aça-biamá. The Turtle went thither to meet the Squirrel.

260, 18. çí ça<sup>n</sup>haçtei kē, just on the border or edge of the lodges, just outside the camp circle or the line of tents.

261, 3. çijébe ma<sup>n</sup>bítahíçti tēdi. There are two renderings of this, according to Saussouci. (1) Jijébe ma<sup>n</sup>-bit'á-ahíçti tēdi, When, or, On arriving right at the door by pressing on the ground (in crawling). (2) Jijébe ma<sup>n</sup>-bit ihé-çti tēdi, áciaja çici hidé tē'di çagçi<sup>n</sup> te, You will sit outside at the bottom of the tent-pole, when, by pressing on the ground with hands and feet as you are lying down, you drag yourself up even to the door. Frank La Flèche says that the first is the correct one in this myth.

262, 1. çiehni<sup>n</sup>-de wa'ú wi<sup>n</sup> bēize tá miñke, etc.: "On account of you I will take a wife—you will acquire her for me." A figure of speech used in praising warriors.

262, 4. Waxu aka uda<sup>n</sup>çtei-biama, pronounced u+da<sup>n</sup>çtei-biama by the narrator. So, thirteen lines below, Wehe u+da<sup>n</sup>çtei-biama.

262, 9. wami hegajl amá, pronounced wamí< hégajl amá.

263, 11. siñga wi<sup>n</sup> aha<sup>n</sup>. Za'éçti, pronounced siñga wi<sup>n</sup> aha<sup>n</sup><. Za+éçti.

264, 14. ana<sup>n</sup>bixa<sup>n</sup>. This should be followed by "çí", *when*, as in line 16.

265, 11-12. a<sup>n</sup>da<sup>n</sup>be içái-gă, look at me from the place where you are standing: "Let your sight be coming hither to me." Içai-gă is from içë, the causative of i, *to be coming hither*. Da<sup>n</sup>be içë is a correlative of da<sup>n</sup>be çéçë.

266, 14. wahuta<sup>n</sup>çí<sup>n</sup> çicibe uda<sup>n</sup>. This is a modern interpolation, a change probably made by the narrator, who had forgotten the ancient phrase. Frank La Flèche says that he never heard it used in this myth. The three phrases which he heard were, "Wahá-sagi útiñ-gă, Strike the hard skins for him"; "Jíha útiñ-gă, Strike the teut-skins for him," and "Néxegaçu útiñ-gă, Strike the drum for him."

267, 3. djubaçtei çéjañga çí<sup>n</sup> çá<sup>n</sup>, pronounced dju+baçtei, etc.

267, 14. bate ctéwa<sup>n</sup> piájiçti wáxa-biama, pronounced bate ctéwa<sup>n</sup> pi<ájliçti waxá-biama.

268, 7. á-bi no+. Frank La Flèche says that this is a wrong pronunciation of "á-bi açu+", which is a contraction of "á-bi áçu u+."

## TRANSLATION.

The people dwelt in a very populous village. The Big turtle joined them. And people dwelling at another village came regularly to war against them. And having killed one person, they went homeward. And the Turtle cooked for the war-path. He caused two persons to go after the guests. The servants whom he caused to go after their own were the Red-breasted-turtle and the Gray-squirrel. He made two round bunches of grass, and placed them at the bottom of the stick to which the kettle was fastened. And they were coming. The persons came in sight. "Ho, warriors!" said he. "Warriors, when men are injured, they always retaliate. I cook this for the war-path. I cook sweet corn and a buffalo-paunch. You will go after Corn-crusher for me. And call to him. Call to Comb, Awl, Pestle, Fire-brand, and Buffalo-bladder also," said the Big turtle. At length the two men went to call to them. And they called to Corn-crusher. "Corn-crusher, be sure to bring your bowl! Corn-crusher, be sure to bring your bowl! Corn-crusher, be sure to bring your bowl! Corn-crusher, be sure to bring your bowl!" And they called to Comb. "Comb, be sure to bring your bowl!" (Four times.) And so they called Awl. "Awl, be sure to bring your bowl!" (Four times.) And they called to Pestle. "Pestle, be sure to bring your bowl!" (Four times.) And they called to Fire-brand too. "Fire-brand, be sure to bring your bowl!" (Four times.) And they called to Buffalo-bladder, too. "Buffalo-bladder, be sure to bring your bowl!" (Four times.) The criers reached home. "O war-chief! all heard it," said they. All those who were called arrived at the lodge of the Big turtle. "Ho! O war-chiefs, Corn-crusher, Comb, Awl, Pestle, Fire-brand, and Buffalo-bladder, though those people have been injured, they do not seem to stir. Let us go on the war-path for them," said the Big turtle. "Let us go in four nights." He commanded Corn-crusher to cook. "O war-chief Corn-crusher, you will cook. And you, O Comb, will cook on the night after that. And you, O Awl, will cook, and complete the number." That many war-chiefs, four, cooked. They were war-chiefs; the rest were servants. And the people of the village said, "Why! Of the persons who have been called, who is cooking for the war-path?" And one said, "Why! The Big turtle cooked. Psha! Has he gathered all those who cannot move well enough, those who cannot move fast enough? Psha! If the foe find them out they will destroy them. When a war-chief has sense, he may carry on war." Corn-crusher cooked. He cooked turnips, and he cooked a buffalo-paunch with them, just as the Big turtle had cooked one with sweet corn. And Awl cooked wild rice. And Comb cooked qeçawe. And the Big turtle said, "Enough days have elapsed. Let us go at night." And they departed. The Big turtle made leggings with large flaps. He tied short garters around them. He rubbed earth on his face, and he reddened it. He wore grass around his head. He put fine white feathers on the top of his head. He took his gourd-rattle thus. He rattled it. He sang the song of the war-chief. "'The Big turtle is coming back from touching the foe, it is said,' you say. He is coming back from touching." He walked, stepping very lively in the dance. He walked around them. As they went, it was day. At length a young Buffalo-bull came. "Warriors, wait for him," said the Big turtle. And he said to the Buffalo-bull, "While I walk on a journey, I am in a great hurry. Speak rapidly. Why are you walking?" "Yes, O war-chief, it is so. As they have told of you while you have been walking, I thought that I would walk there

with you, and I have sought you," said the Buffalo-bull. "Do so," said the Big turtle. "I wish to see your movements." The Buffalo-bull rolled himself back and forth. He arose suddenly. He thrust repeatedly at the ground with his horns. He pierced the ground and he threw pieces away suddenly. He stood with his tail in the air and its tip bent downward. An ash tree stood there. He rushed on it. Pushing against it, he sent it flying through the air to a great distance. "O war-chief, I think that I will do that, if they speak of vexing me," said he. "Look at the persons with whom I am traveling. There are none who are faint-hearted in the least degree. You are not at all like them. You have disappointed me. Come, begone," said the Big turtle. Again the Big turtle sang the song. "'The Big turtle is coming back from touching the foe, it is said,' you say. He is coming back from touching," said he. Again they departed. "Warriors, pass on," said he. There lay a stream, which was not small. They crossed it. And Fire-brand was ahead, walking with a great effort. At length, because he was weary, he plunged into the water and was extinguished. "O war-chief, I am not going beyond here with you," said he. "Warrior, I will soon return. Remain here for a while," said the Big turtle. Having reached the other side, they departed. At length a Puma came. "Warriors, wait for him. I suspect what he will say. Stand in a row," said he. "Speak quickly," said he, addressing the Puma. "What is your business?" "Yes, O war-chief," said the Puma, "it was told of you regularly, saying that you walked on a journey. And there I wish to walk, so I have sought you." "Do so," said the Big turtle. "I shall see your ways." And the Puma made his hair bristle up all over his body. He bent his tail backward and upward. And he had gone leaping to the bottom of a small hill. Having caught by the throat (*i. e.*, Adam's apple) a fawn that was about two years old, he came back, making it cry out as he held it with his teeth. "I think that I will do that, O war-chief, if anything threatens to vex me," he said. "Do something else," said the Big turtle. "No, O war-chief; that is all," said the Puma. "You have disappointed me," said the Big turtle. "Look at these persons with whom I am. Where is one who is imperfect? You are very inferior. Come, depart. You have disappointed me." They departed. At length, when they reached the foot of a hill, a Black bear came. "O war-chief, again one has come," said the warriors. "I suspect what he will say, warriors. Wait for him. Stand in a row," said the Big turtle. "Ho! Come, speak quickly. What is your business? While I walk on a journey, I am in a very great hurry," said the Big turtle, addressing the Black bear. "Yes, O war-chief, it is so. It was told of you regularly, saying that you walked on a journey. And as I desired to walk there, I have sought you diligently," said the Black bear. "Ho! Do so," said the Big turtle. "You may have thought how you do it. I wish to see your ways," said he. The Black bear pierced the ground with his claws, and threw lumps of earth to a great distance. And there stood an oak tree which had been blackened by fire. He attacked it. Having hugged it, he threw it with force to a great distance. "O war-chief, if anything threatens to vex me, I think that I will do that," said the Black bear. And the Big turtle said as follows, as he stood: "Ho! warrior, you have disappointed me. These are some persons with whom I am, but look at them. There is none who is faint-hearted in the least degree. You have disappointed me. Come, depart. Thus do I regularly send off the inferior ones."

They went into a dense undergrowth. At length the Buffalo-bladder was torn open, making the sound "Qu'e." "Alas! I am not going beyond here with you," said

he. "Ho, warrior! I will come back very soon. Remain so for a while," said the Big turtle. Again they departed. As they went, they reached a bad path. Very high logs were lying across it. The Red-breasted-turtle failed to step over them. "Ho, O war-chief! I am not going beyond here with you," said he. "Ho, warrior! I will come back very soon. Remain so for a while," said the Big turtle. Again they departed. As they went, behold, a Big wolf came. "O war-chief, again one has come," said they. "I suspect what he will say, warriors. Wait for him. Stand in a row," said the Big turtle. "Ho! Come, speak quickly, whatever may be your business. While I walk on a journey, I am in a very great hurry," said the Big turtle. "Yes, O war-chief, it is so. It was told of you regularly, saying that you walked on a journey; and as I desired to walk there, I have sought you," said the Wolf. "Ho! Do so," said the Big turtle. "You may have thought how you do it. I wish to see your ways," said he. The Wolf decorated himself. He reddened his nose; he reddened all his feet. He tied eagle feathers to his back. "Why! Do so. I wish to see your ways. Do so," said the Big turtle. The Wolf turned himself round and round. And he went to the attack by the wood on a small creek. He killed a deer. He brought it back, holding it with his teeth. "O war-chief, I think I will do that, if anything threatens to vex me," said the Wolf. "You have disappointed me. See some persons with whom I travel. There is none who is faint-hearted in the least degree. Come, depart. Thus do I regularly send off the inferior ones," said the Big turtle. "Warrior Gray-squirrel, go as a scout," said he. The Gray-squirrel went as a scout. At length he was coming back, blowing a horn. "O war-chief, he is coming back to you," said they. The Big turtle went thither. "Ho, warrior! act very honestly. Tell me just how it is," said the Big turtle. "Yes, O war-chief, it is just so. I have been there without their finding me out at all," said he. "Let us sit at the very boundary of the camp," said the Big turtle. The Big turtle spoke of going. "Warriors, I will look around to see how things are, and how many persons there may be just there," said he. He came back. "Warriors, let us go in that direction. This far is a good place for sitting," said he. By and by, as they moved, he said, "Ho! warrior! O war-chief Corn-crusher, do so. Make an attempt. He will go to the end lodge." "O war-chief, where shall I sit?" said he. "O war-chief and warrior, you will crawl right to the door, and sit on the outside," said the Big turtle. *Atque mulier mictum exiit.* She pressed on Corn-crusher, crawling in a line with him. When she saw him, she said as follows: "Oh! Heretofore have I desired mush. I have found for myself an excellent corn-crusher! I will pound my corn with an excellent corn-crusher! I have found it for myself." When she pounded on the corn with it, she mashed the whole hand flat, forcing out the blood with the blow. Out she threw it, sending it back again. "Bad corn-crusher!" Having sent it back as she threw it away, it went back, without stopping, to the Big turtle who was near by. He came back. "He whom you say is 'Corn-crusher' has come back, having killed one right at the lodge," said he. "O war-chief Comb, make an attempt. You will sit just at the place where Corn-crusher sat," said the Big turtle. Comb departed. He sat just where he was commanded to sit. Comb was very handsome. And a woman went out. She found Comb. "Heretofore I have been without a comb. I have found a very good comb for myself," said she. She took him back into the lodge. Very soon she combed her hair with him. He combed out all the hair on one temple (*i. e.*, pulled out by the roots). "The very bad comb, but I thought it was good." She threw him away

suddenly at the door. When he caused her to throw him away, he went back without stopping at all. He went back with the hair. "You have called him 'Comb.' I am coming back, having snatched all the hair from one right at the lodge," said he. He took it back to the Big turtle. He gave it to him. The Big turtle said as follows: "You make me thankful. I keep you to seek this. When we reach home, we shall cause the women to dance. Since it is you, I will take a woman. I will take a female.

O war-chief Awl, make an attempt. You will sit where the war-chief Comb sat," said the Big turtle. Awl was very handsome; he was very good to look at. He sat where he was commanded to sit. A woman went out and found Awl. "Oh! I have found a good awl for myself. I had no awl heretofore. It makes me thankful," said she. She went back to the lodge with him. She spoke of sewing her moccasins with him. "I will sew my moccasins with it," said she. She sewed them with him. She pierced the fingers with him. She missed in pushing him, sending him with force. There was much blood. She threw him away suddenly at the door. "The awl is indeed bad! I have indeed hurt myself. I have wounded myself severely," said she. She threw him far out from the door, sending him homeward. "You have called him 'Awl.' When I stabbed one right at the lodge, I killed her," said he. He had his spear very bloody. He came again to the Big turtle. "O war-chief," said they, "Awl is coming back, telling his own name. He has killed one." The Big turtle said as follows: "Ho! O war-chief, you make me thankful. Since it is you, I will blacken my face. The village shall be joyful. Ho! O Pestle, make an attempt. You will lie where the war-chief Awl lay," said he. Pestle was very handsome. And he arrived there. He lay where he was commanded to lie. A woman went out and found Pestle. "Oh! I have found a very good pestle for myself. I had no pestle heretofore," said she. She took him back to the lodge. She took some corn. She filled the mortar, and pounded the corn. She beat it fine. She thrust Pestle beyond, right on her knee. She missed the mark in pushing, sending him with force, and so she struck him into her knee. "Oh! A very bad pestle!" said she. She threw him outside, sending him homeward suddenly. "You have been used to saying 'Pestle.' He is coming, having stabbed one right at the lodge. He has killed one," said he. He reached the Big turtle again. "O war-chief, I have killed one," said he. "You make me thankful," said the Big turtle. "Ho, warrior Gray-squirrel! make an attempt," said he. "Fie! O war-chief, how can I do anything?" said he. The lodges camped among the trees. "You will pass along the trees above the smoke-holes of the lodges. If they find you, they will shoot at you. Do your best. Do your best to evade the arrows or blows. If one goes aside, rush on him," said the Big turtle. At length a boy found him. "This moving one is a gray squirrel!" said he. They went in a great uproar. They shot at him with guns. They even hit him with sticks. One boy stood aside. He attacked him and bit him. When they attacked him, they failed, and were approaching him. "Wonderful! Heretofore the gray squirrel was very easy to approach, but we have failed. One has bitten us alone" (*i. e.*, we have done nothing to him), said they. "He whom you are used to calling 'Gray-squirrel' is coming back, having killed one right among them," said he. He told it to the Big turtle. "Ho! real warrior, act very honestly," said the Big turtle. "O war-chief, it is just so. I have killed one," said he. "Ho! warrior, you make me thankful," said the Big turtle.

"Ho! warriors, I, even I, will make a trial. I shall not come back for some time.

Beware lest you go homeward. Beware lest you leave me and go homeward," said the Big turtle. He arrived there. Some ashes had been poured out. They were extinguished. At length the Big turtle pushed his way through. He went within. He sat within, with his eyes sticking out, looking around. A woman was approaching, when it was morning. She stood very close to the sitting Big turtle. The Big turtle carried his shield. "You will tread on my shield," said he. The woman looked around. "At what place does he speak?" thought she; so she looked around. Again he said to her, "You will tread on my shield. Stand further away." And the woman found him. "Oh!" she said. "Stand still. I send you with a message," said the Big turtle. "Reach home and say, 'The Big turtle says that he has come to war. He says that he has come desiring the chief's daughter, whose body has been placed on the bough of a tree.'" All the people said as follows: "Break in his skull suddenly." He said as follows: "How is it possible for you to break in my skull suddenly? If you let your weapons slip off suddenly from me each time, you will break your legs with the blows." "When the water is very hot, it will be good to put him in it," said they. "For shame! When the water is hot, and I scatter it by kicking, many of you will be scalded to death," said he. "He tells what is probably true. And if it be so, it is good to burn him," said the people. "For shame! If I scatter the fire by kicking it, I will cause all the land to blaze. Beware lest many of your children, too, die from the fire," said he. "He tells what is probably true," said they. And a child begged for water. "O mother, some water," it said. The Big turtle said, "Oh!" He tempted them with reference to the water. "Cause the child to ask for water," said one. "What do you mean by that?" said others. "When it said, 'O mother, some water,' this one, the Big turtle, said 'Oh!'" said he. "Wonderful! He is fearing the sight of water," they said. They took him to the water, holding him by the tail. Notwithstanding the Big turtle clung to the ground with his forelegs, they held his tail, and reached the water with him. They threw him forcibly right into the water. He walked the water for a while, crying a little, and pretending that he did not know how to swim. He said, "Wi! wi! wi!" "Wonderful! Throw him out to the middle of the stream," said they. Again they sent him headlong. He was wandering around. At length he sunk. And they said, "He is dead." They went homeward. "You should have done that to him at the first," said the people.

When the people went homeward, some boys stood there. And the Big turtle was approaching floating. He came peeping. And some boys stood looking at the place where the deed was done. The Big turtle said, "When the Big turtle came in the past to war on you, you said that you killed him. Look here at me." The boys went homeward to tell it. "You said that you killed the Big turtle, but as this one behind us showed his body, he laughed at us. The Big turtle is he who is alive," said they. "Ho! we attack him!" said the people. They attacked him. They arrived there. "In what place?" said they. "In this place," said the boys. "Where is the Otter? Where is the Grass-snake? Let those two alone seek him," said they. The Big turtle sat under the soil (*i. e.*, mud, etc., at the bottom of the water). Only the tip of his nose and his eyes were sticking out. The Snake and Otter sought him beneath the water. They passed very near to him, and stepped regularly over his head. When the Otter was about to pass the second time, the Big turtle bit him in the very abdomen. "Ho! elder brother, you make me pain," said the Otter. And the Big



turtle said, "Why do you seek me?" "I did not seek you. As I desired food, we have met each other," said the Otter. "No, you wished to join those who desire to kill me, so you sought me," said the Big turtle. "O elder brother! O elder brother! O elder brother! I pray to you. I have not sought you," said he. "I will by no means let you go from my mouth," said the Big turtle. "Ho! elder brother, how long before you open your mouth and let me go?" said the Otter. "When the Thunder-god has come back, I will let you go," said he. "Halloo! He lets me go when the Thunder-god has come back. Halloo! He bites me between the legs. Halloo!" said he. Raising his voice, he asked a favor of the people. "He says that he is bitten. He says that he is bitten between the legs. Hit tent-skins for him," said the people. They made the tent-skins sound by hitting them. "Ho! elder brother, the Thunder-god has come back," said the Otter. "Those hit tent-skins," said the Big turtle. And the people said, "It is good to fell trees." They were felling the trees here and there. The trees said, "Qwi+, qwi+," crashing as they fell. "Ho! elder brother, the Thunder-god has come back," said the Otter. "Those, too, fell trees," said the Big turtle. "It is good to fire guns," said the people. "Elder brother, he has come back," said the Otter. "Those, too, fire guns," said the Big turtle. At length the Thunder-god roared very far away. "Ho! elder brother, he has come back," said he. He let him go. The Otter was very thin. He went homeward. He reached home very lean. "Let the two birds drink the stream dry. Bring ye the Pelicans hither," said they. When they were coming back with them, the people said, "Drink ye the stream dry. A person came hither to war, and we killed him, but he is alive. He laughs heartily at us, when we take him and desire to kill him." The birds drank it dry. There was left only the very small quantity in which the Big turtle sat. And the Big turtle said as follows: "Ho! warrior Gray-squirrel, be coming hither again, wherever you may be moving. They have almost killed me." Gray-squirrel was coming back, crying loud. He was coming back to attack them. He tore open both of their water-pouches by biting. He bit holes in them. At length all the water returned to its former place. At the creek and lake it was as before; they were filled with their water. "Sew ye the pouches for them," said the people. They sewed up the throats of the Pelicans. They finished sewing them. "Come, drink it dry again. Do your best. Beware lest we fail," said the people. They drank it dry again. Again was very little of the water left. "Ho! warrior Gray-squirrel, wherever you may be moving. They have nearly killed me. Be coming hither again," said the Big turtle. When he was coming back, he bit and tore open their throats again in many places. Again all the water returned to its place. He made their throats very bad. He made them very bad to be sewed at all. It was difficult to sew them. "Yet we shall fail. The Gray-squirrel is very abominable! I think that the Gray-squirrel is the only one with the Big turtle. I think that he is the only one siding with him. Therefore we have failed to hurt them," said one of the people. They ceased. When it was night the Big turtle went back. He reached his comrades again. "Ho! warriors, when men get the better of their foes in a fight, they usually go homeward. I suspect that your sisters are tired of waiting to dance!" said he. They went homeward. He walked around them, rattling his gourd. "Warriors, I said that I would do thus, and so it is," said he. He burnt the grass. "You did nothing but laugh at the Big turtle when he went on the war-path." (This was addressed to the absent people of his village). He burnt the grass so that they might think that he

was coming home after killing the foe. At length they arrived in sight of the village, their home. Having fired guns, they tied the scalps to a stick. Then those in the village said, "Yonder come those who went to war!" The returning warriors ran round and round. "There they are coming home, having killed the people of the enemy," said those in the village. An old man said, "Corn-crusher says that he killed one. Halloo! He says that he killed her right at the lodge. Halloo! Comb says that he killed one right at the lodge. Halloo! Awl says that he killed one right at the lodge. Halloo! Pestle says that he killed one right at the lodge. Halloo! Gray-squirrel says that he killed three right among them (*i. e.*, in the midst of the ranks of the foe). Halloo! It is said that they held the war-chief, the Big turtle, right among them, in a great uproar. Halloo! It is said that they failed to injure him. Halloo!" The Big turtle walked very proudly, carrying his shield. He went homeward to enter the lodge. He sat telling them about himself. As the people wished to hear it, they continued arriving there. "Why did they fail with you when they sat very near? If you sat very near them, how is it that you are alive?" said the people. "I pretended to be afraid of water, so I am alive," said he. "If so, those over there have no eyes. How is it that they did not find you when you were alive?" "Nevertheless, I sat in the ashes, so I am alive. I have come home, having killed people. Why do you doubt me? As you did not take vengeance on the people who used to be killing you, I was there to war on them. I killed them. How can you doubt me? I will tell no more about myself. I have ceased," said he. The End.

## THE MAN AND THE SNAKE-MAN.

TOLD BY NUDA<sup>n</sup>-AXA.

Níaci<sup>n</sup>ga wi<sup>n</sup> ɸ d'úba ɛdí amáma; hégabaji-biamá. Kí cénujin'ga  
 People one lodge some there were, they not a few they say. And young man  
 say;

wi<sup>n</sup> níaci<sup>n</sup>ga úda<sup>n</sup>qtí-bi waji<sup>n</sup>'eta<sup>n</sup> aɸá-biamá. Qɸabé cugáqti té'di ɸahé  
 one person very good, they in a bad humor went they say. Tree very thick at the hill  
 say

ɸaṅgáqti ɛ'di uíɸa<sup>n</sup>be aɸá-biamá. Kí qɸabé cí ámaɸata<sup>n</sup> égiɸe níaci<sup>n</sup>ga 3  
 very large there up-hill he went, they say. And tree again from the other at length person  
 direction

watɸicka áma tɛ é ctí uhá a-fi tɛ. ɸahé é ctí ɸadé a-fi tɛ. Wa<sup>n</sup>'da<sup>n</sup>qti  
 creek other the he too follow- was com- Hill he too when was com- Right together  
 ing it ing. near it ing.

ákikipá-biamá. Kíɸa<sup>n</sup>'beqti ga<sup>n</sup>' naji<sup>n</sup>'-biamá. Égiɸe gáɸa gúata<sup>n</sup> a-í aká  
 they met each other, Looking hard at so they stood, they say. At length to that from the was ap- the  
 they say. each other place place place proach- one  
 (See note) beyond ing who

ɛ'di ahí-biamá. Júɸe naji<sup>n</sup>'-biamá. Nǎ! aṅgáɸe tɛ, á-biamá. Wahnáte 6  
 there arrived, they With him he stood, they say. Why! let us go homeward, said he, they  
 say. say.

- té, á-biamá. Ga<sup>n'</sup> júgçe aça-biamá. Égiçe níaci<sup>n'</sup>ga wahí çá<sup>n'</sup> ga<sup>n'</sup>-ça<sup>n'</sup> amá.  
will, said he, they So with him he went, they say. Behold people bone the in a curvilinear heap for they say.  
say.
- T'éwaçai<sup>n'</sup>-ma é níaci<sup>n'</sup>ga júgçe açé aká e-hna<sup>n'</sup> é t'éwaçé akáma. Hau,  
Those who were he man with him went he who he only he had killed them, they say. Well,  
killed
- 3 wa'újiñgáqtci é'di gçi<sup>n'</sup> akáma. Jí t'é'di waçáte tē wa'újiñgáqtci é níaci<sup>n'</sup>ga t'éwaçai<sup>n'</sup> e hébe çaté téga<sup>n'</sup>, úha<sup>n'</sup> úgça<sup>n'</sup>-biamá. Nin'deçá-biamá há.  
very old woman there was sitting, they say. Lodge in the food the very old woman she per- sons killed them piece to eat in order that, pot she put in for him, they say. She caused it to be done, they say.
- Bçáta-máji-hna<sup>n'</sup>-ma<sup>n'</sup>, á-biamá. Kí wata<sup>n'</sup>zi d'úba çéçi<sup>n'</sup> iça<sup>n'</sup>açé hé,  
I never eat it, said he, they say. And corn some this (sort) I have put away
- 6 á-biamá. É hnáte-hna<sup>n'</sup> éi<sup>n'</sup>te, á-biamá (wa'újiñga aká). A<sup>n'</sup>ha<sup>n'</sup>, á-biamá.  
said she, they That you eat regu- it may be, said, they say (old woman the). Yes, said he, they say.  
say.
- Ga<sup>n'</sup> çí níaci<sup>n'</sup>ga çani<sup>n'</sup> t'é'di ca<sup>n'</sup> ují-biamá wata<sup>n'</sup>zi tē. Kí ga<sup>n'</sup> nin'de çí  
So again men soup in the at any rate she put it in, corn the And so cooked when (ob.).
- uñji-biamá, ga<sup>n'</sup> çatá-biamá. Píaji ínahi<sup>n'</sup> áha<sup>n'</sup>, eçéga<sup>n'</sup> gçi<sup>n'</sup> akáma (cénu-  
she filled for him, and he ate they say. Bad indeed ! thinking was sitting, they say (young they say,
- 9 jiñ'ga aká). Níaci<sup>n'</sup>ga hniñké, çá'éwiçe, á-biamá wa'újiñga aká. Níaci<sup>n'</sup>ga  
man the). Person you who are, I pity you, said, they say old woman the (sub.). Person  
hniñké, úda<sup>n'</sup>qti hniñké, çá'éwiçe, á-biamá. Edáda<sup>n'</sup>qti íçigactañ'ka-ba  
you who are, very good you who are, I pity you, said she, they say. What indeed he tempted you with and  
júçigçe agfi tē eáta<sup>n'</sup> íçanahi<sup>n'</sup> éi<sup>n'</sup>te, á-biamá. Pí-ctéwa<sup>n'</sup>-báji, á-biamá.  
with you he was when how you consent could? said she, they Not at all good, said she, they  
returning say.
- 12 Níaci<sup>n'</sup>ga wahí çé cta<sup>n'</sup>be ké é t'éwaçai, á-biamá. Gasáni ha<sup>n'</sup>ega<sup>n'</sup>tcé<sup>n'</sup>qtci  
Men bone this you see the he killed them, said she, they To-morrow early in the morning  
say.
- çé taté, á-biamá wa'újiñga aká. (É Wé's'á-níaci<sup>n'</sup>ga akáma, é júgçe  
he go shall, said, they say old woman the (sub.). (He Snake-man was, they say, he with him  
akí akáma. Çi<sup>n'</sup>wakiçé-hna<sup>n'</sup>-biamá çí a<sup>n'</sup>ba dúba sátá<sup>n'</sup> ja<sup>n'</sup>-qtiega<sup>n'</sup>  
reached he who, He fattened them regu- they say when day four five sleep about  
home they say. larly
- 15 t'éwaçé-hna<sup>n'</sup>-biamá.) Éga<sup>n'</sup>-hna<sup>n'</sup>i. T'éa<sup>n'</sup>çáçé te, á-biamá wa'újiñga aká.  
he killed regu- they say.) So it is usually. You kill me will, said, they say old woman the  
them larly (sub.).
- A<sup>n'</sup>hnícta<sup>n'</sup> çí waçánaççi<sup>n'</sup> te, á-biamá. Wahí gē waii<sup>n'</sup> içágaçade ihéa<sup>n'</sup>çá-á,  
You finish me when you hurry (away) will, said she, they Bone the robe covered with lay me down,  
say. (pl. ob.)
- á-biamá. Kí a<sup>n'</sup>hnícta<sup>n'</sup> tédñhi hi<sup>n'</sup>bé céçá<sup>n'</sup> wi<sup>n'</sup> iça<sup>n'</sup>açé-de wi<sup>n'</sup>i, á-biamá.  
said she, they And you finish me arrives at moccasin that one I put away, but I give said she, they  
say. the to you, say.
- 18 Waçácka<sup>n'</sup> tó, á-biamá. Ata<sup>n'</sup>qti waçúdeäji<sup>n'</sup> çí ctéctewa<sup>n'</sup> çáze tédñhi çí  
You do your will, said she, they However far distant you notwithstand- evening arrives when  
best say. reach ing at the
- uñiqçe tá aká Wé's'á aká, á-biamá wa'újiñga aká. Ga<sup>n'</sup> çé hi<sup>n'</sup>bé çá<sup>n'</sup>  
overtake will he who Snake the said, they say old woman the And this moccasin the  
you (sub.), (sub.). (ob.)
- wi<sup>n'</sup>i çá<sup>n'</sup> sihnize t'é'di çé çáçáge cta<sup>n'</sup>be tē çí taté, á-biamá. Níaci<sup>n'</sup>ga  
I give the you take when this headland you see the you shall, said she, they Man  
to you (ob.) steps forward reach say.

- wi<sup>n'</sup> ɛ'di naji<sup>n'</sup>. Ĕ'di cí-da<sup>n</sup> waqi<sup>n'</sup>ha gáça<sup>n</sup> ɕa'í te, á-biamá. Kí ɛ'di cí  
 one there stands. There you and paper that you give will, said she, they And there you  
 reach to him say. reach
- tēdīhi xī ɕionúd-ada<sup>n</sup> dúdugaqçe iça<sup>n'</sup>ɕa-ǎ hě. Gǎí taté, á-biamá wa'újiŋga  
 it arrives when pull off and facing this way place them . Come shall, said, they say old woman  
 at home
- aká. Gañ'ki wa'újiŋga aká bǔga uɕa-biamá ga<sup>n'</sup>, t'éça-biamá. Ha<sup>n'</sup>ega<sup>n-</sup> 3  
 the And old woman the all told to him, they as, he killed her, they Early in the  
 (sub.) say. say.
- teǒqtcí xī ɰájú kě gasná-biamá. ɕicta<sup>n'</sup>-biamá. Ĕgiçe cíbe tē ɕigǎ-biamá.  
 morning when flesh the he gashed it (= cut He finished, they say. At length entrails the he uncolled, they  
 into strips), they say. say. (ob.) say.
- Ní kě'ya aɕi<sup>n'</sup> ahí-biamá. Ní kě ɕéta<sup>n</sup> égihiɕéça-biamá. Cíbe ugáhaha  
 Water to the having he arrived, they Water the this far right into it he plunged Bowels floating in  
 them say. them, they say. tiny waves
- aja<sup>n'</sup> amá. Wahí gě waii<sup>n'</sup> içágaqade ihéça-biamá. Hi<sup>n'</sup>bé ɕa<sup>n</sup> ɕizá-biamá; 6  
 lay on they Bone the robe covered with he laid her down, Moccasin the he took, they  
 say. (pl. ob.) they say. (ob.) say;
- ga<sup>n'</sup> i<sup>n'</sup>tca<sup>n</sup> aɕá-bi xī, baxú ɛ'di ahí-bi xī, ɕaǎge tē waɕiona içe amá. Ga<sup>n'</sup>  
 so now he went, when, peak there he arrived, when, headland the became visible they So  
 they say they say (ob.) say.
- wi<sup>n'</sup>áqtcia<sup>n</sup> siǎizai tē'di ɕaǎge waɕúdeǎji tē ɛ'di ahí-biamá; ahíqti ɕéça-  
 once he took a when headland distant the there he arrived, they he arrived sud-  
 step forward say; (ob.) say; denly right there
- biamá. Ga<sup>n'</sup> níaci<sup>n'</sup>ga wi<sup>n'</sup> ɛ'di naji<sup>n'</sup> akáma. Ga<sup>n'</sup> waqi<sup>n'</sup>ha ɕa<sup>n</sup> 'í-biamá. 9  
 they say. And man one there was standing, they And paper the he gave to him,  
 say. (ob.) they say.
- Haul wanáqçin-gǎ, á-biamá. Hi<sup>n'</sup>bé ɕa<sup>n</sup> wa'újiŋga wa'í ɕa<sup>n</sup> ɕionúda-bi  
 Ho! hasten, said he, they Moccasin the old woman gave the pulled off, they  
 say. (ob.) to him (ob.) say
- ega<sup>n'</sup>, ɛ'ɰugáqçe gçin'kiçá-biamá, Gǎé te, eçéga<sup>n-</sup>bi ega<sup>n'</sup>. Cí níaci<sup>n'</sup>ga aká  
 having, facing that way he caused them to sit, Go home- will, thought, they having. Again man the  
 they say, ward say (sub.)
- cí éga<sup>n</sup> hi<sup>n'</sup>bé ɕa<sup>n</sup> 'í-biamá, waqi<sup>n'</sup>ha wi<sup>n'</sup> edábe. Cí tēdīhi xī waqi<sup>n'</sup>ha 12  
 again so moccasin the gave to him, paper one also. You (= here- when paper  
 (=like) (ob.) they say, arrive after)
- gáça<sup>n</sup> ɕécpaha té, á-biamá. Cí tēdīhi xī hi<sup>n'</sup>bé ɕionúd-ada<sup>n'</sup> ɰijébe tē'di  
 that (ob.) you show to him will, said he, they You (= here- when moccasin pull off and door at the  
 say. arrive after) say.
- iça<sup>n'</sup>ɕa-gǎ, á-biamá (níaci<sup>n'</sup>ga aká). A<sup>n'</sup>ha<sup>n</sup>, á-biamá (cénujiŋga aká).  
 place them, said, they say (man the). Yes, said, they say (young man the).
- Wanáqçin-gǎ, á-biamá (níaci<sup>n'</sup>ga aká). ɰañ'ge ahí-biamá. Ga<sup>n'</sup> níaci<sup>n'</sup>ga 15  
 Hurry, said, they say (man the). Near, after he arrived, they And man  
 moving say.
- wi<sup>n'</sup> cí ɛ'di naji<sup>n'</sup> akáma. Waqi<sup>n'</sup>ha ɕa<sup>n</sup> 'í-biamá. Haul wanáqçin-gǎ,  
 one again there was standing, they Paper the (ob.) he gave to him, they say. Ho! hurry,  
 say.
- á-biamá (níaci<sup>n'</sup>ga aká). Hi<sup>n'</sup>bé ɕa<sup>n</sup> níaci<sup>n'</sup>ga pahan'ga aká wa'í ɕa<sup>n</sup> ɕionúda-  
 said, they say (man the). Moccasin the man the first the gave to the pulled off  
 (ob.) (sub.) him (ob.)
- bi ega<sup>n'</sup>, ɰijébe tē'di iça<sup>n'</sup>ɕa-biamá. Ga<sup>n'</sup> níaci<sup>n'</sup>ga áma aká hi<sup>n'</sup>bé ɕa<sup>n</sup> cí 18  
 they having, door at the he placed them, they And man the the moccasin the again  
 say other (sub.) (ob.)
- wi<sup>n'</sup> 'í-biamá. Kí gá-biamá: ɕé hné uɕáya<sup>n</sup> te. Níaci<sup>n'</sup>ga wi<sup>n'</sup> gátēdi naji<sup>n'</sup>.  
 one he gave to him, And said as follows, This you go you put on will. Man one in that stands.  
 they say. they say: moccasins place
- Ĕ'di hné te. Wackañ'-gǎ, á-biamá. Cí éga<sup>n</sup> hi<sup>n'</sup>bé 'í-biamá waqi<sup>n'</sup>ha  
 There you go will. Do your best, said he, they Again like moccasin he gave to him, paper  
 say. (him) they say

- edábe. Ě'di ahí-biamá. Ahau! wanáqčič-gǎ, á-biamá. Hi<sup>n</sup>bé áciádi  
 also. There he arrived, they say. Oho! hurry, said he, they say. Moccasin at the out-  
 side
- iča<sup>n</sup> ča-biamá. Ki gá-biamá: Gátědi ní wi<sup>n</sup> ě'di ké amá. Sihníze čéčačě  
 he placed them, they say. And he said as follows, they say: In that water one there lies they say. You take sudden steps forward
- 3 xī, ní da<sup>n</sup> bají-gǎ, á-biamá. Ki éga<sup>n</sup>-biamá. Ga<sup>n</sup> ačai tě. Masáni ahí-  
 when, water do not look at it, said he, they say. And so they say. So he went. The other he  
 side reached
- biamá. Hi<sup>n</sup>bé ča<sup>n</sup> wégičionudá-biamá. Čáze ahí-biamá. Ě wa'újiŋga  
 they say. Moccasin the (ob.) pulled off their (from his feet) for them, they say. Evening arrived, they say. That old woman
- t'ěčai edíta<sup>n</sup> ačai tě čáze tě čě há. Watčicka uča<sup>n</sup>be tíče uhá ačá-  
 he killed since he went evening the that was it. Creek up-hill passed follow- he  
 her on ing it went
- 6 biamá, čamú. Niúčican ída<sup>n</sup>běqti ahí-bi ega<sup>n</sup> égiče níaci<sup>n</sup>ga ubésni<sup>n</sup>-  
 they say, down-hill. Lake in the very arrived, having behold person he found out  
 middle they say
- biamá. Égaxe agfi tě. Sigčé kě ugiha qáča agfi tě.  
 they say. Around he was returning. Trail the following his own back he was coming.  
 again
- In<sup>n</sup>bejide-ma ča<sup>n</sup> éga<sup>n</sup>qti xixáxa-biamá cénujin'ga aká. Huhú jŋga  
 The red-tails the just so made himself, they say young man the (sub.). Fish small
- 9 ní kě igagčéze ja<sup>n</sup>-biamá. Wě's'ǎ aká čahé ča<sup>n</sup> éča<sup>n</sup>be ja<sup>n</sup>-biamá.  
 water the (ob.) causing ripples lay, they say. Snake the (sub.) hill the (ob.) in sight lay, they say.
- Wě's'ǎ aká ímaxá-biamá. Níaci<sup>n</sup>ga wi<sup>n</sup> uáne, á-biamá. Ca<sup>n</sup> wačionaqti  
 Snake the (sub.) asked him, they say. Person one I seek, said he, they say. And in full sight
- ágahaqti ma<sup>n</sup>hni<sup>n</sup> éga<sup>n</sup> wajiŋ'ga čin<sup>n</sup> ctěwa<sup>n</sup> gfa<sup>n</sup> ma<sup>n</sup>čin<sup>n</sup> xī cta<sup>n</sup>be te,  
 on the very surface you walk so bird the (ob.) soever flying walks if you see it will,
- 12 á-biamá. A<sup>n</sup>'ha<sup>n</sup>, éga<sup>n</sup> éde řa<sup>n</sup>'ba-máji, á-biamá. Ča<sup>n</sup>'be xī uwíčba te,  
 said he, they say. Yes, so but I have not seen them, said he, they say. I see him if I tell you will,
- á-biamá. Ga<sup>n</sup> ačá-biamá Wě's'ǎ amá ágaqčěqti. Niřa<sup>n</sup>'haqtei uhá-biamá  
 said he, they say. So went, they say Snake the (sub.) right with the current. On the very edge followed, they say  
 of the stream
- Wě's'ǎ amá. Égiče Ikaŋ'git'e quđěqtei gči<sup>n</sup> akáma. Čéga<sup>n</sup>qti ahí-biamá.  
 Snake the (sub.). At length Toad very gray was sitting, they say. Just thus he arrived, they say.
- 15 Níaci<sup>n</sup>ga wi<sup>n</sup> čéču í éga<sup>n</sup> cta<sup>n</sup>bewáčě-hna<sup>n</sup>, á-biamá. řénaqče ctěctewa<sup>n</sup>  
 Person one here having been coming you may have seen him, said he, they say. Shadow even if
- cta<sup>n</sup>bewáčě-hna<sup>n</sup>, á-biamá. Uáne, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, kagéha, čéču níaci<sup>n</sup>ga  
 you may have seen it, said he, they say. I seek him, said he, they say. Yes, friend, here person
- wi<sup>n</sup> a<sup>n</sup>'bičája<sup>n</sup> xī níaci<sup>n</sup>ga wi<sup>n</sup> a<sup>n</sup>'čiči<sup>n</sup> řan'de na<sup>n</sup>'p'an'de; éde áwatěřa e'a<sup>n</sup>  
 one I lay by day when person one came near ground shaking it as but whither how  
 (= almost) he walked;
- 18 čéi<sup>n</sup>te ičápaha<sup>n</sup>-máji, á-biamá. Ěě há, á-biamá. Ě uáne čin<sup>n</sup> é, á-biamá.  
 he may have gone I do not know, said he, they say. That is he said he, they say. He I seek him one he, said he, they say.
- Ga<sup>n</sup> ní kě uhá ačá-biamá. Ga<sup>n</sup> ánasa-biamá xī híji amá. Či égaxe  
 So water the (ob.) follow- ing it he went, they say. So he cut off (his retreat) when he had not ar- rived. Again around
- agí-biamá. Či ahí těřa činčě há. Ní kě čiči ugiha agfi tě. Égiče  
 he was coming back, they say. Again he ar- rived at the there was none. Water the (ob.) again following his own (trail) he was re- turning. At length

**ché** níŋáŋáqti kě ída<sup>n</sup>bě'qti agí-biamá. Égiçe, Huhú ŋáŋáqti wi<sup>n</sup> níŋa<sup>n</sup>'ha  
 this very big stream the (ob.) in the very middle he was coming Behold, Fish very big one edge of the water

**xébe** kě'di ja<sup>n</sup> amá. Wawémaxá-biamá. Níaci<sup>n</sup>ga, kagéha, uán éde  
 shallow in the he lay they say. He questioned him, they say. Person, O friend, I seek but

**íçáçá-máji**, á-biamá. Céçu úwaçakié aká çá<sup>n</sup> éě hä, á-biamá. Wuhú! 3  
 I have not found said he, they Yonder you talked with the one in the it is . said he, they Is it pos-  
 him, say. them who past he say. sible!

**á-biamá. Úmakají'qtcia<sup>n</sup>** áakip éde ídaha<sup>n</sup>-máji hä, á-biamá Wě's'á aká.  
 said he, they Not very easily I met him but I did not know him . said, they say Snake the (sub.).

**Ga<sup>n</sup>** agçá-biamá. Kí é-biamá Huhú ŋáŋ'ga aká. Gañ'ki maja<sup>n</sup> ucka<sup>n</sup>  
 So he went homeward, they say. And it was he, they say. Fish big the (sub.). And land where the deed

**çan'di** akí-biamá. Éqti akí-biamá ŋi Si<sup>n</sup>'snedewágiçe amá wi<sup>n</sup> itáçaxáta<sup>n</sup> 6  
 was done he reached home, they say. He him- reached home, when Muskrat the one from up stream (sub.)

**a-í-biamá. Uça<sup>n</sup>**-biamá Wě's'á aká. Wawéwimáxe téi<sup>n</sup>ke, á-biamá. Ýndáda<sup>n</sup>  
 was approach- Held him, they say Snake the (sub.). I question you will, said he, they What  
 ing, they say. say.

**a<sup>n</sup>çá<sup>n</sup>** çamáxe téi<sup>n</sup>te? Çakúçé égañ-gã, á-biamá Si<sup>n</sup>'snedewágiçe aká. Ca<sup>n</sup>,  
 you ask me may? Do speak quickly, said, they say Muskrat the (sub.) Still,

**Níaci<sup>n</sup>ga** uákie-de çéçu naji<sup>n</sup>'akiçé-de é çíehni<sup>n</sup> ebçéga<sup>n</sup>, á-biamá (Wě's'á 9  
 Person I talked when here I caused him to and he you are he I think, said, they say (Snake

**aká).** Añ'kají, á-biamá Si<sup>n</sup>'snedewágiçe aká. Nã! çé níaci<sup>n</sup>ga úwaçaki  
 the). No, said, they say Muskrat the (sub.). Why! this person you talked with them

**ecé** amá íçápaha<sup>n</sup>, á-biamá Si<sup>n</sup>'snedewágiçe aká. Çéçandi agçi<sup>n</sup> ŋi níaci<sup>n</sup>ga  
 you the one I know him, said, they say Muskrat the (sub.). In this place I sat when person  
 say who moves

**wi<sup>n</sup>** í wiwíŋa tē ca<sup>n</sup>'qti íhe açai, á-biamá. Ja<sup>n</sup> wi<sup>n</sup> ní ma<sup>n</sup>'te biqa<sup>n</sup>- 12  
 one lodge my own the in spite of passing went, said he, they Wood one water within he broke by  
 by say. pressing on

**biamá. É** ní ma<sup>n</sup>'te a<sup>n</sup>'çai tē'di ca<sup>n</sup> edáda<sup>n</sup> etéçtewa<sup>n</sup> abçi<sup>n</sup> agçé ŋi áagçi<sup>n</sup>-  
 they say. He water within asked me to when yet what soever I had it I went when I sit  
 go with him home-ward

**hna<sup>n</sup>-ma<sup>n</sup>** éde i<sup>n</sup>'bixa<sup>n</sup>, á-biamá Si<sup>n</sup>'snedewágiçe aká. Kí a<sup>n</sup>'ba águdi tē'di,  
 on it regularly but he broke it said, they say Muskrat the (sub.). And day where when,  
 for me,

**á-biamá (Wě's'á aká).** Nã! síçdadi mi<sup>n</sup> ma<sup>n</sup>'ciçti tiçá<sup>n</sup>, é í wiwíŋa íhe 15  
 said, they say (Snake the). Why! yesterday sun very high had he lodge my own passing  
 become, by

**açai. Kí** é'di çé ŋi ja<sup>n</sup> kě bixa<sup>n</sup>, á-biamá (Si<sup>n</sup>'snedewágiçe aká). Ga<sup>n</sup>  
 went. And there went when wood the he broke, said, they say (Muskrat the). So

**wiñ'kegaxá-biamá. Kagéha,** wi<sup>n</sup>'çakéçtia<sup>n</sup>, á-biamá (Wě's'á aká) Pí  
 he believed him they say. Friend, you speak the very truth, said, they say (Snake the). Again

**níŋa<sup>n</sup>'ha** íhe açá-biamá (Wě's'á amá). Ga<sup>n</sup> çé níŋa<sup>n</sup>'ha-ŋáçica<sup>n</sup> çíxe-sáçgi  
 bank of the passing went, they say (Snake the.) And this towards the bank of the red willows  
 stream

**ní** kě ágadámu gçi<sup>n</sup>-biamá. ŋehámajide é'di gçi<sup>n</sup> akáma. Uça<sup>n</sup>-biamá 18  
 water the leaning down sat they say. Red-breasted turtle there was sitting, they say. Hold him, they say  
 (ob.) close to

**Wě's'á aká. Wawéwimáxe** tá miñke, á-biamá. Níaci<sup>n</sup>ga uáne-hna<sup>n</sup>-ma<sup>n</sup>'  
 Snake the (sub.). I question you will I who, said he, they Person I have sought him regu-  
 larly

**éde** íçáçá-máji, á-biamá (Wě's'á aká). Añ'kají'qtia<sup>n</sup>, á-biamá (ŋehámajide  
 but I have not found said, they say (Snake the). Not so at all, said, they say (Red-breasted  
 him turtle

- aká). Ī<sup>n</sup>tca<sup>n</sup>qtci éça<sup>n</sup>be agčí. Né ça<sup>n</sup> niúgacúpa edíta<sup>n</sup> éça<sup>n</sup>be agčí,  
 the). Just now in sight have I Lake the pond from it in sight have I  
 come again.
- á-biamá. Áda<sup>n</sup> indáda<sup>n</sup> ctewa<sup>n</sup> úciákiça-májĭ, kagéha, á-biamá. Aça-  
 said he, they Therefore what soever I have not deceived O friend, said he, they Went  
 say.
- 3 biamá (Wě's'a amá). Égiçe Ľébia úqti amá wi<sup>n</sup> ní xébe ɣa<sup>n</sup>ha kě'di  
 they say (Snake the). At length Frog very green the one water shallow edge by the  
 ones who
- ugáha ga<sup>n</sup> gçi<sup>n</sup> akáma. Ĕ'di ahf-biamá Wě's'á aká. Kagéha, nfaci<sup>n</sup>ga  
 floating so was sitting, they say. There arrived, they say Snake the (sub.). Friend, person
- uáne-hna<sup>n</sup>-ma<sup>n</sup>. Égiçe cta<sup>n</sup>bewáçé, á-biamá. A<sup>n</sup>, á-biamá (Ľébia aká).  
 I have sought him regu- At length you may have seen said he, they Yes, said, they say (Frog the).  
 larly. him, say.
- 6 Ké, uça-gă, á-biamá. Níaci<sup>n</sup>ga uáne-hna<sup>n</sup>-ma<sup>n</sup> éde içaça-májĭ. Ĕskana  
 Come, tell it, said he, they Person I have sought him regu- but I have not found Oh that  
 say. larly him.
- cta<sup>n</sup>bei<sup>n</sup>te çúta<sup>n</sup>qti i<sup>n</sup>wi<sup>n</sup>çahna ka<sup>n</sup>béga<sup>n</sup>, á-biamá (Wě's'á aká). Qá-i-ná!  
 if you have seen very straight you tell to me I hope, said, they say (Snake the). Is it possible!  
 him
- Kagéha, sídadi dázéqtci-hna<sup>n</sup> çan<sup>n</sup>'di çéçahiçéça<sup>n</sup>ɣa ní uçíbçi gçi<sup>n</sup> ça<sup>n</sup> ě'di  
 Friend, yesterday very late in the at the at this one behind water eddy sits the there  
 evening (time) (ob.)
- 9 agçi<sup>n</sup> ɣĭ níaci<sup>n</sup>ga ɣénaççe ɣa<sup>n</sup>'be, á-biamá. A<sup>n</sup>ha<sup>n</sup>, kagéha, éç há, á-biamá.  
 I sat when person shadow I saw, said he, they Yes, friend, it was said he, they  
 say. he say.
- É uáne há, á-biamá. Ga<sup>n</sup> itáçaya géçica<sup>n</sup> ga<sup>n</sup> ě'ɣa aça-biamá Wě's'á  
 He I seek said he, they So up stream to that side so thither went, they say Snake  
 him say.
- aká. Çi é çékě uhá açaí tē. Ga<sup>n</sup> né wi<sup>n</sup> ɣaɣi<sup>n</sup>'xe ákicugáqti éga<sup>n</sup> kě'di  
 the Again he this follow- went. So lake one green scum very thick like in the  
 (sub.) (lg. ob.) ing it
- 12 ɣéaŋga amé-de bákiáha<sup>n</sup> ma<sup>n</sup>çi<sup>n</sup> amá. Wě's'á aká nañ'ka ágçi<sup>n</sup> iça<sup>n</sup>'-  
 Big turtle the (sub.), pushing and walked they say. Snake the (sub.) back sat on suddenly  
 and raising it
- biamá. Kagéha, wawéwimáxe tá miñke. Éça<sup>n</sup>be égañ-gă, á-biamá. Nă!  
 they say. Friend, I question you will I who. Do emerge (from the said he, they Why!  
 water), say.
- indáda<sup>n</sup> a<sup>n</sup>ça<sup>n</sup>çamáxe táda<sup>n</sup>? á-biamá. Níkaci<sup>n</sup>ga amé ědedí-amá ça<sup>n</sup>'ja  
 what you ask me will? said he, they say. Person he who is there is he moving though
- 15 wécpaha<sup>n</sup>'jĭ tédŋhi t'éçiçé taí. Áda<sup>n</sup> can'gaxa-gă, á-biamá (ɣéaŋga aká).  
 you do not know when he will kill you. Therefore quit it, said, they say (Big turtle the).
- Wě's'á aká dúduqáqti gçi<sup>n</sup>-bi ega<sup>n</sup> (gagígixe, dá ça<sup>n</sup> ma<sup>n</sup>'ci), ɣéaŋga  
 Snake the drawn up very sat, they say having (coiled up, head the high), Big turtle  
 (sub.) much (ob.)
- çínké é éska<sup>n</sup> eçéga<sup>n</sup> gçi<sup>n</sup>-biama. Kagéha, çúta<sup>n</sup> i<sup>n</sup>wi<sup>n</sup>ça-gă, á-biamá  
 he who he it might be thinking he sat, they say. Friend, straight tell it to me, said, they say
- 18 Wě's'á aká. Añ'kaji, á-biamá ɣéaŋga aká. Nă! uwíbça teça<sup>n</sup>, wi<sup>n</sup>'ake  
 Snake the No, said, they say Big turtle the Why! what I have told you, I told the  
 (sub.) (sub.) truth
- éga<sup>n</sup>, á-biamá. Éga<sup>n</sup> gaxáji-gă. Níkaci<sup>n</sup>ga amá ědedí-amá ça<sup>n</sup>'ja wécpa-  
 like it, said he, they So do not. Person the there is he moving though you do not  
 say. (sub.)
- ha<sup>n</sup>'jĭ tédŋhi çí égiçe t'éçiçé taí, á-biamá ɣéaŋga aká. Píqti ɣigçíha<sup>n</sup> gçi<sup>n</sup>'-  
 know when you beware lest he kill you, said, they say Big turtle the Yet again raising himself sat  
 him (sub.) himself
- 21 biamá Wě's'á aká. Çéçínké cé áha<sup>n</sup>, eçéga<sup>n</sup>-biamá. Ké, kagéha, nă!  
 they say Snake the (sub.). This one that ! thought he, they say. Come, friend, why!

*i<sup>n</sup>wi<sup>n</sup>'ɕa-gǎ* hǎ, á-biamá Wě's'ǎ aká. A<sup>n</sup>ɕa<sup>n</sup>'sabe héga-máji. I<sup>n</sup>wi<sup>n</sup>'ɕa-gǎ,  
 tell me said, they say Snake the (sub.). I suffer I very much. Tell me,  
 á-biamá. Qa-í! ikáge ána'a<sup>n</sup>ji ínahi<sup>n</sup>, á-biamá (ɣéaŋga aká). Uwíɕa  
 said he, they Wonderful! his he does not indeed, said, they say (Big turtle the). I tell you  
 say. friend listen to  
 tá miŋke, á-biamá. Wackaŋ'-gǎ, á-biamá Wě's'ǎ aká. Cé níŋaŋgáqti tǎ'di 3  
 will I who, said he, they Do your best said, they say Snake the That very big water at the  
 say. say. (sub.).  
 cta<sup>n</sup>'be keɕa<sup>n</sup>' níkaci<sup>n</sup>ga uɕáne ɕi<sup>n</sup> é'di ja<sup>n</sup>'i. Wackaŋ'-gǎ, á-biamá ɣéaŋga  
 what you saw formerly person you seek the there lies. Do your best, said, they say Big turtle  
 one who  
 aká. Kagéha, wi<sup>n</sup>'ɕaké ǎ, á-biamá Wě's'ǎ aká. É'di ja<sup>n</sup>'i. Wackaŋ'-gǎ.  
 the Friend, you tell the ! said, they say Snake the There he lies. Do your best.  
 (sub.). truth (sub.).  
 Wécpaha<sup>n</sup>'ji tǎdhi ɕí t'éɕiɕé tá aká hǎ, á-biamá ɣéaŋga aká. É'di bɕé 6  
 You do not know when you he kill you will he who said, they say Big turtle the There I go  
 him (sub.).  
 tá miŋke, á-biamá Wě's'ǎ aká. Wackaŋ'-gǎ. Wécpaha<sup>n</sup>'ji tǎdhi ɕí t'éɕiɕé táí,  
 will I who, said, they say Snake the Do your best. You do not know when you he you kill will,  
 (sub.). him  
 á-biamá. Níŋaŋ'ga gaza<sup>n</sup>'adi aɕé amáma. Kí é'di ja<sup>n</sup>'-biamá nífaci<sup>n</sup>ga unáí  
 said he, they Big water in the midst of he was going, And there lay, they say person sought  
 say. they say.  
 ɕiŋké. Ga<sup>n</sup>' Wě's'ǎ amá é'di aɕá-biamá. Ní ké uɕíɕi ɕi<sup>n</sup>' é'di ahí- 9  
 he who So Snake the (sub.) there went, they say. Water the eddy the there he ar-  
 was. (moving) rived  
 biamá. Égiɕe ní ké ma<sup>n</sup>táha aɕi<sup>n</sup>' áiaɕa-biamá. É nífaci<sup>n</sup>ga q<sup>n</sup>táɕa-báji aké  
 they say. At length water the underneath having it had gone, they say. He person who did not love him  
 him  
 aké, ní ɣiɣaxa-bi ega<sup>n</sup>'. Wě's'ǎ ɕi<sup>n</sup>' éɕa<sup>n</sup>'be hí ga<sup>n</sup>'ɕa ctéctewa<sup>n</sup>' ca<sup>n</sup>' uɕíɕi  
 it was water made himself, having. Snake the emerging to wished notwithstanding yet eddy  
 he, they say arrive  
 aɕi<sup>n</sup>'-biamá ma<sup>n</sup>'taɣa ca<sup>n</sup>'qti-ga<sup>n</sup>' nyútaɕi<sup>n</sup>' t'é tǎ. Wě's'ǎ t'éɕa-biamá. Ga<sup>n</sup>' 12  
 had him, they say under in spite of at smothered he died Snake he killed him, So  
 length they say.  
 nífaci<sup>n</sup>ga aká agɕá-biamá. Ga<sup>n</sup>' akí-biamá.  
 man the went homeward, So he reached home, they say.  
 (sub.) they say. (sub.)

## NOTES.

277, 3. *ki ɕɕabe cí ámaɣata<sup>n</sup>*, etc. On each side of the bluff was a stream, and also a forest. Each man followed a stream till his path ascended the hill, instead of continuing along the stream.

277, 5. *gaɣa guata<sup>n</sup> a-í aka*, the Snake-man. Frank La Flèche rejects "gaɣa" as superfluous.

278, 2. *e, he, she, or it*, referring to a subject or object previously mentioned, "the aforesaid."

278, 3. *wa'ujíŋgaqtei* (the first one), pronounced *wa'u-jíŋgaqtei* by *Nuda<sup>n</sup>-axa*.

279, 1. *waqíha gaɕa<sup>n</sup> ɕa'í te*. The mention of paper is a suspicious circumstance. Has it not been substituted for something else, as is the case in other myths? See, for example, the *Joiwere* myth of the young Black bear, *Mũ<sup>n</sup>tcinye*.

279, 5. *ní kéɣa aɕi<sup>n</sup> ahi-biama*. The lodge was about three yards from the stream. *Ní ké ɕéta<sup>n</sup> egihiɕeɕa-biama*, that is, he plunged them about one foot below the surface.

279, 8. *ahiɕti ɕeɕa-biama*, a very strong expression, showing the rapidity of his movements: "he arrived at the very place, suddenly."



279, 15.  $\chi$ añge ahi-biama. " $\chi$ añ'ge, *near to*, refers to a time or place *towards* which one moves; but ácka, *near to*, implies rest.  $\uparrow$ ade, *near, near to*, implies that the destination is near the starting-point."—Frank La Flèche.

279, 20. cí ega<sup>n</sup> hi<sup>n</sup>be 'i-biama waqi<sup>n</sup>ha edabe. Judging from the context, this sentence is out of place, and the correct order is: Ędi ahí-biamá (at the place of the third man). Ahaú, wanáqfiñ-gă, á-biamá. Hi<sup>n</sup>bé áciadi iça<sup>n</sup>'ça-biamá. KI gá-biamá: Gátèdi ní wi<sup>n</sup> ědi ké amá. Sihníze çéçafé xí ní ké da<sup>n</sup>báji-gă, á-biamá. Cí éga<sup>n</sup> hi<sup>n</sup>bé 'i-biamá waqi<sup>n</sup>ha edábe. KI éga<sup>n</sup>-biamá. Ga<sup>n</sup>' açaí tē.

280, 4. "çaze ahi-biama," is incorrect. Read "çáze hí amá."—Frank La Flèche.

280, 8. i<sup>n</sup>bejide, the red-tail fish, has red fins; but the body is not red.

280, 9. ígagçeze ja<sup>n</sup>-biama. Sanssouci reads ugágçeze, but Frank La Flèche thinks that it should be gagçeze ja<sup>n</sup>-biama. He does not understand ígagçeze (given by a Ponka). The Fish lay in shallow water that struck against it and divided, flowing below it in ripples.

280, 9. ðahe çá<sup>n</sup> éça<sup>n</sup>be ja<sup>n</sup>-biama. The Snake lay in sight, on the hill, and called down to the little Fish.

280, 19-281, 1. ní ké uhá aça-biama . . . niçañgaqti ida<sup>n</sup>běqti agi-biama. After leaving the Toad, he followed the shore of the lake, expecting to head off the young man. But he could not find him, so he retraced his steps. Again he did not find him, so he went back the third time. The Snake came back, and right to the middle of a stream (the big-water). There was a large Fish in shallow water next to the shore.

281, 2. uan ede, *i. e.*, uane ede.

281, 4. aakip ede, *i. e.*, aakipa ede.

281, 10-11. uwaçaki ece ama, in full, uwaçakie ece ama.

281, 13. ní ma<sup>n</sup>'te a<sup>n</sup>ðai. Ní ma<sup>n</sup>'te çé a<sup>n</sup>ðai, *He asked me to go with him under the water.*—Frank La Flèche.

282, 1. né çá<sup>n</sup> niugacupa edita<sup>n</sup>, etc. Sanssouci reads "çéçá<sup>n</sup> (this curvilinear object)", instead of "ne çá<sup>n</sup>".

282, 7. cta<sup>n</sup>'beinte, *i. e.*, cta<sup>n</sup>'be éinte; so çéinte, 280, 18., in full, çé éinte.

282, 12-13.  $\chi$ eçañga . . . eça<sup>n</sup>be egañ-gă. The Big turtle was nearly on the surface of the water, pushing up the çaqi<sup>n</sup>xe as he moved along. Suddenly the Snake got on his back. "I will ask you something. Do come up out of the water (*i. e.*, do lift your head out of the water so that you can answer my questions)."

282, 20. piqti xigçihá<sup>n</sup> gçi<sup>n</sup>-biama. The Snake once more raised his head higher, then he raised it still higher, so as to be ready to attack the Big turtle, should his suspicions prove well-founded.

#### TRANSLATION.

Some lodges of a people were there; they were a great many. And a young man, who was a very handsome person, departed in a bad humor. At the very dense forest he went up-hill to a very large bluff. And at length, from the forest in the other direction, a person was approaching, following the other creek. He, too, was approaching the hill which was near him. Right together they came, meeting each other. They stood looking at each other. At length the man who had been approaching arrived there, and stood with him. "Why! Let us go homeward. You will eat," said he. So the youth went with him. Behold, the bones of men had lain for some time in a cur-

vilinear heap. The man who went with him was the only one who had killed those who had been killed. Well, a very old woman was sitting there. In order that he might eat pieces of the persons who had been killed, the food which was in the lodge, the old woman put it in the pot for the youth. She caused it to be cooked till done. "I never eat it," said the youth. "I have put away some of this corn. You may be used to eating that," said she. "Yes," he said. So she put the corn in the liquor in which the human flesh had been boiled. And so, when it was done, she filled a bowl for him, and he ate. "It is very bad!" thought he. "You man, I pity you," said the old woman. "You man, you very good-looking one, I pity you. With what indeed could he have tempted you? And when he was returning with you, how could you consent to come? He is far from being good. He killed the men to whom belong these bones that you see. He shall depart to-morrow, very early in the morning," said she. He who had taken him to his home was a Snake-man. He used to fatten his guests, and about the fourth or fifth day he used to kill them. "It is always so. You will kill me. When you finish with me, you will hurry. Lay down my bones, and cover them with a robe. I give to you one pair of those moccasins which I have put away. Please do your best. Notwithstanding how far you go, when evening comes, the Snake will overtake you. And as to this pair of moccasins which I have given you, when you take a step forward, you shall reach this headland that you see. A man stands there. When you reach there, give him that paper. Then pull off the moccasins, and place them facing this way. They shall come home," said the old woman. And when the old woman had told him all, he killed her. When it was very early in the morning, he cut the flesh in strips. He finished it. At length he uncoiled the entrails. He arrived at the stream with them. He plunged them this far right into the water. The entrails lay on it, floating, as it were, in tiny waves. He laid her bones down, and covered them with a robe. He took the moccasins; and so when he departed and arrived at the peak, the headland became visible. When he took a step forward, he arrived at the distant headland; he arrived suddenly at the very place. And a man was standing there. And the youth gave him the paper. "Ho! Hasten," said the man. Having pulled off the moccasins which the old woman gave him, the youth made them sit facing that way, having thought, "They will go homeward." And the man gave him moccasins in like manner, also a paper. "When you arrive, you will show that paper to him. When you arrive, pull off the moccasins and place them at the door," said the man. "Yes," said the young man. "Hurry," said the man. The youth arrived near the place, as he moved. And again a man was standing there. He gave him the paper. "Ho! Hurry," said the man. Having pulled off the moccasins that the first man gave him, the youth placed them at the door. And the other man gave him a pair of the moccasins, saying as follows: "You will put on these, and go. A man stands in that place. You will go thither. Do your best." Again in like manner he gave him moccasins, and a paper also. He arrived there. "Oho! Hurry," said the man. The young man placed the moccasins outside. And the man said as follows: "In that unseen place lies a stream. When you take sudden steps forward, do not look at the water." And it was so. So he departed. He reached the other side. He pulled off the moccasins for the owner. Evening arrived. It was evening of that day when he killed the old woman and departed. Passing on up-hill, he went following the course of the creek. Having arrived at the very middle

of the path around the lake, behold, he found out the Snake. He was coming back around the lake. Following his own trail, he was coming back again.

The young man changed himself into a red-tail fish. The little Fish lay, causing ripples in the water. The Snake lay in sight on the hill. The Snake questioned him. "I seek a person. And as you walk on the very surface in full view, if even a bird goes flying along, you will see it," said the Snake. "Yes, it is so; but I have not seen him. If I see him, I will tell you," said the Fish. So the Snake went right with the current. He followed along the very edge of the stream. At length a very gray Toad was sitting. Just thus the Snake arrived. "A person having been approaching here, you may have seen him. Even if there was only a shadow, you may have seen it. I seek him," said he. "Yes, my friend, when I lay by day, a person was here; a person came very near shaking the ground by walking; but whither or how he went, I do not know," said the Toad. "That was he. That was he whom I seek," said the Snake. And he departed, following the course of the stream. And when he thought that he had cut him off, the young man had not arrived. Again was the Snake returning around the bank. And there was no one at the place where he arrived. Again was he returning, following his own trail by the stream. At length he was coming back in the very middle of the path on the bank of this very large stream. Behold, a very large Fish lay in shallow water by the bank. The Snake questioned him. "I have sought a person, my friend, but I have not found him," said he. "The one with whom you talked yonder is he," said the Fish. "Is it possible! I went to much trouble to meet him, and even then when I saw him I did not recognize him," said the Snake. And he went homeward. And the large Fish was the young man. And the Snake reached his home, at the place to which he had taken the young man. Then was a Muskrat approaching from up-stream. The Snake took hold of him. "I will question you," said he. "About what may you ask me? Speak quickly," said the Muskrat. "When I talked to a person, I caused him to stand here, and I think that you are he," said the Snake. "No," said the Muskrat. "Why! I know the person with whom you say that you talked. When I sat in this place, a man went along, passing over my lodge, despite all my efforts to prevent him. He broke a stick under the water by bearing on it. When he asked me to go with him under the water, he broke for me whatever I carried home to sit on," said the Muskrat. And the Snake said, "On what day was it?" "Why! Yesterday when the sun had become very high, he went, passing over my lodge. And when he went thither, he broke the stick by bearing on it," said the Muskrat. And the Snake believed him. "My friend, you speak the very truth," said the Snake. Again he departed, passing by the bank of the stream. And along this bank of the stream the red-willows were leaning down close to the water. A Red-breasted turtle was sitting there. The Snake took hold of him. "I will question you. I have sought a person regularly, but I have not found him," said the Snake. "Not so at all. I have just now come back in sight. I have just come again in sight from this pond. Therefore, my friend, I have not deceived in any particular," said the Red-breasted turtle. The Snake departed. At length a very green Frog was sitting, floating by the edge of the shallow water. The Snake arrived there. "My friend, I have sought a person regularly. At length you may have seen him," said he. "Yes," said the Frog. "Come, tell about it. I have sought a person regularly, but I have not found him. I hope that you will tell me very accurately if you have seen him," said the

Snake. "Wonderful! My friend, very late in the evening yesterday, when I sat in an eddy at this place behind us, I saw the shadow of a person," said the Frog. "Yes, my friend, it was he. I seek him," said the Snake. So the Snake went to that side up-stream. Again he departed, following the course of the stream. And in the very thick green scum of a lake the Big turtle was walking, pushing it up. The Snake sat suddenly on his back. "My friend, I will question you. Do emerge from the water," said he. "Why! what will you ask me? Though the person is moving here, when you do not recognize him, he will kill you. Therefore quit it," said the Big turtle. The Snake sat drawn up, very much coiled up, with his head high. He sat thinking that the Big turtle was the one whom he sought. "My friend, tell it to me accurately," said the Snake. "No. Why! what I have told you, I have told truly. Do not do so. Though the person is moving there, when you do not recognize him, beware lest he kill you," said the Big turtle. Yet again the Snake sat raising himself. "This one is that!" thought he. "Come, my friend. Why! tell me," said the Snake. "I have suffered very much. Tell me." "Wonderful! Truly he does not listen to his friend," said the Big turtle. "I will tell you," said he. "Do your best," said the Snake. "The person whom you seek lies in that very large stream which you saw formerly. Do your best," said the Big turtle. "My friend, do you tell the truth?" said the Snake. "There he lies. Do your best. If you do not recognize him, he will kill you," said the Big turtle. "I will go thither," said the Snake. "Do your best. If you do not recognize him, he will kill you," said the Big turtle. He was going in the midst of the large stream. And there lay the person who was sought. And the Snake went thither. He arrived at the eddy of the stream. At length it had gone, carrying him underneath the water. It was the person who did not love him, that had changed himself into water (i. e., the eddy). Notwithstanding the Snake wished to reach the surface, the eddy kept him under. So he died from suffocation. The young man killed the Snake. Then he went homeward. And he reached home.

## THE BEAR-GIRL.

TOLD BY NUDA<sup>n</sup>-AXA.

Jí d'úba í amáma. Kí mi<sup>n</sup>'jĩnga na<sup>n</sup>'qti-biamá. Kí iha<sup>n</sup>' aká  
 Lodge some pitched they say. And girl fully grown, they say. And her the  
 mother (sub.)  
 giáhe-hna<sup>n</sup>'-biamá. Wéçë açá-biamá. Kí najíha qáde fbistáqti akí-biamá.  
 used to comb her hair, they say. To get she went, they say. And hair grass pressed she reached,  
 (wood) say. tightly against home, they say.  
 Éga<sup>n</sup>da<sup>n</sup>'ja í<sup>n</sup>'tca<sup>n</sup>'qtei najíha giáhe ça<sup>n</sup>'ctí. Píäji ínahi<sup>n</sup> eha<sup>n</sup>+, á-biamá 3  
 Though so just now hair combed heretofore. Bad indeed ! said, they  
 say  
 iha<sup>n</sup>' aká. Égiçë Ma<sup>n</sup>'tcú çínké mi<sup>n</sup>'jĩnga píçë akáma. Nú wi<sup>n</sup>' cañ'ge uné  
 her the Behold Grizzly bear the one girl was loving, they Man one horse seeking  
 mother (sub.) who say. it  
 ahí-biamá. Ma<sup>n</sup>'tcú kë íça-biamá. Gátëdi Ma<sup>n</sup>'tcú ëdedí-ké. Ma<sup>n</sup>cañ'de  
 arrived, they say. Grizzly the he found, they In that place Grizzly there he is lying. Den  
 bear (ob.) say. bear

- uja<sup>n'</sup> ja<sup>n'</sup>t'e, aí. Égiçe wi<sup>n'</sup> níaci<sup>n'</sup>ga sabáji t'éçe táí, á-biamá. Wahúta<sup>n'</sup>çi<sup>n'</sup>  
 lying in sound he Beware one people suddenly kill lest, said they, they Gun  
 asleep, says. him say.
- bçúga çizái-gä. Cañ'ge-ma wágçi<sup>n'</sup> tē. Ga<sup>n'</sup> égxaxe açá-biamá. Égiçe çé  
 all take ye. The horses they sat on them. So in a circle they went, they At length this  
 say.
- 3 mi<sup>n'</sup>jĩnga aká gá-biamá: Dádihá, ma<sup>n'</sup>tcúha i<sup>n'</sup>çahni<sup>n'</sup> ckí te, á-biamá. Kí  
 girl the said as follows, O father, grizzly-bear please bring it back for said she, they And  
 (sub.) they say: me, say.
- t'éça-biamá. Kí içádi aká wáçaha<sup>n'</sup>-biamá níaci<sup>n'</sup>ga bçúga; áda<sup>n'</sup> há çá<sup>n'</sup>  
 they killed him, And her the prayed to them, they people all; there- skin the  
 they say. father (sub.) say say fore (ob.)
- 'fi-biamá. Ga<sup>n'</sup>, Céçu ugáda<sup>n'</sup>i-gä, iha<sup>n'</sup> çĩnké é waká-bi ega<sup>n'</sup>, ga<sup>n'</sup> mi<sup>n'</sup>jĩnga  
 was given to And, Yonder fasten it down, her the one her meant, they having, so girl  
 him, they say. mother who say
- 6 wékináççi<sup>n'</sup> tē açi<sup>n'</sup> açá-biamá. Çita<sup>n'</sup> gçi<sup>n'</sup>-biamá. Xagé-hna<sup>n'</sup>-biamá.  
 hurried to get ahead of her as having it she went, they Working she sat, they say. She cried regularly, they say.
- Mi<sup>n'</sup>jĩnga wi<sup>n'</sup> içañ'ga-biamá. Çita<sup>n'</sup> gçi<sup>n'</sup> tē'di júgçe gçi<sup>n'</sup>-biamá. Ga<sup>n'</sup>  
 Girl one her younger sister, Working sat when with her she sat, they say. And  
 they say.
- çita<sup>n'</sup>-biamá çĩ Ma<sup>n'</sup>tcú gíka<sup>n'</sup>-hna<sup>n'</sup>-biamá. Eça+! é-hna<sup>n'</sup>-biamá. Jĩngá  
 worked they say when Grizzly she cried for him regularly, Eça+! she said regularly, Small  
 bear they say.
- 9 uçá çéça-biamá. Na<sup>n'</sup>há, çéaka (ma<sup>n'</sup>tcúha çita<sup>n'</sup>i çĩ, Eça+! é-hna<sup>n'</sup>i hē),  
 to tell sent suddenly, O mother, this one (grizzly-bear skin works when, Eça+! says only .)  
 it they say.
- á-biamá. Gañ'ki çita<sup>n'</sup> gçi<sup>n'</sup>-bi çĩ cĩ éga<sup>n'</sup>-biamá. Eça+! é-hna<sup>n'</sup>-biamá.  
 said she, they And working she sat, when again so they say. Eça+! she said only, they say.  
 they say.
- Cí jĩngá aká cĩ uçá çéça-biamá. Na<sup>n'</sup>há, çéaka ma<sup>n'</sup>tcúha çita<sup>n'</sup>i çĩ, Eça+!  
 Again small the again to tell sent suddenly, O mother, this one grizzly-bear works when, Eça+!  
 (sub.) it they say. skin
- 12 é-hna<sup>n'</sup>i hē, á-biamá. Ga<sup>n'</sup> çicta<sup>n'</sup>-biamá. Bizeçá-biamá. Ga<sup>n'</sup> ihéçai tē  
 she says, said she, they So she finished, they say. She dried it, they say. So placed it when  
 only say.
- bizeçai éga<sup>n'</sup> ga<sup>n'</sup> çicta<sup>n'</sup>-biamá. Jĩgxaxe açá-biamá. Kí édufha-biamá  
 she dried it as so she finished, they say. Playing games they went, they say. And she joined them, they  
 say.
- Ma<sup>n'</sup>tcú píçē aká. Wihé, ma<sup>n'</sup>tcúha i<sup>n'</sup>çĩngi mañgçi<sup>n'</sup>-ä, á-biamá Ga<sup>n'</sup>  
 Grizzly bear loved the one O little grizzly-bear begone after mine for me, said she, they So  
 him who. sister, skin say.
- 15 içéçi<sup>n'</sup> alí-biamá. Ga<sup>n'</sup> júga gahá çá<sup>n'</sup> bçúga ágaçká-biamá. Ga<sup>n'</sup> ma<sup>n'</sup>tcú-  
 having it she arrived, they So body on it the whole she tied it on, they say. So crying regu-  
 for her say. larly
- xáge-hna<sup>n'</sup> wénaxiçá-biamá. Za'é'qti a<sup>n'</sup>he-hna<sup>n'</sup>-biamá. Ma<sup>n'</sup>tcú aká  
 like a grizzly bear she rushed on them, they In great they fled without exception, Grizzly bear the  
 say. confusion they say. (sub.)
- weáuxiçē tá aká, á-biamá mi<sup>n'</sup>jĩnga nújĩnga edábē. Éga<sup>n'</sup>-hna<sup>n'</sup>-biamá;  
 attack us is about to, said, they say girl boy also. So invariably they say;
- 18 wénaxiçá-hna<sup>n'</sup>-biamá. Égiçe wéduba<sup>n'</sup> tēdĩhi çĩ ca<sup>n'</sup>ca<sup>n'</sup> Ma<sup>n'</sup>tcú-biamá.  
 she rushed on them regularly, they At length the fourth time arrived when without she was a Grizzly bear,  
 say. at it stopping they say.
- Ga<sup>n'</sup> mi<sup>n'</sup>jĩnga jĩgxaxe júwagçe-má bçúga cénawaçá-biamá. Içañ'ge çĩnké-  
 So girl playing those with whom all she destroyed them, they say. Her sister the one  
 she was who
- onáçtei ugígçactá-biamá. Ga<sup>n'</sup> çĩ kē bçúga ga<sup>n'</sup> cénawaçá-biamá. Ga<sup>n'</sup>  
 alone remained of her (people), So lodge the all so she destroyed them, they So  
 they say. (ob.) say.

ija<sup>n'</sup> ɕe aká enáqtci ma<sup>n</sup>can'de uja<sup>n'</sup> ja<sup>n'</sup>-biamá. Iɕaŋ'ge ɕiŋké ma<sup>n</sup>can'de  
her elder the alone den lying she slept, they Her younger the one den  
sister (sub.)

é hébe ké ɕijébe tē'di uɕí'gudá-bi ega<sup>n'</sup> ɛ'di gɕiŋ'kiɕá-biamá. Na<sup>n</sup>péɕihi  
that part the door at the dug an inside having there she made her sit, they say. You hungry  
(nb.) corner, they say

eté. ɕi ké'ɕa ma<sup>n</sup>ɕi<sup>n'</sup>-ǎ hě, á-biamá ija<sup>n'</sup> ɕe aká. ɛ'di ahí-bi ega<sup>n'</sup> ɕi 3  
may Lodge to the walk ! said, they say her elder the There arrived, having lodge  
be. (sub.). they say

ɕénawaɕaí ké ga<sup>n'</sup> uhá ma<sup>n</sup>ɕi<sup>n'</sup>-biamá. Ga<sup>n'</sup> wénandě'qti-hna<sup>n</sup> akí-biamá.  
were destroyed the so following she walked they say. So with a very full stomach she reached again,  
(line of) they say.

Ci égasáni tē égiɕa<sup>n</sup>-biamá, ɛ'di ma<sup>n</sup>ɕi<sup>n'</sup>-ǎ hě. Na<sup>n</sup>péɕihi eté. Wahnáte  
Again on the morrow she said to her, they There walk ! You hungry may be. You cat  
say,

té, á-biamá. Ci égasáni ɛ'di ɕékiɕa-biamá.  
will, said she, they Again the next day there she sent her, they say.  
say.

6

Égiɕe ɕi ké uhá aɕá-biamá. Égiɕe níaci<sup>n</sup>ga dúbá ɛdí akáma. ɕi  
At length lodge the follow- she went, they say. Behold person four were there, they Lodge  
(line of) ing say.

úɕi<sup>n</sup> gɕi<sup>n'</sup> akáma. Wéɕidaha<sup>n'</sup>-biamá. Ma<sup>n</sup>tcú iɕinu dúbá amá akí-biamá.  
sitting in they were sitting, She knew them, her own, they Grizzly-bear her four the reached home,  
they say. say. elder brother (sub.) they say.

Hi<sup>n</sup>+! ɕínuhá, wija<sup>n'</sup> ɕe ta<sup>n'</sup>wáŋɕa<sup>n</sup> ɕénawaɕe'qti eda<sup>n</sup>+! á-biamá. Xagé 9  
Oh! O elder my sister village has altogether de- (see note) said she, they Crying  
brother, stroyed them say.

naji<sup>n'</sup> úɕa-biamá. Wínaqtci a<sup>n</sup>wáŋ'gigɕácte, á-biamá. Eáta<sup>n</sup> áda<sup>n</sup>? á-biamá.  
she stood telling about I alone am left of my (people), said she, they Why there- said they, they  
them, they say. say. fore? say.

ɕínuhá, wija<sup>n'</sup> ɕe Ma<sup>n</sup>tcúí hě, á-biamá. Kí, Atan'da<sup>n</sup> í áɕigaji éi<sup>n</sup>te?  
O elder my sister is a Grizzly . said she, they And, At what time to be she may have com-  
brother, bear say. (of the day) coming manded you?

Maŋɕiŋ'-gá. Étanda<sup>n</sup> í áɕigaji ɕi cí té. Aŋ'kaji, ɕínuhá, ha<sup>n'</sup>ega<sup>n'</sup>tce 12  
Begone. At the to be she com- when you will. No, O elder morning  
proper time coming mands be com- ing

tē'di ɕáci-hna<sup>n</sup> ma<sup>n</sup>bɕi<sup>n'</sup>, á-biamá. Áda<sup>n</sup> étanda<sup>n</sup> atí tá miŋke, ha<sup>n'</sup>ega<sup>n'</sup>tce  
when some in- I walk, said she, they There- at the I shall have come, morning  
time riably say. fore proper time

tē'di. Qɕabé gáhiɕegě'ɕa wéahide ja<sup>n'</sup>i-ǎ hě, á-biamá. Ga<sup>n'</sup> agɕá-biamá  
when. Tree at the, extending far away lie ye . said she, they So went back, they say  
beyond that place say.

mi<sup>n'</sup>jiŋga amá. É ɕtí aɕá-biamá (nú amá). Akí-biamá. Kí ma<sup>n</sup>can'de 15  
girl the He too went they say (man the). She reached again, And den  
(sub.) they say.

ɕaŋ'gěqtci kí amá ɕi uɕiɕa<sup>n</sup>-biamá. Eáta<sup>n</sup>? á-biamá. Níkasáka bɕa<sup>n'</sup>  
very near to she they say when (the Bear-girl) snuffed Why? said (the sister), A fresh human smelling  
reached again an odor, they say. they say. smell of

hni<sup>n</sup>, á-biamá (Ma<sup>n</sup>tcúí aká). Aŋ'kaji, ja<sup>n'</sup>ɕehá. Égiɕe. Cína. ɕacta<sup>n'</sup>-ǎ hě.  
you are, said, they say (Grizzly-bear the). No, O sister. Beware. Enough. Stop talking

Aŋ'kaji hě, á-biamá jiŋgá aká Ca<sup>n'</sup> ɕacta<sup>n'</sup>-baji-biamá. Wihé, nkasáka 18  
No . said, they say small the Still she did not stop talking, they O younger a fresh human  
(sub.). say. sister, smell

bɕa<sup>n'</sup> hni<sup>n</sup>, ehé, á-biamá (Ma<sup>n</sup>tcúí aká). Ga<sup>n'</sup> ɕacta<sup>n'</sup>-biamá. Ga<sup>n'</sup> ja<sup>n'</sup>-  
smelling you are. I say, said, they say (Grizzly-bear the). At she stopped talking. At they  
of they say. length they say. length slept

- biamá. Ha<sup>n'</sup>ega<sup>n'</sup>tce amá. Hau. Ké, ma<sup>n'</sup>çi<sup>n'</sup>-ä hë. Wahnáte té, á-biamá.  
they say. Morning they say. Come, walk You eat will, said (the Bear-girl), they say.
- Ga<sup>n'</sup> açá-biamá mi<sup>n'</sup>jĩnga. Waii<sup>n'</sup> kë táçaábe ehéça-biamá Égiçe ugás<sup>i</sup><sup>n'</sup>.  
So went they say girl. Robe the she rolled up she placed it, they say. At length peeped
- 3 biamá nú amá. Çiñan'ge i çi<sup>n'</sup>, á-biamá. Mi<sup>n'</sup>jĩnga é'di ahí-bi ega<sup>n'</sup>, ca<sup>n'</sup>-  
they say man the Your sister is coming, said (one), Girl there arrived, having, without  
(sub.). they say.
- ca<sup>n'</sup>qti júgigçe açá-biamá. Ga<sup>n'</sup> açá-bi ega<sup>n'</sup>, wateçicka kë çiñá-biamá. Wi<sup>n'</sup>  
stopping with her they went, they say. So went, they having, creek the they crossed, they One  
(ob.) say.
- uta<sup>n'</sup> gçónudá-bi ega<sup>n'</sup> iñan'ge gi<sup>n'</sup>-biamá Masáni ahí-bi ega<sup>n'</sup>, hi<sup>n'</sup>bé  
leggings pulled off his, they having his sister he carried his, they The other reached, having, moccasin  
say side they say.
- 6 ugña<sup>n'</sup>-bi ega<sup>n'</sup>, ñan'de açiñaqti a<sup>n'</sup>ha-biamá. Égiçe mi<sup>n'</sup>çuma<sup>n'</sup>ci ákiha<sup>n'</sup> hí  
put his on, having, ground going straight he fled, they say. At length noon beyond ar-  
they say across rived
- té' mi<sup>n'</sup>jĩnga é'di kfiñi té. Égiçe ija<sup>n'</sup>çe aká sigçé uçuha-biamá. É néçé  
when girl there reached not again. At length her elder the trail followed, they say. That kind-  
ling a fire
- gçi<sup>n'</sup> té'di atí té. A<sup>n'</sup>ha<sup>n'</sup>, águdiqti cí, i<sup>n'</sup>çéni taí eda<sup>n'</sup>, á-biamá. Ga<sup>n'</sup> wáçi<sup>n'</sup>  
they at she came. Yes, wherever you how can you escape me? said she, they So having  
sat arrive, say. them
- 9 açá-biamá nú amá Sigçé uçuha-biamá Ma<sup>n'</sup>tcú amá. Baxú dúbá a<sup>n'</sup>ça-  
went they say man the Trail followed they say Grizzly-bear the Peak four they left  
(sub.) (sub.) behind
- biamá. Ki wéduba a<sup>n'</sup>ça açái tédñi éça<sup>n'</sup>be atí-biamá Ma<sup>n'</sup>tcu amá. Ahaú!  
they say. And the fourth leaving they when in sight came, they say Grizzly-bear the Ohio!  
it went (sub.).
- á-biamá. Çiñan'ge éça<sup>n'</sup>be tí há. Waçka<sup>n'</sup>i-gá, á-biamá. Ga<sup>n'</sup> wáçi<sup>n'</sup>  
said they, they Your sister in sight has come Do ye your best, said they, they And having  
say. come say. them
- 12 açái té Çáçuháqtcí úçça-biamá. Ki, Ahaú! á-biamá, içágaska<sup>n'</sup>bçe tá  
she went. Almost she overtook them, And. Oho! said (one), they I make an attempt will  
they say. they say, say,
- miñke, á-biamá (nú na<sup>n'</sup> aká). Çáçuháqtcí úççe amá. Waqága gaxá-  
I who, said, they say (man grown the). Very nearly they were over- Thorns he made  
taken, they say.
- biamá, ákicuga ukhange çin'ge gaxá-biamá. Ga<sup>n'</sup> waqága xagé íbça<sup>n'</sup>qti  
they say. standing thick having no space between he made, they say. So thorns crying had more  
than enough of
- 15 gacibe ahí-biamá Ma<sup>n'</sup>tcú amá. Çi úçça-biamá ga<sup>n'</sup>, 'Ágçaa<sup>n'</sup>çáçé tcábe  
out of arrived, they say Grizzly-bear the Again she overtook them, when, You have made me very  
(sub.). they say suffer much
- éga<sup>n'</sup> çat'é taité, á-biamá. Ké, ji<sup>n'</sup>çéha, wí içágaska<sup>n'</sup>bçe tá miñke, á-biamá  
as you die shall, said she, they Come, O elder I I make an attempt will I who, said, they say  
say. brother,
- (nú éduáta<sup>n'</sup> aká). Wateçicka jiñ'gaqtcí çiñá-biamá. Qçabé cúbá xiçái<sup>n'</sup>.  
(man next one the). Creek very small they crossed, they Tree thick she cannot  
say.
- 18 äjĩ'qti gaxá-biamá. Ja<sup>n'</sup> bça<sup>n'</sup>ze kë edábe ñañgáçéha gaxá-biamá. Áda<sup>n'</sup>  
force her way he made, they say. Wood fine the also over a large tract he made, they say. There-  
through at all (ob.) fore
- çáci híñji amá Ma<sup>n'</sup>tcú amá. Égiçe cí úçça-biamá. Çáçuháqtcí úçça-  
for some did not arrive Grizzly-bear the At length again she overtook them, Very nearly she over-  
time (sub.). they say. took them

- biamá. Cí égičá<sup>n</sup>-biamá: 'Ágčaa<sup>n</sup>čáčě hégabáji éga<sup>n</sup> wañ'gičě čat'é taité,  
they say. Again she said to him, they say: You have made me not a little as all you die shall,  
suffer
- á-biamá. Nǎ! jǐ<sup>n</sup>čéha, wí ičágaska<sup>n</sup>'bčě tá miñke, á-biamá nújiñga wí<sup>n</sup>.  
said she, they say. Why! O elder brother, I I make an attempt will I who, said, they say boy one.
- Wáxu pa-íqti gaxá-biamá. Sí tě ákusan<sup>n</sup>'de baqápi-biamá. Wamí kě ga<sup>n</sup> 3  
Awl very sharp he made, they say. Foot (ob.) the through and they pierced, they say. Blood (ob.) the so through
- na<sup>n</sup>bíxa<sup>n</sup> ga<sup>n</sup> ma<sup>n</sup>čí<sup>n</sup>-biamá Ma<sup>n</sup>tcú amá. Cí úqčá-biamá. Cí égičá<sup>n</sup>-  
scattered by so walked they say Grizzly-bear the (sub.) Again she overtook them, Again she said to him they say.
- biamá: 'Ágčaa<sup>n</sup>čáčě hégabáji éga<sup>n</sup>, zani čat'é tá-bi ehé, á-biamá. Ahaú!  
they say: You have made me not a little as, all you die shall I have said she, they said, say. Oh!
- čě-gǎ, á-biamá. Ga<sup>n</sup> řan<sup>n</sup>'de hébe usnége gaxá-biamá Áa<sup>n</sup>si čé tédíhi 6  
do you be said (one), they say. So ground piece cracked he made, they say. To jump she when the one, say. over went
- řan<sup>n</sup>'de kě agčañ'ka<sup>n</sup>ha<sup>n</sup> ga<sup>n</sup> ačá-biamá. Égihičéčá-biamá. Gañ'ki agí-  
ground the (ob.) on both sides so it went, they say. She went right into it, they say. And were re- turning
- biamá řínu wañ'gičě. Wahúta<sup>n</sup>čí<sup>n</sup> gčíza-biamá. Čiřañ'ge 'ágčaa<sup>n</sup>wačě  
they say her elder brother all. Gun took his, they say. Your sister has made us suffer
- tcábe. Éga<sup>n</sup>qti i<sup>n</sup>'a<sup>n</sup> taí, á-biamá. Égaxe naji<sup>n</sup>'-bi ega<sup>n</sup>, kída-biamá, t'éčá- 9  
very. Just so we do will, said they, they say. Around in a circle stood, they say having, they shot at her, they say, they killed her to her
- biamá. řan<sup>n</sup>'de kě ékičá<sup>n</sup>-biamá.  
they say. Ground the came together again, they say.

## NOTES.

287, 1-2. giahe-hna<sup>n</sup>-biamá. Her mother combed her hair for her, although she was grown. This was customary.

288, 5-6. mi<sup>n</sup>jiñga wekinačqí<sup>n</sup>, etc. It should read: mi<sup>n</sup>jiñga aka wekinačqí<sup>n</sup>, etc.

288, 7. iřaňga-biamá. The sister was about two and a half feet high.

288, 8-9. Jiñga, etc. Insert "aká" after "jiñga." It was omitted by the narrator.

289, 9. Hi<sup>n</sup>+! . . . cenawačěqti eda<sup>n</sup>+! Eda<sup>n</sup>+! is an interjection of *grief*, *surprise*, etc.

289, 12-14. ha<sup>n</sup>ega<sup>n</sup>tce tēdi řaci-hna<sup>n</sup> ma<sup>n</sup>bčí<sup>n</sup> . . . ja<sup>n</sup>i-ǎ hě. The idea is as follows: "As I can come only early in the morning, do you sleep over yonder by those trees, which is nearer to the den. Then I shall not have so far to come, and I can stay longer."

290, 2. tačaabe ehečě, to put the blanket around the shoulders, after rolling it up, in order to run swiftly.

290, 4. čířa-biamá. Nuda<sup>n</sup>'-axa explains this by "júha-biamá," they forded it.

290, 8. agudiqti ci i<sup>n</sup>čeni tai eda<sup>n</sup>+. Sanssouci reads: "agudiqti ci etčetewa<sup>n</sup> i<sup>n</sup>čeni tai eda<sup>n</sup>+" The inserted word, "notwithstanding," makes the expression more forcible.

291, 6. usnege gaxa-biamá. It was about two feet wide.

291, 7. řande kě agčañ'ka<sup>n</sup>ha<sup>n</sup> ga<sup>n</sup> ačá-biamá. The ground went further apart.

The following rhetorical prolongations were made by Nuda<sup>n</sup>'-axa:

288, 16. za'eqti a<sup>n</sup>he-hna<sup>n</sup>-biamá, pronounced za+'ěqti a<sup>n</sup>he-hna<sup>n</sup>-biamá.

289, 9. hi<sup>n</sup>+! řinuhá, pronounced hi<sup>n</sup>+! tínuha+.

289, 12. aňkají, řinuhá, pronounced aň'kají, řínuha+.

290, 18-19. ada<sup>n</sup> řáci hířjí amá, pronounced áda<sup>n</sup> řa+ci hířjí amá.

290, 19. čačuhaqtcí, pronounced ča+čuhaqtcí.



## TRANSLATION.

Some lodges camped. And a girl was fully grown. And her mother used to comb her hair for her. The girl went for wood. And she reached home with grass sticking in her hair. "Though it is so, she has just had her hair combed for her. It is indeed bad!" said the mother. Behold, the girl was in love with a Grizzly bear. A man arrived there, seeking a horse. He found the Grizzly bear lying down. "He says that a Grizzly bear is lying in that place. He is lying in a den, sound asleep. Beware lest he kill one of the people suddenly. All ye take guns," said the people. They sat on the horses. So they went in a circle, surrounding the bear. At length the girl said as follows: "O father, please bring me the skin of the Grizzly bear." And they killed him. And her father petitioned to all the people; therefore the skin was given to him. And he said, "Fasten down the skin yonder," referring to her mother. So the girl took it away, as she had hastened to anticipate her mother. She sat working at it. She cried continually. When she sat at work, her younger sister sat with her. And when the girl worked, she consoled with the Grizzly bear. She continued saying, "Eça+!" The younger one called to her mother in the distance to tell it. "O mother, this one when she works on the skin of the Grizzly bear, says nothing but 'Eça+!'" said she. And when the girl sat working, it was so again. She said nothing but "Eça+!" Again the younger one called to her mother in the distance to tell it. "O mother, this one, when she works on the skin of the Grizzly bear, says nothing but 'Eça+!'" said she. The girl finished it. She dried it. When she placed it so, as she dried it, she finished it. They went to play children's games. And she who loved the Grizzly bear joined in the sport. "O little sister, go after my Grizzly-bear skin," said she. So the younger sister brought it to her. Then the elder sister tied it on over the whole of her body. Then, crying regularly like a Grizzly bear, she rushed on them. They fled without exception, in great confusion. "The Grizzly bear will attack us," said the girls and boys. It was so each time; she invariably rushed on them. At length, when the fourth time arrived, she continued a Grizzly bear. And she destroyed all the girls with whom she played. Her little sister was the only one that remained. And she destroyed all in the lodges. And the elder sister slept, lying down alone in the den. Having dug a corner in a part of the den by the door, she made the younger sister sit there. "You are probably hungry. Go to the lodges," said the elder sister. The little sister arrived there, and walked along, following the line of the lodges, whose owners had been destroyed. And she reached the den again, having a very full stomach. Again on the morrow the elder sister said to her, "Go thither. You are probably hungry. You will eat." And she sent her thither again the next day.

At length she went, following the line of the lodges. Behold, four persons were there. They were sitting in the lodge. She recognized them. The four elder brothers of the Bear-girl had reached home. "Oh! Elder brothers, my sister has utterly destroyed those who dwelt in the village!" said she. She stood crying and telling about them. "I alone am left of my people," she said. "Why is it?" said they. "Elder brothers, my sister is a Grizzly bear," said she. And they said, "At what time has she commanded you to be coming? Begone. You will be coming when the time arrives again and she tells you to be coming." "No, elder brothers, I invariably walk for some time in the morning; therefore I shall have come hither at the proper time in the morning.

Sleep ye far hence, at the trees extending beyond that place," said she. So the little girl went back. And the men departed. The little girl reached the den again. And when she had arrived very near it again, the Bear-girl snuffed the air. "Why?" said the sister. "You have a fresh human smell," said the Bear-girl. "No, elder sister. Beware. It is enough. Stop talking. It is not so," said the younger one. Still she did not stop talking. "O younger sister, you have a fresh human smell, I say," said the Bear-girl. At length she stopped talking. And they slept. It was morning.

The Bear-girl said, "Come, go. You will eat." And the girl departed. She rolled up the robe and put it over her shoulders. At length the men peeped. "Your younger sister is coming," said one. When the girl arrived there, they departed with her without stopping. And having gone, they crossed the creek. One pulled off his leggings, and carried his sister on his back. Having reached the other side, he put on his moccasins as well as his leggings, and fled, going straight across the country. At length, when it was beyond noon, the girl had not reached the den again. At length her elder sister followed the trail. She had come to the place where they sat kindling a fire. "Yes, wherever you arrive, how can you escape from me?" she said. So the men went, having her after them. The Grizzly-bear followed the trail. They left four peaks behind. And when they departed, leaving the fourth peak, the Grizzly-bear came in sight. "Oho! Your sister has come in sight. Do your best," said they. And they went on, she following them. She almost overtook them. And the eldest man said, "Oho! I will make an attempt." They were nearly overtaken. He made thorns, standing very thick, with no space between. And the Grizzly-bear got out of them, having had more than enough of crying on account of the thorns. When she overtook them again, she said, "You have made me suffer very much, so you shall surely die." "Come, elder brother, I for my part will make an attempt," said the next man. They crossed a very small creek. He made a dense forest, through which she could not force her way at all. He also made small bushes extending over a large tract of land. Therefore the Grizzly-bear did not reach the end of the forest for some time. At length she approached them again. She nearly overtook them. Again she said to them, "As you have made me suffer not a little, all of you shall surely die." "Why! elder brother, I will make an attempt," said a youth. He made very sharp thorns, resembling awls. They pierced through and through the feet. The Grizzly-bear walked, scattering the blood at every step. Again she overtook them. Again she said to them, "I have said, 'As you have made me suffer not a little, you all shall surely die.'" "Oho! Do you be the one," said the eldest to the fourth brother. And he made part of the ground cracked. When she went to jump over, the ground on each side went further apart. She went headlong into the chasm. And all her brothers were returning. They took their guns. "Your sister has made us suffer greatly. We will do just so to her," said they. Having stood around her, they shot at her and killed her. The ground came together as it had been before it separated.

## THE ADVENTURES OF THE BADGER'S SON.

TOLD BY CAÑ'GE-SKÁ.

- Qúga ijiñ'ge amá íkima<sup>n'</sup>çi<sup>n</sup> aça-biamá. Ta<sup>n'</sup>wañgça<sup>n</sup> hégactëwa<sup>n'</sup>ji  
Badger his son the (sub.) as a visitor went, they say. Village very populous
- ëdedí-ça<sup>n</sup> amá. É'di ahí-biamá. Qúga íkima<sup>n'</sup>çi<sup>n</sup> atí, á-biamá Nfíkahí  
there it was they say. There he arrived, they say. Badger as a visitor has said they, they come, say. Chief
- 3 í eja té'di júgçe ma<sup>n'</sup>çi<sup>n</sup>i-gã, á-biamá. Qúga íkima<sup>n'</sup>çi<sup>n</sup> atí, á-biamá.  
lodge his at the with him walk ye, said they, they Badger as a visitor has said they, they come, say.
- Ahaú! íkiçái-gã, iñgçó, á-biamá. Kí é'di júgçe ahí-biamá. Gfíku-hna<sup>n'</sup>-  
Oho! let him come, O first-born said he, they son, say. And there with him they arrived, they say. They in- regularly vited him
- biamá. Qúga ijiñ'ge éku atí, á-biamá. Ca<sup>n'</sup>gfíku-hna<sup>n'</sup>-biamá. Nuda<sup>n'</sup>-  
they say. Badger his son I invite I have said (one). Still they in- regularly they say. War- vited him
- 6 hañga úju aká ijañ'ge wi<sup>n'</sup> wa'ú úda<sup>n</sup> t'a<sup>n'</sup>-biamá. Çé Qúga ijiñ'ge kíku  
chief princ. the his daughter one woman good he had, they say. This Badger his son they in- vited him
- té'di wa'ú aká gá-biamá: Janúça íçíku hébe i<sup>n'</sup>çalni<sup>n</sup> cki te, á-biamá.  
when woman the said as follows, they say: Fresh meat they in- a piece you having you will, said she, they vite you to it for me come back say.
- A<sup>n'</sup>ha<sup>n</sup>, éga<sup>n</sup> çi'të éga<sup>n</sup> taté, á-biamá. Kí agçé amáma kíku té. Kí wa'ú  
Yes, so even if so shall said he, they (be), say. And he was going back, invited when. And woman they say
- 9 aká ijébe áciadi gçi<sup>n'</sup> akáma. Janúça çaná çá<sup>n</sup> çé abçi<sup>n'</sup> agçi, á-biamá  
the door on the was sitting, they Fresh meat you the this I have I have said, they say (sub.) outside say. begged (ob.) come back,
- Qúga ijiñ'ge aká. Kí, I<sup>n'</sup>çi<sup>n</sup> gí-ã hë, á-biamá wa'ú aká. Kí éçi<sup>n</sup> akí-biamá.  
Badger his son the And, Bring it hither said, they say woman the And having he reached there (sub.) to me, (sub.) it for her again, they say.
- Kí 'í-biamá çi, Ata<sup>n'</sup> çi çagçé taté? á-biamá. Çábçi<sup>n</sup> ja<sup>n'</sup>-qtiéga<sup>n</sup> agçé tá  
And he gave to when. How when you go shall! said she, they her, they say long homeward say. Three nights about I go will homeward
- 12 miñke, á-biamá Qúga ijiñ'ge aká. Kí, Añgágçe taté, çagçé tédíhi çi,  
I who, said, they say Badger his son the And, We go home- shall, you go arrives when, (sub.) ward homeward at it
- á-biamá wa'ú aká. Ga<sup>n'</sup> ca<sup>n'</sup> kíku ga<sup>n'</sup> naji<sup>n'</sup>-biamá çi çan'di. Kí gá-biamá:  
said, they say woman the So still inviting so they stood, they say lodges at the. And he said as fol- (sub.) him lows, they say:
- Gasáni agçé tá miñke, á-biamá. Agçé çi añgágçe té ecé çá<sup>n'</sup>çti, á-biamá  
To-morrow I go will I who, said he, they I go when we go home- will you heretofore, said, they say homeward say. homeward ward said
- 15 Qúga ijiñ'ge aká A<sup>n'</sup>ha<sup>n</sup>, égipe Añgágçe taté. Ha<sup>n'</sup> çi a<sup>n'</sup>çniçí te,  
Badger his son the Yes, I said it. We go home- shall. Night when you rouse will, (sub.) ward me
- á-biamá. Ga<sup>n'</sup> ja<sup>n'</sup>-biamá çi íçiçá-biamá Qúga ijiñ'ge aká. Çiqí-biamá.  
said she, they So they slept, they when awoke, they say Badger his son the He awakened her, (sub.) say. they say.
- Çáhañ-gã Añgágçe té ecé çá<sup>n</sup> agçé tá miñke, á-biamá. Júgçe agçá-biamá.  
Arise. We go home- will you the I go will I who, said he, they With her he went homeward, (sub.) ward said homeward say. they say.

- Égiçe içádi aká ígidaha<sup>n'</sup>-biamá çĩngé tē, içé tē. Gá-biamá içádi aká:  
 At length her the knew his own they say was miss- when, she when Said as follows, her the  
 father (sub.) ing had gone they say father (sub.):
- Ciñ'gajĩn'ga wiwĩa Qúga ijin'ge júgçe kigçé, á-biamá. I<sup>n'</sup>çĩ' çahnĩqe taí,  
 Child my own Badger his son with her has gone said he, they You chase mine for me will,  
 again, say.
- á-biamá. Uçáççai xĩ, Qúga ijin'ge t'éçaçé taí. Ciñ'gajĩn'ga wiwĩa i<sup>n'</sup>çĩ' - 3  
 said he, they You overtake if, Badger his son you kill will. Child my own you hav-  
 say. her him
- çahnĩ<sup>n</sup> ckí taí, á-biamá içádi aká. I<sup>n'</sup>c'áge aká, Níkagahi ijañ'ge Qúga  
 ing her for you will, said, they say her the Old man the Chief his daughter Badger  
 me coming back (sub.), (sub.),
- ijin'ge júgçe ákiágçe té amá. Çĩ içahnĩqe taí aça+! Uçáççai xĩ, Qúga  
 his son with her he has gone back, they say. You chase his for will indeed! You overtake when, Badger  
 him her
- ijin'ge t'éçaçé taí aça+! Wa'ú çĩnké içahnĩ<sup>n</sup> ckí taí aça+! á-biamá i<sup>n'</sup>c'áge 6  
 his son you kill him will indeed! Woman the (ob.) you have her you will indeed! said, they say old man  
 for him coming back
- aká Ahaú! á-biamá. Qúga ijin'ge níkagahi ijañ'ge kigçédega<sup>n'</sup> çiqé awací,  
 the Oho! said they, they Badger his son chief his has gone again as to pur- he has  
 (sub.) say. daughter sue asked us,
- á-biamá. Çiqá-biamá. Gañ'ki Qúga ijin'ge gicka<sup>n'</sup> ágajĩ-biamá wa'ú aká.  
 said they, they They chased, they And Badger his son to go faster commanded, they woman the  
 say. say. (sub.).
- Gicka<sup>n'</sup>-ã hē. Uwáççai xĩ égiçe t'éçaçé taí. Wí eáta<sup>n</sup> xĩ t'éa<sup>n'</sup>çé tába, á-biamá 9  
 Go faster They overtake if beware they kill lest. I why if they kill will! said, they say  
 us you me
- wa'ú aká. Égiçe waçĩqe amá éça<sup>n</sup>be atĩ-biamá. Wa'ú aká gá-biamá:  
 woman the At length pursuer the in sight came, they say. Woman the said as follows,  
 (sub.) (sub.) they say:
- Céati é, á-biamá. Uwáççai, á-biamá. T'éçaçé té. Gicka<sup>n'</sup>-ã hē, á-biamá.  
 Yonder he, said she, they We are over- said she, they He kill you will. Go fast said she, they  
 has come say. taken, say. say.
- Úçça-bi ega<sup>n'</sup>, wa'ú ta<sup>n</sup> uça<sup>n'</sup>-biamá. Gañ'ki Qúga ijin'ge ákiha<sup>n</sup> çiqá-biamá. 12  
 Overtook having, woman the they held her, they And Badger his son beyond they pursued him,  
 them, they say (ob.) say. they say.
- Kĩ wi<sup>n'</sup> açi<sup>n'</sup> atĩ ega<sup>n'</sup> Qúga ijin'ge uççá-biamá xĩ gá-biamá: Kagéha,  
 And one having come having Badger his son he overtook him, when he said as follows, My friend,  
 him they say they say:
- t'ea<sup>n'</sup>çĩçé tá-bi çañ'ja, t'éwiçça-májĩ. Gicka<sup>n'</sup>-ã gã. Man'de bçĩqa<sup>n</sup>, ehé tá miñke.  
 we were to kill you though, I do not kill you. Go faster. Bow I broke it, I say will I who.  
 (he said)
- Qçabé cé zandé cé ákibanañ'-gã, á-biamá. Wi<sup>n'</sup> çĩ é'di ahĩ-biamá. Uçáççai. 15  
 Tree that thick that run to with all your said he, they One again there arrived, they say. You over-  
 forest might, say. took him.
- Eáta<sup>n</sup> t'éçaçajĩ ã. Man'de kē bçĩqa<sup>n</sup> ga<sup>n'</sup> t'éçaçça-májĩ, á-biamá. Cétē gçé.  
 Why you did not ! Bow the I broke it so I did not kill him, said he, they Yonder he goes  
 kill him (ob.) say. say. homeward.
- Gicka<sup>n</sup> ihá-gã, á-biamá. Çĩ waçĩqe é'di ahĩ-biamá. Hau! kagéha, t'ea<sup>n'</sup>çĩçé  
 Going suddenly, said he, they Again pursuer there arrived, they say. Ho! friend, we were to kill  
 faster be thou, say.
- tá-bi çañ'ja, t'éwiçça-májĩ tá miñke. Gicka<sup>n'</sup>-i-gã. Qçabé céçça<sup>n</sup> ákibanañ'-gã, 18  
 you though, I kill you not will I who. Go ye faster. Tree yonder run to with all your  
 (he said) might,
- á-biamá. Xañ'gēqtci çagçĩ, á-biamá. Man'deçça<sup>n</sup> bçĩsē. ehé tá miñke,  
 said he, they Very near to you have said he, they Bowstring I broke it, I say will I who,  
 say. come again, say.

- á-biamá. Wi<sup>n'</sup> cí ě'di ahí-biamá. Učáqčē ča<sup>n'</sup>ctī. Eáta<sup>n</sup> aja<sup>n'</sup>? á-biamá.  
 said he, they One again there arrived, they say. You over- heretofore. Why you did it? said he, they  
 say. took him
- Eáta<sup>n</sup> t'ěčáčáji ā. Man'dexa<sup>n</sup> bčisě éga<sup>n</sup> nřa gčé cětě, á-biamá. Či wa-  
 Why you did not ? Bowstring I broke it as live he goes yonder said he, they Again pur-  
 kill him home- (see note), say.  
 ward
- 3 číqē ě'di ahí-biamá. Hau! kagéha, níkagahi úju t'ea<sup>n'</sup>čičě tá-bi aí ča<sup>n'</sup>ja,  
 suer there arrived, they say. Ho! friend, chief princ- we were to kill you he  
 pal (he said) said  
 thought,
- añ'ka-a<sup>n'</sup>čiči<sup>n'</sup>-báji. Čanřa te. Sí nia<sup>n'</sup>čě, ehé tá miñke, á-biamá. Gicka<sup>n'</sup>-gā.  
 we are not so. You live will. Foot it hurt me, I say will I who, said he, they Go faster.  
 say.
- Qčabé ákibanañ'-gā, á-biamá. Wi<sup>n'</sup> cí ě'di ahí-biamá. Těná! Učáqčēqtia<sup>n'</sup>.  
 Tree run to with all your said he, they One again there arrived, they say. Why! You really overtook  
 might, say. him.
- 6 Eáta<sup>n</sup> t'ěčáčáji ā. Sí nia<sup>n'</sup>čě, ga<sup>n'</sup> t'ěáča-máji. Cětě gčé. Gicka<sup>n'</sup> čiqá-gā,  
 Why did you not ? Foot hurt me, so I did not kill him. Yonder he went Going chase him,  
 kill him homeward. faster
- á-biamá. Či wačiqē ě'di ahí-biamá. Hau! kagéha, cětě ří wi<sup>n'</sup> égihe hné  
 said he, they Again pursuer there arrived, they say. Ho! friend, yonder lodge one headlong you  
 say. into it go
- te, á-biamá. Čanřa te, á-biamá. Siřa<sup>n'</sup> ana<sup>n'</sup>bčiča, ehé tá miñke, á-biamá.  
 will, said he, they You live will, said he, they Ankle twisted in run- I say will I who, said he, they  
 say. say. ning, say.
- 9 Wi<sup>n'</sup> ě'di ahí-biamá. Na<sup>n'</sup>cta<sup>n'</sup>-biamá. Těná! Učáqčēqtia<sup>n'</sup> ča<sup>n'</sup>ctī. Eáta<sup>n</sup>  
 One there arrived, they say. He stopped running, Why! You really overtook heretofore. Why  
 they say. him
- aja<sup>n'</sup>? Wi<sup>n'</sup>čake. Siřa<sup>n'</sup> ana<sup>n'</sup>bčiča, ga<sup>n'</sup> ana<sup>n'</sup>cta<sup>n'</sup>. Cětě gčé. Gicka<sup>n'</sup> čiqá-gā,  
 you did You tell the Ankle I twisted it in so I stopped run- Yonder he went Going chase him,  
 it? truth. running, ning. homeward. faster
- á biamá. Ma<sup>n'</sup>čiči<sup>n'</sup>-ři wi<sup>n'</sup> égihe áiáča-biamá A<sup>n'</sup>he amá. Za'ě'qtia<sup>n'</sup>-  
 said he, they Earth-lodge one headlong he had gone, they say. He fled they say. In a very great  
 say. into it confusion,
- 12 biamá wačiqē amá. Ki wa'ú aká waji<sup>n'</sup>-píbaji-biamá. Ji ma'tája wa'ú  
 they say pursuer the And woman the was cross they say. Lodge within it woman  
 (sub.). (sub.)
- wi<sup>n'</sup> ě'di gčiči<sup>n'</sup>-biamá. Jaháwagčē gi'čiči<sup>n'</sup>-biamá wa'ú aká. Man'dehi ačiči<sup>n'</sup>  
 one there sat they say. Shield carried her own, woman the Spear having  
 they say. (sub.).
- gčiča-biamá. Qúga ijiñ'ge man'dehi ábaha-biamá. Ía-ā hě. Áwadi cí ā.  
 she seized her own, Badger his son spear she brandished it at Speak On what you ?  
 they say. him, they say. (business) are  
 coming
- 15 Íčaiji ři, t'ěwičě tá miñke, á-biamá. Qúga ijiñ'ge da<sup>n'</sup>be ctěwa<sup>n'</sup>-baji-  
 You do if, I kill you will I who, said she, they Badger his son looked at in the least not  
 not speak her say.
- biamá. Man'dehi ábaha ctě cěčě-wa<sup>n'</sup>-baji-biamá; gia<sup>n'</sup>ha-baji-biamá.  
 they say. Spear she brandished even he stirred not at all they say; he fled not from her, they say.  
 it at him
- Nan'de kěřa níaci<sup>n'</sup>ga wi<sup>n'</sup> ja<sup>n'</sup> ke amá. Eřata<sup>n</sup> íe íča-biamá. Jañgěha,  
 Wall at the person one was lying, they From it speech he made come  
 say. to her, they say. O sister,
- 18 wiřa'ha<sup>n</sup> ca<sup>n'</sup>čičiča-gā. Ca<sup>n'</sup>čičičačě tá miñke, á-biamá wa'ú aká. Wa'ú  
 my sister's let him alone (as he sits). I let him alone (as will I who, said, they say woman the  
 husband he sits) (sub.). Woman
- aká Qúga ijiñ'ge ačiči<sup>n'</sup>-biamá. Wa'ú čičiča gčā<sup>n'</sup>-bi ři nújiñga isañ'ga  
 the Badger his son married him, they Woman the (ob.) he married when boy her brother  
 (sub.) say.

- baḡú-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n'</sup>-biamá. Kí Qúga ijiñ'ge aká gá-biamá: Wiḡáha<sup>n</sup> eáta<sup>n</sup>  
robe over his head always they say. And Badger his son the said as follows, they say: My wife's why so brother
- áda<sup>n</sup>, á-biamá. Hi<sup>n</sup>+! uwíḡa xi'tē eáta<sup>n</sup> aja<sup>n'</sup> tada<sup>n</sup>+, á-biamá. Kí  
! said he, they Oh! I tell you even if how you do that will? said she, they And say.
- nújiñga gá-biamá: Lañgéha, wiḡáha<sup>n</sup> uḡa-ga hã, á-biamá. Kí wa'ú aká, 3  
boy said as follows, O sister, my sister's tell it to him said he, they And woman (the), they say: husband say.
- Hi<sup>n</sup>+! wísa<sup>n</sup>ḡa<sup>n</sup>+! ḡiḡáha<sup>n</sup> uéḡa ga<sup>n'</sup> eáta<sup>n</sup> gáxe táda<sup>n</sup>. Wíctē wábḡi'a hē,  
Oh! my dear younger your sister's I tell so how he do it will? Even I I have failed with them brother! husband him
- á-biamá. Cí ga<sup>n'</sup>aka cí ímaxá-biamá. Eáta<sup>n</sup> éi<sup>n</sup>te uḡa-gã, á-biamá.  
said she, they Again sitting a while again he questioned her, they say. How it may be tell it, said he, they say.
- Lañgéha, wiḡáha<sup>n</sup> uḡa-gã, ehé, á-biamá. Hi<sup>n</sup>+! wísa<sup>n</sup>ḡa<sup>n</sup>+! ḡiḡáha<sup>n</sup> uéḡa- 6  
O sister, my sister's tell it to him, I say, said he, they Oh! my dear younger your sister's I tell it to husband husband him
- da<sup>n</sup> eáta<sup>n</sup> ukéta<sup>n</sup> da<sup>n'</sup>ctēa<sup>n'</sup> táda<sup>n</sup>. Wíctē wábḡi'a hē, á-biamá. Há. Cí  
when how he acquire may, (perhaps) ? Even I I have failed said she, they ¶ Again with them say.
- ímaxá-biamá. Cí nújiñga gá-biamá: Lañgéha, wiḡáha<sup>n</sup> uḡa-gã, á-biamá.  
he asked her, they Again boy said as follows, O sister, my sister's tell it to him, said he, they say: husband say.
- ḡiḡáha<sup>n</sup> uéḡa tá miñké, á-biamá (wa'ú aká). Cíḡáha<sup>n</sup> wa'ú wí añ'kiga<sup>n</sup> 9  
Your sister's I tell it will I who, said, they say (woman the). Your wife's woman I like me husband to him brother
- wí<sup>n'</sup> 'áḡḡaḡaí. Najíha máqa<sup>n</sup> aḡi<sup>n'</sup> aḡḡaí, á-biamá. Kí Qúga ijiñ'ge  
one made him suffer. Hair she cut off having she went said she, they And Badger his son it homeward, say.
- gá-biamá: Ánai ä. Kí, Wa'ú aká dúbai hē, á-biamá wa'ú aká. Ę'di  
said as follows, How many ? And, Woman the are four said, they say woman the There they say: are they (sub.) (sub.).
- pí-hnan-ma<sup>n'</sup> éde wábḡi'a aḡḡi, á-biamá wa'ú aká. Kí, Ána ḡaja<sup>n'</sup> ke- 12  
I arrived, regularly, but I have failed I have said, they say woman the And, How you sleep the I have with them come home, (sub.) many
- hna<sup>n'</sup> cí ä, á-biamá. Wí<sup>n'</sup>áḡḡi aja<sup>n'</sup> ke-hna<sup>n'</sup> pí, á-biamá. Hi<sup>n</sup>bé ána  
regularly you ? said he, they Once I sleep the regularly I said she, they Moccasin how many arrive say. arrive, say.
- uḡáḡa<sup>n</sup> ke-hna<sup>n'</sup> cí ä, á-biamá. Hi<sup>n</sup>bé na<sup>n'</sup>ba uáḡa<sup>n</sup> ke-hna<sup>n'</sup> aḡḡi, á-biamá.  
you put on the regularly you ? said he, they Moccasin two I put on the regularly I have said she, they come come home, say.
- Kí Ę'di ḡé tá miñke, á-biamá nú aká. Hi<sup>n</sup>bé iñgáxa-gã, á-biamá Áwa- 15  
And there I go will I who, said, they say man the Moccasin make for me, said he, they Where (sub.) say.
- tuska<sup>n'</sup>ska ä, á-biamá nújiñga aká. Mi<sup>n'</sup>eḡa<sup>n'</sup>be tiḡa<sup>n'</sup> uska<sup>n'</sup>skadi ḡḡi<sup>n'</sup>,  
in a line with ? said, they say boy the Sunrise becomes in a line with it sits. (sub.) again (?)
- á-biamá wa'ú aká. Ę'di pí-hna<sup>n</sup>-ma<sup>n'</sup> éde sabé hégabají; áda<sup>n</sup> wábḡi'a-  
said, they say woman the There I arrived, regularly, but watchful very; there- I have failed (sub.) I have with them fore with them
- hna<sup>n</sup> aḡḡi, á-biamá wa'ú aká. Kí, Ga<sup>n'</sup> ca<sup>n'</sup> Ę'di ḡé tá miñke. Wábḡi'a 18  
regu- I have said, they say woman the And, So still there I go will I who. I fail with larly come home, (sub.) them
- aḡḡi ctéctēwa<sup>n</sup> ca<sup>n'</sup> Ę'di ḡé tá miñke ḡa<sup>n'</sup>ja, uma<sup>n'</sup>e d'úba iñgáxa-gã,  
I come notwithstanding still there I go will I who though, provisions some make for me, home
- á-biamá Ga<sup>n'</sup> aḡḡi-biamá Aḡḡi-biamá, aḡḡi-biamá, aḡḡi-biamá, aḡḡi-biamá.  
said he, they say. So he went, they say. He went, they say, he went, they say, he went, they say, he went, they say.

- Hebádi ja<sup>n'</sup>-biamá. Égasáni mi<sup>n'</sup> çá<sup>n</sup> híde hí xī é'di ahí-biamá. Éğiçe  
On the way he slept, they say. The next day sun the low ar. when there he arrived, they say. Behold
- wa'ú aká wateçgaxá-biamá. Néxe-qaşú uti<sup>n'</sup>-biamá. Najíha gáça<sup>n</sup> éga<sup>n</sup>  
woman the (sub.) danced they say. Drum they hit, they say. Hair that like
- 3 çizai éga<sup>n</sup> wateçgaxe açi<sup>n'</sup> amá. Wágçade ahí-bi ega<sup>n'</sup>, wada<sup>n'</sup>be naji<sup>n'</sup>-  
they took as dancing they had they say. Creeping up on arrived, having, looking at them he stood  
them they say
- biamá. Ugás<sup>'i'n</sup>-biamá. Wa'ú amá cañ'gaxá-biamá néxe-gaşú uti<sup>n'</sup> tē.  
they say. He peeped they say. Woman the (sub.) quit it they say drum beating the (ob.).
- Çiaça agçá-biamá. Éğiçe éça<sup>n</sup>be atí-biamá Wé'i<sup>n</sup> ma<sup>n'</sup>zepe cti açi<sup>n'</sup>-  
To the lodge they went back, they say. At length in sight they came, they say. Pack-ax too they had  
strap
- 6 biamá. Wéçē aça-biamá, ja<sup>n'</sup> agíaça-biamá. Wa'ú wi<sup>n'</sup> najíha ská'qti,  
they say. To find it they went, they say, wood they went for it, they say. Woman one hair very white,
- wi<sup>n'</sup> jídeqti, wi<sup>n'</sup> şúqtci-biamá, wi<sup>n'</sup> zıqtci-biamá. A-í-bi ca<sup>n'</sup>ja çá<sup>n'</sup>qti ga<sup>n'</sup>  
one very red, one very green, they say, one yellow very, they say. They were approaching, though without the least cause
- kiçáaze ga<sup>n'</sup> a<sup>n'</sup>he átiágça-biamá Qúga ijiñ'ge aká xī'a<sup>n'</sup>qti-biamá. Úda<sup>n'</sup>qti  
scaring each other so to flee they started suddenly, Badger his son the painted himself, they say. Very good say.
- 9 xīçáxa-biamá. Wáçaha tē cti úda<sup>n'</sup>qti xīçáxa-biamá. Ja<sup>n'</sup> wi<sup>n'</sup> áka<sup>n</sup> naji<sup>n'</sup>-  
he made himself, they say. Clothing the too very good he made for himself, they say. Wood one leaning on he stood
- biamá. Wa'ú iñan'ge jiñgá aká mi<sup>n'</sup>jiñga pahañ'ga atí-biamá. Qúga ijiñ'ge  
they say. Woman her sister small the (sub.) girl before came, they say. Badger his son
- íça-biamá. Hi<sup>n</sup>+! ja<sup>n'</sup>çéha, nú wi<sup>n'</sup> içaxiçē, á-biamá. Hi<sup>n</sup>+! wihé, wici'é  
she found him, they say. Oh! elder sister, man one I have found said she, they say. Oh! my little sister, husband
- 12 ja<sup>n'</sup> a<sup>n'</sup>çiqá<sup>n</sup> tañ'gata<sup>n</sup>, ga<sup>n'</sup> wákida taí, á-biamá. Ja<sup>n'</sup> çiqá<sup>n'</sup>-biamá. Ja<sup>n'</sup> kē  
wood we break we will, so let him watch, said she, they say. Wood they broke, they say. Wood the (ob.)
- hé'a<sup>n</sup> çicta<sup>n'</sup>-biamá xī, 'I<sup>n</sup>wéakiçái-ā, á-biamá. Ahaú! Hájiñga uçisna<sup>n</sup>-i-gá.  
tied in bundles they finished, they say when, Cause us to carry said they, they say. Oho! Cord put the cords on the bundles
- 'I<sup>n</sup>wikiçē taí miñke, á-biamá. Hájiñga uçisna<sup>n</sup>-bi ega<sup>n'</sup>, man'de gçisninde  
I cause you to carry them will I who, said he, they say. Cord put them on, they having, bow pulled his out
- 15 ega<sup>n'</sup>, wañ'giçe t'éwaçá-biamá wa'ú dúbá çañká. Najíha gē bçúga máwaqa<sup>n'</sup>-  
having, all he killed them, they say woman four the (ob.). Hair the all he cut off (ob.)
- biamá. Ga<sup>n'</sup> şí tē'ja aça-bi xī najíha gçiza-bi ega<sup>n'</sup>, iñgça<sup>n</sup>-biamá. Usá-  
they say. So lodge to it he went, when hair took his, they say having, he carried in his robe He fired above the belt, they say. (the grass)
- biamá. Cúde sábē. Kī gá-biamá: Jañgēha, wiçáha<sup>n</sup> agí ebçéga<sup>n</sup>. Usé,  
they say. Smoke black. And he said as follows, they say: O sister, my sister's husband is coming back. I think. He has fired (the grass),
- 18 á-biamá. Wiçtē wábçei'a-hna<sup>n</sup>-ma<sup>n'</sup>. Eáta<sup>n</sup> çiqáha<sup>n</sup> wáçin<sup>n</sup> gí táda<sup>n</sup>, á-biamá.  
said he, they say. Even I I have failed regularly I have. How your sister's bringing come will I said she, they say. husband them ing home
- Ci usá-biamá. Usá-biamá xī cúde tē jíde amá. Çiqáha<sup>n</sup> wáçin<sup>n</sup> cuçí,  
He fired (the grass), again they say. He fired it, they say when smoke the red they say. Your sister's husband having there he is coming,
- á-biamá Qúga igáçqa<sup>n</sup> aká. Ci xañ'ge gçí-bi xī, ci usá-biamá. Cúde tē  
said, they say Badger his wife the (sub.). Again near had come, when, again he fired it, they say. Smoke the they say.

skā'qtci very white	amá they say.	Çiáha <sup>n</sup> Your sister's husband	çábcí <sup>n</sup> throe	wáçí <sup>n</sup> having them	cugí, there he is, coming,	á-biamá. said she, they say.	Ci usá-biamá. Again he fired it, they say.	Cúde Smoke	
tě rúqti the very green	amá. they say.	Çiáha <sup>n</sup> Your sister's husband	wañ'gíçe all	wáçí <sup>n</sup> having them	cugí, there he is, coming,	á-biamá. said she, they say.	Égiçe éça <sup>n</sup> be At length in sight	agçí- he came,	
biamá. they say.	Çiáha <sup>n</sup> Your sister's husband	eçgçii yonder he has come	hě, said she, they say.	á-biamá. To meet her own	Ágikípa she went, they say.	açá-biamá. All	Wañ'gíçe I killed them,	3	
á-biamá said he, they say.	Wiáha <sup>n</sup> My wife's brother	najíha hair	eřá his	ctí too	içébcí <sup>n</sup> I have for him	agçí, I have said he, they say.	á-biamá. Enough	Ca <sup>n</sup> hě, said she, they say.	
Wañ'gíçe All	wáhni <sup>n</sup> having them	çagçí you have come home	úda <sup>n</sup> good	hě, said she, they say.	á-biamá. Night when	Ha <sup>n</sup> çí Badger	Qúga his wife	igáçça <sup>n</sup> the (sub.)	aká
çábcí <sup>n</sup> three	wagíquçá-biamá. sang for her own, they say	Wéwatci Scalp-dance	açí <sup>n</sup> -biamá. they had it, they say.	Égasáni The next day	tě, when,	I <sup>n</sup> 'e Stone	jégçañ-gă, put in the fire,	6	
á-biamá. said he, they say.	Udá-biamá They entered, they say.	Iháha <sup>n</sup> His wife's brother	çiñké the (ob.)	najíha hair	çizai took	tě sná when scar the (ob.)	kě he scraped for him, they say.	giáskeba-biamá.	
Wamí Blood	gaciba-biamá he forced out, they say	çi when	najíha hair	éçça <sup>n</sup> -biamá. he put on for him, they say.	Kí And	najíha hair	éçgiga <sup>n</sup> -biamá. was as before, they say.		
Úda <sup>n</sup> qti Very good	giçáxa-biamá. he made his (relation), they say.	Çé This	najíha hair	wa'ú woman	dúba four	wáçí <sup>n</sup> having them	agçí he came home	tě ca <sup>n</sup> 'ca <sup>n</sup> as continually	9
watçigaxá-biamá. danced	they say.								

## NOTES.

294, 5-6. nuda<sup>n</sup>hañga uju, the principal war-chief was, in this case, the head-chief.

294, 11. Çabçí<sup>n</sup> ja<sup>n</sup>-qtiega<sup>n</sup> agççe ta miñke. Frank La Flèche inserted "çi," when, after "ja<sup>n</sup>-qtiega<sup>n</sup>."

295, 7. kigçédega<sup>n</sup>, in full, kigçé édega<sup>n</sup>.

295, 9. Uwaççai çí. Cañ'ge-skă gave "Uwaçççe çí, if he overtake them."

295, 11. Ceati e. Frank La Flèche reads, "Céati é-i hě, yonder they have come."

295, 11. Uwaççai, a-biama. T'eççé te. Gicka<sup>n</sup>-ă hě, a-biama. Frank La Flèche reads: "Uwáççai. T'eççé tai. Gicka<sup>n</sup>-ă hě, á-biamá," as "tai" refers to many, and "te" to one or two.

295, 15. zande ce akibanañ-gă. Zande céhiçça<sup>n</sup> akibanañ-gă.—Frank La Flèche.

295, 17. Gicka<sup>n</sup> iha-gă. Rather, Gicka<sup>n</sup> çiqá-gă. Pursue him more rapidly.—Frank La Flèche.

295, 17; 296, 2; 296, 7. Ci waççiqe édi ahi-biama. Insert "amá, the (sub.)," after "waççiqe."—Frank La Flèche.

295, 18. Gicka<sup>n</sup>i-gă, dictated by mistake, instead of the singular, gickañ-gă.

296, 1; 296; 9. eáta<sup>n</sup> aja<sup>n</sup>. Eáta<sup>n</sup> ája<sup>n</sup>.—Frank La Flèche. When the interrogative sign, "ă," follows, we can say, "Eáta<sup>n</sup> aja<sup>n</sup> ä." But otherwise we must say, "Eáta<sup>n</sup> ája<sup>n</sup>."

293, 2. Mandexa<sup>n</sup> bçise ega<sup>n</sup> niça gççe, cetě. Frank La Flèche reads: "Man'dexa<sup>n</sup> bçise éga<sup>n</sup>, ni<sup>n</sup>çá gçé hă, cétě, He has gone back alive, in that direction, because I broke the bowstring."

296, 5. ççabe akibanañ-gă. Insert "cehiçça<sup>n</sup>, yonder."—Frank La Flèche.



296, 12. Kĭ wa'u aka wajin-pibaji-biama. This probably refers to the woman in the earth-lodge. If so, this sentence is out of place, and should follow the next one.

296, 16. Mandehi abaha etě cečě-wa<sup>n</sup>-baji-biama. Frank La Flèche gives: Man'dehi ábahaí amá etě céčě-ctěwa<sup>n</sup>-bají-biamá.

Spear it was brandished even he did not heed it in the least,  
at him, they say they say.

297, 2. eáta<sup>n</sup> aja<sup>n</sup> tada<sup>n</sup>+. If spoken by a male, it would have been, "eáta<sup>n</sup> ája<sup>n</sup> táda<sup>n</sup>."

297, 4. čiqáha<sup>n</sup> uebča ga<sup>n</sup> eáta<sup>n</sup> gáxe táda<sup>n</sup>. This should be, "čiqáha<sup>n</sup> uebča xĭ, eáta<sup>n</sup> gáxe tada<sup>n</sup>+"—Frank La Flèche.

297, 7. eáta<sup>n</sup> ukéta<sup>n</sup> da<sup>n</sup>'ctea<sup>n</sup> táda<sup>n</sup>. As it was spoken by a female, it should be, "eáta<sup>n</sup> ukéta<sup>n</sup> da<sup>n</sup>'ctea<sup>n</sup> tada<sup>n</sup>," or "tada<sup>n</sup>+"—Frank La Flèche.

297, 18. Kĭ, Ga<sup>n</sup> ca<sup>n</sup> ědi bęé tá miñke. "Ga<sup>n</sup>" is superfluous. Read, "Kĭ, ca<sup>n</sup> ě'di bęé tá miñke."—Frank La Flèche.

298, 3. For "wágčade," read "wagčáde."—Frank La Flèche.

298, 7-8. ca<sup>n</sup>qti ga<sup>n</sup> kiđaaze ga<sup>n</sup> atiača-biama. Sanssouci reads: "ca<sup>n</sup>qti ga<sup>n</sup> kiđaaze ga<sup>n</sup> a<sup>n</sup>'he átiačá ma<sup>n</sup>čiq<sup>n</sup>-biamá, they continued scaring each other, and started to flee." ca<sup>n</sup>qti ga<sup>n</sup>=e'a<sup>n</sup> čiqečti, for no reason whatever.

298, 11-12. wici'é ja<sup>n</sup> a<sup>n</sup>čiqá tañ'gata<sup>n</sup> ga<sup>n</sup> wákida tá. Sanssouci reads: "ja<sup>n</sup> a<sup>n</sup>čiqá tañ'gata<sup>n</sup>. Wici'é ga<sup>n</sup> wákida tá, We will break the wood. My sister's husband will, in the mean time, be on guard (for us)."

298, 13. Inwéakičai-ă, Cause us to carry it on our backs: "Help us to our feet with the packs on our backs." The women lie down and put the pack-strap around them. Then some one has to raise them to their feet.

298, 18. Eáta<sup>n</sup> čiqáha<sup>n</sup> wáčiq<sup>n</sup> gí táda<sup>n</sup>. It should be, "Eáta<sup>n</sup> čiqáha<sup>n</sup> wáčiq<sup>n</sup> gí tada<sup>n</sup>+" as spoken by a female.

299, 3. Čiqáha<sup>n</sup> cęčiq<sup>n</sup> hě. Frank La Flèche reads: "Čiqáha<sup>n</sup> cęčiq<sup>n</sup> é."  
"Your sister's yonder he."  
husband has come

#### TRANSLATION.

The Badger's son went as a visitor to a very populous village. "Badger has come as a visitor. Go ye with him to the lodge of the chief," said they. "Badger has come as a visitor," said they, when they addressed the chief. "Oho! Let him come, O first-born sons," said he. And they arrived there with him. They used to invite him to feasts. "I have come to invite Badger's son to a feast," said one. Still, they continued inviting him to feasts. The principal war-chief had a beautiful woman for his daughter. When they invited this son of the Badger, the woman said as follows: "You will please bring back for me a piece of the fresh meat of which you are invited to partake." "Yes, if it be so, so shall it be," said he. And he was going back from the feast. And the woman was sitting outside the door. The Badger's son said, "I have brought back this fresh meat for which you begged." And the woman said, "Bring it to me." And he took it to her. And when he gave it to her, she said, "How long shall it be before you go homeward?" "In about three days I shall go homeward," said the Badger's son. "And when the time comes for you to go homeward, we shall go homeward," said the woman. And still they continued inviting him to feasts at the village. And he said as follows: "I shall go homeward to-morrow. You said heretofore that when I went homeward, we would go homeward." "Yes, I

said it. We shall go homeward. You will waken me at night," said she. And when they slept, the Badger's son awoke. He wakened her. "Arise. You said, 'We will go homeward.' I am going homeward," said he. He went homeward with her. At length her father knew that his daughter was missing, when she had gone. Her father said as follows: "The Badger's son has taken my child away. You will chase her for me. If you overtake her, you will kill the Badger's son. You will bring my child back to me." The old man said, "It is said that the Badger's son has gone back again with the chief's daughter. You are to pursue her for her father. When you overtake her, you will kill the Badger's son. You will bring the woman back to him." "Oho! The Badger's son has gone again with the chief's daughter, so he has asked us to pursue," said they. They pursued. And the woman commanded the Badger's son to go faster. "Go faster. If they overtake us, beware lest they kill you. But as for me, why should they kill me?" said the woman. At length the pursuers came in sight. The woman said as follows: "Yonder they have come. We are overtaken. They will kill you. Go faster." The pursuers having overtaken them, took hold of the woman. And they pursued the Badger's son beyond the place. And one, having kept on till he came to him, overtook the Badger's son, and said as follows: "My friend, though the chief said that we were to kill you, I do not kill you. Go faster. I will say that I broke the bow. Run with all your might to yonder dense forest, to yonder trees," said he. And one arrived where the first pursuer was. "You overtook him. Why did you not kill him?" "I broke the bow, so I did not kill him. Yonder he goes homeward. Quicken your pace immediately," said he. And the second pursuer arrived where the Badger's son was. "Ho! my friend, though the chief said that we were to kill you, I will not kill you. Quicken your pace. Run with all your might to yonder trees. You have nearly come home. I shall say that I broke the bowstring," said he. One arrived there. "You overtook him. Why did you do that? Why did you not kill him?" "As I broke the bowstring, yonder he goes alive towards his home. Quicken your pace immediately," said he. And the third pursuer arrived there. "Ho! My friend, though the head-chief said that we were to kill you, we are not the persons to do that. You will live. I will say that my foot hurt me. Quicken your pace. Run with all your might to the trees," said he. And one arrived where the third pursuer was. "Why! You really overtook him. Why did you not kill him?" "My foot hurt me, so I did not kill him. Yonder he goes homeward. Quicken your pace and pursue him," said he. Again a pursuer arrived there. "Ho! My friend, yonder is a lodge. You will go headlong into it. You will live. I shall say that I sprained my ankle in running," said he. One arrived there. He stopped running. "Why! you really overtook him. Why did you do that?" "You tell the truth. I sprained my ankle in running, so I stopped. Yonder he goes homeward. Quicken your pace and chase him," said he. The Badger's son had gone headlong into an earth-lodge. He fled. The pursuers made a great uproar. A woman sat inside the lodge. And the woman was cross. The woman carried her own shield. She seized her spear, and brandished it at the Badger's son. "Speak. On what business have you come? If you do not speak, I will kill you," said she. The Badger's son did not look at her at all. Even though she brandished the spear at him, he stirred not at all; he did not flee from her. A man was lying by the wall. Thence he addressed her. "O sister, let my sister's husband alone." "I will let him alone," said the woman. The woman married the Badger's son. When he married the woman, the boy, her brother,

kept his head always covered. And the Badger's son said as follows: "Why is my wife's brother so?" "Oh! Even if I tell you, how can you do that which he desires?" said she. And the boy said as follows: "O sister, tell it to my sister's husband." And the woman said, "Oh! My dear younger brother, if I tell it to your sister's husband, how can he do it? Even I have failed to harm them." Again, after sitting a while, he questioned her. "Tell how it is," said he. "O sister, tell it to my sister's husband, I say," said he. "Oh! My dear younger brother! When I tell it to your sister's husband, how may he acquire it? Even I have failed to harm them," said she. He asked her again. And the boy said as follows, "O sister, tell it to my sister's husband." "I will tell it to your sister's husband," said she. "A woman who resembles me has made your wife's brother suffer. She cut off his hair, and took it homeward." And the Badger's son said as follows: "How many are they?" And the woman said, "The women are four. I have been there regularly, but I have come home unsuccessful." And he said, "How many times do you usually sleep before you arrive there?" "I usually arrive there after sleeping once," said she. "How many pairs of moccasins do you usually put on when you are coming?" said he. "I usually put on two pairs of moccasins before I reach home," said she. "And I will go thither. Make moccasins for me. With what is it in a straight line?" said her husband. "It is in a line with sunrise. I have been there regularly, but they are very watchful; therefore I have always come back unsuccessful," said the woman. "But still I will go there. Though I will go there at any rate, even if I return unsuccessful, prepare some provisions for me," said he. So he departed. He went, and went, and went, and went. He slept on the way. The next day, when the sun was low, he arrived there. Behold, the women danced. They beat the drum. As they took hair like that of his brother-in-law, they had it for dancing over it. Having arrived by creeping up on them, he stood looking at them. He peeped. The women stopped beating the drum. They went homeward to the lodge. At length they came in sight. They had pack-straps and axes. They went for wood. One woman had very white hair; one had very red; one, very green; and one, very yellow. Though they were approaching, they were continually scaring each other, and starting suddenly to flee. The Badger's son had painted himself very well. He had made himself very nice-looking. He had also made his clothing very good. He stood leaning against a tree. The youngest sister among the women, a girl, came first. She found the Badger's son. "Oh! elder sisters, I have found a husband for myself," said she. "Oh! little sister, we will break wood, and my sister's husband shall be on guard," said one. They broke branches of wood. When they finished tying up the wood in bundles, they said, "Cause us to carry them on our backs." "Oho! put the straps on the bundles. I will cause you to carry them on your backs," said he. When they had put on the straps, he pulled out his bow, and killed all of the four women. He cut off all the hair. And when he had gone to the lodge, he seized the hair of his brother-in-law, and put it in his robe above the belt. He set the grass afire. The smoke was black. And the brother-in-law said as follows: "O sister, I think that my sister's son is coming back. He has fired the grass." "Even I have always failed. How is it possible for your sister's husband to be coming home with them?" said she. Again he set fire to the grass. When he set fire to it, the smoke was red. "There is your sister's husband, coming home with them," said the Badger's wife. Again when he had come very near, he set the grass afire. The smoke was very white. "There

is your sister's husband coming with three of them," said she. Again he set the grass afire. The smoke was very green. "There is your sister's husband, coming home with all of them," said she. At length he had come in sight. "Yonder has come your sister's husband," said she. She went to meet her husband. "I have killed all. I have also brought back my wife's brother's hair to him," said he. "That is well. It is good for you to bring home all," said she. At night the Badger's wife sang the dancing-songs for the three. They had the scalp-dance. The next day her husband said, "Put stones in the fire." The two men entered a sweat-lodge. When the Badger's son took the hair of his wife's brother, he scraped the scarred place on the top of the head. When he forced out the blood by scraping, he put the hair on the place. And the hair was as before. He made it very good for his relation. The three danced continually, as the Badger's son had brought home the hair of the four women.

ADVENTURES OF THE PUMA, THE ADOPTED SON OF A MAN.

TOLD BY ɬáʕi-ná-páɬi.

Ingɕa<sup>n'</sup>-si<sup>n'</sup>-snéde wi<sup>n'</sup> níaci<sup>n'</sup>ga wi<sup>n'</sup> aɕi<sup>n'</sup> akáma. Kɪ ciñ'gajin'ga ctéwa<sup>n'</sup>  
Long-tailed-cat one man one was keeping him, And child soever  
they say.  
ɕiñgaí tē. Kɪ ga<sup>n'</sup> ɕé ciñ'gajin'ga gáxai tē. Égiɕe níaci<sup>n'</sup>ga cénujin'ga  
he had none. And so this child he made him. At length person young man  
aɕé amáma. Jí tē ɕañ'gěqtci ahí-bi ɕí égiɕe ɶáqti d'úba ma<sup>n'</sup>ɕi<sup>n'</sup> amáma. 3  
was going, they Lodge the very near he arrived, when behold deer some were walking, they say.  
Wéɕinaqɕai tē ɶí tēɶa ahí-biamá, wahúta<sup>n'</sup>ɕi<sup>n'</sup> ɕiñgaí éga<sup>n'</sup>. Kɪ é ctí  
He hid himself when lodge at the he arrived, they gun he had none as. And he too  
from them say,  
ɕiñgé akáma. Gá-biamá: Dadíha, ɶáqti d'úba úmakaqtci édedí-amá há.  
had none, they say. He said as follows, O father, deer some very easy there they are  
they say:  
Wahúta<sup>n'</sup>ɕi<sup>n'</sup> a<sup>n'</sup>wa<sup>n'</sup>'i-gă, á-biamá. Ahaú! á-biamá. Wahúta<sup>n'</sup>ɕi<sup>n'</sup> ctéwa<sup>n'</sup> 6  
Gun lend me, said he, they Oho! said he, they Gun soever  
say.  
a<sup>n'</sup>ɕiñ'ge, á-biamá. Cénujin'ga ta<sup>n'</sup> Ingɕa<sup>n'</sup>-si<sup>n'</sup>-snéde isañ'gakiɕai tē. ɕisañ'ga  
I have none, said he, they Young man the Long-tailed-cat he made him a younger Your younger  
say. (ob.) brother to him. brother  
júgɕe ma<sup>n'</sup>ɕiñ'-gă. Égiɕe ɕisañ'ga íɕahusá te. ɕisañ'ga íɕapiɕi<sup>n'</sup>qtci  
with him walk. Beware your younger you scold lest. Your younger very gently  
brother him  
júgɕe-hnañ'-gă há, á-biamá íɕádi aká. Égiɕe júgɕe aɕá-biamá. ɕéamé, 9  
go with him regularly said, they say his the At length with him he went, they say. These are  
father (sub.). they,  
kagéha, á-biamá. Jáqti ébazú-biamá. Kɪ ga<sup>n'</sup> ébazu tédíta<sup>n'</sup> wénaxíɕa  
O younger said he, they Deer he pointed at for him, And so he pointed after the attacking  
brother, say. they say. at for him them  
aɕá-biamá. Ga<sup>n'</sup> ucka<sup>n'</sup> ɕandíqti ca<sup>n'</sup> ɶáqti wi<sup>n'</sup> t'éɕa-biamá Ingɕa<sup>n'</sup>-si<sup>n'</sup>-snéde  
he went, they say. So deed just at the yet deer one killed it, they say Long-tailed-cat

- aká. Ga<sup>n'</sup> 'i<sup>n'</sup> akí-biamá. Çisañ'ga céga<sup>n'</sup>-hna<sup>n'</sup> éga<sup>n'</sup> téqiáçè, á-biamá  
 the So carry- he reached home, Your younger in that way invari- as I prize him, said, they say  
 (sub.) ing it they say. brother ably
- içádi aká. Ga<sup>n'</sup> indáda<sup>n'</sup> waníña eka<sup>n'</sup>-hna xı çisañ'ga uíça-hnañ'-gá.  
 his father the So what animal you wish if your younger tell it to him regularly.  
 (sub.) brother
- 3 Waníña bçúgaqti t'éwaçè ma<sup>n'</sup>çi<sup>n'</sup>-biamá İngçan<sup>n'</sup>-si<sup>n'</sup>-snéde aká. Dadíña, kagé  
 Animal all killing them walked, they say Long-tailed cat the O father, younger  
 (sub.) (sub.) brother
- 'ábae juágçè bçé tá miñke, á-biamá cénujiñ'ga aká. Gátèdi qçabé  
 hunting I with him I go will I who, said, they say young man the In that tree  
 (sub.) (sub.) place
- cugáqti uíça<sup>n'</sup>be naji<sup>n'</sup> té èdedí amaí. È'di dahádi çisañ'ga içápe gçi<sup>n'</sup>-gá.  
 very thick up-hill stands the there they are (mv.). There on the hill your younger waiting  
 brother for sit.
- 6 Ga<sup>n'</sup> cénujiñ'ga aká dahádi İngçan<sup>n'</sup>-si<sup>n'</sup>-snéde içápe gçi<sup>n'</sup>-biamá. Kagé, çé  
 So young man the on the hill Long-tailed-cat waiting for sat, they say. O younger this  
 (sub.) brother, brother,
- i<sup>n'</sup>dádi 'áçpae eté tē, á-biamá. Ga<sup>n'</sup> dahádi gçi<sup>n'</sup>-biamá cénujiñ'ga aká.  
 my father you hunt may the, said he, they So on the hill sat they say young man the  
 say. (sub.)
- Ga<sup>n'</sup> İngçan<sup>n'</sup>-si<sup>n'</sup>-snéde qçabé cúga égiñ áiáça-biamá. Jáqti wi<sup>n'</sup> uça<sup>n'</sup>-biamá.  
 So Long-tailed-cat tree thick headlong had gone, they say. Deer one he held they say.
- 9 Çiqçájçqtçí-biamá. Ga<sup>n'</sup> è'di ahí-biamá. Çisnú aça-biamá. Ubátihéça-  
 He made cry out by holding, So there he arrived, they Dragging he went, they say. He hung it up  
 they say. say. it
- biamá. Wasábe-ma wi<sup>n'</sup> ka<sup>n'</sup>bça, kagé, á biamá. Waci<sup>n'</sup> bçáte téga<sup>n'</sup>,  
 they say. The black boars one I wish, O younger said he, they Fat meat I eat in order  
 brother, say. say. that,
- á-biamá. Égiçè wi<sup>n'</sup> uça<sup>n'</sup>-biamá. È'di ahí-biamá. Égiçè xáci t'éçè  
 said he, they At length one he held they say. There he arrived, they Behold some he was kill-  
 say. say. time
- 12 akáma. İngçan<sup>n'</sup>-si<sup>n'</sup>-snéde aká ixiçagçéidai-de xiçíña ma<sup>n'</sup>çi<sup>n'</sup>-biamá. Hau!  
 ing it, they say. Long-tailed-cat the got foam on him- since rubbing he walked they say. Ho!  
 (sub.) self by biting himself
- kagé, jábe-ma wi<sup>n'</sup> ka<sup>n'</sup>bça hä, á-biamá. Ní kē ánase tē. Ca<sup>n'</sup> ga<sup>n'</sup> égiñ  
 O younger the beavers one I wish said he, they Water the obstructed. And after head-  
 brother, say. say. some time long
- áiáça-biamá Égiçè jábe-ma wi<sup>n'</sup> jin'gaji édega<sup>n'</sup> éça<sup>n'</sup>be açi<sup>n'</sup> ağıçí-biamá.  
 he had gone, they At length the beavers one not small but so in sight having he came back, they  
 say. say. say.
- 15 Kagé, nuçna<sup>n'</sup>-ma wi<sup>n'</sup> ka<sup>n'</sup>bça hä, á-biamá. Ga<sup>n'</sup> cı wi<sup>n'</sup> t'éça-biamá  
 O younger- the otters one I wish said he, they So again one he killed, they say  
 brother, say.
- nuçna<sup>n'</sup>. Kı içádi aká nan'de-gípibajı tē ga<sup>n'</sup> úgine a-ı-biamá. Gañ'ki  
 otter. And his father the heart was bad for him as so seeking he was coming. And  
 (sub.) them, his they say. own
- pahan'gaqçı iáqti t'éçai tē è'di ahí-biamá. Cı çé wasábe t'éçai tē è'di  
 the very first deer killed the there he arrived, they Again this black bear killed the there  
 say.
- 18 ahí-biamá. Cı çé jábe t'éçai tē è'di ahí-biamá. Cı çé nuçna<sup>n'</sup> t'éçai tē  
 he arrived, they Again this beaver killed the there he arrived, they Again this otter killed the  
 say. say. say.
- è'di ahí-biamá. Nă! çisañ'ga içingè t'éçaçè, kagé, á-biamá. Ca<sup>n'</sup> éga<sup>n'</sup>  
 there he arrived, they Fie! your younger weary you kill him, my child, said he, they Enough so  
 say. brother say.

- gáxa-gǎ, á-biamá. Ga<sup>n'</sup> é cǎna wa<sup>i'n'</sup> agǎá-biamá. Iǎdi aká zani wa<sup>i'n'</sup>-  
make it, said he, they So that enough carrying they went home- His the all carried  
say. say. them ward, they say. father (sub.) them
- biamá. Ga<sup>n'</sup> akí-bi ega<sup>n'</sup> ijiñ'ge aká akíwaha waǎáte gǎi<sup>n'</sup>-biamá.  
they say. So reached home, having his son the both eating they sat, they say.  
they say.
- Iñǎa<sup>n'</sup>-si<sup>n'</sup>-snéde é úju-biamá, iǎdi t'a<sup>n'</sup> tǎ; áda<sup>n'</sup> iǎdi iǎdiǎski júgigǎe 3  
Long-tailed-cut he principal, they his had the; therefore his near tim with his  
say, say, father him father without touching
- gǎi<sup>n'</sup>-biamá. Ga<sup>n'</sup> iha<sup>n'</sup> aká é cǎi éga<sup>n'</sup>qti ági'a<sup>n'</sup>ǎ-biamá. Ga<sup>n'</sup> edíta<sup>n'</sup>  
sat they say. So his the she too just so took care of her own, So after that  
mother (sub.) they say.
- 'ábae júgigǎe aǎe-hna<sup>n'</sup>-biamá. ǎisañ'ga wi<sup>n'</sup>áqtcí t'ǎǎe-ga<sup>n'</sup> 'i<sup>n'</sup>-ada<sup>n'</sup> júgǎe  
hunting with his he went regularly, they Your younger only one killed having carry and with him  
say, brother it
- gí-hnañ-gǎ, á-biamá. Áhigi t'éwaǎe tǎdǎhi ǎinan'daǎi<sup>n'</sup> igíǎuhá-biamá 6  
he coming back regularly, said he, they Many killed them when making himself feared it for his, they  
regularly, say. crazy by running say
- iǎdi aká. Ga<sup>n'</sup> éga<sup>n'</sup>-hna<sup>n'</sup>-biamá. Wanǎa wi<sup>n'</sup>áqtcí t'ǎǎai ga<sup>n'</sup> júgǎe  
his the So thus regularly, they say. Animal only one he killed it so with him  
father (sub.)
- agí-hna<sup>n'</sup>-biamá. Cí 'ábae júgǎe ahí-biamá. ǎisañ'ga wateícka wi<sup>n'</sup> gúata<sup>n'</sup>  
he was coming home regu- Again hunting with him he arrived, they Your younger creek one from the  
larly, they say. larly, they say. say. brother further (ob.)
- tǎe tǎ'di cugáqti naji<sup>n'</sup> tǎ'di édi 'ábae júǎagǎe te, á-biamá. Ga<sup>n'</sup> é'di 9  
comes at the very thick stands at the there hunting you with him will, said he, they So there  
forth say.
- ahí-biamá. Kagé, i<sup>n'</sup>dádi 'áǎpae eté tǎ ǎé, á-biamá. Ga<sup>n'</sup> é'di aǎá-biamá.  
he arrived, they O younger my father you hunt may the this, said he, they So there he went, they  
say. brother, say.
- É'di ahí-biamá ǎi ǎáciqti éga<sup>n'</sup> a<sup>n'</sup>pa<sup>n'</sup> núga kéde t'ǎǎe akáma. Kagé,  
There arrived, they say when a very long time elk male lying, and he was killing it, they O younger  
say. brother,
- ma<sup>n'</sup>tcú-ma wi<sup>n'</sup> t'ǎǎa-gǎ, á-biamá. Égigǎe wi<sup>n'</sup> uǎa<sup>n'</sup> átiǎgǎa-biamá. É'di 12  
the grizzly bears one kill it, said he, they At length one he held suddenly they say. There  
say.
- aǎá-biamá. Ma<sup>n'</sup>tcú-xage hégabaji-biamá. H'a! h'a! h'a! é-hna<sup>n'</sup>-biamá  
he went, they say. Grizzly bear crying very much they say. H'a! h'a! h'a! said only they say
- ma<sup>n'</sup>tcú aká. Égigǎe t'ǎǎa-bikéama. Ákiǎǎe agǎañ'ka<sup>n'</sup>ha<sup>n'</sup> ǎiqápi iǎǎa-  
grizzly bear the At length he was lying killed, On the body on both sides pierced forcibly  
(sub.) they say. under the foreleg with claws
- biamá Iñǎa<sup>n'</sup>-si<sup>n'</sup>-snéde ta<sup>n'</sup>. Ga<sup>n'</sup> ǎe-núga wi<sup>n'</sup> cí iénaxíǎakiǎá-biamá. 15  
they say Long-tailed cat the So buffalo-bull one again he made him rush on it, they  
(ob.) say.
- ǎe-núga ta<sup>n'</sup> t'ǎǎa-biamá. Gañ'ki cí gá-biamá: Kagé, ǎétǎdi wasábe sigǎe  
Buffalo-bull the he killed it, they And again he said as fol- O younger in this black bear trail  
(ob.) say. lows, they say: brother, place
- tǎ uná-gǎ, á-biamá cénujiñ'gá aká Iñǎa<sup>n'</sup>-si<sup>n'</sup>-snéde águdi ǎaqtai tǎ,  
the hunt it, said, they say young man the Long-tailed-cat where was bit the,  
(ob.) (sub.)
- ákiǎǎe ca<sup>n'</sup> bǎúga íbaqti-hna<sup>n'</sup>-biamá. Ca<sup>n'</sup> íbǎa<sup>n'</sup>-báji éga<sup>n'</sup> pí 'ábae- 18  
on the body in fact all over was constantly swelling up Yet unsatisfied like again was con-  
under the fore- legs very much, they say. stantly
- kíǎe-hna<sup>n'</sup>-biamá cénujiñ'ga aká.  
causing him to hunt, they young man the  
say (sub.)

- Égiçe cī wat'çē úgine açaí. Cī ě'di ahí-biamá. Égiçe ma<sup>n</sup>tcú t'çē tē  
 At length again slayer seeking went. Again there he arrived, they say. At length grizzly bear killed the  
 them, his own
- ě'di ahí-biamá. Kī nan'de-gípibají-biamá. Égiçe wasábe i<sup>n</sup>'tca<sup>n</sup> t'çai tē  
 there he arrived, they say. And heart was bad for him they say. At length black bear now killed the
- 3 çisnú gí amá. ě'di ahí-biamá. Inḡça<sup>n</sup>-si<sup>n</sup>-snéde içádi çí<sup>n</sup> ágine iça<sup>n</sup>'-biamá.  
 dragging was coming. There he arrived, they say. Long-tailed-cat his father the embraced suddenly, they say.  
 it they say. (ob.) his
- Hau! Çisañ'ga wanña-ma waji<sup>n</sup>'-pibají uçéhnaji eté xī, á-biamá. A<sup>n</sup>,  
 Ho! Your younger brother the animals cross you not to ought, said he, they say. Yes,  
 tell to him
- dadña, éga<sup>n</sup>, á-biamá nújñga aká. Iça<sup>n</sup>'ba<sup>n</sup>' çisañ'ga wi<sup>n</sup>éctēwa<sup>n</sup>' uíçají-gá,  
 O father, so, said, they say boy the A second your younger even one tell him not,  
 (sub.) time brother
- 6 á-biamá. Ga<sup>n</sup>' cī içádi aká wañ'giçe t'éwaçē çanká wa'i<sup>n</sup>'-biamá. Ga<sup>n</sup>'  
 said he, they say. So again his father the all killed them the ones carried them, they say. So  
 (sub.)
- wa'i<sup>n</sup>' akí-biamá. Iha<sup>n</sup>' aká xagéçti ágin iça<sup>n</sup>'-biamá, wamí kē gña<sup>n</sup>'bai  
 carrying he reached home, His mother the cried bitterly embraced suddenly, they say, blood the saw her own  
 them they say. (sub.) hers
- tē. Cénujñ'ga íe tē içádi giáxai tē cī égiça<sup>n</sup>'-biamá wa'ú aká. Çisañ'ga  
 when. Young man word the his father made for the again said to him, they woman the Your younger  
 him say (sub.) brother
- 9 iça<sup>n</sup>'ba<sup>n</sup>' wi<sup>n</sup>éctēwa<sup>n</sup>' cta<sup>n</sup>'be xī uíçají-ñ, á-biamá. A<sup>n</sup>'çí<sup>n</sup> 'ágçaa<sup>n</sup>'çatáçí<sup>n</sup>,  
 a second even one you see it if do not tell said she, they You have come near making me  
 time say. suffer,
- á-biamá. Ga<sup>n</sup>' edíta<sup>n</sup> 'giníkiçē gçi<sup>n</sup>'-biamá. 'Ábaa-báji, wacé ctea<sup>n</sup>' akága<sup>n</sup>.  
 said she, they say. So after that causing him they sat, they say. He did not hunt, rich in even he was,  
 to recover food because.
- Égiçe ha<sup>n</sup>'ega<sup>n</sup>'tcé'qtcí amá xī çinḡa-bitéama Inḡça<sup>n</sup>-si<sup>n</sup>-snéde amá Dadña,  
 At length very early in the morn- they when he was missing, they Long-tailed-cat the O father,  
 ing say say (sub.)
- 12 kagé amá çinḡai, á-biamá cénujñ'ga aká. Çisañ'ga 'ábae çe té, á-biamá.  
 younger the is missing, said, they say young man the Your younger hunting went, said he, they  
 brother (sub.) say (sub.) younger say.
- Gçí ta çí<sup>n</sup>', á-biamá. Mí<sup>n</sup>' çá<sup>n</sup> ma<sup>n</sup>'ci tiça<sup>n</sup>' xī agçí-biamá. Ga<sup>n</sup>' içádi  
 Coming he will be, said he, they Sun the high it became when he came home, they So his father  
 back say. again, suddenly say.
- çínké gidáspa<sup>n</sup>-biamá. Gañ'ki áci aça-biamá. Ga<sup>n</sup>' içádi amá uçúgihá-  
 the (ob.) he pushed his to attract And out he went, they So his father the followed his  
 notice, they say. say. (sub.)
- 15 biamá. Ni-úwagi-açáçica<sup>n</sup> ě'di aça-biamá. ě'di ahí-biamá xī égiçe jábe-ma  
 they say. Place for get- towards there they went, they There they arrived, when behold the beavers  
 ting water say. they say
- wi<sup>n</sup>' gañ'ke amá, jñ'gaji. Cī hídeaaçáçica<sup>n</sup> ě'di ahí-biamá. Cī éga<sup>n</sup> jábe-ma  
 one lay for some time, not small. Again down-stream there they arrived, Again so the beavers  
 they say. they say.
- wi<sup>n</sup>' gañ'ke amá, jñ'gaji. Ga<sup>n</sup>' cēna<sup>n</sup>'ba t'éwaçá-biamá. Wa'i<sup>n</sup>' akí-biamá.  
 one lay for some time, not small. So only those he killed them, they Carrying he reached home,  
 they say, two say. them they say.
- 18 Ga<sup>n</sup>' égasáni na<sup>n</sup>'ba ja<sup>n</sup>'-qtiéga<sup>n</sup> tē'di júgçe aça-biamá nújñga aká. Cī xáçti  
 So the next day two sleeps, about when with him went, they say boy the Again deer  
 (sub.)
- na<sup>n</sup>'ba t'éwaçá-biamá. Wasábe na<sup>n</sup>'ba t'éwaçá-biamá. Ga<sup>n</sup>' ě'di áhigi t'éwaçá  
 two he killed them, they say. Black bear two he killed them, they say. So there many he killed  
 them
- biamá. Gçéba t'éwaçá-biamá: xáçti, wasábe cti, jábe cti. Mí<sup>n</sup>' çá<sup>n</sup>' híde-  
 they say. Ten he killed them, they say: deer, black bear too, beaver too. Sun the low

q̄tci hí x̄í akí-biamá. Dadíha, kagé áhigiq̄ti t'éwaçĕ hă, á-biamá nújiŋga  
 very arrived when they reached O father, younger very many killed them said, they say boy  
 home, they say. brother

aká. Ēgasáni tē úhe açái tē, waŋ'giçĕ. Içádi júgigçĕ açá-biamá, iha<sup>n'</sup>  
 the The next day when to bring went, all. His father with his he went, they say, his  
 (sub.). in the meat mother

edábe. Iŋçá<sup>n'</sup>-si<sup>n'</sup>-snéde aká açá-bají-biamá. Wénaxiçá-biamá níaci<sup>n'</sup>ga áji 3  
 also. Long-tailed-cat the did not go, they say. Attacked them, they say people differ-  
 (sub.) ent

amá. Cénujiŋ'ga pahan'ga gaçq̄í-biamá. Wa'újiŋga éduáta<sup>n'</sup> gaçq̄í-biamá.  
 the Young man first they killed him, they Old woman next they killed her, they  
 (sub.) say. say.

Içádi amá na<sup>n'</sup>ji<sup>n'</sup>cké'q̄tci akí-biamá. Çiha<sup>n'</sup> çiji<sup>n'</sup>çĕ edábe wáçq̄i, á-biamá.  
 His the barely reached home, Your your elder also they killed said he, they  
 father (sub.) they say. mother brother them, say.

Ē'di aŋgáçĕ té, á-biamá. Ē'di ahí-biamá. Iŋçá<sup>n'</sup>-si<sup>n'</sup>-snéde içádi ė'di hí 6  
 There let us go, said he, they There they arrived, they Long-tailed-cat his father there ar-  
 say. say. rived

wiúwataŋ'ga t'éçá-biamá níaci<sup>n'</sup>ga amá Iŋçá<sup>n'</sup>-si<sup>n'</sup>-snéde aká wénaxiçá-biamá  
 as soon as killed him, they people the Long-tailed-cat the attacked them, they say  
 say (sub.) (sub.)

níaci<sup>n'</sup>ga çañká. Caŋ'ge kĕ edábe wi<sup>n'</sup> t'éçá-biamá Iŋçá<sup>n'</sup>-si<sup>n'</sup>-snéde aká. Çi  
 people the (ob.) Horse the also one killed them, they Long-tailed-cat the Again  
 (ob.) say (sub.)

wénaxiçá-biamá. Uçúkihehébe wáçí<sup>n'</sup>-biamá Iŋçá<sup>n'</sup>-si<sup>n'</sup>-snéde aká. Níaci<sup>n'</sup>ga 9  
 he attacked them, they say. One after another had them, they say Long-tailed-cat the Man  
 (sub.)

wi<sup>n'</sup> caŋ'ge uçás'i<sup>n'</sup> éga<sup>n'</sup>-hna<sup>n'</sup>-síq̄ti t'éçá-biamá. Gçĕbahiwi<sup>n'</sup> tē t'éwaçá-  
 one horse sticking to so throughout he killed, they say. A hundred the he killed them,  
 (sub.)

biamá. Wáçiq̄api uçlq̄paçĕ t'éwaçĕ-hna<sup>n'</sup>-biamá. Mi<sup>n'</sup> içĕ ékita<sup>n'</sup>q̄ti wi<sup>n'</sup>áq̄tci  
 they say. Piercing them he pulled off he killed regularly they say. Sun had just then only one  
 with claws them gone

ugáçta-biamá.  
 was left they say.

12.

## NOTES.

304, 6-7. kagé, çé i<sup>n'</sup>dádi 'áčpae eté tē. Another elliptical phrase, which is, in full, kagé, çétēdi i<sup>n'</sup>dádi 'áčpae eté, é tē (younger brother, in this place, my father, you hunt, may, said it), or some like phrase. Frank La Flèche gives: çée hă i<sup>n'</sup>dadi 'áčpae etéç tē.

304, 12. içigçagçíçái. This was caused by the bite of the bear, as well as by the struggles of the Puma himself.

304, 19-305, 1. ca<sup>n'</sup> éga<sup>n'</sup> gáxa-gă, a strong command.

305, 3. içadi t'a<sup>n'</sup> tē. The Puma was considered the real child of the man and woman; and the young man was merely called so. He was adopted after the Puma. "Kage," in the text just above this phrase, may be translated "my child", being used instead of "nisiha."

306, 9. a<sup>n'</sup>çí<sup>n'</sup> 'ágçaa<sup>n'</sup>çáçáçí<sup>n'</sup>, contracted from a<sup>n'</sup>çí<sup>n'</sup> 'ágçaa<sup>n'</sup>çáçĕ áçí<sup>n'</sup>.

## TRANSLATION.

A man was keeping a Puma. And he had no children at all. And so he regarded this Puma as his child. At length a young man was going. When he arrived very near the lodge, behold, some deer were walking. Concealing himself from them, he reached the lodge, as he had no gun. And the father of the Puma, too, had none.



The young man said as follows: "O father, some deer are there, very easy to kill. Lend me a gun." "Oho! I have no gun whatsoever," said he. He caused the Puma to be the younger brother of the young man. "Go with your younger brother. Beware lest you scold your younger brother. Be accustomed to go very gently with your younger brother," said the father. At length the Puma went with the young man. "These are they, O younger brother," said the young man. He pointed at the deer for him. And so, after he pointed at the deer for him, the Puma went to attack them. And the Puma killed a deer just at the place where the young man had found the deer. And he carried it home. "Because your younger brother always does thus, I prize him," said the father. "And if you desire any kind of animal, tell your younger brother." The Puma continued to kill all kinds of animals. "O father, I will go hunting with younger brother," said the young man. "There they are in that place out of sight, where the very dense forest stands, extending up-hill. Sit there on the hill, and wait for your younger brother." And the young man sat on the hill, waiting for the Puma. "O younger brother, this is the place where my father said that you might hunt," said he. And the young man sat on the hill. And the Puma went headlong into the dense forest. He took hold of a deer. He made it cry out bitterly because he held it with his claws. And he arrived there at the hill. He went dragging it. He hung it up. "I desire a black bear, O younger brother, in order to eat fat meat," said the young man. At length the Puma caught hold of one. He arrived there. Behold, he was some time in killing it. Since the Puma got foam on himself in struggling with the black bear, he rubbed himself as he walked. "Ho! O younger brother, I desire a beaver," said the young man. The water was obstructed. And after a while the Puma went headlong into the water. At length he came back in sight, bringing a large beaver. "O younger brother, I desire an otter," said the young man. And the Puma killed an otter. And as their father was sad at heart, he was coming seeking them. And he arrived first at the place where the deer had been killed. Next he arrived at the place where the black bear had been killed. And he arrived at the place where the beaver had been killed. And he arrived at the place where the otter had been killed. "Fie! my child, you kill your younger brother with fatigue. Do stop it at once," said he. And they went homeward, carrying just that many animals. The father carried all on his back. And having reached home, both of his sons sat eating. The Puma was the principal one, as he had a father; therefore he sat with his father, near him, but not touching him. And his mother also in like manner took care of her own child. And after that the young man went hunting regularly with his adopted brother. "When your younger brother has killed just one animal, carry it on your back, and be coming home with him," said the father. The father feared for his son, lest he should make himself crazy by running, if he killed many animals. And so it continued. When he killed just one animal, he was coming home with him. And he arrived there with him as he hunted. "You will go thither with your younger brother to the place where the trees stand very thick by the creek which comes forth from the remote object," said he. And he arrived there. "O younger brother, this is the place where my father said that you might hunt," said he. So he went thither. When he had been there a very long time he was killing the male elk that was lying there. "O younger brother, kill a grizzly bear," said the young man. At length the Puma took hold of one suddenly. He went thither. He was crying very much like a grizzly bear. The

grizzly bear said nothing but "H'a! h'a! h'a!" At length he was lying killed. The Puma had been pierced very deep with his claws on both sides of the body, under the forelegs. And the young man made the Puma rush on a buffalo bull. He killed the buffalo bull. And again the young man said as follows: "O younger brother, hunt the trail of a black bear in this place." The Puma was continually swelling up wherever he had been bitten on the body under the forelegs, in fact, all over his body. Yet the young man was repeatedly making him hunt, as if he was not satisfied.

At length the father went again to seek the slayers, his sons. He arrived there. At length he arrived at the place where the grizzly bear had been killed. And his heart was sad. At length he arrived there whither the Puma was coming, dragging the black bear which he had just killed. The Puma embraced his father suddenly. "Ho! You ought not to tell your younger brother about the savage animals," said the father. "Yes, O father," said the youth. "Do not tell your brother about even one of them any more," said the father. And again did the father carry all those animals that were killed. And he carried them home on his back. The mother, crying bitterly, embraced the Puma suddenly, when she saw his blood. The woman said to the young man the words which the father had said to him. "If you see even one of them, do not tell your younger brother about it any more. You came very near causing me to suffer," she said. And after that they sat, causing him to recover. They did not hunt, as they were rich in food. At length the Puma was missing, when it was very early in the morning. "O father, younger brother is missing," said the young man. "Your younger brother has gone hunting. He will be coming back," said the father. When the sun was high the Puma came home. And he pushed against his father to attract his attention. Then he went out, and his father followed him. They went towards the place where they got water for the lodge. When they reached there, behold, a large beaver had been lying there for some time. And they reached a place that was down-stream. And a large beaver had been lying there, too, for some time. And the Puma had killed just those two. The father carried them home on his back. And about the third day afterward the youth went with him. And the Puma killed two deer. He killed two black bears. And there he killed many. He killed ten: deer, black bears, and beavers. When the sun was very low, they reached home. "O father, younger brother has killed very many animals," said the youth. The next day all went to bring the meat into camp. The young man went with his father and mother. The Puma did not go. Another people attacked them. They killed the young man first. Next they killed the old woman. The father barely reached home. "They have killed your mother and your elder brother. Let us go thither," said he. They arrived there. As soon as they arrived the men killed the Puma's father. The Puma attacked the men. The Puma killed one and his horse. He attacked them again. The Puma encountered them one after another. He killed a man with the horse that he was on; and so on throughout the ranks of the foe. He killed a hundred. Piercing them with his claws, he pulled them off their horses and killed them. Just as the sun set, only one man was left.

## THE RACCOONS AND THE CRABS.

FRANK LA FLÈCHE'S VERSION.

Égiçe Mí-qa amá çé amáma. Égiçe gá-biamá:  
 At length Raccoon the was going, they At length he said as follows,  
 (sub.) say. they say:



Ká-ge Mí-qa há! há-zi a'-çat añ-gá-çe te há, ká-ge Mí-qa há!  
 Younger Coon O! grapes we eat let us go younger Coon O!  
 brother

3 Wiji'çéha, cé bçáte-hnan'di hí a'n'sa'san'de-ma'n', ga'n' áda'n ubçí'age.  
 O my elder that I eat it invariably tooth shake me rapidly, so therefore I am unwilling.  
 brother, when



Ká-ge Mí-qa há! çan'-de a'-çat añ-gá-çe te há, ká-ge Mí-qa há!  
 Younger Coon O! plums we eat let us go younger Coon O!  
 brother

Wiji'çéha, cé bçáte-hnan'di a'çá'wañkéga-hna'n-ma'n', ga'n' áda'n ubçí'age.  
 O my elder that I eat it invariably it always makes me sick, so therefore I am unwilling.  
 brother, when



6 Ká-ge Mí-qa há! na'-pa a'-çat añ-gá-çe te há, ká-ge Mí-qa há!  
 Younger Coon O! choke-cher-ries we eat let us go younger Coon O!  
 brother

Wiji'çéha, cé bçáte-hnan'di snia'n't'e-ma'n, ga'n' ada'n ubçí'age.  
 O my elder that I eat it invariably I am chilly, so therefore I am unwilling.  
 brother, when



Ká-ge Mí-qa há! Ma'n'-cka'n a'çat añ-gá-çe te há, ká-ge Mí-qa há!  
 Younger Coon O! Crab we eat let us go younger Coon O!  
 brother

9 Há! jín'çe, há! jín'çe, jín'çéha! cé i'n'uda'n-hna'n-ma'n'. Égiçe çé amá. Égiçe  
 O! elder O! elder elder brother that always good for me. At length they went, At length  
 brother, brother, O! they say.

Ma'n'cka'n ni-úwagi ahí-biamá. Égiçe t'é gaxá-biamá. Égiçe na'n'jin' çacka'n  
 Crab where they they arrived, At length dead they made, they Beware barely you stir  
 got water they say.

çi'n'he aú. Ata'n, Ahaú! ché çí çacka'n te há. Égiçe çíbe çí'íçai çtçete-  
 over I When, Oho! I say when you stir will. Beware entrails they tickle notwith-  
 (you)

wa<sup>n'</sup>, daqúge u<sup>o</sup>ibahi<sup>n'</sup>i ctéctewa<sup>n'</sup>, ictá  $\phi$ ijin'dai ctéctewa<sup>n'</sup>, égi $\phi$ e  $\phi$ acka<sup>n'</sup>  
 standing, nostrils they push up notwithstanding, eye they reach into notwithstanding, beware you stir  
 into your your

$\phi$ i<sup>n'</sup>he aú. Ata<sup>n'</sup>, Ahaú! ehé  $\eta$ 'ji  $\phi$ acka<sup>n'</sup> te há, á-biamá (Mixa<sup>n'</sup> na<sup>n'</sup> aká).  
 ever I When, Oho! I say if you stir will said, they say (Raccoon grown the). 3

Égi $\phi$ e Ma<sup>n'</sup>cka<sup>n'</sup> mi<sup>n'</sup>ji<sup>n</sup>ga d'úba ní agíahí-biamá. Ki ga<sup>n'</sup> $\phi$ anka w<sup>o</sup> $\phi$ a-biamá.  
 At length Crab girl some water arrived for, they say. And after they they found them,  
 (stood) awhile they say,

Ja<sup>n'</sup> $\phi$ i<sup>n'</sup> u<sup>o</sup>á ag<sup>o</sup>á-biamá. Wa<sup>o</sup>áququxe na<sup>n'</sup>ba t'é aké á $\phi$ a! U+! á-biamá.  
 Running to tell it they went home-ward, they say. Raccoon two dead the two indeed! Halloo! said (some),  
 (lie) they say.

Égi $\phi$ e Ma<sup>n'</sup>cka<sup>n'</sup> níkagahi  $\phi$ inké'di u<sup>o</sup>á ahí-biamá. Égi $\phi$ e Ma<sup>n'</sup>cka<sup>n'</sup> níkagahi  
 At length Crab chief to him to tell they arrived, At length Crab chief  
 it they say.

aká  $\phi$ a<sup>n'</sup>be atí-biamá. Égi $\phi$ e wénaxí $\phi$ a  $\phi$ é $\phi$ a-biamá. Ki i<sup>n'</sup>c'áge wi<sup>n'</sup> 6  
 the in sight came, they say. At length to attack them he sent suddenly, And old man one  
 (sub.) they say.

íekí $\phi$ e téga<sup>n'</sup> júwag<sup>o</sup>á-biamá. (Égi $\phi$ e Mixá akádi é'di ahí-biamá. Ki wi<sup>n'</sup>  
 to act as in order with them they say. (At length Raccoon by them there they arrived, And one  
 crier to they say.)

gá-biama:) Hindá! cíbe b<sup>o</sup>í $\phi$ a t<sup>o</sup>-ana, á-biamá. Cíbe  $\phi$ i'í $\phi$ a-bi ( $\eta$ i)  
 said as follows, Let me see! entrail I tickle him will ! said he, they Entrail he tickled (when)  
 they say:) say. they say

cé $\phi$ ectéwa<sup>n'</sup>ji ja<sup>n'</sup>-biamá.  $\phi$ á $\phi$ uháq<sup>o</sup>tei íqa amá  $\eta$ i  $\phi$ icta<sup>n'</sup>-biamá. Ci áma 9  
 stirring not at all he lay, they say. Almost he they when he stopped, they say. Again the  
 laughed say other

ké'di a $\phi$ á-b ega<sup>n'</sup> daqúge  $\phi$ ijin'da-biamá. Cé $\phi$ ectéwa<sup>n'</sup>ji ja<sup>n'</sup>-biamá. Ci áma  
 by the went, having nostrils he reached into, they say. Stirring not at all he lay, they say. Again the  
 they say other

ké'di a $\phi$ á-biamá. Ictá- $\eta$ a<sup>n'</sup>ha  $\phi$ izibéq<sup>o</sup>tei u<sup>o</sup>a<sup>n'</sup>-biamá. Cé $\phi$ ectéwa<sup>n'</sup>ji ja<sup>n'</sup>-  
 by the he went, they say. Eye-border taking by the he held, they say. Stirring not at all lay  
 very edge

biamá Mixá aká. Hé! wa<sup>o</sup>áwacigáxe té aí a $\phi$ u+! é íekí $\phi$ e  $\phi$ é $\phi$ a-biamá 12  
 they say Raccoon the Ho! you are to dance he says indeed, say- proclaim- sent suddenly,  
 (sub.) (sub.) halloo! ing ing they say

Ma<sup>n'</sup>cka<sup>n'</sup> i<sup>n'</sup>c'áge aká. Égi $\phi$ e wacigaxá-biamá. Wacigaxe ú $\phi$ ica<sup>n'</sup>-biamá.  
 Crab old man the At length they danced they say. Dancing they went around  
 (sub.) them, they say.

Wa<sup>o</sup>áququxe na<sup>n'</sup>ba t'é aké, Áma si<sup>o</sup>éde snedé, Áma in'dje q<sup>o</sup>éxe. U+!  
 Raccoon two dead the two The one heel long, The face spotted. Halloo!  
 (lie) other

(á-biamá i<sup>n'</sup>c'áge aká). Égi $\phi$ e ta<sup>n'</sup>wáñ $\phi$ a<sup>n'</sup> b<sup>o</sup>úga wacigaxe ú $\phi$ ica<sup>n'</sup>-biamá, 15  
 (said, they say old man the). At length village all dancing went around them,  
 they say,

Ma<sup>n'</sup>cka<sup>n'</sup> ta<sup>n'</sup>wáñ $\phi$ a<sup>n'</sup>. Égi $\phi$ e, Ahaú! á-biamá. Akí $\phi$ a naji<sup>n'</sup> átiá $\phi$ a-biamá.  
 Crab village. At length, Oho! said he, they Both stood suddenly they say.  
 say.

Wénaxí $\phi$  a $\phi$ á-biamá. Ma<sup>n'</sup>cka<sup>n'</sup> íf ágikíbana<sup>n'</sup>-biamá. Wá $\phi$ ate ma<sup>n'</sup> $\phi$ i<sup>n'</sup>-biamá.  
 Attacking they went, they Crabs lodge ran with all their might for Eating them they walked, they say.  
 them say. their, they say.

T'éwa $\phi$ e ma<sup>n'</sup> $\phi$ i<sup>n'</sup>-biamá Égi $\phi$ e na<sup>n'</sup>báq<sup>o</sup>tei ákiág $\phi$ a-biamá. Ké! Mañ $\phi$ i<sup>n'</sup>i-gá. 18  
 Killing them they walked, they say. At length only two had gone back, they say. Come! Begone.

Ma<sup>n'</sup>cka<sup>n'</sup> e $\phi$ íge taí (á-biamá Mixá aká). Ceta<sup>n'</sup>.  
 Crab they say will (said, they say Raccoon the). So far.  
 of you (they)

## NOTES.

310, 9. há jì'fē, há jì'fē, jì'fēha. Used in expressing thanks, approval, or a petition. So, há qìga", há qìga", qìga"/ha, 102, 9.

310, 11. au, pronounced au<.

311, 4. waçaquuxe na"ba t'è aké aça u+. ɣaçi"-na"paǰ uses "waçáxuxe" instead of "waçaquuxe." As "áça" is a masculine term, it shows that a *man* cried out, not the girls.

311, 11. icta-ɣa"ha fìziběqtei uçá"-bìama, pronounced fìzi+běqtei, etc.

311, 12. ai açu+, in full, ai áça u+.

311, 14. The dancing-song sung by the old man Crab was as follows:

Wa-çá-qu-qu'-xe na"-ba t'è a-ké, Á-ma si-çé-de sne-dé, Á-ma in'-djě qé-

xe, u+.

311, 19. ma"eka", from ma", *ground*; and eka", *to move, stir*; *i. e.*, "they who scampered over the ground." Perhaps the craw-fish, rather than the crab, is referred to in this myth.

## TRANSLATION.

At length the Raccoon was going. At length he said as follows:

"Young-er broth-er Coon! Let us go to eat grapes, Young-er broth-

er Coon." "O my elder brother, whenever I eat them, my teeth chatter rapidly, and therefore I am unwilling." "Younger brother Coon! Let us go to eat plums, Younger brother Coon." "O my elder brother, whenever I eat them, they make me sick, and therefore I am unwilling." "Younger brother Coon! Let us go to eat choke-cherries, Younger brother Coon." "O my elder brother, whenever I eat them, I am chilly, and therefore I am unwilling." "Younger brother Coon! Let us go to eat Crabs, Younger brother Coon." "O! elder brother, O! elder brother, elder brother, O! They always agree with me." At length they departed. At length they reached the place where the Crabs got water for the village. At length they pretended to be dead. "Beware. Don't you dare to stir at all. When I say, 'Oho!' you will stir. Beware. Even if you are tickled in the sides, even if they push their claws up your nostrils, even if they reach into your eyes, do not stir at all. When I say, 'Oho!' you will stir," said the elder Raccoon. At length some Crab girls arrived there for water. When they had been there some time, they found the Raccoons. They ran homeward to tell it. "Two Waçaquuxe are lying dead. Hallo!" said some of the men. At length they arrived at the lodge of the Crab chief, whither they had gone to tell it. And the Crab chief came



- Wiji<sup>n</sup>çéha! céça<sup>n</sup> bçáte-hnan<sup>n</sup>/di ija<sup>n</sup>/xe a<sup>n</sup>/ça<sup>n</sup>í'íça éga<sup>n</sup> aşığfi<sup>n</sup>ú cta<sup>n</sup>. Waji<sup>n</sup>-  
 O my elder that I eat regularly, anus it itches me as I scratch habit- I get out of  
 brother! when myself ually.
- qidáačë, á-biamá. Káge Miçe+! káge Miçe+! káge Miçe+! Ma<sup>n</sup>'cka<sup>n</sup> a<sup>n</sup>-  
 patience with said he, they Younger Coon O! younger Coon O! younger Coon O! Crab we  
 it, say. brother
- 3 wa<sup>n</sup>'çat ańgáçe te hau, káge Miçe+! á-biamá. Há! ji<sup>n</sup>çe, há! ji<sup>n</sup>çe, ji<sup>n</sup>çéha,  
 eat them we go will ! younger Coon O! said he, they O! elder O! elder elder  
 brother brother say. brother brother brother O!
- cé-hna<sup>n</sup> waçáte awásiçë cta<sup>n</sup>, á-biamá. Gań'ki ačá-biamá ega<sup>n</sup>, wéçigça<sup>n</sup>  
 that only eating I think of habit- said he, they. And they went, they having, plan  
 (them) them ually, say.
- gáxe ma<sup>n</sup>'çi<sup>n</sup>-biamá. Ta<sup>n</sup>'wańgça<sup>n</sup> hégaçtëwa<sup>n</sup>/ji<sup>n</sup> iadé ačá-biamá. Ji<sup>n</sup>çéha,  
 making they walked, they say. Village very populous near they went, they Elder brother,  
 by say.
- 6 úkie ańgáxe xi ákicuga xi wia<sup>n</sup>'naxiçai xi a<sup>n</sup>'wa<sup>n</sup>'çate tai, á-biamá. Ań'kaji,  
 to talk we make if standing when we rush on them if we eat them will, said he, they No,  
 with them thick say.
- á-biamá iji<sup>n</sup>'çe aká. Gá-biamá: Ní-agihí tē'di wi<sup>n</sup>'ça<sup>n</sup>ça<sup>n</sup> t'ea<sup>n</sup>'wa<sup>n</sup>'çë  
 said, they say his elder the He said as follows, Arrive there at the one by one we kill them  
 brother (sub.). they say: for water
- a<sup>n</sup>'wa<sup>n</sup>'çate ańgçi<sup>n</sup>' tai, á-biamá. Çi isañ'ga aká, Ań'kaji, wéçigça<sup>n</sup> wí daxe hæ,  
 we eat them we sit will, said he, they Again his younger the No, plan I I make  
 say. brother (sub.), it
- 9 á-biamá. Cań'ge uné ujań'ge gaxá agfi ké'ja dahé áçi<sup>n</sup> baxú éta<sup>n</sup> tē  
 said he, they Horse seeking road it forks is com- at the hill ridge peak just the  
 say. say. ing again that far
- ańgáxe te, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, ca<sup>n</sup>', á-biamá. Cé taté, á-biamá. Ę'ja ačá-  
 let us make it, said he, they Yes, enough, said he, they That shall be, said he, they Thither they  
 say. say. say. say. went
- biamá. Éga<sup>n</sup> ujań'ge ké akíça ma<sup>n</sup>'açaqti ga<sup>n</sup>' ja<sup>n</sup>'-biamá. T'é gaxá-  
 they say. So road the both flat on the back so they lay, they Dead they  
 say. made
- 12 biamá. Wackań'-gá, á-biamá. Ca<sup>n</sup>' 'a<sup>n</sup>' áçiçin<sup>n</sup>' ctéçtëwa<sup>n</sup>', ictá çá<sup>n</sup> uçíbahin<sup>n</sup>  
 they say. Do your best, said (one), they Still how he has you notwith- eye the he pushes in  
 say. say. standing, your
- ctéçtëwa<sup>n</sup>', cíbe cíça'í'çai ctéçtëwa<sup>n</sup>', dáqçuge tē uçíbahin<sup>n</sup> ctéçtëwa<sup>n</sup>', dá çá<sup>n</sup>  
 even if, entralls he tickles you even if, nostrils the he pushes in even if, head the  
 your
- sidá tē çina<sup>n</sup>'ha çéçë ctéçtëwa<sup>n</sup>', céçají-gá, á-biamá. Égiçe cań'ge uné wi<sup>n</sup>'  
 toe the he kicks you send- even if, do not stir, said he, they At length horse seeking one  
 aside ing off say.
- 15 agí amáma. Ujań'ge ké uhá agí-biamá. Wéça-bi xi, Ci! ci! cí! çéake  
 was returning, Road the follow- he was returning, He found them, when, Ci! ci! cí! these two  
 they say. say. ing they say. they say. lying
- na<sup>n</sup>'ba, á-biamá. Wébeta<sup>n</sup>'-biamá. Çi ē'di a-í-biamá. Sidá ga<sup>n</sup>' na<sup>n</sup>'há  
 two, said he, they He went around them. Again there was approaching, Toe thus he kicked  
 say. they say. they say. one
- çéça-biamá xi céçectëwa<sup>n</sup>'/ji<sup>n</sup> ja<sup>n</sup>'-biamá. Uçá agçá-biamá. Waçaxuxe ecç-  
 aside suddenly, when moving not at all he lay, they say. To tell he went homeward, Raccoon you say  
 they say. it they say.
- 18 hna<sup>n</sup> na<sup>n</sup>'ba t'é aké áça Hu<sup>n</sup>+! á-biamá. Ta<sup>n</sup>'wańgça<sup>n</sup> ga<sup>n</sup>' gçi<sup>n</sup>'-biamá.  
 regu- two dead the indeed. Halloo! said he, they Village so sat they say.  
 larly two (lie) say.
- Hindá! á-biamá ba<sup>n</sup>' na<sup>n</sup>'-bi aká. Égiçe i<sup>n</sup>'c'áge wi<sup>n</sup>' cikań'gea<sup>n</sup> gçi<sup>n</sup>'  
 Hark! said he, they calling heard it, they he who. At length old man one far apart he who  
 say say was sit-

- akáma ba<sup>n'</sup> tē na'a<sup>n'</sup>-bi ega<sup>n'</sup> uákiha<sup>n</sup> uá agá-biamá. Waçáxuxe na<sup>n'</sup>ba  
 ting, they calling the heard it, they having beyond to tell went homeward, Raccoon two  
 say say they say.
- t'é aké, aí aça+ u! á-biamá. Jí amá za'ěqtia<sup>n'</sup>-biamá. Waná'a<sup>n'</sup>-biamá.  
 dead the he indeed, hal- said he, they Lodge the in great confusion, they They heard them, they  
 two (lie), says loo! say. say.
- Wáwaçátci gáxe te, aí aça+ u! á-biamá. Ca<sup>n'</sup> cin' gajin' ga ma<sup>n'</sup>çi<sup>n'</sup> wakan' dagí 3  
 You are to dance, he indeed, hal- said he, they And child to walk forward (= quick)  
 says loo! say.
- ctéwa<sup>n'</sup> bçúgaqti ahí-biamá. Ahí-bi ega<sup>n'</sup> ákicugáqti é gaxe naji<sup>n'</sup>-biamá.  
 even all arrived, they say. Arrived, having standing very around stood they say.  
 they say close together
- I<sup>n'</sup>c'ágeqti-bi édega<sup>n</sup> açu hage' qtei ahí-biamá. Ímañçet'a<sup>n</sup> á-inaji<sup>n'</sup>-biamá.  
 A very aged man, but at the very last arrived, they say. Using a staff he came and stood, they  
 they say say.
- Ma<sup>n'</sup>ciáwaha naji<sup>n'</sup>i-gá hã, á-biamá. Çéama Ictínike çipíi áça! á-biamá. 6  
 Off at a distance stand ye said he, they These Ictinke skillful indeed! said he, they  
 say. (= cunning) say.
- Háhaxiçái-gã, á-biamá. Híndá! wáçit'a<sup>n'</sup>i-gã, á-biamá. Çibe wáçi'içái-gã,  
 Get yourselves ready, said he, they Let us see! feel them, said he, they Entrail tickle ye them,  
 say. say.
- á-biamá. Çibe wáçi'içái-de céçectéwa<sup>n'</sup>-baji-biamá. T'é çanká, á-biamá.  
 said he, they Entrail tickled them when they moved not at all they say. Dead they who, said he, they  
 say. say.
- T'ái hã. Ké, wáwatçigaxái-gã, á-biamá. I<sup>n'</sup>c'áge aká wéçuça gçi<sup>n'</sup>-biamá. 9  
 They Come, dance ye, said he, they Old man the singing for sat they say.  
 are dead say. them
- Íbehi<sup>n</sup> uti<sup>n'</sup>-biamá. Jéxe búwa gasáçu uti<sup>n'</sup>-biamá. Waçáxuxe na<sup>n'</sup>ba t'é  
 Pillow hit they say. Gourd round to rattle he hit they say. Raccoon two dead  
 aké. In' de qçéççe, in' de qçéççe; Sin' de snéde qçéççe; Hi<sup>n'</sup> ja<sup>n'</sup>xe jañ' ga,  
 the. Face spotted, face spotted; Tail long spotted; Hair offensive big,  
 á-biamá. Ji<sup>n'</sup>çéha, céçaçica<sup>n</sup> wénaxiçái-gã, á-biamá. Nají<sup>n'</sup> átiáça-bi ega<sup>n'</sup> 12  
 said he, they Elder brother, on that side attack them, said (one), they Stood suddenly, they having  
 say. say.
- edíta<sup>n'</sup>qti t'éwaçé wáçate ma<sup>n'</sup>çi<sup>n'</sup>-biamá. Jí kě úgidáaza-biamá. Djúbaqtei  
 forthwith killing them eating them they walked, they Lodge the they scared them into their Very few  
 say. own, they say.
- akí-biamá. Ceta<sup>n'</sup> na<sup>n'</sup>çta<sup>n'</sup>-biamá, wénandá-bi ega<sup>n'</sup>. Hahá! ga<sup>n'</sup>bada<sup>n</sup>  
 reached home, So far they stopped running, felt full after eating, having. Ha! ha! just as we  
 they say. they say. they say wished (!)
- wénandeawákiçé, á-biamá. 15  
 we have been caused to feel said they, they  
 full after eating. say.

## NOTES.

313, 1: Miçe+ must be intended for a vocative. This myth contains the only instance of its use in the texts.

313, 2: hazi, pronounced ha+zi; so gube, 313, 5, is pronounced gu+be; wajide, 313, 7, waji+de; and Ma<sup>n'</sup>çka<sup>n</sup>, 314, 2, Ma<sup>n'</sup>+çka<sup>n</sup>.

313, 3: a<sup>n'</sup>çan' daxe te, from idaxe te.

313, 6: iñgç a<sup>n'</sup>wa<sup>n'</sup>sa, i. e., iñgç a<sup>n'</sup>wa<sup>n'</sup>sa, from iñgç(e)-usa.

315, 2: za'ěqtia<sup>n</sup>, pronounced za+ěqtia<sup>n</sup>.

315, 4: bçugaqti, pronounced bçu+gaqti.

315, 6: çéama Ictínike çipíi áça. Here the Raccoons are called "Ictínike" as well as "Waçáxuxe." And besides, the Omaha and Ponka delegates at Washington, in



August, 1881, spoke of the (two) Ictinike who planned to catch the crabs. Frank La Flèche says that the Raccoons were as cunning as Ictinike, knowing all his tricks, but he and they should not be confounded.

315, 11. *inde-qçexe*, or *inde qçeqçe*, "spotted face," is a Çegihla name sometimes applied to the raccoon. Frank La Flèche says that "*hi*" *ja*"*x*e *qañga*" cannot be said of a raccoon.

315, 14-15. *Haha!* etc. Such phrases were commonly used by Ictinike in expressing his delight at having overreached others.

#### TRANSLATION.

At length the Raccoon was approaching. He sang as follows to his younger brother in the distance:—"O younger brother Coon! O younger brother Coon! O younger brother Coon! We go to eat grapes, O younger brother Coon!" "O my elder brother! whenever I eat those, my stomach aches me, and when I drink water I have the cholera morbus so bad that I have an action whenever I take a step," said the younger. "O younger brother Coon! O younger brother Coon! O younger brother Coon! We go to eat hackberries, O younger brother Coon!" said the elder. "O my elder brother! whenever I eat them, I am constipated for a long time. I get out of patience," said the younger. "O younger brother Coon! O younger brother Coon! O younger brother Coon! We go to eat buffalo-berries, O younger brother Coon!" said the elder. "O my elder brother! whenever I eat them, *anulus meus prurit me, et scabo*. I get out of patience," said the younger. "O younger brother Coon! O younger brother Coon! O younger brother Coon! We will go to eat Crabs, O younger brother Coon!" said the elder. "Thanks, elder brother! Thanks, elder brother! elder brother, thanks! I always think of eating those alone," said the younger. And they departed, planning as they went. They went towards a very large village of Crabs which was close by. "O elder brother! let us pretend to go and pay a friendly visit. And when they stand very thick around, let us attack them and eat them," said the younger. "No, let us kill them one by one as they go for water; and then we can eat them," said the elder brother. And the younger brother said, "No, I have a plan. Let us pretend to be dead on top of a ridge of hills, where the path which they take when they go after horses turns aside as it comes back this way." "Yes, that will do. That shall be it," said the elder. They went thither. And both lay flat on their backs in the path. They pretended to be dead. "Do your best," said the elder. "No matter how they treat you,—even if they thrust their claws into your eyes, even if they tickle you on the side, even if they thrust their claws up your nostrils, even if they kick your head aside very suddenly with their toes,—do not stir." At length one who had been seeking horses was coming back. He was coming back along the path. When he discovered them, he said, "*Ci, ci, ci!* those who are lying are two." He went around them. Then he approached them. He kicked one aside suddenly, but the Raccoon lay without stirring at all. And the Crab went homeward to tell it. "Two of those whom you call *Waçaxuxe* lie dead. *Halloo!*" said he. Those in the village sat as they were. "Hark!" said he who heard the call. At length an old man, who had been sitting at a very remote place, heard the call, and went further homeward to tell it. "He says that two of the *Waçaxuxe* lie dead. *Halloo!*" said he. The lodges were in great confusion (*i. e.*, they made a great commotion by talking and shouting.)

They heard them. "You are to dance, he says, indeed! Halloo!" said the crier. And every one arrived there including even the children who were forward in learning to walk. Having arrived there, they stood around, being very close together. A very aged man was the last one to arrive. He approached and stood leaning on his staff. "Stand ye off! These Ictinike are cunning. Hold yourselves in readiness. Let us see! Feel them. Tickle them on their sides," said he. When they tickled them on their sides, they did not stir at all. "They lie as if dead. They are dead. Come, dance," said he. The old man sat singing for them. He beat a pillow with a round gourd, which he made rattle. Said he (in his song):

"Two raccoons lie dead.  
Spotted face, Spotted face,  
Spotted long tail,  
Big offensive hair."

"O elder brother! attack them on that side next to you," said one of the Raccoons. Having started at once to their feet, they went along killing and eating them. They scared them into their lodges. Very few reached home. They did not chase them any longer, as they had eaten to their satisfaction. "Ha! ha! It is just as we desired. We have been caused to feel full after eating," said the Raccoons.

THE WARRIORS WHO WERE CHANGED TO SNAKES.

TOLD BY NUDA<sup>n</sup>-AXA.

Níaci<sup>n</sup>ga gǵébaná<sup>n</sup>ba nuda<sup>n</sup> aǵá-biamá. Waǵáta-bají-biamá. Na<sup>n</sup>-  
Person twenty to war went, they say. They ate not they say. Hun-  
péhi<sup>n</sup> wakan'diǵǵéqtí-biamá. Égaxe aǵí-biamá. Ca<sup>n</sup>, ǵé'í<sup>n</sup>há! Úǵixide  
ger very impatient from they say. In a circle they were returning, they say. Enough, O servants! Looking around  
ma<sup>n</sup>ǵi<sup>n</sup>'i-gǵǵ. Wacka<sup>n</sup>'i-gǵǵ, úǵixide tǵ, á-biamá nuda<sup>n</sup>haǵga aká. Kí éǵiǵe 3  
walk ye. Do your best, looking the, said, they say war-chief the. And at length  
wi<sup>n</sup> ǵa<sup>n</sup>ǵi<sup>n</sup>' aǵí-biamá. Núda<sup>n</sup>haǵgá! wanǵa wi<sup>n</sup> édedí amé ebǵéga<sup>n</sup>,  
one running was coming, they say. O war-chief! animal one there is moving I think,  
á-biamá. Ahaú! á-biamá nuda<sup>n</sup>haǵga aká. Īndáda<sup>n</sup> wanǵa éska<sup>n</sup> ehnéga<sup>n</sup>?  
said he, they say. Oho! said, they say war-chief the. What animal it may be you think!  
á-biamá. Núda<sup>n</sup>haǵgá! ǵe-núga, ebǵéga<sup>n</sup>, á-biamá Ahaú! á-biamá nuda<sup>n</sup>- 6  
said he, they say. O war chief! buffalo bull, I think, said he, they say. Oho! said, they say war-  
haǵga. Can'-de, ǵé'í<sup>n</sup>há! a<sup>n</sup>nǵ etal, á-biamá. Pí da<sup>n</sup>'be ma<sup>n</sup>ǵi<sup>n</sup>'i-gǵǵ cí.  
chief. If so, O servants! we live may, said he, they say. Again to see it walk ye again.  
Cí ǵa<sup>n</sup>ǵi<sup>n</sup>' aǵá-biamá wi<sup>n</sup>. Éǵiǵe, ma<sup>n</sup>ǵi<sup>n</sup>' aǵé amáma ǵe-núga amá. Ná!  
Again running went, they say one. Behold, walking was going, they say buffalo bull the. Fie!  
nuda<sup>n</sup>haǵga iǵápa-gǵǵ há, á-biamá. Ga<sup>n</sup> iǵápe aǵá-biamá. Ǵǵǵu ǵǵi<sup>n</sup>'i-gǵǵ, 9  
war-chief wait for him said they. And waiting they went, they say. Here sit ye,

- á-biamá, wagáqqa<sup>n</sup> é wáwaká-bi ega<sup>n</sup>. Ga<sup>n</sup> aça-biamá. A<sup>n</sup>da<sup>n</sup>be ja<sup>n</sup>'i-gã,  
 said he, they servant that he meant them, having. And he went, they say. Looking at lie ye,  
 say, they say
- á-biamá. Ánase naji<sup>n</sup>-biamá. Égiçe a-í amáma ðe-núga amá Ágata  
 said he, they To inter- he stood, they say. At length was approaching, buffalo bull the. Aiming  
 say. cept it they say at it
- 3 ja<sup>n</sup>'-biamá. Wahúta<sup>n</sup>çi<sup>n</sup> kě basnú çéça-biamá. Ágata<sup>n</sup>-bi áçuta<sup>n</sup>qteci. Ahí-bi  
 he lay, they say. Gun the he pushed suddenly, they He aimed at it, in a straight He arrived,  
 along say. they say line. they say
- çi égiçe waníja áji amáma. Na<sup>n</sup>'pe ja<sup>n</sup>'-biamá. Wahúta<sup>n</sup>çi<sup>n</sup> kě gçiza-  
 when behold animal different was moving, Fearing it he lay, they say. Gun the he took  
 they say. they say his
- biamá. Akída-máji çitě t'éa<sup>n</sup>çaji etéga<sup>n</sup>ji áha<sup>n</sup>, eçéga<sup>n</sup> ja<sup>n</sup>'-biamá. Çi  
 they say. I shoot not even if he kills me not apt ! thinking he lay, they say. Again
- 6 akide çitě muáçna<sup>n</sup> ca<sup>n</sup>' t'éa<sup>n</sup>çě etéga<sup>n</sup> áha<sup>n</sup>, eçéga<sup>n</sup> ja<sup>n</sup>'-biamá. Içaugçee  
 I shoot even if I miss him still to kill me apt ! thinking he lay, they say. All the while  
 at him
- na<sup>n</sup>'wape ja<sup>n</sup>'-biamá. Wě's'á ðañ'ga amáma, sîn'de-qçá çéça<sup>n</sup>ská-biamá.  
 fearing he lay, they say. Snake big it was moving, tail-rattler this size, they say.  
 they say.
- Çip'an'de ga<sup>n</sup> çisáçu-hna<sup>n</sup>-biamá: Tçu+. Ga<sup>n</sup> kída-biamá. Cçectěwa<sup>n</sup>'ji  
 Shook by pull- so it rattled invariably, they say: Tçu+. And he shot at it, they Not moving at all  
 ing say.
- 9 naji<sup>n</sup>-biamá. Kídaí-bi tě'di égiçe qiaça áiaça-biamá. I<sup>n</sup>'ta<sup>n</sup> nuda<sup>n</sup>haŋga  
 it stood, they say. It was shot at, when behold falling it went suddenly, Now war-chief  
 they say they say
- çinké kide, á-biamá. Ga<sup>n</sup>' é'di aqçá-biamá. É'di aki-biamá. Na! çé'ihá!  
 the shot said they, And there he went back, they There he arrived again, Both! O servants!  
 at it, they say. say. they say
- waníja wi<sup>n</sup>' t'éaçě ça<sup>n</sup>'ja na<sup>n</sup>'pewáçě, á-biamá. Na! núda<sup>n</sup>haŋgá! ca<sup>n</sup>' a<sup>n</sup>'çañ'-  
 animal one I killed it though dangerous, said he, they Why! O war-chief! still let us  
 say. say.
- 12 guda<sup>n</sup>'be taí edáda<sup>n</sup> waníja éi<sup>n</sup>te, á-biamá. Wě's'á ðañ'ga, á-biamá. Wúhu+'á!  
 consider what animal it may, said they, Snake big, said he, they Really!  
 be, they say. say.
- á-biamá. Zaní çaquba-biamá Ga<sup>n</sup>' é'di ahí-biamá waŋ'giçe. Hinda!  
 said they, All wondered, they say. And there arrived, they say all. See!  
 they say.
- umásnai-gã, á-biamá. Umásna-biamá. Égiçe ci<sup>n</sup>' hégaji-biamá Wě's'á aká.  
 split it with a said he, they They split it they say. Behold fat very, they say Snake the.  
 knife, say.
- 15 Ki çé-ma níkaci<sup>n</sup>ga ukéçi<sup>n</sup> t'éwaçai tě úçibça<sup>n</sup> bça<sup>n</sup>' úda<sup>n</sup>qti éga<sup>n</sup>qtia<sup>n</sup>'  
 And the buffa- people common kill them when they smell odor very good just like  
 loes (i. e., Indians)
- uçibça<sup>n</sup>-biamá Wě's'á aká. Núda<sup>n</sup>haŋgá! úda<sup>n</sup>qtia<sup>n</sup>' uçibça<sup>n</sup> tě, çé éga<sup>n</sup>-  
 smelt they say Snake the. O war-chief! very good smell the, buffalo just  
 the.
- qtia<sup>n</sup>', á-biamá. Wégaska<sup>n</sup>çái-gã, á-biamá nuda<sup>n</sup>haŋga aká. Ga<sup>n</sup>' néçě  
 like, said they, Test it, said, they say war-chief the. And kindling  
 they say. they say a fire
- 18 ctě itéça-biamá. Çéde tě náhegaji-biamá. Ki na<sup>n</sup>'péhi<sup>n</sup> tě wakan'diça-  
 even they put it on, they Fire the burnt very hot, they And hunger the impatient from,  
 say. say.
- biamá. Ahaú! á-biamá. Ké, çé'ihá! ígaska<sup>n</sup>çái-gã, á-biamá nuda<sup>n</sup>haŋga  
 they say. Oh! said he, they Come, O servants! test it, said, they say war-chief  
 say.
- aká. Mi<sup>n</sup>' ça<sup>n</sup>' çáçuháqteci içé-hna<sup>n</sup> éga<sup>n</sup>-biamá. Ga<sup>n</sup>', Çéçuqti, çé'ihá!  
 the. Sun the nearly had gone only so they say. And, Right here, O servants!

a<sup>n</sup>ja<sup>n</sup>' tai, á-biamá. Ga<sup>n</sup>' te-phi<sup>n</sup> fa<sup>n</sup> ca<sup>n</sup>' basna<sup>n</sup>' i<sup>n</sup>ca<sup>n</sup>'fa-biamá. Nin'de<sup>n</sup>çai  
let us sleep, said he, they And buffalo rib the so they placed on sticks they say. Cooked  
say.

tě éduáta<sup>n</sup> ca<sup>n</sup>' ákasta itéça-biamá. Ca<sup>n</sup>' wi<sup>n</sup>' pahañ'ga çaté taité na<sup>n</sup>'pa-bi  
when next so in a heap they put it, they And one before eat shall feared, they  
say.

ega<sup>n</sup>', ákast itéçē gçi<sup>n</sup>'-biamá. Ga<sup>n</sup>' égiçē nuda<sup>n</sup>'hañga aká gá-biamá: 3  
having, in a heap putting they sat, they And at length war-chief the said as follows,  
it say. they say:

Ahaú! á-biamá. Çé'i<sup>n</sup>há! hébe i<sup>n</sup>'çi<sup>n</sup> gfi-gă, á-biamá. Ga<sup>n</sup>' hébe éçi<sup>n</sup>  
Oho! said he, they O servants! a piece bring to me, said he, they And a piece having  
say. say. for him

aki-biamá. Çatá-biamá. Égiçē, Úda<sup>n</sup>qtia<sup>n</sup>', çé'i<sup>n</sup>', á-biamá. Ié-ma a<sup>n</sup>wa<sup>n</sup>'-  
they reached again, He ate it, they At length, Very good, servants, said he, they The buffa- we eat  
they say. say. say. loos

çataí éga<sup>n</sup>qtia<sup>n</sup>', á-biamá. Ga<sup>n</sup>' zaní çatá-biamá. Ki níaçi<sup>n</sup>'ga nújiñgá- 6  
them just like, said he, they And all ate they say. And person boy

biamá. Nújiñgá-bi éde çatá-baji-biamá. Ínahi<sup>n</sup>'-bi ctě çatá-baji-biamá.  
they say. Boy, they say but he ate not they say. They were will- even he ate not they say.  
ing, they say

Çé'i<sup>n</sup>há! te-ma a<sup>n</sup>wa<sup>n</sup>'çataí éga<sup>n</sup> há, á-biamá. Bça<sup>n</sup>' píbaji-báji, úda<sup>n</sup>qtia<sup>n</sup>'.  
O servant! the buffa- we eat them it is said he, they Odor bad not, very good.  
loos like say.

Çatá-gă, á-biamá nuda<sup>n</sup>'hañga aká. Ubçi<sup>n</sup>'age, á-biamá nújiñga aká. Ga<sup>n</sup>' 9  
Eat it, said, they say war-chief the. I am unwilling, said, they say boy the. And

nçē tě égaxe gçi<sup>n</sup>'-biamá. Ki nújiñga aká gaqága gçi<sup>n</sup>'-biamá. Ga<sup>n</sup>'  
kindled the around it they sat, they And boy the apart sat they say. And  
(fire) say.

ugáhanađáze amá. Ga<sup>n</sup>' ínandęqtia<sup>n</sup>'-bi ega<sup>n</sup>' ja<sup>n</sup>'-hna<sup>n</sup>'-biamá. Égiçē,  
dark they say. And felt very full after eating, having slept each one, they say. At length,  
they say

Ahaú! á-biamá. Çé'i<sup>n</sup>há! đáha<sup>n</sup>'i-gă há, á-biamá. Píajiqtia<sup>n</sup>', á-biamá 12  
Oho! said he, they O servants! arise said he, they Very bad, said, they  
say. say.

nuda<sup>n</sup>'hañga aká. Ga<sup>n</sup>' úwakié çi'áqti, ca<sup>n</sup>' ga<sup>n</sup>' Wě's'ă amá bçúga. Égiçē  
war-chief the. And to talk to he failed, strange to Snake the all. Behold  
them say (f) (=were)

atañ'-ke-da<sup>n</sup>' bçúgaqti çié gaqá xiççicta<sup>n</sup>'-biamá Wě's'ă sad-ihé. Nuda<sup>n</sup>'-  
just as long as he lay all half of the body finished himself, they Snake was lying stretched. War-  
say

ha<sup>n</sup>'ga áma aká gá-biamá: Ahaú! á-biamá. Gúda gíba<sup>n</sup>' çéçai-gă, (á-biamá), 15  
chief the other said as follows, Oho! said he, they Yonder call to him, (said he, they  
they say: say.)

nújiñga é waká-bi ega<sup>n</sup>'. Nújiñga aká agí-biamá. Ké, çé'i<sup>n</sup>há! wada<sup>n</sup>'-  
boy that meant him, having. Boy the was coming, they Come, O servant! look  
they say say.

bai-gă, á-biamá. Çé'i<sup>n</sup>há! çé na<sup>n</sup>'çapéga<sup>n</sup> hnátaji ícpaha<sup>n</sup>, á-biamá. Nújiñga  
at us, said he, they O servant! this you feared, as you ate not you know, said he, they Boy  
say. say.

aká xagé naji<sup>n</sup>'-biamá Ga<sup>n</sup>', Úsañga, á-biamá. Çínaqtei çanña te, á-biamá. 18  
the crying stood they say. And, Hopeless, said he, they You alone you live will, said he, they  
(sub.) say. say.

Waçácka<sup>n</sup> çagçé te há, á-biamá. Ga<sup>n</sup>' çé añgúgaca<sup>n</sup> a<sup>n</sup>ma<sup>n</sup>'çi<sup>n</sup>'i edáda<sup>n</sup>  
You try you go will said he, they And this we traveled we walked what  
homeward say.

añgúnai ké bçúgaqti a<sup>n</sup>'çí'i, á-biamá. Qubé 'i'-biamá. Çé weáçape ca<sup>n</sup>'  
we sought the all we give said he, they Sacred they gave him, This you wait for yet  
you, say. they say. us

- a<sup>n</sup>'ba (xī) hné te. Égiçe waa<sup>n</sup>'ça ıxuha-biamá nújĩnga aká. Waii<sup>n</sup>' ıaĩgá  
 day (when) you go will. At length to leave them afraid of, they say boy the. Robe large  
 gě wi<sup>n</sup>' ujı weçé'ın taı. Maja<sup>n</sup>' úda<sup>n</sup> gě'di ðahé ıaĩgá wi<sup>n</sup>' gágö ıça<sup>n</sup>'awaçáçé  
 the one filling you carry will. Land good at the hill large one those you put us
- 3 taı, á-biamá nuda<sup>n</sup>'haĩga aká. Ga<sup>n</sup>' a<sup>n</sup>'ba amá. Waĩ'giçeçti éga<sup>n</sup>'çti gagıçije  
 will, said, they say war-chief the. And day they say. All just so coiled up  
 gçi<sup>n</sup>' akáma, ákiççi<sup>n</sup>'gçi<sup>n</sup>' gçi<sup>n</sup>'-biamá. Kĩ waii<sup>n</sup>' ıaĩgá wi<sup>n</sup>' çizá-bi ega<sup>n</sup>',  
 were sitting, sitting on one they sat, they say. And robe large one took, they having,  
 another say  
 úji-biamá. Kĩ wé'ın aça-biamá. Çahé úda<sup>n</sup>'çti édedı-ça<sup>n</sup> amá. Ė'di ıça<sup>n</sup>'waçá-  
 he put them in, And carrying he went, they there it was, they They he put them,  
 they say. them say. say.
- 6 biamá. Çahé jĩn'gajı, ðahé bazú, cehiçe éga<sup>n</sup>' ççabé na<sup>n</sup>'bá bazú ida<sup>n</sup>'be  
 they say. Hill not small, hill curvilinear extending like it tree two curvilinear in the  
 top, yonder top middle  
 ágça-biamá. Ga<sup>n</sup>' é'di ıça<sup>n</sup>'waçá-biamá ççabé tē hidé tē'di. Gçé taté  
 were put down on, And there he put them, they say tree the bottom by the. Go home- shall  
 they say. they say. ward  
 ıgidaha<sup>n</sup>'-bi ega<sup>n</sup>', Wé's'á amá bçúgaçti nújĩnga ta<sup>n</sup> ágiçda'á-biamá, júga kē  
 they knew of their having. Snake the all boy the lay thick on their own, body the  
 own, they say (sub.) they say, they say,
- 9 áha-biamá. Ga<sup>n</sup>' waa<sup>n</sup>'ça agçá-biamá. Ga<sup>n</sup>' ıı kē'ıa akı-biamá. Nuda<sup>n</sup>'-  
 they passed over, And leaving he went homeward, And lodge at the he reached home, War-  
 they say. they say. they say. they say.  
 haĩga çı<sup>n</sup>'ça<sup>n</sup>' wanıa çataı éde é jú ıııaxai, á-biamá. Ė nuge çé ca<sup>n</sup>'  
 chief the one animal ate but that body made for said he, they He summer this (an ex-  
 who was (an ex-pletive)  
 éwaçáçai-ma, wa'ú, çin'gajın'ga, caĩ'ge wáçı<sup>n</sup>'-má ctēwa<sup>n</sup>', edáda<sup>n</sup> açi<sup>n</sup>'  
 you who are his rela- woman, child, horse those that he even, what he has  
 tions, has
- 12 gıa<sup>n</sup>'be ga<sup>n</sup>'çá-biamá, á-biamá nújĩnga aká. (Nuge tē'di ııi çá<sup>n</sup> ca<sup>n</sup>'çti  
 to see his he wishes, they say, said, they say boy the. (Summer when lodges the at any rate  
 waja<sup>n</sup>'be ka<sup>n</sup>' bça, á-biamá nuda<sup>n</sup>'haĩga wi<sup>n</sup>'dçá<sup>n</sup>'ska Wé's'á aká.) Ga<sup>n</sup>' nuge  
 I see them I wish, said, they say war-chief one-half Snake the.) And summer  
 tē gaçça<sup>n</sup>' aça-biamá. Ė'di ahı-biamá. Aĩgáti, á-biamá. Çéçandı,  
 when migrating they went, they There they arrived, they We have said he, they Here it is,  
 say. say. come, say.
- 15 á-biamá. Kĩ, Ėdi'çti a<sup>n</sup>'ıı tai, á-biamá. Ga<sup>n</sup>' wa'ú, çin'gajın'ga, ca<sup>n</sup>' bçúga  
 said he, they And, Just there we will, said they, And woman, child, in fact all  
 say. say. camp they say.  
 é'di ahı-biamá. Ė'di ahı-biamá ıı égiçe éça<sup>n</sup>'bá-biamá. Ė'di ma<sup>n</sup>'can'de  
 there arrived, they say. There they arrived, they when behold they came out, they There holes in the  
 say. say. say. ground  
 gáxe akáma. Ėi hã, á-biamá. Égiçe na<sup>n</sup>'waçápe taı. Ėi hã. Égiçe  
 they had made, they Those said he, they Beware you fear them lest. Those Beware  
 say. are they say. are they
- 18 weçá<sup>n</sup>'he taı. Cka<sup>n</sup>'ji najı<sup>n</sup>'ı-gã, á-biamá nújĩnga aká. Égiçe Wé's'á amá  
 you flee from lest. Motionless stand ye, said, they say boy the. At length Snake the  
 them  
 bçúgaçti nújĩnga ta<sup>n</sup> ágiçda'á-biamá. Ákiha<sup>n</sup> aça-biamá. Nıkaci<sup>n</sup>'ga amá  
 all boy the lay thick on their own, Beyond they went, they People the  
 they say. say.  
 égazéze najı<sup>n</sup>'-biamá. Ga<sup>n</sup>' wagıka<sup>n</sup>'-biamá. Xagé za'ç'çtia<sup>n</sup>'-biamá. Ca<sup>n</sup>'  
 in a row stood, they say. And they consoled with their Crying they made an uproar, In fact  
 own, they say. they say.

bɕúga wéka<sup>n</sup>-biamá. Ga<sup>n</sup> uɕúgacɪbai tɕ níaci<sup>n</sup>ga wáhai tɕ íbɕa<sup>n</sup>qtia<sup>n</sup>-  
 all condoled with them, And they went when people they passed as were fully satis-  
 they say. they say. throughout over them fied

biamá Wé's'á amá. Ga<sup>n</sup> ma<sup>n</sup>can'de tɕ'ra égazéze ákigɕi<sup>n</sup>-biamá Wé's'á amá.  
 they say Snake the And holes in the at the in a row sat with one another, Snake the  
 (sub.). (sub.). ground they say

ɕé níaci<sup>n</sup>ga áki'e amáqa wada<sup>n</sup>'be ja<sup>n</sup>'-biamá. Cañ'ge-ma ɕ'di ka<sup>n</sup>'ta<sup>n</sup> 3  
 This people standing at them looking at they lay, they say. The horses there tied

itéwekiɕá-biamá. Wa'i<sup>n</sup> gɕ, cánakágɕe ctí, wégasápi ctí, man'de, uta<sup>n</sup>  
 they placed they say. Packs the, saddle too, whip too, bow, leggings  
 theirs for them

a<sup>n</sup>'ɕa a-lí gɕ, hi<sup>n</sup>bé a<sup>n</sup>'ɕa a-lí gɕ edábe, bɕúga ɕ'di itéɕa-biamá. Ga<sup>n</sup> cɪ  
 left were the, moccasins left were the also, all there they put them, And again  
 coming coming they say.

maɕe áji amá. Cɪ ɕ'di gaɕɕa<sup>n</sup> atí-biamá. Kí ɕ'di waɕɕona-bají-biamá. 6  
 winter a dif. they say. Again there migrating they came, they And there not visible, they say.  
 ferent say.

Cañ'ge waa<sup>n</sup>'ɕa amá í<sup>n</sup>'tca<sup>n</sup>qtci jái gɕ ɕiñgé-hna<sup>n</sup>-biamá. Áda<sup>n</sup> ma<sup>n</sup>can'de  
 Horse they left them the just now dunged the there was none, they say. There- holes in the  
 (pl.) fore ground

ma<sup>n</sup>'táqa wágɕaɕi<sup>n</sup> ákiágɕa-biamá, é uɕá-hna<sup>n</sup>-biamá.  
 inside having them they had gone back, that they tell regularly, they  
 they say, say.

NOTES.

- 317, 6-7. Ahau! a-biama nuda<sup>n</sup>hañga. Insert "aká" before the period.
- 317, 7. a<sup>n</sup>niq etai, in full a<sup>n</sup>niqa etai.
- 317, 9. nuda<sup>n</sup>hañgá iɕapa-gá. The scouts had gone out of sight of the war-chief; so they spoke to the one running, telling him not to proceed so rapidly, but to wait till the leader came in sight.
- 318, 3-4. ahi-bi xɪ, when the animal reached the man.
- 318, 8. ɕip'ande, etc. Whenever the Snake lifted his tail, it rattled.
- 318; 14. ci<sup>n</sup> pronounced ci<sup>n+</sup> by Nuda<sup>n</sup>-axa.
- 319, 13-14. egiɕe atañ-keda<sup>n</sup>, etc. Nuda<sup>n</sup>-axa said that this referred to the war-chief who was the last one to eat part of the Snake. Half of his body, that is, all on one side, had been changed. On one side he was a snake; on the other, a man, the whole length of his body, as he lay extended on the ground.
- 320, 2-3. Maja<sup>n</sup> uda<sup>n</sup> gɕdi, etc. I agree with Frank La Flèche in substituting for this, Maja<sup>n</sup> úda<sup>n</sup>, ðahé tañgá gɕ'di wi<sup>n</sup>' iɕa<sup>n</sup>'awaɕáɕé taí: Land, good, hill, big, on the, one, you will place us.
- 320, 6. ðahe bazu cehiɕe ega<sup>n</sup>, etc. This shows that the narrator was referring to a bluff in sight of the place where he was telling the myth.
- 320, 7. Next to the trees was grass, and below the grass, on the sides of the hill, was only the soil.
- 321, 1. Whenever any Snake recognized relations, horses, etc., he crawled over them.
- 321, 2. akigɕi<sup>n</sup>, equivalent to jugɕe gɕi<sup>n</sup>.
- 321, 7. When the tribe left the Snakes, they fastened the horses to posts driven into the ground. On their return they found fresh manure dropped here and there in a line with the posts; but neither horses nor footprints could be seen.

## TRANSLATION.

Twenty men went on the war-path. They ate nothing. They were very impatient from hunger. They made a circuit and were coming back. "That will do, O servants! Look around as you walk. Do your best at searching," said the war-chief. And at length one was coming running. "O war-chief! I think that an animal is moving there," said he. "Oho! What sort of animal do you think it is?" said the war-chief. "O war-chief! I think that it is a buffalo bull," he said. "Oho!" said the war-chief. "If so, O servants! we may live. Go again to look at it." And one went running. Behold, the buffalo bull was going along walking. "Fie! Wait for the war-chief to come in sight," said the rest of the scouts. And they went slowly, waiting for him to appear. "Sit ye here," said he, addressing the servants. And he departed. "Lie ye looking at me," said he. He stood for the purpose of intercepting the buffalo. At length the buffalo bull was approaching him. He lay aiming at it. He pushed his gun along suddenly. He aimed directly at it. When it arrived, behold, it was a different animal. He lay fearing the sight of it. He took back his gun. He lay thinking, "If I do not shoot at him, he will be very apt to kill me! And if I shoot at him and miss him, still he will be apt to kill me!" All the time he lay, fearing the sight of it. It was a big Snake, with a rattle as large as a man's head. Whenever he lifted his tail, he rattled it: "Teu+" (whispered). And he shot at the Snake, which stood (*sic*) without stirring at all. But after the Snake was shot at, behold, he fell suddenly. "Now the war-chief has killed him," said they. And the war-chief went back to them. He reached there again. "O psha! O servants! Though I have killed an animal, it is dangerous," said he. "Why! O war-chief! let us examine it at any rate, whatever sort of animal it may be," said they. "It is a big Snake," said he. "Really!" said they. All wondered. And all arrived there. "See! split it lengthwise with knives," said he. They split it with knives. Behold, the Snake was very fat. The Snake had a very good odor, just like that of the buffaloes when the Indians kill them. "O war-chief! the odor is very good. It is just like that of the buffaloes," said they. "Test it," said the war-chief. And kindling a fire, they put it on. The fire was very hot. And they were impatient from hunger. "Oho! Come, O servants! test it," said the war-chief. The sun had almost set. "O servants! let us sleep just here," said he. And they thrust sticks through the spare-ribs, running one end of each stick in the ground, close to the fire. When the spare-ribs were cooked, they put them in a heap. And as each one feared to eat before the rest, they sat putting them in a heap. And at length the war-chief said as follows: "Oho! O servants! bring a piece to me." And they took a piece to him. He ate it. At length he said, "Servants, it is very good. It is just like the buffaloes that we eat." And all ate, except one, who was a boy. Though they were willing, he did not eat. "O servant! it is like the buffaloes that we eat. The odor is not bad. It is very good. Eat it," said the war-chief. "I am unwilling," said the boy. And they sat in a circle around the fire which they kindled. But the boy sat apart from them. And it was dark. And having felt very full after eating, each one slept. At length the war-chief said, "Oho! Servants, arise! It is very bad." And he failed to talk with them, as, strange to say, they were all Snakes. Behold, the war-chief had finished changing the half of his body; the whole of one side lay stretched out in the shape of a Snake. The other war-chief said as

follows: "Oho! Call yonder to him," referring to the boy. The boy came. "Come, O servant! look at us. O servant! you know that you did not eat because you feared this," said he. The boy stood crying. And the war-chief said, "It is a hopeless case. You alone will live. Do try to go homeward. We give to you everything which we sought in our travels." They gave him their sacredness (*or*, their charms). "You have waited this long for us, yet when it is day, you can go." At length the boy was afraid of leaving them. "Having filled one of the large robes, you will please carry us on your back. Please put us on a good land, on one of those large hills," said the war-chief. And it was day. All were sitting just so, coiled up and upon one another. And having taken a large robe, he put them in it. And he departed, carrying them. A very good hill was there. There he put them. It was not a small hill; it was a hill with a curvilinear top, like the one extending yonder, with two trees set down on the middle of the curvilinear top. And he put them there, by the bottom of the trees. As they knew that he was about to go homeward, all the Snakes lay thick over the boy (*i. e.*, they covered the surface of his body, as he stood); they passed over his body. And leaving them, he went homeward. And he reached home at the lodges. "He who was the war-chief ate an animal, and changed his body into that sort of animal. He said that he wished to see whatever he has, in the summer, you who are his relations, the women and children, and even his horses," said the boy. The war-chief who was partly a Snake had said, "In the summer I wish to see the lodges at any rate." And when it was summer, they removed the camp. They arrived there. "We have come. Here it is," said the boy. And the people said, "Let us camp just here." And the women, the children, in fact all, arrived there. When they arrived there, behold, the Snakes came in sight. They had made dens there. "Those are they. Beware lest you fear them. Those are they. Beware lest you flee from them. Stand still," said the boy. At length all the Snakes lay thick on the boy. They went beyond him. The people stood in a row. And they condoled with them. They made a great uproar by crying. In fact, all condoled with them. And when the Snakes had gone throughout the line, and had passed over the bodies of the people, they were fully satisfied. And the Snakes were in a row at the dens, sitting with one another. They lay looking at the crowd of people. Their horses were placed there tied; the packs, the saddles too, the whips, bows, the leggings which they had abandoned when they were approaching to kill the Snake, also the moccasins which they had abandoned when they were approaching—all were put there. And it was another winter. Again they removed and came to the place. And then the Snakes were invisible. The horses which they had left, and which had recently dropped manure, were missing. Therefore it is reported that they took them back into their dens.



## THE WARRIORS AND THE THREE SNAKES.

TOLD BY NUDA<sup>n'</sup>-AXA.

- Níaci<sup>n'</sup>ga nuda<sup>n'</sup> ahí-biamá. Agčí-ja<sup>n'</sup>-hna<sup>n'</sup>-biamá. Égiçe maja<sup>n'</sup> ja<sup>n'</sup>  
Men to war arrived, they say. They slept on the way home regu- At length land sleep  
larly, they say.
- tai çá<sup>n'</sup> agčí-biamá. Égiçe ja<sup>n'</sup>çá<sup>n'</sup>qa ıań'ga (ėdedí-ke amá). Çé uja<sup>n'</sup> úda<sup>n'</sup>-  
will the they came back to, Behold log big (were lying there, they This to sleep úda<sup>n'</sup>-  
they say. say). in very
- 3 qtia<sup>n'</sup>, ja<sup>n'</sup>çá<sup>n'</sup>qa çábçi<sup>n'</sup>-biamá. Égaxe ja<sup>n'</sup>-biamá. Égiçe a<sup>n'</sup>ba amá ıı  
good, log three they say. Around they lay, they At length day they when  
say. say.
- ıadésage (amá). Nuda<sup>n'</sup>hańga aká uçıxidá-biamá. Égiçe ja<sup>n'</sup>çá<sup>n'</sup>qa amá  
high wind (they say). War-chief the looked around, they say. Behold log çá<sup>n'</sup>qa amá  
(sub.) the
- Wés'á ıań'ga akáma. Hau, çé'ı<sup>n'</sup>! pıájiqtia<sup>n'</sup>. ıáha<sup>n'</sup>i-gá, á-biamá. Wań'giçe  
Snake big were, they Ho, servants! it is very bad. Arise, said he, they All  
say. say.
- 6 iáçixa ja<sup>n'</sup> akáma. Gań'ki ukıgçá<sup>n'</sup>-biamá. Kigçídındi<sup>n'</sup>-biamá. Kı ıadé-  
with open were lying, they And they took hold of one They held firmly to one another, And high  
mouth say. another, they say. they say.
- sage gasnú-hna<sup>n'</sup> açá-biamá. Uhań'ge naji<sup>n'</sup> aká xagé naji<sup>n'</sup>-biamá. Ga<sup>n'</sup>  
wind blowing along went they say. The end stood he crying stood they say. And  
regularly who
- gá-biamá: Hau, çé'ı<sup>n'</sup>há! wéçigçá<sup>n'</sup> wi<sup>n'</sup> içáaçé há, á-biamá. Ca<sup>n'</sup> ındáda<sup>n'</sup>  
he said as fol- Ho, O servants! plan one I have found . said he, they In fact what  
lows, they say: say.
- 9 jıjıń'ga açi<sup>n'</sup>-bi ké' ca<sup>n'</sup> bçúga, ma<sup>n'</sup> ké, hi<sup>n'</sup>bé, máhi<sup>n'</sup>, wa'ı-biamá Wés'á  
small things they had, the in fact all, arrow the, moccasins, knife, they gave to them, Snake  
they say they say they say
- çáńká. Gań'ki í tē açapúi tē éçeta<sup>n'</sup> ga<sup>n'</sup> ábçage ké amá. Wés'á amá  
the (ob.). And mouth the closed when that far so a calm (lay) they say. Snake the
- é çaıádesagá-biamá iáçixa ja<sup>n'</sup>i tē. Ga<sup>n'</sup> çé gçadi<sup>n'</sup> ja<sup>n'</sup> ké' áa<sup>n'</sup>si gçé-hna<sup>n'</sup>-  
that made wind with their with open they when. And this across it the leaping they went  
mouths, they say mouths lay lay (ob.) across lay (ob.) across homeward  
regularly
- 12 biamá. Hau, çé'ı<sup>n'</sup>há! wi<sup>n'</sup> pahań'gai-gá, á-biamá. Ga<sup>n'</sup> uçı'aga-biamá,  
they say. Ho, O servants! one go ye before, said he, they And they were unwilling,  
say. say. they say.
- na<sup>n'</sup>pe-hna<sup>n'</sup>i tē. Ahaú! á-biamá. Çé'ı<sup>n'</sup>há! wıebçi<sup>n'</sup> te, á-biamá nuda<sup>n'</sup>-  
they feared regu- as. Oho! said he, they O servants! I am he will, said, they say war-  
larly say.
- hańga aká. Ca<sup>n'</sup> ındáda<sup>n'</sup> ctēwa<sup>n'</sup> nuda<sup>n'</sup>hanga é wacka<sup>n'</sup> ma<sup>n'</sup>çi<sup>n'</sup> améga<sup>n'</sup> é  
chief the. And what soever war-chief that makes an walks that class that  
effort
- 15 gáxe ma<sup>n'</sup>çi<sup>n'</sup> améga<sup>n'</sup> t'é te na<sup>n'</sup>pa-báji ga<sup>n'</sup> wıebçi<sup>n'</sup> tá mińke, á-biamá  
doing walks that class die will fears not so I am he will I who, said, they say
- nuda<sup>n'</sup>hańga aká. Ga<sup>n'</sup> nuda<sup>n'</sup>hańga çıńké é'di gçé amá ıı iáçixa ja<sup>n'</sup> amá  
war-chief the. And war-chief the there was going when with open was lying,  
homeward mouth they say

- u<sup>c</sup>íza<sup>n</sup> aká. Ga<sup>n</sup> áa<sup>n</sup>si ákiág<sup>n</sup>ça-biamá. Ahaú! á-biamá. Wacka<sup>n</sup>'i-gǎ,  
middle the. And leaping he had gone homeward, Oho! said he, they Be strong,  
one. over they say. say.
- á-biamá nuda<sup>n</sup>'haŋga aká. Ga<sup>n</sup> cǐ nuda<sup>n</sup>'haŋga áma aká cǐ éga<sup>n</sup> áa<sup>n</sup>si  
said, they say war-chief the. And again war-chief the the again so leaping  
other (sub.) over
- ákiág<sup>n</sup>ça-biamá. Ahaú, cé'í<sup>n</sup>! wacka<sup>n</sup>'i-gǎ, á-biamá. É aŋgági xǐ éga<sup>n</sup>qti 3  
had gone homeward, Oho! servants! be strong, said he, they That we coming when just so  
they say. say. homeward
- gáxe ga<sup>n</sup>'çai-gǎ, á-biamá. Cǐ éga<sup>n</sup>-hna<sup>n</sup> wi<sup>n</sup>'ça<sup>n</sup>ca<sup>n</sup> agçé naji<sup>n</sup>'-biamá. Cǐ  
to do desire ye, said he, they Again so regularly one by one going they stood, they say. Again  
say. homeward
- wi<sup>n</sup>' aká éga<sup>n</sup> agçá-biamá. Cǐ wi<sup>n</sup>' aká agçai etéga<sup>n</sup>, níkaci<sup>n</sup>ga gçéba-çáb<sup>n</sup>çi.  
one the so went homeward, Again one the went apt, man thirty.  
they say. (sub.) homeward
- Cǐ wi<sup>n</sup>' aká áa<sup>n</sup>si agçá-biamá. Cǐ wi<sup>n</sup>' aká éduáta<sup>n</sup>. Ána akí-ma wacka<sup>n</sup>' 6  
Again one the leaping went homeward, Again one the next to him. How reached there to be strong  
(sub.) over they say. (sub.) many again
- ákigçáji-hna<sup>n</sup>'-biamá. Éde çédeazáqtcǐ naji<sup>n</sup>' ta<sup>n</sup> ábagçá-biamá. Ictáb<sup>n</sup>çi  
commanded one another regularly, But at the very bottom stood the one hesitated they say. Tears
- ásnu-biamá. Hau, cé'í<sup>n</sup>há! nú hni<sup>n</sup>. Nú a<sup>n</sup>çi<sup>n</sup>' éga<sup>n</sup> aŋgúgaca<sup>n</sup>'i, á-biamá.  
trickled, they say. Ho, O servant! man you are. Men we are so we travel, said (the  
leader) they say.
- Çaxáge, cé'í<sup>n</sup>, píáji çkáxe, á-biamá. Égiçe gçé amá xǐ Wé's'á aká na<sup>n</sup>'qahi 9  
You cry, servant, bad you do, said he, they At length he was going when Snake the backbone  
say. homeward (sub.)
- ké çit'úqa-bi ega<sup>n</sup>' wája<sup>n</sup> kihé amá. Kǐ ma<sup>n</sup>'aça gáha kigçéçé xǐ ca<sup>n</sup>'ca<sup>n</sup>  
the raised in a hump, having he lay down again they And on his back he knocked him down when without  
they say suddenly, say. again stopping
- çasni<sup>n</sup>' çéça-biamá. Ahaú! á-biamá. Ga<sup>n</sup>, cé'í<sup>n</sup>há, aŋgú-hna<sup>n</sup> a<sup>n</sup>ma<sup>n</sup>'çi.  
he swallowed him they say. Oho! said (the leader) So, O servants, we alone we walk.  
suddenly they say.
- Níaci<sup>n</sup>ga wi<sup>n</sup>áqtcǐ ctéwa<sup>n</sup>' águdi t'é ga<sup>n</sup>'çai xǐ t'ai, á-biamá. Ga<sup>n</sup>' agçá- 12  
Person one soever where to die wishes if he dies, said he, they So they went  
say. homeward
- biamá. Ga<sup>n</sup>' akí-ja<sup>n</sup>-hna<sup>n</sup>'-biamá. Ga<sup>n</sup>' éga<sup>n</sup>-hna<sup>n</sup> ja<sup>n</sup>'-biamá wéahide tē.  
they say. So they slept on the way home So thus regularly they slept, they at a distance when.  
regularly, they say. say
- Égiçe na<sup>n</sup>'ba wada<sup>n</sup>'be aça-biamá. Núda<sup>n</sup>'haŋgá! gátēdi jí d'úba édí çá<sup>n</sup>,  
At length two to see went they say. O war-chief! in that lodge some there the,  
place
- á-biamá. Ahaú! á-biamá. Núda<sup>n</sup>'haŋgá! uwájiaçai, á-biamá. Wacka<sup>n</sup>'-gǎ. 15  
said they, Oho! said he, they O war-chief! we are tired, said they, Be strong.  
they say. say. they say.
- Cañ'ge a<sup>n</sup>wañ'gagçǐ<sup>n</sup> aŋga<sup>n</sup>'çai, á-biamá. Ahaú! á-biamá. Ga<sup>n</sup>' é'di  
Horse we sit on them we wish, said they, they Oho! said he, they So there  
say. say.
- akí-biamá. Ji-xa<sup>n</sup>'haqtcǐ ké'di naji<sup>n</sup>'-biamá. Nuda<sup>n</sup>'haŋga akíwa jí çan'di  
they reached The very edge of by the they stood, they say. War-chief both lodges to the  
again, they say. the lodges
- aça-biamá. Égiçe cañ'ge héga<sup>n</sup>ji ké amá. Kǐ nuda<sup>n</sup>'haŋga akíwa wábasí- 18  
went they say. Behold horse a great many in a line, And war-chief both drove them  
they say. before them
- biamá. Wáçi<sup>n</sup> agçá-biamá. Ga<sup>n</sup>'ama gáçuadi wáçi<sup>n</sup> akí-biamá. Úwagiçá  
they say. Having they went back, they say. After a while at that place having they arrived To tell them  
them they say. again, they say.

- mañgçin'-gă, á-biamá, nuda<sup>n</sup>'hañga áma çinké é waká-bi ega<sup>n</sup>'. Úwagiçá  
 begone, said he, they war-chief the other the that he meant, having. To tell them  
 say, one who they say
- akí-biamá. Nuda<sup>n</sup>'hañga çičiça újawa gáxe, á-biamá. Hau! núda<sup>n</sup>'hañgá,  
 he arrived again, War-chief your pleasant has said he, they Ho! O war-chief,  
 they say. made, say.
- 3 á-biamá wañ'giçęqti. Ga<sup>n</sup>' ę'di akí-biamá. Ahaú! á-biamá. Cañ'ge cé-ma  
 said, they say all. And there he arrived again, Oho! said he, they Horse those  
 they say.
- wáka<sup>n</sup>'ta<sup>n</sup>'i-gă, á-biamá, bçúgaqti. Cañ'ge wáka<sup>n</sup>'ta<sup>n</sup>'-biamá. Ga<sup>n</sup>' wábasí-  
 tie them, said he, they all. Horses they tied them, they say. And they drove  
 say, them before  
 them
- biamá bçúga. Ga<sup>n</sup>' ja<sup>n</sup>'-hna<sup>ni</sup> tē wáçin<sup>n</sup> agçai tē. Jí a<sup>n</sup>'çá a-i çan'di  
 they say all. And they slept when having they went the. Lodge abandon- they at the  
 regularly them homeward ing were coming
- 6 akí-biamá. Ga<sup>n</sup>' cañ'ge wáçin<sup>n</sup> akii-ma wa'ú, i<sup>n</sup>'c'áge edábe wa'í-biamá,  
 they arrived home And horse those that they took woman, old man also they gave to them,  
 again, they say. home they say,
- bçúgaqti ca<sup>n</sup>'.  
 all in fact.

## NOTES.

324, 3. egaxe ja<sup>n</sup>-biamá. If this refer to the logs, it means that two logs lay parallel, and one at the end went across, forming a partial inclosure. If it refer to the men, it means that they lay around the fire, inside this inclosure.

324, 6. ukigçá . . . . Kigçidíndi<sup>n</sup>. Frank La Flèche makes these "uñigçá" and "xigçidíndi<sup>n</sup>," which seems to confound the sociative in "ki" with the reflexive in "çi."

325, 6. ana akii-ma, etc. As many as reached the other side of the Snake that lay across their path, encouraged those remaining to jump over.

325, 7. naji<sup>n</sup> ta<sup>n</sup> abagçá-biamá. As the verb is preceded by the classifier ta<sup>n</sup>, read "ábagçá amá."—Frank La Flèche.

325, 10. gáha kigçéçę. Frank La Flèche says that the Omahas say, "gahé kigçéçę," and the Ponkas, "gahá kigçéçę." See "bahá içéçę" and "bahé içéçę" in the Dictionary.

325, 19. ga<sup>n</sup>ama, etc. After the two war chiefs had moved a while on their way back to their comrades, they arrived again (gaçuadi) at that place (unseen by the narrator) where their comrades were. But before they arrived in sight of the camp, one ordered the other to go ahead and tell the news.

## TRANSLATION.

Some men on the war-path reached the place of their destination. They slept on their homeward way. At length they returned to the land where they were going to sleep. Behold, large logs were lying there. This was a very good place to sleep in. The logs were three. They lay around. At length, when it was day, there was a high wind. The war-chief looked around. Behold, the logs were three immense Snakes. "Ho, servants! It is very bad. Arise," said he. All the serpents were lying with their mouths gaping wide. And the men took a firm hold of one another. And the high wind continued to blow the men along towards the mouths of the Snakes.

He who was at the end stood crying. And he said as follows: "Ho, O servants! I have found a plan." And they gave to the Snakes all their possessions, such as arrows, moccasins, and knives. And from the time that they closed their mouths there was a calm. The Snakes made the high wind with their mouths, when they lay with open mouths. And the men went homeward by jumping over the Snake which lay across their path. "Ho! O servants! Let one of you go before," said the war-chief. And they were unwilling, as all were afraid. "Oho! O servants, I will be he! As the war-chief belongs to the class of men who are continually making efforts to accomplish anything whatsoever, and who are accomplishing it, not fearing to die, I will be the one to undertake it," said the war-chief. And when the war-chief was going homeward, the middle Snake was lying with open mouth. And leaping over him, he went homeward. "Oho! Be ye strong," said the war-chief. And then the other war-chief leaped over in like manner and went homeward. "Oho, O servants! Be ye strong. Desire to do just as we do when we are coming homeward," said the war-chiefs. And so they continued going homeward one by one; then one went homeward; then one was apt to go homeward, thirty men in all. Again one leaped over and went homeward. Again the one next to him leaped over. As many of them as reached the other side of the Snake exhorted one another to do their best. But he who stood at the very end of the line hesitated. The tears trickled down his face. "Ho, O servant! you are a man. We are men, and so we travel. O servant, you do wrong to cry," said the war-chief. At length when this man was going homeward, the Snake raised his back, forming a hump, and the man lay down suddenly on the Snake's back. And when the Snake threw the man over on his (*i. e.*, the man's) back, he swallowed the man immediately. "Oho!" said the war-chief. "So, O servants! we walk alone. When any one person wishes to die at any place, he dies." So they went homeward. And they used to sleep on the homeward way. And thus they slept regularly when at a distance. At length two went as scouts. "O war-chief! some lodges are there in that place," said they. "Oho!" said he. "O war-chief! we are tired. Be strong. We desire to ride horses," said they. "Oho!" said he. And they reached there on their homeward way. They stood by the very edge of the lodges. Both war-chiefs went to the village. Behold, a great many horses were in a long line. And both war-chiefs drove them along before them. They took them away towards their comrades. After moving a while, they reached that place again with them. "Begone and tell them," said one war-chief, addressing the other. He arrived there again and told them. "Your war-chief has done a pleasant thing," said he. "Ho, O war-chief!" said every one. And the war-chief who had the horses arrived there again. "Oho!" said he, "tie ye all those horses with lariats." They tied the horses with lariats. And they drove all before them. And they slept regularly as they went homeward. They arrived home again at the lodges which they had abandoned when they were coming in this direction towards the foe. And all the horses which they had brought back they gave to the women and the old men.

## THE SUN AND MOON.

TOLD BY ḂḂḂḂ-NAḂḂḂḂ.

- Ḃwimáka-májí. Níkaci<sup>n</sup>ga uḂéwi<sup>n</sup>awáḂé ctéwa<sup>n</sup> wáḂniéḂa<sup>n</sup> éga<sup>n</sup> áhigi  
 I am out of patience with you. People I collect them notwithstanding you scatter as many  
 uḂpáḂéwaḂáḂé-cta<sup>n</sup>, á-biamá Nía<sup>n</sup>ba aká. Níaci<sup>n</sup>ga áhigi uhí ewéka<sup>n</sup>-  
 you cause them to be habitually, said they say Moon the. People many to grow I wish for  
 lost  
 3 bḂéga<sup>n</sup> wáḂḂiéḂa<sup>n</sup> ééáḂé ctéwa<sup>n</sup> ugáhanaḂáze úḂají-hna<sup>n</sup> éga<sup>n</sup> áhigi na<sup>n</sup>péhi<sup>n</sup>  
 them, as I scatter them I suddenly notwithstanding darkness you put regularly as many hungry  
 t'éwaḂáḂé-hna<sup>n</sup>, á-biamá Mi<sup>n</sup> aká. Hau, níkaci<sup>n</sup>ga-máce! áhigi júḂat'a<sup>n</sup>  
 you kill them regularly, said they say Sun the. Ho, ye who are people! many you mature  
 taité. Paháci ámuḂta wiḂa<sup>n</sup>'be agḂi<sup>n</sup>' taí miḂke. Edáda<sup>n</sup> cka<sup>n</sup>' ma<sup>n</sup>hni<sup>n</sup>'i  
 shall Above directly above I see you I sit will I who. What business ye walk  
 6 gḂé bḂúgaḂti íwibḂéḂḂa<sup>n</sup> agḂi<sup>n</sup>' taí miḂke, á-biamá Nía<sup>n</sup>ba aká gá-biamá:  
 the all I ruling you I sit will I who, said he, they Moon the said as follows, they say:  
 Cí wí ctí éga<sup>n</sup> agḂi<sup>n</sup>' tá miḂke. UḂéwi<sup>n</sup>wiḂé-de ugáhanaḂáze Ḃí cí uḂéwi<sup>n</sup>Ḃti  
 Again I too so I sit will I who. I collect you while darkness if again assembling in full force  
 aki-Ḃaja<sup>n</sup>' taí. Ca<sup>n</sup>' cka<sup>n</sup>' ma<sup>n</sup>hni<sup>n</sup>' tai tḂé bḂúga wí íwibḂéḂḂa<sup>n</sup> taí miḂke,  
 you sleep there will. In fact business you walk will the all I I ruling you will I who,  
 again  
 9 á-biamá. Cí ujaḂ'ge ukiáwata<sup>n</sup> a<sup>n</sup>ma<sup>n</sup>'Ḃi<sup>n</sup> taité. Háci ma<sup>n</sup>bḂi<sup>n</sup>' tá miḂke,  
 said she, they Again road one after the we walk shall. Behind I walk will I who,  
 say.  
 á-biamá Nía<sup>n</sup>ba aká. Nía<sup>n</sup>ba aká wa'ú wi<sup>n</sup>' éga<sup>n</sup>Ḃtia<sup>n</sup>'i. Néxe aígáḂa  
 said, they say Moon the. Moon the woman one is just like. Kettle carrying on the arm  
 ma<sup>n</sup>'Ḃi<sup>n</sup>'-hna<sup>n</sup>'i.  
 she walks regularly.

## NOTES.

The Sun and Moon used to reside on the earth prior to their quarrel recorded in the myth, of which this fragment is all that has been preserved.

328, 2. uḂpáḂéwaḂáḂé, you cause them to be lost, *i. e.*, you kill them by your heat.

328, 2-3. ewéka<sup>n</sup>bḂéga<sup>n</sup>, *i. e.*, ewéka<sup>n</sup>bḂa éga<sup>n</sup>.

328, 8. aki-Ḃaja<sup>n</sup>, from kija<sup>n</sup>.

## TRANSLATION.

“I am out of patience with you. Notwithstanding I assemble the people, you scatter them, and thus cause many to be lost,” said the Moon. “I,” said the Sun, “have desired many people to grow, and so I scattered them, but you have been putting them in darkness, and thus have you been killing many with hunger. Ho, ye people! many of you shall mature. I will look down on you from above. I will be directing you in whatever occupations you engage.” The Moon said as follows: “And I, too, will dwell so. I will collect you, and when it is dark, you shall assemble in full numbers and sleep. In fact, I myself will rule all your occupations. And we shall walk in the road one after the other. I will walk behind him.” The Moon is just like a woman. She always walks with a kettle on her arm.

## THE SUITOR AND HIS FRIENDS.

OBTAINED FROM JOSEPH LA FLÈCHE.

Ta<sup>n'</sup>waŋɕa<sup>n'</sup> wi<sup>n'</sup> ɛdi-ɕa<sup>n'</sup> amá. Kɪ wa'ú wi<sup>n'</sup> úda<sup>n'</sup>qti aɕi<sup>n'</sup>-biamá ta<sup>n'</sup>-  
 Village one it was they And woman one very good they had, they say vil-  
 there say.

waŋɕa<sup>n'</sup> akádi. Kɪ cénujiñ'ga ga<sup>n'</sup>ɕa ahí-hna<sup>n'</sup>-biamá. Kɪ ɕi'á-hna<sup>n'</sup>-biamá.  
 lage at the. And young man desiring they regu- they say. And they regu- they say.  
 her arrived larly failed larly

Kɪ níaci<sup>n'</sup>ga cénujiñ'ga wi<sup>n'</sup>, Hindá! wa'ú ga<sup>n'</sup>ɕai ɕi'á-ona<sup>n'</sup>i éde wa'ú 3  
 And person young man one, Let me see! woman they de- failed regu- but woman  
 sired larly ularly

ka<sup>n'</sup>bɕa bɕé té-na, eɕéga<sup>n'</sup>-biamá. Ga<sup>n'</sup> cénujiñ'ga aká aɕá-biamá. Ca<sup>n'</sup> dahé  
 I desire her I go will ! he thought, they say. And young man the went they say. And hill  
 (sub.)

wi<sup>n'</sup> ɶaŋgáqti ɛdi-ɕa<sup>n'</sup> ɶi níaci<sup>n'</sup>ga wi<sup>n'</sup> agɕi<sup>n'</sup> akáma. Cénujiñ'ga mi<sup>n'</sup>ɕigɕa<sup>n'</sup>  
 one very large it was when person one was sitting, they say. Young man thinking of the  
 there woman

aɕé amá níaci<sup>n'</sup>ga dahádi gɕi<sup>n'</sup> ɕiñ'ke ɶadé aɕá-biamá. Kɪ níaci<sup>n'</sup>ga dahádi 6  
 he who was person on the hill sat he who from a went they say. And person on the hill  
 going near point

gɕi<sup>n'</sup> aká mañ'gɕe naji<sup>n'</sup>-bi ɶi cɪ gɕi<sup>n'</sup>-hna<sup>n'</sup>-biamá. Kɪ ɛ'di ahí-biamá  
 sat he who erect stood, they when again sat regu- they say. And there arrived, they  
 say larly say

cénujiñ'ga mi<sup>n'</sup>ɕigɕa<sup>n'</sup> amá, níaci<sup>n'</sup>ga ɕiñkɛ'di. Kɪ, Kagéha, eáta<sup>n'</sup> ɕagɕi<sup>n'</sup> ǎ,  
 young man thinking of a the, person by the. And, Friend, why you sit ?  
 woman

á-biamá cénujiñ'ga aká. Kɪ áma aká gá-biamá: Kagéha, ɶé ɕéma weá- 9  
 said, they say young man the. And the the said as follows, Friend, buf- these I st-  
 other (sub.) they say: they say: faló

naqɪbɕa ka<sup>n'</sup>bɕa édega<sup>n'</sup> akúsande-ona<sup>n'</sup> ibɕéga<sup>n'</sup> i<sup>n'</sup>ɛ síɶa<sup>n'</sup> iɕáka<sup>n'</sup>ta<sup>n'</sup> há,  
 tack them I wish but through regu- I have gone, stone ankle I tie to it  
 (and beyond) larly as

á-biamá. I<sup>n'</sup>ɛ ɶaŋgáqti ɕa<sup>n'</sup> éde síɶa<sup>n'</sup> ika<sup>n'</sup>ta<sup>n'</sup> gɕi<sup>n'</sup>-biamá. Kɪ áma aká  
 said he, they Stone very large the but ankle tying to he sat they say. And the the  
 say. other (sub.)

gá-biamá: Kagéha, eɶáhi ɶi'ctɛ ɕaɶa<sup>n'</sup>oni<sup>n'</sup> te há. Wagáca<sup>n'</sup> bɕé-de júgɕe 12  
 said as follows, Friend, the time if ever you run will . Travelling I go when to be  
 they say: comes

a<sup>n'</sup>ɕiñ'ge. Añgáɕe te há, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>, á-bi ega<sup>n'</sup>, júgɕe aɕá-biamá.  
 I have none. Let us go . said he, they Yes, said, they having, with him he went, they say.  
 say. say

Égiɕe cɪ né ɶaŋgáqti na<sup>n'</sup>ba ɛdi-ɕa<sup>n'</sup> ɶi, ɛ'di níaci<sup>n'</sup>ga wi<sup>n'</sup> gɕi<sup>n'</sup> akáma.  
 At length again lake very large two it was when, there person one was sitting, they  
 there say.

Ga<sup>n'</sup> ní tɛ ɕata<sup>n'</sup> ga<sup>n'</sup>ɕá-bi-de bamáxe ní tɛ ɕata<sup>n'</sup> aɕá-bi ctéwa<sup>n'</sup> cɪ 15  
 And water the to drink he desired, while stooping water the to drink he went, notwith- again  
 they say standing

dagaha<sup>n'</sup>-hna<sup>n'</sup>-biamá. Kɪ ɕéama cénujiñ'ga ɛ'di ahí-biamá. Kagéha, eáta<sup>n'</sup>  
 he raised the regu- they say. And this young man there arrived, they Friend, why  
 head larly say. say.

- Ɔagɕi<sup>n'</sup> ä, á-biamá. A<sup>n'</sup>ha<sup>n</sup>, kagéha, ní ƆéƆa<sup>n</sup> bɕáta<sup>n</sup> ka<sup>n'</sup>bɕ édega<sup>n</sup> a<sup>n'</sup>Ɔa<sup>n'</sup>-  
 you sit I said he, they Yes, friend, water this I drink it I wish but I never  
 say.
- bɕa<sup>n</sup>-máji-ona<sup>n</sup>-ma<sup>n'</sup> éga<sup>n</sup> ɕéhiƆéƆa<sup>n</sup> edábe xi bɕáta<sup>n</sup> ka<sup>n'</sup>bɕéga<sup>n</sup> agɕi<sup>n'</sup> há,  
 get enough to satisfy me as yonder one also if I drink it I wish, as I sit
- 3 á-biamá. Kagéha, eɣáhi xi'ctɕ ní onáta<sup>n</sup> te há. Júgɕe a<sup>n'</sup>ɕin'ge. AŋgáƆe te há,  
 said he, they Friend, the time if ever water you will To be with I have none. Let us go  
 say. comes drink
- á-biamá. Ga<sup>n'</sup> na<sup>n'</sup>ba júwagɕá-biamá, Ɔábɕi<sup>n</sup> tɕ. AƆá-bi xi, ɕi égiƆe nía-  
 said he, they And two he went with them, three the. They went, when, again at length per-  
 say. they say, they say
- ɕi<sup>n'</sup>ga wi<sup>n'</sup> ma<sup>n'</sup>xaɣa uɕíxide ma<sup>n'</sup>ɕi<sup>n'</sup> amáma. È'di ahí-bi ega<sup>n'</sup>, Eáta<sup>n</sup>  
 son one at the sky looking was walking, they say. There they arrived, having, Why  
 they say
- 6 ma<sup>n'</sup>hni<sup>n'</sup> ä, á-biamá. A<sup>n'</sup>ha<sup>n</sup>, kagéha, ma<sup>n'</sup>bɕída<sup>n</sup> ƆéaƆé-de ma<sup>n'</sup> in'gɕi-máji  
 you walk I said he, they Yes, friend, I pulled the I sent it but arrow it has come I not  
 say. bowstring suddenly back to me
- éga<sup>n</sup> iƆáape, á-biamá. Kagéha, wagáca<sup>n</sup> bɕé-dega<sup>n</sup> júgɕe a<sup>n'</sup>ɕin'ge. Eɣáha  
 as I wait for it said he, they Friend, traveling I go but to be with I have none. Further  
 to appear, say. on
- xi'ctɕ ma<sup>n'</sup> ké uɕáɣine té. AŋgáƆe te há, á-biamá. A<sup>n'</sup>ha<sup>n</sup>, á-bi ega<sup>n'</sup>,  
 if ever arrow the you seek your will. Let us go said he, they Yes, said, they having,  
 own say. say
- 9 aƆá-biamá. Dúba-biamá. ÉgiƆe níacinga wi<sup>n'</sup> Ɔizúe ja<sup>n'</sup>akáma. Jáɣaha<sup>n'</sup>-  
 they went, they Four they say. At length person one stretched was lying, He raised his  
 say. out they say. head
- bi xi-hna<sup>n'</sup> ɕi pí ja<sup>n'</sup>-hna<sup>n</sup>-biamá. ÉgiƆe ɣan'de ké'ɣa wána'a<sup>n</sup>-hna<sup>n'</sup> akáma.  
 they when regu- and again he lay regu- they say. Behold ground on the he was listening regularly to  
 say larly larly something, they say.
- Kagéha, eáta<sup>n</sup> Ɔaja<sup>n'</sup> ä, á-biamá. A<sup>n'</sup>ha<sup>n</sup>, kagéha, ɕéji dáda<sup>n</sup> gɕé ctéwa<sup>n'</sup> fi  
 Friend, why you lie I said he, they Yes, friend, vegeta- what the soever com-  
 say. tion ing
- 12 tɕ nyú tɕ áaná'a<sup>n</sup> há, á-biamá. Kagéha, eɣáha xi'ctɕ áƆaná'a<sup>n</sup> te há.  
 the breath- the I listen to it said he, they Friend, further if ever you listen to will  
 ing say. on it
- AŋgáƆe te há. Wagáca<sup>n</sup> ma<sup>n'</sup>bɕi<sup>n'</sup> édega<sup>n</sup> júgɕe a<sup>n'</sup>ɕin'ge, á-biamá. A<sup>n'</sup>ha<sup>n</sup>,  
 Let us go Travelling I walk but to be with I have none, said he, they Yes,  
 say.
- á-bi ega<sup>n'</sup>, júgɕe aƆá-biamá. ÉgiƆe ta<sup>n'</sup>waŋɕa<sup>n</sup> Ɔan'di ahí-biamá. Ga<sup>n'</sup>  
 said, having, with him he went, they say. At length village at the they arrived, And  
 they say they say.
- 15 níaci<sup>n'</sup>ga amá ɕ'di ahí-bi xi níaci<sup>n'</sup>ga ákiéqti wábana<sup>n'</sup>-biamá. Níaci<sup>n'</sup>ga  
 man the there arrived, when people standing gazed at them, they say. Person  
 (sub.) they say very thick
- sáta<sup>n</sup> atíi há, á-biamá. Awádi Ɔatíi ä, á-biamá. A<sup>n'</sup>ha<sup>n</sup>, wa'ú ɕiŋké  
 five they said they, they For what have you I said they, they Yes, woman the  
 have come say. come say.
- aŋga<sup>n'</sup>Ɔa aŋgáti, á-biamá. Wa'ú ɕiŋké ga<sup>n'</sup>Ɔa atí-hna<sup>n</sup> éde, téqi; Ɔi'á-hna<sup>n</sup>i,  
 we desiring we have said they, they Woman the desiring they regu- out, diffi- they regu-  
 her come, say. her have larly come larly, larly,
- 18 á-biamá. Ga<sup>n'</sup> gá-biamá: Wa'ú ɕiŋké Ɔagɕá<sup>n'</sup> cka<sup>n'</sup>hnai xi in'ɕ ƆéƆa<sup>n</sup>  
 said they, they And they said as fol- Woman the you marry you desire if stone this  
 say. lows, they say: her
- Ɔaa<sup>n'</sup>ona ƆéƆaƆai xi, maja<sup>n'</sup> wédajiaɣa gacibe ƆéƆaƆai xi, Ɔagɕá<sup>n'</sup> tai. Ta<sup>n'</sup>-  
 you throw it away if, land to a remote out from you send it if, you marry will. Vil-  
 her
- waŋɕa<sup>n</sup> Ɔa<sup>n</sup> u'áze-hna<sup>n</sup> ca<sup>n'</sup>ca<sup>n</sup>, á-biamá. Kí cénujin'ga mi<sup>n'</sup>ɕigɕa<sup>n'</sup> ga<sup>n'</sup>Ɔa  
 lage the it shades regu- continually, said they, they And young man thinking of a desired  
 larly say. woman her

aká, Qe-í! kagéha, téqi hégaji, á-biamá. Kagéha, edáda<sup>n</sup> téqi á. Téqi  
he who, Alas! my friend, diff. very, said he, they My friend, what diff. ? Difficult  
cult say. cult

ctěwa<sup>n</sup>ji, á-biamá I<sup>n</sup>'ě-sířa<sup>n</sup>-íka<sup>n</sup>ta<sup>n</sup>' aká. Ga<sup>n</sup>' ě'di ačá-biamá I<sup>n</sup>'ě-sířa<sup>n</sup>-  
not at all, said, they say Stone- ankle- tied- to the. And there went they say I<sup>n</sup>'ě-sířa<sup>n</sup>-

íka<sup>n</sup>ta<sup>n</sup>' aká i<sup>n</sup>'ě čan'di. Ě'di ahí-bi ega<sup>n</sup>', i<sup>n</sup>'ě ábit'á-bi ega<sup>n</sup>', bahičěča- 3  
íka<sup>n</sup>ta<sup>n</sup>' the stone to the. There arrived, having, stone leaned on it, having, he pushed it  
they say they say they say they say away

biamá. I<sup>n</sup>'ě ča<sup>n</sup> ugáoneonéga<sup>n</sup> gařúběqtia<sup>n</sup>'-biamá. Kí edíta<sup>n</sup> i<sup>n</sup>'ě ča<sup>n</sup>  
they say. Stone the as it was cracked in It was ground very fine by the And from that stone the  
many places by the fall fall, they say.

gařúbe ugáěqtia<sup>n</sup>'-biamá, maja<sup>n</sup>' běúga águdi ctěwa<sup>n</sup> i<sup>n</sup>'ě gě. Ěgiče cí  
beaten fine it was scattered far and wide, land the whole where soever stone the At length again  
they say, (pl.).

gá-biamá: Níaci<sup>n</sup>ga čaňká wačáte tai há. Úwagiha<sup>n</sup>'i-gá, á-biamá. Ta<sup>n</sup>'- 6  
they said as fol- Men the they eat will . Cook ye for them, said they, they Vil-  
lows, they say: say.

waňgča<sup>n</sup> běúgaqti úwagiha<sup>n</sup>'-biamá. Čěxe hégaji 'i<sup>n</sup>' ahí-biamá ní ctě  
lage the whole ooked for them, they say. Kettle many carry- they arrived, water even  
ing they say

edábe. Kí gá-biamá: He! kagéha, a<sup>n</sup>čá'a taité, á-biamá. Kí Ní-čáta<sup>n</sup>-  
also. And he said as follows, Alas! my friend, we had to shall, said he, they And Water-drinker-  
they say: eat say.

řaňgá aká gá-biamá: Kagéha, a<sup>n</sup>čásni<sup>n</sup> taňgata<sup>n</sup>, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, kagéha, 9  
large the said as follows, My friend, we swallow it we who will, said he, they Yes, my friend,  
they say: say.

á-biamá áma aká. Wačáta-biamá waňgiče. Wačáta-bi ča<sup>n</sup>'ja Ní-čáta<sup>n</sup>-  
said, they say the the. They ate they say all. They ate, they say although Ní-čáta<sup>n</sup>-  
other

řaňgá aká čěxe tě ca<sup>n</sup>' ují čizá-bi ega<sup>n</sup>' časni<sup>n</sup>' čěča-biamá. Ní tě' ctí  
řaňgá the kettle the yet filled took, they having swallowed suddenly, they say. Water the too  
say

waňgiče časni<sup>n</sup>'-biamá. Ěgiče caňgaxá-biamá. Hau. Wa'ú wi<sup>n</sup>' a<sup>n</sup>'sagi 12  
all he swallowed, they At length they ceased, they say. ¶ Woman one swift  
say.

hégaji édega<sup>n</sup>, čakřbana<sup>n</sup>'i čagřa<sup>n</sup>ona čagří ří, wa'ú čagčá<sup>n</sup>' tai, á-biamá.  
very but, ye run a race you leave her you come it, woman you marry will, said they, they  
back her say.

Ěgiče I<sup>n</sup>'ě-sířa<sup>n</sup>-íka<sup>n</sup>ta<sup>n</sup>' aká gá-biamá: Wí juágče bčé tá miňke, á-biamá,  
At length I<sup>n</sup>'ě-sířa<sup>n</sup>-íka<sup>n</sup>ta<sup>n</sup>' the said as follows, I I with her I go will I who, said he, they  
they say: say,

wa'ú é waká-bi ega<sup>n</sup>'. Ga<sup>n</sup>' júgče ačá-biamá. I<sup>n</sup>'ě-sířa<sup>n</sup>-íka<sup>n</sup>ta<sup>n</sup>' aká 15  
woman that he meant, they say having. And with her he went, they say. I<sup>n</sup>'ě-sířa<sup>n</sup>-íka<sup>n</sup>ta<sup>n</sup>' the  
the (sub.)

wa'ú čí<sup>n</sup> júgče ačá-biamá. Maja<sup>n</sup>' křbana<sup>n</sup> júwagče agí-hna<sup>n</sup> čan'di ě'di  
woman the with her he went, they say. Land to run a race with them was coming at the there  
(ob.) back regularly

júgče ahí-biamá nú číňké. Čěčuta<sup>n</sup> juáwagče-hna<sup>n</sup> agčěě hě. Ě<sup>n</sup>'ta<sup>n</sup>  
with him she arrived, they man the (ob.). Thence I with them regu- I go . Now  
say larly homeward

a<sup>n</sup>'ziaňgičé te hě, á-biamá wa'ú aká. Ga<sup>n</sup>' gčí<sup>n</sup>' júgča-bi ří, wa'ú aká 18  
let us rest . said, they say woman the. And sat he with her, when, woman the  
they say (sub.)

gá-biamá: Gátědi ja<sup>n</sup>'-ě hě, á-bi ega<sup>n</sup>', hé uřna-biamá. Ga<sup>n</sup>' nú kě ja<sup>n</sup>'t'é  
said as follows, In that he thou . said, having, lice she hunted for, And man the was sound  
they say: place they say him they say. asleep



- amá. Ja<sup>n</sup>t'é xǐ'jǐ a<sup>n</sup>'ɕa agɕá-biamá wa'ú aká. Jahé wi<sup>n</sup>' weahidǝ'qti ǝdǐ  
 they Sound when leaving went back, they say woman the. Hill one at a great distance there  
 say. asleep him
- xǐ égiɕe wa'ú aká éɕa<sup>n</sup>'be aki-biamá. Céagɕi é, á-biamá. Wada<sup>n</sup>'ba-bi  
 when behold woman the in sight came back, they say. Yonder has that said they, they Looked at them,  
 they say. come back one, they say. they say
- 3 ega<sup>n</sup>', égiɕe, wa'ú aká eona<sup>n</sup>' amáma. Kǐ gá-biamá: Kagéha Wána'a<sup>n</sup>',  
 having, behold, woman the alone was moving, And he said as follows, My friend Listener,  
 they say.
- in kége ɕiŋgée hǎ. Ána'añ'-gǎ, á-biamá. Ga<sup>n</sup>' Wána'a<sup>n</sup>' aká ána'a<sup>n</sup>'-bi  
 my friend is not Listen to him, said he, they And Wána'a<sup>n</sup>' the listened to him,  
 say.
- ega<sup>n</sup>', égiɕe, ja<sup>n</sup>'qɕude ána'a<sup>n</sup>'-biamá. In kége ja<sup>n</sup>'t'e ké, á-biamá. Hau,  
 having, behold, snoring listened to him, they My friend sound lies, said he, they Ho,  
 say.
- 6 kagéha Ma<sup>n</sup>'ɕída<sup>n</sup>, ǐgaska<sup>n</sup>'ɕa-gǎ hǎ, á-biamá. Ga<sup>n</sup>' Ma<sup>n</sup>'ɕída<sup>n</sup>-jañ'ga ma<sup>n</sup>' wi<sup>n</sup>'  
 friend Pull-the-bow, make an attempt said he, they And Pull-the-bow-large arrow one  
 say.
- ɕizá-bi ega<sup>n</sup>', ma<sup>n</sup>' ké ɕaqa<sup>n</sup>'-biamá, kǐ ɕída<sup>n</sup>' ɕéɕa-biamá. Ga<sup>n</sup>' níaci<sup>n</sup>'ga  
 took it, having, arrow the bit off they say, and pulling sent forcibly, they And man  
 they say the bow say.
- ɕéga<sup>n</sup>' ja<sup>n</sup>'t'e ké xǐ, dáqti ké'di 'ú-biamá Ma<sup>n</sup>'ɕída<sup>n</sup>-jañ'ga aká. Ga<sup>n</sup>' dáha-  
 thus sound lay when, right on on the wounded him, Ma<sup>n</sup>'ɕída<sup>n</sup>-jañ'ga the. And arose  
 asleep the nose they say
- 9 bi ega<sup>n</sup>', égiɕe wa'ú aká ɕiŋgá-bitéama. Ga<sup>n</sup>' agɕá-biamá. Égiɕe wa'ú  
 they having, behold woman the had disappeared, they And he went back, they At length woman  
 say say.
- ɕiŋké xañ'gǝqti kǐ ɕiŋké uqɕá-biamá. Wa'ú ɕi<sup>n</sup> a<sup>n</sup>'ɕa agɕá-bi ega<sup>n</sup>' nú  
 the very near to reached she who he overtook, they Woman the leaving he went having man  
 home she who say. her homeward, they say
- aká pahan'ga aki-biamá. Ga<sup>n</sup>' wa'ú ɕiŋké uhi-biamá. Ga<sup>n</sup>' wa'ú ɕiŋké  
 the before reached (the goal), And woman the (ob.) he overcame, And woman the (ob.)  
 (sub.) they say. they say.
- 12 gɕǎ<sup>n</sup>'-biamá nú aká.  
 he married her, man the.  
 they say

## NOTES.

329, 10. i<sup>n</sup>'ǝ siɕa<sup>n</sup> ǐɕaka<sup>n</sup>'ta<sup>n</sup> hǎ. He tied stones to his ankles to keep himself from running too swiftly.

330, 1. ka<sup>n</sup>'bɕe edega<sup>n</sup>, *i. e.*, ka<sup>n</sup>'bɕa édega<sup>n</sup>.

330, 2. ka<sup>n</sup>'bɕega<sup>n</sup>, *i. e.*, ka<sup>n</sup>'bɕa éga<sup>n</sup>.

330, 7. bɕé-dega<sup>n</sup> may be "bɕé édega<sup>n</sup>."

331, 19. gatǝdi ja<sup>n</sup>-ǎ hǎ; *i. e.*, lie with your head in my lap.

332, 8. ɕega<sup>n</sup>' ja<sup>n</sup>'t'e ké xǐ, when he lay sound asleep, with his face on his hand, having his cheek turned upward.

The narrator made the following rhetorical prolongations in the text:—329, 1. u+da<sup>n</sup>qti instead of uda<sup>n</sup>qti; 330, 15. a+kiǝqti instead of akiǝqti; 331, 7. bɕu+gaqti instead of bɕugaqti; 332, 1. we+ahidǝqti for weahidǝqti; 332, 10. xañ+gǝqti for xañgǝqti.

## TRANSLATION.

A very beautiful woman dwelt in a certain village. And the young men used to go thither, as they desired her. And they always failed to win her. And one young man thought, "Let me see! They have desired the woman, and have always failed, but I desire the woman and I will go!" And the young man departed. And there was a very high hill, on which a person was sitting. The youth who was thinking of the woman drew near the man sitting on the hill. And the person who sat on the hill stood erect and then sat, at short intervals. And the young man who was thinking of the woman arrived there by the man. And the young man said, "My friend, why do you sit?" And the other said as follows: "My friend, I wish to attack these buffaloes, but I always go beyond them, so I tie stones to my ankles." The stones were very large, but he was tying them to his ankles. And the youth said, "My friend, if ever the time comes, you can run; but I am without a companion. Let us go." The man said, "Yes," and went with him. At length, they came in sight of two large lakes, where a man was sitting. When he wished to drink water, he bowed his head and drank; and he raised his head again. The young man arrived there. "My friend, why do you sit?" said he. "Yes, my friend, I wish to drink this, but I never get enough, so I am desiring to drink yonder one also," said the man. "My friend, if ever the time comes, you can drink it. But I have no companion; let us go," said the youth. And the man went with the two, making three. As they went, they saw another person, who was walking and looking at the sky. Having reached him, the youth said, "Why do you walk?" "Yes, my friend, I pulled the bowstring, and sent the arrow far away. But as the arrow has not come back to me, I am waiting for it to appear," said the man. "My friend, I am going traveling, but I have no one with me. You can seek your property in the future. Let us go," said the youth. When the man said, "Yes," they departed. They were four. At length there was a person lying stretched out. Whenever he raised his head, he lay down again. Behold, he was listening regularly to something on the ground. "My friend, why do you recline?" "Yes, my friend, the different kinds of vegetation are coming forth, and I am listening to their breathing," said the man. "My friend, you can listen to it in the future. Let us go. I walk on a journey, but I have no one with me," said the youth. When the man said, "Yes," he went with him.

At length they arrived at the village. And when the men arrived there, the people crowded around to gaze at them. "Five men have come," said the people. "Why have you come?" "Yes, we have come because we desire the woman," said the five men. "Though they come regularly on account of the woman, they always fail, as it is difficult to win her," said the people. And they said as follows: "If you wish to marry the woman, you will throw this rock away, and send it out from this place to a remote land. It always overshadows the village, and keeps away the sunlight." And the youth who desired the woman said, "Alas! my friends, it is very difficult." "My friend," said I<sup>n</sup>"č-siqa-ika<sup>n</sup>ta<sup>n</sup>" (He-who-tied-stones-to-his-ankles), "what is difficult? It is by no means difficult." He went to the rock. When he arrived there, he leaned against the rock, and pushed it away. As the rock was cracked in many places by the fall, it was ground very fine. And from that cause, that is, from the rock which was ground very fine, came all the stones which are scattered far and wide over the

whole earth, wheresoever they are. And they said again as follows: "Let the men eat. Cook ye for them." All the villagers cooked for them. They carried many kettles thither, also water. And the youth said as follows: "My friends, we cannot eat it all." And Ni-çáta<sup>n</sup>-çaiŋgá (He-who-drank-much-water) said as follows: "My friend, we shall devour it." "Yes, my friend," said the other one. All ate. Though they ate, Ni-çáta<sup>n</sup>-çaiŋgá took a kettleful and belted it down. And he swallowed all the water. At length they ceased.

"There is one woman who is very swift at running. If you run a race together, and you come back ahead of her, you can marry the other woman," said the people. At length I<sup>n</sup>'ç-síçá<sup>n</sup>-íka<sup>n</sup>ta<sup>n</sup>' said as follows: "I will go with her," referring to the woman. And he went with her; I<sup>n</sup>'ç-síçá<sup>n</sup>-íka<sup>n</sup>ta<sup>n</sup>' went with the woman. She arrived with the man at the land whence she was accustomed to be coming back with them when she ran races. Said the woman, "I always go homeward from this place with those whom I accompany. Let us rest now." And when he sat with her, the woman said as follows: "Lie in that place." When she said it, she hunted lice for him. And the reclining man was sound asleep. When he was sound asleep, the woman left him and went homeward. The woman came in sight again on a very distant hill. "Yonder they come," said they. When they looked, behold, the woman was coming alone. And the youth said as follows: "Friend Wána'a<sup>n</sup> (Listener), my friend is missing. Listen to him." And Wána'a<sup>n</sup> listened to him. And, behold, he heard him snoring. "My friend lies sound asleep," said he. "Ho, friend Ma<sup>n</sup>çída<sup>n</sup> (Pull-the-bow), make an attempt," said the youth. And big Ma<sup>n</sup>çída<sup>n</sup> took an arrow and bit off the end, and pulling the bow, he sent the arrow with great force. And when the man lay thus, sound asleep, big Ma<sup>n</sup>çída<sup>n</sup> wounded him right on the nose. And when he arose, behold, the woman had disappeared. And I<sup>n</sup>'ç-síçá<sup>n</sup>-íka<sup>n</sup>ta<sup>n</sup>' went back. At length, when the woman had nearly reached home, he overtook her. Having gone homeward, the man left the woman behind, and reached the goal before her. So he overcame the woman; and the youth married the other woman.

### THE ORPHAN: A PAWNEE LEGEND.

Dictated in ÇEGIHA BY BIG ELK, AN OMAHA.

Pahañ'gaqtci Jáçí<sup>n</sup> amá Wakan'da çíñké íbaha<sup>n</sup>-biamá. Héga-báji-  
At the very first Pawnee the Deity the knew him, they say. They were always

hna<sup>n</sup>'-biamá. Gaqça<sup>n</sup> açá-biamá. Waha<sup>n</sup>'çicigé'qti íçá<sup>n</sup> júgigçá-biamá,  
numerous, they say. On the hunt they went, they say. A real orphan his grandmother he with his own, they say.

3 wa'újiñgáqtci, úgçé. Jíha çiqçé gi'i<sup>n</sup>'-hna<sup>n</sup>-biamá íçá<sup>n</sup> amá. Waha<sup>n</sup>'-  
a very old woman, dwelt. Tent-skin worn by use carried her own regularly, his the. Or- they say grandmother

çicige aká man'de kë açi<sup>n</sup>'-biamá. Waii<sup>n</sup>' çá<sup>n</sup> ctí píäji, há waii<sup>n</sup>'; najíha  
phan the bow the had they say. Robe the too bad, skin robe; hair

- ctī q̄ca<sup>n</sup>je-hna<sup>n</sup>-biamá. Wégiçe-cta<sup>n</sup>-biamá. ǀǀ k̄h̄ ǀí uhañ'ge ḡh̄ ahí-bi  
too uncombed regularly, they say. Begging-visitor-chronic, they say. Lodge the lodge end the arrived at,  
(line) (pl.) they say
- ǀǀ c̄eta<sup>n</sup> uhá wégiçe ačé-hna<sup>n</sup>-biamá. Wégiçe-cta<sup>n</sup> čadá-biamá, ijáje-t'añ'-  
when so far follow- visiting to he went regularly, they Wégiçe-cta<sup>n</sup> they called him, they caused  
ing beg say. they say, they say, him to
- kičá-biamá. Gaq̄ca<sup>n</sup> ačá-biamá. Ca<sup>n</sup> Wégiçe-cta<sup>n</sup> ǀǀxuhe-hna<sup>n</sup>-biamá, uhá 3  
have the name, On the hunt they went, they Still Wégiçe-cta<sup>n</sup> they were afraid of regularly, fol-  
they say. say. they say, they say, lowing
- ačé-hna<sup>n</sup>-biamá. Gaq̄ca<sup>n</sup> ačá-biamá. Ha<sup>n</sup>ega<sup>n</sup>tce ǀǀ waha<sup>n</sup>-biamá.  
he went regularly, they On the hunt they went, they Morning when they removed, they  
say. say. say. say.
- Égiçe ja<sup>n</sup>-biamá. ǀǀjúčiq̄fiçe k̄'di ja<sup>n</sup>-biamá. Či'úde áíáčai k̄'di ja<sup>n</sup>-  
Behold he slept, they say. Old camping- by the he slept, they say. Leaving they had at the he slept  
ground him solitary gone
- biamá. Ja<sup>n</sup>t'éq̄ti ja<sup>n</sup>i t̄h̄. Égiçe, Čéaké aká h̄h̄, á-biamá wáqe amá. 6  
they say. Sound asleep he lay. At length, This one reclining said, they say white the  
is he is he man (sub.).
- ǀǀáha<sup>n</sup>-bi ega<sup>n</sup>, égiçe wáqe d̄úba akáma. Agčá-biamá wáqe amá. Waha<sup>n</sup>-  
Arisen, they having, behold white were, they Went back, they white the  
say say man say. say say man (sub.). Or-
- čicige aká ačá-biamá. ǀǀǀiča-biamá. Ugaq̄ca<sup>n</sup> ujañ'ge uhá ačai t̄h̄. Ca<sup>n</sup>,  
phan the went, they say. He awoke, they say. The hunting road follow- he went. And,  
party ing it
- Waha<sup>n</sup>čicige amá atí-báǀǀ, ecaí-de cǀ atíi h̄h̄, á-biamá c̄enuǀǀiñ'ga amá. 9  
Orphan the has not come, ye said but again he has said, they say young man the  
come come (pl.).
- Waha<sup>n</sup>-biamá. Wégiçe cǀ é'di ahí-biamá níkagahi úju ǀǀi t̄h̄'di. Ijañ'ge  
They removed, they say. Visiting to again there he arrived, they chief prin- lodge at the. His  
beg say say cipal daughter
- c̄eta<sup>n</sup> wáčixa-bajǀǀ-<sup>n</sup>biamá. Ga<sup>n</sup> ú'i-biamá Waha<sup>n</sup>čicige činké. Kǀ, Níkaci<sup>n</sup>-  
so far had not married, they say. And she gave him Orphan the. And, The  
food, they say
- ga-má wačate čingé-hna<sup>n</sup>i; čéču-hna<sup>n</sup> wačate t'a<sup>n</sup> h̄h̄. Ca<sup>n</sup> ata<sup>n</sup>ct̄h̄ ga<sup>n</sup> 12  
people food they have none here only food is And whenever at all  
regularly; (owned) (f)
- čatǀ cka<sup>n</sup>hna ǀǀ tǀ-ḡh̄ h̄h̄, á-biamá. Čǀ uq̄čé atǀ-biamá wégiçe. Wuhú!  
you you wish when come said he, they Again quickly he had come, visiting to Really!  
come hither say. they say they say beg.
- wačate čingéga<sup>n</sup> wi<sup>n</sup>áq̄tci<sup>n</sup> wačate-hna<sup>n</sup>i a<sup>n</sup>ba ḡh̄, aǀ t̄h̄. ǀ<sup>n</sup>tca<sup>n</sup>q̄tci účǀi  
food as there is none only once they eat regularly day the, he said. Just now she gave  
you food
- čagčé ča<sup>n</sup>ctǀ, á-biamá. Kǀ ijañ'ge aká cǀ ú'i-biamá ǀbaha<sup>n</sup>-bi ega<sup>n</sup>. 15  
you went heretofore, said he, they And his the again gave him food, she knew him, because.  
homeward say. say. daughter they say they say
- Waha<sup>n</sup>-biamá. Kǀ níkagahi úju ijañ'ge aká gá-biamá: Na<sup>n</sup>há, čé waha<sup>n</sup>  
They removed, they say. And chief princ- his the said as follows, O mother, this removing  
pal daughter they say:
- ačai ǀǀ uhé učúciq̄ti čai t̄h̄ h̄h̄, á-biamá. Kǀ níkagahi ijañ'ge aká  
they go when path at the very you pitch will said she, they And chief his daughter the  
front the tent say. say.
- c̄enuǀǀiñ'ga gčúbaq̄ti ukie-hna<sup>n</sup>-biamá, ca<sup>n</sup> i<sup>n</sup>cte wáčixe ga<sup>n</sup>ča-bajǀǀ-<sup>n</sup>biamá. 18  
young man all courted her regularly, they yet as if to marry a she did not wish, they say.  
say, man
- Čé tǀ-bi t̄h̄ ičape ǀǀ éga<sup>n</sup>i t̄h̄, wa'ú amá wéčé ačá-biamá, ja<sup>n</sup> agtačá-  
This to have the waiting pitched like it when, woman the to dis- they went, they wood they went  
they say to appear the (sub.) cover it say, say, for

- biamá. Ja<sup>n'</sup> tē 'i<sup>n'</sup> agçí-biamá. Kí níkagahi aká é'di ahíi tē. Gaza<sup>n'</sup> aqa.  
they say. Wood the carry- they came back, And chief the there arrived. In the midst of  
ing they say.
- éga<sup>n</sup> çai<sup>n</sup> etéde, á-biamá níkagahi aká. Wa'ú aká gá-biamá: Éga<sup>n</sup> ja  
so you should have pitched the tent, said, they say chief the. Woman the said as follows, Though so  
they say:
- 3 mi<sup>n'</sup> jinga çijañ'ge çéçu í an'gaji éga<sup>n</sup> aqí hē, á-biamá. Kí níkagahi  
girl your daughter here to commanded as I pitched . said she, they And chief  
pitch it me it say.
- ijañ'ge ja<sup>n'</sup> tē 'i<sup>n'</sup> agçí-biamá. Jí tē'di itéça-báji; gaqáqa itéça-biamá.  
his daughter wood the carry- she came back, Tent at the she did not put it; aside she put it, they say.  
ing they say.
- Égiçe Waha<sup>n'</sup> çicige ixa<sup>n'</sup> çutí amá, íha çiqçige gi<sup>n'</sup> amá. Wa'újiñga,  
At length Orphan his grandmother was coming, tent- worn by she car- they  
they say, skin use ried hers say. Old woman,
- 6 dúda gí-ä hē, á-biamá níkagahi ijañ'ge aká, ja<sup>n'</sup> tē'di íçape gçi<sup>n'</sup>. Wa'ú  
this way come thou said, they say chief his daughter the, wood at the waiting  
for her sat. Woman
- aká ícte ga<sup>n'</sup> íäji amá. Jíha tē ja<sup>n'</sup> tē'di itéçē amá. Jí tē ígaxá-biamá.  
the ashamed as spoke they Skin- the wood by the she put they Lodge the she made of it, they  
not say. tent it say. say.
- Hi<sup>n</sup>! é-hna<sup>n</sup> gçi<sup>n'</sup>-biamá wa'újiñ'ga aká. Cénujiñ'ga amá gé-hna<sup>n</sup>-biamá:  
Oh! saying sat they say old woman the. Young man the (pl.) said as follows, regularly,  
regularly they say:
- 9 Wá! níkagahi ijañ'ge aká Waha<sup>n'</sup> çicige ixa<sup>n'</sup> í tē ígiáxai, á-biamá.  
Why! chief his daughter the Orphan his grand- lodge the made for her, said they,  
mother they say.
- Kagéha, áçixe tá aká ebçéga<sup>n</sup>, á-biamá. Jí tē çicta<sup>n'</sup>-biamá. Waii<sup>n'</sup>  
Friend, she will marry him I think, said they, they Lodge the she finished, they say. Robe
- umi<sup>n'</sup>je edábe Waha<sup>n'</sup> çicige í tē'ja íugigça<sup>n'</sup>-biamá níkagahi ijañ'ge aká.  
bed also Orphan lodge to the carried hers, they say chief his daughter the.
- 12 Wá! çá<sup>n'</sup> éga<sup>n</sup> céhe há, á-biamá. Ahíi tē Waha<sup>n'</sup> çicige í tē'ja. Jí tē  
Why! it is just as I thought said they, they He arrived Orphan lodge at the. Lodge the  
say.
- ugída-báji naji<sup>n'</sup>-biamá. Ca<sup>n'</sup>qti ágidágça naji<sup>n'</sup>-biamá, wa'ú ma<sup>n'</sup>taça  
he entered not his he stood, they say. In spite of bashful about he stood, they say, woman inside  
his own
- gçi<sup>n'</sup> akága<sup>n</sup>. Ná! í-ä hē, á-biamá. Jí tē ugída-biamá. Umi<sup>n'</sup>je úda<sup>n</sup>qti  
sitting as she was. Fie! come said she, they Lodge the he entered his, they Bed very good  
say.
- 15 giáxe. Júgçe gçi<sup>n'</sup> akáma. Áçixá-biamá. Waçáte júgçe açi<sup>n'</sup>-biamá. Kí  
she made With him she was sitting, She married him, they Food with him she had, they say. And  
for him. they say. say.
- cénujiñ'ga amá gá-biamá: Wá! kagéha, Waha<sup>n'</sup> çicige áçixá-biamá níkagahi  
young man the said as follows, Why! my friend, Orphan she has married, chief  
(pl.) they say: they say
- ijañ'ge aká, é-hna<sup>n</sup>-biamá. Gá-biamá: Çiádi épaze taí gasáni uçéhna te  
his daughter the, they said regularly, He said as follows, Your let them stop to-morrow you tell him will  
daughter they say. they say: father to rest
- 18 há, á-biamá. Níkagahi aká íekiçewakiçá-biamá. Ca<sup>n'</sup>, Eáta<sup>n</sup> téga<sup>n</sup> épaze  
said he, they Chief the made them act as criers, they say. And, Why in order stop to  
say. that rest
- téda<sup>n</sup>, eçéga<sup>n</sup>-biamá. Éçapáze te, aí áça, u+! gasáni, á-biamá. Kí  
should! they thought, they say. You stop to will, he indeed, halloo! to-morrow, said he, they And  
rest says say.

- gá-biamá: Eáta<sup>n</sup> waçáte çĩngé xĩ épaze téi<sup>n</sup>te, á-biamá. Égiçe wáçe dúba  
 they said as fol- Why food without when stop to should! said they, At length white four  
 lowa, they say: they say.
- é'di ahí-biamá. Wáçe dúba atíi há, á-biamá nújĩnga amá. Uçéwi<sup>n</sup>çáçiçè  
 there arrived, they say. White man four they have come said, they say boy the. You assemble your-  
 selves
- te, aí áça, u+! á-biamá, Waha<sup>n</sup>çicige aká éga<sup>n</sup> gáçe ágají-bi ega<sup>n</sup>. 3  
 will, he indeed, halloo! said (the crier), Orphan the so to do commanded, having.  
 says they say, they say
- Níkagahi çĩnké xigçíta<sup>n</sup> wágají-biamá, gçúba. Edáda<sup>n</sup> gçúba çí'í 'íçai áça,  
 Chief the one to adorn commanded them, all. What all to give they indeed,  
 who themselves they say, they say, you promise
- u+! Çaxigçíta<sup>n</sup> te, aí áça, u+! .Ma<sup>n</sup>'zeskă wi<sup>n</sup>áqtci újuçti wi<sup>n</sup> gáçe  
 halloo! You adorn your- will, he indeed, halloo! Silver one really one to make  
 selves says himself principal him
- 'íçai tē. Égiçe wáçe amá éça<sup>n</sup>be atí-biamá égasáni xĩ. Gacíbaça 6  
 they promised. At length white the in sight had come, they the morrow when. Outside
- ja<sup>n</sup>ma<sup>n</sup>'çin atí naji<sup>n</sup>-biamá. Wáçe úju aká paha<sup>n</sup>'ga gçin<sup>n</sup>-biamá. Kĩ  
 wagon having stood they say. White princ- the before sat they say. And  
 come man pal
- níkaci<sup>n</sup>ga gçúba gacíbe ahí-biamá, Jáçin. Ga<sup>n</sup> wáçe amá é'di a-í-biamá,  
 people all out of arrived, they Pawnees. And white the there were coming,  
 say, say, they say, they say, (pl.)
- dúba. Kĩ úju aká gá-biamá wáçe aká: Níkaci<sup>n</sup>ga a<sup>n</sup>gáx 'ia<sup>n</sup>'çai çin<sup>n</sup>'keça<sup>n</sup> 9  
 four. And prin- the said as follows, white the: Man we make we promised he who was  
 cipal they say man him him the one
- uçixide ma<sup>n</sup>'çin<sup>n</sup>'i-gă, á-biamá. Ca<sup>n</sup>'çékë wada<sup>n</sup>'be uçixide ma<sup>n</sup>'çin<sup>n</sup>'-biamá  
 seeking him walk ye, said he, they And this looking at them seeking walked they say  
 say. (line) him
- wáçe amá. Nuda<sup>n</sup>'ha<sup>n</sup>ga çĩnkë'ça akí-biamá. Nă! núda<sup>n</sup>'ha<sup>n</sup>gá, a<sup>n</sup>'ça<sup>n</sup>'çá-  
 white the War-chief to the they arrived again, Why! O war-chief, we did not  
 man (pl.) they say.
- bájĩ, á-biamá. Nă! paha<sup>n</sup>'gaçtci cta<sup>n</sup>'bai tē ícpaha<sup>n</sup> éi<sup>n</sup>te, á-biamá. Hau! 12  
 find him, said they. Fie! at the very first ye saw him as you know probably, said he, they Ho!  
 they say, they say, him say.
- ké, çĩ uçixide ma<sup>n</sup>'çin<sup>n</sup>'i-gă, á-biamá wáçe nuda<sup>n</sup>'ha<sup>n</sup>ga aká.  
 come, again seeking him walk ye, said, they say white war-chief the.  
 man
- Kĩ Waha<sup>n</sup>'çicige aká waii<sup>n</sup>' çá<sup>n</sup> gii<sup>n</sup>'-biamá. Man<sup>n</sup>'de kē edábe agçáçin.  
 And Orphan the robe the put on his, they Bow the also he had his.  
 say.
- Nújĩnga amá gaza<sup>n</sup>'adi naji<sup>n</sup>'-biamá. Gákë wada<sup>n</sup>'be çicta<sup>n</sup>'-bi xĩ nújĩnga- 15  
 Boy the among he stood, they say. That they saw them they finished, when towards the  
 (pl.) they say
- çáçica<sup>n</sup> uçixide açá-biamá. Égiçe íça-biamá. Çéaké aká há, aí tē uçá  
 boys looking they went, they At length they found him, This one is he said when to tell  
 among them say, they say, they say, they say, it
- agçá-biamá. Waha<sup>n</sup>'çicige da<sup>n</sup>'bai xĩ uçá agçái há. É ebçéga<sup>n</sup>, á-biamá.  
 they went back, they say. Orphan they saw when to they went. That I think, said (one),  
 they say, they say, tell it back they say.
- Hau! núda<sup>n</sup>'ha<sup>n</sup>gá, èdedí-aká, é uçá akí-biamá. Wáçe amá é'di açá- 18  
 Ho! O war-chief, he is there, that to tell they arrived again, White the there went  
 they say, man (pl.)
- biamá wa<sup>n</sup>'giçe, ágçin gçin<sup>n</sup>'-bi ega<sup>n</sup>; ma<sup>n</sup>'zeskă çá<sup>n</sup> ctĩ açin<sup>n</sup>'i tē, waii<sup>n</sup>' ca<sup>n</sup>'  
 they say all, sitting on sat, they because; silver the too they had, robe the  
 say

- cti açi<sup>n'</sup>-biamá. Ę<sup>n'</sup>di a-i-naji<sup>n'</sup>-biamá. Gá-biamá: Añgú cti wawáci éga<sup>n'</sup>  
too they had, they say. There they approached and stood, they say. He said as follows, they say: We too we are employed as
- añgáti, á-biamá. Nuda<sup>n'</sup>hañga çinké'ja edáda<sup>n'</sup> uça 'iça-biamá. Níkaci<sup>n'</sup>ga  
we have said he, they come, say. War-chief to him what to tell he promised, they say. Person
- 3 wi<sup>n'</sup> níkagahi úju gáxe 'içe, áda<sup>n'</sup> edáda<sup>n'</sup> gçúbaqti in'gaçi<sup>n'</sup> añgáti, á-biamá.  
one chief prin. to make he there- cípai him promised, fore what every we having we have said he, they come, say. for him come, say.
- Eona<sup>n'</sup>qti a<sup>n'</sup>qtiéga<sup>n'</sup> gáxai tē, uçút'aça-bají-gä hä. Ca<sup>n'</sup>, edáda<sup>n'</sup> in'gaçi<sup>n'</sup>  
He alone a great man is made as, do not be jealous of him Indeed, what we have
- añgáti çan'ja é çigáxai tē éga<sup>n'</sup>qtia<sup>n'</sup>i. Ké, agíma<sup>n'</sup>çi<sup>n'</sup>i-gä. Waii<sup>n'</sup> ugça<sup>n'</sup>  
brought though that made for the is just like it. Come, walk ye for him. Robe put in to him him
- 6 açi<sup>n'</sup> gfi-gä, á-biamá. Dúba ę<sup>n'</sup>di aça-biamá. Názaça agíahf-biamá. Waii<sup>n'</sup>  
having come said he, they him again, say. Four there went, they say. To the rear they went for him, they say. Robe
- ugça<sup>n'</sup> açi<sup>n'</sup> aça-biamá. Níkagahi gçúbaqti gíça-bají-biamá. İda<sup>n'</sup>be  
putting having they went, they him in say. Chief every one were sad they say. In the middle
- gçin'kiçá-biamá. Wáqe aká gá-biamá: Çéçinké. Ę<sup>n'</sup> a<sup>n'</sup>qtiéga<sup>n'</sup> úju añgáxe  
they made him sit, they say. White the said as follows, they say: This is the one. That great man prin. let us make cípai
- 9 taf, af. Çé na<sup>n'</sup>p'in téga<sup>n'</sup> in'gaçi<sup>n'</sup> añgáti, á-biamá. Aça-bi ega<sup>n'</sup>, na<sup>n'</sup>p'in kiçá-  
him, he said. This to wear on the neck in order to we having we have said he, they come, say. He went, having, he made him wear it on his neck
- biamá Waha<sup>n'</sup>çicige çinké. Ké, wat'a<sup>n'</sup> kē éçi<sup>n'</sup> gfi-gä, á-biamá. Ja<sup>n'</sup>-ma<sup>n'</sup>çi<sup>n'</sup>  
they say Orphan the (ob.). Come, goods the bring ye to him, said he, they say. Wagon
- gē éçi<sup>n'</sup> aki-bi ega<sup>n'</sup>, Waha<sup>n'</sup>çicige çinké uçúciaqti wat'a<sup>n'</sup> gē' ctēwa<sup>n'</sup>,  
the having they reached for him there again, they say. Orphan the just before him goods the soever,
- 12 néxe, wahúta<sup>n'</sup>çi<sup>n'</sup> cti, ca<sup>n'</sup> bçúga, ákast itékiçá-biamá. Niní kúge wi<sup>n'</sup>  
kettle, gun too, in fact all, in piles they put them for him, they say. Tobacco box one
- çiqçúda-biamá Waha<sup>n'</sup>çicige aká. Wan'giçe áne mañ'gçe naji<sup>n'</sup>-biamá.  
pulled out of, they say Orphan the. All putting the erect he stood, they say. arms around
- Niní bçaska ñañgáqti gē mañ'gçe naji<sup>n'</sup>-bi ega<sup>n'</sup>, ía-biamá. Çahídai  
Tobacco flat very large the erect he stood, having, he spoke, they say. They ridicule (pl.) say. (one)
- 15 ctéctewa<sup>n'</sup> çacta<sup>n'</sup> éga<sup>n'</sup>-hna<sup>n'</sup>i hä. Niní tē çizá-bi ega<sup>n'</sup>, ca<sup>n'</sup>qti ga<sup>n'</sup> a<sup>n'</sup>ça  
notwithstand- ing they stop talking usually Tobacco the took, they say having, for no special reason throw- ing it
- çéçé naji<sup>n'</sup>-biamá; íkinewakiçá-biamá. İyga<sup>n'</sup> çinké wat'a<sup>n'</sup> kē gçúba gi'í-  
send- he stood, they say; he made them scramble for it they say. His grand- the goods the all he gave father his
- biamá. İyga<sup>n'</sup> aká ctē gíça-bají-biamá, ma<sup>n'</sup>zeskä wi<sup>n'</sup> 'fi-bají-bi ega<sup>n'</sup>.  
they say. His grand- father the even was sad they say, silver one they did not give because. him, they say
- 18 Wat'a<sup>n'</sup> ákastáqti áhigiqti í tē'ja wa'í<sup>n'</sup> çéwakiçá-biamá. Wáqe aká  
Goods piled very high a great many lodge to the carrying he sent them they say. White man the (an. ob.)
- gá-biamá: Çéçinké níkagahi úju añgáxe tiáwakiçaf. Edáda<sup>n'</sup> wéçihíde  
said as follows, they say: This one chief principal we make we have been sent What implements him hither.

ɸiɸiñ'ge xī, wat'a<sup>n</sup> ɸiɸiñ'ge xī, gīɸa-hna<sup>n</sup>'i-gǎ. Ingáxe aŋgáti-hna<sup>n</sup> tañ'gata<sup>n</sup>,  
 you have it, goods you have it, ask of him regularly We do it for we come regu- we will,  
 none none as a favor. him hither larly

á-biamá. Wa'ú aká éɸe eɸaí amá iɸádi aká uɸéwi<sup>n</sup>waɸá-biamá Ca<sup>n</sup>'  
 said he, they Woman the relation her the her father the he collected them they say. And  
 say.

wáɸaha úda<sup>n</sup> aɸi<sup>n</sup>'i gě uɸéwiñkiɸá-biamá éɸe eɸá amá. Cañ'ge úda<sup>n</sup> 3  
 clothing good they had the they collected for they say relation her the (pl.). Horse good  
 (pl.) him own

pahañ'ga aɸi<sup>n</sup>'i ta<sup>n</sup>' ctī gi'í-biamá wa'ú ɸiñké, Waha<sup>n</sup>'ɸiɸige aɸi<sup>n</sup>' téga<sup>n</sup>.  
 before he had it the too he gave his, they woman the, Orphan to have it in order  
 (st.) say that.

Cañ'gaxe ga<sup>n</sup>' waha<sup>n</sup>' aɸá-biamá. Ta<sup>n</sup>'wañgɸa<sup>n</sup> gɸúba igiɸigɸa<sup>n</sup>'-biamá, ɸé  
 Finished as removing they went, they Village the whole he ruled it they say, buf-  
 say. falo

uné gaɸɸa<sup>n</sup>' aɸaí tē. Wa'ú ɸiñké Waha<sup>n</sup>'ɸiɸige aká cañ'gagɸi<sup>n</sup> júgigɸaí tē. 6  
 to hunt migrating they when. Woman the Orphan the riding a horse he with her (past  
 went sign).

Ca<sup>n</sup>'-hna<sup>n</sup> íbaha<sup>n</sup>qtia<sup>n</sup>'i xī ca<sup>n</sup>' igie-hna<sup>n</sup>'-biamá níkaci<sup>n</sup>ga amá. Wanása-  
 Yet regu- they knew him when yet they talked against him people the (pl.). They sur-  
 larly very well regularly, they say rounded a herd

biamá. Jé wada<sup>n</sup>'be agɸi-bi ega<sup>n</sup>', Waha<sup>n</sup>'ɸiɸige aká wanáse tē éduíhe  
 they say. Buffalo seeing them returned, having, Orphan the surrounding the to join it  
 they say them

'íɸa-biamá. Wa'ú aká éɸe eɸá amá wagínasa-biamá. Ga<sup>n</sup>' wanáse tē 9  
 he promised, they Woman the relation her the (pl.) surrounded they say. And surround- the  
 say. own their (buffaloes) ing them

agɸi tē, wa'ú amá na<sup>n</sup>'pa agíáɸé 'íɸa-biamá. Waha<sup>n</sup>'ɸiɸige igáɸɸa<sup>n</sup>' aká  
 they had when, woman the (pl.) choke- going for spoke of, they say. Orphan his wife the  
 come back cherries

é'di aɸé 'íɸa-biamá. Égañ-gǎ, á-biamá Waha<sup>n</sup>'ɸiɸige aká. Cañ'ge a<sup>n</sup>'sagi<sup>n</sup>-  
 there going spoke of, they say. Do so, said, they say Orphan the. Horse very  
 very

qti wi<sup>n</sup>' ágɸi<sup>n</sup>' aɸá-biamá wa'ú aká. Júgɸe aɸá-bajī Waha<sup>n</sup>'ɸiɸige aká. 12  
 swift one sitting on went, they say woman the. With her went not Orphan the.

Égiɸe za'á-biamá. Na<sup>n</sup>'pa ágihí-maja cénawaɸé'qti wáɸi<sup>n</sup> a-í-bi, aí aɸá!  
 At length uproar they say. Choke- at those who went having entirely ex- they are chasing he indeed  
 cherries for them terminated them them hither says  
 (see note),

á-biamá. Ga<sup>n</sup>' níkaɸiqá-biamá. Waha<sup>n</sup>'ɸiɸige aká, Cañ'ge a<sup>n</sup>'sagi áta ta<sup>n</sup>  
 said (one), And they pursued they say. Orphan the, Horse swift beyond the  
 they say. the foe (st.)

hi<sup>n</sup>' skǎ'qti-ma i<sup>n</sup>ɸiñ'ka<sup>n</sup>'ta<sup>n</sup>'i-gǎ. Áagigɸi<sup>n</sup> táce, á-biamá. Man'dehi-hna<sup>n</sup> 15  
 hair those very white tie ye it for me. I ride my own must, said he, they say. A dart only

sia<sup>n</sup>'ɸé aɸi<sup>n</sup>'-biamá. Níkaɸige tē aɸaí tē. Ga<sup>n</sup>' uɸa-hna<sup>n</sup>'i tē agí amá:  
 merely he had they say. Pursuit of the the he went. And telling him regu- the they were re-  
 foe larly turning:

Waha<sup>n</sup>'ɸiɸige igáɸɸa<sup>n</sup>' náɸuháqti uɸa<sup>n</sup>'i tē, á-biamá. É'di ahi-biamá xī  
 Orphan his wife nearly they held her, said they, they There he arrived, they when  
 say. say

náɸuháqtei uɸa<sup>n</sup>' amáma Caa<sup>n</sup>' amá. Wa'ú aká náɸuháqtei uɸa<sup>n</sup>'i tē é'di 18  
 very nearly they were holding Dakotas the (pl.). Woman the very nearly they when there  
 her, they say. hold her

ahi tē. Atí há, á-biamá, wa'ú ɸiñké ugíkiá-bi ega<sup>n</sup>'. Ecéqti-hna<sup>n</sup> ɸa<sup>n</sup>'ctī,  
 he arrived. I have . said he, they woman the he talked to his, having. You said regu- heretofore,  
 come say. they say just that larly

á-biamá wa'ú aká. ɸéɸa ɸi<sup>n</sup>' wi<sup>n</sup>' náɸuháqtei uɸa<sup>n</sup>'i hě, á-biamá wa'ú aká.  
 said, they say woman the. This one the (mv.) one very nearly took hold . said, they say woman the.



- Ahaú! á-biamá. Wénaxičá-biamá. Wi<sup>n'</sup> ubáqpačá-biamá. Man'dehi kě  
 Oho! said he, they say. He attacked them, they say. One he pushed and they say. Dart the  
 made fall
- ijahá-biamá. Či wáči<sup>n'</sup> a-fi tě, eřáta<sup>n'</sup>-ma áhigi amá. Či náčuháqtcí uča<sup>n'</sup>i  
 he stabbed with it, Again they were driving those from (the many the. Again very nearly held her  
 they say. them back, foe) (sub.).
- 3 tě, Ecéqti. Čéřa či<sup>n'</sup> wi<sup>n'</sup> čáčuháqtcí uča<sup>n'</sup>i hě, á-biamá. Ahaú! á-biamá.  
 when, You said This one the one very nearly took hold . said she, they Oho! said he, they  
 just that. (mv.) say.
- Wakan'dičéqti gáxe wénaxičá-biamá. Caa<sup>n'</sup> wi<sup>n'</sup> ubáqpačá-biamá. Man'dehi  
 Very impatiently doing he attacked them, they say. Dakota one he pushed and they say. Dart  
 made fall
- kě ijahá-biamá. Či wáči<sup>n'</sup> a-fi tě. Či égiča<sup>n'</sup>-biamá wa'ú aká, Náčuháqtcí  
 the he thrust him with, Again they were driving them back. Again said to him, they say woman the, Very nearly  
 they say.
- 6 čéřa či<sup>n'</sup> kě wi<sup>n'</sup> uča<sup>n'</sup>i hě. Ecéqti-hna<sup>n'</sup> ča<sup>n'</sup>ctí. Ahaú! á-biamá. Wénaxičá-  
 this he who is one took hold . You said regu- heretofore. Oho! said he, they He attacked them  
 one be- hind just that larly say.
- biamá. Caa<sup>n'</sup> wi<sup>n'</sup> ubáqpačá-biamá. Man'dehi kě ijahá-biamá. Wéduba<sup>n'</sup>  
 they say. Dakota one he pushed and they say. Dart the he thrust him with, The fourth time  
 made fall they say.
- tědři, Čéřa či<sup>n'</sup> kě wi<sup>n'</sup> náčuháqtcí uča<sup>n'</sup>i hě. Ecéqti-hna<sup>n'</sup> ča<sup>n'</sup>ctí, á-biamá  
 when it This one he who is one very nearly took hold . You said regu- heretofore, said, they say  
 came, behind just that larly
- 9 wa'ú aká. Ahaú! á-biamá. Wénaxičá-biamá. Égiče caň'ge eřá aká gaskfi  
 woman the. Oho! said he, they He attacked them, they say. At length horse his the panted  
 say.
- tě, baza<sup>n'</sup> za<sup>n'</sup>qti wi<sup>n'</sup> man'dehi ijahai tě. Ga<sup>n'</sup>ki éga<sup>n'</sup>wé'a<sup>n'</sup>-hna<sup>n'</sup>i tě fbaha<sup>n'</sup>-  
 when, pushing right one dart he thrust him And so he did to them regularly the they  
 among them with it. know it
- biamá. Ga<sup>n'</sup> áčipú-biamá ákicúga. Wačionaj'qtia<sup>n'</sup> amá. Hau. Caň'gaxai  
 they say. And they closed upon him, standing He was not visible at all they  
 they say near together. say. ¶ They ceased
- 12 tě, Waha<sup>n'</sup> čicige t'čai, á-biamá. Waha<sup>n'</sup> čicige uđine aňi-biamá. Ca<sup>n'</sup>  
 when, Orphan they killed said they, they Orphan to seek they arrived, they Yet  
 him, say. their own say.
- ucka<sup>n'</sup> ctě iča-bají-biamá; caň'ge kě' ctí iča-bají-biamá, níkaci<sup>n'</sup>ga ctí  
 deed even they did not they say; horse the too they did not they say, . man too  
 find find
- čingě'qtia<sup>n'</sup>-biamá. Caň'gaxá-biamá. Ca<sup>n'</sup> wa'ú aká akí-biamá ři wáčaha  
 was altogether they say. They ceased they say. And woman the reached home, when clothing  
 missing they say
- 15 úda<sup>n'</sup> řiřáxai tě. Gaň'ki ha<sup>n'</sup> ři čingá-bitéama níkagahi úju ijaň'ge aká.  
 good she made for her- And night when she had disappeared, chief prin- his daugh- the.  
 self. they say
- Ca<sup>n'</sup> a<sup>n'</sup>wa<sup>n'</sup>wařa múgča<sup>n'</sup> ičé tě na'a<sup>n'</sup> ga<sup>n'</sup>čai ctěwa<sup>n'</sup> na'a<sup>n'</sup>-bají-biamá.  
 And to what place stealing off she had the to hear they wished notwith- they did not hear, they say.  
 gone standing
- É pahaň'ga wáqe amá fbaha<sup>n'</sup>i tě níkaci<sup>n'</sup>ga ukéči<sup>n'</sup> wébaha<sup>n'</sup> tíi tě, áda<sup>n'</sup>  
 That before white the they knew the Indians knowing them they the, there-  
 man (pl.) had come fore
- 18 Waha<sup>n'</sup> čicige aká ma<sup>n'</sup>ci čé éska<sup>n'</sup> ečéga<sup>n'</sup>-biamá. Wa'ú či<sup>n'</sup> ctí ma<sup>n'</sup>ci čé  
 Orphan the high went it might they thought, they say. Woman the too high went  
 be (mv.)
- éska<sup>n'</sup> ečéga<sup>n'</sup>-biamá. Áda<sup>n'</sup> řihádi úna'a<sup>n'</sup>-bají ca<sup>n'</sup>ca<sup>n'</sup>i tě.  
 it might they thought, they say. There- down below they have never heard about  
 be fore them.

## NOTES.

334, 1. Wakanda, as here used, means "The Great Spirit," not "a deity."

335, 1. q̄a<sup>n</sup>je, equivalent to "q̄a<sup>n</sup>-bajī" or "gahájī," uncombed.

335, 1. q̄i k̄ě refers to the shape of the Pawnee camp.

335, 5. Sanssouci, the Omaha ex-interpreter, said that the Orphan had so great an appetite that the Pawnees grew tired of him. They put him on the ground, flat on his back, and fastened down his hands and feet with tent-pins. A wolf approached him. The Orphan told his trouble; whereupon the wolf pulled out the tent-pins, and took him to the camp.

335, 6. q̄éaké aká h̄ă: "This is he for whom we have been hunting;" said by one not a relation, on discovering the object suddenly. Compare "q̄ejīngā aká é aká h̄ă," p. 156, note on 149, 12.

335, 7. egiq̄e waq̄e duba akáma. Wáq̄e amá ja<sup>n</sup>t'é ké q̄ī da<sup>n</sup>'be ahíi t̄ě íq̄a'eq̄ě ga<sup>n</sup>'qtia<sup>n</sup>i: "When the white men arrived there to look at him as he lay sound asleep, they had compassion on him in reference to something." They thought that the Great Spirit pitied the Orphan, who was poor; and this caused them to help him.

335, 8. ugaq̄a<sup>n</sup> ujq̄e, the road made by the party in moving along.

335, 17. uhe uq̄uciq̄ti q̄aq̄i te h̄ě, you will pitch the tent directly at the front, ahead of the party.

336, 8. hi<sup>n</sup>+ ehna<sup>n</sup>-biama: The old woman was so astonished that she could say nothing else.

338, 16. iq̄iga<sup>n</sup> . . . . gq̄uba gi<sup>n</sup>'i-biama. This must not be taken literally, as he sent the people to his own lodge with great piles of goods.

339, 13. na<sup>n</sup>pa agihi-maqa cenawaq̄eq̄ti waq̄i<sup>n</sup> a-i-bi ai aq̄a, a-biama. Here "qa," *to*, *at*, in "agihī-maqa," has the force of *from*. Compare "wenuda<sup>n</sup> ati-hna<sup>n</sup>-biama nika-ci<sup>n</sup>ga aji amaqa," in the myth of the Turtle on the war-path, 254, 2. Note the several speakers implied in this sentence. Some one who witnessed the attack gave the alarm, saying, "Na<sup>n</sup>pa agihī-maqa cenawaq̄eq̄ti waq̄i<sup>n</sup> a-í aq̄á." Those who heard this, but who were not witnesses of the attack, said, "Na<sup>n</sup>pa agihī-maqa cenawaq̄eq̄ti waq̄i<sup>n</sup> a-i-bi ai aq̄á." The narrator of the myth, in repeating this to the collector, added to it "á-biamá:" "It is reported that they said it."

339, 19. eceq̄ti-hna<sup>n</sup> q̄a<sup>n</sup>ctī. The woman was cross, wajī<sup>n</sup>-pibajī. She remembered the words of her husband, the Orphan, whom she reminds of what he had said:—"You did say that. Remember this, and act accordingly."—Sanssouci.

The narrator made the following rhetorical prolongations:—334, 1. pahañ+gaq̄tci, for pahañgaq̄tci; 334, 4. piä+ji, for piäjī; 336, 14. u+da<sup>n</sup>q̄ti, for uda<sup>n</sup>q̄ti.

## TRANSLATION.

At the very first the Pawnees knew the Great Spirit. They were always numerous. They went on the hunt. A real Orphan dwelt in a lodge with his grandmother, who was a very aged woman. The grandmother used to carry her tent-skin, one that was worn by use. The Orphan had a bow. His skin robe was unsightly, and his hair was always uncombed. He lived by visiting the lodges and begging. He went throughout the camp, from one end to the other, visiting the lodges and begging for food. They called him "The Beggar;" they made him have the name. They removed the camp.

Though they nicknamed him, they were always apprehensive on account of The Beggar, so he continued going throughout the camp. They removed the camp when it was morning. Behold, he slept. He slept by the old camping-ground (*or*, among the litter and remains of the old camp). He slept when they had departed, leaving the place a solitude. He lay sound asleep. At length he heard some white men say, "This one is he whom we seek." When he arose, behold, four white men were there. The white men went back. The Orphan departed. He was fully aroused. He went following the road made by the migrating party. The young men said, "You said that the Orphan had not come, but he has come again." They removed. Again he went to beg at the lodge of the head-chief, whose daughter had not yet taken a husband. And she gave food to the Orphan. And the chief said, "The people have no food. Only here does food abound. And whenever you wish to come, come hither." Soon after he came again to beg. "Really! when people have but little food, they eat only once a day. You have just gone home with the food which she gave you," said the chief. And his daughter gave the Orphan food again, because she knew him. They removed. And the daughter of the head-chief said as follows: "Mother, when they remove and depart this time, please pitch the tent at the very front of the path." And all the young men used to court the chief's daughter; yet she acted as if she did not wish to marry. When the mother pitched the tent, waiting for the Orphan to come, the women went to find fuel; they went for wood. They came again, carrying wood on their backs. And the chief arrived there. "You should have pitched the tent amongst the rest," said the chief. His wife said as follows: "Though it is so, I pitched the tent, as the girl, your daughter, commanded me to pitch it here." And the chief's daughter came back, carrying wood. She did not put it at the lodge; she put it aside. At length the Orphan's grandmother was coming directly to that place, carrying her worn tent-skin. "Venerable woman, come this way," said the chief's daughter, who sat by the wood, waiting for her to appear. As the old woman was ashamed, she did not speak. She placed the tent-skin by the wood. The chief's daughter made a tent of it. The old woman sat there, saying nothing but "Oh!" Each of the young men continued saying as follows: "Why! the chief's daughter has made the tent for the Orphan's grandmother. My friends, I think that she will marry him." She finished the tent. The chief's daughter carried her robes and beds to the Orphan's tent. "Why! It is just as I thought," said one. The Orphan arrived at his tent; but he did not enter it. In spite of what was done, he stood diffident about entering his tent, because the woman was within. "Fie! Come," said she. He entered his tent. She made a very good bed for him. She was sitting with him. She married him. She had food with him. And the young men said as follows: "Why, friends, the chief's daughter has married the Orphan." The Orphan said as follows to his wife: "Please tell your father to let them stop and rest to-morrow." The chief sent the criers around. And the people thought, "Why should they stop to rest?" "He says that you are to stop and rest to-morrow, halloo!" said the criers. And the people said as follows: "Why should one stop to rest when he is without food?" At length four white men arrived there. "Four white men have come," said the boys. "He says that you will, indeed, assemble yourselves, halloo!" said the criers, the Orphan having commanded them to do so. The chief commanded all to adorn themselves. "He promises, indeed, to give you all kinds of things, halloo! He says, indeed, that you will paint yourselves, halloo!" The white men promised to

give a silver medal to the principal chief. At length, on the morrow, the white men came in sight. The wagons came and stood outside of the camp. The principal white man sat before them. And all the Pawnees went outside of the camp. And the four white men were approaching. And the principal white man said as follows: "Go and seek him whom we promised to make a great man." And the white men were seeking him among those who were in the line of the middle-aged and aged men. They returned to their leader. "Why! O leader, we did not find him," said they. "Fie! as you saw him at the very first, you probably know him. Ho! Come, go again and seek him," said the white man who was the leader.

And the Orphan put on his robe. He also had his bow. He stood among the young men. And when the white men finished looking at the line of the elder men, they departed towards the young men, to look among them. At length they found him. When they said, "This one is he," they went back to tell it. When they saw the Orphan, they went back to tell it. "That is he, I think," said one. "Ho! leader, he is there," said they on their arrival. All the white men went thither, being on seats in the wagons; they had the medal, and the robe too. They approached and stood there. The principal white man said as follows: "We, too, are employed, so we have come." He promised to tell something to their superior (the President). "He has promised to make one man head-chief, therefore we have brought all the things to him. As he alone is made a great man, do not be jealous of him. Though, indeed, we have brought the things to him, that is just as if it was done for you. Come, go after him. Put him in a robe, and bring him back," said the principal white man. Four went for the Orphan. They went to the rear for him. Putting him in a robe, they departed with him. Every one of the chiefs was displeased. The white men made the Orphan sit in the middle. The principal white man said as follows: "This is the one. Let us make him the principal great man. We have brought this for him to wear on his neck." Having gone to the Orphan, he made the latter wear the medal on his neck. "Come, bring ye the goods to him," said the white man. When they brought the wagons to him, the different kinds of goods, kettles, guns, in fact all, were placed in piles just before the Orphan. The Orphan pulled the tobacco out of one box. Putting his arms around all, he stood erect. Having stood erect with his arms around very large pieces of flat tobacco, he spoke. "Notwithstanding people sometimes ridicule one, they usually stop talking. You have been ridiculing me; but it is time for you to stop it." Having taken the tobacco, he was throwing it away to make them scramble for it. He gave most of the goods to his wife's father. His wife's father was displeased, because they did not give him a medal. The Orphan sent them to his lodge with a great many goods piled up very high. The white man said as follows: "We have been sent here to make this one the head-chief. When you are destitute of implements or goods, ask favors of him. We will come hither from time to time to perform for him what he may desire." The woman's father collected her relations. And her relations collected what good clothing they had. The chief gave a good horse, the one which he had before, to the woman, for the Orphan. When they ceased, they removed the camp. The Orphan ruled the whole village when they removed to hunt the buffalo. The Orphan rode horseback with his woman. Yet, when the people knew him very well, they invariably talked against him. They surrounded a herd. When they returned from seeing the buffaloes, the Orphan promised to take part in surrounding the herd. The woman's

relations surrounded their own part of the herd. And when they had returned from surrounding them, the women spoke of going for choke-cherries. The Orphan's wife spoke of going thither. "Do so," said the Orphan. The woman departed, riding a very swift horse. The Orphan did not go with her. At length there was an uproar. Said the people, "It is said that they are exterminating those who went for choke-cherries, as they are chasing them hither." And they pursued the foe. The Orphan said, "Tie for me my very swift horse with very white hair. I must ride mine." The Orphan had only a dart. He went in pursuit of the foe. And they were coming back regularly and telling him, "They nearly took hold of the Orphan's wife." When he arrived there, the Dakotas had nearly caught her. When the woman was very nearly caught he arrived there. "I have come," said he, speaking to his wife. "You did say just that regularly. This one behind has very nearly taken hold," said the woman. "Oho!" said he. He attacked them. He pushed one and made him fall off his horse. He pierced him with the dart. Again many from the foe were driving them back. When they nearly caught hold again, she said, "You said just that. This one behind has very nearly taken hold." "Oho!" said he. Acting very impatiently, he attacked them. He pushed a Dakota, making him fall off his horse. He pierced him with the dart. Again they were driving them back. The woman said to him again, "This one who is behind has very nearly taken hold. You said just that heretofore." "Oho!" said he. He attacked them. He pushed at a Dakota, making him fall off. He pierced him with the dart. When the fourth time came, the woman said, "This one who is behind has very nearly taken hold. You said just that heretofore." "Oho!" said he. He attacked them. At length when his horse panted, he pushed here and there among them, and thrust a Dakota through with the dart. And they knew that he did so to them regularly. And they closed upon him, standing very close together. He disappeared.

When they ceased, it was said that they had killed the Orphan. They arrived from the Pawnee camp to seek the Orphan. Yet they did not find the slightest trace of the occurrence; they did not find the horse, and the man had disappeared altogether. They ceased. And when the woman reached home, she made good clothing for herself. And when it was night, the daughter of the head-chief had disappeared. And notwithstanding they wished to hear to what place she had stolen off, they did not hear. The first white men knew it when they had come and known the Indians; therefore the Indians thought that the Orphan might have gone on high. They thought that the woman too might have gone on high; therefore they have never heard anything about them down on this earth.

## THE YOUTH AND THE UNDERGROUND PEOPLE.

TOLD IN ÇEGİHA BY BIG ELK.

Ta<sup>n</sup>wanğça<sup>n</sup> d'úba şdedí-ma héga-bajı'qti. Cı nıkagahi aká ijan'ge  
 Village some there they were very populous. Again chief the his daughter  
 wáçixa-bájı tē, ijin'ge aká cti miñ'ğçá<sup>n</sup>-bájı tē. Ijin'ge aká na<sup>n</sup>bá-biamá.  
 she had not married, his son the too they had not married. His son the were two, they say.  
 Wanása-biamá. Jé<sup>n</sup>-ma t'éwaçç-hna<sup>n</sup>'i tē. Kı çé nıkagahi ijin'ge áma 3  
 They sur- they say. The buff- they killed them regularly. And this chief his son the  
 rounded a herd loes  
 çinkéça<sup>n</sup> jé wi<sup>n</sup>' iénaxıçai tē, uça<sup>n</sup>'haqti. Uqçç'qti kide gçi<sup>n</sup>'i tē. Jé  
 he who had buf- one he attacked him, far apart (from Very soon shooting he sat. Buf-  
 been faló the rest). at him faló  
 amá ıa<sup>n</sup>'in-ájı'qti áiaçai tē ıan'de ma<sup>n</sup>táha. Nıkaci<sup>n</sup>ga aká éga<sup>n</sup>qti égiháqti  
 the not seen at all had gone ground into. Man the just so headlong  
 áiaçai tē cañ'ge uçáha. Jé aká pahan'gaqti égiç áiaçai. İçádi aká fekiçç- 6  
 he had gone horse with it. Buf- the at the first head- had gone. His the sent out  
 faló long father  
 wakiçá-biamá. Cın'gajın'ga eıá aká wanáse éde kıájı, aí áça. Cta<sup>n</sup>'be  
 criers they say. Child his the he surrounded but he has he indeed. You saw  
 them not come says him  
 back,  
 çáçı<sup>n</sup>'cé uçná te, aí áça, á-biamá. Nıkaci<sup>n</sup>ga wi<sup>n</sup>' da<sup>n</sup>'ba-bi á-biamá. Ca<sup>n</sup>'  
 you who you will he indeed, said they, Man one he saw him that he said, they Yet  
 moved tell it, says they say. they say.  
 ıa<sup>n</sup>'beçti há. Waçıçe çe té, á-biamá. Uspé da<sup>n</sup>'ctē égiç içé, ca<sup>n</sup>' ma<sup>n</sup>sna<sup>n</sup>'- 9  
 I saw him Chasing he went, said he, they A sunken perhaps head- he has yet very level  
 plainly say. place long gone,  
 sna<sup>n</sup>'qti amá ıı çinğç'qti tigçé há. İçá<sup>n</sup>'ba<sup>n</sup>' ıa<sup>n</sup>'ba-májı, á-biamá. Uné  
 ground it was when missing alto- he became . A second I did not see him, said he, they To seek  
 gether time say. him  
 ákiççaji içádi aká. Çeçuqti há, á-bi ega<sup>n</sup>', ugaéçqti uná-biamá. Gçúba  
 he com- his father the Just here he said, having, scattering far they sought him, All  
 manded the (sub.). they say and wide they say.  
 one with him  
 uná-biamá nıkaci<sup>n</sup>ga amá. Égiçe ma<sup>n</sup>ca<sup>n</sup>'de égiç içai ga<sup>n</sup>'te amá. Jé 12  
 sought him, they people the Behold pit headlong he had for some time, Buf-  
 say (pl. sub.). they say. gone they say. faló  
 aká ma<sup>n</sup>çin'ka hébe na<sup>n</sup>çpé áiaçai-biamá. Cañ'ge ta<sup>n</sup>' cti ma<sup>n</sup>çin'ka na<sup>n</sup>çpé  
 the soil a piece kicking off had gone, they Horse the too soil kicking off  
 (sub.) a piece say. (std. ob.) a piece  
 áiaçai-biamá. Ákiha<sup>n</sup> sıgçe çinğá-biamá. Ga<sup>n</sup>' nıkaci<sup>n</sup>ga gçúba égiç áiaçai-  
 had gone, they Beyond trail there was none, they And people all head- had gone,  
 say. say. long  
 biamá. Ma<sup>n</sup>can'de tē jin'gajı'qti içeççetia<sup>n</sup>'-biamá. Ğ'ıa waha<sup>n</sup>' átiáçe 15  
 they say. Pit the not small at all it went suddenly, they say. Thither to remove sud-  
 down, down, denly  
 'ıçai-biamá içádi aká. Ğ'di a-ı-ıi-biamá; ma<sup>n</sup>can'de égaxe a-ı-ıi-biamá.  
 spoke of, they his father the There they came and pit around it they came and  
 say (sub.). camped, they say; camped, they say.

- Cénujiñ'ga ikágewáçë-má cti éga<sup>n</sup> wáçaha<sup>n</sup>'i tē. Cénujiñ'ga wi<sup>n</sup> wahéhäji  
 Young man those whom he had as too so he implored them. Young man one stout-hearted  
 friends
- çi, nän'de sagí da<sup>n</sup>'ctea<sup>n</sup> udé çé gríga<sup>n</sup>'çai wáçaha<sup>n</sup>'i tē. Égiçe wi<sup>n</sup> ígadizá-  
 if, heart firm perhaps enter- to go wishing for he implored them. At length one rode round  
 ing him and round
- 3 biamá çii çá<sup>n</sup>. Úde çé 'íça-biamá. Içadi çinké uíçai-gã hä, á-biamá.  
 they say village the Entering to go he promised, they His father the one tell to him said he, they  
 (ov. ob.) say. say. who (ob.) say.
- Hájinga uçéwi<sup>n</sup>'çë táce, á-biamá. Içéha hájinga sú-bi ega<sup>n</sup>, uçéwi<sup>n</sup>'çá-  
 Cord he collect them must, said he, they Buffalo- cord cut in strips, having, he collected  
 hide they say them
- biamá. Hájinga kē' íka<sup>n</sup>'ta<sup>n</sup>-de, ha-búça wi<sup>n</sup> ugçí<sup>n</sup>' iñgáxe taí, á-biamá.  
 they say. Cord the he tied when, skin round one to sit in please make it said he, they  
 (ob.) with
- 6 Ga<sup>n</sup>' çicta<sup>n</sup>'-biamá. Ca<sup>n</sup>' águdi pí ctéctewa<sup>n</sup> uá'a<sup>n</sup>he tá miñke. Ubça<sup>n</sup>'  
 And they finished it, they Now in what I arrive soever I put the will I who. I take hold  
 say. place body in
- bçé tá miñke çá<sup>n</sup>'ja, ñan'de kē híde pí tēdñhi çi hájinga kē bçída<sup>n</sup>'agçé tá  
 I go will I who though, ground the the I reach when here- cord the I pull on it sud- will  
 (ob.) bottom after (ob.) denly
- miñke. Bçída<sup>n</sup>'da<sup>n</sup>' çi hníze taí, á-biamá. Égiçe ñan'de kē ma<sup>n</sup>'táça ahí-  
 I who. I pull on it re- when you will, said he, they At length ground the inside he ar-  
 peatedly take it say. (ob.) rived
- 9 biamá. Ugáhanaçazé'qtia<sup>n</sup> té. Wabít'a<sup>n</sup>-biamá çi çé amá uça<sup>n</sup>'adi gat'é  
 they say. It was very dark. He felt around, they say when buf- the by itself was lying  
 falo (sub.)
- akáma; cañ'ge cti uça<sup>n</sup>'adi gat'é akáma; níaci<sup>n</sup>'ga cti uça<sup>n</sup>'adi gat'é akáma.  
 dead from horse too by itself was lying dead from man too apart was lying dead from  
 the fall; the fall;
- Çéké níaci<sup>n</sup>'ga kē çizá-bi ega<sup>n</sup>, úççuça ugçá<sup>n</sup>'-biamá. Gañ'ki gátē ca<sup>n</sup>'qti  
 This man the he took him, having, the hollow he put him in, they And that in spite of  
 (recl. ob.) (recl. ob.) they say (bag?) say. thing
- 12 açái tē çiçá-bají tē hä. Ga<sup>n</sup>' níkaci<sup>n</sup>'ga u'a<sup>n</sup>'ha-bi ega<sup>n</sup>, gríça-biamá. Gañ'ki  
 he when he did not ask the And man he put him in it, because, they rejoiced, they And  
 went favor for himself they say they say say.
- t'e kē çizá-bi ega<sup>n</sup>, ni<sup>n</sup>'ça çinké gisíça-bají-biamá. Ca<sup>n</sup>' íçápe gçí<sup>n</sup>' tē  
 dead the one they took having, alive the one who him they forgot, they say. Yet waiting he sat  
 (ob.) him, they say (ob.) for it
- çá<sup>n</sup>'ja, çizá-bají gçí<sup>n</sup>' tē xagé-hna<sup>n</sup>-biamá. Níkagahi aká ijañ'ge wáçixájí  
 though, not taking he sat when he cried regu- they say. Chief the his daugh-  
 him larly (sub.) ter
- 15 çinké é wéci-biamá. Ahni<sup>n</sup>' çagçí çi çagçá<sup>n</sup>' taté, á-biamá. Ugáca<sup>n</sup> ma<sup>n</sup>'çi<sup>n</sup>'  
 she who that he hired him for, You have you come if you marry shall, said he, they Traveling he walked  
 (ob.) they say. him back her say.
- tē ca<sup>n</sup>' ugáhanaçaze. Égiçe wa'újinga akéde uhé éçai ahí-biamá. Wa'ú-  
 when still dark. At length old woman was sitting, traveling the he arrived, they Old  
 when path, he came to her suddenly say.
- jinga çinké çaha<sup>n</sup>'-biamá. Ca<sup>n</sup>', wa'újinga, maja<sup>n</sup>' çéçu tí úçicíqti atí,  
 woman she who he implored her, they Yet, old woman, land here to come very diff- I have  
 (ob.) say. hither cult come,
- 18 á-biamá. Jan'de kē paháciaça kē'ça atí. Níkaci<sup>n</sup>'ga wi<sup>n</sup>' ma<sup>n</sup>'can'de çé  
 said he, they Ground the up above to the I came. Man one pit this  
 say. (ob.)
- uqpáçé tí. Bçíze téga<sup>n</sup> atí. A<sup>n</sup>'çiza-bají hä. Gañ'ki eáta<sup>n</sup> agçé taté bçí'a  
 falling from he I take in order I have Me they took not And how I go shall I fail  
 a height came. him to come. back
- há. Wa'újinga, i<sup>n</sup>'wiñ'kañ-gã, á-biamá. Edáda<sup>n</sup> uwíka<sup>n</sup> taté çáxe taté  
 Old woman, help me, said he, they say. What I help you shall I do shall

- ɕiŋgé, á-biamá. Níkaci<sup>n</sup>ga wi<sup>n</sup> gáɕiŋké gáɕu gɕi<sup>n</sup>. Ę'di ma<sup>n</sup>ɕi<sup>n</sup>-ǎ hě.   
 there is said she, they nothing, say. Man one that (unseen) in that he sits. There walk thou   
 nothing, say.
- Ę ɕigáxe té, á-biamá. Ę'di aɕá-biamá. Ę'di ahí-bi ega<sup>n</sup>, ɕijebe ɕa<sup>n</sup> gaɕúɕu   
 He he will do it said she, they for you, say. There he went, they say. There arrived, having, door the he knocked on   
 for you, say. they say (ob.) repeatedly
- amá. Ęe-hna<sup>n</sup> waná<sup>a</sup> naji<sup>n</sup> ɕa<sup>n</sup>ja, gɕiɕiba-báji tě. Wa'ú aká gá-biamá: 3   
 they say. Speaking hearing he stood though, they did not open it for Woman the said as follows,   
 regularly them him. him. (sub.) they say:
- Nál gáta<sup>n</sup> nɕaci<sup>n</sup>ga wi<sup>n</sup> tí hě. ɕijebe gɕiɕiba-ǎ hě, á-biamá. Ęgiɕe, cié   
 He! that one person one he has . Door open it for him . said she, they Behold, child   
 (std.) (std.) oome say.
- git'é, áda<sup>n</sup> ía-báji gɕi<sup>n</sup>-biamá. Gɕiɕa-báji gɕi<sup>n</sup>-biamá. ɕima<sup>n</sup>te ahí-biamá,   
 his was there not speak- he sat, they say. Sorrowful he sat, they say. Within the he arrived, they   
 dead, ing lodge say,
- wa'ú aká ɕijebe gɕiɕibá-bi ega<sup>n</sup>. Ca<sup>n</sup> ía-báji gɕi<sup>n</sup>-biamá nú aká. Na<sup>n</sup>péhi<sup>n</sup> 6   
 woman the door opened for him, having. Yet not speak- sat, they say man the Hunger   
 (sub.) they say ing (=hus- (sub.). band)
- wakan'diɕe amá. Íwa<sup>n</sup>xá-biamá. Wi<sup>n</sup>a<sup>n</sup>waɕáta<sup>n</sup> ma<sup>n</sup>hni<sup>n</sup> ǎ, á-biamá. Ga<sup>n</sup>   
 he was impatient they say. He asked him, they From what (place) you walk I said he, they So   
 from say.
- ugá-biamá. Paháci-kéɕáta<sup>n</sup> ma<sup>n</sup>bɕi<sup>n</sup> éde nɕaci<sup>n</sup>ga wi<sup>n</sup> wanáse éde uqɕáɕe   
 he told of his, they Above from the I walked but man one headed but falling from   
 say. them off a height
- tí. Běize téga<sup>n</sup> atí. A<sup>n</sup>ɕiza-báji há. Ga<sup>n</sup>ki eáta<sup>n</sup> agɕé taté bɕi'a há. 9   
 he I take in order I came. They did not take . And how I go back shall I fail   
 came. him to me
- I<sup>n</sup>wi<sup>n</sup>kañ-gá, á-biamá. Ci<sup>n</sup>'gajiñ'ga git'é ugá-biamá. Ci<sup>n</sup>'gajiñ'ga a<sup>n</sup>t'a<sup>n</sup>i   
 Help thou me, said he, they Child his was he told of his, they Child we had   
 say. say. dead say. him,
- éde, wét'ai há. Ci<sup>n</sup>'gajiñ'ga t'e k' éga<sup>n</sup>qti a<sup>n</sup>ɕigaxe tañ'gata<sup>n</sup>, á-biamá,   
 but he died . Child dead the one just like we make you we who will, said he, they   
 to us (ob.) him say.
- ciéɕai é waká-bi ega<sup>n</sup>. Ca<sup>n</sup> edáda<sup>n</sup> abɕi<sup>n</sup> gɕúbaqti ɕiɕiɕa, á-biamá 12   
 taking him that he meant, having. In fact what I have everything is yours, said, they say   
 as his child they say
- iɕádi aká. Ía-báji-hna<sup>n</sup> ca<sup>n</sup> agɕé ga<sup>n</sup>ɕai éga<sup>n</sup>. Ca<sup>n</sup> edáda<sup>n</sup> edéce ɕi, éga<sup>n</sup>   
 his the He spoke regu- yet to go he wished some- Yet what you say if, so   
 father (sub.). not larly homeward what. what
- wíɕaxe te há, á-biamá iɕádi aká. Ta<sup>n</sup>wañɕa<sup>n</sup> ɕiɕiɕa ɕagɕé cka<sup>n</sup>hna ɕi'ctě,   
 I do for you will . said, they say his the Village your you go you wish even if,   
 father (sub.). back
- éga<sup>n</sup> te, á-biamá. Ęgiɕe agɕé 'iɕa-biamá. ɕagɕé taté ɕa<sup>n</sup>ja, Cañ'ge hi<sup>n</sup> 15   
 so will, said he, they At length to go he spoke of, they You go shall though, Horse hair   
 say. homeward say. homeward
- ga<sup>n</sup> áiagɕi<sup>n</sup> agɕé te, dadíha, ecé ɕi, éga<sup>n</sup> te há, á-biamá. Wa'ú aká   
 of such I sit on I go will, O father, you say if, so will . said he, they Woman the   
 a kind him homeward say. (sub.)
- gá-biamá: Nál ci<sup>n</sup>'gajiñ'ga wéɕiñgai ɕa<sup>n</sup>ctí éga<sup>n</sup>qti gɕi. Edáda<sup>n</sup> wi<sup>n</sup> aoni<sup>n</sup>   
 said as follows, He! child we had none heretofore just like he has What one you had   
 they say: come.
- ɕa<sup>n</sup>ctí 'í-ǎ hě, á-biamá, égɕañge é wagiká-bi ega<sup>n</sup>. Ci<sup>n</sup>'gajiñ'ga wíɕaxe. 18   
 heretofore give to him . said she, they her husband that she meant hers, having. Child I make you.   
 say, they say
- Edáda<sup>n</sup> wi'í tá miñke. Edáda<sup>n</sup> ka<sup>n</sup>bɕa ctěwa<sup>n</sup> íɕaxe-hna<sup>n</sup>-ma<sup>n</sup>, abɕi<sup>n</sup>   
 What I give will I who. What I desire soever I make regu- I use, I have it   
 you larly
- ka<sup>n</sup>bɕa ɕi, á-biamá. Edáda<sup>n</sup> ga<sup>n</sup>ɕai ɕi, ábazú ígaxe-hna<sup>n</sup>-biamá.   
 I desire if, said he, they What he desired when, pointing he made regu- they say.   
 say. at it with it larly



- Dadlha, can'ge hi' skä'qti áagçi' agçé ka'n'bça. Niá-ıaŋga hi' skä'qti  
 O father, horse hair very white I sit on it I go I wish. Ear-big hair very white  
 homeward
- céna<sup>n</sup>ba. Cánakágçé úda<sup>n</sup>, á-biamá. Ké, é'di ma<sup>n</sup>çin'-gá. Can'ge ıjebe  
 those two. Saddle good, said he, they Come, there walk thou. Horse door  
 say.
- 3 çiciba-gá há, á-biamá. Çiha<sup>n</sup> éça<sup>n</sup>ba ıça<sup>n</sup>ba<sup>n</sup> wacta<sup>n</sup>'be cka<sup>n</sup>'hna ıı, wa-  
 pull open said he, they Your too a second you see us you wish when, you  
 say. mother time
- cta<sup>n</sup>'be taı, á-biamá. Kıçagçé te çan'ja, Ké, dadlha, uhé ké agçé ka'n'bça,  
 see us will, said he, they You go home will though, Come, O father, path the I go I desire,  
 say. again (ob.) homeward
- ecé te, á-biamá ıçadı aká. Agçá-biamá. I<sup>n</sup>'é çan<sup>n</sup> çıáza tigçé ga<sup>n</sup>'qti gáxa-  
 you will, said, they say his the He went homeward, Stone the pulled suddenly just so he made  
 say father (sub.). they say. (ob.) open them
- 6 biamá, ma<sup>n</sup>'ze ıçábazu uska<sup>n</sup>'skaqtı-bi ga<sup>n</sup>. Uhéata<sup>n</sup> uıçan<sup>n</sup>'be na<sup>n</sup>'ıaıaqı aça-  
 they say, iron pointing at in a very straight line because. Steps up-hill making the he went  
 with, they say (or, Bridge) sound "ıaqı" at every step
- biamá. Ga<sup>n</sup>' i<sup>n</sup>'é ıaŋgáqti wi<sup>n</sup>' ıjebe tē ágaqade gçi<sup>n</sup>' çan<sup>n</sup> bahé tiçéçai ıı,  
 they say. And stone very large one door-way the covering it sat the he pushed it aside when,  
 (ob.) (ob.) suddenly
- éçan<sup>n</sup>'be akı tē. Can'ge amá gicka<sup>n</sup>' tiçáçá, náxıçá tiçáçá ma<sup>n</sup>'çin'-biamá,  
 in sight he had come Horse the he was quick beginning he was timid beginning he walked they say,  
 again. (sub.) in moving suddenly and repeatedly, now and then
- 9 maja<sup>n</sup>' pıáji, bça<sup>n</sup>' pıáji úçibça<sup>n</sup>'-bi ega<sup>n</sup>'. Éçan<sup>n</sup>'be ahı-bi ega<sup>n</sup>'ja, ta<sup>n</sup>'waŋçan<sup>n</sup>'  
 land bad, odor bad he smelt, they say because. In sight he arrived, having, village  
 they say though,
- a<sup>n</sup>'ça a-ıı çan<sup>n</sup> ugıne aça-biamá. Égiçe i<sup>n</sup>'tca<sup>n</sup>'qtcı waha<sup>n</sup>' aça-bikéama.  
 he left he came the seeking his he went, they say. Behold very recently removing they had gone in a  
 (ob.) line, they say.
- ıçápe gçi<sup>n</sup>' tē çan'ja, waha<sup>n</sup>' aça-bikéama. ııúçıçıçe can'ge amá na<sup>n</sup>'pe  
 Waiting they sat though, removing they had gone in a line, Old camping- horse the fearing the  
 for him to appear they say. ground (sub.) sight
- 12 ma<sup>n</sup>'çin'-biamá. Ugáççan<sup>n</sup> ujaŋge ké uhá aça-biamá. Égiçe nıacı<sup>n</sup>'ga na<sup>n</sup>'ba  
 walked they say. Road of the migrating party the follow- he went, they At length person two  
 (ob.) ing say.
- çahé ıaŋ'ga çan<sup>n</sup> ugáççan<sup>n</sup> ujaŋ'ge ké wéçé çéçai tē. É nıkağahi úju igáççan<sup>n</sup>  
 hill large the road of the migrating party the he discovered them That chief princl- his wife  
 (ob.) (ob.) suddenly, by looking that way. pal
- éçan<sup>n</sup>'ba wét'et'a<sup>n</sup>' ma<sup>n</sup>'çin'-biamá. Háçiaıa uçıxidai tē, Can'ge ágçi<sup>n</sup> céati,  
 too mourning for walked they say. Behind they looked when, Horse riding yonder  
 their dead he comes,
- 15 ugáççan<sup>n</sup> ujaŋ'ge ké uhá, á-biamá. ııaŋ'ge a-ıı-biamá. ıçápe gçi<sup>n</sup>'-biamá.  
 road of the migrating the he fol- said they, they Near he was coming, Waiting for they sat, they say.  
 party (ob.) lows, say. they say. him to appear
- Can'ge amá na<sup>n</sup>'wape ma<sup>n</sup>'çin'-biamá, bça<sup>n</sup>' pıáji uçıbça<sup>n</sup>'-biamá. Nâ! edáda<sup>n</sup>  
 Horse the fearing them walked they say, odor bad they smelt they say. Why! what  
 (sub.)
- ukıt'ē hni<sup>n</sup>' hau, é çéçá-biamá nıkağahi úju aká. Wıebçi<sup>n</sup> hau, á-biamá.  
 nation you are ! say- sent suddenly, chief prin- the It is I ! said he, they  
 they say they say cıpal (sub.). say.
- 18 Ca<sup>n</sup>' wi<sup>n</sup>'a<sup>n</sup>'wa éçni<sup>n</sup>, ecé, á-biamá. Wanásai cın'gajın'ga çıçııa ma<sup>n</sup>'can'de  
 Yet which one you are you said he, they They surrounded child your pit  
 that, say, say. a herd
- égih ıçé bçıze pí. A<sup>n</sup>'çniza-báji. Wıebçi<sup>n</sup> hau, á-biamá. Ájiçti éga<sup>n</sup> tē  
 head- had I take I was You did not take me. It is I ! said he, they Very dif- like the  
 long gone him there. say. ferent (as)

i<sup>n</sup>c'áge aká gíjai tē. Nā! wágazuqti u<sup>y</sup>íqça-gǎ, á-biamá. Wanásai tē  
 old man the doubted his Why! very straight tell about your- self, said he, they They sur- when  
 (sub.) word. rounded a herd

ciñ'gajin'ga çíçíça íé ké' uçáha égih íçé ma<sup>n</sup>can'de ma<sup>n</sup>táça gat'é. Kí çize  
 child your buf. the in connec- head- he had pit inside he was And to take  
 faló (ob.) tion with long gone killed by the fall. him

wáçagáji çí, ábagçai. Çijañ'ge wéçací çí, wí bçize bçé çá<sup>n</sup> wíebçí<sup>n</sup>. 3  
 you com- when, they drew back Your daughter you paid when, I I take him I went in the it is I.  
 manded them through diffidence. with past

Na<sup>n</sup>'jic'cké'qtci éçá<sup>n</sup>be agçí, á-biamá. Ęđshi íbaha<sup>n</sup>'-biamá. Çahé çañgá  
 Barely in sight I have said he, they Then they knew him, they Hill large  
 come home, say. say.

çá<sup>n</sup> ukíkie naji<sup>n</sup>' tē. Jí çá<sup>n</sup>táta<sup>n</sup> níkagahi ijin'ge aká wada<sup>n</sup>'be íçai tē. Nā!  
 the talking they stood. Village from the chief his son the looked this way. Why!  
 (ob.) together (ob.) (sub.)

i<sup>n</sup>c'áge aká çahé çañgá çá<sup>n</sup> é'di tí çañká çí níaci<sup>n</sup>ga wi<sup>n</sup>' cañ'ge ágçí<sup>n</sup> atfi 6  
 old man the hill large the there have they who again person one horse riding he has  
 (sub.) (ob.) come come

áha<sup>n</sup>. Úwakié naji<sup>n</sup>'i. Ę'ça bçé tá miñke. Hínda! waja<sup>n</sup>'be bçé tá miñke,  
 ! Talking to he stands. Thither I go will I who. Let me see! I see them I go will I who,  
 them

á-biamá. Ę'ça açai tē cañ'gagçí<sup>n</sup>. Içádi çíñkç'di akí-biamá. Níkaci<sup>n</sup>ga  
 said he, they Thither he went riding a horse. His father to (the ob.) he came again, Person  
 say. they say.

dáda<sup>n</sup> uçákiai hau. Tēná! çiji<sup>n</sup>'çé çize hí çíñkéde gçí hau, á-biamá. Na<sup>n</sup>. 9  
 what you talk ! Why! your elder to take he ar- he who, he has ! said he, they They  
 with brother him rived and come again say.

búça<sup>n</sup>-biamá. Ga<sup>n</sup>' ijañ'ge çíñké 'í-biamá. Uçá mañgçín'-gǎ, á-biamá içádi  
 shook hands, they say. And his daughter the one he gave to him, To tell begone, said, they say his  
 who they say. it father

aká. Níkaci<sup>n</sup>ga níkagahi wañ'gicçéqti uçéwiñçíçé tai há. Cénujin'ga wahé-  
 the (sub.). Person chief all let them assemble Young man stout-

haji wañ'gicçéqti uçéwiñçíçé tai há. I<sup>n</sup>'çí<sup>n</sup>'da<sup>n</sup>'be etai, wiçan'de, á-biamá. 12  
 hearted all let them assemble They look at mine may, my daughter's said he, they  
 husband, say.

Uçéwiñçíçá-biamá. Da<sup>n</sup>'be a-í tē. Edáda<sup>n</sup> 'í tai ké açí<sup>n</sup>' a-í tē. Níka-  
 They assembled they say. To see him they ap- What to give will the having they came. Per-  
 proached. him (ob.) them

ci<sup>n</sup>ga gat'é keçá<sup>n</sup>' çize çé çí<sup>n</sup>' gçí, aí áça. Kí níkagahi çíñké ijan'deçai  
 son killed by he who to take he who was he has he indeed. And chief the one has him for his  
 falling was him going come says back, who son-in-law

éga<sup>n</sup>, íçagicta<sup>n</sup>'be hné te, aí áça, á-biamá. Ca<sup>n</sup>' edáda<sup>n</sup> çá'í cka<sup>n</sup>'hnai gē 15  
 as, you see his (relation) you go will, he indeed, said he, they And what you give the  
 says say. say. him you wish the  
 (pl. ob.)

éçahni<sup>n</sup> hné te, aí áça. Níkagahi aká íçaha<sup>n</sup>, aí áça. Cénujin'ga wacúce  
 you take them to will, he indeed. Chief the to thank he indeed. Young man brave  
 him says (sub.) for them, says

edábe wañ'gice é'di a-í-biamá. Ca<sup>n</sup>' wáçaha, cañ'ge úda<sup>n</sup>-má çí bçúgaqti  
 also all there approached, they And clothing, horse the good ones too all  
 say.

'í-biamá. Içíga<sup>n</sup> aká níkagahi úju tē 'í-biamá. Jí uçúciaça giáçai-gǎ, 18  
 they gave to His wife's the chief princí- the gave to him, Tent in the center make ye it for  
 him, they say. father (sub.) pal (ob.) they say. him,

á-biamá. Uçúciaça í-biamá. Çicta<sup>n</sup>'-biamá. Ta<sup>n</sup>'wañgçá<sup>n</sup> waçáta-báji.  
 said he, they In the center he set up the They finished, they Nation they did not eat.  
 say. tent, they say. say.

Içáçipe gçí<sup>n</sup>' éga<sup>n</sup> waçáta-báji. Ę<sup>n</sup>'tca<sup>n</sup> waha<sup>n</sup>' a-í tē çagçí, á-biamá.  
 Waiting for they eat as they did not eat. Now to remove they when you have said he, they  
 you are coming come back, say.

- Hau! á-biamá çé akí aká, I'c'áge na<sup>n</sup>ba íekíçé ma<sup>n</sup>çí<sup>n</sup>i-gă, á-biamá.  
 Ho! said he, they this he he who, Old man two to act as walk ye, said he, they  
 say reached home criers say.
- Níkagahi úju çínké ían'de çínké gasáni éçapáze te, aí áça. Ca<sup>n</sup>' a<sup>n</sup>wa<sup>n</sup>'-  
 Chief princ- he who his son-in- he who to-morrow you rest will, he indeed. And to what  
 pal law says
- 3 waja<sup>n</sup> ctë hnáji te, aí áça, á-biamá. Ca<sup>n</sup>'ge wáççí<sup>n</sup> akí çañká égasáni  
 place soever you go will, he indeed, said they, they Horse riding them they they who the next day  
 not says say. reached (ob.) home
- wada<sup>n</sup>'be wagáji tē. Kí uqçé'qtci wada<sup>n</sup>'be aqçí-biamá. Içádi çínké gíçai  
 to act as scouts he commanded them. And very soon acting as scouts they came back, His he who he asked  
 they say. father of him
- tē ma<sup>n</sup>'ze kē ígaxai tē uqçé'qtci íé hégajiqti wáçai te. Wanás 'íça-biamá.  
 the iron the he did when very soon buf- a great many he made them. To surround he spoke of, they  
 (ob.) (ob.) with it falo say.
- 6 Jé-ma múwahega-báji amá. Wanáse tē éduíhe aça-biamá. Wa'ú aká  
 The buffa- they killed many of them they Surrounding the to join it he went, they Woman the  
 loes who. them say. (sub.)
- gá-biamá: Wanáse tē é'di waja<sup>n</sup>'be bçé ka<sup>n</sup>'bça. Jé-ma waja<sup>n</sup>'be táce,  
 said as follows, they say: Surrounding the there I see I go I wish. The buffa- I see them must,  
 they say: them loes
- á-biamá. T'éwaçé çí dí etéga<sup>n</sup>, á-biamá. Jé-ma t'éwaçá-bi ega<sup>n</sup>, aqí-  
 she said, they They are when I come apt, said she, they The buffa- they killed them, having, she was  
 say. killed back say. loes they say coming back,
- 9 biamá; igáçça<sup>n</sup> çahádi naji<sup>n</sup>'-biamá É'di aqçí-biamá. Jé t'éawaçé çá<sup>n</sup>'ja  
 they say; his wife on the hill she stood, they say. There he came back, Buffalo I killed them though  
 they say.
- wadáde tá amá, á-biamá. Wanáse amá akí tē. Çí wanás 'íçai tē.  
 they will cut them up, said he, they They who surrounded reached home. Again to sur- he spoke  
 say. them round of it.
- Níkagahi ían'de aká wada<sup>n</sup>'be çéwakiçé 'íçai, áça, á-biamá. Çí íé çá<sup>n</sup>  
 Chief his son-in- the to act as scouts to send them he spoke indeed, said he, they Again buf- the (cv.  
 law (sub.) of, say. falo herd)
- 12 maja<sup>n</sup>' ucka<sup>n</sup>' çá<sup>n</sup> çí éga<sup>n</sup>'qti atí amáma. Wanása-biamá. Çí múwahega-  
 land where the deed again just so they had been They surrounded them, Again they killed many  
 was done coming. they say.
- bají-biamá. Égiçé níkagahi úju aká iji<sup>n</sup>'ge aká égiçé waji<sup>n</sup>'cte akáma.  
 of them, they say. At length chief princ- the his son the behold was in a bad humor, they  
 pal (sub.) (sub.) say.
- Níkagahi tē wa'íaji ega<sup>n</sup>, ían'de gíí tē é waji<sup>n</sup>'cte, uçúgit'áçé akáma.  
 Chief (-tancy) the he did not because, his son-in- he when that he was in a he was envious of his (rela-  
 (ob.) give to him law gave to his bad humor about, tion), they say.
- 15 Kí ha<sup>n</sup>' tē ca<sup>n</sup>'ge aká uqçá-biamá. Ía-biamá. Dadíha, níkaci<sup>n</sup>'ga wi<sup>n</sup>' ha<sup>n</sup>'-  
 And night when horse the told of his, they say. He spoke, they O father, person one night  
 (sub.) say.
- hnan'di t'éawaçé ga<sup>n</sup>'çáqtia<sup>n</sup>'i, á-biamá. Kí ha<sup>n</sup>' tē ágikiçíde-hna<sup>n</sup>'-biamá.  
 regularly to kill us he desires very said he, they And night when he attended to regu- they say.  
 when much, say. his own larly
- Égiçé wanása-biamá égasáni çí, maja<sup>n</sup>' ucka<sup>n</sup>' çan'di. Çí éga<sup>n</sup>'qti íé amá  
 At length they surrounded them, the next when, land it happened at the. Again just so buf- the  
 they say day falo (sub.)
- 18 atí amáma, hégaji. Égiçé íáha<sup>n</sup> aká íé çá<sup>n</sup> na<sup>n</sup>'t'éwaçé ga<sup>n</sup>'çá-biamá.  
 they had been com- a great At length his wife's the buf- the they trample him he wished they say.  
 ing, many. brother (sub.) falo (herd) to death
- Jé-ma wénaxiçá-biamá çí, waii<sup>n</sup>' çá<sup>n</sup> uçúgahí-biamá. Baçúwi<sup>n</sup>'xe ca<sup>n</sup>' é'di  
 The buffa- they attacked them, they when, robe the he waved they say. Turning around still there  
 loes (ob.) say (ob.) in his course (!)

ga<sup>n'</sup> gáxai waii<sup>n'</sup> ɕa<sup>n</sup> iɕáha<sup>n</sup> ɕiŋké ɕé-ma gaza<sup>n'</sup> adiɕti aɕípu-bi ega<sup>n'</sup>, waɕíona-  
 so he did robe the his sister's the one the buffa- right among them they closed having, he was not  
 (ob.) husband who loes in on him

ji'qtia<sup>n'</sup> amá. Níkagahi iɕan'de ɕiŋké ɕé amá na<sup>n'</sup>taí, á-biamá. Na<sup>n'</sup>á-bi  
 seen at all they say. Chief his son-in-law the (ob.) buffalo the they tram- said they, they They trampled  
 him to death, they say

ɕí, ɕé amá u'éɕa ga<sup>n'</sup> usnúe-kiháha-biamá. Cí ucka<sup>n'</sup> ctéwa<sup>n'</sup> iɕa-bají- 3  
 when, buf- the scattering so they went in long they say. Again what was soever they did not  
 falo (sub.) lines in all directions done find

biamá. Caŋ'ge cté iɕa-bají-biamá. Úju cté iɕa-bají-biamá. Edáda<sup>n</sup> cté  
 they say. Horse even they did not find, they Princ. pal even they did not they say. What at all  
 find

édi-ɕa<sup>n'</sup>ji amá. ɕé na<sup>n'</sup>ɕiŋ'gai té'di caŋ'ge amá edáda<sup>n</sup> gáxe ɕiŋké'ɕa  
 it was not they say. Buffalo trampled him to when horse the what he made to him who  
 there nothing (sub.)

ákiágɕai té. 6  
 they had gone back again.

## NOTES.

This is a Dakota myth.

345, 4. uɕéɕti, equal here to eca<sup>n'</sup>ɕti, "very near to (the place where he first attacked him)."

345, 11. une akigɕaji iɕadi-aka. If, as Frank La Flèche suspects, this should be "une wágaji," the meaning is, "The father commanded them to seek for him."

346, 9. ugahanadzéɕtia<sup>n</sup> te. The second syllable was pronounced with considerable emphasis by the narrator. So also was the first syllable of waŋgiɕéɕti, 349, 11.

347, 17-18. edada<sup>n</sup> wi<sup>n</sup> aɕni<sup>n</sup> ɕa<sup>n'</sup>ctí 'i-á hě, equivalent to "edada<sup>n</sup> wi<sup>n</sup> aɕni<sup>n</sup> keɕa<sup>n'</sup> 'i-á hě." Said by the woman to her husband.

347, 20. edada<sup>n</sup> ga<sup>n'</sup>ɕai ɕí abazu igaxe-hna<sup>n</sup>-biamá. A parenthetical phrase, used by the narrator in explaining the words of the speaker.

346, 10. egiɕe i<sup>n'</sup>tca<sup>n'</sup>ɕtci waha<sup>n</sup> aɕa-bikeama. The tribe had no food, and so had just removed in order to hunt.

346, 13. weɕé ɕeɕai, he gazed away towards him, and so discovered him suddenly. "Weɕé ɕeɕé" to gaze in the direction one is going; but "weɕé iɕé," to gaze back, or this way. They refer to looking at distant objects. See wada<sup>n</sup>be iɕai, 349, 5.

346, 16-17. edada<sup>n</sup> ukit'é hni<sup>n</sup> hau. "Hau," in several places in this myth, shows that the voice was raised in speaking to one in the distance.

349, 6. i<sup>n'</sup>c'age aka ɕahe ɕaŋga ɕa<sup>n</sup> édi ti ɕaŋka, etc. The old man and his wife had come on their way as far as the large hill. Their son looked back from his place with the tribe, and saw them. They were in the rear, as the mourners follow the main body of the people.

350, 6. ɕe-ma muwahega-bají ama, used when *seen by the narrator*; but when otherwise, we must say, "ɕé-ma múwahegabají-biamá: "They say that the men killed many buffaloes by shooting them."—Frank La Flèche.

350, 15-16. On the night that the horse and mule were attacked, the horse was wounded by the envious brother-in-law. But the owner healed him by pointing the iron at the wound.

351, 3. usnue-kihaha, a long line of the buffaloes in every direction as they went homeward. See "snue," "kihaha," etc., in Part II.

351, 5. edada<sup>n</sup> gaxe ɕiŋké'ɕa, i. e., the man who resided underground.

## TRANSLATION.

There were some villages which were very populous. The chief's sons were unmarried, and his daughter was a virgin. There were two sons. They surrounded the herds of buffaloes. They used to kill the buffaloes. One of the sons of this chief attacked a buffalo when far apart from the rest. Very soon he shot at it. The buffalo had gone out of sight into the ground. The man and his horse, too, went headlong; but the buffalo went down first. The father sent out criers. "He says that his child intercepted the buffaloes, but he has not reached home. He says that you who have seen him will please tell it," said the criers. One man said that he saw him. "I saw him very distinctly. He went in pursuit. Perhaps he went headlong into a sunken place, for when he was on very level ground he disappeared altogether. I did not see him a second time," said he. The father commanded him to join him in seeking his son. When the man who saw him said, "It was just here," the people scattered far and wide, seeking him. All the people sought him. Behold, he had gone down the pit some time before. The buffalo had gone, having kicked off a piece of the soil. The horse, too, had gone, having kicked off a piece of the soil. There was no trail beyond the pit. And all the people went directly to it, without hesitation. The pit was very large, and extended far downward. The father spoke of removing thither suddenly. There they approached and camped; they camped around the pit. The father implored the young men and those who had been his friends. If there was one man who was stout-hearted, and who had a firm heart, the father wished him to enter the pit and go after the young man, and so he implored them. At length one rode round and round the village. He promised to enter and go after the missing one. "Tell his father. He must collect cords," said he. Having cut buffalo hides in strips, he collected the cords. "Please make a round piece of skin for me, and tie the long line of cord to it," said he. And they finished it. "Now it matters not to what place I go, I will put the body in the skin-bucket. I go to take hold of him, and when I reach the ground at the bottom, I will pull suddenly on the cord. When I pull on it repeatedly, you will draw it up," said he. At length he reached the ground inside the pit. It was very dark. When he felt around in the dark, the buffalo was lying alone, being killed by the fall; the horse, too, was lying by itself, having been killed by the fall; and the man lay apart from them, having been killed by the fall. Having taken this body of the man, he put it in the hollow skin. But, strange to say, when he went down he did not ask any favor for himself. And they rejoiced because he put the man in the vessel. And having taken the dead one, they forgot the living. Yet though he sat waiting for the skin-bucket to appear again, he was not drawn up; so he continued crying. The chief had induced him to undertake this by promising him his virgin daughter. "If you bring him back, you shall marry her," said he. The young man wandered about in the darkness. At length, when traveling in the path, he came suddenly upon an old woman. He petitioned to the old woman. "Venerable woman, though this land is very difficult to reach, I have come hither. I came to the hole in the ground up above. One person came hither, having fallen from a height into this pit. I came to take him back. They have not drawn me up; and I have no way of going back. Venerable woman, help me," said he. "There is nothing that I can do to help you. A person is in that place out of sight. Go thither. He is the one that will do it for you," said she. He went

thither. When he arrived there, he knocked repeatedly on the door. Though he stood hearing them speaking, they did not open the door for him. The woman said as follows: "Fie! a person has come. Open the door for him." Behold, the man's child was dead, therefore he sat without speaking. He sat, being sorrowful. The young man arrived within the lodge, the woman having opened the door for him. Yet her husband sat without speaking. The young man was impatient from hunger. The husband questioned him: "From what place have you walked?" said he. So the young man told his story. "I walked up above, but a man headed off the herd, and having fallen from a height, he came hither. I came hither to take him back. They did not take me back; and I have no way of going back. Help me," said he. The man told him of the death of his child. "We had a child, but he died. We will treat you just like the child who died," said he, referring to his adopting him as his child. "All things which I have are yours," said the father. The young man did not speak, yet he felt some desire to go homeward. "And whatever you say I will do it for you. Even if you desire to go homeward, it shall be so," said the father. At length the young man spoke of going homeward. "Though you shall go homeward, if you say, 'I will go homeward riding a horse of such a color of hair, O father!' it shall be so," said the father. "Fie! heretofore we were deprived of our child, and this young man who has come home is just like him. Give him one thing which you had," said the woman, addressing her husband. "I make you my child. I will give you something. Whatever I desire I always make with it, when I wish to have anything," said the father. (When he wanted anything he used to point at it, and thus obtain it by means of the iron.)

"O father, I wish to go homeward riding a horse with very white hair. I also desire a mule with very white hair, and a good saddle," said the young man. "Come, go thither. Open the door of the stable. When you wish to see us again, you shall see us. Though you will go homeward, you shall say, 'Come, O father, I desire to go homeward,'" said the father. The young man went homeward. He made the rocks open suddenly by pointing directly at them with the iron. He went up the steps, making the ground resound under the horse's feet. And when he pushed aside a very large rock which lay as a cover to the entrance, he arrived again on the surface of the earth. The horse and mule were very sudden in their movements; they continued to shy at every step, as they snuffed the odor of what was a bad land in their estimation. When the young man had come again to the surface, he departed to seek his nation that he had left. Behold, they had very recently removed and departed. Though they waited some time for him to appear, they had removed the camp and departed. The horse and mule walked along, fearing the sight of the old camping-ground. The young man went along the road made by the migrating party. At length he suddenly discovered in the distance two persons on the large hill, who were walking in the path of the migrating party. They were the head-chief and his wife, who were walking along, mourning for the dead. When they looked behind, they said, "Yonder comes one on horseback, following the road made by the migrating party." He drew near. They sat waiting for him to appear. The horse and mule were fearing the sight of them, and snuffing a bad odor. "Why! of what nation are you?" the head-chief called out. "It is I!" said the young man. "But which one are you?" said the chief. "Your child went headlong into a pit when they surrounded a herd, and I went thither to get him. You did not bring me back. It is I!" said the young man. As he was very much changed, the old man doubted his

word. "Fie! tell the real truth about yourself," said the head-chief. "When they surrounded the herd, your child went headlong as well as the buffalo, and he was killed by falling into a pit. And when you commanded them to get him, they drew back through diffidence. I am he who went to get him when you offered your daughter as a reward. I have hardly been able to come again to the surface," said the young man. Then they recognized him. The two men stood talking together on the large hill. The chief's son looked back from the camp. "Why! the old man and mother have come as far as the large hill, and a man on horseback has come too! He stands talking to them. I will go thither. Let me see! I will go to see them," said he. He went thither on horseback and came again to his father. "With what person do you talk?" said the son. "Why! he who went to get your elder brother has come back!" said the head-chief. They shook hands. And the head-chief gave his daughter to the young man. "Begone to tell it," said the father to the son. "Let all the men and chiefs assemble. Let all the stout-hearted young men assemble. They can look at my daughter's husband," said he. They assembled. They came to see the young man, and brought what things they intended giving him. "He says that he who went to get the man who was killed by falling has come back. The chief says that as he has made the young man his daughter's husband, you shall go to see the latter. He says that you shall take to him what things you wish to give to him. The chief says that he will give thanks for them," said the crier: All the young men and those who were brave (*or, generous*) went thither. And they all gave him clothing and good horses. His wife's father gave him the head-chieftainship. "Make ye a tent for him in the center," said the old chief. They set up a tent for him in the center. They finished it. "The nation did not eat. As they sat waiting for you to appear, they did not eat. You came back when they were just removing the camp," said the old chief. "Ho!" said he who had just reached home, "Let two old men go as criers." "The chief's daughter's husband says that you will rest to-morrow. He says that you will not go in any direction whatsoever," said the criers. The next day he commanded those who had come back on horseback to act as scouts. And the scouts came back very soon. By means of the iron rod which he had asked of his father, he made a great many buffaloes very quickly. He spoke of surrounding them. They shot down many of the buffaloes. He went to take part in surrounding them. His wife said as follows: "I desire to go thither to see them surround the herd. I must go to see the buffaloes. When they are killed, I will be apt to be coming back." When they killed the buffaloes, she was coming back; the wife stood on the hill. Her husband came back to that place. "Though I killed the buffaloes, they will cut them up," said he. They who surrounded them reached home. Again he spoke of surrounding them. "The chief's daughter's husband speaks indeed of sending them to act as scouts," said the criers. Again the herd of buffaloes had been coming in like manner to the land where the deed was done. They surrounded them. Again they shot down many of them. At length the son of the head-chief was in a bad humor. He was in a bad humor because he did not receive the chieftainship which his father gave to his sister's husband, whom he envied. And when it was night, the horse told of his affairs, saying to the young man: "O father, a man desires very much to kill us. It is so every night." And at night after that the young man used to take care of his horse and mule. At length on the morrow they surrounded the herd at the land where the deed was done. It was just so again; a great many buffaloes

had been coming. At length the wife's brother wished the buffaloes to trample the husband to death. When they attacked the buffaloes, the wife's brother waved his robe. Turning around in his course, he waved his robe again; and when his sister's husband had gone right among the buffaloes, they closed in on him, and he was not seen at all. The people said, "The buffaloes have trampled to death the chief's daughter's husband." When the buffaloes trampled him to death, they scattered and went homeward in every direction, moving in long lines. And the people did not find any trace whatever of what was done. They did not find the horse. Even the principal one (the man) they did not find. When the buffaloes destroyed him by trampling, the horses had gone back to him who made things.

## A YANKTON LEGEND.

TOLD IN ÇEGIHA BY JOHN SPRINGER, AN OMAHA.

Égiçe ciñ'gajiñ'ga wi' enáqtci t'a<sup>n'</sup>-biamá. Téqigiçá-biamá. Kí  
 At length child one alone they had him, they say. They prized theirs, they say. And

ckáde-hna<sup>n</sup> ahí-biamá. Níahiçé amá. Kí içádi aká iha<sup>n'</sup> eça<sup>n'</sup>ba éwaçé  
 playing regularly he arrived, they say. He went into they say. And his the his too his  
 the water father (sub.) mother relations

amá ctéwa<sup>n'</sup> bçúga xagé-hna<sup>n'</sup>i. Kí içádi aká gíça-bajiqti<sup>n'</sup>-biamá. Kí 3  
 the (pl.) even all cried regularly. And his father the (sub.) was very sad they say. And

ñima<sup>n'</sup>te ja<sup>n'</sup>-bají amá; áciaça ja<sup>n'</sup>-biamá. I<sup>n'</sup>behi<sup>n'</sup> cté waçin'gèqti ja<sup>n'</sup>-biamá.  
 in the lodge he lay not they say; outside he lay, they say. Pillow even he had not at all he lay, they say.

Çéga<sup>n</sup> ája<sup>n'</sup> xi, ciñ'gajiñ'ga xagé giná'a<sup>n</sup>-biamá; ñan'de ma<sup>n'</sup>taça ja<sup>n'</sup> giná'a<sup>n</sup>-  
 Thus he lay when, child crying he heard his, they say; ground within lying he heard his  
 on it

biamá. Éçé eçá bçúgaqti uçéwiñçiçá-bi, 'éwakiç 'íça-biamá. Jan'de ké 6  
 they say. Relations his all they assembled, they say, to cause them he spoke of, Ground the  
 to dig it they say. Relation his the horse they collected them, they say, pay to give them  
 (ob.)

tai éga<sup>n</sup>. Wat'a<sup>n'</sup> ctí uçéwi<sup>n'</sup>wáçá-biamá, cañ'ge-má edábe. Kí níaci<sup>n'</sup>ga  
 in order to. Goods too they collected they say, the horses also. And man

na<sup>n'</sup>ba qubá-bi, á-biamá. Ciñ'gajiñ'ga ké uné 'íça-biamá. I<sup>n'</sup>c'áge wi<sup>n'</sup> içádi 9  
 two were sacred, they said, they say. Child the to they spoke of, Old man one his  
 (ob.) seek they say. father

çin ké uíça açá-biamá. Gañ'ki wáçin<sup>n'</sup> atí-biamá. Níaci<sup>n'</sup>ga qubé çañká içádi  
 the (ob.) to tell him went they say. And having them he came, they say. Person sacred the ones his  
 who father

aká niní ují wa'í-biamá. Ciñ'gajiñ'ga ké ahni<sup>n'</sup> çagçí xi, bçúga wi'í tai  
 the tobacco put- he gave to them, Child the you have you come it, all I give will  
 (sub.) ting in they say. (ob.) him back to you (pl.)

miñke wawéci ké. Hau. xi'a<sup>n'</sup>-biamá; áma aká sábèqti gáxa-biamá, 12  
 I who pay the (ob.) They painted themselves, the one very black he made it, they  
 say,



- áma aká zíqti gáxa-biamá. Ní ckúbe kě ma<sup>n</sup>táha akíça áiáça-biamá.  
 the other very yellow he made it, they say. Water deep the into both had gone, they say.
- Kí çé níaci<sup>n</sup>ga na<sup>n</sup>bá aká ẽ'di ahí-biamá. Wakan'da çínké ukía-biamá.  
 And this man two the there arrived, they say. Deity the (ob.) they talked to, they say.
- 3 Cín'gajín'ga çínké t'ájí; ní<sup>n</sup>'ja gçi<sup>n</sup>' çínké amá. Içádi aká cín'gajín'ga  
 Child the one was not alive he was sitting they say. His father the (sub.) child  
 ginaí, á-biamá. Añgáçin<sup>n</sup> añgágçete tá-bi, aí há. Ahni<sup>n</sup>' çagçé tai çan'ja,  
 begs for said they, they We have him we go home- will, he You have you go will though,  
 his, say. ward (see note) said him homeward  
 paháci ahni<sup>n</sup>' çakki çí t'é taté. Çatájí tẽ'di ahni<sup>n</sup>' çagçai çí, ní<sup>n</sup>'ja téi<sup>n</sup>te.  
 above having you when he shall. He stenot when you had you went if, alive might  
 him reach home die him homeward (be).
- 6 Waçáte bçáte çan<sup>n</sup> é ga<sup>n</sup>'ça téga<sup>n</sup> éwa<sup>n</sup> ga<sup>n</sup>' t'é taté. É içádi çínké íe  
 Food I eat the that he desires will, as causing so he shall. That his the words  
 (ob.) die father (ob.)  
 gátẽ uíça mañçin<sup>n</sup>'i-gá. Agí-biamá níaci<sup>n</sup>ga na<sup>n</sup>bá amá. Akí-biamá çí  
 those to tell him begone ya. They were coming man two the They reached lodge  
 back, they say (sub.) home, they say  
 tẽ'di. Cín'gajín'ga çíçíça çan<sup>n</sup>'be; wa'ú-wakan'da açi<sup>n</sup>' aká, á-biamá. Ní<sup>n</sup>'ja  
 at the. Child your I saw him; woman-deity she has him, said (one), they Alive  
 say.
- 9 çínké, á-biamá. Ní<sup>n</sup>'ja çan<sup>n</sup>'be çan'ja, waçáte çataí çan<sup>n</sup> é hébe çaté aká;  
 he who, said he, they Alive I saw him though, food they eat the that a piece he has eaten;  
 say. (ob.)  
 áda<sup>n</sup> paháci añgáçin<sup>n</sup> añgágçeti çí, t'é taté, aí. Içádi aká çan<sup>n</sup>' giçan<sup>n</sup>'be ga<sup>n</sup>' çai.  
 there- above we have we come back if, he shall, he His the still to see his wished.  
 fore him die says. father (sub.)  
 Wakan'da wa'ú aká cín'gajín'ga çínké çíçí çí, çínuda<sup>n</sup> ská'çtci wawéci  
 Deity woman the child the (ob.) she gives if, dog very white pay  
 (sub.) back to you
- 12 ga<sup>n</sup>' çai. Içádi aká, A'í tá miñke, á-biamá, çínuda<sup>n</sup> ská' çínké. Cí níaci<sup>n</sup>ga  
 wishes. His the I give will I who, said he, they dog white the (ob.). Again man  
 father (sub.), to her say,  
 na<sup>n</sup>'ba cí áma sábẽçti çíçáxa-biamá, cí áma zíqti çíçáxa-biamá. Cí ní  
 two again the very black he made himself, they again the very he made himself, they Again water  
 one say, other yellow say.  
 ma<sup>n</sup>'te aça-biamá. Kẽ'di ahí-biamá cí. Içádi aká cín'gajín'ga çan<sup>n</sup>' añgáçin<sup>n</sup>  
 beneath they went, they At the they arrived, again. His the child at any we have  
 say. (ob.) they say father (sub.) rate him
- 15 añgágçete tai, giçan<sup>n</sup>'be 'íçai. Kí cín'gajín'ga wé'í éga<sup>n</sup>, açi<sup>n</sup>' agçá-biamá.  
 we go home- will, to see his he spoke of. And child he gave as having they went home-  
 ward say. of. back to them him ward, they say.  
 Paháci açi<sup>n</sup>' akí çí, cín'gajín'ga t'é amá. Içádi çínké'di gíçí-biamá. Kí  
 Above having they when, child he they say. His at the they gave back to, And  
 him reached again father they say.  
 níkaci<sup>n</sup>ga bçúgaçti xagá-biamá, giçan<sup>n</sup>'bẽçti cín'gajín'ga. Çínuda<sup>n</sup> hi<sup>n</sup>' ská'  
 people all they cried, they they saw theirs child. Dog hair white  
 say, plainly
- 18 níahiçéça-biamá. Cín'gajín'ga giçan<sup>n</sup>'be giçai çí, níaci<sup>n</sup>ga na<sup>n</sup>bá çan<sup>n</sup>'ka  
 they plunged into the water, Child they saw they when, man two the ones  
 they say. their buried their who  
 wawéci bçúga wa'í. Ga<sup>n</sup>'téga<sup>n</sup> çí, cí içádi aká iha<sup>n</sup>' eça<sup>n</sup>'ba cí mi<sup>n</sup>'jín<sup>n</sup>ga  
 pay all he gave to them. Some time when, again his the his (she) too again girl  
 father (sub.) mother

wi<sup>n'</sup> éga<sup>n</sup> giçingá-biamá. Wakan'dagi çinké waçáte wa'í tš çatá-bají-  
 one so they became without Water-deity the one food he gave the did not eat  
 theirs, they say. who  
 biamá, mi<sup>n'</sup>jĩnga aká; áda<sup>n</sup> ni<sup>n'</sup>ja açi<sup>n'</sup> akfi-biamá. Ça<sup>n'</sup>ja wakan'da áji-  
 they say, girl the there- alive having they reached home, Though deity another  
 (sub.); fore her they say.  
 biamá açi<sup>n'</sup> aká, kī cínuda<sup>n</sup> ská' dúbá 'íi xĩ'jĩ wé'í 'íça-biama. 3  
 they say he who had her, and dog white four they if to give he promised, they  
 gave him her back say.

## NOTES.

355, 5. çega<sup>n</sup> aja<sup>n</sup> xĩ, when he lay thus on it, *i. e.*, with his cheek on the palm of his hand.

355, 9. quba-bi, a-biama, "they said that they were sacred (qube)," and as this was reported, qube is changed to quba-bi.

356, 1. The Indians think that there are water-deities or wakandagi under the water. A wakanda loved the child and had taken it, as his wife had no children, and wished to keep this one.

356, 5. aĩgaçi<sup>n</sup> aĩgagçe ta-bi. As the message or command of the father is repeated, "tai" is changed to "ta-bi" in the report.

## TRANSLATION.

A man and his wife had only one child, whom they prized. He used to go playing. He fell into the water. His father and mother, and even all his relations, were crying. His father was very much distressed. He did not sleep within the lodge; he lay out of doors, without any pillow at all. When he lay with his cheek on the palm of his hand, he heard his child crying; he heard him as he lay beneath the ground. All of his relations having assembled, the father spoke of causing them to dig. He spoke of digging into the ground. His relations collected horses to be given as pay. They collected goods and horses. And two men said that they were sacred. They promised to seek for the child. An old man went to tell the father. He brought the two men to the lodge. The father filled a pipe with tobacco, and gave it to the sacred men. "If you bring my child back, I will give you all as pay."

They painted themselves; the one made his body very black, the other made his body very yellow. Both went into the deep water. And these two men arrived there. They talked to the water-deity. The child was not dead; he was sitting alive. Said the men, "The father demands his child. He said that we were to take him back with us." "Though you shall take him homeward with you, when you reach the surface of the water with him, he shall die. Had you taken him back before he ate anything, he might have lived. He will desire the food which I eat; that being the cause of the trouble, he shall die. Begone ye, and tell those words to his father." The two men went. They arrived at the lodge. "We have seen your child; the wife of the water-deity has him. Though we saw him alive, he had eaten part of the food which the water-deity eats; therefore the water-deity says that if we bring the child back with us out of the water, he shall die." Still the father wished to see him. "If the water-deity's wife gives you back your child, she desires a very white dog as pay." The father said, "I will give her the white dog." Again the two men painted themselves; the one made himself very black, the other made himself very yellow. Again they went beneath the water. They arrived at the place again. "The father said that we were to take the child back at any

rate; he spoke of seeing his child." And as the water-deity gave the child back to them, they went homeward with the child. When they arrived above with him, the child was dead. They gave him back to his father. And all the people cried when they saw the child, their relation. They plunged the white-haired dog into the water. When they had seen the child, and had buried him, they gave all the pay to the two men. After a while the parents lost a girl in like manner. She did not eat any of the food of the water-deity, and therefore they took her home alive. But it was another water-deity who had her, and he promised to give her back to them if they gave him four white dogs.

### THE LAMENT OF THE FAWN OVER ITS MOTHER.

TOLD BY JOSEPH LA FLÈCHE.

1. **Łáqti** **wi<sup>n'</sup>** **mi<sup>n'</sup>ga** **Łáqtijĩnga** **júgigčai.** **Łáqtijĩnga** **aká** **wéčai** **tě.**  
 Deer one female Fawn she was with hers. Fawn the discovered them. (sub.)  
 2. **Na<sup>n</sup>há,** **čéama** **níaci<sup>n</sup>gai** **hă.** **Añ<sup>n</sup>kajĩ,** **níaci<sup>n</sup>ga-bájĩ,** **řáxai** **hě.** **Kĩ,** **Na<sup>n</sup>há,**  
 O mother, these are men Not so, they are not men, they are And, O mother,  
 3. **čéama** **níaci<sup>n</sup>gai** **hă.** **Añ<sup>n</sup>kajĩ,** **níaci<sup>n</sup>ga-bájĩ,** **řáxai** **hě.** **Kĩ,** **Na<sup>n</sup>há,** **čéama**  
 these are men Not so, they are not men, they are And, O mother, these  
 4. **níaci<sup>n</sup>gai** **hă.** **Añ<sup>n</sup>kajĩ,** **níaci<sup>n</sup>ga-bájĩ,** **řáxai** **hě.** **Égiče** **kídai** **níaci<sup>n</sup>ga** **amá.**  
 are men Not so, they are not men, they are At length they shot man the  
 5. **Łáqtijĩnga** **aká** **a<sup>n</sup>'hai** **tě.**  
 Fawn the fled. (sub.)

(When he returned to the place, he found that the men had cut up his mother, and had put her liver on the fire. So he sang this lament:)



6. **Na<sup>n</sup>-há** **ni-á-ci<sup>n</sup>-gá-bi** **e-hé,** **řa-xá-bi** **e-cé** **ča<sup>n</sup>'-cti;** **Łí** **ča<sup>n</sup>** **ná-čĩ-zi-**  
 O mother they are men I said, They are crows you said formerly; Liver the is sizzling (ob.)



#### NOTE.

I first heard of the song in this myth in 1871, when I was with the Ponkas in Dakota. But the fragment of the text was given me at the Omaha Agency. Had the Fawn spoken the lament, he would have said, "Na<sup>n</sup>há, níaci<sup>n</sup>gá-bi ehé, řáxa-bi ecé ĩntéde đĩ náčizide áha<sup>n</sup>, O mother, I said that they were men, you said that they were crows; but now your liver is sizzling on the fire!"

## TRANSLATION.

A Doe was with her Fawn. The Fawn discovered the presence of enemies. "O mother, these are men," said the Fawn. "No, they are crows. They are not men," said the Doe. And the Fawn said again, "O mother, these are men." "No, they are not men; they are crows," said the Doe. Again he said, "O mother, these are men." "No, they are not men; they are crows," said the Doe. At length the men shot at her. The Fawn fled. (When he returned to the place, he found that the men had cut up his mother, and had put her liver on the fire. So he sang this lament:) "O mother, I said that they were men; you said that they were crows; your liver is sizzling on the fire."

## A PONKA GHOST STORY.

TOLD BY FRANK LA FLÈCHE.

Nuda<sup>n'</sup> ačá-biamá níač<sup>i</sup>nga áhigi. Pañ'ka-biamá. Kí ačá-b ega<sup>n'</sup>  
 To war went, they say persons many. Ponkas, they say. And went, they say  
 a-f-ŋi-biamá. Néča-biamá. Ha<sup>n'</sup>da<sup>n'</sup> amá. Kí néčēqti gč<sup>i</sup>'-biamá; déde  
 they camped for the They kindled a fire. Night time they say. And kindling a they sat, they say; fire  
 night, they say. they say. bright fire  
 tē náhegaj<sup>i</sup>'qti gáxa-biamá. Gíčēqti wačáte gč<sup>i</sup>'-biamá. Sabájiqti nía- 3  
 the to burn very they made it, they Rejoicing eating they sat, they say. Very suddenly per-  
 (ob.) brightly say. much  
 ci<sup>n</sup>ga wi<sup>n'</sup> wa'a<sup>n'</sup>-biamá. Qč<sup>i</sup>áji, á-biamá. Jéde cétē ába'úi-gá. Qč<sup>i</sup>áji  
 son one sang they say. Speechless, said (one) Fire yonder cover with earth. Speechless  
 they say. they say.  
 man'de gč<sup>i</sup>zai-gá. Kí wañ'gíčē man'de gč<sup>i</sup>za-biamá. Kí égaxe ičá<sup>n'</sup>č  
 bow take ye yours. And all bow took their, they say. And to surround him  
 ačá-biamá. Égaxe ičá<sup>n'</sup>ča-bi ga<sup>n'</sup> ubísande ač<sup>i</sup>' átiáča-biamá. Kí ga<sup>n'</sup> 6  
 they went, they They surrounded him, so in close quar- they had they began at once, And still  
 say. they say. ters him they say.  
 wa'a<sup>n'</sup> naji<sup>n'</sup>-biamá; céčēctēwa<sup>n'</sup>ji. Égičē qčabé tē'di xañ'ge ačá-biamá.  
 singing he stood, they say; he did not heed at all. At length tree by the near they went, they  
 say.  
 Kí xañ'gēqtci ahí-biamá xí, čacta<sup>n'</sup>-biamá wa'a<sup>n'</sup> aká. Kí qčabé tē'di  
 And very near they arrived, when, he stopped singing, he sang he who. And tree by the  
 they say. they say.  
 ahí-bi xí, wahí tē ga<sup>n'</sup>te amá. Qčabé hidé tē'di wahí tē édedí-te amá, 9  
 they ar- when, bone the had lain there some Tree the bot- by the bone the they were there,  
 rived, (ob.) time, they say. tom they say,  
 they say.  
 níaci<sup>n</sup>ga wahí tē. Caa<sup>n'</sup> amá ubátihéwačē-hna<sup>n'</sup>-biamá níaci<sup>n</sup>ga t'ai xí.  
 human bone the. Dakota the they hang up the regu- they say persons they when,  
 (sub.) bodies larly die

## TRANSLATION.

A great many persons went on the war-path. They were Ponkas. As they approached the foe, they camped for the night. They kindled a fire. It was during the night. And kindling a bright fire, they sat down; they made the fire burn very brightly. Rejoicing greatly, they sat eating. Very suddenly a person sang. "Keep quiet. Push the ashes over that fire. Seize your bows in silence," said their leader. All took their bows. And they departed to surround him. They made the circle smaller and smaller, and commenced at once to come together. And still he stood singing; he did not stir at all. At length they went near to the tree. And when they drew very near to it the singer ceased his song. And when they reached the tree, bones lay there in a pile. Human bones were there at the foot of the tree. When persons die, the Dakotas usually suspend the bodies in trees, in a horizontal attitude.

## A DAKOTA GHOST STORY.

OBTAINED FROM FRANK LA FLÈCHE.

Caa<sup>n'</sup> nuda<sup>n'</sup> ačá-biamá. Ačá-bi x̄i na<sup>n'</sup>ba wada<sup>n'</sup>be ačá-biamá.  
Dakotas to war went, they say. They went, when two to act as scouts they went, they say.

Níkaci<sup>n'</sup>ga wi<sup>n'</sup> wa'a<sup>n'</sup> na'a<sup>n'</sup>-biamá.  
Person one singing they heard, they say.

3 Hé-a-he+če-hé-a! Hé-a-he+če-hé-a! Hé-če-hé-e-hé! A-hé-če-hé-a!  
Hé-če-hé-e-hé! E-há-hu+ču-ú he-čé-a! Yá-a-hú! É-če há-a-é-a!

Kigčáda-biamá. Eca<sup>n'</sup>qtci ahí-bi x̄i ugás'<sup>n'</sup>-biamá. Égiče ca<sup>n'</sup>jaŋga  
They crawled they say. Very near they arrived, they say. Behold big wolf  
up on him together

6 akáma.  
he was, they say.

## NOTE.

The beginning of each line in the wolf's song is shown by the capital letter.

## TRANSLATION.

The Dakotas went on the war-path. As they went, two went out as scouts. They heard a person singing. "Hé-a-he+če-hé-a! Hé-a-he+če-hé-a! Hé-če-hé-e-hé! A-hé-če-hé-a! Hé-če-hé-e-hé! E-há-hu+ču-ú he-čé-a! Yá-a-hú! É-če há-a-é-a!" They crawled up on him together. When they arrived very close, they peeped. Behold, he was a big wolf.

## THE ADVENTURE OF AN OMAHA.

RELATED BY JOSEPH LA FLÈCHE.

Níaci<sup>n</sup>ga wi<sup>n</sup>áqtci ʔi wi<sup>n</sup>áqtci 'ábae aʔá-biamá, wa'ú ciñ'gajiñ'ga edábe  
Man one tent one hunting he went, they say, woman child also  
 júwagígʔe. Gañ'ki ʔi-biamá utciʔe ʔa<sup>n</sup>'hadi. Kí nú aká ma<sup>n</sup> kě hégaʔi  
he with them, And they camped, under- by the edge of. And man the arrow the a great his own. they say growth (sub.) (ob.) many  
 aʔi<sup>n</sup>-biamá. Wahúta<sup>n</sup>ʔi<sup>n</sup> ʔiñgai tēdi-biamá. Kí ʔi-biamá ʔi, gañ'ki 'ábae 3  
he had, they say. Gun they had none when, they say. And they camped, when, after a hunting they say while (!)  
 aʔá-biamá nú sía<sup>n</sup>ʔé. ʔi tē a<sup>n</sup>'ʔa aʔá-biamá. ʔázega<sup>n</sup> 'ábae agʔá-biamá  
went, they say man alone. Tent the leaving it he went, they At evening hunting he went homeward, (ob.) say. they say  
 ʔi tēdi. ʔi tē eca<sup>n</sup> akí-bi ʔi, ʔúha-biamá nú aká. Ga<sup>n</sup>'qti ʔúha-bi  
tent to the. Tent the near to he reached when, feared unseen dan- man the Imme- feared un- (ob.) (ob.) home, they ger, they say (sub.) diately (!) seen danger, they say  
 ega<sup>n</sup>, ʔi tē gígʔáda-biamá. Kí égiʔe níaci<sup>n</sup>ga áhigi ʔi tē ʔáʔuháqtci 6  
having, tent the he crawled up they say. And behold men many tent the very nearly (ob.) (ob.) on his own  
 iénaxíʔa amáma ʔi, ʔ'di ánazádi akí-biamá. Ga<sup>n</sup>' hi<sup>n</sup>bé uta<sup>n</sup> gě edábe  
were attacking it, they say when, there in the rear he reached home, And moccasin leggings the also (ob.) they say.  
 gělonudá-bi ega<sup>n</sup>, waii<sup>n</sup> gě edábe a<sup>n</sup>'ʔa-biamá. Gañ'ki ʔi tē iénaxíʔai  
pulled off his, they having, robe the also he left, they say. And tent the they (ob.) attacked it say (pl. ob.)  
 tē, ékita<sup>n</sup> é cti iénaxíʔa agʔá-biamá. Íʔae-baji'qtia<sup>n</sup> ctěwa<sup>n</sup> wa'ú-biamá. 9  
when, at the he too to attack went homeward, He did not speak at all notwith- he wounded them, same time they say. standing they say.  
 Égiʔe ʔbaha<sup>n</sup>'i-biamá. Gañ'ki níaci<sup>n</sup>ga amá a<sup>n</sup>'ha-biamá. A<sup>n</sup>'ha-bi ʔi,  
At length he was recog- they say. And men the they fled, they say. They fled, they when, nized (sub.) say  
 Gí-gá, gí-gá, á-bi ega<sup>n</sup>, ciñ'gajiñ'ga, wa'ú edábe, wágʔizá-bi ega<sup>n</sup>, utciʔe  
Come, come, said, they having, child, woman also, he took them his having, thicket say own, they say  
 kéʔa júwagígʔe áiaʔa-biamá. Wi<sup>n</sup>éctěwa<sup>n</sup> t'éʔai-baji-biamá. Eona<sup>n</sup> héga- 12  
to the he with them, he had gone, they say. Not even one was killed, they say. He alone a great his own  
 ctěwa<sup>n</sup>'ji t'éʔa-biamá.  
many he killed, they say.

## TRANSLATION.

A man went hunting, taking his wife and children, one lodge in all. They camped by the edge of a thicket. The man had a great many arrows. They say that it was when they had no guns. When they pitched the tent, the man went hunting by himself. He left the tent, and departed. About evening he went homeward to the tent. When he had nearly reached home, the man feared an unseen danger. Immediately

he crawled up towards his tent. And behold, when many persons were nearly attacking the tent, he reached home in their rear. And having pulled off his moccasins and leggings, he left his robes also. He went to the tent to attack them just at the moment they attacked it. Without speaking at all, he wounded them. At length he was recognized. And the men fled. When they fled, he said, "Come, come;" and having taken his wife and children, he went with them into the thicket. Not even one of his family was killed; but he killed a great many of the foe.

## THE DAKOTA WHO WAS SCARED TO DEATH BY A GHOST.

OBTAINED FROM JOSEPH LA FLÈCHE.

- Caa<sup>n'</sup> d'úba ɣí amáma. Kí Caa<sup>n'</sup> wi<sup>n'</sup> ɛd-ufha-bi ɣí, waha<sup>n'</sup>-cta<sup>n</sup>  
Dakotas some camped they say. And Dakota one joined, they say when, a constant remover
- hégabají-biamá. Kí ɕé Caa<sup>n'</sup> ɣi-má edíta<sup>n</sup> wi<sup>n'</sup> ugáca<sup>n</sup> ɕe téš há. Kí  
not a little they say. And this Dakota those who from one traveling he went . And  
camped
- 3 níaci<sup>n</sup>ga áji nuda<sup>n'</sup> ákipai ɣí, t'ɛɕai tš há. Kí ɕé níaci<sup>n</sup>ga waha<sup>n'</sup> ɣíuda<sup>n</sup>  
man differ- on the he met when, he killed him . And this man to remove it was good  
ent war-path him
- aká ɕázɛqtcí hí ɣí, waha<sup>n'</sup> aɕai tš há. Wa'ú-hna<sup>n</sup> wi<sup>n'</sup>áqtcí júɕai tš há.  
he who late in the it when, removing he went . Woman only one went with him  
evening arrived
- Égiɕe ha<sup>n'</sup>, ugáhanaɕazɛqti, ɣí tš há ɕé waha<sup>n'</sup> aɕé aká. Gañ'ki ɣí wa'ú  
At length night, very dark, he camped , this removing he he who. And tent woman  
went
- 6 aká ɣáxai tš há. Kí wa'ú aká, ɣíadi mañɕi<sup>n'</sup>-á. Náɣa<sup>n</sup> ɣáxa-á hš,  
the made it . And woman the To the begone. A light make  
(sub.)
- á-biamá. Ga<sup>n'</sup> ɣíaja aɕai nú aká. Ga<sup>n'</sup> ɕéde nú aká ɣáxai tš ha.  
said she, they And in the tent went man the . And fire man the he made it  
say. (sub.)
- Náɣa<sup>n</sup> ɣáxa-bi ɣí, égiɕe níaci<sup>n</sup>ga t'ɛ ké', najíha máɕingɛqtia<sup>n'</sup>-bíkéama ɣaɕɕí  
A light he made, when, behold, man dead lying, hair all out off as he lay, they say killed  
they say
- 9 ké', da<sup>n'</sup>bai tš há. Na<sup>n'</sup>pa-bi ega<sup>n'</sup>, Hi<sup>n</sup>! á-bi ega<sup>n'</sup>, ca<sup>n'</sup>ca<sup>n</sup> t'á-biamá.  
the he saw him . He feared the having, Oh! said, having, without he died, they say.  
(ob.), they say stopping
- Náɣa<sup>n</sup> ɕkáxe ɕaɕɕé ɕa<sup>n'</sup>ctí áɕaa<sup>n'</sup> á, á-biamá wa'ú aká. Íají ega<sup>n'</sup>, ɛ'dí  
A light you make you go heretofore have you ? said, they say woman the He having, there  
homeward put it on (sub.) spoke not
- akí-bi ega<sup>n'</sup>, ɕit'a<sup>n'</sup>-biamá Ga<sup>n'</sup> náɣa<sup>n</sup> ɣáxa-biamá. Gañ'ki t'ɛ ké' wada<sup>n'</sup>ba-  
she reached having, she felt him, they And a light she made, they say. And dead he. she saw  
home, they say lay
- 12 bí ɣí, cañ'ge wi<sup>n'</sup> ka<sup>n'</sup>ta<sup>n</sup>-bi ega<sup>n'</sup>, ɣí tš a<sup>n'</sup>ɕa aɕá-biamá wa'ú aká. Ga<sup>n'</sup>  
they when, horse one tied it, they say having, tent the leaving went back, they woman the And  
say (ob.) say (sub.)

akí-bi ega<sup>n'</sup>, Nú juágçe bçé édega<sup>n'</sup>, níaci<sup>n'</sup>ga wi<sup>n'</sup> gaqçfi kédega<sup>n'</sup>, édíqti  
 reached having, Man I with him I went but person one was killed he lay, but just there  
 home they  
 say

a<sup>n'</sup>fi édega<sup>n'</sup>, na<sup>n'</sup>pe t'éē hē, á-biamá. Égasáni xi, nú amá da<sup>n'</sup>be ahí-bi  
 we but fearing he said she, they The next day when, man the to see him arrived,  
 camped the sight died say. (sub.) they say

xi, égiçe t'é ca<sup>n'</sup>ca<sup>n'</sup> ké amá.  
 when, behold, dead without he they  
 stopping lay say.

3

## NOTE.

Observe the use of "tē hǎ" instead of "-biamá," as if the narrator had witnessed the adventure here recorded. As he did not, the uniform substitution of "-biamá" would have been consistent. But the text is given just as it was dictated. This apparently incorrect use of "tē hǎ" instead of "-biamá" will be found elsewhere in the Historical Papers which follow.

## TRANSLATION

Some Dakotas camped. One Dakota joined them, who was continually moving his tent from place to place. And one wandered away from these Dakotas who had camped. And when he met another man who was on the war-path against the Dakotas, he killed him. And when it was very late in the evening, this man who was fond of moving removed and departed. One woman alone accompanied him. At length it was night, very dark, and this one who removed and departed, camped. And the woman set up the tent. And the woman said, "Begone to the tent. Make a light." And when the man went to the tent and made a fire, behold, he saw the man who lay dead, with all his hair cut off, lying killed. As he feared the sight, he said, "Oh!" and immediately he became insensible. "You went to make a light; have you put on the wood?" said the woman. As he did not speak, she went thither and touched him. And she made a light. And when she saw him lying insensible, she tied a lariat on a horse, and left the tent, going back to the other Dakotas. And having reached there again, she said, "I went with the man, but a man lay there killed, and we camped just there, and he died from fright on seeing him." On the next day, when the men went thither to see him, behold, he lay dead beyond recovery.

## THE HANDS OF THE DEAD PAWNEE.

TOLD BY JOSEPH LA FLÈCHE.

Caa<sup>n'</sup> d'úba xi-biamá. Kí Jáçí<sup>n'</sup> wi<sup>n'</sup> t'éçá-biamá. Jáçí<sup>n'</sup> çínké na<sup>n'</sup>bé  
 Dakotas some camped, they say. And Pawnee one they killed, they say. Pawnee the (ob.) hand

eçá tē mása-bi ega<sup>n'</sup>, ubátitéçá-biamá çaháça wéga<sup>n'</sup>ze na<sup>n'</sup>baqtíéga<sup>n'</sup>. Kí  
 his the cut off, they having, they hung them up, they at a hill measure about two. And  
 (ob.) say say

ha<sup>n'</sup>, ugáhanaçáze xi, çadésage héçají amá. Kí nú amá uçéwi<sup>n'</sup> gçí<sup>n'</sup>-biamá. 6  
 night, dark when, high wind much they And man the collecting they sat, they say.  
 say. (pl. sub.)



Ca<sup>n'</sup> iugça ga<sup>n'</sup> gçi<sup>n'</sup>-biamá, décteáa gçi<sup>n'</sup>-biamá, ca<sup>n'</sup> iúça ájiçá<sup>n'</sup>ça<sup>n'</sup> 'íçe  
 And talking so they sat, they say, talking in- they sat, they say, in fact news different sorts speak  
 news about themselves incessantly ing of

gçi<sup>n'</sup>-biamá. Ki níaci<sup>n'</sup>ga wi<sup>n'</sup> íe wakan'dagiqti ñjebe tē'di gçi<sup>n'</sup>-biamá.  
 they sat, they say. And man one very loquacious door at the he sat they say.

3 Ki níaci<sup>n'</sup>ga wi<sup>n'</sup> wahéhajiqti-bi áciaáata<sup>n'</sup> a-í-biamá, ca<sup>n'</sup> níaci<sup>n'</sup>ga wáspeqtí-bi  
 And man one very stout-hearted, from outside was coming, in fact man very sedate, they  
 they say they say, say

éi<sup>n'</sup>te, wahéhajiqti-bi éi<sup>n'</sup>te, áciaáata<sup>n'</sup> a-í-biamá. Nú áciaáata<sup>n'</sup> a-í aká,  
 (he) may very stout-hearted, (he) may from outside he was coming, Man from outside he was he  
 be, they say, be, they say. coming who, coming who,

Na<sup>n'</sup>ji<sup>n'</sup>cké'qtci atí áha<sup>n'</sup>, á-biamá. Ki çé níaci<sup>n'</sup>ga íe wakan'dagi aká, Eáta<sup>n'</sup>  
 Hardly I have ! he said, they loquacious the Why  
 come say. (sub.),

6 na<sup>n'</sup>ji<sup>n'</sup>cké'qtci çatí ä, á-biamá. Nä! íadésage, ugáhanaçazé'qti éga<sup>n'</sup>, xúaha  
 hardly you ! said he, they Why! a high wind, very dark aa, I feared  
 have come say. danger

héga-máji éga<sup>n'</sup>, na<sup>n'</sup>ji<sup>n'</sup>cké'qtci atí há, á-biamá. Áqta<sup>n'</sup> wíebçi<sup>n'</sup> xí  
 I very much aa, hardly I have said he, they How it is I if  
 come say. possible

na<sup>n'</sup>ji<sup>n'</sup>cké'qtci atí táda<sup>n'</sup>, á-biamá íe wakan'dagi aká. Úxuhé ctéwa<sup>n'</sup> çíngé,  
 hardly I have shall ! said he, they loquacious the Something at all there is  
 come say (sub.) to fear none,

9 á-biamá. Éga<sup>n'</sup>ça<sup>n'</sup>ja, wí xúaha héga-máji, á-biamá áma aká, pí tē'di.  
 said he, they Though so, I I feared I very much, said he, they the other, I was when.  
 say. danger say coming

Éga<sup>n'</sup>ça<sup>n'</sup>ja, í gaza<sup>n'</sup>adíqtia<sup>n'</sup> ca<sup>n'</sup> xúçahé tē ca<sup>n'</sup>aji, á-biamá. Ki níaci<sup>n'</sup>ga  
 Though so, tent in the very midst of yet you feared the improper, said he, they say. And man

wáspe aká gá-biamá: Hín'daké-ga<sup>n'</sup>! xúçaháji wi<sup>n'</sup>çakéi<sup>n'</sup>te, Jáci<sup>n'</sup> na<sup>n'</sup>bé tē  
 sedate the he said as follows, So let us see! you do not if you tell the truth, Pawnee hand the  
 (sub.) they say: fear (ob.)

12 agíma<sup>n'</sup>çíñ-gä. Aoni<sup>n'</sup> çagçi xí, cañ'ge úda<sup>n'</sup> wi'í tá miñke, á-biamá. Adíbçe  
 walk thou for them. You have you come if, horse good I give will I who, said he, they I go for  
 them back to you say.

ka<sup>n'</sup>bça xí, adíbçe tá miñke, á-biamá íe wakan'dagi aká. Tēñá! ké,  
 I wish if, I go for them will I who, said, they say loquacious the (sub.). Fle! come

agíma<sup>n'</sup>çíñ-gä. Cañ'ge úda<sup>n'</sup>qti wi'í tá miñke, aoni<sup>n'</sup> çagçi xí, á-biamá.  
 go for them. Horse very good I give will I who, you have you come if, said he, they  
 them back say.

15 Agíçá-biamá áma aká na<sup>n'</sup>bé tē. Ki çé níaci<sup>n'</sup>ga çéaka gá-biamá: Égiçe  
 He went for them, the other hand the And this man this (sub.) said as follows, Beware  
 they say (ob.) they say:

wíñ'kají té áha<sup>n'</sup>. É'di na<sup>n'</sup>ba júgçe ma<sup>n'</sup>çíñ-gä, á-biamá. Éga<sup>n'</sup> é'di  
 he tell not lest ! There two with him walk thou, said he, they So there  
 the truth say.

açá-biamá. Xañ'gēqtci ahíi xí, na<sup>n'</sup>bá aká hebádi gçi<sup>n'</sup>-biamá, íçápe gçi<sup>n'</sup>-  
 they went, they Very near they when, two the on the way they sat, they say. waiting they sat  
 say. arrived (sub.) for him

18 biamá Égiçe gçíají xáci amá. Ga<sup>n'</sup> gçíají ega<sup>n'</sup>, na<sup>n'</sup>bá aká agçá-biamá  
 they say. Behold he came a long they And he came having, two the went back, they  
 not back while say. (sub.) say

ȳaȳa. Ga<sup>n'</sup>, ȳaa<sup>n'</sup>ona ȳagȳi ȳ, ȳ-biamá. Nǎ! dúdadi a<sup>n'</sup>ȳa<sup>n'</sup>gape a<sup>n'</sup>gȳi<sup>n'</sup>  
 to the And, You left him you have I said he, they Why! on this side we waited for we sat  
 tent. come say. say. him

ȳi, gȳiȳi ega<sup>n'</sup>, a<sup>n'</sup>gȳagi, ȳ-biamá. Těná! t'é tě, ȳ-biamá. Híndá! ȳ'di  
 when, he came because, we came said they, Fie! he died, said he, they Let me see! there  
 not back they say. they say.

bȳé tá minke, ȳ-biamá wáspe aká. Aȳi<sup>n'</sup> ȳi<sup>n'</sup>gě'qti ȳ'di aȳá-biamá, ní<sup>n'</sup>ȳa 3  
 I go will I who, said, they say sedate the Aȳi<sup>n'</sup> Having there was there he went, they say, pipe  
 (sub.). it nothing at all

sía<sup>n'</sup>ȳé'qti aȳáȳi<sup>n'</sup>-bi ega<sup>n'</sup>, ȳ'di aȳá-biamá ní<sup>n'</sup>ȳa na<sup>n'</sup>bé tě'di, eonáqti.  
 alone had his, they say having, there he went, they say man hand to the, he alone.

Égiȳe aȳá-bi ȳi, paha<sup>n'</sup>ga ní<sup>n'</sup>ȳa aȳé aká, égiȳe ní<sup>n'</sup>ȳa na<sup>n'</sup>bé tě  
 Behold, he went, when, before man he went he behold, man hand the  
 they say they say who, (ob.)

ȳa<sup>n'</sup>gě'qti a<sup>n'</sup>hi ȳi, t'é akáma. Ga<sup>n'</sup>ki ȳé ní<sup>n'</sup>ȳa aká na<sup>n'</sup>bé tě ȳizá-bi 6  
 very near he when, he had died, they And this man the hand the took, they  
 arrived say. (sub.) (ob.) say

ega<sup>n'</sup>, aȳi<sup>n'</sup> aȳá-biamá. Akí-biam éga<sup>n'</sup>, Na<sup>n'</sup>bé tě aȳi<sup>n'</sup> aȳi<sup>n'</sup> há, ȳ-biamá  
 having, he took back, they say. He reached there as, Hand the I have brought said, they say  
 again, they say (ob.) them back

ní<sup>n'</sup>ȳa wáspe aká. Ga<sup>n'</sup>ki ȳé ní<sup>n'</sup>ȳa wáspe aká ía-biamá. Wí cti  
 man sedate the And this man sedate the he spoke, they I too  
 (sub.) (sub.) say.

a<sup>n'</sup>ȳi<sup>n'</sup>ga tědita<sup>n'</sup> uágaca<sup>n'</sup>-hna<sup>n'</sup>-ma<sup>n'</sup>, anúda<sup>n'</sup>-hna<sup>n'</sup>-ma<sup>n'</sup>, ȳ-biamá. Kí ca<sup>n'</sup> 9  
 me small from that the I have traveled regularly, I have gone regularly on the said he, they And no  
 time war-path, say. matter

edáda<sup>n'</sup> tēqti áakipá ctěwa<sup>n'</sup> ani<sup>n'</sup>ȳa ȳdige-hna<sup>n'</sup>-ma<sup>n'</sup>. Kí ca<sup>n'</sup> wa<sup>n'</sup>ectě,  
 what very difficult I met soever I live the in. ob. were there, And yet even once,  
 regularly, I had.

Gáma<sup>n'</sup> tá minke, ehá-maji-hna<sup>n'</sup>-ma<sup>n'</sup>, áagináqȳe-hna<sup>n'</sup>-ma<sup>n'</sup>, ȳ-biamá.  
 I do that will I who, I never said it, I concealed mine regularly, said he, they  
 say.

Edáda<sup>n'</sup> wi<sup>n'</sup> tēqi áakipá ȳi, Nú ȳi<sup>n'</sup> ȳa, ebȳéga<sup>n'</sup>-hna<sup>n'</sup>-ma<sup>n'</sup>, ȳ-biamá. Kí 12  
 What one difficult I meet if, Man I am the I always think, said he, they And  
 (past I), say.

ca<sup>n'</sup> íe ú'a<sup>n'</sup>ȳi<sup>n'</sup>gě'-qti dāxa-maji-hna<sup>n'</sup>-ma<sup>n'</sup>, ȳ-biamá. Kí wa'ú-hna<sup>n'</sup> tēqia-  
 yet words without just cause I never make them, said he, they say. And woman only I prize

wáȳé há, kí ca<sup>n'</sup>ge cti tēqiawáȳé há, ȳ-biamá. Ga<sup>n'</sup> ní<sup>n'</sup>ȳa waqpaniqti  
 them, and horse too I prize them said he, they say. And man very poor

na<sup>n'</sup>ba wéba<sup>n'</sup>-biamá ní<sup>n'</sup>ȳa wáspe aká. Ní<sup>n'</sup>ȳa waqpani ȳa<sup>n'</sup>ká ca<sup>n'</sup>ge 15  
 two called them, they man sedate the Man poor the ones horse  
 say (sub.). who

úda<sup>n'</sup>qti akíȳa wa'í-biama, ca<sup>n'</sup>ge a<sup>n'</sup>sagí'qti. Kí ní<sup>n'</sup>ȳa mi<sup>n'</sup>gȳá'ȳi éi<sup>n'</sup>te  
 very good both he gave to them, horse very swift. And man unmarried perhaps  
 they say,

wa'ú ȳi<sup>n'</sup>ké cti 'í-biamá ní<sup>n'</sup>ȳa wáspe aká. Wa'ú-hna<sup>n'</sup> tēqi ȳa<sup>n'</sup>ja ca<sup>n'</sup>  
 woman the (ob.) too gave to him, man sedate the Woman only precious though yet  
 they say (sub.).

ani<sup>n'</sup>ȳa tá minke, ȳ-biamá. Nan'de wiwíȳa íȳagídaha<sup>n'</sup> ka<sup>n'</sup>bȳa ga<sup>n'</sup> égima<sup>n'</sup>, 18  
 I live will I who, said he, they say. Heart my own I know mine I wish so I do that,

ȳ-biamá. Ní<sup>n'</sup>ȳa t'é ké' agíma<sup>n'</sup>ȳi<sup>n'</sup>-gá, ȳ-biamá.  
 said he, they Man dead the walk ye for him, said he, they  
 say. (ob.) say.

## TRANSLATION.

Some Dakotas camped. And they killed a Pawnee. Having cut off his hands, they hung them up on a hill which was about two miles away. And at night, when it was dark, there was a very high wind. And the men collected and sat. And they sat telling their own adventures; they sat talking incessantly; in fact, they sat speaking of different kinds of news. And a man who was a boaster sat by the door. And one man, who was said to be very stout-hearted, was coming from the outside—in fact, a man who was said to be very sedate and very brave, was coming from without. The man who came from without said, "I have barely come!" And the boaster said, "How is it that you have barely come?" "Why! as there is a high wind, and it is very dark, I was very much afraid, so I have barely come," said he. "Were it I," said the boaster, "how could I possibly be hindered in getting here? There is nothing at all to fear." "Nevertheless, I was very much afraid when I was coming," said the other. "Nevertheless, as you feared even when you were right among the tents, it was wrong," said the boaster. And the sedate man said as follows: "Let us see! if you tell the truth, and do not fear, go after the hands of the Pawnee. If you bring them back, I will give you a good horse." "If I wish to go for them, I will go for them," said the boaster. "Fie! come, go for them. I will give you a very good horse if you bring them back," said the sedate man. The other one went after the hands. And this man said as follows: "What if he does not tell the truth! Let two of you walk thither." So they went thither. When the two arrived very near, they sat down, not going any further; they sat waiting for him to appear. Behold, after a long while he had not come back. And as he had not come back, the two went back to the tents. And the brave man said, "Have you come home without him?" "Why! when we sat down on this side of the place, waiting for him to appear, he did not come back, so we came back," said they. "Fie! he died. Let me see! I will go thither," said he who was sedate. Without any weapons at all he went thither; having only his pipe, he went alone to the man's hands. Behold, when the first man who went drew very near to the man's hands, he had died. But this man took the hands, and carried them back. As he reached the tents, the sedate man said, "I have brought the hands back." And this sedate man spoke: "I, too, have been accustomed to traveling and going on the war-path since I was small. And no matter what kind of trouble I encountered, I always found a loop-hole by which I managed to get out of it alive. And not even once did I say beforehand, 'I am going to do that;' I always concealed my plans. When I encountered any difficulty, I always thought that I was a man. I am not used to talking at random. I prize women, and I prize horses, too." And the sedate man called two very poor men. He gave very good horses to both of the poor men, a very swift horse to each. And the sedate man gave a woman, too, to a man who, perhaps, had not married. "Though the woman only is precious, I shall live after giving her away. I wish to know my own heart, therefore I have done that. Go ye after the dead man," said the sedate man.

HOW THE CHIEF'S SON WAS TAKEN BACK.

OBTAINED FROM JOSEPH LA FLÈCHE.

Caa<sup>n</sup> d'úba í amáma. Égiçe níkagahi çínké ijin'ge ugáca<sup>n</sup> icé amá,  
 Dakotas some had camped, they At length chief the one his son traveling had gone, they  
 say.  
 'ábae. Égiçe ha<sup>n</sup> xí, níaci<sup>n</sup>ga íuça akí-biamá. Níkagahi çínké, íjáje  
 to hunt. Behold, night when, man to tell news again, they say. Chief the one his  
 who, name  
 çadá-bi ega<sup>n</sup>, Maja<sup>n</sup> gáçuadi çijiñ'ge t'éçai, á-biamá. Kí níkagahi aká 3  
 mentioned, having, Land in that your son they killed, said he, they And chief the  
 (unseen place) say. (sub.)  
 áciaça ahi-bi ega<sup>n</sup>, íekíçè çéça-bi ega<sup>n</sup>, gá-biamá: Caa<sup>n</sup> jin'ga waçíhehaji'qti  
 outside arrived, having, to pro- sent sud- having, said as follows, Dakota young you are very stout-  
 they say claim denly, they they say: they say: hearted  
 cka<sup>n</sup>hna-hna<sup>n</sup>i çá<sup>n</sup> ciñ'gajiñ'ga wíça ha<sup>n</sup> çé'qtcí agíça<sup>n</sup>be ka<sup>n</sup>bça. I<sup>n</sup>çín'-  
 you desire regularly the child my night this very I see mine I wish. Go after  
 (past f)  
 gima<sup>n</sup>çín'i-gá. Cañ'ge a<sup>n</sup>sagi'qti wi<sup>n</sup> niçá-çañga edábe, açni<sup>n</sup> çagçí xí, wí'í 6  
 mine for me. Horse very swift one big-ears also, you have you come if, I give  
 him back to you  
 tá miñke, á-biamá. Kí Caa<sup>n</sup> bçúgaqti ábagçá-biamá na<sup>n</sup>pa-bi ega<sup>n</sup>. Kí  
 will I who, said he, they And Dakotas all hesitated, they say they feared because. And  
 say. (seen danger)  
 they say  
 Caa<sup>n</sup> wi<sup>n</sup> wahéhajiçti éi<sup>n</sup>te, Hínda! wí adíçbe té, eçéga<sup>n</sup>-biamá. Ga<sup>n</sup>  
 Dakota one very stout-hearted perhaps, Let me see! I I go for him will, he thought, they say. So  
 agíçá-biamá. Ca<sup>n</sup>, É'di pí xí, na<sup>n</sup>ape taté áha<sup>n</sup>, eçéga<sup>n</sup>-baji-biamá. Égiçe 9  
 he went for they say. Yet, There I ar- when, I fear shall I he did not think, they say. At length  
 him rive  
 é'di ahi-bi xí, na<sup>n</sup>pe héga-baji-biamá. Kí ca<sup>n</sup> çit'a<sup>n</sup>-biamá. Égiçe 'i<sup>n</sup>  
 there he arrived, when, he feared very much, they say. And yet he touched him, they At length carry-  
 they say say. ing him  
 agçá-bi xí, uqçáçè-hna<sup>n</sup> amá cañ'ge 'iñ'kiçai kè. Xagé-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>-  
 he went when, it was constantly falling, they say horse he caused to the He cried regu- without  
 back, they say carry (ob.). larly stopping  
 biamá, 'i<sup>n</sup> agçái tç na<sup>n</sup>pe. Píça<sup>n</sup>çá<sup>n</sup> uqçáçè xí, Aa<sup>n</sup>bça akí xí, égiçe 12  
 they say, carry- he went the he feared it. Again and it fell when, I abandon it I reach if, beware  
 ing it back again there again  
 a<sup>n</sup>çá<sup>n</sup>qa tai, eçéga<sup>n</sup>-bi ega<sup>n</sup>, 'i<sup>n</sup> akí ga<sup>n</sup>çá-biamá. Uqçáçè ctéwa<sup>n</sup> ca<sup>n</sup>  
 they laugh lest, thought, they having, to carry it he wished, they say. It fell notwith- yet  
 at me say back standing  
 çizai-de cañ'ge ta<sup>n</sup> 'iñ'kiçá-biamá. Ga<sup>n</sup> 'i<sup>n</sup> akí-bi ega<sup>n</sup>, cañ'ge wi<sup>n</sup> niçá-  
 he took it when horse the he caused to they say. And carried it back, having, horse one big-  
 (ob.) carry it they say  
 çañga edábe 'í-biamá. Ca<sup>n</sup> úcka<sup>n</sup> gè téqi çá<sup>n</sup>ja, ca<sup>n</sup> úcka<sup>n</sup> çé téqi áta 15  
 ears also he gave to him, Yet deed the diff- though, yet deed this diff- exceed-  
 they say. (pl.) cult uly  
 çáxe, (á-biamá,) 'i<sup>n</sup> akí-bi tç'di é waká-bi ega<sup>n</sup>.  
 I did it, (said he, they he carried it when that meant, they having.  
 say,) back, they say say

## TRANSLATION.

Some Dakotas had camped. At length the chief's son had wandered off to hunt. Behold, when it was night, a man came back to tell the news. Calling the chief by name, he said, "In that land they have killed your son." And the chief, having gone out of doors, sent a crier at once, saying as follows: "Ye young Dakotas who have always desired to be stout-hearted, I desire to see my son this very night. Go after him for me. If you bring him back, I will give you a very swift horse, also a mule." All the Dakotas hesitated, because they feared to see the corpse. And one Dakota, who, perhaps, was stout-hearted, thought, "Let me see! I will go after it." And he went after it. Yet he did not think, "When I arrive there I shall fear to see him!" At length, when he arrived there, he was very much afraid. And still he touched it. At length, when he was carrying it back, the body was constantly falling off the horse which he made carry it. He was crying all the while, as he feared to carry it to the tents. When it fell again and again, he thought, "If I go back without it, I am afraid that they would laugh at me," so he wished to take it back. Notwithstanding it fell, he took it up and made the horse carry it. And when he reached the tents with it, the chief gave him the horse and mule. Referring to his having brought the corpse back, he said, "Though the deeds of others have been difficult to perform, I have done a deed which was exceedingly difficult."

## PONKA HISTORICAL TEXTS.

THE WAR PARTY OF NUDA<sup>n</sup>-AXA'S FATHER.TOLD BY NUDA<sup>n</sup>-AXA.

- I<sup>n</sup>dádi aká nuda<sup>n</sup>' ačai tē. Ga<sup>n</sup>' wa'a<sup>n</sup>'-hna<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>. Ma<sup>n</sup>'ci<sup>n</sup>' ma<sup>n</sup>'ci<sup>n</sup>'  
 My father the to war went. And he sang regularly always. Walking he walked  
 tē wa'a<sup>n</sup>'-hna<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>; ha<sup>n</sup>' ja<sup>n</sup>' gē ga<sup>n</sup>' wa'a<sup>n</sup>'-hna<sup>n</sup>i cénuji<sup>n</sup>'gai tē'di.  
 when he sang regularly always; night he lay the so he sang regularly he was a young when.  
 down (pl.) man
- 3 Égiče wada<sup>n</sup>'be ahí-biamá. Níkaci<sup>n</sup>ga sígče wéča-biamá wada<sup>n</sup>'be agčai  
 At length to see they arrived, they Man trail they found them, to see they went  
 say. they say back  
 tē. Núda<sup>n</sup>haŋgá, égiče, níaci<sup>n</sup>ga d'úba agčai ke há', á-biamá. Ahaú!  
 when. O war-chief, behold, man some have gone home- said they, they Oho!  
 ward in a long line say.
- á-biamá. Wacka<sup>n</sup>'egañ-gă. Qubéxičá-bi čí<sup>n</sup>hé, á-biamá. Égiče níaci<sup>n</sup>ga  
 said he, they Do persevere. To make one's self be sure, said he, they At length man  
 say. sacred say.
- 6 čábči<sup>n</sup> wéna'úqtei íhe amáma. Ké, núda<sup>n</sup>haŋgá, čéama a<sup>n</sup>'wan'gačči taí,  
 three very close beside were passing, they Come, O war-chief, these let us kill them,  
 them say.
- á-biamá. Éde nuda<sup>n</sup>'haŋga aká uči'agai tē. Égiče ha<sup>n</sup>' amá, ugáhanačáze  
 said they, they But war-chief the was unwilling. At length night they dark  
 say. (sub.) say,

éga<sup>n</sup>. Hu! hu! hu! hu! *éxe-gaxú* uti<sup>n</sup>-bi améë há. *ǰáçí<sup>n</sup>* amá. Na'a<sup>n</sup>-bi  
 like. Hu! hu! hu! hu! drum they hit (not they are Pawnee the Heard it,  
 them seen) the ones (sub.). they say

ega<sup>n</sup>, i<sup>n</sup>dádi aká cénujin'ga júgçe *çíñké* *çiqí-biamá*. *ǰáhañ-gä*, á-biamá.  
 having, my father the young man he with the (ob.) he aroused them, Arise, said he, they  
 (sub.) him they say.

Ci uíça agçí tē. Núda<sup>n</sup>hañgá, *éxe-gaxú* uti<sup>n</sup> amá waçíonai. Gáqtci ama 3  
 And to tell they came O war-chief, drum they hit the they are mani- Those who are  
 it to him back. (sub.) fest. near

gáçu agçí í, á-biamá. A<sup>n</sup>ba uga<sup>n</sup>ba tihá amá. Égiçe níkaci<sup>n</sup>ga ní kē  
 at that they have said he, they Day light it came again, At length person water the  
 place come and camped, say. they say. (ob.)

uhaí agí amáma Ga<sup>n</sup> wéça-báji ákusande ákiáççai tē. Ki wi<sup>n</sup> agí-  
 they fol- were coming back, And they did not through they had gone home And one was com-  
 lowed along they say. detect them again. ing back

biamá. Hau! á-biamá. *Çéçí<sup>n</sup>* át'eañ'kiçē taí, á-biamá. I<sup>n</sup>dádi aká wada<sup>n</sup>be 6  
 they say. Ho! said they, they This one let us cause him to said they, they My father the to see  
 say. die with us, say. (sub.)

atí. Úhe kē áckaqtci-biamá. I<sup>n</sup>dádi aká uíça agçí-biamá nuda<sup>n</sup>hañga  
 he Path (ob.) he was very near, they say. My father the to tell came back, they war-chief  
 came. (sub.) him say

çíñké'ia. I<sup>n</sup>dádi bçúga waa<sup>n</sup>ça açaí tē, a<sup>n</sup>sagí-biamá. Uqçá-biamá *ǰáçí<sup>n</sup>*  
 to the. My father all left them he went, he was swift at run- He overtook him, Pawnee  
 ning, they say. they say

çí<sup>n</sup>. *ǰáçí<sup>n</sup>* çí<sup>n</sup> waii<sup>n</sup> gia<sup>n</sup>ça-bi ega<sup>n</sup>, gaqça<sup>n</sup> wágikibana<sup>n</sup>-biamá. I<sup>n</sup>dádi 9  
 the Pawnee he who robe threw his away, having, migrating he ran back towards his (people), My father  
 (ob.) moved they say party they say.

aká uqçá-biamá. Kíde-hna<sup>n</sup>i tē, ma<sup>n</sup> íkide tē; 'ú énasíqti áda<sup>n</sup> kídai tē.  
 the overtook him, they He shot regu- when, arrow he shot at to every time there- he shot at him.  
 (sub.) say. at him larly him with; wound him (t) fore

Gañ'ki Wacúce aká é'di ahíi tē, ja<sup>n</sup>-wéti<sup>n</sup> kē ígaqçí-biamá. Ucté amá  
 And Brave the there arrived when, wood to hit the he killed him with, Remainder the  
 (sub.) (sub.) they say. (ob.) they say. (sub.)

hacída<sup>n</sup> ahíi tē. Ga<sup>n</sup>te-jin'ga çí, úhe agçañ'ka<sup>n</sup>ha<sup>n</sup> wánasai tē Pañ'ka amá. 12  
 afterward they arrived. A little while when, path on both sides surrounded them, Ponka the.

Égiçe *ǰáçí<sup>n</sup>* amá a<sup>n</sup>he bacíbe, wáçí<sup>n</sup> éi<sup>n</sup>te Pañ'ka çañ'ka. Gañ'ki i<sup>n</sup>dádi  
 At length Pawnee the fleeing forced a they had it may Ponka the (pl. ob.). And my father  
 (sub.) (sub.) way out, them be

aká maja<sup>n</sup> a<sup>n</sup>ç agçai çan'di ca<sup>n</sup>ca<sup>n</sup> gçí<sup>n</sup>-biamá. Ga<sup>n</sup> ina'úqtci a-í-biamá.  
 the land they they went at the continuing he sat they say. And very close be- they were com-  
 (sub.) left him back side him ing, they say.

Wakíde ga<sup>n</sup>çai ctéctēwa<sup>n</sup> wákida-báji-hna<sup>n</sup>i te. Aníja ka<sup>n</sup>bça ça<sup>n</sup>çti; 15  
 To shoot at he wished notwithstanding he shot not regularly. I live I wished heretofore;  
 them

égiçe a<sup>n</sup>ça<sup>n</sup>çai çí, égiçe t'éa<sup>n</sup>çē taí, aí tē i<sup>n</sup>dádi aká. *ǰáçí<sup>n</sup>* níaci<sup>n</sup>ga ákiçuga  
 behold they find me if, behold they kill will, said my father the Pawnee men standing  
 (sub.) me (sub.). (sub.) close together

ma<sup>n</sup>çí<sup>n</sup> é wakaí, níaci<sup>n</sup>ga wi<sup>n</sup>áqtci çí'jì ga<sup>n</sup> t'éçai etéga<sup>n</sup>. Çé Qu'é-ma<sup>n</sup>çí<sup>n</sup>  
 they that he meant, person only one if so they kill apt. This Roaring-as-he-  
 walked him

(Cáge-skä içádi) *ǰáçí<sup>n</sup>*-má áhigiqti t'éwaçá-biamá, wasísige héga-bají- 18  
 (Hoof white his father) the Pawnees very many he killed them, they say, brisk not a little

biamá. Égiçe níaci<sup>n</sup>ga dúba (*ǰáçí<sup>n</sup>* çañká) é wada<sup>n</sup>bai tē t'éwaççqtia<sup>n</sup>i.  
 they say. Behold man four (Pawnee the ob.) that they saw them when he really killed them.

Qu'é-ma<sup>n</sup>çí<sup>n</sup> ehna<sup>n</sup> wat'éçē aké, i<sup>n</sup>dádi aká éça<sup>n</sup>ba; wat'éçá-báji Pañ'ka  
 Qu'e-ma<sup>n</sup>çí<sup>n</sup> he alone slayer it was he, my father the (sub.) he, too; were not slayers Ponka

- ucté amá. Ga<sup>n'</sup> nfaci<sup>n</sup>ga (Pañ'ka) dēcābčī<sup>n</sup> cañ'ka da<sup>n'</sup>ctēa<sup>n'</sup> t'éwačai  
 remainder the. And man (Ponka) eight nine perhaps killed them
- ḍáči<sup>n</sup> amá. Pañ'ka ucté čaňká cénawačai tē ḍáči<sup>n</sup> amá. Sātā<sup>n</sup>qti-éga<sup>n'</sup>:  
 Pawnee the (sub.) Ponka remain- the ones exterminated them, Pawnee the (sub.) About five:  
 ing who
- 3 Nackí-jaň'ga, Qu'c-ma<sup>n</sup>čī<sup>n'</sup>, Je-jé-bačé ičádi, i<sup>n</sup>dádi, kí Wacuce ni<sup>n'</sup>ja  
 Head big. Qu'e-ma<sup>n</sup>čī<sup>n'</sup>. Buffalo-Dung-in- his father, my father, and Wacuce alive  
 Heaps
- agčii tē hā. Waň'gičē a<sup>n'</sup>ha u'ččai tē, utčije kē ičináqčē ga<sup>n'</sup> u'ččai tē.  
 came home All fleeing they scattered, thickēt the hiding them- so they scattered.  
 (ob.) selves
- Égasánida<sup>n</sup> ca<sup>n'</sup> u'čéwiňčičai tē, ákikipai tē. Ga<sup>n'</sup> na<sup>n'</sup>ji<sup>n</sup>ctcč'qtei akí-  
 During the next yet they assembled them- they met each other. And barely they  
 day selves, reached home
- 6 biamá, na<sup>n</sup>pčiči<sup>n</sup>qtia<sup>n'</sup>, nučáči<sup>n</sup>qtia<sup>n'</sup>.  
 they say, very hungry, altogether naked.

## NOTES.

In 1880, Wacuce, who was then 70 or 80 years of age, was the only survivor of those who belonged to this war-party.

368, 5. qubéčiča-bi čī<sup>n</sup>hé (Nuda<sup>n</sup>axa), or qúbekičá-bi čī<sup>n</sup>hé (Frank La Flèche), "Be sure to make yourselves sacred," *i. e.*, by means of the animals that you saw in your dreams as you fasted. See ičacčē in the Dictionary.

369, 6. at'eaňkičē tai. Sanssouci gave as the corresponding ḍoiwere, "at'ehiňki tanyi ke." He said that "At'eaňkičē tai" is equal to "T'e juangce tai, Let us die with him." He also gave another ḍoiwere equivalent for the whole phrase: "T'e naháre t'éhi<sup>n</sup> táho, hi<sup>n</sup>tc'é hi<sup>n</sup>rúcta<sup>n</sup>wi ké, Let us kill this one moving along; we have finished dying:" *i. e.*, "We are bound to die, so let us cause him to die with us."

369, 7. uhe kē ačkaqtei-biama. The path in which the Pawnee was walking was not more than fifteen or twenty yards distant.

369, 7. i<sup>n</sup>dadi - - - uičā agei-biama, etc. His father returned to the chief just as they made the remark about the Pawnee. When they ran towards the Pawnee, he (Nuda<sup>n</sup>axa's father) left them all behind, as he was a swift runner.

369, 9. wagikibana<sup>n</sup>-biama. The Pawnee called to his friends to come half-way and meet him.

369, 13. Sanssouci read, "Égičē ḍáči<sup>n</sup> amá a<sup>n</sup>'he bacibe wáči<sup>n</sup>i tē hā Pañ'ka amá." He gave the corresponding ḍoiwere, which means, "Behold, the Ponkas being the cause, the Pawnees broke through their ranks and fled, carrying the Ponkas along as the pursuers." He substitutes "amá" for "čaňka," as the Ponkas were the cause of the flight. The fullest expression would be: "Égičē Pañ'ka amá éwa<sup>n</sup>i éga<sup>n</sup>, ḍáči<sup>n</sup> amá a<sup>n</sup>'he bacibe wáči<sup>n</sup>i tē hā Pañ'ka čaň'ká," answering to the ḍoiwere.

369, 14. a<sup>n</sup>č agčai, contraction from a<sup>n</sup>čā agčai.

369, 19. e wada<sup>n</sup>bai te. The Ponkas saw him kill them.

370, 2. ucté čaňka. These were the eight or nine mentioned in the preceding sentence. So the whole party of the Ponkas numbered but fourteen warriors.

## TRANSLATION.

My father went on the war-path. And he sang all the time. He always was singing as he walked. When he was a young man, he was always singing when he lay down at night. At length they went as scouts to a certain place. When the scouts were going back, they discovered the trail of men. "O war-chief, some men have gone homeward in a long line!" said they. "Oho!" said he, "do persevere. Be sure to make yourselves sacred by the aid of your guardian animals." At length three men were passing along very close beside them. "Come, O war-chief, let us kill these!" said they. But the war-chief was unwilling. At length it was night and somewhat dark. "Hu! hu! hu! hu!" They were those who beat the drums. They were Pawnees. When my father heard it, he aroused the young man who was with him. "Arise!" said he. And they came back to tell it to the war-chief: "O war-chief, they who beat the drums are manifest. Those who are in that place near by came this way and camped." At day it became light again. At length the men were coming back, following the course of the stream. And without detecting the presence of the Ponkas, they went far beyond them on their homeward way. And one was coming back. "Ho!" said they, "let us cause this one to die with us." My father went as a scout. The path was very near. My father returned to the war-chief to tell it to him. My father left them all behind, as he was a swift runner. He overtook the Pawnee. The Pawnee having thrown away his robe, ran back towards his people in the camp. My father overtook him. He shot at the Pawnee repeatedly, wounding him with the arrows; he wounded the Pawnee every time, therefore he shot at him. And when Wacuce arrived there, he killed the Pawnee with a blow from his war-club. The rest of the Ponkas arrived afterward. After a little while the Ponkas intercepted their retreat on both sides of the path. At length the Pawnees in fleeing forced a way through the ranks of the Ponkas, carrying the latter along in pursuit. And my father remained sitting at the place where they had left him. And the Pawnees were coming very close beside him. Notwithstanding he wished to shoot at them, he never shot. "Heretofore have I wished to live; and behold, if they detect me, they will kill me," said my father. He referred to the Pawnee men who were walking in a dense body; if they found one man belonging to the foe they would be apt to kill him. This Qu'é-ma'phi (White Hoof's father) killed very many of the Pawnees; he was very active. Behold, the Ponkas saw him kill four men of the Pawnees; he really killed them. Qu'é-ma'phi was the only slayer besides my father; the rest of the Ponkas were not slayers. And the Pawnees killed eight or nine Ponka men. The Pawnees exterminated the remaining Ponkas. About five:—Nacki-pan'ga (Big-head), Qu'é-ma'phi, the father of Je-jé-baie (Buffalo-dung-in-heaps), my father, and Wacuce, came home alive. All fled, and scattered in the thickets; they scattered and hid themselves. During the next day they met each other, and assembled themselves. And they barely reached home; they were naked and very hungry.



NUDA<sup>n</sup>-AXA'S ACCOUNT OF HIS FIRST WAR PARTY.

- A<sup>n</sup>jin'ga tē'di pahañ'gaqtcı ačé 'ıca-biamá. Kı i<sup>n</sup>dádi aká ga<sup>n</sup>, Dadıha,  
 Me small when at the very first going they spoke of, And my father the so, O father,  
 they say. (sub.)
- gıámáıa bécé ka<sup>n</sup>'bca, ehé (tē), Añ'kajı hä, aı. İca<sup>n</sup>'ba<sup>n</sup>' égiça<sup>n</sup>'ji-gä. A<sup>n</sup>jin'-  
 to those (out I go I wish, I said (when), Not so he A second do not say it to Me small  
 of sight) (any one).
- 3 gadi, nisıha, uágaca<sup>n</sup>-hna<sup>n</sup>-ma<sup>n</sup>' éde tēqi ičápaha<sup>n</sup>-hna<sup>n</sup>-ma<sup>n</sup>', aı. Čijın'g  
 when, my child, I used to travel but difficult I used to know, he said. You small  
 ega<sup>n</sup>' edáda<sup>n</sup> tēqi áčakıpa<sup>n</sup>'ı, čaxáge íwiıuhé, aı. Éga<sup>n</sup>'ja, níaci<sup>n</sup>'ga amá ánaskáı  
 because what difficult you meet if, you cry I fear it for he. Though so, person the how large  
 you, said. (pl.)
- ctēwa<sup>n</sup>' nú íxıgıçıca<sup>n</sup>'ı éga<sup>n</sup>, ugáca<sup>n</sup>-hna<sup>n</sup>'ı, ehé. Áda<sup>n</sup> égıma<sup>n</sup>'. Uágaca<sup>n</sup>'  
 soover man decide for them- as, they always travel, I said. Therefore I do so. I travel  
 solves
- 6 ka<sup>n</sup>'bca, ehé Hau! aı. Ė'di hné te, aı. Nıaci<sup>n</sup>'ga ákikičai tēđıhi ıı,  
 I wish, I said. Ho! he said. There you go will, he said People attack one the time when,  
 another comes
- baza<sup>n</sup>'aqti hné taté, aı. Nıaci<sup>n</sup>'ga ulna<sup>n</sup>-de ga<sup>n</sup>' t'čıçé ctéctēwa<sup>n</sup>' úda<sup>n</sup>,  
 pushing in you go shall, he said. Man you while so he kills you notwithstand- good,  
 among them hold him ing
- aı Ga<sup>n</sup>' níaci<sup>n</sup>'ga a-ıgıçı<sup>n</sup>' amá kē'dı pı. Égiçé níaci<sup>n</sup>'ga na<sup>n</sup>'-hna<sup>n</sup>' amá.  
 he And man those who came at the I ar- Behold person grown only they say.  
 said. rived.
- ıı (Nıaci<sup>n</sup>'ga ukéçı<sup>n</sup>' é ía<sup>n</sup>'qtiéga<sup>n</sup>'ı xıú amá) Hau! aı. Ca<sup>n</sup>' hä, ijin'ge çı<sup>n</sup>'  
 (Indian common that he is a great man he is they say.) Ho! they It is his son the  
 by means of wounded said. right (mv. one)
- éde tí hä, á-biamá. Na<sup>n</sup>'ba<sup>n</sup>'wa<sup>n</sup>'čai. Ga<sup>n</sup>' ačai. Mi<sup>n</sup>' uçúagçé ma<sup>n</sup>'çı<sup>n</sup>'ı.  
 but he has said they, they They shook hands with And they went. Moon throughout they walked.  
 come say. me.
- Égiçé mi<sup>n</sup>' kē t'č, ugáhanadazé'qti. Hau! aı. Núji'jin'ga ti-má-çan wáçı<sup>n</sup>'  
 At length moon the dead, very dark. Ho! they Boys of various those who bring yo  
 (ob.) said. sizes came
- 12 gıı-gä. İjaje ita<sup>n</sup>'çıadi gē gia<sup>n</sup>'çai taı. İjin'ge çıñké açı<sup>n</sup>' gıı-gä, aı. Wı  
 them hither. His old the let them throw His son he who is bring him hither, they Me  
 name (pl. ob.) away their. said.
- a<sup>n</sup>wankai, i<sup>n</sup>dádi ijaje çadaı. Ga<sup>n</sup>' a<sup>n</sup>'çı<sup>n</sup>' akıı. Ė'di hné te, aı. Cúde-  
 they meant me, my father his name they pro- And having they went There you go will, they Smoke-  
 nounced. me back. said.
- gáxe, Nañ'ge-tıçai, Mi<sup>n</sup>'xá-skä, ca<sup>n</sup>' ucté amá bçúga uçúci çan'dı gçı<sup>n</sup>'ankıçai.  
 maker, To-run-he-starts, Goose-white, in fact the rest all center in the made me sit.
- 15 Ahaı! ijaje çagıa<sup>n</sup>'hna tē, aı. Égiçé, ikáge ijaje wi<sup>n</sup>' açı<sup>n</sup>' taté; t'a<sup>n</sup>'qtia<sup>n</sup>',  
 Oho! his name you will abandon they said. Behold, his friend his name one he shall have it; there is a great  
 your, said. abundance,
- aı. İkáge çé nuda<sup>n</sup>' aňgá-i tē áxa amá hä, aı; áda<sup>n</sup> açı<sup>n</sup>' taté, aı. Nuda<sup>n</sup>'-  
 they His friend this to war we were when he cried for it they there- he shall have it, they To-war-he-  
 said. coming said; fore said.
- axa, aı. Ga<sup>n</sup>' Cúde-gáxe uçá çéçai. Wakan'da-ma uçá çéçai. Ga<sup>n</sup>' ijaje  
 cried-for, they And Cude-gaxe called aloud to The deñies he called aloud to And his  
 said. tell it. them to tell it. name
- 18 tē gia<sup>n</sup>'çai 'ıçé çıñké áçai, u+! aı. Nuda<sup>n</sup>'-axa ijaje açı<sup>n</sup>' 'ıçé çıñké áçai,  
 the to abandon his he is speaking of indeed, halloo! he Nuda<sup>n</sup>-axa his name having he is speaking of indeed,  
 said.

u+! aí. **Ḑaḑáge** **ṡaṡgége<sup>n</sup>** **ḑáḑi<sup>n</sup>cé** **ctēwa<sup>n</sup>**, **ḑaná'a<sup>n</sup>** **téga<sup>n</sup>** **uwíbḑa** **cuḑéaḑē**  
 halloo! he Headland somewhat you who move soever, you hear it in order I tell you I send to you  
 said. large that

**miṡké áḑa**, u+! **Qáde** **bana<sup>n</sup>'na<sup>n</sup>** **ḑáḑi<sup>n</sup>cé** **ctēwa<sup>n</sup>**, **ḑaná'a<sup>n</sup>** **téga<sup>n</sup>** **uwíbḑa**  
 I who indeed, halloo! Grass in clumps you who move soever, you hear it in order that I tell you

**cuḑéaḑē** **miṡké áḑa**, u+! **Ja<sup>n</sup>'** **ṡaṡgége<sup>n</sup>** **ḑáḑi<sup>n</sup>cé** **ctēwa<sup>n</sup>**, **ḑaná'a<sup>n</sup>** **téga<sup>n</sup>** **uwíbḑa** 3  
 I send to you I who indeed, halloo! Wood somewhat you who soever, you hear it in order I tell you  
 large move that

**cuḑéaḑē** **miṡké áḑa**, u+! **Waji<sup>n</sup>'jīnga** **bḑúgaqti** **ṡan'de** **ucka<sup>n</sup>'cka<sup>n</sup>** **ma<sup>n</sup>'hni<sup>n</sup>'**  
 I send to you I who indeed, halloo! Birds of various all ground stirring on re- ye who  
 sizes repeatedly

**máce**, **ḑaná'a<sup>n</sup>** **téga<sup>n</sup>** **uwíbḑa** **cuḑéaḑē** **miṡké áḑa**, u+! **Waníṡa** **jī<sup>n</sup>'jīn'ga**,  
 walk, you hear it in order I tell you I send to you I who indeed, halloo! Animal small ones of  
 that various sizes,

**ṡan'de** **ucka<sup>n</sup>'cka<sup>n</sup>** **ma<sup>n</sup>'hni<sup>n</sup>'** **máce**, **ḑaná'a<sup>n</sup>** **téga<sup>n</sup>** **uwíbḑa** **cuḑéaḑē** **miṡké áḑa**, 6  
 ground stirring on re- ye who walk, you hear it in order I tell you I send to you I who indeed,  
 repeatedly that

u+! **Gátega<sup>n</sup>'** **uwíbḑa** **cuḑéaḑai**, **waníṡa** **máce**. **Watíḑa** **ída<sup>n</sup>'badiqti** **níaci<sup>n</sup>'ga**  
 halloo! Thus and thus I tell you I send to you, ye animals. Rank of in the very middle man  
 warriors

**waséṡa<sup>n</sup>'qti** **wi<sup>n</sup>'** **téḑai** **ṡi**, **uḑa<sup>n</sup>'** **gí** **ḑiṡké áḑa**, u+! aí. **Ga<sup>n</sup>'** **ijáje** **ita<sup>n</sup>'ḑiadi**  
 very quick one he kills when, holding him he is coming indeed, halloo! he And his old  
 him him back said. name

**ctī** **uḑai**. **Naji<sup>n</sup>'-tiḑé** **a<sup>n</sup>'ḑ** **'íḑ** **éga<sup>n</sup>**, **Nuda<sup>n</sup>'-axa** **aḑi<sup>n</sup>'** **'íḑé** **ḑiṡké áḑa**, u+! 9  
 too he told. To-rain-begins to aban- he as, Nuda<sup>n</sup>-axa to have he is speaking of indeed, halloo!  
 don it speaks of it

aí. **Ga<sup>n</sup>'** **a<sup>n</sup>'ja<sup>n</sup>'-hna<sup>n</sup>'i**. **Ḑáḑi<sup>n</sup>** **í** **ahí-báji** **éga<sup>n</sup>**, **waḑáta-bají'qti<sup>n</sup>'i**; **na<sup>n</sup>'péhi<sup>n</sup>**  
 he And we slept regu- Pawnee tent they had not as, they did not eat at all; hunger  
 said. larly. reached

**wakan'diḑeḑtia<sup>n</sup>'i**. **Ga<sup>n</sup>'** **ahí** **Ḑáḑi<sup>n</sup>** **í**. **Ha<sup>n</sup>'** **ṡi**, **íi** **kē** **éga<sup>n</sup>'ḑa<sup>n</sup>'ḑé** **aḑai**.  
 they were very impatient And they Pawnee tent. Night when, the line to surround it they  
 from. arrived of tents went.

**Égiḑe**, **Caṡ'ge** **ta<sup>n</sup>** **ḑéta<sup>n</sup>** **áagḑi<sup>n</sup>** **tá** **miṡke**, aí **tē** **wi<sup>n</sup>'égi** **aká**. **Aṡ'kaji**, **ehé**. 12  
 At length, Horse the this I sit on will I who, he said my mother's the Not so, I said.  
 (ob.) (ob.) him (sub.) brother (sub.)

**Ca<sup>n</sup>'** **áagḑi<sup>n</sup>** **'íḑai** **Caṡ'ge** **áagḑi<sup>n</sup>** **ta<sup>n</sup>** **a<sup>n</sup>'sagi** **héga<sup>n</sup>'ji**. **Ga<sup>n</sup>'** **í** **ḑékē** **éga<sup>n</sup>'**  
 Yet to sit on it he Horse he sat on the swift very. And tent this they  
 spoke of. (ob.) (line)

**íḑa<sup>n</sup>'ḑai** **tē** **na<sup>n</sup>'pa<sup>n</sup>'hi<sup>n</sup>**. **Wahába** **a<sup>n</sup>'ma<sup>n</sup>'ḑa<sup>n</sup>** **aṡgáḑe** **taí**, **ehé**. **Nújiṡga** **wi<sup>n</sup>'**  
 surrounded when me hungry. Ears of corn we steal let us go, I said. Boy one

**ékinaskáḑtci** **juágḑe**; **é** **ctī** **íṡa<sup>n</sup>'ckaáḑē**. **Ga<sup>n</sup>'** **u<sup>n</sup>'jaṡ'ge** **kē** **aṡgúha** **aṡgáḑai**. 15  
 just as large as he I with him; he too I had as a sister's son. And road the (ob.) we followed we went.

**Watcícka** **wi<sup>n</sup>'** **éga<sup>n</sup>** **u<sup>n</sup>'jaṡa** **naji<sup>n</sup>'** **aká** **Ḑamú** **aṡgáḑai** **tē'di** **ú'e** **wi<sup>n</sup>'** **édi** **aká**.  
 Creek one like forked it was standing. Down-hill we went when field one it was there.

**Ḑáḑi<sup>n</sup>** **amá** **waja<sup>n</sup>'** **gē** **ákast** **it'égiḑē-hna<sup>n</sup>'i**. **Waja<sup>n</sup>'** **áhiḑi** **a<sup>n</sup>'ḑizai**, **wata<sup>n</sup>'zi**  
 Pawnee the (sub.) squash the (pl.) in heaps they used to place their. Squash many we took, corn

**kē** **edábe** **áhiḑi** **a<sup>n</sup>'ḑizai**. **Ga<sup>n</sup>'** **'i<sup>n</sup>'** **aṡgáki**, **héga-báji**. **Éna-ḑa<sup>n</sup>'ḑa<sup>n</sup>** **a<sup>n</sup>'wa<sup>n</sup>'ḑi**. 18  
 the also many we took. And carry- we reached a great many. In equal shar-s we gave to  
 (ob.) ing there again. them.

**Nea<sup>n</sup>'ḑai**. **Ḑéde** **kē** **zí** **ṡi** **jea<sup>n</sup>'ji**. **Égiḑe** **a<sup>n</sup>'ba** **aká** **ma<sup>n</sup>'ciáha** **tíhaí**. **Wáḑi<sup>n</sup>** **ca-í**  
 We kindled a Fire the yel- when we At length day the on high it passed. Yonder they  
 fire. low roasted it. (sub.) (sub.) on high it passed. come with the  
 pursuers

**há**, aí. **Watcícka** **kigḑáa** **nea<sup>n</sup>'ḑē** **aṡgḑi<sup>n</sup>'**. **Ga<sup>n</sup>'** **égiḑe**, **ubisandē'qti** **wáḑi<sup>n</sup>**  
 they Creek at the bottom we kindled we sat. And behold, pressing into very they came  
 said. a fire close quarters

**atíi**. **Umáha** **amá** **edábe** **Ḑáḑi<sup>n</sup>** **ḑiṡké'di** **éduíhai** **tē**. **Égiḑe** **ga<sup>n</sup>'** **a<sup>n</sup>'he** **amé**, 21  
 and had Omaha the (pl.) also Pawnee at the (vil- joined in it. At length so they were fleeing,  
 us. lage)

- wábaazai. Ma<sup>n'</sup> na<sup>n'</sup> eudaí. Jamú wáçí<sup>n</sup> édíqti wi<sup>n'</sup> t'éçai tē Pan'ka çanká.  
 they were Soil they made a dust Down-hill having just there one they killed him Ponka the  
 scared off. by running. them (pl. ob.).
- Átatádi cī wi<sup>n'</sup> uça<sup>n'</sup>i tē. Gañ'ki cī wi<sup>n'</sup> é'di t'éçai tē éduáta<sup>n</sup>. Gañ'ki  
 Far beyond again one they took hold of. And again one there they killed him the next. And
- 3 wa'ú wi<sup>n'</sup> çizai tē, Ja-sába-wi<sup>n</sup>, Umáha wa'ú. Égiçe winégi aká cañ'ge  
 woman one they took, Deer-black-female. Omaha woman. At length my mother's the horse  
 brother (sub.)
- ta<sup>n</sup> i<sup>n'</sup>çí<sup>n'</sup>çí<sup>n</sup> akí, a<sup>n'</sup>ça<sup>n'</sup> wa<sup>n</sup>hégá<sup>n</sup>. Wackañ'-gã há, aí. Níaci<sup>n</sup>ga amá hégá-  
 the having mine he ar- having followed me. Do your best, he People the a great  
 (ob.) for me rived again (said.) (sub.)
- báji, aí. Ga<sup>n'</sup> a<sup>n'</sup>a<sup>n'</sup>ça agçai. Wináqtcí a<sup>n</sup>wa<sup>n'</sup>cte. Cánakágçē éagçá<sup>n</sup> çí  
 many, he And leaving me he went I alone me remained. Saddle I put it on when  
 said. homeward. for (the horse)
- 6 áagçí<sup>n</sup>. Jamúqti agçé; wéka<sup>n</sup>ta<sup>n</sup> uçíçqaççai bçícta<sup>n</sup> gçéaççē. Égiçe wéahide  
 I sat on it. Down a very I went lariat holding loosely I let him I sent him At length at a distance  
 steep hill homeward; go homeward suddenly.
- akí. Síndéhadi ágçíngã, ehé; éde uçí'agaí. Ga<sup>n'</sup> akí, ujañ'ge ákicuga,  
 I reached By the tail sit on it, I said; but he was unwill- And I arrived road standing thick,  
 again, ing, again,
- ukihänge çíngé. Uta<sup>n'</sup>na jín'ga tē'di íha akí. Ga<sup>n'</sup> cína. Wáçicta<sup>n'</sup>i, masáni  
 bounds none. Space small by the follow- I ar- And enough. They let us go, the other  
 between two ing it rived again. side
- 9 aṅgákii çí. Égiçe wi<sup>n'</sup> açí<sup>n'</sup> akí, çáxe-jín'ga. Jáçí<sup>n</sup> wi<sup>n'</sup> wabásna<sup>n</sup> hidé  
 we reached when. At length one they came back Crow- young. Pawnee one scapula bottom  
 it again with him,
- tē'di úi, cī hídeañádi úi; cī çéxande paháci çan'di úi. uçás'i<sup>n</sup>. Ga<sup>n'</sup>  
 at the wounded again at the bottom he was again cheek above on the he was it stuck in. And  
 him, wounded;
- máhi<sup>n</sup>si gçíçionúde. Ga<sup>n'</sup> aṅgáçí<sup>n</sup> aṅgáççai. Ha<sup>n'</sup> içáugçē a<sup>n</sup>ma<sup>n'</sup>çí<sup>n</sup>i. Ha<sup>n'</sup>  
 arrow-head he pulled out for And we had him we went home- Night throughout we walked. Night  
 him. ward.
- 12 tē cī éga<sup>n</sup> içáugçē a<sup>n</sup>ma<sup>n'</sup>çí<sup>n</sup>i. Ca<sup>n'</sup>qti a<sup>n</sup>na<sup>n'</sup>ha<sup>n</sup>i. Égiçe égasáni dúbá ja<sup>n'</sup>  
 the again so throughout we walked. We walked even till night. At length the next day four sleep  
 ca<sup>n'</sup>qti a<sup>n</sup>na<sup>n'</sup>a<sup>n</sup>baí. A<sup>n'</sup>ba wésatã<sup>n</sup> tē aṅgákii, Níubçáçá kē'ça. Égiçe níaci<sup>n</sup>ga  
 we walked till broad daylight. Day the fifth the we reached Niobrara at the. Behold man
- pahañ'ga amá níaci<sup>n</sup>ga gçéba. Égiçéga<sup>n</sup>, Ca<sup>n'</sup> há, aí ega<sup>n'</sup>, agçai. Égiçe  
 before they who man ten. At length, Enough said having, they went At length  
 homeward.
- 15 níaci<sup>n</sup>ga íaíáta<sup>n</sup> dúbá çça<sup>n</sup>be atí. Égiçe pahañ'ga agçí çí<sup>n</sup>, Jasi-çíngé.  
 person from the four in sight they came. Behold before he came the Top-branch-  
 lodge canoe. (mv. one), without.
- Wiji<sup>n'</sup>çē pahañ'ga ma<sup>n</sup>çí<sup>n'</sup> amá éduáta<sup>n</sup>. Níaci<sup>n</sup>ga bçúgaqti íwagikíççē.  
 My elder before he walked the next. People all kissed them, their  
 brother own.
- Wináqtcí iañ'gikíççá-báji. Akí tē'di í<sup>n</sup>dádi aká gçé<sup>n</sup>çín'gai: Wã! ma<sup>n</sup>çín'-gã  
 Me only they kissed not me, I reached when my father the said as follows Why! walk  
 their own, home (sub.) to me:
- 18 há. Níkaci<sup>n</sup>ga çáççí<sup>n</sup> wáççí-má wacta<sup>n'</sup>b çí<sup>n</sup>te, é'di çat'çē etē çí, aí. Jíadi  
 Men three those who were you may have seen there you die ought, he To the  
 killed them, said, said, tent
- çkí tē ubçí'age, aí. É cka<sup>n</sup>'hna, aí. Uta<sup>n'</sup>nadi águdi na<sup>n</sup>péhi<sup>n</sup> çat'çē  
 you have the I am unwilling, he That you desire, he In some space in what hungry you die  
 come back he said, said, place
- etéçtēwa<sup>n'</sup> é úda<sup>n</sup>, aí. A<sup>n</sup>qçáqtcí akí. I<sup>n</sup>'na<sup>n</sup>ha aká umi<sup>n'</sup>je úda<sup>n</sup> wi<sup>n'</sup>  
 even if that good, he Me very lean I reached My mother the couch good one  
 said. home. (sub.)

iñgáxai há. Ĕ'di aja<sup>n</sup> há. I<sup>n</sup>dádi aká wačáte a<sup>n</sup>'fi há ꝑꝑiñké Nuda<sup>n</sup>-  
 made for me . There I slept . My father the fool gave to me . This one Nuda<sup>n</sup>-  
 axa ugáca<sup>n</sup> hí éde íçĩnge t'é gǫí. Da<sup>n</sup>'be í-gǫ, aí. I<sup>n</sup>dádi aká cañ'ge  
 axa traveling arrived but tired to death he has To see him he com- he My father the horse  
 there come home. ing, said. (sub.)  
 wi<sup>n</sup>' 'fi tǫ, waii<sup>n</sup>', uta<sup>n</sup>', hi<sup>n</sup>'béc, ca<sup>n</sup>' bçúga i<sup>n</sup>c'áge gíba<sup>n</sup>i çĩñké 'fi tǫ. 3  
 one he gave, robe, leggings, moccasins, in fact all old man he was the one he gave  
 called who to him.

NOTES.

372, 9. çíú—Nuda<sup>n</sup>-axa. çíú, *to wound himself*; but çíú, *to be wounded*; wounded—  
 Frank La Flèche.

372, 11. ughanadžęqti, pronounced uga+hanadžęqti by the narrator.

373, 10. wačata-bajįqtia<sup>n</sup>i, pronounced wača+ta-bajįqtia<sup>n</sup>i.

373, 12. winegi aka. This was Wasábe-jañ'ga (Big Black bear) or Tukáça.

373, 19. đede ké, said of *much* fire, as in a *long line*.

373, 19. waçin ca-í há. Said by those who peeped over the hill.

374, 1. waçin ědiqti wi<sup>n</sup> t'eçai tǫ. This was Waha-jañ'ga (Big Hide).

374, 2. atatađi ei wi<sup>n</sup> uça<sup>n</sup>i tǫ. This was He-jáya (Forked Horns).

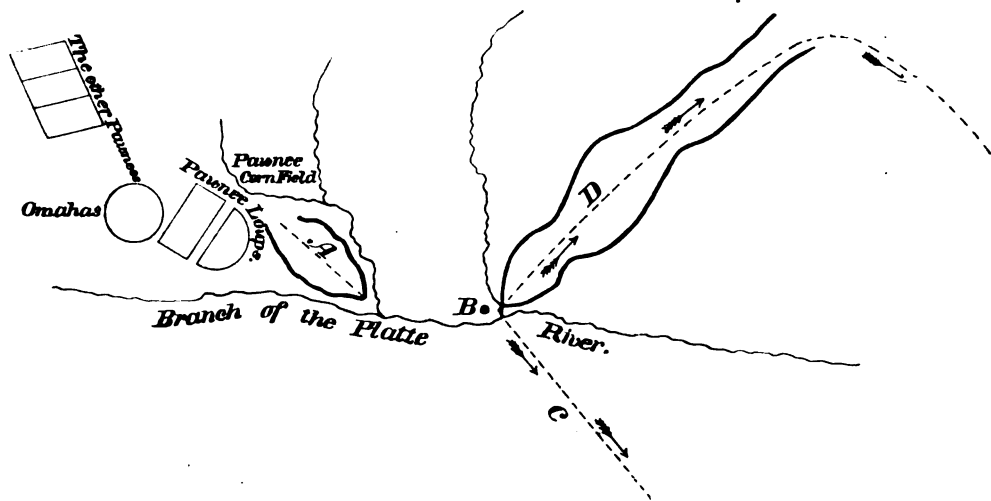
374, 2. gañki . . . eduata<sup>n</sup>. This was Úha<sup>n</sup>-na<sup>n</sup>ba (Two Boilings or Two Kettles),  
 a name borrowed, perhaps, from the Dakota Oohe-no<sup>n</sup>pa (Oohe-noŋpa).

374, 13. Niubçaça kéja. It was where Westermann's store now stands in the town  
 of Niobrara, Neb.

374, 15. çasi-çĩnge, or Wegasapi (Whip) was the father of White Eagle, the present  
 head-chief of the Ponkas.

374, 16. wiji<sup>n</sup>çe. This elder brother was Ubí-ská, sometimes called Wacka<sup>n</sup>-ma<sup>n</sup>-  
 çin (He who makes an effort in walking), the second head-chief, who shared the power  
 with Wegasapi.

PLAN OF THE BATTLE AND FLIGHT.



- A.—Bluff near the Pawnee village, which some of the Ponkas ascended to view the fight.
- B.—Ponka camp, where Nuda<sup>n</sup>axa and the other non-combatants were nearly surrounded.
- C.—The route by which most of the Ponkas fled.
- D.—The route by which Nuda<sup>n</sup>-axa fled.

## TRANSLATION.

At the very first, when I was small, they spoke of going on the war-path. And when I said, "Father, I wish to go to those people," he said, "No! Do not say that again to any one. When I was young, my child, I used to travel, but I used to know difficulties. Because you are young, I fear you would cry if you got into trouble." "Nevertheless," said I, "persons of any size at all who decide for themselves invariably travel; therefore I do that. I wish to travel." "Well, you shall go thither. When they attack one another, you shall go among them. Even if they kill you while you take hold of a man, it would be good," said my father. So I went to the persons who had assembled. Behold, they were all grown. (It is customary among Indians for the wounded ones to become great men by means of their suffering.) "Ho! it is right. It is his son, but he has come." They shook hands with me. They departed, traveling throughout the month. At length the moon was dead, and it was very dark. "Ho! bring ye hither the boys of different sizes who have come. Let them abandon their old names. Bring his son hither," said they. They meant me, and they called my father's name. The messengers took me thither. "You shall go thither," said they. Cúde-gáxe (Smoke-maker), Nañ'ge-tíça (He-starts-to-run), Mi<sup>n</sup>xá-skã (White Swan), and the others made me sit in the center. "Oho!" said they, "you shall abandon your name. Behold, his friend shall have a name, for there is a great abundance of them. When we were coming hither on the war-path, this one, his friend, cried for it; therefore he shall have Nuda<sup>n</sup>-axa (He-cried-for-the-war-path) for his new name." And Cúde-gáxe lifted his voice to tell the deities. "He is indeed speaking of abandoning his name, halloo! He is indeed speaking of having the name Nuda<sup>n</sup>-axa, halloo! Ye big headlands, I tell you and send it to you that you may indeed hear it, halloo! Ye clumps of buffalo-grass, I tell you and send it to you that you may hear it, halloo! Ye big trees, I tell you and send it to you that you may indeed hear it, halloo! Ye birds of all kinds that walk and move on the ground, I tell you and send it to you that you may indeed hear it, halloo! Ye small animals of different sizes, I tell you and send it to you that you may hear it, halloo! Thus have I sent to tell you, ye animals. Right in the ranks of the foe will he kill a swift man, and come back after holding him, halloo!" He also told the old name. "He speaks indeed of throwing away the name Náji<sup>n</sup>-tiçé (Starts-to-rain), and he has promised to have the name Nuda<sup>n</sup>-axa, halloo!" said he. We slept regularly each night. As we had not reached the Pawnee village, we had eaten nothing at all, and we became very impatient from hunger. We reached the Pawnee village. When it was night, they went to surround the village. My mother's brother said, "I will ride this horse." "No," said I. Still he spoke of riding it. The horse which he rode was very swift. And when they went to surround these lodges I was hungry. Said I, "Let us go and steal ears of corn." I went with a boy who was just my size. I called him my sister's son. We followed the path. One stream forked. When we went down hill, a field was there. The Pawnees had placed their squashes in heaps. We took many squashes and ears of corn. We returned to camp, carrying a great many on our backs. We distributed them in equal shares. We kindled a fire. The coals were bright, and we roasted the corn. At length it was broad daylight. Those on the hill said, "Yonder they come in hot pursuit." We sat

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below the hill, kindling a fire at the stream. At last they came close upon us, getting us into a tight place. The Omahas joined the Pawnees. The Ponkas fled, being scared off. They raised a dust with their feet. Just as the foe went down hill after the Ponkas, one of the latter was killed. Beyond that the Pawnees captured another. Next they killed Uha<sup>n</sup>-na<sup>n</sup>ba, and an Omaha woman, ʒa-sába-wi<sup>n</sup>, was captured. At length my mother's brother brought back my horse, having followed me. "Do your best. The people are very many," said he. He went homeward on foot, leaving me alone. I put the saddle on my horse, and mounted him. As I went down a steep hill, I loosened my hold on the lariat, giving him full rein. At length I arrived at a great distance from the foe. "Sit behind," said I to my mother's brother; but he refused. The paths stood so thick that they were without spaces between them. I went a little distance by another way, joining the rest after making a detour. When we reached the other side of a stream, the Pawnees let us go without further pursuit. At length one was brought to us, ʒáxe-jiñ'ga (Little Crow), whom a Pawnee had wounded in two places on the shoulder and in the upper part of the cheek. The arrow-head stuck in the cheek, so they pulled it out for him. We took him along homeward. We walked throughout the night, and when it was day we walked till night. We walked four nights after that, and until broad daylight. On the fifth day we reached home at Niobrara. The foremost were ten men. Having said, "It is enough," they went to their respective homes. At length four of the people from the lodges came in sight. The first one who came home was ʒasi-ʒiñge, and my mother's brother was the next in rank. All the people kissed them. Me alone did they not kiss. When I reached home, my father said as follows to me, as if in reproof: "Why! Go! You have seen the three men who were killed, and you ought to die there. I am unwilling for you to come back to this lodge. You desired that. It would be good for you even to die from hunger in some lone place." I came home very lean. My mother made a good couch for me. I slept there. My father gave me food. He said, "This Nuda<sup>n</sup>-axa went traveling, but he has come home tired to death. Come to see him." My father gave a horse, a robe, leggings, and moccasins to the old man who was called.

THE DEFEAT OF THE PAWNEES BY THE PONKAS IN 1855.

ʒÁƆĪ<sup>n</sup> WÁQƆĪ TĒ.  
PAWNEE THEY WERE THE.  
KILLED

Dictated by NUDA<sup>n</sup>-AXA.

ʒáƆĪ<sup>n</sup> amá iƆáugƆé'qti wénuda<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>. Kĭ ƆéƆĪ<sup>n</sup> Ágaha-ma<sup>n</sup>'ƆĪ<sup>n</sup> i<sup>n</sup>'c'áge  
Pawnee the throughout made war on always. And this one Over (them) he walks old man  
(sub.) us

iñáñ'ge éde nágƆe Ɔizai ʒáƆĪ<sup>n</sup> amá. Kĭ Ágaha-ma<sup>n</sup>'ƆĪ<sup>n</sup> aká ga<sup>n</sup>' Ɔĭñá<sup>n</sup>'be  
his sister but a captive took her Pawnee the And Ágaha-ma<sup>n</sup>'ƆĪ<sup>n</sup> the (an ex- to see his  
(sub.) (sub.) pletive)

ca<sup>n</sup>' ga<sup>n</sup>' t'c' 'iƆa-biamá. Īa<sup>n</sup>'ega<sup>n</sup>'te'qtei ʒĭ, Ɔĭñgá-bitcámá. Kĭ-hma<sup>n</sup>' ga<sup>n</sup>' 3  
at any rate to he spoke of, they Early in the morning when, he was missing, they And only (exple-  
die say. say. tive)

- ácuta<sup>n</sup> maja<sup>n'</sup> gphi<sup>n'</sup> Jáphi<sup>n</sup> amá Ga<sup>n'</sup> gákē átiáçai tē ca<sup>n'</sup>ca<sup>n</sup>. Uta<sup>n'</sup>nadi-  
 in a straight land sat Pawnee the (sub.) And that he passed on always. In a lone place  
 line with
- hna<sup>n</sup> ja<sup>n'</sup>i tē. Égiçe ha<sup>n'</sup>ega<sup>n</sup>tcē'qtei ē'di ahí-biamá. Uça<sup>n'</sup>-biamá Jáphi<sup>n</sup>  
 regularly he slept. At length early in the morning there he arrived, they Took hold of him, Pawnee  
 say. they say
- 3 amá. Eáta<sup>n</sup> ma<sup>n</sup>hni<sup>n'</sup>, á-biamá. Ga<sup>n'</sup>, Mi<sup>n'</sup>jīnga uákiji éde nágçe hmízai;  
 the Why you walk, said they, they And, Girl I am nearly but a captive you took  
 (sub.) say. related to her;
- kī águdi t'ēçaçai é<sup>n</sup>te ē'di t'ēa<sup>n</sup>çáçē ka<sup>n'</sup>bça. Ē'di éfnuda<sup>n</sup> a<sup>n'</sup>çate taf éga<sup>n</sup>  
 and in what place you killed her it may be there you kill me I wish. There dog to eat me in order that
- ma<sup>n</sup>bçi<sup>n'</sup>, á-biamá Çaqúbewaçá-biamá Jáphi<sup>n</sup> amá. Í ábit'á-biamá. Wuhu+!  
 I walk, said he, they Spoke in wonder they say Pawnee the Mouth they pressed on, Really!  
 say. (sub.) they say.
- 6 t'ē na<sup>n'</sup>paji, á-biamá. Jáphi<sup>n</sup> amá uçéwiñçiçá-biamá, bçúgaqti. Uçúçiaça  
 to die he fears not, said they, they Pawnee the assembled they say, all. In the center  
 say. (sub.)
- gphi<sup>n'</sup>-biamá. Pí ímaxai tē. Eáta<sup>n</sup> ma<sup>n</sup>hni<sup>n'</sup>, á-biamá. Çúta<sup>n</sup>qti ugçá-gä,  
 he sat they say. Anew they asked him. Why you walk, said they, they Very straight tell your  
 say. (sub.) (story).
- á-biamá. Nā! Mi<sup>n'</sup>jīnga uákiji éde nágçe hmízai; çéçu i<sup>n'</sup>çahni<sup>n</sup> ekí. Kí  
 said they, they Why! Girl I am nearly but a captive you took here you had her you were And  
 say. related to her; for me coming home.
- 9 áwaçan'di t'ēçaçai tē'di t'ēa<sup>n</sup>çaçai ka<sup>n'</sup>bça. Ē'di éfnuda<sup>n</sup> a<sup>n'</sup>çate taf éga<sup>n</sup>  
 where you killed her at the you kill me I wish. There dog to eat me in order that
- ma<sup>n</sup>bçi<sup>n'</sup>, á-biamá. Ga<sup>n'</sup>, Wiñ'ke te, á-biamá. Ga<sup>n'</sup>, Çiçañ'ge í hídeçaja  
 I walk, said he, they And, He told the truth, said they, they And, Your sister lodge down-  
 say. stream
- gáhiakáça açi<sup>n'</sup>, á-biamá. A<sup>n</sup>çí'i taité, á-biamá. Gasáni ē'ça hné te,  
 at yonder (camp) they have her said they, they We give shall, said they, they To-morrow thither you go will,  
 say.
- 12 á-biamá. Ga<sup>n'</sup> égasáni çí, ē'ta açai tē. Ē'di ahí-biamá çí, níçaci<sup>n</sup>ga amá  
 said they, they And the next when, thither he went. There he arrived, they when, people the  
 say. day say (sub.)
- íça-biamá. Uça<sup>n'</sup>i tē. Ga<sup>n'</sup> í wi<sup>n'</sup> égiha açi<sup>n'</sup> áiçai çí, uçéwi<sup>n</sup>çá-biamá.  
 found him, they They took hold of him. And lodge one headlong they had taken when, they assembled, they  
 say. him say.
- Ga<sup>n'</sup> t'ēç 'íça-biamá. Ga<sup>n'</sup> í pahañ'ga ua<sup>n'</sup>si amádi amá ahí-báji çáçei;  
 And to kill they spoke of, And lodge before he alighted by those the they did not for a  
 him they say. in (sub.) arrive long time;
- 15 áda<sup>n'</sup> a<sup>n'</sup>çí<sup>n</sup> t'ēçá-báçí<sup>n</sup> tē. Íkikináçfi<sup>n'</sup>-biamá, pahañ'ga t'ēçē ga<sup>n'</sup>çai éga<sup>n</sup>.  
 therefore he came very near being put to death. Each one hastened to anticipate the first to kill he desired as.  
 the rest, they say, him
- Éga<sup>n</sup>qti açi<sup>n'</sup> akáma. Kí Ámaha-uçíçí aká cçéçetēwa<sup>n'</sup>jí gphi<sup>n'</sup>i tē; waii<sup>n'</sup>  
 Just so they were keeping And Unwilling-to-share the not heeding at all sat; robe  
 him, they say. his lodge-with-one (sub.)
- çigçípiçti gphi<sup>n'</sup>i tē. Ga<sup>n'</sup> Jáphi<sup>n</sup> eçáta<sup>n</sup>-ma wi<sup>n'</sup> ahí tē. Hau! kē, cañ'-  
 he pulled well he sat. And Pawnee those from (the one he arrived. Ho! come, cease  
 around himself other camp)
- 18 gaxái-gä. Waçáte çicta<sup>n'</sup>, ní çti çata<sup>n'</sup> çicta<sup>n'</sup>, níni çti i<sup>n'</sup> çicta<sup>n'</sup>, af tē.  
 ye. Eating he finished, water too drinking he finished, tobacco too using he finished, he said.
- Ga<sup>n'</sup> gí'i 'íça-biamá. Çiçañ'ge açáççalumi<sup>n'</sup> çagçé taté, á-biamá. Ga<sup>n'</sup>  
 And to give they promised. Your sister you have yours you go shall, said they, they And  
 his back they say. homeward say.

a<sup>n</sup>'ba d<sup>u</sup>ba g<sup>i</sup>çadaí tē g<sup>ç</sup>é taté. Ga<sup>n</sup>' écna<sup>n</sup> tēd<sup>i</sup>hi xi ga<sup>n</sup>' agçai tē. J<sup>a</sup>ç<sup>i</sup>n<sup>n</sup>  
 day four they pro- when he go shall. And enough arrived when so he went Pawnee  
 nounced to him homeward times there homeward.

na<sup>n</sup>'ba edábe júwagçá-biamá. Ga<sup>n</sup>' ágiagçai tē. A<sup>n</sup>'ba g<sup>ç</sup>éba çábc<sup>i</sup>n<sup>n</sup> ja<sup>n</sup>'-  
 two also went with them, they say. And they passed (the other Day ten three sleep-  
 camp) on their way home.

qti-éga<sup>n</sup> akfi tē. Ga<sup>n</sup>' J<sup>a</sup>ç<sup>i</sup>n<sup>n</sup>-ma júwagçe akfi tē, hi<sup>n</sup>'b<sup>é</sup>, uta<sup>n</sup>' g<sup>ç</sup>é, waii<sup>n</sup>' 3  
 about they reached And the Pawnees with them reached when, moccasin, leggings the robe,  
 home. home (ob.),

cañ'ge cti ékina wa'fi tē, ci g<sup>ç</sup>éwakiçai tē. Ki ga<sup>n</sup>' edíta<sup>n</sup> ga<sup>n</sup>' ikit'açai tē  
 horse too equally they gave to again they sent them home. And then from that (expl. they hated one  
 them, time (tive) another.

Ga<sup>n</sup>' Ágaha-ma<sup>n</sup>'ç<sup>i</sup>n<sup>n</sup> cénujingai tēdí tē. Ga<sup>n</sup>' wahába çis<sup>é</sup> çicta<sup>n</sup>'i tē çdí.  
 And Ágaha-ma<sup>n</sup>'ç<sup>i</sup>n<sup>n</sup> he was a young it was when. And ears of corn to pull they finished it was  
 man then.

Qé çicta<sup>n</sup>'i tē, gaqçá<sup>n</sup>' açai tē. Ga<sup>n</sup>' çé wánase-hna<sup>n</sup>'i Níubçáçá k<sup>é</sup>'di. 6  
 To they finished when, migrating they went. And buffalo they sur- regularly Niobrara at the  
 bury rounded them

Égiçe dázéqteci níaci<sup>n</sup>'ga d'úba sigçá-bikéama, hégaçí. Égiçe í amá  
 At length late in the person some they left a trail in a long a great Behold the tents  
 evening line many.

sakfba<sup>n</sup>'wa<sup>n</sup>'çai tē. Mactciñ'ge aká J<sup>a</sup>ç<sup>i</sup>n<sup>n</sup> çañká wéçai tē. Mi<sup>n</sup>' çá<sup>n</sup> híd<sup>é</sup>-  
 we had them side by side. Rabbit the (sub.) Pawnee the (pl. ob.) found them. Sun the at the

qteci tē'di, égiçe, Mactciñ'ge í amáçá ikima<sup>n</sup>'ç<sup>i</sup>n<sup>n</sup> açai éde agí amáma, aí tē. 9  
 very when, behold, Rabbit tent to the as a visitor he went but he is coming back, said  
 bottom they say,

Wū'h! wū'h! aí tē. Níkaci<sup>n</sup>'ga amá za'ai éga<sup>n</sup> cañ'ge amá a<sup>n</sup>'há-biamá.  
 Wū'h! wū'h! he said. People the making as horse the fled they say.  
 (sub.) an uproar (sub.)

Pañ'ka amá níkaçíçe açai tē. Mactciñ'ge éduihai tē. J<sup>a</sup>ç<sup>i</sup>n<sup>n</sup> çañká g<sup>ç</sup>i<sup>n</sup>'i  
 Ponka the to chase the foe went. Rabbit joined in it. Pawnee the (pl.) sat

çan'di ahíi tē. Ga<sup>n</sup>' égaç iça<sup>n</sup>'waçai ga<sup>n</sup>' édíçti ahí xi, égiçe çingai tē. 12  
 at the they arrived. And around it they placed them so just there they when, behold, there were none.  
 arrived

Níaci<sup>n</sup>'ga íçináççai tē. Uma<sup>n</sup>'e ç<sup>i</sup>n<sup>n</sup>, hi<sup>n</sup>'b<sup>é</sup>, uta<sup>n</sup>', cañ'ge wéka<sup>n</sup>'ta<sup>n</sup> aç<sup>i</sup>n<sup>n</sup>'i  
 People had hid themselves. Provisions carried, moccasin, leggings, horse lariat they had

g<sup>ç</sup>' ctéwa<sup>n</sup>', çiona<sup>n</sup>'i éga<sup>n</sup> a<sup>n</sup>'çai tē hégaçí a<sup>n</sup>'çizai tē. Ga<sup>n</sup>' Waii<sup>n</sup>'-qúde amá  
 the soever, they dropped as they aban- as a great we took. And Robe-gray the  
 (pl. ob.) doned many (sub.)

eca<sup>n</sup>' çí. Ga<sup>n</sup>' níkaci<sup>n</sup>'ga amá çahé b<sup>ç</sup>úga unai sigçé ctéwa<sup>n</sup>' wéçá-báçí 15  
 near camped. And people the hill all hunted trail in the least they found not.

Ga<sup>n</sup>' añ'gu añ'gaç<sup>i</sup>n<sup>n</sup>'díta<sup>n</sup> níaci<sup>n</sup>'ga na<sup>n</sup>'ba é'di úwagiçá ahíi tē, wiji<sup>n</sup>'ç<sup>e</sup> çí  
 And we we who moved from man two there to tell them they arrived, my elder his  
 brother tent

té'çá. Níaci<sup>n</sup>'ga d'úba gáçandi wéçá-biamá éga<sup>n</sup>, wénaçíçá atí-bi éde sigçé  
 at the. People some in that (place) they found them, us, to attack them they came, but trail  
 they say they say

ctéwa<sup>n</sup>' çingai; uma<sup>n</sup>'e b<sup>ç</sup>úgaçti wáca-biamá. Áda<sup>n</sup> ata<sup>n</sup>' ma<sup>n</sup>'oni<sup>n</sup>' tē c<sup>é</sup>ta<sup>n</sup> 18  
 in the least there was provisions all they snatched from Therefore when you walk the to that  
 none; them, they say. time

cañ'ge cé-ma wáçakihíde te, aí áçá, u+! Ha<sup>n</sup>' g<sup>ç</sup>' ctéwa<sup>n</sup>' wáçakihíde te,  
 horse those you watch them will, he indeed, halloo! Night the soever you watch them will,  
 says (pl.)


aí áçá, u+! á-biamá. Ga<sup>n</sup>' é úwagiçá ahí-biamá aí aná'a<sup>n</sup>. Ga<sup>n</sup>' a<sup>n</sup>'wa<sup>n</sup>'-  
 he indeed, halloo! said they, And that to tell them they arrived, they I heard. And we sur-  
 says they say. they say said rounded







etě he+ Pa-han'-ga-qtci ke+, Cú-ggē-čá-jí a-he+, Gan'-ki na"-wa-pe+,  
 The very first, He did not send him home to you And they fear us,



Cé-na-wá-čě a-he+. Cúde-gáxe ijín'ge č'di gí'í' ahí-bi ega"<sup>n</sup>, ǰáči"<sup>n</sup>  
 They were exterminated. Cúde-gáxe his son there carrying she arrived, having. Pawnee  
 they say

wi"<sup>n</sup> t'čai kě gahá átañkičai tě. Či wi"<sup>n</sup> gahá átañkičai tě. Na"<sup>n</sup>ba 3  
 one he was the upon he caused him to tread on. Again one upon he caused him to tread on. Two

átañkičai tě. Ga"<sup>n</sup> Na"<sup>n</sup>bá-wata"<sup>n</sup> ijáje ačín'kičai te.  
 he caused him to tread on. And Two-he-trod-on-them his name he caused him to have it.

NOTES.

Sanssouci says that this occurred in the summer, and he thinks that it was earlier than 1855.

378, 6. bęugaqti, pronounced bęu+gaqti by the narrator.

378, 16. ega<sup>n</sup>qti ači<sup>n</sup> akama. He sat between two men, who held him. Each of them had one hand on a knife, to kill him if he stirred.

378, 16. Amaha-učici is another name of Agaha-ma<sup>n</sup>či<sup>n</sup>, meaning, "He who is unwilling to share his lodge with another." See "amahe" and "wamahe" in the Dictionary.

379, 7-8. ęi ama sakiba<sup>n</sup>wa<sup>n</sup>čai. The camps of the two parties of Ponkas, the Waii<sup>n</sup>-qude and the Hu-bęa<sup>n</sup>, were placed side by side. The Hu-bęa<sup>n</sup> chief sent two messengers to Ubiská, to put him and the Waii<sup>n</sup>-qude on their guard. As the two camps were close together, it was very easy for Nuda<sup>n</sup>-axa, who belonged to the Hu-bęa<sup>n</sup>, to hear what the criers proclaimed.

379, 8. Macteiñge was a brother of Hidiga (Myth-teller), A<sup>n</sup>hají (Flees not), or ǰači<sup>n</sup>-wa'u (Pawnee woman) of the Wacabe gens.

379, 16. éęi tě'ęa—Nuda<sup>n</sup>-axa; e ęii tě'ęa.—Frank La Flèche.

380, 1. Caa<sup>n</sup> d'uba. These were about forty lodges of Yanktons, with whom the Hu-bęa<sup>n</sup> camped.

380, 5. Učai-bi or Ma<sup>n</sup>tcu-kina<sup>n</sup>papi was a member of the Wajaje or Reptile gens.

380, 7. By "buffalo bulls" he meant the Pawnees.

380, 16. wañgakiji, from wákiji, refers to the two parties of the same tribe. When two tribes come together again and camp, and then travel together, ákikiji is used.

Sanssouci says that when the Omahas were on the Platte River, in 1855, the Ponkas and Yanktons attacked the Pawnees, some of whom were opposite Fremont, Neb., the others being about five or six miles distant. The former were the ǰáči<sup>n</sup>-máha<sup>n</sup> and the Pitaháwiratá. Several Omaha messengers were there at the time of the attack. The Omahas had sent word to the Pawnees to come in on a friendly visit. Indé-suede (Long-Face) killed an Omaha Wéji<sup>n</sup>cte woman who was among the Ponkas; and Black Crow, the head of the Ponka Nika-dána gens, was wounded. Two Omahas,

Mázi-kide (Shot at a Cedar), and Miká-qega, rushed into the Ponka ranks. The Ponkas questioned them as to the numbers of the Pawnees, and then sent them back, saying, "The Yanktons would like to kill you." Returning, they told the Pawnees that the enemy were few. The Pawnees charged and routed the Ponkas and Yanktons, driving some of them into the Platte River. This was in the fall of 1855, and after Ubi-skā's victory.

## TRANSLATION.

The Pawnees warred on us incessantly. And this old man, Agaha-ma<sup>n</sup>č<sup>i</sup> (He walks over them), had a sister who was captured by the Pawnees. And Agaha-ma<sup>n</sup>č<sup>i</sup> wished to see her, and he spoke of dying. Early one morning he was missing. The Pawnees dwelt in a land which was in that direction. He continued passing thitherward. He slept in lonesome places. At length he arrived early one morning. The Pawnees arrested him. "What is your business?" said they. "I have a girl as a near blood-relation, but you have taken her captive. I wish you to tell me where you have killed her. I walk so that the dogs may eat me there," said Agaha-ma<sup>n</sup>č<sup>i</sup>. The Pawnees were astonished. They pressed their hands against their mouths. "Really! he does not fear death," said they. All the Pawnees assembled, Agaha-ma<sup>n</sup>č<sup>i</sup> sitting in the center. They questioned him again, and he answered as before. Said they, "He told the truth." Then addressing him, they said, "Your sister is held by those who are in the village over yonder, down the stream and out of sight. We will give her to you. You shall go thither to-morrow." On the morrow Agaha-ma<sup>n</sup>č<sup>i</sup> went to the other Pawnees, who arrested him when they found him. They carried him at once into a lodge, and then they assembled. They spoke of killing him. The Pawnees whom he met at the first were late in arriving, so he came very near being put to death. There was a contest, as each one wished to be the first to wound him. Just so they were keeping him. And Amaha-uč<sup>i</sup> sat as if unconcerned, with his robe wrapped around him, the ends held by his hands, and with his arms crossed on his breast. One came from the other Pawnees. "Ho! cease that. He has already taken food and drink, and has smoked," said he. They promised to restore his sister to him. "You shall take your sister home," said they. And on the fourth day which they mentioned to him he and his sister were to go home. And when the full time had come, they went home, two Pawnees also going with them. And they passed the other Pawnee camp on their homeward way. In about thirty days they reached home. And when they reached home with the Pawnees, they gave the latter equal numbers of moccasins, leggings, robes, and horses, and sent them home. And from that time the Ponkas and Pawnees hated one another. This was when Agaha-ma<sup>n</sup>č<sup>i</sup> was a young man. It was when they finished pulling off the ears of corn. When they finished burying them in *caches*, they departed on the hunt. And they surrounded the buffaloes at the Niobrara. At length, late in the evening, a great many persons left a trail in a long line. Then we placed the tents of the two parties of Ponkas side by side. Mactciŋge (the Rabbit) detected the Pawnees. When the sun was at the very bottom of the sky, behold, they said: "It is said that Mactciŋge went to the tents as a visitor, but he is coming back." "Wū<sup>n</sup>h! wū<sup>n</sup>h!" said Mactciŋge. As the people made an uproar the horses fled. The Ponkas went to chase the foe. Mactciŋge took part in it. They reached the place where the Pawnees dwelt. And when they surrounded them and had arrived just there, behold, the Pawnees were missing.

They had hid themselves. We took a great many of the things which they dropped and left: provisions in packs, moccasins, leggings, lariats. And the Waii<sup>n</sup>-qude (Gray-robcs) camped very close. The Ponkas searched over all the hills, but they could not find the slightest trail. And two men from our party went to the tent of my elder brother to tell about the affair. He sent out criers who said: "They report that they found some people in that place, and when they went to attack them, there was not even the slightest trail; but they deprived them of all their provisions, etc. So be on your guard and watch your ponies. Watch them even at night." And I heard one say that they had been there to tell it. And we continued surrounding the herds. At length some Dakotas came. And we went thither. And the Ponkas made policemen. The policemen and the chiefs talked together. "Ho! That will do," said they. And they attacked the buffaloes. They shot down a great many. And the Dakotas also surrounded them. When they sat still after carrying the meat to the camp, they said: "Yonder comes one on horseback!" At length they recognized him. "It is U<sup>fa</sup>'i-bi!" they said. He came from the Waii<sup>n</sup>-qude. He reached the tent of Drum, the two being related. "We surrounded the herd. We surrounded twenty-two buffalo bulls, and we utterly destroyed them. But the buffalo bulls wounded about seven of us," said he. And as the Hu-b<sup>fa</sup><sup>n</sup> (Fish-smellers) thought, "Who can they be?" they were impatient to hear about them. Said he, "Seeks-no-refuge is wounded. Starts-to-run is wounded. Two-Walking is wounded. Standing-with-bent-legs is wounded. Big-head is wounded." Though two remained, I do not remember the names. He said as follows: "Twenty-two Pawnees attacked us, but they were utterly destroyed." And we saw them alive; all recovered, not even one died. As the Pawnees were a great many, they chased them to a great distance before they exterminated them. They killed them by twos; they killed them by ones, one after another, as they went along. And we, the Hu-b<sup>fa</sup><sup>n</sup> and Waii<sup>n</sup>-qude, came together again. The Waii<sup>n</sup>-qude danced continually. My elder brother was the first to kill one of the foe. So they passed the song around:

"Hi-ai-o-hi+!  
 Hi-ai-o-hi+!  
 Hi-ai-o-hi+!  
 Hi-ai-o-hi+!  
 U-bi-skã was he!  
 The first one was he!  
 He did not send him home to you!  
 And they fear us!  
 They were exterminated!"

Smoke-Maker's new-born son was carried to the battle-field by an old woman, and was caused to put his feet on two dead Pawnees. Therefore they made him have the name, Trod-on-Two.

## OMAHA HISTORICAL TEXTS.

## HISTORY OF ICIBAJĪ.

OBTAINED FROM JOSEPH LA FLÈCHE.

- Ca<sup>n'</sup> níaci<sup>n'</sup>ga wi<sup>n'</sup> wa'ú wi<sup>n'</sup> miñ'gčá<sup>n'</sup> ɣi, ciñ'gajiñ'ga wi<sup>n'</sup>áqteci ači<sup>n'</sup>.  
 And man one woman one married her when, child only one he had.
- Ki nújiñga aká 'ábaa-baji'-ctéa<sup>n'</sup>, ugáca<sup>n'</sup>-baji'-ctéa<sup>n'</sup>, ca<sup>n'</sup> edáda<sup>n'</sup> gáxa-baji'-  
 And boy the (sub.) hunted not at all, he traveled not at all, indeed what he did not
- 3 ctéa<sup>n'</sup>; wa'ú-hna<sup>n'</sup>qti úqtawáččé úwakié-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>. Ki níaci<sup>n'</sup>ga áji amá  
 at all; woman only loving them he talked regu- always. And people differ- the  
 to them larly ent (pl.)
- íqaga čahíde-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup> biamá; i<sup>n'</sup>cte nújiñga wéčigčá<sup>n'</sup> čingé'qti éga<sup>n'</sup>  
 laughing always ridiculed him they say; as it were boy mind without any like  
 at him
- čahíde-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>-biamá. Ičádi aká enáqteci ča'égiččqtia<sup>n'</sup>-biamá. Ca<sup>n'</sup>  
 they always ridiculed him they say. His father the he alone pitied his own very much, they say. And
- 6 nújiñga nú na<sup>n'</sup>qti éga<sup>n'</sup>-biamá. Či man'dě ctě čingé-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>-biamá.  
 boy male fully grown like they say. Again how even he was always without it they say.
- Ca<sup>n'</sup> wapé čingé-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>-biamá. Ki nújiñga aká ja<sup>n'</sup>-wéti<sup>n'</sup> wi<sup>n'</sup> gaxá-  
 Indeed weapon he was always without it they say. And boy the wood to hit one made  
 (sub.) with it
- biamá, baxúxu dúbaha gaxá-biamá. Ki ja<sup>n'</sup>-wéti<sup>n'</sup> kě ači<sup>n'</sup>-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>-  
 they say, ridges in four places he made it, they say. And war-club the (ob.) he had regularly always
- 9 biamá. Ki níaci<sup>n'</sup>ga amá da<sup>n'</sup>bá-bi ɣi, čahíde-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>-biamá, ja<sup>n'</sup>-wéti<sup>n'</sup>  
 they say. And people the saw it, they say when, they always ridiculed him they say, war-club
- ači<sup>n'</sup> tě. Ki níaci<sup>n'</sup>ga ukít'ě ucté amá nuda<sup>n'</sup>-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>-biamá. Ki čé  
 he had as. And people nation the rest made war regularly always they say. And this
- Ícibáji nuda<sup>n'</sup> ačá-baji-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>-biamá; íbaha<sup>n'</sup>-baji-biamá. Či égičč  
 Icibaji to war never went they say; he knew it not they say. Again at length
- 12 máca<sup>n'</sup> na<sup>n'</sup>ba i<sup>n'</sup>bezíga máca<sup>n'</sup> waqúbe gaxá-biamá; ači<sup>n'</sup> tě čbč ctěwa<sup>n'</sup>  
 feather two yellow-tailed feather sacred thing he made them, they he had the who soever  
 hawk say; them
- íbaha<sup>n'</sup>-baji-biamá; ma<sup>n'</sup>čá<sup>n'</sup> gaxá-biamá. Égičč níaci<sup>n'</sup>ga nuda<sup>n'</sup> ačé 'íčč  
 know it not they say; by stealth he made them, they At length people to war to go spoke  
 say. of
- na'a<sup>n'</sup>i há Ícibáji aká. Ma<sup>n'</sup>čá<sup>n'</sup> ukíkie aká ɣi, waná'a<sup>n'</sup>-biamá Ícibáji aká.  
 heard it, Icibaji the By stealth they were talking when, heard them, they say Icibaji the  
 (sub.) to each other (sub.).
- 15 Ki Ícibáji aká, Ě'di bčé tá miñkč, ečéga<sup>n'</sup>-biamá. Ki čbč ctěwa<sup>n'</sup> uíčč-  
 And Icibaji the (sub.), There I go will I who, thought they say. And who soever he told him
- baji-biamá Iha<sup>n'</sup> čin<sup>n'</sup>ké ɣi tě'di čingé tě ɣi', máca<sup>n'</sup> kě gčízai ɣi, ačá-  
 not they say. His mother the one lodge at the was not when, feather the he took when, he  
 who (ob.) his went
- biamá. Ha<sup>n'</sup> ɣi nuda<sup>n'</sup> čé ga<sup>n'</sup>čá čaňká wákihídeqti ma<sup>n'</sup>čá<sup>n'</sup>-biamá Ícibáji  
 they say. Night when to war to go those who wished watching them very walked they say Icibaji  
 closely
- 18 aká. Égičč a<sup>n'</sup>ba ɣaň'ge ɣi, nuda<sup>n'</sup> ačá-biamá. Ga<sup>n'</sup> wéahide ahíi ɣi,  
 the At length day near when, to war they went, they And at a distance they when,  
 (sub.) say. arrived

gçi<sup>n</sup>-biamá. Gañ'ki ucté amá wi<sup>n</sup>'ça<sup>n</sup>ça<sup>n</sup> é'di uçéwi<sup>n</sup> ahí naji<sup>n</sup>-biamá;  
 they sat, they say. And the rest one by one there assembling arriving stood they say;

uçéwiñçiçá-biamá. Égiçé nuda<sup>n</sup>'hañga aká Ícibáji éduíhai tē íbaha<sup>n</sup>-baji-  
 they collected themselves, It hap- war-chief the Icibaji he joined it the did not know it  
 pened that (sub.)

biamá. Nuda<sup>n</sup>' amá wañ'giçéqti uçéwi<sup>n</sup> ahí-biamá. Égiçé Ícibáji aká 3  
 they say. The warriors all assembling arrived, they say. Behold Icibaji the

waçíona-biamá háciaça, ugás<sup>n</sup>' ga<sup>n</sup>'-biamá. Ga<sup>n</sup>' nuda<sup>n</sup>' amá da<sup>n</sup>'bai tē,  
 was manifest they say in the rear, peeping thus they say. And the warriors saw him when,

gá-biamá: Núda<sup>n</sup>'hañgá! wi<sup>n</sup>' atí há, á-biamá. Ga<sup>n</sup>' nuda<sup>n</sup>'hañga aká gá-  
 they said as fol- O war-chief! one has said they, they And war-chief the said as  
 lows, they say: come say. (sub.) follows

biamá: Níkawasa<sup>n</sup>'! ébéi<sup>n</sup>'te íbaha<sup>n</sup> mañgçi<sup>n</sup>'i-gă, á-biamá. Ga<sup>n</sup>' wagáçqa<sup>n</sup> 6  
 they say: Warriors! who it may to know begone ye, he said, they And servant  
 be it say.

na<sup>n</sup>'ba da<sup>n</sup>'be ahí-bi xí'ji, égiçé, Icibáji aké akáma. Ga<sup>n</sup>' nuda<sup>n</sup>'hañga  
 two to see arrived, when, behold, Icibaji was the one, they say. And war-chief  
 they say

çiñkē'di akí-bi xí, Núda<sup>n</sup>'hañgá! Ícibáji aké aká há, á-biamá. Nuda<sup>n</sup>'hañga  
 by the they when, O war-chief! Icibaji he is the said they, they War-chief  
 reached again, one say.

aká giçéçtia<sup>n</sup>'-biamá. Níkawasa<sup>n</sup>'! açi<sup>n</sup>' gíi-gă Wa'ú 'íwaçé ma<sup>n</sup>'çi<sup>n</sup>' xí, 9  
 the was very glad they say. Warriors! bring him hither. Woman talking he walked when,  
 (sub.) of them

íçaqáqa ma<sup>n</sup>'hni<sup>n</sup>' tabáce, á-biamá. Agíahí-bi ega<sup>n</sup>' açi<sup>n</sup>' akí-biamá. Égiçé,  
 you laughed you walked necessarily, said he, they Arrived for him, having they reached there again Behold,  
 at him say. with him, they say.

man'dē ctē çíngá-bi, ki hi<sup>n</sup>'bé ctē çíngé akáma Ícibáji aká. Ga<sup>n</sup>', Níka-  
 bow even had none, and moccasin even had none, they say Icibaji the And, War-  
 they say, (sub.)

wasa<sup>n</sup>'! hi<sup>n</sup>'bé 'í-gă, á-biamá nuda<sup>n</sup>'hañga aká. Ga<sup>n</sup>', Çi ma<sup>n</sup>' cti 'í-gă, 12  
 riors! moccasin give ye said, they say war-chief the And, Again arrow too give ye  
 to him (sub.) to him,

á-biamá Níkaci<sup>n</sup>'ga wañ'giçéqti ma<sup>n</sup>' na<sup>n</sup>'báçqa<sup>n</sup>' 'í-biamá, hi<sup>n</sup>'bé wi<sup>n</sup>'  
 said he, they Man all arrow two each they gave to moccasin one  
 say. him, they say

edábe çá<sup>n</sup>'ça<sup>n</sup>' 'í-biamá. Çi jaçnañ'ge édega<sup>n</sup> qéga éde gasá-bi ega<sup>n</sup>,  
 also (from) each they gave to Again ash-tree but dry but cut down, having,  
 him, they say. they say

man'dē giáxa-biamá. Ga<sup>n</sup>' açá-biamá. Ca<sup>n</sup>' ga<sup>n</sup>' ja<sup>n</sup>'-hna<sup>n</sup>-biamá. Ga<sup>n</sup>' 15  
 bow they made for him, So they went, they As usual they slept regularly, they So  
 they say. say.

çi açá-biamá égasáni xí. Égiçé ha<sup>n</sup>' áhigi ja<sup>n</sup>'-biamá.  
 again they went, they the next day when. At length night many they slept, they  
 say. say.

Égiçé níkaci<sup>n</sup>'ga wi<sup>n</sup>' íça-biamá nuda<sup>n</sup>' amá. Níkaci<sup>n</sup>'ga íça-biamá xí,  
 At length person one found, they say the warriors. Person they found him, when,  
 they say

Núda<sup>n</sup>'hañgá, níkaci<sup>n</sup>'ga çí<sup>n</sup> çé uska<sup>n</sup>'ska<sup>n</sup>'qti í çí<sup>n</sup> áça! Hau! níkawasa<sup>n</sup>', 18  
 O war-chief, person the this right in a line with is coming indeed! Ho! warriors,  
 (mv. ob.)

é añgúnai áça, añgáçci tai áça, á-biamá. Ga<sup>n</sup>' xigçíta<sup>n</sup>-biamá nuda<sup>n</sup>' amá.  
 that we seek him indeed, let us kill him indeed, said he, they And prepared they say the warriors.  
 say. themselves

xí'a<sup>n</sup>'-biamá, ma<sup>n</sup>'çiñ'ka zí wasésa<sup>n</sup> edábe íxi'a<sup>n</sup>'-biamá. Wasésa<sup>n</sup> ubíqpaçai  
 They painted them- earth yellow white clay also they painted them- White clay fell as they  
 selves, they say. selves with, they say. rubbed it

- gě bahí-hna<sup>n</sup>-biamá Ícibáji aká. Kí nuda<sup>n</sup>haŋga aká gá-biamá: Éga<sup>n</sup>qti  
 the (ob.) picked up, they say Ícibaji the (sub.). And war-chief the said as follows, Just so  
 they say:
- áda<sup>n</sup>, níkawasa<sup>n</sup>, á-biamá. A<sup>n</sup>ha<sup>n</sup>, núdja<sup>n</sup>haŋgá! éga<sup>n</sup> éga<sup>n</sup>, á-biamá. Cí  
 I warrior, said he, they say. Yes, O war-chief! somewhat like it, said he, they say. Again  
 say.
- 3 nañ'ka kě zíkíçá-biamá. Nañ'ka kě ziañ'kiçá-gä, á-biamá. Kí nuda<sup>n</sup>haŋga  
 back the he made it yellow for (ob.) him, they say. Back the make it yellow for (ob.) me, said he, they say. And war-chief  
 aká gá-biamá: Éga<sup>n</sup>qti áda<sup>n</sup>, níkawasa<sup>n</sup>, á-biamá. A<sup>n</sup>ha<sup>n</sup>, núdja<sup>n</sup>haŋgá!  
 the said as follows, Just so I warrior, said he, they say. Yes, O war-chief!  
 (sub.) they say:
- éga<sup>n</sup> éga<sup>n</sup>, á-biamá. Kí nuda<sup>n</sup> amá hi<sup>n</sup>bé gě ctě edábe gětonudá-biamá.  
 somewhat like it, said he, they say. And the warriors moccasins the even also pulled off their, they say.
- 6 Kí Ícibáji 'in'kiçá-biamá. Ícibáji, waii<sup>n</sup> wéagi'i<sup>n</sup>i-gä, á-bi ega<sup>n</sup>, Ícibáji  
 And Ícibaji they caused to carry them, they say. Ícibaji, robe carry ours for us, said, they having, Ícibaji  
 they say.
- 'in'kiçá-biamá. Ícibáji (aká) gá-biamá: Núda<sup>n</sup>haŋgá! níaci<sup>n</sup>ga çí<sup>n</sup> ja<sup>n</sup>'be-  
 they caused to carry them, they say. Ícibaji (the sub.) said as follows, O war-chief! man the I see him  
 they say: (mv.)
- ona<sup>n</sup> ctécte-ma<sup>n</sup> te há, uágas'i<sup>n</sup> te há, á-biamá. Égiçe waonhi te há, á-biamá  
 only at any rate I do will, I peep will, said he, they say. Beware you scare lest him off, said, they say
- 9 nuda<sup>n</sup>haŋga aká. Añ'kaji, núda<sup>n</sup>haŋgá! ja<sup>n</sup>'be-hna<sup>n</sup> ctécte-ma<sup>n</sup> te há,  
 war-chief the (sub.). Not so, O war-chief! I see him only at any rate I do will
- á-biamá. Hau! kéga<sup>n</sup>, da<sup>n</sup>bá-gä há, á-biamá. Ga<sup>n</sup> Ícibáji aká ugás'i<sup>n</sup>-  
 said he, they say. Ho! doing so, see him, said he, they say. And Ícibaji the peeped  
 (sub.) say.
- biamá. Égiçe uháckáqtcí ti çí<sup>n</sup> níaci<sup>n</sup>ga çí<sup>n</sup>. Kí gañ'ki gá-biamá Ícibáji  
 they say. At length very near was coming man the (mv.). And then said as follows, Ícibaji  
 they say
- 12 aká: Núda<sup>n</sup>haŋgá! wa<sup>n</sup>ecte çéta<sup>n</sup> atí-maji, á-biamá. Ga<sup>n</sup> iénaxiçá-biamá  
 the (sub.): O war-chief! even once this far I have not come, said he, they say. And attacked him they say
- Ícibáji aká. Man'dě a<sup>n</sup>çá-biamá, ja<sup>n</sup>-wéti<sup>n</sup> sía<sup>n</sup>çéqtcí açi<sup>n</sup>-biamá. Kí  
 Ícibaji the (sub.). Bow he threw away, they say, club barely he had it, they say. And
- níaci<sup>n</sup>ga çí<sup>n</sup> uqçá-bi ega<sup>n</sup>, ja<sup>n</sup>-wéti<sup>n</sup> kě ígaqçí-biamá. Waçáhide ctéctěwa<sup>n</sup>  
 man the he overtook, having, club the with it he killed him, They ridicule even if  
 (ob.) they say (ob.) they say.
- 15 wa<sup>n</sup>ete çacta<sup>n</sup> éga<sup>n</sup>-hna<sup>n</sup>'i há. Éska<sup>n</sup> wi<sup>n</sup> gawí'a<sup>n</sup>i ka<sup>n</sup>, á-biamá. Níaci<sup>n</sup>ga  
 at some time they stop talking usually. Oh that one I do so to you I wish, said he, they say. Man
- ucté amá bęúga najíha çizá-biamá, Ícibáji aká añ'kaji há. Ga<sup>n</sup> agçá-biamá.  
 the rest all hair took it, they say, Ícibaji the was not so. And they went home-  
 (sub.) ward, they say.
- Nuda<sup>n</sup> amá ífi éçá<sup>n</sup>be akí-biamá. Éçá<sup>n</sup>be akí-biamá çí, gá-biamá: Níaci<sup>n</sup>ga  
 The warriors village in sight of reached home, In sight of they reached when, they said as fol-  
 they say. low, they say: Man
- 18 wi<sup>n</sup>áqtcí a<sup>n</sup>çá<sup>n</sup>naxíçai éde Ícibáji amá gaqçí, á-biamá. Ga<sup>n</sup> i<sup>n</sup>c'áge wi<sup>n</sup>  
 only one we attacked him but Ícibaji the killed him, said they, they say. And old man one  
 (sub.) say.
- fekíçe çéçá-biamá. Nuda<sup>n</sup> amá níaci<sup>n</sup>ga wi<sup>n</sup>áqtcí iénaxíçai édega<sup>n</sup> Ícibáji  
 proclaimed it aloud, they say. The warriors man only one attacked him but Ícibaji
- wégaqçí, á-bi áçá u+! á-biamá. Ga<sup>n</sup> íha<sup>n</sup> giná'a<sup>n</sup> amá. Giná'a<sup>n</sup>-biamá  
 killed him for they indeed halloo! said he, they say. And his mother heard it about her own, they say. She heard it about her,  
 them, say they say.

x̄i, gá-biamá: Gáama wiñ'kai éi<sup>nt</sup>e, i<sup>n</sup>çi<sup>n</sup>'da<sup>n</sup>b éga<sup>n</sup>-ă hě, á-biamá, égçaŋge  
 when, she said as fol- That one he tells the it may see about mine do said she, they her husband  
 lows, they say: (mv.) truth be, for me say, say,

çĩnké é waká-bi ega<sup>n</sup>. Áqta<sup>n</sup> wiñ'ke tabáda<sup>n</sup>. Çahíde amá tě, á-biamá  
 he who that she meant, having. How pos- he tells the shall! They were ridiculing him, said, they say  
 they say sible truth

nú aká. Gañ'ki ıı x̄a<sup>n</sup>'haqtci akı-bi x̄i, Nuda<sup>n</sup>' amá níaci<sup>n</sup>ga wi<sup>n</sup>'áqtci 3  
 male the And lodge the very border they reached when, The warriors man only one  
 (sub.). again, they say

iénaxıçai édega<sup>n</sup> İcibájı wégaqtı, á-bi áçá u+! á-biamá i<sup>n</sup>c'áge aká. Gañ'ki  
 attacked him but İcibajı killed him for they indeed halloo! said, they say old man the And  
 them, say (sub.).

içádi aká najı<sup>n</sup>'-bi ega<sup>n</sup>, áci açá-biamá. Áci açá-bi x̄i, wiñ'kai tě fbaha<sup>n</sup>-  
 his the stood, they having, out he went, they say. Out he went, when, he told the the knew it  
 father (sub.) say they say truth

biamá içádi aká. Gañ'ki içádi aká cañ'ge-má ctě ca<sup>n</sup>' ıı tě bçúgaqtı 6  
 they say his father the. And his father the the horses even indeed lodge the everything  
 to scram- made them they say. And İcibajı the so walked they say. At length to war  
 ble for (sub.)

açá-biamá. Nuda<sup>n</sup>' açá-bi, égiçe cı níaci<sup>n</sup>ga dúbá í-ma wéçá-biamá. Cı  
 they went, they To war they went, at length again man four those they found them, Again  
 say. they say, coming they say.

wénaxıçá-bi x̄i, cı İcibájı amá wagıá<sup>n</sup>çá-bi ega<sup>n</sup>, níaci<sup>n</sup>ga dúbá çañká 9  
 they attacked them, when, again İcibajı the left them, they say having, man four the ones  
 they say (sub.)

wañ'giçęqti wáqtı-biamá. Ga<sup>n</sup>' cı akı-bi x̄i, gá-biamá: Níaci<sup>n</sup>ga dúbá  
 all he killed them, they And again they reached when, they said as fol- Man four  
 say. home, they say lows, they say:

wea<sup>n</sup>'naxıçai éde İcibájı amá gaqtı hă, á-biamá. Ga<sup>n</sup>' i<sup>n</sup>c'áge wi<sup>n</sup>' fekiçę  
 we attacked them but İcibajı the killed said they, they And old man one pro-  
 (sub.) killed say. claimed it

çęçá-biamá. Nuda<sup>n</sup>' amá níaci<sup>n</sup>ga dúbá wénaxıçai édega<sup>n</sup> İcibájı wégaqtı, 12  
 aloud they say. The warriors man four they attacked but İcibajı killed them  
 them for them,

á-bi áçá u+! á-biamá. Ga<sup>n</sup>' éga<sup>n</sup>-hna<sup>n</sup> nuda<sup>n</sup>' ahı-bi x̄i, níaci<sup>n</sup>ga wáqtı-  
 they indeed halloo! said he, they And so usually on the war- they ar- when, man he killed  
 say say. path rived, they say them

hna<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>'-biamá, cañ'ge cti wáçı<sup>n</sup> akı-hna<sup>n</sup>-biamá.  
 regu- always they say, horse too having he reached home regularly, they say.  
 larly they say.

Kı içádi aká miñ'gçá<sup>n</sup> ágajı-biamá. Nısıha, miñ'gçá<sup>n</sup> égañ-gă. Kı 15  
 And his father the to take a wife commanded him, My child, do take a wife. And  
 (sub.) they say.

uçı'age-hna<sup>n</sup>'-biamá İcibájı aká. Égiçe wa'ú gçá<sup>n</sup>'-biamá İcibájı aká.  
 was unwilling regularly, they İcibajı the (sub.). At length woman married, they say İcibajı the.  
 say

Gçá<sup>n</sup>'-bi x̄i, İcibájı aká wa'ú çĩnké ja<sup>n</sup>'a<sup>n</sup>ha-bájı-hna<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>'-biamá.  
 He married when, İcibajı the woman the (ob.) lay not on her regularly always they say.  
 her, they say (sub.)

Águdi ctécte ha<sup>n</sup>' x̄i, ja<sup>n</sup>'-hna<sup>n</sup>-biamá. Kı içádi aká gá-biamá: Nısıha, 18  
 In what soever night when, he slept usually, they say. And his father the said as follows, My child,  
 place (sub.) they say:

wa'ú wagçá<sup>n</sup>' x̄i, ja<sup>n</sup>'wa'a<sup>n</sup>'he-hna<sup>n</sup>'i hă. Ja<sup>n</sup>'a<sup>n</sup>hógañ-gă. Pçájı çkăxe,  
 woman they marry when, they lie on them usually Do lie on her. Bad you do,  
 them

á-biamá. Gan'ki içádi aká égiçá<sup>n</sup>-hna<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>'qtia<sup>n</sup>'-biamá. Égiçe İcibájı  
 said he, they And his father the said it to him always they say. At length İcibajı  
 say. (sub.) regularly



- aká ámaka-bají-biamá i<sup>n</sup>c'áge çínké. Ga<sup>n</sup> ha<sup>n</sup> x̄i, wa'ú çínké ja<sup>n</sup>'a<sup>n</sup>há-  
the got out of patience with, old man the (ob.). And night when, woman the (ob.) he lay on her  
(sub.) they say
- biamá. A<sup>n</sup>'ba x̄i, ca<sup>n</sup>' dáha<sup>n</sup>-báji-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>'qti kí wa'ú çínké ja<sup>n</sup>'a<sup>n</sup>he-  
they say. Day when, still he rose not regularly always and woman the (ob.) he lay on her
- 3 hna<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>'qtia<sup>n</sup>'-biamá. Kí wa'ú kě dáha<sup>n</sup> ga<sup>n</sup>'ça-bi ça<sup>n</sup>'ja, Ícibáji aká  
regu- always very they say. And woman the to arise wished, they though, Icibaji the  
larly say (recl.) (sub.)
- uçí'agá-biamá. Kí yí eçá amá waha<sup>n</sup>' aça<sup>n</sup>-bi ctěwa<sup>n</sup>, ca<sup>n</sup>' dáha<sup>n</sup>-bají-biamá.  
was unwilling, they say. And lodge his the removing they went, notwith- yet he arose not they say.  
(sub.) they say standing,
- Çázěqtci x̄i'ctě, waha<sup>n</sup>' ahí-hna<sup>n</sup>-biamá. Cí éga<sup>n</sup> ha<sup>n</sup>' x̄i ja<sup>n</sup>'-biamá. Égiçe  
Late in the even removing he arrived usually, they Again so night when he lay, they say. Behold,  
evening when, say.
- 6 ha<sup>n</sup>'ega<sup>n</sup>'tcě'qtci ukít'ě áji d'úba wénaxičá-biamá. Içádi aká, Çáha<sup>n</sup>  
very early in the morning nation different some they attacked them, they say. His father the, Do  
égañ-gă. Weánaxičai há. Ca<sup>n</sup>' Ícibáji aká ía-báji ja<sup>n</sup>'-biamá. Égiçe  
arise. We are attacked Yet Icibaji the speaking not lay, they say. At length
- uhíackáqtci atí-biamá x̄i, égiçe, Ícibáji e+! águdi oníukéi<sup>n</sup>té! wáçi<sup>n</sup> pšáji'qti  
very near they had come, when, behold, Icibaji Oh! in what you who are may keeper very bad  
they say place be
- 9 abçi<sup>n</sup>' éde égiçe çéama i<sup>n</sup>'da<sup>n</sup>be taí hě, á-biamá wa'ú wi<sup>n</sup>' aká. Hú tě  
I have but beware these see for me lest said, they say woman one the. Voice the
- na'a<sup>n</sup>'-bi x̄i, dáha<sup>n</sup>-bi ega<sup>n</sup>', wéti<sup>n</sup> kě gçíza-biamá. Ga<sup>n</sup>' é'di aça<sup>n</sup>-biamá.  
he heard, when, arose, they having, club the he took his, they And there he went, they  
they say say (ob.) say.
- Ga<sup>n</sup>' ukít'ě-ma uíha-biamá x̄i, wáççi-hna<sup>n</sup>'-biamá Ícibáji aká. Ukít'ě  
And the nations he joined, they say when, killed them regularly, they Icibaji the Enemy  
(enemy) say (sub.)
- 12 hégactewa<sup>n</sup>'ji wáççi-biamá, ca<sup>n</sup>' wañ'giçe. Níaci<sup>n</sup>ga wacúce na<sup>n</sup>'bá-biamá.  
a great many he killed them, they say, in fact all. Man brave two they say.
- Wi<sup>n</sup>' Unáhe ijáje açi<sup>n</sup>' aká, Hañ'ga-biamá. Ícibáji aká uíka<sup>n</sup>-biamá. Wacúce  
One Unáhe his name he had it, a Hanga they say. Icibaji the helped him, they say. Bravery
- tě ékiga<sup>n</sup>'qtia<sup>n</sup>'-biamá. Ga<sup>n</sup>' Ícibáji [aká] ta<sup>n</sup>'wañçça<sup>n</sup> eçá amá qtágiçě'-  
the they were just alike, they say. And Icibaji [he who] nation his the (sub.) loved him very
- 15 qtia<sup>n</sup>'-biamá.  
dearly, they say.
- Égiçe cí nuda<sup>n</sup>' aça<sup>n</sup>-biamá x̄i, níaci<sup>n</sup>ga wi<sup>n</sup>' wacúceqti éi<sup>n</sup>te júçça-  
At length again to war they went, they when, man one very brave it may be was with  
say him
- biamá. Çexúja<sup>n</sup> ijáje açi<sup>n</sup>' aká, x̄a<sup>n</sup>'za-biamá. Kí aça<sup>n</sup>-bi x̄i, gěçega<sup>n</sup>'-biamá  
they say. Çexúja<sup>n</sup> his name he had it, a x̄a<sup>n</sup>'ze they say. And they went, when, thought thus, they say  
they say
- 18 akiwa: Wi<sup>n</sup>'a<sup>n</sup>wa nán'de çá<sup>n</sup> átaqti a<sup>n</sup>'çi<sup>n</sup> éda<sup>n</sup>, eçéga<sup>n</sup>-biamá. Égiçe ta<sup>n</sup>'-  
both: Which one heart the very much we are they thought, they say. At length vil-  
(ob.) more (in thought)
- wañçça<sup>n</sup> hégactewa<sup>n</sup>'ji édi-ça<sup>n</sup> amá. É'di ahí-biamá. Ga<sup>n</sup>' é'di ahí-bi x̄i,  
lage very populous was there they say. There they arrived, they And there they ar- when,  
say rived, they say
- gá-biamá: Níkawasa<sup>n</sup>', çagçé tai há, á-biamá; ucté amá é waká-bi ega<sup>n</sup>'.  
they said as fol- Warriors, you go will said they, they remain- the that meant it, they having.  
lows, they say: homeward say; der (pl.) say
- 21 Wéahide mañççi<sup>n</sup>'i-gă, á-biamá. Ga<sup>n</sup>' wagáçça<sup>n</sup> amá açá-biamá. Ga<sup>n</sup>'  
To, a distance begone ye, said they, they And servant the went homeward, they And  
say. say (pl.) say.

Lexúja<sup>n</sup>, Ícibáji eça<sup>n</sup>ba, Ę'di aṅgáçe te, á-biamá, nán'de íxíçaha<sup>n</sup> ga<sup>n</sup>çá-bi  
Lexúja<sup>n</sup>, Ícibáji he too, There let us go, said they, they heart to know their they wished,  
they say

ega<sup>n</sup>. Ę'di ahí-bi xī, égxaxe xīi çá<sup>n</sup> sna<sup>n</sup>sna<sup>n</sup>qtia<sup>n</sup> amá. Jji xañ'ge ahí-bi  
because. There they ar- when, around village the very level they say. Village near they ar-  
rived, they say (ov. ob.)

xī, égiçe, níaci<sup>n</sup>ga amá banañ'ge-kidá-biamá. Ákiš'qti naji<sup>n</sup>-biamá. Kī 3  
when, behold, men the (sub.) shot at the rolling hoops, they say. In a great they stood, they say. And  
crowd

mi<sup>n</sup>çuma<sup>n</sup>çíqtia<sup>n</sup>-biamá. Ga<sup>n</sup>, Eáta<sup>n</sup> a<sup>n</sup>çi<sup>n</sup> xī, Ę'di aṅgáhi téda<sup>n</sup>, á-biamá  
it was just noon they say. And, How we be If, there we reach shall! said, they say

Lexúja<sup>n</sup> aká. Kī Ícibáji aka gá-biamá: Kagéha, wahi çéça<sup>n</sup> nacki çá<sup>n</sup>  
Lexúja<sup>n</sup> the And Ícibáji the said as follows, Friend, bone this head the  
(sub.) (sub.) they say: (ob.)

aṅgúçça<sup>n</sup> té, á-biamá, ðe-sín'de-qçú'a wahi ská'qti Ędedí-çá<sup>n</sup> é waká-bi ega<sup>n</sup>. 6  
let us put in, said he, they buffalo-pelvis bone very white the ones that meant, they having.  
say, there say

Ga<sup>n</sup> mi<sup>n</sup>'de Ę'di açá-biamá. Ca<sup>n</sup> gççega<sup>n</sup>-hna<sup>n</sup>-biamá: Hínda! wi<sup>n</sup>'a<sup>n</sup>wa  
And crawling there they went, they Yet they thought only they say: Let us see! which one  
say, thus

na<sup>n</sup>'a<sup>n</sup>pe téda<sup>n</sup>, eçéga<sup>n</sup>-hna<sup>n</sup>-biamá. Gañ'ki níaci<sup>n</sup>ga banañ'ge-kíde amá  
we fear seen will! they thought only they say. And man shot at rolling hoops the  
danger (sub.)

wahi wi<sup>n</sup> da<sup>n</sup>bá-bi xī, égiçe, uhiackáqçci tiçá<sup>n</sup> wahi çá<sup>n</sup>. Gá-biamá: 9  
bone one they looked at, when, behold, very close had be- bone the. One said as fol-  
they say come lowa, they say:

Kagéha, wahi çéça<sup>n</sup> wéahídeaqçti çá<sup>n</sup>çti, á-biamá. Kī wi<sup>n</sup> gá-biamá:  
Friend, bone this at a very great distance heretofore, said he, they And one said as follows,  
say, they say:

Kagéha, Ę'di ca<sup>n</sup>ca<sup>n</sup>, a-biamá. Égiçe ga<sup>n</sup>'te-jin'ga xī, égiçe, uhiackáqçci  
Friend, there always, said he, they say. At length a while little when, behold, very close

tiçá<sup>n</sup> wahi çá<sup>n</sup>. Kagéha, wahi çéça<sup>n</sup> wéahide ecé çá<sup>n</sup>çti, uhiackáqçci tí há, 12  
became bone the. Friend, bone this at a distance you heretofore, very close it has  
said come

á-biamá. Kī Lexúja<sup>n</sup> aká gá-biamá: Weábaha<sup>n</sup>'i. Wéaçai há, á-biamá.  
said he, they And Lexúja<sup>n</sup> the said as follows, They know us. They have de- said he, they  
say. (sub.) they say: tected us say.

Ga<sup>n</sup> Ícibáji aká gá-biamá: Ca<sup>n</sup>, á-biamá. Ga<sup>n</sup> Lexúja<sup>n</sup> aká, Ahaú! á-bi  
And Ícibáji the said as follows, Enough, said he, they And Lexúja<sup>n</sup> the Oh! said,  
(sub.) they say: say. (sub.), they say

ega<sup>n</sup>, wahi a<sup>n</sup>çá çéça-biamá, wénaxiçá-biamá, banañ'ge-kíde çañká. Ga<sup>n</sup> 15  
having, bone they threw far they say, they attacked they say, shot at rolling hoops those who. And  
away them

akiçaha wi<sup>n</sup> gaqçí-biamá, banañ'ge-kíde çañká. Ga<sup>n</sup> aqçá-biamá. Ga<sup>n</sup>  
both one they killed him, shot at rolling hoops those who. And they went home- And  
they say, ward, they say.

ukít'ē amá: Na<sup>n</sup>'baqçcia<sup>n</sup>'il a<sup>n</sup>wa<sup>n</sup>'çiqe tai há, á-biamá. Wáçiqe waçin' açá-  
enemy the They are only two! let us chase them said they, they Chasing them they went with  
(sub.): say. them

biamá. Égiçe wéahid'çti waçin' ahí-bi xījī, utçje ubázá-biamá. Utçje 18  
they say. At length at a very great they carried them, when, thicket scared them into, they Thicket  
distance they say say.

cúgaqçti égiha áiaçá-biamá Lexúja<sup>n</sup> aká Ícibáji eça<sup>n</sup>ba. Ga<sup>n</sup> wáçí'á-biamá  
very dense headlong had gone they say Lexúja<sup>n</sup> the Ícibáji he too. And they failed with them,  
(sub.) they say

ukít'ē amá. Ga<sup>n</sup> éga<sup>n</sup>-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>'qtia<sup>n</sup>-biamá akiwa.  
enemy the And so regul- continually they say both.  
(sub.): larly

## NOTES.

The exact meaning of Icibajî is uncertain: it may mean, "He to whom they do not give any wages." This is still a sacred name in the Ƨe-sinde gens, being borne by a son of the present head of the gens.

384, 7. ja<sup>n</sup>-weti<sup>n</sup>. This was about two feet long, and four inches in diameter.

385, 4. ga<sup>n</sup>-biana, in this way. The narrator said this when he imitated the action.

386, 3. nañka kě zikiça-biana. He made his back like that of the sparrow-hawk.

386, 7-8. ɣa<sup>n</sup>be-ɔna<sup>n</sup> ctecte ma<sup>n</sup> te hä, in Ƨoiwere, "atá-ɔna qcü<sup>n</sup> hau<sup>n</sup> tó," I wish to see him at any rate; but "ɣa<sup>n</sup>be te-hna<sup>n</sup> cte ma<sup>n</sup> te hä," in Ƨoiwere, "atá ɣi tányi hau<sup>n</sup> tó," I cannot do anything else, I must see him at all events.—Sanssouci.

387, 7. ikinewakiça-biana. The father of Icibajî was so proud of his son's success that he let the people scramble for the possession of all his property, as well as for his ponies. Chips were thrown into the air, each representing a piece of property. Whoever caught the chip as it descended, won the article. There were other adventures of the two, but I have not preserved them in Çegiha. Only one of these was gained and written in English, and it occurred after the adventures given here in the text. Mothers used to scare their children, telling them that Icibajî or Ƨexuja<sup>n</sup> would catch them if they did not behave.

## TRANSLATION.

A man took a wife and had one child. The boy did not hunt at all, he did not travel at all; indeed, he did nothing at all; as he was fond of the women, he was always talking to them. The people laughed at him and derided him as a boy without any sense. The father was the only one who spared him. He became a man; but he had no bow, and he was without any other weapons. The boy made a four-sided club, which he always had with him. When the people saw it, they always laughed at it. And hostile nations were continually going on the war-path; but this Icibajî never went, as he knew nothing about it. At length he made sacred two quill-feathers of a sparrow-hawk. He did this secretly. No one knew that he had them. At length Icibajî heard the men speak of going on the war-path. When they were talking to each other by stealth, Icibajî overheard them. And he thought, "I will go thither." But he did not tell it to any one at all. When his mother was not at the lodge, he took his quill-feathers and departed. When it was night Icibajî walked, watching very closely those who desired to go on the war-path. At length when day was near, they went on the war-path. And when they arrived some distance from the village, they sat down. And the rest assembling, one by one, came and stood; they assembled themselves. It happened that the war-chief did not know that Icibajî had joined the party. All of the warriors arrived. At length Icibajî was visible at the rear, peeping thus. And the warriors said as follows: "O war-chief! one has come." And the war-chief said as follows: "O warriors! begone and see who it is." And when two servants went to see, behold, it was Icibajî. And when they returned to the war-chief, they said, "O war-chief! Icibajî is the one." The war-chief was very glad. "O warriors! bring him hither. When he walked talking about the women, you were bound to laugh at him; but now it is otherwise." They went for him and brought him back. Behold, he had

no bow, and he was destitute even of moccasins. "O warriors! give him moccasins and arrows too," said the war-chief. All the warriors gave him arrows, two from each. They also gave him moccasins, one pair from each man. They cut down a dry ash tree, and made a bow for him. So they departed. They slept regularly as usual, and when it was the next day they departed again. At length they had slept many nights.

At length the warriors detected a man. When they detected the man, they said, "O war-chief! a man is indeed coming right in a line with our course." "Ho! warriors, he is indeed the one whom we seek. Let us kill him!" And the warriors prepared themselves; they painted themselves; they painted themselves with yellow earth and white clay. IcibajĪ picked up all the pieces of white clay which fell as they rubbed it on themselves. And the war-chief said as follows: "Does it have to be just this way, O warrior?" "Yes, O war-chief! somewhat like it," said IcibajĪ. And he made his back yellow for him. "Make my back yellow," said IcibajĪ. And the war-chief said as follows: "Does it have to be just so, warrior?" "Yes, O war-chief! somewhat like it," said IcibajĪ. And the warriors pulled off their leggings and moccasins also. And they made IcibajĪ carry them. "IcibajĪ, carry them for us," said they; and they made him carry them. IcibajĪ said as follows: "O war-chief! I wish to see the man at any rate." "Beware lest you scare him off!" said the war-chief. "No, O war-chief! I wish to see him at any rate," said IcibajĪ. "Ho! Do so and look at him," said the war-chief. And IcibajĪ peeped at him. At length the man had come very near. And then IcibajĪ said as follows: "O war-chief! not even once hitherto have I come this distance." And IcibajĪ attacked him. He threw away the bow, having only the club. And having overtaken the man, he killed him with the club. "Even though men ridicule one, they usually stop it at some time. I wish that I could serve some one of you in that way," said he to the others. All the other warriors took parts of the scalp; but IcibajĪ did not. So they went homeward. When the warriors came again in sight of the village, they said as follows: "We attacked a man, and IcibajĪ killed him." And an old man proclaimed it aloud: "The warriors attacked a man, but IcibajĪ killed him for them, they say, indeed, halloo!" And the mother of IcibajĪ heard it. When she heard it, she said as follows, addressing her husband: "Do see for me whether that one tells the truth." "How is it possible for him to tell the truth? They were ridiculing him," said the husband. And when they had reached the very border of the encampment, the old man said, "The warriors attacked a man, but IcibajĪ did indeed kill him for them, halloo!" And the father having stood, went out of doors. When the father got out, he knew that they told the truth. And the father caused the people to scramble for his horses, and, in fact, for everything in his lodge. And IcibajĪ continued so. At length they went on the war-path. When they went on the war-path, behold, they discovered four men approaching. Again when they attacked them, IcibajĪ left his comrades behind, and killed all four of the men. And again when they reached home they said as follows: "We attacked four men, but IcibajĪ killed them." And an old man proclaimed it aloud. "The warriors attacked four men, but IcibajĪ killed them for them, they say, indeed, halloo!" And it was usually so when they reached any place when they were on the war-path: he always killed the men, and also brought back horses.

And his father commanded him to marry. "My child, do take a wife." And IcibajĪ was unwilling for some time. At length IcibajĪ took a woman. When he married her, IcibajĪ never lay with the woman. In what place soever he was when

night came, there he usually slept. And his father said as follows: "My child, when they marry women, they usually lie with them. Do lie with her. You do wrong." And his father was saying it to him incessantly. At length Icibajl got out of patience with the old man. And when it was night, he lay with the woman. When it was day still he did not rise; he continued to lie with the woman without intermission. And though the woman wished to rise, Icibajl was unwilling. And notwithstanding their lodges removed and departed, he did not rise. When it was very late in the evening he usually reached them. Again when it was night, so he lay. Behold, very early in the morning, some men belonging to different hostile tribes attacked them. His father said: "Do arise. We are attacked." Yet Icibajl lay without speaking. At length when they had come very near, behold, a woman said, "Oh! Icibajl, in what place can you be? I have a very bad captor. Beware lest he see my parts which should not be seen!" When he heard her voice, he arose and took his club. And he went thither. When he joined the foe, Icibajl was killing them. He killed a great many of the enemy; in fact, all. The brave men were two. One was named Unahé, a member of the Hañga gens. Icibajl helped him. They were equally brave. And his nation loved Icibajl very dearly.

At length, when they went again on the war-path, one very brave man went with him. Jexuja<sup>n</sup> was his name, and he was a member of the Kansas gens. And as they went, each one thought thus: "Which one of us has the best heart?" At length a very populous village was there. They arrived at it. And when they arrived there, they addressed the rest of the party, saying as follows: "Warriors, you will go homeward. Begone ye to a distance." And the servants went homeward. And Jexuja<sup>n</sup> and Icibajl said, "Let us go thither," because they wished to know their own hearts. When they arrived there, it was very level around the village. When they were close to the village, behold, the men were playing the game banañge-kide (shooting at rolling hoops). They were standing in a great crowd. And it was just at noon. And Jexuja<sup>n</sup> said to himself, "How shall we be when we go thither?" And Icibajl said as follows: "Friend, let us put our heads in these bones," referring to the very white buffalo pelvis bones that lay there. And having put them on, they went crawling. Yet each one thought thus: "Let me see! which one of us will fear danger when he sees it?" And when the men who played banañge-kide looked at one of the bones, behold, the bone had become very near. And one said as follows: "Friend, this bone was at a very great distance heretofore." And another said as follows: "Friend, it was always there." At length after a little while, behold, it had become very close. "Friend, you said heretofore that this bone was at a distance. It has come very close," said one. And Jexuja<sup>n</sup> said as follows: "They recognize us. They have detected us." And Icibajl said as follows: "It is enough." And when Jexuja<sup>n</sup> said, "Oho!" they threw away the bones, and attacked those who played banañge-kide. And each of them killed one of the players. And they went homeward. And the enemy said, "They are only two! Let us chase them." They went along in pursuit of them. At length the two carried their pursuers to a very great distance. And the pursuers scared the two into a thicket. Jexuja<sup>n</sup> and Icibajl had gone headlong into a very dense thicket. And the enemy failed to do anything to them. And both were so continually.

## THE STORY OF WABASKAHA.

TOLD BY JOSEPH LA FLÈCHE.

Ta<sup>n</sup>wa<sup>n</sup>-ni kě'di gçi<sup>n</sup>-biamá Uma<sup>n</sup>ha<sup>n</sup> amá. Ēgiçe Jáci<sup>n</sup> nuda<sup>n</sup> atí-bi  
 Village water by the sat they say Omahas the (sub.) At length Pawnees to war came, they say

ega<sup>n</sup>, cañ'ge d'úba wáci<sup>n</sup> agčá-biamá. Kí níaci<sup>n</sup>ga eřá aká níaci<sup>n</sup>ga čábči<sup>n</sup>  
 having, horse some they took homeward, (they say). And man their he who man three

júwagčá-bi ega<sup>n</sup>, sigčé kě wiúhe ačá-biamá, cañ'ge wáci<sup>n</sup> ačaf kě sigčé kě. 3  
 with them, they having, trail the following he went, they horse having they the trail the. say (ob.) them say, went

Níaci<sup>n</sup>ga wiúhe ačé aká, Wábaskáha ijáje ačí<sup>n</sup>-biamá. Ačá-bi ega<sup>n</sup>,  
 Man following went the Wabaskaha his name had they say. Went, they having, say them (sub.),

watčicka wi<sup>n</sup>, Republican ijáje-čadaí, kí Jáci<sup>n</sup> amá Kíčačúda ijáje-čadaí  
 stream one, Republican his name they call it, and Pawnees the Kíčačúda his name they call it (sub.)

kě, ě'di ahi-biamá. ě'di Jáci<sup>n</sup> amá ě'di ta<sup>n</sup>wa<sup>n</sup> gçi<sup>n</sup>-biamá. ě'di wáci<sup>n</sup> 6  
 the there they arrived, There Pawnees the there village sat they say. There having (ob.), they say. (pl. sub.) them

akí-biamá cañ'ge-ma. Ga<sup>n</sup> méda<sup>n</sup> amá. Ga<sup>n</sup> ě'di ahi-bi ega<sup>n</sup>, ři udá-  
 they reached the horses (ob.). And during the they say. And there arrived, having, lodge they home, they say (ob.) spring say. they say entered

biamá. Hau. T'éwačě ga<sup>n</sup>čá-biamá Jáci<sup>n</sup> amá Uma<sup>n</sup>ha<sup>n</sup> čaňká. Kí Jáci<sup>n</sup>  
 they say. ¶ To kill them wished they say Pawnees the (sub.) Omahas the (ob.). And Pawnees

amá ucté amá t'éwačě ga<sup>n</sup>čá-bají-biamá. Kí níkagahi ři uďaf aká ře 9  
 the the rest to kill them did not wish they say. And chief lodge they the one he (sub.) entered it who spoke

ctěwa<sup>n</sup>-bají-biamá. Ga<sup>n</sup>, T'éwačě ga<sup>n</sup>čai ři'ctě t'éwačě taité, ečéga<sup>n</sup> éga<sup>n</sup>,  
 at all not they say. And, To kill them they wish even if they kill them shall, he thought as,

řa-bají-biamá. Ēgiçe níkagahi igáqčá<sup>n</sup> aká ní agíačá-biamá. Ačí<sup>n</sup> agčí-bi  
 he not they say. At length chief his wife the water went for they say. She brought it back, spoke (sub.) they say

ři, Uma<sup>n</sup>ha<sup>n</sup> čaňká ní tě wa'í-biamá. Gañ'ki řá hébe čizá-bi ega<sup>n</sup>, iúqčá<sup>n</sup> 12  
 when, Omahas the (ob.) water the she gave them, And dried pieces she took, having, to put in (ob.) they say. meat they say the mouth

wákičá-biamá, ní<sup>n</sup>řa wéga<sup>n</sup>čá-bi ega<sup>n</sup>, wa'ú aká. Hau. Wačáta-bi ři, gá-  
 she caused them, they to live she desired for because, woman the ¶ They ate, they say when, said as say, them, they say (sub.). follows

biamá níkagahi aká: Ké! cañ'gaxá-ba áci maňgči<sup>n</sup>-i-gá. Ní<sup>n</sup>řa wéga<sup>n</sup>čéga<sup>n</sup>  
 they say chief the Come! cease ye and out begone ye. To live she wished for them, as (sub.):

wačátewákičě, á-biamá. Bčúgaqti áci agčá-biamá. Ga<sup>n</sup> wéku-hna<sup>n</sup>- 15  
 she caused them to eat, said he, they All out went they say. And invited them regu- say. larly

biamá Jáci<sup>n</sup> amá Uma<sup>n</sup>ha<sup>n</sup> čaňká. Kí níaci<sup>n</sup>ga wi<sup>n</sup> wéku-biamá, Jáci<sup>n</sup>  
 they say Pawnees the (sub.) Omahas the (ob.). And man one invited them, they say, Pawnee

- wahéha-bají'qti-bi éi<sup>nt</sup>e, Uma<sup>n'</sup>ha<sup>n</sup> çañká wéku-biamá. Kí uqpe té jin'-  
very stout-hearted, they say it may be, Omahas the (ob.) he invited them, And dish the far  
they say.
- gactéwa<sup>n'</sup>ji améde hi<sup>n'</sup>béin'ge sía<sup>n'</sup>ché'qti ugípiqti wéku-biamá. Jáfi<sup>n</sup> aká  
from small they were, but beans alone very full he invited them, Pawnee the  
they say. (sub.)
- 3 ja<sup>n'</sup>-wéti<sup>n</sup> wi<sup>n'</sup> aphi<sup>n'</sup> akáma. Onásni<sup>n</sup>i xi, gákě íwigáqfi taí miñké. Cí  
club one was keeping, they say. Ye devour it if, that (ob.) I kill you with will I who. Again  
oni'ai xi'ctě, gákě íwigáqfi taí miñké, á-biamá. Égiçe çasni<sup>n'</sup>-biamá;  
ye fail to even if, that (ob.) I kill you with will I who, said he, they At length they swallowed it,  
do it say.
- inanděqtia<sup>n'</sup>-bi ca<sup>n'</sup> çasni<sup>n'</sup>-biamá. Gaqfi-bají-biamá. Ca<sup>n'</sup> há. Onásni<sup>n</sup>,  
they were satiated, yet they swallowed it, He did not kill they say. Enough You have  
they say swallowed it,
- 6 á-biamá. Kí égasáni xi, úwakiá-biamá Jáfi<sup>n</sup> amá Uma<sup>n'</sup>ha<sup>n</sup> çañká:  
he said, they say. And the next day when, talked to them, they say Pawnees the (sub.) Omahas the (ob.):
- Kagéha, cañ'ge çañká wáçagçě çatíi çá<sup>n'</sup>ja, wáçagçáoni<sup>n</sup> çagçá-báji taitě,  
Friends, horse the (ob.) you have come for though, them you have, your you go not shall  
them, your own own homeward
- á-biamá. T'a<sup>n'</sup> xi, wáçagçě çatí te, á-biamá. Kí t'a<sup>n'</sup> xi, çatí xi, maquíde  
said they, they Harvest when, you come for them, will, said they, they And harvest when, you when, gunpowder  
say. your own say. come
- 9 d'úba wéçáoni<sup>n</sup> çatí taí, á-biamá. Ga<sup>n'</sup>, A<sup>n'</sup>ha<sup>n</sup>, égima<sup>n</sup> tá miñke, á-biamá  
some you have for you will, said they, they And, Yea, I do that will I who, said, they say  
us come say.
- Wábaskáha aká. Agçá-biamá. Agçá-biamá xi, xagé-hna<sup>n</sup> ca<sup>n'</sup>ca<sup>n'</sup>qtia<sup>n'</sup>-  
Wabaskaha the They went homeward, They went home when, crying regularly all the time  
(sub.). they say. ward, they say
- biamá Wábaskáha aká. Wakan'da çíñké gíça xagé-hna<sup>n</sup>-biamá. Hau!  
they say Wabaskaha the Deity the (ob.) asking a he cried regu- they say. Ho!  
(sub.). favor of larly
- 12 Wakan'da, ukít'ě çañká a<sup>n'</sup>çijuáji çá<sup>n'</sup>ja, i<sup>n'</sup>wi<sup>n'</sup>çaka<sup>n</sup> ka<sup>n'</sup> ebçéga<sup>n</sup>, á-biamá  
Wakanda, foreigners they who ill-treated me though, you help me I hope I think, said he, they say
- xagé-ona<sup>n'</sup>-bi çan'di. Ga<sup>n'</sup> Jáfi<sup>n</sup>-ma wákiça ga<sup>n'</sup>çá-biamá Wábaskáha aká.  
crying regu- they when And the Pawnees to take ven- wished they say Wabaskaha the  
larly say (past). geance on them (sub.)
- Égiçe ha<sup>n'</sup> xi íadi akí-biamá. Xagé agçá-biamá, íi çan'di akí-bi xi.  
At length night when at the they reached Crying he went homeward, vil- at the he reached when,  
lodges home, they say. they say, lage home, they say
- 15 Kí xagé gçé té fbaha<sup>n'</sup>-biamá, níaci<sup>n</sup>ga bçúga na'a<sup>n'</sup>-biamá. Gáfi<sup>n</sup> cañ'ge  
And crying he went the they knew it, they people all heard it they say. That one horse  
homeward say,
- wiúgihe çí<sup>n</sup> gí éde, xagé gí há, á-biamá. Xagá-bi té'di, Wakan'da çíñké  
he who was follow- is com- but crying he is said they, they He cried, they when, Deity the (ob.)  
ing his ing back, coming say. say
- çaha<sup>n'</sup> xagá-biamá. Gañ'ki níaci<sup>n</sup>ga fbaha<sup>n</sup>-biamá, nuda<sup>n'</sup> ga<sup>n'</sup>çá xagé té.  
imploing he cried, they say. And people knew it they say, to war wishing crying the  
him
- 18 Uçáji çá<sup>n'</sup>ja, ca<sup>n'</sup> fbaha<sup>n'</sup>-biamá. Ga<sup>n'</sup> níaci<sup>n</sup>ga bçúgaqti é'di ahi-bi ega<sup>n'</sup>,  
He told though, yet they knew it, they And people all there arrived, having,  
not say. they say
- eáta<sup>n</sup> xagé té na'a<sup>n'</sup> ga<sup>n'</sup>çá-biamá. Ga<sup>n'</sup> ugçá-biamá Wábaskáha aká. É'di  
why he cried the to hear they wished, they And told his they say Wabaskaha the There  
it say. (sub.)
- pí çá<sup>n'</sup>ja, cañ'ge çañká i<sup>n'</sup>'i-báji. A<sup>n'</sup>çina t'éawáça-baçi<sup>n'</sup>, á-biamá. Kí  
I ar- though, horse the (ob.) they did not They came near killing us, said he, they And  
rived give me mine. say.

- t'a<sup>n'</sup> xī, maqúde i<sup>n'</sup>nai hä. Maqúde i<sup>n'</sup>çi<sup>n'</sup> tí-gä hä, á-biamá Jáci<sup>n'</sup> amá,  
harvest when, gunpowder they asked . Gunpowder having come said, they say Pawnee the  
of me of me thou (sub.),
- á-biamá. Bfúgaqti níaci<sup>n'</sup>ga amá Wábaskáha ça'éça-bi ega<sup>n'</sup>, gíça-bají-  
said he, they All people the Wabaskaha pitied him, they having, they were sad  
say. say (sub.) say
- biamá. Égasáni xī, níaci<sup>n'</sup>ga bfúgaqti ućéwiñxićá-biamá. Níkagahi amá, 3  
they say. The next day when, men all assembled themselves, they say. Chief the,
- wahéhají amá ctí, ca<sup>n'</sup> bfúgaqti ućéwiñxićá-biamá. Kí niníba wi<sup>n'</sup> ují-  
stout-hearted the too, in fact all assembled themselves, they And pipe one they  
(sub.) say.
- biamá. Ga<sup>n'</sup> Wábaskáha aká níaci<sup>n'</sup>ga bfúgaqti wáçistubá-biamá, íáçpi  
they say. And Wabaskaha the men all spread his hands before crown  
(sub.) them, they say, of head
- gě wábit'á-biamá. Gá-biamá: Çá'eañ'gíćái-gä hä. Edáda<sup>n'</sup> i<sup>n'</sup>çi<sup>n'</sup>çaonígca<sup>n'</sup> 6  
the he pressed on them, He said as follows, Pity ye me . What you decide for me  
(pl. ob.) they say. they say:
- xī, éga<sup>n'</sup>qti iñgáxai-gä hä, á-biamá. Ga<sup>n'</sup> níkagahi aká niníba waqúbe  
if, just so do ye for me . said he, they say. And chief the (sub.) pipe sacred
- gáxai ké ují-biamá. Ga<sup>n'</sup> gá-biamá: Niníba gáké, Jáci<sup>n'</sup> wañ'gakića taíte  
they made the filled they say. And he said as follows, Pipe that (ob.), Pawnees we take vengeance shall  
it (ob.) they say: on them
- íçanahi<sup>n'</sup>i xī, çaná-gä hä. Uoníc'agai xī, çaná-bají-gä hä, á-biamá. Ga<sup>n'</sup> 9  
ye are willing if, put ye the pipe . Ye are unwilling if, do not put the pipe said he, they And  
to your lips to your lips say.
- çaná-biamá; níaci<sup>n'</sup>ga bfúgaqti i<sup>n'</sup>-biamá. Gá-biamá níkagahi aká: Ké!  
they put it to their men all smoked it, they Said as follows, chief the Come!  
lips, they say; say. they say (sub.):
- aćúha, íçigça<sup>n'</sup>i-gä. Ata<sup>n'</sup> xī wañ'gakića taíte, íçigça<sup>n'</sup>i-gä. Kí wi<sup>n'</sup> gá-  
finally, decide ye. How when we take vengeance shall, decide ye. And one said as  
long on them follows
- biamá: Núda<sup>n'</sup>hañgá, nugé çé-ona<sup>n'</sup> a<sup>n'</sup>wa<sup>n'</sup>çate taí. Wakan'da çíñké ctí 12  
they say: O war-chief, summer this only we eat will. Deity the (ob.) too
- a<sup>n'</sup>ćúha<sup>n'</sup> taí, uma<sup>n'</sup>çíñka çé-hna<sup>n'</sup>. T'a<sup>n'</sup> xī, wañ'gakića taí, á-biamá. Ga<sup>n'</sup>  
we pray to will, season this only. Harvest when, we take vengeance will, said he, they And  
on them say.
- níaci<sup>n'</sup>ga dúbá nuda<sup>n'</sup>hañgá-biamá; xagé-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>-biamá; a<sup>n'</sup>ba gě' ctě  
man four war-chief they say; they regu- always they say; day the even  
cried larly (pl.)
- ha<sup>n'</sup> gě' ctě xagé-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>-biamá. Wakan'da, çá'eañ'gíćái-gä. Awáji<sup>n'</sup>ctě 15  
night the even they regu- always they say. Wakanda, pity me. I am in a bad  
(pl.) cried larly humor
- tě i<sup>n'</sup>wiñ'kañ-gä, Wakan'da, é-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>qtia<sup>n'</sup>-biamá. Gañ'ki nugé xī,  
the help me, Wakanda, he said always they say. And summer when,  
regularly
- gaqça<sup>n'</sup> aćá-bi xī, xagé-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>-biamá. Níaci<sup>n'</sup>ga dúbá a<sup>n'</sup>ba gě waćáta-  
migrating they went, when, they regu- always they say. Man four day the they ate  
they say cried larly (pl.)
- bají, ní ctí çata<sup>n'</sup>-bají-hna<sup>n'</sup>-biamá. Ha<sup>n'</sup> xī, ní çata<sup>n'</sup>-bi-dé waćáte-hna<sup>n'</sup>- 18  
not. water too they drank not regu- they say. Night when, water they they while they ate usually  
larly drank say
- biamá. Égiçe t'a<sup>n'</sup> xī, agčí-biamá ta<sup>n'</sup>wa<sup>n'</sup> çan'di. Hau! ké, ca<sup>n'</sup> hä. Angá-  
they say. At length harvest when, they came back, village to the. Ho! come, enough . Let  
they say
- çe taí, á-biamá. Ga<sup>n'</sup> aćá-biamá gacšbe. Ha<sup>n'</sup>ega<sup>n'</sup>tcě'qtci nuda<sup>n'</sup> aćá-biamá  
us go, said they, they And they went, they out of it. Very early in the morn- to war they went, they  
say. say ing say



- nú amá bǝ́úgaqti Aǝ́-bi ǝ́i, éǝ́ǝ, Caa<sup>n'</sup> d'úba ǝ́i ǝ́an'di ahí-biamá;  
 males the all. They went, when, behold, Dakotas some village at the arrived, they say;  
 (sub.) they say
- Uma<sup>n'</sup>ha<sup>n</sup> ǝ́i ǝ́a<sup>n</sup> niní aǝ́i<sup>n'</sup> ahí-biamá. ǝ́éǝ<sup>n</sup>ba<sup>n</sup>-biamá. Nuda<sup>n'</sup> bǝ́úgaqti  
 Omaha village the tobacco they brought to, they say. Seven they say. To war all
- 3 a<sup>n</sup>baǝ́ éíáǝai tǝ ǝ́atí, á-biamá. Caa<sup>n'</sup> aká qáǝa agǝ́a-báǝi, nuda<sup>n'</sup> amádi  
 to-day have gone when you said they, Dakotas the back did not go home, to those who went  
 have come, they say. (sub.) again to war
- aǝ́ éíǝa-biamá. Gá-biamá: Ucté amá atí ǝ́i, úwaǝǝǝná taí há, á-biamá,  
 to go they spoke of, They said as fol- The rest they when, you tell them will said they,  
 they say. lows, they say: come they say,
- Caa<sup>n'</sup> é wáwaka<sup>n</sup>-bi ega<sup>n'</sup>. Ga<sup>n'</sup> Caa<sup>n'</sup> amá déǝa<sup>n</sup>ba amá Uma<sup>n'</sup>ha<sup>n</sup>-má  
 Dakotas that meant them, they say having. And Dakotas the seven the the Omahas
- 6 wiúhe aǝ́a-biamá nuda<sup>n'</sup> tǝ. Aǝ́-bi ega<sup>n'</sup> éǝ́ǝ ǝ́áǝi<sup>n</sup> ǝ́i ǝ́an'di ahí-biamá  
 following went they say on the when. They went, having at length Pawnee village at the arrived, they  
 them war-path they say
- Uma<sup>n'</sup>ha<sup>n</sup> amá nuda<sup>n'</sup> tǝ. ǝ́i ǝ́a<sup>n</sup>ha ké'di ahí-biamá a<sup>n</sup>ba ǝ́an'ǝe ǝ́i.  
 Omaha the on the when. Village border by the they arrived, day near when.  
 (sub.) war-path they say
- Wénaxíǝa ga<sup>n</sup>ǝ́a-bi ega<sup>n'</sup>, ǝ́i ǝ́a<sup>n</sup>ha ké'di naji<sup>n'</sup>-biamá. Éǝ́ǝ wénaxíǝa-  
 To attack them desired, they having, village border by the they stood, they say. At length they attacked  
 say them
- 9 biamá a<sup>n</sup>ba ǝ́i, ǝ́áǝi<sup>n</sup>-má. Kí ǝ́áǝi<sup>n</sup> amá Uma<sup>n'</sup>ha<sup>n</sup>-má wada<sup>n'</sup>ba-biamá  
 they say day when, the Pawnees. And Pawnees the the Omahas saw them they say
- wénaxíǝai tǝ. ǝ́áǝi<sup>n</sup> amá, Wú! weánaxíǝai ǝ́a<sup>n</sup>'ja, ǝ́a<sup>n</sup>'zai tǝ há. ǝ́úuci  
 they attacked when. Pawnees the Why! they have attacked though, they are Kansas. Frequent  
 them (sub.), us explosions
- éga<sup>n</sup>-dé ga<sup>n'</sup> ǝ́ǝé tá amá, á-biamá. Éǝ́ǝ ǝ́i ǝ́an'di ahí-bi ega<sup>n'</sup>, éǝ́ǝ  
 they pushed holes they set afire regularly, said they, they At length village by the arrived, having, behold,  
 in, they say, while they say.
- 12 Uma<sup>n'</sup>ha<sup>n</sup>-máma. Wéba<sup>n'</sup>-biamá Uma<sup>n'</sup>ha<sup>n</sup>-má. Ga<sup>n'</sup> wákiǝa<sup>n</sup>-biamá.  
 they were Omahas moving. They knew them, they say the Omahas. And they contended with  
 them, they say.
- Wákiǝa<sup>n</sup>-biamá ǝ́a<sup>n</sup>'ja, akíǝa t'ékiǝ-hna<sup>n'</sup>-biamá: ǝ́áǝi<sup>n</sup>-má ctí t'éwaǝé-hna<sup>n'</sup>-  
 They fought them, though, both they killed one another, regu- the Pawnees too they killed them regu-  
 they say larly, they say: larly
- biamá, Uma<sup>n'</sup>ha<sup>n</sup>-má ctí t'éwaǝé-hna<sup>n'</sup>-biamá. Éǝ́ǝ ǝ́i ǝ́a<sup>n</sup> ubísandé'qtci  
 they say, the Omahas too they killed them regularly, they At length village the pressing very close  
 say upon
- 15 ahí-biamá. Éǝ́ǝ ǝ́i ǝ́an'di ahí-bi ega<sup>n'</sup>, éǝ́ǝ ma<sup>n</sup>-íǝi ǝ́é. Ma<sup>n</sup>-íǝi ǝ́é  
 they arrived, At length village by the arrived, having, behold, lodges of the Lodges of the  
 they say. they say earth (pl.). earth (pl.)
- ba'ú-bi-dé usé-hna<sup>n'</sup>-biamá. ǝ́áǝi<sup>n</sup> ǝ́i wi<sup>n'</sup> ba'ú-bi-dé ǝ́áǝi<sup>n</sup> amá ma<sup>n'</sup>té  
 they pushed holes they set afire regularly, Pawnee lodge one they pushed holes Pawnees the  
 in, they say, while they say. in, they say, while (sub.) inside
- unáǝi<sup>n</sup> amá áci a<sup>n</sup>'ha aǝ́a-bi-dé, cí ǝ́i wédajíáá ahí-hna<sup>n'</sup>-biamá. ǝ́áǝi<sup>n</sup>  
 stood in the out fleeing they went, they again lodge elsewhere they reached regularly, Pawnees  
 (sub.) say, while, they say.
- 18 áhigi múwahéǝabají-biamá. Kí ǝ́i djúbaqtei úǝactá-biamá, ǝ́áǝi<sup>n</sup> cé-  
 many they shot down many of them, And lodges very few remained they say, Pawnees they  
 they say. were
- nawaǝa<sup>n</sup>-bi ega<sup>n'</sup>. Ga<sup>n'</sup> cañ'ǝe-má ctí bǝ́úgaqti wénacá-biamá ǝ́áǝi<sup>n</sup>-má.  
 exterminated, because. And the horses too all they took from them, the Pawnees.  
 they say they say
- Ga<sup>n'</sup> Caa<sup>n'</sup> déǝa<sup>n</sup>ba nuda<sup>n'</sup> wiúhe hí ǝ́aǝká ctí zaní t'éwaǝa<sup>n</sup>-biamá.  
 And Dakotas seven to war following arrived the ones too all they killed them, they  
 them who say.
- 21 ǝ́axé-ǝa<sup>n</sup>'ba ǝ́íǝa<sup>n</sup> ctí t'éǝa-biamá.  
 Crow Two his grand- too they killed him,  
 father they say.

## NOTES.

This story refers to events which occurred about a hundred years ago. Two Crows, the grandson of one of the characters, is now over fifty years of age.

**393, 1.** Ta<sup>w</sup>a<sup>n</sup>-ni, Village-stream. The Omahas call two streams by this name, because they camped near them. The Ta<sup>w</sup>a<sup>n</sup>-ni of this story, Omaha Creek, is one of their old camping-grounds, according to Half-a-Day, the tribal historian.

**393, 1.** ʒaʔi<sup>n</sup>. These were the Republican Pawnees whom the Omahas call Zizíka-ákiʔisi<sup>n</sup> (Joseph La Flèche), or Zizíka-ákisi (Sanssouci). They may be a Turkey gens.

**393, 11.** nikagahi igaqʕa<sup>n</sup> aka, etc. This custom was observed by the Pawnees, Omahas, and Ponkas. Even if foes ate with them, they became relations, whom it was wrong to kill. A mouthful of food, a drink of water, or a whiff from a pipe, sufficed to establish the relationship.

**394, 2.** Sanssouci adds: neje-ni ʕatañkiʕai, "he was caused to drink urine," which was mixed with the beans.

**394, 4.** ʔni'ai. This should be ʔná'ai, from ʕa'a, to fail in eating or drinking all.

**396, 2.** ʔeʕa<sup>n</sup>ba-biama. Seven is a sacred number in the Omaha and Ponka gentile system, and it is the number of the original gentes of the Dakotas. See references to this in the other historical papers in this volume.

## TRANSLATION.

The Omahas dwelt on Omaha Creek. It happened that a war-party of Pawnees carried off some of their horses. The owner of the horses took three men and followed their trail. The man who went following them was named Wabaskaha. Having departed, they arrived at the Republican River, which the Pawnees call Kipaʕuda. The Pawnees dwelt there in villages, to which they had taken the stolen horses. It was during the spring. Having arrived there, they entered a lodge. Some of the Pawnees wished to kill the Omahas, but the rest did not wish to kill them. The chief whose lodge they had entered did not speak at all. As he thought, "If they wish to kill them, they will surely kill them," he did not speak at all. At length the chief's wife went for water. When she brought it back, she gave the water to the Omahas. Taking pieces of dried buffalo meat, the woman made them put them in their mouths, as she wished them to live. When they had eaten, the chief said as follows: "Come, cease ye and go outside. As she wished them to live, she caused them to eat." Every one of them went out and homeward. And the Pawnees were continually inviting the Omahas to feasts. One man, a very brave Pawnee, invited the Omahas to a feast. And he invited them to eat from dishes which were very large and filled very full of beans alone. The Pawnee had a club. Said he, "If you swallow the food, I will kill you with that; and if you fail to eat all, I will kill you with that." At length they swallowed it; they were satiated, yet they swallowed it. He did not kill any one. "Enough. You have swallowed it," said he. On the morrow the Pawnees talked with the Omahas: "Friends, though you have come hither for your horses, you shall not take them back with you. You can come for them in the early fall. And in the fall you must bring us some powder when you come." And Wabaskaha said, "Yes, I will do that."

The Omahas went homeward. As they went homeward, Wabaskaha was crying continually. He was crying and asking a favor of the deity. "Ho! Wakanda, though the foreigners have ill-treated me, I hope that you may help me," he said when he cried. And Wabaskaha wished to take vengeance on the Pawnees.

At length, when it was night, he and his comrades reached their own village. When they reached their own village, he went crying to his lodge. And they knew that he went away crying; all the people heard him. "That one who was following his horses is coming back, but he is coming crying," said they. When he cried, he cried in prayer to the deity. And the people knew that it was the crying of one who wished to go on the war-path. He did not tell it, yet they knew it. And all the people went thither, as they wished to know why he was crying. And Wabaskaha told his story. "I went thither; but they did not restore my horses to me. We came very near being killed. And they asked me for gunpowder in the fall. The Pawnees said, 'Bring us gunpowder when you come.'" All of the people pitied Wabaskaha; they were sorrowful. The next day the chiefs, the braves, and, in fact, all the people, assembled. They filled a pipe. And Wabaskaha stretched out his hands in supplication towards the people; he touched their heads, and said as follows: "Pity ye me. Do for me just what you decide as to my case." And the chief took the sacred pipe and filled it. He said as follows: "If ye are willing for us to take vengeance on the Pawnees, put ye that pipe to your lips; and if ye are not willing, do not put that to your lips." And every man put the pipe to his lips, and smoked it. And the chief said, "Come! Make a final decision. Decide when we shall take vengeance on them." And one said as follows: "O war-chief, let us eat only this summer. Let us pray to the deity too, only this season. Let us take vengeance on them in the early fall." And four men were the war-chiefs; they were continually crying: by day and by night they were continually crying. They continued saying, "Wakanda, pity me. Help me in that about which I am in a bad humor." And when they went on the hunt in the summer, they were always crying. The four men did not eat during the days; water, too, they did not drink. When it was night they used to drink water and eat.

At length they came back to their village, here on Omaha Creek. "Ho! Come, it is enough. Let us go," said they. And they went out of the village. Very early in the morning all the men went on the war-path. When they went, behold, some Dakotas came to the village; they came with tobacco to the Omaha village. They were seven. "You have come to-day when every one has gone on the war-path," said those who remained in the village. The Dakotas did not go back to their land. They spoke of going to those who had gone on the war-path. They said as follows: "When the rest come, you will please tell them." They referred to the Dakotas. And the seven Dakotas departed, following the Omahas who had gone on the war-path. The Omaha war party having gone, arrived at length at the Pawnee village. They arrived at the outskirts of the village when day was near. Having desired to attack them, they stood at the outskirts of the village. At length, when it was day, they attacked the Pawnees. The Pawnees said, "Really! though we are attacked, they are Kansas. After firing a number of shots, they will go homeward." At length, having reached the village, behold, they were Omahas. And the Pawnees knew the Omahas. They contended with them. Though they fought them, they killed some on each side: some Pawnees were killed, and some Omahas were killed. At length the Omahas pressed

very close upon the lodges. At length when they arrived at the village, behold, the lodges were of earth. Thrusting holes through the earth-lodges, they were setting them afire. When one Pawnee lodge had holes thrust through it, the Pawnees standing inside went out and fled, going to a lodge elsewhere. A great many Pawnees were shot down. And as the Pawnees were almost exterminated, very few lodges were left after the slaughter. They deprived the Pawnees of every horse. And all the seven Dakotas who followed the war-party were killed. Two Crows' grandfather was also killed.

THE FIRST BATTLE BETWEEN THE OMAHAS AND THE PONKAS AFTER THE DEATH OF BLACK BIRD.

RELATED BY A<sup>n</sup>PA<sup>n</sup>-LANGA.

Díxe éga<sup>n</sup>-biamá. Héga<sup>j</sup>i t'á-biamá. Gáqqa<sup>n</sup> a<sup>ç</sup>ai tē hā ré uné.  
 Small-pox they were so, they say. Not a few they died, they say. Migrating they went, buffalo to hunt.

Pañ'ka amádi ahí-biamá. Jé wáçatai tē Pañ'ka amá. Kí çé-ma céta<sup>n</sup>  
 Ponkas at the they arrived, they say. Buffalo ate them Ponkas the (sub.). And these that far

díxe i<sup>n</sup>'tca<sup>n</sup> gini<sup>n</sup>' tē na<sup>n</sup>péhii tē Uma<sup>n</sup>'ha<sup>n</sup> amá; uxíqç'i'age éga<sup>n</sup> ma<sup>n</sup>'çi<sup>n</sup>'i tē. 3  
 small- now recovered when were hungry Omahas the indisposed somewhat they walked. (sub.);  
 por

A<sup>n</sup>wa<sup>n</sup>'çate tai-éga<sup>n</sup> cañgáçai, á-biamá Uma<sup>n</sup>'ha<sup>n</sup> amá. Í-bajfi-gā, á-biamá  
 We eat in order that we go to you, said, they say Omahas the (sub.). Do not come, said, they say

Pañ'ka amá. Díxe wáçaa<sup>n</sup>'hne taí. Nā! ca<sup>n</sup>' a<sup>n</sup>wa<sup>n</sup>'çatai xī, añgáç'i taí  
 Ponkas the (sub.). Small-pox you will leave with us. Psha! at any rate we eat when, we will be coming back

uqçé, á-biamá Uma<sup>n</sup>'ha<sup>n</sup> amá. Ędi a<sup>ç</sup>á-biamá. Í-bajfi-gā há, á-biamá 6  
 soon, said, they say Omahas the (sub.). There they went, they say. Do not come I said, they say

Pañ'ka amá. Wakíd 'íçá-biamá. Kí Uma<sup>n</sup>'ha<sup>n</sup> aká djúba ahí-biamá.  
 Ponkas the (sub.). To shoot they threatened, And Omahas the a few arrived, they say. (col. sub.)

Díxe cti wakéga áhigi weát'ai Uma<sup>n</sup>'ha<sup>n</sup> amá. Pañ'ka-má wakéga-báji  
 Small-pox too sick many died to us Omahas the (sub.). The Ponkas sick not

ú-t'a<sup>n</sup> a<sup>n</sup>t'é taí, á-biamá Pañ'ka amá. Ké, maqúde wapé agçáç'i í taí. 9  
 wounds we die will, said, they say Ponkas the (sub.). Come, gunpowder weapons having let them there come.

Uçá mañç'i<sup>n</sup>'i-gā, á-biamá. Ú-t'a<sup>n</sup> a<sup>n</sup>t'é tabacé, á-biamá Uma<sup>n</sup>'ha<sup>n</sup> amá.  
 To tell begone ye, said they, they say. Having wounds we must die, said, they say Omahas the (sub.).

Uma<sup>n</sup>'ha<sup>n</sup> amá é'di a<sup>ç</sup>á-biamá Pañ'ka ií çañ'di. (xáçiqç'i-éga<sup>n</sup> i<sup>n</sup>c'áge aká  
 Omahas the (sub.) there went they say Ponka village to the. (A long time ago old man the

uçai.) A-í-bi çá<sup>n</sup>'ja wákiçá-biamá. Jíi ké' cte é'di éga<sup>n</sup> wáca-biamá; 12  
 told it.) They ap- though they attacked them, Lodges the even directly they deprived them of, they say;  
 proached, they say they say. (ob.)

edáda<sup>n</sup> a<sup>ç</sup>i<sup>n</sup>'i gē gia<sup>n</sup>'çá-biamá, bçúgaçti. Múwahegabají-biamá. Djúbaçteí  
 what they had the they abandoned theirs, everything. They shot down many of them, Very few  
 (pl) they say, they say,

umúcta-biamá Pañ'ka amá Uma<sup>n</sup>'ha<sup>n</sup>-hébe améde gí amá; ninba a<sup>ç</sup>i<sup>n</sup>'i  
 remained from shooting, Ponkas the Omaha part he was, but he was returning; pipe having  
 they say (sub.).

- xıbaçça ağı amá; maja<sup>n'</sup> úda<sup>n</sup> gáxe açı<sup>n'</sup> gı amá. Batçıje í amá. İja<sup>n'</sup>-  
 face to face he was they land good to make having he was they Forcing his he was com- Had  
 coming say; it coming say. way in ing, they say.
- ckaçá-biamá Uma<sup>n'</sup>ha<sup>n</sup> aká. Uma<sup>n'</sup>ha<sup>n</sup> aká gá-biamá: İja<sup>n'</sup>ckáha, çagçı tē,  
 him for a nephew, Omaha the Omaha the said as follows, Sister's son, you have as,  
 they say (sub.) (sub.) they say: they say: come back
- 3 ca<sup>n'</sup> hā, á-biamá. Na<sup>n'</sup>bé wábaha çé amá xı, Uma<sup>n'</sup>ha<sup>n</sup> aká ninıba açı<sup>n'</sup>  
 enough said he, they Hand motioning he they when, Omaha the pipe having  
 say. say went say (sub.)
- gı ta<sup>n'</sup> man'dehi İjahá-bi ega<sup>n'</sup>, t'éça biamá. Cı ca<sup>n'</sup> ákıkıça ma<sup>n'</sup>çı<sup>n'</sup>-biamá.  
 he who spear thrust at having, he killed him, they Again still fighting one they walked, they say.  
 came with, they say say. another
- Égıçe Pañ'ka wi<sup>n'</sup> í amá. Ké, cénawaçáçē onáı. Cañ'gaxái-gā, á-biamá.  
 At length Ponka one was they Come, you are going to destroy us. Cease ye, said he, they  
 coming say. say.
- 6 Ca<sup>n'</sup>ckaxe te, aı aça+! á-biamá i<sup>n'</sup>c'áge İekıçē aká. Ninıba háci ti ta<sup>n'</sup> é  
 You are to cease, he says indeed! said, they say old man crier the Pipe later he who that  
 (sub.). (sub.) came,
- İna<sup>n'</sup>çta<sup>n'</sup>-biamá. Cañ'gaxá-biamá. Pañ'ka djúbaçtci uctá-biamá.  
 they stopped for, they say. They ceased they say. Ponkas a very few remained, they say.

(The following is a version of the latter part of the above paper, which was dictated in 1881 by Frank La Flèche, who obtained it from A<sup>n'</sup>ba-hebe, the general historian of the Omahas, a man who is over eighty years of age, and older than A<sup>n'</sup>pa<sup>n'</sup>-ıaŋga:)

- Pañ'ka amádi Uma<sup>n'</sup>ha<sup>n'</sup>-hébe wi<sup>n'</sup> ma<sup>n'</sup>çı<sup>n'</sup>i tē. Kı Uma<sup>n'</sup>ha<sup>n'</sup> amá İi  
 Ponkas by the Omaha part one he walked. And Omahas the (pl.) were  
 coming
- 9 tē waná'a<sup>n'</sup>-bi xı, İwakiça-bajı-gā. Wakıdai-gā, á-biamá. Kı Uma<sup>n'</sup>ha<sup>n'</sup>  
 the he heard them, when, Cause ye them not to be Shoot at them, he said, they And Omahas  
 they say coming. say.
- amá gına'a<sup>n'</sup>i tē. Kı wákiçai tē'di Pañ'ka-má 'ágçawáçai tē. Gañ'ki  
 the heard it of him. And they fought when Ponkas the they made them suffer. And  
 (sub.) them (ob.)
- Pañ'ka amá xıbaçça ninıba açı<sup>n'</sup> a-İi tē. Kı Uma<sup>n'</sup>ha<sup>n'</sup> amá gai tē:  
 Ponkas the face to face pipe having wore coming. And Omahas the said as fol-  
 (sub.) lows:
- 12 Uma<sup>n'</sup>ha<sup>n'</sup>-hébe çıñké, İjájé çadaı tē, é waçá'ii tēdıhi xı, múa<sup>n'</sup>çıcta<sup>n'</sup> taıte,  
 Omaha part he who, his they called it, that you give to it occurs when, we finish shoot-  
 name us ing shall,
- aı. Kı uçı'agaı tē Pañ'ka amá. Cı píçti Uma<sup>n'</sup>ha<sup>n'</sup> amá wákiçai tē. Kı  
 they And refused Ponkas the Again anew Omahas the fought them. And  
 say. (sub.) (sub.)
- wasısigē-qti<sup>n'</sup>i çé Uma<sup>n'</sup>ha<sup>n'</sup>-hébe Pañ'ka amádi uçıqē ma<sup>n'</sup>çı<sup>n'</sup> amá. Kı  
 active very this Omaha part Ponkas by the a refugee he walked the one  
 who.
- 15 İja<sup>n'</sup>cka eçá-qti amá ágikıpaı tē. Kı İja<sup>n'</sup>cka çı<sup>n'</sup> nañ'gıpa-biamá. Kı  
 his sister's his real the he met his. And his sister's the he feared to see his, they And  
 son (mv. sub.) son (mv. ob.) say.
- waha<sup>n'</sup>'ai tē. Ani<sup>n'</sup>'ıa ka<sup>n'</sup>'bça. Çá'eañ'gıçá-gā, aı tē Çı-eja, çá'ea<sup>n'</sup>'çaç-  
 he prayed to him. I live I wish. Pity me, your relation, he said. You, on the have you pitied  
 other hand, me
- áda<sup>n'</sup>, aı tē İja<sup>n'</sup>cka aká. Gañ'ki man'dehi İjahá-biamá. Kúsandē'çti İça<sup>n'</sup>-  
 I said his sister's the And spear he pierced him with, Through and through he  
 son (sub.) they say.
- 18 çai tē. Cı Pañ'ka ninı ujı açı<sup>n'</sup> a-İi amá Uma<sup>n'</sup>ha<sup>n'</sup>-mádi. Kı cañ'gaxai tē.  
 placed him. Again Ponkas tobacco put having wore they Omahas to them. And they ceased.  
 in coming say

## NOTES.

399, 13. muwahgabaji-biama. There was a strong emphasis on the first syllable when the story was told.

399, 13. djubaqtcī, pronounced dju+baqtcī by the narrator.

400, 7. ina<sup>n</sup>cta<sup>n</sup>-biama. This refers to moving to and fro of the combatants who were on foot.

TRANSLATION OF A<sup>n</sup>PA<sup>n</sup>-JA<sup>n</sup>GA'S VERSION.

The Omahas had the small-pox, and many died. They migrated, and went on the buffalo hunt. They arrived at the place where the Ponkas were. The Ponkas ate buffalo meat. And these Omahas, who had now recovered from the small-pox, were hungry, and so they were indisposed to make any exertions. "We go to you that you may eat," said they. "Do not come. You will give us the small-pox," said the Ponkas. "Psha! we will eat at any rate, and we shall soon be coming back," said the Omahas. They went thither. "Do not come," said the Ponkas, who threatened to shoot at them. And a few of the Omahas arrived there. Many of our Omahas had died from the small-pox. "Let us Ponkas die from wounds, when we are not sick. Come! Begone and tell them they can come with powder and weapons," said the Ponkas. "We must die from wounds," said the Omahas. The Omahas went to the Ponka village. (The old man told it a very long time ago.) When the Omahas approached, they attacked the Ponkas. Immediately they made the Ponkas abandon even the lodges which were there, and the Ponkas left all of their possessions. The Omahas shot down a great many of them. A very few Ponkas survived. A half-Omaha was coming back to us, forcing his way through the ranks of the combatants, and bringing a pipe. He was coming to make peace. An Omaha had him as a sister's son. The Omaha said as follows: "Sister's son, it is well that you have come home." When the Ponka extended his hand, as if to give it to him, the Omaha thrust a spear at the one who brought the pipe, and killed him. And still they continued fighting one another. At length a Ponka was approaching. "Come! you are going to destroy us. Cease it," said he. "He says, indeed, that you are to cease!" said the old man who was the crier. They stopped, owing to the act of him who came afterwards with the pipe. They ceased. A very few Ponkas remained.

TRANSLATION OF A<sup>n</sup>BA-HEBE'S VERSION.

One who was half-Omaha dwelt with the Ponkas. And when he heard that the Omahas were approaching, he said to the Ponkas, "Do not let them come. Shoot at them." The Omahas heard about him. And when they fought the Ponkas, they made the latter suffer. And the Ponkas were coming to them, face to face, bringing a pipe. And the Omahas said as follows: "When you give us the half-Omaha," calling his name, "we shall stop shooting." But the Ponkas refused. And the Omahas fought them again. And he who continued as a refugee among the Ponkas, this half-Omaha, was very active. And his own sister's son met him during the fight. And he feared to see his sister's son. He prayed to him: "I wish to live. Pity me." "Have you, on the other hand, pitied me?" said his sister's son. And the latter pierced him with a spear, laying him on the ground, pierced through and through. Again the Ponkas were bringing a pipe to the Omahas. They ceased.

## THE BATTLE BETWEEN THE OMAHAS AND THE PAWNEE LOUPS.

DICTATED BY A<sup>n</sup>PA<sup>n</sup>-LAN'GA.

- Uma<sup>n</sup>ha<sup>n</sup> amá nuda<sup>n</sup> ačá-biamá wañ'gičē. Ʒéčá<sup>n</sup>ba wada<sup>n</sup>'be ačaf tē.  
 Omahas the (sub.) to war went, they say all. Seven to see went.
- Nuda<sup>n</sup>hañga aká Čáčewačē ijáje ači<sup>n</sup>' tē. Núda<sup>n</sup>hañgá, Ʒí d'úba dēčá<sup>n</sup>ba  
 War-chief the (sub.) Čáčewačē his name he had it. O war-chief, lodge some seven
- 3 ědí tē, é učá mañčí<sup>n</sup>'i-gá, á-biamá Čáčewačē aká. Čí áhigi-ma-řáta<sup>n</sup>  
 there the, that to tell begone ye, said, they say Čáčewačē the (sub.). Again the many from  
 atí-biamá. Núda<sup>n</sup>hañgá, wágazua<sup>n</sup>'ča aňgáti há, á-biamá. Wada<sup>n</sup>'baji-  
 they came, they O war-chief, we correct it we have come said they, they Not to see  
 say.
- wákičá-biamá Ʒí ké. Ké! učá mañčí<sup>n</sup>'i-gá. Ʒí dēčá<sup>n</sup>bai. Wanáqčí<sup>n</sup>'i-gá,  
 he caused them, they lodges the Come! to tell it begone ye. Lodge they are seven. Hasten ye,  
 say, (line of.)
- 6 á-biamá. Atí-biamá áhigi amá (Uma<sup>n</sup>ha<sup>n</sup> amá). Ha<sup>n</sup>-íma<sup>n</sup>'čín' é'di ačá-  
 said he, they Came, they say many the (sub.) (Omahas the). Night walking at there they went  
 say.
- biamá. Ě'di řaň'gěqčei ahí ga<sup>n</sup>'ča-biamá. Čéta<sup>n</sup> áhigii tē ukířča-baji-  
 they say. There very near to arrive, they wished, they So far they were the they had not told  
 say. many those with them.
- biamá; ákinaqčá-biamá Uma<sup>n</sup>ha<sup>n</sup> amá Ědíqčei ahí-biamá. Ěgičē, řihuřa<sup>n</sup>  
 they say; hid it from their party, Omahas the (sub.). Just there they arrived, they Behold, smoke-holes  
 they say.
- 9 cábe ké amá, hégaji. Núda<sup>n</sup>hañgá, hégaji amá ča<sup>n</sup>'ja, aňgáti a<sup>n</sup>'řicta<sup>n</sup>'i há.  
 distant lay they say, not a few. O war-chief, not a few they though, we have we have  
 black are come finished
- Ca<sup>n</sup>' waň'gakířa taí, á-biamá nuda<sup>n</sup>hañga áji amá wi<sup>n</sup>' aká. Ʒí řa<sup>n</sup>'ha  
 At any let us contend with said, they say war-chief different the one the Lodge border  
 rate them, (pl.) (sub.).
- kédíqčei mi<sup>n</sup>'dé ačá-biamá; gčéba-na<sup>n</sup>'ba ča<sup>n</sup>'ča<sup>n</sup>' na<sup>n</sup>'bé ukířča<sup>n</sup> mi<sup>n</sup>'dé ačá-  
 just at the crawling they went, they by twenties hand holding one crawling they  
 say; another went
- 12 biamá. Qčájiqčcia<sup>n</sup>' wagčáde ačá-biamá, řina<sup>n</sup>'da<sup>n</sup> ačá-biamá. Nuda<sup>n</sup>'-  
 they say. Very quietly creeping up on they went they pushing them- they went, they War-  
 them say, selves with say.
- hañga wačáxabe ači<sup>n</sup>'-biamá, Gia<sup>n</sup>'ha-bi ijáje ači<sup>n</sup>'-biamá. Wéti<sup>n</sup> ači<sup>n</sup>'-  
 chief sacred bag he had it, they say, Gia<sup>n</sup>'ha-bi his name he had it, they say. Striking- he had it  
 instrument
- biamá, wéaqčáde wéti<sup>n</sup> gáxe, waqúbe gáxe řizá-biamá. Ʒí ča<sup>n</sup>' duba<sup>n</sup>'  
 they say, war-club with striking- he sacred thing he he took it, they say. Village the four times  
 iron point instrument made it, made it (ob.)
- 15 ga<sup>n</sup>'-biamá (úgaizá-biamá). Maka<sup>n</sup>' waqúbe gáxe řická-biamá duba<sup>n</sup>'.  
 so, they say (he brandished it towards, Medicine sacred thing he he untied, they say four times.  
 they say). made it
- Ʒadé tē'řa čččē gaxá-biamá. Ʒadé eřá gahíč ačé gáxai tē. Maka<sup>n</sup>' tē'řa  
 Wind to the to send he made it, they Wind its wafting it to go he made it. Medicine to the  
 it off say.
- ahí ří, waji<sup>n</sup>' gisičaji wáxai tē, wapé gisičaji wáxai Ʒáči<sup>n</sup>'-ma. Ʒí  
 when, disposition not to he made them, weapons not to he made the Pawnees. Lodge  
 rived remember

xa<sup>n</sup>'ha a-i-ja<sup>n</sup>-ma ma<sup>n</sup>' wi<sup>n</sup>' čida<sup>n</sup>' čéča-biamá. Céta<sup>n</sup> ugáhanačáze amá. 3  
 border those who ap- arrow one he sent away by they say. So far darkness they  
 proached and lay pulling (the bow) say.  
 Ma<sup>n</sup>' kě wačionaji amá. Wacka<sup>n</sup>' ákigčaji atí-hna<sup>n</sup>-biamá, jiji. Ií xa<sup>n</sup>'ha  
 Arrow the not visible they say. To do his best commanding they came, they say, whis- Lodge border  
 pering.  
 kě eca<sup>n</sup>'qtei a-i-ja<sup>n</sup>-biamá, bispé. Égičé a<sup>n</sup>'ba aká uga<sup>n</sup>'ba amá. Ma<sup>n</sup>' wi<sup>n</sup>' 3  
 the very near to they approached and crouch- At length day the gave light they Arrow one  
 lay, they say, ing. (sub.) say.  
 čida<sup>n</sup>' čéča-biamá. Wačiona. Čékě waqúbe kě duba<sup>n</sup>' ágaizai tē wa'í<sup>n</sup>'ba<sup>n</sup>-  
 he sent away by they say. It was visible. This sacred thing the four times he bran- when he gave the  
 pulling (the bow) they say. (ob.) (ob.) (ob.) towards dishd it attacking cry  
 biamá. Duba<sup>n</sup>' tē ba<sup>n</sup>'-bi xi, hau! kida-biamá. Wákičá-bi éga<sup>n</sup>, wapé  
 they say. Four times the he called, when, well! they shot at it, They contended with having, weapon  
 they say. they say.  
 gčize-ma Jáci<sup>n</sup>-má ja<sup>n</sup>'t'e-má etí, ca<sup>n</sup>'ca<sup>n</sup> wáqčí-biamá. Wa'ú-ma etí waté 6  
 those who took the Pawnees those sound too, without they killed them, The women too clothing  
 theirs asleep stopping they say.  
 nuřáci<sup>n</sup> na<sup>n</sup>'ónúde-hna<sup>n</sup>'-biamá; ha<sup>n</sup>'éga<sup>n</sup>'tce čáha<sup>n</sup> waté gčí'a-hna<sup>n</sup>'i tē. Ií  
 naked slipped off regularly they say; morning they arose clothing they failed to fasten Lodges  
 as they ran regularly.  
 kě wáce wáči<sup>n</sup>-biamá; ákusande wáči<sup>n</sup>-biamá Jáci<sup>n</sup>-má. Iyidehi<sup>n</sup>'hi<sup>n</sup>'qti  
 the making they had them, through and they had them, the Pawnees (ob.). Just like pillows on  
 (line of) them they say; beyond they say one another  
 abandon  
 t'éwačá-biamá, wapé gisčá-báji ega<sup>n</sup>. Čiqčé égih ičá-biamá, úbaaze. 9  
 they killed them, weapons they did not because. Canes headlong they went, they they were  
 they say, remember scared into.  
 Átaca<sup>n</sup> ga<sup>n</sup>' řha-biamá. Ií ča<sup>n</sup>'á cī úgičáazá-biamá. Ěđhi xi, wapé  
 Beyond so they passed, they Village to the again they scared them into their, They when, weapons  
 that say. arrived there  
 gčizai tē Jáci<sup>n</sup> amá. Ěđhi xi, t'éwačé-hna<sup>n</sup>'i Uma<sup>n</sup>'ha<sup>n</sup> má. Djúba umúcte  
 took their Pawnees the At that when, they killed them the Omahas (ob.). A few remained  
 (sub.) time regularly from shooting  
 ahíi tē, waji<sup>n</sup>'-pibaji Jáci<sup>n</sup>-má. Áhigi t'ékičai. Čáčewačé égičé t'éča- 12  
 they when, in a bad humor the Pawnees. Many they killed Čáčewačé at length killed  
 arrived one another. him  
 biamá, Jáci<sup>n</sup> amá. Čáčewačé t'éčai, ai, ača+. Ca<sup>n</sup>'ckaxe taí, ai, ača+,  
 they say, Pawnees the (sub.). Čáčewačé is killed, he says, indeed. Enough you do will, he says, indeed,  
 said he, they They ceased, they say. Yet horse, tent-skin, food all, snatching  
 say. from them  
 'i<sup>n</sup> ađí-biamá. 15  
 car- they were coming  
 rying home, they say.

NOTES.

This fight occurred when the father of A<sup>n</sup>pa<sup>n</sup>-řaňga was a boy.

402, 2. nuda<sup>n</sup>'haňga, etc. Čáčewačé was the leader of the seven scouts.

402, 14. weaqčade, a kind of war-club, with an iron point on one side of the lower end, and a ball of wood on the other. There are two kinds. The club, with the exception of the iron point, is made of some kind of very hard wood.

402, 14. ři ča<sup>n</sup>. As the Pawnees do not camp in a circle, this is probably intended for "řii kě."

403, 2. akigčaji. Ařigčaji—Frank La Flèche. So he makes uřigčá<sup>n</sup>, instead of ukigčá<sup>n</sup>, 402, 14.

403, 8. iyidehi<sup>n</sup>'hi<sup>n</sup>'qti, a verb from iyidehi<sup>n</sup>, which is derived from the noun ibehi<sup>n</sup>, a pillow.



## TRANSLATION.

All of the Omahas went on the war-path. Seven went as scouts. The leader of the party was Caçewaçë, of the Black-shoulder gens. "O war-chief," said he, "go ye and tell that seven lodges are there." And they came from the main body of the Omahas. "O war-chief," said they, addressing Caçewaçë, "we have come to obtain a correct account." He caused them not to see the lodges. "Come! begone ye and tell it. The lodges are seven. Hasten ye," said Caçewaçë. The main body came. They went thither by night. They desired to approach very near to the foe. The scouts had not yet told those with them that the foes were many; the Omahas hid it from their party. They arrived just there. Behold, the smoke-holes formed a long black line in the distance; they were a great many. "O war-chief, though they are many, we have already come. Let us contend with them at any rate," said one of the other war-chiefs. Just at the outskirts of the lodges they went crawling; they went crawling by twenties, each one holding the hand of the man next to him. They went creeping up on them, not uttering a sound. They pushed themselves forward with their feet, moving somewhat like frogs in leaping. A war-chief named Gia<sup>h</sup>ha-bi had a sacred bag. He used a wéaqçade as a weapon; he made it a sacred thing and used it. He did so four times towards the lodges; he brandished it towards them. Four times he untied the medicine which he had made sacred. He caused the wind to send it off to the place; he made the wind waft the o<sup>l</sup>or towards the lodges. When the medicine arrived at the place, it made the Pawnees forget their warlike temper; it made them forget the weapons. One of those who approached the outskirts of the village and lay there, pulled his bow and sent an arrow with all his might. It was still dark, and the arrow was not visible. They continued coming and commanding one another to make every effort, speaking in whispers. They approached very near to the outskirts of the village, and lay there crouching. At length the day gave light. Gia<sup>h</sup>ha-bi pulled his bow, sending an arrow with force, and it was visible. He waved the sacred bag four times, and gave the attacking cry. When he had called four times, lo! they shot at the village. They contended with the Pawnees. They killed some of the Pawnees as they were seizing their weapons, and the others who were still sound asleep. The women, too, were in a nude condition, because they had not been able to fasten their garments when they arose so early in the morning, and as they ran, their clothing slipped off them. The Omahas made the Pawnees abandon their lodges; they took them far beyond the village when chasing them. As the Pawnees had forgotten their weapons, they were killed till they resembled many pillows lying on one another here and there, and in great heaps. They were scared into the canes. Still they passed beyond. The Omahas scared them again into their village. At that time the Pawnees seized their weapons; and then they killed the Omahas. When a few of the Pawnees who remained after the shooting arrived there, they were in a desperate mood. Those on each side killed many of their opponents. At length the Pawnees killed Caçewaçë. "He says, indeed, that Caçewaçë has been killed. He says, indeed, that you are to cease fighting," said the crier. They ceased. The Omahas captured all the horses, tent-skins, and food, which they brought home.

## THE SECOND FIGHT WITH THE PONKAS.

RELATED BY A<sup>2</sup>PA<sup>n</sup>-LAŅGA.

Ákikiǰi-biamá. Uma<sup>n</sup>ha<sup>n</sup> amá cti gaqqa<sup>n</sup> aǰá-biamá, Pañ'ka amá cti  
 Two tribes came together, Omahas the too moving in a went, they say, Ponkas the too  
 they say. (sub.) body  
 gaqqa<sup>n</sup> aǰá-biamá, Ní-ubǰáǰa ké'ǰa. Jéga kiǰa<sup>n</sup>ba-bi ega<sup>n</sup>, wacǰigaxá-  
 moving in a went, they say, Niobrara at the. New they saw one because, they danced  
 body another, they say  
 biamá. Pañ'ka wi<sup>n</sup> wanác uti<sup>n</sup>-biamá. Pañ'ka wi<sup>n</sup> wanáca-biamá. Úti<sup>n</sup> 3  
 they say. Ponka one as a police- hit him, they say. Ponka one was a policeman, they  
 man say.  
 amá ákikiǰi-biamá. Pañ'ka amá éwa<sup>n</sup> ga<sup>n</sup>, Uma<sup>n</sup>ha<sup>n</sup> amá wénaxiǰá-biamá.  
 they contended they say. The Ponkas being the as, Omahas the attacked them they say.  
 who together cause (sub.)  
 Jǰi ké, cañ'ge cti, edáda<sup>n</sup> aǰi<sup>n</sup>i, ca<sup>n</sup> bǰúgaqti wáca-biamá. Ci waǰístube  
 Lodge the ponies too, what they had, in fact all they made them Again to spread the  
 (col.), abandon, they say. hands before them  
 aǰi-biamá ǰiǰaǰa. Kí Wacuce iǰádi aká Pañ'ka amáǰa ahí-bi ega<sup>n</sup>, náǰǰe 6  
 they were com- face to face. And Wacuce his the Ponka at the arrived, having, a captive  
 ing, they say father (sub.) they say  
 ǰizai tǰ. Ci waǰístube aǰi<sup>n</sup> a-í-biamá Uma<sup>n</sup>ha<sup>n</sup> ǰaǰkáǰa. Ga<sup>n</sup> maja<sup>n</sup>  
 he was taken. Again to spread the having they were com- Omahas to the. And land  
 hands before them him ing, they say  
 úda<sup>n</sup> gaxá-biamá.  
 good they made it, they  
 say.

## NOTE.

A<sup>2</sup>pa<sup>n</sup>-ǰaǰga said that this occurred before his birth, *i. e.*, before 1830. Wacuce was an old man when he died in 1878; and it was his father, Gahige-ǰiǰga, who was captured by the Ponkas at the beginning of this battle. Gahige-ǰiǰga was then very young: A<sup>2</sup>pa<sup>n</sup>-ǰaǰga said that it occurred when the former was a "cenuǰiǰga-qtcí," a very young man; Sanssouci said that Gahige-ǰiǰga was a small boy. He was playing on the side of the Ponka camp at the commencement of the fight, and so was captured by the Ponkas. The messengers brought a pipe as well as Gahige-ǰiǰga, who was restored to his people.

## TRANSLATION.

The Omahas and Ponkas came together, and traveled together when going on the hunt along the Niobrara River. They danced because they saw one another anew after a separation. A Ponka, who acted as a policeman, hit an Omaha. The Ponka was a policeman. They who struck contended together. The Ponkas being the cause, the Omahas attacked them, forcing them to abandon their lodges, ponies, and, in fact, all which they had. And the Ponkas were coming with their faces towards our people, to petition to them. And the father of Wacuce having arrived at the Ponka camp, he was taken captive. And they were bringing him to the Omahas to petition for peace. And they made peace.

## BATTLE BETWEEN THE OMAHAS AND THE DAKOTAS.

DICTATED BY A<sup>n</sup>PA<sup>n</sup>-LAŅGA.

- A<sup>n</sup>jiñ'ga tš'di ɣé wanáse újawaqti gɕi<sup>n</sup>'i tš Uma<sup>n</sup>'ha<sup>n</sup> amá. Égiɕe  
 Me small when buffalo surrounding them very pleas- antly sat Omahas the (sub.). At length
- nuda<sup>n</sup>' aɕá-bi, ai awána'a<sup>n</sup>', Caa<sup>n</sup>' ta<sup>n</sup>'wañgɕa<sup>n</sup> dɛɕa<sup>n</sup>baha, hɛgabaji. ɕápi<sup>n</sup>  
 to war went, they I heard them, Dakotas tribe in seven places, not a few. Pawnees  
 said
- 3 wákiɕa ahíi tš, ukít'ɛ íbɕa<sup>n</sup>qti agfi tš, u'éɕa agfi tš baɕɛte amá. Kí d'úba  
 to contend they arrived, foo very full of they were scatter- they were gentes the And some  
 with them they arrived, foo very full of coming back, ing coming back (sub.). (sub.) the (sub.)  
 uhé éawaɕai agɕí amá waɕáte ga<sup>n</sup>'ɕai, waɕáte 'íɕa-biamá. Uma<sup>n</sup>'ha<sup>n</sup> gaɕɛ  
 they passed directly they who re- food they desired, food they spoke of, Omahas turning  
 toward us, when on turned to us they say. aside  
 their way
- híi tš ɕábɕi<sup>n</sup>qti-éga<sup>n</sup>. T'éwaɕa-báji ga<sup>n</sup>'ɕai tš, wanác úti<sup>n</sup> tš. Wapé wékida-  
 arrived about three. Not to kill them they desired, they hit them as soldiers. Weapons they did not
- 6 báji; ɕéɕuta<sup>n</sup>-ma éwaɕi'a<sup>n</sup>'i tš, Uma<sup>n</sup>'ha<sup>n</sup> wakída-biamá. Wákiɕai tš Uma<sup>n</sup>'ha<sup>n</sup>  
 shoot at those from this they brought it on Omahas shot at them, they say. Contended with Omahas  
 them with; place themselves, them  
 amá; t'ékiɕai tš. Caa<sup>n</sup>' wábaaze aɕai, djúba-ma ga<sup>n</sup>'. Ucté ké'ja ukígɕa  
 the they killed one Dakotas were scared they those who were as. The rest to the to tell one  
 (sub.); another. went, few another
- agɕá-biamá. Atí-biamá gɕúbaqti. ɕé Gahíge-jiñ'ga Caa<sup>n</sup>' íe ɕapi. A<sup>n</sup>'wa<sup>n</sup>'-  
 they went back, They came, they all. This Gahige-jiñga Dakota speech talked We  
 they say. say well.
- 9 ɕate tai-éga<sup>n</sup> añgáɕii, é íɕa-biamá Caa<sup>n</sup>' amá. Ukít'ɛ tš weábɕa<sup>n</sup> añgáɕii,  
 eat in order to we were to say sent hither, Dakotas the (sub.). Foreigners the we are sa- tiated with we have come  
 coming back, they say. back, back,
- é íɕa-biamá. Ca<sup>n</sup>' ɕiga<sup>n</sup>'ɕa-báji éga<sup>n</sup>'i ɕa<sup>n</sup>'ja, wawáɕakíhna cka<sup>n</sup>'hnai,  
 to say they sent hither. In fact not desiring you it was so though, you contend with us you wish,  
 they say.
- á-biamá. Gahíge-jiñ'ga aká gá-biamá: Ma<sup>n</sup>'ciatahá mañgɕi<sup>n</sup>'i-gá, á-biamá.  
 said they, they Gahige-jiñga the said as follows, Further off begone ye, said he, they  
 say. (sub.) they say:
- 12 Ákiáɕɕai há, níkaci<sup>n</sup>ga áhigi. Caa<sup>n</sup>' amá, Uma<sup>n</sup>'ha<sup>n</sup> djúba éga<sup>n</sup>, a<sup>n</sup>'he wáɕi<sup>n</sup>  
 They had gone , men many. Dakotas the Omahas few as, fleeing they had  
 back again (sub.), them
- agɕai wéahide, wáctañkai éga<sup>n</sup>. ɕí tš wéahide gia<sup>n</sup>'ɕai Uma<sup>n</sup>'ha<sup>n</sup> amá.  
 they went far away, tempting them like. Lodge the far away left theirs Omahas the  
 back (sub.).
- Égiɕe áhigi atí-biamá, Caa<sup>n</sup>' amá ta<sup>n</sup>'wañgɕa<sup>n</sup> cáɕe amá é'di ahí-biamá.  
 At length many came, they say, Dakotas the tribe six the (pl.) there arrived, they say.
- 15 Wénaxiɕá-biamá Uma<sup>n</sup>'ha<sup>n</sup>-má. ɕí ɕa<sup>n</sup>'á a<sup>n</sup>'ha-bi ɕa<sup>n</sup>'ja wékiɕibɕa<sup>n</sup>'-biamá,  
 They attacked them, they the Omahas (ob.). Village to the they fled, though they were mixed with one  
 say another, they say,
- áhigi átaca<sup>n</sup>. Ga<sup>n</sup>' hɛgaji t'éwaɕá-biamá Uma<sup>n</sup>'ha<sup>n</sup>-má. Cañgáxe-ba cka<sup>n</sup>'-  
 many more than. And not a few they killed them, they say the Omahas (ob.). They ceased and motion.

aji naji<sup>n'</sup>-biamá. Ii<sup>n</sup> ɸa<sup>n</sup> gitá<sup>n</sup>đě wáɸi<sup>n</sup> a-fi tē'di Uma<sup>n'</sup>ha<sup>n</sup> cañ'ge-áɸi<sup>n</sup>-  
 less they stood, they Village tho (when) having they when Omahas horse sat on  
 say. near their them were coming

báji-má áhigi cónawaɸai tē úɸica<sup>n</sup> nañ'ge. Ca<sup>n'</sup> Uma<sup>n'</sup>ha<sup>n</sup>-má cañ'ge áki-  
 not those many they destroyed them around them running. And the Omahas horse one  
 who

gɸáha áɸi<sup>n</sup>-hna<sup>n'</sup>-biamá. Gaskí t'é ɸi<sup>n</sup> gɸize-hna<sup>n'</sup>-biamá éɸé ejaí; na<sup>n</sup>bá 3  
 on it with sat on regu- they say. Nearly dead the they took regu- they say rela- his; two  
 another larly of shortness (mv. theirs larly tions

cañ'ge áɸi<sup>n</sup> ɸi, cǐ wi<sup>n'</sup> sǐn'de uɸa<sup>n'</sup>-hna<sup>n'</sup>-biamá, wábaaze a<sup>n'</sup>hai tē. Ca<sup>n'</sup>  
 horse they sat when, again one tail he held regu- they say, they were they fled when. And  
 on larly of breath (ob.)

ukíkiji-ma wi<sup>n'</sup> t'éɸai ɸi'ji, Uɸa<sup>n'</sup>i há, ɸéɸa ta<sup>n</sup>, na'a<sup>n'</sup>-bi ega<sup>n'</sup>, na<sup>n</sup>cta<sup>n'</sup>i tē;  
 those nearly re- one he was if, Ho is held this one the heard it, having, he stopped running;  
 lated killed behind (std. ob.), they say

ě'di aɸá-biamá, wa<sup>n'</sup>da<sup>n</sup> t'éwaɸé-hna<sup>n'</sup>i tē. I<sup>n</sup>c'áge wi<sup>n'</sup>, ɸijiñ'ge t'éɸai há, 6  
 there he went, they say, (the two) they were always killed. Old man one, Your son is killed  
 together

é uɸai ɸi, Hau! ana<sup>n'</sup>cta<sup>n</sup> tá miñke, á-biamá. Ě'di aɸá-biamá. Ákicuga  
 that they when, Ho! I stop running will I who, said he, they There he went, they say. Standing thick  
 told say.

baza<sup>n'</sup> égih áiaɸa-biamá. Edábe t'éɸai tē. Égiɸe na<sup>n</sup>cta<sup>n'</sup>-biamá. Ca<sup>n'</sup>-  
 pushing right in he had gone, they say. Also he was killed. At length they stopped pursuing, Let  
 in among they say.

añgáxe tai, á-biamá. Uma<sup>n'</sup>ha<sup>n</sup>-má múwahega-báji. Ukie 'íɸa-biamá, 9  
 us cease, said they, they The Omahas were shot down in great To talk they spoke of,  
 say. say. numbers. to him they say,

Gahige-jiñ'ga. Añgúɸikie tañ'gata<sup>n</sup>. Dúdiha í-gǎ, á-biamá Caa<sup>n'</sup> amá.  
 Gahige-jiñga (ob.). We talk to you we will. This way come, said, they say Dakotas the.

Gahige-jiñ'ga aká jú-hna<sup>n</sup> ejaíha aɸai tē, Caa<sup>n'</sup> wi<sup>n'</sup> cañ'ge áɸi<sup>n</sup> ukie ě'di  
 Gahige-jiñga the body alone thither he when, Dakota one horse sitting to talk there  
 (sub.) went on to him

ahíi tē. Ukikiái tē Caa<sup>n'</sup> áji wi<sup>n'</sup> názaɸa gɸi<sup>n'</sup>, ágata gɸi<sup>n'</sup>. Wágata 12  
 arrived. They talked together. Dakota another one at the rear sat, aiming at he sat. The one  
 him aiming

gɸi<sup>n'</sup> ɸiñké da<sup>n'</sup>bai éga<sup>n</sup>, Uma<sup>n'</sup>ha<sup>n</sup>-má wi<sup>n'</sup> wéɸé ɸéɸai tē: Cé átaɸa-ma  
 he who was sitting he saw as, the Omahas one detecting he sent it away That those who are  
 (ob.) the foe (the warning): in sight beyond

wi<sup>n'</sup> áɸigáta gɸi<sup>n'</sup>. Na<sup>n</sup>ctañ'-gǎ, á-biamá. Caa<sup>n'</sup> aká kide íɸai tē t'éɸa-  
 one aiming at he sits. Stop standing said he, they Dakota the shooting he sent when he killed  
 you (there), say. (sub.) at him it this way him

biamá. Gahige-jiñ'ga ána'a<sup>n</sup>ji áha<sup>n</sup>, á-biamá Uma<sup>n'</sup>ha<sup>n</sup> aká, ɸiáctañkaí, 15  
 they say. Gahige-jiñga he did not ! said, they say Omaha the You are tempted,  
 listen to (one) (sub.),

ehé, aí tē. Cañ'gaxai tē. É ina<sup>n</sup>cta<sup>n'</sup> cañ'gaxai tē. Uma<sup>n'</sup>ha<sup>n</sup>-má gɸéba-  
 I say, he said. They ceased. That they stopped pursuing by they ceased. The Omahas thir-  
 means of

ɸábɸi<sup>n</sup> áta t'éwaɸai tē wañ'giɸe. Ha<sup>n'</sup> agfi tē cañ'gaxai tē. Ucté amá  
 ty beyond they killed them all. Night it was when they ceased. The rest

íi ɸa<sup>n</sup> giñáđě agfi tē.  
 vil- the (when) near they were  
 lage to their coming home.

## NOTES.

Mawada<sup>n</sup>č<sup>i</sup> (Mandan) was a boy at the time of this battle, which occurred about A. D. 1846. See A<sup>n</sup>pa<sup>n</sup>-jañga's account of the death of Mawada<sup>n</sup>č<sup>i</sup>'s elder brother.

406, 2. deč<sup>a</sup>baha, the seven gentes or "council fires" of the Dakotas, who are here spoken of as being "in seven places," *i. e.*, in seven parts of the country.

406, 4-5. Uma<sup>n</sup>ha<sup>n</sup> gaqe hii te, etc. About three of the Dakotas turned aside from their homeward path, and came to the Omahas. They met some of the latter, who were driving their ponies. Wishing to show the Omahas what they had been doing to the Pawnees, the Dakotas hit them with their whips, striking them in soldier fashion. They did not wish to kill the Omahas. When they asked for some food, the Omahas misunderstood them. An Omaha fired and killed a Dakota.

406, 8. Ati-biamá gčubaqti, *i. e.*, all of that gens.

406, 9. e ič<sup>a</sup>-biamá, from "e ič<sup>ě</sup>, to send (the voice) hither in saying," referring to the other party. But "e č<sup>ě</sup>č<sup>ě</sup>," would refer to the party of the narrator: "to send (the voice) away in saying."

406, 14. ta<sup>n</sup>wañgč<sup>a</sup> cade ama, the six remaining Dakota gentes, to whom the members of the other gens fled.

406, 16. hegajĭ, pronounced he-gajĭ by the narrator.

407, 1. ĭji č<sup>a</sup>, the Omaha village. Gĭadč<sup>ě</sup> refers to the Omaha fugitives, meaning that they were at that time near their village, and so did not have to go far in order to reach it. See Dictionary for distinction between "acka" and "gadč<sup>ě</sup>." Č<sup>a</sup> ama (the Dakotas, understood), is the subject of wač<sup>i</sup> a-ii; and the object is Uma<sup>n</sup>ha<sup>n</sup>-ma, the Omahas, including "those Omahas who were not on horseback (Uma<sup>n</sup>ha<sup>n</sup> cañge-agč<sup>i</sup>-bajĭ-ma)," and those who were mounted.

407, 2. uč<sup>i</sup>ca<sup>n</sup> nañge, shows that the pursuers were mounted, as nañge refers to the running of the ponies, not of the men. See "jač<sup>i</sup>" in the Dictionary.

407, 10. Gahige-jiñga. Sanssouci said that he was killed in this fight; but that this story is about the death of another Omaha, Wasaapa, the father of Wadjepa. He, too, could speak Dakota; and he was of Ponka blood on the mother's side.

## TRANSLATION.

When I was a boy the Omahas passed the time very pleasantly in surrounding the buffaloes. At length I heard that a great many belonging to the seven tribes of the Dakotas had gone on the war-path. They went to contend with the Pawnees, and they were returning in scattered detachments or bands, after getting their fill of killing the foe. Some of those who returned by way of our camp wished to get food, and they spoke about food. About three turned aside from the trail, and reached the Omahas. As they did not wish to kill the latter, they hit them as soldiers do. They did not shoot at them with their guns, and those from this place, the Omahas, bringing the trouble on themselves, shot at the Dakotas. The Omahas contended with them; they killed one another. The Dakotas were scared off, as they were few. They went back to tell the rest. They all came. This Gahige-jiñga talked the Dakota language well. The Dakotas called to us to speak of what had occurred: "We were coming back to eat. We had returned, having our fill of the foe. And though we did

not wish to injure you, you desired to contend with us." Gahige-jiñga said as follows: "Begone!" They had gone again, many persons. As the Omahas were few, the Dakotas fled, drawing the former far away in pursuit, tempting them, as it were. The Omahas left their lodges at a distance. At length many Dakotas came, the others having arrived at the camp of the six tribes. They attacked the Omahas, who fled towards their village in great disorder. They killed many of the Omahas. The Dakotas ceased pursuing and stood still. When the Dakotas chased the Omahas close to their village, they ran around the fugitives, and destroyed many of those who were not on horseback. Some of the Omahas who were mounted took men behind them, and each had a third man clinging to the horse's tail. If any one heard that his relation was killed or captured, he stopped his flight, and went to him, both dying together. When they told one old man, "Your son has been killed," he said, "Ho! I will stop running." He went thither. He went headlong, pushing in among the combatants, who were standing very thick. He perished with his son. At length they stopped pursuing. "Let us cease," said the Dakotas. The Omahas were shot down in great numbers. The Dakotas spoke of talking to Gahige-jiñga. "We will talk to you. Come this way," said the Dakotas. When Gahige-jiñga went thither on foot, one Dakota, who was mounted, came there to talk to him. They talked together. Another Dakota, who sat in the rear, was aiming at him. As the Omahas saw him who was sitting and aiming at Gahige-jiñga, one of them called over to their friend to make him aware of the danger. "Yonder sits one of those in the distance, aiming at you. Stop standing there." When the Dakota shot this way at him, he killed him. "Gahige-jiñga would not listen to any one!" said the Omaha, "though I said 'You are tempted!'" They ceased. The occurrence mentioned having put a stop to the pursuit, the Dakotas ceased fighting. All the Omahas that were killed were more than thirty. Night was coming when they ceased. The rest were coming back to their village, which was not far off.

HOW THE DAKOTAS FOUGHT THE PAWNEES AND AVENGED THE DEATH OF MAWADA<sup>ŋ</sup>ÇI<sup>ŋ</sup>'S BROTHER.

RELATED BY A<sup>ŋ</sup>PA<sup>ŋ</sup>-LAŊGA.

Wáqe-hébe aká Pañ'ka wa'ú wagçá<sup>ŋ</sup>'i. Pañ'ka amá úda<sup>ŋ</sup>qti açi<sup>ŋ</sup>'i.  
 White man part the (sub.) Ponka woman married. Ponkas the (pl.) very good had him.  
 Ciñ'gajiñ'ga wi<sup>ŋ</sup>' t'a<sup>ŋ</sup>'-biamá, nújiñga amá. T'é amá é ciñ'gajiñ'ga pahañ'ga  
 Infant one he had they say, boy they Died they that child before  
 t'a<sup>ŋ</sup>'i tē. Nuda<sup>ŋ</sup>' açé 'çai tē ðáçi<sup>ŋ</sup>'áŋa. Açai tē. Lí qa<sup>ŋ</sup>'haqtei eca<sup>ŋ</sup>' gçi<sup>ŋ</sup>'i 3  
 he had it. To war to go hespoke of to the Pawnees. He went. Lodge very edge of near to he sat  
 tē ðáçi<sup>ŋ</sup>' i<sup>ŋ</sup>c'áge 'çé akí-biamá Níkaci<sup>ŋ</sup>'ga áwatē ígçi<sup>ŋ</sup>' çíñké, á-biamá.  
 when Pawnee old man to speak reached home, Person what thing is sitting by it, said they, they  
 Gáçu atí gçi<sup>ŋ</sup>' çíñké, níkaci<sup>ŋ</sup>'ga wi<sup>ŋ</sup>', á-biamá. É'di ahí-bi çí, égiçé çdedí  
 In that he has place come he is sitting, person one, said he, they say. There they ar- rived, when, behold, he was sitting there

- akáma. Najíha másai éga<sup>n</sup>, índé ča<sup>n</sup> ma<sup>n</sup>čín'ka áčahaqti gáxa-biamá. Ě'di  
they say. Hair cut off as, face the earth sticking he made it, they There  
(ob.) tightly on say.
- ahí-bi ega<sup>n</sup>, uča<sup>n</sup>-biamá. Ači<sup>n</sup> akí-biamá. Íwa<sup>n</sup>xá-biamá. Eáta<sup>n</sup> ma<sup>n</sup>hni<sup>n</sup>'  
arrived, having, they held him, they They took him home, They questioned him, Why you walk  
they say say. they say. they say.
- 3 ä, á-biamá. Nuda<sup>n</sup> ma<sup>n</sup>bči<sup>n</sup>', á-biamá. Edáda<sup>n</sup> ukít'ě hni<sup>n</sup>' ä, á-biamá.  
I said they, they On the war- I walk, said he, they What nation you are I said they, they  
say. path say. say.
- Caa<sup>n</sup> bči<sup>n</sup>', á-biamá. Pañ'ka cti hébe bči<sup>n</sup>', á-biamá. Čé hébai uxíqča-  
Dakota I am, said he, they Ponka too part I am, said he, they This he was he told not of  
say. say. say.
- bají-biamá; Uma<sup>n</sup>'ha<sup>n</sup> hébai uxíqča-bají-biamá; wáqe hébai cti uxíqča-  
himself they say; Omaha he was he told not of himself, they white he was too he told not of  
a part a part man a part
- 6 bají-biamá. Ě gátě uxíqčai xi, é Uma<sup>n</sup>'ha<sup>n</sup> hébai cti wáqe hébai uxíqčai  
himself they say. That afore- he told of if, that Omaha he was again white he was he told of  
said thing himself a part a part man a part himself
- xi, níčě tá-bi ečéga<sup>n</sup> xi, uxíqča-bajíi tě. T'čpai tě há; ána<sup>n</sup>'jín'gče giáxa-  
if, they would let he thought when, he did not tell it about They killed ; an upright frame they made  
him live himself him him
- biamá. Wa'ai ukéta<sup>n</sup> ga<sup>n</sup>'čai éga<sup>n</sup> wé'e isnačě usá-biamá níkaci<sup>n</sup>'ga ta<sup>n</sup>.  
they say. Farming to gain they wished as hoe to grease they burnt him, man the  
with they say (std.).
- 9 Wat'éčě úju aká Čáci<sup>n</sup> aká Ěndé-snedé ijáje ači<sup>n</sup>'-biamá. Caa<sup>n</sup> uxíqča tě  
Murderer prin- the Pawnee the Face long his name he had they say. A Dakota he confessed  
cipal (sub.) (sub.) himself
- Caa<sup>n</sup> na'a<sup>n</sup>-bi t'čpai tě, gíča-bají-biamá. Ta<sup>n</sup>'wañqča<sup>n</sup> učéwínxičá-biamá.  
Dakotas they heard it, he was when, they were sad, they say. Tribe they assembled themselves,  
they say killed they say.
- Ugín 'iča-biamá. Ta<sup>n</sup>'wañqča<sup>n</sup> dčéča<sup>n</sup>'bahá-biamá. Učéwínxičá-biamá.  
To seek they spoke of, Tribe in seven places, they say. They assembled themselves,  
theirs they say. they say.
- 12 Ágaqča<sup>n</sup>'qti č'di a-í-biamá. Ĥañ'ge atíi tě há. Wa'ú cín'gajín'ga edábe  
Just as when mov- there they approached, Near they came Woman children also  
ing on the hunt they say.
- waa<sup>n</sup>'ča a-íi tě há. Ga<sup>n</sup>'-ke-qčci ahíi tě. Či wanáče ákikihiđe ma<sup>n</sup>'čín'i tě,  
leaving them they ap- Going for a long time they ar- Again soldiers paying attention they walked,  
proached in a line rived. to those with them
- égaxe wačihí ixičuhai éga<sup>n</sup>. Ě'di ha<sup>n</sup>'-ima<sup>n</sup>'čín' ačai tě, níkaci<sup>n</sup>'ga d'úba  
round to scare they feared as. There walking by night they when, person some  
about them off for themselves went
- 15 xi<sup>n</sup>mañ'gča<sup>n</sup>'i tě ha<sup>n</sup>' tě. Čáci<sup>n</sup> xañ'gěqčci ahíi tě, čé d'úba aká a<sup>n</sup>'ba éča<sup>n</sup>-  
absconded night when. Pawnee very near they when, this some the day just  
arrived (sub.)
- běqčci cañ'ge wáčizai tě. Cañ'ge wáčin agčai, á-biamá Čáci<sup>n</sup> amá. Wáčin  
in sight horse they took them. Horse having they have said, they say Pawnees the Having  
them gone, (sub.) them
- ačá-biamá. Náčuháqčci úqče amáma. Wáčin atí-biamá. Kí Caa<sup>n</sup>' amá  
they went, they Very nearly they overtook them, Having they came, they And Dakotas the  
say. they say. them say. (pl.)
- 18 gá-biamá: Wuhú! d'úba íxínáqče áiáčai čí<sup>n</sup>te, čawáčin atí. Čáču<sup>n</sup>háqčci  
said as follows, Wuhu! some hiding them- they may have gone, there they come Very nearly  
they say: selves they say. chased by the foe.
- úča<sup>n</sup> amá. Hau! ké, čéčai-gá, á-biamá Caa<sup>n</sup>' amá. Jan'de ké na<sup>n</sup>'ha<sup>n</sup>'ha<sup>n</sup>-  
they they Ho! come, send ye, said, they say Dakotas the Ground the they made tremble  
held they say. (sub.) (sub.) under their feet  
them

biamá; na<sup>n</sup>ídai tē, hégajī amá: Gu+! Cé Jáçin<sup>n</sup> amá xigçisa<sup>n</sup>çá-biamá;  
 they say; they made a drum- they were many, Gu+! This Pawnees the turned themselves around,  
 ming sound as they ran, they say: they say: (sub.) they say;

a<sup>n</sup>'he agçá-biamá. Úçahaqti é'di açai tē, cañ'ge a<sup>n</sup>'sagi ágçin<sup>n</sup>-bi ega<sup>n</sup>.  
 fleeing they went homeward, Sticking very there they went, horse swift they sat on, because.  
 they say. they say close to them they say they say

Gáama ucté amá a<sup>n</sup>'he agçá-biamá Jáçin<sup>n</sup> amá. Wi<sup>n</sup>áqtcī ígadize-hna<sup>n</sup> 3  
 Those the rest the fleeing went homeward, Pawnees the One riding round and  
 (sub.) they say (sub.) round

gçin<sup>n</sup>-biamá, cañ'ge uçúnajin<sup>n</sup>-bi ega<sup>n</sup>. Çéama a<sup>n</sup>'wa<sup>n</sup>'qçē da<sup>n</sup>'ctea<sup>n</sup>' tá amá  
 sat they say, horse he depended on, because. These they overtake me (dubitative they will  
 they say sign)

é<sup>n</sup>'te, eçéga<sup>n</sup>. gçin<sup>n</sup>-biamá. Xañ'gēqtcī ahí-biamá. Gçé amá. Ma<sup>n</sup>can'de  
 it may thinking he sat they say. Very near they arrived, He went they Den (hole)  
 be, they say. they say. homeward say.

unájin<sup>n</sup> gí'in<sup>n</sup>-biamá; édiqti xina<sup>n</sup>'sa amá cañ'ge ta<sup>n</sup>. Caa<sup>n</sup>' amá ánañge 6  
 standing he carried him, just there stumbled they say horse the Dakotas the running  
 in they say; they say (std.). (sub.) over him

na<sup>n</sup>'tá-biamá níkaci<sup>n</sup>ga kë Ca<sup>n</sup>'ca<sup>n</sup> jíi çá<sup>n</sup> wáçin<sup>n</sup>-biamá ucté amá. Ca<sup>n</sup>'ca<sup>n</sup>  
 trampled him to person the Without vil- the they had them, the rest the Without  
 death, they say (reclining). stopping lage they say they say (sub.) stopping

jíi çá<sup>n</sup> íçginaxíçá wáçin<sup>n</sup> a-i-biamá. Jíi çá<sup>n</sup> úgídáazá-biamá.  
 vil- the rushing on theirs having they approached, Vil- the they scared them into  
 lage they say. they say. lage theirs, they say.

Jáçin<sup>n</sup> amá ákicugá-biamá. Ákikiçá-biamá. Jáçin<sup>n</sup> wi<sup>n</sup>' úda<sup>n</sup> átaca<sup>n</sup>; 9  
 Pawnees the were very they say. They con- they say. Pawnee one good ex-  
 (sub.) close together tended together celled-ly;

cañ'ge ctī úda<sup>n</sup> ágçin<sup>n</sup>-biamá; wáçaha ctī úda<sup>n</sup>. Jíiçáa kigçé-cta<sup>n</sup>; wáçaha  
 horse too good he sat on, they say; clothing too good. To the he continued clothing  
 lodge going back;

áji uginajin<sup>n</sup>-bi-dé, cī cañ'ge áji áginajin<sup>n</sup>-bi-dé, ígadize-hna<sup>n</sup>-biamá.  
 differ- he stood in his, while, again horse differ- he stood on, while, he rode round and they say.  
 ent they say ent they say round round

Égiçē t'éça-biamá, cañ'ge ta<sup>n</sup>' ctī çizá-bi ega<sup>n</sup>. Jáda-báji níkaci<sup>n</sup>ga úda<sup>n</sup> 12  
 At length they killed him, horse the too they took, because. They did not man good  
 they say, (std.) they say cut him up

çin<sup>n</sup>ké. Ábana<sup>n</sup>-hna<sup>n</sup>'-biamá, çaquébe-hna<sup>n</sup>'-biamá, Caa<sup>n</sup>' amá. Içga<sup>n</sup> aká  
 he who. They were gazing they say, they were express- they say, Dakotas the His wife's the  
 at him ing wonder (sub.) father (sub.)

Cáçaçégaçike. Cañ'gaxá-biamá Caa<sup>n</sup>' amá. A<sup>n</sup>'ziçagiçé te, aí áça, á-biamá  
 Recaru rekarika. They ceased, they say Dakotas the You are to rest, he indeed, said, they  
 (sub.) say

Caa<sup>n</sup>' amá. Ga<sup>n</sup>' wá'ú-ma ctī atí-biamá. Ca<sup>n</sup>' niní i<sup>n</sup>' gçin<sup>n</sup>-biamá Caa<sup>n</sup>' 15  
 Dakotas the (sub.). And the women too came, they say. Yet tobacco using sat, they say Dakotas

amá. Jáçin<sup>n</sup> amá gá-biamá: Íi-gã, á-biamá. Ukít'ě çatīi há. Íi-gã há,  
 the Pawnees the said as follows, Come ye, said they, they Foes you have Come ye  
 (sub.) they say: they say.

á-biamá. Ábagçá tai, eçéga<sup>n</sup> éga<sup>n</sup>, íe gátē gáxai Jáçin<sup>n</sup> amá. Niní i<sup>n</sup>'  
 said they, They will draw they thought as, words that made Pawnees the Tobacco using  
 they say. back, (sub.)

gçin<sup>n</sup>-ma ábagçá tai, eçéga<sup>n</sup> éga<sup>n</sup>, wéba<sup>n</sup>-biamá. Cañ'ge-ma gçíiba cañ'ge- 18  
 those who sat they will draw they thought as, they called to them, The horses all horse  
 back, they say.

unájin<sup>n</sup> tē ugípiqti úji-biamá Jáçin<sup>n</sup> amá, ma<sup>n</sup>çin<sup>n</sup>-çi ába'ě-qtiá<sup>n</sup>'i tē. Çéama  
 standing the very full put them in, Pawnees the earth-lodge they were very thick These  
 in (col.) they say (sub.) upon.

cañ'gaxa-bi éska<sup>n</sup> eçéga<sup>n</sup>'i tē, niní i<sup>n</sup>' gçin<sup>n</sup>-ma. Égiçē Caa<sup>n</sup>' amá, Ké!  
 they ceased it might be they thought as, tobacco using those who sat. At length Dakotas the (sub.), Come!



- cañ'ge-ma iča<sup>n'</sup>a<sup>n'</sup>wa<sup>n'</sup>čë taí. Jú-hna<sup>n</sup> wañ'gakíča taí, á-biamá. Wákiča-  
the horses let us place them. Body only let us contend against said they, they They fought  
them, say. them
- biamá. Jí kě úgičáazá-biamá. Múwahega-bají-biamá. Jí tě cti ugípi  
they say. Lodge the they scared them they say. They shot down a great they say. Lodge the too full  
(line of) back into theirs many
- 3 éga<sup>n</sup>, égihe úse-hna<sup>n'</sup>-biamá, ma<sup>n</sup>tája nát'e-a<sup>n'</sup>-biamá. Cañ'ge-ma cti gčúba  
as, fight they burnt they say, inside they burnt to they say. The horses too all  
into it regularly death
- wénacá-biamá, wéha-ča<sup>n'</sup>ča<sup>n'</sup>. Égiče wábacibá-biamá. Jí kě wáca-  
they took they say, each one choosing some. At length they abandoned they say. Lodges the they forced  
from them some. their things to them (line of) them to  
leave
- biamá. Ní kě'ja úbaazá-biamá. Čé Cáčačégačike u čingě'qti, ca<sup>n'</sup>  
they say. Water to the they scared they say. This Recaru-rekarika wound without any, yet  
them into
- 6 gaskí t'é amá. Ní kě ú-ma t'ai tě, Caa<sup>n'</sup> wi<sup>n'</sup> ca<sup>n'</sup>qti ga<sup>n'</sup> úti<sup>n'</sup>-  
he died from they Water the those who they when, Dakota one without any reason he hit  
exhaustion say. were wounded died them
- hna<sup>n'</sup>-biamá, wahčajíqti ga<sup>n'</sup>čai tě. Céna<sup>n</sup> éga<sup>n</sup> úča<sup>n'</sup>-áda<sup>n</sup> gí-gă, á-biamá.  
regularly they say, very stout-hearted he wished as. Enough about take hold and come said they,  
times of them back, they say.
- Jáči<sup>n</sup> nujin'ga ma<sup>n</sup>čida<sup>n</sup> wakan'dagi-biamá, niučuan'da' é'di naji<sup>n'</sup>-biamá.  
Pawnee boy to pull the bow were very forward at, they say, island there they stood, they say.
- 9 Čutíqti<sup>n'</sup>, ma<sup>n'</sup> uka<sup>n'</sup>skaqti ú-biamá; t'čə-biamá ní kě'di. Wuhú! ána'a<sup>n'</sup>jí  
Coming directly arrow just in a line wounded him, it killed him, they water in the. Strange! he did not  
to him, they say; say say
- áha<sup>n</sup>, á-biamá. 'Ágčawáčë, ca<sup>n'</sup> gčúba wénacá-biamá, há kě, cañ'ge-ma  
! said they, They made them yet all they took they say. hide the, the horses  
they say, suffer, from them
- cti, gčúba. Guáčica<sup>n'</sup>ja Jáči<sup>n</sup> áhigi waža<sup>n'</sup>be éde, edíta<sup>n</sup>da<sup>n'</sup> Jáči<sup>n</sup> amá  
too, all. On the otherside of that Pawnees many I saw them but since then Pawnees the (pl.)
- 12 Jcawí djúbaqtei umúcta-biamá.  
Jcawí a very few remain after they say.  
the shooting

NOTES.

409, 1. waqe-hebe. This was Paris Dorion, a half brother of Mawada<sup>n'</sup>či<sup>n</sup>, being the son of a former husband of Mawada<sup>n'</sup>či<sup>n</sup>'s mother.

409, 1. uda<sup>n</sup>qti, pronounced u+da<sup>n</sup>qti by the narrator.

410, 7. ana<sup>n</sup>jíngčë, a kind of torture practised among the Pawnees, when they took captives that they wished to sacrifice to the deity. Two upright posts were planted in the ground, about three feet apart. Transverse poles were fastened to these at the top and bottom; but the lower one was about a foot or two above the ground, so as to allow room for a fire to be kindled under it. The captive was fastened within this frame, in a standing attitude, but with his hands and legs stretched out. The fire was made under him, and he was roasted to death.

410, 10. Ta<sup>n</sup>wañgča<sup>n</sup> učewiñčiča-biama. Sanssouci said that these were the Jícičit'a<sup>n</sup> (Plenty of lodge-poles), the Dakotas from Crow Creek Agency, with the Yanktons, and perhaps the Brulés.

410, 12. Ágaqča<sup>n</sup>qti čdi a-i-biama. They moved towards them with the whole camp or tribe, just as when going on the buffalo-hunt. "Ágaqča<sup>n</sup>" is equivalent to "áwaha<sup>n</sup>."

410, 18. čawačiči<sup>n</sup> ati, v. from "čačiči<sup>n</sup> ti," showing that there were pursuers, and that they were coming rapidly. Had there been no pursuers, "čugčiči<sup>n</sup>" would have been used.

410, 19.  $\text{çeçai-gã}$ , an uncommon use of " $\text{çeç}$ ," which is usually preceded by some other verb which it modifies.  $\text{Çeçai-gã}$  is here equal to " $\text{ienaxiçai-gã}$ " Attack, or " $\text{tiçai-gã}$ ," Pass ye on.  $\text{Gu-!}$  describes the sound made by the Dakotas as they ran.

411, 6.  $\text{ma}^{\text{c}}\text{cande unaji}^{\text{n}} \text{gi}^{\text{i}}\text{-biama}$ . The horse carried him into a hole made by a wolf or by a badger.

411, 7-8.  $\text{Ca}^{\text{c}}\text{ca}^{\text{n}} \text{gii} \text{ç}^{\text{a}}\text{n} \text{ieginaxiç}^{\text{a}} \text{waç}^{\text{i}}\text{n} \text{a-i-biama}$ . After the Dakotas rode over the Pawnee they continued in pursuit of the rest, chasing them and forcing them to rush towards their own village. " $\text{Ieginaxiç}^{\text{a}}$ " in this case is equivalent to " $\text{agikibana}^{\text{n}}$ , to rush homeward to their own as fast as possible;" and its subject is understood, " $\text{ç}^{\text{a}}\text{ç}^{\text{i}}\text{n} \text{ama}$ ," not " $\text{Ca}^{\text{c}}\text{n} \text{ama}$ ."

411, 9.  $\text{akiçuga-biama}$ , was pronounced by the narrator with a very strong emphasis on the first syllable.

411, 14.  $\text{Caç}^{\text{a}}\text{ç}^{\text{e}}\text{gaç}^{\text{a}}\text{ç}^{\text{i}}\text{ke}$ ; in Pawnee,  $\text{Re-cá-rn ré-ka-rí-ka}$ . The Middle Chief.

412, 3.  $\text{egihe use-hna}^{\text{n}}\text{-biama}$ . The Dakotas set fire to each lodge on the outside. The fire burnt inward and killed all the occupants.

412, 4.  $\text{weha-ç}^{\text{a}}\text{n}^{\text{c}}\text{ç}^{\text{a}}$ .  $\text{Weha}$  is from  $\text{iha}$ , to select; and  $\text{ç}^{\text{a}}\text{n}^{\text{c}}\text{ç}^{\text{a}}$  is a distributive.

412, 4.  $\text{wabaciba-biama}$ . " $\text{ç}^{\text{a}}\text{ç}^{\text{i}}\text{n} \text{ama}$ " is the subject, and " $\text{Caa}^{\text{n}}\text{-ma}$ ," the indirect object. On the other hand, " $\text{waca-biama}$ " has " $\text{Caa}^{\text{n}} \text{ama}$ " for its subject, and " $\text{ç}^{\text{a}}\text{ç}^{\text{i}}\text{n} \text{ma}$ " for its indirect object. Sanssouci said that there was one lodge where the Pawnees had plenty of ammunition. There they held their ground, killing many of the Dakotas. Then the latter, having turned their attention towards the fugitives from the other lodges, who were running towards the water, killed many.

412, 5.  $\text{Çe Caç}^{\text{a}}\text{ç}^{\text{e}}\text{gaç}^{\text{a}}\text{ç}^{\text{i}}\text{ke}$ , etc. Sanssouci said that this was not Middle Chief, but a man named  $\text{Tá-ri-ká-wa-hu}$ , who had been sick for some time. Sanssouci, Joseph La Flèche, James Dick (another Omaha), Peter G. Sarpy, and many others, visited the Pawnees, and came away with the robes in April of that year. The fight was in May. This was before Joseph La Flèche lost his goods, as narrated in the next paper. The Omahas had their village at  $\text{Omadi}$ , near the present town of Homer, Neb., while their agency was near Bellevue. Joseph La Flèche said that the  $\text{Tcawí}$  were not exterminated in this battle. Those who were killed included the old people, women, etc., of the  $\text{Tcawí}$ ,  $\text{Zizíka-ákiçisi}^{\text{n}}$ , and  $\text{Wítaháwiçatá}$ , who had come together and settled near the agency at the request of their agent. Many of the young men were away; forty were absent on the war-path, and about as many had gone to make a friendly visit to some other tribe. Besides this, those who had not removed to the agency were not injured.

## TRANSLATION.

A half-caste married a Ponka woman. The Ponkas were very kind to him. He had a son born to him. His first-born child died. He spoke of going on the war-path against the Pawnees. He departed. He was found by an aged Pawnee man, as he sat very near the village. "Where is the person sitting?" said the Pawnees. "A man has come to that place out of sight, and is sitting there," said the old man. When they arrived there, behold, he was sitting there. He had cut off his hair with a knife and had covered his face with earth. When they arrived there they arrested him and took him back with them. They questioned him. "What is your business?" "I am on the war-path," said he. "Of what nation are you?" said they. "I am a Dakota, and I am also of Ponka parentage," said he. He did not confess that he was partly

of this tribe; he did not confess that he was partly white and partly of Omaha blood. As he thought that they would save his life if he confessed the aforesaid thing, that he was partly white and partly of Omaha blood, he did not confess it. They killed him; they made the upright frame for him, and they fastened him in it. As they wished to acquire good crops, they burnt him in the frame and greased their hoes with him. The principal Pawnee of those who killed him was named *Inde-suede* (Long Face). The Dakotas heard how he had confessed that he was a Dakota, so they were displeased at his murder. The tribes assembled themselves. They spoke of seeking their friend. The tribes were in seven places. They assembled themselves. They approached with all the people, just as when they traveled on the buffalo hunt. When they drew near they left their women and children, and approached the foe. After going for a long time they arrived. The policemen went along paying attention to those with them, as they were apprehensive of being surrounded and stampeded. When the Dakotas were walking thither by night, some men stole off from the main body. When they arrived very near to the Pawnees, these few took the Pawnee horses just at daybreak. "They have gone off with the horses," said the Pawnees. They pursued the Dakotas, and nearly overtook them. They came towards the main body of Dakotas when engaged in the pursuit. And the Dakotas said as follows: "Strange! There are some coming who went off by stealth, and their pursuers are coming rapidly and have nearly caught them. Ho! Come, rush on them." They made the ground tremble under their feet; they made a drumming noise as they ran in great numbers: "Gu+!" The Pawnees turned right about and fled homeward. Those Dakotas who had swift horses caught up with the retreating enemy, and stuck close to them. The other fleeing Pawnees went homeward. One of these sat riding round and round, as he depended on his horse. He sat thinking, "They cannot overtake me in any event; and even if they do, I can escape." They came very near him. He went homeward. The horse carried him into a hole in the ground and there stumbled. The Dakotas killed the fallen man by riding over him. The other Pawnees retained possession of the village. Without stopping they rushed on their own village, the Dakotas coming on after them. The Dakotas scared the Pawnees into their own village.

The Pawnees were standing very close together. They and the Dakotas contended together. One Pawnee was an uncommonly fine-looking man; his clothing was excellent and he rode a good horse. Every time that he retreated to the lodge he put on a different suit and mounted another horse. Then he rode round and round, braving the attacks of the Dakotas. At length they killed him because they took his horse. They did not mutilate the fine-looking man. They continued gazing at him and expressing their admiration. His wife's father was "The Middle Chief." The Dakotas ceased fighting. They said through the criers, "The chief says that you are to rest." And the women, too, came. The Dakotas sat smoking their pipes. The Pawnees said as follows: "Be ye coming hither. You have come as enemies. Come ye hither." The Pawnees made that speech, because they thought that the others would draw back through fear. They thought, "Those who sit smoking will draw back," so they called to them. The Pawnees filled the stables very full, having put all their horses in them; and they stood very thick upon their earth-lodges. They thought it probable that these who sat smoking had ceased fighting. At length the Dakotas said, "Come! let us put the horses aside, and attack them on foot." They fought them, scaring them back into

their lodges. They shot down a great many. They set fire to the lodges, and the fire burnt right through, killing those within, the lodges being full. They took all the horses from them, each Dakota selecting ponies for himself. At length the Pawnees abandoned their possessions to the Dakotas, the latter having forced them to leave their lodges. They scared them into the water. This Middle Chief died from sheer exhaustion, not having been wounded at all. When the wounded ones died in the water one Dakota was constantly hitting them, without any reason but that he wished to be very stout-hearted. "You have taken hold of enough. Come back," said his friends. The Pawnee boys were very forward in learning to pull the bow. They stood on an island. An arrow was coming directly toward the Dakota. It went right to the mark, wounding him and killing him in the water. "Strange! he did not listen to any one!" said the Dakotas. They were caused to suffer, yet they took all the skins and horses from the Pawnees. I have seen many Pawnees beyond that place, but since then very few of the Teawi have survived.

HOW JOSEPH LA FLÈCHE LOST HIS GOODS.

Dictated by XAXE-ΦA<sup>BA</sup>.

Máφe xī t'āngáqφa<sup>n</sup> a-íi tē. Uma<sup>n</sup>'ha<sup>n</sup> amá Baφóí ta<sup>n</sup>'wa<sup>n</sup> tē'di gφi<sup>n</sup>'i.  
 Winter when the fall hunt they came. Omahas the (sub.) Sarpy town at the sat.

Wí íé uáne bφé, gáa. Ícápa<sup>n</sup>ha<sup>n</sup>-máji wénaxíφai tē, ca<sup>n</sup>' uφai tē uána'a<sup>n</sup>'.  
 I buf- I hunted I went, to that I knew it I not that they were at- yet they the I heard of it.  
 faló place. tacked, told it (ob.)

Φíkíma áφuta<sup>n</sup>qtia<sup>n</sup>, Nicúde baca<sup>n</sup>' é'di, atí-biamá gaqφa<sup>n</sup>'. Gañ'ki Djó aká 3  
 Tekamah in that very direc- Missouri bend at, they came, they hunting And Joe the  
 tion, River say party. (sub.)

é'di a-íi tē há. Baφóí amá úφi<sup>n</sup>'wi<sup>n</sup> íí aφiñ'kiφai Djó. Uma<sup>n</sup>'ha<sup>n</sup>-má gaza<sup>n</sup>'adi  
 there he came Sarpy the trading house caused to have Joe. Omahas the among  
 (sub.) it

íáqti-ha φi<sup>n</sup>'wi<sup>n</sup>' ma<sup>n</sup>φiñ'kiφai tē Baφóí aká. Égiφe Φíkíma duáφica<sup>n</sup> ugáqφi  
 deer- skin to buy caused him to walk Sarpy the At length Tekamah this side of point of  
 (sub.) timber

ké'ya é'di ííi tē há Uma<sup>n</sup>'ha<sup>n</sup> amá. Égiφe nú amá 'ábae aφai tē há. D'úba 6  
 at the there camped, Omahas the (sub.). At length man the (sub.) hunting went Some

ctí nuda<sup>n</sup>' aφai tē; wa'ú, í<sup>n</sup>c'áge, ciñ'gajiñ'ga edábe, waa<sup>n</sup>'φa aφai tē há. Djó  
 too to war they went; woman, old man, child also, leaving them they went Joe

aká, Gφeda<sup>n</sup>'-náji<sup>n</sup>, Ta<sup>n</sup>'wa<sup>n</sup>-gáxe, céna uctai tē. Égiφe Uma<sup>n</sup>'ha<sup>n</sup> nuda<sup>n</sup>'  
 the, Hawk- standing, Village- maker, those only remained. At length Omahas to war

aφé amá Caa<sup>n</sup>' sigφé tē wéφai tē há. Wa'ú, ciñ'gajiñ'ga edábe, wagiñadē 9  
 those who Dakotas trail the they found them Woman, child also, near to them  
 went (their own)

gφai xī, kí-báji; cénawaφai tē Caa<sup>n</sup>' amá. Cí 'ábae-má íanúxa 'í<sup>n</sup>' gφai  
 they when, they did not exterminated them Dakotas the Again those who fresh meat carry- they  
 went reach again; (sub.) hunted ing went  
 back back

- tě, cí cénawačě-má kfi tě hă. Djó wat'a<sup>n</sup> kě bčúgaqti Caa<sup>n</sup> amá gína-  
 when, again those who were ex- they Joe goods the all Dakotas the took  
 terminated reached home (ob.) (sub.)
- caí tě hă. Cañ'ge-má cti bčúga gínacai tě hă. Ga<sup>n</sup> cañ'ge-má cti bčúga  
 from him The horses too all they took from And the horses too all  
 him
- 3 wénacai tě ŋi ča<sup>n</sup> bčúga. Gčeda<sup>n</sup>-náji<sup>n</sup> ičádi enáqtei ni<sup>n</sup>'ja júgigče.  
 they took from village the all Hawk- standing his father he only alive he with his.  
 them
- Wa'ú-ma, i<sup>n</sup>c'áge edábe, wi<sup>n</sup>dénaqti t'éwačai tě, gčéba dúbá-qti-éga<sup>n</sup> Uma<sup>n</sup>-  
 The woman, old man also, just one half they were killed, forty about the Oma  
 ha<sup>n</sup>-má. Ucté amá a<sup>n</sup>'he ačai tě utčije kě'ja. Ucté amá ciñ'gajin'ga  
 has. Those who re- fleeing they went thicket to the. The rest children  
 mained
- 6 wagí'i<sup>n</sup> a<sup>n</sup>'he-hna<sup>n</sup>'i tě, é ni<sup>n</sup>'ja bčúga. Gañ'ki wí Ğizábahe kě'ja pí.  
 carrying they fled as, that alive all. And I Ğizabahe to the I  
 them went.
- Níkaci<sup>n</sup>ga ŋi gčéba-qti-éga<sup>n</sup> a<sup>n</sup>'čini<sup>n</sup>. Jé amá héga-báji. Hégaĵi t'é-ma t'éa<sup>n</sup>-  
 Person lodge ten about we were. Buffa- the were a great A great the buffa- we  
 loes (sub.) many. many loes  
 wa<sup>n</sup>'čai. Waii<sup>n</sup>, mé-ha gč' cti hégaĵi, áda<sup>n</sup> áčkaqtei a<sup>n</sup>'í-hna<sup>n</sup> a<sup>n</sup>'ma<sup>n</sup>'čini<sup>n</sup>.  
 killed them. Robes, winter-robcs the too a great therefore very near we camped we walked.  
 (pl.) many, regularly
- 9 Ččču uĵaja čan'di Ğáči<sup>n</sup> ta<sup>n</sup>'wa<sup>n</sup> duáčican'di čqtei aňgágčii. Ě'di ha<sup>n</sup>'  
 Here the fork at the Pawnee town on this side of just that we came back. There night  
 a<sup>n</sup>'ja<sup>n</sup>'i, a<sup>n</sup>'íi. Ěgiče, ha<sup>n</sup>'ega<sup>n</sup>'tce aňgídaha<sup>n</sup>'i ŋi, cañ'ge-ma bčúgaqti wé-  
 we lay we camped. Behold, morning we arose again when, the horses all were  
 down,
- čingai tě hă. Síqče aň'guginaí, ca<sup>n</sup>' bčúga. Maja<sup>n</sup>' a<sup>n</sup>'wa<sup>n</sup>'wača ačai tě  
 missing to us Trail we followed theirs in fact all. Land to which they the  
 (our own), went
- 12 weaň'gidaha<sup>n</sup>' aňga<sup>n</sup>'čai tě, má čingé tě. Ěgiče wama<sup>n</sup>'ča<sup>n</sup> agčai kě; Ěgiče  
 we know of ours we desired, snow none when. Behold, stealing them they had gone behold,  
 back in a line; back in a line;
- wáči<sup>n</sup> agčai kě. Wiaň'gugihé aňgáčai. Ěgiče Ğáči<sup>n</sup> wama<sup>n</sup>'ča<sup>n</sup> agčai kě.  
 having they had gone We sought them we went. Behold, Pawnees stealing them had gone home-  
 ward.
- Cé Ni-bčáska itáxaja wanáce ta<sup>n</sup>'wa<sup>n</sup> čan'di Ğáči<sup>n</sup> amá ě'di gči<sup>n</sup>' amá. Ě'di  
 That Platte River towards the soldiers town by the Pawnees the there sat. There  
 head (sub.)
- 15 wáči<sup>n</sup> akí amá. Kí ě'di wiaň'gugihé aňgábii. Kí ha<sup>n</sup>' ŋi, Ğáči<sup>n</sup> cañ'ge  
 having they reached And there we sought our own we arrived. And night when, Pawnees horse  
 them home.
- eĵá-ma éga<sup>n</sup> a<sup>n</sup>'wa<sup>n</sup>'ma<sup>n</sup>'ča<sup>n</sup>'i. Kí wanáce ŋi ŋaň'gěqtei qáča agči Uma<sup>n</sup>'ha<sup>n</sup>  
 their (pl. ob.) like we stole them. And soldier lodge very near back were Omaha  
 again coming
- nuiñ'ga čábči<sup>n</sup>. Ěgiče Ğáči<sup>n</sup> nuda<sup>n</sup>' gče-má wákipai tě. Ğáči<sup>n</sup> amá álugi  
 boys three. At length Pawnees on the war- those going they met them. Pawnees the many  
 path homeward (pl.)
- 18 ča<sup>n</sup>'ja Uma<sup>n</sup>'ha<sup>n</sup> nuiñ'ga aká wi<sup>n</sup>' gaqčí. Kí aňgú aň'gači<sup>n</sup> cañ'ge éga<sup>n</sup>  
 though Omaha boys the one killed him. And we who moved horse so  
 a<sup>n</sup>'waň'gači<sup>n</sup> aňgágii. Jí čan'di aňgágčii ŋi, Djó wat'a<sup>n</sup> bčúga gínacá-bi,  
 we had them we were com- Village to the we came home when, Joe goods all they had taken  
 ing back. from him,
- ai, aná'a<sup>n</sup>. Caa<sup>n</sup> amá cénawačá-bi Uma<sup>n</sup>'ha<sup>n</sup>-má, ai, aná'a<sup>n</sup>.  
 they I heard it. Dakota the had destroyed them the Omahas, they I heard it.  
 said it, (sub.) said it,

## NOTES.

415, 1. Baḡoi ta<sup>w</sup>a<sup>n</sup>, "Baḡoi's town," situated in Iowa, opposite Bellevue, Neb. "Baḡoi" is the Omaha name for the late Peter G. Sarpy, one of the pioneers of Nebraska, and a native of Saint Louis. He married, according to Indian law, Nik'úmi, a woman of Iowa and Oto parentage, and thus became the stepfather of Nik'úmi's daughter, now known as Mrs. Mary La Flèche. Mr. La Flèche ("Djo") was employed by Sarpy, who sent him to trade among the Omahas and other tribes.

415, 3. Čikima ačuta<sup>n</sup>qtia<sup>n</sup>, refers to Arizona Point, on the Missouri, just beyond the town of Tekamah, Neb.

415, 6-7. d'uba ctī nuda<sup>n</sup> ačai tš. "None of the Omahas went on the war-path at this time. All were out hunting for game. Some went as far north as the present reservation. This was in the winter of 1846, when the Omahas had their winter camp at the mouth of Papillion Creek, below their village."—Sanssouci.

416, 3. Gčeda<sup>n</sup>-naji<sup>n</sup> ičadi enaqtci ni<sup>n</sup>ya jugigče. The rest of this family were killed in the attack.

416, 4-5. wi<sup>n</sup>denaqtī t'ewačai tš . . . Uma<sup>n</sup>ha<sup>n</sup>-ma. "About seventy-five Omahas were killed. The Mormons helped to bring the wounded Omahas to Bellevue. My wife remembers this occurrence. She was very young, and was with her parents at a place about five miles below the scene of the slaughter."—Sanssouci.

416, 6. ġizabahe, a locality at the head of the Elkhorn River, in Nebraska. The name seems to denote that there were many sand hills in that region. The hunters divided into two parties before they arrived there. Gahige-jiŋga (Little Chief) was the head of one party, and ḡaxe-ča<sup>n</sup>ba (Two Crows) followed him. The younger A<sup>n</sup>pa<sup>n</sup>-čaiŋga (Big Elk) was the head of the other, which Sanssouci joined. Sanssouci was then trading among the Indians.

416, 7. hega-bajī and hegaġī were pronounced he+ga-bajī and he+gaġī by the narrator. ḡaxe-ča<sup>n</sup>ba is said to speak the language far more correctly than any other man.

416, 9. ġačī<sup>n</sup> ta<sup>w</sup>a<sup>n</sup> duačicandi. Columbus, Neb., now stands at this place.

416, 14. wanace ta<sup>w</sup>a<sup>n</sup> čandi. The Pawnees were then dwelling by Fort Kearney, near Grand Island.

## TRANSLATION.

The Omahas went on the hunt in the winter. They dwelt at Sarpy's town. I went to hunt the buffaloes in that unseen place, so I have no direct knowledge of the attack; yet I heard the report about it. The hunting party came to the bend of the Missouri, just beyond Tekamah. And Joe arrived there. Sarpy caused Joe to keep a trading-post. He caused him to walk among the Omahas, trading for deer-skins. At length the Omahas camped at the point of timber this side of Tekamah. At length the men went hunting; and some, too, went on the war-path, leaving the women, the old men, and the children. Joe, Standing Hawk, and Village Maker were the only young men who remained there. At length the Omahas who had gone on the war-path found the trail of Dakotas. They were still near the women and children, and when they went back to them they did not return to them, as the Dakotas exterminated the latter before the men reached home. And the hunters carried fresh meat homeward; and

they, too, reached home after the people had been destroyed. The Dakotas had deprived Joe of all his goods. They had taken all his horses, and all the horses of the whole tribe. Standing Hawk and his father were the only survivors of their household. Just half of the women and old men were killed, about forty in number. The rest fled into the bushes, carrying the children, and all of these were alive. And I reached *gizabahe*. We men were occupying about ten lodges. The buffaloes were very numerous. We killed a great many buffaloes. There were a great many robes and winter robes; therefore we used to pitch our tents at very short intervals. We returned to the forks of the river, just this side of the Pawnee towns. There we camped and lay down for the night. Behold, when we arose again in the morning, all our horses were missing. We followed their trail. We wished to ascertain about our horses, to what land they had gone, before there was any snow, which would cover the trail. Behold, after stealing them, they had carried them homeward, leaving a trail in a long line. We departed, seeking our property. Behold, the Pawnees had taken them homeward. The Pawnees dwelt by the soldiers' town towards the head of the Platte River. And there we arrived when seeking them. And when it was night, we stole the Pawnees' horses in like manner. And three Omaha young men were coming back again very close to the soldiers' lodges. At length they met the Pawnees who were returning from the war-path. Though the Pawnees were many, the Omaha young men killed one. And we who moved were bringing back horses in like manner. When we came back home to the village, I heard them say that all of Joe's goods had been taken from him. I heard them say that the Dakotas had destroyed the Omahas.

### BATTLE BETWEEN THE DAKOTAS AND OMAHAS IN 1847.

TOLD BY *MAXE-ČA<sup>n</sup>BA*.

- Mé *xī*, *deje* *éča<sup>n</sup>be* *xī*, *égiče* *Caa<sup>n</sup>* *čī* *wénuda<sup>n</sup>* *ahfi*, *čī* *wákiča* *ahfi*.  
 Spring when, grass came in when, behold, Dakotas again to war arrived, again to fight us they  
 sight against us arrived.
- Wa'ú *waqé* *gčíqču'a* *ahfi*. *Kī* *Caa<sup>n</sup>* *amá* *ě'di* *ahfi* *tě*. *Wénaxičai* *tě*  
 Woman *cache* to empty their own arrived. And Dakotas the (sub.) there arrived. They attacked them
- 3 *wa'ú-má*. *Wa'ú* *aká* *čábčī<sup>n</sup>* *tě* *na<sup>n</sup>* *čaňká* *Maxéwačě* *aká* *ědušhai* *tě*, *jiňgá-*  
 the women. Woman the three the grown the ones Maxéwačě the joined, small  
 (sub.) (sub.)
- qtci*, *iha<sup>n</sup>* *kě* *t'ékičai* *tě'di*. *Kī* *ji* *ča<sup>n</sup>* *wéahide* *waqé* *gčíqču'a-má*  
 very, his mother the they killed when. And village the at a distance *cache* those who emptied  
 (ob.) her for him theirs
- cénawačá-bi*, *ai*. *Wa'ú* *wi<sup>n</sup>* *ni<sup>n</sup>ja* *agčí* *aká* *é* *učai*. *Ga<sup>n</sup>* *cénujiňga* *amá*  
 they destroyed them, said they. Woman one alive who came back that told. And young men the  
 it is said, they. (sub.)
- 6 *caňge-ma* *wagřka<sup>n</sup>ta<sup>n</sup>* *čī* *ě'di* *ačai*, *wáčiqe*. *Ga<sup>n</sup>* *dahé-de* *nřkaci<sup>n</sup>ga* *bčúgaqti*  
 the horses tied their own again there went, chasing them. And hill when person all
- akfi* *na<sup>n</sup>čta<sup>n</sup>*'i. *Kī* *wí* *hácida<sup>n</sup>* *agčé* *xī*, *agčá-bajř-má* *ca<sup>n</sup>* *ě'di* *akí*. *Wa'ú-*  
 they they stopped And I afterward I went when, those who did not after a there I came Old  
 came going. homeward go homeward while again to.  
 again to

jiŋga kiu agči amá, é Maxéwačë eča<sup>n</sup>ba ni<sup>n</sup>'ja agči. Wawéamáxe:  
 woman she was she came the that Maxewačë too alive came back. I questioned her:  
 wounded back (mv. sub.),

Īndáda<sup>n</sup> ukít'ai ä, wa'újiŋga, ehé. Pañ'ka ebčëga<sup>n</sup>. Uma<sup>n</sup>'ha<sup>n</sup> ié uáwakiáí  
 What tribe were I old woman, I said. Ponkas I think. Omaha speech they talked  
 they to me

hě, aí wa'újiŋga aká. Ké, aŋgágčë taí; a<sup>n</sup>wa<sup>n</sup>'da<sup>n</sup>be taí, ehé. Kíctawágu 3  
 said old woman the (sub.). Come, let us go homeward; let us see them, I said. Kictawagu

ki nújiŋga áji wi<sup>n</sup>' céna čábči<sup>n</sup> aŋgáčaj. Kí ucté amá háci agči. Éča<sup>n</sup>'be  
 and boy another one enough three we went. And the rest after were in sight  
 coming.

aŋgákii xī, čahádi níaci<sup>n</sup>ga wi<sup>n</sup>' é'di naji<sup>n</sup>. Ě'di aŋgákii xī, wéahusaí  
 we got back when, on the hill man one there stood. There we got back when, scolded us

i<sup>n</sup>'c'áge aká. E'a<sup>n</sup>' hau, a<sup>n</sup>'ča<sup>n</sup>'i xī, Ha<sup>n</sup>'ega<sup>n</sup>'tcš'qti wa'ú-ma wáqči. Īndáda<sup>n</sup> 6  
 old man the What is I we said when, Early in the morning the women they killed What  
 (sub.) the matter them.

hníta<sup>n</sup> čagči<sup>n</sup>'-báda<sup>n</sup> wačísndai éi<sup>n</sup>'te. xáciqti ákiágčaj tě, aí. Ha<sup>n</sup>'éga<sup>n</sup>-  
 you worked at you sat and you delayed it may be! Long ago they had come he Some time  
 and gone, said.

téga<sup>n</sup> wáqči ícpaha<sup>n</sup> xī, uhná čakí etéde. Kí wa'újiŋga cka<sup>n</sup>'či'áqti naŋká-  
 in the they killed you knew it, you you should have And old woman totally unable running very  
 morn- them it tell it reached home. to move swiftly to get  
 ing

piqti kí te, ehnéga<sup>n</sup> ä, ehé. Gaí: Čéčaŋkéé há. Wačóna ja<sup>n</sup>'i. Gáču 9  
 there reach will, you think it I said. He said These are Visible they lie. In that  
 soon home as follows: the ones place

t'éwačaj, aí. Ga<sup>n</sup>' é'di aŋgágčaj xī, é'di aŋgáki wa'ú čaŋká. Ma<sup>n</sup>' gě a<sup>n</sup>wa<sup>n</sup>'-  
 they killed, he And there we went home-when, there we reached woman the Arrow the we pulled  
 them, said. ward again (pl. ob.) (pl. ob.)

čionúdai waii<sup>n</sup>' ečaj gě a<sup>n</sup>'čizai-de aŋ'gubéta<sup>n</sup> íhea<sup>n</sup>'čaj. Égiče caŋgágči<sup>n</sup>  
 out of them robe their the we took while we wrapped them we laid At length horceman  
 (pl. ob.) in (them) down.

bčúgaqti akfi, níaci<sup>n</sup>ga gčëbahiwi<sup>n</sup>-qti-éga<sup>n</sup> akfi. Ga<sup>n</sup>' aŋgáča-báji; é'di 12  
 all reached men hundred about reached And we went not; there  
 there again, there again.

a<sup>n</sup>wa<sup>n</sup>'da<sup>n</sup>be a<sup>n</sup>'náji<sup>n</sup>. Égiče níkağahi wi<sup>n</sup>' akfi. Íckadábi aké. Ké, a<sup>n</sup>wa<sup>n</sup>'-  
 we looked at them we stood. At length chief one reached Ickadabi it was Come, let us  
 there again. there again. he.

čiqe taí há, aí. Níaci<sup>n</sup>ga bčúga, Ahaú! aí. Sigčé kě wiaŋ'guhái, a<sup>n</sup>wa<sup>n</sup>'čiqai.  
 chase them he said. Men all, Oho! they Trail the we followed them, we chased them.

Gicka<sup>n</sup>'qti-báji, íčapíči<sup>n</sup> wéuhe a<sup>n</sup>'ma<sup>n</sup>'či<sup>n</sup>i Júga-hna<sup>n</sup> pahaŋ'ga wéuhe 15  
 Not going very fast, slowly following them we walked. Body only before following  
 them

a<sup>n</sup>'ma<sup>n</sup>'či<sup>n</sup>i sigčé kě. Caŋgágči<sup>n</sup> amá áğahadi wíuta<sup>n</sup> gči<sup>n</sup>'i. Égiče watícka  
 we walked trail the. Riding horses the (sub.) at the outside next to us they sat. At length creek

aká ŋaŋgáčëhai; uqčúqa-báji; qáde há, čiqče ckúbe baza<sup>n</sup>' agčaj kě. Ga<sup>n</sup>'  
 the extended wide in it was not a hollow; grass canes deep pushing they went And  
 (sub.) all directions; homeward.

agčañ'ka<sup>n</sup>ha<sup>n</sup> unásude ga<sup>n</sup>' sigčë únai. Caŋ'ge ágči<sup>n</sup>-ma čahé wéahidé'qti 18  
 on both sides it had been so foot-prints they Horse those who sat hill at a great distance  
 burnt bare sought them. on

sigčë únega<sup>n</sup> naŋ'ge xúwi<sup>n</sup>'xai. Kí níkaci<sup>n</sup>ga qáde ckúbe kě'di wíuhe aká  
 trail they sought running they went And man grass deep in the followed the  
 them, as around. them (sub.)

xañ'gěqtcí ahíi xī, Caa<sup>n</sup>' amá bispé ja<sup>n</sup>'i íča<sup>n</sup>'. A<sup>n</sup>'či<sup>n</sup> wéča-bači<sup>n</sup>' níaci<sup>n</sup>ga  
 very near arrived when, Dakotas the crouching lay suddenly. He came very near finding man  
 (sub.) them

wi<sup>n</sup>'áqtcí aká, cí xigčísá<sup>n</sup>'ča agči. Caŋ'ge tan'di agči éga<sup>n</sup> ágigči<sup>n</sup>. Ga<sup>n</sup>' 21  
 one the again turned about he was Horse to the he came as he sat on his. And  
 (sub.), coming back. back



- ákiha<sup>n</sup> bčúgaqti cañ'ge ágč<sup>n</sup> únai, égxaxé ákikipaí Wačútada wi<sup>n'</sup>  
 beyond all horse sitting on they sought around in they met one  
 them, a circle another. Oto one
- juáwagče. Wačútada aká wahúta<sup>n</sup>č<sup>n</sup> ač<sup>n'</sup>; wí ma<sup>n'</sup> abč<sup>n'</sup>. Gépe há:  
 he with us. Oto the (sub.) gun had; I arrow I had. I said as follows
- 3 Kagéha, qáde čan'di č'di bispé ja<sup>n'</sup>i, ebčéga<sup>n</sup>. Učáse te há, ehé. Hau.  
 Friend, grass in the there crouching they lie, I think. You will set it afire I said. ¶
- Uma<sup>n'</sup>ha<sup>n</sup> wi<sup>n'</sup> agč<sup>n</sup>i. Ga<sup>n'</sup> a<sup>n</sup>náji<sup>n</sup> edíta<sup>n</sup> usé ač<sup>n'</sup> agč<sup>n</sup>aí. Ga<sup>n'</sup> unáhe  
 Omaha one came back. And we stood thence setting having they went  
 it afire it homeward. And conflagration
- ámusta čahé gč áta<sup>n</sup> cañ'ge ágč<sup>n</sup>-ma bčúga bačéte naji<sup>n'</sup>i, unáhe ámusta  
 right above hill the how horse those who sat all in groups stood, conflagra- right above  
 it (pl. ob.) far on tion it
- 6 da<sup>n'</sup>be naji<sup>n'</sup>i, égxaxé naji<sup>n'</sup>i. Unáhe aká náhega-báji, qáde aká ckúbe  
 looking they stood, all around they stood. Conflagra- the burnt with much grass the deep  
 tion (sub.) heat, etc., (sub.)
- éga<sup>n</sup>. Cañ'ge ágč<sup>n</sup>-ma cáčé-čti-éga<sup>n</sup> juáwagče anáji<sup>n</sup> wí čti, uta<sup>n'</sup>nadi.  
 as. Horse those who sat on six about I with them I stood I too, apart.
- Égič<sup>n</sup> unáhe amá náci<sup>n</sup>ga čankádi ahíi tč. Égič<sup>n</sup> ba<sup>n'</sup> awána<sup>n'</sup>a<sup>n'</sup>. Čagč<sup>n</sup>aí  
 At length conflagra- the persons to the arrived. At length calling I heard them. I go home-  
 tion (moving) ward to you
- 9 há, hu<sup>n</sup>+! aí. Čaa<sup>n'</sup>-ma náč<sup>n</sup>č<sup>n</sup>bewáč<sup>n</sup>aí. Égič<sup>n</sup> wakíde ákiágč<sup>n</sup>aí.  
 halloo! they said. The Dakotas the fire made come out. At length shooting at they had come  
 us and gone.
- Wa'ú čáqč<sup>n</sup> čkí Pañ'ka hni<sup>n'</sup> éi<sup>n</sup>te učá ččai-gá, aí Čkadábi aká. Kí  
 Woman you killed you were Ponkas you are it may to tell send ye this said Čkadábi the And  
 them coming back be it way, (sub.)
- Čaa<sup>n'</sup> amá ía-báji. Kí Čkadábi aká: Čkadábi wíebč<sup>n'</sup> há, aí tč, kiki<sup>n</sup>  
 Dakotas the they spoke the Čkadábi the Čkadábi I am he he said when, fighting  
 (sub.) not. (sub.):
- 12 'ič<sup>n</sup>aí. A<sup>n'</sup>b ič<sup>n</sup>augče ákikič<sup>n</sup>aí. Wáč<sup>n</sup> ač<sup>n</sup>aí éga<sup>n</sup> mi<sup>n'</sup>da<sup>n'</sup>be ánaqti-éga<sup>n</sup> ahíi  
 they spoke of. Day throughout they contended Having they as hour about how many it ar-  
 with one another. them went rived
- te, égič<sup>n</sup> Čaa<sup>n'</sup> wi<sup>n</sup> úi. Égič<sup>n</sup> Čaa<sup>n'</sup> č<sup>n</sup>i wi<sup>n'</sup> wácaí, čka<sup>n'</sup>č<sup>n</sup>aí. Učtč amá  
 when, at length Dakotas one was At length Dakota the one they made he was unable The rest  
 wounded. (mv.) them abandon to move. him,
- agč<sup>n</sup>aí. Égxaxé ič<sup>n</sup>aí Čaa<sup>n'</sup>ha<sup>n</sup> amá. Cañ'ge ta<sup>n</sup> aa<sup>n'</sup>bč<sup>n</sup>a. Júga-hna<sup>n</sup> bč<sup>n'</sup>.  
 went Around in they placed Omahas the Horse the I left. Body only I was.  
 homeward. a circle (sub.).
- 15 Čka<sup>n</sup>-č<sup>n</sup>á aká man'dč ač<sup>n'</sup>. Wábaaze-hna<sup>n'</sup> amá Uma<sup>n'</sup>ha<sup>n</sup>-má, waji<sup>n'</sup>-  
 Unable to move the bow had. He scared them off regu- they say the Omahas, temper  
 (sub.) larly
- píbaji Čaa<sup>n'</sup> aká. Háčida<sup>n</sup> č'di pí. Č'di pí tč ca<sup>n'</sup>ca<sup>n</sup> ič<sup>n</sup>anaxíč<sup>n</sup>a bč<sup>n</sup> Čaa<sup>n'</sup>  
 bad Dakota the Afterward there I ar- There I when without I attacked him I went Dakota  
 (sub.) rived. arrived stopping
- č<sup>n</sup>inké. Ča<sup>n'</sup>ge pí č<sup>n</sup>i, a<sup>n</sup>kíde-hna<sup>n'</sup>i č<sup>n</sup>a<sup>n'</sup>ja, ma<sup>n'</sup> gč wčdaj<sup>n</sup>-hna<sup>n</sup> č<sup>n</sup>č<sup>n</sup>-hna<sup>n'</sup>i.  
 the one Near at hand I ar- when, he shot at me regu- though, arrow the elsewhere regularly he sent them  
 who. rived larly (pl. ob.) away.
- 18 Ga<sup>n'</sup> áqč<sup>n</sup> Čaa<sup>n'</sup> č<sup>n</sup>inké; man'd ič<sup>n</sup>ati<sup>n</sup> há. Áza<sup>n</sup> iheáč<sup>n</sup>, kí Wačútada aká  
 And I killed Dakota the (ob.); bow I hit him I hit him and knocked and Oto the  
 him with (sub.) him down, (sub.)
- jáhai tč. Ga<sup>n'</sup> náci<sup>n</sup>ga amá íkínai. Čádai. Čáde čicta<sup>n'</sup> č<sup>n</sup>i, a<sup>n</sup>wa<sup>n'</sup>č<sup>n</sup>iqe;  
 speared him. And persons the snatched at They cut him Cutting they flu- when, we chased them;  
 (sub.) the pieces. up up ished
- učtč amá wáč<sup>n</sup> ač<sup>n</sup>aí. Či č'di a<sup>n</sup>gáč<sup>n</sup>aí. Ččabé čúgaqti č'di égihaqti áki-  
 the rest having they went. Again there we went. Tree very thick there right headlong had  
 them. into

ágçai Caa<sup>n'</sup> amá. Cí níkagahi ahí-bi ehé aká, Íckadábi aká, gaí: Hau!   
 gone Dakotas the Again chief arrived I said the one Ickadabi the said as Ho!   
 (sub.). (sub.), follows:

cañ'gaxái-gã. Gaskí gí'a<sup>n'</sup>ziqíçè gíi-gã, aí. Ga<sup>n'</sup>tcéga<sup>n'</sup> xí, cí wáçakíhna taí,   
 cease ye. Panting to rest one's self be ye com- he Some time when, again you contend with will,   
 ing back, said. them

aí. Hau! éga<sup>n'</sup> te, aí. Jaháya bçúga akíççí. Cañ'ge-má cti gi'a<sup>n'</sup>ziwagiçai. 3   
 he Ho! so let it be, they At the hill all sat together The horses too they caused them, their   
 said. said. on. own, to rest.

Caa<sup>n'</sup> amá qçabé ukíççí gçí<sup>n'</sup>i, wa'a<sup>n'</sup> za'ç'qti gçí<sup>n'</sup>i. Qçabé uçúnaji<sup>n'</sup> aká   
 Dakotas the tree sitting sat, singing making great they sat. Tree were depending on   
 (sub.) together in confusion

Caa<sup>n'</sup> aká. Íi-gã! añ'gakikíçça taí, é-hna<sup>n'</sup>, añ'gabágçça tá-bi eçéga<sup>n'</sup> éga<sup>n'</sup>.   
 Dakotas the Be ye let us contend together, they said we will draw back they thought as.   
 (col. sub.) coming! regularly,

Í<sup>n'</sup>ta<sup>n'</sup>! na<sup>n'</sup>hébe gçí<sup>n'</sup>i-gã. Ga<sup>n'</sup>tcéga<sup>n'</sup> xí, ga<sup>n'</sup> añ'gakikíçça taité, aí. Hau. 6   
 Hold! waiting sit ye. Some time when, of course we contend to- shall, he   
 gether. said. ¶

Égiççé Waçútada amá ahíi tẽ. Eca<sup>n'</sup> i<sup>n'</sup>wiñ'gçí<sup>n'</sup>i, áda<sup>n'</sup> úwagiçça ahíi. Níka-   
 At length Otos the arrived. Near we sat to them, therefore to tell it to they To chase   
 (sub.) (sub.) them arrived.

çíççé ahíi Waçútada amá. Qçabé çá<sup>n'</sup> añ'gubáazai tẽ, Waçútada amá atíi.   
 the foe arrived Otos the Tree the we scared them when, Otos the came.   
 (sub.) (cv. col.) into (sub.)

Ga<sup>n'</sup> níkagahi aká gaí tẽ: Í<sup>n'</sup>ta<sup>n'</sup>! na<sup>n'</sup>hébai-gã. Ga<sup>n'</sup>tcéga<sup>n'</sup> xí, ga<sup>n'</sup> añ'gakíçça 9   
 And chief the said as fol- Hold! wait ye. Some time when, of course we contend to-   
 (sub.) lows: ¶ gether

taité, aí. Ga<sup>n'</sup> Waçútada amá na<sup>n'</sup>çta<sup>n'</sup>i. Bçúga añgçí<sup>n'</sup>i. xáçí añgçí<sup>n'</sup>i,   
 shall, he said. And Otos the stopped going. All we sat. A long time we sat,   
 ca<sup>n'</sup> mi<sup>n'</sup>da<sup>n'</sup>be wi<sup>n'</sup> ákiha<sup>n'</sup>-qti-éga<sup>n'</sup> añgçí<sup>n'</sup>i. Hau. Níkagahi aká mañ'gççé   
 in fact hour one beyond about we sat. ¶ Chief the erect

nají<sup>n'</sup>i. Íekíççai: Hau! ceta<sup>n'</sup> há. Ké! wákiççái-gã, aí. Ga<sup>n'</sup> wañ'giççé, 12   
 stood. He proclaimed: Ho! so far Come! contend with them, he said. And every one,

Ahaú! aí Qçabé çá<sup>n'</sup> búça há Égaxe içça<sup>n'</sup>waçái-gã. Masáni hí-ba ga<sup>n'</sup>   
 Oho! said. Tree the round Surround ye them. The other reach so   
 (col.) side and

gíi-gã, aí. Ga<sup>n'</sup> wákiççai. T'ékiçça-báçí xáçí. Égiççé Uma<sup>n'</sup>ha<sup>n'</sup> wi<sup>n'</sup> t'éçça-bi,   
 be coming he And they fought They did not kill a long At length Omaha one was killed,   
 back, said. them. one another time.

aí. Uma<sup>n'</sup>ha<sup>n'</sup> wi<sup>n'</sup> t'éççai há, aí. É<sup>n'</sup>di pí xí, égiççé añ'ka-báçí; háççezahá 15   
 they Omaha one has been they There I ar- when, behold, not so; just on the   
 said. killed said. rived surface

çínké. Wágata gçí<sup>n'</sup>i xí, Caa<sup>n'</sup> aká éta<sup>n'</sup>çí<sup>n'</sup> kíççai, á kẽ úi. Hau. Cí   
 the one Aiming he sat when, Dakota the first shot at arm the he ¶ Again   
 who. (sub.) him, (ob.) wounded.

ga<sup>n'</sup>tcé xí, Waçútada wi<sup>n'</sup> t'éççai, é t'éççéçtia<sup>n'</sup>i. Égiççé Caa<sup>n'</sup> aká cí wi<sup>n'</sup>   
 some time when, Oto one was he was killed indeed. At length Dakotas the again one   
 killed, (col.)

t'éççai, é Uma<sup>n'</sup>ha<sup>n'</sup> amá wat'éççai Cí Caa<sup>n'</sup> aká Waçútada wi<sup>n'</sup> t'éççai. 18   
 was that Omahas the were the slayers. Again Dakotas the Oto one they   
 killed, (sub.) killed.

Caa<sup>n'</sup> aká, a<sup>n'</sup>wañ'gabágçça xáçí a<sup>n'</sup>ma<sup>n'</sup>çí<sup>n'</sup>i, t'éawaççé-hna<sup>n'</sup>i. Qçabé çá<sup>n'</sup> ca<sup>n'</sup>   
 Dakotas the we drew back from them a long we walked, they were killing us. Tree the at any   
 (sub.), time (col.) rate

ua<sup>n'</sup>sii-gã, aí Íckadábi aká. Wáçpagççai tẽ, égiççé t'éççéççé-hna<sup>n'</sup>i te. Ga<sup>n'</sup>   
 leap ye into, said Ickadabi the You draw back when, beware they kill regularly lost. And   
 (sub.) from them you

qçabé çá<sup>n'</sup> ca<sup>n'</sup> ua<sup>n'</sup>sii níççai-ga bçúga. Qçabé çá<sup>n'</sup> wi<sup>n'</sup>détan-di hí xí, cí 21   
 tree the at any leaped in men all. Tree the to one-half of the ar- when, again   
 (col.) rate among men all. (col.) distance rived

- a<sup>n</sup>na<sup>n</sup>'cta<sup>n</sup>i, a<sup>n</sup>wañ'gabágčai. Či ga<sup>n</sup>tcé jin'ga xī, Ickadabi aká gaí: Ca<sup>n</sup>'  
we stopped going, we drew back from them. Again a little while when, Ickadabi the said as At any  
(sub.) follows: rate
- ua<sup>n</sup>'sii-gá. Wácpagčai xī, égičē t'éčičē-hna<sup>n</sup>'i te, aí. Na<sup>n</sup>'b éča<sup>n</sup>'be a<sup>n</sup>wañ'-  
leap in. You draw back if, beware they kill regularly lest, he Two coming out we had  
you said. of it
- 3 gačín aňgáhii, akíwa ni<sup>n</sup>'ža a<sup>n</sup>wa<sup>n</sup>'čizai. Uma<sup>n</sup>'ha<sup>n</sup>-ma wi<sup>n</sup>' Caa<sup>n</sup>' t'éčai kē  
them we arrived, both alive we took them. The Omahas one Dakotas they killed the  
him (ob.)
- a<sup>n</sup>čañ'gidaha<sup>n</sup>-bajī aňgídadaí. Či Wačútada t'é kē edábe aňgídadaí. Caa<sup>n</sup>'  
we knew not ours we cut up ours. Again Oto who was also we cut up ours. Dakota  
dead
- wi<sup>n</sup>' ičánaxíčē xī, níahičé. Wahúta<sup>n</sup>'čín kē gčóna<sup>n</sup> ga<sup>n</sup>' ní kē égihičé. Ní  
one I attacked him when, he fell into Gun the he let drop as water the it fell right Water  
the water. (ob.) (ob.) into.
- 6 kē uáa<sup>n</sup>'si ga<sup>n</sup>' éča<sup>n</sup>'be gčí xī, á tē akíča ubča<sup>n</sup>'. Najín'akičéga<sup>n</sup> Uma<sup>n</sup>'ha<sup>n</sup>-ma  
the I leaped as he came again when, arm the both I held. As I made him stand the Omahas  
(ob.) into up
- đádeawákičē. Caa<sup>n</sup>' ucté-ma wacíccka kē ákičičē a<sup>n</sup>'he-ma Uma<sup>n</sup>'ha<sup>n</sup> amá  
I made them out Dakotas the rest creek the crossing those who fled Omahas the  
him up. (ob.) together (sub.)
- wákipai há. Čé Caa<sup>n</sup>' amá wahúta<sup>n</sup>'čín gčē ují činčé ačín'i éga<sup>n</sup> t'éwačai.  
met them This Dakotas the gun the filled without they as they were  
(sub.) (pl. ob.) had killed.
- 9 Ca<sup>n</sup>'qti ga<sup>n</sup>' múkiha<sup>n</sup>'i. Mi<sup>n</sup>' ičéqtia<sup>n</sup>'i xī, cénawačai Caa<sup>n</sup>'-ma.  
They shot at one another even till Sun it had fully when, they destroyed the Dakotas.  
night. set

## NOTES.

418, 1. Me xī, i. e., in the spring after La Flèche lost his goods, as told in the preceding paper.

419, 214-20, 1. Ga<sup>n</sup> akiha<sup>n</sup> bęngačti, etc. The Omahas divided into two parties, and went all around the creek till they came together again. Then they went beyond for a short distance, but as the trail was lost they returned to the stream.

420, 4. a<sup>n</sup>najín edita<sup>n</sup> use ačín agčai. The Omahas set fire to the grass on both sides of the stream.

420, 6. nahega-bajī, pronounced na+hega-bajī by the narrator.

420, 12. A<sup>n</sup>b ičaugčē akikičai. Two Crows was mounted, and his horse was nearly killed by a bullet.

422, 3-4. Uma<sup>n</sup>ha<sup>n</sup>-ma wi<sup>n</sup> . . . aňgídadaí. His name was xawáha.

422, 7. dádeawákičē. Frank La Flèche said that "đade" is often used in the sense of "scalping;" though instead of it, the narrator might have employed the phrase "najíha hébe čizéawákičē (hair, part, I caused them to take it), I made them scalp him."

## TRANSLATION.

When the vegetation came up in the spring, the Dakotas came on the war-path to attack us again. The women went to empty the caches and the Dakotas arrived there. They attacked the women. Maxewačē, who was very small, joined the three women who were the eldest, when the Dakotas killed his mother. And it was said that the women who emptied the caches had been destroyed when far away from the village. One woman who had come home alive told that. Then the young men put

lariats on their ponies, and went thither in pursuit. And when the men reached the hill again, they stopped going. And I, when I went homeward later, came again to the place where they had stopped. The old woman who came back wounded, as well as Maxewačë, came home alive. I questioned her: "Of what tribe were they, old woman?" said I. "I think that they were Ponkas. They talked to me in the Omaha language," said the old woman. "Come," said I, "let us go homeward; let us see them." Only three of us went: Kictawagu, another youth, and I. The rest were coming after. When we got in sight, a man stood on the hill. When we reached there again, the old man scolded us. When we said, "What is the matter?" he said: "They killed the women early in the morning. What could you have been doing that you delayed so long? They departed long ago." "If you knew that they killed them at some time in the morning, you should have gone home to tell it. And did you think that an old woman, who was altogether unable to move, could reach home soon by running very swiftly?" said I. He said as follows: "These are the ones. They lie in sight. They killed them in that place, which is out of your sight." And as we went thither on our homeward way, we reached the women. We pulled out the arrows, and wrapping the bodies in their blankets, we laid them down. At length all the horsemen, fully a hundred, reached there on their way home. Then we did not depart; we stood looking at the dead.

At length a chief reached there; it was Iekadabi. "Come," said he, "let us chase them." All the men said, "Oho!" We followed their trail; we pursued them. We did not go very fast; we walked along very slowly as we followed them. We who went in advance went on foot following their trail. The horsemen sat at the outside, next to us. At length the creek extended wide; it was not in a ravine; but it was covered with grass and tall canes, through which the foe had pushed when going homeward. And as the ground had been burnt bare on both sides, the Omahas sought their trail. Those on horseback rode back and forth on the hills in the distance, seeking their trail. And when the man who followed them in the tall grass came very near, the Dakotas crouched down suddenly. The one man came very near finding them, but he turned around and came back. He came back to his horse and mounted him. And all the mounted men sought for them beyond the stream; having passed all around, they met one another. An Oto was with us. The Oto had a gun, and I had a bow. I said as follows: "My friend, I think that they lie crouching in the grass. You will please set it afire." An Omaha came back. And starting from the place where we stood they went along setting the grass afire. And the horsemen stood all around in groups on the hills, as far as the latter extended, looking directly down on the flames. The fire burnt fiercely, as the grass was tall. I stood apart, with about six horsemen. At length the fire reached the men. I heard a call: "I go homeward to you, halloo!" said one. The fire made the Dakotas come forth. At length they shot at us, and had gone along.

"Send your voices this way, and tell us if you who came and killed women are Ponkas," said Iekadabi. But the Dakotas did not speak. And Iekadabi said, "I am Iekadabi." As he said it, they spoke of fighting. They contended with one another throughout the day. When the Omahas had pursued them for several hours, a Dakota was wounded. The Omahas made them abandon one of their number who was unable to move rapidly. The rest of the Dakotas went homeward. The Omahas surrounded the

man who had been left. I left my horse, and went afoot. The man who could not go rapidly had a bow. The Dakota was desperate, and he was constantly scaring back the Omahas. I arrived there later. When I reached there, forthwith I went to attack the Dakota. When I got near, though he shot at me repeatedly, he always sent the arrows elsewhere. And I killed the Dakota; I hit him with the bow, and felled him; and the Oto speared him. Then the men snatched for pieces of the body. They cut it up. When they finished cutting it up, we chased the foe; the rest had gone in pursuit. And we went thither. The Dakotas had gone headlong into a very dense forest. And the chief that I said had arrived, even Ickadabi, said as follows: "Ho! cease ye. Come back and rest yourselves awhile from panting. After some little time you may contend with them again." "Ho! so let it be," said they. All sat together at the hill. They also caused their horses to rest. The Dakotas were sitting together in the forest; they sat singing and making a great uproar. The party of Dakotas were depending upon the forest. They kept on saying, "Come ye! let us contend together," as they thought that we would draw back through fear of them. "Hold! sit and wait. After some little time, of course, we shall contend together," said Ickadabi.

At length the Otos arrived. We dwelt near to them; therefore some went thither to tell them of the fight. The Otos came to chase the foe. They came when we had scared the Dakotas into the forest. And the chief said as follows: "Hold! wait. When some little time shall have elapsed, of course we shall contend with them." And the Otos stopped going. We all sat for a long time, say, for a little more than an hour. The chief stood erect and proclaimed: "Ho! it is ended. Come! contend with them." And all said, "Oho!" The forest was a curvilinear one. "Surround them. Go to the other side and be coming back," said the chief. And they fought them. They did not kill one another for a long time. At length it was said that an Omaha was killed; but when I arrived there, behold, it was not so; he was but slightly wounded. When he sat aiming at the foe, a Dakota was the first to shoot at him, wounding him in the arm. Again, when some time had elapsed, an Oto was wounded and was killed outright. At length one of the Dakotas was killed by the Omahas. And the Dakotas killed an Oto. We drew back from the Dakotas for a long time, and they continued killing our men. "Leap ye into the forest at all hazards," said Ickadabi. "Beware lest they continue killing some of you, if you draw back from them," said he. And all the men jumped into the woods at all hazards. When we had gone half-way through, we faltered and stopped. Again, after a little while, Ickadabi said as follows: "Jump in at all hazards. If you falter before them, beware lest they continue killing you." We brought two of them out of the timber, capturing both of them alive. The foe had killed an Omaha; and not recognizing him in the excitement, we dismembered him as well as the Oto, our ally. When I attacked a Dakota, he fell into the water. As he let his gun drop, it fell right into the stream. I leaped into the water, and as he came again to the surface, I caught hold of him by both arms. Having made him stand, I caused the Omahas to scalp him. The Omahas met the other Dakotas who fled together across the stream. As these Dakotas had no loads in their guns, they were killed. They shot at one another even till night. When the sun had fully set, the Dakotas were destroyed.

HOW THE OMAHAS FOUGHT THE DAKOTAS AFTER THE LATTER HAD KILLED ANPA<sup>n</sup>-JAŅGA'S BROTHER.

RELATED BY ANPA<sup>n</sup>-JAŅGA.

Uma<sup>n</sup>ha<sup>n</sup> amá wanáse gçi<sup>n</sup>i tē. Wiji<sup>n</sup>çe amá ȳe-jĩn'ga kide açaí tē, ha<sup>n</sup>'-  
 Omahas the surrounding sat. My elder the buffalo-calf to shoot went, morn-  
 (sub.) the herds (sub.) brother (sub.) at

ega<sup>n</sup>'tce. Wi<sup>n</sup> júgçai tē. Uhnúckadi ȳe-jĩn'ga wi<sup>n</sup> t'çai tē; dáde naji<sup>n</sup>'i tē.  
 ing. One went with him. In a valley buffalo-calf one they killed; cutting they stood.  
 it up

Caa<sup>n</sup>' amá wagçáde a-fi tē, cañ'ge ágçi<sup>n</sup> cádçeqti-éga<sup>n</sup>. Wahúta<sup>n</sup>çi<sup>n</sup> ujíajì 3  
 Dakotas the creeping up were ap- horse sitting on about six. Gun not loaded  
 (sub.) on them proaching,

naji<sup>n</sup>' tē wiji<sup>n</sup>'çe ta<sup>n</sup>, áma aká man'dē açi<sup>n</sup>'i. Wénaxíçai-de, ȳu'è' a-í-  
 stood my elder the the other the bow had it. They attacked when, rushing were  
 brother (std. one), (sub.) them forward coming

biamá Caa<sup>n</sup>' amá. ȳu'è' a-í-bi ega<sup>n</sup>, t'éwaçá-biamá, wapé çĩngéga<sup>n</sup>.  
 they say Dakotas the Rushing were coming, having, they killed they say, weapon they had none,  
 (sub.) (sub.) they say them as.

Égiçe uçá agçi. Uma<sup>n</sup>'ha<sup>n</sup> na<sup>n</sup>'ba t'éwaçai, é uçá agçi. Caa<sup>n</sup>' amá 6  
 At length to tell they came Omaha two they killed that to tell they came Dakotas the  
 it back. (sub.) them, back. (sub.)

a<sup>n</sup>'he agçai tē wat'éççé amá. Ĕ'di ahí éga<sup>n</sup>, wa'i<sup>n</sup>' agçi. Caa<sup>n</sup>' amá  
 fleeing went home-ward murderers the (sub.). There they as, carrying they came Dakotas the  
 (sub.) (sub.) arrived them home. (sub.)

akí-biamá. Jfi çañ'á akí-biamá. Ígadizá-biamá; ȳi uçica<sup>n</sup>-hna<sup>n</sup>'-biamá.  
 reached home, Village to the reached home, They rode round and lodge they went around regularly,  
 they say. they say; they say;

Héga-bají-biamá; Pañ'ka edába-biamá; ákikíji gçi<sup>n</sup>'i tē edábe. Iha<sup>n</sup>' 9  
 They were a great many, Ponkas were also, they say; the tribes they sat also. His  
 they say; coming together mother

ugíne d'úba èdedí-çañ' amá. Wanáççi<sup>n</sup>-gã hã, á-biamá. Ĕ wat'éççé úju  
 he seeks some the company is there, Hasten ye . said he, they That murderers prin-  
 his they say. cipal

aká içádi aká wanáççi<sup>n</sup>-wáççé ȳi kē uhá-biamá. Gibázu ijáje açi<sup>n</sup>'-biamá  
 the (one his the causing them to hasten lodges the went along, they Kipazo his name he had, they say  
 who) father (sub.) (line of) say.

içádi aká, níkagahi úju aká Pañ'ka ȳi kē çí uhá-biamá. Éwaçaçai 12  
 his the chief principal the Ponka lodge the again he went along, You have them  
 father (sub.), (sub.) (line of) they say. for relations

waçagçize tai, nágçe wáçizai ȳi, wéçagíçpaha<sup>n</sup>'i ȳi, á-biamá. Pañ'ka-  
 you take them will, captive they take them when, you recognize yours if, said he, they say. The Pon-  
 ma céçañ'-bají-biamá. Çí Ĕ'di égiçañ' aça-biamá Uçéha-bají ȳi'etē, çieçni<sup>n</sup>  
 kas did not heed, they say. Again there to say it to he went, they You do not join even if, you are the  
 say. ones

taité hã, á-biamá. Çí añ'gaçikíçañ' tañ'gata<sup>n</sup>, á-biamá Açé naji<sup>n</sup>'-biamá 15  
 shall (be) . said he, they say. You we contend with you we will, said he, they say. Going stood they say

Caa<sup>n</sup>' amá. Ca<sup>n</sup>' wábaha kē'd ugçi<sup>n</sup>'i-de wa'ú amá ga<sup>n</sup>' açé naji<sup>n</sup>'-biamá.  
 Dakotas the In fact Indian car- in the sat in while woman the so going stood they say.  
 (sub.) riage (sub.)

- Ki Pañ'ka úju aká, Wégasápi aká, Pañ'ka ři řa<sup>n</sup> uhá-biamá. E'a<sup>n</sup>qti  
 And Ponka principal the (sub.), Whip the (sub.), Ponka vil. the (sub.) went along, they (sub.) Just how say.
- gáxe tai éda<sup>n</sup> wábana<sup>n</sup> hné cka<sup>n</sup>hna řáři<sup>n</sup>cé ř'di oné etéde, á-biamá  
 they will do I (in thought) to witness you go you wish you whomove there you should have said, they say gone,
- 3 Wégasápi aká. Ř'di ařařai tš ha<sup>n</sup>i tš, Wégasápi Ma<sup>n</sup>tcu-wářihi júgigře,  
 Whip the (sub.) There they went it was when, Whip Ma<sup>n</sup>tcu-wářihi he with his, night
- gañ'ki Pañ'ka amá ctř. Ěgiře a-ř-naji<sup>n</sup> amáma. Čiskié uřéwiñřičařai tš,  
 and Ponkas the (sub.) too. At length they were approaching and standing, they say. All together they assembled when,
- wanáce uřéwiñřičařai, d'úba ákikiřide ařa-biamá. Wanáce amá égaxe  
 police they assembled, some watching over one another went, they say. Police the all around (pl. sub.)
- 6 ma<sup>n</sup>ři<sup>n</sup>-biamá; uřúciařa ctř d'úba, ubářiařa ctř, háciařa ctř. Wanáce  
 walked they say; at the front too some, at the sides too, behind too. Police
- wenářiča-hna<sup>n</sup>-biamá; wasnin'de ma<sup>n</sup>ři<sup>n</sup>i-ma úti<sup>n</sup>-hna<sup>n</sup>-biamá. Wégasápi  
 they attacked them regularly, they say; delaying those who walked they hit them regularly, Whip they say.
- aká wéřusá-biamá. Ukřt'š řwiđaha<sup>n</sup>-hna<sup>n</sup>-ma<sup>n</sup>i. Čijú-baji-hna<sup>n</sup>i řa<sup>n</sup>ctř.  
 the scolded them, they say. Nation I have always known you in particular. You were always unfor- heretofore. tunate heretofore.
- 9 Eáta<sup>n</sup> únape i<sup>n</sup>řéona<sup>n</sup>i ř. Wa'ú égija<sup>n</sup>qti ja<sup>n</sup> hni<sup>n</sup> řa<sup>n</sup>ctř, á-biamá  
 Why punishment do ye threaten ! Woman you did just so you did you heretofore, said, they say were
- Wégasápi aká. Ki ukřt'š aká núi řa, á-biamá. Řwiđaha<sup>n</sup> tai miñke,  
 Whip the (sub.). And nation the are men said he, they say. I know you will I who,
- á-biamá. Ř'di ařařai tš, ha<sup>n</sup>i ma<sup>n</sup>ři<sup>n</sup> a-ř-biamá.  
 said he, they say. There they when, night walking by they approached, they say.
- 12 Uma<sup>n</sup>ha<sup>n</sup> aka-řářica<sup>n</sup> bře. Uma<sup>n</sup>ha<sup>n</sup> amá đaze tš na<sup>n</sup>za gáxai.  
 Omahas towards those who are I go. Omahas the (sub.) evening when embank- ment made.
- Húřuga gři<sup>n</sup>i řa<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup> na<sup>n</sup>za gáxai. Čiñ'gajiñ'ga na<sup>n</sup>za weřéckaxe te,  
 Tribal circle they sat the always embank- ment they made. Children embank- ment you are to make for them,
- ař ařa+. Atř tá-bité, ař ařa+, á-biamá. Ki na<sup>n</sup>za gáxai tš Uma<sup>n</sup>ha<sup>n</sup> amá.  
 he indeed. It is said that they he indeed, said (one), they say. And embank- ment made Omahas the (sub.) says will surely come, says
- 15 Gañ'ki řiřa kš uřúkiřehébe gáxai iřáugře; řici gš ákiřiři<sup>n</sup>s<sup>n</sup>i<sup>n</sup> gáxai  
 And tent- the one after another, as they throughout; tent- the interwoven they made skins (line of) faras they would go made poles (ob.)
- iřáugře A<sup>n</sup>ba řañ'ge; wařácka<sup>n</sup> te, ař ařa. Atř-bi, ař ařa+, ař. Ř'řa  
 throughout. Day near at hand; you will do your best, he indeed. It is said he indeed, said Thither he. they have come, says
- ha<sup>n</sup> wada<sup>n</sup>be aři-hna<sup>n</sup> amá; waná'a<sup>n</sup> aři, na<sup>n</sup>řide waná'a<sup>n</sup> aři. Wařá-  
 night scouts were arriving; hearing them they making a hearing them they You will came back, drumming with the feet came home.
- 18 cka<sup>n</sup> te, ař ařa. Ř'be uřřka<sup>n</sup> te řiñgé ařa, ař. Wape kš břeřařti hářa  
 do your best, he indeed. Who he help you will there is indeed, he said. Weapon the all ready says none said.
- ařářřahni<sup>n</sup> řařa<sup>n</sup> te, ař ařa; mařúde wařúta<sup>n</sup>ři<sup>n</sup> uřářgři te, ař ařa; atř-bi,  
 you have yours you lie will, he indeed; powder gun you put in will, he indeed; it is said they have come, says says
- ař ařa, ař.  
 he indeed, he says said.

A<sup>n</sup>'ba aká éça<sup>n</sup>'be. Weánaxiça cu-íçai; égaxe ñan'de na<sup>n</sup>'ídai. Cañ'ge  
 Day the came forth. They charged on us in coming all around ground they made a Horse  
 (sub.) (sub.) this way; this way; drumming noise  
 (on) by running.

çéçuta<sup>n</sup> d'úba wéka<sup>n</sup>'ta<sup>n</sup> gçíse éga<sup>n</sup> nañ'gai; uwáçica<sup>n</sup> nañ'gai. Caa<sup>n</sup>' amá  
 hence some lariat broke as they ran; around us they ran. Dakotas the  
 (sub.) (sub.)

cañ'ge-ma wáçin<sup>n</sup> agçai, gacibe nañ'ge ahí-ma. Wáçe wi<sup>n</sup>' gaza<sup>n</sup>'adi 3  
 the horses having went outside running those who White one among  
 them homeward, arrived. man

gaqça<sup>n</sup>'-madi édufhe; cañ'ge ta<sup>n</sup>' cti éçin<sup>n</sup> agçai. Máctu Çida<sup>n</sup> ijáje açi<sup>n</sup>'.  
 to those who were he joined; horse the too having they went Mr. Reed his name he had.  
 hunting (std. ob.) for him homeward.

Caa<sup>n</sup>' amá cañ'ge i<sup>n</sup>'i tá amá, é-hna<sup>n</sup> amá. Gí'í etéga<sup>n</sup>-báji, ca<sup>n</sup>' íe égiça<sup>n</sup>-  
 Dakotas the horse give will, he said they To give they were not yet words he said to  
 (sub.) (sub.) back to me regularly say. back to him apt, (some one)

hna<sup>n</sup>' amá. Wéga<sup>n</sup>'ze wi<sup>n</sup>'déta<sup>n</sup>-qtci-éga<sup>n</sup> ñi égaxe wákiçai. Ca<sup>n</sup>'-ama ñi 6  
 regularly they Measure about one-half lodges all around they contended By and by lodges  
 say. against us.

kě Uma<sup>n</sup>'ha<sup>n</sup> amá úgiçá-qtia<sup>n</sup>'i; na<sup>n</sup>'zaça égiha agíi. Jíi ké'ña kídai Caa<sup>n</sup>'  
 the Omahas the entered their own; to the rear headlong they Lodges at the shot at Dakotas  
 (line of) (sub.) were coming back.

amá, ca<sup>n</sup>' níaça wakídai. Cañ'ge-ma t'éwaçai ahigi. Caa<sup>n</sup>' ma<sup>n</sup>' eçai ké  
 the, yet at random they shot at them. The horses they killed them many. Dakotas arrow theirs the

atí-hna<sup>n</sup>'i ñi ké. Uma<sup>n</sup>'ha<sup>n</sup> amá ñiha umágude-hna<sup>n</sup>'i; kí Caa<sup>n</sup>'-ma éça<sup>n</sup>'be 9  
 they came lodges the Omahas the tent- out holes in regularly; and the Dakotas in sight  
 regularly (ob.) (sub.) skins

í ñi, wakíde çéçç-hna<sup>n</sup>'i Uma<sup>n</sup>'ha<sup>n</sup> amá. Uma<sup>n</sup>'ha<sup>n</sup> wi<sup>n</sup>', xáçe-ça<sup>n</sup>'ba iji<sup>n</sup>'çe,  
 came when, shot away at them regularly Omahas the Omaha one, Crow two his elder  
 (sub.) brother,

éga<sup>n</sup> t'éça-biamá Caa<sup>n</sup>' amá. Jíha ñaŋgá umá'ude ñi, ugás<sup>n</sup>'i amá. Égiçe  
 so they killed him, Dakotas the Tent- large out a hole in when, he peeped they At length  
 they say (sub.) skin say.

déqti 'éça<sup>n</sup>'çai. Uçúci-ñáji<sup>n</sup> ijáje açi<sup>n</sup>'. Gacíbaça ma<sup>n</sup>'çin<sup>n</sup>'i tě, Uma<sup>n</sup>'ha<sup>n</sup> 12  
 right on they put it. At the he stands his he had. At the outside they walked when, Omaha  
 the forehead front name

wi<sup>n</sup>' t'éçai, ca<sup>n</sup>'ha i<sup>n</sup>'i. Héga t'éçai há, aí Cí gacíbaça ma<sup>n</sup>'çin<sup>n</sup>'i tě, cí  
 one was killed, wolf-skin he wore. Buzzard is killed they Again at the outside they walked when, again  
 said.

wi<sup>n</sup>' t'éçai. Úha<sup>n</sup>-ñañ'ga t'éçai há, aí. Cí gacíbaça ma<sup>n</sup>'çin<sup>n</sup>'i tě, Jíçin<sup>n</sup>-  
 one was killed. Kettle large is killed, they said. Again at the outside they walked when, Jíçin<sup>n</sup>-  
 çai<sup>n</sup>.

na<sup>n</sup>'páji úi há. É t'éçai éga<sup>n</sup>, Mawáda<sup>n</sup>'çin<sup>n</sup> é'di açai; úi jíbe keça<sup>n</sup>'. 15  
 na<sup>n</sup>'páji was That was killed as, Mandan there went; he was lower the.  
 wounded wounded leg

Mawáda<sup>n</sup>'çin<sup>n</sup> t'éçai, aí. Mawáda<sup>n</sup>'çin<sup>n</sup> múbçij içéçai. Caa<sup>n</sup>'-ma cti, t'éwaçai-  
 Mandan is killed, they Mandan they made him fall sud- The Dakotas too, those who were  
 said. denly by shooting him.

ma, wágçisnu agçé-hna<sup>n</sup>'i; dá gě waka<sup>n</sup>'ta<sup>n</sup> cañ'ge-ma çisnúwakiçai.  
 killed, they dragged they went home- head the they tied them the horses they made them drag  
 them along ward regularly; (pl. ob.) them.

Égiçe intéde é'di a-í-baji. Cañ'gaxai Uçúciaça Caa<sup>n</sup>' na<sup>n</sup>'ba t'éwaçai. 18  
 At length now, but there they were They ceased. At the front Dakotas two were killed.  
 not approaching.

É'di wénaxiçai ahíi ega<sup>n</sup>', waçádai Uma<sup>n</sup>'ha<sup>n</sup> amá; wáçnuçnúde, ga<sup>n</sup>'  
 There rushing on them arrived having, cut them up Omahas the (sub.); cut them in many pieces, so

wégitin<sup>n</sup> çéçai. Xagé agçá-biamá. Ga<sup>n</sup>' akí-biamá Caa<sup>n</sup>' amá, wáçin<sup>n</sup>'i.  
 they threw back and Crying they went homeward, And reached there the carrying  
 hit them with. they say. again, they say (sub.), their own.



- 1 **Li** ɳaŋgáqti t'é di Mawáda<sup>n</sup>çi<sup>n</sup> watełgaxá-biamá. Učıza<sup>n</sup> tē waŋ'giçe gçi<sup>n</sup>-  
 Tent very large at the Mandan they danced they say. Middle the all caused  
 wakičá-biamá Caa<sup>n</sup> t'e-má. ɳacáge á tē uča<sup>n</sup>wakičá-bi ega<sup>n</sup>, wa'a<sup>n</sup>  
 them to sit, they say Dakotas the dead ones. Deer-claws arm the made them hold, they say having. singing  
 3 **gçi<sup>n</sup>** wakičá-biamá. Wa'a<sup>n</sup> júwagče gçi<sup>n</sup>-biamá. ɳi tē waŋ'giçe ca<sup>n</sup>  
 they made them sit, they say. Singing with them they eat, they say. Tent the all in fact  
**gçi<sup>n</sup>** wakičá-biamá t'é čaŋ'ka. ɳi tē áčıza tē ca<sup>n</sup>ca<sup>n</sup> nan'de kē ma<sup>n</sup>čič<sup>n</sup>k  
 made them sit they say dead the ones Tent the they when without sides the earth (sods)  
 who. opened and stopping  
 put it on the poles  
**ágaspa**-biamá. ɳi tē čicta<sup>n</sup>-bi ɳi, a<sup>n</sup>he agčá-biamá. Uma<sup>n</sup>ha<sup>n</sup>-má atí te,  
 they weighted, they say. Tent the they finished, when, fleeing they went home- ward, they say. The Omahas come will, they say  
 6 **ai**, áda<sup>n</sup> a<sup>n</sup>he agčá-biamá Caa<sup>n</sup> amá. Ki Uma<sup>n</sup>ha<sup>n</sup>-mádi t'éwačai-ma  
 they there- fleeing went homeward, Dakotas the And among the Omahas the dead ones (ob.)  
 said, fore they say (sub.).  
**wagíqai**. Hé-jaŋka-jaŋ'ga čáhi-qti 'éča<sup>n</sup>čai, t'éčai. Wanúkige sí tē 'éča<sup>n</sup>-  
 they buried Horn forked large right in the they put it on, they killed Wanúkige foot the they put  
 their own. (of fawn) neck him.  
**čai**. Ágaha-wacúce 'éča<sup>n</sup>čai, é t'éčéqti<sup>n</sup>i. I<sup>n</sup>c'áge-wahiče úi jíbe  
 it on. Ágaha-wacuce they put it on, that they killed outright. I<sup>n</sup>c'áge-wahiče they lower  
 wounded leg  
 9 **keča<sup>n</sup>**. ɳáči<sup>n</sup>-gahige dá ča<sup>n</sup> 'éča<sup>n</sup>čai.  
 the. ɳáči<sup>n</sup>-gahige head the they put it on.

(The following is an incomplete account of the same occurrence, which  
Two Crows gave:)

- Nuge** gáqča<sup>n</sup> aŋgáčai Uma<sup>n</sup>ha<sup>n</sup>-má. Sía<sup>n</sup>čai: ɳáči<sup>n</sup>-ma júwagča-báji;  
 Summer on the hunt we went the Omahas. They were the Pawnees were not with them;  
 alone:  
 Uma<sup>n</sup>ha<sup>n</sup>-ma-hna<sup>n</sup> gaqča<sup>n</sup>i. Ga<sup>n</sup> Wačé kē gákē aŋgúha aŋgáčai. Djó  
 The Omahas only were on the hunt. And Elkhorn the that we followed we went. Joe  
 12 **aká** é'di níkgahi íčigča<sup>n</sup>-ma édułhe ma<sup>n</sup>čič<sup>n</sup>i. Aŋgáčai éga<sup>n</sup> jé wéa<sup>n</sup>čai.  
 the there chief those who ruled joining walked. We went as buffalo we found them.  
**ɳé**-ma hégají t'éčawa<sup>n</sup>čai, égaxe ga<sup>n</sup> t'éčawa<sup>n</sup>č aŋgči<sup>n</sup>i; ca<sup>n</sup> áhigia<sup>n</sup>qti  
 The buffaloes not a few we killed them, all around so we killed them we sat; in fact very many times  
**a<sup>n</sup>wa<sup>n</sup>**nas aŋgči<sup>n</sup>i. Ca<sup>n</sup> níaci<sup>n</sup>ga wi<sup>n</sup>áqtcí jé-ma gčéba cti, agči<sup>n</sup>satá<sup>n</sup>-  
 we surrounded we sat. In fact man only one the buffa- ten too, agči<sup>n</sup>satá<sup>n</sup>- by  
 them loes  
 15 **ča<sup>n</sup>ča<sup>n</sup>**, gčéba-na<sup>n</sup>ba-ča<sup>n</sup>ča<sup>n</sup> cti, t'éwačé-hna<sup>n</sup>i. Ga<sup>n</sup> wanáse tē aŋgúčiči'age  
 fifteen, by twenties too, killed them regularly. And to surround them we were unwilling  
**éga<sup>n</sup>** aŋgči<sup>n</sup>i, weábča<sup>n</sup>i. ɳé-ma wea<sup>n</sup>i<sup>n</sup> ga<sup>n</sup> éga<sup>n</sup> aŋgči<sup>n</sup>i. Égiče ha<sup>n</sup>-  
 some- we sat, we had our fill. The buffa- we carried and so we sat. At length early  
 what loes them  
**ega<sup>n</sup>tcé'qtcí** mi<sup>n</sup> 'éča<sup>n</sup>bají'qtcí, ja<sup>n</sup> agídaha<sup>n</sup> ɳi, égiče jé amá áckaqtci áiáma.  
 in the morning sun had not risen at all sleep I rose from when, behold, buf- the very close were coming.  
 falo (sub.)  
 18 **Wi<sup>n</sup>áqtcí** Djó aká t'éča-báji ca<sup>n</sup> bačúwi<sup>n</sup>xe ačiči<sup>n</sup>i, ca<sup>n</sup> wéahide ačiči<sup>n</sup> ačai;  
 Only one Joe the (sub.) did not kill it yet turning around he had it, yet far off he took it;  
**úkiza** kē'ja ačiči<sup>n</sup> ačai. Ki caŋ'ge ta<sup>n</sup> a<sup>n</sup>wa<sup>n</sup>i<sup>n</sup> Djó aká. Ga<sup>n</sup> jé čiči<sup>n</sup> t'éčé  
 no one to the he took it. And horse the loaned to me Joe the And buf- the took it  
 there (sub.). falo (mv. ob.)  
**a<sup>n</sup>čí**, áda<sup>n</sup> t'éáčé-ga<sup>n</sup> a<sup>n</sup>dádai. Jú kē wí a<sup>n</sup>i<sup>n</sup>, ga<sup>n</sup> ɳahánuxa sía<sup>n</sup>čé i<sup>n</sup>i  
 asked there- I killed it and we cut it up. Body the I I carried, and green hide alone carried  
 me, fore it

Djó aká. Añgáççai éga<sup>n</sup> í kě añgíadě añgáççai. Jíi çá<sup>n</sup> éçá<sup>n</sup>be añgáki  
 Joe the We went home- as tent the we were near we went home- Tents the in sight of we got  
 (sub.). ward to ward.  
 çí, égiçe íe d'úba wáçiqai. Añgáççai kě'ja uka<sup>n</sup>'ska wáçí<sup>n</sup> a-íi dúda.  
 when, at length buf- some they chased We went home- to the right in a line having they were this  
 fale them. ward with them coming way.  
 çañ'ge añgáki çí, íe-ma wabáçuwí<sup>n</sup>xe açái. Égiçe níaci<sup>n</sup>ga amá íaháwagçe 3  
 Near we got when, the buffa- wheeling around went. Behold, men the shield  
 home loes (sub.)  
 açí<sup>n</sup>i tě níkaçíçe açái.  
 had when chasing the foe went.

(When Two Crows had dictated this, several Omahas entered the room, and he would not tell the rest.)

NOTES.

This event occurred in 1849 or 1850, in Nebraska, south of the Niobrara, and near the Nisni, a branch of the Loup Fork of the Platte.

425, 7. wa<sup>i</sup>n aççí. This refers to the Omahas, who went after the bodies of the two who had been slain.

425, 9. hegabaji-biama, pronounced he+gabaji-biama.

425, 9-10. iha<sup>n</sup> ugene d'úba, etc. This refers to the Omahas, whom the Dakotas regarded as few, and as separated from "their mothers," i. e., the main body of the tribe.

426, 1-2. E<sup>a</sup>nçti - - çáçí<sup>n</sup>ce édi çne etede: "You who are wishing to go and see what is to be done, should have gone thither." This was said to each head of a household.

426, 3. édi aççai ha<sup>n</sup>i tě. Sanssouci preferred to say, "édi aççai ha<sup>n</sup>i tě çí," making "ha<sup>n</sup>i tě," it was night; and "çí," when.

426, 8-10. ukit'ě - - - Iwidaha<sup>n</sup> tai miñke. The Ponkas camped so near to the Dakotas that Whip could reprove the latter while pretending to scold the former.

426, 9. Eata<sup>n</sup> una<sup>n</sup>pe i<sup>n</sup>çéçna<sup>n</sup>i ä. A<sup>n</sup>pa<sup>n</sup>-jañga said this was equivalent to "Eata<sup>n</sup> na<sup>n</sup>'pea<sup>n</sup>çakiçái ä." Sanssouci said that this should be, "Eáta<sup>n</sup> úçá<sup>n</sup>pi i<sup>n</sup>çéçna<sup>n</sup> éi<sup>n</sup>te." He derived "úçá<sup>n</sup>pi i<sup>n</sup>çéçna<sup>n</sup>" from "úçá<sup>n</sup>pi gíçá<sup>n</sup>."

426, 12. na<sup>n</sup>za gaxai. Sanssouci said that some of the Omahas made an excavation as a shelter for their horses. The embankment was about four feet high. It was in the shape of a crescent, and was between the tribal circle and the bluffs.

427, 1. weanaxiçá cu-içái, from "wenaxiçá cu-içě." "Cu-içě" must be distinguished from "cu-çéçě," which denotes sudden motion from the place of the speaker and his party toward the party of those addressed.

427, 4. Mactu çida<sup>n</sup>. Mr. Reed had come to reside among the Omahas in order to study the language, and to assist the principal missionary, Rev. Mr. McKenny.

427, 5. Ca<sup>n</sup>-ama denotes a reversal of the previous state after moving awhile.

427, 7. Ugiða-qti<sup>n</sup>i: ugiðe is the possessive of ude; "qti<sup>n</sup>" is added for emphasis, showing that the Omahas were driven back so forcibly that they went as far into their lodges as they could get.

427, 12. 'eçá<sup>n</sup>ççai is almost a synonym of u, to wound.

427, 15. jibe keçá<sup>n</sup>. The addition of "çá<sup>n</sup>" seems to convey the idea of past action or condition.

427, 19. waçnuçnude ga<sup>n</sup> wegiti<sup>n</sup> çeçá<sup>n</sup>-biama. The Omahas mangled the bodies of the two Dakotas, one of them being that of Kipazo's son, the murderer of A<sup>n</sup>pa<sup>n</sup>-jañga's

brother. They disemboweled them and threw pieces towards the foe, who cried with rage as they retreated.

427, 20 aki-biama Caa<sup>a</sup> ama, wagi<sup>i</sup><sup>a</sup>. This was not their home, but some place on their homeward way.

428, 2. Jacage a tš uça<sup>a</sup>wakiça-bi ega<sup>a</sup>. Sanssouci said that this should read: Jacage na<sup>a</sup>be tš úwagiçisna<sup>a</sup>-bi ega<sup>a</sup>, uça<sup>a</sup> wakiçá-bi ega<sup>a</sup>; literally, "Deer-claws—hand—the—they slipped on for them, they say—having—they caused them to hold them, they say—having."

428, 4-5. Ji tš açiaza tš . . . agaspa-biama. They had the tent spread open over the tent-poles, and they kept the sides down with sods of earth, which they placed all around the tent after they had put their dead inside.

#### TRANSLATION.

The Omahas continued surrounding the buffaloes. My elder brother went one morning to shoot at a buffalo calf, and some one went with him. They killed a calf in a valley, and stood cutting it up. The Dakotas approached them by crawling, there being about six horsemen. My brother had no load in his gun, and the other Omaha had a bow. The Dakotas attacked them, coming with a rush. They killed the two, as they had no weapons. At length some one came back to tell it. They came back to tell that two Omahas had been killed. The Dakota murderers fled homeward. The Omahas went to the place and brought the bodies back. The Dakotas reached their home at the village. They rode round and round; they went around the lodges repeatedly. The Dakotas were very numerous, and the Ponkas were there too, the tribes having come together. "Some buffalo calves are there, seeking their mothers. Hasten ye." This was said by Kipazo, the father of the principal murderer, as he went along the line of lodges. He was the head-chief of the Dakotas. He also went along the line of Ponka lodges. "When they capture your relations, the Omahas, you can take them, if you recognize them," said he. The Ponkas did not heed him. So he went again to say it to them. "If you do not join the party, you shall certainly be the ones whom we will attack," said he. The Dakotas were departing. The women sat in the Indian carriages, and so they were departing. And the principal Ponka, Whip, went along the line of Ponka lodges. "You who are wishing to go and see what is to be done, should have gone thither," said he. Whip, his son Ma<sup>a</sup>tcu-waçihi (Grizzly-bear-scares-off-the-game), and the Ponkas too, departed at night. At length they were approaching the place of meeting, where they stood. When they assembled themselves all together, some of the police who had assembled went watching one another. The police walked all around: some at the front, some at the sides, and some in the rear. The police attacked the company from time to time, hitting those who showed any disposition to walk leisurely. Whip scolded them. "I have always known your nation in particular. Heretofore you were always unfortunate. Why do you threaten to punish me? You are they who have always acted just like women. And that tribe (*i. e.*, the Omahas) is composed of men, not women. I will know how you behave on meeting them," said he. When they went thither, they approached as they walked by night.

Now I will speak about the Omahas. In the evening the Omahas made an embankment or wall, inside of which they placed the tribal circle. The crier proclaimed thus: "He says, indeed, that you are to make an intrenchment for the children. He says,

indeed, that it is said, 'They will surely come.'" The Omahas made the embankment. And they planted the tent-poles all along it, interweaving them. Then they placed outside of these the tent-skins, all along the embankment, one after another, as far as they would go. "He says that day is at hand, and that you will do your best. He says, indeed, that they have come," said the crier. The night scouts were continually arriving there, having heard the noise made by the feet of the coming foe. "He says, indeed, that you will do your best. You have none to help you. You will lie with all your weapons in readiness. You will fill your guns with powder. They have come, indeed," said the crier.

The day came forth. They charged on us in coming this way; they made the ground resound all around as they ran. Some of the horses from this place broke their lariats and ran; they ran around us. The Dakotas carried homeward the horses which arrived outside by running. A white man joined the hunting party and was among the Omahas during the fight. They carried off his horse too. His name was Mr. Reed. He continued saying, "The Dakotas will give me my horse again;" but there was not the slightest prospect of that. In about half an hour they contended with us all around the lodges. By and by the Omahas were driven back into their lodges; they were coming back right along to the rear. The Dakotas shot at random when they shot at the lodges. They killed many horses. The arrows of the Dakotas came regularly to the lodges. The Omahas cut holes in the tent-skins, and when the Dakotas came in sight the Omahas shot away at them. The Dakotas killed an Omaha, Two Crows' elder brother, in that manner. He cut a large hole in a tent-skin and peeped out. At length he was wounded right in the forehead. His name was Uçucinaji<sup>n</sup> (Stands-at-the-front). When they walked on the outside of the embankment, an Omaha who wore a wolf-skin was hit. "Buzzard is wounded," they said. And another was wounded when they walked outside. "Big Kettle is wounded," they said. A third was ɟaʃi<sup>n</sup>-na<sup>n</sup>pajl (He-who-fears-not-a-Pawnee). When Mandan heard that he had been wounded, he went thither, and was wounded himself, in the leg, below the knee. "Mandan is wounded," they said. When the Dakotas shot at Mandan, they made him fall suddenly. They dragged off any of the Dakotas who had been killed; having put ropes around their necks, they made the horses drag them away. But now, at length, they were not approaching. They ceased fighting. Two Dakotas had been killed at the front. The Omahas rushed on them, and cut up the bodies on reaching them; they cut them in many pieces, and threw them back at the enemy, who went homeward crying. And the Dakotas reached a place again, carrying the bodies of their fallen comrades. They danced the Mandan dance at the very large tent. They caused all the dead Dakotas to sit in the middle. Having made them hold deer-claw rattles on their arms, they made them sit as if they were singing. They sat singing with them. In fact, they caused all the dead to sit in the tent. When they had opened the tent, and had put it over the poles, without delay they weighted down the sides with sods. When they finished it, they fled homeward. They said, "The Omahas will come," therefore the Dakotas fled homeward. And among the Omahas they buried their own dead. He-jañka-jañga (Big-forked-horn) had been wounded right in the neck and killed. Wanukige was wounded in the foot. Agaha-wacuce was wounded and was killed at once. I<sup>n</sup>c'age-wahiçe was wounded in the leg, and ɟaʃi<sup>n</sup>-gahige (Pawnee-chief-who-keeps-a-sacred-pipe) on the head.

## TRANSLATION OF TWO CROWS' VERSION.

The Omahas went alone on the summer hunt, without the Pawnees. We followed the course of the Elkhorn River. Joe joined the chiefs, those who governed the tribe. As we proceeded we discovered buffaloes. We killed a great many of them. We surrounded and killed them a great many times. In fact, there were men who killed them by tens, fifteens, and even by twenties. So we were almost unwilling to surround them again, as we had our fill. We continued bringing in the buffaloes. At length, very early one morning, long before sunrise, when I arose from sleep, behold, the buffaloes were coming very near. Joe did not kill one which he chased around and then to a distance to a lone spot. Then Joe loaned me the horse and asked me to kill the buffalo. So I killed it and we cut it up. I carried the meat, and Joe bore the hide. We went back to the camp, which was not far from us. When we got back in sight of the lodges, behold, they chased some buffaloes. They were coming this way, right in a line with us as we went back to camp. When we had nearly reached the camp, the buffaloes wheeled around and departed. Behold, the men had shields and went in pursuit of the enemy.

HOW MAWADA<sup>n</sup>ČI<sup>n</sup> WENT ALONE ON THE WAR-PATH.

DICTATED BY FRANK LA FLÈCHE.

- Mawáda<sup>n</sup>čí<sup>n</sup> nuda<sup>n</sup> ačá-bi xí, enáqtci ačá-biamá. ǰí čan'di ahí-bi  
 Mandan to war went, they when, he alone went he said. Village at the he arrived,  
 say he said
- xí, ǰí ča<sup>n</sup> baza<sup>n</sup> ačá-bi xí, cañ'ge-unáji<sup>n</sup> wi<sup>n</sup> čicíbai tē. Kí wa'ú wi<sup>n</sup> áci  
 when, vil- the among he went, when, horse stands in one he pulled open. And woman one out  
 lage he said
- 3 atí-bi xí, da<sup>n</sup>'bai tē há. Ié-qtí ǰáǰa agčá-biamá. Kí Mawáda<sup>n</sup>čí<sup>n</sup> aká  
 came, he when, she saw him Speaking to the she went back, he And Mandan the  
 said very (much) lodge said. (sub.)
- cañ'ge čaňká wáči'a a<sup>n</sup>'he agčai tē, cénujiň'ga hégají čiqá-biamá. Uqčá-  
 horse the ones failed with fleeing went when, young men a great chased him, he Not over-  
 that them homeward many said.
- bají ákiágčai tē. A<sup>n</sup>'ba xí'ǰi ja<sup>n</sup>'i tē, wéahide akí-bi xí. Ha<sup>n</sup> xí, čí é'di  
 taking he had gone again. Day when he slept, far off he reached when. Night when, again there  
 him again, he said
- 6 ačá-biamá. Kí ǰí ča<sup>n</sup> uščá<sup>n</sup>-hna<sup>n</sup> ma<sup>n</sup>čí<sup>n</sup>'i tē, ja<sup>n</sup>' wagičē. Bčúgaqti  
 he went, he said. And village the going around it, he walked, to wait for them to All  
 regularly go to sleep.
- ja<sup>n</sup>'-bi xí, cénujiň'ga na<sup>n</sup>'ba ja<sup>n</sup>'-bají, wa'a<sup>n</sup> xúwi<sup>n</sup>'xe ma<sup>n</sup>čí<sup>n</sup>'i tē. Ha<sup>n</sup>'ska<sup>n</sup>-  
 slept, he when, young man two not sleeping, singing wandering they walked. Mid-  
 said around
- ska<sup>n</sup>' kē'ǰa híí xí, cénujiň'ga na<sup>n</sup>'ba amá agčai tē há, ja<sup>n</sup>'. Ma<sup>n</sup>čí<sup>n</sup>'-ǰi ǰíbebe  
 night to the it ar when, young man two the went homeward, to sleep. Earth lodge door  
 rived (sub.)

iba-t'a<sup>n</sup> gahá akíja<sup>n</sup>i tē. Kí akíça ja<sup>n</sup>'t'ai xī, áma gaçéi ga<sup>n</sup>'çai tē (Mawá-  
 handle it had upon they lay to- And both sound when, the to kill wished (Man-  
 gether. asleep one him)  
 da<sup>n</sup>çí<sup>n</sup> aká). Íçapiçí<sup>n</sup>'qteci é'ça açai tē. Ē'di ahí-bi xī, áma aká dágaha<sup>n</sup>'i  
 dan the). Very carefully thither he went. There he arrived, when, the the raised his head  
 he said he said other (sub.)  
 tē, nackí ça<sup>n</sup> sábjáçti má<sup>n</sup>'zepe-jí<sup>n</sup>'ga íti<sup>n</sup>-biamá. Áma aká dáha<sup>n</sup> 3  
 when, head the very suddenly ax little he hit with it, he said. The one the (sub.) to arise  
 átíaçai tē há. Kí çiqai tē há. A<sup>n</sup>'ha-biamá Mawáda<sup>n</sup>çí<sup>n</sup> aká. Çiqé  
 started And they chased him Fled he said Mandan the (sub.). Chasing  
 him  
 ma<sup>n</sup>çí<sup>n</sup>'-bi xī, ba<sup>n</sup>' ma<sup>n</sup>çí<sup>n</sup>'-biamá Jáçí<sup>n</sup>'-jín'ga amá. Jí amá bçúgaçti  
 walked, he said when, hallooing walked he said Pawnee young the (sub.). Lodge the (sub.) all  
 çiqá-biamá, wa'ú amá ctē, cínuda<sup>n</sup> amá ctē. Çí çí'a-biamá. Çí a<sup>n</sup>'ba xī, 6  
 chased him, he said woman the even, dog the even. Again he failed, he said. Again day when,  
 ja<sup>n</sup>'-biamá, utcíje ma<sup>n</sup>'te. Çí ha<sup>n</sup>' xī, é'di açá-biamá. A<sup>n</sup>'ba çan'gēçtci  
 he slept, he said, thicket within. Again night when, there he went, he said. Day very near  
 xī, cañ'ge í wi<sup>n</sup>' çicíbai tē há. Cañ'ge wi<sup>n</sup>' ka<sup>n</sup>'ta<sup>n</sup>-biamá. Kí áci aççá-bi  
 when, horse lodge one he pulled open Horse one he tied he said. And out he went home-  
 ward, he said  
 ega<sup>n</sup>', íjebe éça<sup>n</sup>'be akí-çti-bi xī, Jáçí<sup>n</sup> wi<sup>n</sup>' ákipá-biamá uhíacka. Kí 9  
 having, door emerging he had just reached when, Pawnee one he met him, he said close by. And  
 from again, he said  
 Jáçí<sup>n</sup> aká na<sup>n</sup>'pai tē Mawáda<sup>n</sup>çí<sup>n</sup>. Kí Mawáda<sup>n</sup>çí<sup>n</sup> aká cañ'ge ta<sup>n</sup>' çicta<sup>n</sup>'-  
 Pawnee the feared to see him Mandan. And Mandan the (sub.) horse the (ob.) not letting  
 báçí çisnú aççá-biamá, ía<sup>n</sup>'çí<sup>n</sup>. Kí Jáçí<sup>n</sup> aká é'di éga<sup>n</sup>'çti ba<sup>n</sup>' çahégabajç-  
 him go pulling went homeward, running. And Pawnee the just then halloo- was making a great  
 him along he said, (sub.) ing  
 hna<sup>n</sup>'-biamá. Kí Mawáda<sup>n</sup>çí<sup>n</sup> aká cañ'ge ta<sup>n</sup>' ágçí<sup>n</sup> íça<sup>n</sup>'i tē, xigçít'ut'ús'a 12  
 noise by calling, he And Mandan the horse the sat on him sud- when, bucking repeatedly  
 said. (sub.) (ob.) deny  
 grí<sup>n</sup>-biamá, kí a<sup>n</sup>'ç íçéça-biamá. Çábçí<sup>n</sup>'a<sup>n</sup>' a<sup>n</sup>'ç íçéçai xī'çí, za'ái amá;  
 it carried him, and threw him off, he said. Three times it threw him off when, they made an up-  
 roar, he said;  
 náçuháçtci atí-biamá. Cínuda<sup>n</sup> amá ctí, wa'ú amá ctí, nú amá ctí, bçúga  
 very nearly they came to him, Dog the too, woman the too, man the too, all  
 he said. (sub.) (sub.) (sub.)  
 çiqai tē. Cañ'ge çí<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup> ágçí<sup>n</sup> ákiágçá-biamá. 15  
 chased him. Horse the without sitting on he had gone again, he  
 (mv.) stopping said.

NOTES.

Mawada<sup>n</sup>çí<sup>n</sup> told his story to Frank La Flèche, from whom the collector obtained it, in November, 1881. The event occurred when Mawada<sup>n</sup>çí<sup>n</sup> was very young, say about thirty-five years ago.

432, 1-2. çii çandi ahi-bi xī. As the Pawnees camped in a rectilinear inclosure or line, the proper phrase would have been, "çii kēdi," etc. "Jí ça<sup>n</sup>" refers to a curvilinear encampment, such as the Omahas and cognate tribes use.

432, 6. ja<sup>n</sup> wagiçé, synonym, ja<sup>n</sup> wéadai tē.

432, 8.-433, 1. ma<sup>n</sup>çí<sup>n</sup>-ti íjebe iba-t'a<sup>n</sup>. The shape of the earth-lodge, including the covered way leading to the inner door, resembles that of a frying-pan. The lodge is the pan, and the covered way represents the handle. The two young Pawnees lay on top of the covered way.

## TRANSLATION.

When Mandan went on the war-path, he went by himself. When he arrived at the village of the enemy, he went among the lodges, and pulled open a stable. But a woman came out of a lodge, and saw him. Speaking many words, she went back to her lodge. And when Mandan was fleeing homeward, after having failed to capture the horses, a great many young men pursued him. He managed to get away without being overtaken. When it was day he slept, when he came again to a remote place. When it was night, he went thither again. And he continued going around the village, as he waited for the people to go to sleep. When all the others slept, two young men who did not sleep continued rambling around and singing. When it approached midnight, the two young men went homeward to sleep. They lay together upon the covered way which was over the door of an earth-lodge. And Mandan desired to kill one of them when both were sound asleep. He went thither very carefully. When he reached there, the young man whom he did not intend to kill raised his head, and Mandan hit him very suddenly on the head with a hatchet. The other one started up and chased him. Mandan fled. When the young Pawnee continued chasing him, he was hallooing. All the villagers chased him, even the women and dogs. And he failed again in his attempt to steal a horse. And when it was day he slept within a thicket. And at night he went thither. When day was very near at hand, he pulled open a stable. He put a lariat on a horse. Having gone out, he had just come out in sight when he met a Pawnee, close to the door. And the Pawnee was afraid at the sight of Mandan. And Mandan did not let the horse go; he ran homeward, pulling the horse along. And just then the Pawnee hallooed, and made a great noise by calling. And when Mandan sat all at once on the horse, the latter bucked repeatedly as he carried him, and finally threw him off. When he had been thrown off three times, the Pawnees made an uproar; they almost overtook him. The dogs, the women, and the men, all pursued him. Still sitting on the horse, Mandan had come and gone.

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**PAČI<sup>N</sup>-NAN<sup>N</sup>PAJĪ'S WAR PARTY IN 1853.**

—————

 RELATED BY HIMSELF.
 

—————

T'an'gaqča<sup>n</sup> řáqti a<sup>n</sup>čañ'kide gaqča<sup>n</sup> aňgáčai. Ca<sup>n</sup>' edáda<sup>n</sup> waa<sup>n</sup>'si-  
Fall hunt deer we shot at on the hunt we went. In fact what leaping animal

jiň'ga bčúgaqti aň'gunai A-ři a<sup>n</sup>čiči<sup>n</sup>, újawaqti<sup>n</sup>'i. Ca<sup>n</sup>' řáqti, miřá, qúga,  
little all we hunted them. Approach- we were, in excellent spirits. In fact deer, raccoon, badger,

3 maň'ga, zizka, ca<sup>n</sup>' bčúgaqti, a<sup>n</sup>'ba gě wa'i<sup>n</sup>' agčí-hna<sup>n</sup>'i. Jí gččba a<sup>n</sup>čiči<sup>n</sup>'.  
skunk, turkey, in fact all, day the carrying they came back Tent ten we were.





- Maja<sup>n'</sup> kě wiwíŋa ga<sup>n'</sup>, bčé tá miŋke, ai. A<sup>n'</sup>ha<sup>n'</sup>, ai, gasáni hné xí'ji,  
Land the mine as, I go will I who, he said. Yes, said he, to-morrow you go if,  
wiŋa<sup>n'</sup>be cubčé tá miŋke hă, ai wáqe aká. Wáqe-jiŋ'ga ŋa<sup>n'</sup>haha gáča<sup>n'</sup>  
I see you I go to will I who said white the Young white people neighboring that class  
you man (sub.) ones
- 3 učéwi<sup>n'</sup>awáčč-de, juáwagče cubčé tá miŋke, ai wáqe aká. Ha<sup>n'</sup>ega<sup>n'</sup>te  
I collect them when, I with them I go to you will I who, said white man the. Morning  
waha<sup>n'</sup>i éga<sup>n'</sup>, 'ábae u'éča ga<sup>n'</sup>, aŋgáčai éga<sup>n'</sup>, čábčei<sup>n'</sup> juáwagče. Wáqe amá  
they removed as, hunting scattered as, we went as, three I with them. White man the  
gčéba-dúba-qti éga<sup>n'</sup> ahíi éga<sup>n'</sup>, wánase naji<sup>n'</sup>i. Ga<sup>n'</sup>i. Ceta<sup>n'</sup> ná<sup>n'</sup>cta<sup>n'</sup>i-gă,  
forty about arrived as, heading us off they stood. They did so. That far stop moving,
- 6 ai. Ca<sup>n'</sup> aŋgáčai xí, ŋu'ě a-i éga<sup>n'</sup>, wahúta<sup>n'</sup>čei<sup>n'</sup> kě wáxi. Aŋgúči'agaí-de  
they Yet we went when, with a they as, gun the they tried We were unwilling,  
said. rush approached (ob.) to get from us. when  
wakídai: Ku! ku! ku! Aŋgáčai éga<sup>n'</sup>, ucté kě'ŋa wáči<sup>n'</sup> ahíi. Čá-bajji-gă.  
they shot at us: Ku! ku! ku! We went home- as, remain- to the having us they  
ward ing ward reached. Do not go.
- Hnai xí, wikíde taí miŋke. Učan'da ča<sup>n'</sup> aŋgúnaji<sup>n'</sup>; ékipa wénaji<sup>n'</sup> wáqe  
Ye go if, I shoot at will I who. Island the we stood in it; stood surrounding us white  
you man
- 9 amá. Wačákide hnícta<sup>n'</sup>i, ai. Aŋ'ka-a<sup>n'</sup>čei<sup>n'</sup>-báji hă, wėjai wáqe amá.  
the You shot at us you finished, he said. We are not so doubted white man the  
(sub.) their word (sub.).
- A<sup>n'</sup>čákide hnícta<sup>n'</sup>i ga<sup>n'</sup>, ca<sup>n'</sup> bčé tá miŋke, ai. Maja<sup>n'</sup> wiwíŋa uágiha  
You have finished shooting at me as, at any I go will I who, said he. Land my I follow my  
rate own
- ma<sup>n'</sup>bčei<sup>n'</sup>, ai. 'Ábae ma<sup>n'</sup>bčei<sup>n'</sup>. Eáta<sup>n'</sup> aja<sup>n'</sup>i ă. I<sup>n'</sup>čika<sup>n'</sup>i-gă. Cubčé tá  
I walk, said he. Hunting I walk. Why do you ? Make ye room for me. I go to you will  
act so
- 12 miŋke, ai. Áčahucge, wikíde tčíke, ai. Hau! égiŋa cka<sup>n'</sup>hna xí,  
I who, said he. You speak santly, I shoot at you will, he said. Ho! you do that you wish if,  
égaŋ-gă, ai Uma<sup>n'</sup>ha<sup>n'</sup> amá. Ačai xí, wáqe amá wéčika<sup>n'</sup>i. Čahé kě  
do it, said Omaha the They when, white the made way for Hill the  
(sub.) went men (sub.) them.
- aŋ'gahe aŋgáčai ga<sup>n'</sup> čamú aŋgáčai. Waticka kě aŋgáhii. Waticka kě  
we went over we went and down-hill we went. Stream the we reached. Stream the
- 15 ugči<sup>n'</sup> úda<sup>n'</sup>; ě'di aŋgúčei<sup>n'</sup>.  
to sit in good; there we sat in.  
Égiče wáqe amá éča<sup>n'</sup>be atíi, héga-báji, gčébahíwi<sup>n'</sup>-na<sup>n'</sup>ba-qti-éga<sup>n'</sup>.  
At length white man the (sub.) in sight came, a great many, hundred two about.  
Aŋgú gčéba-čábčei<sup>n'</sup>-qtei a<sup>n'</sup>čei<sup>n'</sup>. Waticka kě uspe aŋgúčei<sup>n'</sup>; ní ŋa<sup>n'</sup>haqtei  
We thirty just we were. Stream the sunken we sat in; water on the very  
place bank
- 18 kě aŋgči<sup>n'</sup>i. Wanáce-jiŋ'ga ehé čei<sup>n'</sup> éča<sup>n'</sup>be hí. Wada<sup>n'</sup>be. Ga<sup>n'</sup> íča<sup>n'</sup>  
the we sat. Young-soldier I said the one who in sight arrived. He looked at He did so sud-  
them. denly  
xí'ji, á kě 'éča'čai T'éa<sup>n'</sup>čai hau, ai. Dáda<sup>n'</sup> baskíče! t'éa<sup>n'</sup>čéčtia<sup>n'</sup>i, ai.  
when, arm the he was hit on. They have ! he What angry! they have really he  
(ob.) killed me said.
- Ahaú! ai. Ké! ca<sup>n'</sup> wía<sup>n'</sup>naxíča taí, ai. Bčúga a<sup>n'</sup>náji<sup>n'</sup>, aŋgúčai'ái. Éga-  
Oho! they Come! at any we dash on them will, they All we stood, we gave the scalp- In a  
said. rate said. yell.
- 21 zéze ga<sup>n'</sup> wía<sup>n'</sup>naxíča aŋgáčai. Wáqe-ma a<sup>n'</sup>wa<sup>n'</sup>baazaí. Caŋ'ge ágči<sup>n'</sup> wáqe  
row so wedashed on them we went. The white men we scared them off. Horse sat on white  
men



- Gasáni cī wacta<sup>n</sup>'bai xī, i<sup>n</sup>'ta<sup>n</sup> úwakiéga<sup>n</sup>'i-gǎ, ai. A<sup>n</sup>'ja<sup>n</sup>'i. Gañ'xī Caa<sup>n</sup>'  
 To-morrow again you see them if, now do talk to them, said (one). We slept. And Dakotas  
 xī dúbai te. Ha<sup>n</sup>' té'di gǒéwakiçai tē, wa'ú amá a<sup>n</sup>'hai. Gañ'xī nú amá  
 tent were four. Night when they sent them home- woman the fled. And man the  
 ward, (pl. sub.) (pl. sub.)
- 3 sía<sup>n</sup>'çé wagçáde a-íi tē, añgú. Ga<sup>n</sup>' wateçicka jín'ga añgúxī kē hídeaxa  
 alone creeping up they were us. And . stream \* small we camped the down-stream  
 to us coming, in
- cañ'ge-ma çéa<sup>n</sup>'wa<sup>n</sup>'çai. Úwaciça<sup>n</sup>'i tē Caa<sup>n</sup>' amá, cañ'ge-ma únai tē Égiçe  
 the horses (ob.) we sent them. Went around us Dakotas (the sub.) the horses (ob.) sought when. At length  
 them
- cañ'ge-ma wéçai tē. Wéçai éga<sup>n</sup>, gañ'xī wáçin<sup>n</sup> agçai tē. A<sup>n</sup>'çañ'gidaha<sup>n</sup>-  
 the horses (ob.) they found them. They found as, after a having they went We did not know at all  
 them while them homeward.
- 6 bají'qti éga<sup>n</sup>, cī 'ábae añgáçai; íqti-ma a<sup>n</sup>'wan'kidai. Jáze hí éga<sup>n</sup>,  
 about our own as, again hunting we went; the deer we shot at them. Evening arrived as,  
 añgáçai xī, égiçe, ciñ'gajín'ga, wa'ú edábe, çahé çégega<sup>n</sup> gē'di ánají'i, xagé  
 we went home- when, behold, child, woman also, hill like these on them stood on, crying  
 ward
- za'ç'qti amá. Eáta<sup>n</sup> áda<sup>n</sup>. Cañ'ge bçúgaqti wáçin<sup>n</sup> ákiagçai ça<sup>n</sup>+, ai tē.  
 they made a they Wherefore ! Horse all having they have gone (past they said.  
 great uproar say. them again sign !)
- 9 Qe-í! wáçiju-báji héga-báji, ai. Ga<sup>n</sup>' wéça-baji ga<sup>n</sup>' añgçin<sup>n</sup> añ'gaçin<sup>n</sup>. Ahaú!  
 Alas! they have injured not a little, said And we sad so we sat we who moved. Oho!  
 us (they).
- ai. Ga<sup>n</sup>' qáça añgáçe taí. A<sup>n</sup>'wa<sup>n</sup>'ha<sup>n</sup>'i taí. A<sup>n</sup>'wa<sup>n</sup>'ha<sup>n</sup>'i éga<sup>n</sup>, bçúgaqti  
 said And back again let us go homeward. Let us remove the camp. We removed as, all  
 (one).
- a<sup>n</sup>'wa<sup>n</sup>'i<sup>n</sup>'i<sup>n</sup>'i, wa'ú, ciñ'gajín'ga, na<sup>n</sup>'-ma cti, bçúga. Ga<sup>n</sup>' añgáçai éga<sup>n</sup>,  
 we carried little woman, child, the grown too, all. And we went home- as,  
 packs, ones ward
12. wateçicka Zandé-búça é akíçi a<sup>n</sup>'çin<sup>n</sup>. A<sup>n</sup>'ja<sup>n</sup>'i éga<sup>n</sup> a<sup>n</sup>'ba. Uçúda<sup>n</sup>'da<sup>n</sup>'béga<sup>n</sup>-  
 stream Zande-buja that we re we were. We slept as day. Do consider ye it  
 turned to  
 and camped
- i-gǎ, ai. Ahaú! ehé, níkaci<sup>n</sup>'ga çijúbají xí'jì, éga<sup>n</sup>'wé'a<sup>n</sup> ga<sup>n</sup>' çawáçé ebçéga<sup>n</sup>.  
 a little, said Oho! I said, man injures one when, to do so in desirable I think.  
 (one). return
- Níkaci<sup>n</sup>'ga ukéçin<sup>n</sup> cka<sup>n</sup>' eáwakiga<sup>n</sup>'i, na<sup>n</sup>'bé 'a<sup>n</sup>' wakíde, ca<sup>n</sup>' waçíta<sup>n</sup> gē 'a<sup>n</sup>'  
 Indian habits they are like us, hand how to shoot, indeed work the how  
 (pl. ob.)
- 15 cka<sup>n</sup>' gē' ctewa<sup>n</sup>'. Ugáhanadáze wagçáde, cañ'ge wénacai tē é cti éga<sup>n</sup>  
 habits the soever. Darkness to crawl up to horse snatching the that too so  
 (pl. ob.) them, from them (act)
- a<sup>n</sup>'ça<sup>n</sup>'baha<sup>n</sup>'i, ebçéga<sup>n</sup>. A<sup>n</sup>'çipii, ebçéga<sup>n</sup>. A<sup>n</sup>'çiqe taité, ehé. Sigçé kē  
 we know. I think. We do it well, I think. We chase shall, I said. Trail the
- a<sup>n</sup>'çañ'guhe taité, ehé. Waqúbe uáha<sup>n</sup> tá miñke, ehé, wí.  
 we follow it shall, I said. Sacred thing I cook will I who, I said, I.
- 18 Hau. Waqúbe uáha<sup>n</sup>. Níkaci<sup>n</sup>'ga uçéwi<sup>n</sup>'awáçé. Ca<sup>n</sup>' íanúçxa íqti uáha<sup>n</sup>;  
 ¶ Sacred thing I cooked. Man I collected them. And fresh meat deer I cooked;  
 íanúçxa tē ma<sup>n</sup>'zeskǎ na<sup>n</sup>'ba ígaxe é-hna<sup>n</sup> uáha<sup>n</sup>. Néxe tē ma<sup>n</sup>'zeskǎ sátá<sup>n</sup>.  
 fresh meat the silver two valued at that only I cooked. Kettle the silver five.
- Wat'a<sup>n</sup>', wai<sup>n</sup>' jíde, wai<sup>n</sup>' íú, haqúde sábé, unáji<sup>n</sup> bçéçxa ígaxe na<sup>n</sup>'ba, bçize;  
 Goods, blanket red, blanket green, robe black, shirt thin figured two, I took;
- 21 akíçxa wi<sup>n</sup>' bçúga kí ç'di masáni çáxe: uçúçiaçxa itéaçé. Çé wéku-ma,  
 both one round (one) and on it half a dollar I made it; in the middle I placed This those who were  
 them. them invited,

Hau! cétē wía<sup>n</sup>bçai, ehé. Níkaci<sup>n</sup>ga gáçí<sup>n</sup> wáçijuáçí çí<sup>n</sup> uáne tá miñke.  
Ho! this pile I abandon to you, I said. Person that one he who did wrong I seek will I who. him

Awácka<sup>n</sup> ma<sup>n</sup>bçí<sup>n</sup> taté. Wají<sup>n</sup> çíçíça a<sup>n</sup>çá<sup>i</sup> taí, wíçí<sup>n</sup>wí<sup>n</sup>, ehé. Hau! ai,  
I make an effort I walk shall. Disposition your you give will, I buy it from you, I said. Ho! said they,

a<sup>n</sup>çí<sup>i</sup> tañ'gata<sup>n</sup> çá<sup>n</sup>'ja, waçácka<sup>n</sup> té, i<sup>n</sup>çí<sup>n</sup>'gai. I<sup>n</sup>'behí<sup>n</sup> çizaf-de uçúciaça 3  
we give it to you we will though, you do your will, they said that to me. Pillow they took when in the middle

ihéçai. Jéxe na<sup>n</sup>'ba edábe i<sup>n</sup>çíçuxa tañ'gata<sup>n</sup>. Hní<sup>n</sup>'wí<sup>n</sup> éga<sup>n</sup>, a<sup>n</sup>çí<sup>i</sup> tañ'-  
they laid it. Gourd two also we sing for you we will. You buy it as, we give we it to you

gata<sup>n</sup>, ai Hné taté çá<sup>n</sup>'ja, úcka<sup>n</sup> açí<sup>n</sup>'a<sup>n</sup> tē éga<sup>n</sup>'çé<sup>n</sup>'a<sup>n</sup> çagçí taté, ai. Wa'a<sup>n</sup>'  
will, said they. You go shall though, deed is done the you do so to you have shall, said they. Singing

gçí<sup>n</sup>'i, déxe gasáçui tē, i<sup>n</sup>'behí<sup>n</sup> áma<sup>n</sup>'ti<sup>n</sup> gçí<sup>n</sup>'i. Ha<sup>n</sup>' tē snédega<sup>n</sup>, ca<sup>n</sup>'qti 6  
they sat, gourd they rattled, pillow beating it they sat. Night the long, as, they beat against

gaa<sup>n</sup>'bai. Ga<sup>n</sup>' nuda<sup>n</sup>' júawágççe ga<sup>n</sup>'çá<sup>n</sup>-ma na<sup>n</sup>'taí bçúga. Wí t'éaçē tá  
even till day. And to war I with them they who wished they danced all. I I kill him will

miñke, ai. Wí ubçá<sup>n</sup>' tá miñke, ai. Wí ú çíngē'qti ubçá<sup>n</sup>' tá miñke, ai.  
I who, said I I take will I who, said I wound none at all I take will I who, said (one). hold of (another). hold of (a third).

Cañ'ge ewénace tá miñke, ai. Hau. A<sup>n</sup>'ba. Ga<sup>n</sup>' a<sup>n</sup>'fi éga<sup>n</sup>, wí çtí éaçáça 9  
Horse I steal from will I who, said I Day. And they gave as, I too in different directions them (a fourth). to me

awá<sup>i</sup>. Waçíxabe ahní<sup>n</sup>' hné te, wabáçte ahní<sup>n</sup>' hné te (içáçisande júççe-  
I gave. Sacred bag you have you go will, bundle you have you go will (what is fastened with it, it if securely to it

hna<sup>n</sup>'i). Ugáhanadáze çíman'gçá<sup>n</sup> açái, wí<sup>n</sup>'çá<sup>n</sup>'çá<sup>n</sup>'qçci íçínáççe ubésni<sup>n</sup>  
regularly). Darkness stealing himself went, just one by one hiding himself to find him out

çíngē'qçci ga<sup>n</sup>' açé-hna<sup>n</sup>'i. Ha<sup>n</sup>'adi nuda<sup>n</sup>' açá-bikeamá, ai. Gacíbe a-íja<sup>n</sup>'i. 12  
there is no one at all so they were going. Last night to war they went, it is said, they Outside of they approached and lay down. said.

Hau! níkawasa<sup>n</sup>', wada<sup>n</sup>'be ma<sup>n</sup>'çí<sup>n</sup>'i-gá, ehé. Wéga<sup>n</sup>'ze wí<sup>n</sup>' a-íja<sup>n</sup>'-hna<sup>n</sup>'i  
Ho! warrior, to see walk ye, I said. Measure one they usually approach and lie down

ha<sup>n</sup>' wada<sup>n</sup>'be amá Hau! níkawasa<sup>n</sup>', ata<sup>n</sup>' çaja<sup>n</sup>'tiçíçíngçe çí, gíi-gá há,  
night scout the (pl. sub.). Ho! warrior, when you are sleepy if, come back

ehé. \* \* \* Wají<sup>n</sup>'ga-jíde húta<sup>n</sup> éta<sup>n</sup> tē'di, Jáha<sup>n</sup>'i-gá! dáha<sup>n</sup>'i-gá! ehé. Jáha<sup>n</sup> 15  
I said. \* \* \* Small bird red cried at that then, time Arise ye! arise ye! I said. Arising

átíaçai tē wañ'gíççe. \* \* \* Égasáni çí, wada<sup>n</sup>'be amá sabáçiqçci aççí. Agçí  
they started up all. \* \* \* The next day when, scouts the very suddenly came They were back. coming (sub.)

çí'çí, nuda<sup>n</sup>'hañga na<sup>n</sup>'ba çíbaçça açái. Núda<sup>n</sup>'hañgá, wacíçka çé géçica<sup>n</sup>  
when, war-chief two face to face went. O war-chief, stream this that side

kē i<sup>n</sup>'tca<sup>n</sup>'qçci wáçí<sup>n</sup> aççái kē. Una<sup>n</sup>'sude íçega gçagçá. (Cañ'ge jája ma<sup>n</sup>'çí<sup>n</sup> 18  
the just now having they went homeward. Bare spots were made in by treading new suddenly and frequently. (Horse dunging walked often

kē, é wakaí.) Sa<sup>n</sup>' itáta-qti aççái kē. Hau! níkawasa<sup>n</sup>', kē, a<sup>n</sup>'da<sup>n</sup>'be taí.  
the, that they meant). White in many clus- they went back. Ho! warriors, come, let us see. afar off ters, here and there

Ĕ'di açái. Ĕ'di ahíí. Çéç há, ai. Hau! níkawasa<sup>n</sup>', éç há. Wíañ'guhe  
There they went. There they arrived. This is it (he) said. Ho! warriors, it is that We follow them

- taí, ai. Wiúhai. Wiúhe ca<sup>n'</sup> ma<sup>n'</sup>č<sup>i'</sup> a<sup>n'</sup>ba t ičaugče. Égiče mi<sup>n'</sup> č  
will, said They fol- Following still walked day the throughout. At length sun the  
(he). lowed them. then
- ičéqtc<sup>i</sup> xī, akíii kě. Égiče, cañ'ge-ma wáči<sup>n</sup> akíi tě. Jíi kě dúba. Ha<sup>n'</sup>  
had gone when, they reached Behold, the horses having they had Lodges the four. Night  
very there again and camped. them they had reached there.
- 3 xī a<sup>n'</sup>ja<sup>n'</sup>i, kī égasáni a<sup>n'</sup>wa<sup>n'</sup>č<sup>i</sup>qai. Ujañ'ge kě añgúha a<sup>n'</sup>ma<sup>n'</sup>č<sup>i</sup>ni ča<sup>n'</sup>ja,  
when we slept, and the next day we chased them. Road the we followed it we walked though,  
añ'guqča-báji; čí hebádi a<sup>n'</sup>ja<sup>n'</sup>i. Čí égasáni a<sup>n'</sup>wa<sup>n'</sup>č<sup>i</sup>qe añgáčaj. Čí añ'guqča-  
we did not overtake again on the way we slept. Again the next we pursued we went. Again we did not over-  
them; them; day them
- báji; hebádi a<sup>n'</sup>ja<sup>n'</sup>i. A<sup>n'</sup>ba dúba a<sup>n'</sup>wa<sup>n'</sup>č<sup>i</sup>qai; a<sup>n'</sup>ba wi<sup>n'</sup>déta<sup>n'</sup>hi, mi<sup>n'</sup>čuma<sup>n'</sup>ci  
take on the way we slept. Day four we pursued them; day half the length noon  
them; arrived,
- 6 tědi a<sup>n'</sup>na<sup>n'</sup>čta<sup>n'</sup>i, uwáječaqtia<sup>n'</sup>i. A<sup>n'</sup>wa<sup>n'</sup>čatai. Čí a<sup>n'</sup>wa<sup>n'</sup>č<sup>i</sup>qe añgáčaj. Égiče  
at we stopped going, we were very tired. We ate. Again we pursued them we went. At length  
wacíccka kě ujája kě'ja añgáhii xī, sigčé kě ujája baca<sup>n'</sup>ca<sup>n'</sup> kě uhá ačaj  
stream the fork at the we arrived when, trail the fork winding the follow- it had  
ing it
- kě há. Kī wiañ'ganase tai-éga<sup>n</sup>, ujája čúta<sup>n</sup> kě añgúha añgáčaj. Jamú  
gone And we head them off in order that, fork straight the we followed we went. Down-hill
- 9 a<sup>n'</sup>ja<sup>n'</sup>č<sup>i</sup> añgáče-hna<sup>n'</sup>i, kī uíča<sup>n'</sup>be gicka<sup>n'</sup>qti a<sup>n'</sup>ma<sup>n'</sup>č<sup>i</sup> añgáče-hna<sup>n'</sup>i,  
we ran we went always, and up-hill very fast we walked we went always,  
mi<sup>n'</sup>čuma<sup>n'</sup>ci híaji tědi. Égiče mi<sup>n'</sup> ča<sup>n'</sup> hidě'qtc<sup>i</sup> tědhi a<sup>n'</sup>na<sup>n'</sup>čta<sup>n'</sup>i. Na<sup>n'</sup>bá  
noon arrived not when. At length sun the bottom very it arrived we stopped Two  
at the going.
- wada<sup>n'</sup>be ačaj. Ga<sup>n'</sup>-čañka-jin'ga xī, agfi. Ugáhanadžaze éđhi xī, čí  
to see went. They moved a little while when, they were Darkness it arrived when, again  
coming there  
back.
- 12 wacíccka ujája baca<sup>n'</sup>ca<sup>n'</sup> kě itaxačáfica<sup>n</sup> kě añgákii. Ě'di añgákii éga<sup>n</sup>,  
stream fork winding the towards the head the we came to There we reached as,  
it again
- wada<sup>n'</sup>be na<sup>n'</sup>ba hídeaja čéa<sup>n'</sup>wankičai. Ačaj éga<sup>n</sup>, égiče sabájiqti Caa<sup>n'</sup>  
scouts two down-stream we sent them. They went as, at length very suddenly Dakota  
íi cáčena<sup>n'</sup>ba wéčaj. Kī wada<sup>n'</sup>be amá agfi. Cági! cági! cági! ai.  
tent twelve they found And scouts the were There they there they there they said  
them. (sub.) coming are, coming are, coming are, coming (some).  
back. back! back!
- 15 Añ'ja<sup>n'</sup>ča góšhea<sup>n'</sup>čaj. Égiče wada<sup>n'</sup>be amá agčfi. Núda<sup>n'</sup>hañgá! wea<sup>n'</sup>čaj.  
We threw ourselves down to hide. At length scouts the had come. O war-chief! we found them.
- Jíi cáčena<sup>n'</sup>ba ačaj kě há, ai. Wacíccka kě uhá a<sup>n'</sup>wa<sup>n'</sup>ha añgágii. Égiče  
Tent twelve have gone said they. Stream the follow- we followed we were At length  
ing it (their trail) coming back.
- Caa<sup>n'</sup> íi cáčena<sup>n'</sup>ba kě íi ča<sup>n'</sup> é'di añgákii, čí'úděqti tědi. Čéde tě  
Dakota tent twelve the had the there we reached altogether when. Fire the  
been (past act) on our home- deserted  
pitched ward way,
- 18 ceta<sup>n'</sup> zíčtcia<sup>n'</sup>. Ha<sup>n'</sup> hébe añ'guqče tañ'gač<sup>i</sup>n'.  
so far very yellow. Night a part we pursue them we who will move.
- Caa<sup>n'</sup> amá wacíccka kě bas<sup>i</sup>n' uhai, kī Caa<sup>n'</sup> ucté amá cañ'ge wáči<sup>n</sup>  
Dakotas the stream the upside went and Dakotas the rest horse had them  
(sub.) down along,
- amá wákipai. Ha<sup>n'</sup> tě wi<sup>n'</sup>déta<sup>n'</sup>qtihi xī, añ'guqčaj. Hau! n'kawasa<sup>n'</sup>, i<sup>n'</sup>č'áge  
the met them. Night the just reached half when, we overlook Ho! warrior, old man  
ones who the distance them.

maja<sup>n</sup> wéçajin'gai éja<sup>n</sup>mi<sup>n</sup> há. Hau! níkawasa<sup>n</sup>, ha<sup>n</sup> hébe añ'guççe taf.  
 land they speak slight- I suspect Ho! warrior, night a part of let us overtake them.  
 ingly of us

Wacka<sup>n</sup> ega<sup>n</sup>i-gä. Çiça<sup>n</sup>, çiniga<sup>n</sup> edábe, uçigihita-báji éja<sup>n</sup>mi<sup>n</sup> há. Ata<sup>n</sup>hi<sup>n</sup>  
 Do your best. Your grand- your also, they are yearning for I suspect At last  
 mothers, grandfathers you, their own,

çi, éça<sup>n</sup>be gçi etéda<sup>n</sup>, eçigigai éja<sup>n</sup>mi<sup>n</sup> há. Uadíta<sup>n</sup> áça'a<sup>n</sup> çáçin'cé i<sup>n</sup>te. 3  
 when, in sight he has apt! they say that I suspect From the lodge what luck you are !  
 come about you have you moving

Ujañ'ge kë a<sup>n</sup>çiqe a<sup>n</sup>ma<sup>n</sup>çi<sup>n</sup>i. Wada<sup>n</sup>be amá áiaçai çi íça-báji agçí. Céta<sup>n</sup>  
 Road the we pursued we walked. Scouts the had gone when not finding had come So far  
 (sub.) (any one) back.

añ'guçça-báji, ai. Watçicka jin'ga gáça édí tē a<sup>n</sup>çhai çi, masáni aňgáhi  
 we have not overtaken said Stream small (going) there the we forded when, the other we reached  
 them, they. side

çi, nuda<sup>n</sup>hañga wi<sup>n</sup>, Nini ai<sup>n</sup> tá minke, níkawasa<sup>n</sup>, ai. Agáha-ma<sup>n</sup>çi<sup>n</sup> 6  
 when, war-chief one, Tobacco I use will I who, warrior, he said. Agaha-ma<sup>n</sup>çi<sup>n</sup>

akéi há. Hi<sup>n</sup>bé aňgúçia<sup>n</sup> aňçin'i. Hi<sup>n</sup>bé uça<sup>n</sup> çikúkuçái-gä, ai Agáha-  
 it was he Moccasin we put on our we sat. Moccasin to put on pull them on hastily, said Agaha-  
 moccasina moccasina

ma<sup>n</sup>çi<sup>n</sup> aká. Hau! níkawasa<sup>n</sup>, nini jin' hnicta<sup>n</sup>i çi, cí taf. Wí waça<sup>n</sup>be  
 ma<sup>n</sup>çi<sup>n</sup> the Ho! warrior, tobacco you you finish when, you will. I I see them  
 (sub.) use reach there

bçé, ehé. Ujañ'ge kë uáha ma<sup>n</sup>bçi<sup>n</sup>. Aça<sup>n</sup>ça<sup>n</sup>bçi<sup>n</sup> ma<sup>n</sup>bçi<sup>n</sup>. Qçabé kë 9  
 I go, I said. Road the I followed I walked. I ran a little, now I walked. Tree the  
 it and then (line of)

ugácabe ja<sup>n</sup>. Çañ'gçqtci pí çi, cañ'ge-ma ujañ'ge kë uhá çutfi éga<sup>n</sup>,  
 making a dis- lay. Very near I when, the horses road the follow- had come as,  
 tant shadow arrived ing it this way

wádasi éga<sup>n</sup>, wábçi<sup>n</sup> dí. Uma<sup>n</sup>ha<sup>n</sup> cañ'ge eçai-ma wíçti awágçize.  
 I drove them as, I had them I was Omahas horses their (pl. ob.) I myself I seized our  
 along coming back. own again.

Wádasi agçé ga<sup>n</sup> çé gçi<sup>n</sup> çañká çañ'gçqtci wábçi<sup>n</sup> dí çi, cka<sup>n</sup>ají íça<sup>n</sup>- 12  
 I drove them I went back so this sitting those who very near I had them I was when, not stirring I placed  
 along were coming back

awáçé. É'ça agçé. Aça<sup>n</sup>ça<sup>n</sup>bçi<sup>n</sup>. Çé gçi<sup>n</sup> çañkáçia awáçade agçé. Céta<sup>n</sup>  
 them. Thither I went I ran a little, now This sitting to those who I, being near I went  
 back. and then. were to them back. So far

céçectéwa<sup>n</sup>ji; nini ga<sup>n</sup> gçi<sup>n</sup> amá. Hau! níkawasa<sup>n</sup>, nuda<sup>n</sup>hañga edábe,  
 they had not stirred in tobacco as they they were sit- Ho! warrior, war-chief also,  
 the least; were ting.

céçectéwa<sup>n</sup>ji çagçi<sup>n</sup>i. Ujañ'ge kë níkcaci<sup>n</sup>ga d'úba uhá agçi, ehé. Wá! 15  
 not stirring in the you sat. Road the person some follow- are com- I said. Why!  
 least ing it ing back,

níkawasa<sup>n</sup>, 'a<sup>n</sup> éi<sup>n</sup>te. A<sup>n</sup>wa<sup>n</sup>waçáçica<sup>n</sup> ca<sup>n</sup> a<sup>n</sup>çi<sup>n</sup> taf éi<sup>n</sup>te, ai. Gépe:  
 warrior, what is can be? In what direction by and by we are will can't said I said as  
 the matter they follows:

Níkawasa<sup>n</sup>, nuda<sup>n</sup>hañga edábe, çáciçti d'úba wábçi<sup>n</sup> agçí, ehé. Há!  
 Warrior, war-chief also, a very long some I had them I came I said. Thanks!  
 time ago back,

nuda<sup>n</sup>hañga! há! nuda<sup>n</sup>hañga! há! nuda<sup>n</sup>hañga! ai. A<sup>n</sup>çistúbai. 18  
 war-chief! thanks! war-chief! thanks! war-chief! said They extended their  
 they. hands towards me.

Sidáhi a<sup>n</sup>nía-máji agçí taté áça, ai. Wáka<sup>n</sup>ta<sup>n</sup>i-gá! wáka<sup>n</sup>ta<sup>n</sup>i-gá! ehé.  
 Toes not paining me I come shall indeed, said Tie ye them! tie ye them! I said.  
 home (one).

- Hájinga wéka<sup>n</sup>ta<sup>n</sup>'i éga<sup>n</sup>, iki wábaqtai. Hau! níkawasa<sup>n</sup>', çéçu wañ'giçe  
 Cord they tied them with as, chin they tied them. Ho! warrior, here all  
 çiskie úça<sup>n</sup> gçi<sup>n</sup>'i-gă, ehé. Níkawasa<sup>n</sup>', nuda<sup>n</sup>'hañga edábe, a<sup>n</sup>wa<sup>n</sup>'besni<sup>n</sup>'-  
 together holding sit ye, I said. Warrior, war-chief also, they found me out  
 them
- 3 ctéwa<sup>n</sup>-báji. Pi añ'gi'a<sup>n</sup> tai, ehé. Ucté amá wagaçqa<sup>n</sup> amá cañ'ge-ma  
 in the least not. Anew let us do it to him, I said. The rest servants the (sub.) the horses  
 waka<sup>n</sup>'ta<sup>n</sup>'i ga<sup>n</sup>' cka<sup>n</sup>'aji úça<sup>n</sup> gçi<sup>n</sup>'i. Hau! núda<sup>n</sup>'hañga, é'di aňgáçe té, ehé.  
 tied them so motionless holding sat. Ho! O war-chief, there let us two go, I said.  
 them
- É'di aňgáçe, na<sup>n</sup>'ba çéga<sup>n</sup>. Ugáhanaçáze, ca<sup>n</sup>' bamámaxe aňgáçai.  
 There we went, two thus. Darkness, yet bowing the head we went.  
 repeatedly
- 6 Égazéze gá<sup>n</sup>'qti ři amá. Núda<sup>n</sup>'hañga, ři uhañ'ge áma tē'ja hné té, ehé.  
 In a line just so they camped. O war-chief, tent end the one to the you go will, I said.  
 A<sup>n</sup>'ha<sup>n</sup>', é'di bçé tá miñke, ai. Çí, áwaté'di oné tá, ai. ři uhañ'ge áma  
 Yes, there I go will I who, said he. You, by which you go will? said Tent end the  
 he other
- tē'ja bçé tá miñke, núda<sup>n</sup>'hañga, ehé. 'A<sup>n</sup>'qti ctéctewa<sup>n</sup>' d'úba wábçei<sup>n</sup> ağıçí  
 to the I go will I who, O war-chief, I said. Just how notwithstanding some I have I have  
 it happens it happens them come
- 9 tá miñke, ehé. É'di bçé. Égiçe cañ'ge-ma řijebeqti ugáçk iça<sup>n</sup>'waçai amá.  
 will I who, I said. There I went. At length the horses (at) the very fastened they had been placed.  
 door
- É'di pí. Cañ'ge amá áji a<sup>n</sup>wa<sup>n</sup>'çibça<sup>n</sup>'i éga<sup>n</sup>, ía<sup>n</sup>'haí. Máhi<sup>n</sup> ağıçize ga<sup>n</sup>'  
 There I Horse the different they smelt me as, they fled Knife I took my so  
 arrived. (pl. sub.) for that reason.
- wéka<sup>n</sup>'ta<sup>n</sup> gçé máawásasa; wáçasi ağıçé. Hau! níkawasa<sup>n</sup>', çéama cı d'úba  
 lariat the I cut them repeat- I drove them I went Ho! O warrior, these again some  
 (ob.) edly; homeward.
- 12 cı wábçei<sup>n</sup> ağıçí, ehé. A<sup>n</sup>'çistúbai. Há! nuda<sup>n</sup>'hañga! há! nuda<sup>n</sup>'hañga!  
 again I have I have I said. They extended their Thanks! war-chief thanks! war-chief!  
 them come, hands towards me.
- há! nuda<sup>n</sup>'hañga! núda<sup>n</sup>'hañga, wéçna<sup>n</sup>'a<sup>n</sup>'çagiçé, ai. Ha<sup>n</sup>' wi<sup>n</sup>'áqtei tē,  
 thanks! war-chief! O war-chief, you cause us to be thankful, said they. Night just one when,  
 na<sup>n</sup>'ba<sup>n</sup>' wábçize. Hau! Wáççei<sup>n</sup>'i-gă! wáççei<sup>n</sup>'i-gă! wáççei<sup>n</sup>'i-gă! ehé Cañ'ge-ma  
 twice I took them. Ho! Sit on them! sit on them! sit on them! I said. The horses (ob.)
- 15 wáççejád iça<sup>n</sup>'ça<sup>n</sup>'i. Cañ'ge ağıçei<sup>n</sup>-báji amédega<sup>n</sup> uska<sup>n</sup>'skaqti ágaçjádé ga<sup>n</sup>'  
 they straddled they did it Horse not ridden it was of that directly (on it) I straddled so  
 them suddenly. sort
- áağıçei<sup>n</sup> ga<sup>n</sup>' řigçejemuxa ga<sup>n</sup>', a<sup>n</sup>'a<sup>n</sup>'çaqti içéçai. Hau! níkawasa<sup>n</sup>', síndéhadı  
 I sat on it so kicking up his heels so, he threw me very far away. Ho! warrior, at the tail  
 iça<sup>n</sup>'çai-gă. Aňgáççe tábacé, ehé. Ca<sup>n</sup>' çískiē'qti aňgáççai. Ca<sup>n</sup>' a<sup>n</sup>'na<sup>n</sup>'a<sup>n</sup>'baí.  
 place him. We go homeward must, I said. And all together we went home- We rode till day.  
 ward.
- 18 Gicka<sup>n</sup>'qti aňçei<sup>n</sup>'i. Ca<sup>n</sup>'qti a<sup>n</sup>'na<sup>n</sup>'miçuma<sup>n</sup>'cii. Éđihi ři, a<sup>n</sup>'na<sup>n</sup>'çta<sup>n</sup>'i.  
 Very rapidly we sat. We rode even till noon. It arrived when, we stopped going.  
 Cka<sup>n</sup>'ajıçai<sup>n</sup>'i. Égasáni ři, má kē ckúbe há. Sníte wáwakan'diçai.  
 They were suddenly The next day when, snow the deep Feeling cold we were impatient from.  
 motionless.
- sniáwatai, sniáwatai! Néçé úda<sup>n</sup>, ai. Cañ'ge-ma weağçae. Çéta<sup>n</sup> açin<sup>'n</sup>-gă,  
 We are cold, We are cold! To kindle good, said The horses I divided This one have thou,  
 a fire they, among them.
- 21 ehé dēçabçei<sup>n</sup>'a<sup>n</sup>. Kél' ca<sup>n</sup>' aňgáççe tai. Gicka<sup>n</sup>'qti aňçei<sup>n</sup>'i. Ca<sup>n</sup>'qti cı  
 I said eight times. Come! still let us go homeward. Very rapidly we sat. Still, indeed again





- cáde itáxaxa agçai éga<sup>n</sup> ádaçage jañ'ga wi<sup>n</sup> 'di akíi tē. Kí Uma<sup>n</sup>ha<sup>n</sup>  
 six to the head went as headland large one there they reached And Omahas  
 of the stream homeward it again.
- d'úba, íaqti úne ma<sup>n</sup>çin'-ma çan', qéki kē'di gçin' akáma. Kí Uma<sup>n</sup>ha<sup>n</sup>  
 some, deer hunting those who had walked, foot of the at the were sitting, they say. And Omahas  
 them bluff
- 3 amá ucté amá eca<sup>n</sup> gçin'i tē wégidaha<sup>n</sup>-bají-biamá íaqti úne ma<sup>n</sup>çin' amá  
 the the rest near there sat the knew not about their own, they say deer hunting walked the  
 (sub.) them (sub.)
- çéamá. Caa<sup>n</sup> amá baxú kē'di ugásin'-biamá. Égiçe Uma<sup>n</sup>ha<sup>n</sup> na<sup>n</sup>ba  
 these. Dakotas the (sub.) peak at the peeped, they say. At length Omahas two
- wateçka kē'di akí-bi ega<sup>n</sup>, mandé-ha gaxá-bi ega<sup>n</sup>, niwáçiqe açai tē.  
 stream at the reached again, having, skin-boat made, they having, to cross in the they went.  
 they say say boat
- 6 Égiçe Caa<sup>n</sup> amá wakída-bi ega<sup>n</sup>, akíçá t'éwaçai. Ucté aká akíi, çin'gajin'ga,  
 At length Dakotas the shot at them, having, both they killed them. The rest reached child,  
 (sub.) they say them.
- wa'ú edábe. Añgú-añgata<sup>n</sup>-íata<sup>n</sup> cañ'ge ágçin' wi<sup>n</sup> a-í. Masániatáxa<sup>n</sup> uçá  
 woman also. Us from us who stood horse sitting on one was From the other side to tell  
 coming.
- íça-biamá. Na<sup>n</sup>ba wáçqi aççai, hu<sup>n</sup>+! á-biamá. Cé ha<sup>n</sup>adi weánaxíçai.  
 they sent (the Two they killed they went halloo! said they, he That last night we were attacked.  
 voice) this way, they say them homeward said.
- 9 Wakí dai. Ha<sup>n</sup> a<sup>n</sup>çan'ma<sup>n</sup>çin', ca<sup>n</sup>çti a<sup>n</sup>na<sup>n</sup>a<sup>n</sup>ba añgágçii, é çéça-biamá.  
 They shot at us. Night we walked by, we walked even till day we have come to they sent (the voice),  
 back, say it they say.
- Wáçqi kē çbé-lma<sup>n</sup>i á, á-biamá (cañ'ge ágçin' aká). Ma<sup>n</sup>çka-gáxe gaççí  
 Killed the who only I said, they say (horse sitting on he who was). Ma<sup>n</sup>çka-gaxe they slew
- aççai, nújinja júçqe, ai. Ca<sup>n</sup> añgágçqe tañ'gata<sup>n</sup> hau. Mandé-ha añgáxai  
 they went boy with him, said Yet we go home- we who will I Skin-boat we make  
 homeward, they.
- 12 éde céta<sup>n</sup> añçigçí'ai. Itáxaxá-ma gáama bçúga çagçé tá amá, á-biamá.  
 but so far we have not Those up the stream those out all they go home- will they, said they, they  
 finished for ourselves. of sight ward to you say.
- Agí .íçá-biamá, é uçá akí. Égiçe xagé agí átiágçai. Xagé agíi há,  
 Coming they spoke of, that to he reached At length crying coming they were Crying they are  
 back they say, tell it home. back doing it suddenly. coming back
- ai. Ha<sup>n</sup>adi wakíde-ma çan' é da<sup>n</sup>'cte uhé íhe akí éde, wi<sup>n</sup> t'éawaçai tē, ai.  
 was Last night those who shot at us they perhaps path pass- they but one they killed (of) us, said  
 said. ing that reached way again (some).
- 15 Ha<sup>n</sup>adi weánaxíçai amá çan' ádaçage tē hidé kē'di gaççí aççá-biamá, ai.  
 Last night they attacked us the ones who headland the bottom at the killed him went homeward, said  
 they say, he.
- Çijjin'ge, Ma<sup>n</sup>çka-gáxe, gaççí aççá-biamá, ai. Ágaha-ma<sup>n</sup>çin' (aká) in'wi<sup>n</sup>çai.  
 Your son, Ma<sup>n</sup>çka-gaxe, killed him went homeward, said he. Ágaha-ma<sup>n</sup>çin' (the sub.) told me.
- Íí kē bçúgaçti agí-biamá. Íí amá bçúgaçti cañgáki tañ'gaçin'. Wédai-gá,  
 Tent the all are coming back, Tent the all we reach you we will, as we Wait for us,  
 they say. (sub.) at home move.
- 18 aí tē ní masáni najin' amá. Íí amá bçúgaçti cakí tá amá. Wédai-gá,  
 said river on the other those who stood. Tent the all they will reach you Wait for us,  
 side (sub.) at home.
- á-biamá uçá aççí aká. Na<sup>n</sup>bá ja<sup>n</sup> xi, égiçe íí kē bçúgaçti aççíi. Nicúde  
 they said, to tell it he who came Two sleep when, at length tent the all came Missouri  
 said he back. back.
- hidé kē'ça uhá aççai. Waníça bçúgaçti in' ma<sup>n</sup>çin'-biamá, újawaçti.  
 bottom to the follow- they went Animal all carrying walked, they say, a great  
 (mouth) ing it homeward abundance.



sunrise two went out as scouts, passing directly along in the path to be traveled by the war party (literally: *Mi' éça<sup>n</sup>ba-bájl' tēdi na<sup>n</sup>bá wada<sup>n</sup>be ačai, uhé ačé tai éga<sup>n</sup> uka<sup>n</sup>ska*).

439, 19. *sa<sup>n</sup> itata-qtcı agčai kě*; "sa<sup>n</sup>" refers to the light soil bare of grass; the horses feet had trodden down the stubble (*or*, burnt grass), leaving the lighter soil, which was seen in the distance. "Itata" shows that there were several horses, and that the ground was trodden thus in many places; and "kě" denotes the long line of such tracks on the homeward way.

440, 1. *a<sup>n</sup>ba t ičaugče, in full, a<sup>n</sup>ba tē ičaugče*. So, *mi<sup>n</sup> č ičeqtcı, in full, mi<sup>n</sup> ča<sup>n</sup> ičeqtcı*.

440, 20—441, 1. *i<sup>n</sup>c'age maja<sup>n</sup> wečajiŋga, etc.* The old men who remain at home act as criers day and night. They go among the tents and to the bluffs where they exhort the distant warriors, after this style: "Wacka<sup>n</sup>' egañ' gā. Nú hni<sup>n</sup> éga<sup>n</sup>, učágaca<sup>n</sup> ma<sup>n</sup>hni<sup>n</sup>'. Maja<sup>n</sup>' áhe ga<sup>n</sup>'čaqti áčáhe ma<sup>n</sup>hni<sup>n</sup>'. Águdi čaja<sup>n</sup>' čka<sup>n</sup>'hna xı, č'di jañ' gā hā. Gúdgá-qčejá<sup>n</sup>' čihé." The following is a translation of this address: "Do your best. You have gone traveling because you are a man. You are walking over a land over which it is very desirable for one to walk. Lie in whatever place you wish to lie (*i. e.*, when you are dead). Be sure to lie with your face the other way (*i. e.*, toward the enemy)."

441, 3. *čiadita<sup>n</sup> ačá'a<sup>n</sup> čačiče i<sup>n</sup>te*. This is probably a quotation from the usual song of the women. When Hebadı-ja<sup>n</sup> of the *χa<sup>n</sup>ze* gens was addressed, they sang thus:

Wanáqčı<sup>n</sup>-ā! Áčá'a<sup>n</sup> čačičé i<sup>n</sup>te.

Hasten! What are you doing that you remain away so long!

Jínuhá, čaa<sup>n</sup>'čá ca<sup>n</sup>' čačičé.

Elder brother, now at length, you have left him behind.

Hebádi-ja<sup>n</sup>! Caa<sup>n</sup>' jiñ'ga kúče ačı<sup>n</sup>' gı-ā.

O Hebadı-ja<sup>n</sup>! come back quickly with a young Dakota.

441, 7. *hi<sup>n</sup>be aŋgugıqa<sup>n</sup> aŋgčıi*. They had removed their moccasins before crossing the stream.

441, 19. *sidahi a<sup>n</sup>nia-majı' agčı tate ačá*. This refers to going home on the horses, and thus avoiding traveling on foot, which would have pained their feet (*na<sup>n</sup>nie*). When *čačı<sup>n</sup>-na<sup>n</sup>pajı* caught the horses, he did not recognize them, as it was dark. After the rest had gone to fasten them, *Agaha-ma<sup>n</sup>čı<sup>n</sup>* returned and thanked him, saying: "They are our horses. We thank you."

442, 4. *čdi aŋgače te*. *čačı<sup>n</sup>-na<sup>n</sup>pajı* meant *Agaha-ma<sup>n</sup>čı<sup>n</sup>* and himself.

442, 17. *ca<sup>n</sup> čiskieqti aŋgagčai*. They drove most of the horses. The warriors being mounted kept around the sides and rear of the herd.

443, 16. *Caa<sup>n</sup> i<sup>n</sup>wi<sup>n</sup>a<sup>n</sup>haŋgačı<sup>n</sup>, in full, Caa<sup>n</sup> i<sup>n</sup>wi<sup>n</sup>a<sup>n</sup>he aŋgačı<sup>n</sup>*.

444, 8. *na<sup>n</sup>ba waqčı agčai*. Sanssouci said that only one Omaha was killed at the big headland, and that there were more than two in the party which attempted to cross the river at that time.

444, 10. *Ma<sup>n</sup>čka-gaxe* belonged to the *Qučá* or Raccoon section of the *Wasabe-hitajı*. Hence his name may contain an allusion to the myth of the Raccoons and the Crabs (*or*, *Craw-fish*).

444, 13. *agi ičá-biama, e učá aki*. This was told by *Agaha-ma<sup>n</sup>čı<sup>n</sup>*.

444, 14. *ha<sup>n</sup>adi wakide-ma, etc.* This was said by some of *čačı<sup>n</sup>-na<sup>n</sup>pajı*'s party.

445, 1-2. *maja<sup>n</sup> ma<sup>n</sup>čı<sup>n</sup>-ı gaxe ča<sup>n</sup>qa aki*. At Sarpy, Neb., near mouth of the Platte.



departed, the whites made way for them. We went along a bluff, and then down hill, when we reached a creek. It was a good place for us to stay, so we remained there.

At length about two hundred white men came in sight. We were just thirty. We were in the hollow by the edge of the stream. Wanace-jĩnga, whom I have spoken of, arrived in sight. He looked at them. When he made a sudden signal, he was wounded in the arm. "They have wounded me! There is cause for anger! They have wounded me severely," said he. "Oho! come, let us attack them at any rate," said the Omahas. We all stood, and gave the scalp yell. Having formed a-line, we went to attack them. We scared off the white men. All of them were mounted; but only one Omaha, Agaha-ma<sup>n</sup>çi<sup>n</sup>, was on a horse. He rode round and round, and gave us directions what to do. "Miss in firing at the white men. Shoot elsewhere every time," said he. At length the Omahas intercepted the retreat of the whites. "Come, stop pursuing. Let us cease. It is good not to injure even one of the white people, who are our own flesh and blood," said Agaha-ma<sup>n</sup>çi<sup>n</sup>. We returned to the women. Then we departed. We reached a place where we pitched the tents. There were a great many deer; they were exceedingly abundant. Throughout the day we walked shooting at the long line of deer, and they were moving back and forth among themselves: At evening, when the sun set, the hunters reached the camp. Some men had killed five, some four, others three, and so on. They were in a good humor. "To-morrow we will camp at that land," said they. And we fared as well the next day, killing many deer. Those who were on the hunt reached another place, where they camped. We pitched the tents by a stream. And all who went to hunt brought back game on their backs. Then, behold, it was proposed to go in different directions. We divided into three parties; one went to the right, one to the left, and the third kept straight ahead. I joined the last. When we camped, there were plenty of deer, and we killed them. Going on towards home, we camped again. At night the hunters returned, saying, "Two men were there who were Dakotas. We did not talk to them, and they did not talk to us." "Surprising! you should have talked to them. If you see them to-morrow, shake hands with them and talk to them," said one of us. At length they reached the camp the next night. The Dakotas were missing. "They went traveling in some direction or other, so we did not see them." "If you see them to-morrow, do talk to them," said one of us. We slept. There were four lodges of Dakotas. At night they sent the tents homeward, and the women fled. The men alone were coming, creeping up towards us. We sent the horses towards the mouth of the small stream by which we camped. The Dakotas surrounded us, seeking the horses. At length they found them and took them off. As we knew nothing at all about our loss, we went hunting again, and we shot deer. When we went towards the camp, as evening arrived, behold, the children and women stood on bluffs resembling these, and they made a great uproar by crying. "Wherefore?" said we. "They have taken away every horse!" said they. "Alas! they have done us a very great injury." And we sat very sad. "Oho! let us go back again. Let us remove the camp." When we removed, all carried little packs, the women, the children, and all who were grown. As we went homeward, we reached the stream called Zande-buqa, where we camped. We slept, and it was day. "Do consider the matter a little," said they. "Ho!" said I, "I think that when one man injures another, it is desirable to repay him. The Dakotas are like us in their Indian habits. We know just as well as they how to use

the hands for shooting at foes or game, for working in any way. We know how to creep up to them in the darkness, and snatch their horses from them. I think that we can do it well. Let us pursue. We shall follow the trail. I, even I, will do the sacred cooking."

I did the sacred cooking. I collected the men. I cooked fresh venison, which I valued at two dollars. The kettle was worth five dollars. I put some goods in the middle of the tent; a red blanket, a green one, a black robe, and two figured calico shirts, the last of which I valued at a dollar and a half each. To those who had been invited, I said, "Ho! I leave this pile of things to you. I will seek that man who did the injury. I shall make every effort in walking to find him. Please give me your temper. I buy it of you." "Ho!" said they, "though we will give it to you, please do your best." They took a pillow, which they put in the middle with two gourd rattles. "We will sing for you to dance. As you have bought it, we will give it to you. You shall return after doing to them as they did to you." They sat singing, making the gourds rattle by striking them against the pillow. As the night was long, they beat the rattles even till day. And all those who desired to go on the war-path with me danced. "I will kill him," said one. Another said, "I will take hold of him." "I will take hold of one when he is not wounded at all," said a third. "I will snatch horses from them," exclaimed a fourth.

It was day. And as they had given something to me, I, too, gave presents all around. "You may take a sacred bag, and what is bound up with it (what is always fastened securely to it)," said my guests to me. When it was dark, we stole off one by one, secretly, without being detected by any one at all. The next day it was said, "They went on the war-path last night." We reached a place outside of the village, and there we slept. "Ho! warriors, go ye as scouts," I said. Those who go as scouts at night, usually go about a mile from the camp before they lie down. "Ho! warriors, when you become sleepy, come back," said I. \* \* \* When it was time for roosters to crow, I said, "Arise! arise!" All arose hurriedly. \* \* \* The next day the scouts came back very suddenly. As they were returning, two war-chiefs went out to meet them. "O war-chiefs, they have just taken them homeward on this side of the stream. The feet of the horses have recently made a series of bare spots along the ground where the grass has been burnt." They also referred to the fresh manure dropped by the horses as they went. "They have gone back, making a line of clusters of whitish spots on the burnt grass," said they. "Ho! warriors, come, let us see it," said the war-chiefs. They went thither. "This is it," said the scouts. "Ho! warriors, it is that. Let us follow them," said the war-chiefs. They followed them, walking the whole day. At length, when the sun had just set, they reached again a place where they had been, and there they camped. Behold, the foe had reached home with the horses. The tents were four. We slept at night, and we pursued them the next day. Though we passed along the road, we did not overtake them, and we slept on the way. The next day we continued the pursuit; but we did not overtake them, so we slept on the way. We pursued them four days. When half of the day had gone, and it was noon, we stopped, as we were very tired. We ate, and then continued the pursuit. At length, when we reached the forks of a stream, the trail had gone up a crooked branch to the right hand. We went straight on to head them off. We ran down-hill, and walked fast up-hill till noon. When the sun was very low, we stopped. Two went as scouts. When they

had been absent but a short time, they returned. At dark we reached another place, having arrived again at the crooked branch, up towards its head. When we reached it again, we sent two scouts down-stream. As they went, they came very suddenly upon twelve Dakota tents. Then the scouts were returning to us. "There they come! there they come! there they come!" We threw ourselves down to hide. At length the scouts came back. "O war-chief! we discovered them. Twelve lodges departed," said they. We were coming back (*i. e.*, down the crooked branch), following the trail of the foe. At length we reached the place where the twelve Dakota tents had been pitched, when it was altogether deserted. They had gone, but the coals of the camp-fires were still very bright. "We will pursue them for a part of the night," said we.

These Dakotas had gone down-stream till they met the rest of their people who had our horses. We overtook them just at midnight. "Ho! warriors, I suspect that the old men at home are exhorting us. Ho! warriors, let us overtake them before this night ends. Do make a desperate effort. I suspect that your grandparents are yearning for you. I think that they are saying about you, 'When shall he come in sight after so long an absence? What are you doing that you are continuing so long away from the lodge?'" We kept in pursuit along the road. The scouts went and returned without finding any one. When we forded the small stream which went aside from the creek, and had reached the other side, one of the war-chiefs said, "Warriors, I will smoke." It was Agaha-ma<sup>n</sup>çi<sup>n</sup>. We sat, putting on our moccasins after wading. Agaha-ma<sup>n</sup>çi<sup>n</sup> said, "Put on the moccasins hastily." "Ho! warriors, when you finish smoking, you may come. I, for my part, will go as a scout," said I. I followed the road. I ran a little, now and then. The long line of trees made a dark shadow in the distance. When I drew very near, the horses followed the road, and came directly to me, and I drove them before me, and was bringing them back to our men. I myself recovered the Omaha horses. I brought them very near to those who were sitting, and made them stand there motionless. Then I went to the men. I ran a little, now and then. I went back to these who were sitting, having been very close to them. They had not yet stirred at all; they were still smoking. "Ho! warriors and war-chiefs, you are sitting still. Some persons are coming back along the road," said I. "Why! warrior, what can be the matter? In what direction can we go after sitting here so long?" said they. I said as follows: "O warriors and war-chiefs, I brought some of them back a great while ago." "Thanks! O war-chief! thanks! O war-chief! thanks! O war-chief!" they said, as they extended the palms of their hands toward me. "We shall indeed come home without having our toes ache us from too much walking." "Tie them! tie them!" said I. They threw lariats over the horses' heads, and tied their lower jaws. "Ho! warriors, let all of you sit here and keep them together. Warriors and war-chiefs, they did not detect me at all. Let us do it again to them," said I. The rest of them, who were the servants of the war-chiefs, tied the horses, and sat motionless as they held them.

"Ho! war-chief, let us two go thither," said I. Then we two went thither. It was dark, yet we bowed our heads repeatedly as we went. They had camped just so, in a line. "O war-chief, you will go to the tent at the other end of the row," said I. "Yes, I will go thither; but how about you, to what one will you go?" said he. "O war-chief, I will go to the tent at the other end," said I. "No matter what happens, I shall reach home with some of them." I went thither. Behold, the horses were fastened just by the door. I arrived there. As the horses perceived that I had a different odor, they fled,

drawing back to the end of their lariats. Taking my knife, I cut one lariat after another, and went back, driving the ponies. "Ho! warriors," said I, "I have brought these, too." They extended the palms of their hands toward me. "Thanks! O war-chief! thanks! O war-chief! thanks! O war-chief! O war-chief, you cause us to be thankful," said they. In one night I had taken horses twice. "Ho! mount them! mount them! mount them!" said I. They mounted the horses at once. I mounted a horse which had never been ridden, and when I sat on him, he kicked up his hind legs, and threw me very far away. "Ho! warriors, place him in the rear. We must go homeward," said I. And we went homeward, having most of the horses all together. We rode till day. We went faster and faster, not stopping till noon. Then we stopped. The horses were suddenly motionless. The next day there was a deep snow. We were very impatient on account of the cold. "We are cold, we are cold. It is good to kindle a fire," said we. I divided my horses among eight of the party, saying to each one, "Keep that one. Come! still let us go homeward." We rode very rapidly. We rode even till night. And without sleeping at all, we rode even till day. Again we rode very fast, keeping on until night. We reached our camp the next day when the sun was very low, having traveled a great distance. The people said, "The warriors have come home, halloo! The warriors have come home, halloo! They have brought back horses, halloo!" We slept, as we had reached the camp.

At length the Dakotas came in pursuit of their horses. I saw just one when he was creeping up to us. I detected him when I went out of doors; it was dark, yet he was visible as he walked. I told my wife. "One of these Dakotas has come," said I. I seized my gun, but the Dakota, suspecting me, fell flat, sticking to the ground. He soon hastened away, walking softly. At day we fled, starting from the stream, Waq-ujĩnga, a branch of the Little Sioux River. We fled southward to a ravine, where we camped for the night. At night it was dark. At length the Dakotas overtook us; they were many, but we were few. One of them peeped over the bluff at us. Now a white man resided there. He questioned him, saying, "Are you an Omaha?" "No," said the other, "I am a Dakota." Then two white men came down-hill, and came to see us. The white men said as follows: "You are Omahas. The Sioux are there, but they cannot be there for any good purpose." The white men did not speak the Omaha language, yet they managed to tell us. We were fleeing from the Dakotas. "As they told about the Dakotas, the horses should be secured," said our people. At length the Dakotas attacked us. They wished to snatch the horses from us. We fired at random, scaring off the Dakotas, and retaining possession of the horses. Without delay we were fleeing from the Dakotas. We fled southward, and traveled all night. We reached Ma'a-uhãnge, The End of the Cottonwoods, below the Little Sioux. We made skin-boats, and crossed the Missouri in them. Thirty-six of our pursuers, who were returning north, came back to a large headland on the Iowa side. At the foot of the bluff were some Omahas, who had been hunting deer. These Omahas knew nothing about our party and the Dakotas. The latter crept to the edge of the bluff, and peeped over. At length two of these Omahas came to a creek, where they made a skin-boat, in which they attempted to cross the creek. At length the Dakotas shot at them, killing both. The rest of them, including the women and children, reached the bank of the Missouri in safety. A horseman from our party approached the river. They called over to him from the other side: "They have gone homeward after kill-



ing two of our party, halloo!" The horseman called over to them, saying, "We were attacked last night, when they fired at us. We walked by night, and having walked even till day, we have come back so far on our way home." Then he said, "Who has been killed?" "They went homeward after killing Ma<sup>n</sup>cka-gaxe and the youth with him. Still, we will go homeward. We have made skin-boats, but we have not yet finished them. All those who are up the stream will go homeward to you," said they. The horseman reached home, telling that they spoke of coming home. At length they were coming crying. "They are coming crying. Those who shot at us last night probably killed one of our people when they were on their way back to Dakota," said some of our party. Agaha-ma<sup>n</sup>çi told me, saying, "Those who attacked us last night went back after killing some one at the foot of the headland. It is said that they killed your son, Ma<sup>n</sup>cka-gaxe, and then went homeward." All of the lodges were coming. "We shall come home to you with all the lodges. Wait for us," said those who stood on the other side of the river. He who came back to tell it said, "They say, 'All of the lodges will come home to you. Wait for us.'" All returned to us in two days. They went homeward, following the course of the Missouri towards its mouth. All were carrying an abundance of game, and they had plenty of wild honey. At length they reached home at the place where the earth-lodges had been made. As they had reached home, they were in excellent humor. All the people danced in groups, dancing the Mandan dance. I rode the horse which I had brought home. I painted my face, and wore good clothing. I hit the drum, "Ku!" I said, "Let Waqa-naji take that for himself." I presented the horse to one who was not my relation. His kindred spread out the hands with the palms towards me, to show their gratitude. "You do not fear being poor. You are very brave! You have made yourself a great man!" said they.

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## TWO CROWS' WAR PARTY IN 1854.

RELATED BY HIMSELF.

Uma<sup>n</sup>'ha<sup>n</sup> ta<sup>n</sup>'waŋça<sup>n</sup> guáçica<sup>n</sup>'ja Nibçáska kəjáçica<sup>n</sup> aŋçɨ<sup>n</sup>'i. Caa<sup>n</sup>'  
 Omaha nation in the region beyond Platte River towards the we sat. Dakotas  
 amá weánaxíça ahí; caŋ'gə wágçɨ<sup>n</sup>-báji, júga-hna<sup>n</sup>, wénuda<sup>n</sup> ahí. Ga<sup>n</sup>'  
 the to attack us arrived; horse they did not sit on body only, to war against they And  
 (sub.) them, us arrived.  
 3 Baçóf ta<sup>n</sup>'wa<sup>n</sup>' é ugáççɨ kə'di aŋçɨ<sup>n</sup>'i, Uma<sup>n</sup>'ha<sup>n</sup> amá bçúgaçti aŋçɨ<sup>n</sup>'i.  
 Sorpy village that point of by the we sat, Omahas the ones all who we sat.  
 timber  
 Wa'ú d'úba wata<sup>n</sup>'zi ɨan'de ma<sup>n</sup>'te qaf, ta<sup>n</sup>'wa<sup>n</sup> çan'di Na<sup>n</sup>'pəhi<sup>n</sup> éga<sup>n</sup>, gçáte  
 Woman some corn ground in buried, village at the. Hungry as, to eat  
 their own  
 tégan gçize aççai. Ki Caa<sup>n</sup>' amá égiçte nuda<sup>n</sup>' amá atfi tē hā, ɛdí. Éde  
 in order to take they went And Dakotas the at length those on the war- came there. But  
 that their own back. (sub.) path

- wa'ú amá akíi x̄i, wénaxíçai tē, na<sup>n</sup>bá t'éwaçai wa'ú çañká. Wa'ú çí<sup>n</sup> wi<sup>n</sup>  
 woman the reached when, they were at- when, two were killed woman the ones Woman the one  
 (sub.) there again tacked
- çí<sup>n</sup> wahúta<sup>n</sup>çí<sup>n</sup> íti<sup>n</sup>-biamá, gabçáççaze, níça gçí, t'éça-báji. Najíha má-  
 the gun they hit her with, gashing her repeat- alive she came they did not Hair they  
 (mv. ob.) they say, edly, back, kill her.
- wasíhiçti éga<sup>n</sup> máwaqa<sup>n</sup>'i, wáçí<sup>n</sup> ákiáççai A<sup>n</sup>wa<sup>n</sup>'çiqai éga<sup>n</sup>, añ'guçça-báji. 3  
 cut entirely off as they cut up, having it they had gone We pursued them as, we did not overtake  
 again.
- Ugáhanaççáze sigçé wéa<sup>n</sup>ça-báji. Akí x̄i, égiççe ha<sup>n</sup>' x̄i, égiççe níçaci<sup>n</sup>ga  
 Darkness trail we did not find it. I reached when, at length night when, behold, man  
 home
- añ'giatí. Ě'di pí há. Kí égiççe níçaci<sup>n</sup>ga dúbá uçéwiñçiqçé há, kí wí wé-  
 came for me. There I . And behold, man four assembled them- and I the  
 arrived selves
- satá<sup>n</sup> bçí<sup>n</sup>'. Ě'di pí. Égiççe gáí há: Hau! níçaci<sup>n</sup>ga d'úbá uçéwi<sup>n</sup>waçá-gá, 6  
 fifth I was. There I arrived. At length they said as follows: Ho! man some assemble them,
- ai. Çé níçaci<sup>n</sup>ga aká Caa<sup>n</sup>' amá wáçijubáji tē, égi<sup>n</sup>wi<sup>n</sup>'a<sup>n</sup> taí há, ai  
 they This people the Dakotas the have injured us as, let us do so to them said  
 said. (sub.) (sub.) (sub.)
- níçaci<sup>n</sup>ga dúbá amá. Níçaci<sup>n</sup>ga dúbá amá, Nújñga-ma uçéwi<sup>n</sup>waçá-gá, ai.  
 man four the Man four the The boys collect thou them, said  
 (sub.) (sub.) they.
- É çti níçaci<sup>n</sup>ga uçéwi<sup>n</sup>waçái wañ'giççe. Wí çti nújñga uçéwi<sup>n</sup>awaçé. 9  
 They too man assembled them all. I too boy I assembled them.
- Níçaci<sup>n</sup>ga gçéba-sátá<sup>n</sup> tē uçéwi<sup>n</sup>a<sup>n</sup>wa<sup>n</sup>'çai. Gépe: Hau! níçaci<sup>n</sup>ga añ'ga-  
 Man fifty the we assembled them. I said as follows: Ho! man we who
- çí<sup>n</sup>' añgú awákiga<sup>n</sup>çtia<sup>n</sup>'i, níçaci<sup>n</sup>ga íçta wáçí<sup>n</sup>-má ea<sup>n</sup>'wañkiga<sup>n</sup>'i; Indáda<sup>n</sup>  
 are us they are just like us. man wantonly those who we are like them; what  
 treat them
- wapé açi<sup>n</sup>'i, wahúta<sup>n</sup>çí<sup>n</sup> açi<sup>n</sup>'i, éga<sup>n</sup> añgáçíni. Égi<sup>n</sup>wi<sup>n</sup>'a<sup>n</sup> taí há. Ké! édi 12  
 weapons they have, gun they have, like it we have. Let us do so to them Come! there
- añgáççe taí há, ehé. Ga<sup>n</sup>' bçúgaçti ínali<sup>n</sup>'i. Añgáça-báji ca<sup>n</sup>'añgata<sup>n</sup>', égiççe  
 let us go I said. And all were willing. We did not go when we stood awhile, behold,  
 níçagáhi amá uáwagiçí'agai. Wat'a<sup>n</sup>' uçéwi<sup>n</sup>çai níçagáhi amá. Çé níçaci<sup>n</sup>ga  
 chief the they were unwilling Goods they collected chiefs the This man  
 (sub.) (sub.) (sub.)
- sátá<sup>n</sup> pahañ'ga uçéwi<sup>n</sup>a<sup>n</sup>wa<sup>n</sup>'ç an'gata<sup>n</sup>' wáçiatí. Ě'di añgáhi x̄i, égiççe 15  
 five before we collected them we who stood they came for us. There we arrived when, behold,
- wat'a<sup>n</sup>' uçéwi<sup>n</sup>çai gçé égiççe weágikú aká níçagáhi aká. Égiççe çáji wágaji  
 goods they collected the behold, had invited us on chiefs the Behold, not to they com-  
 (ob.) account of them (sub.) go manded us
- nuda<sup>n</sup>' tē. Hná-báji taí nuda<sup>n</sup>' tē. Çé açi<sup>n</sup>'i-gá, aí. Çé Içga<sup>n</sup>'çai çíñkē'ia  
 on the war-path. You will not go on the war-path. This have ye it, said This Grandfather to him  
 they.
- açái, maja<sup>n</sup>' wéçí<sup>n</sup>wi<sup>n</sup> açái; agçíi tēdíhi x̄i, nuda<sup>n</sup>' hné cka<sup>n</sup>'hnaí x̄i, íçigina- 18  
 they land to sell they they come at the when, to war you go you wish if, they are  
 went, went; home time
- hi<sup>n</sup>'i x̄i, hné taí, aí níçagáhi çáji amá. Ubçí'age há. I<sup>n</sup>'ça-máji há  
 you if, you go will, said chiefs those who did I was unwilling I was displeased  
 not go.
- Wat'a<sup>n</sup>' bçíza-máji agçé. Ga<sup>n</sup>' añgáça-báji: Içga<sup>n</sup>'çai çé-má weañ'gapai  
 Goods I took I not I went And we did not go: Grandfather those who we waited for  
 homeward. went (to) them

- éga<sup>n</sup>, aṅgáḩa-báji. Agḩí há Iḩga<sup>n</sup>ḩai ḩa<sup>n</sup>-íata<sup>n</sup>-má. Agḩí ḩí. Djó  
 as, we did not go. They came home Grandfather those from (his city). They came when. Joe  
 ḩiṅkě'ḩa pí. Nuda<sup>n</sup>' bḩé ka<sup>n</sup>bḩéde níkaḩáhi amá a<sup>n</sup>ḩa<sup>n</sup>'níte ga<sup>n</sup>, bḩá-máji há.  
 to him I To war I go I wished, but chiefs the they prohibited so, I did not go  
 arrived. (sub.) me
- 3 I<sup>n</sup>ḩi<sup>n</sup>'wa<sup>n</sup>da<sup>n</sup>'ba-gă há, ehé. Ahaú! ai. Ga<sup>n</sup>' hné cka<sup>n</sup>'hna ḩí, ga<sup>n</sup>' ḩá-gă,  
 Consider it for me I said. Oho! said Of you go you wish if, by all means go,  
 he. course
- ai. Hau. Akí ḩí níkaḩi<sup>n</sup>ga uḩéwi<sup>n</sup>awáḩé. ḩáḩi<sup>n</sup>-na<sup>n</sup>páji agḩhiawákiḩé,  
 said he. ¶ I reached when man I collected them. ḩáḩi<sup>n</sup>-na<sup>n</sup>páji I sent them for him,  
 home
- Wanáce-jiṅga cī agḩhiawákiḩé, cī atíi. Sín'de-xa<sup>n</sup>'xa<sup>n</sup> agḩhiawákiḩé.  
 Wanace-jiṅga again I sent them for him, and they came. Sínde-xa<sup>n</sup>'xa<sup>n</sup> I sent them for him.
- 6 Nújiṅga áhigi uḩéwi<sup>n</sup>a<sup>n</sup>wa<sup>n</sup>'ḩai. Ké! nuda<sup>n</sup>' aṅgáḩai ka<sup>n</sup>'bḩa, ehé. Caa<sup>n</sup>'  
 Boy many we collected them. Come! to war we go I wish, I said. Dakotas  
 amá wi<sup>n</sup>' aṅgáḩi ka<sup>n</sup>'bḩa, ehé. Ga<sup>n</sup>' ha<sup>n</sup>' ḩí uḩéwi<sup>n</sup>aṅḩiḩai. Ha<sup>n</sup>' wi<sup>n</sup>-  
 the one we slay him I wish, I said. And night when we assembled ourselves. Night just  
 ones who
- déta<sup>n</sup>qti ḩí aṅgá-i. Uma<sup>n</sup>'ha<sup>n</sup>' ta<sup>n</sup>'wa<sup>n</sup> ḩa<sup>n</sup>' aṅgátii ḩí, a<sup>n</sup>'ba. Gaṅḩí ákiha<sup>n</sup>  
 half the when we were approaching. Omaha city the we came to when, day. And beyond  
 length
- 9 aṅgáhii, dúda. É'di wáḩe ctewa<sup>n</sup>' ḩiṅgaí. Égiḩe ḩéska na<sup>n</sup>'ba édedí-amá  
 we arrived, this way. There white man at all there were none. At length ox two were moving  
 there
- uta<sup>n</sup>'nadi. Kí nújiṅga amá wagaḩḩa<sup>n</sup>' amá waḩáte ga<sup>n</sup>'ḩai, t'éwaḩé 'ḩai.  
 in a place be- And boy the servant the to eat wished, killing them spoke  
 tween. (sub.) (pl. sub.) of.
- Núda<sup>n</sup>haṅgá, a<sup>n</sup>wa<sup>n</sup>'ḩate taṅgata<sup>n</sup>, ai. Hau! wagaḩḩa<sup>n</sup>, áma ḩi<sup>n</sup>' t'éḩa-  
 O war-chief, we eat them we who will, said they. Ho! servant, the one the kill  
 (mv. ob.)
- 12 báda<sup>n</sup> ḩatái-gă. Áma ḩi<sup>n</sup>' ca<sup>n</sup>'ḩi<sup>n</sup>'éḩai-gă, ehé. Edíta<sup>n</sup> ga<sup>n</sup>' aṅgáhii ga<sup>n</sup>'  
 and (pl.) eat it. The the let it alone, I said. Thence so we reached so  
 other (mv. ob.)
- a<sup>n</sup>ja<sup>n</sup>'i há. Cí edíta<sup>n</sup> aṅgáhii éga<sup>n</sup>, Ha<sup>n</sup>'ḩí ḩí uspe kě édi a-í a<sup>n</sup>ja<sup>n</sup>'i. Edít  
 we slept. Again thence we reached as, Henry house hollow the there we approached Thence  
 and slept.
- aṅgáḩai ḩí, Húṅaṅga maja<sup>n</sup>' uhaṅ'ge kě cī é'di a-í a<sup>n</sup>ja<sup>n</sup>'i Cí aṅgáḩai  
 we went when, Winnebago land end the again there we approached Again we went  
 and slept.
- 15 éga<sup>n</sup>, Ni-báse ḩa<sup>n</sup>', Máqude-wa'ái duáḩica<sup>n</sup>, é'di a-í a<sup>n</sup>ja<sup>n</sup>'i. Ha<sup>n</sup>'ega<sup>n</sup>'tee  
 as, Ni-base the, Iowas farmed this side of, there we approached and slept. Morning
- aṅgídaha<sup>n</sup>'i ḩí, ékita<sup>n</sup> níkaḩi<sup>n</sup>ga wéca<sup>n</sup>'ḩai. Hau! weaṅ'gapai tá-bi, a<sup>n</sup>ḩa<sup>n</sup>'i  
 we arose when, just then person we detected them. Well! let us wait for them to we said  
 appear,
- ḩí, ḩáḩi<sup>n</sup>-na<sup>n</sup>páji ágiáḩḩai ḩí uḩi'agai. Géḩica<sup>n</sup> a<sup>n</sup>waṅ'ganáse tá-bi, ehé  
 when, ḩáḩi<sup>n</sup>-na<sup>n</sup>páji they pass by when he was unwill- On that side let us head them off, I said  
 ing.
- 18 (ṅan'deaḩáḩica<sup>n</sup> iḩáhe, ehé) ḩí, ḩáḩi<sup>n</sup>-na<sup>n</sup>páji Nicúdeaḩáḩica<sup>n</sup> ḩhe 'ḩai. Kí  
 (on the side of the I pass I said) when, ḩáḩi<sup>n</sup>-na<sup>n</sup>páji towards the Missouri passing spoke And  
 ground along, of.
- gaṅḩí uḩé píaji aṅgúḩia<sup>n</sup>'ḩai. Uwáḩeḩai éga<sup>n</sup> níaci<sup>n</sup>ga aṅ'guḩḩa-báji.  
 then path bad we got ourselves into. We were tired as man we did not overtake them.
- Nin'dugḩáde aṅgákii éga<sup>n</sup> aṅ'guḩiḩa-báji. Ca<sup>n</sup>'qti aṅ'guḩḩa-báji. Ha<sup>n</sup>' há.  
 Creeping backward we reached again as we did not overtake our own. In spite of we did not overtake them. Night

Na<sup>n</sup>peawahi<sup>n</sup>'i éga<sup>n</sup> uwájeçai, a<sup>n</sup>guqça-báji. Ha<sup>n</sup>'ega<sup>n</sup>'tee a<sup>n</sup>çañ'çiçai çí,  
 We were hungry as we were tired, we did not overtake them. Morning we awoke when,  
 waçáte waçin'ge, wáçáqça<sup>n</sup>-ma na<sup>n</sup>péhi<sup>n</sup>. Hau! Çáçin<sup>n</sup>-na<sup>n</sup>páji-há, 'ábaç  
 food we had none, the servants were hungry. Ho! Çáçin<sup>n</sup>-na<sup>n</sup>páji, O! hunting  
 ma<sup>n</sup>çin'-gá. Wáçáqça<sup>n</sup> na<sup>n</sup>péhi<sup>n</sup>, ehé. Açai 'ábaç Çáçin<sup>n</sup>-na<sup>n</sup>páji. Égiçe 3  
 walk thou. Servant hungry, I said. Went to hunt Çáçin<sup>n</sup>-na<sup>n</sup>páji. At length  
 çáçti wi<sup>n</sup>' 'i<sup>n</sup>' a<sup>n</sup>çí. Éga<sup>n</sup> a<sup>n</sup>çátaí.  
 deer one carry- he came So we ate.  
 ing back.  
 A<sup>n</sup>'ba té ga<sup>n</sup>' Nicúde gçadi<sup>n</sup>' a<sup>n</sup>gáçai. Nicúde çá<sup>n</sup>'ha ké'çá á-i-a<sup>n</sup>'ja<sup>n</sup>.  
 Day the so Missouri across to we went. Missouri bank at the we arrived and  
 River slept.  
 Ha<sup>n</sup>'ega<sup>n</sup>'tee çí, ní aká jin'ga-báji, nida<sup>n</sup>'. Çáçti-ha t'éwaçai<sup>n</sup>-ma mandé-ha 6  
 Morning when, river the was not small, a flood. Deer-skin those which had skin-boat  
 (sub.) been killed  
 a<sup>n</sup>gáçai. Mandé-jin'ga ga<sup>n</sup>', man'dě gçé, waii<sup>n</sup>' gçé, wahúta<sup>n</sup>'çi<sup>n</sup> edábe,  
 we made. Boat small so, bow the blanket the gun also,  
 (pl. ob.), (pl. ob.),  
 a<sup>n</sup>gúçii Ní aká céhiaká í çahádi énaçkáçehái, ní aká jin'ga-báji. Mandé  
 we put River the yonder one house on the hill extended that far, river the not small. Boat  
 them in. (sub.) (sub.)  
 ké a<sup>n</sup>gúçii çí, nía<sup>n</sup>'wa<sup>n</sup> a<sup>n</sup>gáçin<sup>n</sup>. Na<sup>n</sup>'ji<sup>n</sup>'ské'çtci ní ké masáni a<sup>n</sup>gáhii; 9  
 the we filled when, we swam we had them. Hardly river the the other side we reached;  
 (ob.)  
 uwájeçaqti<sup>n</sup>'i masáni a<sup>n</sup>gáhii. Masáni áia<sup>n</sup>'gçin<sup>n</sup>'i çí, hi<sup>n</sup>'bé a<sup>n</sup>gúçia<sup>n</sup>  
 we were very tired the other side we reached. The other side we sat down when, moccasin we put on our  
 there moccasins  
 a<sup>n</sup>'çicta<sup>n</sup>'i çí, na<sup>n</sup>báha usaí. Caa<sup>n</sup>' amá ugáça<sup>n</sup> ctewa<sup>n</sup>' sigçé da<sup>n</sup>'be a<sup>n</sup>gçin<sup>n</sup>'i.  
 we finished when, in two places they set Dakotas the traveled notwithstanding trail seeing it we sat.  
 the grass afire. (sub.)  
 A<sup>n</sup>çañ'çináççe a<sup>n</sup>gçin<sup>n</sup>'i. Hau. Ké! wáçáqça<sup>n</sup>, uçúda<sup>n</sup>'bái-gá. Cúde çé 12  
 We hid ourselves we sat. ¶ Come! O servant, consider yo it. Smoke this  
 na<sup>n</sup>báha té; wi<sup>n</sup>'a<sup>n</sup>'wa é'di a<sup>n</sup>gáçe taí ä, ehé, Hau. Çáçin<sup>n</sup>-na<sup>n</sup>páji aká,  
 in two places the; which one there we go will ! I said, ¶ Çáçin<sup>n</sup>-na<sup>n</sup>páji the,  
 Núda<sup>n</sup>'ha<sup>n</sup>gá, çéçá tériçica<sup>n</sup> a<sup>n</sup>gáçe taí, ai Çáçin<sup>n</sup>-na<sup>n</sup>páji aká. Hau, ga<sup>n</sup>'  
 O war-chief, this one towards the let us go, said Çáçin<sup>n</sup>-na<sup>n</sup>páji the Well, so  
 (sub.) (sub.)  
 a<sup>n</sup>gáçai; Nicúde a<sup>n</sup>'a<sup>n</sup>'çai, ga<sup>n</sup>' a<sup>n</sup>gáçai, áçia. Itáçaxa<sup>n</sup> usaí, a<sup>n</sup>'wa<sup>n</sup>'iaçe 15  
 we went; Missouri we left it, so we went, across by Up-stream it was we, being near it  
 River a near way. set afire,  
 a<sup>n</sup>gáçai. A<sup>n</sup>'ja<sup>n</sup>'i há ha<sup>n</sup>' té. Ha<sup>n</sup>' içáugçe a<sup>n</sup>'ma<sup>n</sup>'çin<sup>n</sup>'i; kí çáçuháçtci a<sup>n</sup>'ba  
 we went. We lay down , night when. Night throughout we walked; and almost day  
 çí, a<sup>n</sup>'ja<sup>n</sup>'i. Níçaci<sup>n</sup>'ga, ha<sup>n</sup>'ega<sup>n</sup>'tee té a<sup>n</sup>'guçixídai çí, wéa<sup>n</sup>'ça-báji. Kí  
 when, we slept. Man, morning when we looked around when, we did not find And  
 for them them.  
 Caa<sup>n</sup>' ta<sup>n</sup>'wa<sup>n</sup>gça<sup>n</sup> eçáçica<sup>n</sup> a<sup>n</sup>gáçii, a<sup>n</sup>'biçáugçe. A<sup>n</sup>'guçixídçtci a<sup>n</sup>'ma<sup>n</sup>'çin<sup>n</sup>'i, 18  
 Sioux city towards we were re- throughout the We looked around very we walked,  
 turning, day. carefully for them  
 wéa<sup>n</sup>'ça-báji. Çázçtci mi<sup>n</sup>' çá<sup>n</sup>' çahé ké çañ'gççtci hí. Ké! a<sup>n</sup>gáçe taí,  
 we did not find them. Late in the sun the hill the very near to ar- Come! let us go,  
 afternoon rived.  
 wáçáqça<sup>n</sup>'. Ga<sup>n</sup>' a<sup>n</sup>gáçai. Ma<sup>n</sup>'á sía<sup>n</sup>'çé, qçabé çinçé há. Uqçé íkisa<sup>n</sup>'çin<sup>n</sup>  
 O servants. So we went. Cliff alone, tree there was none . Quickly out of sight  
 a<sup>n</sup>gúçia<sup>n</sup>çe taí Sagíçí éga<sup>n</sup>'i-gá, ehé. Kí a<sup>n</sup>gáhi-báji té'di, Çáçin<sup>n</sup>-na<sup>n</sup>páji aká, 21  
 let us go. Do walk faster, I said. And we did not reach it when, Çáçin<sup>n</sup>-na<sup>n</sup>páji the  
 (sub.),

- Wakide-jin'ga eča<sup>n'</sup>ba bispé ihai, éta<sup>n'ci</sup> wéčai níkaci<sup>n'</sup>ga-má. Kí aŋgú cti  
 Wakide-jin'ga he too crouched suddenly, they first found them the people (ob.). And we too
- bisp a<sup>n'</sup>ja<sup>n'i</sup>. ǰáči<sup>n'</sup>-na<sup>n'</sup>páji amá uča<sup>n'</sup> agči. Núda<sup>n'</sup>haŋgá, qčabé čé'qtci čan'di  
 crouch- we lay. ǰáči<sup>n'</sup>-na<sup>n'</sup>páji the to tell it came O war-chief, tree this very at the  
 ing (sub.) back.
- 3 ja<sup>n'</sup> grásai, gařáqi, aí. Hau! wágaqča<sup>n'</sup>, níkaci<sup>n'</sup>gai tē edáda<sup>n'</sup>-báji. Aŋgáča-  
 wood they cut, they make said Ho! O warriors, they are people the it is nothing. We did  
 it sound, he.
- báji ca<sup>n'</sup>-aŋgata<sup>n'</sup> níaci<sup>n'</sup>ga áma aká agči. Hau! núda<sup>n'</sup>haŋgá, níkaci<sup>n'</sup>ga amá  
 not go after we stood man the the came Ho! O war-chief, they are persons who  
 awhile other (sub.) back. are moving
- hă, aí. Wa'úi éde Mawáda<sup>n'ci</sup> wa'a<sup>n'i</sup> hă, aí. Hau! níkawasa<sup>n'</sup>, ca<sup>n'</sup> ha,  
 said They but Mandan they sing said Ho! O warrior, enough  
 he. are women he.
- 6 ehé. Hau. Ga<sup>n'</sup> aŋgáčai. Jiŋgá-qtci ma<sup>n'</sup> onáde aŋgči<sup>n'i</sup>, qáde búqa unácte  
 I said. ¶ So we went. Very small ground bare of we sat, grass round left after a  
 vegetation fire
- aŋgúgči<sup>n'i</sup>. Mi<sup>n'</sup> aká čáču<sup>n'</sup>háqtci áiáčai. Hau! wágaqča<sup>n'</sup>, ha<sup>n'</sup> ta aká. Mi<sup>n'</sup>  
 we sat in. Sun the (sub.) almost had gone. Ho! O servants, night will be. Sun
- aká áiáčai hă Hau! Ké, wágaqča<sup>n'</sup> ǰáči<sup>n'</sup>-na<sup>n'</sup>páji-há! wada<sup>n'</sup>be ma<sup>n'</sup>čiči<sup>n'</sup>-gă.  
 the has set Ho! Come, O servant ǰáči<sup>n'</sup>-na<sup>n'</sup>páji O! as a scout walk thou.
- 9 Níaci<sup>n'</sup>ga čaŋká ři čaŋká ánai éda<sup>n'</sup> wačáwa-gă, ehé. Égiče ǰáči<sup>n'</sup>-na<sup>n'</sup>páji  
 Person the ones camped the ones how many ? count them, I said. At length ǰáči<sup>n'</sup>-na<sup>n'</sup>páji  
 who are they
- amá agči. Núda<sup>n'</sup>haŋgá, ři aká na<sup>n'</sup>bá aká hă. Caŋ'ge wi'áqtci ači<sup>n'</sup> aká hă,  
 the came O war-chief, tent the two are the Horse just one they have  
 (sub.) back. (sub.) ones
- núda<sup>n'</sup>haŋgá, é i<sup>n'</sup>wi<sup>n'</sup>ča agči. Hau! ca<sup>n'</sup> hă, ehé. Hau! wágaqča<sup>n'</sup>, waŋ'-  
 O war-chief, that he told me he came Ho! enough, I said. Ho! O servant, let us  
 back.
- 12 gakíča tai hă Wačacka<sup>n'</sup> tai hă, ehé. Hau! pígi'a<sup>n'</sup> čí če-hna<sup>n'</sup>, Sín'de-  
 contend with them You will do your best I said. Ho! to do it again again only this Sín'de-  
 to him time,
- xa<sup>n'</sup>xa<sup>n'</sup>, wégaska<sup>n'</sup>čē ma<sup>n'</sup>čiči<sup>n'</sup>-gă, ři čaŋká ja<sup>n'</sup>t'ai ři, ehé. Uhná čagči te,  
 xa<sup>n'</sup>xa<sup>n'</sup>, to try them walk thou, tent the ones they are if, I said. You tell you come will,  
 who sound asleep it back
- ehé. Égiče Sín'de-xa<sup>n'</sup>xa<sup>n'</sup> amá agči. Núda<sup>n'</sup>haŋgá, ja<sup>n'</sup>t'ai hă, aí Sín'de-  
 I said. At length Sín'de-xa<sup>n'</sup>xa<sup>n'</sup> the came O war-chief, they are said Sín'de-  
 (sub.) back. sound asleep
- 15 xa<sup>n'</sup>xa<sup>n'</sup>. Hau! Ké, wea<sup>n'</sup>naxíča tai hă, wágaqča<sup>n'</sup>. Wapé gě pa-í gaxái-gă,  
 xa<sup>n'</sup>xa<sup>n'</sup>. Ho! Come, let us attack them O servants. Weapon the sharp make ye,  
 (pl. ob.)
- ehé. Máhi<sup>n'</sup> gě' cti pa-í řiřáxai; máhi<sup>n'</sup>sí cti pa-í řiřáxai; wahúta<sup>n'ci</sup> pí  
 I said. Knife the also sharp for themselves; arrow-heads also sharp they made gun anew  
 (pl. ob.) for themselves;
- ugíji, ma<sup>n'</sup>zema<sup>n'</sup> dúbá-ča<sup>n'</sup>ča<sup>n'</sup>, čábči<sup>n'</sup>-ča<sup>n'</sup>ča<sup>n'</sup> cti ují. Hau! núda<sup>n'</sup>haŋgá,  
 they loaded ball four apiece, three apiece too they Ho! O war-chief,  
 theirs, put in.
- 18 ca<sup>n'</sup> hă, aí. Hau! wágaqča<sup>n'</sup>, ca<sup>n'</sup> gči<sup>n'</sup>i-gă. Sín'de-xa<sup>n'</sup>xa<sup>n'</sup> č'di juágče  
 enough said they. Ho! servants, still sit ye. Sín'de-xa<sup>n'</sup>xa<sup>n'</sup> there I with him
- bčé tá minke. Wégaska<sup>n'</sup>a<sup>n'</sup>wa<sup>n'</sup>čē aŋgáče taŋ'gata<sup>n'</sup>, ehé. Waqi<sup>n'</sup>ha ři tē  
 I go will I who. We look upon things we go we who will, I said. Canvas tent the
- ugči<sup>n'</sup>. Nan'de kē edíqtci ja<sup>n'</sup>qčúde a<sup>n'</sup>waŋ'ganá'a<sup>n'</sup>. ři tē uákiha<sup>n'</sup> ja<sup>n'</sup>qčúde  
 they sat in. Side of the the just there snoring we heard them. Tent the next to it snoring  
 tent

a<sup>n</sup>wañ'ganá'a<sup>n</sup> a<sup>n</sup>náji<sup>n</sup>, názaʒa a<sup>n</sup>náji<sup>n</sup>i. Sin'de-xa<sup>n</sup>'xa<sup>n</sup> éba<sup>n</sup>. Gáaka wi<sup>n</sup>'  
 we heard them we stood, at the rear we stood. Sinda-xa<sup>n</sup>'xa<sup>n</sup> I called That one one  
 to him. out of sight  
 ja<sup>n</sup>q'údaí, ehé. Áputa<sup>n</sup> t'épaččé te hä, ehé. Gan'xi aṅgáçai. Wagáçfa<sup>n</sup>  
 shores, I said. Directly towards you kill him will, I said. And we went back. Servant  
 čaṅkáʒa aṅgúča aṅgáçte te, ehé. Égiçé wagáçfa<sup>n</sup>' čaṅkáʒa a-fi xi, aṅgákii. 3  
 to them we tell it we go back will, I said. At length servant to them they ap- when, we reached  
 proaching again.  
 Núda<sup>n</sup>haṅgá, e'a<sup>n</sup>' hä, ai. Ja<sup>n</sup>t'é'qtia<sup>n</sup>'i hä, ehé. Hau. Ga<sup>n</sup>' é'di aṅgáçai.  
 O war-chief, how is it I said. They are sound asleep I said. ¶ So there we went.  
 Názaʒa aṅgáhii. Lí égaxe naji<sup>n</sup>'i. Ahaú! ga<sup>n</sup>' wakídai. Lí tē wénaxíçai  
 At the rear we arrived. Tent all around they stood. Oho! so they shot at Tent the they attacked  
 them  
 ga<sup>n</sup>' , égaxe wakídai éga<sup>n</sup>, í tē múçinǵé'qtia<sup>n</sup>'i; đéçab<sup>n</sup>'ba t'éa<sup>n</sup>'wa<sup>n</sup>'çai. Ha<sup>n</sup>' 6  
 as, all around they shot at as, tent the they exterminated them seven we killed them. Night  
 them by shooting;  
 wi<sup>n</sup>'déta<sup>n</sup>'qti tē'di wañ'gakíçai, hañ'kaska xi wañ'gakíçai. T'éa<sup>n</sup>'wa<sup>n</sup>'ččé a<sup>n</sup>'çí-  
 just half gone when we contended with midnight when we contended with We killed them we  
 them, them.  
 čta<sup>n</sup>'i xi, aṅgágii Hau! níkawasa<sup>n</sup>', ca<sup>n</sup>'aṅgáxe taí. Ké, ca<sup>n</sup>' hä, ehé.  
 finished when, we were com- Ho! warriors, let us cease. Come, enough, I said.  
 ing this way.  
 Ga<sup>n</sup>' aṅgágii. Ha<sup>n</sup>' ičaugçé ca<sup>n</sup>' a<sup>n</sup>'ma<sup>n</sup>'çini. A<sup>n</sup>'ba ékita<sup>n</sup>'háçti Nicúde kē 9  
 So we were re- Night throughout still we walked. Day just that far Missouri the  
 turning. River  
 aṅgágçii. Mi<sup>n</sup>' ça<sup>n</sup>' éçabáji Nicúde kē a<sup>n</sup>'çíçé aṅgágii Aṅgágii tē, čí a<sup>n</sup>'b  
 we came back Sun the had not arisen Missouri the we crossed we were We were when, again day  
 to. returning.  
 ičaugçé a<sup>n</sup>'ma<sup>n</sup>'çini. Ki mi<sup>n</sup>'çuma<sup>n</sup>'ci hí tē, na<sup>n</sup>'péawahi<sup>n</sup>'i éga<sup>n</sup>, ʒáçti na<sup>n</sup>'ba  
 throughout we walked. And sun on high ar- when, we were hungry as, deer two  
 rived  
 t'éwaçai. A<sup>n</sup>'wa<sup>n</sup>'çate aṅçini<sup>n</sup>'i. Ga<sup>n</sup>' aṅgágii éga<sup>n</sup>, ga<sup>n</sup>' a<sup>n</sup>'ja<sup>n</sup>'i. Či égasáni 12  
 they killed. We ate them we sat. So we were as, so we slept. Again the next day  
 return ing  
 aṅgágii éga<sup>n</sup>, ca<sup>n</sup>' a<sup>n</sup>'b ičaugçé a<sup>n</sup>'ma<sup>n</sup>'çini. Ha<sup>n</sup>' tē, čí ʒáçti wi<sup>n</sup>' čí t'éçai;  
 we were as, still day throughout we walked. Night when, again deer one again they  
 coming killed it;  
 a<sup>n</sup>'çatai. Či égasáni tē, a<sup>n</sup>'b ičaugçé ca<sup>n</sup>'qti ga<sup>n</sup>' a<sup>n</sup>'na<sup>n</sup>'ha<sup>n</sup>'i. Či ha<sup>n</sup>' tē, ga<sup>n</sup>'  
 we ate it. Again the next day when, day throughout still, indeed so we walked till Again night when, so  
 night.  
 a<sup>n</sup>'ma<sup>n</sup>'çini; a<sup>n</sup>'ja<sup>n</sup>'-báji a<sup>n</sup>'ma<sup>n</sup>'çini. Ha<sup>n</sup>' tē, mi<sup>n</sup>'da<sup>n</sup>'be đéçabçini<sup>n</sup>'-qti-éga<sup>n</sup>, wáçe 15  
 we walked; we slept not we walked. Night when, clock about eight, white  
 man  
 ʒí wi<sup>n</sup>' éditē ihe aṅgágçii. Wáçe aká égiçé na<sup>n</sup>'awape tá aká. Waçáte  
 house one which passing we came back. White the behold he will fear us. Food  
 was there it man (sub.)  
 i<sup>n</sup>'na taí hä. Pahañ'ga ʒiçébe bçícibe tá miñke. A<sup>n</sup>'çaw<sup>n</sup>'he fi-gä, ʒu'č,  
 let us ask of Before door I pull it open will I who. Following me be ye with a  
 him coming, rush,  
 ehé. Wíuga<sup>n</sup>'ba uágas'i<sup>n</sup>' xi, ʒigçísia<sup>n</sup>'ččé'qti naji<sup>n</sup>' aká wáçe aká. Wéona<sup>n</sup>' 18  
 I said. Window I peeped in when, he stripped himself was standing white the Caused us  
 entirely bare man (sub.)  
 áwaçčé wáçe aká, waçáte wa'fi tē ha<sup>n</sup>' tē, náwaçčé'qti éga<sup>n</sup>. Ha<sup>n</sup>' tē, ca<sup>n</sup>'  
 to be thank- white the food he gave to us night at, he really saved our like. Night at, yet  
 ful man (sub.), lives

a<sup>n'</sup>bajī, ca<sup>n'</sup> mi<sup>n'</sup> éça<sup>n'</sup>bajī, qīi ça<sup>n'</sup>qá angákii. Ga<sup>n'</sup> níkaci<sup>n'</sup>ga bčúga cka<sup>n'</sup>i.  
 not day, yet sun had not arisen, village to the we got home. And people all were stirring.

Níkaci<sup>n'</sup>ga Caa<sup>n'</sup> wáqqi amá agčfi hă, ai Níkaci<sup>n'</sup>ga đéça<sup>n'</sup>ba t'ea<sup>n'</sup>wa<sup>n'</sup>čai  
 Man Dakotas those who killed have said they. Person seven we had killed them

3 a<sup>n'</sup>ča<sup>n'</sup>i ga<sup>n'</sup>, gíččqtia<sup>n'</sup>i níkaci<sup>n'</sup>ga bčúga.  
 we said as, were very glad people all.

## NOTES.

452, 1. Nibčaska kčjačica<sup>n'</sup>, at or near the present town of Bellevue, Neb.

452, 4. wa'u d'uba. There were only three women.

453, 2-3. mawasihi-qtī. Compare "usihi," clean.

453, 7. egi<sup>n'</sup>wi<sup>n'</sup>a<sup>n'</sup> tai, *in full*, éga<sup>n'</sup> i<sup>n'</sup>wi<sup>n'</sup>a<sup>n'</sup> tai.

453, 17-18. Če Ijiga<sup>n'</sup>čai činčkja ačai. Sanssouci said that Joe and the other chiefs were just about to start for Washington, when Uha<sup>n'</sup>na<sup>n'</sup>ba and the rest prevented Two Crows and his friends from going on the war-path. But why should Uha<sup>n'</sup>na<sup>n'</sup>ba act as head-chief before the departure of his superiors? They were Joseph La Flèche, Ma<sup>n'</sup>čú-na<sup>n'</sup>ba, Wanúkige, Gčeda<sup>n'</sup>-náji<sup>n'</sup>, Ickadabi (Louis Sanssouci), and Logan Fontenelle. Logan and Louis, however, went as interpreters rather than as chiefs.

454, 6. Nujiŋga ahigi, "many boys." These were only eight. The four war-chiefs were xaxe-ča<sup>n'</sup>ba (Two Crows), čačī<sup>n'</sup>-na<sup>n'</sup>pajī, Wanace-jiŋga, and Sínde-xa<sup>n'</sup>xa<sup>n'</sup>.

454, 9. česka na<sup>n'</sup>ba. These were two stray oxen.

454, 13. Ha<sup>n'</sup>čī qī uspe kč, Wood Creek, by Henry Fontenelle's farm, near Decatur, Neb.

454, 15. Ni-base ča<sup>n'</sup> is a point of timber on the Missouri River, between the towns of Jackson and Ponca, Neb. It is east of Ionia Creek, in Dixon County, Neb., which is called Máqude-wa'af by the Omahas. This latter is also the Omaha name for the adjacent land.

454, 18. čandeačica<sup>n'</sup>, *i. e.*, "back from the river, towards the interior of the country;" while Nicudeatačica<sup>n'</sup>, its opposite, means "towards the Missouri, along the bank of the river."

454, 20. Nindugčade aŋgakii ega<sup>n'</sup> aŋgugiča-bajī; literally, "As we reached the place where we had been, by creeping backwards, we did not overtake our enemies." They fell back. But "they fell back" because they were lost in the thick forest (see map) near a lake in that vicinity; and they wandered on till they found themselves back again at the place where they had struck the trail at the edge of the forest.—Sanssouci.

455, 8. qī đahadi enaskačehaĭ, refers to a block-house (at Omaha Agency), which was about a quarter of a mile from the place where the story was told.

455, 11. na<sup>n'</sup>baha means, in this case, "on two sides," and hence is almost equivalent to agčaŋka<sup>n'</sup>ba, "on both sides."

455, 15. itaxaqa usai. This refers to Qe waticcka, the Big Sioux, along which the party proceeded for a little while.

455, 21. aŋgāiačē tai, the specific of "aŋgačē tai," denoting motion to a particular place. See "ičē" in the Dictionary.

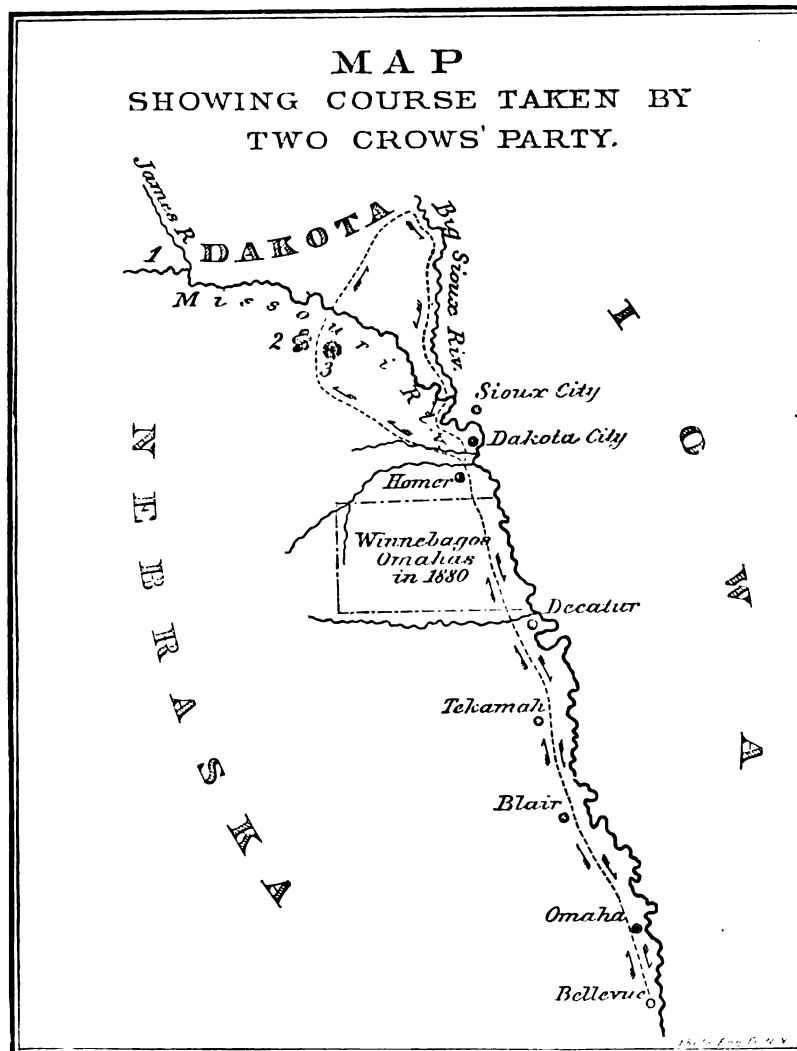
457, 3. egičē wagačča<sup>n'</sup> čaŋkaqa a-ii qī aŋgakii. Frank La Flèche and the collector have been puzzled by the use of "a-ii qī" in this sentence. It would have been omitted,

were not Two Crows one who speaks the purest Omaha. The collector can offer but one explanation. The warriors were probably anxious to learn the result, so they were approaching Two Crows and Sinda-xa<sup>na</sup> (a-ii); then, after they met, all reached their camp (aṅgakii).

457, 4. e'a<sup>n</sup> hã used instead of "e'a<sup>n</sup> ä."

457, 6. deça<sup>n</sup>ba t'ea<sup>n</sup>wa<sup>n</sup>çai. They killed seven Yanktons.

457, 9. içaugçe, pronounced iça+ugçe.



1. Where the Yanktons farmed. 2. The Lake. 3. The Forest.



## TRANSLATION.

We dwelt beyond Omaha City, and towards the Platte. The Dakotas came on foot to attack us. All of us Omahas dwelt on the Nebraska side of the river, at the point of timber near Sarpy's village. Some of the women had buried corn in the ground at the village. Being hungry, they went back to eat it. Behold, the Dakotas who had come on the war-path reached there. And when the women reached there, they were attacked by the Dakotas, who killed two of the women. The remaining woman was struck with a gun, and gashed in many places, but she came back to us alive. The Dakotas cut off all the hair of the two women, and after cutting the scalps in pieces, they carried them homeward. We pursued them, but we did not overtake them. We could not find their trail in the dark. When I reached home, behold, men came for me at night. I arrived there. And behold, four men had assembled; and I was the fifth. At length they said, "Collect some men; these people, the Dakotas, have injured us; let us repay them. Assemble the young men." All of them, too, assembled the men. And I collected the young men. We collected fifty persons. I said as follows: "Ho! they are just like us, and we resemble those who have treated us cruelly; we have guns and other weapons as they have. Let us repay them for what they have done to us. Come! let us go thither." And all were willing.

But before we could leave, the chiefs manifested their unwillingness for us to depart. They collected goods, and sent for us five leaders. When we arrived there, behold, the chiefs had invited us on account of the goods which they had collected. Behold, they commanded us not to go on the war-path. "You will not go on the war-path. Take these things. These chiefs went to the President to sell land. If they come back and consent to your going, you may then go," said the chiefs who had not gone to Washington. I was unwilling. I was displeased. I went home without taking any of the goods. So we did not go on the war-path, as we waited for the return of those who went to the President. They came home from the city of the President. When they had come back, I went to Joe. "I wished to go on the war-path, but the chiefs forbade me; so I did not go. Consider the matter for me," said I. "Oho!" said he, "go, of course, if you desire it."

When I reached home, I collected the men. I sent the messengers after *jafi*-*na*<sup>n</sup>*paji*, *Wanace-jiŋga*, and *Sinde-xa*<sup>n</sup>*xa*<sup>n</sup>. We collected many young men. "Come!" said I, "it is my desire for us to go on the war-path, and to kill one of the Dakotas." And we assembled at night. When that night was half gone, we were coming towards our present reservation. It was day when we reached Omaha City. And we continued our march in this direction. At that time there were no white people in that region above Omaha. At length two oxen were wandering about there. The young men, who were the servants, wished to eat them, so they spoke of killing them. "O war-chief, we will eat them," said they. "Ho! servants, kill one and eat it; but do not disturb the other one," said I. Passing on, we stopped again for the night. The next day we went on till we reached the hollow by Henry's house, where we spent the night. Going thence the next day, we reached the present Winnebago reservation, sleeping when we arrived at the northern boundary. The following day, we went as far as *Ni-base*, which is on this side of the ancient farming-place of the *Iowas*. When we arose

in the morning, we discovered the proximity of persons. When we said, "Ho! let us wait for them to appear," ȡaʕi<sup>n</sup>-na<sup>n</sup>pajĭ was unwilling for them to pass by. I said, "Let us head them off on that side. I am in favor of our going by a path which is more towards the interior of the country." But ȡaʕi<sup>n</sup>-na<sup>n</sup>pajĭ spoke of going towards the Missouri. And then we got ourselves into a difficulty. We did not overtake the men, because we were tired. We dropped back, and so they got away in spite of us. When we awoke in the morning, we had no food. The servants were hungry. "Ho! O ȡaʕi<sup>n</sup>-na<sup>n</sup>pajĭ, go hunting. The servants are hungry," said I. ȡaʕi<sup>n</sup>-na<sup>n</sup>pajĭ went hunting. At length he came back, carrying a deer. So we ate it.

During the day we went across the country to the Missouri. That night we slept on the bank of the river. In the morning the stream was wide; as there was a freshet. We made a skin-boat of the deer-skin, and we put in it our guns, bows and blankets. The river extended as far as yonder house on the hill. When we put the things in the boat, we swam across with it. We barely reached the other side, as we were very weary. When we sat down on the other side, and had finished putting on our moccasins, the grass was set afire in two directions. We sat looking at the trail of the Dakotas who had been traveling about. We sat concealed. "Ho! come, warriors, consider the matter. This smoke is in two places; to which one will we go?" said I. ȡaʕi<sup>n</sup>-na<sup>n</sup>pajĭ said, "O war-chief, let us go towards this one in the rear."

So we went. We left the river, and departed across the country, by a near way. The fire had been made towards the head of a stream, and as it was near by we went towards it. At night, we lay down for a short while. Then we walked throughout the night; and when it was almost day we slept. In the morning we looked around for the men, but did not find them. And we were all day in coming back towards the place where Sioux City now is. We looked around very carefully as we walked, but we did not find them. Late in the afternoon the sun was very near the bluffs. "Come, let us go, O servants," said I. So we went. There was a bare cliff, without trees. "Let us soon go out of sight. Quicken your steps," said I. Before we reached it, ȡaʕi<sup>n</sup>-na<sup>n</sup>pajĭ and Wakide-jĭnga crouched suddenly, they being the first to find the people. We, too, lay crouching. ȡaʕi<sup>n</sup>-na<sup>n</sup>pajĭ came back to us to report. "O war-chief, at this very place they cut wood, for they make the sound "ȡaʕi," said he. "Ho! servant, as they are people, it is nothing." After we stopped and stood awhile, the other man came back to report. "O war-chief, they are people. They are women, but they sing Mandan songs," said he. "Ho! warriors, it is enough," said I.

So we went. We sat on a very small piece of the ground that was bare of vegetation; that is, we sat on a round tract of grass which had not been burnt by the prairie fire. The sun had nearly gone. "Ho! servants, it will be night. The sun has set. Ho! come, O servant ȡaʕi<sup>n</sup>-na<sup>n</sup>pajĭ, go as a scout. Count the persons that have camped, and see how many they are," said I. At length ȡaʕi<sup>n</sup>-na<sup>n</sup>pajĭ returned to us. "O war-chief, the lodges are two. They have but one horse." "Ho! that is enough. Ho! O servants, let us contend with them. You will do your best. Ho! to do it again but this once, Sĭnde-xa<sup>n</sup>xa<sup>n</sup>, go to try them whether they are sound asleep. You will come back and report," said I. At length Sĭnde-xa<sup>n</sup>xa<sup>n</sup> came back. "O war-chief, they are sound asleep." "Ho! come let us attack them, O servants. Make your weapons sharp," said I. They sharpened their knives and arrow-heads, and they put extra loads in their guns, some three bullets, others four. Then I made them sit

awhile, and I took Sínde-xa<sup>n</sup>xa<sup>n</sup> to make a final inspection. They were in a canvas tent, and just at one side of it we heard them snoring. As we stood at the rear of the next tent we heard its occupants snore. I called to Sínde-xa<sup>n</sup>xa<sup>n</sup>. "One of those snores. You will kill him by holding your gun close to the place where he lies," said I. "Let us go back to the servants to tell them," said I. And we went back. At length, after some of them came towards us, we all reached the servants. "O war-chiefs, how is it?" said they. "They are sound asleep," said I. So we went thither. We reached the rear of the lodges. We surrounded them and shot at them. As the lodges were attacked and shot into, their occupants were all shot down; we killed seven. We contended with them when just half of the night had gone, even at midnight. When we finished killing them, we were coming this way. "Ho! warriors, let us cease. Come, it is enough," said I.

So we were coming back. We walked all night, and just at day we reached the Missouri. We crossed the river before sunrise. We walked all day; and at noon we killed two deer, as we were hungry. We sat eating them. Then we continued our homeward march till we stopped for the night. The next day we walked throughout the day, and at night we killed a deer. The next day we walked till night, and so at night till about eight o'clock. Then we reached the house of a white man. Said I, "The white man will fear us, thinking that we are Dakotas. So let us ask him for food. I will open the door. Do you rush in after me." When I peeped in at the window, the white man was standing without any clothing at all. (He asked us if we were Dakotas, and was glad to find that we were Omahas.) The white man made us thankful, saving our lives, as it were, by giving us food at night. At night, when it was not day, that is, before the sun rose, we reached our village. Then all the people were stirring. "The men who killed the Dakotas have come home," said they. As we said that we had killed seven, all the people were delighted.

## BATTLE BETWEEN THE OMAHAS AND DAKOTAS IN 1855.

RELATED BY A<sup>n</sup>PA<sup>n</sup>-LA<sup>n</sup>'GA.

Gaq<sup>n</sup>çai<sup>n</sup> a<sup>n</sup>gáçai<sup>n</sup> paha<sup>n</sup>'gadi. Kí Wa<sup>n</sup>é ké a<sup>n</sup>gúhai. Wada<sup>n</sup>'be waçadai  
 On the hunt we went at the first. And Elkhorn the we followed it. Scouts they who are  
 River called

çi waqúbe na<sup>n</sup>bá tē'di gçéba-çábçai<sup>n</sup>-qti-éga<sup>n</sup>. A<sup>n</sup>gáçai<sup>n</sup> çi, huhú t'ea<sup>n</sup>'waçai<sup>n</sup>  
 tent sacred two at the about thirty. We went when, fish we killed them

3 d'úba, ánaqti-éga<sup>n</sup>. La<sup>n</sup>gá çañká wanáçe (amá) çiççizai éga<sup>n</sup>, úha<sup>n</sup>'i. Ga<sup>n</sup>'  
 some, about how many. Large the ones policeman (the pl. took for them- as, they So  
 that sub.) selves cooked them.

çasni<sup>n</sup>'i tē, a<sup>n</sup>gáçai<sup>n</sup>. Ha<sup>n</sup>' a<sup>n</sup>çai<sup>n</sup>'ma<sup>n</sup>'çi<sup>n</sup>'i. Watícka eugá wi<sup>n</sup>' a<sup>n</sup>gúhá a<sup>n</sup>ma<sup>n</sup>'-  
 they saw when, we went. Night we walked during. Creek thick one we followed we  
 lowed

çi<sup>n</sup>'i. Watícka ké a<sup>n</sup>'ja<sup>n</sup>'-bají; gacíbaa a<sup>n</sup>'ja<sup>n</sup>'i, sna<sup>n</sup>'sna<sup>n</sup>''a<sup>n</sup>. A<sup>n</sup>'ba ké uga<sup>n</sup>'ba  
 walked. Creek the we slept not; out from it we slept, on the level ground. Day the light

xī, égiçe a<sup>n</sup>pa<sup>n</sup> núga eca<sup>n</sup> ma<sup>n</sup>çi<sup>n</sup> amá. Wakíde-pi áxiçáji. Wakídai xī,  
 when, behold, elk male near to were walking. Good marksman exhorted one another. They shot at when, them

nugá wi<sup>n</sup> jibe múqa<sup>n</sup>i. Landáta<sup>n</sup> iénaxíçai xī, wí ubça<sup>n</sup>. Ana<sup>n</sup>hiçeáçë.  
 male one lower broke it by Treading on the they attacked when, I I held him. I kicked him and knocked him down.

Háci atí amá dá çá<sup>n</sup> 'éça<sup>n</sup>çai. Ha<sup>n</sup> çataí xī, bçáta-máji. Huhú jin<sup>n</sup>ga 3  
 After those who came head the hit him on. Night they ate when, I did not eat it. Fish small

nújiŋga wi<sup>n</sup> iŋgási wabçáte agçi<sup>n</sup>. Égiçe a<sup>n</sup>pa<sup>n</sup> na<sup>n</sup>ba cí çutí watíçka  
 boy one caught for I ate I sat. At length elk two again there creek they came

kě uhá. Áma t'ea<sup>n</sup>çai, mi<sup>n</sup>ga kě. Wágai éga<sup>n</sup> ugáji. Aŋgáçai (xī), wi<sup>n</sup>  
 the follow- The we killed, female the Cut in as it was held We went (when), one ing. other (ob.). slices over a fire.

wada<sup>n</sup>be ahí. Égiçe ié-ma wéçai. Ja<sup>n</sup>çi<sup>n</sup> gçéçai; jii çá<sup>n</sup>já ugçá agçai. 6  
 as a scout arrived there. At length the buffa- he found them. He ran back suddenly; tents to the to tell of he went his back.

Wéga<sup>n</sup>ze gçéba-na<sup>n</sup>ba-qi-éga<sup>n</sup> ja<sup>n</sup>çi<sup>n</sup> waŋgiçe akii. Égasáni tē, waha<sup>n</sup>  
 Measure about twenty running all reached home. The next day when, removing

açai. A-i-ji éga<sup>n</sup>, ié-ma wánasai. Mi<sup>n</sup> çá<sup>n</sup> cçhiçtei hí tē, égiçe níaci<sup>n</sup>ga  
 they came as, the buffa- they sur- Sun the just that far arrived when, behold, man went. to a place and camped

wi<sup>n</sup> açai. Égiçe níkaci<sup>n</sup>ga d'íba wagçáde amáma, Caa<sup>n</sup>. Níkaçiqai. Wáçi<sup>n</sup> 9  
 one went. At length person some creeping up were, they Dakota. They chased the foe. Having them

açai. Ĕduéhe. Ca<sup>n</sup> égiçe ugáhanaçáze. Ca<sup>n</sup> wakíde-hna<sup>n</sup> gçi<sup>n</sup>i. Caa<sup>n</sup>  
 they I joined it. Still at length darkness. Still shooting regularly they sat. Dakotas went. at them

amá djúba 'ágçaqtia<sup>n</sup>i. Égiçe Caa<sup>n</sup> amá ugáhanaçáze uçúnaji<sup>n</sup>i; waji<sup>n</sup>-  
 the a few they suffered very At length Dakotas the darkness depended on; they were (sub.) much.

pibáji. Weánaxíçai (xī) wi<sup>n</sup> t'éçai, Uma<sup>n</sup>ha<sup>n</sup>. Cí Uma<sup>n</sup>ha<sup>n</sup> amá wénaxíç 12  
 savage. They attacked us (when) one they killed, Omaha. Again Omahas the attacking them (sub.)

'íçai. Ákipai. Wea<sup>n</sup>naxíçai taí, ai. Uma<sup>n</sup>ha<sup>n</sup> wi<sup>n</sup> caŋ'ge a<sup>n</sup>sagi ta<sup>n</sup> ágçi<sup>n</sup>,  
 spoke of. They met. Let us us attack them, said Omaha one horse swift the sat on, they.

ma<sup>n</sup>zeye-niníba sía<sup>n</sup>çé açi<sup>n</sup>. Wi<sup>n</sup> ú çin<sup>n</sup>'ge uti<sup>n</sup> ga<sup>n</sup>çai. Ĕdíçti ahí xī,  
 hatchet pipe alone he had. One wound without to hit he wished. Just there he ar- when, rived

ma<sup>n</sup>zeye gisíçai-báji éga<sup>n</sup>i. Çipáz uçiqpaçë ga<sup>n</sup>çai. Caŋ'ge amá dáhi 15  
 hatchet he forgot it like. Pulling by to make him he wished. Horse the neck (sub.)

wacka<sup>n</sup>taŋgai éwa<sup>n</sup> ga<sup>n</sup>, ákusan<sup>n</sup>de gí<sup>n</sup> açai. Gaŋ'xī Uma<sup>n</sup>ha<sup>n</sup> çin<sup>n</sup>ké  
 he was strong being the cause, to him and be- carrying he went. And Omaha the (st. one)

Caa<sup>n</sup> ta<sup>n</sup> uça<sup>n</sup> eçéga<sup>n</sup>, wáçiona<sup>n</sup> içé. Caa<sup>n</sup> aká názaça t'éçai Caŋ'ge  
 Dakota the to hold he thought, missing his he had Dakota the at the rear killed him. Horse (std. one) him hold gone. (sub.)

amá gí<sup>n</sup> qáçai agçi T'ca<sup>n</sup>ççqia<sup>n</sup>i! ai. Ca<sup>n</sup>ca<sup>n</sup> weánaxíçai. Cí wi<sup>n</sup> 18  
 the carrying back was com- I have been killed said he. Not stopping they attacked us. Again one (sub.) him again ing. outright!

man<sup>n</sup>dehi íçai, Uma<sup>n</sup>ha<sup>n</sup>-ma wi<sup>n</sup> ugáqpaçai. Cí wi<sup>n</sup> caŋ'ge ta<sup>n</sup> naŋ'ge  
 spear was pierced the Omahas one struck him down. Again one horse the to run by,

- uči'agai (čizabahe kě'ja ma<sup>n</sup>-bájujú é na<sup>n</sup>'pai cañ'ge). Či Caa<sup>n</sup>' wi<sup>n</sup>' atí,  
 refused (čizabaho at the clods of earth, that feared horse). Again Dakota one came,  
 here and there
- či t'éčaji Uma<sup>n</sup>'ha<sup>n</sup> čin ké. Hañ'kaska xi, cañ'gaxai. Égasáni xi, waha<sup>n</sup>'  
 again he killed Omaha the (ob.). Midnight when, they ceased. The next day when, removing
- 3 ačaj. Já wa<sup>n</sup>'i' agčfi nıkaci<sup>n</sup>ga čábčfi<sup>n</sup>. Watčigaxe učewiñxičč. Wa'a<sup>n</sup>'  
 they Dried buf- carrying came man three. To dance they assembled. Singing  
 went. falo meat back
- júwagčč gčfi<sup>n</sup>'wakičaj t'é čaňká Háci a<sup>n</sup>wá'a<sup>n</sup> taí, ai T'é čaňká wa'a<sup>n</sup>'  
 with them they caused them to dead the After let us sing, said Dead the singing  
 sit (pl. ob.). they.
- Júwagčč 'čaj. Waqé čicta<sup>n</sup>'i xi, níaci<sup>n</sup>ga wi<sup>n</sup>' wéga<sup>n</sup>ze wi<sup>n</sup>'-qti-éga<sup>n</sup>' ačaj.  
 with them they Burying they fm- when, man one measure about one went.  
 spoke of. them ished
- 6 Čáji-gá, é ínite-hna<sup>n</sup>'i nıkagahi amá. Kí ca<sup>n</sup>' ačaj, dahé kě řadé. Nújĩnga  
 Do not go, say- forbade him chief the And yet he went, hill the being Boy  
 ing, (sub.). (ob.) near it.
- etěwa<sup>n</sup>' wáčiqe í xi, uči'age, kí ca<sup>n</sup>' ačaj. Ěřá aká gřba<sup>n</sup> éga<sup>n</sup>qti gčfi<sup>n</sup>'i.  
 notwith- pursuing were when, he refused, and still he went. There the calling to just so sat.  
 standing him coming (col. sub.) him
- Čé ínite-má uhéwakiča-báji. Ğahé ča<sup>n</sup>' i<sup>n</sup>'ta<sup>n</sup> 'di hí-qti eřáta<sup>n</sup> ačfi<sup>n</sup>' a-ři.  
 This those who pro- he did not let them Ğahé ča<sup>n</sup>' i<sup>n</sup>'ta<sup>n</sup> 'di hí-qti eřáta<sup>n</sup> ačfi<sup>n</sup>' a-ři.  
 hibited him have their way. Hill the now there he had just thence having they  
 arrived him were  
 coming.
- 9' T'éčaj. Uqčé atí Cañ'ge amá nañ'ge agfi. Cañ'gaxái-gá. Agfi.  
 They killed Quickly they came. Horse the running was coming Cease ye. They were  
 him. (sub.) back. coming.
- Waha<sup>n</sup>'. Či weánaxíčaj. Gaqča<sup>n</sup>' ačaj Weánaxíča a-ři, héga-báji.  
 They re- Again they attacked us. On the hunt they went. To attack us they were not a few.  
 moved. coming.
- Wákičaj. Áckaqtci ákikičaj Múkiõna<sup>n</sup>-hna<sup>n</sup>'i. Cañ'ge wi<sup>n</sup>' t'éčaj Uma<sup>n</sup>'-  
 They contended Very close they contended They usually missed one Horse one killed it Oma-  
 with us. together. another in shooting.
- 12 ha<sup>n</sup> amá. Wáqe íeska juañ'gčaj kě t'éčaj. Cañ'ge aká a<sup>n</sup>'sagiqti, ma<sup>n</sup>'-  
 has the White man interpre- we with him the they killed. Horse the very swift, wet  
 (sub.). ter (ob.) (sub.)
- snúsnu égih iqé. Caa<sup>n</sup>' amá uqčé ahí éga<sup>n</sup>, é cti wi<sup>n</sup>' t'éčč tč, wahúta<sup>n</sup>'čfi<sup>n</sup>-  
 quicksand right he had Dakotas the soon arrived as, he too one he killed, gun  
 into it gone. (sub.)
- jářa ačfi<sup>n</sup>'. Uma<sup>n</sup>'ha<sup>n</sup> amá gaqča<sup>n</sup>' ma<sup>n</sup>'čfi<sup>n</sup>' tč'di ugáe ma<sup>n</sup>'čfi<sup>n</sup>'i; wi<sup>n</sup>'ča<sup>n</sup>'ča<sup>n</sup>'  
 forked he had. Omahas the on the hunt walk when scattering they walk; by ones,  
 (sub.)
- 15 na<sup>n</sup>'bá-ča<sup>n</sup>'ča<sup>n</sup>' ma<sup>n</sup>'čfi<sup>n</sup>'i. Uma<sup>n</sup>'činka wi<sup>n</sup>'áqtci čábčfi<sup>n</sup>'a<sup>n</sup>' weánaxíčaj Caa<sup>n</sup>' amá.  
 by twos they walk. Season just one three times attacked us Dakotas the.

NOTES.

462, 5. gacibaqa a'ja<sup>n</sup>i. They feared an attack from the enemy, if they remained close to the creek.

463, 3. bčata-maji. A<sup>n</sup>pa<sup>n</sup>-řaũga did not eat any of the male elk, because its flesh was prohibited to all members of his gens, who were the Elk people.

463, 7. řa<sup>n</sup>'čfi<sup>n</sup> wañgič. There were several scouts, but only one is mentioned as having discovered the herd. The others peeped over the bluff, and then all ran back to the camp to tell the news.

463, 8. mi<sup>n</sup> ča<sup>n</sup>' cehiqti hi tč, i. e., about 4 p. m., at which time the story was dictated.

463, 8-9. niaci<sup>n</sup>ga wi<sup>n</sup>. This was Louis Sanssouci.

464, 7. Ēqa aka, etc. The Dakotas, who were over the hill, called a little, without hallooing, inviting him to approach them.

464, 10; 464, 11. hegabajī and ackaqtci, pronounced he+gabajī and a+ckaqtci by the narrator.

464, 11. ackaqtci akikiçai. The narrator clapped his hands three times, to represent the firing.

464, 12. Waqe ieskă, Logan Fontenelle, after whom Logan Creek, Neb., was named.

464, 14. Uma<sup>n</sup>ha<sup>n</sup> ama gaqça<sup>n</sup>, etc. An explanatory sentence. It shows how the Dakotas were able to surprise Logan.

TRANSLATION.

In former days we went on the hunt with all the tribe, following the course of the Elkhorn River. About thirty of those called scouts were at the two sacred tents. As we went along, we killed some fish, a considerable number. The policemen took the large ones for themselves, and then cooked them. After eating, we departed, walking by night. We followed the course of a stream, whose banks were covered with trees. We did not sleep by the creek; we slept out from it, on the open prairie. At day, when it was light, behold, male elk were walking near us. The good marksmen exhorted one another. When the men shot at them they broke the leg of a male. When he made a dash, I caught hold of him and kicked him over. Those who came afterward hit him on the head. When they ate him at night, I did not eat any of the meat. I ate a small fish which a boy caught for me. At length two elk came directly toward us, following the stream. We killed one of them, the female, and having cut the meat into slices, we scorched them a little over a fire. As we went, one of those who had departed as scouts discovered the buffaloes. The scouts were about twenty miles from the camp, but all ran back suddenly to tell what they had observed. The next morning the camp was removed, and the tents were pitched near the herd, which we surrounded. When the sun was just about yonder, a man departed. Behold, some men were creeping towards the camp. They were Dakotas. The Omahas pursued the foe. I joined. At length it was dark; but still they continued shooting at them. A few of the Dakotas suffered very much. The Dakotas depended on the darkness, and they were in a desperate mood. They attacked us, and killed an Omaha. Then the Omahas spoke of attacking them. They met. One Omaha rode a very swift horse, having no weapon but his hatchet-pipe. He wished to hit one of the foe who had not been wounded. When he arrived just there, he seemed to forget about the hatchet. He wished to pull him from his horse, by catching him by the hair. But his own horse was so strong in the neck that he could not be managed; so he carried his rider not only to the Dakota, but a considerable distance beyond him. And when the Omaha thought of taking hold of the Dakota, he had missed catching hold and had gone by. The Dakota, who was then behind him, wounded him. The horse was coming back carrying his master. "I have been killed outright!" said he. He died soon after. And one Omaha was speared and struck down. Another one was on a horse that refused to run, as it feared the hillocks which were in that neighborhood. A Dakota came and killed the Omaha. They ceased fighting at midnight. The next day they struck the tents and departed. Three men came back bringing dried buffalo

meat. They assembled for the dance. They caused the dead to sit with them as they sang. "Let us sing afterwards," said they. They spoke of singing with the dead. When they had finished burying them, one man, ĵaháwagçe-jíde (Red Shield), went out about a mile, though the chiefs forbade him. He still went on, being near to the bluff. If any young men pursued him, he refused to come. He still went on. Those who were there sat calling to him to go to them. He would not let the Omahas have their way, when they forbade his going. Just as he arrived at the hill the Dakotas came thence in pursuit of him. They soon came to him and killed him. His horse was coming back running to the camp. "Cease fighting," said they. Our warriors were returning to the camp. We removed. The Dakotas attacked us again. Then we removed the camp and went on the hunt. Many Dakotas were coming to attack us. They contended with us. The two parties contended together, being very close. They usually missed in shooting at one another. The Omahas killed a horse belonging to the enemy. The Dakotas killed the white interpreter who was with us. His horse was very swift, but he had gone right into a quicksand in the stream. The Dakotas soon reached him; but they did not kill him until he had shot one of them, as he had a double-barreled gun. When the Omahas were on the hunt with all the tribe, they usually scattered, and went in small parties, by twos, and sometimes singly. In one season the Dakotas attacked us three times.

### MY FIRST BUFFALO HUNT.

BY FRANK LA FLÈCHE.

- Čábč<sup>n</sup>a<sup>n</sup> pí hă. Pahañ'ga pí tš' a<sup>n</sup>jiñ'ga, áda<sup>n</sup> řé awákida-máji  
 Three times I was there Before I was when me small, therefore buf- I did not shoot at  
 falo them
- ča<sup>n</sup>'ja, cañ'ge wa'in'kičé wébč<sup>n</sup>-hna<sup>n</sup>-ma<sup>n</sup>' wanáse amá. Pahañ'gaqtci  
 though, horse to cause him to carry loads I used to keep them for them the ones who sur- At the very first  
 rounded the herd.
- 3 wanásai tš'di, řé awákide 'iáččé. Cañ'ge da<sup>n</sup>'ctě čia<sup>n</sup>'ča čéčai ři, řé da<sup>n</sup>'ctě  
 they sur- when, buf- I shoot at I spoke of. Horse perhaps it throws you sud- when, buf- perhaps  
 rounded them falo them them deny falo
- jáčihe taí, aí. Kí awáji<sup>n</sup>cte. I<sup>n</sup>dádi aká čáheája juañ'gče ačai. Jé-ma  
 gore you may, said he. And I was in a bad humor. My father the to the hill with me went. The buffa-  
 loes
- wénaxíčai tš a<sup>n</sup>wa<sup>n</sup>'da<sup>n</sup>be aňč<sup>n</sup>'i. Kí i<sup>n</sup>dádi aká a<sup>n</sup>wañ'kie ctěwa<sup>n</sup>', uákia-  
 they attacked the we saw them we sat. And my father the talked to me notwithstanding. I did not  
 them (sub.) ing,
- 6 máji-hna<sup>n</sup>-ma<sup>n</sup>'. Égičé ře-núga wi<sup>n</sup>' řiařačica<sup>n</sup>'qti ač<sup>n</sup>' agí nıkaci<sup>n</sup>'ga aká  
 talk to him at any time. At length buffalo bull one right towards the tents, having was man the  
 him coming back him (sub.)
- wi<sup>n</sup>'áqtci aka. Kí ře-núga amá waji<sup>n</sup>'-pibáji. Nıkaci<sup>n</sup>'ga čin ké iénaxíča-  
 only one the (sub.) And buffalo bull the (sub.) was savage. Man the (ob.) he attacked
- hna<sup>n</sup>'i. Ké! ř'di ma<sup>n</sup>'č<sup>n</sup>'-gă, aí i<sup>n</sup>dádi aká. Cañ'ge mi<sup>n</sup>'gá řaňgá jíde,  
 regularly. Come! there walk, said my father the. Horse female large red,

ma<sup>n</sup>ciadiqti éde, aka<sup>n</sup>'ta<sup>n</sup>. Kí i<sup>n</sup>dádi aká wahúta<sup>n</sup>çi<sup>n</sup> háhada<sup>n</sup>'qti édega<sup>n</sup>  
very tall but, I tied her. And my father the (sub.) gun very light but, so  
 açi<sup>n</sup>'i. Bǝize ga<sup>n</sup>' é'di bǝé. É'di pí xǝjǝi ǝe-núga aká cka<sup>n</sup>'ajǝi najǝi<sup>n</sup>' aká.  
had it. I took it and there I went. There I ar. when, buffalo bull the motionless was standing. (sub.)  
 Kí níkaci<sup>n</sup>ga aká é'di pí xǝi, gǝǝǝtia<sup>n</sup>'-bi aǝ. Wajǝi<sup>n</sup>'-pibáǝi ǝe-núga aká. 3  
And man the there I ar. when, that he was very said. Was savage buffalo bull the (sub.)  
 Nú aká ma<sup>n</sup>' íkide ǝǝǝai, kí nañ'ka ké'di úi. Gañ'xǝi weánaxǝǝai.  
Man the arrow shot at him suddenly and back on the wounded And he attacked us. (sub.)  
 Cañ'ge wáagǝi<sup>n</sup> aká dúba<sup>n</sup> ua<sup>n</sup>'siqti áiaǝǝai, gañ'xǝi a<sup>n</sup>'a<sup>n</sup>ǝ íǝǝǝai. ǝe-núga  
Horse I sat on the one four times leaping far had gone, and had thrown me sud- Buffalo bull  
 aká uhíackáqtcǝi atǝi xǝi, xǝigǝíðaca<sup>n</sup> aǝai. Wákide bǝí'a áiaǝǝai. Akí 6  
the very close to had when, turning himself he went. To shoot at I failed he had I reached (sub.)  
 xǝi, i<sup>n</sup>'na<sup>n</sup>'ha aká i<sup>n</sup>dádi íhusa aká xǝi akí. Cañ'ge ta<sup>n</sup>' ma<sup>n</sup>'ze-ǝáhe uǝáha  
when, my mother the my father was scolding him when I reached home. Horse the bridle sticking to him (sub.)  
 kí tǝ'di, íbaha<sup>n</sup>i tǝ a<sup>n</sup>'a<sup>n</sup>ǝ íǝǝǝai tǝ. I<sup>n</sup>dádi aká ía-bajǝi'qti íqa gǝi<sup>n</sup>'i.  
reached when, she knew it sent me off suddenly -the. My father the not speaking at laughing ast. (sub.)  
 ǝe-núga ǝi<sup>n</sup> tǝǝǝǝǝ á, aǝ. Gañ'xǝi íǝáa-májǝi. 9  
Buffalo bull the you killed I said And I did not speak. (ob.) him he.

NOTE.

This occurred when Frank was about twelve years old, say, in 1856.

TRANSLATION.

I went three times on the buffalo hunt. When I was there the first time, I was small; therefore I did not shoot at the buffaloes. But I used to take care of the pack-horses for those who surrounded the herd. When they surrounded the herd at the very first, I spoke of shooting at the buffaloes. But my father said, "Perhaps the horse might throw you suddenly, and then the buffalo might gore you." And I was in a bad humor. My father went with me to the hill. We sat and looked on them when they attacked the buffaloes. And notwithstanding my father talked to me, I continued there without talking to him. At length one man was coming directly towards the tents in pursuit of a buffalo bull. And the buffalo bull was savage. He attacked the man now and then. "Come! go thither," said my father. I tied a lariat on a large red mare that was very tall. And taking a very light gun which my father had, I went thither. When I arrived there the buffalo bull was standing motionless. The man said that he was very glad that I had come. The buffalo bull was savage. The man shot suddenly at him with a bow and wounded him on the back. And then he attacked us. The horse on which I was seated leaped very far four times, and had gone off, throwing me suddenly. When the buffalo bull had come very close he wheeled around and departed. So I failed to shoot at him before he went. I reached home just as my mother was scolding my father about me. When the horse reached home with the bridle sticking to it, she knew that I had been thrown. My father said nothing at all, but sat laughing. Addressing me, he said, "Did you kill the buffalo bull?" And I did not speak,



## SACRED TRADITIONS AND CUSTOMS.

TOLD BY A<sup>n</sup>PA<sup>n</sup>-LAŅGA

- I.—I<sup>n</sup>c'áge aŅgútai amá íwaspe gáx 'íçá-biamá, íwagázu. Jí na<sup>n</sup>'ba  
 Old man our the what makes making spoke of, they what makes Tent two  
 (sub.) one behave it say, one upright.
- waqúbe gáx 'íçá-biamá, cí í wi<sup>n</sup>áqtci waqúbe gáx 'íçá-biamá. Uçéwiñ-  
 sacred making they spoke of, again tent only one sacred making they spoke of, Assembled  
 they say, they say.
- 3 xíçá-bi ega<sup>n</sup>, íhuçíçá-biamá níkagáhi amá. Ca<sup>n</sup>' mázi ja<sup>n</sup>' má'a çin' edábe  
 themselves, having, consulted one another chief the In fact cedar wood cotton the also  
 they say (sub.) wood (ob.)
- waqúbe gáx 'íçá-biamá Cí níñba bçáska na<sup>n</sup>'ba waqúbe gáx 'íçá-biamá.  
 sacred making they spoke of, Again pipe flat two sacred making they spoke of,  
 they say, they say.
- Níñba çicta<sup>n</sup>'-bi xí, níkagáhi xídáhi-biamá. Ca<sup>n</sup>' ta<sup>n</sup>'wañçá<sup>n</sup> uxíçáçe  
 Pipe they finished, when, chief they chose for them- In fact tribe each gens for  
 they say selves, they say. itself (!)
- 6 wi<sup>n</sup>'çá<sup>n</sup>çá<sup>n</sup>' na<sup>n</sup>'bá cté ca<sup>n</sup>' xigçíza-biamá. Ca<sup>n</sup>' waqúbe jín'ga uéçaxíçíçé  
 by ones two even in fact took for itself, they say. In fact sacred thing small they caused them-  
 selves to own
- çá<sup>n</sup>' ta<sup>n</sup>'wañçá<sup>n</sup>' baçéçé-ma xí'í-biamá. Jí na<sup>n</sup>'ba té çéçá waqúbe gaxá-  
 the tribe the gentes gave to one an- Tent two the to the sacred they  
 (ob.) other. (ob.) buffalo made it
- biamá. Jí wi<sup>n</sup>áqtci té níkaci<sup>n</sup>'ga-açáçica<sup>n</sup>, t'éwaçai-açáçica<sup>n</sup>, waqúbe gaxá-  
 they say. Tent only one the referring to men, referring to killing them, sacred they  
 (ob.) made it
- 9 biamá. Ga<sup>n</sup>' çicta<sup>n</sup>'-biamá qúbe gçúba. Kí çé níkagáhi xíçáxe aká  
 they say. At length they finished, they say sacred all. And this chief made them- the  
 selves (sub.)
- úwakiá-biamá, pahañ'ga íçigçá<sup>n</sup>' aká. Jí çé na<sup>n</sup>'ba waqúbe ckáxai té,  
 talked to them, they the first ruler the Tent this two sacred you made the  
 say, (sub.) (ob.),
- ákiçin'i-gá há. Húçuga gáxai té uçúçiaçá najin' taté há. Ca<sup>n</sup>' edáda<sup>n</sup> úda<sup>n</sup>çti  
 respect ye them Circle of tents made the in the middle stand shall In fact what very good
- 12 ahni<sup>n</sup>' ctéçtewa<sup>n</sup>' 'í-hna<sup>n</sup>'i-gá. Kí níkagáhi aŅ'gaçin' ctéçte wéga<sup>n</sup>'çái-gá,  
 you have soever always give to (them). And chief we who are even desire from us,  
 say.
- á-biamá. Cénujínçga-má é waká-biamá. Èdí xí waçíheha-báçti taí, á-biamá.  
 said they, they The young men (ob.) that they meant, they In that case you will be stout-hearted, said they, they  
 say. say.
- Edáda<sup>n</sup> áhigi çínçéçaçé onínk'é'çé, çin'gajín'ga çé çan'di uçágiga taí há.  
 What much you give to those not relations thou who, child forehead on the you paint will  
 yours
- 15 Áwaqpan'çti éga<sup>n</sup> úçka<sup>n</sup> uçáketa<sup>n</sup>'i xí, a<sup>n</sup>'çtiçéga<sup>n</sup> taí, ca<sup>n</sup>' uákiha<sup>n</sup> ata<sup>n</sup>'  
 Very poor, as a great like deed you acquire if, you will be great men, still additional how far  
 man (generations)
- açai té çeta<sup>n</sup>' açin' taí, á-biamá.  
 they go the so far they will have it, said they,  
 they say.

II.—Waha<sup>n'</sup> ačé 'íčá-biamá, íé uné. Jé-ma učá gčí-hna<sup>n'</sup>i čan'di íí  
 Removing they spoke of going, buffalo hunting. The buffa- to toll of they used to when tent  
 they say, they say, locs (ob.) come back (in the past)

waqúbe ja<sup>n'</sup> kě waii<sup>n'</sup> úda<sup>n'</sup> 'í-hna<sup>n'</sup>-biamá. Wanáse-hna<sup>n'</sup>-bi xí, íí tē'di  
 sacred wood the robe good they used to give, They used to surround the when, tent at the  
 (=pole) (recl. ob.) they say. herd, they say

íečéze gíbahí-hna<sup>n'</sup>-biamá. Cénuijín'ga na<sup>n'</sup>ba níkagahí čańká íí waqúbe 3  
 buffalo- they used to gather for it, Young man two chief the ones tent sacred  
 tongue they say. who

tē'di íečéze čécpahí te áča, á-biamá níkagahí amá, íé-ma t'éwačaf hnan'di.  
 at the buffalo- you gather will indeed, said, they chief the the buf- were killed whenever.  
 tongue for (them) say (sub.), faloes

Jéčéze časí ča<sup>n'</sup> man'dě kě ubáxa<sup>n'</sup> xí, man'dě-čá<sup>n'</sup> í'í-hna<sup>n'</sup>i. Jí tē'di  
 Buffalo- tip the bow the pushed into when, bow-string they used to carry Tent at the  
 tongue (ob.) by means of.

éta<sup>n'</sup>čín'qti akí-hna<sup>n'</sup>i. Jáže akí xí, uha<sup>n'</sup>-hna<sup>n'</sup>i. Níkagahí amá učéwíni 6  
 they, the very they used to Evening they when, they used to cook. Chief the assembled  
 first reach again. reached home (sub.)

xí, wáhi<sup>n'</sup>-cí'čé t'a<sup>n'</sup>i xí, é'di íí tē učaf, waii<sup>n'</sup>haháge ča<sup>n'</sup> é ují čatē'. É  
 when, robe with the they had if, there tent the they lower corners of a the that filling they That  
 hair out (ob.) entered, buffalo robe (ob.) ate.

waqúbe ečá aká Hań'ga gáxai aká wa'a<sup>n'</sup> gčí<sup>n'</sup>-hna<sup>n'</sup>i, čataí tē'di.  
 sacred thing his the one who Hańga he who made it singing he used to sit, they ate when.

III.—Níaci<sup>n'</sup>ga wí<sup>n'</sup> úxuhe ma<sup>n'</sup>čín'i xí, wada<sup>n'</sup>be ačé taf. Níkagahí 9  
 Man one fearing walks when, as scouts they will go. Chief  
 unseen danger

amá učéwínxíčé-hna<sup>n'</sup>i. I<sup>n'</sup>c'áge wí<sup>n'</sup> ba<sup>n'</sup>-hna<sup>n'</sup>i. Gé-hna<sup>n'</sup>i: Maja<sup>n'</sup> in'čéga-  
 the (sub.) usually assemble. Old man one calls. He says as follows: Land you know it

sań'ga te wí áčín'he+, ai. É'di éga<sup>n'</sup>qti cénuijín'ga gčéba-sátá<sup>n'</sup>, gčéba-cáde  
 for me will I I who move, he says. Forthwith young man fifty, sixty

da<sup>n'</sup>ctē, íí waqúbe tē'di ahí-hna<sup>n'</sup>i. Cénuijín'ga wada<sup>n'</sup>be áíáče-hna<sup>n'</sup>i. Ačaf 12  
 perhaps, tent sacred at the they arrive. Young man as scouts usually go. They go

xí, húčuga ča<sup>n'</sup> učca<sup>n'</sup> ía<sup>n'</sup>čín'i. Égičé níkaci<sup>n'</sup>ga wéčé da<sup>n'</sup>ctē, učá agčí-  
 when, circle of the going they run. At length people they perhaps, to tell it they  
 tents (ob.) around it discover come

hna<sup>n'</sup>i. Ca<sup>n'</sup> é nuda<sup>n'</sup> ékiga<sup>n'</sup>qtia<sup>n'</sup>. Wébeta<sup>n'</sup> agčí-hna<sup>n'</sup>i, a<sup>n'</sup>he da<sup>n'</sup>ctēa<sup>n'</sup>i.  
 back. In fact that going to war is just like it. Making a they come back, they flee perhaps (pl).  
 detour

IV.—Jé-ma hégabáji t'éwačaf xí, gačča<sup>n'</sup> agí-hna<sup>n'</sup>i. Égičé níkagahí 15  
 The buffaloes a great many they killed when, the hunting usually returned At length chief  
 them party homeward.

amá učéwínxíčé-hna<sup>n'</sup>i tē. Égičé waqúbe gáxe 'íčai tē cí'. Jí waqúbe  
 the (sub.) assembled themselves. At length sacred (thing) making they spoke of again. Tent sacred

na<sup>n'</sup>ba tē'di íá wí<sup>n'</sup> úha<sup>n'</sup>i tē, učéwínxíčé tai-éga<sup>n'</sup>. Cénuijín'ga gčébahíwí-  
 two at the dried one they cooked, to assemble them- in order that. Young man a hundred  
 buffalo selves  
 meat

qti-éga<sup>n'</sup> učéwí<sup>n'</sup>wáčé-hna<sup>n'</sup>i. Cénuijín'ga nučáči<sup>n'</sup> é'di ačaf tē, íí tē égaxe 18  
 about they assembled them. Young man stripped to there went, tent the around it  
 the waist in a circle

gčí<sup>n'</sup>i tē. Ca<sup>n'</sup> águdí ctē wahéhaji-ma waii<sup>n'</sup> i<sup>n'</sup>-hna<sup>n'</sup>i, unáji<sup>n'</sup> úda<sup>n'</sup> ctí  
 they sat. Yet in what soever the stout-hearted ones robe they wore robes, shirt good too  
 place

uğínaji<sup>n'</sup>-hna<sup>n'</sup>i. Časni<sup>n'</sup>i xí, cań'gaxe-hna<sup>n'</sup>i. Jí kě uhá ačaf xí, íčí  
 they wore their own They swal- when, they ceased. Tent the follow- went when, tent  
 shirts. lowed (the food) (line of) ing it poles

- čigúje ŋi-účipu gčín' wénace ma<sup>n</sup>čín'i, wahéhajǐ amá čizé ma<sup>n</sup>čín'i. Ca<sup>n</sup>  
 bent a small lodge sat snatching from them walked, stout-hearted one the taking walked. Yet  
 little (see note)
- eáta<sup>n</sup> wágixǐ učí'aga-bájǐ. Ja<sup>n</sup>'-jiŋga čizai gě ŋí waqúbe kě'ǝ ačín' akí-  
 why they tried to they were not un- Stick those that tent sacred at the having they  
 get them from willing.
- 3 hna<sup>n</sup>i. Jǐ snéde učíkihehébe gáxai. Waqúbe úju kě ŋí tě ída<sup>n</sup>be  
 reached Tent long one after another, as they made Sacred thing principal the tent the in the  
 again. far as (the poles) reached it. (ob.) middle
- gáxai. Čiŋ'gajǐŋ'ga pahaŋ'ga čínké ǝ gǐnai. I<sup>n</sup>c'áge wi<sup>n</sup>' čiŋ'gajǐŋ'ga  
 they made. Child first-born the one dried asked of Old man one children  
 who meat him.
- gčébahíwi<sup>n</sup>-na<sup>n</sup>'ba-qti-éga<sup>n</sup> ijáje wačáde-hna<sup>n</sup>i. Jucpá, wi<sup>n</sup>'áqtcǐ ctécte  
 hundred two about his name he called them. O grandchild, only one even  
 though
- 6 xúji a<sup>n</sup>čágigčá<sup>n</sup>' te a-no+! agúdi čáta<sup>n</sup>čé-da<sup>n</sup>, aǐ i<sup>n</sup>c'áge aká. Učéwi<sup>n</sup>čai  
 yonder, you will put it on (the indeed, in what čáta<sup>n</sup>čé-da<sup>n</sup>, aǐ i<sup>n</sup>c'áge aká. Učéwi<sup>n</sup>čai  
 at a short ground) for me halloo! place you are standing! said old man the They collected  
 distance, (sub.).
- ǝǐ, ǝá kě bčúga da<sup>n</sup>'bai. Jǐ snéde éta<sup>n</sup> čibčá-hna<sup>n</sup>i. Waka<sup>n</sup>'-ma<sup>n</sup>čín'  
 when, dried the of all they looked at. Tent long so far they spread it out.. Waka<sup>n</sup>'-ma<sup>n</sup>čín'  
 meat (line of)
- aká ǝá čí<sup>n</sup>'qtcǐ dúbá učíciaǝ ihéčč-hna<sup>n</sup>i. Máqa<sup>n</sup>i. Kǐ čí<sup>n</sup>'qtcǐ kě na<sup>n</sup>'bé  
 the dried very fat four in the middle placed them. He cut And very fat the hand  
 (sub.) meat them up. (ob.)
- 9 tě čá<sup>n</sup>ska wága gáxe-hna<sup>n</sup>i. Waséjide ígahǐ ǝǐ, ja<sup>n</sup>' waqúbe tě íbǝǝ-  
 the that size slices he made them. Red clay they were when, sacred pole the he rubbed  
 mixed with (ob.)
- hna<sup>n</sup>i, čni<sup>n</sup>'čninde átaca<sup>n</sup> gáxe-hna<sup>n</sup>i. Ga<sup>n</sup>' čicta<sup>n</sup>'-hna<sup>n</sup>i. Ukt'ě-čta<sup>n</sup>'-ma  
 on, greasy exceedingly he made it. And he completed it. The habitual fighters  
 učéwi<sup>n</sup>wáčč-hna<sup>n</sup>i. Ukt'ě ákičá gáxe 'ičč-hna<sup>n</sup>i. Ígadǝze-hna<sup>n</sup>i, caŋ'-  
 they assembled them. Enemy to contend making they spoke of. They rode round and sitting  
 with (feigning) round,
- 12 gagčín'. Qáde dúbaha níkaci<sup>n</sup>ga éga<sup>n</sup> gáxe-hna<sup>n</sup>i, ŋí snéde učíciaǝčáčica<sup>n</sup>.  
 on horses. Grass in four places man like they made, tent long in front of.
- Dúbá<sup>n</sup> kíkide-hna<sup>n</sup>i, čǐ dúbá<sup>n</sup> níkaci<sup>n</sup>ga čaŋká t'éwačč wáxe-hna<sup>n</sup>i.  
 Four times they shot at one again four times person the (ob.) they pretended to kill them.  
 another,
- Wačáde čtǐ dúbá<sup>n</sup> wáxe-hna<sup>n</sup>i. Áda<sup>n</sup>bě'qti kide-hna<sup>n</sup>i. Qáde múbčǝj  
 To cut them too four times they pretended. Taking very close they shot at (them). Grass they  
 up aim knocked
- 15 ihéčč-hna<sup>n</sup>i. Maqúde sía<sup>n</sup>čé uǐ íkide-hna<sup>n</sup>i. Ukt'ě amá níkagáhi čaŋká  
 down by shooting. Powder alone put in they shot at (them) The hostiles chief the (ob.)  
 with.
- wénaxíčá-hna<sup>n</sup>i. Dúbá<sup>n</sup> ákikičá-hna<sup>n</sup>i. Na<sup>n</sup>'čta<sup>n</sup>i. Ukt'ě amá caŋ'gaxai.  
 attacked them. Four times they fought one They stopped The hostiles ceased.  
 another. running.
- Ninǝba waqúbe ŋí ačín' čínké'ǝ dúbá<sup>n</sup> ahí-hna<sup>n</sup>i, waii<sup>n</sup>' wi<sup>n</sup>' ubéta<sup>n</sup> taǐ  
 Pipe sacred tent to him who had it four times they arrived, robe one to wrap around it
- 18 éčín' ahǐ. Čické tě. Ninǝba čickai ǝǐ, ubéta<sup>n</sup> ačín' ahǐ. Jǐ waqúbe  
 they took it They untied its Pipe they untied when, wrapping they took it Tent sacred  
 there for him. covering. it in (the robe) there.
- kě'ǝ ačín' akǐ; é níŋgahi waqúbe gáxe uǐ. Níkagáhi amá ečnáqtcǐ  
 at the having it they that killikinnick sacred made they put Chief the they alone  
 reached in. (sub.)
- čacúde gčín'-hna<sup>n</sup>i.  
 puffing out sat.  
 smoke

V.—Ninba waqúbe kə́ǵaǵa<sup>n</sup> cí úcka<sup>n</sup> wi<sup>n</sup> uwíǵa tá minke. Níkagáhi  
 Pipe sacred pertaining to the again custom one I tell you will I who. Chief

amá uǵéwi<sup>n</sup>i ǵí, Wacǵaxe úda<sup>n</sup> há, ai. Ińké-sabě aké, niniba eǵa aká,  
 the assembled when, To dance good said Ińke-sabě it was pipe his the  
 (sub.) (sub.) they.

é wacǵaxe gáxe 'iǵaí, uǵúkie. Iǵákigǵe ihuxiǵaí. Má'a ja<sup>n</sup> wi<sup>n</sup> agíǵaí 3  
 that a dance making prom- talked to (them) To join one they consulted Cotton- wood one went for it  
 ised, about it. thing to the other one another. wood

Ińké-sabě amá wańǵiǵe. Ǵasí ǵa<sup>n</sup>ǵa ja<sup>n</sup> gasúda-báǵi. Wa'ú na<sup>n</sup>'ba júwagǵe  
 Ińke-sabě the all. Top of at the wood was not cleared of Woman two with them  
 (pl. sub.) a tree branches.

aǵaí, mácaka aǵi<sup>n</sup>'i. Uǵúciaǵa uǵéǵi gáxai; é'di mǵza-hna<sup>n</sup>'i, ja<sup>n</sup> tē. Ińc'áǵe  
 went, woman's strap they In the middle hole for they there they planted it, pole the Old man  
 for carrying wood had. the pole made;

íekíǵewákiǵaí. Waǵatǵaxe te, aí aǵa+. Ja<sup>n</sup> ǵaǵina<sup>n</sup>'ǵi te aǵa+, aí. Ińké- 6  
 they made them act as You will dance, say indeed. Sleep you will arouse indeed, said Ińke-  
 criers. say

sabě akádi ja<sup>n</sup>'jĩnga d'úba gasaí. Húǵuga ǵa<sup>n</sup> uǵíǵa<sup>n</sup> aǵaí éǵa<sup>n</sup>, ta<sup>n</sup>'wańǵa<sup>n</sup>  
 sabě at the stick some they cut. Circle of tents the around it went as, tribe  
 (ob.)

ubána<sup>n</sup>-ma ja<sup>n</sup>'jĩnga wi<sup>n</sup>'ǵa<sup>n</sup>'ǵa<sup>n</sup> wa'í-hna<sup>n</sup>'i. Ubána<sup>n</sup> úju aká gé-hna<sup>n</sup>'i:  
 the gentes stick one by one they gave them. Gens head-man the said as follows:

Wacǵaxe tē é'di-anǵú<sup>n</sup>'he wéǵa<sup>n</sup>'ǵaí éǵa<sup>n</sup>, ja<sup>n</sup>'jĩnga ké wa'í tai-éǵa<sup>n</sup> atí há, ai. 9  
 Dance the we join it they wish for as, stick the to give in order they said  
 us (ob.) us that have come he.

Cénujĩn'ga bǵúga háǵuǵaǵi<sup>n</sup>'i. Wasésa<sup>n</sup> ǵi'a<sup>n</sup>'i. Wa'ú mi<sup>n</sup>'jĩnga edábe waté  
 Young man all naked. White clay they rubbed on themselves. Woman girl also dress

té-hna<sup>n</sup>'i, cí ǵi'a<sup>n</sup>'i. Áǵudí ctē cénujĩn'ga wi<sup>n</sup> wáǵaha úda<sup>n</sup> áǵahai. Ińké-  
 wore dresses, again they In what soever young man one clothing good he wore Ińke-  
 painted place themselves. danced clothing.

sabě nú na<sup>n</sup>' amá wańǵiǵe ja<sup>n</sup> tē eca<sup>n</sup>'ǵtci ǵǵi<sup>n</sup>'-hna<sup>n</sup>'i. Wáhi<sup>n</sup>-ci<sup>n</sup>'ǵe i<sup>n</sup>'- 12  
 sabě man grown the every one pole the very near it sat. Robe with the hair they  
 (sub.) out

hna<sup>n</sup>'i. Néxe-ǵaǵú dúba, Déxe dúba ctí (aǵi<sup>n</sup>') a-í-ǵǵi<sup>n</sup>'i. Ińké-sabě cénujĩn'-  
 wore. Drum four, gourd rattle four too (having they sat there. Ińke-sabě the young  
 them)

ǵa-ma ninba waqúbe na<sup>n</sup>'ba ké, é akiwa wépaħań'ǵa aǵi<sup>n</sup>' tá aká. Cénu-  
 men pipe sacred two the, that both the first will have them. Young

jĩn'ga na<sup>n</sup>'bá aká ninba ujfi-de áigáǵa ma<sup>n</sup>'ǵi<sup>n</sup>'-hna<sup>n</sup>'i. Wáǵi<sup>n</sup>'éǵé ǵa<sup>n</sup>'ǵa-ma 15  
 man two the pipe (they) filled, carrying walked. To make those who wished  
 (sub.) when on the arm presents

íǵadíze-hna<sup>n</sup>'i, cań'ǵaǵi<sup>n</sup>'i. Na<sup>n</sup>'taí uǵíǵa<sup>n</sup>. Ma<sup>n</sup>'te ǵǵi<sup>n</sup>'i Qúǵa aká. Nú  
 rode round and round, sitting on horses. They going around Within sat Singers the Man  
 danced (the pole).

amá ca<sup>n</sup>' baǵúwi<sup>n</sup>'xai; wa'ú amá áǵaha na<sup>n</sup>'taí.  
 the in fact turned around; woman the outside on the danced.  
 (sub.)

NOTES.

- 468, 1. ǵi na<sup>n</sup>'ba, the two sacred tents of the Hańga gens.
- 468, 2. ǵi wi<sup>n</sup>'aǵtci, the sacred tent of the Weǵi<sup>n</sup>'cte gens.
- 468, 3. mazi ja<sup>n</sup> ma'a ǵi<sup>n</sup> edabe, the sacred pole, which is kept in one of the Hańga tents.
- 468, 4. niniba bǵaska na<sup>n</sup>'ba, the two sacred pipes kept by the Ińke-sabě gens.

468, 6. waqube jīnga, the sacred customs of each gens and sub-gens.

468, 11. hučuga gaxai tš. As the hučuga was curvilinear, "tš" cannot refer to its shape. It admits of two renderings: "the *one act*," and "when" or "as," implying the *occasion, time, or reason*.

469, 2. ja<sup>n</sup> kš. The sacred pole is not kept erect, except on special occasions.

469, 3. nikagahi čańka. Frank La Flèche read "aka" instead of "čańka."

469, 7. waii<sup>n</sup>hahage ča<sup>n</sup>, the lower corners of a buffalo-hide, *i. e.*, the part towards the feet of the buffalo.

469, 18. cenujińga nučafi<sup>n</sup>, etc., refers to those who had not yet distinguished themselves in battle.

470, 1. ɥi-učipu, a small lodge, such as the Winnebagos use. See "ɥi-učipu" and "učipu" in the Dictionary.

470, 3. ɥi-sneđe učukihebebe gaxai. The length of the long tent depended upon the number of small tent-sticks obtained by the warriors.

470, 5-6. ɥeɥpa . . . agudi čata<sup>n</sup>ce-da<sup>n</sup>. This is equivalent to "wawenai," asking or begging them to give something. After the old man said this, the fathers used to bring their children, each with four presents. These gifts, in modern times, have consisted of a piece of dried buffalo meat, a gun, a fine robe, and a kettle. When a gun could not be had, "ńikide," which were precious, and were used for necklaces, were offered instead. Sometimes a horse was the fourth gift.

470, 15. ukitš ama, etc. The front flaps of the long tent were raised a little. Then the attacking party passed between the dried meat and the grass-figures, and assaulted the chiefs. Both parties fired four times. Then the fight ended.

470, 18-19. Before the sacred pipe was taken back to its tent, the chiefs smoked it, and then it was taken over to the side of the young men, who represented the enemy. Here and there one would smoke it. Four times did they carry the pipe around for some of them to smoke it; and then it was returned to its sacred tent.

471, 3. ɥakigče ihuɥiɥai. On the evening of the day of the sham fight.

471, 5. macaka. Frank La Flèche read, "máca<sup>n</sup>ka.

471, 15-16. Those on horseback used to watch for the pipe-bearers to come around, and when the women were on the other side of the circle. Then a horseman would take one of the pipes, which he "held for" a man ("uɥa<sup>n</sup>"), to whom he gave his horse, etc. See ɥafi<sup>n</sup>-na<sup>n</sup>paji's War Story, the final paragraph. The men danced in a peculiar course, going from west to south, thence east and north; but the women followed the course of the sun, dancing in the reverse order, from the east to the south, thence by the west to the north.

#### TRANSLATION.

I.—Our ancestors spoke of making something to keep the people upright, something to make them behave. They spoke of making two sacred tents, and also of making another. When the chiefs had assembled, they consulted one another. They spoke of making sacred the cedar and cottonwood pole and two flat pipes. When they finished the pipes, they elected their own chiefs; and each gens of the tribe constituted itself according to its sub-gentes. And the gentes of the tribe gave to one another the minor sacred things which they now possess. They made the two tents sacred to the buffalo; and they made the one tent sacred to human beings; that is, to killing them

in war. At length they completed all that was sacred. And these who had made themselves chiefs, they who were the first rulers, talked to the people. "Respect ye these two tents which ye have made sacred. When the tribal circle is formed, they shall stand in the middle. Indeed, make it a rule to give to them whatsoever very good things you have. And desire even the chieftainship from us," said they, addressing the young men. "In that event you will be stout-hearted. If any of you give many presents to strangers, you may paint your children's foreheads. If you acquire this privilege by becoming very poor, you will be great men, and future generations will keep up the customs as long as the tribe shall last."

II.—They spoke of removing the camp to go on the buffalo hunt. When they came back and told about the buffaloes, they used to give good robes to the pole of the sacred tent. When they surrounded a herd, they used to gather together the buffalo tongues for the tent. When the buffaloes were killed, the chiefs said, "Ye two young men, you will gather buffalo tongues and place them at the sacred tent." The young men used to thrust one end of their bows through the tips of the buffalo tongues, and carry them along by means of the bow-strings, which they put in front of them, next to their chests, the bows being on their backs. They were the very first ones to reach the lodges again. When they reached home in the evening, they used to cook. The chiefs assembled, wearing robes with the hair outside, and entered the sacred tent, where they ate after putting the food in the lower corners of their robes. He whose sacred thing it was, Hañga, he who had made the feast, sat singing as the others ate.

III.—When a man continues to fear unseen danger, they go out as scouts. The chiefs assemble. An old man calls: "I who move wish you to learn about the land for me!" Forthwith fifty or sixty young men go to the sacred tent of the Weji<sup>cte</sup>. The young men go as scouts, running around the circle of tents. At length they come back to report, perhaps, that they detected the presence of men. And they regard this service as fully equal to going on the war-path. They come back by making a *detour*, and perhaps they flee.

IV.—When they killed a great many buffaloes they usually started homeward. At length the chiefs assembled, and spoke of making a sacred thing. They cooked a piece of dried buffalo meat at the two sacred tents, that they might assemble for the ceremony. The chiefs collected about a hundred young men, who were stripped to the waist and who sat in a circle around the two tents. Some of the men here and there were considered brave, so they wore robes and had on gay shirts. When they had eaten all the food the feast was ended. As the brave men followed the line of the tents, they were snatching bent tent-sticks from those who dwelt in small tents. And the owners did not refuse, nor did they ask why the braves tried to deprive them of their tent-sticks. They carried the sticks which they had taken back to the sacred tents. They made a long tent, using the sticks as long as they lasted. They made the principal sacred thing (*i. e.*, they placed the pole) in the middle of the tent. They asked each first-born child for a piece of dried buffalo meat. An old man called about two hundred children by their names. "O grandchild, wherever you are standing, even though you bring but one thing, you will put it yonder on the ground for me, at a short distance." When they collected the dried meat all beheld it. They spread it

out the length of the long tent. Waka<sup>n</sup>-ma<sup>n</sup>çi<sup>n</sup> placed four of the fattest pieces of the meat in the middle. He cut them with a knife. He cut the fattest in slices as large as one's hand. These he mixed with red clay, and then rubbed the sacred pole with the compound, making it exceedingly greasy. At length he completed it. They assembled the warriors, having spoken of feigning to contend with the enemy. The horsemen rode round and round. The chiefs had made four grass figures, in the shape of men, which they had put in as many places in front of the long tent. The mounted men and the chiefs shot four times at one another; and four times did the former pretend to kill the grass figures. And four times they pretended to cut them up. They took very close aim at them when they shot at them, and they knocked them down every time that they shot. They shot at the figures with guns loaded only with powder. The hostiles attacked the chiefs. Four times they fought one another. They stopped running. The enemy ceased fighting. Four times they went to the keeper of the tent of the sacred pipe, taking to him a robe to wrap around the pipe. They untied the pipe covering. Then they wrapped the pipe in the robe, and carried it to the long tent. After the ceremony they took it back to the sacred tents. It was that pipe which they used during the ceremony, after filling it with killikinnick which had been made sacred. The chiefs alone sat puffing out the smoke, when they put the pipe to their lips.

V.—Now I will tell you a custom pertaining to the sacred pipes. When the chiefs assembled they said: "It is good to dance." It was İñke-sabě, the keeper of the pipes, who promised to make a dance, and talked about it. The chiefs consulted with one another about having the dance directly after the other ceremonies. All the men of the İñke-sabě gens went after a cottonwood tree, from which they cut off all the branches but those at the top. Two women accompanied the men, having their "macaka." When they brought the tree back they planted it in a hole in the ground, which had been made in the midst of the tribal circle. They caused old men to act as criers. "You are to dance! You are to keep yourselves wide awake by using your feet!" said they. The men of the İñke-sabě cut ten sticks in the neighborhood of their tents. Having gone around the tribal circle, the bearers of the sticks gave them out, one by one, to the several gentes. The head of each gens said as follows: "They have come to give us the stick because they wish us to take part in the dance." Nearly all the young men were naked. They rubbed white clay on themselves. The women and girls wore dresses and painted themselves. Here and there a young man was seen who wore good clothing. All the elder men of the İñke-sabě gens sat close around the pole. They wore robes with the hair outside. They had four drums and four gourd rattles. Both of the sacred pipes of the young men of the İñke-sabě were to occupy a prominent place in the dance. The two young men who kept them filled them and carried them on their arms as they proceeded in the dance. Those who desired to make presents were mounted and rode round and round the circle of the dancers. Those on foot danced around the pole. The members of the Quça section, who were the professional singers, sat within the circle of the dancers. The men turned around, and the women danced in an outer circle.

## LETTERS DICTATED BY OMAHAS AND PONKAS.

PAHÉ-LÁĚ TO CÚDE-GÁXE AND MA<sup>n</sup>TCÚ-WÁČIHI.

July 29, 1878.

Negíha, a<sup>n</sup>wa<sup>n</sup>qpani tcábe. Wiġa<sup>n</sup>'be ka<sup>n</sup>'bĉa, akiwa, Ma<sup>n</sup>tcú-wáĉihi  
 O mother's me poor very. I see you I wish, both, Ma<sup>n</sup>tcn-wáĉihi  
 brother,

éĉa<sup>n</sup>ba. Máĉe usní tédíhi ĵi, wiġa<sup>n</sup>'be tai miñke. Uma<sup>n</sup>'ha<sup>n</sup>-ma cañ'ge  
 he too. Winter cold it arrives when, I see you will I who. The Omahas horse  
 3

ĉiñgé tcábe; waqpani amá. Caa<sup>n</sup>' amáġa pí éde, cañ'ge ĉiñgé agĉi. 3  
 without very; they are poor. Dakotas to the ones I was but horse without I came  
 who there, home.

Síndé-gĉécka waġa<sup>n</sup>'be pí éde, cañ'ge a<sup>n</sup>'í-báĵi. Ćiñ'gajiñ'ga ĉiĉġa, negíha,  
 Spotted Tail I saw him I was but, horse he did not Child your, O mother's  
 there give me. brother,

wakéga-báĵi éi<sup>n</sup>té, i<sup>n</sup>wi<sup>n</sup>'ĉa-gă. Uma<sup>n</sup>'ha<sup>n</sup>-ma mé tē'di, macté tē'di, áhigi  
 sick not it may be, tell to me. The Omahas spring in the, warm in the, many  
 6

ĉida<sup>n</sup>'be tá amá. Ķaxé-ĉa<sup>n</sup>'ba juágĉe agĉi<sup>n</sup>'; a<sup>n</sup>'ĉa<sup>n</sup>'baha<sup>n</sup>. Waġi<sup>n</sup>'ha hníze 6  
 see you will. Two Crows I with him I sit; he knows me. Letter you  
 receive

ĵi, wi<sup>n</sup>'utañgáqti tiañ'kiĉá-gă.  
 when, just as soon as make one come to me.

## TRANSLATION.

Mother's brother, I am very poor. I wish to see you both. I will see you this year, in the winter. The Omahas have no horses at all; they are poor. I went to the land of the Dakotas, but I came home without a horse. I went to see Spotted Tail, but he did not give me a horse. Tell me, mother's brother, if your children are not sick. Many of the Omahas will see you in the spring, when it is warm. I sit with Two Crows, who knows me. When you get the letter, send me one immediately.

ĶAXÉ-ĉA<sup>n</sup>'BA TO MA<sup>n</sup>TCÚ-WÁČIHI.

July 29, 1878.

Nisíha, hnáĵi tē'di, a<sup>n</sup>wa<sup>n</sup>qpani-maji'-qti-ma<sup>n</sup>' ĉa<sup>n</sup>'ĉi. Hné ĵi, a<sup>n</sup>wa<sup>n</sup>'-  
 My child, you did when, I was not poor at all heretofore. You when, me  
 not go went

qpani hégamáĵi. Wigísiĉĉ-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>'-qti-ma<sup>n</sup>'. Ca<sup>n</sup>' wigíġa<sup>n</sup>'be ka<sup>n</sup>'bĉa- 9  
 poor me not a little. I am used to thinking always very I do. In fact I see you, my I wish  
 of you relation

qti-ma<sup>n</sup>'. Eáta<sup>n</sup> ĵi wigíġa<sup>n</sup>'be etéga<sup>n</sup>-máĵi. Wéahidě'qti hné tē, i<sup>n</sup>'ĉa-máĵi  
 very much. How if I see you, my apt I not. Very far away you as, I am sad  
 relation went

há. Íe úda<sup>n</sup>qti winá'a<sup>n</sup> ka<sup>n</sup>'bĉéga<sup>n</sup>. Nia<sup>n</sup>'ba ĉiñgé tē'di cuĉéaĉé. Ca<sup>n</sup>'.  
 Word very good I hear of you I hope. Moon (-light) none when I send it to Enough.  
 you.



## TRANSLATION.

My child, before you went, I was not poor at all. When you departed, I was very poor. I always remember you, and I greatly desire to see you. It is not probable that there will be any way for me to get to see you. I am sad because you went so far away. I hope to hear good words from you. I send you this when there is no moonlight. Enough.

JÁBE-SKA TO WAHÉ'A<sup>n</sup>.

August, 1878.

- Čiji<sup>n</sup>'čə t'é. Pahañ'ga i<sup>n</sup>c'áge ijiñ'ge giñ<sup>n</sup>'be, gít'e há. Gañ'xi Waji<sup>n</sup>'a-  
Your elder dead. Before old man his son saw his, died to . And Bird-  
brother him
- gahíga, wabáxu ga<sup>n</sup>' hníze te há. Gañ'xi waqi<sup>n</sup>'ha hníze tē'di, úda<sup>n</sup> ma<sup>n</sup>-  
Chief, letter at any you take will . And letter you re- when, good you  
rate it receive it
- 3 cni<sup>n</sup>' xi i<sup>n</sup>wi<sup>n</sup>'ča gíča-gă. Aná'a<sup>n</sup> te há. Čijañ'ge wédačə na<sup>n</sup>bídawáčə  
walk if to tell me send it back. I hear will . Your daughter gave birth twins
- wáči<sup>n</sup>. Akiwa t'ai. Uqčə'qtci góí 'íčačə wíka<sup>n</sup>'bča. Ca<sup>n</sup>'. Čiji<sup>n</sup>'čə t'é ga<sup>n</sup>'  
she had. Both died. Very soon to come you I desire you. Enough. Your elder dead so  
back promised brother
- učiwbíča há. He-xápa, čiádi, čáčuháqtci t'é. Čagícta<sup>n</sup>báji t'é te amá.  
I tell you of . He-xapa, your father, very nearly dead. You not seeing him, die he will  
yours your own
- 6 Waji<sup>n</sup>'a-gahíga da<sup>n</sup>'be júčə-gă. Jábe-skă típikičé.  
Bird-Chief seeing it be with him. White-Beaver causes this to  
come to you.

## NOTES.

This is a curious letter. The first sentence was intended for Wahe'a<sup>n</sup>; then six were addressed to Waji<sup>n</sup>a-gahiga; and the rest, to Wahe'a<sup>n</sup>.

476, 2. Pahañga i<sup>n</sup>c'age, etc. This should be "I<sup>n</sup>c'age čiñké ijiñ'ge giñ<sup>n</sup>'baji tēdi, gít'e há:" literally, "Old man—the one who—his son—he saw not his—when—he died to him—."

476, 6. Jabe-skă, Wačəpe, or Ma<sup>n</sup>či<sup>n</sup>-təxi, was an aged Ponka who remained with his Omaha kindred when his people were removed to the Indian Territory, in 1877.

## TRANSLATION.

Your elder brother is dead. He died before his father saw him. And you, O Waji<sup>n</sup>a-gahiga, please receive the letter. Send word back to me if you are doing well when you get the letter. I will hear it. Your daughter had twins. Both died. I wish you to promise to come home very soon. Enough. Your elder brother is dead, so I tell you about your own. Scabby Horn, your father, is almost dead. He will die before you see him. Look at this with Waji<sup>n</sup>a-gahiga. White Beaver sends it to you.

JÁBE-SKĀ TO WÁQA-NÁJI<sup>n</sup>.

August, 1878.

Čiádi <sup>Your father</sup> <sup>very nearly</sup> <sup>dead.</sup> Čagicta<sup>n</sup> <sup>You do not see yours</sup> <sup>to die</sup> <sup>apt.</sup> Jábe-skā <sup>Beaver White</sup> waqi<sup>n</sup> <sup>letter</sup> <sup>ha</sup>  
 tíčikičé. <sup>causes to come</sup> <sup>to you.</sup> Wačagicta<sup>n</sup> <sup>You do not see your</sup> <sup>(relations)</sup> <sup>they will die.</sup> <sup>Čakí</sup> <sup>'ičáčě;</sup> <sup>wi<sup>n</sup>'čakáji.</sup> Čiān'ge <sup>Your elder</sup> <sup>sister</sup>  
 wédačéde <sup>bore children,</sup> <sup>but</sup> <sup>dead.</sup> <sup>Your sister's</sup> <sup>child</sup> <sup>your elder</sup> <sup>sister</sup> <sup>the one that</sup> <sup>dead.</sup> <sup>Mi<sup>n</sup>'</sup> <sup>ča<sup>n</sup>'</sup> <sup>t'é</sup> <sup>égasáni</sup> <sup>tcě</sup> <sup>3</sup>  
<sup>day (=when)</sup>  
 cučéačě.  
 I send it to you.

## TRANSLATION.

Your father is almost dead. He will be apt to die before you see him. Jábe-skā (White Beaver) causes the letter to come to you. Your relations will die before you see them. You promised to reach home, but you did not tell the truth. Your sister gave birth to a child, but it is dead. Your sister's son, to whom she gave birth, is dead. I send this to you on the day after the moon died (*i. e.*, August 1).

NAMÁMANA TO MA<sup>n</sup>TCÚ-WÁČIHI.

August 22, 1878.

Jaha<sup>n</sup>'ha, <sup>Brother-in-law,</sup> <sup>wabágčeze</sup> <sup>letter</sup> <sup>ča<sup>n</sup>'</sup> <sup>cuhi</sup> <sup>the</sup> <sup>reaches</sup> <sup>you</sup> <sup>wi<sup>n</sup>'uwatañ'ga</sup> <sup>íčáčě</sup> <sup>te</sup> <sup>há.</sup> <sup>Usníaji</sup> <sup>Not cold</sup>  
 ca<sup>n</sup>'té <sup>yet,</sup> <sup>I reach</sup> <sup>will</sup> <sup>I who</sup> <sup>há.</sup> <sup>Ujañ'ge</sup> <sup>kě</sup> <sup>ičápaha<sup>n</sup>-maji'-qti-ma<sup>n</sup>.</sup> <sup>Maja<sup>n</sup>'</sup> <sup>águdi</sup> <sup>6</sup>  
<sup>when</sup> <sup>you</sup> <sup>Road</sup> <sup>the</sup> <sup>I have not the least knowledge of it.</sup> <sup>Land</sup> <sup>in what</sup> <sup>place</sup>  
 čagči<sup>n</sup>' <sup>you sit</sup> <sup>the</sup> <sup>(ob.)</sup> <sup>I know</sup> <sup>I wish</sup> <sup>will</sup> <sup>I who.</sup> <sup>Ciñ'gajiñ'ga</sup> <sup>wiāñ'ge</sup> <sup>wáči<sup>n</sup></sup> <sup>čañká</sup>  
<sup>they are</sup> <sup>if,</sup> <sup>I hear of it</sup> <sup>I wish.</sup> <sup>Wamúske</sup> <sup>ctí</sup> <sup>uáji</sup> <sup>há,</sup> <sup>wéga<sup>n</sup>ze</sup> <sup>agči<sup>n</sup>'-sátā<sup>n</sup>.</sup>  
<sup>good</sup> <sup>Wheat</sup> <sup>too</sup> <sup>I sowed</sup> <sup>measure</sup> <sup>fifteen.</sup>  
 Ciñ'gajiñ'ga <sup>Child</sup> <sup>my</sup> <sup>sick, but</sup> <sup>bad.</sup> <sup>T'é</sup> <sup>tě'di,</sup> <sup>cubčé</sup> <sup>téi<sup>n</sup>te.</sup> <sup>A<sup>n</sup>wa<sup>n</sup>'qpani</sup> <sup>9</sup>  
<sup>He dies when,</sup> <sup>I go to you</sup> <sup>may.</sup> <sup>Me poor</sup>  
 hégamáji <sup>I am very</sup> <sup>há.</sup> <sup>Éskana</sup> <sup>wiā<sup>n</sup>'bai</sup> <sup>ka<sup>n</sup>'bčéga<sup>n</sup>-hna<sup>n</sup></sup> <sup>ca<sup>n</sup>'ca<sup>n</sup>.</sup> <sup>Maja<sup>n</sup>'</sup> <sup>(ča<sup>n</sup>)</sup> <sup>úda<sup>n</sup></sup>  
<sup>Would that</sup> <sup>I see you</sup> <sup>I am hoping</sup> <sup>always.</sup> <sup>Land</sup> <sup>(the)</sup> <sup>good</sup>  
 (či), <sup>wágazu</sup> <sup>aná'a<sup>n</sup></sup> <sup>ka<sup>n</sup>'bča.</sup> <sup>Céna.</sup>  
<sup>(if),</sup> <sup>correctly</sup> <sup>I hear</sup> <sup>I wish.</sup> <sup>Enough.</sup>

## TRANSLATION.

O brother-in-law, please send me a letter as soon as this one reaches you. I will reach you before the cold weather. I do not know the road at all. It will be my desire to know the land in which you dwell. If the children that my sister has are well, I wish to hear about it. I sowed fifteen acres of wheat. My child is very ill. When he dies, I may go to you. I am very poor. I am constantly hoping to see you. If the land in which you dwell be good, I wish to hear correctly about it. Enough.

ÚHA<sup>n</sup>-JIN'GA TO GACÚDIÇA<sup>n</sup>.

August 22, 1878.

- Nisſha, hné tš, nǎn'de i<sup>n</sup>'pimaji'qti-ma<sup>n</sup>. Ata<sup>n</sup> wisíçé tš nǎn'de  
 My child, you went when, heart I had it very bad for me. When I think of you the heart  
 i<sup>n</sup>'pimaji-hna<sup>n</sup>-ma<sup>n</sup>. Ga<sup>n</sup>'adi a<sup>n</sup>'wa<sup>n</sup>'qpani-máji téi<sup>n</sup>te, ca<sup>n</sup>' éskana wiſa<sup>n</sup>'be  
 I always have it sad. Now I may not become poor, yet would that I see you  
 3 ka<sup>n</sup>'bçéga<sup>n</sup>. Ca<sup>n</sup>' éskana, nisſha, uma<sup>n</sup>'çin̄ka (çé) wiſa<sup>n</sup>'be ka<sup>n</sup>'bçéga<sup>n</sup>, usni  
 I hope. Still would that, my child, season (this) I see you I hope, cold  
 tš'di çéçuádi. Níkaci<sup>n</sup>ga a<sup>n</sup>'wa<sup>n</sup>'çita<sup>n</sup>'qti éga<sup>n</sup>, áda<sup>n</sup> añçigçicúpa-baji'-qti<sup>n</sup>'i.  
 in the during this. Indians we have worked hard some- there- we have not packed our things at all.  
 what, fore  
 Waçita<sup>n</sup> tš hégaçì. E'a<sup>n</sup>' ma<sup>n</sup>'hni<sup>n</sup>' tš winá'a<sup>n</sup> ka<sup>n</sup>'bça. Égiçe waçi<sup>n</sup>'ha  
 Work the not a little. How you walk the I hear from you I wish. Behold, letter  
 6 uqçé'qtci tia<sup>n</sup>'çakiçé ka<sup>n</sup>'bça há.  
 very soon you send to me I wish.

TRANSLATION.

My child, when you departed, my heart was very sad. I am usually sad when I think of you. At this time, though I may not be poor, I hope to see you. Still I hope, my child, to see you this year, during this present winter. We Indians have been working very much, therefore we have not made any preparations for the journey. There is so much work. I wish to hear how you are. Behold, I desire you to send a letter back to me very soon.

KICKÉ TO MA<sup>n</sup>TCÚ-ĴAÑ'GA.

August 22, 1878.

- A<sup>n</sup>'baçéga<sup>n</sup> waçi<sup>n</sup>'ha wawíçaxú. Ca<sup>n</sup>' wisíçéqti-hna<sup>n</sup>-ma<sup>n</sup>, kagé.  
 This day, as letter I write to you. Still I am always remembering you O younger  
 very well, brother.  
 Wigisiçé'qti a<sup>n</sup>'ba gě. Ca<sup>n</sup>' hnize çì, fe d'úba a<sup>n</sup>'í içá-gă. Úcka<sup>n</sup> e'a<sup>n</sup>'  
 I remember you, my day the Yet you re- when, word some to give cause to Deed how  
 own, very well (pl. ob.). ceive it to me be coming.  
 9 ma<sup>n</sup>'hni<sup>n</sup>' tš winá'a<sup>n</sup> ka<sup>n</sup>'bça. Ca<sup>n</sup>' uma<sup>n</sup>'çin̄ka çéçuádi wiſa<sup>n</sup>'be ka<sup>n</sup>'bçéga<sup>n</sup>.  
 you walk the I hear from you I wish. In fact season during the I see you I hope.  
 present

TRANSLATION.

As it is to-day, I write you a letter. I am usually thinking of you, O younger brother. I think of you day by day. Now, when you get my letter, send some words to me. I wish to hear from you what you are doing and how you are. I hope to see you this year.

MA<sup>n</sup>TCÚ-NA<sup>n</sup>BA TO AGÍTCITA.

August 22, 1878.

A<sup>n</sup>'bačé nfaci<sup>n</sup>ga Pañ'ka čaňká wabágčeze ča<sup>n</sup> tíčai bčize. Čiřan'de  
 This day people Ponka the ones letter the sent here I have Your daughter's  
 wakégai; i<sup>n</sup>'tca<sup>n</sup>qtci gíuda<sup>n</sup>'i. Uébča tá miňke. Wamúske kě céta<sup>n</sup>  
 was sick; just now he is better. I tell him will I who. Wheat the (ob.) so far  
 gčíta<sup>n</sup>'ji. Wasnin'de taté.  
 he has not worked his. He delay will surely.

3

## NOTE.

Agitcita is another name for Waji<sup>n</sup>a-gahiga, mentioned in Jabe-ská's letter. He is called Wanace-řaňga, Big Soldier, in the Ponka Census List of 1880. His daughter married an Omaha, Wanacekičabi, referred to in the letter just given.

## TRANSLATION.

I have received to-day the letter sent hither from the Ponka people. Your daughter's husband was sick. He is better now. I will tell him what you say. He has not yet harvested his wheat. He will surely be backward with it.

MA<sup>n</sup>TCÚ-NA<sup>n</sup>BA TO WĚ'S'Ā-LAŇ'GA.

August 22, 1878.

Jucpáha, ie na<sup>n</sup>'ba cučéwikičě. Ca<sup>n</sup>' Caa<sup>n</sup>' amá, Síndé-gčecká, na<sup>n</sup>'bé-  
 My grandchild, word two I send to you. In fact Dakota the ones Spotted-tail, hand  
 ubča<sup>n</sup>'. 'A<sup>n</sup>'čingě'qti na<sup>n</sup>'bé-ubča<sup>n</sup>', ca<sup>n</sup>' úda<sup>n</sup> há. Úda<sup>n</sup>qti na<sup>n</sup>'bé-ubča<sup>n</sup>'.  
 I held. Nothing at all being hand I held, yet good. Very good hand I held.  
 Ca<sup>n</sup>' ukít'ě wi<sup>n</sup>a<sup>n</sup>'wa ukít'ě ča<sup>n</sup>' úda<sup>n</sup> čanáji<sup>n</sup> tě aná'a<sup>n</sup> ka<sup>n</sup>'bča. Ca<sup>n</sup>' ga<sup>n</sup>' 6  
 Now nation which one nation the good you stand the I hear it I wish. At any rate  
 wisíčě-hna<sup>n</sup>-ma<sup>n</sup>' ča<sup>n</sup>'ja e'a<sup>n</sup>' tě, i<sup>n</sup>'pi-máji. Wakan'da i<sup>n</sup>'čičigčá<sup>n</sup>' taité,  
 I always remember you though what is when, I am sad. The Great Spirit decide for me about shall,  
 the matter my own  
 ehé. Céna cučéwikičě. Úda<sup>n</sup> anáji<sup>n</sup>.  
 I say. Enough I send to you. Good I stand.

## TRANSLATION.

Grandchild, I send you two words. I have shaken hands with the Dakota, Spotted Tail. It was for no special reason that I shook hands, yet it was good. It was very good for me to shake hands with him. Now I wish to hear with which of the nations you are on good terms. Though I always remember you, no matter what happens, yet I am sad when anything unpleasant occurs. I say that Wakanda shall decide for me about my affairs. I send enough to you. I am doing well.

ČĪ-ZI-ČIN'GE TO MI'XÁ-SKÁ, QÚGAHUNÁJI<sup>n</sup>, AND QIČÁ-SKĀ.

- Níaci<sup>n</sup>ga amá čéamá čida<sup>n</sup>'be tai ebčéga<sup>n</sup>, áda<sup>n</sup> cubčé tá miñke.  
 People the (sub.) these see you will I think, therefore I go to you will I who.
- Hné tě ceta<sup>n</sup>', negíha, cañ'ge cína a<sup>n</sup>čá'i čaňká t'ai, áda<sup>n</sup> cubčé tá miñke.  
 You when so far, mother's horse so many you gave the ones have there- I go to will I who.  
 went died, fore, you
- 3 Wiya<sup>n</sup>'be tě ékiga<sup>n</sup>, ta<sup>n</sup>'waňgča<sup>n</sup> zaniqti čida<sup>n</sup>'he ga<sup>n</sup>'čai. Negíha, wiji<sup>n</sup>'če  
 I see you the like it, nation all see you they wish. O mother's my elder  
 brother, brother
- méga<sup>n</sup>, a<sup>n</sup>wa<sup>n</sup>'qpani héga-máji. Cubčé tá miñke há. Edécai xi, waqi<sup>n</sup>'ha  
 likewise, me poor I not a little. I go to you will I who . What you if, letter  
 say
- uqčě'qtci tia<sup>n</sup>'čakičě ka<sup>n</sup>'bča há.  
 very soon you send here to I wish  
 me

## NOTE.

Mi'xa-ská or White Swan is Frank La Flèche, sr.; Qugahunaji<sup>n</sup>, Badger-skin-shirt; and Qiča-ská, the head-chief, White Eagle.

## TRANSLATION.

I think that these Indians will visit you, therefore I will go to you. Mother's brother, the horses which you gave me have died since you departed, therefore I will go to you. All of the tribe wish to see you, just as I do. Mother's brother and elder brothers, I am very poor. I will go to you. If you have anything to say, I wish you to send me a letter very soon.

## ČAHÉ-LÁJE TO QIČÁ-SKĀ.

- 6 Waqi<sup>n</sup>'ha hnize tě, iaň'kičá-gă. Negíha, maja<sup>n</sup>' ča<sup>n</sup>' e'a<sup>n</sup>' ma<sup>n</sup>'hni<sup>n</sup>'  
 Letter you re- when, cause one to be O mother's land the how you walk  
 ceive coming to me. brother,
- tě čúta<sup>n</sup> aná'a<sup>n</sup> ka<sup>n</sup>' ebčéga<sup>n</sup>. Júaji xi'ctě, čúta<sup>n</sup> i<sup>n</sup>wi<sup>n</sup>'ča gíča-gă. Negíha,  
 the correctly I hear it I hope. Unsuit- even if, correctly to tell me cause to come O mother's  
 able back. brother,
- a<sup>n</sup>wa<sup>n</sup>'qpani tcábe há. Axáge-hna<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>'-qti-ma<sup>n</sup>', wiya<sup>n</sup>'ba-máji. Dáda<sup>n</sup>  
 me poor very I am crying always indeed I am, I do not see you. What
- 9 i<sup>n</sup>'čiňgé, negíha, a<sup>n</sup>ča<sup>n</sup>'waňgčá há. A<sup>n</sup>wa<sup>n</sup>'qpani tcábe, negíha. Čéamá,  
 I am without, mother's I suffer on account of it Me poor very, mother's These,  
 brother, brother.
- negíha.—wija<sup>n</sup>'be tá miñke ča<sup>n</sup>'ja, negíha, wamúske uáji učéwi'ágičě  
 mother's I see you will I who though, mother's wheat I sowed I collect mine  
 brother,—
- bčicta<sup>n</sup> xi wija<sup>n</sup>'be ka<sup>n</sup>'bča.—Uma<sup>n</sup>'ha<sup>n</sup> amá usniqti wi<sup>n</sup>'déta<sup>n</sup> tédšhi xi  
 I finish when I see you I wish.— Omahas the (sub.) very cold half the length it arrives when  
 there
- 12 čida<sup>n</sup>'be tá amá, negíha. Níkaci<sup>n</sup>ga-má čéamá, Uma<sup>n</sup>'ha<sup>n</sup>-má, negíha, eja<sup>n</sup>ha-  
 see you will, mother's The people these, the Omahas, mother's are ec-  
 brother. brother,

báji, negíha. Úda<sup>n</sup> naji<sup>n</sup>-báji; i<sup>n</sup>'teqi tcábe há. I<sup>n</sup>'na<sup>n</sup>ha, winégi edábe,  
centric, mother's Good they do not stand, hard for very My mother, my mother's also,  
brother.

wakéga-báji xi, i<sup>n</sup>wi<sup>n</sup>'ça gíça-gă. E<sup>n</sup>'a<sup>n</sup>' ctécte awána'a<sup>n</sup> ka<sup>n</sup>'bça. Negíha,  
they are not sick if, to tell me cause to be What is soever I hear of them I wish. Mother's  
coming back. the matter

waqi<sup>n</sup>'ha Pañ'ka amá gciçai tē aná'a<sup>n</sup>, nān'de i<sup>n</sup>'uda<sup>n</sup>. Éga<sup>n</sup>, negíha, 3  
letter Ponkas the (sub.) caused to when I heard it, heart good for me. So, mother's  
come home

waqi<sup>n</sup>'ha a<sup>n</sup>'í içá-gă há. Íe d'úba a<sup>n</sup>'í-gă há, negíha. Nān'de i<sup>n</sup>'uda<sup>n</sup>  
letter to give cause to Word some give me mother's Heart good for me  
me be coming brother.

té, negíha.  
will, mother's  
brother.

## NOTES.

480, 9. a<sup>n</sup>'çawāngça is from uçugça; but Sanssouci read, "a<sup>n</sup>'çawāngigça," from the possessive, uçugigça.

480, 9-10. Çeama, negíha,—wiça<sup>n</sup>be, etc. This is a curious instance of a sudden digression on the part of a speaker. He intended speaking about the tribe, but he proceeded to tell of his own affairs. Then he returned to the Omahas. The correct order would have been, "Çeama, negíha, Uma<sup>n</sup>ha<sup>n</sup> ama usniçti wi'deta<sup>n</sup> tēdihi xi çida<sup>n</sup>be ta ama. Wiça<sup>n</sup>be ta miñke ça<sup>n</sup>'ja, negíha, wamuske uaji uçewi<sup>n</sup>agiçe bçicta<sup>n</sup> xi, wiça<sup>n</sup>be ka<sup>n</sup>'bça."

## TRANSLATION.

When you receive the letter, send me one. O mother's brother, I hope to hear just how you are getting along in the new land. Even if it be unsuitable, send back and tell me just how it is. Mother's brother, I am very poor. I am crying all the time, because I do not see you. I suffer on account of what I have lost, O mother's brother. I am very poor, mother's brother. Though I wish to see you, mother's brother, it cannot be till I have finished harvesting my wheat that I sowed. These Omahas will visit you when the very cold weather shall have gone half of its course. These Omahas, mother's brother, are eccentric. They do not prosper, and that is very hard for me. Send me back word whether my mother and mother's brothers are not sick. Whatever may be their condition, I wish to hear about them. Mother's brother, when I heard the letter which the Ponkas sent back, my heart was glad. In like manner, mother's brother, give me some words. My heart will be glad.

## XEBÁHA TO WĚ'S'Ā-LAN'GA.

Wawémaxe euçáçč. Níkaci<sup>n</sup>'ga máce, a<sup>n</sup>'çisiçai wéça-báji tcábe. Ú'a<sup>n</sup>- 6  
I ask questions I send to you. O ye people, we remember you we are sad very. To no

çin'ge wisíçč-hna<sup>n</sup>-ma<sup>n</sup>, a<sup>n</sup>'bata<sup>n</sup>'etě. Ca<sup>n</sup>'maja<sup>n</sup>'e'a<sup>n</sup>'ma<sup>n</sup>hni<sup>n</sup>' xi, é wágazu  
purpose I am generally thinking of you, some days. Yet land how you walk if, that correctly

aná'a<sup>n</sup> ka<sup>n</sup>'bça. Çéamá níkaci<sup>n</sup>'ga amá usní tēdihi xi, çida<sup>n</sup>'be ga<sup>n</sup>'çai.  
I hear I wish. These people the (sub.) cold it arrives when, to see you wish.  
at it

- Ca<sup>n'</sup> e'a<sup>n'</sup> ma<sup>n'</sup>hni<sup>n'</sup> xī waqi<sup>n'</sup>ha giañ'kičá-gă. Winá'a<sup>n</sup> ka<sup>n'</sup>bča. Uqčě'qtcī  
 Yet how you walk if letter send back to me. I hear from you I wish. Very soon
- waqi<sup>n'</sup>ha giañ'kičá-gă: Čé cuhí tēdīhi xī, waqi<sup>n'</sup>ha uhna<sup>n'</sup> tēdīhi xī, uqčě'-  
 letter send back to me: This reaches it arrives when, letter you hold it arrives when, very  
 you at it at it
- 3 qtcī giañ'kičá-gă, waqi<sup>n'</sup>ha.  
 soon send back to me, letter.

## TRANSLATION.

I send to you to question you. O ye people, we are very sad when we think of you. On some days I am thinking of you in vain. Still, I desire to hear just how you fare in the land. These Indians wish to visit you in the winter. Send a letter back to me, as I wish to hear how you are. Send a letter back to me very soon. When this reaches you, when you take hold of the letter, send me one back very soon.

SI-XA<sup>n'</sup>-QEGA TO ÉDUÁNA (ANTOINE ROY).

- Kagé, ga<sup>n'</sup> Uma<sup>n'</sup>ha<sup>n</sup> amá cačé tá amá. [Čé amá] cubčé bčěta<sup>n</sup> anáji<sup>n</sup>.  
 Younger after a Omahas the go to you will. [They are going] I go to I have I stand.  
 brother, while (sub.) you finished
- Úkie cačé tá amá. Níkaci<sup>n'</sup>ga gčěba-na<sup>n'</sup>ba čida<sup>n'</sup>be ga<sup>n'</sup>čai. Ca<sup>n'</sup>, edáda<sup>n</sup>  
 To talk they will go to you. Person twenty to see you wish. Now, what  
 with them
- 6 ctécte abčī<sup>n'</sup>-máji, a<sup>n</sup>wa<sup>n'</sup>qpani tcábe. Cé níaci<sup>n'</sup>ga nújiŋga čábčī<sup>n</sup> wiŋa<sup>n'</sup>bai  
 soever I have I not, me poor very. That person boy three I see you
- ka<sup>n'</sup>bča: Maja<sup>n'</sup>-ibáha<sup>n</sup>, Cábě-náji<sup>n</sup>, cěna. Wisčě-hnan<sup>'di</sup> i<sup>n'</sup>ča-máji-hna<sup>n</sup>-  
 I wish: Land he knows, Dark (afar) he enough. I remember always I am always  
 stands, you when
- ma<sup>n'</sup>. Ca<sup>n'</sup> wiŋa<sup>n'</sup>be ka<sup>n'</sup>bčáqti-ma<sup>n</sup>, čábčī<sup>n</sup> gáhnankáce. Ta<sup>n'</sup>waŋča<sup>n</sup> téqi  
 sad. Yet I see you I wish indeed, three you who are those Tribe difficult  
 (unseen).
- 9 ícpaha<sup>n</sup>; i<sup>n'</sup>ta<sup>n</sup> téqi, wéteqí'qtia<sup>n'</sup>i. A<sup>n</sup>wa<sup>n'</sup>qpani tē áwake. Čéčañká, nújiŋga  
 you knew; now difficult, very difficult for us. I am poor the I mean it. These, boy
- čañká, na<sup>n</sup>bá čañká, waqi<sup>n'</sup>ha da<sup>n'</sup>be júwačágčě ka<sup>n'</sup>bča. Ca<sup>n'</sup> cin'gaji<sup>n'</sup>ga  
 the (pl. ob.), two the (pl. ob.), letter to see it you with them I wish. And children
- číŋa wakéga tē éska<sup>n</sup> t'ě i<sup>n'</sup>te ca<sup>n'</sup> aná'a<sup>n</sup> ka<sup>n'</sup>bčá. Maja<sup>n'</sup>-ibáha<sup>n</sup> ctī číe  
 your sick the it may be dead it may be yet I hear it I wish. Maja<sup>n'</sup>-ibaha<sup>n</sup> too you
- 12 wáwike. Cábě-náji<sup>n</sup> čí ctī číe wáwike.  
 I mean you. Cábě-naji<sup>n</sup> you too you I mean you.

## NOTE.

Nine letters were written for the Omahas on the same day, August 22, 1878. Several alluded to the contemplated visit of the Ponkas; but Siŋa<sup>n'</sup>-qega alone gave the number who intended going. Siŋa<sup>n'</sup>-qega addressed three Ponkas in his letter: Antoine, Maja<sup>n'</sup>-ibaha<sup>n</sup> (Knows-the-Land), and Cábě-náji<sup>n</sup> (Stands-Dark-in-the-distance).

## TRANSLATION.

Younger brother, the Omahas will go to you. As they are going, I stand ready to go to you. They will go to pay you a friendly visit. Twenty persons wish to see you. Now, I have nothing whatever; I am very poor. I wish to see three young men among you: yourself, Maja<sup>n</sup>-ibaha<sup>n</sup> (Knows-the-Land), and Cabě-naji<sup>n</sup> (Stands-Dark-in-the-distance). When I think of you, I am always sad. Yet I have a strong desire to see you three who are out of my sight. You know the trouble of the tribe. It is now in trouble; we are in great trouble. I mean that I am poor. I wish these two young men to see the letter with you, Antoine. I desire to hear if your children have been sick, or even if they are dead. I mean you, too, Maja<sup>n</sup>-ibaha<sup>n</sup>. I mean you, too, Cabě-naji<sup>n</sup>.

WAJĪ<sup>n</sup>-SKĀ TO MA<sup>n</sup>TCŪ-WÁŦIHI AND A<sup>n</sup>PA<sup>n</sup>-JAŦGA.

Waqi<sup>n</sup>'ha gáŦa<sup>n</sup> wawíŦaxú cuŦéaŦé. Cuhí té, hnize Ŧi, éskana  
Letter that I write to you I send it to you It reaches when, you take it when, oh that

uŦŦé'Ŧtei gŦíŦaŦé ka<sup>n</sup>bŦéga<sup>n</sup>. Kí níŦaci<sup>n</sup>'ga-ma, Ŧéama, Uma<sup>n</sup>'ha<sup>n</sup> amá,  
very soon you send (one) I hope. And the people, these, Omahas the (sub.),  
back

edáda<sup>n</sup> íe ké a<sup>n</sup>'Ŧte ca<sup>n</sup>' wabŦíta<sup>n</sup> ma<sup>n</sup>bŦi<sup>n</sup>', égiŦe, úcka<sup>n</sup> wisiŦé há. WisiŦé 3  
what (they) the as if still I work I walk, behold, deed I remember . I remember  
speak

tě ca<sup>n</sup>' waqi<sup>n</sup>'ha gáŦa<sup>n</sup> kuhí tē'di, íe ké a<sup>n</sup>'Ŧá'í tŦaŦé Ŧi, íŦáŦigŦígŦa<sup>n</sup> ka<sup>n</sup>'bŦa.  
the yet letter that it reaches when, words the you give you send if, I decide for myself I wish.  
you me here

Ca<sup>n</sup>' níaci<sup>n</sup>'ga ukéŦi<sup>n</sup> eca<sup>n</sup>' weŦénaji<sup>n</sup> edáda<sup>n</sup> wi<sup>n</sup>' Ŧi'í gē' Ŧtí wágazúŦti  
And Indians near to you stand to them what one they the too very straight  
give you (pl. ob.)

i<sup>n</sup>wi<sup>n</sup>'Ŧa íŦa-gă. Aná'a<sup>n</sup> ka<sup>n</sup>'bŦa. Ca<sup>n</sup>' A<sup>n</sup>'pa<sup>n</sup>-jaŦga, Ŧí Ŧtí wisiŦé ca<sup>n</sup>'ca<sup>n</sup>'- 6  
to tell me send it here. I hear it I wish. And Big Elk, you too I remember always  
you

Ŧti-ma<sup>n</sup>'. Kí ca<sup>n</sup>' íe ké cuŦé ké bŦúga, A<sup>n</sup>'pa<sup>n</sup>-jaŦga, Ŧí Ŧtí Ŧaná'a<sup>n</sup> tēga<sup>n</sup>  
indeed I do. And in fact, words the sent to the all, A<sup>n</sup>'pa<sup>n</sup>-jaŦga, you too you hear in order  
you them that

wawíŦaxú. Íe ŦiŦa ké iaŦ'kiŦá-gă, d'úba, Ŧí Ŧtí. Níaci<sup>n</sup>'ga-má edáda<sup>n</sup> úda<sup>n</sup>  
I write to you. Words your the send here to me, some, you too. The people what things good

gáxe tē'di, siŦéwáŦé. Úda<sup>n</sup> a<sup>n</sup>'Ŧkáxe-hna<sup>n</sup>' éga<sup>n</sup>, wisiŦé. Ca<sup>n</sup>' uwikie ké 9  
do when, memorable. Good you usually made me as, I remember you. And I talk to you the

íe ké áhigiŦti Ŧéamá uŦúwikié cuŦéaŦé. A<sup>n</sup>'wa<sup>n</sup>'Ŧpani éga<sup>n</sup> áda<sup>n</sup> íe áhigiŦti  
words the very many these I talk to you I send to you I am poor some- there- words very many  
about you

uŦúwikié cúŦéaŦé. WíŦŦaha<sup>n</sup> cuŦéaŦé.  
I talk to you I send to you. I pray to you I send to you.  
about



## NOTES.

483, 3. a<sup>n</sup>cte is used in comparisons, figures of speech. See "i<sup>n</sup>cte," in the Dictionary.

483, 3. The third sentence of this letter is puzzling, not only to the collector, but also to Sanssouci and Frank La Flèche. Still it is given as dictated. There may be a comparison between the *bare words* of the Omahas, and the *deeds* of the Ponkas.

483, 10. u<sup>n</sup>uwikie, etc.: "I speak many words to you because I am poor."

## TRANSLATION.

I have written that letter to send to you. When it reaches your land, and you receive it, I hope that you will send one back very soon. What these persons, the Omahas, speak, I continue working at, as it were; but I remember your deeds. As I remember you, I desire to decide for myself, when that letter reaches you, and you send the words to me. I also wish you to tell me accurately about the things which your neighbors have given you. I wish to hear. And you, too, A<sup>n</sup>pa<sup>n</sup>-pa<sup>n</sup>ga (Big Elk), I always remember. And, in fact, I have written to you all the words that I send to your land, that you, too, A<sup>n</sup>pa<sup>n</sup>-pa<sup>n</sup>ga, may hear them. Do you, too, send me some of your words. When men do what is good, they should be remembered. As you invariably did me good, I remember you. And as I talk to you, I send you a great many words when I talk with you about these. As I am somewhat poor, I send to you, talking with you in a great many words. I send to you to ask a favor of you.

CA<sup>n</sup>TA<sup>n</sup>-JIŃGA TO MA<sup>n</sup>TCŪ-WÁČIHI.

Ga<sup>n</sup> wi<sup>n</sup>a<sup>n</sup>'ba-máji tē, a<sup>n</sup>wa<sup>n</sup>'qpani; wi<sup>n</sup>a<sup>n</sup>'be tē, a<sup>n</sup>wa<sup>n</sup>'qpani-máji.  
At any I do not see you when, I am poor; I see you when, I am not poor.  
rate

Ńcē tē ceta<sup>n</sup>' nān'de i<sup>n</sup>'pi-máji; a<sup>n</sup>wa<sup>n</sup>'kega éga<sup>n</sup>-ca<sup>n</sup>'ca<sup>n</sup>. Níkagáhi amá  
You the so far heart not good for me; I am sick always. Chiefs the ones  
went about it

3 wíu<sup>n</sup>čakié úda<sup>n</sup>-hna<sup>n</sup>'i, cī cēnuji<sup>n</sup>'ga úwa<sup>n</sup>čakié cti úda<sup>n</sup>-hna<sup>n</sup>'i. Ta<sup>n</sup>'wa<sup>n</sup>'gča<sup>n</sup>  
you talk to them is always good, again young man you talk to them too is always good. Tribe  
about it

čáama Uma<sup>n</sup>'ha<sup>n</sup>-má dáda<sup>n</sup> wa<sup>n</sup>čá'i tē úda<sup>n</sup> tcábe-hna<sup>n</sup>. Čisičē-hna<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>.  
these the Omahas what you have given good very usually. They are always thinking of  
them you.

Wéčigča<sup>n</sup> čí<sup>n</sup>a tē úda<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>'qti. Éskana uma<sup>n</sup>'čínka áji Ńi wi<sup>n</sup>a<sup>n</sup>'be  
Plans your the good continually. Oh that season another if I see you

6 ka<sup>n</sup>'bčéga<sup>n</sup>. Éskana uhé kē i<sup>n</sup>'wi<sup>n</sup>'čəna íčəčē ka<sup>n</sup>'bča. Iéskā a<sup>n</sup>ni<sup>n</sup>' čínké  
I hope. Oh that path the you tell me you send I wish. Interpreter you have the one  
(ob.) here him who

uhé ké íbaha<sup>n</sup> Ńi, i<sup>n</sup>'wi<sup>n</sup>'č íčə-gā hā Badíze íjaje a<sup>n</sup>'či'. Wa<sup>n</sup>čútada Ńi ča<sup>n</sup>  
path the knows it if, to tell me send here Battíze his name he has. Oto village the  
(ob.)

éceta<sup>n</sup>' a<sup>n</sup>'ba úma<sup>n</sup>'čín' ána tē aná'a<sup>n</sup> ka<sup>n</sup>'bča. Pa<sup>n</sup>'ka Ńi ča<sup>n</sup> éceta<sup>n</sup>', é  
as far as day to walk in how the I hear it I wish. Ponka village the as far as that  
that (ob.)

áwake Pañ'ka níkagáhi ijin'ge wacúce wañ'gičéqti wiqa<sup>n</sup>'bai ka<sup>n</sup>'bčéga<sup>n</sup>.  
 I mean it. Ponka chief his son brave all I see you I hope.  
 Ěgipi ma<sup>n</sup>'-qti-ma<sup>n</sup>' éga<sup>n</sup>, wiqa<sup>n</sup>'bai ka<sup>n</sup>'bčéga<sup>n</sup>-hna<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>. Wačáte číá  
 I am so used to you as, I see you I am hoping always. Food your  
 bčáte ca<sup>n</sup>'ca<sup>n</sup>. In'uda<sup>n</sup>, áda<sup>n</sup> wiqa<sup>n</sup>'be ka<sup>n</sup>'bčá-qti-ma<sup>n</sup>'. Badize aká é čizáí 3  
 I ate always. Good to me, therefore I see you I desire very I do. Battiste the that he  
 (sub.) takes it  
 xi, da<sup>n</sup>'be učiča tá aká.  
 when, seeing it he will tell you.

## TRANSLATION.

When I do not see you I am poor; but when I see you I am not poor. Since you departed my heart has been sad; I have continued sick. It is always good for you to consult the chiefs and the young men about your affairs. What things you gave to these gentes of Omahas were always good. They ever remember you. Your plans were good at all times. I hope to see you in another season. I desire you to send and tell me the way to your land. If the interpreter whom you have, knows the way, send and tell me. His name is Battiste. I wish to hear how many days' walk it is from the Oto village to the Ponka village. I hope to see all of you brave sons of Ponka chiefs. As I am so used to you, I am ever hoping to see you. I always ate your food. It was pleasant to me, therefore I have a strong desire to see you. When Battiste receives the letter and sees its contents, he will tell you.

MAQPIYA-QÁGA TO MA<sup>n</sup>TCÚ-NÁJI<sup>n</sup>.

Īaha<sup>n</sup>'ha, nújiŋga čičíá t'é tē, nān'de i<sup>n</sup>'pi-máji ca<sup>n</sup>'ca<sup>n</sup>. Kí čéču ča-  
 Brother-in-law, boy your dead as, heart bad for me always. And here you  
 náji<sup>n</sup> tē'di, úda<sup>n</sup> héga-hni<sup>n</sup>-á'ji éde ihné tē ceta<sup>n</sup>', ei<sup>n</sup>'gajiŋ'ga čičíá éča<sup>n</sup>'ba, 6  
 stood when, good a little you were not but you have so far, build your he too,  
 gone there  
 maja<sup>n</sup>' ča<sup>n</sup>' abčín' ča<sup>n</sup>'di i<sup>n</sup>'čéwacka<sup>n</sup>'qti xi, t'é tē aná'a<sup>n</sup> tē'di, i<sup>n</sup>'ča-máji há.  
 land the I have in the you made great efforts when, dead the I heard it when, I was sad  
 (ob.) for me  
 Čéaká iimi aká xagč-hna<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>i. Ca<sup>n</sup>' ga<sup>n</sup>' aná'a<sup>n</sup> tē, ceta<sup>n</sup>' nān'de  
 This one his mother's the is always crying. Just so I heard it when, so far heart  
 brother's wife (sub.)  
 i<sup>n</sup>'pi-máji ma<sup>n</sup>'bčín' há. Cañ'ge ja<sup>n</sup>-ma<sup>n</sup>'čín' i<sup>n</sup>' ča<sup>n</sup>'ka enáqteci i<sup>n</sup>'wi<sup>n</sup>'cte. 9  
 bad for me I walk Horse wagon carry the ones that they alone remain to me.  
 Maja<sup>n</sup>' abčín' ča<sup>n</sup>' úmaxečě dáxe éga<sup>n</sup>, wamúske maja<sup>n</sup>' bčúga uáji Či  
 Land I have the I did not like to give it up as, wheat land the whole I sowed. Again  
 because I had worked it  
 dáda<sup>n</sup> waqtá jiŋ'ga bčúga abčín'; nú etí abčín', ca<sup>n</sup>' wata<sup>n</sup>'zi etí áhigíqti  
 what vegetable small all I have; potato too I have, and corn too very much  
 abčín'. Níkaci<sup>n</sup>'ga-má čéču ma<sup>n</sup>'čín'i gé'di a<sup>n</sup>'ba uáwa:řha-hna<sup>n</sup>'i. Uma<sup>n</sup>'ha<sup>n</sup> 12  
 I have. The people here they walked during day we are generally lonesome. Omahas  
 the (pl.)  
 amá bčúga čigřsičé-hna<sup>n</sup>'i. Kí Caa<sup>n</sup>' amaqá etí aŋgáhi. Aŋgáčii, cañ'ge  
 the all remember you. And Dakotas to them too we arrived. We came home, horse  
 wa'íi há Caa<sup>n</sup>' amá. Ca<sup>n</sup>' wiqa<sup>n</sup>'be ka<sup>n</sup>'bčéde tēqi há. Īí tē i<sup>n</sup>'čín'da<sup>n</sup>'be  
 gave to us. Dakotas the. Yet I see you I wish, but difficult. House the to look after for me

- čingé tē é áwake, téqi há. Ca<sup>n'</sup> áhigíqti níkaci<sup>n'</sup>ga amá a<sup>n'</sup>čida<sup>n'</sup>be taité  
 there is the that I mean it, difficult . Yet a great many people the we see you shall  
 none (sub.)
- ebčéga<sup>n'</sup> há. Níkaci<sup>n'</sup>ga wi<sup>n'</sup> cénujin<sup>n'</sup>ga čiči<sup>n'</sup> ča<sup>n'</sup>ká wi<sup>n'</sup> a<sup>n'</sup>čá'i ka<sup>n'</sup>bča.  
 I think . Person one young man your the ones one you give I wish.  
 who mó
- 3 Uma<sup>n'</sup>ha<sup>n'</sup>-má i<sup>n'</sup>ta<sup>n'</sup> waji<sup>n'</sup>-qidáawáčč; níkaci<sup>n'</sup>ga-báji ga<sup>n'</sup>čai tē, áda<sup>n'</sup> waji<sup>n'</sup>-  
 The Omahas now I am out of patience with Indians they not they desire, therefore I am out  
 them;
- qidáawáčč. Níkaci<sup>n'</sup>ga amá níkagáhi jua<sup>n'</sup>waŋgígčai, é úda<sup>n'</sup> há. Wáče  
 of patience with People the ones chief we go with them, our own, that good . Acting the  
 them. who
- gáxe éde a<sup>n'</sup>čá<sup>n'</sup>t'áčai é weát'abčé há. Ki níkaci<sup>n'</sup>ga ukéčín níkagáhi a<sup>n'</sup>čá  
 white but they hate me that I hate them . And Indian ordinary chief to throw  
 man away
- 6 ga<sup>n'</sup>čai há; áda<sup>n'</sup> cčču maja<sup>n'</sup> čan<sup>n'</sup>di ja<sup>n'</sup>be ka<sup>n'</sup>bča-qti há. Čáči<sup>n'</sup>-na<sup>n'</sup>páji  
 they wish ; therefore yonder land in the I see it I wish very Čáči<sup>n'</sup>-na<sup>n'</sup>páji  
 where you are
- amá é wáče gáxe júwáčč ga<sup>n'</sup>čai há; níkaci<sup>n'</sup>ga ukéčín tē a<sup>n'</sup>čá ga<sup>n'</sup>čai há.  
 the he acting the white he with them wishes ; Indian ordinary the to throw wishes  
 (sub.) man it away
- Waqi<sup>n'</sup>ha gčičačai xi, íe píaji sabáji cuhí a<sup>n'</sup>čáñ xuhá há.  
 Letter you sent it if, words bad suddenly reach we apprehend it  
 back you

## NOTES.

Maqqiya-qaga had been a member of the young men's party, but he joined the chiefs' party prior to sending this letter. Notwithstanding his bitter feeling against his former friends, he was a good farmer, and was making considerable progress in civilization. Ma<sup>n'</sup>tcu-naji<sup>n'</sup> is the famous Ponka chief, Standing Grizzly Bear.

485, 7. maja<sup>n'</sup> čá<sup>n'</sup> abčín čandi i<sup>n'</sup>čewacka<sup>n'</sup>qti. Ma<sup>n'</sup>tcu-naji<sup>n'</sup> and his son, Wačahuta<sup>n'</sup>, aided Maqqiya-qaga, when they staid with the Omahas. They lent him their cattle to work his land.

485, 8. i<sup>n'</sup>imi aka, Maqqiya-qaga's wife.

486, 3. níkaci<sup>n'</sup>ga-báji ga<sup>n'</sup>čai; literally, "Not Indians they wish (to be)."

## TRANSLATION.

My sister's husband, as your son is dead, my heart is always sad. As you and your child made great efforts in helping me with my farm while you were here, and till you went to that land, I was grieved when I heard of his death. This one, my wife, is always crying. Indeed, I have been walking with a heavy heart ever since I heard it. I have nothing left me but the horses which carry the wagon. As I did not like to give up the land which I have, because I had expended so much labor on it, I sowed the whole of it in wheat. I have all the kinds of small vegetables; I have potatoes, and a great deal of corn. We Indians who walk here are generally lonesome every day. All the Omahas remember you. We have been to visit the Dakotas. When we came home, they gave us horses. Now, I wish to see you, but it is difficult. I mean that I have no one to see to my house in my absence. Still, I think that very many of us shall see you. I desire you to give me one of your young men. Now am I disgusted with the Omahas, because they do not wish to be Indians. If we men go with our chiefs, it is good. The Omahas act the white man, but at the same time

they hate me. That is what I hate. And they desire to throw away the Indian chiefs; therefore I have a strong desire to see you in yonder land. Those with  $\text{pa}^n\text{-na}^n\text{paj}^n$  wish to live as white men, and to throw away the Indian life. If you send back a letter, we fear that bad words will reach you suddenly.

## JOSEPH LA FLÈCHE TO HIS BROTHER FRANK.

September, 1878.

Ca<sup>n</sup> 'é djúbaqtcí uwíḃḃa tá minke há. Pahañ'ga ɔnaí tē'di, wabáḡḡeze  
 Now words very few I tell you will I who Before you went when, letter  
 ḡa<sup>n</sup> 'ḡcia<sup>n</sup> 'čakíčē-ɔna<sup>n</sup> há. Kí mé čé wabáḡḡeze wi<sup>n</sup> 'écte ḡcia<sup>n</sup> 'čakíča-báji há.  
 the you used to send back to me And spring this letter even one you have not sent back to  
 (ob.) me  
 Ca<sup>n</sup> wabáḡḡeze čáḃčí<sup>n</sup>-qti-éga<sup>n</sup> cučéačē há. Kí a<sup>n</sup> 'čakíwají<sup>n</sup> cte ebčéga<sup>n</sup> há, 3  
 Yet letter three about I have sent And you were angry with I thought  
 to you me  
 wabáḡḡeze wi<sup>n</sup> 'écte ḡcia<sup>n</sup> 'čakíčáji. Ca<sup>n</sup> 'čikáge wi<sup>n</sup> wabáḡḡeze wi<sup>n</sup> tíčakíčē  
 letter even one you did not send back Yet your friend one letter one you caused  
 to me some one to  
 send it to him  
 xī, i<sup>n</sup> wi<sup>n</sup> 'ča há; áda<sup>n</sup> wi<sup>n</sup> 'cučéwikíčē há. Kí e'a<sup>n</sup> a<sup>n</sup> náji<sup>n</sup> i tē weácpaha<sup>n</sup>  
 when, he told me ; therefore one I cause him to send And how we stood you know us  
 it to you  
 hnaí tē, ca<sup>n</sup> 'ca<sup>n</sup> a<sup>n</sup> 'čí<sup>n</sup> i há. Ca<sup>n</sup> 'nié číčín' ḡčqti ɔ-ují tē winá'a<sup>n</sup> i tē, i<sup>n</sup> 'čēqti- 6  
 you when, always we are Yet pain you had none house- the I heard of when, I was de-  
 went at all hold you  
 ma<sup>n</sup> há. Maja<sup>n</sup> 'ča<sup>n</sup> 'ícpa<sup>n</sup> hnaí há. Maja<sup>n</sup> 'čé'ja ča<sup>n</sup>, úxuhěqti ɔné  
 lighted Land the you knew it you went Land yonder the very fearful you go  
 (ob.) by you (ob.), about it  
 éga<sup>n</sup> i há; áda<sup>n</sup> xúhewikíčē-hna<sup>n</sup>-ma<sup>n</sup> i há Micéča iha<sup>n</sup> wakéga héga-báji  
 somewhat ; there- I have always been apprehensive on Michel his sick not a little  
 fore your (pl.) account mother  
 ča<sup>n</sup> 'ja, ca<sup>n</sup> 't'é taté ičápaha<sup>n</sup>-máji há, ca<sup>n</sup> 'ni<sup>n</sup> 'ja tē da<sup>n</sup> 'cté ičápaha<sup>n</sup>-máji há. 9  
 though, yet die shall I do not know , yet live will perhaps I do not know  
 Nugé čé macté héga<sup>n</sup> i há; ca<sup>n</sup> 'macté wi<sup>n</sup> 'écte ičápaha<sup>n</sup>-máji há. A<sup>n</sup> 'ska,  
 Summer this warm not a little ; in fact, warm even one I do not know By the by,  
 Frank wa'ú miñ'ḡčá<sup>n</sup> éde t'éč há, núgeä'di. Ca<sup>n</sup> 'maja<sup>n</sup> 'čan'di a<sup>n</sup> 'ča<sup>n</sup> -  
 Frank woman he married her but she is dead , last summer. Still land in the we live  
 ni<sup>n</sup> 'jaí te ceta<sup>n</sup> 'a<sup>n</sup> 'ča<sup>n</sup> 'baha<sup>n</sup>-báji há. Wáḡazu a<sup>n</sup> 'čí<sup>n</sup>-báji há. Ca<sup>n</sup> 'maja<sup>n</sup> 12  
 by it will so far we do not know Straight we are not Still land  
 ké čé'ja uágaca<sup>n</sup> ka<sup>n</sup> 'bčéga<sup>n</sup>. Ičádičai aká i<sup>n</sup> 'čín' ḡinahi<sup>n</sup> i xī, uágaca<sup>n</sup> etéga<sup>n</sup> ha.  
 the yonder I travel I hope Agent the he is willing for if, I travel apt  
 (sub.) me, his own  
 Ičádičai aká úwagičí'age-hna<sup>n</sup> i Uma<sup>n</sup> 'ha<sup>n</sup>-má. Ca<sup>n</sup> 'ḡáči<sup>n</sup> ɔí ča<sup>n</sup> wéga<sup>n</sup> ze  
 Agent the is generally unwilling for them the Omahas. And Pawnees village the measure  
 ána čagčí<sup>n</sup> tē i<sup>n</sup> wi<sup>n</sup> 'čagä há. Kí čí maja<sup>n</sup> 'čagčí<sup>n</sup> i ča<sup>n</sup> 'čé ceta<sup>n</sup> wéga<sup>n</sup> ze 15  
 how you sit the tell to me And again land you sit the this so far measure  
 many  
 ána čagčí<sup>n</sup> i xī, i<sup>n</sup> wi<sup>n</sup> 'ča-gä há. Kí čí ié áji wi<sup>n</sup> 'égipe tá minke há.  
 how you sit if, tell to me And again word differ- one I say to will I who  
 many ent him  
 Ca<sup>n</sup> 'ié čéču ma<sup>n</sup> 'ɔni<sup>n</sup> tē'di, ié tē éga<sup>n</sup> uwíḃḃa-hna<sup>n</sup>-ma<sup>n</sup>. Níkaci<sup>n</sup> ga ukéči<sup>n</sup>  
 Yet word here you walked when, words the like I usually tell you. Indian ordinary

- tě gia<sup>n'</sup>ča-gă, ehá-máji há; cī, Wáqe gáxa-gă, ehá-máji há; cī, Níkaci<sup>n'</sup>ga  
 the throw away yours, I did not say ; again, Act the white man, I did not say ; again, Indian  
 ukéči<sup>n'</sup> ma<sup>n'</sup>čín'-gă, ehá-máji há. Kī cī, Wakan'da čínké učúnajín'-gă há.  
 ordinary walk thou, I did not say . And again, Deity the (ob.) depend on him
- 3 Wakan'da čínké síča-gă há. Kī Wakan'da čínké časíčačáji xī, maja<sup>n'</sup>  
 Deity the (ob.) remember him . And Deity the (ob.) you do not re- if, land  
 member  
 čéču-ónáqtci qtáčačč xī, číčačá taté—číčačá taté indúáčáaha. Wakan'da  
 here only you love it if, you sad shall you sad shall in the future. Deity  
 aká ita<sup>n'</sup>čínáá gči<sup>n'</sup>i há. Ě'di aŋgáhi taŋ'gata<sup>n'</sup>. Ě'di aŋgáhii xī, a<sup>n'</sup>čáŋ'-  
 tho(sub.) in front sits There we reach we who will. There we reach when, we know
- 6 xīđaha<sup>n'</sup> taŋ'gata<sup>n'</sup>, ehé. Wakan'da aká maja<sup>n'</sup> čéču a<sup>n'</sup>ma<sup>n'</sup>čín'i xī, wada<sup>n'</sup>be  
 for ourselves we who will, I said. Deity the (sub.) land here we walk when, seeing us  
 gči<sup>n'</sup>i há. Kī Wakan'da aká a<sup>n'</sup>wa<sup>n'</sup>síča-bají'-qtia<sup>n'</sup>i há. Cī íe tě céna  
 sits . And Deity the one who we have not remembered them at all . Again words tho enough
- đáxu há. Kī Čáči<sup>n'</sup> wéđaha<sup>n'</sup> amá ána t'ái i<sup>n'</sup>baxu íča-gă. Cī indáda<sup>n'</sup>  
 I write . And Pawnees I know them the ones how have write to me send it. Again what  
 who many died
- 9 i<sup>n'</sup>ččepaxu čka<sup>n'</sup>hna i<sup>n'</sup>baxú-gă. Čaŋ'ge cti ána wáčni<sup>n'</sup> čínte i<sup>n'</sup>baxú-gă.  
 you write to me you wish write to me. Horse too how you have it may be write to me.  
 many them

## TRANSLATION.

I will tell you a very few words. Before you went to the Indian Territory, you used to send me letters. But you have not sent me even one letter this spring. Yet I have sent you about three. And I thought that you were offended with me, because you had not sent me a single letter. But one of your friends, to whom you have sent a letter, has told me; so I cause him to send one to you. You knew what our condition was when you departed. We have continued so. I was delighted to hear from you, and to learn that you had no sickness in your household. You knew the land when you departed. You went somewhat as if you were very fearful about yonder land; therefore I have always been apprehensive on your account. Michel's mother is very sick. I do not know whether she will live or die. It was very warm this summer. Indeed, I do not know even one summer in the past, which was as warm. By the by, Frank took a wife last summer, but she is dead. We do not know yet whether we shall improve in the land. We are unsettled. Still, I hope to go traveling to yonder land where you are. If my agent be willing for me to go, I shall be apt to travel. But he is generally unwilling for the Omahas to travel. Still, tell me how many miles you are from the Pawnee village, and how many miles, too, you are from this land. I will speak on another subject. It is the subject about which I told you from time to time, when you lived here. I did not say, "Abandon your Indian life." I did not say, "Live as a white man." Nor did I say, "Live as an Indian." But I say again: Depend upon God. Remember Him. For if, instead of remembering God, you love this world alone, you shall be sad—you shall surely be sad in the future. God is ahead of us. We will go to Him. When we arrive there, we shall know for ourselves. When we walk here on this earth, God sits looking at us. And we have altogether forgotten God. Now I have written enough on this subject. When you write, send me word how many have died of the Pawnees whom I know. And write whatever you wish to write to me. Write to me how many horses you have.

## GAHÍGE TO QIČÁ-SKĀ AND LENÚGA-NÁJĪ.

Céamá nĭkaci<sup>n'</sup>ga-ma *fi* ma<sup>n'</sup>hni<sup>n'</sup> tē, é úda<sup>n'</sup> wáhni<sup>n'</sup> ebčéga<sup>n'</sup>. Čéamá  
 These the people you you walk when, that good you have them I think. These  
 úda<sup>n'</sup> wábči<sup>n'</sup> ka<sup>n'</sup>bčéde tēqi há. Ca<sup>n'</sup> edáda<sup>n'</sup> wépiháji-báji a<sup>n'</sup>ma<sup>n'</sup>čiči<sup>n'</sup> tē,  
 good I have them I wish, but difficult Still what bad for us not we walk when,  
 ca<sup>n'</sup> aṅgú-qčei aṅgáxičiči<sup>n'</sup>. Edáda<sup>n'</sup> čé maja<sup>n'</sup> ča<sup>n'</sup> a<sup>n'</sup>číta<sup>n'</sup> tē, áta aṅgú- 3  
 still we ourselves have ourselves. What this land the we work it when, beyond we ac-  
 keta<sup>n'</sup>i. Čéja wacka<sup>n'</sup>i-gá. Wiṅa<sup>n'</sup>bai-máji i<sup>n'</sup>teqi; ca<sup>n'</sup> wisíčai éga<sup>n'</sup>, égipe.  
 quite. Yonder make an effort. I do not see you (pl.) hard for yet I remember as, I have  
 Ca<sup>n'</sup> maja<sup>n'</sup> učágčiči<sup>n'</sup> ča<sup>n'</sup> wačáte e<sup>a'</sup> učáji gē e<sup>a'</sup> čúta<sup>n'</sup> aná'a<sup>n'</sup> ka<sup>n'</sup>bča.  
 Still land you sit in the food how you have the how straight I hear I wish.  
 Paṅka-má e<sup>a'</sup> nĭkaci<sup>n'</sup>ga wakéga amá awána'a<sup>n'</sup> ka<sup>n'</sup>bča há. Čéču amá 6  
 The Ponkas how people sick the ones I hear from I wish Here the ones  
 wakéga héga-báji. Ca<sup>n'</sup> čičimi aká e<sup>a'</sup> ma<sup>n'</sup>hni<sup>n'</sup> tē bčúga činá'a<sup>n'</sup> ga<sup>n'</sup>čai,  
 sick not a little. Now your father's sister (sub.) the how you walk the all to hear of wishes,  
 áda<sup>n'</sup> waqi<sup>n'</sup>ha cučéačč. Ié čé, Ma<sup>n'</sup>tcu-wáčihi, Wána<sup>n'</sup>páji fučá-gá. Iṅmi  
 there-fore letter I send to you. Word this, Ma<sup>n'</sup>tcu-wáčihi, Wána<sup>n'</sup>páji tell him the His father's  
 aká gáxai. Čéču anáji<sup>n'</sup> tē i<sup>n'</sup>uda<sup>n'</sup>-qti-ma<sup>n'</sup>. Ca<sup>n'</sup> wisíčai tē, i<sup>n'</sup>ča-máji- 9  
 the has made it. Here I stand the it is very good for me. Yet I remember when, I am always  
 hna<sup>n'</sup>-ma<sup>n'</sup>. Caa<sup>n'</sup> amá níaci<sup>n'</sup>ga waja<sup>n'</sup>be pí éde Síndé-gčécka ú'a<sup>n'</sup>čiči<sup>n'</sup>ge  
 sad. Dakotas the ones people I see them I was but Spotted Tail without cause  
 na<sup>n'</sup>hčé a<sup>n'</sup>wa<sup>n'</sup>čai. Níaci<sup>n'</sup>ga-má čti caṅ'ge wa'í-báji, wí-hna<sup>n'</sup> gčéba a<sup>n'</sup>čiči há;  
 hand he held me. The people too horse he did not give me alone ten he gave  
 wíe awáxi<sup>n'</sup>ke. Čé wahába jút'a<sup>n'</sup>i tē'di, wéba<sup>n'</sup>i, Ihaṅ'ta<sup>n'</sup>wi<sup>n'</sup> amá, uma<sup>n'</sup>čiči<sup>n'</sup>ka 12  
 me I mean myself. This ear of corn mature when, they have Yanktons the season  
 íča<sup>n'</sup>ba<sup>n'</sup> tēja. Ca<sup>n'</sup> ukít'čé qa<sup>n'</sup>haha júwačágčai e<sup>a'</sup> čanáji<sup>n'</sup> xi, čúta<sup>n'</sup> aná'a<sup>n'</sup>  
 a second at the. Now nations neighboring you with them how you stand it, straight I hear it  
 ka<sup>n'</sup>bča.  
 I wish.

## NOTES.

Lenúga-naji<sup>n'</sup>, Standing Buffalo-bull, is one of the Ponka head-chiefs. He is commonly called by his Pawnee name, Acáwage, Spotted Horse.

489, 8. Ma<sup>n'</sup>tcu-wáčihi, Grizzly-bear-who-Scares-the-game-from-a-thicket, another name of Qičá-skā, White Eagle.

489, 8. iṅmi. Iṅmi may mean, "his or her father's sister," or "his or her mother's brother's wife."

## TRANSLATION.

I think that you treat those Indians, the Ponkas, well, as you go on. I wish to treat these Indians, the Omahas, well; but it is difficult. Though we continue without any serious troubles, we chiefs keep to ourselves. When we cultivate anything in this land, we always gain more than we planted. Try it yonder. As I cannot see you, it is hard for me; yet I have said it because I remember you. I wish to know all about the kinds of food which you have planted in the land in which you dwell. I desire to hear how those Ponkas are, who were sick. Those who are here have much sickness. Your aunt wishes to know all about your condition, therefore I send you a letter. Ma<sup>n</sup>teu-wa<sup>ŋ</sup>ihi, tell this news to Wana<sup>n</sup>pajī. His aunt has made it. It is very good for me to be here. Still, when I remember you, I am always sad. I went to see the Dakotas; and Spotted Tail took me freely by the hand. He did not give the Omahas any horses, but he gave ten to me alone. I mean myself. The Yanktons have invited us to visit them next season, when this crop of corn shall have matured. I wish to hear just how you are getting along with the neighboring tribes.

## CAŇ'GE-SKĀ TO QIČÁ-SKĀ.

- Ca<sup>n'</sup> e'a<sup>n'</sup> ma<sup>n</sup>hni<sup>n'</sup> é awána'a<sup>n</sup> ka<sup>n'</sup>bča. Ca<sup>n'</sup> ga<sup>n'</sup> wakéga-báji ca<sup>n'</sup>  
 Now how you walk that I hear of them I wish. Still so they are not sick yet
- e'a<sup>n'</sup> úda<sup>n</sup> ma<sup>n</sup>hni<sup>n'</sup> é awána'a<sup>n</sup> ka<sup>n'</sup>bča. Ca<sup>n'</sup>-hna<sup>n</sup> ga<sup>n'</sup> maja<sup>n'</sup> ča<sup>n'</sup> wačáa<sup>n</sup>hna  
 how good you walk that I hear of them I wish. Still, in partic- so land the you abandoned it  
 ular (?) (ob.)
- 3 hnaí tē ca<sup>n'</sup> a<sup>n</sup>čisičē-hna<sup>n'</sup>i, a<sup>n'</sup>ba ičáugče. Maja<sup>n'</sup> čí tē, e'a<sup>n'</sup> maja<sup>n'</sup>  
 you the yet we always remember day throughout. Land you as, how land  
 went reached
- úda<sup>n</sup>qti ma<sup>n</sup>hni<sup>n'</sup> ŋi, winá'a<sup>n</sup> ka<sup>n'</sup>bča. E'a<sup>n'</sup> te a<sup>n</sup>ča<sup>n'</sup>ŋičaha<sup>n'</sup>-báji. Wáqe  
 very good you walk if, I hear from I wish. How will we do not know about ourselves. White  
 you man
- amá íe céta<sup>n</sup> wi<sup>n</sup>écte wegáxa-báji. Áda<sup>n</sup> éč hā: a<sup>n</sup>čída<sup>n</sup>be étea<sup>n'</sup>i tē  
 the words so far even one they have not done Therefore that : we see you may, at the  
 (sub.) for us. is it least
- 6 a<sup>n</sup>ča<sup>n'</sup>baha<sup>n'</sup>-báji. Ca<sup>n'</sup> júga wíqtci wi<sup>n</sup>a<sup>n'</sup>be ka<sup>n'</sup>bčai, kí waqí<sup>n'</sup>ha ča<sup>n'</sup> cuhí  
 we do not know. Still body I, verily I see you I wish (pl. ob.), and letter the reaches  
 you
- tē, uqčē'qtci qáča gíčačē ka<sup>n'</sup>bčéga<sup>n</sup>. Íuča aná'a<sup>n</sup> ka<sup>n'</sup>bča. Kí čisa<sup>n'</sup>ga  
 when, very soon back you cause to I hope. News I hear I wish. And your younger  
 again be coming brother
- t'é hā, Heqága-jin'ga aí tē; níkaci<sup>n</sup>ga wahéhaji'qti éde t'é hā. Kí níkaci<sup>n</sup>ga  
 dead, Heqaga-jingga i. e.; person very stout-hearted but dead. And people
- 9 amá níkagáhi amá gíča-baji'qtia<sup>n'</sup>i hā. Ca<sup>n'</sup> wa'ú amá ctí cénuji<sup>n'</sup>ga amá  
 the chief the are very sad. Indeed woman the too young man the  
 (sub.) (sub.) (sub.) (sub.)
- ctí gíča-bájii hā. Ca<sup>n'</sup>-hna<sup>n</sup> ga<sup>n'</sup> dáda<sup>n</sup> waqteá a<sup>n</sup>gújii gē úda<sup>n</sup>i hā. Ca<sup>n'</sup>  
 too are sorrowful (Expletive) what vegetables we planted the are good. And  
 (pl. ob.)
- wamúske ctí a<sup>n</sup>t'a<sup>n'</sup>i, cí wata<sup>n'</sup>zi ctí úda<sup>n</sup>qti jút'a<sup>n</sup>-a<sup>n</sup>čai.  
 wheat too we have again corn too very good we have made it  
 plenty, mature.

## NOTE.

490, 1. e'a<sup>n</sup> ma<sup>n</sup>hni<sup>n</sup> e awana'a<sup>n</sup> ka<sup>n</sup>bça. This use of "awana'a<sup>n</sup>" is unusual. The regular form is "wina'a<sup>n</sup>," I hear from you, as in the text, three lines below.

## TRANSLATION.

I wish to hear how you are. I wish to hear whether you and your people are in good health and are prospering. Since you left the land, we ever think of you throughout the day. I desire to hear from you whether you are doing very well in the land to which you went. We do not know about our own affairs, how they will be. For up to this time the white people have not done for us even one of the things which they promised. Therefore that is it; that is why we do not know when we may, at least, see you, without hope of anything else. Still, I for my part wish to see you, and I hope that, when the letter reaches you, you will send one back very soon. I desire to hear the news. Your younger brother, Heqaga-jiñga, is dead. He was a very stout-hearted man, but he is dead. The men and chiefs are very sad. Even the women and the young men are sorrowful. What vegetables we planted are good. We have plenty of wheat, and we have done very well in raising corn.

WANÁCEKIÇÁBI TO WAJI<sup>n</sup>A-GAHÍGA.

Ci waqi<sup>n</sup>'ha çá<sup>n</sup> gçia<sup>n</sup>'çakíçë të, waçíta<sup>n</sup> kē áhigi. A<sup>n</sup>wañ'keg éde,  
 Again letter the you made it come when, work the much. I was sick, but  
 (ob.) back to me

i<sup>n</sup>'tca<sup>n</sup> wágazúqti bçi<sup>n</sup>' hä. Kí waçíta<sup>n</sup> kē agçícta<sup>n</sup> çí, ciñ'gajiñ'ga çagí-  
 at present very straight I am . And work the I finish mine when, child you  
 (ob.)

çta<sup>n</sup>'be taté. Wawáqpani hä. Cañ'ge çti waçiñ'gai hä. Cañgáçë taité. 3  
 see your shall. We are poor . Horse too we have none . We go to you shall (pl.).

Usní të'di, cañgáçë tañ'gata<sup>n</sup>. Wa'ú çíñké uqpáçéçáçá-máji ka<sup>n</sup>'bça, çijañ'ge;  
 Cold when, we go to you we who will. Woman the (ob.) I lose her I not I wish, your daughter;

áda<sup>n</sup> çagícta<sup>n</sup>'be taté. Wiñ<sup>n</sup>'be të'di, i<sup>n</sup>'c'ága, nän'de i<sup>n</sup>'uda<sup>n</sup> ka<sup>n</sup>'bça.  
 therefore you see your shall. I see you when. O old man, heart good to me I wish.

Máçadi cañ'ge uwíbça çéta<sup>n</sup> añgáçí<sup>n</sup> hä; çta<sup>n</sup>'be etéga<sup>n</sup>. Waqi<sup>n</sup>'ha cuhí 6  
 Last winter horse I told you so far we have it : you see it apt. Letter reaches  
 about you

të'di, e'a<sup>n</sup>' ma<sup>n</sup>hni<sup>n</sup>' të uqçé'qtcí íçaçë ka<sup>n</sup>'bça, waqi<sup>n</sup>'ha. Winá'a<sup>n</sup> ka<sup>n</sup>'bça.  
 when, how you walk the very soon you send I wish, letter. I hear from I wish.  
 you

Ciñ'gajiñ'ga çábçí<sup>n</sup> çijañ'ge eíá çañká wagína'a<sup>n</sup> ga<sup>n</sup>'çai.  
 Child three your daughter her the ones to hear about she wishes.  
 who them, hers,

## NOTES.

See the letter of Ma<sup>n</sup>tcu-na<sup>n</sup>ba to Agitçita, August 22, 1878.

491, 5. i<sup>n</sup>'c'ága, contracted from i<sup>n</sup>'c'age-ha.



## TRANSLATION.

When you sent the letter to me, the work was abundant. I was sick; but now I am all right again. When I finish my work, you shall see your child. We are poor; we have no horses. We shall go to see you. We will go to you in the cold weather. I do not wish to lose the woman, your daughter; therefore you shall see her. When I see you, O venerable man, I wish it to be good for my heart. We still have the horse about which I told you last winter. You will be apt to see it. When the letter reaches you, I wish you to send me one very soon, telling how you are. I wish to hear from you. Your daughter desires to hear from her three children.

DÚBA-MA<sup>n'</sup>ÇI<sup>n'</sup> TO LANDE-NA<sup>n'</sup>ŪGE (MACDONALD).

- Ca<sup>n'</sup> a<sup>n'</sup>baçé, a<sup>n'</sup>ba-waquébe çicta<sup>n'</sup> tē, wisíçē hā. Ki edáda<sup>n'</sup> íuça çíngé  
 Now to-day, sacred day finished when, I remem- And what news there is  
 ber you none
- etē, ca<sup>n'</sup> wabágçeze wídaxe. Ca<sup>n'</sup> maja<sup>n'</sup> kē íepaha<sup>n'</sup> hné çí a<sup>n'</sup>çíta<sup>n'</sup> tē,  
 even, yet letter I make for you. Now land the you knew it you when we work when,  
 went it
- 3 dáda<sup>n'</sup> a<sup>n'</sup>çañ'gaxai tē a<sup>n'</sup>síç a<sup>n'</sup>gáçí<sup>n'</sup>. Edáda<sup>n'</sup> a<sup>n'</sup>gúçii kē úda<sup>n'</sup>qti hā. Ca<sup>n'</sup>  
 what we have made from the we are remembering as What we planted the very good . In fact,  
 it (ob.) we move. (ob.)
- waqtá dáda<sup>n'</sup> a<sup>n'</sup>gúçii gē bçúga t'a<sup>n'</sup> hā. Éskana maja<sup>n'</sup> dáda<sup>n'</sup> çagçí<sup>n'</sup> çí<sup>n'</sup>te  
 vegetable what we planted the all abound Oh that land what you sit it may be
- ca<sup>n'</sup> úda<sup>n'</sup>qti çagçí<sup>n'</sup> i<sup>n'</sup>te ebçéga<sup>n'</sup>. Ca<sup>n'</sup> waqtá dáda<sup>n'</sup> uçágçii etē t'a<sup>n'</sup>qti  
 the very good you may sit I think. In fact, vegetable what you planted even having a  
 (ob.) yours great abun-  
 dance
- 6 çagçí<sup>n'</sup> i ka<sup>n'</sup>bçéga<sup>n'</sup>. Ca<sup>n'</sup> wabágçeze çá<sup>n'</sup> hníze çí, uqçé'qte çia<sup>n'</sup>çakíçē  
 you sit I hope. Now, letter the you when, very soon you send back to  
 (ob.) take it me
- ka<sup>n'</sup>bçéga<sup>n'</sup> hā. Ca<sup>n'</sup> maja<sup>n'</sup> çá<sup>n'</sup> e'a<sup>n'</sup> ma<sup>n'</sup>hni<sup>n'</sup> tē i<sup>n'</sup>wi<sup>n'</sup>çahna ka<sup>n'</sup>bçá. Çáçí  
 I hope Now, land the how you walk the you tell me I wish. Long  
 (ob.) ago
- wabágçeze çia<sup>n'</sup>çakíçē-hna<sup>n'</sup> éde, çiháçii tē ceta<sup>n'</sup> wabágçeze çia<sup>n'</sup>çakíçá-  
 letter you used to send back to me, but they re- when so far letter you have not sent back  
 moved
- 9 báçii ea<sup>n'</sup>ca<sup>n'</sup>. Çí-ují çieçña tē, éskana, úda<sup>n'</sup>qti ma<sup>n'</sup>çí<sup>n'</sup> ka<sup>n'</sup>bçéga<sup>n'</sup>. Çi<sup>n'</sup>ga-  
 to me always. Household your the, oh that, very good walks I hope. Chil-  
 dren the ones who very good, oh that, walking I hope: this very day I am thinking  
 much about them.
- Éskana ca<sup>n'</sup> Pañ'ka-ma, ca<sup>n'</sup> bçúgaqti áwásiçē. Pañ'ka-ma ikágeawáçē-çti-  
 Oh that still the Ponkas, in fact all I remember The Ponkas I have many of them for  
 them.
- 12 ma<sup>n'</sup>, kí çí éawáçē çti, kí isa<sup>n'</sup>gaawáçē-çti-ma<sup>n'</sup>. Ca<sup>n'</sup> çí<sup>n'</sup>gajin'ga wiwiña  
 my and again I have them too, and I have some, too, for my younger Now, child my own  
 friends. for relations brothers.
- çí<sup>n'</sup>ké e'a<sup>n'</sup> ma<sup>n'</sup>çí<sup>n'</sup> éskana ca<sup>n'</sup> úda<sup>n'</sup>qti ma<sup>n'</sup>çí<sup>n'</sup> ka<sup>n'</sup>bçéga<sup>n'</sup>. Wagia<sup>n'</sup>-ma<sup>n'</sup>ze  
 the one how he walks oh that at any very good he walks I hope. Wagia<sup>n'</sup>-ma<sup>n'</sup>ze  
 who rate
- é áwake Ca<sup>n'</sup> a<sup>n'</sup>ba-waquébe áma tē'di níçaci<sup>n'</sup>ga wi<sup>n'</sup> t'é hā, çénuçin'ga.  
 him I mean. Now, sacred day the other on the person one died . a young man.

- Heqága-jin'ga ijáje açi<sup>n'</sup>. Ca<sup>n'</sup> í-ují wiwíia tē úda<sup>n'</sup>qti agçi<sup>n'</sup>; wakéga-báji,  
Heqaga-jin'ga his name he had. Now, household my own the very good I sit; they are not sick,
- ca<sup>n'</sup> úda<sup>n'</sup>qti agçi<sup>n'</sup>. Ca<sup>n'</sup> Pañ'ka-ma níkaci<sup>n'</sup>ga-má úda<sup>n'</sup> ínahi<sup>n'</sup>i ctē íçai tē  
in fact, very good I sit. Still the Ponkas the people good truly even they as  
went
- téqi ínahi<sup>n'</sup>i ä, ebçéga<sup>n'</sup> agçi<sup>n'</sup>. Ki níkaci<sup>n'</sup>ga d'úba çéçañká, jua<sup>n'</sup>wañgçe 3  
hard truly ! I think I sit. And people some these, we with them
- añgáçi<sup>n'</sup> çañká, píbañi teábai. Cañ'ge-ma cénawaçai. Ca<sup>n'</sup> e'a<sup>n'</sup> a<sup>n'</sup>wañgaxe  
we have the ones the ones bad are very. The horses they have destroyed Yet how we treat them  
them who, them.
- taité téqi; 'a<sup>n'</sup>çíngé wábaskíçai. Wawáqpani héga-báji. Ca<sup>n'</sup> sídadi cañ'ge  
shall diffi- in vain we are angry. We are poor not a little. In fact yesterday horses  
cult;
- waçíta<sup>n'</sup>qti dúba wáçi<sup>n'</sup> açai Húñañga amá Ca<sup>n'</sup> éskana wabágçeze çai<sup>n'</sup> 6  
working well four having went Winnebagos the (sub.). Now oh that letter the (ob.)  
them
- uqçéqtei tia<sup>n'</sup>çakíçé ka<sup>n'</sup>bçéga<sup>n'</sup>. Ca<sup>n'</sup> níkaci<sup>n'</sup>ga wágazuqti éde awáçi éga<sup>n'</sup>,  
very soon you send me I hope. Now person very straight but I have em- as,  
ployed him
- wabágçeze íngáxe. Méadi ca<sup>n'</sup> çéçi ckúbe té'di, Caa<sup>n'</sup> amáña pí. Ihañk'-  
letter he has made Last spring in fact grass deep when, Dakotas to them I was Yank-  
for me. there
- ta<sup>n'</sup>wi<sup>n'</sup> amádi pí Cañ'ge gçéba-çéça<sup>n'</sup>ba wa'í. Cíñ'gajín'ga nújñga çíñké, 9  
tons among I was Horse tens seven they gave Child boy the one  
the there us. who,
- éskana maja<sup>n'</sup> çéçuádi abçi<sup>n'</sup> çí, i<sup>n'</sup>uda<sup>n'</sup>qti-ma<sup>n'</sup> téi<sup>n'</sup>te. Ca<sup>n'</sup> waçíta<sup>n'</sup> i<sup>n'</sup>wiñ'ka<sup>n'</sup>  
oh that, land in this I had him if, very good for me it would be. Indeed working he helped me
- çí, i<sup>n'</sup>uda<sup>n'</sup>qti-ma<sup>n'</sup> téi<sup>n'</sup>te. Cupí teçan'di abçi<sup>n'</sup> dí ctē ebçéga<sup>n'</sup>. Maja<sup>n'</sup> çai<sup>n'</sup>  
if, very good for me it would be. I reached when, in the I had I was even I think. Land the  
you past him coming (ob.)  
home
- çagçi<sup>n'</sup> çai<sup>n'</sup> ía<sup>n'</sup>be çí, gíçajiwáçé há. Ca<sup>n'</sup> maja<sup>n'</sup> gáçai çagçi<sup>n'</sup> té di, wíña<sup>n'</sup>be- 12  
you sat the I saw it when, it tended to make. Indeed land that you sat when, I used to  
(ob.) one sad
- hna<sup>n'</sup>-ma<sup>n'</sup> çai<sup>n'</sup>ctí, ebçéga<sup>n'</sup> (çí), i<sup>n'</sup>çai-máji. Ca<sup>n'</sup> uqçé wíña<sup>n'</sup>be etéga<sup>n'</sup>-máji  
see you formerly, I think (when). I am sad. Now soon I see you I am not apt
- ebçéga<sup>n'</sup>, áda<sup>n'</sup> i<sup>n'</sup>çai-máji. Ca<sup>n'</sup> ujañ'ge uçáhai gçé ía<sup>n'</sup>be çí, i<sup>n'</sup>çai-máji.  
I think, there- I am sad. Indeed road you passed the I saw when, I was sad.  
fore along (pl. ob.) (them)
- Gata<sup>n'</sup> té'di ca<sup>n'</sup> maja<sup>n'</sup> çai<sup>n'</sup> çagísiçai-báji tē. Caa<sup>n'</sup> amá maja<sup>n'</sup> çagçi<sup>n'</sup>i 15  
At last indeed land the you have forgotten yours. Dakotas the ones land you sat  
(ob.) who
- kē bçúgaqti ugçi<sup>n'</sup> amá waña<sup>n'</sup>be; kí éde bçúgaqti ákiágçai, i<sup>n'</sup>táxaña.  
the all they who sat in it I saw them; and but all have gone up the river.  
again,

## NOTES.

492, 11. Eskana ca<sup>n'</sup> Pañka-ma, ca<sup>n'</sup> bçugaqti awasiçé. The collector agrees with Frank La Flèche in regarding "Eskana," "ca<sup>n'</sup>," and "ca<sup>n'</sup>," as superfluous.

493, 6. waçi<sup>n'</sup> açai. Read, "wáçi<sup>n'</sup> áíáçai, they have gone away with them."—Frank La Flèche.

493, 10. eskana maja<sup>n'</sup> çéçuadi abçi<sup>n'</sup> çí. Omit "eskana."—Frank La Flèche.

493, 11. abçi<sup>n'</sup> dí ctē ebçéga<sup>n'</sup>. Read, "abçi<sup>n'</sup> dí ctēde, ebçéga<sup>n'</sup>, I think that I should have brought him back."—Frank La Flèche.

## TRANSLATION.

I think of you to-day, when Sunday is over (*i. e.*, on Monday). There is no news, yet I make a letter to you. We are thinking of what we have made from the land which we work, and which you knew when you departed. What we planted is very good. All the vegetables which we planted are abundant. I hope that you may do well in the land in which you dwell, whatever kind of land it may be. I hope that you may have a great abundance of the vegetables which you plant. I hope that when you receive this letter, you will send one back to me very soon. I desire you to tell me how you are getting along in the land. A long time ago you used to send me letters; but since your removal, you have not sent me any. I hope that your family is doing very well. I hope that the children are doing very well. I am thinking much about them this very day. I think of all the Ponkas. I have many of them for friends, some I have for relations, and some, too, for younger brothers. And I hope that my child, Wagia<sup>n</sup>-ma<sup>n</sup>ze, is doing very well. A person died here the other week. The young man was named, Heqaga-jiūga. My household is doing very well; no one is sick. I sit thinking, "The Ponka people were truly good, and their departure was hard!" Some of these people with whom we dwell are very bad. They do not leave us any horses. It is difficult for us to do anything to them; in vain are we angry. We are very poor. The Winnebagos took four of our best working-horses yesterday. I hope that you will send me a letter soon. I have employed a very honest man, so he makes a letter for me. Last spring when the grass was tall I was among the Dakotas. I reached the Yanktons. They gave us seventy horses. If I had a child, a boy, in this land it would be very good for me. If he helped me in working it would be very good for me. I think that I should have brought one back when I went to see you. When I saw the land in which you used to dwell, it was such as causes sorrow. I was sad, thinking how I used to see you when you dwelt in that land. I thought that I would not be apt to see you soon, therefore I was sad. When I saw the paths which you used to go along, I was sad. At last you have forgotten your land. I saw all the Dakotas who were in the land where you used to dwell. But they have gone back to the up-river country.

MACTI<sup>n</sup>'-A<sup>n</sup>SÁ TO NA'A<sup>n</sup>BL.

September 30, 1878.

Úda<sup>n</sup>qti ma<sup>n</sup>bčai<sup>n</sup>. Ca<sup>n</sup> edáda<sup>n</sup> wačáte kě aŋgújii bčúga úda<sup>n</sup>:  
 Very good I walk. Now what food the we planted all good:  
 (col. ob.) them

wamúske cti úda<sup>n</sup>, ákiastá dúba abčai<sup>n</sup>. Kĩ i<sup>n</sup>'tca<sup>n</sup> wajút'a<sup>n</sup> tš'di wawákegai.  
 wheat too good, stack four I have. And now when corn is at the we are sick.  
 maturing

3 Kĩ Wacúce t'č, Heqága-jiū'ga t'č. Kĩ maja<sup>n</sup> kě e'a<sup>n</sup> úda<sup>n</sup> ma<sup>n</sup>hni<sup>n</sup>' xĩ,  
 And Wacuce dead, Heqaga-jiūga dead. And land the how good you walk if,  
 aná'a<sup>n</sup> ka<sup>n</sup>'bča. Ca<sup>n</sup> e'a<sup>n</sup> úda<sup>n</sup> kě úda<sup>n</sup> ma<sup>n</sup>hni<sup>n</sup>' xĩ'ctě aná'a<sup>n</sup> ka<sup>n</sup>'bča.  
 I hear it I wish. In fact how good the (ob.) good you walk even if I hear it I wish.

A<sup>n</sup>wa<sup>n</sup>'čita<sup>n</sup>'i, úda<sup>n</sup>qti naji<sup>n</sup>'i hā. Kĩ wisíčě tš, čceta<sup>n</sup>' waqi<sup>n</sup>'ha gáča<sup>n</sup> đáxe.  
 We work, very good it stands . And I remem- when, from then letter that I make.  
 ber you till now

## TRANSLATION.

I am prospering. All the food that we planted is good; the wheat, too, is good. I have four stacks of it. And now, at harvest, we are sick. Wacuce and Heqaga-jĩnga are dead. I wish to hear if you are doing well in the land. And I desire to hear in what respects you are prospering. We work, and it stands well. And as I have remembered you until now, I make that letter.

MANGŪIQTĀ TO ǾAHĒ-ĀGŪI<sup>n</sup>.

September 30, 1878.

Wamúske sí gčébahíwi<sup>n</sup> čábčín<sup>n</sup> abčín<sup>n</sup> uma<sup>n</sup> čínka čé'qtcí. Ca<sup>n</sup> wabčíta<sup>n</sup>  
 Wheat seed hundred three I have season this very. Now I work  
 tě i<sup>n</sup>'uda<sup>n</sup>qti anáji<sup>n</sup>. Ca<sup>n</sup> níé a<sup>n</sup>čín'gěqti anáji<sup>n</sup>. Ca<sup>n</sup> wabčíta<sup>n</sup> tě i<sup>n</sup>'uda<sup>n</sup>qti  
 the very good for I stand. Now, pain I have none at all I stand. Now, I work the very good for  
 me  
 anáji<sup>n</sup>, éga<sup>n</sup> wahníta<sup>n</sup>i yí, úda<sup>n</sup> té hă. Ca<sup>n</sup> wisíčě tě, é cučéačě hă, 3  
 I stand, so you work if, good will. Now I remember as, that I send to you  
 ber you  
 wabágčeze ča<sup>n</sup>. Kí e'a<sup>n</sup> čí ctí ma<sup>n</sup>hni<sup>n</sup> tě i<sup>n</sup>wi<sup>n</sup>'č íča gă, wabágčeze  
 letter the (ob.). And how you too you walk the to tell me send here, letter  
 hníze čkita<sup>n</sup> íča-gă.  
 you take at the send here.  
 it same time

## TRANSLATION.

I have three hundred bushels of wheat this very season. I have been very prosperous with my work. I am without any bad health at all. As I am so successful in working, it will be good if you work. As I remember you, I send you the letter. Send and tell me how you are. Send at the very time that you receive this letter.

## ICTÁČABI TO ACÁWAGE.

October 14, 1878.

Ji<sup>n</sup>čcha, a<sup>n</sup>'bačé năn'de ma<sup>n</sup>tádi wiŕa<sup>n</sup>'be ka<sup>n</sup>bčáqti hă. Ta<sup>n</sup>'waŕgča<sup>n</sup> 6  
 Elder brother, to-day heart on the inside I see you I wish very Tribe  
 čičŕa čan'di ŕa<sup>n</sup>'be ka<sup>n</sup>bča. Ma<sup>n</sup>tcú-wáčihi éča<sup>n</sup>ba, ga<sup>n</sup>' čiča<sup>n</sup>'eka méga<sup>n</sup>,  
 your at the I see it I wish. Ma<sup>n</sup>tcu-wačihi he too, and your sister's son likewise,  
 ta<sup>n</sup>'waŕgča<sup>n</sup> čičŕai ča<sup>n</sup>' ŕa<sup>n</sup>'be ka<sup>n</sup>bča, uma<sup>n</sup>'čínka čé. Níkaci<sup>n</sup>ga amá i<sup>n</sup>'t'ai  
 tribe your the I see it I wish, season this. People the have died  
 (pl.) (sub.) to me  
 hă: Wacúce t'é, Cúŕa-ma<sup>n</sup>'čín t'é, Heqaga-jĩnga t'é, Ǿahé-ŕadě t'é. Ca<sup>n</sup> 9  
 Wacuce dead, Cúŕa-ma<sup>n</sup>'čín dead, Heqaga-jĩnga dead, Ǿahé-ŕadě dead. Now  
 níkaci<sup>n</sup>ga amá ečéga<sup>n</sup>i ca<sup>n</sup>'ja, ca<sup>n</sup>' wí ebčéga<sup>n</sup> cubčé tá miŕke. Ca<sup>n</sup>' cuhí  
 people the think though, yet I I think I go to you will I who. Now it reaches  
 (sub.) you

tě'di uqčě'qtcı i<sup>n</sup>wi<sup>n</sup>'cpaxu, ji<sup>n</sup>'čcha. Gıçaçč ka<sup>n</sup>'bča. Waçútada ııi çan'di  
 when very soon (see note). elder You cause I wish. Oto village by the  
 brother. to be coming back

İhe pí tá miñke. Ca<sup>n</sup>' maja<sup>n</sup>' çagçı<sup>n</sup>' çan' çúta<sup>n</sup>'qti i<sup>n</sup>'baxu gıçaç-gä, ji<sup>n</sup>'čcha.  
 passing I will I who. Now land you sit the very straight writing send it back. elder  
 that arrive way there (ob.) to me brother.

3 Çikúçaqti gıçaç-gä.  
 Do it very quickly send it back.

NOTES.

495, 7. Ma<sup>n</sup>tcu-waçıhi çça<sup>n</sup>ba. Three persons are addressed: Acawage, Ma<sup>n</sup>tcu-waçıhi, and Acawage's (?) sister's son.

495, 9-10. Ca<sup>n</sup>' nıkaci<sup>n</sup>ga ama eçega<sup>n</sup>i çan'ja, etc. İctaçabi also gave another reading:

Ca<sup>n</sup>' nıkaci<sup>n</sup>ga amá eçega<sup>n</sup>-báji awána<sup>n</sup>-amáji ca<sup>n</sup>' wi ebçega<sup>n</sup> hä.  
 Now people (sub.) the they do not I have not heard yet I I think it  
 think it about them

"Now, I have not heard that the people do not think of visiting you, yet I, for my part, think of doing so."

496, 1. i<sup>n</sup>wi<sup>n</sup>'cpaxu, a case of *hapax legomenon*. The regular form is, i<sup>n</sup>'çčcpaxu, "You write to me."

TRANSLATION.

Elder brother, in my heart, to-day, I have a strong desire to see you. I desire to see your tribe. O Acawage, Ma<sup>n</sup>tcu-waçıhi, and your sister's son, I wish to see your tribe this season. Among my people the following have died: Wacuce, Cuça-ma<sup>n</sup>'çi<sup>n</sup>, Heqaga-jiñga, and İahe-ıadč. Though the people think of visiting you, I, for my part, without regard to them, am thinking of going to you. When the letter reaches you, elder brother, write to me very quickly. I desire you to send a letter back. I will pass by the Oto village in going to you. Send me in writing, O elder brother, a very accurate account of the land in which you dwell. Send it back very hastily.

GAHİGE TO ACÁWAGE.

October 14, 1878.

Ca<sup>n</sup>' edáda<sup>n</sup> íuça çingé há. Ga<sup>n</sup>' nıkaci<sup>n</sup>ga t'ai tč uwıbça ga<sup>n</sup>' cuçéaçč  
 Now what news there is none And people die the I tell you so I send to you

téi<sup>n</sup>ke. Çıadi Wacúce t'é; Cúça-ma<sup>n</sup>'çi<sup>n</sup> t'é; İahé-ıadč cti t'é; Heqága-jiñ'ga,  
 will. Your father Wacuce dead; Cuça-ma<sup>n</sup>'çi<sup>n</sup> dead; İahe-ıadč too dead; Heqaga-jiñga.

6 İáçi<sup>n</sup>-gahıge ijın'ge, İadá ta<sup>n</sup>'wañçan' ubána<sup>n</sup>, t'é hä. Cın'gajın'ga t'é-hna<sup>n</sup>i,  
 İaçi<sup>n</sup>-gabıge his son, İada gens, dead Children die usually,

wa'ú cti t'é-hna<sup>n</sup>i, çčçu cte áhıgi-báji, djúbai. A<sup>n</sup>'çına<sup>n</sup>'i nán'de wéuda<sup>n</sup>'i  
 woman too die usually, here even not many, they are few. We heard from you hearts good for us,

éde, a<sup>n</sup>'çıda<sup>n</sup>'be táı eáta<sup>n</sup> a<sup>n</sup>'çi<sup>n</sup>' taité t'éqi hä. Ca<sup>n</sup>' edáda<sup>n</sup> wáçe amá wa'ı  
 but we see you will how we 's shall difficult In fact what white the give us  
 people (sub.)

etéga<sup>n</sup>-báji, áda<sup>n</sup> wawáqpani héga-báji. Cě'ja íuça t'a<sup>n</sup>. Níkaçi<sup>n</sup>ga ukéçi<sup>n</sup>  
 they are not apt, therefore we are poor not a little. Yonder news abounds. Indians  
 where you are  
 áhigi ikágewaçáçè áhigi úcka<sup>n</sup> ejaí awána'a<sup>n</sup> ka<sup>n</sup>bça. Waçáte çiçin'gai  
 many you have them for many deeds their I hear about I desire. Food you have none  
 your friends them  
 téqi hégaji. Wacka<sup>n</sup> ega<sup>n</sup>'i-gă. Húñaŋga amá cañ'ge-ma cénawaçai. 3  
 hard not a little. Do exert yourselves. Winnebagos the the horses have made an end  
 (sub.) of them.

## TRANSLATION.

There is nothing to tell as news. I send to tell you that the people have died. Your father, Wacuce, is dead; Cuŋa-ma<sup>n</sup>çi<sup>n</sup> is dead; ŋahe-ŋadě, too, is dead; Heqaga-jiñga, son of ŋaçi<sup>n</sup>-gahige, of the ŋada gens, is dead. Children and women, too, are dying. Here they are not many; they are few. It was good for our hearts to hear from you; but it is difficult for us to get our affairs in a condition which will permit our going to visit you. The white people are not apt to give us anything; therefore we are very poor. There is plenty of news yonder where you are. I wish to hear of the ways of the many Indians who are your friends. It is very hard for you to be without food. Do make an effort. The Winnebagos have deprived us of all our horses.

MAQPIYA-QÁGA TO MA<sup>n</sup>TCÚ-NÁJI<sup>n</sup>.

October 14, 1878.

Waqi<sup>n</sup>'ha gçi tě, áakipáqtcí-ma<sup>n</sup> bęize. Wiŋáha<sup>n</sup> t'é ga<sup>n</sup>, çaná'a<sup>n</sup>  
 Letter has when, I met it just then I took it. My brother- died as, you hear it  
 come back in-law  
 tebčéga<sup>n</sup>. Cúŋa-ma<sup>n</sup>çi<sup>n</sup> éš há. Níkaci<sup>n</sup>ga wawákega héga-báji há, nán'de  
 will, that I think. Cuŋa-ma<sup>n</sup>çi<sup>n</sup> is he . People we are sick not a little heart  
 i<sup>n</sup>'uda<sup>n</sup>qti-máji há. Cénujiñ'ga áhigi t'ai i<sup>n</sup>'ta<sup>n</sup>; cénujiñ'ga úda<sup>n</sup>qti juáwagče 6  
 not very good for me . Young man many have now; young man very good I with them  
 died  
 áhigi t'ai há. Kí úcka<sup>n</sup> çaná'a<sup>n</sup> cka<sup>n</sup>'hna tě é čéama, níkaŋáhi amá,  
 many have died . And deed you hear you wished the that these (sub.), chiefs the,  
 úda<sup>n</sup>qti ma<sup>n</sup>çi<sup>n</sup>'i há. Kí úsaŋga cubčéde, cubčá-máji I<sup>n</sup>dádi, Céki, učéhna  
 very good walk . And no prospect I was going to I am not going to My father, Ceci, you tell him  
 of anything you, but. you.  
 also  
 te há, wiŋáha<sup>n</sup> t'é tě. Núciáha-gí-hna<sup>n</sup> cti, na'añ'kiçá-gă. Činégi t'é amá, 9  
 will , my brother- died the Nuciáha-gí-hna<sup>n</sup> too, cause him to hear it. Your dead they  
 in-law fact. mother's brother say,  
 á-gă. Awáŋigçíta<sup>n</sup> gě i<sup>n</sup>'uda<sup>n</sup>qti-ma<sup>n</sup>, júga wíqtcí. Čéama, níkaŋáhi amá,  
 say it. I work for myself the is very good for me, body I myself. These chiefs the  
 (pl. ob.) (the sub.), (sub.),  
 çisiçé-hna<sup>n</sup>'i. Waqi<sup>n</sup>'ha gçi tě'di, uáwagibčéde nán'de giuda<sup>n</sup>'i níkaŋáhi  
 remember you. Letter came back when, I told them, when heart good for them chiefs  
 amá. Činá'a<sup>n</sup>i, Pañ'ka-máčé, čida<sup>n</sup>'bai tě ékiga<sup>n</sup> há. Níkaci<sup>n</sup>ga amá satá<sup>n</sup> 12  
 the They heard ye Ponkas, they saw you the like it . People the five  
 (sub.) from you, (sub.)  
 ja<sup>n</sup>' xi t'é-hna<sup>n</sup>i; wakéga tě piáji. Wiŋáha<sup>n</sup> t'é tě ceta<sup>n</sup>' čéça<sup>n</sup>'ba ja<sup>n</sup>' xi,  
 sleep when die, usually; sickness the bad. My brother- died the so far seven sleep when,  
 in-law  
 cučéačé. Wa'ú agçá<sup>n</sup> čínké a<sup>n</sup>'çina t'aiçin'.  
 I send to you. Woman I married the one-who came near dying.

## NOTES.

497, 4-5. çana'a<sup>n</sup> tebçega<sup>n</sup>, in full, çaná'a<sup>n</sup> te ebçega<sup>n</sup>, "I think that you will hear it."

497, 8. Ki usañga cubçede, cubça-maji. Maqpiya-qaga gave another reading: Ki cubçé úsañgáqti-ma<sup>n</sup> éde cubçá-máji, "And I was very sure, indeed, of going to you, but I am not going." The disappointment was very great, as every probability was favorable to the trip.

## TRANSLATION.

When the letter came back, I met it just then and took it. As my brother-in-law, Cuça-ma<sup>n</sup>çi<sup>n</sup>, is dead, I think that you will hear of it. Our people are very sick, so my heart is not very good. Many young men have just died; many of the very good young men with whom I went have died. And as to the matter about which you wished to hear, *i. e.*, the chiefs, they are doing very well. I was sure of going to you, but now I am not going. Please tell my father, Ceki, that my brother-in-law is dead. Cause Nuciaha-gi-hna<sup>n</sup>, too, to hear it. Say, "It is reported that your mother's brother is dead." I work for myself, and it is very good for me. These chiefs always remember you. When the letter came and I told them, their hearts felt good to hear from you, O ye Ponkas. It was like seeing you. The people usually die in five days. The sickness is bad. I send to you seven days after the death of my brother-in-law. The woman whom I married came near dying.

MAQPIYA-QÁGA TO MA<sup>n</sup>TCÚ-NÁJI<sup>n</sup>.

October 15, 1878.

Maqpiya-qága wamúske bçúga gínaçin'ge; waqpáni hégaçi. Qáde  
 Maqpiya-qaga wheat all burnt to nothing for him; poor not a little. Hay

ja<sup>n</sup>-ma<sup>n</sup>çi<sup>n</sup>-uji gçéba çti gínaçin'ge. Çi nán'de i<sup>n</sup>'ta<sup>n</sup> i<sup>n</sup>'uda<sup>n</sup>çti ma<sup>n</sup>bçi<sup>n</sup>-máçi  
 wood-walking put-in ten too burnt to nothing for him. Again heart now very good for I do not walk  
 me

3 tçé, çaná'a<sup>n</sup> tai ebçega<sup>n</sup> waçi<sup>n</sup>'ha cuçé. É na<sup>n</sup>jú gçéba-na<sup>n</sup>'ba wa<sup>n</sup>'da<sup>n</sup>  
 the, you hear it will I think letter goes to you. That threshed twenty together

wénaçin'gai. Çi nújiñga, isañ'gaaçéde, é wañ'giçe wénaçin'gai. Wamúske  
 it was burnt to nothing for us. Again boy, I have him for a he all it was burnt to nothing for us. Wheat

wañ'giçe wi<sup>n</sup>áqçia<sup>n</sup> itéçé; a<sup>n</sup>wa<sup>n</sup>'çita<sup>n</sup> añgáiaçai çti wénaçin'gai. Ha<sup>n</sup>' çti  
 all once was piled; we worked we had gone when it was burnt to nothing for us. Night when

6 ahçi tçé há.  
 it arrived

## NOTES.

This letter contains one of the few instances of Indian's mentioning their own names; but it is done in the third person. See Jabe-ská's letters to Waqa-naji<sup>n</sup>, etc.

498, 2. ja<sup>n</sup>-ma<sup>n</sup>çi<sup>n</sup>-uji was contracted to ja<sup>n</sup>-múçi.

498, 3. çanaa<sup>n</sup> tai ebçega<sup>n</sup> waçi<sup>n</sup>'ha cuçé: equivalent to "çaná'a<sup>n</sup> tai éga<sup>n</sup> waçi<sup>n</sup>'ha cuçé."

498, 3. E na<sup>n</sup>ju, etc., is not plain, according to Frank La Flèche. It should read:

Na<sup>n</sup>jú *fi*cta<sup>n</sup> g<sup>n</sup>éba-na<sup>n</sup>ba wa<sup>n</sup>'da<sup>n</sup> wéna<sup>n</sup>ci<sup>n</sup>gai.  
 Threshed finished twenty together were destroyed for  
 us by fire.

498, 4. Ci nuji<sup>n</sup>ga isa<sup>n</sup>gaa<sup>n</sup>éde, etc. Frank La Flèche gives the following reading:

Cénuji<sup>n</sup>'ga isa<sup>n</sup>'gaa<sup>n</sup>é-de c<sup>n</sup>i g<sup>n</sup>ina<sup>n</sup>ci<sup>n</sup>'gai.  
 Young man I had him for a and too his was destroyed  
 younger brother by fire.

498, 5. wi<sup>n</sup>aqtcia<sup>n</sup> ite<sup>n</sup>é. Read, "wi<sup>n</sup>áha ite<sup>n</sup>é," it was put in one place.—Frank La Flèche.

## TRANSLATION.

All of Maqpiya-qaga's wheat has been destroyed by fire. He is very poor. Besides that, ten wagon-loads of his hay were destroyed by the fire. And now I send you a letter, because I think that you will hear that I am not walking with a very good heart. We had in all twenty bushels of wheat burnt by the fire. And the boy whom I have for a younger brother had all of his wheat burnt. All the wheat had been put in one place. It was burnt when we had gone away to work. The fire reached it at night.

WÁTA-NÁJI<sup>n</sup> TO CÁGE-SKĀ.

October 19, 1878.

A<sup>n</sup>'ba<sup>n</sup>é, kagé, wig<sup>n</sup>ia<sup>n</sup>'be ka<sup>n</sup>'b<sup>n</sup>ai édega<sup>n</sup>, a<sup>n</sup>'wa<sup>n</sup>'qpani héga-máji. Ídaxc  
 To-day, younger I see you, my I wish, but I am poor I am very. I make by  
 brother, own means of

eté g<sup>n</sup>é *fi*ngé. B<sup>n</sup>úgaqti *fi*náha<sup>n</sup> g<sup>n</sup>ina<sup>n</sup>ci<sup>n</sup>'ge. Ca<sup>n</sup>' a<sup>n</sup>'ba<sup>n</sup>é *fi*sa<sup>n</sup>'ga méga<sup>n</sup>,  
 may there are All your brother his was destroyed Now to-day your younger likewise,  
 (pl.) none. in-law by fire. brother

wig<sup>n</sup>ia<sup>n</sup>'be ka<sup>n</sup>'b<sup>n</sup>éde, ídaxe eté g<sup>n</sup>é b<sup>n</sup>úga i<sup>n</sup>'na<sup>n</sup>ci<sup>n</sup>'ge éga<sup>n</sup>, *fi*aná'a<sup>n</sup> taí eb<sup>n</sup>éga<sup>n</sup> 3  
 I see you, my I wish, but I make by may the all destroyed for me aa, you hear it will I think  
 own, means of (pl.) by fire

waqi<sup>n</sup>'ha *fi*é c<sup>n</sup>úéa<sup>n</sup>é. Ga<sup>n</sup>' *fi*na<sup>n</sup>'ge méga<sup>n</sup>, *fi*ji<sup>n</sup>'é méga<sup>n</sup>, wa<sup>n</sup>'g<sup>n</sup>í<sup>n</sup>é  
 letter this I send to you. And your sister likewise, your elder likewise, all  
 brother

winá'a<sup>n</sup>i ka<sup>n</sup>'b<sup>n</sup>é. Waqi<sup>n</sup>'ha g<sup>n</sup>ia<sup>n</sup>'ki<sup>n</sup>á-gá, e'a<sup>n</sup>' hni<sup>n</sup>.t<sup>n</sup>é, aí.  
 I hear from I wish. Letter send back to me, how you are the, t. e.  
 you (pl.)

## NOTES.

Cage-skā, White Hoof, son of Ji-giā<sup>n</sup>é.

499, 1-2. Ídaxe eté g<sup>n</sup>é, should be "Ídaxe été g<sup>n</sup>é," according to Frank La Flèche.

## TRANSLATION.

To-day, younger brother, I wish to see you; but I am very poor. There is nothing with which I can do anything. Your brother-in-law lost all his property by a prairie fire. Now I wish to see you and your younger brother to-day; but as all the things with which I could do anything have been destroyed by fire, I send you this letter that you may hear it. I wish to hear from you all, including your sisters and your elder brothers. Send a letter back to me, saying how you are.



WÁTA-NÁJI<sup>n</sup> TO JĪNGÁ-NŪDA<sup>n</sup>.

October 19, 1878.

- Wáback ijiñ'ge, Jiñga-núda<sup>n</sup>, čiji<sup>n</sup>'če méga<sup>n</sup>, waqi<sup>n</sup>'ha ia<sup>n</sup>'čakíčě  
 Wabacki his son, Jiñga-nuda<sup>n</sup>, your elder likewise, letter you send to me  
 ka<sup>n</sup>'bča. A<sup>n</sup>'bačé wiřa<sup>n</sup>'be ka<sup>n</sup>'bča, waqi<sup>n</sup>'ha cučéwikíčě. Ca<sup>n</sup>'maja<sup>n</sup>'čé  
 I wish. To-day I see you I wish, letter I cause (one) to send to you. Yet land this
- 3 čaa<sup>n</sup>'hna hnaí čan'di úda<sup>n</sup>'qti anáji<sup>n</sup> éde, a<sup>n</sup>'bačé wéju-báji, ca<sup>n</sup>'wamúske  
 you left it you went in the very good I stand, but to-day we are unfortu- in fact wheat  
 nate,  
 a<sup>n</sup>'bačé i<sup>n</sup>'načingé-de wačáte ařídaxe áhigi náčingé há. Nújiñga wi<sup>n</sup>'  
 to-day it was destroyed by food I made for much was destroyed . Boy one  
 fire for me, and myself by fire  
 ičámaxe cučéačě, Cínuda<sup>n</sup>-sk ijiñ'ge. Ca<sup>n</sup>'ga<sup>n</sup>, Cínuda<sup>n</sup>-sk ijiñ'ge, ca<sup>n</sup>'  
 I inquire of I send to you, Cínuda<sup>n</sup>-ská his son. Yet so, Cínuda<sup>n</sup>-ská his son, yet
- 6 ga<sup>n</sup>' wágazúqti aná'a<sup>n</sup> ka<sup>n</sup>'bča. E'a<sup>n</sup>' éi<sup>n</sup>te i<sup>n</sup>'wi<sup>n</sup>'čahna gíčačě te.  
 so very straight I hear it I wish. How (he) may you tell me you send will.  
 be back to me
- Ceta<sup>n</sup>' a<sup>n</sup>'bačé níkaci<sup>n</sup>ga-má ta<sup>n</sup>'wañčá<sup>n</sup>'-ma i<sup>n</sup>'uda<sup>n</sup>-máji éga<sup>n</sup>' édega<sup>n</sup>'  
 So far to-day the people the gentes good for me I not somewhat, but  
 a<sup>n</sup>'bačé uhaí. Céna 'iáčě. Uqčé'qtcí waqi<sup>n</sup>'ha gíčačai ka<sup>n</sup>'bča, Jiñgá-  
 to-day they have Enough I have Very soon letter ye send back I wish, Jiñga-  
 their way. spoken of. to me
- 9 núda<sup>n</sup>, čiji<sup>n</sup>'če méga<sup>n</sup>. Maja<sup>n</sup>' é'a<sup>n</sup>' čagči<sup>n</sup>' ča<sup>n</sup>' čúta<sup>n</sup> aná'a<sup>n</sup> ka<sup>n</sup>'bča. Maja<sup>n</sup>'  
 nuda<sup>n</sup>, your elder likewise. Land how you sit the straight I hear I wish. Land  
 brother (ob.)  
 cě'ja cí tě, wacka<sup>n</sup>' wařigčita<sup>n</sup>'i-gá. Ědíhi ři úda<sup>n</sup>' čanáji<sup>n</sup> taí. Čěču  
 at you as, making efforts work for yourselves. In that event good you stand will. Here  
 yonder have arrived
- wačáa<sup>n</sup>'hna hnaí tě, a<sup>n</sup>'wan'řigčita<sup>n</sup> a<sup>n</sup>'náji<sup>n</sup>i, éga<sup>n</sup>' úda<sup>n</sup>'qti anáji<sup>n</sup> éde, a<sup>n</sup>'bačé  
 you left us you when, we worked for our- we stood, so very good I stood, but to-day  
 went selves
- 12 wamúske i<sup>n</sup>'načingé há.  
 wheat has been destroyed .  
 for me by fire

## TRANSLATION.

O Jiñga-nuda<sup>n</sup>, son of Wabacki, I wish you and your elder brother to send me a letter. I wish to see you to-day, so I send you a letter. I have done very well in this land which you left when you went away, but to-day we are unfortunate. To-day I had my wheat destroyed by a prairie fire, and much of the food which I had made for myself was burnt. I send to you to inquire about a boy, the son of Cínuda<sup>n</sup>-ská (White Dog). I wish to hear just how he is. Please send back and tell me how he is. Until to-day I did not like the gentes of the people, but to-day they have their way. I have spoken about enough. O Jiñga-nuda<sup>n</sup>, I wish you and your elder brother to send back a letter very soon. I desire to hear just how you dwell in the land. Make some efforts and work for yourselves in yonder land which you have reached. In that event you will prosper. When you left us and went away we were working for ourselves, and so I did very well. But to-day my wheat was destroyed by fire.

## MAQPIYA-QÁGA TO CÉKI.

October 19, 1878.

I<sup>n</sup>c'ága, wamúske ab<sup>ci</sup>' b<sup>cu</sup>gaqti i<sup>n</sup>na<sup>ci</sup>n'gega<sup>n</sup>, <sup>na</sup>aná'a<sup>n</sup> taí eb<sup>ce</sup>ga<sup>n</sup>  
 O old man, wheat I had all destroyed for me by you hear it will I think  
 fire, as,

ca<sup>n</sup>' waqi<sup>n</sup>'ha cu<sup>ce</sup>. Ja<sup>n</sup>-ma<sup>n</sup>'<sup>ci</sup> ké sídjuáqti i<sup>n</sup>wi<sup>n</sup>'cte; éna ucté ag<sup>ce</sup>ab<sup>ci</sup>.  
 yet letter goes to you. Wagon the alone remains to me; that remain- I have mine.  
 alone ing

Ca<sup>n</sup>' éawa<sup>ce</sup> édí-ma awána'a<sup>n</sup> ka<sup>n</sup>'b<sup>ce</sup> há: Nudja<sup>n</sup>'hañga, Hidiga cti, Jade-gi 3  
 Now I have them those who I hear from I wish : Nudja<sup>n</sup>'hañga, Hidiga too, Jade-gi  
 for kindred are there them

cti, aná'a<sup>n</sup> ka<sup>n</sup>'b<sup>ce</sup>, ni<sup>n</sup>'<sup>ja</sup> méi<sup>n</sup>'te. Gahige-<sup>je</sup>ga cti, Wajiñga-<sup>da</sup>, Agáha-  
 too, I hear I wish, alive if they are. Gahige-<sup>je</sup>ga too, Wajiñga-<sup>da</sup>, Agaha-  
 ma<sup>n</sup>'<sup>ci</sup> i<sup>n</sup>c'áge, Ickadabi jiñ'ga, Ma<sup>n</sup>'tcú-ská cti há, wa'újiñga iha<sup>n</sup>'awá<sup>ce</sup>  
 ma<sup>n</sup>'<sup>ci</sup> old man, Ickadabi young, Ma<sup>n</sup>'tcú-ská too, old woman I had them for  
 mothers

cti na<sup>n</sup>'ba édí-ma awána'a<sup>n</sup> ka<sup>n</sup>'b<sup>ce</sup> há. Ca<sup>n</sup>' ucté íwidaha<sup>n</sup>'i-máji. Já<sup>ci</sup>'<sup>n</sup> 6  
 too two those who I hear from I wish . Now the rest I know you not. Já<sup>ci</sup>'<sup>n</sup>  
 are there them

na<sup>n</sup>'páji aká áwa<sup>n</sup>i <sup>ci</sup>ñké igá<sup>ce</sup> <sup>ci</sup>ñké éa<sup>ce</sup>, i<sup>n</sup>úcpa wiwí<sup>n</sup>aqti, a<sup>n</sup>'<sup>ce</sup>na<sup>n</sup>'baha<sup>n</sup>-  
 na<sup>n</sup>'páji the the one for whom his wife the (ob.) I have her grandchild my very own, she does not know  
 (sub.) he danced the pipe dance as a rela- tion,

jí<sup>n</sup>'qti éde, i<sup>n</sup>'tca<sup>n</sup> i<sup>n</sup>'pápa<sup>n</sup> cu<sup>ce</sup>. Ca<sup>n</sup>' ata<sup>n</sup>' íwidaha<sup>n</sup>-máji-máce, ána <sup>ce</sup>at'ái  
 me at all, but now I know her it goes to you. Now how far I have known you not ye who, how you have  
 many died

éda<sup>n</sup> eb<sup>ce</sup>ga<sup>n</sup>, aná'a<sup>n</sup> ka<sup>n</sup>'b<sup>ce</sup> há. Ca<sup>n</sup>' nán'de <sup>ce</sup>na<sup>n</sup>' da<sup>n</sup>'qti i<sup>n</sup>'pi-máji. Í<sup>n</sup>'ta<sup>n</sup> 9  
 I I think, I hear I wish . And heart the beyond I am sad. Now  
 measure

nújiñga juáwag<sup>ce</sup> úda<sup>n</sup>'qti éde, hégaji t'ái, áda<sup>n</sup> nán'de i<sup>n</sup>'pi-máji-hna<sup>n</sup>  
 boy I with them very good, but not a few died, therefore heart sad to me regularly

ca<sup>n</sup>'ca<sup>n</sup>. Í<sup>n</sup>'ta<sup>n</sup> wamúske i<sup>n</sup>'na<sup>ci</sup>n'gega<sup>n</sup>, i<sup>n</sup>'ta<sup>n</sup> da<sup>n</sup>'qti i<sup>n</sup>'pi-máji. Wa'újiñga  
 always. Now wheat has been destroyed for me by fire, as, now beyond I am sad. Old woman  
 measure

iha<sup>n</sup>'a<sup>ce</sup> <sup>ci</sup>ñké wakege-de gig<sup>ce</sup>ázu-báji. <sup>ci</sup>úcpa cti wañ'gi<sup>ce</sup>qti wakégai. 12  
 I had her for the one who is sick but she has not regained Your grand- too all are sick.  
 a mother who her strength. child

I<sup>n</sup>'ádi ké pahan'ga t<sup>ce</sup>'di t'é há. Wa'újiñga <sup>ce</sup>añká ga<sup>n</sup>' úwagi<sup>ce</sup>gá.  
 His father the before when died . Old woman the (pl.ob.) so tell them.

## TRANSLATION.

Venerable man, as all the wheat which I had has been destroyed by fire, I send a letter to you that you may hear it. I have nothing left but the wagon. I desire to hear about my kindred which are there: Nudja<sup>n</sup>'hañga, Hidiga, and Jade-gi. I wish to hear if they are alive. I also wish to hear about Gahige-<sup>je</sup>ga, Wajiñga-<sup>da</sup>, the venerable Agaha-ma<sup>n</sup>'<sup>ci</sup>, the younger Ickadabi, Ma<sup>n</sup>'tcú-ská, and the two old women whom I call my mothers. And the rest of you I know not. The wife of one for whom <sup>ci</sup>ñki-na<sup>n</sup>'páji danced the calumet dance is my relation. She is my own grandchild, though she does not know me at all; but now I know her, and so the letter goes to you. Now I wish to hear how many of you have died among those I did not know.

My heart is far more sad than tongue can tell. I was with very good young men, but now many have died; therefore my heart is always sorrowful. Now is my heart sad beyond measure, because my wheat has been burnt. The old woman whom I call my mother is sick, and she has not yet regained her strength. All your grandchildren are sick. Their father died formerly. Tell this to the old women.

CAN'GE-SKĀ TO MA<sup>n</sup>TCŪ-WÁÇIHI.

October 21, 1878.

- Ca<sup>n</sup> waqi<sup>n</sup>ha gçíçafè çá<sup>n</sup> bçize. Kí waçikega uçáçigça tē aŋgú çtí  
 Now letter you sent back the I took it. And you are sick you told of the we too  
 (ob.) yourself
- eáwaga<sup>n</sup>i. Ga<sup>n</sup> nřkaci<sup>n</sup>ga cėnuji<sup>n</sup>ga wahėhaji<sup>n</sup>qti bahıçti a<sup>n</sup>t'ai hă. Waçuce  
 we are so. And person young man very stout-hearted picked, or we have  
 gathered died Wacuce
- 3 t'é, Cúça-ma<sup>n</sup>çin<sup>n</sup> çtí, Çahė-ıáçđė çtí, Heqága-ji<sup>n</sup>ga, He-snáta, Çede-gáhi  
 dead, Cuça-ma<sup>n</sup>çin<sup>n</sup> too, Çahė-ıáçđė too, Heqága-ji<sup>n</sup>ga, He-snáta, Çede-gáhi  
 ija<sup>n</sup>ge (Ça<sup>n</sup>ze ha<sup>n</sup>ga igáçça<sup>n</sup>), Máca<sup>n</sup>-skă iji<sup>n</sup>ge, Cyú-ji<sup>n</sup>ga iji<sup>n</sup>ge çtí,  
 his daughter (Ça<sup>n</sup>ze ha<sup>n</sup>ga his wife), Maca<sup>n</sup>-skă his son, Cyú-ji<sup>n</sup>ga his son too,
- Waúqtawaçè igáçça<sup>n</sup> t'é, Gahıge-wadáçin<sup>n</sup>ge igáçça<sup>n</sup>, Íckadábi iúçpa,  
 Wauqtawaçè his wife dead, Gahıge-wadáçin<sup>n</sup>ge his wife, Ickadabi his grandchild,
- 6 çin<sup>n</sup>gaji<sup>n</sup>ga-ma ji<sup>n</sup>gáçtci-ma áhigi t'ai. Kí ceta<sup>n</sup>-hna<sup>n</sup> edáda<sup>n</sup> íuça e'a<sup>n</sup>  
 the very small ones the very small ones many died. And so far what news how  
 ma<sup>n</sup>hni<sup>n</sup> çí, winá'a<sup>n</sup> ka<sup>n</sup>bçai hă. Kí áji uwıbça cuçéaçè taté çin<sup>n</sup>ge, Uma<sup>n</sup>-  
 you walk if. I hear from I wish And dif. I tell you I send to you shall there is as to the  
 you none
- ha<sup>n</sup>qti. Kí Pa<sup>n</sup>'ka çañká, nřkagáhi çañká, t'é çañká, ijáje wahnáde etéde.  
 Omahas And Ponka the ones chief the ones dead the ones his name you should have called  
 themselves. who, who, them.
- 9 U'ágça a<sup>n</sup>çin<sup>n</sup> hă. Wawáçpani. Içiga<sup>n</sup>çai ma<sup>n</sup>zeskă' çtē wa'ı-báji. Ca<sup>n</sup>  
 Suffering we are We are poor. The grandfather silver even has not given us. Yet  
 waçíta<sup>n</sup> kē'ıa ca<sup>n</sup>qtan<sup>n</sup>gáçai éde, ca<sup>n</sup>'hna<sup>n</sup> wajú-báji, áhigiá'ji éga<sup>n</sup>, áhigiçti  
 work at the we have done our best, but still we are below the much not as, very much  
 standard,
- aŋgáça-báji-hna<sup>n</sup>i. Waçíta<sup>n</sup> tē enáçtci wıuwagıçı etai, wéuda<sup>n</sup> éte eáwa-  
 we have not done usually. Work the that alone pleasant to us may good for us may we  
 (be), (be)
- 12 ga<sup>n</sup>i, a<sup>n</sup>wa<sup>n</sup>çigçíta<sup>n</sup> tē é áwake. Ta<sup>n</sup>waŋçça<sup>n</sup> aŋgúça-ma íe wáspa-báji,  
 are so, we work for ourselves the that I mean. Gentes our own (pl.) words do not behave,  
 enáçtci téçı ji<sup>n</sup>ga; nřkagáhi íe wána'a<sup>n</sup>-báji. Içiga<sup>n</sup>çai eáwawa<sup>n</sup>i ga<sup>n</sup>  
 that alone difficult a little; chief words they do not listen to us. Grandfather he caused it for us so  
 ta<sup>n</sup>waŋçça<sup>n</sup> amá íe wána'a<sup>n</sup>-báji. İ<sup>n</sup>'ta<sup>n</sup> íeska aká waa<sup>n</sup>'çai, çigçızai  
 gentes the words do not listen to us. Now interpreter the abandoned them, he took him-  
 (sub.) (sub.) self back
- 15 gacıbe. Ta<sup>n</sup>waŋçça<sup>n</sup>-má íe wámaka-báji. Ga<sup>n</sup>'adi íeska çé'ıa Pa<sup>n</sup>'kaçai  
 out of. The gentes words he was out of pa- Already interpreter youder at the Ponka  
 tience with them. (land)
- gáçai çin<sup>n</sup> i<sup>n</sup>'tca<sup>n</sup> içádiçai aká gáçe, aŋgú aŋgáça-báji. Nřkagáhi aŋ'gata<sup>n</sup>  
 was made he now agent the made him, we we did not make him. Chief we who stand  
 who (sub.)

a<sup>n</sup>na'a<sup>n</sup>-báji-ctea<sup>n</sup>i, ceta<sup>n</sup> ičádičai aká uáwagiča-báji. Uáwagičai tédhi  
 we have heard nothing about it, so far agent the (sub.) has not told us. He tells us it arrives at  
 xī, e'a<sup>n</sup> tatéi<sup>n</sup>te a<sup>n</sup>ča<sup>n</sup>'baha<sup>n</sup>-báji: wéca<sup>n</sup> eté xījī, wéca<sup>n</sup>-báji xī, a<sup>n</sup>wa<sup>n</sup>'watě  
 when, how it may be we do not know: we agree ought if, we do not agree if, which one of the  
 (two)  
 tatéi<sup>n</sup>te. Cī wī<sup>n</sup> gīča-gá, čé hníze xī.  
 it may be. Again one send back, this you take it when.

3

## NOTES.

This letter was dictated partly by Sanssouci, the ex-interpreter, and partly by Cañge-ska. The interpreter appointed by the agent was Charles P. Morgan, who had been Ponka interpreter before the removal of the latter tribe in 1877.

503, 1. a<sup>n</sup>na'a<sup>n</sup>-báji-ctea<sup>n</sup>i. The ending "ctea<sup>n</sup>i" shows that what was done, or left undone, was against the wishes of the speaker and his friends; but "a<sup>n</sup>na'a<sup>n</sup>-báji-qtia<sup>n</sup>i," we have heard *nothing at all*, would convey a different idea.

503, 2. tatéi<sup>n</sup>te, *i. e.*, taté éi<sup>n</sup>te, has a future signification.

## TRANSLATION.

I have received the letter which you sent. You told of yourselves that you were sick, and we are so, too. The choicest ones of the most stout-hearted of our young men have died. Wacuce is dead, so is Cuča-ma<sup>n</sup>čī<sup>n</sup>, and gahe-čadě, and Heqaga-jīnga, He-snata, gedē-gahi's daughter (the wife of xa<sup>n</sup>ze-haīga), White-feather's son, Cyu-jīnga's son, Wauqtawače's wife, Gahige-wadačīnge's wife, and the grandchild of Ickadabi (*i. e.*, of Louis Sanssouci); and in addition to these, many very small children have died. And up to this time have I been wishing to hear the news from you, how you were. There is nothing else for me to tell you about the Omahas. You should have mentioned the names of the deceased Ponka chiefs. We are poor and suffering. The President does not give us even money annuities. And as to work, we have done our best, but we are still below the mark, as it was not much. We have not done very much. Work alone should be pleasant for us, as it is apt to benefit us. I refer to working for ourselves. Our gentes do not behave when they speak; they do not listen to the words of us chiefs. That is the only thing which is a little difficult for us to bear. The President having caused it for us, the gentes do not listen to our words. The interpreter has just abandoned them, by resigning and taking himself out of their company. He got out of patience with the gentes on account of their words. And the agent has just appointed as interpreter the man who was made Ponka interpreter yonder at the old reservation in Dakota. We did not appoint him; in fact, we chiefs have heard nothing about it officially. The agent has not yet told us. We do not know how it will be when he tells us. It will probably be one thing or the other in that case; we may consent or we may not consent. Send back a letter when you receive this.

WAJIN'A-GAHÍGA TO MA<sup>n</sup>TCÚ-JAŅGA.

October 19, 1878.

- Níkagáhi úju hnañkáce, Acáwage, Ma<sup>n</sup>tcú-wáçihí éça<sup>n</sup>ba, cénujiŅga  
 Chief principal ye who are, Acawage, Ma<sup>n</sup>tcu-waçihí he too, young man
- çičiŅa waja<sup>n</sup>'ba-máji, a<sup>n</sup>wa<sup>n</sup>'qpani há. WigíŅa<sup>n</sup>'be ka<sup>n</sup>'bça. Čé usní čé  
 your own I have not seen them, I am poor I see you, my own, I wish. This cold this
- 3 tédíhi xí, cupí taté ebčéga<sup>n</sup> há. Éskana uqčé'qtcí waqi<sup>n</sup>'ha gçia<sup>n</sup>'çakíčé  
 it arrives when, I reach shall I think Oh that very soon letter you cause (one) to  
 at you send it back to me
- ka<sup>n</sup>'bčéga<sup>n</sup>, nisíha, wisañ'ga, wiúcpa méga<sup>n</sup>, níkagáhi úju hnañkáce.  
 I hope, my child, my younger brother, my grandchild likewise, chief principal ye who are.
- A<sup>n</sup>wa<sup>n</sup>'qpani éga<sup>n</sup>, awágíŅa<sup>n</sup>'be ka<sup>n</sup>'bça, ta<sup>n</sup>'wañgça<sup>n</sup>. CénujiŅ'ga gçúbaqi  
 I am poor as, I see them, my own, I wish, nation. Young man all
- 6 a<sup>n</sup>'ça<sup>n</sup>'wa<sup>n</sup>'he ga<sup>n</sup>'çai há. Juáwagče cupí taté, ebčéga<sup>n</sup>. Ca<sup>n</sup>' níkagáhi  
 to follow me desire I with them I reach you shall, I think. In fact chief
- bçúga a<sup>n</sup>'ça<sup>n</sup>'wa<sup>n</sup>'he ga<sup>n</sup>'çai, ebčéga<sup>n</sup>, nisíha, wisañ'ga, wiúcpa méga<sup>n</sup>,  
 all to follow me desire, I think, my child, my younger brother, my grandchild likewise,
- níkagáhi úju hnañkáce. CénujiŅ'ga wiwíŅa juágčéqti i<sup>n</sup>'t'e éga<sup>n</sup>, nán'de  
 chief principal ye who are. Young man my own I really was dead to as, heart  
 with him me
- 9 i<sup>n</sup>'pi-máji éga<sup>n</sup>, waqi<sup>n</sup>'ha cučéwikíčé. Níkaci<sup>n</sup>'ga bçúgaqti gípi-báji, waqpani;  
 is bad for me as, letter I cause (one) to send it to you. People all are sad, poor;
- i<sup>n</sup>'ta<sup>n</sup> çigisiçai há. Nisíha, wiŅa<sup>n</sup>'be ka<sup>n</sup>'bça há. Wanágče cañ'ge a<sup>n</sup>'çá'i-ma  
 at they remem- My child, I see you I wish Domestic horse those which  
 present ber you animal you gave me
- cénawačéga<sup>n</sup>, a<sup>n</sup>wa<sup>n</sup>'qpani, nisíha. A<sup>n</sup>wa<sup>n</sup>'qpani éga<sup>n</sup>, çáçuha içát'e. Ukít'e  
 they have been de- I am poor, my child. I am poor as, nearly I have died Nation  
 stroyed, as, from it.
- 12 čé Caa<sup>n</sup>' amá atíi há. Cañ'ge wábçin éde wañ'gíçe awá'i. Kí é'di pí  
 this Dakotas the came Horse I had them but all I gave them. And there I ar-  
 (sub.) here rived
- xí, wi<sup>n</sup>'ecte a<sup>n</sup>'í-báji há, nisíha. Uma<sup>n</sup>'ha<sup>n</sup> amá, nisíha, çida<sup>n</sup>'be ga<sup>n</sup>'çai,  
 when, even one they did not give me, my child. Omahas the my child, to see you wish,  
 (sub.),
- kí éga<sup>n</sup> wiŅa<sup>n</sup>'be ka<sup>n</sup>'bça. Cupí taté ebčéga<sup>n</sup>, nisíha, usní čé. E'a<sup>n</sup>' xí,  
 and so I see you I wish. I reach shall I think, my child, cold this. How if,  
 you
- 15 nisíha; çúta<sup>n</sup>'qti gçia<sup>n</sup>'çakíčé te ebčéga<sup>n</sup>. Uqčé'qtcí éskana aná'a<sup>n</sup> te  
 my child, very straight you cause (one) to will I think. Very soon oh that I hear it win  
 send it back to me
- ebčéga<sup>n</sup>. CénujiŅ'ga çičiŅa, níkagáhi çičiŅa edábe, íe çičiŅa uqčé'qti  
 that I think. Young man your own, chief your own also, words your own very soon
- winá'a<sup>n</sup>i ka<sup>n</sup>'bça.  
 I hear from I wish.  
 you

## NOTE.

This Waji<sup>n</sup>a-gahiga is the head of a part of the Omaha Waji<sup>n</sup>ga-čatajī, while the other one is the head of the Ponka Wasabe-it'ajī gens. The Omaha bearing this name is an old man, and his letter is a good specimen of the oratorical style, especially the first part, in which Acawage is addressed as "my child," Ma<sup>n</sup>tcu-wačihī, as "my younger brother," and Ma<sup>n</sup>tcu-jaūga, as "my grandchild."

## TRANSLATION.

O ye head-chiefs, Acawage and Ma<sup>n</sup>tcu-wačihī, as I do not see your young men, I am poor. I wish to see you, who are my own kindred. I think that I shall reach you by the time that the cold weather arrives. I hope that you will send back a letter very soon, O my child, O my younger brother, O my grandchild, ye who are head-chiefs. As I am poor, I desire to see the tribe who are my kindred. I think that all the young men wish to follow me. I think that I shall bring them to you. Indeed, I think that all the chiefs wish to follow me, O my child, O my younger brother, O my grandchild, ye who are head-chiefs. I send you a letter because I am sad at heart on account of the death of my young man who dwelt with me. All the people are sad; they are poor. Now they think of you. My child, I wish to see you. As all of the stock, the horses that you gave me, are gone, I am poor, my child. As I am poor, I have almost died from that cause. These Dakotas came here. I gave them all the horses which I had. But, my child, when I was there they did not give me even one horse. These Omahas, my child, wish to see you, and so do I wish to see you. I think that I shall reach you, my child, during this cold weather. My child, I hope that you will send back to me and tell me just how it is with you. I hope that I may hear it very soon. I wish to hear very soon the words of your young men, and also those of your chiefs.

## JÁBE-SKĀ TO GAHÍGE JIŃ'GA, WÁQA-NÁJĪ, AND ACÁWAGE.

Gahíge-jiŃ'ga t'éska<sup>n</sup>i ečéga<sup>n</sup> Jábe-skā íwa<sup>n</sup>xe tíčai. Wáqa-náji<sup>n</sup>, Acá-  
Gahíge-jiŃ'ga      dead, he      thinking      Jábe-skā      to question      begins.      Wáqa-náji<sup>n</sup>,      Acá-  
   might be      that

wage, cé-čabčī<sup>n</sup>, wi<sup>n</sup>a<sup>n</sup> wa ctécte t'éska<sup>n</sup>i ečéga<sup>n</sup> wégčaxe tí há. Giná'a<sup>n</sup>  
wage,      those three and      which one      soever      dead, he      thinking      to ask ab'ut      has      To hear about  
   no more,     might be      that      them, his kindred      come      his own

ga<sup>n</sup>'čai Jábe-skā. Uqčé'qtcī kíččé tá-bi waqī<sup>n</sup>'ha, giná'a<sup>n</sup> ga<sup>n</sup>'čai; uqčé 3  
wishes      Jábe-skā.      Very soon      he says that some      letter,      to hear about      he wishes;      soon  
   one will cause it to      his own      reach home

waqī<sup>n</sup>'ha ča<sup>n</sup> kí te.—Acáwage, waqī<sup>n</sup>'ha cučéaččé číze áda<sup>n</sup> da<sup>n</sup>'be júwagčá-gā.  
letter      the will reach      O Acáwage,      letter      I send to you take it and      seeing it      be with them.  
   home.—

Gahíge-jiŃ'ga, Wáqa-náji<sup>n</sup>, Wahé'a<sup>n</sup>, céna, da<sup>n</sup>'bai-gā Waqī<sup>n</sup>'ha hnízai xī,  
Gahíge-jiŃ'ga,      Wáqa-náji<sup>n</sup>,      Wahé'a<sup>n</sup>,      enough,      look ye at it.      Letter      you take it when,

wi<sup>n</sup>' éska<sup>n</sup> čat'á-báji xī, uqčé'qtcī waqī<sup>n</sup>'ha ča<sup>n</sup> kíčáččé táí. Wahé'a<sup>n</sup>, Waqī- 6  
one      it might      you have not      if,      very soon      letter      the      you will cause to      Wahé'a<sup>n</sup>,      Waqī-  
   be      died  
   (ob.)      reach home.

daze cé-na<sup>n</sup>ba, a<sup>n</sup>wa<sup>n</sup>wa ctécte t'eska<sup>n</sup>i giná'a<sup>n</sup> ga<sup>n</sup>'çai. Wíuwaçagihná  
 daze those two, and which one soever dead, he to hear of he wishes. You tell us about our own  
 no more, might be his

kíçaçè tá-bi. Cí ni<sup>n</sup>'ja xí, wáçuta<sup>n</sup> giná'a<sup>n</sup> ga<sup>n</sup>'çai.  
 you will cause it to reach home, he said. Again alive if, straight to hear of he wishes.  
 his own

## NOTES.

This letter was written before October 25, 1878.

505, 1. t'eska<sup>n</sup>i, i. e., t'e eska<sup>n</sup>i, "Dead, they might be."

505, 3. uqçéqtci kíçè ta-bi. Frank La Flèche does not understand how "kíçè ta-bi" can be used here, and it is a puzzle to the collector, who suggests the substitution of "tíçaçé te, you will please send it here," or "gçíçaçè té, you will please send one back."

506, 1-2. wíuwaçagihna kíçaçè ta-bi. Frank La Flèche and the collector have agreed in substituting for this, "wíuwaçagihná xí, íçaçè taf, when you tell us of our own, you will send one here."

## TRANSLATION.

Jabe-skä begins to inquire, as he thinks that Gahige-jínga may be dead. As he thinks that Waqa-naji<sup>n</sup>, Acawage, or Gahige-jínga may be dead, he has come to inquire about the deceased one. Jabe-skä desires to hear about his own. He says that some one will cause a letter to reach him at home (*sic*) very soon. He wishes to hear about his own kindred. The letter will please reach home soon (*sic*).—O Acawage, receive the letter which I send you, and look at it with them. O Gahige-jínga, Waqa-naji<sup>n</sup>, and Wahe'a<sup>n</sup>, look ye at it. When you receive the letter, if one of you has not died, please cause the letter to reach home very soon (*sic*). He wishes to hear if either of his relations, Wahe'a<sup>n</sup> or Waçidaze, has died. You will tell us by sending a letter here. And if they be alive, Jabe-skä wishes to hear correctly about them.

JÍDE-TA<sup>n</sup> TO ACÁWAGE.

October 25, 1878.

- 3 Wiji<sup>n</sup>'çé i<sup>n</sup>'t'e, nán'de i<sup>n</sup>'pi-máji-hna<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>. Íxuhábi t'é çaná'a<sup>n</sup> te,  
 My elder died to heart bad for me regularly always. Íxuhabi dead you hear it will,  
 brother me,
- Acáwage. Wa'ú wiwíja kë cí t'é kë xangé'qtci-hna<sup>n</sup> hí. Uma<sup>n</sup>'çínka çé  
 O Acawage. Woman my own the again dead when very near to usually ar- Season this  
 (recl. one) lying rived.
- wíja<sup>n</sup>'be ka<sup>n</sup>'bçéde bçí'a há; wiji<sup>n</sup>'çé t'é, wa'ú wiwíja t'é ta tç'di hí.  
 I see you I wished, but I have ; my elder dead, woman my own die will at it has ar-  
 failed brother rived.
- 6 Uma<sup>n</sup>'çínka áji xí, wíja<sup>n</sup>'be ka<sup>n</sup>'bçá xí, wíja<sup>n</sup>'be taté ebçéga<sup>n</sup>. Céki,  
 Season another if, I see you I wish if, I see you shall I think. O Ceki,  
 çíjan'ge t'é há, a<sup>n</sup>'baçé, Gakíe-ma<sup>n</sup>'çín igáçça<sup>n</sup>.  
 your elder dead to-day, Gakíe-ma<sup>n</sup>'çín his wife.  
 sister

NOTE.

506, 5. *t'e ta tēdi hi*. *T'e xañgēqtci-hna<sup>n</sup> hi*, which Jide-ta<sup>n</sup> gave as an equivalent, is hardly applicable here, as it refers to several occasions of sickness unto death.

TRANSLATION.

My elder brother is dead, and my heart is constantly sad. O Acawage, you will hear that Ikuhabi is dead. My wife has nearly reached death on several occasions. I wish to see you this year, but I have failed, as my brother died, and my wife is approaching death. If I wish to see you another year, I think that I shall see you. O Ceki, your younger sister, Gakie-ma<sup>n</sup>fi<sup>n</sup>'s wife, died to-day.

JE-ŪXA<sup>n</sup>HA TO MA<sup>n</sup>TCŪ-SI-TA<sup>n</sup>'GA.

Ca<sup>n</sup>, nis<sup>ha</sup>, wis<sup>t</sup>č<sup>ě</sup>-hna<sup>n</sup>-ma<sup>n</sup>'. Ca<sup>n</sup> éskana e'a<sup>n</sup>' ma<sup>n</sup>hni<sup>n</sup>' xī, winá'a<sup>n</sup>-  
 Now, my child, I am always thinking of you. Now oh that how you walk if, I have not  
 maji'-qti-ma<sup>n</sup>'; ca<sup>n</sup>' e'a<sup>n</sup>' ma<sup>n</sup>hni<sup>n</sup>' xī, i<sup>n</sup>wi<sup>n</sup>'čahna gíč<sup>á</sup>č<sup>ě</sup> ka<sup>n</sup>bč<sup>ě</sup>ga<sup>n</sup>. Wi<sup>ja</sup><sup>n</sup>'-  
 heard from you at all; yet how you walk if, you tell me you send back I hope. I see you  
 ba-máji a<sup>n</sup>wa<sup>n</sup>'qpani héga-máji. Kī éskana wi<sup>ja</sup><sup>n</sup>'be ka<sup>n</sup>bč<sup>ě</sup>ga<sup>n</sup> éde, bč<sup>í</sup>'a- 3  
 I not I am poor I am very. And oh that I see you I hoped, but I have  
 hna<sup>n</sup>-ma<sup>n</sup>'. Kī čikáge-ma, éskana wa<sup>n</sup>'gíč<sup>ě</sup> úwač<sup>á</sup>gihná ka<sup>n</sup>bč<sup>ě</sup>ga<sup>n</sup>. Kī  
 failed each time. And those who are oh that all you tell them I hope. And  
 your friends,  
 a<sup>n</sup>wa<sup>n</sup>'kega-máji, 'a<sup>n</sup>'č<sup>í</sup>ng<sup>ě</sup>'qti ma<sup>n</sup>bč<sup>í</sup>'n'; éga<sup>n</sup>'qti ma<sup>n</sup>hni<sup>n</sup>' ka<sup>n</sup>bč<sup>ě</sup>ga<sup>n</sup>. Wa-  
 I am not sick, nothing at all is the I walk; just so you walk I hope. Let-  
 matter  
 báxu wi<sup>n</sup>' cuč<sup>ě</sup>wikič<sup>ě</sup>. Ca<sup>n</sup>' uqč<sup>ě</sup>'qtc<sup>i</sup> gíč<sup>á</sup>č<sup>ě</sup> ka<sup>n</sup>bč<sup>ě</sup>ga<sup>n</sup>. Wáče amá 6  
 ter one I cause him to And very soon you send one I hope. White the  
 send it to you. back man (mv. sub.)  
 maja<sup>n</sup>' č<sup>í</sup>ñké 'iáwač<sup>á</sup>í xī, na<sup>n</sup>bé t'a<sup>n</sup>' maja<sup>n</sup>' wač<sup>í</sup>ta<sup>n</sup> wagáji agč<sup>á</sup>í. Maja<sup>n</sup>'  
 land the spoke about when, hand pos- land to work it commanded went Land  
 us sessing us homeward.  
 č<sup>á</sup>n'di xáci a<sup>n</sup>'č<sup>í</sup>'n' taí, ebč<sup>ě</sup>ga<sup>n</sup>. Č<sup>ě</sup>'ja ca<sup>n</sup>gáhi-báji taí, ebč<sup>ě</sup>ga<sup>n</sup>. Gátega<sup>n</sup>'  
 in the a long we will be, I think. Yonder we will not reach you, I think. In that man-  
 time ner  
 uwíč<sup>á</sup> cuč<sup>ě</sup>č<sup>ě</sup>. 9  
 I tell you I send to you.

NOTES.

507, 5. *ega<sup>n</sup>qti ma<sup>n</sup>hni<sup>n</sup> ka<sup>n</sup>bč<sup>ě</sup>ga<sup>n</sup>*. *Je-uxa<sup>n</sup>ha* explained this by another sentence:  
*Čí čtí éga<sup>n</sup>qti wač<sup>í</sup>kegají'qti winá'a<sup>n</sup> ka<sup>n</sup>bč<sup>ě</sup>ga<sup>n</sup>*.  
 You too just so you are not sick at I hear from I hope.  
 all you

"I hope to hear from you that you, too, have not been sick at all."

507, 6. *Wabaxu*, used by an Omaha instead of *wabagč<sup>ě</sup>eze*.

507, 6. *Wáče ama*; *i. e.*, Inspector J. H. Hammond.

507, 7. *maja<sup>n</sup> č<sup>í</sup>ñke*, intended for "*maja<sup>n</sup> č<sup>á</sup>'n*."—Frank La Flèche.



## TRANSLATION.

My child, I always think of you. I have not heard at all how you are, though it has been my desire; yet I hope that you will send a letter back, and tell me how you are. As I do not see you, I am very poor. I have hoped to see you, but I have failed each time. I hope that you will tell all your friends. I am not sick; I walk without any trouble at all. I hope that you are just so. I cause some one to send you a letter. I hope that you will send one back very soon. A white man talked with us about the land. He went home after telling us to work the land with our hands. I think that we will be in the land for some time. I think that we will not reach yonder where you are. I send to you to tell you such things.

## DÚBA-MA'ČI' TO LANDÉ-NAŇXÚGE.

October 25, 1878.

- Ca' wabágčeze tíčafě a'bačé ja'be. Níaci'ga i'čadai čéaka. Ca'  
 Now letter you sent to-day I have seen it. Person read it to me this (sub.). Now
- éskana í-ují číha úda'qti aná'a' xí i'uda'. Ca' éskana Wakan'da aká  
 oh that household your very good I heard when good for me. Now oh that Deltý the
- 3 učíka'ni ka'nbčéga'. Kí A'pa'-jaň'ga t'é tš aná'a' há, kí níkağáhi sátá'  
 help you I hope. And Big Elk he died the I heard it , and chief five
- t'ai tš awána'a' há. Kí níkaci'ga-máce, áhigiqti čat'ai tš ca' gíčajiwáčě.  
 died the I heard of them . And ye people, very many you died the yet grievous.
- A'bačé aňgú čtí wawákeğai. Níkaci'ga úda'qti sátá' t'ai. Či i'tca' t'é  
 To-day we too we are sick. Person very good five died. Again now to die
- 6 etéga'qti šdí-ma-hna'i, kí wa'ú čtí t'é-hna'i. Ca' maja' kš ca' čé čtí  
 very apt those are usually here, and woman too usually die. Yet land the yet this too
- éga', út'e t'a' éga' a't'é-hna'i. Kí maja' céřačica' kš'ja caňğáhi taité  
 like, death abounds like we are dying. And land towards yonder at the we reach you shall  
 place
- na'a'pe héga-báji. Kí níkaci'ga amá edáda' íbaha' amá, 'iáwačě-hna'i  
 we fear it not a little. And people the what they know they usually talk about us  
 (sub.) who,
- 9 ča'ja, aňxiwacka' héga-báji. Ca' wáčiwagázu ga'čai. Čéčuádi wáčiwa-  
 though, we have made not a little. And to make us straight they wish. In this place make us  
 efforts in our own behalf
- gázu tá amá tš. Áda' maja' kš'ja, céřa kš'ja, caňğáhi tai aňga'čai-báji  
 straight they will doubt- Therefore land at the, at yonder at the, we reach you will we do not wish it  
 less. place
- éga'ni há. Kí e'a' weágičigča' čtš eáwaga' taňgata', ca' céču tš'di  
 somewhat . And how they decide for us even we are so we who will, yet there in the
- 12 caňğáča-báji taňgata' éska'-a'čai. Maja' ča' ičádičai íi tš ceta'  
 we go not to you we who will we think it may be so. Land the agent houses the so far
- itáxařáčica' wakéga-báji. Ca' a'bačé wisíčai éga', wabágčeze cučéwikíčě.  
 towards up stream they are not sick. Now to-day I remember as, letter I cause him to send  
 (north) you (pl.) it to you (sing.).

Ca<sup>n'</sup> ʔi-ují wiwíʔa tē úwakega ʔiŋgé. Ca<sup>n'</sup> edáda<sup>n</sup> maja<sup>n'</sup> ʔéʔuádi wi<sup>n'</sup>áqtcí  
 And household my own the sickness has none. And what land in this only one  
 wéteqí éga<sup>n</sup> uwíʔʔai-hna<sup>n</sup>-ma<sup>n'</sup>. Húʔaŋga-má téqí há. Ca<sup>n'</sup> wabáʔʔeze  
 hard for somewhat I have told you (pl.) regularly. The Winnebagos hard Now letter  
 us  
 uqʔé'qtcí ʔé, wabáxu ʔéʔu ʔiŋké, éskana ʔa'í ʔʔiʔaʔé ka<sup>n</sup>bʔéga<sup>n</sup>. 3  
 very soon goes, writer here he who, oh that you you send I hope.  
 give him back

## NOTES.

508, 1. niaci<sup>n</sup>ga i<sup>n</sup>ʔadai ʔeaka, another way of expressing, "Niaci<sup>n</sup>ga ʔeaka i<sup>n</sup>ʔadai há."

508, 6. Ca<sup>n</sup> maja<sup>n</sup> ké ca<sup>n</sup> ʔe cti éga<sup>n</sup>. Duba-ma<sup>n</sup>ʔi<sup>n</sup> gave "ʔéʔu cti, here too," as equivalent to "ʔe cti." Frank La Flèche reads: Maja<sup>n'</sup> ʔé cti éga<sup>n</sup>, omitting "Ca<sup>n</sup>" and "ké ca<sup>n</sup>."

508, 8. nikaci<sup>n</sup>ga ama, edada<sup>n</sup> ibaha<sup>n</sup> ama, *i. e.*, the white people.

508, 9-10. wáʔiwagázu tá amá tē. Frank La Flèche and Duba-ma<sup>n</sup>ʔi<sup>n</sup> say, "wáʔiwagázu," while Sanssouci says, "waʔiwagazu." Sanssouci renders "ta ama tē" by "they will doubtless," distinguishing it from "taite, they shall." Frank La Flèche says that "wáʔiwagazu taité" is seldom used.

509, 3. wabaxu ʔéʔu ʔiŋké, the one who sits here writing.

## TRANSLATION.

To-day I saw the letter that you sent. This man read it to me. I am glad to hear that your household is in good health. I hope that Wakanda may help you. I heard that Big Elk and five chiefs had died. And as so many of you have died, it is grievous, O ye people. We, too, are sick to-day. Five very excellent men have died, and now there are those who are very apt to die. The women, too, are dying. As this land, too, as well as yours, is full of death, we have been dying. We are very much afraid of arriving yonder at a land in your neighborhood. Though the people who know something have been talking about us and to us, we have been making great efforts on our own account. They wish to settle our business in a satisfactory manner. They will doubtless make a satisfactory settlement of our business in this place. Therefore we do not wish to reach the land near you, if we can avoid it. Whatever they decide upon for us we shall abide by, yet we hope that we shall not depart from this place. They are not sick in the agent's country (*i. e.*, Indiana) as far south as his city (*i. e.*, Richmond). As I remember you to-day, I send you a letter. My household is without sickness. I have told you again and again of one thing in this land which is somewhat hard for us. The Winnebagos are hard for us to bear. I hope that, as this letter goes very soon, you will give one and send it to the writer who is here.

## ĀČI-NA-PÁJĪ TO LAĀN'GA-NÁJĪ.

- Nisĥa, a<sup>n</sup>wa<sup>n</sup>'qpani héga-máji ĥí'jĭ, wigísičĕ-hna<sup>n</sup>-ma<sup>n</sup>'. Éskana, nisĥa,  
 My child, I am poor I am very if, I usually remember you, my Oh that, my child  
 relation.
- wigí<sup>n</sup>a<sup>n</sup>'be ka<sup>n</sup>bčéga<sup>n</sup>-hna<sup>n</sup>-ma<sup>n</sup>' áta<sup>n</sup>hé.—Kageĥa, maja<sup>n</sup>' čéču ca<sup>n</sup>'ca<sup>n</sup> hni<sup>n</sup>'  
 I see you, my own I usually hope I who stand.— My friend, land here always you were
- 3 ĥí'jĭ, a<sup>n</sup>wa<sup>n</sup>'qpani-máji taté ebčéga<sup>n</sup> ča<sup>n</sup>'ja, ihné ĥá. Hnéga<sup>n</sup> a<sup>n</sup>wa<sup>n</sup>'qpani  
 if, I (am) not poor shall I think though, you have . As you went I am poor  
 gone
- héga-máji. Ca<sup>n</sup>' edáda<sup>n</sup> úcka<sup>n</sup> ma<sup>n</sup>hni<sup>n</sup>' ĥĭ, ca<sup>n</sup>' e'a<sup>n</sup>' ma<sup>n</sup>hni<sup>n</sup>' ĥĭ, bčúga  
 I am very. Yet what deeds you walk if, in fact how you walk if, all
- aná'a<sup>n</sup> ka<sup>n</sup>bča ĥá. Ca<sup>n</sup>' íe úda<sup>n</sup>qti wigína'a<sup>n</sup> ka<sup>n</sup>bča ĥá. Nisĥa, maja<sup>n</sup>'  
 I hear it I wish . In fact words very good I hear of you, I wish . My child, land  
 my own
- 6 anáji<sup>n</sup> čan'di wabčíta<sup>n</sup> a<sup>n</sup>ča<sup>n</sup>'cpaha<sup>n</sup> hnaí tĕ, i<sup>n</sup>'tca<sup>n</sup> átaca<sup>n</sup> bčé. Wáqe amá  
 I stood in the I worked you knew me you (pl.) when, now beyond it I go. White the  
 went people (sub.)
- edáda<sup>n</sup> ca<sup>n</sup>' wačáte bčúga gáxai gĕ eáwakiga<sup>n</sup>'qtia<sup>n</sup>'i. Ceta<sup>n</sup>' a<sup>n</sup>číta<sup>n</sup> tĕ  
 what in fact food all they make the we are just alike. So far we work the  
 (pl. ob.)
- aṅčĭ'aqti, gčĭsai tĕ aṅčĭ'aqti, máče ĥá. Maja<sup>n</sup>' čta<sup>n</sup>'be ča<sup>n</sup>' bčúga wamúske  
 we have failed plucking the we have failed winter . Land you saw the all wheat  
 indeed, their own indeed,
- 9 ugípi. Maja<sup>n</sup>' čan'di úxuhe čĭṅč'qti a<sup>n</sup>náji<sup>n</sup>'i; sagĭqti a<sup>n</sup>čĭ<sup>n</sup>'. Nĭkaci<sup>n</sup>'ga-má  
 is full of. Land in the cause of having none we stand; very firm we are. The people  
 fear at all
- ána čat'aí gĕ ijáje zanĭqti a<sup>n</sup>wa<sup>n</sup>'na'a<sup>n</sup> aṅga<sup>n</sup>'čai. Wacúce ijiṅ'ge čaṅká  
 how you have the his name every one we hear them we wish. Wacuce his son the ones  
 many died
- wĭ<sup>n</sup>' t'é. Ē'di-á-i-naji<sup>n</sup>' ijáje ačĭ<sup>n</sup>'.  
 one died. Ēdi-a-i-naji<sup>n</sup>' his name he had.

## NOTES.

This Laṅaṅga-naji<sup>n</sup> is sometimes called Laṅaṅga-naji<sup>n</sup> jiṅga (i. e., the younger), to distinguish him from Acawage. He is the brother-in-law of Mi<sup>n</sup>xa-ská, the elder Frank La Flèche.

510, 2. Kageĥa, i. e., Ma<sup>n</sup>tcu-wačĭhi.

## TRANSLATION.

My child, I always think of you when I am poor. I am ever hoping to see you. My friend, you have gone, though I thought that I should never be poor if you always remained here in this country. As you went, I am very poor. I wish to hear all, what you are doing, and how you are. I hope to hear very good words from you who are my own relation. My child, when you departed, you knew that I worked the land where I dwell. I have now exceeded what I did then. We are just like the white people in raising all kinds of food. We have not yet finished our work; we are far

from the end. It is winter, and yet we have not been able to finish gathering all of our crops. The land which you saw is full of wheat. We stand in the land with nothing at all to occasion apprehension; we are firmly settled. We wish to hear all the names of your people who have died. One of Wacuce's sons is dead. His name was Ēdi-a-i-najī<sup>n</sup>.

ICTÁÇABI TO MA<sup>n</sup>TCŪ-WÁÇIHI AND ACÁWAGE.

Waqi<sup>n</sup>'ha gçíçaçě çá<sup>n</sup>' bçize. Maja<sup>n</sup>' çagçí<sup>n</sup>' çá<sup>n</sup>' çúta<sup>n</sup>'qti i<sup>n</sup>wi<sup>n</sup>'çá  
 Letter you sent back the (ob.) I took it. Land you sit the (ob.) very straight to tell me

gíçá-gă. Çé cuçéaçě. Céama níkaci<sup>n</sup>'ga d'úba caçaf há. Itíçě cubçé  
 be sending This I send to you. Those people some went to . At the I go to you  
 back. same time

ka<sup>n</sup>'bçéde waqi<sup>n</sup>'ha gçíçáçí éga<sup>n</sup>, a<sup>n</sup>'a<sup>n</sup>'çá caçaf há. Ca<sup>n</sup>' uwíkie tě ékiga<sup>n</sup>'- 3  
 I wished, but letter had not as, leaving me they went . Now I talk to you the it was just  
 come back to you

qtia<sup>n</sup>', waqi<sup>n</sup>'ha çá<sup>n</sup>' bçize tě'di. Ca<sup>n</sup>', ji<sup>n</sup>'çéha, a<sup>n</sup>'wa<sup>n</sup>'qpani héga-máçí. Maja<sup>n</sup>'  
 like it, letter the I took it when. Yet, elder brother, I am poor I am very. Land

uhíacka çagçí<sup>n</sup>' ebçéga<sup>n</sup>-máçí çá<sup>n</sup>'cti; wéahidě'qti çagçí<sup>n</sup>' ebçéga<sup>n</sup>. Ca<sup>n</sup>'  
 close by you sit I did not think heretofore; at a great distance you sit I thought. Yet

maja<sup>n</sup>' mactéaça çagçí<sup>n</sup>' çá<sup>n</sup>' a<sup>n</sup>'ba úma<sup>n</sup>'çí<sup>n</sup>' ána ja<sup>n</sup>' çí-hna<sup>n</sup>'i aná'a<sup>n</sup>' ka<sup>n</sup>'bçá. 6  
 land in the warm you sit the day to walk in how sleeps if only I hear it I wish.  
 region many

Wawákegai ca<sup>n</sup>' aŋgáçai, aŋgíni.  
 We were sick we have quit, we have recovered.

## NOTE.

511, 6. a<sup>n</sup>'ba uma<sup>n</sup>'çí<sup>n</sup>, etc. Frank La Flèche says that this is not exactly correct. It should be "a<sup>n</sup>'ba ána ja<sup>n</sup>' çíçí híwaçě éi<sup>n</sup>'te aná'a<sup>n</sup>' ka<sup>n</sup>'bçá."

## TRANSLATION.

I have received the letter which you sent home. Send me a letter, and tell me just how you dwell in the land. I send you this in order to make that request. Some of those men (*i. e.*, Omahas) went to you. I desired to go to you when they did, but they went to you without me, as a letter had not come from you. When I received the letter, it was just as if I talked with you. O elder brothers, I am very poor. I did not think, heretofore, that you dwelt in a land near by; I thought that you dwelt at a very great distance. And I wish to hear how many days it takes to walk to the land in the warm region where you dwell. We have brought our sickness to an end; we have recovered.

## WAQPÉ-CA TO CÁHIÉČA.

Negŕha, maja<sup>n'</sup> águdi ma<sup>n'</sup>hni<sup>n'</sup> wisíčĕ-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>. Ána ca<sup>n'</sup> čat'ái  
 Mother's land in what you walk I am remembering always. How in fact you have  
 brother, place you died

éi<sup>n'</sup>te winá'a<sup>n'</sup>i ka<sup>n'</sup>bčá. Maja<sup>n'</sup> águdi čanáji<sup>n'</sup> xĭ, maja<sup>n'</sup> wágazuájĭ, cubčá-  
 it may I hear from I wish. Land in what you stand if, land not straight, I have not  
 be you (pl.) place

3 máji. Čat'é tĕ ékiga<sup>n'</sup> i<sup>n'</sup>čá-máji héga-máji. Nújiŕga, kagé, t'éč hă, He-  
 gone to you. You die the it is like it I am sad I am very. Boy, thirđ son, is dead Ho-  
 qága-jĭŕga. Īxuhábi čti t'éč hă, čia<sup>n'</sup>čka. Ca<sup>n'</sup> wabágčeze gia<sup>n'</sup>čakíčĕ  
 qaga-jĭŕga. Īxuhabi too is dead your sister's son. Now letter you cause him to be  
 sending it back to me

ka<sup>n'</sup>bčéga<sup>n'</sup>. Ca<sup>n'</sup> águdi úda<sup>n'</sup>qti čanáji<sup>n'</sup> tĕ aná'a<sup>n'</sup> ka<sup>n'</sup>bčéga<sup>n'</sup>.  
 I hope. Now in what very good you stand the I hear it I hope.  
 place

## NOTES.

Cahieča, or Cheyenne, a Yankton Dakota, was adopted by the Ponkas, who have made him the head of one of their sub-gentes. He was enrolled in 1880 as Múxa-náji<sup>n'</sup>, which is a sacred name of his gens.

512, 13. kagé refers to Heqaga-jĭŕga, whom Waqpe-ca called his younger brother. He is spoken of by his household or ordinal birth-name, being the third son. Waqpe-ca might have said: "Nújiŕga isaŕ'gaačéde t'éč hă, Heqaga-jĭŕ'ga: I had a boy for my younger brother, Heqaga-jĭŕga, but he is dead."

## TRANSLATION.

Mother's brother, I always think of you, in whatever land you walk. I wish to hear from you how many of you have died. The land in which you stand is not straight, so I have not gone to you. I am very sad, because it is just as if you were dead. Heqaga-jĭŕga, the third son in our household, is dead. Īxuhabi, your sister's son, too, is dead. I hope that you will send back a letter to me. I wish to hear in what place you do very well.

## WANÍĽA-WÁQE TO GAHÍGE.

6 Ca<sup>n'</sup> éwičĕ'qti wisíčĕ a<sup>n'</sup>bačĕ. Éskana wiča<sup>n'</sup>be ka<sup>n'</sup>bčéga<sup>n'</sup> éde, a<sup>n'</sup>jú-  
 Now I have you for I remem- to-day. Oh that I see you I hoped, but I am  
 a very near ber you not  
 relation

máji; ceta<sup>n'</sup> a<sup>n'</sup>wa<sup>n'</sup>cte agči<sup>n'</sup>, aŕgĭni-máji. Čĕču maja<sup>n'</sup> hnáji tĕ'di, a<sup>n'</sup>wa<sup>n'</sup>-  
 well; so far I remain I sit, I have not recovered. Here land you did when, I was  
 not go

qpani čta<sup>n'</sup>be tĕ ca<sup>n'</sup>ca<sup>n'</sup> bčei<sup>n'</sup>. Kĭ čĭ-hna<sup>n'</sup> wisíčá-máji; Paŕ'ka nřkagáhi  
 poor you saw it the always I am. And you only I do not remember Ponka chief  
 you;

9 zaniqti awásičĕ; cénujiŕ'ga-ma čti awásičĕ, zani. Ca<sup>n'</sup> wisíčai tĕ, méadi  
 all I remember them; the young men too I remember them, all. Now I remem- when, last spring  
 bered you

úcka<sup>n</sup> wi<sup>n'</sup> Caa<sup>n'</sup> amáya pí tē éwa<sup>n'</sup> éga<sup>n</sup>, dí xi, úcka<sup>n</sup> júaji gáxai.  
 deed one Dakotas to them I ar- when, it being as, I was when, deed wrong they did.  
 rived the cause coming back

Gañ'xi éega<sup>n</sup> wisíçai. Hau. Edáda<sup>n</sup> íuça níkaci<sup>n</sup>ga-ma t'e-má zaníqti  
 And that I remember ¶ What news the people the dead ones all  
 being so you

ijáje wáin'çécpaxú gíçaçé ka<sup>n</sup>bçéga<sup>n</sup>, zaníqti awána'a<sup>n</sup> ka<sup>n</sup>bçá. Ca<sup>n'</sup> i<sup>n'</sup>çá- 3  
 his you write them for you send I hope, all I hear them I wish. Now I am  
 name me back

mají'qti-hna<sup>n</sup>-ma<sup>n'</sup> wisíçai té'di. Ácka çagçin' té'di, wiçá<sup>n'</sup>be ka<sup>n</sup>bçá éga<sup>n</sup>,  
 always very sad I remem- when. Near you sat when, I see you I wished as,  
 ber you

cupí-hna<sup>n</sup>-ma<sup>n'</sup>; éde i<sup>n'</sup>ta<sup>n</sup> ean'ga<sup>n</sup>-máji i<sup>n'</sup>çá-máji. Hau. Gañ'xi Uma<sup>n'</sup>ha<sup>n</sup>-  
 I used to reach you; but now I am not so I am sad. ¶ And Omahas

má céma cuhíwaçé-hna<sup>n'</sup>i wacta<sup>n'</sup>bai xi, cuhí xi, wabágçeze íçaçé té; 6  
 the those they have been sent to you you see them when, reach when, letter you send will;  
 (pl.) (you see) you

awána'a<sup>n</sup>ka<sup>n</sup>bçá. Ca<sup>n'</sup> éskana úda<sup>n</sup>qti ma<sup>n</sup>çin'i ka<sup>n</sup>bçá, íe úda<sup>n</sup>qti awána'a<sup>n</sup>  
 I hear about I wish. Now oh that very good they walk I wish, words very good I hear about  
 them them

ka<sup>n</sup>bçá. Hau. Gañ'xi eáwaçé'qti Uma<sup>n'</sup>ha<sup>n</sup> céma cuhí xi, éskana  
 I wish. ¶ And I have them for Omahas those reach when, oh that  
 near kindred (you see) you

cañ'ge-ma wi<sup>n'</sup> a<sup>n</sup>çá'i ka<sup>n</sup>bçéga<sup>n</sup>, i<sup>n'</sup>çin' gí waçákiçé ka<sup>n</sup>bçéga<sup>n</sup>. Ca<sup>n'</sup> 9  
 the horses one you give me I hope, having coming you cause them I hope. Still  
 for me back

çijin'ge, Úha<sup>n</sup>-jin'ga, é i<sup>n'</sup>çin' gí ka<sup>n</sup>bçéga<sup>n</sup>. Cañ'ge ja<sup>n</sup>-ma<sup>n'</sup>çin' i<sup>n'</sup> çañká  
 your son, Uha<sup>n</sup>-jin'ga, he having coming I hope. Horse wagon carry it the ones  
 for me back that

wi<sup>n'</sup> i<sup>n'</sup>té, wi<sup>n</sup>áqtcí i<sup>n</sup>wi<sup>n'</sup>cte. Cañ'ge a<sup>n</sup>çá'i xi, pahañ'ga wabágçeze í  
 one is dead only one remains to me. Horse you give if, before letter is  
 to me, coming

ka<sup>n</sup>bçéga<sup>n</sup>. Iañ'kiçá-gã. Ceta<sup>n'</sup> taté ebçéga<sup>n</sup>. Maja<sup>n'</sup> çéçu cañ'ge çin'gaí 12  
 I hope. Cause it to be com- So far shall I think. Land here horse there are  
 ing for me. none

éga<sup>n</sup>, cañ'ge t'a<sup>n</sup>aja çanáji<sup>n</sup>, áda<sup>n</sup> wína cuçéaçé. Kí Úha<sup>n</sup>-jin'ga gíaji xi,  
 as, horse where they you stand, therefore I beg I send to you. And Uha<sup>n</sup>-jin'ga is not if,  
 abound from you coming back

Uma<sup>n'</sup>ha<sup>n</sup> jin'ga wi<sup>n'</sup> i<sup>n'</sup>çin' gí waçací ka<sup>n</sup>bçá.  
 Omaha small one having is you ask I wish.  
 for me coming him  
 back

## NOTE.

513, 3. wai<sup>n</sup>çécpaxu, from "wagíbxu." See Dictionary.

## TRANSLATION.

My near relation, I remember you to-day. I hoped to see you, but I am not in good health; I still have sickness left; I have not recovered. I am still poor in this land, as you saw me before you departed. And I do not remember you only; I remember all the Ponka chiefs, and all the young men. I remembered you last spring, when I went to the Dakotas and was coming back, at which time, owing to one occurrence, they did an unfortunate thing. And as that is the case, I remember you.

I hope that you will send back what news there is, and write for me the names of all the people who have died. I wish to hear about all of them. When I think of you, I am sorely grieved. When you dwelt near, I used to go to you when I wished to see you. But now I am not in that condition, so I am sad.

If you see those Omahas who have been sent to you, please send a letter, as I wish to hear about them. I hope that they are very well; I wish to hear very good words about them.

When those Omahas who are my near kindred reach you, I hope that you will give me one of your horses. I hope that you will cause them to bring it back for me, or else that your son, Uha<sup>n</sup> jiŋga, will bring it to me. As one of my wagon horses is dead, only one is left to me. If you give me a horse, I hope that a letter will come before it. Send it. I think that this letter is long enough. I send to beg of you because this land is without horses, and you are in the land where there are plenty of them. If Uha<sup>n</sup> jiŋga does not come back, please ask one of the young Omahas to bring the horse home to me.

### HÉ-WA<sup>n</sup>JÍŦA TO GAHÍGE-WADÁŦINGE.

- Nia<sup>n</sup> ŧiŋgě'qti agŧí. Umáha akádi agŧí. Ũcka<sup>n</sup> ája<sup>n</sup> kě wágazu  
 I have no pain at all I have Omahas to them I have Deed you do the straight  
 come back come back that
- aná'a<sup>n</sup> ka<sup>n</sup>bŧa. Umáha akádi úda<sup>n</sup>qti agŧí, nia<sup>n</sup> ŧiŋgě'qti. Éde Umáha  
 I hear I wish. Omahas to them very good I have I have no pain at all. But Omahas  
 come back,
- 3 akádi agŧá-máji tatéska<sup>n</sup>bŧéga<sup>n</sup>, ehé. Éskana ŧagŧí ka<sup>n</sup>bŧéga<sup>n</sup>, ehé. Ŧéama-  
 to them I go not home- shall, I think, I said. Oh that you have I hope, I said. These  
 ward come back
- Umáha aná úda<sup>n</sup>qti naji<sup>n</sup> amá: níaci<sup>n</sup>ga dáda<sup>n</sup> gŧí ctéctewa<sup>n</sup> ŧizé ga<sup>n</sup>ŧa  
 Omahas the very good are standing: person what has come soever to take wishing  
 (sub.) back him
- gŧi<sup>n</sup>' amá. Ca<sup>n</sup>' wakéga níe ŧiŧiŋ'ge éi<sup>n</sup>te winá'a<sup>n</sup> ka<sup>n</sup>bŧai há. Ca<sup>n</sup>' eáwaŧé  
 they are sitting. Now sick pain you have it may I hear of I wish Indeed I have them  
 none be you (pl. ob.) as kindred
- 6 jiŋ'ga e'a<sup>n</sup> ŧi éctewa<sup>n</sup>, aná'a<sup>n</sup> ka<sup>n</sup>bŧa. U'ágŧaqtí agŧí, nuŧáŧi<sup>n</sup> agŧí,  
 small how if, even that I hear it I wish. Suffering greatly I have bare of outer I have  
 come back, garments come back.
- Umáha akádi. Ki ŧéaka, winégi aká, wai<sup>n</sup> i<sup>n</sup>'ŧi<sup>n</sup>wi<sup>n</sup> Éskana wabáxu ŧa<sup>n</sup>  
 Omahas to them. And this one, my mother's the blanket bought for Oh that letter the  
 brother (sub.), me.
- cuhí ŧi, uŧŧé'qtei wi<sup>n</sup>' a<sup>n</sup>ŧá'i gíŧaŧai ka<sup>n</sup>bŧéga<sup>n</sup>. Ŧéaka wiŧaŋ'ge aká  
 reaches when, very soon one you give you (pl.) send I hope. This one my elder sister the  
 you me it back (sub.)
- 9 éna agŧé taité ebŧéga<sup>n</sup>, Caa<sup>n</sup>' amáŧa. Umáha akádi ŧábŧi<sup>n</sup> ja<sup>n</sup>' cuŧé  
 she go home- shall I think, Dakotas to them. Omahas at them three sleep it goes  
 alone ward to you
- wabáxu ŧa<sup>n</sup>.  
 letter the.

#### NOTES.

He-wa<sup>n</sup>jiŧa is a Ponka of the Nikadaŋa gens. His name is given as pronounced by the Ponkas, but it is intended for the Dakota, He-wa<sup>n</sup>jina (One Horn), which would be Hé-wi<sup>n</sup>áqtei in Øegiha. Gahige-wadaŧiŋge is a Ponka of the Hisada gens.

514, 1. Nia<sup>n</sup>φiūgčti, contracted from nié a<sup>n</sup>φiū'gčti, "Pain—I have not at all."

514, 3. tatéska<sup>n</sup>bčéga<sup>n</sup>, in full, taté éska<sup>n</sup>bčéga<sup>n</sup>.

514, 3. Omit "eche" in both sentences.—Frank La Flèche.

514, 7. winegi aka, *i. e.*, the Omaha ɭe-úɭa<sup>n</sup>ha, of the Ictasanda gens.

514, 9. Frank La Flèche says that the last sentence should read:

Umáha akádi agči tē fábčei<sup>n</sup> ja<sup>n</sup> ɣi, cučé wabáxu fā<sup>n</sup>.  
Omahas at them I came when three sleep when, goes to letter the.  
back you

"Umáha" is the Ponka form of "Uma<sup>n</sup>ha<sup>n</sup>;" and "wabáxu," letter, book, is equivalent to the Omaha "wabágčeze."

## TRANSLATION.

I have come back to the Omahas without any sickness at all. I desire to know just what thing you are doing. I have come back to the Omahas in very good health, without any sickness at all. But I said that I did not think I would go homeward to the Omahas. I say that I hope you may come back. These Omahas are doing very well. They are desirous of receiving any kind of person whatsoever who comes back. I wish to hear from you that you have no sickness or pain. I desire to hear how my young relations are, no matter what their condition may be. I suffered very much when I came back to the Omahas; I came back without any outer garments. But this one, my mother's brother, bought a blanket for me. I hope that when the letter reaches you, you will give me one very quickly and send it back. I think that my sister will go alone to her home among the Dakotas. The letter goes to you three days after my return to the Omahas.

ɭÁŦI<sup>n</sup>-NA<sup>n</sup>PÁJĪ TO ɭAɭAN'GA-NÁJĪ JĪN'GA.

December 16, 1878.

Waqi<sup>n</sup>'ha fēča<sup>n</sup> atí bčízega<sup>n</sup>, nisíha, wíɣa<sup>n</sup>'be éga<sup>n</sup>, i<sup>n</sup>'uda<sup>n</sup>qti-ma<sup>n</sup>',  
Letter this I came I took it, as, my child, I see you like, it is very good for me,  
here

i<sup>n</sup>'čē-qti-ma<sup>n</sup>' há. Ca<sup>n</sup>', nisíha, ata<sup>n</sup>'ctē waqi<sup>n</sup>'ha cuhíāčē-hna<sup>n</sup>-ma<sup>n</sup>' taté. KĪ  
I am very glad . And, my child, whenever letter I send to you regularly shall. And  
čisañ'ga cēču cuhí tē, a<sup>n</sup>wa<sup>n</sup>'qpani éga<sup>n</sup> cúčéákičē há. Čéču, nisíha, 3  
your younger yonder reached as I am poor as I caused him to Here, my child,  
brother you to it, go to you  
anáji<sup>n</sup> tē, maja<sup>n</sup>' fēču anáji<sup>n</sup>, wabčíta<sup>n</sup> úda<sup>n</sup>qti bčúga anáji<sup>n</sup>. Ca<sup>n</sup>', nisíha,  
I stand when, land here I stand, I work very good all I stand. Yet, my child,  
wigísičē-hna<sup>n</sup> čan'di, edáda<sup>n</sup> wí' ahni<sup>n</sup>' tē'di abčei<sup>n</sup>' téi<sup>n</sup>'te, ebčéga<sup>n</sup>-hna<sup>n</sup>-ma<sup>n</sup>'  
I always remem- when, in what one you had when I have it will, I used to think it  
bered you the past, perhaps,  
há. Nisíha, ata<sup>n</sup>'ctē ca<sup>n</sup>' wigíɣa<sup>n</sup>'be tatéska<sup>n</sup>bčéga<sup>n</sup>-hna<sup>n</sup>-ma<sup>n</sup>' há. 6  
My child, whenever still I see you, my own shall I am used to thinking

## NOTE.

515, 3. Čisañga, *i. e.*, Nidaha<sup>n</sup>, the real son of ɭáŦi<sup>n</sup>-na<sup>n</sup>pajĪ.



## TRANSLATION.

My child, I was very glad when I came to this house and received this letter. It was very good for me, being just as if I saw you. And, my child, I shall send letters to you from time to time. And, as to your younger brother, who has reached you, I sent him to you because I was poor. My child, when I remain here, working the land, I do all the work very well. And, my child, as I am always thinking of you, I think that if you have any one thing I may have it. My child, I am constantly hoping to see you at some time or other.

JAČI<sup>n</sup>-NA<sup>n</sup>PAJĪ TO HIS SON NIDAHA<sup>n</sup>.

Waqi<sup>n</sup>'ha ča<sup>n</sup>' gčičačě ča<sup>n</sup>' bčize. Hau. Waqi<sup>n</sup>'ha cučěačě, Jajaŋga-  
 Letter the you sent it the I took it. ¶ Letter I send to you, Jajaŋga-  
 (ob.) back (ob.)  
 náji<sup>n</sup>. Hníze xī, gáča<sup>n</sup> Nidaha<sup>n</sup> ča'í te Wanáčqi<sup>n</sup>qti gii-gă hă. Wačita<sup>n</sup>  
 naji<sup>n</sup>. You take it when, that (ob.) Nidaha<sup>n</sup> you give will. Hurrying very be ye com. . . Work  
 it to him much ing home  
 3 tě bčí'aqti-ma<sup>n</sup>' hă. Ca<sup>n</sup>' úda<sup>n</sup>qtiä'jī éga<sup>n</sup> anáji<sup>n</sup>; úcka<sup>n</sup> t'a<sup>n</sup>' anáji<sup>n</sup>. Waná-  
 the I have failed, in- . . . Indeed not very good like I stand; business plenty I stand. Hurry-  
 (ob.) deed, at it  
 qčí<sup>n</sup> gí-gă. Ca<sup>n</sup>' wiča<sup>n</sup>'ba-máji năn'de i<sup>n</sup>'pi-máji-hna<sup>n</sup>-ma<sup>n</sup>' hă.  
 ing be coming home. Still I do not see you heart I always have it bad for me

## NOTES.

Nidaha<sup>n</sup> went to the Ponkas without the consent of his agent, who threatened to punish him if he did not return by a certain time. This was the trouble to which jači<sup>n</sup>-na<sup>n</sup>pajĪ referred in the phrase, "úcka<sup>n</sup> t'a<sup>n</sup>' anáji<sup>n</sup>."

The second and third sentences were addressed to Jajaŋga-naji<sup>n</sup>, but all the rest was intended for Nidaha<sup>n</sup>.

## TRANSLATION.

I have received the letter which you sent home to me. I send a letter to you, O Jajaŋga-naji<sup>n</sup>. When you get it, please give it to Nidaha<sup>n</sup>. O Nidaha<sup>n</sup>, come home in a very great hurry. I can make no progress at all with my work. I am not prospering very well; I have plenty of trouble. Come home in a hurry. Now, when I do not see you, my heart is continually sad.

HÉ-WA<sup>n</sup>JÍÇA TO HEQÁGA-NÁJI<sup>n</sup>.

January 22, 1879.

- Ca<sup>n</sup> céçu a<sup>n</sup>náji<sup>n</sup>i tē úda<sup>n</sup>qti a<sup>n</sup>náji<sup>n</sup>i ca<sup>n</sup>'ja, ca<sup>n</sup> Caa<sup>n</sup>áqa aṅgáçe taité,  
 Now here we stand when very good we stand though, yet to the Dakotas we go shall,  
 ebčéga<sup>n</sup>. Wiáha<sup>n</sup> aká céaka cañ'ge fábcí<sup>n</sup> wáçí<sup>n</sup>, waií<sup>n</sup> cti na<sup>n</sup>'ba 'íi,  
 I think. My sister's the this one horse three has them, robe also two they have  
 husband (sub.) given him,  
 ma<sup>n</sup>'zepe-jiñ'ga na<sup>n</sup>'ba 'íi, niníba-wéawa<sup>n</sup> cti 'íi, wamúske kē áhigi 'íi, 3  
 sharp iron small two they gave him, calumet also they gave wheat the much they gave him,  
 áda<sup>n</sup> u'ágça ctēwa<sup>n</sup> 'fiñgē'qti a<sup>n</sup>náji<sup>n</sup>i. Céqa úda<sup>n</sup>qti fanáji<sup>n</sup> ékiga<sup>n</sup>'qti éga<sup>n</sup>  
 therefore suffering in the least without any we stand. Yonder very good you stand just alike so  
 a<sup>n</sup>náji<sup>n</sup>i. Wamúske kē u'čéwi<sup>n</sup>añ'gičē a<sup>n</sup>'ficta<sup>n</sup>i xī, Caa<sup>n</sup>áqa aṅgáçe taité,  
 we stand Wheat the we collect ours we finish when, to the Dakotas we go shall,  
 ebčéga<sup>n</sup>. Čéaka, wiqañ'ge aká, mi<sup>n</sup>'jiñga wi<sup>n</sup>' ídaçai. Ladé-gaubçi<sup>n</sup> aká 6  
 I think. This one, my elder the girl one bore. Ladé-gaxuwi<sup>n</sup>xe the (sub.)  
 sister (sub.),  
 Wajiñ'ga síčē-hna<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>i. Ca<sup>n</sup> e'a<sup>n</sup>' tē zaníqti winá'a<sup>n</sup>i ka<sup>n</sup>'bça, píqti.  
 Wajiñga remembers him always. Now how it is all I hear of you I wish, anew.  
 Wa'újiñgáqtei fiñké cti čúta<sup>n</sup> aná'a<sup>n</sup> ka<sup>n</sup>'bça. Lé-wa'ú cti ijañ'ge čça<sup>n</sup>ba  
 Very old woman the one who also straight I hear I wish. Lé-wa'u too her daugh- she too  
 (ob.) ter  
 čúta<sup>n</sup> awána'a<sup>n</sup> ka<sup>n</sup>'bça. Kí čúta<sup>n</sup> awána'a<sup>n</sup> xī'ctē, e'a<sup>n</sup>' dāxa-máji tē xī, 9  
 straight I hear from I wish. And straight I hear from even if, how I do not will if,  
 them them  
 ca<sup>n</sup>' wisíčē-hna<sup>n</sup>-ma<sup>n</sup>'i. Kí fi, fiúda<sup>n</sup> fanáji<sup>n</sup> xī'ctē wiqa<sup>n</sup>'be tai; číteqi  
 yet I always remember you And you, good for you stand even if I see you (pl. ob.) will; hard for  
 (pl. ob.) you you  
 xī'ctē a<sup>n</sup>'cta<sup>n</sup>'be tai, fi. Wíeqti e'a<sup>n</sup>' ma<sup>n</sup>'bçi<sup>n</sup>' xī, i<sup>n</sup>'čē-hna<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>. Ata<sup>n</sup>'ctē  
 even if you see me will, you. I my very how I walk when, I am glad always. Whensoever  
 self usually  
 wisíčē-hna<sup>n</sup>-ma<sup>n</sup>'i. Ce-má nújiñga fábcí<sup>n</sup> juáwagče-hna<sup>n</sup>-ma<sup>n</sup>'-de e'a<sup>n</sup>'i xī, 12  
 I usually remember you Those with you boy three I was with them regularly, and how they if,  
 (pl. ob.) are  
 i<sup>n</sup>win'čahna gíçačē ka<sup>n</sup>'bčéga<sup>n</sup>. Ma<sup>n</sup>'-akíbana<sup>n</sup>, kí Ğahúçica<sup>n</sup>, Wajiñ'ga-đa  
 you tell me you send back I hope. Ma<sup>n</sup>'-akíbana<sup>n</sup>, and Ğahúçica<sup>n</sup>, Wajiñga-đa  
 ijiñ'ge, kí Hañ'ga-ckáde; céna, wisíčē-hna<sup>n</sup>-ma<sup>n</sup>'i. Kí ağıf tē'di a<sup>n</sup>'cta<sup>n</sup>'b  
 his son, and Hañga-ckade, enough, I always remember you. And I reached when you see me  
 home  
 'íçaçai ca<sup>n</sup>'cti. Úda<sup>n</sup>qti ma<sup>n</sup>'hni<sup>n</sup>' ctéctewa<sup>n</sup>, číteqi xī, i<sup>n</sup>wi<sup>n</sup>'ça gíça-gā. 15  
 you prom- heretofore. Very good you walk even if, hard for if, to tell me send back.  
 ised you  
 Kí číteqi ctéctewa<sup>n</sup>', edáda<sup>n</sup> újawaqti ahni<sup>n</sup>' xī, i<sup>n</sup>wi<sup>n</sup>'ça gíça-gā. Čéama  
 And hard for you even if, what very pleasant you have it if, to tell me send back. These  
 Umáha ckáde-hna<sup>n</sup>'-ma ěduché-hna<sup>n</sup>-ma<sup>n</sup>'-de ca<sup>n</sup>' wisíčē-hna<sup>n</sup>-ma<sup>n</sup>'i. I<sup>n</sup>'čēqti  
 Omahas those who play regularly I usually join but yet I always remember you I am very  
 (pl. ob.) glad  
 ctēwa<sup>n</sup>', ca<sup>n</sup>' wisíčē-hna<sup>n</sup>-ma<sup>n</sup>' xī, i<sup>n</sup>'pi-máji-hna<sup>n</sup>-ma<sup>n</sup>'. 18  
 even if, yet I always remember you when, I am always sad.

## NOTES.

517, 2. *Wiŋaha<sup>n</sup>* aka, *i. e.*, *Unaji<sup>n</sup>-skä*, son of *Čahieča*, who had married *Ľé-iče*, the sister of *He-wa<sup>n</sup>jiča*.

517, 6. *Ľadé-gaubči<sup>n</sup>*, the Ponka pronunciation of *Taté-kahómní*, a Dakota name, of which the Čegíha equivalent would be "*Ľadé-gaŋúwi<sup>n</sup>xe*." *Ľadé-gaubči<sup>n</sup>* is probably the son of *Unaji<sup>n</sup>-skä*, as *Wajiŋga* is the child of *Heqaga-naji<sup>n</sup>*.

517, 13. *Ľahučica<sup>n</sup>*, *i. e.*, *Ľahe-učica<sup>n</sup>*, is a son of Bird-head (*Wajiŋga-đa*). *Haŋga-ckade* is the son of *Ma<sup>n</sup>tcu-sinde-čiče*, who was a member of the Omaha *Ma<sup>n</sup>čička-gaxe* gens. *Ma<sup>n</sup>tcu-sinde-čiče* has resided with the Ponkas for many years, and his son has a name peculiar to the Ponka *Wacabe* gens.

517, 14-15. *a<sup>n</sup>cta<sup>n</sup>b* *ičačai*, in full, *a<sup>n</sup>cta<sup>n</sup>be* *ičačai*.

## TRANSLATION.

Though we are doing very well while we are here, I think that we shall go to the Dakotas. My sister's husband has three horses, two blankets, two hatchets, a calumet pipe, and plenty of wheat; so we have not suffered at all by staying here. You fare very well yonder where you are, and in like manner are we doing well. When we finish collecting our wheat from those who have given it to us, I think that we shall go to the Dakotas. My sister has given birth to a girl. Tate-kahomni always thinks of *Wajiŋga*. I wish to hear from you again about everything that has occurred. I desire to hear just how the very aged woman is. I wish to hear, too, about *Ľe-wa<sup>n</sup>u* and her daughter. And even when I hear correctly about them, I always remember you, though I may not be able to accomplish anything. As for you, if you prosper, I will go to see you; and if you have a difficult time, you will come to see me. I, my very self, am always glad, whatever may be my condition; yet I always remember you. I hope that you will send me word about those three youths with whom I used to go: *Ma<sup>n</sup>-akibana<sup>n</sup>*, *Ľahučica<sup>n</sup>*, and *Haŋga-ckade*. I always remember you three. You promised me heretofore to visit me when I reached home. Send me word whether you are doing well or are in trouble. And even if you have a hard time, send me word if you have anything which is very pleasant. I always join these Omahas in their games, but still, I always remember you. Even when I am very glad, I always feel sad when I think of you.

## ČUDE-GÁXE TO WĚ'S'A-ĽĀŇ'GA.

February 6, 1879.

*Níkaci<sup>n</sup>ga amá čéama i<sup>n</sup>wiŋ'ka<sup>n</sup>i bčúgaqti. Wačáte tē ří ugřpíqti*  
 People the (sub.) these have helped me all. Food the tent very full  
*iŋgáxai. Čaŋ'ge čti wi<sup>n</sup>' ědiŋ'gča<sup>n</sup>i. Ičádičai aká i<sup>n</sup>wiŋ'ka<sup>n</sup>qtia<sup>n</sup>'i. Maja<sup>n</sup>'*  
 they have Horse too one they have be- Agent the has helped me very much. Land  
 made for me. (sub.)  
 3 *čti ičádičai aká a<sup>n</sup>'fi ha; edáda<sup>n</sup> uáji takč' čti waŋ'giče a<sup>n</sup>'fi: čaná'a<sup>n</sup> tai-*  
 too agent the has given ; what I plant will, the too all he has you hear it in or  
 (sub.) to me (col. ob.) given to me:

éga<sup>n</sup> waqi<sup>n</sup>ha cučéwikíčě. A<sup>n</sup>bačé čiqija<sup>n</sup> Čáa<sup>n</sup>áa bčé, caŋge na<sup>n</sup>ba  
 der that letter I cause him to send it to you. To-day your sister's daughter at the Dako- I go, pony two  
 tas' land

i<sup>n</sup>čiqi<sup>n</sup>ba<sup>n</sup> tíčai éga<sup>n</sup>. Wabáxu wi<sup>n</sup> íčafě itizě gáa. Bčé tě wabáxu wi<sup>i</sup>.  
 to call me on have as. Letter one you send at the to that I go when letter I give  
 account of sent here mine here same time place. you.

Awánaqčiqi<sup>n</sup>qti bčé hă. Gaŋ'xi agčí xi, uáji tá miŋke. Waha<sup>n</sup>-čiqŋge iqa<sup>n</sup> 3  
 I am in a great hurry I go . And I come when, I plant will I who. Waha<sup>n</sup>-čiqŋge his  
 back grandmother

č'fa<sup>n</sup>ba wáčiqi<sup>n</sup> gčí ga<sup>n</sup>'ča-gă. Čka<sup>n</sup>'hna xi, wáčiqi<sup>n</sup> gčí ga<sup>n</sup>'ča-gă.  
 her too having to come back desire thou. You wish it, having to come back desire thou.

## NOTES.

Cúde-gáxe, commonly called "Smoke-maker," was a member of the Ponka Čixida or Soldier gens, of which Ma<sup>n</sup>tcu-wačiqi is the head. In the fall of 1878 he escaped from Ponka Agency, Ind. T., with his immediate family, He-wa<sup>n</sup>jiča and Unaji<sup>n</sup>-skă, and arrived at the Omaha Agency in December, 1878.

518, 2. čidiŋčiqi<sup>n</sup>, i. e., č'di iŋ'gčiqi<sup>n</sup>, from č'di gígčiqi<sup>n</sup>; synonym, i, to give.

519, 1. čiqija<sup>n</sup>, i. e., Louis Roy's wife, who was a Yankton woman. Cude-gaxe had married Louis Roy's mother; and Wěs'ă-jaŋga's wife was Cude-gaxe's daughter by a former wife.

519, 3. Waha<sup>n</sup>-čiqŋge sometimes means "an orphan," but here it is, perhaps, a proper name.

## TRANSLATION.

All of these Indians have aided me. They have given me a horse, and have filled my tent with food. The agent has given me great assistance. He has given me land, and all the things for me to sow or plant. As I wish you to know this, I cause this letter to be sent to you. I am going to-day to your sister's daughter, who is among the Dakotas at Yankton Agency. They have sent me an invitation, and have promised to give me two horses. I give you a letter as I go. I go in very great haste. When I return, I will plant. Desire to come back with Waha<sup>n</sup>-čiqŋge and his grandmother. If you wish it, desire to bring them back.

## CAŇ'GE-HI-ZÍ TO HIS BROTHER, WĚ'S'Ā-JAŇ'GA.

March, 1879.

Ji<sup>n</sup>čéha, Monday tě'di íe djúba uwíbča cučéčě. Edáda<sup>n</sup> wi<sup>n</sup>, ji<sup>n</sup>čéha,  
 Elder brother, Monday on the words a few I tell you I send to you. What one, elder brother,  
 i<sup>n</sup>'teqí'qti-ma<sup>n</sup> etě a<sup>n</sup>čiqi<sup>n</sup>ge. Níaci<sup>n</sup>ga ukéčiqi<sup>n</sup> wéčiqi<sup>n</sup>čiqi<sup>n</sup> tě itéča-gă; wáqe 6  
 I have it very hard for me even I have none. Indian mind the put it down; white man  
 wéčiqi<sup>n</sup>čiqi<sup>n</sup> gáxa-gă. Níaci<sup>n</sup>ga wéčiqi<sup>n</sup>čiqi<sup>n</sup> júaji čiqi<sup>n</sup> uŋka<sup>n</sup>ji-gă. Úcka<sup>n</sup> čiqi<sup>n</sup>čiqi<sup>n</sup>  
 mind do. Person mind not up to the do not aid him. Deed good for  
 the mark one who you  
 etě tě xičáxa-gă; háhada<sup>n</sup> xičáxa-gă. Iŋga<sup>n</sup>čai aká úju aká wáčiqi<sup>n</sup>-  
 apt the (ob.) do for yourself; ready make yourself. Grandfather the principal the did not work

baji'qti caŋgáhi tē, ki qáča aŋgági tai tē, úwawéci gáxe tai tē gíteqi;  
 at all in our we reached when, and back we are com- will when, pay make will the difficult  
 case yonder, where you are, again ing back for him;

áda<sup>n</sup> ewáji<sup>n</sup> aŋgú aŋgáxi gáči<sup>n</sup> aŋgáči tē uie čingé tē úda<sup>n</sup>qtia<sup>n</sup> te, ai tē.  
 there- of his own we we having ourselves we have come the words none the very good in- will, he said  
 fore accord it back about it deed it.

3 Níaci<sup>n</sup>ga ukéči<sup>n</sup> kē bčúgaqti gíča-báji; wáqe kē' cti bčúga gíča-báji.  
 Indians the all are sad; white people the too all are sad.

Wéčigča<sup>n</sup> wi<sup>n</sup> ckáxe xi, Heqága-náji<sup>n</sup> éča<sup>n</sup>ba, gáxe-hna<sup>n</sup>i-gá. Wia<sup>n</sup>bča  
 Decision one you make if. Heqaga-naji<sup>n</sup> he too, do ye it alone. I left you

agči tē, i<sup>n</sup>ča-maji'qti Wéčigča<sup>n</sup> dáxe tē éga<sup>n</sup>qti ckáxai ka<sup>n</sup>bčéga<sup>n</sup>. Waqi<sup>n</sup>'ha  
 I came when, I was very sad. Decision I made the just so you make I hope. Letter  
 back it

6 hnize xi, uqčé'qtcí waqi<sup>n</sup>'ha ča<sup>n</sup> a<sup>n</sup>i íča-gá. Hau. Kagéha Badize, iká-  
 you take when, very soon letter the give send here. ¶ Friend Battiste, I have  
 (ob.) me

gewičé. Níaci<sup>n</sup>ga céčaŋká úcka<sup>n</sup> ca<sup>n</sup> úwakaŋ'-gá. Wáqe amá t'aŋ'gaqča<sup>n</sup>  
 you for a Person those by you deed at any help them. White the fall hunt  
 friend. rate people (sub.)

tédíhi xi, wáčita<sup>n</sup> 'íčai.  
 it arrives when, to work have  
 at about us promised.

## NOTE.

519, 8—520, 2. Iqiga<sup>n</sup>čai uju . . . ai tē. Caŋge-hi<sup>n</sup>-zi said that when Indian Commissioner Hayt visited the Ponkas, and spoke to them in council, he told them that the Indian Bureau could not send them back to their own land, on account of the expense of the removal; but if any of them went back of their own accord, nothing would be said about it. Such was the interpretation of his speech, according to Caŋge-hi<sup>n</sup>-zi; and perhaps there were others who understood it so.

## TRANSLATION.

Elder brother, I send to you on Monday to tell you a few words. Elder brother, I have not even one thing which is very troublesome to me. Put down the mind of an Indian; take up the mind of a white man. Do not help the person whose plans are wrong. Make for yourself a way that tends to your advantage; make yourself ready. The President did no work at all when we reached the place where you are; and should we come back, it would be difficult for him to pay for the expense. Therefore he said that if we, of our own accord, brought ourselves back to this place, there should be no accusations, and it would be a very good thing. All the Indians are sad, and so are all the white people. Should you come to any decision, do you and Heqaga-naji<sup>n</sup> act upon it. I was very sorry to leave you when I came back. I hope that you will make the very decision that I made. When you receive the letter, give me one very soon.

Friend Battiste, I consider you my friend. Aid those men with their undertaking. The white people promise to take up our case at the time of the fall hunt.

DÚBA-MA<sup>n</sup>ŪI<sup>n</sup> TO TENÚGA-NÍKAGÁHI (MACDONALD.)

March, 1879.

Kagé, waqi<sup>n</sup>ha gŕíŕaŕè ƒa<sup>n</sup> i<sup>n</sup>tca<sup>n</sup> agŕí bŕize há. Kí waqi<sup>n</sup>ha ƒaná  
 Younger letter you sent back the now I have I have  
 brother, (ob.) come home taken it And letter you beg

tè, a<sup>n</sup>baŕé ǎáxe há. Kí edáda<sup>n</sup> íuŕa úda<sup>n</sup>qti wi<sup>n</sup> maja<sup>n</sup> ƒéŕuadi ƒíngé  
 as, to-day I make it And what news very good one land at this place there is  
 none

éga<sup>n</sup>. Maja<sup>n</sup> ƒan'di wacka<sup>n</sup> tè enáqtcí íniŕawáŕè tè éè há. Ƴúwi<sup>n</sup>xe 3  
 some- Land in the making an the that only life-sustaining the that  
 what. effort is it Going around

ma<sup>n</sup>ŕi<sup>n</sup> níŕaji etéga<sup>n</sup>. Ca<sup>n</sup>-hna<sup>n</sup> ga<sup>n</sup> waŕiŕega uŕagŕa, kí, Cín'gajín'ga ƒańká  
 walking not living apt. Yet only so you were sick you told of and, Child the ones  
 your own, who

wi<sup>n</sup>ecte i<sup>n</sup>'taji, eŕé tè, nán'de i<sup>n</sup>'uda<sup>n</sup>. Kí enáqtcí-báji tá aká há; ƒí  
 even one not dead to you when, heart good to me. And that alone not about to be ; again  
 me, said (f)

a<sup>n</sup>b áji tédíhi Ƴí, i<sup>n</sup>'cte ƒaíáǎé hnéga<sup>n</sup>. ƒéama níŕaci<sup>n</sup>ga d'úba gŕí; 6  
 day another it arrives when, for in- you are you go, These people some have  
 at stance near it somewhat. come back,

i<sup>n</sup>'ta<sup>n</sup> gŕí; a<sup>n</sup>ba-waquébe ƒábŕi<sup>n</sup> agŕí. Kí maja<sup>n</sup> ƒéŕuadi gŕíi tè, waŕí'e  
 now has sacred day three they have And land in this place they have as, to farm for  
 come back; come back themselves

wéga<sup>n</sup>ŕai. Kí é'be níŕaci<sup>n</sup>ga uta<sup>n</sup>nadi da<sup>n</sup>'be té'di, té gíga<sup>n</sup>ŕájiwáŕè, ƒa<sup>n</sup>'  
 they wish it for And who person in a place be- sees him when, to die not to be desired for in fact  
 them. tween him,

nán'de-gíŕéjiwáŕè hégaji. Ca<sup>n</sup> éskana níé ƒiŕiń'gŕqti ma<sup>n</sup>ni<sup>n</sup> ka<sup>n</sup>bŕéga<sup>n</sup>, 9  
 apt to make the heart sad not a little. Now oh that pain you have none you walk I hope,  
 for him at all

Wakan'da ƒińké ƒigáxe Ƴí. Hau. Ca<sup>n</sup> níŕaci<sup>n</sup>ga ikágeawáŕè ƒí at'a<sup>n</sup>,  
 Duty the one he makes if. ¶ Now people I have them as too I have  
 who for you friends plenty.

ciń'gajín'ga waǎáxe, a<sup>n</sup>baŕé wiŕíŕai. Ƴí-ují wiwíŕa tè níé ƒé waŕiń'gai.  
 child I make them, to-day I remember Household my own the pain even we have none.  
 you (pl.).

Ceta<sup>n</sup> wabŕíta<sup>n</sup>-máji; a<sup>n</sup>baŕé wamúske uáji tá mińke há. Níŕaci<sup>n</sup>ga amá 12  
 So far I have not worked; to-day wheat I sow will I who . People the  
 ƒéama bŕégaqti ƒka<sup>n</sup>'i, a<sup>n</sup>baŕé. Kí e-hna<sup>n</sup> gáté uwíŕŕa etéga<sup>n</sup>, níŕaci<sup>n</sup>ga  
 these all stirring, to-day. And that only that I tell you apt, people  
 thing

amá ƒka<sup>n</sup> ma<sup>n</sup>ŕi<sup>n</sup>'i tè e-hna<sup>n</sup> uwíŕŕa etéga<sup>n</sup>, e-hna<sup>n</sup> íniŕawáŕè.  
 the stirring walk the that only I tell you apt, that only life-sustaining.

## TRANSLATION.

Younger brother, I have just come home, and have received the letter which you have sent home. And I make a letter to-day, as you have asked for one. There is, as it were, no very good news in this land. The only thing by means of which a man can make his living is to do his best with the land. He who continues wandering is not apt to improve. When, in telling of your sickness, you said, "Not even one of my children has died," my heart felt good. But that will not be the only thing; on

some other day, you will, as it were, go to sickness when it will be close to you. Some of these Ponkas have come back. They have been home for three weeks. And since they have returned to this land, the Omahas wish them to farm for themselves. Now when a person sees any one unsettled he considers that as undesirable for the other, in fact, as something which must cause him to feel great sorrow for the other. I hope that God may cause you to be without any sickness whatever.

I have many persons among you Ponkas for my friends; I have made them my children, and to-day I remember them. We have had no sickness in my household. I have done no work up to this time; but I will sow my wheat to-day. All of the people are stirring to-day. And that is the only thing which I will be apt to tell you: the people are stirring. That is the only way in which they can get their living.

ČÁČI-NA-PÁJĪ TO LAJAN'GA-NÁJI JIN'GA.

March, 1879.

- Waqi<sup>n'</sup>ha gčičačě ča<sup>n'</sup> bčize hă. Čiñ'gajin'ga wiwīqa úda<sup>n'</sup>qti uhná  
 Letter you have the I have Child my own very good you told  
 sent home (ob.) taken it it
- tíčačě tě, năn'de i<sup>n'</sup>čiči<sup>n'</sup>uda<sup>n'</sup>. Cúde-gáxe amé Caa<sup>n'</sup>aja ačai; ceta<sup>n'</sup> agčí-báji.  
 you have as, heart mine is good for Cude-gaxe it is he to the Dakotas went; so far he has not  
 sent here me. who who come back.
- 3 Ma<sup>n'</sup>tcú-náji<sup>n'</sup> gčí tě, a<sup>n'</sup>ba-waquébe čábčiči<sup>n'</sup>; ca<sup>n'</sup> úda<sup>n'</sup>qti áha<sup>n'</sup> wačigčita<sup>n'</sup>  
 Ma<sup>n'</sup>tcú-náji<sup>n'</sup> came when, sacred day three; yet very good ! they will work  
 back
- tá amá. Ca<sup>n'</sup> í-ují čičiqa tě wi<sup>n'</sup>ecte ceta<sup>n'</sup> čat'áji tě năn'de i<sup>n'</sup>čiči<sup>n'</sup>uda<sup>n'</sup>qti-  
 for themselves. Now house- your own the even one so far you have as heart I have mine very  
 hold not died good
- ma<sup>n'</sup>. Kí wí čí égima<sup>n'</sup>; í-ují wiwīqa úda<sup>n'</sup>qti anáji<sup>n'</sup>. Čéama níkaci<sup>n'</sup>ga  
 indeed. And I too I do that; household my own very good I stand. These people
- 6 amá úda<sup>n'</sup>qti wačigčita<sup>n'</sup>i; úda<sup>n'</sup>qtia<sup>n'</sup> tá amá. Gáča<sup>n'</sup> waqi<sup>n'</sup>ha cuhí tě'di,  
 the very good work for themselves; very good they will be. That one letter it reaches when,  
 (sub.) you
- wačíta<sup>n'</sup> uíka<sup>n'</sup> a<sup>n'</sup>čiči<sup>n'</sup>gěqti-ma<sup>n'</sup>; čiči<sup>n'</sup>gajin'ga wiwīqa wanáčiči<sup>n'</sup>qti gí agáji-gă.  
 work to help I have none at all; child my own hurrying very to be command  
 him much coming back him.

TRANSLATION.

I have received the letter which you have sent home. I was glad at heart because you sent hither to tell me that my child was very well. Cude-gaxe went to the Dakotas, and he has not yet returned. It has been three weeks since Standing Bear came back. The men of his party will work very well for themselves. I was very glad to learn that not even one of your household had died. And I, too, am so; I and my household continue very well. These people work very well; they will be sure to prosper. When that letter reaches you, I shall still be without any one to assist me with my work. Command my son to be coming home in a very great hurry.

HÚPEÇA<sup>n</sup> TO CÉKI.

March, 1879.

A<sup>n</sup>bačé wabčíta<sup>n</sup>-qti-ma<sup>n</sup> tá miñke. Kì wisíčéga<sup>n</sup> wawíčaxu cučéačé.  
 To-day I work very hard will I who. And as I remember you I write to you about several things I send to you.

Čéama Uma<sup>n</sup>ha<sup>n</sup> amá čisíčé-hna<sup>n</sup>i; učíkiai égipia<sup>n</sup>i. Ca<sup>n</sup> Pañ'ka amá  
 These Omahas the (sub.) always remember you; they talk with you it is pleasant to them. Now Ponkas the (sub.)

agčii gě učíča-hna<sup>n</sup>i winá'a<sup>n</sup>. A<sup>n</sup>bačé wiča<sup>n</sup>'be ka<sup>n</sup>bčéga<sup>n</sup>. Kì ca<sup>n</sup>' 3  
 have the they have told of I have heard To-day I see you I hope. And in fact  
 come back you of you.

wisíčé xī, wiča<sup>n</sup>'be ka<sup>n</sup>bčéga<sup>n</sup>. Cañ'ge wačát'a<sup>n</sup>, áda<sup>n</sup> wiča<sup>n</sup>'be ka<sup>n</sup>bčéga<sup>n</sup>.  
 I remem- when, I see you I hope. Horse you have therefore I see you I hope.  
 ber you plenty of them.

Uma<sup>n</sup>ha<sup>n</sup> amá maja<sup>n</sup>' ejaí ča<sup>n</sup> wačíta<sup>n</sup>-má wacta<sup>n</sup>'be ča<sup>n</sup> i<sup>n</sup>'tca<sup>n</sup> átaca<sup>n</sup>  
 Omahas the (sub.) land their the those who worked you saw them in the now beyond it  
 it past

wačíta<sup>n</sup>, gíčéqtia<sup>n</sup>; áda<sup>n</sup> uwíbča cučéačé Waxíčita<sup>n</sup> wéga<sup>n</sup>'čai éga<sup>n</sup>, 6  
 work, are very glad; therefore I tell you I send to you. To work for them- they wish for us as,  
 selves

waqtáhi, céhi, xan'de, na<sup>n</sup>'pa-jiñ'ga, házi, ca<sup>n</sup>' bčúga wa'í 'čai É céna  
 fruit tree, apple tree, plum tree, cherry, grape, in fact all to give they É That enough  
 tree, us promise.

uwíbča. Čaná'a<sup>n</sup> téga<sup>n</sup> cučéačé. Ci uma<sup>n</sup>'čínka čé maja<sup>n</sup>' ači<sup>n</sup>' níkaci<sup>n</sup>'ga  
 I tell you. You hear it in order that I send to you. Again season this land having people

bčúgaqti řeska-mi<sup>n</sup>'ga ékina úwagiji tá amá. 9  
 all cow in equal they will put them in.  
 shares

## TRANSLATION.

I shall work very hard to-day. And as I think of you, I write about some things and send the letter to you. These Omahas always think of you; it is pleasant for them to talk with you. I have heard about you, as the Ponkas who have come back have been telling about you. I would like to see you to-day. And when I think of you I hope to see you. You have plenty of horses; therefore I hope to see you. The Omahas are now working much more of their land than when you saw them at work. They are very glad; therefore I send to tell you. As the President wishes them to work for themselves, he has promised to give them fruit trees, apple trees, plum trees, cherry trees, grape vines, in fact, all kinds. That is enough for me to tell you. I send to you that you may hear it. And during this year they will make an equal distribution of cows among the men who have farms.





## APPENDIX.

Mr. Frank La Flèche, an Omaha who was referred to in the Introduction, came to Washington in August, 1881, having been appointed to a clerkship in the office of the Commissioner of Indian Affairs. The collector wished to obtain Mr. La Flèche's assistance in revising the proof-sheets of this volume; but he did not meet with much success till over two hundred of the preceding pages were in type. As Mr. La Flèche's corrections and alternative readings are of considerable value, it has been thought best to publish them in this Appendix. The parts of the Appendix for which the collector is responsible are followed by "D."

### ERRATA.

The following words occur so frequently in the first two hundred pages of the texts that a general reference to them will suffice:—

- 25, 3; 80, 17; *et passim*. For "áþita," read "áþiþa."  
10, 18; *et passim*. "A<sup>n</sup>ha", yes." When it means simple *assent*, read "A<sup>n</sup>ha<sup>n</sup>;" but when it implies *consent*, the Omahas say, "A<sup>n</sup>ha<sup>m</sup>."  
107, 13; *et passim*. For "a<sup>n</sup>iþa-gã," read "a<sup>n</sup>i iþá-gã, hand it to me;" from the verb, "i iþë."  
9, 7; *et passim*. For "ábae," read "ábae."  
52, 4; *et passim*. Translate "þéþa-biamá," by "sent off, they say."  
13, 10; 229, 7; *et passim*. For "þé te amá," read "þe té amá."  
143, 2; 211, 16; *et passim*. For "éþë," *indeed*, read "éþe."—D.  
111, 16; *et passim*. For "éþii t'ði," read "e þii t'ði."  
10, 3; *et passim*. For "gañ'ki," read "gañ'qí," from "ga<sup>n</sup>" and "qí."  
9, 2; 10, 8; *et passim*. Hã, the masculine oral period, is supplied by Mr. La Flèche after many imperatives and other clauses. While the collector is familiar with this usage, he has good reasons for believing that such a usage is optional with the speaker. In like manner, the Dakota oral period "do" is obsolescent.  
35, 9; 36, 1; *et passim*. For "Haú," read "Hau." When "Hau" is not addressed to a person, it marks the beginning of a paragraph, in which case the following words in the text and interlinear should begin with capitals. See 71, 15.—D.  
16, 1; 16, 4; *et passim*. For "hégajíqti," read "hégají'qti."—D.  
46, 8; *et passim*. For "i'u," read "iu."  
57, 9; 210, 16; *et passim*. For "i<sup>n</sup>iþa-gã" or "i<sup>n</sup>'iþa-gã," read "i<sup>n</sup>'i iþá-gã," from "gí'i iþë."  
80, 4; *et passim*. For "In'daké," read "Hin'daké."  
24, 1; *et passim*. For "kañ'ge," read "qañ'ge;" so for "kañ'gëqtci," read "qañ'gëqtci."

- 62, 4; 62, 5; *et passim*. For “kagéhä,” read “kagéha.”—D.  
 28, 10; 28, 11; *et passim*. For “nan’de,” *heart*, read “nän’de;” but “nan’de” signifies the side of a tent or lodge.  
 13, 5; *et passim*. For “páha<sup>n</sup>, to arise,” as from sleep, read “dáha<sup>n</sup>.  
 16, 3; 16, 8; *et passim*. For “tá,” a future interrogative, read “tä.”  
 13, 12; 44, 9; *et passim*. For “ta<sup>n</sup>fi<sup>n</sup>,” read “ḡan’fi<sup>n</sup>.  
 24, 3; *et passim*. For “tan’de,” *ground*, read “ḡan’de.”  
 102, 2; 102, 4; *et passim*. For “ḡiga<sup>n</sup>hã,” read “ḡiga<sup>n</sup>ha.”—D.  
 17, 16; *et passim*. For “úa<sup>n</sup>fiñ’ge,” read “ú’a<sup>n</sup>fiñ’ge,” from “ú’a<sup>n</sup>” and “fiñgé.”  
 168, 14; *et passim*. For “u’ábae,” read “uábae.”  
 32, 10; *et passim*. For “upé,” read “udé;” for “upá-biamá,” read “udá-biamá;” for “upá-bi ega<sup>n</sup>,” read “udá-bi ega<sup>n</sup>.  
 17, 5; *et passim*. For “uqḡuqaha,” read “úḡḡuqaha.”  
 112, 14; 247, 13; *et passim*. For “ús’u,” read “úsu.”  
 24, 6; *et passim*. For “u,” *to wound*, read “u.”  
 26, 17; *et passim*. For “waxá-biamá,” read “wáxa-biamá.”  
 15, 12; *et passim*. For “wíuḡañ’ga,” read “wíutañ’ga.” This is obsolescent, “úwatañ’ga” having become the common form.

## NOTES.

- 9, 6-7. Øé égima<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>. Supply “hã, á-biamá Mactciñ’ge-i<sup>n</sup> aká.”  
said, they say Rabbit the (sub.).
- 9, 7. Join the two sentences thus: “Éḡiḡe Uḡní aká ábae aḡé iḡa-biamá ḡí, Negiḡa, cubḡé tá miñke hã, á-biamá,” etc.
- 9, 11. Omit “aḡá-biamá ḡí;” and change the second “aká,” in line 12, to “amá,” as the Rabbit was moving. Change “Uḡní aká,” 10, 3, to “Uḡní amá,” for the same reason. Other examples of this use of “amá” after the subject are as follows: After “Mactciñ’ge,” 15, 5; 15, 11; 16, 12; 32, 12; and 36, 8. After “wa’újiñga,” 17, 10. After “iqúcpa,” 21, 5.
- 10, 11-12. “Añḡáḡe tai, Let us (all) go,” should be changed to the dual, “Añḡáḡe te hã, Mactciñ’ge-i<sup>n</sup>.”
- 11, 1. After “Mactciñ’ge-i<sup>n</sup> aká,” supply, “Gañ’ḡí éga<sup>n</sup> uné aḡá-biamá ḡí,”  
And so hunting he went, they say when,  
 making one sentence with “wi<sup>n</sup> iḡá-b ega<sup>n</sup>, t’éḡa-biamá.”
- 11, 3. Supply the feminine oral period, “hẽ,” after “aḡái.”
- 13, 7. For “a<sup>n</sup>aqai aḡái te a<sup>n</sup>,” read “a<sup>n</sup>áqa aḡái tẽ-na<sup>n</sup>.”
- 13, 8. For “Áta<sup>n</sup> ja<sup>n</sup> tada<sup>n</sup>,” read “Eáta<sup>n</sup> aja<sup>n</sup> tada<sup>n</sup>.”
- 13, 9. Supply “fi<sup>n</sup>” after “níaci<sup>n</sup>ga,” and “aká” after “Mactciñ’ge.”
- 13, 10. For “ukínacke,” read “uḡínacke;” and for “ha<sup>n</sup> tẽ,” read “ha<sup>n</sup> té.”
- 14, 2. As “Mi<sup>n</sup> ḡa<sup>n</sup>,” which was given at first, could not refer to the Sun-god, but to the sun which we see in the sky, Mr. La Flèche has substituted “Mi<sup>n</sup> aká.” The former could not agree with “áiáḡa-biamá.” Were it the subject of the verb, the sentence would read, “Mi<sup>n</sup> ḡa<sup>n</sup> ma<sup>n</sup>ciáha iḡé amá.”
- 15, 1. Read: “Mactciñ’ge amá iḡa<sup>n</sup> éḡa<sup>n</sup>ba édí akáma, ḡiḡḡe júkiḡḡe.” Or,  
they were together.  
 “Mactciñ’ge aká édí akáma ḡí, iḡa<sup>n</sup> fiñkẽ ḡiḡḡe júkiḡḡe akáma.”  
Rabbit the (sub.) there he was when, his the (ob.) dwelling he was with his, they sitting, they say grandmother in a lodge say.

15, 3. "Wasábe níkághí *ñĩnké*" would be followed by "*ñĩ hě*"; but as the phrase is "*ñĩ hě*," we must read, "Wasábe níkághí aká."

15, 6. For "*ñijébe é'di*," etc., read "*ñijébe té'di a-ínaji<sup>m</sup>-bi ñi, xagé gáxa-biamá Mactciñ'ge aká.*" "*Gáxa-biamá*, he made it, they say," should be distinguished from "*gaxá-biamá*," referring to turning grass by hitting it, or by blowing on it, and from "*gaqá-biamá*," referring to one who outruns another.

15, 10. Read "*Égiçe Mactciñ'ge ñĩnké é'di gçi<sup>m</sup> ñĩnké amá.*"

15, 11. Supply the classifier "*tě*" after "*ñijébe.*"

16, 4. "*Éde níaci<sup>n</sup>ga*," etc. Read: "*Éde níaci<sup>n</sup>ga bęúgaqti ugčá'a'á-biamá.*"

16, 8-9. "*Áqta<sup>n</sup> t'éwačáčě tá. T'éčě té píbaji hě.*"—Or, "*Áqta<sup>n</sup> t'éwačáčě tada<sup>m</sup>. T'éčě ućeii hě:* How is it possible for you to kill them? They are hard to kill."

16, 10. Supply "*aká*" after "*Wa'újiñga.*"

16, 15; 18, 4. Supply "*amá*," *the pl. sub.*, after "*Wasábe.*"

17, 4. Supply "*çi<sup>n</sup>*," *the mv. ob.*, after "*Mactciñ'ge.*"

17, 6. Omit "*tě'di.*"

17, 9. Change the end of the line to "*tc'ęiçai, á-biamá.*"

17, 14. Supply "*aká*," *the sub.*, after "*Wasábe*"; and for "*Áta<sup>n</sup> ja<sup>n</sup>*," read "*Eáta<sup>n</sup> aja<sup>m</sup> á.*"

17, 18. Supply "*aká*," *the sub.*, after "*Mactciñ'ge.*"

18, 1. For "*Wasábe*," read "*Wasábe-ma*, the Black bears."

20, 1. Read: "*Mactciñ'ge aká.*"

20, 2. Or, "*wakan'dačai éga<sup>n</sup>*, as he makes himself a god."

20, 6. Capitalize the first words in the text and interlinear. For "*pai*," read "*pa-i.*"

21, 1. Supply "*aká*," *the sub.*, after "*wa'újiñga*;" and capitalize "*ke*" and "*come.*"

21, 8. Supply "*ñi*," *when*, after "*ga<sup>m</sup>teqti.*"

21, 9. For "*ikágewačáčě amá*," read "*ikágewačáčě ama ča<sup>m</sup>*," referring to a single Pawnee. Corresponding changes should be made in the translation, page 22: "O grandchild! a young Pawnee, your friend, met me and took me to his home. As he made me eat, I did not come home."

21, 11. For "*wakéga, á-biamá*," read "*wakéga amá*, she was sick, they say."

23, 2. For "*kíde*," read "*kéde*," *the recl. ob.*, *when*.

23, 4. For "*éga<sup>n</sup>i édega<sup>n</sup>*," read "*éga<sup>n</sup> édéga<sup>n</sup>*."

23, 12. For "*éoni<sup>n</sup>*" read "*oni<sup>m</sup>*," *you are*.

23, 19. For "*naji<sup>n</sup>i-gă*," read "*najiñ'-gă*," *stand thou*.

24, 4. Omit "*aká*" after "*ñáqti-gikidabi.*"

24, lines 4-6 of translation. Read thus: "And when *ñáqti-gikidabi* thought, 'At last they will be apt to kill them!' he went thither." The last line should read, "They cut it up, and divided it between them."

25, 4. "*Unai*" should be rendered, "Were sought."

25, 5. For "*íbisande atá-qti*," read "*íbisandeačá-qti*, pressing close against."

26, 3. For "*áma amá*," read "*a<sup>m</sup>ma amá*."—Frank La Flèche. I have suspected that there was another form of this word, judging from the Dakota equivalent "*u<sup>m</sup>ma* (*u<sup>m</sup>ma*);" but I never heard it among the Ponkas. Compare *nípa* and *ní<sup>m</sup>pa*; *búpa* and *bú<sup>m</sup>pa*; *béni* and *béni<sup>m</sup>*; *mácaka* and *máca<sup>m</sup>ka*, etc.—D. For "*paháciaqa*," read "*paháciaqáta<sup>n</sup>*."

26, 9. Omit "*é*," and read "*áwatčáta<sup>n</sup>*," *whence?*

26, 10. For “čīadi ga<sup>n</sup> a<sup>n</sup>čīzaí,” read “čīadi a<sup>n</sup>čīze hǎ”; as “a<sup>n</sup>čīzaí” requires the classifier “aká” or “amá” after the subject.

26, 19. For “učīqpačě,” read “účīqpačě, making them fall by pulling them.”

30, 22. For “O elder brother, of what sort is it when you do that?” read: “O elder brother, how is it that you are so?”

32, 1. For “iḡa<sup>n</sup> aká,” read “iḡa<sup>n</sup> čīñké.”

32, 5–6. For “Mactciñ’ge č’di ahí-bi ḡl,” read “Mactciñ’ge č’di hí ḡl.”

32, 9. For “iba-ha<sup>n</sup>-bi,” read “ibaha<sup>n</sup>-bi.”

33, 4. Translate “etai éde” by “should have.”

33, 8. For “ḡahé kě bčazáča-biamá,” read “ḡahé kě bčazáčě amá.” For “učéwi-wačai,” read “učéwi<sup>n</sup>čá-biamá, he collected it, they say.”

33, 16. For “čehé,” read “céhe,” and for “da<sup>n</sup>bá-gǎ,” read “da<sup>n</sup>ba-gǎ.”

35, 2. For “wéčixuxúí,” read “wéčixuxú-hi.” (Other Omahas, however, say, “wéčixuxu-hi.”—D.)

36, 1. For “naji<sup>n</sup>-gǎ,” read “naji<sup>n</sup>i-gǎ, stand ye.”

36, 5. Translate each “tě” by “when.”

36, 10. As the subject of this sentence is “wamí” instead of “Mactciñ’ge,” the sentence should read thus: “Mactciñ’ge wamí má kě jide ké amá, čīqai tě.” “Jide ké amáma” would refer to a line of red objects in motion.

38, 2. Omit “á-biamá” after “Uhu+!”

38, 3. Supply “ča<sup>n</sup>čtí,” *heretofore*, after “ka<sup>n</sup>bčéga<sup>n</sup>.”

38, 5. Omit “á-biamá” after “Kagé.”

38, 6. Omit “Kagé, á-biamá.” (But we have such a use in English: “My friend,” said he, “my friend, I have something to say to you.”—D.)

38, 7. Omit “á-biamá” after “Añ’kajl.”

38, 8. For “witeí tee” read “witeí te,” the regular pronunciation.

38, 9. Supply “ḡl,” *when*, after “ičai”; and omit “á-biamá” after “ji<sup>n</sup>čéha.”

38, 10. Omit “ji<sup>n</sup>čéha.”

38, 11. Omit “aká” after “Ictínike.”

38, 14. Omit “amá,” after “Mactciñ’ge.”

39, 2. Omit “aká.”

39, 14; 39, 20. For “Ma<sup>n</sup>čī<sup>n</sup>-bagí ačī<sup>n</sup> máma,” read “Ma<sup>n</sup>čī<sup>n</sup>-bagí a<sup>n</sup> máma.”

39, 18; 40, 3; 40, 7. Omit “amá” after “Ictínike.”

40, 20. Supply “ǎ,” before “á-biamá. It is equivalent to “áha<sup>n</sup>.”

43, 3. Read, “Úhe a<sup>n</sup>wa<sup>n</sup>ča mañčīñ’gǎ.”

44, 16. For “Ga<sup>n</sup>.hniñké,” read “Gá-niñké, You who are that one out of sight.”

44, 16. For “čbécčě,” read “čbéc ččěwa<sup>n</sup>.”

44, 18. For “gčī<sup>n</sup> miñké,” read “agčī<sup>n</sup> miñké.”

45, 6. For “učáḡa<sup>n</sup>ji miñké,” read “učáḡa<sup>n</sup> miñké.”

45, 8. For “éga<sup>n</sup>qti” read “éga<sup>n</sup>qti-na<sup>n</sup>.” (Or, “éga<sup>n</sup>qti-hua<sup>n</sup>.”—D.)

46, 2. Omit “á-biamá” after “dúača<sup>n</sup>.”

46, 10. Supply “aká,” *the sub.*, after “ijiñ’ge.”

50, 3. For “gčé čīñké,” read “čéčīñké,” *this st. ob.*

50, 3–4. Read: “Ga<sup>n</sup> kida-bi ega<sup>n</sup>, kúsandě’qti iča<sup>n</sup>ča-biamá. Uqpačě í amá ḡl, uḡá amá.” (The sentences in the text are correct, but Nuda<sup>n</sup>-axa gave short ones because he was dictating.—D.)

- 50, 4; 50, 10; *et passim*. For “ꞤucpáƆa” and “ꞤúcpaƆa,” read “Ꞥucpáha” and “Ꞥucpáha,” as the speaker was a male.
- 50, 7-8. Read: “Wuhu+‘a! i‘c‘áge úhe ga‘Ɔa ínahi‘ áha“, á-bi ega“, wáƆaha tš gƆíanudá-biamá bƆúga.”
- 50, 9. Supply “Gañ‘xí,” the introductory “And,” before “qƆabé.”
- 51, 5. Supply “xí,” *when*, after “Ɔé amá.”
- 52, 7. Supply “Ɔíñké,” after “wa‘ú.”
- 52, 9; 52, 19. Read: “Hi‘+! á-bi ega“, Ɔaqúba-biamá.”
- 53, 8-9. Read: “Da‘ba-bi xí, Hi‘+! á-bi ega“, Ɔaqúba-biamá.”
- 52, 17; 53, 7; 53, 17. Translate “uƆíqpaƆá-bikéama” by “had been caused to fall and lie there, they say.”
- 53, 11. Omit “á-biamá.”
- 54, 1. For “i‘Ɔí‘ agí te,” read “i‘Ɔí‘ íwakiƆě te há, let him cause them to bring it to me.” This should be the reading of 55, 1.
- 57, 1; 57, 10. Supply “aká” after “SiƆémaka.”
- 57, 5. Omit the first “ja‘-biamá.”
- 57, 7. Supply the feminine oral period, “hé,” after “t‘é kě.”
- 58, 3-4. Read: “Hi‘bƆíñ‘ge itégiƆai gě uji-biamá újiha kě.”  
Beans they piled the he put in, sack the.  
 theirs (scattered) they say
- 58, 7. Supply “amá” after “ƆábƆí.”
- 58, 8. For “agí tš,” read “gí tš.”
- 58, 14. Supply “kě‘di,” *in the*, after “Qáde.”
- 59, 2. For “úƆaza-biamá,” read “úƆaze amá.”
- 59, 35-36. For “collecting the beans he put them in a sack,” read “he put in the sack their beans which they had piled up here and there.”
- 60, 2. Read: “Ictínike Ɔ‘di Ɔé amá,” or “Ictínike amá Ɔ‘di aƆá-biamá.”
- 60, 3. Supply “xí,” *if*, after “Eáta‘ áma.”
- 61, 6. “Jañgáqti ƆáƆí‘cé,” or “Jañgáqti-máce, Ye who are very large.”
- 62, 1. For “WabƆátě te‘qa,” read “WabƆáte táda“, on account of my eating them.”
- 62, 9. For “Ɔaqtá-biamá, they bit it, they say,” read “Ɔatá-biamá, they ate it, they say.”
- 62, 18. Omit “aká” after “Ictínike.”
- 63, 3. Supply “amá” after “Níkaci‘ga,” and “aká” after “Ictínike.”
- 63, 13. For “Ɔíñgě‘qteí,” read “ƆíƆíñgě‘qteí, you have none at all.”
- 63, 15. For “tabáda“, read “táda.”
- 63, 20. Supply “aká” after “Ictínike.”
- 71, 15. For “hau, é ga‘-amá,” read “Hau. E ga‘ amá, ¶ While moving, some time after that occurrence.”
- 72, 5. Omit the first “á-biamá.”
- 72, 7. Supply “amá,” *the sub.*, after “A‘pa.” Read “níaci‘ga-ma,” *the men*; so also in line 8.
- 72, 13. For “Ɔízá-bi,” read “Ɔízá-biamá.”
- 72, 14. For “jiñ‘ga,” read “jiñ‘ga-ma,” *the small ones (pl. ob.)*.
- 75, 4. Omit “égihe ƆéƆě.”
- 75, 5. For “ma‘Ɔí‘-biamá,” read “gƆí‘ amá, he sat, they say;” as he could not walk when confined in the tree.

- 75, 6. Omit “úqfú'a wéçé çl,” and supply, after “wa'ú amá,” “wéçé ahí-bi çl,” joining this to the next sentence.
- 75, 7; 75, 10. For “çl,” *again*, read “çl,” *when*.
- 75, 7. For “tí-biamá,” read “tí amá.”
- 75, 8. For wai<sup>n'</sup>-biamá,” read “wái<sup>n'</sup>-biamá.”
- 75, 10. Supply “kě” after “sín'de.”
- 75, 13. Supply “aká” after “Ictínike.”
- 75, 17. Supply “amá” after “Ictínike.”
- 76, 14. Supply “tě” after “daqfúge.”
- 79, 16. Supply “ega<sup>n'</sup>,” *having*, after “açi<sup>n'</sup>-bi.”
- 79, 17. Supply “çtl,” *too*, after “kě;” and read “açi<sup>n'</sup>-biamá” for “açi<sup>n'</sup>-bi.”
- 80, 14. After “jiñ'gajlqti,” supply “hé tě gaqáqaqtí-bi.”  
horn the branching very  
(pair) much, they say
- 80, 17. For “çiñké,” read “aká.”
- 80, 18. Read: “č'di ahí-bi çl, č'di gçi<sup>n'</sup>-biamá, when he arrived,” etc.
- 81, 8. For “añgáxai ada<sup>n'</sup>,” read “añgáxai-da<sup>n'</sup>,” *we do it, when*.
- 83, 1. For “ta<sup>n'</sup>wañgça<sup>n'</sup> e,” read “ta<sup>n'</sup>wañgça<sup>n'</sup>-ma,” *the villages or nations*.
- 84, 8. For “eçéga<sup>n'</sup> éga<sup>n'</sup>,” read “eçéga<sup>n'</sup>-bi éga<sup>n'</sup>.”
- 84, 10. For “úkizá-biamá,” read “úkiza amá.”
- 84, 12. For “wáçu çiona<sup>n'</sup>i kě ikiçě-hna<sup>n'</sup>-biamá,” read “wáçu çiona<sup>n'</sup>i kěde ikiçá-biamá, they found by accident the awls which had been dropped.”
- 84, 14. “sátã<sup>n'</sup>hai,” *in five places*.
- 84, 15-16. Read: “Égiçe máçe amá çl, nújiñga na<sup>n'</sup>ba na<sup>n'</sup>-biamá.”  
At length writer they when, boy two grown, they say.  
say
- 85, 1. For “áčaskabe áça-biamá,” read “áčaskabeçá-biamá, they made it stick;” and for “áma,” *the other*, read “áma<sup>n'</sup>” or “a<sup>n'</sup>ma.”
- 85, 15. For “wahúta<sup>n'</sup>çi,” read “man'dě.”
- 87, 14. Supply “ga<sup>n'</sup>,” *as*, before “pi.”
- 88, 4. “ú'a<sup>n'</sup>t'a<sup>n'</sup>, there is a cause, blame.”
- 96, 1. For “kě” read “çl,” *when*.
- 96, 8. For “gaxá-bi éga<sup>n'</sup>,” read “giáxa-bi éga<sup>n'</sup>, having made it for him, they say.”
- 96, 11. Omit “aká” after “Ictínike.”
- 97, 5; 97, 7; 97, 10. For “ga<sup>n'</sup>téga<sup>n'</sup>,” read “ga<sup>n'</sup>téga<sup>n'</sup>.”
- 97, 7. For “waçníze te,” read “açuíze te, you may take it.”
- 97, 14; 97, 17. For “jiñgá-bajl,” read “jiñ'ga-bajl.”
- 97, 18. For “wa<sup>n'</sup>ibagíqti,” read “wa<sup>n'</sup>ibagi<sup>n'</sup>qti.”
- 99, 1. Read: “Iñgça<sup>n'</sup>-si<sup>n'</sup>-snéde Míçasi céna<sup>n'</sup>ba ákikipá-biamá.”
- 99, 7. For “ágçi<sup>n'</sup> te há,” read “ágçi<sup>n'</sup>-biamá, he sat on him, they say.”
- 99, 8. “pamákode” or “pama<sup>n'</sup>kide.”
- 99, 13. Translate “aká” by “the ones who.”
- 100, 4. For “é wawagiká-biamá,” read “é wawagiká-bi éga<sup>n'</sup>.”
- 100, 7. For “ágigçi<sup>n'</sup>-da<sup>n'</sup>,” read “ágigçi<sup>n'</sup>-bi éga<sup>n'</sup>.”
- 100, 15. Omit “çiñké.”
- 101, 1. For “na'a<sup>n'</sup>i,” read “na'a<sup>n'</sup>-bi.”—D.
- 102, 13. of translation. Supply “cum ea” after “mane.”

103, 6. After "ákiagčá-biamá" insert the following: "Kí Míxasi aká ubáhaia  
 And Coyote the to the side  
 (sub.) (of the path)

na<sup>n</sup>si áíáča-biamá. Áda<sup>n</sup> bična<sup>n</sup> akusan<sup>n</sup>de áíáča-biamá Jenúga amá.  
 leaping had gone, they There missing far beyond had gone, they Buffalo the  
 say. fore him in passing say say bull (sub.).

For "éska<sup>n</sup>bčéga<sup>n</sup>," read "éska<sup>n</sup> ebčéga<sup>n</sup>," it might be, I think."

103, 13. Supply "amá" after "Jenúga."

104, 7; 104, 12. Supply "amá" after "Jenúga jiū'ga."

104, 10. Supply "ǎ," the interrogative sign after "cka<sup>n</sup>'ona."

104, 13. For "jáha-bi," read "jahá-bi-dé, when he thrust at it, they say."

107, 1. Read:—

"Waha<sup>n</sup>čicige aká ixa<sup>n</sup> júgigče akáma. xa<sup>n</sup>há, ǎi ča<sup>n</sup>ǎ bčé te, á-biamá."  
 Orphan the his was with his, they Grand- vil- to the I go will, said he, they  
 (sub.) grand- mother say. mother, lage say.

107, 2. Supply "á-biamá ixa<sup>n</sup> aká," after "čáji-ǎ hé;" and "á-biamá Waha<sup>n</sup>čicige aká" after "bčé ta miūke." Join the next sentences, thus: "É'ia ačá-bi ega<sup>n</sup>, ǎi čan<sup>n</sup>'di ahí-biamá."

107, 4. After "ači<sup>n</sup> tičái-gǎ" supply "á-biamá," referring to the men. "Mactciū'ge čida<sup>n</sup>'be tí há" was said to the head-chief by his attendants. Then the head-chief gave his orders to the people: "Ké, ači<sup>n</sup> gú-gǎ," etc., ending with "Égaxe iča<sup>n</sup>'čai-gǎ," after which supply "á-biamá níkagáhi aká."

107, 5. The next words were said to the Rabbit by the chief: "Ké, wačátci gaxe taté há, egá-biamá Mactciū'ge, Come, you shall dance, said he to the Rabbit."

107, 6. Read: "Ké, i<sup>n</sup>'quxái-gǎ, á-biamá Mactciū'ge aká."

107, 7. After "oni<sup>n</sup> há" supply "á-biamá níkaci<sup>n</sup>ga amá," as the men said that to the Rabbit.

107, 9. "Égaxe iča<sup>n</sup>'čai-gǎ. Gañ'ǎi ánasái-gǎ há" is not as good as "Égaxe iča<sup>n</sup>'čabáda<sup>n</sup> ánasái-gǎ há." See "báda<sup>n</sup>" in the Dictionary.

107, 14. For "čéčé ǎi," read "ičéča-bi ega<sup>n</sup>."

107, 15. For "Ūa<sup>n</sup>čičiū'ge čanájǎi," read "Ū'a<sup>n</sup>čičiūgé čanájǎi."

108, 1. Frank La Flèche has returned to the regular pronunciation "wajiū'ga."

108, 4. For "áigáča-biamamá," read "áigáča amáma, carrying on his arm—was, as he moved, they say."

109, 3. Read: "Kí Waha<sup>n</sup>čicige aká kída-biamá ǎi, t'éča-biamá."

110, 6. For "wéucii," read "wíucii;" and for "wabčiči<sup>n</sup>wi<sup>n</sup>," read "wábčiči<sup>n</sup>wi<sup>n</sup>."

110, 7. Supply "aká" after "Wa'újiūga."

110, 20. Change the first word, "ta<sup>n</sup>," to "čičiūké," to agree with "bičičiūké-ama" that follows, implying that she was placed in a sitting attitude.

111, 10. For "niúčica<sup>n</sup>," read "néučica<sup>n</sup>."

111, 18. For "čbéi tčé," read "čbé i<sup>n</sup>te."

112, 15. Supply "aká" after "Cínuda<sup>n</sup>," which he gives as "Cínuda." See note on 26, 3.

116, 3-4. For "čé amá ǎi," read "ačá-biamá ǎi," to agree with the following "iča-biamá." For "čizé amá," read "čizá-biamá," having for its subject "nújiūga" understood.

117, 1. Supply "ča<sup>n</sup>" after "wabágčeze jiū'ga."

117, 5. Supply "amá" after "Níaci<sup>n</sup>ga," as it refers to all the Indians.

117, 18. Supply "aká" after "nújiūga."



118, 1-2. Change "kagá" and "kagé" to "kagéha," *my friend*. (But I have heard two or three say "kagá."—D.)

118, 9. Supply the interrogative "ǎ" after "wédaxe taté."

118, 11. Read: "ijáje čadá-bi ega<sup>n</sup>, Ni-úha-ma<sup>n</sup> čí<sup>n</sup>-á!" etc.

118, 13; 118, 14; *et passim*. "Akí-biamá" may be translated by "reached there again, they say." This is a secondary meaning.

119, 8. Supply "aká" after "Nújiŋga."

120, 1. Supply "čičké" after each "ijaň'ge," and "ča<sup>n</sup>" after "ta<sup>n</sup>waňčá<sup>n</sup>."

120, 16. Supply "ča<sup>n</sup>" after "ta<sup>n</sup>waňčá<sup>n</sup>."

121, 10. Supply "ǎ," *when*, after "akí-bi."

122, 15. Joseph La Flèche gave me, "čéze ča<sup>n</sup>, the tongues;" but his son Frank says that "čéze ča<sup>n</sup>" means "the one tongue," and that we must say "čéze gě" for "the tongues." According to analogy, Frank is correct.—D.

124, 15. Change "agčí" to "agčii há."

125, 11. As several soldiers or policemen were addressed, read: "ahni<sup>n</sup> čkí tai há," instead of the singular, "ahni<sup>n</sup> čkí te."

126, 1. Change "gčín' tě" to "gčín'-biamá."

126, 9. Supply "amá" after "wanáce."

131, 1. Read:—

Waha<sup>n</sup> čicige aká iha<sup>n</sup> ičádi eča<sup>n</sup>ba gít'a-biamá ǎi, ijaň'ge čičké júgigčá-biamá.  
Orphan the his his he too died for him, when, his the one he was with her, they say.

131, 3. Supply "aká" after "Waha<sup>n</sup> čicige."

132, 14. Supply "aká" after "nújiŋga."

132, 16. Change the first part of the line to "máqa<sup>n</sup>-biamá. Kí jégčá<sup>n</sup>-biamá."

133, 16. Supply "aká" after "Je-mi<sup>n</sup>'ga."

133, 17. For "iřá<sup>n</sup>he," read "iří'a<sup>n</sup>he."

133, 18. Supply "aká" after "wa'ú."

134, 2. Supply "čičké" after "Je-jiň'ga."

134, 5. Supply "ta<sup>n</sup>" after "Ictínike."

134, 11. For "ačá-biama," read "agčá-biamá."

134, 12. For "amá ačái," read "čín' čé."

134, 16; 134, 21; 135, 5. For "amá" read "čín'."

135, 17. Supply "ta<sup>n</sup>" after "Je-sa<sup>n</sup> jiňga."

135, 20. Supply "kě," *the recl. ob.*, after "Je-mi<sup>n</sup>'ga."

136, 1. "Je-mi<sup>n</sup>'ga kě čicpácpa čičgě'qti gáxa-biamá," or "Je-mi<sup>n</sup>'ga kě čičiň'gě-qti<sup>n</sup>-biamá," the latter meaning, "They reduced to nothing at all the body of the female buffalo."

136, 13. Supply "wi<sup>n</sup>," *one*, after "ékiga<sup>n</sup>qti."

136, 17. Change "čizái tě" to "čizá-biamá."

140, 4. Supply "kě," *the long object*, after "Maja<sup>n</sup>," as "áhe" conveys the idea of length.

141, 6. Change "A-řgčín'-biamáma" to "A-řgčín' amáma."

144, 19. Change "na<sup>n</sup>pehi<sup>n</sup>qti-t'é etéga<sup>n</sup> čaňká amá" to "na<sup>n</sup>pehi<sup>n</sup> t'é téga<sup>n</sup>qti<sup>n</sup>"  
"hungry to die very apt

čaňká amá."  
the ones they say."

147, 1. Change "čeděf-amáma" to "čeděf-ča<sup>n</sup> amá."

147, 4. Change "Nu aké" to "Nu aká."

- 149, 5. Supply "fi<sup>n</sup>" after "fijúcka."
- 149, 12. Supply "amá" after "ijiñ'ge."
- 149, 16. Change "djúb inahi<sup>n</sup> hă" to "djúb inahi<sup>n</sup> áha<sup>n</sup>."
- 150, 10. Supply "kě" after "féde."—D.
- 151, 2. Supply "xi," *when*, after "áka<sup>n</sup>-bi."
- 151, 5. Change "qéáje-hna<sup>n</sup>-bi" to "qéáje-hna<sup>n</sup>-biamá."
- 151, 9. Change "fépai" to "fépa-biamá."
- 152, 18. Read: "Ci ga<sup>n</sup>te amá xi, Jandé."
- 152, 19. Change "eéga<sup>n</sup> éga<sup>n</sup>" to "eéga<sup>n</sup>-bi ega<sup>n</sup>."
- 153, 3. Supply "aká" after "Jé-wa'ujiñ'ga."
- 154, 2; 154, 7. Supply "xi," *when*, after "égasáni."
- 154, 13. Supply "fi<sup>n</sup>" after "níaci<sup>n</sup>ga."
- 154, 15. Supply "amá" after the second "Wa'újiñga."
- 156, 1. Change "atí tě" to "atí-bi xi: he came, they say—when."
- 156, 5. Supply "xě" after "hi<sup>n</sup>qpé."
- 162, 6. Change "snédeqti" to "snédeáqti."
- 162, 8. Insert "ta<sup>n</sup>," the classifier, after "nújiñga."
- 162, 9. Insert "wi<sup>n</sup>," *one*, after "ciñ'gajiñ'ga."
- 163, 5; *et passim*. Change "háajiñga" to "hájiñ'ga."
- 163, 6. Read: "sásaqtia<sup>n</sup> amá" and "úda<sup>n</sup>qtia<sup>n</sup> amá." Omit "e."
- 163, 8. Omit the second "égiǵe."
- 163, 9. Insert the classifier "kě" between "hájiñga" in the preceding line and "gaséga<sup>n</sup>."
- 163, 10. Omit the "cǵ" before "na<sup>n</sup>;" and "Na<sup>n</sup> amá" in the next line; making the text read thus: "Ci nújiñga ídaǵai fiñké na<sup>n</sup> amá xi, cǵ agíahí-biamá."
- 163, 13. Omit "cǵ" at the end of the line.
- 163, 14. Insert the classifier "ta<sup>n</sup>" after "nújiñga" at the beginning of the line. Omit "cǵ nújiñga" at the end of the line.
- 163, 15. Omit the classifier "fi<sup>n</sup>" at the beginning of the line.
- 163, 16. Insert "wi<sup>n</sup>," *one*, after "Hi<sup>n</sup>qpé-ágǵe."
- 163, 18. Insert the classifier "fi<sup>n</sup>" after "nújiñga."
- 163, 19. Insert the classifier "fi<sup>n</sup>" after "nújiñga," and omit the following "égiǵe."
- 164, 3. Change "wágiatí ede," to "wágiatí-dé, they came for them, when."
- 164, 4. Change "éde," *but*, to "xi," *when*; and omit the "h" in "t'éwaǵǵ-hna<sup>n</sup>i."
- 164, 6. "Ke," *Now!*
- 164, 7–8. Insert the classifier "kě" after the first "hi<sup>n</sup>qpé," and omit the second "hi<sup>n</sup>qpé."
- 164, 11. Insert the classifier "ǵañká," *the ones who*, after "dúba;" and change "fiñké'di" at the end of the line to "fiñké."
- 164, 20. Read: "nújiñga ta<sup>n</sup> é waká-bi ega<sup>n</sup>."  
"boy            the that meant, they having."  
 (std. ob.)            say
- 165, 2. Read: "Añ'kaji hă, piájí éde ecéce hă, No, it is bad, but you say it often"—said by the bad men. The text and translation give these as the words of Hi<sup>n</sup>qpé-ágǵe.
- 165, 14. Change the first clause, so as to read, "cǵ nújiñga Hi<sup>n</sup>qpé-ágǵe aká pa-hañ'ga akí-biamá."
- 165, 20. Change "Añ-bají-bi xi" to "Áda<sup>n</sup>," *Therefore*.



- 179, 20. Supply "ga<sup>n'</sup>," *as*, after "aŋga<sup>n'</sup>ɕai."
- 180, 5. Supply "tě" after "cúde."
- 180, 12. Supply "wi<sup>n</sup>," *one*, after "i<sup>n'e</sup>áǵęqtcı." *one*
- 180, 13. "Na<sup>n</sup>ckı" or "nackı," See note on 26, 3. Read "jiŋ'ga-ctěwa<sup>n</sup>-bájı, by no means small"; and supply "ɕa<sup>n</sup>" after "najıha."
- 180, 14. Read:—  
 "Kı nuda<sup>w</sup>haŋga ɕi<sup>n</sup> ɣı tě úde ɕé tě'di, i<sup>n'e</sup>áǵe ɕiŋké wébaha<sup>w</sup>ajı amá."  
 And war-chief the lodge the enter- went when, old man the (st. knew him not they say.  
 (mv.) (ob.) ing one)
- 180, 15. Supply "ɣı," *when*, after "ga<sup>n'</sup>ɕiŋkě'qti."
- 181, 11. For "eɕéga<sup>n</sup>," read "eɕéga<sup>n</sup>-bi."
- 181, 17. For "hni<sup>n</sup>," read "ɕni<sup>n</sup>."
- 182, 14. For "ɕaŋké," read "ɕaŋká."
- 182, 16. Omit "áha<sup>n</sup>" after "ináhi<sup>n</sup>"; and supply it after "miŋké."
- 182, 17–18. Read: "Wi<sup>n</sup> ɕiŋké najıha skǎ'qti ega<sup>w</sup>, ga<sup>w</sup> wi<sup>n</sup> ɕiŋké jíđęqti, kı wi<sup>n</sup> ɕiŋké zíqti, kı wi<sup>n</sup> ɕiŋké ɣúqti am áɕa."
- 183, 5. Supply "ɕaŋká" after "dúba."
- 183, 20. Supply "ǵě," *the scattered inanimate objects*, after "najıha."
- 189, 1. Read: "Iɕádi aká níkaǵahı-biamá ɣı, ǵá-biamá," etc.
- 189, 2. For "Nika<sup>n</sup>hi," read "Nika<sup>n</sup>ahi"; and for "nika<sup>n</sup>hi-májı," read "nika<sup>n</sup>ahi-májı."
- 189, 3–4. Read "áđae hǎ. Ú'a<sup>n</sup>ɕiŋ'ge a<sup>n'</sup>qtiáŋ'ga<sup>n</sup>-májı hǎ, áda<sup>n</sup> éga<sup>n</sup> wıka<sup>n</sup>ɕa hǎ."  
 For "a<sup>n'</sup>qtiɕiéga<sup>n</sup>," read "a<sup>n'</sup>qtiɕiéga<sup>n</sup> te hǎ, you will be a great man."
- 189, 5. For "Nújiŋga," read "Kı nújiŋga aká."
- 189, 6. For "aká na<sup>n</sup>qa," read "ta<sup>n</sup> na<sup>n</sup>qa-hı."
- 189, 6–7. Read: "Éǵıɕe a<sup>n</sup>pa<sup>n</sup> d'úba wéɕa-biamá ɣı, caŋ'ge," etc.
- 189, 8–9. Read: "mi<sup>n</sup>de a<sup>n</sup>pa<sup>n</sup>-ma wagǵáde aɕá-biamá. A<sup>n</sup>pa<sup>n</sup>-mádi ahi-biamá  
 crawling the elk creeping up he went, they say. At the elk (pl. ob.) he arrived, they say
- ɣı, áckaqtci wakıda-biamá. Kı wi<sup>n</sup> ú-bi ɕa<sup>n</sup>'ja," etc.  
 when, very close he shot at them, they say. And one he wounded, though, they say
- 189, 11. For "naji<sup>n</sup>-biamá. Kı ewéahidě'qti," read "naji<sup>n</sup> amá hǎ. Kı wéahidě'qti."
- 189, 12. For "wakan'diɕega<sup>n</sup>," read "wakan'diɕá-bi ega<sup>n</sup>."
- 189, 14. For "ědedı-te amá," read "ě'diedı-te amá." (The former is generally used.—D.)
- 189, 16. Read: "ɕiéwa<sup>n</sup>ja<sup>n</sup> ega<sup>w</sup>, níɣa te," etc.
- 189, 17–18. Read "Báazá-bi ga<sup>n</sup> a<sup>n</sup>ha-biamá."
- 190, 2. For "eǵáwada<sup>n</sup>be tě'di," read "eǵáwada<sup>n</sup>ba-bi ɣı."
- 190, 3. Read: "cı ní tě ɕata<sup>n</sup> ɕé ɣı, cı Wě's'ǎ aká éɕa<sup>n</sup>be atı-biamá. Cı a<sup>n</sup>'he amá."  
 Omit the final "Cı."
- 190, 4. Omit "wédnaba<sup>n</sup> tě." For "áda<sup>n</sup>be tě'di," read "da<sup>n</sup>ba-bi ɣı."
- 190, 12. Read "a<sup>n</sup>wa<sup>n</sup>ɕate te hǎ, ećé te hě."
- 190, 17–18. Read: "Na<sup>n</sup>búɕiqɕá ɕa<sup>n</sup> ɕiɕnúda-bi ega<sup>w</sup>, eca<sup>n</sup>adi iɕa<sup>n</sup>ɕa-biamá. Ké, a<sup>n</sup>wa<sup>n</sup>ɕate taté hǎ, á-bi ɣı, éǵıɕe wa'ú," etc.
- 190, 19. Omit "ɣı ɕasni<sup>n</sup>-biamá."
- 190, 20. Supply "aká" after "Wě's'ǎ-wa'ú."
- 190, 21. Supply "aká" after "nújiŋga."
- 191, 5. Read "i<sup>n'e</sup>áǵe amá," and "wa'ú watcigaxe-má."

- 191, 6. For "Ca<sup>n</sup>'ckaxe tai á-biamá aça+!" read "Ca<sup>n</sup>'ckaxe tai há."
- 191, 10. For "çionúda-biamá," read "ça<sup>n</sup>," *the curvilinear inanimate object*.
- 191, 11. Omit "çionúd."
- 191, 12. For "á-bi ega<sup>n</sup>," read "á-bi x̄l."
- 191, 21. For "taí," read "tá-bi."
- 192, 1. Change "wa'ú amá" to "wa'ú-ma," *the women*.
- 192, 2. Change the plural, "Ca<sup>n</sup>'ckaxe taí," etc., to "Ca<sup>n</sup>'ckaxe te, aí aça+," omitting "á-biamá."
- 192, 6; 192, 9; 192, 17; 193, 13. Supply "ça<sup>n</sup>" after "na<sup>n</sup>búçiqça."
- 192, 7. Change "ega<sup>n</sup>" to "x̄l," *when*.
- 192, 9. Change "çĩnké" to "aká."
- 192, 10. Change "na<sup>n</sup> çĩ<sup>n</sup> wateçigaxe te" to "na<sup>n</sup>-ma wateçigaxe tai há."  
the grown ones let them dance
- 192, 10-11. Change "Cémi<sup>n</sup>jiñ'ga çana<sup>n</sup> çáçĩ<sup>n</sup>cé wateçigaxe tai aça+" to "Cémi<sup>n</sup>-jiñ'ga-máçe, wateçigaxe te, aí áça."
- 192, 12. Change "amá" to "çĩ<sup>n</sup>."
- 192, 14. Change "úha<sup>n</sup> ágají-biamá" to "úha<sup>n</sup> wágají-biamá." The former takes a singular object, the latter, a plural.
- 192, 15. Read "na<sup>n</sup>pa<sup>n</sup>'hi" instead of the alternative form, "na<sup>n</sup>pa<sup>n</sup>'hi<sup>n</sup>." See note on 26, 3.
- 192, 17. Translate "açuha" by *again*. (But the meaning is rather, "in addition to," with an idea of finality.—D.)
- 192, 19-20. Read "Ukfie-na<sup>n</sup>-biamá x̄l, içádi aká na'a<sup>n</sup>-biamá." Also, "da<sup>n</sup>'bai-gã há."
- 193, 2. Read "júççe ççĩ<sup>n</sup> aká hě, she is sitting with him."
- 193, 4. Supply "aká" after "wa'ú."
- 193, 4-5. Read "Égiççe nú aká aça-biamá x̄l, wa'ú úda<sup>n</sup>çti wi<sup>n</sup> iça-biamá x̄l, gá-biamá," etc.
- 193, 6. Read: "tá miñke há. Çiadi çiha<sup>n</sup> eça<sup>n</sup>'ba úwagiçá-gã há, á-biamá. Gañ'çĩ wa'ú aká ugçá," etc. "Eça<sup>n</sup>'ba," *she too*; "ugçá," *to tell about her own*.
- 193, 12. "Éçĩ<sup>n</sup> ahí-bi ega<sup>n</sup>." Or, "Éçĩ<sup>n</sup> ahí-bi x̄l."
- 193, 16. Change "bçé tá miñke, á-biamá," to "bçé tá miñke há."
- 193, 16-17. "Cañ'ge ta<sup>n</sup> na<sup>n</sup>'qa cánakagççe iñ'gça<sup>n</sup>-i-gã." This should be changed, either to "Cañ'ge ta<sup>n</sup> cánakagççe iñ'gça<sup>n</sup>-i-gã," or to "Cañ'ge ta<sup>n</sup> na<sup>n</sup>'qa-hi iñ'gça<sup>n</sup>-i-gã." The former means "Put the saddle on the horse for me"; the latter, "Put it on the horse's backbone for me."
- 193, 17-18. "Wáçaha . . . . Aça-biamá" (the first one). Read: "Wáçaha úda<sup>n</sup>çti áçahá-bi ega<sup>n</sup>, cañ'ge ta<sup>n</sup> çti úda<sup>n</sup>çti, cánakagççe çti úda<sup>n</sup>çtia<sup>n</sup> aça-biamá."
- 193, 19. Change "Nihañ'ga tẽ" to "Nihañ'ga tẽ'ça"; and omit "Sígçuçúgihá-biamá."
- 193, 21. Change "çĩ tẽ piäjiçti" to "çĩ piäjiçti wi<sup>n</sup>, a very bad lodge." "Sígçuçúgihe aça-bi" may be changed to "Uçúgihe aça-bi: following his own—he went, they say."
- 194, 2. The first "akáma" may be omitted, if desired. Then read: "wáçaha tẽ içiepacpaçtia<sup>n</sup> akáma: clothing—the—torn in shreds as to it—he was, they say."
- 194, 3. Omit "ahĩ x̄l." Change "eçá tẽ" to "eçái tẽ."
- 194, 4. Change "ehnéga<sup>n</sup>" to the ancient form, "eonega<sup>n</sup>."
- 194, 7. "áhnaha hné." Or, "áonaha oné."
- 194, 8. Insert "wi<sup>n</sup>," *one*, after "çti"; and "çti" after "wahíçage."

- 194, 9. Change "hné te" to "né te hä"; and "ëdedífa<sup>n</sup>" to "ë'diedífa<sup>n</sup>."
- 194, 11. Change "gfi<sup>n</sup>" to the plural, "gfi<sup>n</sup>i hä."
- 194, 13. "Ga<sup>n</sup>" may be omitted.
- 194, 14. Supply "kë" after "Ní-qañga." For "gáxai," read "gáxa-bi."
- 194, 15. Omit "i<sup>n</sup>c'áge aká."
- 194, 16. Supply "wi<sup>n</sup>," *one*, after "qí."
- 194, 17. For "cúde ga<sup>n</sup>," read "cúde të," *the smoke*.
- 194, 20; 195, 6; 196, 2. For "ugídada<sup>n</sup>-bi," read "ugídida<sup>n</sup>-bi," from "ubída<sup>n</sup>."
- 195, 4; 195, 6; 195, 18; 197, 10. Supply "fa<sup>n</sup>" after "waçáge."
- 195, 5. Supply "fa<sup>n</sup>" after "niníba." (This must refer to the pipe bowl, without the stem, as the *whole pipe* is "niníba kë."—D. See line 16.)
- 195, 8. Supply "aká" after "Áma"; and change "éwidacíbe, ehé te" to "éwidacíbe hä." After "cénají" supply either "ä," the interrogative, or "éi<sup>n</sup>te," as in the preceding line.
- 195, 11. Instead of "Hau! ha+!" the Omahas now use "Wáhu'á!"
- 195, 12. Read "aja<sup>n</sup>i" at end of line.
- 195, 14. Change "g'éwaçáçai" to the objective singular, "g'éçáçai, you sent him homeward"; and supply "hä" after "Íwit'abçai."
- 195, 16. "çaná-bi ega<sup>n</sup>." Or, "çaná-bi qí."
- 195, 17. Supply "aká" after "Áma."
- 195, 20. Read: "Íçae-na<sup>n</sup>i hä."
- 196, 4. Omit "íhusá-biamá çí"; and supply "çi<sup>n</sup>" after "níkaci<sup>n</sup>ga."
- 196, 5. Change "g'éwaçákiçé" to "g'éçákiçé."
- 196, 9. Change "atí" to "atíi."
- 196, 10. Change "júbají" to "júbajíi."
- 196, 11. "tí të." Or, "tí qí."
- 196, 18. Read: "t'éçáçají" and "kigt'éçáçé."
- 196, 19. Change "atí-hna<sup>n</sup>" to "tí-na<sup>n</sup>."
- 197, 1-2. Change "tai" to "taité hä"; and omit "á-biamá."
- 197, 2. Change "atí" to "tí." And in lines 3 and 4 change "t'éwaçáçá-bájí" to "t'éçáçá-bájí."
- 197, 5. Omit the second "á-biamá."
- 197, 9. Change "wenáca-biamá, íbistá-biamá," to "wénacá-biamá qí, íbistá-biamá, when he snatched it from them," etc.
- 198, 6. Change "Ca<sup>n</sup>ckaxe taité" to "Ca<sup>n</sup>ckaxe taité ä, Will you really stop it?"
- 198, 15. Insert "amá" after "Wé's'ä-wa'ú."
- 199, 1. Read: "Égiçé Wé's'ä-wa'ú ígiçá-biamá; nú wi<sup>n</sup> áçixe akáma."
- 199, 2. Change "ít'açá-biamá" to "ít'açá-bi ega<sup>n</sup>: he hated him, they say—having."
- 199, 3; 199, 18. Supply "fa<sup>n</sup>" after "ta<sup>n</sup>wañçá<sup>n</sup>."
- 199, 4. At the end of the line read: "gaçéí-biamá qí, agçá-biamá: he killed her, they say—when—went homeward, they say."
- 199, 7. Read: "ehé çá<sup>n</sup>çtí," and "Çné taité hä."
- 199, 8. Read: "ma<sup>n</sup>ni<sup>n</sup>" and "wáni<sup>n</sup>."
- 199, 9. Change "ga - - á-biamá" to "éga<sup>n</sup> ma<sup>n</sup>ci né taité hä, á-biamá," and "ma<sup>n</sup>ci hné qí" to "ma<sup>n</sup>ci naí qí."—Frank La Flèche. But "nai" is the plural of "na," *to beg*, and means "they beg"; hence I prefer writing "ma<sup>n</sup>ci hnaí qí," *when ye go on*

*high*, to avoid confusion; though, perhaps, the context would determine which verb was intended.—D.

199, 12; 199, 14. "ahí-biamá" should be "akí-biamá," as in line 15, "he reached there again, they say."

199, 13. Supply "kě" after "ni."

199, 14. For "fékiça-biamá," read "gfékiça-biamá, he sent him back, they say."

200, 2. For "Cañ'ge wahiçageqtia<sup>n</sup>," read "Cañ'ge çin wahiçageçtia<sup>n</sup>."

200, 3. For "bçabçázęqti," read "bçabçázaçę'qti, torn very much accidentally or of its own accord."

200, 5. Read: "Níaci<sup>n</sup>ga wi<sup>n</sup> waqpáni tcábe tí há, á-biamá."

200, 6. "E<sup>n</sup>di" is superfluous.

200, 8. Read: "ca<sup>n</sup> há, çagçí tē, it is enough, since you have come home."

200, 12. Omit the first "á-biamá"; and read: "wa'ú gátędi çin qtáaçę há, I love the woman who is in that place (out of sight)."

200, 13. For "féwakiça-gă," read "féwakiça-gă há, á-biamá."

207, 1-2. If we retain "çinčké," we must change the verb to "watęzugçan<sup>n</sup> amá"; but if we retain "watęzugçan<sup>n</sup>-biamá," we must change the classifier "çinčké" to "aká."

207, 3. Change the line so as to read thus:

"nú aká çúha-bi ega<sup>n</sup>, gá-biamá: Égiçę, etc."  
man the feared, they having, said as follows, Beware.  
(sub.) say they say:

Supply "wi<sup>n</sup>," *one*, after "níkaci<sup>n</sup>ga."

207, 4. "Názugáçę: Facing the back of the lodge".—D.

207, 4-5. Read: "Égiçę nú çinčké é çę amá çí, níkaci<sup>n</sup>ga wi<sup>n</sup> a-í-biamá."

207, 6. Change "ubáha ija<sup>n</sup>" to "ubáha<sup>n</sup> a-ija<sup>n</sup>."

207, 7-8. Read: "Égiçę nú çin ábae tē gí amá çí, agçá-biamá i<sup>n</sup>c'áge ahí aká."

207, 8; 207, 13. "A<sup>n</sup> ä." Or, "E<sup>n</sup>a<sup>n</sup> ä."

207, 9. "Ecé te çęga<sup>n</sup>." Change to "Ecé te çan<sup>n</sup> éga<sup>n</sup> hē: i<sup>n</sup>c'áge," etc.  
What you said so it : old man.  
in the past was

207, 12-13. Read:—

"Çi nú çin ábae tē gí amá çí, çí agçá-biamá i<sup>n</sup>c'áge aká."  
Again man the hunting the was coming when, again went homeward, old man the.  
(mv.) back, they say they say

Change "atí hē" to "atfi hē."

207, 15. Change "Da<sup>n</sup>bá-bi ega<sup>n</sup>" to "Da<sup>n</sup>ba-bi çí."

207, 17. Supply "kě" after "wa'ú."

208, 2. Read: "égihe içęça-biamá" at the end of the line.

208, 3-4. Read: "Nú çin<sup>n</sup> kí amá çí, égiçę wa'ú kē t'çęçę ákiágçę-bitéama, níxa kē mábçaza-bikéama." Change "çan<sup>n</sup>'de kē" to "çan<sup>n</sup>'de kē'di." Or else, omit the phrase.

208, 5. Read either "akí-biamá nú aká" or "kí amá nú çinčké." Supply "wi<sup>n</sup>," *one*, after "çiñ'gajiñ'ga."

208, 8-9. Read: "Ma<sup>n</sup>çida<sup>n</sup> wakan'dagiçtia<sup>n</sup>-biamá çí, Dadiha, man'dē jiñ'ga iñgaxa-gă há, á-biamá."

208, 9-10. Read: "Wajiñ'ga ga<sup>n</sup> wakíde-hna<sup>n</sup>-biamá çí, içádi aká ábae açę  
Bird so shooting at them regularly, when, his the hunting to go  
they say father (sub.)  
 tá-bi éga<sup>n</sup> gia<sup>n</sup>ze-hna<sup>n</sup>-biamá."  
in order that, taught him regularly, they  
they say say.

208, 10. Read: "jégçę-bi çí," or else, "jégçę-bi ega<sup>n</sup>."

208, 12-13. Frank La Flèche changes "Wa'a<sup>n</sup> gáxe a-í-biamá" to "Wa'a<sup>n</sup> a-í-biamá: singing—he was coming, they say."

208, 18. He translates "kagéha" by "friend"; though in this case it means, "younger brother," in my opinion.—D.

208, 19. Change the plural, "a<sup>n</sup>čáte tai," to the dual, "a<sup>n</sup>čáte té há."

209, 4. Change "ónásni<sup>n</sup> áha<sup>n</sup>" to "ónásni<sup>n</sup>-na<sup>n</sup> áha<sup>n</sup>."

209, 5. Read: "dadíha, é amá xǐ, gisičaji amá ie té." Change the last part of the next line so as to read: "Ě čé amá xǐ, cí nǔjiinga amá."

He went they when, again boy the  
say (mv. sub.).

209, 8; 209, 15. Omit "nǔjiinga čičké."

209, 9. Read: "Kagé, číadi cugi, á-biamá ga<sup>n</sup>, ačá-biamá cí."

209, 11. Read: "é amá xǐ, gisičaji amá." For "giáxa-biamá," read thus:—  
he made for him,  
they say.

"giáxa-bi ega<sup>n</sup>, cí a<sup>n</sup>čá ačá-biamá."  
he made for having, again leaving he went, they  
him, they say him say.

209, 13. Read: "Cí nǔjiinga amá a-i-bi ega<sup>n</sup>, Číadi ičé á, á-biamá."

210, 6. Supply "kě" after "ásku."

210, 7. Read: "Čiji<sup>n</sup>čé čicta<sup>n</sup>čǐ-gǎ, á-biamá ga<sup>n</sup>, dáha<sup>n</sup> átiáča-biamá ičádi aká."  
Your elder do not let him go, said, they as, arising he started, they his the  
brother say father (sub.).

210, 7-8. Read: "Nǔjiinga čičké gčé ga<sup>n</sup>čaqtia<sup>n</sup> xǐ, égičé cka<sup>n</sup>čǐ ičá<sup>n</sup>-biamá."  
Boy the one to go wished very when, at length motionless became suddenly,  
who back much they say.

210, 9. Read: "Čiji<sup>n</sup>čé méga<sup>n</sup> učákikijii há, á-biamá."

210, 10. For "učíhi," read "učíhii há."

210, 11. Put a period after "wegáxai-gǎ"; and omit "á-biamá."

210, 13. Omit "égičé édi."

210, 15; 211, 7. Supply "čá<sup>n</sup>ctǐ," heretofore, after "wágaji."

210, 15; 211, 7; 212, 10; 214, 8. For "Égičé," read "Éga<sup>n</sup>." *If so.*

210, 16; 211, 8. After "Hǐn'dega<sup>n</sup>" supply "aŋgáče te há, let us two go."

210, 19. At the end of the line read thus: "ubéta<sup>n</sup> ačǐ<sup>n</sup>."

211, 1; 221, 20; 231, 10. Supply "tě" after "čijébe."

211, 2. Supply "kě" after "čáqti."

211, 3; 212, 2. Change "ckaxe" to the plural, "ckáxai." (The dual, ckáxe, would answer just as well. See the above note on 210, 16.—D.)

211, 4-5. Read:—

"Cí ičádi aká ábae ačé tá-bi tědi, Égičé qǐqInde gátědi hne tai há, á-biamá."  
Again his the hunting was about when, Beware gorge to that you go lest . said he, they  
father (sub.) to go say.

211, 6. Supply "te há" after "aŋgáče," instead of "tai."

211, 9. Supply "wi<sup>n</sup>," one, after "wa'újiingaqtei."

211, 10. Read: "čéčičké é čičké: this one who is sitting—she—is the one who."

211, 16. Change "á-bi ega<sup>n</sup>" to "á-biamá." Change "cpačá<sup>n</sup>" to "cpačá<sup>n</sup>hě," and "A<sup>n</sup>" to "E<sup>n</sup>."

211, 17. Change "wábčaskábe éččé" to "wábčaskábe-na<sup>n</sup>-ma<sup>n</sup> éččé."

211, 18. Change "čičá ctéctewa<sup>n</sup>" to "čičá-bi ca<sup>n</sup> ga<sup>n</sup>."

211, 19. Supply "čá<sup>n</sup>" after "sǐndéhi" and "sǐndé-qčú'a." So in 212, 5.

212, 1. Change "aŋgáčǐ" to "aŋgáčǐi há."

212, 4. Read: "xá<sup>n</sup>há, tičá-gǎ, á-biamá. Aŋ'kajǐ éččé, cpačá<sup>n</sup> hě."

212, 5. Change "wábčaskábe éččé" to "wábčaskábe-na<sup>n</sup>-ma<sup>n</sup> éččé."

212, 6. Read: "ugáqpaččé ičéča-biamá."



- 212, 7. Change “kě'di” to “çan'di.”
- 212, 18. Supply the interrogative sign, “ä,” after “ahni<sup>w</sup>.”
- 213, 16. Supply “çañká,” *they who*, after “Iñgça<sup>w</sup> jiñ'ga.”
- 214, 2. Omit “ça<sup>n</sup>”; and change “ekáxe” to “ekáxai hä.”
- 214, 5. Omit “ě'di” after “keçan'di.”
- 214, 6. Change “añgáçe tai” to the dual, “añgáçe te hä.”
- 214, 14. Supply “amá” after “nújiñga”; also in line 15 after “içádi.” Omit “sí tě.”
- 219, 1. Read: “Ukíkiji dubá-biamá çl, enáqtei qígça-biamá. Iha<sup>w</sup> iqañ'ge ctěwa<sup>w</sup>” —“çl,” *when*; “ctěwa<sup>w</sup>” or “ctlwa<sup>w</sup>,” *even*, instead of “ctl wi<sup>w</sup>.”
- 219, 2-3. Read: “ábae açá-biamá çl, isañ'ga aká qiaça gçi<sup>w</sup>-biamá.” Supply “kě” after “ja<sup>w</sup>jiñga.”
- 219, 4. Supply “çl,” *when*, after “iheçá-biama.”
- 219, 5. Change “iji<sup>w</sup>çe” to “iji<sup>w</sup>çe-má,” *his elder brothers (the ob.)*.
- 219, 9. Change “Akí-bi” to “Kí-bi.” (The former is generally used.—D.)
- 220, 4. Supply “çiñké,” *she who*, after “wa'u”; and “amá,” *the plural sub.*, after “dúba.”
- 220, 8. Read: “wañ'giçe akí-biamá çl, égiçe,” etc., “when all her brothers reached home, behold,” etc.
- 221, 6. Supply “çiñké,” *she who*, after “Mi<sup>w</sup>jiñga.”
- 221, 7. Supply “çiñké” after “wa'ú”; and change “edáda<sup>n</sup>” to “dáda<sup>n</sup>.”
- 221, 11. After “á-biamá” supply “wa'ú aká.”
- 221, 12; 221, 19. Supply “amá,” *the mv. sub.*, after “nújiñga.”
- 221, 13. Read: “ahí-biamá çl, Níaci<sup>n</sup>ga dúba,” etc.
- 221, 17. Read: “amá,” *the mv. sub.*, instead of “ni,” which is superfluous.
- 222, 1. Read: “waqpáni-ctěwa<sup>w</sup>-bájl akáma hä, wa'ú aká égçañge eça<sup>w</sup>ba.”
- 222, 2. Change “giqa<sup>w</sup>be çl,” to “giqa<sup>w</sup>ba-bi çl, when he saw his, they say.”
- 222, 3. Supply “aká” after “iqañ'ge.”
- 222, 8. Change “jiñgáqtei-hna<sup>w</sup>i” to “jiñgáqtei-na<sup>w</sup>.” Read: “Jaha<sup>w</sup>ha, O wife's brother,” instead of “Jaha<sup>w</sup>.” Omit the second “Jaha<sup>w</sup>.”
- 222, 9. Change “áha<sup>n</sup>” to “hä.”
- 222, 11. Supply the classifier “tě” after “mandé jiñ'ga,” as there were several small boats.
- 222, 15. Omit “gañ'ki.”
- 222, 17. Change “çiñké” to “aká”; and supply “kě” after “mandé.”
- 223, 3. Supply “aká” after “nu.”
- 226, 1. Supply “aká” after “Háxige.” Read: “Kl ijiñ'çe aká,” etc.
- 226, 2. Read: “açé-na<sup>w</sup>-biamá çl, qáqti wakíde-na<sup>w</sup>-biamá.”
- 226, 4. Read: “Kl ijiñ'çe aká,” etc.
- 227, 2. Supply “kě” after “qáqti;” “çiñké” after “Isañ'ga;” and “amá hä” after “céçectěwa<sup>w</sup>jl.”
- 227, 3. Supply “ça<sup>n</sup>” after “ijébe.”
- 227, 4. Change “ega<sup>w</sup>” to “çl,” *when*.
- 227, 6. Change “ahí çl'ji” to “ahí-bi çl'ji;” supply “çi<sup>n</sup>” after “isañ'ga;” and read: “sigçé çe té amá hä,” instead of “sigçé çé te amá.”
- 227, 15. Prefix, “Kl a<sup>w</sup>ma<sup>n</sup>,” *And the one*, to “gá-biamá.”
- 227, 17. Supply “tě na<sup>w</sup>-qci: the ob.—alone,” after “na<sup>w</sup>béhiujiñ'ga.”

- 227, 19. Read: "Háxige aká ja<sup>n'</sup>abe gáxa-bi ega<sup>n'</sup>, ní kě'di uqpáča-bi ega<sup>n'</sup>," etc.  
 227, 20. Frank La Flèche reads, "utána<sup>n'</sup>" instead of "uta<sup>n'</sup>na."  
 228, 1. Read: "Mi<sup>n'</sup>xa-jiñ'ga-ma," *the Ducks (pl. ob.)*; and change "edéce fáfi<sup>n'</sup>cé" to "edéce-máce, what say you?"  
 228, 3. Period at the end of line; and omit the following "á-biamá."  
 228, 5. Change "a<sup>n'</sup>fi<sup>n'</sup> akí" to "a<sup>n'</sup>fi<sup>n'</sup> akii há."  
 228, 6. Read: "biamá xī, ímaxá-biamá: E'a<sup>n'</sup> xī-na<sup>n'</sup> éča<sup>n'</sup>baí á, á-biamá xī, Mi<sup>n'</sup>-  
 fuma<sup>n'</sup>ci cúdemaha<sup>n'</sup>."

228, 7. After "á-biamá" supply the following: "Gañ'xī Háxige aká Mi<sup>n'</sup>xa-jiñ'ga  
 And Háxige the Duck  
 (sub.)

fiñké i<sup>n'</sup>cta-éde té sañ'kičá-bi ega<sup>n'</sup>, áhi<sup>n'</sup> hidé té' ctí júkičá-bi ega<sup>n'</sup>, fičta<sup>n'</sup> éča-  
 the (ob.) corner of eye the made white for having, wing base the too made blue for having, let him go sud-  
 (ob.) him, they say him, they say him, they say denly

biamá há. Kel ma<sup>n'</sup>fiñ'-gá ha. Mi<sup>n'</sup>xa-wagča<sup>n'</sup>xe efiče tabáce, á-biamá há Háxige  
 they say . Come! walk . Duck conjurer they call must, said, they Háxige  
 you say

áka." Then read: "A<sup>n'</sup>ba té éga<sup>n'</sup> amá xī, qíča gáxe éde a<sup>n'</sup>fi<sup>n'</sup>-biamá,"—  
 the Day the so they when, eagle made but he went, they  
 (sub.) say say.

in place of the text in lines 8 and 9.

- 228, 9. Read: "Égiče qehúqčabe ma<sup>n'</sup>ača nádíndiñgíčě ja<sup>n'</sup> akáma há."  
 228, 10. Supply "Kī," *And*, before "Ejáta<sup>n'</sup>" and "Háxige."  
 228, 15; 228, 19. Omit "amá" after "Háxige." If "amá" be retained, we must  
 change the preceding "g<sup>n'</sup>fé amá" to "ag<sup>n'</sup>ča-biamá."  
 228, 19. Change "ěđihi" to "těđihi."  
 229, 6; 229, 8; 229, 9. Supply "wi<sup>n'</sup>," *one*, after "nífaci<sup>n'</sup>ga."  
 229, 16. For "t'éwačai. Zéawačě pí áta<sup>n'</sup>hé, á-biamá," read "wafii ega<sup>n'</sup>, zéawačě-  
 na<sup>n'</sup> pí áta<sup>n'</sup>hé há, á-biamá."  
 230, 10. Change "níačě" to "níawačě," *I heal them*.  
 230, 11. Read: "Wéduba kě."  
 230, 12. Change "a<sup>n'</sup>fi<sup>n'</sup> čě-hna<sup>n'</sup>i" to "a<sup>n'</sup>fi<sup>n'</sup> a<sup>n'</sup>čě-hna<sup>n'</sup>i."  
 230, 18. Read: "nájiñgai áha<sup>n'</sup>, á-bi ega<sup>n'</sup>, gaqíqixá-biamá, t'éča-biamá." Supply  
 "gě" after "wáčaha."

230, 19. Supply "ča<sup>n'</sup>" after "čéxe."

231, 8. After "čijébe ágaha," supply "ča<sup>n'</sup>."

231, 11. Supply "ta<sup>n'</sup>," *the standing inanimate object*, after "Isañ'ga."

231, 14. For "Kagé, i<sup>n'</sup>c'áge-hna<sup>n'</sup>," read "Kagéha, i<sup>n'</sup>c'áge amá."

231, 15. For "kagé" read "kagéha."

231, 16. For "čé" read "čéě," *This is it*.

232, 2. Read: "atí-hna<sup>n'</sup>-ma<sup>n'</sup> kě xihá guáčica<sup>n'</sup>aqa;" "kě" referring to line of bluffs.

232, 2-3. "čí-ují čaňká wañ'gičěqti čéwakičá-biamá, He sent away all of the  
 families."

232, 4. For "u<sup>n'</sup>fiwidáva<sup>n'</sup>" read "u<sup>n'</sup>fiwidáxa<sup>n'</sup>i."

232, 5. For "taté" read "taité"; and for "te" read "tai."

232, 19-20. Read: "Háxige aká é akédega<sup>n'</sup>, xáciqti Wakan'dagi čaňká náqube-  
 Háxige the that was he, but, very long ago Water-monster the ones he has  
 (sub.) who

wáčě aká há, ecé cí te ha, u<sup>n'</sup>čá mañgfiñ'-gá."  
 cooked them to , you you will . to tell begone.  
 pieces say reach it there

- 232, 20. Omit "aká" after "Wě's'ä-nídeka."
- 233, 11. Or, "Ní égihe ákiágča-biamá."
- 233, 12. Read: "Ga<sup>n'</sup> wawénaxíča-ma wáfi'a gčá-biamá."
- 233, 15; 247, 1; 247, 12; 247, 15. Omit "gañ'ki." (Intended for "ga<sup>n'</sup> xǐ."—D.)
- 233, 16; 235, 1. Supply "čĩnké" after "isañ'ga."
- 234, 9. Frank La Flèche reads "bčé ta" for "bčé te;" and in 234, 10, "dáxe ta" for "dáxe te."
- 234, 17. Supply "aká" after "In'č."
- 235, 6. Supply "wi<sup>n'</sup>, one, after "Jábe-wá'ujĩn'ga."
- 235, 16. Change "čizai-de" to "wáčizai-de, when he takes them."
- 236, 16. Change "ágimakaji-biamá" to "ágimáka-baji-biamá." The former is incorrect, as we must say, "ágimakáji amá" when the subject is used without the classifier "aká" or "amá;" and "ágimáka-baji-biamá" when such classifiers are expressed.
- 236, 19. Change "snéděqti" to "snédeáqti."
- 244, 8. Omit commas at end of line.
- 244, 10. Supply "amá" after the second "Háxige."
- 244, 11. Supply "kě" after "Ictábfi."
- 244, 13. Supply the interrogative sign, "ǎ," after "oné."
- 245, 4. Change "wé'ui" to "wéui"; and "zéwačě" to "zéwačě-na<sup>n'</sup>."
- 245, 11. For "áwategija<sup>n'</sup> te," read "áwategija<sup>n'</sup> taté ǎ."
- 245, 16. For "wa'úi," read "waúi."
- 246, 2. Omit "e."
- 246, 3-4. Read: "Huhú! čéja amá Héga wazéčě amá áiama há, á-biamá, Háxige čča<sup>n'</sup>be hí xǐ."
- 246, 6. Read: "Kǐ Héga é ečéga<sup>n'</sup>-bi ega<sup>n'</sup>, agiáčaí tčě." (The last clause may be changed to "agiáčá-biamá."—D.) Omit "čĩnké'di" in the next line.
- 246, 13. For "xǐ'u," read "xǐu." So also in Note on page 250.
- 246, 15. Read "aká qijébegča<sup>n'</sup> čikiáha<sup>n'</sup>i tč'di isañ'ga čĩnké ígidaha<sup>n'</sup>-biamá, há ča<sup>n'</sup>."
- 246, 16. Omit "gá-biamá," and read: "Gañ'xǐ čikiáha<sup>n'</sup>i xǐ, He!" etc.
- 246, 17. For "égiča<sup>n'</sup>i," read "égiča<sup>n'</sup>-biamá."
- 246, 18. Or, "qijébegča<sup>n'</sup> ča<sup>n'</sup> čikiáha<sup>n'</sup>i xǐ, He! wisa<sup>n'</sup>ji<sup>n'</sup>qteičé! ai há."
- 246, 19. For "Égiča<sup>n'</sup>-baji-gǎ," read "Égiča<sup>n'</sup>-bajii-gǎ."
- 247, 1. For "oné te," read "oné tai."
- 247, 3. Read: "Čéčaĩká zéawáčě bčicta<sup>n'</sup> xǐ, íhičáawákičě tá miĩke há."
- 247, 7. Read "Ma<sup>n'</sup>ze kě nájidě'qti gáxa-bi xǐ, ú tčě uibaxa<sup>n'</sup>-biamá." "Uibaxa<sup>n'</sup>-biamá" means "he thrust it into the wound for him, they say."
- 247, 8. Omit all as far as "xǐ," inclusive, the rest of the line being changed to "Ha<sup>n'</sup>+! ha<sup>n'</sup>+! é amá xǐ, Ca<sup>n'</sup> qčfiǎjǐ."
- 247, 10-11. Omit "Gaĩki amá," and join the two lines, thus: "ja<sup>n'</sup>tčéqti ičé há, á-biamá xǐ, čǐ éga<sup>n'</sup> gi'a<sup>n'</sup>-biamá." For "Gañ'ki jiiñ'ga kčě," read "Ga<sup>n'</sup>-ke jiiñ'ga xǐ: a little while he lay—when."
- 247, 13. For "na<sup>n'</sup>ba," read "na<sup>n'</sup>bá čaĩká." For "akíwa" (the Ponka form), read "ǎkíča."
- 247, 14. For "wáxai xǐ," read "wáxa-bi xǐ."
- 247, 16. Omit "gigčá-ba," "á-biamá," and "Kǐ."
- 247, 18. For "čtǐ," read "ča<sup>n'</sup>čtǐ," heretofore. Omit "e."

- 248, 4. Read "Gǫ́é ga'ǫ́a ǫ́I, na'wape amá hǎ Wǎ's'ǎ-nídeka."
- 248, 7. Supply "ǫ́aǫ́ká" after "Wakan'dagi."
- 248, 9. For "s'ú-biamá," read "sú-biamá."
- 248, 12. For "agǫ́aí Hǎxige," read "agǫ́a-biamá Hǎxige amá."
- 248, 14. For "hna'w-biamá," read "-na' amá." (Or, "hua' amá."—D.)
- 248, 17. For "ukíǫ́ataqtia' ǫ́i," read "ukíǫ́ataqtia' ǫ́i hǎ, it is sticking very tight in his throat as he moves."
- 248, 19. Supply "wi," *one*, after "Jábe-wá'ujínga."
- 249, 1. For "aká," read "ǫ́aǫ́ká."
- 249, 3. For "mand úǫ́ǫ́i," read "mandé ugǫ́ǫ́i."
- 249, 7-8. Omit "ugǫ́ǫ́i' tá aká hǎ, Uǫ́ǫ́ǫ́a"; and for "ugǫ́ǫ́i' de," read "ugǫ́ǫ́i' i-de."
- 249, 10. Read "Hǎxige aká ǫ́éha ǫ́a'wi-de wǎ's'a-má dá," etc.
- 249, 11. Omit "gǎ" and "gaǫ́'ki."
- 249, 18. Supply "ǫ́iǫ́ké" after the first "isaǫ́ga"; change "Ni'ǫ́a" to "Ni'ǫ́a-biamá"; and "ǫ́iǫ́a-biamá" to "ǫ́iǫ́a-biamá," *he made his*.
- 254, 5. For "ugǎcke tǎdi hidé tǎ," read "ugǎcke hidé tǎ'di."
- 254, 7. Read "wé'a'na'wi hǎ, níkawasa'."
- 256, 3. For "ahí," read "ahí-biamá."
- 256, 9. For "úha'wi," read "úha'w-biamá." (Then we should read: "Nuda'haǫ́ǫ́a-biamá; ueté amá wagǎǫ́ǫ́a-biamá."—D.)
- 256, 11. Supply "aká" after "ǫ́éǫ́aǫ́ga;" so in line 14, after "I'ǫ́apa."
- 257, 7-8. Read: "ǫ́akúǫ́a-gǎ. E'a'w ma'wǫ́ni' éi'wte, á-biamá." Make a similar change on page 258, lines 6 and 7.
- 257, 15; 258, 12-13; 259, 6; 260, 10. "Edáda' náa'xíǫ́a íǫ́ai ǫ́I, if any difficulties are found," or "if anything is found that gives me trouble."
- 258, 9. For "taté," read "te hǎ."
- 258, 16. Omit "á-biamá" after "ba-gǎ."
- 258, 18; 259, 18. For "cí atí wi," read "cí wi tí hǎ."
- 259, 8-9. Read "wada'ba-gǎ." Omit "á-biamá."
- 259, 12. For "Qe-i!" read "He-i!"
- 259, 15. Omit "aká" before "ágajade."
- 260, 5. Supply "ctí," *too*, after "Sí tǎ."
- 260, 9. Read "wawénaxíǫ́a aǫ́a-bi ega'w, ǫ́áqti wi," etc.
- 260, 15. Supply "amá" after "ǫ́éǫ́aǫ́ga."
- 260, 16. Read: "Éga'qti ǫ́I i'wi'ǫ́a-gǎ hǎ."
- 260, 18. Supply "aká" after the second "ǫ́éǫ́aǫ́ga."
- 261, 7. Supply "tǎ" after "na'bé."
- 261, 12. Read: "Kí wa'ú wi' áci aǫ́a-biamá ǫ́I, Míǫ́áhe ké íǫ́a-biamá."
- 261, 19. Supply "aká" after "ǫ́éǫ́aǫ́ga."
- 262, 6. Supply "úda," *good*, after the second "wǎǫ́u." The following word, *ínahi*, shows that the adjective was omitted from the text.
- 262, 8-9. Read: "Hi'wé íǫ́áǫ́íǫ́ate tǎ, á-bi ega'w, íbatá-biamá ǫ́I, na'wéhi tǎ  
Moccasin I sew mine will, said, having, she sewed with when hand-stock the  
with it they say it, they say
- íbaǫ́apí-biamá, baǫ́na'w ǫ́ǫ́ǫ́a-bi ega'w"  
she thrust it through, missing in she sent it having,  
they say, punching suddenly,  
they say

- 262, 12. Supply "kě" after "Man'dehi."
- 262, 13. Read: "agçáçî<sup>n</sup>-bi ega<sup>n</sup>",  $\text{Xéçañga}$  çîñkě'di akí-biamá."—D.
- 263, 2. Supply "ça<sup>n</sup>" after "Cinan'děçti"; and after "cínande" in the next line.
- 263, 19–20. Read: " $\text{Xáci}$  agçî-majî çî, éçiçe çagçé tai hă, á-biamá  $\text{Xéçañga}$  aká."
- 264, 1–2. Read: "Maçúde d'úba áhigi gaçta<sup>n</sup>-bitéama çî, náji té amá."
- 264, 11. Omit "Gá-biamá."
- 264, 14. Supply "çî," *if*, after "ana<sup>n</sup>bixa<sup>n</sup>."
- 264, 15. Omit the second "á-biamá."
- 265, 1. Change the last sentence, thus: "Çî  $\text{Xéçañga}$  aká, Hi<sup>n+</sup>!" etc. "And the Big turtle said, 'Hi<sup>n+</sup>' again." This makes the Big turtle cry out twice. (But I prefer the text as dictated, which refers this sentence to one of the men as speaker.—D.)
- 265, 3. Omit "aká" after " $\text{Xéçañga}$ ."
- 265, 13. Change "weáqaqá" to "weáqaqái hă."
- 265, 15. Change "Çéçandi" to "Çéçandîi hă."
- 265, 18. Change "enáçtci éça<sup>n</sup>be amá" to "enáçtci éça<sup>n</sup>be çî<sup>n</sup>-biamá: alone—in sight—he sat, they say."
- 266, 3. For "çané?" read "çané ä."
- 266, 7. Supply the interrogative, "ä," after "taté."
- 266, 8. Insert "íçe," *he promises*, between "a<sup>n</sup>çacta<sup>n</sup>" and "áça."
- 266, 9. Read: "Çaqtá-bi é hă, á-biamá. Hi-uta<sup>n</sup>na çaqtá-bi é hă, á-biamá."
- 267, 7; 267, 14. Change "akí-biamá" to "kí amá, it reached there again, they say."
- 267, 9. The Swans sewed up the pouches of the Pelicans.
- 267, 13. Insert "gě" between "núde" and the verb.
- 267, 17. Supply "aká" after " $\text{Xéçañga}$ ."
- 268, 1–2. Read: "Úçica<sup>n</sup> ma<sup>n</sup>çî<sup>n</sup>-biamá, déxe ça<sup>n</sup> gigçásaçu ma<sup>n</sup>çî<sup>n</sup>-biamá."
- 268, 13. Supply "amá" after "Níkaci<sup>n</sup>ga."
- 268, 15. Supply "tě'cti" after "ictá çîñgaí."
- 268, 17. Change "wáççî" to "awáççî, I killed them"; and "çíaççî-hna<sup>n</sup>i" to "çíaççî-na<sup>n</sup>i-ma, those who killed you regularly."
- 277, 1. Change the first sentence, thus:—  
 "Ta<sup>n</sup>wañçá<sup>n</sup> wi<sup>n</sup> ědí-çá<sup>n</sup> amá; héga-bajî-biamá."  
Nation one it was there, they say; not a few, they say.
- 279, 7. Change "baxú ě'di" to "baxú kě'di," *at the peak*.
- 279, 17. Omit "Hi<sup>n</sup>bé çá<sup>n</sup>;" and read: "Níaci<sup>n</sup>ga pahañ'ga ta<sup>n</sup> hi<sup>n</sup>bé wa'í çá<sup>n</sup> çîonúda-bi ega<sup>n</sup>," etc.
- 280, 1. Supply "çá<sup>n</sup>" after "Hi<sup>n</sup>bé."
- 287, 1. Change the first sentence to "Níkaci<sup>n</sup>ga d'úba çî amáma."  
People some camped, they say.
- 287, 4. Supply "aká" after "mi<sup>n</sup>jiñga." So in 288, 5.
- 288, 6. Change "wékináççî<sup>n</sup> tě" to "wékináççî<sup>n</sup>-bi ega<sup>n</sup>, having hurried to get ahead of her."
- 288, 8. "Eça+!" The women say this when their husbands die.
- 289, 17. "Éçiçe" is of doubtful use here. Omit it.
- 290, 3. Supply "amá" after "mi<sup>n</sup>jiñga."
- 298, 10. Omit "Wa'ú" and "mi<sup>n</sup>jiñga."
- 298, 16–17. Read: "Usá-biamá çî, cúde tě sábě amá." So in 299, 1–2: "Çî usá-biamá çî, cúde tě çúçti amá."

- 310**, Title. For "Crabs" read "Crawfish." So on 313, *et passim*.
- 318**, 3; *et passim*. For "wahuta<sup>u</sup>fi" read "wahuta<sup>u</sup>čě."
- 370**, first line of notes. Insert "suede" after "Wacuce" and in the seventh line change "juangee" to "juaŋgęe."
- 372**, 14. For "Naŋge-tiŋa" read "Naŋge-tiŋe." This battle is that which is referred to by Sanssouci in the notes on the next text, at the bottom of p. 381.
- 375**, note on 374, 2, Change "Ūha<sup>n</sup>-na<sup>n</sup>ba" to "Ūha<sup>n</sup>-na<sup>n</sup>'ba."
- 378** and **381**. For "Ámaha" read "Áma<sup>n</sup>he."
- 381**, note on 378. For "amahe" read "ama<sup>n</sup>he," and for "wamahe" read "wama<sup>n</sup>he."
- 381**, note at bottom of page. This is the battle described by Nuda<sup>n</sup>-axa, 372-5. Four Omaha messengers were with the Pawnees at the time of the battle, *fide* J. La Flèche and Two Crows (1882).
- 381**, notes, *et passim*. For "waii<sup>n</sup>" read "wai<sup>n</sup>."
- 382**, first line. For "Miŋa qega" read "Naŋka hega."
- 402**, 13. "Ųii ɕa<sup>n</sup>" should be "ɕii kč," as the Pawnees pitched their tents (and built their earth-lodges) in the form of a parallelogram.
- 409-412**. This text is full of mistakes, *fide* J. La Flèche, who was present with the Pawnees when they killed Paris Dorion. Two distinct fights have been treated in this text as one by Big Elk.
- 421**, 4. W. objected to the use of "ukigɕi<sup>n</sup>" in this connection, substituting "ugɕi<sup>n</sup>", *sitting in*.
- 433**, 2-3. áma aká ɖagaha<sup>n</sup>i, etc. J. La Flèche and Two Crows never heard of this. They doubt it.
- 435**, 15. Ųe-sa<sup>n</sup> was not there, *fide* J. La Flèche and Two Crows.
- 438**, 12. Omit "buŋa," *fide* same authorities.
- 439**, 18. For "Una<sup>n</sup>sude" read "Unásude," *bare spots were made on burnt ground*.
- 442**, 13. weŋna<sup>n</sup>a<sup>n</sup>ɕagiŋe, you cause me to be thankful.
- 444**, 20. For "hide keŋa" (though good Omaha) read "hídeáŋa," *at or towards the mouth, down-stream, south* (*fide* J. La Flèche and Two Crows).
- 445**, first note. The same authorities denied that these white people were Mormons. They confirmed Sanssouci's statement in the notes on 444, 8, on p. 446.
- 449**. The same authorities say that the sacred bag there mentioned was carried only when there was a large war party, and that such a party did not steal off one by one, as stated in the next sentence, which refers only to a small war party.
- 450**, eleventh line from the bottom. Read: "and tied them around the horses' jaws."
- 458**, note on 454, 6. "The four war-chiefs," etc., read "the two war-chiefs or captains were Two Crows and Wanace jiŋga, the two lieutenants being Ųaɕi<sup>n</sup> na<sup>n</sup>paji and Sínde xa<sup>n</sup>xa<sup>n</sup>."
- 463**, 1. Insert "amá," between "Wakidepi" and "aŋigɕajii."
- 466**, 7. Read "aká,"  
the pl.  
sub.
- 468**, 3. For "nikagahi" read "nikaci<sup>n</sup>ga," and for "mazi" read "taŋuaŋge;" omit  
chief                      people                      cedar                      ash  
"edabe."

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- 469, 1-2.  $\text{Je-ma u}\check{\text{c}}\text{ag}\check{\text{c}}\text{i-hna}^{\text{n}}\text{i}$ , etc. Denied by J. La Flèche and Two Crows.
- 470, 17-20. Not exactly correct, *fide* same authorities.
- 471, 11. Supply “ $\text{úda}^{\text{n}}$ ” before “ $\text{te-hna}^{\text{n}}\text{i}$ .”
- 471, 15. For “ $\text{ujji-de}$ ” read “ $\text{ujji}^{\text{good}}\text{ji}$ ”.
- 471, 16.  $\text{Qu}\check{\text{x}}\text{a aka}$ , *i. e.*,  $\text{I}\check{\text{n}}\text{ke-sab}\check{\text{c}}\text{ men}$ .
- 472, note on 471, 15-16. Omit first sentence, *fide* J. La Flèche and Two Crows.
- 472, translation, I. For “chiefs” read “people,” and for “cedar” read “ash,” to conform to changes in the text.
- 474, translation, V, near the end. Read: “They had one or two drums.” Omit “the young men of” before “the  $\text{I}\check{\text{n}}\text{ke-sab}\check{\text{c}}$ .” Change the “members of the  $\text{Qu}\check{\text{x}}\text{a}$  section, who were the professional singers,” to “The  $\text{I}\check{\text{n}}\text{ke-sab}\check{\text{c}}$  singers.”
- 481, translation, line 8. After “eccentric” insert “(or, are not progressive).”
- 487, 16. For “ $\text{cag}\check{\text{c}}\text{i}^{\text{n}}$ ” read “ $\text{cag}\check{\text{c}}\text{i}^{\text{n}}\text{i}$ ” (2d pl.), and change “ $\text{i}^{\text{n}}\text{wi}^{\text{n}}\text{cag}\check{\text{c}}\text{a}$ ” to “ $\text{i}^{\text{n}}\text{wi}^{\text{n}}\text{cag}\check{\text{c}}\text{a-g}\check{\text{c}}\text{i}$ .”
- 488, 8. For “ $\text{we}\check{\text{d}}\text{aha}^{\text{n}}\text{ am}\acute{\text{a}}$ ” read “ $\text{we}\check{\text{d}}\text{aha}^{\text{n}}\text{-ma}$ ,” as they did not die *willingly*.
- 488, 9. For “ $\text{c}\check{\text{k}}\text{a}^{\text{n}}\text{hna}$ ” read “ $\text{c}\check{\text{k}}\text{a}^{\text{n}}\text{hna}$ .”
- 490, 1 and 2. Change “ $\text{ma}^{\text{n}}\text{hni}^{\text{n}}$ ” to “ $\text{ma}^{\text{n}}\text{c}\check{\text{i}}\text{i}^{\text{n}}$ .”
- 499 and 500, titles. For “ $\text{Wata-naji}^{\text{n}}$ ,” read “ $\text{Wata}^{\text{n}}\text{-naji}^{\text{n}}$ .”
- 510, first note. For “brother-in-law” read “son-in-law.”
- 515, note, *et passim*. Read “ $\text{Ni}^{\text{n}}\text{daha}^{\text{n}}$ .”
- 523, title, *et passim*; *Dele* “ $\text{n}$ .”
- 523, 1. “ $\text{g}\check{\text{c}}$ ” used for “ $\text{g}\check{\text{c}}\text{i}$ .” Compare the use of “ $\text{t}\check{\text{c}}$ ” for “ $\text{t}\check{\text{c}}\text{i}$ ” *when*, referring to a single occasion. But “ $\text{g}\check{\text{c}}$ ” and “ $\text{g}\check{\text{c}}\text{i}$ ” refer to different occasions, as the  $\text{Ponkas}$  returned in separate parties.

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THE ÇEĞIHA LANGUAGE.

PART II.

ADDITIONAL MYTHS, STORIES, AND LETTERS.

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# MYTHS AND STORIES.

## ICTINIKE AND THE CHIPMUNK.

TOLD BY FRANK LA FLÈCHE.

- Ictínike amá ačá-bi xī, a-tja<sup>n</sup>-biamá, miqáha wai<sup>n</sup>' gii<sup>n</sup>' ja<sup>n</sup>'bi ega<sup>n</sup>'.  
 Ictinike the (mv. sub.) went, they say when came and slept, they say, raccoon skin robe wearing he reclined, having, his they say
- Ha<sup>n</sup>'ega<sup>n</sup>'tee íxiča-báji tēdi- jedi<sup>n</sup>'i tē hā. Kī jé aká dīn'di<sup>n</sup> ačai tē'di  
 Morning he woke not when, membrum virile rigid . And mem- the rigid was when going  
 brum virile (sub.)
- wai<sup>n</sup>' ča<sup>n</sup> učáha ačai tē hā ma<sup>n</sup>'ci. Kī ma<sup>n</sup>'ciaqti gahhiča gči<sup>n</sup>' tē hā. 3  
 robe the with it went high in the air. And far up on high waving to and fro sat
- Ga<sup>n</sup>'xī Ictínike aká íxiča-biamá. Kī wai<sup>n</sup>' ča<sup>n</sup> da<sup>n</sup>'ba-bi xī, úciki-  
 And then Ictinike the (sub.) awoke, they say. And robe the saw, they say when it gave him need-
- čá-biamá. Kī, "Ci+cte! Héga čéta<sup>n</sup>. Áqta<sup>n</sup> éga<sup>n</sup> i<sup>n</sup>'če'a<sup>n</sup> táda<sup>n</sup>? Ičáxiče  
 less trouble, And Fie! buzzard this (std. ob.) How pos- you do so to me should? I awoke  
 sible.
- aja<sup>n</sup>' hā," é amá xī, wai<sup>n</sup>' aká íčapiči<sup>n</sup>'qtcī xihá agí-biamá. Kī ígidaha<sup>n</sup>'- 6  
 I recline he was say: when, robe the (sub.) very slowly down- was returning, And he knew his, they say.
- biamá. "Qě!" á-biamá. "Wai<sup>n</sup>' wiqá é ča<sup>n</sup> éda<sup>n</sup> úciáxiče áha<sup>n</sup>." Ga<sup>n</sup> jé  
 say. Bother! said he, they say. Robe my that the (expresses I deceived ! And mem-  
 (afore- (ev. surprise!) myself virile  
 said) ob.)
- kě gidéta<sup>n</sup>-bi ega<sup>n</sup>', ačá-biamá. Ačá-biamá xī, Jaoni<sup>n</sup>'ge wi<sup>n</sup> uhé ča-biamá.  
 the wrapped up his, having went, they say. Went, they say when Streaked chip- one traveling the path he  
 (lg. they say ob.) munk came to him sud-  
 denly, they say.
- Jaoni<sup>n</sup>'ge aká, "Tsi-tsi-tsi!" á-biamá. "Qa-í! čé-na<sup>n</sup> égiča<sup>n</sup>'-gä." Či égiča<sup>n</sup>'- 9  
 Streaked chip- the Tsi-tsi-tsi! said, they say. Whew! only this say it! Again said it (to  
 munk (sub.) him),
- biamá Jaoni<sup>n</sup>'ge aká. "Qa! a<sup>n</sup>'čajin'ga ínahi<sup>n</sup> áha<sup>n</sup>," á-bi ega<sup>n</sup>', č'di  
 they say Striped chip- the (sub.) Whew! he underrates me truly ! said, having there  
 munk (sub.) they say
- ačá-biamá. Jaoni<sup>n</sup>'ge aká ma<sup>n</sup>'táha áiáča-biamá, ma<sup>n</sup>'can'de ugíde. Kī  
 went, they say. Striped chip- the (sub.) within had gone, they say, den entered his. And  
 munk (sub.)
- Ictínike aká jé kě gčígča-biamá. Kī ma<sup>n</sup>'can'de tē učúbahi<sup>n</sup>'-biamá. Kī 12  
 Ictinike the mem- the unwrapped his, they And den the thrust it into, they say. And  
 (sub.) brum (lg. virile ob.) say. (ob.)
- Jaoni<sup>n</sup>'ge íta-biamá. Kī Jaoni<sup>n</sup>'ge aká jé kě hébe časá-biamá. "A<sup>n</sup>'čá-  
 Striped chip- touched, they say. And Striped chip- the mem- the part bit off, they say. Pierce my  
 munk (sub.) munk (sub.) brum (lg. virile ob.)

qqaqčádja-gǎ! I<sup>n</sup>čéni taté. Čiúda<sup>n</sup> taté hǎ," á-biamá Ictínike aká. Či  
 flesh often with your teeth! You escape shall. It shall be good for you said, they say Ictinike the Again  
 (sub.)

eǎha čéča-biamá jé kě. Či hébe časá-biamá. Ca<sup>n</sup> éga<sup>n</sup>-hna<sup>n</sup> časé ačǐ<sup>n</sup>  
 further sent, they say mem- the Again part bit off, they say. Still so only biting having  
 brum (lg. virile ob.)

3 ačá-biamá. Kǐ, "Tsi-tsi-tsi!" á-biamá Jaoniñ'ge aká. "A<sup>n</sup>ha<sup>n</sup>, Tci-tei-tei,  
 he went, they say. And Tsi-tsi-tsi! said, they say Streaked chip- the Yes, Tci-tei-tei,  
 munk. (sub.)

á-gǎ ha. Čiúda<sup>n</sup> taté há," á-biamá Ictínike aká. "Eáta<sup>n</sup> éda<sup>n</sup>" ečéga<sup>n</sup>-bi  
 say ! It shall be good for you said, they say Ictinike the What can be ! he thought,  
 (sub.) the matter. they say

ega<sup>n</sup>, Ictínike aká jé kě gčǐza-biamá. Kǐ égrǐče tcéckaqtci učácta-  
 having Ictinike the mem- the took his back, they And behold very short it remained  
 (sub) brum (lg. virile ob.) say. of a (lg. ob.)

6 bikéamá. "He+-i-ci! a<sup>n</sup>čǐjuáǐ inali<sup>n</sup> áha<sup>n</sup>," á-bi ega<sup>n</sup>, gčǐ'uda-biamá.  
 after biting, Alas! he has made truly ! said, they having took his out of the hole,  
 they say. me suffer say they say

Ca<sup>n</sup> hébe gčǐza-bi tē uáta<sup>n</sup> a<sup>n</sup>čǐ čéča-bi-dé, "Gániñke házi čǐčade tai,"  
 Then part took his, when next threw it away, they say, You who are grapes they call shall  
 they say when (as) that (unseen) you

á-biamá. Kǐ edita<sup>n</sup> maja<sup>n</sup> ča<sup>n</sup> házili čéča<sup>n</sup>bá-biamá. Kǐ čǐ hébe gčǐza-bi  
 said, they say. And from that land the grape-vines came out of, they say. And again part took his,  
 they say

9 ega<sup>n</sup>, čǐ a<sup>n</sup>čǐ čéča-biamá. "Gániñke řan'de čǐčade tai," á-biamá. Kǐ  
 having, again threw it away, they say. You who are that (unseen) plums they call shall, said, they say. And  
 you

edita<sup>n</sup> řan'deli čéča<sup>n</sup>bá-biamá. Ca<sup>n</sup> éga<sup>n</sup> waqtá kě bčǐga ugáčibá-biamá.  
 from that plum-trees came in sight, they say. Then so fruit the all he accomplished (the  
 making of) all, they say.

NOTES.

This myth should follow that of Ictinike and the Buzzard. (See pp. 74-77.) It should precede that of Ictinike and the Four Creators.

552, 3. Tci-tei-tei! Could this have been intended as the explanation of the origin of the verb, tci, *coi*?

Le da učiqaga told part of this myth, as follows: Čétědedǐ-biamá Jaoniñ'ge.  
 There was they say Striped  
 here chipmunk.

"I-cti-ni-ké čá-čǐ<sup>n</sup>-cé! Ca<sup>n</sup>.te-čá čá-gi-čǐ<sup>n</sup> čá-čǐ<sup>n</sup>-cé, čá-čǐ<sup>n</sup>-cé! Hé-cka-čǐ-čá!  
 Ictinike you who move Letting it alone you carry yours on your back you who move you who move

Te!te!te!te!te!" á-biama. "Wǔ! níkačǐ<sup>n</sup>ga ictá řaň'ga pčǐ<sup>n</sup>ǐ," á-biama Ictínike aká.  
 Ah! person eye big bad said they Ictinike the  
 say (sub.)

[It is said that there was a striped chipmunk. And they sang thus: "O Ictinike, you who move! You who move, you who move carrying your own on your back though you do not disturb it! He-cka-čǐ-čǐ! Te!te!te!te!te!" "Ah! the bad person with big eyes!" said Ictinike.] Then Ictinike took four sticks (*sic*), one being part of a ča<sup>n</sup>qě (artichoke?), one part of a potato plant, the third a turnip or a part of that plant, and the fourth part of a plum tree. He threw them among the "ja" (vegetation resembling and including sunflowers), saying to the first, Haú, gá-niñke ča<sup>n</sup>qě  
 Ho! you who are arti-  
 that unseen choke  
 one

eŋige tai. Níkaci<sup>ga</sup> ukéŋi<sup>i</sup> í íŋicka<sup>qě</sup> tai, ŋíŋate tai, i. e. "Ho, you who are out  
 they call shall Indian mouth made to shall they eat shall  
 you you move by you

of sight! You shall be called 'da<sup>qě</sup>!' Indians shall move their mouths on account of you! they shall eat you!"

ŋaŋi<sup>na</sup>paj's version follows: The striped chipmunk ridiculed Ictinike and ran into his den. Ictinike took sticks, which he thrust into the den in order to reach the striped chipmunk. But the latter bit off the ends again and again (ŋada<sup>da</sup>pa) till each stick was not more than four inches long. Ictinike threw the da<sup>qě</sup> stick among the ja (sunflowers, etc.). Uspás<sup>pa</sup>, níha<sup>nga</sup> áŋa<sup>á</sup>be éga<sup>a</sup> (hollow places, resembling those seen where there is a spring on a hillside?) refers to the place where he threw the piece of the potato vine. He threw the piece of the turnip on the hill and the plum stick among the "ŋandehi cugaqti" (very dense plum trees).

It is evident that the last informant modified his language, not caring to tell the myth exactly as he had heard it.

## TRANSLATION.

After punishing the Buzzard, Ictinike resumed his wanderings. He stopped somewhere for the night, wrapped himself in his robe of raccoon skins, and lay down. Before he woke in the morning, *membrum virile rigit*, carrying the robe up into the air. And the robe continued waving to and fro far above the head of Ictinike. At length Ictinike awoke, and when he beheld the robe it gave him needless trouble. Just as he said, "Fie! this is the Buzzard! How can you possibly take your revenge on me? I am awake," the robe was coming down again very slowly. Then he recognized it. "Bother! how could I have been deceived by my own robe!" So he wrapped up the *membrum virile* and journeyed on till he came suddenly upon a striped chipmunk. The latter said, "Tsi-tsi-tsi!" "Do not say that again," said Ictinike, but the chipmunk repeated the cry. "Whew! he really underrates me," said Ictinike, enraged at the chipmunk, whom he chased into his retreat in the side of a bank. *Tum Ictinike membrum virile explicuit, et in foramen id trusit donec Tamiam vario colore distinctum tetegit. Hic partem membri quod longissimum erat, praemordit. Itaque membrum ulterius intrusit. Iterum Tamias vario colore distinctus partem praemordit, et sic facere non intermisit. Tum dixit, "Tsi-tsi-tsi." "Sane," inquit Ictinike "dic, 'Tci, tci, tci!'" Tum membrum ex foramine extraxit. Miratus est id tam saepe praemorsum esse ut modo curtissima pars remaneret. Itaque in foramen manum trusit et membri partem extraxit.* As he threw it far to one side he exclaimed, "You shall be called, Hazi (?ha, skin; zi, yellow)." And grape-vines came out of the place where it had fallen. Again he thrust his hand in and took out another piece, which he hurled aside, saying, "You shall be called, ŋande." And plum bushes (ŋande hi) sprang up from the ground where the piece had fallen. In like manner he accomplished the creation of all kinds of fruits and vegetables.

## ICTINIKE AND THE FOUR CREATORS.

TOLD BY FRANK LA FLÈCHE.

- Ačá-biamá xī, ɥgɕa-biamá, mi<sup>n</sup>gɕá<sup>n</sup>-bi ega<sup>n</sup>. "Níniújiha cɕɕa<sup>n</sup> i<sup>n</sup>'i  
He went, they say when he dwelt they say, he took a they as. Tobacco-pouch that visi- give  
in a lodge wife say say. ble (cv. ob.) back  
to me
- íɕa-gă. Čiɥga<sup>n</sup> Jábe činkě'di bɕé táce," á-biamá. Ga<sup>n</sup> ɛ'di ačá-biamá.  
send it Your grand- Beaver to the (st. ob.) I go must, said he, they And there he went they  
hither. father say. say.
- 3 Ubáha<sup>n</sup> hí amá xī, "Hau, gɕɕica<sup>n</sup> tiɕá-gă," á-biamá Jábe aká. I<sup>n</sup>'behi<sup>n</sup>  
Part of the he was when Ho, in that pass along, said he, they Beaver the Pillow  
lodge oppo- reaching (sub.), direction say. (sub.)
- kě'di ágčinkičá-biamá. "Waɕáte ctěwa<sup>n</sup> čingé ɕa<sup>n</sup>'eti. Čiɥga<sup>n</sup> indáda<sup>n</sup>qti  
by the he caused him to sit on it, Food soever there was heretofore. Your grand- what indeed  
they say. noue
- ɕaté teda<sup>n</sup>," á-biamá Jábe igáɕa<sup>n</sup> aká. Gañ'xī Jábe aká jábe jin'ga dúbá  
he eat shall? said, they say Beaver his wife the And Beaver the beaver young four  
(sub.) (sub.)
- 6 wat'a<sup>n</sup>-biamá Jin'gaqteci aká, gá-biamá, "Dadíha, wíebɕi<sup>n</sup> tá miñke, waɕáte  
he had them, they say. Very small the said as follows, O father, I am that I who will, food  
(sub.), they say
- tě," á-biamá. Iɕádi aká gígɕáɕi-biamá. Ugríha<sup>n</sup>-bi ega<sup>n</sup>, Ictínike čin-  
the, said he, they His the he killed his own by hit He boiled they as, Ictínike the st.  
say. father (sub.) ting. they say. his own say
- ké ɕatčikičá-biamá. Ictínike aká ɕatá-bajī tě'di, Jábe aká gá-biamá:  
one they caused him to eat Ictínike the he ate it not when, Beaver the said as follows,  
it, they say. (sub.) they say:
- 9 "Égicɕe wahí wi<sup>n</sup>'ɕtěwa<sup>n</sup> náqa<sup>n</sup> te há! Čaqa<sup>n</sup>'ji-gă ha!" á-biamá. Ča<sup>n</sup>'ja  
Beware bone even one you break lest ! Do not break it by ! said he, they Yet  
by biting biting say.
- Ictínike aká siđáhi wi<sup>n</sup>' ɕaqa<sup>n</sup>-biamá. Wénandá-bi-dé, wahí gě giđáhi-  
Ictínike the toes one he broke it by biting, Felt full after they when, bone the he gathered  
(sub.) they say. eating say (pl. ob.) his own.
- biamá. Há uɥji-bi-dé, niáha ɕéɕa-biamá. Ga<sup>n</sup>'éga<sup>n</sup>těctěwa<sup>n</sup>'ji jábe  
they say. Skin he filled they when, into the he plunged it, they Not even a little while beaver  
for him say water say. (had elapsed)
- 12 jin'gaqteci aká ɕɕa<sup>n</sup>be akí-biamá, giní. Iɕádi aká, "E'a<sup>n</sup> ă," egá-biamá xī,  
very small the emerging came thither again, he His the How is it ! he said the pre- when,  
(sub.) they say, revived. father (sub.), ceding, they say
- ijiñ'ge aká, "Dadíha, siđáhi wi<sup>n</sup> a<sup>n</sup>'ɕaqa<sup>n</sup>'i há," á-biamá. Áda<sup>n</sup> edíta<sup>n</sup> jábe  
his son the O father, toes one he broke mine said he, they There- since beaver  
(sub.), by biting say. fore then
- amá bɕúga siđáhi wi<sup>n</sup>, siđáhi ujin'ga fbiski tě, uɕásna-bitěama. Níni-  
the (pl. all toe one, little toe next to the, has been split by biting, Tobac-  
sub.) they say.
- 15 újiha ɕa<sup>n</sup> gisiɕa-báji gáxe agɕá-biamá (Ictínike amá). Kī cin'gajin'ga ɛ  
co-pouch the he did not re- pretend- he started home- Ictínike the (mv. And child that  
(cv. ob.) member it ing ward, they say (sub.). (aforesaid)

wawágiká-bi ega<sup>n'</sup>, "Céça<sup>n</sup> íc'éçí<sup>n</sup> ma<sup>n</sup>çin'-gǎ. Qa<sup>n</sup>xáqa ígia<sup>n</sup>ça c'éça-gǎ.  
 he meant them, they us, That visible having for walk thou. At a great ígia<sup>n</sup>ça c'éça-gǎ.  
 his own say say (cv. ob.) him, the owner distance throw it back to him,  
 the owner.

Décteáa-na<sup>n'</sup>, " á-biamá. Kí cin'gajin'ga amá íc'éçí<sup>n</sup> açá-biamá. Qa<sup>n</sup>xáqa  
 he talks in- usually, said he, they And child the (mv. having it went, they At a great  
 cessantly say. say. sub.) for the say. distance

ígia<sup>n</sup>ça c'éçé tábi xi, "Dúdiha! dúdiha!" á-biamá Ictínike aká. Eǎha 3  
 to throw it back to about, when This way! this way! said, they say Ictínike the Further  
 him, the owner they say (sub.).

wéagáçí<sup>n</sup> hí amá xi'ji, "Çiadi a<sup>n</sup>'da<sup>n</sup>be hí te, uíça-gǎ," á-biamá. "Dadíha,  
 having them he was reach- when, Your father to see me he shall he shall reach tell him, said, they say. O father,  
 for the owners ing there. they say there there reach there

wacta<sup>n</sup>'be cí te, aí," á-biamá nújiŋga aká. "Gé wiañ xuhaí éga<sup>n</sup>, Qa<sup>n</sup>xáqa  
 you see them you shall, he said, they say boy the That we apprehended it as, At a great  
 reach said, there (sub.). distance

wégia<sup>n</sup>'ça c'éça-gǎ, a<sup>n</sup>ça<sup>n</sup>'i çá<sup>n</sup>'cti," á-biamá Jábe aká. Ictínike iúde 6  
 throw it back to them, the we said heretofore, said, they say Beaver the Ictínike to enter  
 owners, (sub.). (=visit)

açá-biamá Jábe amá. Kí é'qa ahí-bí xi, Ictínike aká cin'gajin'ga-ma wi<sup>n</sup>  
 went, they say Beaver the (mv. And there ar. they when, Ictínike the the children one  
 sub.). rived say there (sub.)

t'égikíçé ga<sup>n</sup>'ça-biamá, gaqçáje açí<sup>n</sup>'-biamá. Éde Jábe aká uíçí'agá-  
 to kill him, wished, they say, making him he had him, they But Beaver the was unwilling  
 his own hitting him say. (sub.) for him,

biamá. "Ca<sup>n</sup>çínkéça-gǎ! 'Ágçáçéçé há," á-biamá. Gañ xi Jábe amá niáqa 9  
 they say. Let the (st. ob.) alone! You make him said he, they And then Beaver the to the  
 suffer say. (mv. sub.) water

açá-bi ega<sup>n'</sup>, jábe jin'ga wi<sup>n</sup> açí<sup>n</sup>' akí-bi-dé, wañ giçé çatá-biamá.  
 went they as, beaver young one he brought they when, all they ate, they say.  
 say back thither say

Kí c'í a<sup>n</sup>b áji xi, "Níniújiha c'éça<sup>n</sup> i<sup>n</sup>'i íça-gǎ. Çiíga<sup>n</sup> Si<sup>n</sup>'hnedewá-  
 And again day an. when Tobacco-pouch that vis- give send it Your grand- Musk-  
 other. (cv. ob.) ible (cv. back hither father

giçé çínké'di b'c' táce," á-biamá. Ga<sup>n</sup>' é'di açá-biamá. Ubáha<sup>n</sup> hí amá 12  
 rat to the (st. ob.) I go must said he, they say. And there he went, they say. Part of the he was  
 lodge oppo- reaching  
 site the en- trance there, they  
 say

xi, "Haú, g'éçica<sup>n</sup> tiçá-gǎ," á-biamá Si<sup>n</sup>'hnedewágiçé aká. I<sup>n</sup>'behí<sup>n</sup> ké'di  
 when Ho! in that di- pass along said he, they say Muskrat the (sub.). Pillow by the  
 rection

ágçínkiçá-biamá. "Waçáte ctéwa<sup>n</sup>' çin'gé çá<sup>n</sup>'cti. Çiíga<sup>n</sup> indáda<sup>n</sup>qti  
 he caused him to sit on it, Food soever there heretofore. Your grand- what indeed  
 they say. was none father

çaté teda<sup>n</sup>+, á-biamá Si<sup>n</sup>'hnedewágiçé igáqça<sup>n</sup> aká. Kí Si<sup>n</sup>'hnedewá- 15  
 he eat shall ? said, they say Muskrat his wife the And Musk-  
 (sub.).

giçé aká, "Ní agíma<sup>n</sup>çin'-gǎ," á-biamá. Wa'ú amá agíçá-bi ega<sup>n'</sup>, açí<sup>n</sup>'  
 rat the Water fetch thou said he, they say. Woman the (mv. she went they as, she  
 (sub.), after it say

akí-biamá ní tē. Ugácke ágají-biamá. Kí wa'ú aká ugácka-biamá, ní  
 took it home, wa- the To hang the he told her, they And woman the hung up the kettle over wa-  
 they say. ter (ob.) kettle over say. (sub.) the fire, they say, ter  
 the fire

- tē. Ábixēqtia<sup>n'</sup> amá xī, baca<sup>n'</sup>ça-biamá nú aká. Baca<sup>n'</sup>ça-bi xī, si<sup>n'</sup>  
 the (ob.). It was boiling they say when pushed over kettle, they man the (sub.). He pushed they when wild  
 very fast
- baca<sup>n'</sup>ça-biamá. Ga<sup>n'</sup> Ictínike aká çatá-biamá si<sup>n'</sup> tē. Níniújiha çá<sup>n'</sup>  
 he [pushed over the ket- And Ictínike aká the he eats, they say wild the Tobacco-pouch the  
 tle and] poured out, (sub) the rice (ob.). they say. (cv. ob.)  
 they say.
- 3 gisi<sup>n'</sup>ça-báji gáxe agça-biamá (Ictínike amá). Kī cīn'gajīn'ga çañká é  
 not remember- he pre- he started they Ictínike the (mv. And child the (pl. that  
 ing it tended homeward, say. sub.) sub.) ob.)  
 3 gisi<sup>n'</sup>ça-báji gáxe agça-biamá (Ictínike amá). Kī cīn'gajīn'ga çañká é  
 he meant them they as, That seen naving it walk thou. At a great throw it back to him, the  
 say (ov. ob.) owner distance owner.
- Décteáa- na<sup>n'</sup>, "á-biamá. Kī cīn'gajīn'ga amá içéçi<sup>n'</sup> açá-biamá. Qa<sup>n'</sup>xáya  
 He talks in- usu said he, they And child the (mv. having it went they say. At a great  
 cessantly ally say. sub.) for the owner distance
- 6 ígia<sup>n'</sup>ça çéçé tábi xī, "Dúdiha! dúdiha!" á-biamá Ictínike aká. Eýáha  
 he was about to throw it back when This way' this way! said, they say Ictínike the Further  
 to him, the owner, they say (sub.).
- wéagáçi<sup>n'</sup> hí amá xī'ji, "Çiadi a<sup>n'</sup>da<sup>n'</sup>be hí te, uíça-gā," á-biamá. "Dadiha,  
 having them he was when Your to see me he shall tell him said, they say O father,  
 for the reaching there, father reach owners they say there
- wacta<sup>n'</sup>be cí te, aí," á-biamá nújiŋga aká. "Gé wian'çuhai éga<sup>n'</sup>, Qa<sup>n'</sup>xáya  
 you see them you shall he said, they say boy the That we apprehended it as At a great  
 reach there said (sub.) distance
- 9 wégia<sup>n'</sup>ça çéçé-gā, a<sup>n'</sup>ça<sup>n'</sup>í' çá<sup>n'</sup>cti," á-biamá Si<sup>n'</sup>hnedewágiçe aká. Ictínike  
 throw it back to them, the we said heretofore said, they say Muskrat the Ictínike  
 owners, (sub.).
- jiúde açá-biamá Si<sup>n'</sup>hnedewágiçe amá. Kī eýáha ahí-bi xī, Ictínike  
 to enter açá-biamá Si<sup>n'</sup>hnedewágiçe amá. Kī eýáha ahí-bi xī, Ictínike  
 the lodge (= visit) went, they say Muskrat the (mv. And further ar. they when Ictínike  
 there rived say there
- aká, igáçça<sup>n'</sup> çīnké é wagiká-bi ega<sup>n'</sup>, "Ni agíma<sup>n'</sup>çīn'-gā," á-biamá.  
 the his wife the (st that he meant his as, Water fetch thou said he, they  
 (sub.) (ob.) (afore- own, they say, said) say.
- 12 Igáçça<sup>n'</sup> amá ní agíaçá-biamá. Ugácka-bi ega<sup>n'</sup>, ábixē'qti xī, baca<sup>n'</sup>ça-bi  
 His wife the (mv. wa- she went they say. She hung the as, it boiled very when, he pushed it  
 (sub.) ter after it kettle over the fire, they say fast fast over, they say,
- xī, ní sía<sup>n'</sup>çé'qti baca<sup>n'</sup>ça amá. Si<sup>n'</sup>hnedewágiçe gáxe tē éga<sup>n'</sup> gáxe ga<sup>n'</sup>ça  
 when, wa- alone he was pushing it over, Muskrat he did the so to do he  
 ter they say, (act) wished
- tē çí'á amá Ictínike aká. Si<sup>n'</sup>hnedewágiçe aká cí éga<sup>n'</sup> gáxa-bi ega<sup>n'</sup>  
 the he was falling Ictínike the Muskrat the again so he did, as  
 to do it, they say (sub.). they say
- 15 si<sup>n'</sup> áhigi gía<sup>n'</sup>ça agçá-biamá. Kī cí gá-biamá a<sup>n'</sup>b áji xī, "Çiúga<sup>n'</sup>  
 wild a great he left for he started home, they And again said as follows, day an- when Your  
 rice quantity him say. they say other grandfather
- Naxíde-cka<sup>n'</sup>ni çīnké'di bçé tá miñke," a-biamá. Kī é'di açá-biamá. É'di  
 Blue Kingfisher (?) to the (st. ob.) I go I who will said he, they say. And there he went, they say. There
- hí amá xī, Naxídecka<sup>n'</sup>ni aká çixuepa<sup>n'</sup> ágaçamúqti kédega<sup>n'</sup> áta<sup>n'</sup>-bi ega<sup>n'</sup>,  
 he was ar- when Blue Kingfisher (?) the large white as it lay bent down so far that he stepped on it, they  
 riving, they say (sub.) willow it was horizontal (?) say

- edíta<sup>n</sup> ní kě gfañ'ge afa'-biamá. Huhú wi<sup>n</sup> éfa<sup>n</sup>be aphi<sup>n</sup> akf'-biamá. Kí  
 thence wa- the diving he went, they say. Fish one emerging he brought it back, they say. And  
 ter (lg. ob.)
- Ictínike phiñké fatéki'fa'-biamá. Kí Ictínike g'cé amá xi'ji, na<sup>n</sup>búfici<sup>n</sup>  
 Ictínike the (st. ob.) he caused to eat it, they say. And Ictínike was starting when glove  
 ob.)
- masániha gisí'faji gáxe g'cé amá. Kí nújĩnga ta<sup>n</sup> é wagiká-bi ega<sup>n</sup>, 3  
 on one side not remem- pretend- he was starting And boy the that he meant his as  
 bering it ing home, they say. (std. ob.) own, they say
- 'Céfa<sup>n</sup> i'céfi<sup>n</sup> ma<sup>n</sup>phiñ'-gä! Qa<sup>n</sup>xáya ígia<sup>n</sup>'fa' f'céfa-gä! Décteáa- na<sup>n</sup>,  
 That seen having it walk thou! At a great throw it back to him, the He talks in- nau-  
 (ev. ob.) for the owner. distance owner! cessantly. ally
- á-biamá. Kí cin'gajiñ'ga amá i'céfi<sup>n</sup> afa'-biamá. Qa<sup>n</sup>xáya ígia<sup>n</sup>'fa' f'céfé tábi  
 said he, they And child the having it went, they say. At a great he was about to throw it  
 say. (mv. sub.) for the owner distance back to the owner, they  
 say,
- xi, "Dúdiha! dúdiha!" á-biamá Ictínike aká. E'áha w'éagá'phi<sup>n</sup> hí amá 6  
 when, This way! this way! said, they say Ictínike the Further having them he was reach-  
 (sub.). for the owners ing there, they say
- xi'ji, "Phiadi a<sup>n</sup>'da<sup>n</sup>be hí te, u'ífa-gä," á-biamá, "Dadíha, wacta<sup>n</sup>'be cí te,  
 when Your to see me he shall tell him said, they say, O father. you see them you shall  
 father reach there reach there
- af," á-biamá nújĩnga aká. "Gé wiañ'xuhai éga<sup>n</sup>, Qa<sup>n</sup>xáya w'égia<sup>n</sup>'fa' f'céfa-gä,  
 he said they boy the That we apprehended it as, At a great throw it back to them, the  
 said, say (sub.). distance owners,
- a<sup>n</sup>'fa<sup>n</sup>'i fa<sup>n</sup>'eti," á-biamá Naxídecka<sup>n</sup>'ni aká. Ga<sup>n</sup>' é'di afa'-biamá 9  
 we said heretofore said, they say Blue Kingfisher (?) the (sub.). And there went, they say
- Naxídecka<sup>n</sup>'ni amá, Ictínike i'íúde. É'di hí amá xi, Ictínike aká f'ixuepa<sup>n</sup>  
 Blue Kingfisher (?) the (mv. sub.), Ictínike to enter his lodge (= There he was ar- when Ictínike the large white  
 sub.), lodge (= to visit) riving, they say (sub.) willow
- ága'adamúqti k'édega<sup>n</sup> áne afa'-biamá. Kí edíta<sup>n</sup> ní kě u'a<sup>n</sup>'si é'gihe  
 as it lay bent down so far that it climb went, they say. And from it stream the leaping beneath  
 was horizontal (?) ing it the (lg. ob.) in the sur- face
- áí'áfa-biamá. Kí na<sup>n</sup>'ji'eké'qtei Naxídecka<sup>n</sup>'ni aká f'izá-biamá. Ní 12  
 had gone, they say. And scarcely Blue Kingfisher (?) the (sub.) seized him, they Water  
 say.
- ínandě'qti Ictínike f'izá-biamá. Ga<sup>n</sup>' huhú wi<sup>n</sup> f'izá-bi ega<sup>n</sup>, Ictínike g'ía'fa  
 having his fill Ictínike he seized him, And fish one he took, as Ictínike he left  
 of it they say. they say
- ag'fa'-biamá.  
 he started home,  
 they say.
- Kí cí a<sup>n</sup>b áji xi, "Phiíga<sup>n</sup> Siñ'ga phiñké'di b'cé tá miñke," á-biamá. Kí 15  
 And again day an- when, Your grand Flying- to the (st. ob.) I go I who will said he, they And  
 other father squirrel say.
- é'di afa'-biamá. É'di hí amá xi, Siñ'ga aká, igáqfa<sup>n</sup> phiñké é wagiká-bi  
 there he went, they say. There he was arriv- when. Flying- the his wife the (st. that he meant his  
 ing, they say squirrel (sub.), ob.) own, they say
- ega<sup>n</sup>, "Wáxu c'ké ífa-gä," á-biamá. Wáxu f'izá-bi ega<sup>n</sup>, xi tē á'gine afa'-  
 as Awi that seen hand said he, they Awi he took, they as, lodge the climbing went,  
 (lg. ob.) hither say. say say (std. his own ob.)
- biamá. Paháciaiaqti ahí-bi xi, candé fa<sup>n</sup> jaxihá-biamá. Jáge uq'pá'fē 18  
 they say. At the very top he reached, when scrotum the he stabbed they say. Black to fall from  
 they say. part himself, walnuts a height



- gáxa-biamá, hégajj. Jáge çatekiçá-biamá Ictínike. Ki agçá-bi çí,  
 he made, they say, not a few. Black he caused to eat, they say Ictinike. And he started when,  
 walnuts home, they  
 say
- na<sup>n</sup>búçici<sup>n</sup> masániha gisçajj gáxe gçé amá. Ki nújĩnga ta<sup>n</sup> é wagiká-bi  
 glove on one side not to re- pretend- he was starting And boy the that he meant his  
 member ing home, they say. (std. (aforo- own, they say  
 an. ob.) said)
- 3 ega<sup>n</sup>, “Cúça<sup>n</sup> içéçí<sup>n</sup> ma<sup>n</sup>çĩn'-gã! Qa<sup>n</sup>xáça ígia<sup>n</sup>ça çéça-gã! Déçteáa-na<sup>n</sup>,”  
 as, That seen having it walk thou! At a great throw it back to him, the He talks in- us-  
 (cv. ob.) for the owner distance owner! cessantly ally.
- á-biamá (Siñ'ga aká). Ki çin'gajjĩn'ga amá içéçí<sup>n</sup> açá-biamá. Qa<sup>n</sup>xáça  
 said, they say (Flying- the (sub.)). And child the having it went, they say. At a great  
 squirrel) owner sub.) owner distance
- ígia<sup>n</sup>ça çéçé tábi çí, “Dúdiha! dúdiha!” a-biamá Ictínike aká. Eçáha  
 he was about to throw it back when, This way! this way! said, they say Ictinike the. Further  
 to the owner, they say (sub.).
- 6 wéagáçí<sup>n</sup> hí amá çíçí, “Çiadi a<sup>n</sup>da<sup>n</sup>be hí te, uçça-gã,” á-biamá. “Dadıha,  
 having them he was reach- when, Your to see me he shall, tell him, said he, they O father  
 for the owners ing there, they say father reach there say.
- wacta<sup>n</sup>be çí te, aí,” á-biamá nújĩnga aká. “Gé wiañ'çuhai éga<sup>n</sup>, Qa<sup>n</sup>xáça  
 you see them you shall, he said, they say boy the That we apprehended as, At a great  
 reach said, (sub.) distance  
 there
- wéçia<sup>n</sup>ça çéça-gã, a<sup>n</sup>ça<sup>n</sup>i çá<sup>n</sup>çti,” á-biamá Siñ'ga aká. Ga<sup>n</sup> é'di da<sup>n</sup>be  
 throw it back to them, the we said heretofore, said, they say Flying- the And there to see  
 owners, squirrel (sub.). him
- 9 açá-biamá Siñ'ga amá, Ictínike. É'di hí amá çí, Ictínike aká wáçu çizá-bi  
 went, they say Flying- the (mv. Ictinike. There he was when, Ictinike the awl took it, they  
 squirrel sub.), there reaching there, they say (sub.) say
- ega<sup>n</sup>, çí tē áçine açá-biamá. Paháçiaça éçtiamáçá<sup>n</sup>çti ahí-bi çíçí, candé çá<sup>n</sup>  
 as, lodge the climbing went, they say. At the top he barely he reached when scrotum the  
 (std. his own ob.) there, they say part
- jáçihá-biamá. Ki wamí sábbçqti badúja-biamá. “Qé! niçjĩçtci çixáxe áha<sup>n</sup>,”  
 stabbed himself, they And blood very black he forced out by stab- Why! not paining he made  
 say. bing, they say. at all for himself,
- 12 á-biamá Siñ'ga aká. Siñ'ga aká wáçu çizá-bi ega<sup>n</sup>, çí tē áne açá-biamá.  
 said, they say Flying- the Flying- the awl he took, they as lodge the climb- he went, they say.  
 squirrel (sub.). squirrel (sub.) say say (std. ing ob.)
- Ki jáge héçajj'çti giáxa-biamá Siñ'ga aká Ictínike.  
 And Black an exceedingly made they say Flying- the Ictinike.  
 walnuts great number for him, squirrel (sub.)

## NOTES.

Ictinike married after his adventure with the *Jaoniñge*, as told in the preceding part of the myth. The order of his adventures is as follows: 1. With the Buzzard (see pp. 74-77). 2. With *Jaoniñge*. 3. With the Beaver. 4. With the Muskrat. 5. With the Kingfisher. 6. With the Flying-squirrel.

The four Creators were the Beaver, whose deeds are told in the myth; the Muskrat, who made rice out of water, roots of trees, and men; the Flying-squirrel, who made nuts of his “candé”; and the Kingfisher, who made all the fishes.

554, 16. Naxidecka<sup>n</sup>ni (O.), eq. to Nida<sup>n</sup>-bçeçça (P.), *the blue kingfisher*. - F. La Flèche.

Samuel Fremont (Wadjepa) said in 1889 that the *nida* b̄eɣa and the *naxide* ekúni were different birds, resembling in plumage, beak, and fondness for fish, the *naxide* ekúni being slightly larger than the other fisher. Frank La Flèche insists that they are two names for the same bird.

## TRANSLATION.

Ictinike married and dwelt in a lodge. One day he said to his wife, "Hand me that tobacco-pouch. I must go to visit your grandfather, the Beaver." So he departed. As he was entering the Beaver's lodge the latter person exclaimed, "Ho, pass around to one side." And they seated Ictinike on a pillow. The wife of the Beaver said, "We have been without food. How can we give your grandfather anything to eat?" Now, the Beaver had four young beavers. The youngest one said, "Father, let me be the one who shall serve as food." So the father killed him. After boiling her son, the Beaver's wife gave the meat to Ictinike, who ate it. But before Ictinike ate it the Beaver said to him, "Beware lest you break even a single bone by biting! Do not break a bone!" Yet Ictinike broke the bone of one of the toes. When Ictinike felt full, after eating, the Beaver gathered the bones and put them in a skin, which he plunged beneath the water. In a moment the youngest beaver came up alive out of the water. When the father said, "Is all right?" the son said, "Father, he broke one of my toes by biting." Therefore from that time every beaver has had one toe, that next to the little one, which has seemingly been split by biting. When Ictinike was about to go home, he pretended that he had forgotten about his tobacco-pouch, which he left behind. So the Beaver said to one of his children, "Take that to him! Do not go near him, but throw it to him when you are at a great distance from him, as he is always very talkative." Then the child took the tobacco-pouch and started after Ictinike. After getting in sight of the latter, the young beaver was about to throw the pouch to Ictinike when standing at a great distance from him; but Ictinike called to him, "Come closer! come closer!" And when the young beaver took the pouch closer Ictinike said, "Tell your father that he is to visit me." When the young beaver reached home he said, "O father, he said that you were to visit him." The Beaver replied, "As I apprehended that very thing, I said to you, 'Throw it to him while standing at a great distance from him.'" Then the Beaver went to see Ictinike. When he arrived there Ictinike wished to kill one of his own children (in imitation of what he had seen the Beaver do), and was making him cry by hitting him often. But the Beaver was unwilling for him to act thus, so he said, "Let him alone! You are making him suffer." And then the Beaver went to the stream where he found a young beaver that he took back to the lodge, and they ate it.

On another day Ictinike said to his wife, "Hand me that tobacco-pouch. I must go to call on your grandfather, the Muskrat." So he departed. As he was entering the Muskrat's lodge the latter exclaimed, "Ho, pass around to one side." And Ictinike was seated on a pillow. The Muskrat's wife said, "We have been without food. How can we give your grandfather anything to eat?" Then, said the Muskrat, "Fetch some water." And the woman brought the water. He told her to put it in the kettle and hang the kettle over the fire. When the water was boiling very fast the husband upset the kettle, and instead of water out came wild rice! So Ictinike ate the wild rice. When Ictinike departed he left his tobacco-pouch, as before. Then the Muskrat called

one of his children, to whom he said, "Take that to him! Do not go near him, but throw it to him when you are at a great distance from him, as he is always very talkative." So his child took the tobacco-pouch to return it to Ictinike. But when he was about to throw it to Ictinike the latter said, "Come closer! come closer." And when he took the pouch closer Ictinike said, "Tell your father that he is to visit me." When the young muskrat reached home he said, "O father, he said that you were to visit him." The Muskrat replied, "As I apprehended that very thing, I said to you, 'Throw it to him while standing at a great distance from him.'" Then the Muskrat went to see Ictinike. And Ictinike said to his wife, "Fetch water." Ictinike's wife went after water. She filled the kettle and hung it over the fire till it boiled. When Ictinike upset the kettle, only water came out. Ictinike wished to do just as the Muskrat had done, but he was unable. Then the Muskrat had the kettle refilled, and when the water boiled he upset it, and an abundance of wild rice was there, which he gave to Ictinike. And thereupon the Muskrat departed, leaving plenty of wild rice.

On another day Ictinike said to his wife, "I am going to see your grandfather, the Kingfisher." When he arrived there the Kingfisher stepped on a bough of the large white willow, bending it down so far that it was horizontal; and he dived from it into the water. He came up with a fish, which he gave Ictinike to eat. And as Ictinike was starting home, he left one of his gloves, pretending that he had forgotten it. So the Kingfisher directed one of his boys to take the glove and restore it to the owner; but he charged him not to go near him, as Ictinike was very talkative and might detain him too long. Just as the boy was about to throw the glove to Ictinike the latter said, "Come closer! come closer!" So the boy carried the glove closer. And Ictinike said, "Tell your father that he is to visit me." And the boy said to his father, "O father, he said that you were to visit him." The Kingfisher replied, "As I apprehended that very thing, I said, 'Throw it to him while you stand at a great distance from him.'" Then the Kingfisher went to see Ictinike. When he arrived there Ictinike climbed upon a bough of a large white willow, bending it till it was horizontal; he leaped from it and plunged beneath the water. And it was with difficulty that the Kingfisher seized him and brought him to land. Ictinike had swallowed more of the water than he liked. Then the Kingfisher plunged into the stream, brought up a fish, which he gave to Ictinike. But the Kingfisher departed without eating any portion of it.

On another day Ictinike said to his wife, "I am going to see your grandfather, the Flying-squirrel." So he departed. When Ictinike arrived the Flying-squirrel said to his wife, "Hand me that awl." He took the awl and climbed up on his lodge. When he reached the very top *per testes subulam impulit*, causing a great many black walnuts to fall to the ground. Thus he provided black walnuts, which Ictinike ate. And when Ictinike departed he left one of his gloves, as before, pretending that he had forgotten it. In like manner did the Flying squirrel send the glove to Ictinike by one of his sons. And Ictinike sent by the son an invitation to the Flying-squirrel to visit him. When the Flying squirrel reached the lodge of Ictinike, the latter took an awl and climbed to the top of his lodge. He had barely reached the top of the lodge when *per testes subulam impulit*. And he forced out very dark blood. "Why," said the Flying-squirrel, "he has surely hurt himself severely!" So the Flying-squirrel took the awl and climbed up on the lodge. And the Flying-squirrel made a large quantity of black walnuts for Ictinike.

ICTINIKE, THE WOMEN, AND CHILD—AN OMAHA MYTH.

TOLD BY GEORGE MILLER.

Égiçe Ictínike amá ačé amáma. Égiçe í wi<sup>n</sup> ga<sup>n</sup> te amá. Ni-ɣa<sup>n</sup>ha  
 At length Ictinike the was going, they say. At length lodge one of some sort was Bank of stream  
 (mv. sub.) say. std., they say.

ké'ɣa ačá-bi a<sup>n</sup>, ní ké uhá-biamá. Ní ké ma<sup>n</sup>taɣa ɣan'de édedí ke amá,  
 to the having gone, stream the followed, they say. Stream the beneath plum were there in abund-  
 (lg. ob.) they say, (lg. ob.) (lg. ob.)

jíde ké amá. "Wuhu+!" ečéga<sup>n</sup>-biamá. ɣigčónudá-bi ega<sup>n</sup>, miɣáha 3  
 red lay (or they Oh! he thought, they say. Having stripped off his clothing, raccoon skin they say.  
 in abund- say, ance?)

pé'jī gě itéča-bi a<sup>n</sup>, ɣan'de tē ágčānge áiáča-biamá. Ma<sup>n</sup>čín'ka ké čiqča<sup>n</sup>-  
 bad the having put them plum the diving on had gone, they say. Soil the seizing a  
 many down, they say, (col. account of (lg. ob.) large hand-  
 (in. ob.) ob.)

qti čizá-biamá. Agčé-bi ɣí, da<sup>n</sup>ba-bi ɣí, ma<sup>n</sup>čín'ka té amá. "Wuhu+!"  
 ful took it, they say. Had come when, looked at it, when, soil a they say. Oh!  
 back (to land), they say they say mass

á-biamá. Či ní ké'ɣa da<sup>n</sup>ba-bi ɣí čí ɣan'de tē éga<sup>n</sup>qti da<sup>n</sup>ba-biamá. Či 6  
 said, they say. Again stream at the looked at it, when again plum the just so saw, they say. Again  
 (lg. ob.) they say (col. ob.)

éga<sup>n</sup>qti áiáča-biamá. Či éga<sup>n</sup>-biamá, ma<sup>n</sup>čín'ka-na<sup>n</sup> ačé<sup>n</sup> agčé-biamá. Či  
 just so had gone, they say. Again was so, they say, soil only having it he returned (to Again  
 land), they say.

da<sup>n</sup>ba-bi ɣí, ní ké'ɣa, "Wáhua+!" á-biamá. Či ɣan'de ké jíde ké amá,  
 looked at it, when, stream at the Really! said they say. Again plum the red in they  
 they say (lg. ob.), he, line abund- say  
 line

ní ké'ɣa. Či éga<sup>n</sup>qti áiáča-biamá. Či éga<sup>n</sup>qti ma<sup>n</sup>čín'ka čizá-biamá. 9  
 stream at the. Again just so had gone, they say. Again just so soil took, they say.

"Qa-í!" á-biamá. Či éga<sup>n</sup>qti áiáča-bi a<sup>n</sup>, agčé-bi ɣí, ma<sup>n</sup>á ké'ɣa účixidá-  
 Whew! said, they say. Again just so having gone thither, had come when, cliff to the gazed,  
 they say back (to land), they say

bi ɣí, égiçe ɣan'dehi aká ma<sup>n</sup>á ké'ɣa ágačámuqti íčistáqti naji<sup>n</sup> akáma.  
 they when, behold plum trees the cliff at the having very heavy adhering to were std., they say.  
 say (sub.) weight (of fruit) in bunches  
 that bore down or clusters  
 their branches

Kí é ní ké'ɣa nŭwačíkiha<sup>n</sup> ke-na<sup>n</sup> ágčāngá-biamá. Wáčaha pé'jī tē 12  
 And that stream at the reflection in the water the only dived on account of that, Clothing bad the  
 (lg. ob.) they say. (col. ob.)

ágčahá-bi a<sup>n</sup>, é'di ačá-bi a<sup>n</sup>, ɣan'de gě čisé amá, áčici<sup>n</sup>-bi a<sup>n</sup>. Ačé amá  
 having put on his own, there having gone, plum the was pulling off, having put them into Was they  
 they say they say (pl. ob.) they say, a blanket "pocket" going, say  
 made by curving the left arm, they say.

- ı́ tē'di. ɣan'de tē jeqçı' ı́bıxá-bı a<sup>n</sup>, ı́lıuxa<sup>n</sup> tē égilha-na<sup>n</sup> a<sup>n</sup>ç' ı́ççá-bıamá.  
 tent to the Plum the semen having rubbed on smoke-hole the through in threw it forcibly thither, they say.  
 (std. ob.) (col. ob.) (std. ob.) each case
- Kı wa'ú na<sup>n</sup>bá akáma. "Hi<sup>n</sup>, cıxá<sup>n</sup>, ɣan'de wı<sup>n</sup> ı́çáçıçe da<sup>n</sup>," á-bıamá.  
 And woman two sat, they say. Oh! sister-in-law, plum one I have found (fem.) said, they say.  
 for myself
- 3 İxıne-na<sup>n</sup> amá. Ė'dı ahı-bı a<sup>n</sup>, "Qa-ı! ı́çıxá<sup>n</sup> męga<sup>n</sup> çéçıuqtı ı́<sup>n</sup>gçı çañká-ná,"  
 They were scrambling now and then for (the There having arrived. Whew! her sister- likewise just here my relations have come  
 plums), they say. they say, in-law here and sit!
- á-bıamá. "Tēná! gákē ɣan'de kē a<sup>n</sup>ta ctēwa<sup>n</sup>jı ɣı, nısa-bajı'qtıa<sup>n</sup>, çıçıxá<sup>n</sup>  
 said he, they say. Why! that line plum the very abundant when, you have not picked your sister-  
 (lg.) line them at all, in-law
- męga<sup>n</sup>," á-bıamá (İctınıke aká). "Hi<sup>n</sup>, ı́ga<sup>n</sup>há, ańgúgaca<sup>n</sup>-bajı'qtıa<sup>n</sup> eda<sup>n</sup>!"  
 likewise, said, they say (İctınıke) the Oh! grandfather we have not traveled at all alas (fem. intj.)!  
 (sub.) (f. sp.),
- 6 Uhiack éga<sup>n</sup> eté, ı́ga<sup>n</sup>há, ańıgçıse taı ei<sup>n</sup>té." "Hau, çıse ma<sup>n</sup>çı<sup>n</sup>i-gá,"  
 Near some- if, grandfather we may pick them for ourselves. Ho, to pick walk ye,  
 what (fem. sp.), them
- á-bıamá. Cıń'gajın'ga áma aká u'a<sup>n</sup>'he açı<sup>n</sup>' akáma, kı uçúhe uçáha áka<sup>n</sup>  
 said he, they say. Child other the put into the was keeping it, and Indian with it leaning  
 one (sub.) cradle and they say, cradle-board  
 wrapped the coverings around it
- ıtéçá-bı ta<sup>n</sup>' amá. Kı ja<sup>n</sup>'t'e ta<sup>n</sup>' amá cıń'gajın'ga. Kı gá-bıamá İctınıke  
 was set up std., they say. And sound was std., they child. And said as follows, İctınıke  
 asleep say
- 9 aká, "Céta<sup>n</sup> ı<sup>n</sup>çı<sup>n</sup>'a<sup>n</sup>çá ma<sup>n</sup>çı<sup>n</sup>'i-gá u'a<sup>n</sup>'he ta<sup>n</sup>. Égıçe ɣan'dehı da<sup>n</sup>'ctē  
 the That (std. leave for me, walk ye the std. one put Beware plum tree perhaps  
 (sub.), an. ob.) its relation into the cradle
- ı<sup>n</sup>çı<sup>n</sup>'nıççē te!" "Hi<sup>n</sup>, ı́ga<sup>n</sup>há, éga<sup>n</sup> te da<sup>n</sup>," á-bıamá. Ga<sup>n</sup>" "Áagıkıda  
 hurt it, my rela- lest! Oh! grandfather so will (fem.) said, they say. And I attend to my  
 tion (f. sp.), own
- agçı<sup>n</sup>' tá mıńke," á-bıamá. Gań'ɣı çá-bıamá wa'ú-ma. Gań'ɣı İctınıke  
 I sit will I who, said he, they say. And then went, they say the women And then İctınıke  
 say.
- 12 aká hi<sup>n</sup>'çıçıçē'qtı najı<sup>n</sup>'-bı a<sup>n</sup>, néxe ní uıjı ıtéçá-bı té améde çızá-bı a<sup>n</sup>,  
 the bestirring himself at having arisen to his kettle water filled the std. in. ob. had been put having taken it,  
 (sub.) once feet, they say, down, they say
- ugáçka-bıamá. Cıń'gajın'ga kē t'çéçá-bı a<sup>n</sup>, úsu gáxa-bıamá. Uha<sup>n</sup>'-bıamá  
 hung it over the fire, Child the having killed it, strips made it, they say. Boiled it, they say  
 they say. (recl. ob.) they say, of meat
- cıń'gajın'ga kē. Ğá çá<sup>n</sup> çızá-bı ega<sup>n</sup>, u'a<sup>n</sup>'he kē'dı Ğaqçúqaha çan'dı  
 child the Head the taken, they having, entire In- in the head covering in the part  
 (recl. ob.) (cv. ob.) say dian cradle (lg. ob.)
- 15 ugıççá<sup>n</sup>-bıamá, nısa najı<sup>n</sup>' tē'dı éga<sup>n</sup>qtı gáxa-bıamá Hi<sup>n</sup>'çıçıçē'qtı đéde  
 put his own relation, alive stood when just so did, they say. Bestirring himself at fire  
 they say, once
- áhi<sup>n</sup>'çıçá-bı a<sup>n</sup>, áci ctı wada<sup>n</sup>'bē ahı-na<sup>n</sup>-bıamá. Égıçe nin'deçá-bıamá.  
 having put wood on it, out of too to look went often, they say. At length was cooked, they say.  
 they say, doors
- Çızá-bı ega<sup>n</sup>, çaté açańká-ma. Gçı-bajı çasni<sup>n</sup>'-bı ega<sup>n</sup>, açá-bıamá.  
 Having taken it, they he sat eating it, they say. Not having he having swallowed it, went, they say.  
 say, returned they say,
- 18 Wa'ú-ma kı-bı ɣı, çıńgá-bı té amá İctınıke amá. "Cıxá<sup>n</sup>, ı<sup>n</sup>'çáge  
 The women reached when, he was missing, they say İctınıke the (mv. Sister-in- old man  
 they say home, sub.) law,

amá  $\phi$ ĩngai tē hē," á-biamá. "Nǎ! i'ja<sup>n</sup> tē ca<sup>n</sup>ca<sup>n</sup>'qtcí ja<sup>n</sup> eha<sup>n</sup>+"!  
 the is missing (?) said. Why! he lay the without inter- lies ! (fem. in  
 (mv. (sub.) (fem.), (fem.), for me past mission soliloquy)  
 act

á-bi ega<sup>n</sup>, g $\phi$ ize agí-bi xi, dá  $\phi$ a<sup>n</sup> uq $\phi$ á $\phi$ ē amá. "Hi<sup>n</sup>, sji<sup>n</sup>qtcí $\phi$ a<sup>n</sup>+"!  
 having said, they seized her. was re- when, head the was falling from a Oh! dear little child!  
 say, own turning, they say height, they say.

é amá. Xagá-biamá wa'ú akí $\phi$ a. Ga<sup>n</sup> xagé g $\phi$ i<sup>n</sup>  $\phi$ añ'ka tē, Ictínike amá 3  
 was saying, Cried, they say woman both. And crying were at. when, Ictinike the  
 they say. (mv. sub.)

xi'a<sup>n</sup>-bi a<sup>n</sup>, ma<sup>n</sup> $\phi$ iñ'ka íxi'a<sup>n</sup>-bi a<sup>n</sup>, ájiqti xi $\phi$ áxa-bi a<sup>n</sup>, é'di ahí-biamá.  
 having painted his earth having painted his very dif- having made himself, there arrived, they say.  
 face, they say, face with it, they say, ferent they say.

"Tēnǎ! eáta<sup>n</sup>qti  $\phi$ axáigai ǎ,  $\phi$ icí $\phi$ a<sup>n</sup> méga<sup>n</sup>," á-biamá. "Hi<sup>n</sup>,  $\phi$ íga<sup>n</sup>há,  
 Why! for what pos- you (pl.) cry ! your sister- likewise, said he, they Oh, grandfather  
 sible reason in-law say. (f. sp.)

Ictínike amá  $\phi$ é $\phi$ u atíi édega<sup>n</sup>, xan'de u $\phi$ á ega<sup>n</sup> a<sup>n</sup> $\phi$ isē aṅgáhi.  $\phi$ é $\phi$ kē u'a<sup>n</sup>'he 6  
 Ictinike the (mv. here came having plum having told we pick we two This (lg. (entire) In-  
 sub.) (past), about (them) reached there. ob.) dian cradle

kē a<sup>n</sup>a<sup>n</sup>' $\phi$ a aṅgáhi éde,  $\phi$ asni<sup>n</sup>' áiá $\phi$ ai tē. Já  $\phi$ a<sup>n</sup> u'a<sup>n</sup>'he kē dáq $\phi$ úqaha  
 the we left it we two but, swallowing he had gone. Head the entire In- the head covering  
 (lg. (lg. ob.) reached there (the child) (lg. ob.) part dian cradle (lg. ob.)

$\phi$ añ'di ugí $\phi$ a<sup>n</sup> áiá $\phi$ ai tēda<sup>n</sup>+" "Wáhuá!" á-biamá. "Hindá, ma<sup>n</sup>'zepe  
 in the part put his own had gone (fem.) Really! said he, they Let me see, ax  
 relation say.

í $\phi$ ai-gǎ. B $\phi$ íqē táce," á-biamá. Ma<sup>n</sup>'zépé-de 'í-bi ega<sup>n</sup>, a $\phi$ á-biamá  $\phi$ a<sup>n</sup>' $\phi$ i<sup>n</sup>qti 9  
 send ye I chase must, said he, they Ax when they having he went, they running fast  
 hither. him say. (!) given it to him, say

ma<sup>n</sup>' $\phi$ i<sup>n</sup>' amá. Já<sup>n</sup>' $\phi$ i<sup>n</sup>qti a $\phi$ á-bi ega<sup>n</sup>, q $\phi$ abé cugáqti édega<sup>n</sup> ahí-bi ega<sup>n</sup>,  
 he was walking, they Running fast having gone, they say, tree very thick being, in having reached  
 say. there, they say,

i<sup>n</sup>tcāñ'ga-na<sup>n</sup> úne ma<sup>n</sup>' $\phi$ i<sup>n</sup>' amá. Já<sup>n</sup>'  $\phi$ i'a kē' uhá, ma<sup>n</sup>'zepe dáhíde  $\phi$ a<sup>n</sup>  
 mice (or some only seeking was walking, they Wood de- the the passed ax butt-end the  
 other rodents them say. cayed (lg. ob.) along, of the ax-head part

i<sup>n</sup>tcāñ'ga-na<sup>n</sup> wéga $\phi$ i $\phi$ i $\phi$ i<sup>n</sup>-bi ega<sup>n</sup> wamí á $\phi$ ahaháqti gáxa-bi a<sup>n</sup>, ag $\phi$ é amá. 12  
 mice only having killed them one by one blood streaming from having made it, was returning,  
 with it, they say various parts of it they say, they say.

Hau. Akí-bi a<sup>n</sup>,  $\phi$ i tē'di, "Áq $\phi$ i ag $\phi$ i há,  $\phi$ icí $\phi$ a<sup>n</sup> méga<sup>n</sup>," á-biamá.  
 Having reached lodge at the I killed I have your sister- likewise, said he, they  
 there again, (std. ob), him come back in-law say.

"Hi<sup>n</sup>!  $\phi$ íga<sup>n</sup>há, uhí ackéga<sup>n</sup> éi<sup>n</sup>te." "Añ'kajiqtia<sup>n</sup> há, wa $\phi$ úde ctēwa<sup>n</sup>'ji.  
 Oh! grandfather place somewhat perhaps Not at all by no means near.  
 (f. sp.), of reach- near (indirect question).

Hi<sup>n</sup>  $\phi$ ic-de uáq $\phi$ e há," á-bi a<sup>n</sup>, ma<sup>n</sup>'zepe wamí á $\phi$ ahaháqti a $\phi$ i<sup>n</sup>' akí-biamá. 15  
 Hurrying, I overtook having said, ax blood streaming from having he reached there.  
 when him they say various parts of it it again, they say.

Ki é amá há, xan'de nin'de xi ágaha qúde á $\phi$ aha  $\phi$ i<sup>n</sup> éwa<sup>n</sup> amá Ictínike  
 And that was it, plum ripe when on it gray adheres the he caused it, Ictinike  
 they say (class) they say

amá gáxa-biamá.  
 the did it, they say.  
 (mv. sub.)

## NOTES.

560, 1. jeççi<sup>n</sup> ibiça-bi a<sup>n</sup>. This is referred to in the last sentence of the myth containing the Omaha explanation of the gray down (?) on ripe plums. All fruits and vegetables were thought to be of phallic origin.

560, 6. Uhiack ega<sup>n</sup> ete, çiga<sup>n</sup>ha, or çiga<sup>n</sup>ha, ubiack ega<sup>n</sup> ete. Both used.

560, 11. ç-a-biama wa'u-ma, instead of aça-biama wa'u ama, as the women were *requested* to go.

560, 12. iteça-bi te amede, the women were *absent* then; perhaps this explains the use of such a form.

561, 2. gçize agi-bi çı, implies that the mother went to the cradle, took it up, and was returning to the other woman when the severed head fell to the ground (?).

## TRANSLATION.

Once upon a time Ictinike was going somewhere. Near the place was a lodge in which dwelt two women. Ictinike traveled till he reached the bank of a stream, and then he went along the bank. Beneath the water there appeared to be a great many plums, and they were red. "Oh!" said he, as he undressed; and, putting aside his miserable attire of raccoon skins, he dived down after the plums. But he seized a large handful of dirt. On returning to land and viewing what he had behold it was a lot of dirt! Again he looked at the water and there were the plums. So he dived again and with a similar result. Having returned the fourth time with nothing but dirt, he chanced to raise his eyes to a cliff above the stream, and there were many plum trees filled with fruit, which caused the branches to hang down over the stream. It was the reflection of these in the water that had deceived him. Then he put on his clothing, ascended the cliff, and gathered the plums, with which he filled one corner of his robe.

Then he went to the lodge. He rubbed semen over the plums, and threw them one by one down through the smoke-hole of the lodge. On seeing the first plum one of the women said, "Oh, sister-in-law! I have found a plum!" They scrambled for the plums. On entering the lodge, Ictinike observed, "Whew! my relations, my grandchild, and her sister-in-law have returned here! Why! those plums are very abundant, and yet you two have not picked any of them?" "Oh! grandfather, we have not gone anywhere. If they are near here, we may pick them for ourselves," exclaimed one of the women. "Ho, go and pick them," said he. The child of one of the women was still in the cradle, and the mother had set it up in the cradle against the side of the lodge. So Ictinike said, "When you go leave the child in the cradle with me, as it might get hurt if you took it among the plum trees." "Oh, grandfather! it shall be as you say," said the mother. Ictinike promised to watch over it as over a relation. So the women departed.

Presently Ictinike started to his feet in great haste, seized the kettle that had been placed there full of water, and hung it over the fire. Then he killed the child, and cut the flesh in narrow strips, which he boiled. But he put the head back in the cradle, wrapping it in the head covering, and arranged it just as if it was alive. He put

wood on the fire without delay, and went out of the lodge from time to time to see whether the women were coming. At last the meat was cooked, and he sat eating it. Having devoured all of it before the women returned, he departed. When the women got home Ictinike was missing. "O sister-in-law," said one, "the old man is not here. Why! my child is still sleeping just as he was when I left him!" As she took up the cradle and was returning with it to the other woman the head of the child fell to the ground. "Oh! dear little child!" said she. Both the women wept.

And while they sat crying Ictinike, who had painted his face with clay, disguising himself, entered the lodge. "Strange! what cause have you for crying?" "Oh, grandfather! Ictinike came and told us about plums, and when we went to pick them we left the child here in the cradle; but he ate it and departed, after putting the head back in the cradle and wrapping the head-covering around it." "Really!" said he, "let me see; hand me the ax, I must pursue him." They gave him the ax and he departed, running very rapidly. He ran till he reached a very dense forest, where he sought for some wood mice. Passing the butt-end of the ax along a decayed log in which were some wood mice, he killed the mice and covered the ax with blood. He took the ax streaming with blood back to the lodge, and when he entered he said, "I killed him and I have now returned." "Oh! grandfather," said the women, "was not the place where you found him near here?" "Not at all! it is very far, but I overtook him by going very rapidly." This myth explains the cause of the gray down (?) on ripe plums: Ictinike was the cause of it.

ICTINIKE AND THE TURTLE—AN OMAHA MYTH.

TOLD BY GEORGE MILLER.

Ictinike amá ačé amáma. Égičé waticka baca<sup>n</sup>i tē éča<sup>n</sup>be ahí-bi xī,  
Ictinike the was going, they At creek it bends the in sight arrived, when, they say (mv. sub.) say. length (place where) they say

égičé xé ɬaŋga ga<sup>n</sup> činké amá, ičánaqídeadi atígčín éga<sup>n</sup>. xigčíza-bi  
at Big turtle was (st.) there awhile, At a sheltered place having come there Having drawn at length they say, they say, warmed by the sun and sat. (himself) back,

ega<sup>n</sup>, bispáspa agí-bi ega<sup>n</sup>, ɬa<sup>n</sup>čínqti ača-bi a<sup>n</sup>, čamú tē édi ahí-bi 3  
they say crouching at having been coming running fast having gone, they downhill the there arrived, they say intervals back, they say, say,

a<sup>n</sup>, gá-biamá: "Těná! eáta<sup>n</sup> cénajíqti čagčín<sup>n</sup> ä. Ní gákě bíze te aí  
hav- said as follows, Why! where- paying no at- you sit ? Water that dry will said ing they say: fore- tion whatever (lg. ob.)

ega<sup>n</sup>, waníta ní ugčín<sup>n</sup> amá bčúgaqti ní učúhai hä. Kí á-biamá xé  
having, quadruped those dwelling in the all water follow im- And said, they say Tur- mediate- turtle after it

ɬaŋga aká, "Ná! čé átiágčín-na<sup>n</sup>-ma<sup>n</sup>' ča<sup>n</sup>'ja, edáda<sup>n</sup> ctěwa<sup>n</sup> aná'a<sup>n</sup>-máji. 6  
big the Why! this I often come and sit though, what soever I have not heard. (sub.),



- Ga<sup>n'</sup> mi<sup>n</sup> čéta<sup>n</sup> hí xī, čé átiágčī<sup>n</sup>-na<sup>n</sup>-ma<sup>n'</sup> hä." "Wana<sup>n'</sup>qčīn-gä há,"  
 And sun this far reaches when, this I usually come and sit . Hurry !
- á-biamá Ictníke aká, "xáciqti cénujiñ'ga d'úba t'á-biamá íbizě, nuona<sup>n'</sup>  
 said, they Ictníke the very long young men some have died, they from otter  
 say (sub.), ago (see note) say thirt,
- 3 jiñ'ga cti t'é amá, sín'de jiñ'ga cti t'é amá, sín'de bčáska cti t'é ama, miřá  
 young too is dead, they tail small too is dead, they tail flat too is dead, they raccoon  
 say, say, say,
- jiñ'ga cti t'é amá."  
 small too is dead, they  
 say.
- Hau. "Ké, aňgáče te hä'," á-biamá xé řaňga aká. Júgče ačá-  
 ¶ Come, let us two go said, they say Big turtle the With him went,  
 (sub.).
- 6 biamá Ictníke amá. Wáhi qéga-na<sup>n</sup> uné júgče amá. Wáhi wéti<sup>n</sup>  
 they say Ictníke the (mv. Bone dried only seek- was with him, they Bone striking  
 sub.). ing say. weapon
- úda<sup>n</sup>qti íča-bi a<sup>n'</sup>, "Kagéha, ma<sup>n</sup>čīn'-gä há. Anče tá miňke," á-biamá  
 very good having found it, Friend, walk ! Mingo will I who, said, they say  
 they say [ m i n g a m ]
- Ictníke aká. Čékě wáhi kě čizá-bi a<sup>n'</sup>, ačé améde sakíbaqti júgče  
 Ictníke the (sub.). This bone the having taken it, when he (the Big right beside with him  
 (lg. ob.) (lg. ob.) they say, turtle) was going him
- 9 ma<sup>n</sup>čī<sup>n'</sup>-bi a<sup>n'</sup>, "Kagéha, níkaci<sup>n</sup>'ga ma<sup>n</sup>čī<sup>n'</sup>i xī, đáhi gazízi éga<sup>n</sup> ma<sup>n</sup>čī<sup>n'</sup>-  
 having walked, they Friend, person walks when, neck stretching so he usu-  
 say, say, often
- na<sup>n</sup>i." xé řaňga đáhi kě gázič'qti-na<sup>n</sup> ma<sup>n</sup>čī<sup>n'</sup> čī, jibe kě' cti na<sup>n</sup>jágěqti  
 ally Big turtle neck the stretching it far, was walking, leg the too sticking them  
 walks. (lg. ob.) usually (lg. ob.) out much bent
- ma<sup>n</sup>čī<sup>n'</sup> čī, éga<sup>n</sup>-na<sup>n'</sup> čī xījī, đáhiqti kě ehčá-bi a<sup>n'</sup>, gaza<sup>n'</sup>qti  
 was walking, was doing so regularly when, right on the the having put the horizon- having  
 neck (lg. ob.) tal ob. on it (another horizontal ob.), knocked him  
 down
- 12 ihéča-bi a<sup>n'</sup>, gacta<sup>n'</sup>-baji-bi a<sup>n</sup> xī, ga<sup>n'</sup> gaqčf-bi a<sup>n'</sup>, "Haha+ ! a<sup>n'</sup>ba  
 and stunned him, not having stopped hitting when, so having killed him, Ha! ha! day  
 they say, him, they say they say,
- wi<sup>n'</sup>cti gáaxi'a<sup>n'</sup>-ona<sup>n</sup>, "á-biamá, ačé amá ačī<sup>n'</sup>-bi a<sup>n</sup>. Néčě aká, xé  
 some (pl.) I do that for usually, said he they was going having kept it, He was kindling a Turtle  
 myself say, they say. they say. fire,
- řaňga čīnké jégča<sup>n</sup> aká. Ca<sup>n'</sup>qti ja<sup>n'</sup>tičīngá-bi a<sup>n'</sup>, "Hau, aja<sup>n'</sup> tá miňke  
 big the (st. he was roasting In spite (of having become sleepy, they Ho, I will sleep  
 ob.) the animal as his hunger ?) say,
- 15 ča<sup>n'</sup>ja, íja<sup>n</sup>xe čaja<sup>n'</sup>xi te hä'. Hau, čīnin'de xī, xé řaňga, 'P!' ecé te hä."  
 though, Ó Ija<sup>n</sup>xe you sleep shall . Ho, you cooked when, Ó Big turtle, 'Puff!' you shall  
 not say
- Ga<sup>n'</sup> ja<sup>n</sup> ké. Mířasi amá na<sup>n</sup>stápiqtei áiáma. xé čīnké čizá-bi a<sup>n'</sup>,  
 And he lay sleep- Coyote the walking very softly was com- Turtle the (st. having taken it,  
 ing. (mv. sub.) over the leaves, etc. ing. (ob.) they say,
- jegá gě wi<sup>n'</sup> čīonúda-bi a<sup>n'</sup>, čajú ačañká. Je-ánita tē waňgiče časni<sup>n'</sup>-  
 leg the (pl. one having pulled out (or sat biting off the Animal limb the all having  
 ob.) off), they say. meat. (ob.) devoured,
- 18 bi a<sup>n'</sup>, wáhi gě ř'di ugídada<sup>n'</sup>-bi a<sup>n'</sup>, čí đéde tē'di íča<sup>n'</sup>ča-bi a<sup>n'</sup>, Ictníke  
 they say, bone the there having pushed them back again fire in the have placed it (the Ictníke  
 (pl. ob.) into their places (?), (ob.) turtle), they say,
- e'a<sup>n'</sup> gáxe tē éga<sup>n</sup>qti gáxe íča<sup>n'</sup>ča-bi a<sup>n'</sup>, ačá-biamá. Égiče Ictníke  
 how he made the just so made it having placed the ani- went, they say. At length Ictníke  
 it mal, they say,

aká ɪɰɪɰá-biamá. ɰé ɸínké ba'ú-bi a<sup>n</sup>, ɸizá-bi a<sup>n</sup>, ɰe-ánita tē wi<sup>n</sup> uɸa<sup>n</sup>i  
the (sub.) awoke, they say. Turtle the (st. ob.) having pushed into the ashes to find the turtle, they say. having taken it, they say. animal limbs the one grasped it

ega<sup>n</sup>, ɸida<sup>n</sup> ɰi sí'a<sup>n</sup>ɸé'qti ɸizé gi. "Sa!" (á-biamá Ictínike aká) Cɪ wi<sup>n</sup>  
having, pulled when only that and he took was Pshaw! (said, they say Ictínike the (sub.) Again one it nothing else it coming back

tē éga<sup>n</sup> ɰi cɪ éga<sup>n</sup>qti sí'a<sup>n</sup>ɸé ɸizé amá. "Qa!" é ga<sup>n</sup>, cɪ wi<sup>n</sup> tē ɸizé 3  
the so when again just so only that he was taking. Bshaw! said as, again one the took it they say.

ɰi cɪ sí'a<sup>n</sup>ɸé'qti éga<sup>n</sup> ɸizé amá. "Qa+!" é ga<sup>n</sup>, cɪ wi<sup>n</sup> tē ɸizé ɰi,  
when again only that so he was taking. Pshaw! said as again one the took when, they say.

cɪ éga<sup>n</sup> sí'a<sup>n</sup>ɸé'qtcɪ ɸizé amá. "Qá-i-na+! ɪja<sup>n</sup>xe-ǎ', ɸaja<sup>n</sup>ǎjɪ te ehé ɸa<sup>n</sup>'cti."  
again so only that was taking it, Surprising! O Ija<sup>n</sup>xe, you sleep shall I said formerly. they say. not

ɪja<sup>n</sup>xe ɰigɸɪubá-bi a<sup>n</sup>, a<sup>n</sup>'he-na<sup>n</sup>-bi ɰi, "A<sup>n</sup>'haji-gǎ," é-na<sup>n</sup>-biamá. "Qá- 6  
Ija<sup>n</sup>xe having scratched his own, fled often, they when, Do not flee, said often, they say. Sur- they say, say

i-na+! A<sup>n</sup>'ha<sup>n</sup>, agɸásni<sup>n</sup> ɸa<sup>n</sup>'cti," á-biamá.  
prising! Yes, I devoured it, formerly, said he, they say. my own

## NOTES.

Another version is given on pp. 60-69. George Miller did not know any more of the version just given, so it ends rather abruptly. See White Eagle's Ponka version on p. 66. 563,3, *et passim*. a<sup>n</sup>, *having* (not *they say*), same as ega<sup>n</sup>.

564. 18. ugɪdada<sup>n</sup> used instead of ubada<sup>n</sup> or uibada<sup>n</sup> because the Coyote had already eaten all the flesh of the turtle, so it was inside of him and part of him, his own property, so the bones, too, had become his. In the myth of Ictinike, the women, and child, ugigɸa<sup>n</sup> is used instead of ugɸa<sup>n</sup> or uigɸa<sup>n</sup>, to describe Ictinike's act, though he had not yet eaten the child.

## TRANSLATION.

Ictinike was journeying. When he came in sight at a bend of a stream, a Big Turtle was sitting there in a sheltered place warmed by the sun. Ictinike drew himself back out of sight, crouching at intervals as he retraced his steps, and ran down the hill to the place where the Big Turtle was. "Why! how is that you continue to pay no attention to what is going on? It has been said that yonder stream is to dry up, so all the quadrupeds that frequent the water have kept close to the (deep?) water," said Ictinike. And the Big Turtle said, "Why! I have been coming here regularly, but I have not heard anything at all. I usually come and sit in this place when the sun gets as high as it is at present." "Hurry!" said Ictinike, "for some of the young men died very soon for want of water. The young otters died, so did the young muskrats, the young beavers, and the young raccoons."

"Come, let us go," said the Big Turtle. So Ictinike departed with him. As he accompanied him, Ictinike sought for a dry bone. Having found one that would be good as a club, Ictinike said, "Friend, go on. *Mingam*." When he was alone, Ictinike seized the bone, and soon overtook the Big Turtle, walking beside him.

"Friend," said he, "when a person walks, he stretches his neck often." So the Big Turtle began to stretch his neck very far, and he was walking with his legs bent exceedingly. As he was going thus, Ictinike gave him a hard blow on the neck, knocking him senseless, and he did not stop beating him until he killed him. "Ha! ha!" said Ictinike, as he carried the body away, "there are some days when I act thus for myself." He kindled a fire and began to roast the Big Turtle. Notwithstanding his desire to feast on the Big Turtle, he became sleepy, and said, "Ho! I will sleep, but you, O 'Ija<sup>n</sup>xe,' must keep awake. When you are cooked, O, Big Turtle, you must say 'Puff!'" So he went to sleep. Then the Coyote was coming very cautiously. He seized the Turtle, pulled one of the legs out of the coals, and sat there biting off the meat. When he had devoured the meat on all the limbs, he pushed the bones back into their former places, arranged the fire over them, and departed after putting every thing just as he had found it. At length Ictinike awoke. He pushed into the ashes to find the Turtle, took hold of one limb and pulled it, when to his surprise only that limb came forth. "Pshaw!" said he. Then he tried another limb, with a like result, and still another, but only the bones appeared. When he had pulled out the fourth leg he was astonished. "Surprising! O 'Ija<sup>n</sup>xe,' I said to you, 'do not sleep,' but you have disobeyed me." Thereupon he scratched "Ija<sup>n</sup>xe," but the latter fled often. "Do not flee," said Ictinike. All at once he exclaimed, "Surprising! I had eaten the Turtle, but I had forgotten it!"

## THE COYOTE AND THE SNAKE—AN OMAHA MYTH.

TOLD BY FRANK LA FLÈCHE.

- Míxasi amá ɣan'de áçiaqti açá-biamá. Dáda<sup>n</sup> unéga<sup>n</sup> ma<sup>n</sup>çin'-bi.  
 Coyote the (mv. sub.) ground crossing by the nearest way went, they say. Something as he sought it walked, they say.
- ɣi, sabájiqti nkaci<sup>n</sup>ga wi<sup>n</sup>, "Na<sup>n</sup>ctañ'gǎ há," á-biamá. "Wi<sup>n</sup>a<sup>n</sup>'wa  
 when very suddenly person one O stop walking ! said, they say. Which one
- 3 etéda<sup>n</sup>, eçé-ga<sup>n</sup>-bi ega<sup>n</sup>, uçixidá-bi ɣi, íça-baji-biamá Cí eçáha açá-  
 can it be? he thought, they say as (= having) he looked around, when, he did not find him, they say. Again further went,
- biamá. Kí "A<sup>n</sup>çan'betañ'-gǎ há," á-biamá. Kí Míxasi aká íça-biamá  
 they say. And Pass to one side of me ! said, they say. And Coyote the found him, they say.
- Wé's'ǎ. "Ci+cte! çé ma<sup>n</sup>bçin' çan'ja, ébc-ctéwa<sup>n</sup> íçeta<sup>n</sup> ka<sup>n</sup>bçan-máji. Çí  
 Snake. Fie! this I walk though, who at all I pass to one side of him I wish I not. You
- 6 gaqé tiçá-gǎ! Uhé ké in'çixañ'-gǎ!" "Çé ma<sup>n</sup>bçin' çan'ja, é'be wi<sup>n</sup>  
 to one side pass! Path the (lg. ob.) give me room! This I walk though who one
- ébçixa<sup>n</sup> té áha<sup>n</sup>, ebçéga<sup>n</sup>-ctéwa<sup>n</sup>-máji há," á-biamá Wé's'ǎ aká. "Éga<sup>n</sup>  
 I give him will ! (in so-room) I think at all I not said, they say Snake the (sub.). So
- ɣi'té áwinañ'ge tá minke há," á-biamá Míxasi aká. "Éga<sup>n</sup> ɣi'ji, çat'é  
 even if I run on you I who will said, they say Coyote the (sub.). So if you die

taté," á-biamá Wě's'ă aká. "Áqta<sup>n</sup> at'é táda<sup>n</sup>. Ú'te a<sup>n</sup>fiñ'ge," á-biamá  
shall surely said, they say Snake the (sub.) How possible I die shall! Cause of death me—none said, they say

Míxasi aká. "Ké, an'gajáda-gă! Jáfi<sup>n</sup>ankíča-gă," á-biamá Wě's'ă aká.  
Coyote the (sub.) Come step over me! Do it in spite of me! said, they say Snake the (sub.)

Ki Míxasi aká ágajáda-biamá. Ki Wě's'ă aká čaqtá-biama. Ki Míxasi 3  
And Coyote the (sub.) stepped over him, they say. And Snake the (sub.) bit him, they say. And Coyote

aká nié-ctěwa<sup>n</sup>-báji-biamá. "Áwatée ă. Áwigajáde xi at'é taté, ecé  
the (sub.) pained at all not, they say. Where is it? I stepped over you if I die shall you said

ča<sup>n</sup>'cti. Áwatě at'é," á-biamá Míxasi aká. Ga<sup>n</sup> íča<sup>n</sup>'ba<sup>n</sup>' ía-bají-bi ega<sup>n</sup>,  
heretofore. Where is it I die said, they say. Coyote the (sub.) And a second time he spoke not, as (= hav- ing)

ačá-biamá Míxasi amá, řan'de áčiáqti. Ga<sup>n</sup>té-ga<sup>n</sup> xi, watečeka wi<sup>n</sup> ahí- 6  
went, they say Coyote the (sub.) ground across by the nearest way. After some- time when stream one he

biamá. Ki ničáta<sup>n</sup> tá-bi ega<sup>n</sup>, ní kě da<sup>n</sup>'ba-bi xi, niúwačexie xiřa<sup>n</sup>'ba-  
reached, they say. And to take a drink they say, (= hav- ing), was about, as wa- ter (lg. obj). he looked at when reflection in the water he saw him- self,

biamá. Ki ci<sup>n</sup>'qti xiřa<sup>n</sup>'ba-biamá. "Qa-é! égima<sup>n</sup>-máji-na<sup>n</sup>-ma<sup>n</sup>' ča<sup>n</sup>'cti.  
they say. And very fat he saw himself, they say. Whew! I never was so heretofore.

A<sup>n</sup>ci<sup>n</sup>' íčánahi<sup>n</sup>' ă" á-bi ega<sup>n</sup>, xiřčít'a<sup>n</sup>-ctěa<sup>n</sup>-na<sup>n</sup>-biamá. Ki čata<sup>n</sup>'-bi ega<sup>n</sup>, 9  
Me fat I truly! said, as, they say, he felt him- self all over even (!) often, they say. And he drank, as (= hav- ing) they say,

ca<sup>n</sup>' ačá-biamá. Ga<sup>n</sup>'te xiři, "Aja<sup>n</sup>'ta<sup>n</sup>ča<sup>n</sup>'fiñge íčánahi<sup>n</sup> áha<sup>n</sup>," á-bi  
still he want, they say. A while when I am sleepy I truly! (in so- liloquy) he said they say

ega<sup>n</sup>, qáde baza<sup>n</sup>' ja<sup>n</sup>'-biamá. Ki ca<sup>n</sup>'ca<sup>n</sup> t'é amá, íbaqti. Ki ceta<sup>n</sup>' há.  
as (= hav- ing) grass pushing in among he lay, they say. And always he died, they say, much swollen. And so far .

NOTES.

567, 7 niuwačexie. It is very probable, judging from the context, that this should be translated "reflection in the water." See niuwačikiha", 559, 12.

TRANSLATION.

The Coyote was going in a straight line across the prairie. While he was seeking something a person said very suddenly, "Stop!" The Coyote thought, "Who can it be?" He looked all around, but found no one. Then he went a few steps, when some one said, "Walk around me!" Then the Coyote saw that it was the Snake. "Fie!" said the Coyote, "when I walk here I do not wish to walk around any one at all. Do you go to one side. Get out of my way!" The Snake replied, "Though I am here, I have never thought for a moment of giving place to any one!" "Even if you think so," said the Coyote, "I will run over you." "If you do so, you shall die," said the Snake. "Why should I die? There is nothing that can kill me," said the Coyote. "Come! Step over me! Do it in spite of me," said the Snake. Then the Coyote stepped over him. And the Snake bit him. But the Coyote did not feel the slightest pain. "Where is it? You said that if I stepped over you I should die.

Where have I received my death-blow ?” said the Coyote. As the Snake made no reply, the Coyote departed. After sometime he came to a creek. As he was about to take a drink he looked at the water, and he saw his reflection in the water. He appeared very fat. “Whew! I was never so before. I am very fat!” Saying this, he felt himself all over again and again; but that was all which he did. He departed after drinking the water. By and by he said, “I feel very sleepy.” So he pushed his way into the thick grass and lay there. He died while sleeping, never awaking, and he was much swollen.

## THE COYOTE AND THE SNAKE.

TOLD BY GEORGE MILLER.

- Égiçe Wě's'ä wi<sup>n'</sup> ě'di ja<sup>n'</sup> akáma. Gçadi<sup>n'</sup> uska<sup>n'</sup> ska<sup>n'</sup> qti uhé çe ké'.  
At length Snake one there was reed., they Across in a very straight line path was going.
- “Wä! ma<sup>n'</sup>ciáaha jañ'-gä, Wě's'ä! Áwigajáde xi, çat'é taté,” á-biamá  
Why! further off lie, O Snake! I step over you if, you die shall, said, they say
- 3 Míçasi aká. “Uhé çéça<sup>n'</sup> skáqti kédega<sup>n'</sup> çí-eda<sup>n'</sup> a<sup>n'</sup> ça<sup>n'</sup> cpeta<sup>n'</sup> eté xi,”  
Coyote the (sub.). Path just this size lies, but you rather (than I) you go to one side ought.
- á-biamá Wě's'ä aká. “Qa-í! ma<sup>n'</sup>ciáaha jañ'-gä, ehé,” á-biamá. “Çí-eda<sup>n'</sup>  
said, they say Snake the (sub.). Whew! further off lie, I say, said, they say. You rather (than I)
- ma<sup>n'</sup>ciáaha íha-gä,” á-biamá Wě's'ä aká. “Ahaú! áwigajáde tá miñke  
further off pass (or go) that way. said, they say Snake the (sub.). Oho! I will step over you
- 6 ça<sup>n'</sup> ja, çat'é taté hä,” á-biamá Míçasi aká. “Nä! wí níkaci<sup>n'</sup> ga-ma wi<sup>n'</sup>  
though, you die shall . said, they say Coyote the (sub.). Why! I the people (pl. ob.) one
- añ'gajáde té'di t'é-na<sup>n'</sup> hä,” á-biamá Wě's'ä aká. “A<sup>n'</sup> ha,” á-biamá Míçasi  
steps over me when usually dies . said, they say Snake the (sub.). Yes, said, they say Coyote
- aká. Ga<sup>n'</sup>, “At'é tá miñke,” á-biamá. “Hínda! wi<sup>n'</sup> a<sup>n'</sup> wa wi<sup>n'</sup> añke téska<sup>n'</sup>,”  
the (sub.). And, I will die, said, they say. Let us see! which one of we two tell may, in the two the truth future,
- 9 á-biamá Míçasi aká. Ga<sup>n'</sup> aça<sup>n'</sup>-biamá Míçasi amá. Wágajáde çéççqti xi,  
said, they say Coyote the (sub.). And went, they say Coyote the (mv. sub.). Stepped over very suddenly when,
- jíbe síhi gēdí da<sup>n'</sup> ctē çaqtaí tē. “Haú, çat'é taté hä, áwigajádje édega<sup>n'</sup>”  
lower leg foot on the (pl.) one or the other he was bitten. Ho, you die shall . I stopped over you but.
- “Çí çat'é taté hä,” á-biamá Wě's'ä aká. Ga<sup>n'</sup> aça<sup>n'</sup>-biamá Míçasi amá.  
You you die shall . said, they say Snake the (sub.). And went, they say Coyote the (mv. sub.).
- 12 Ga<sup>n'</sup> ma<sup>n'</sup> çí<sup>n'</sup> çí<sup>n'</sup> tē, “Qa-í! júga gáma<sup>n'</sup>-májí-na<sup>n'</sup>-ma<sup>n'</sup> ça<sup>n'</sup> cti. A<sup>n'</sup> ci<sup>n'</sup>  
And he was walking when, Whew! body I never acted in that manner formerly. Me-fat

ičá nahí<sup>n'</sup>-ǎ," á-bi a<sup>n'</sup>, xígčázi-bi a<sup>n'</sup>, nañ'ka kě' cti xija<sup>n'</sup>ba-bi a<sup>n'</sup>, učí-  
 I truly ! having said, having stretched him- back the too having looked at him- he was  
 they say, self by an effort, they say. (lg. ob.) self, they say, exam-

kiya<sup>n'</sup>be-na<sup>n'</sup>-biamá. Ca<sup>n'</sup>qti cti' ugčá'a tíččě-na<sup>n'</sup> amá. Iáča-qti-ctěa<sup>n'</sup>-na<sup>n'</sup>  
 ining himself often, they say. In spite (or too hitting the he took up the cry often, Gaped very even often  
 notwith- mouth and they say. hard (!)  
 standing) giving the scalp-yell

éga<sup>n'</sup>, "Qa+! Wě's'ǎ íe tě wiñ'ke tě éga<sup>n'</sup> ǎ," é-na<sup>n'</sup> amá. Égiče júga čí<sup>n'</sup> 3  
 having, Whew! Snake spoke the told the the so ! was saying often, At length body the  
 truth they say.

bčúgaqti íba amá, badín'di<sup>n'</sup>, čacěje gě' ctěwa<sup>n'</sup> bapúci<sup>n'</sup>-qtia<sup>n'</sup> amá. "Wě's'ǎ  
 entire was swollen, distended, tip of the the even was exceedingly puffed up, Snake  
 they say, nose (pl. ob.) they say.

íe tě wiñ'ke tě éga<sup>n'</sup> ǎ," cī é amá. Ičánaqidadi gčí<sup>n'</sup> číñkě, gagíxixě qtcí  
 spoke the told the the so ! again was saying, At a sheltered place, he was st., coiled many times  
 truth they say, warmed by the sun

ja<sup>n'</sup>t'e ga<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup> é'di t'é amá. É amá, áda<sup>n'</sup> Wě's'ǎ amá edáda<sup>n'</sup> waníta 6  
 slept as continually there dead they say. That was it, therefore Snake the what quadruped  
 soundly they say, (pl. sub.)

wáčaqtai tě bčúga íba t'é-na<sup>n'</sup>i t'é.  
 they bit them when all swell- died usually.  
 ing

NOTE.

568, 12. Qai, pronounced Qa+i!

TRANSLATION.

Once upon a time a Snake lay across a road, at right angles to it. The Coyote came, and said to him, "Why! Snake, lie further off! If I step over you, you shall die." To this the Snake replied, "Though the path is just this size (*i. e.*, not large enough for both of us), you are the one, not I, to pass the other to one side!" "Whew!" said the Coyote, "do as I said, lie further off!" "It is you, not I, who must pass further from the path," said the Snake. "Well," said the Coyote, "I will step over you, and you shall die." "No," said the Snake, "when a person steps over *me*, he usually dies." "Yes, I will die. Let us see which one of us has told the truth," said the Coyote. When he stepped suddenly over the Snake, the latter bit him on the leg or foot. "Ho," said the Coyote to the Snake, "you shall die, as I have stepped over you." "You shall die," said the Snake. Then the Coyote departed. And as he went he said, "Whew! my body never was in this condition heretofore. I am very fat!" He stretched his neck as far as he could, looked at his back, and examined himself all over. Notwithstanding his condition, he gave the scalp-yell often. When he found himself gaping incessantly, with his mouth wide open, he said, "Whew! the Snake told the truth!" At length his entire body was swollen so much so that the skin was tight on him, and the tip of his nose was puffed up. "The Snake told the truth!" said he again. He seated himself at a sheltered place warmed by the sun, coiled himself as far as possible as a snake does, fell into a sound sleep, from which he never awoke. Thus he died. And on account of this event, when the snakes bite any quadrupeds, the entire bodies of the latter swell, and the animals die.

## THE COYOTE AND THE GRAY FOX—A PONKA STORY.

TOLD BY ONE HORN.

- 1 **Liřaqúde** wi<sup>n</sup> ci<sup>n'</sup>qtia<sup>n'</sup>-biamá. "Kagé, edáda<sup>n</sup> íćici<sup>n'</sup>i ā," á-biamá  
 Gray fox one was very fat they say. Younger what you are fat said, they say,  
 brother, by means of
- Miřasi** aká. "A<sup>n'</sup>ha<sup>n</sup>, ji<sup>n'</sup>ćéha, wamúske naságe 'i<sup>n'</sup> a-í ři, uřúciařa t'é  
 Coyote the Yes, O elder wheat baked hard car- they when in front dead  
 (sub.) brother, rying come
- 3 **ǰáxe** aja<sup>n'</sup>-na<sup>n</sup>-ma<sup>n'</sup>," á-biamá. "Gaňři ja<sup>n'</sup>řinaň'ge kědi a<sup>n</sup>wa<sup>n'</sup>'a<sup>n</sup>hai  
 I pretend I usually recline said, they say. And then wagon in the they put me when  
 reclining
- tědi** uána<sup>n</sup>qřáćě aja<sup>n'</sup>-na<sup>n</sup>-ma<sup>n'</sup>. Kí uá'a<sup>n</sup>si agćé-na<sup>n</sup>-ma<sup>n'</sup>. Gaňři bćáte  
 when I make them fall I usually recline. And I leap I usually start home. And then I eat  
 from a height by kicking
- agćé-na<sup>n</sup>ma<sup>n'</sup>**. Wamúske naságe é a<sup>n</sup>řa<sup>n'</sup>ci<sup>n</sup> hā," á-biamá. Gaňři,  
 I usually start home. Wheat baked hard that I am fat by said, they say. And then,  
 by means of
- 6 "Ji<sup>n'</sup>ćéha, éga<sup>n</sup>, ckáxe wika<sup>n</sup>'bća," á-biamá **Liřaqúde** aká. "Čiěqtci, ji<sup>n'</sup>ćé,  
 O elder brother, so you do I desire you, said, they say Gray fox the Especially elder  
 (sub.) you, brother,
- ří** řiaňg' éga<sup>n</sup>, áhigi uřána<sup>n</sup>qřáćě taté ebćéga<sup>n</sup>." Gaňři **Miřasi** aká  
 foot you large as, many you make them fall shall I think. And then Coyote the  
 from a height by kicking (sub.)
- uřúciařa** ja<sup>n'</sup>-biamá. Gaňři wáqě aká ja<sup>n'</sup>řinaň'ge kě u'a<sup>n</sup>'hai tě. Gaňři  
 in front re- they say. And then white the wagon in the put the past And then  
 cined, (sub.) (lg. ob.) (recl. ob. in) sign.
- 9 **gěřega<sup>n</sup>-biamá** wáqě aká: "Čékě wawi<sup>n'</sup>aji áha<sup>n</sup>." **Sihí** tě baqtá-biamá.  
 he thought as follows. white the This (recl. it is not the ! (in so- Feet t'he he tied, they say.  
 they say man (sub.): ob.) first time liloquy). (ob.)
- Ja<sup>n'</sup>řinaň'ge** kě'di u'a<sup>n</sup>'hai tě wáqě aká ři eřai tě'di akí-biamá. **Wáqě**  
 Wagon in the put the when white the house his at the reached home White  
 (recl. (sub.) again, they say. man  
 ob.) in
- ři** pěji<sup>n</sup>-qti wi<sup>n'</sup> tě a<sup>n'</sup>řa ćéřa-biamá **Miřasi** kě. Égiře wáqě aká máhi<sup>n</sup>  
 house bad very one the threw him suddenly, Coyote the At length white the knife  
 (ob.) they say (recl. ob.) man (sub.)
- 12 **aři<sup>n'</sup>** ahí tě **Miřasi** kě'di mása-biamá **řihí** gě baqtéga<sup>n</sup> ga<sup>n</sup> t'e gářai  
 he brought there the Coyote at the cut cords with a feet the as they were and dead pre-  
 (= when) (recl. ob.) knife, they say, (pl.) tied tended
- da<sup>n'</sup>cte** ři, 'i<sup>n'</sup> agćá-biamá. (Sihí mása-báři, hářiňga íka<sup>n</sup>'ta<sup>n</sup> enáqtci  
 perhaps when carry- he went back to his (Feet not cut, cord used for that only  
 ing on the back house. tying
- másai.)** Kí naň'ge agćá-biamá **Miřasi** aká. **Liřaqúde** iénaxiře agćá-  
 he cut with And running went homeward, Coyote the Gray fox to attack him went  
 a knife.) they say (sub.) homeward
- 15 **biamá.** "Kagéha," á-biamá, "áğřaa<sup>n</sup>řáćě," á-biamá. "Čiěwařáři'a<sup>n</sup>!  
 they say. O younger brother, said, they say you have made me suffer said, they say. You brought it on  
 yourself!

Qéfiáji grí-gǎ," á-biamá Líxaqúde aká. Wáqě aká wá'í<sup>n</sup> atí amá ké'di  
 Silently come back, said, they say Gray fox the White man the trans- he came, they at the  
 (sub.) (sub.) porting goods say, place

ɕaja<sup>n</sup> éga<sup>n</sup> ɕiéwaɕáxi'a<sup>n</sup>," á-biamá. "Kagéha, wi<sup>n</sup>'ɕaké'qtia<sup>n</sup>," á-biamá.  
 you lay as you brought it on your- said, they say. O younger brother, you speak the very said, they say.  
 down self, truth

Míxasi aká. Líxaqúde aká gactañ'ka-biamá.  
 Coyote the Gray fox the tempted him, they say.  
 (sub.) (sub.)

3

NOTES.

570, 9. ɕekě wawi<sup>n</sup>'aji áha<sup>n</sup>, said because the man suspected some trick and had lost patience.

TRANSLATION.

A Gray Fox was very fat. The Coyote said, "Younger brother, what has made you fat?" "Elder brother," said the Gray Fox, "I lie down in the way of those who transport crackers, and I pretend to be dead. And when they throw me into the wagon I lie there, kicking the crackers out. Then I leap out and start home eating. It is the crackers which have made me fat. And, elder brother, I wish you to do likewise. You, elder brother, have large feet, so I think that you will knock out a great many crackers." And then the Coyote went to the place and lay down in the road. And when the white man came along he threw the Coyote into the wagon. The white man thought thus: "It is not the first time that he has acted thus!" So he tied the feet of the Coyote. Having put the Coyote in the wagon, the white man went to his home. He threw out the Coyote by a miserable outhouse. Then the white man brought a knife and cut the cords which bound the feet of the Coyote (he did not cut off the feet, he severed only the cords with which they were tied). He thought that (or acted as if) the Coyote was dead, so he put the Coyote on his back and started off to the house. (But the Coyote managed to get loose, and) he ran homeward. He went back to attack the Gray Fox. "O, younger brother," said the Coyote, "you have made me suffer." "You yourself are to blame! Be silent and come to me!" said the Gray Fox. "You brought the trouble on yourself as you lay down in the place where the white man came with the load of goods." "O younger brother, you tell the truth", said the Coyote. The Gray Fox had tempted him.

HOW THE RABBIT WAS DEPRIVED OF HIS FAT.

TOLD BY FRANK LA FLÈCHE.

Waníta amá ci<sup>n</sup>' wáxa-biamá pahan'gadi. Wi<sup>n</sup>'a<sup>n</sup>'wa ci<sup>n</sup>' uɕúka<sup>n</sup>'pi  
 Quadruped the fat were made, they at the first. Which fat made him  
 (pl. sub.) say handsome

fbaha<sup>n</sup> ga<sup>n</sup>'ɕa-biamá. Kí waníta-ma bɕúgaqti wéba<sup>n</sup>'-biamá Kí uɕéwi<sup>n</sup>  
 to know he wished, they say. And the quadrupeds all he called to them, And assem-  
 they say. bling



- 3 *ě'di ahí-biamá. Kí ci<sup>n'</sup> učúka<sup>n</sup>onin'de-ma đá ča<sup>n</sup> úča<sup>n</sup>-bi-dé đáhi kědíta<sup>n</sup>*  
 there they arrived And fat those who did not look head the he held while neck from the  
 there, they say. handsome with it part them, they say (lg. ob.)
- wáčiskebá-bi-dé waci<sup>n'</sup> gě wénacai-de, wáčicta<sup>n</sup> čéčě-na<sup>n'</sup>-biamá. Ěgiče*  
 he scraped them while fat the he took when, letting them he was sending them reg- At  
 with his hand, they say scattered from them go ularly, they say. length
- 3 *Mactci<sup>n'</sup>ge ě'di ači<sup>n'</sup> ahí-biamá. "Wěbčei<sup>n</sup> tá mi<sup>n</sup>ke hă. Wí ci<sup>n'</sup> a<sup>n</sup>ča<sup>n'</sup>wa<sup>n</sup>ka<sup>n'</sup>pi*  
 Rabbit there having he reached I am the one I who will I fat it makes me handsome  
 him there, they say.
- tá mi<sup>n</sup>ke hă," á-biamá Mactci<sup>n'</sup>ge aká. "Híndaké! gí-gă ha," á-biamá.*  
 I who will said, they Rabbit the (sub.). Let us see! come! said, they say.
- Ga<sup>n</sup> ci<sup>n'</sup> gáxa-biamá. "Čí đa<sup>n'</sup>qti učúčika<sup>n</sup>onin'de ci<sup>n'</sup> tě," (á-biamá). Ga<sup>n</sup>*  
 And fat he made him, they say. You beyond it makes you ugly fat the. (said, they say). And
- 6 *đá ča<sup>n</sup> uča<sup>n'</sup>-bi ega<sup>n'</sup>, đáhi hidé čandíta<sup>n</sup> čiskéba-biamá xí, ába<sup>n</sup>xú ča<sup>n</sup>*  
 head the he seized, as (=hav- neck base from the scraped off with the when, space be- the  
 part they say ing). part hands, they say tween the shoulders
- učísp ičéča-biamá níaci<sup>n</sup>ga aká. Áda<sup>n</sup> ci<sup>n'</sup>-na<sup>n</sup> čan'di ába<sup>n</sup>xú unúcka ča<sup>n</sup>*  
 he pulled it suddenly, they say person the (sub.). There- fat only on the space be- depression the  
 fore part shoulders
- enáqtci wáci<sup>n</sup> hébe áčaha-na<sup>n'</sup> amá, edíta<sup>n</sup>. Ěgiče Míxá aká enáqtci*  
 that only fat meat part adheres to, usu- they say since then. At length Raccoon the he only  
 ally (sub.)
- 9 *ci<sup>n'</sup> učúka<sup>n</sup>pi-biamá, áda<sup>n</sup> júga bčúga wáci<sup>n</sup> áčaha gíaxa-biamá.*  
 fat made him handsome, there- body whole fat meat adhering made for him, they say.  
 they say, fore

## NOTE.

571, 5. *bčugaqti*, pronounced *bču+gaqti* by the narrator.

## TRANSLATION.

At the first the quadrupeds were made fat. And he who made them wished to know to which one the fat was becoming. So he called all the quadrupeds. And they collected there. He seized by the head each quadruped to whom the fat was not becoming, scraping off the fat from the neck downward, thus depriving the quadruped of it before releasing him. At length some one took the Rabbit to him. "I will be the one! Fat will become me," said the Rabbit. "Let us see! Come!" said he who made the quadrupeds. And he made the Rabbit fat. "Fat is more unbecoming to you than to any other quadruped," said the being. So the being seized the Rabbit by the head and scraped off the fat from the base of the neck. But he pulled suddenly at the flesh in the space between the shoulders. Therefore, since then there has been a depression in the space between the shoulders of a rabbit, and only in that place is there a piece of fat adhering to that quadruped. At length the person saw that the Raccoon was the only quadruped to whom fat was becoming, so he made the whole body of the Raccoon fat.

HOW THE RABBIT KILLED A GIANT.

TOLD BY GEORGE MILLER.

Mactciñ'ge-i<sup>n'</sup> amá ačé amáma égičé. Égičé ta<sup>n'</sup>wa<sup>n'</sup>gča<sup>n'</sup> wi<sup>n'</sup> é'di  
 Rabbit the was going, they say at length. At length nation one there  
 (mv. sub.)

ahí-biamá. "Mactciñ'ge-i<sup>n'</sup> íkima<sup>n'</sup>čí<sup>n'</sup> atí hu<sup>n'</sup>!" e-na<sup>n'</sup>-biamá níaci<sup>n'</sup>ga  
 arrived, they say. Rabbit as a visitor has halloo! said often, they say people  
 come

amá. "Ěbédi né ă," á-biamá níaci<sup>n'</sup>ga amá, ákipá-bi ega<sup>n'</sup>. "Nă! ga<sup>n'</sup>" 3  
 the (pl. To whom you ! said, they say people the (pl. having met him, they Why! just  
 sub.). sub.)

ěbédi ctécte pí tá miñke," á-biamá (Mactciñ'ge-i<sup>n'</sup> aká). "Nă! í amá  
 to whom soever I will I who said, they say Rabbit the Why! lodge the  
 reach (sub.) (pl. sub.)

wačáta-bájii há'. Láqtigíkidábi aká-na<sup>n'</sup> wačáte t'a<sup>n'</sup>i há. Ě'di né  
 do not eat He for whom they shoot the only food he has There you  
 at the deer (sub.) go

eté xí" (á-biamá níaci<sup>n'</sup>ga amá). Ca<sup>n'</sup> í uhañ'ge naji<sup>n'</sup> tédega<sup>n'</sup>, é'di 6  
 ought said, they say people the (pl. Yet lodge end stood the, but (in there  
 sub.) the past)

ahí-biamá. "Kagécha, wačáte ctěwa<sup>n'</sup> wačín'gai há," á-biamá í uďai  
 arrived, they say. Friend, food soever we have none said, they say lodge entered  
 the Why! friend, what soever they are eat- usu- there is when said, they say  
 (-ub.) none ally none

Mactciñ'ge-i<sup>n'</sup> aká. Égičé Mactciñ'ge-i<sup>n'</sup> gíku-biamá Láqtigíkidábi aká. 9  
 Rabbit the At length Rabbit invited him to a Láqtigíkidábi the  
 (sub.) (ob.) feast, they say (sub.)

"Wuhu+! kagécha, číkui há. Wana<sup>n'</sup>qčín-gă há," á-biamá čé í uďai  
 Oho! friend, you are Hasteu ! said, they say this lodge en-  
 invited tered  
 to a feast

aká. Kí ta<sup>n'</sup>wa<sup>n'</sup>gča<sup>n'</sup> amá na<sup>n'</sup>pě-qi-na<sup>n'</sup> amáma. Edáda<sup>n'</sup> waníta t'čpai  
 the And nation the (pl. usually were fearing him greatly, What quadruped they  
 (sub.) sub.) they say. killed

ctěctewa<sup>n'</sup> é bčúga ačí<sup>n'</sup>-na<sup>n'</sup> akáma. Kí é'di ahí-biamá Mactciñ'ge-i<sup>n'</sup> 12  
 soever that whole he was usually keeping it, And there ar- they say Rabbit  
 rived,

amá gíkuí tě'di. Éčá<sup>n'</sup>be hí xí'jí, "Ahaú! gčéčica<sup>n'</sup> tíčá-gă há," á-biamá.  
 the he was at the. In sight ar- when, Oho! on that side pass along ! said, they say  
 (mv. invited rived  
 sub.) to a feast

Mactciñ'ge-i<sup>n'</sup> amá u'a<sup>n'</sup>si-qčei átiáča-biamá. Gčí<sup>n'</sup>-biamá. Égičé  
 Rabbit th<sup>n'</sup> (mv. leaping high passed along, they say. Sat they say. At length  
 sub.)

ú'i-biamá. Wačáta-bi ega<sup>n'</sup>, xigčákega<sup>n'</sup> gčí<sup>n'</sup>-biamá. Hébe učácta-bi ega<sup>n'</sup>, 15  
 they gave food Having eaten different ate very rapidly sat, they say. Part having reserved it instead of  
 to him, they say. things, they say, eating it, they say,

uqpe tē basnú çéça-biamá “Kagéha, uqpe tē dúatē,” á-biamá  
 bowl the pushed off suddenly, they say. Friend, bowl the the one on this side said, they say

(Mactciñ'ge-i' aká). Ga<sup>n'</sup>, “Kagéha, ca<sup>n'</sup> dāxe te,” á-biamá (Mactciñ'ge-i'  
 Rabbit the (sub.). Owl, Friend, enough I do will said, they say Rabbit

3 aká). Ga<sup>n'</sup>, “A<sup>n'</sup>ha<sup>n'</sup>,” á-biamá (Láqtigikidabi aká). Agçá-bi ega<sup>n'</sup>,  
 the (sub.). And, Yes, said, they say Láqtigikidabi the (sub.). Having gone back, they say

unéçē xa<sup>n'</sup>ha kē wi<sup>n'</sup>áqtia<sup>n'</sup> u<sup>a'</sup>si-bi ega<sup>n'</sup>, wéna<sup>n'</sup>ba<sup>n'</sup> tēdili wagáçça<sup>n'</sup>  
 fire-place border the (lg. ob.) ounce having leaped, they say, the second time the, arrived there servant

Láqtigikidabi eá çin ké mañ'ge áçiaçti áta<sup>n'</sup>-bi ega<sup>n'</sup>, u<sup>a'</sup>siçti ákiágçça-  
 Láqtigikidabi his the (st. ob.) chest straight across having stepped on, with a great leap had gone homeward,

6 biamá Uçáçta-bi çá<sup>n'</sup> ikáge çin ké agçáçti<sup>n'</sup> akí-biamá. Ikáge igáçça<sup>n'</sup>  
 they say. What was not eaten the part his friend the (st. ob.) having his own he reached there His friend his wife

éça<sup>n'</sup>ba gi<sup>n'</sup>çēçti çatá-biamá, waçátajī améga<sup>n'</sup>. Égiçē ha<sup>n'</sup>ega<sup>n'</sup>tçē çī,  
 she too very glad ate it, they say, as they had not been eating. At length morning when they say.

íekiçá-bi ega<sup>n'</sup>, eka<sup>n'</sup>çē wágajī-biamá. Çi ga<sup>n'</sup> “Láqtigikidabi aká  
 crier proclaimed, they say. having dislodge the game commanded them, they say. Again so Láqtigikidabi the (sub.)

9 t'ékiçē tai aká,” e-na<sup>n'</sup>-biamá níaci<sup>n'</sup>ga amá. Ábae amá açá-biamá.  
 he is the one for whom they are about to kill (the game), were saying often, they say people the (pl. sub.). Hunter the (pl. sub.) went, they say.

Qçabé çúgaçti é<sup>n'</sup>te cka<sup>n'</sup>çá-bi a<sup>n'</sup> gatéga<sup>n'</sup>çti wakída biamá. Mactciñ'ge-i'  
 Tree very thick perhaps dislodged the game, they say having just in that manner they shot at them, they say. Rabbit

amá é<sup>n'</sup>di ahí çéça-biamá giçka<sup>n'</sup>çti. Égiçē Láqtigikidabi aká çáçtiçti é<sup>n'</sup>di  
 the (mv. sub.) there started off in order to reach there soon, they say very hastily. Behold Láqtigikidabi the (sub.) the very long there ago

12 ahí-bi ega<sup>n'</sup>, açé amána. Çi wédajī wakída-bi ega<sup>n'</sup>, é<sup>n'</sup>di éga<sup>n'</sup>çti  
 having arrived there, they say, was going (elsewhere), they say. Again elsewhere having shot at something, they say, immediately

çi hí çēçē ga<sup>n'</sup> çī égiçē çáçtiçti é<sup>n'</sup>di ahí-bi ega<sup>n'</sup>, açé amána çī,  
 again started off in order to reach there soon and (?) when behold very long there having arrived, they say, was going (elsewhere) they say again

Láqtigikidabi amá. “Ámakáçiwáçē áha<sup>n'</sup>,” eçéga<sup>n'</sup>-biamá Mactciñ'ge-i' aká.  
 Láqtigikidabi the (mv. sub.). Enough to make one lose patience (in so-liloquy), thought, they say Rabbit the (sub.).

15 Çi wédajī wakída-bi ega<sup>n'</sup>, çī é<sup>n'</sup>di éga<sup>n'</sup>çti ahí çéça-biamá. Éta<sup>n'</sup>çī<sup>n'</sup>  
 Again elsewhere having shot at something, they say, again immediately started off in order to reach there soon, they say. He first

ahí-biamá Mactciñ'ge-i' aká. “Kagéha, a<sup>n'</sup>dāde tai ha,” á-biamá  
 arrived there, they say. Rabbit the (sub.). Friend, let us cut it up. said, they say

Mactciñ'ge-i' aká. Kī níçaci<sup>n'</sup>ga çéçaká çáçtiçti t'éçē aká uçí'agá-biamá.  
 Rabbit the (sub.). And person this one deer he who killed it (sub.) was unwilling, they say.

18 “Nā! kagéha, Láqtigikidabi aká atí te etea<sup>n'</sup>i há,” á-biamá. “Nā!  
 Why! friend, Láqtigikidabi the (sub.) come will by and by. said, they say. Why!

kagéha, waníta t'éwaçái çī, waçádai-de énaçça<sup>n'</sup>çá<sup>n'</sup> wa'í-na<sup>n'</sup>i,” á-biamá  
 friend, quadruped they kill them when they cut them up when in equal piles or shares they usually give said, they say to them,

(Macteiñ'ge-i<sup>n'</sup> aká). Ca<sup>n'</sup>-na<sup>n</sup> u<sup>č</sup>i'agá-biamá níaci<sup>n'</sup>ga aká, J<sup>á</sup>qtigíkidábi  
 Rabbit the (sub.). Still (despite what was said) he was unwilling, they say person the (sub.), J<sup>á</sup>qtigíkidabi  
 na<sup>n'</sup>pa-bi ega<sup>n'</sup>. Macteiñ'ge-i<sup>n'</sup> amá x<sup>u</sup>'é' a<sup>č</sup>á-bi ega<sup>n'</sup>, síhí tē u<sup>č</sup>a<sup>n'</sup> i<sup>č</sup>a<sup>n'</sup>-  
 he feared to see as. Rabbit the (mv. sub.) with a rush having gone, they say, feet of the he seized and-  
 him, they say (sub.) (sub.) say, imal (ob.) denly, as he stood,  
 biamá. Umásna-biamá. Égi<sup>č</sup>e é<sup>č</sup>a<sup>n'</sup>be atí-biamá J<sup>á</sup>qtigíkidábi amá.  
 they say. He slit the skin with a knife, they say. At length in sight came, they say J<sup>á</sup>qtigíkidabi the (mv. sub.).  
 "P<sup>ä</sup>j<sup>i</sup> čkáxe! Cañké<sup>č</sup>a-gă," á-biamá (J<sup>á</sup>qtigíkidábi aká). "Edáda<sup>n</sup> 3  
 Bad you do Let the (recl. ob.) said, they say J<sup>á</sup>qtigíkidabi the (sub.). What  
 p<sup>ä</sup>j<sup>i</sup> čáxe ä," á-biamá (Macteiñ'ge-i<sup>n'</sup> aká). "Waníta t'éwa<sup>č</sup>a<sup>i</sup>-de  
 bad I do ? said, they say Rabbit the (sub.). Quadruped when they kill them  
 wa<sup>d</sup>ádai-de éna<sup>č</sup>a<sup>n'</sup>č<sup>a</sup> níkaci<sup>n'</sup>ga-ma wa'í-na<sup>n</sup>i" (á-biamá Macteiñ'ge-i<sup>n'</sup>  
 when they cut them up in equal piles or shares the people (pl. ob.) they usually said, they say Rabbit  
 aká). "Cañké<sup>č</sup>a-gă, ehé," á-biamá J<sup>á</sup>qtigíkidábi aká. Ca<sup>n'</sup>-na<sup>n</sup> 6  
 the (sub.). Let the (recl. ob.) alone, I say, said, they say J<sup>á</sup>qtigíkidabi the (sub.). Still (despite what was said)  
 Macteiñ'ge-i<sup>n'</sup> aká ubásna<sup>n</sup>-biamá "Dáda<sup>n</sup> č<sup>i</sup> d<sup>í</sup>xa<sup>n</sup> č<sup>i</sup> áha<sup>n</sup>," á-biamá  
 Rabbit the (sub.). pushed (the knife) into the meat, they say What the I blow it (a the (mv. ob.) light ob.) (mv. ob.)  
 (J<sup>á</sup>qtigíkidábi aka). "A<sup>n'</sup>bixañ'-gă! a<sup>n'</sup>bixañ'-gă!" á-bi ega<sup>n'</sup>, e<sup>č</sup>áha<sup>č</sup>a<sup>n'</sup>č<sup>a</sup>  
 J<sup>á</sup>qtigíkidabi the (sub.) Blow me (as a light ob.) blow me (as a light ob.) having said, they say, thither by degrees  
 a<sup>č</sup>á-biamá. Bixa<sup>n'</sup>-bi ega<sup>n'</sup>, Macteiñ'ge-i<sup>n'</sup> č<sup>é</sup> amá gaqáda<sup>n</sup>q<sup>č</sup>ei. Gañ<sup>n</sup>xi 9  
 went, they say. Having blown him, they say, Rabbit was going, they say with his fur standing out all over from his being blown at. And then  
 č<sup>é</sup> amá J<sup>á</sup>qtigíkidábi aká řáqti kē čizá-bi ega<sup>n'</sup>, i<sup>č</sup>i'a<sup>n'</sup>he č<sup>é</sup>č<sup>a</sup>-bi ega<sup>n'</sup>,  
 was going, they say J<sup>á</sup>qtigíkidabi the (sub.) deer the (recl. ob.) having taken it, they say, put the lg. ob. in his belt, suddenly, having  
 a<sup>č</sup>á-biamá. J<sup>á</sup>qti ána t'éwa<sup>č</sup>a<sup>i</sup>-ma b<sup>č</sup>úga i<sup>č</sup>waji- na<sup>n'</sup> akí-na<sup>n</sup>-biamá.  
 went, they say. Deer how many those which were killed (pl. ob.) all putting them the lg. objects in his belt usually ally he usually reached home, they say.  
 Níkaci<sup>n'</sup>ga snédeáqti-biamá. Ca<sup>n'</sup> gáxe akí-bi ega<sup>n'</sup>, řáqti ána t'éwa<sup>č</sup>a<sup>i</sup>-ma 12  
 Person very tall, they say. Having quit having reached, deer how many those which were killed (pl. ob.) again, they say,  
 b<sup>č</sup>úgaqti J<sup>á</sup>qtigíkidábi aká i<sup>č</sup>waji akí-biamá. Ha<sup>n'</sup> xi, Macteiñ'ge-i<sup>n'</sup>  
 all J<sup>á</sup>qtigíkidabi the (sub.) putting them, the lg. objects in his belt reached home, they say. Night when Rabbit  
 amá ugáca<sup>n</sup> amá ca<sup>n</sup> J<sup>á</sup>qtigíkidábi ří tē u<sup>č</sup>íca<sup>n</sup> ga<sup>n'</sup> ha<sup>n'</sup> tē naji<sup>n'</sup>  
 the (mv. sub.) was traveling, they say until J<sup>á</sup>qtigíkidabi lodge the (std. ob.) going around it awhile night when he was  
 á<sup>č</sup>añká. Wag<sup>č</sup>ícka wi<sup>n</sup> čizá-bi ega<sup>n'</sup>, égi<sup>č</sup>a<sup>n'</sup>-biamá: "Wag<sup>č</sup>ícka, né te 15  
 std. Insect one having taken it, they say, said to it, they say: O insect, you will go  
 č<sup>a</sup><sup>n'</sup>ja, tactáděqti tē'di náqta te há," á-biamá. Égi<sup>č</sup>e ha<sup>n'</sup>ega<sup>n'</sup>tce xi  
 though the flank itself (= just on the flank) in the you bite will . said, they say. At length morning when

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- ǰaqtigikidabi wakéga, á-biamá. Tactáde čan'di ča'i'í'čá amá. Ki čí'ú  
ǰaqtigikidabi sick, said, they say. Flank in the itched him, they say. And scratched with his fingers
- tē ca<sup>n'</sup> čicta<sup>n'</sup> 'üj' qti ca<sup>n'</sup> ca<sup>n'</sup> ga<sup>n'</sup> jú ča<sup>n'</sup> uči'ude amá ga<sup>n'</sup> t'é amá. Ki  
when still not ceasing at all continually at flesh the scratched a hole in, and died they say. And they say.
- 3 nřkaci<sup>n'</sup> ga amá égiča<sup>n'</sup> -biamá: "Maectiñ'ge-i<sup>n'</sup> ta<sup>n'</sup> wa<sup>n'</sup> gígča<sup>n'</sup> i-gä,"  
people the (pl. sub.) said to (each other), they say: Rabbit village make ye for him "erect a village for him."
- á-biamá. Ki Maectiñ'ge-i<sup>n'</sup> aká égiča<sup>n'</sup> -biamá: "Wí ta<sup>n'</sup> wa<sup>n'</sup> gígča<sup>n'</sup> i  
said, they say. And Rabbit the (sub.) said to (one?), they say: I village they place for one
- ma<sup>n'</sup> bč'i<sup>n'</sup> - máji," á-biamá. "Wa'üjñga waqpač'i<sup>n'</sup> qti agiá<sup>n'</sup> bč'a uta<sup>n'</sup> nadi, áda<sup>n'</sup>  
I walk I not said, they say. Old woman very poor I left her, my own in a lonely place therefore
- 6 aččé tá miñke," á-bi ega<sup>n'</sup>, aččá-biamá. Ceta<sup>n'</sup>.  
I start will I who having said, they say, started home, they say. So far.

NOTES.

The use of *egiče* at the end of the sentence, instead of at the beginning, is peculiar to the narrator.

This Omaha version is fuller than the Ponka one found on pp. 22-25.

514, 10, *et passim*, -bi a<sup>n'</sup>, used by the narrator instead of -bi ega<sup>n'</sup>.

575, 10. *če ama ǰaqtigikidabi*, rather "če ama ři, ǰaqtigikidabi," etc. ři, *when*.

TRANSLATION.

When the Rabbit was journeying, he reached a certain village. The people said, "The Rabbit has come as a visitor, halloo!" On meeting him they said, "Whom did you come to see?" "Why, I will go to the lodge of any person," said the Rabbit. "Why! the people have nothing to eat. ǰaqtigikidabi is the only one who has plenty of food. You ought to go to his lodge," said they. Still the Rabbit passed on to the end lodge and entered it. The host said, "Friend, we have nothing whatever to eat." "Why! my friend, when there is nothing, the people usually eat anything (that they can get)," said the Rabbit.

At length ǰaqtigikidabi invited the Rabbit to a feast. "Oho! friend, you are invited! Hasten!" said the man whose lodge the Rabbit had entered. All the people were afraid of the Giant. No matter what animal any one killed, the Giant kept all of the meat. The Rabbit arrived at the lodge of the Giant. As he entered the host said, "Oho! pass around to that side." But the Rabbit leaped over and took a seat. At length food was given him. He ate at it very rapidly, but he left some (which he hid in his robe). Then he pushed the bowl aside. "Friend," said he to the Giant, "here is the bowl." Then he said, "Friend, I must go." He leaped past the fire-place at one leap, at the second leap his feet touched the servant of the Giant on the chest, and with another leap he had gone.

When he had reached the lodge, he gave to his host the food which he had not eaten. The man and his wife were very glad to eat it, as they had been without food.

The next morning the crier passed through the village, commanding the people to be stirring. And they said, "Jaqtigikidabi is the one for whom they are to kill the game." So they went hunting. They scared some animals out of a dense forest, and thus they shot at them. The Rabbit went thither very quickly. But he found that the Giant had anticipated him, having taken all the game as he departed. When the Rabbit heard the shooting in another place, he went thither immediately, but again he found that the Giant had anticipated him. "This is provoking!" thought the Rabbit. When some persons shot at the game in another place, the Rabbit noticed it and went thither immediately, arriving there in advance of the Giant. "Friend," said he to the man who had killed the deer, "let us cut it up!" But the man was unwilling, saying, "No, friend, Jaqtigikidabi will come by and by." "Fie! friend, when one kills animals he cuts them up and then makes an equal distribution of the pieces," said the Rabbit. Still the man refused, as he feared the Giant. So the Rabbit rushed forward and grasped the deer by the feet.

When he had slit the skin the Giant arrived. "You have done wrong! Let it alone!" said he. "What have I done wrong?" said the Rabbit. "When one kills game, he cuts it up and makes an equal distribution of the pieces." "Let it alone, I say," said the Giant. But the Rabbit continued to insert the knife in the meat. "I will blow that *thing* into the air," said the Giant. "Blow me into the air! Blow me into the air!" said the Rabbit. So the Giant went closer to him, and when he blew at him the Rabbit went up into the air with his fur blown apart. Striding on, the Giant seized the deer, put it through his belt, and departed. That was his custom: he used to suspend all the deer that were slain by his belt and take them to his lodge. He was a very tall person. At night the Rabbit wandered about, and finally went all round the Giant's lodge. He seized an insect (louse) and said to it, "O, insect, you shall go and bite him right in the side." At length, when it was morning, it was said that the Giant was ill. His side itched him. And as he continued to scratch there, he made a hole in his flesh, and died. And the people said, "Make a village for the Rabbit!" But the Rabbit said, "I do not wish to be chief. I left my poor old woman by herself, so I will return to her."

## THE RABBIT AND THE TURKEYS.

TOLD BY GEORGE MILLER.

Mactciñ'ge-i<sup>n'</sup> amá ačé amáma. Égiče Zizíka d'úba ědedí amáma.  
 Rabbit the (mv. sub.) was going, they say. At length Turkey some were there, they say.

Ě'di ahí-bi a<sup>n'</sup>, "Gfi-gă há, wíquxa taí miñke," á-biamá. Ga<sup>n'</sup> Zizíka amá  
 There having arrived, they say. Come ye ! I will sing for you (pl.), said he, they say. And Turkey the (pl. sub.)

atí-bi a<sup>n'</sup>, "Ahaú! wéquxa taí hă, Mactciñ'ge-i<sup>n'</sup>," á-biamá. "Wíquxa taí 3  
 having come, they say. Oho! sing for us will Rabbit, said they, they say. I sing for

- minke çan<sup>n</sup>ja, jaŋgega<sup>n</sup>-máce ágahái-gä. Égiçe ictá çábça taf. Wi<sup>n</sup> ictá  
 you (pl.) though, ye who are somewhat be ye outside. Beware eye you open lest One eye  
large (pl.).
- çábçai xı, ictá çijide taíte hä,” á-biamá. Ga<sup>n</sup> waa<sup>n</sup>-biamá. “ Hé!  
 you (pl.) if, eye you red shall said he, they And sang, they say. Alas!  
open (pl.) say.
- 3 wada<sup>n</sup>be çinké! Ictá jidé! Ictá jidé! I<sup>n</sup>’be-na<sup>n</sup> çian’dje! I<sup>n</sup>’be-na<sup>n</sup>  
 looker the one eye red! eye red! Tail(of regu- he opens out! Tail(of regu-  
who! bird) larly (bird) larly.
- çian’dje.” Jaŋgá-ma áçuta<sup>n</sup> wáçizá-bi a<sup>n</sup>, újilha ují gçin’-bi a<sup>n</sup>, wi<sup>n</sup>  
 he opens out. The large ones straight having taken them, sack filling having sat, they one  
(pl. ob.) way they say, say.  
 [He took them wherever they were]
- ictáxa<sup>n</sup>xa<sup>n</sup> gáxa-bi xı, “Téná! náçuháqti jaŋgega<sup>n</sup> añgáçin<sup>n</sup> cénawáçé  
 eyes opened a made, they when, Why! almost us who are somewhat large exterminating  
little say (pl. ob.) us
- 6 açé aká hä,” á-bi a<sup>n</sup>, “Ku+!” é ga<sup>n</sup>, gia<sup>n</sup> açá-biamá Çéaka Mactciñ’ge-i<sup>n</sup>  
 he is going having said, Sound of said as flying went, they say. This one Rabbit  
they say, whirlr of the wings! (sub.)
- wa<sup>n</sup>i’ agçá-bi a<sup>n</sup>, akı-bi a<sup>n</sup>, “ça<sup>n</sup>há, gáké égiçe cta<sup>n</sup>’be te. Awá’i<sup>n</sup>  
 carrying having gone having reached Grandmother, that beware you look lest. I carried  
a bundle homeward, they home, they (lg. ob.) at it my back
- agçı çan<sup>n</sup>ja, ákida gçin’-gä,” á-biamá. Égiçe náçpe gasé çé amá. “Edáda<sup>n</sup>  
 I came though, guarding sit, said he, they At length a spit to out was going, What  
home it say.
- 9 i<sup>n</sup>’gçin eda<sup>n</sup>” eçéga<sup>n</sup>-bi a<sup>n</sup> iça<sup>n</sup> aká újilha ké çická-bi a<sup>n</sup>, wada<sup>n</sup>be xı,  
 did he bring home on his back? (fem. having thought, his grand- the sack the having untied, looked when,  
soliloquy) they say mother (sub.) (lg. ob.) they say
- bçuga gia<sup>n</sup>-bi a<sup>n</sup>, qáde xi té sápiçtia<sup>n</sup> řihuxa<sup>n</sup> té řhe agçá-bi a<sup>n</sup>,  
 all having flown, they grass lodge the (std. hitting hard smoke-hole the passing having started  
say, (std. ob.) against it (ob.) way
- na<sup>n</sup>’ji<sup>n</sup>cçéçqçci wi<sup>n</sup> waté řgaççı amá iça<sup>n</sup> çinké. Égiçe akı-biamá hä  
 barely one skirt was killing it with, his the at. At length reached home,  
they say grand- mother one. they say
- 12 Mactciñ’ge-i<sup>n</sup> amá. “Hi<sup>n</sup>! cpaçan<sup>n</sup> ‘agçaağičé içánahi<sup>n</sup> eha<sup>n</sup>+,” á-biamá.  
 Rabbit the Oh! grandchild I have made my own suffer I truly I (fem.) said she, they  
(mv. sub.) say.
- “Wáhuá! çan<sup>n</sup>há, cta<sup>n</sup>’bajı te, ehé çan<sup>n</sup>’çti.” Ga<sup>n</sup> Zizıka çinké çioná aká  
 Really! grand- you are not to look I said formerly. And Turkey the one was stripping  
mother, at it, off its feathers
- Mactciñ’ge-i<sup>n</sup> aká. Çioná-bi a<sup>n</sup>, çicçta<sup>n</sup>-bi xı, çı çáda-bi a<sup>n</sup>, çıbe té  
 Rabbit the having stripped off its flushed, when, again having dissected entrail, the  
(sub.) feathers, they say, they say (col. ob.)
- 15 çizá-bi a<sup>n</sup>, iça<sup>n</sup> çinké gi’ı çéçça-bi a<sup>n</sup>, “ça<sup>n</sup>há, gáté çıbe té çizá-gä  
 having taken, his grand- the giving to having sent sud- Grand- that entrail the take it  
they say, mother (st. ob.) his own denly, they say, mother, (col. ob.) (col. ob.)
- hä.” Iça<sup>n</sup> çinké waçıta<sup>n</sup> mañ’gçe naji<sup>n</sup> xı, wamı gaçé hébe gıa<sup>n</sup>çá çéçça-bi a<sup>n</sup>,  
 His the one working orect stood when, blood lump part having thrown away at her,  
grand- who (ob.) mother they say,

híuta<sup>n</sup> na tē<sup>n</sup> di, "Wuhu+! xa<sup>n</sup>há, t'ea<sup>n</sup> ɸagiɸé'qti ja<sup>n</sup>," á-biamá. Gañ<sup>n</sup> ɸí  
pudendum at the, Oho! grand- you have indeed killed me, said he, they And then  
mulibre (in this case) the, mother, your relation. say.

wa'újiŋga aká, "Hi<sup>n</sup>, ɸpaɸa<sup>n</sup>, t'eágiɸé'-qti ma<sup>n</sup> eha<sup>n</sup>," á-biamá. Ga<sup>n</sup>  
old woman the, Oh! grandchild, I have indeed killed him, ! (fem. in said she, they And  
(sub.), (sub.), my own soliloquy), say.

wa'újiŋga aká áciaɸa néɸa-biamá. Ga<sup>n</sup> Zizíka ɸínké ɸáɸi<sup>n</sup> wéku 'ɸa-biamá 3  
old woman the outside of kindled a fire, And Turkey the one Pawnee to invite he spoke of,  
(sub.) the lodge they say. who (ob.) feast on it them to they say

Mactciñ'ge-i<sup>n</sup> aká. Ga<sup>n</sup> wáɸɸa aɸá-biamá. Ga<sup>n</sup> akí-bi ega<sup>n</sup>, é'qti ɸijébe-  
Rabbit the messenger went, they And having reached he him- door-  
(sub.) to invite say. home again, self  
guests to a feast they say they say

gɸa<sup>n</sup> ɸa<sup>n</sup> bahe íɸé gɸi<sup>n</sup>-biamá, gaɸáqi kiɸa<sup>n</sup> tē, "Náwa, Siɸé-maka<sup>n</sup>"  
flap the knocked it out sat, they say, it fell back and made when, Ho! Siɸé maka<sup>n</sup>  
part from the lodge by pushing a sudden tapping sound

ɸecaɸu," é gɸi<sup>n</sup>-biamá. Iɸa<sup>n</sup> aká ga<sup>n</sup> ɸí áciaɸáta<sup>n</sup>, "ɸúɸpaɸa<sup>n</sup>! ɸáɸi<sup>n</sup> i<sup>n</sup>- 6  
chief, say- sat, they say. His grand- the and when from the out- My grandchild! Pawnee they  
ing it mother (sub.) (?) side of the lodge,

ɸi<sup>n</sup> baha<sup>n</sup>-bají'-qtcí eha<sup>n</sup>+" é gɸi<sup>n</sup>-biamá. ɸáɸi<sup>n</sup> wéku-bi aɸ wiñ'ka-  
do not know him, my kins- ! (fem. in say- gɸi<sup>n</sup>-biamá. Pawnee that he had said he did not  
man, at all soliloquy)! ing sat, they say. invited them to a feast speak

bají'-qti ga<sup>n</sup> é'qtcí íe hébe ugíkie gɸi<sup>n</sup>-biamá.  
a single as he words part speaking to his own sat, they say.  
word that himself himself (words?) was true

## NOTES.

See Susanne La Flèche's version, pp. 65-66.

578, 10 and 11, sapiqtia<sup>n</sup> and na<sup>n</sup>ji<sup>n</sup>etcéqtcí, pronounced, sa+piqtia<sup>n</sup> and na<sup>n</sup>+ji<sup>n</sup>etcéqtcí.

579, 1 and 2, t'ea<sup>n</sup>ɸagiɸé'-qtcí ja<sup>n</sup> and t'eágiɸé'-qti-ma<sup>n</sup>, references uncertain; the Rabbit and his grandmother probably spoke of the catamenia, which they say originated when the Rabbit threw the blood. Otherwise the references are to the injury done to the Rabbit by the old woman's disobedience.

579, 5, bahe íɸé is used instead of bahe ɸéɸé, because the door-flap was knocked out from the Rabbit, toward the spectator, his grandmother. Náwa! is a Pawnee intj., Ho! The Rabbit was known to the Pawnees as Siɸé maka<sup>n</sup>. It is uncertain whether this was a Pawnee name, or the Pawnee pronunciation of an Omaha name. The next word, ɸecaɸu, is the Omaha notation of the Pawnee, recaru (re-sha-ru), chief. All this paragraph about the Pawnees appears to be a modern addition to the myth.

## TRANSLATION.

The Rabbit was going somewhere. At length he reached a place where there were some (wild) Turkeys. "Come," said he, "I will sing dancing songs for you." Then the (wild) Turkeys went to him, saying, "Oho! The Rabbit will sing dancing songs for us!" "When I sing for you, you larger ones must go around the circle next





ékita<sup>n</sup>háqti ma<sup>n</sup>'ci ačá-biamá. KI Xíqaqádja<sup>n</sup> aká Qičá áhi<sup>n</sup> kigčé hi<sup>n</sup>  
 at equal heights high in went, they say. And Wren the (sub.) Eagle wing beneath feathers  
 the air

ckúbe ča<sup>n</sup> ugčí<sup>n</sup>'-biamá. Ga<sup>n</sup>' wajiñ'ga amá bčúgaqti áhi<sup>n</sup> ujéča-bi ega<sup>n</sup>', hidé  
 thick the sat in, they say. And bird the (pl. all wing tired, they as, below  
 part sub.) say

gí-bi xí, é-na<sup>n</sup> ačá-biamá Qičá amá. KI Qičá čí<sup>n</sup> ceta<sup>n</sup>' amá xí, Xíqaqádja<sup>n</sup> 3  
 were re- when, he only went, they say Eagle the (mv. And Eagle the was so far, when, Wren  
 turning, they say sub.) they say one) they say

amá ákiha<sup>n</sup> ačá-biamá. KI wajiñ'ga amá bčúgaqti hidé gčí-bi xí, Qičá  
 the beyond went, they say. And bird the (pl. all below had re- when, Eagle  
 (mv. sub.) sub.) they say

amá-na<sup>n</sup> ga<sup>n</sup>'těqti xí agčí-biamá. KI céna<sup>n</sup>-bi éska<sup>n</sup> ečéga<sup>n</sup>-bi ega<sup>n</sup>',  
 the only a long time when returned, they say. And enough, they perhaps they thought, as  
 (mv. sub.) say say they say (=hav- ing),

wáčawá-biamá wajiñ'ga amá. Égičé Xíqaqádja<sup>n</sup> é-na<sup>n</sup> gčíjǎi amá. KI 9  
 they counted them, they bird the (pl. Behold Wren only he had not returned, And  
 say sub.) they say

ičápa-biamá. Égičé agčí-biamá ga<sup>n</sup>'těqti xí. Qičá a<sup>n</sup>'qtixičéga<sup>n</sup> amá xí,  
 they waited for him, At length he returned, they a long time when. Eagle was thinking too they when,  
 they say say say highly of himself, say

égičé Xíqaqádja<sup>n</sup> aká é áta gáxaiñ-biamá.  
 behold Wren the that chief was made, they say.  
 (sub.) one

## NOTE.

580, 1. bčugaqti, pronounced bču+gaqti. So in line 2.

## TRANSLATION.

All the birds were called together. To them was said, "Whichever one of you can fly furthest in the sky shall be chief." And all the birds flew to a great height. But the Wren got under the thick feathers of the Eagle and sat there as the Eagle flew. When all the birds had become weary in their wings, they flew down again; but the Eagle soared aloft. And when the Eagle had gone as far as he could, the Wren went still higher. And when all the birds had reached the ground, the Eagle returned alone after a great while. As they thought that all were there, they began to make a reckoning. Behold, the Wren was the only absentee! So they awaited his return. After a long time he returned. The Eagle had been thinking too highly of himself, being sure of the appointment; but the Wren was made the chief one.

## THE BUFFALO AND THE GRIZZLY BEAR—AN OMAHA MYTH.

DICTATED BY GEORGE MILLER.

- Égiče Ma<sup>n</sup>tcú amá ačé amáma, waticka é<sup>n</sup>te uhá-bi a<sup>n</sup>. Jačáge wi<sup>n</sup>  
 At length Grizzly the was going, they say, stream perhaps having followed Headland one  
 bear (mv. sub.) its course, they say.
- naji<sup>n</sup> té amá xi, uska<sup>n</sup>'ska<sup>n</sup>qti ačá-biamá. Jačáge tē éča<sup>n</sup>'be ahí-bi xi,  
 it was standing, they when, in a straight line went, they say. Headland the in sight arrived, when,  
 say (directly towards it) (std. ob.) they say
- 3 égiče Jenúga wi<sup>n</sup> kíqče tē naji<sup>n</sup> akáma. Ma<sup>n</sup>tcú aká híde nístustu  
 behold Buffalo bull one under the was std., they say. Grizzly bear the base backing step  
 (mv. sub.) neath (std. ob.) (sub.) by step
- agí-bi ega<sup>n</sup>, ní kē'ja ačá-bi a<sup>n</sup>, ní kē uhá ačá-bi a<sup>n</sup>, ugás<sup>i</sup>'n ahí-bi  
 having come, they stream to the having gone, stream the following having gone, peeping arrived,  
 say, (lg. ob.) they say, (lg. ob.) they say, they say, they say
- xi, je-díxe ta<sup>n</sup> amá qčáqtia<sup>n</sup> pamañ'gčēqti naji<sup>n</sup> amá Jenúga ta<sup>n</sup> uxíqči'age  
 when, scabby std. they very lean with bowed head was std., they Buffalo bull the indisposed to  
 buffalo say say (std. ob.) say say (std.) move
- 6 ga<sup>n</sup>. Ma<sup>n</sup>tcú amá gčáda-bi a<sup>n</sup>, xu'éc ačá-bi a<sup>n</sup>, Jenúga najiha ča<sup>n</sup> uča<sup>n</sup>  
 as. Grizzly bear the crept up on hav. with a went, they hav. Buffalo bull hair of the the grasped  
 (mv. sub.) him, they say ing, rush say ing, head part
- iča<sup>n</sup>'-bi a<sup>n</sup>, čidáza-biamá. Čixúwi<sup>n</sup>xe ači<sup>n</sup>'-bi a<sup>n</sup>, čija<sup>n</sup>'ja<sup>n</sup>, "Ía-gā há!  
 suddenly, hav. pulled him by the Pulling him had him, they hav. shook him Speak  
 they say ing, hair, they say. around say ing, often, !
- Ía-gā há! Gáčuqti ma<sup>n</sup>čei<sup>n</sup> áči<sup>n</sup>'hé xi a<sup>n</sup>ča<sup>n</sup>'čakijáje amá. Ké, na, ía-gā!"  
 Speak ! That unseen I walk I who when you threatened to they say. Come, now, speak!  
 place move attack me
- 9 (á-biamá). Na<sup>n</sup>bé bčáska cti íti<sup>n</sup>-na<sup>n</sup>'-bi a<sup>n</sup>, čacíje tē. "Těná! eáta<sup>n</sup>  
 (said, they say). Paw flat too hit him with it hav. tip of nose the  
 often ing, (ob.) Fie! why
- íwikijáje tá, ga<sup>n</sup>'qti ma<sup>n</sup>ni<sup>n</sup>' čáči<sup>n</sup>'cé," á-biamá Jenúga aká. "Añ'kaji há!  
 I threaten to should, just in the you walk you who said, they say Buffalo bull the Not so  
 attack you manner (you mention !)
- a<sup>n</sup>ča<sup>n</sup>'čakijáje amá," á-biamá Ma<sup>n</sup>tcú aká. Naji<sup>n</sup>'ha ča<sup>n</sup> čicta<sup>n</sup>'-bi a<sup>n</sup>, učica<sup>n</sup>  
 you threatened to at- they say, said, they say Grizzly the Hair of the the let it go, they hav-  
 tack me (mv. sub.) bear (sub.) head part say, ing, around him
- 12 ačá-bi a<sup>n</sup>, sīn'de kē' uča<sup>n</sup>'-bi a<sup>n</sup>, cī číúubčei<sup>n</sup> ači<sup>n</sup>'-bi a<sup>n</sup>, čicta<sup>n</sup>' tá-bi xi,  
 having gone, tail the having grasped, again pulled him having had him, about to let him when,  
 they say, (lg. ob.) they say, round and they say, go, they say
- candé ča<sup>n</sup> na<sup>n</sup>bé bčáska íti<sup>n</sup>-biamá. Jenúga čí<sup>n</sup> gabčábčaje ma<sup>n</sup>či<sup>n</sup>' amá.  
 scrotum the paw flat hit him there Buffalo bull the legs wide apart was walking they  
 part with it, they say. (mv. ob.) say
- "Ū<sup>n</sup>'hu<sup>n</sup>'hu<sup>n</sup>'hu<sup>n</sup>'hu<sup>n</sup>'+! niájiqteia<sup>n</sup>' čkáxe áha<sup>n</sup>," á-biamá Jenúga aká. Ma<sup>n</sup>tcú  
 Oh! Oh! Oh! Oh! Oh! not paínng at all you ! (in sol- said, they Buffalo bull the Grizzly bear  
 make iloqy), say (sub.)

amá ačá-biamá, nin'de kúcti éga<sup>n</sup>. Jenúga aká gečéga<sup>n</sup>-biamá, "Ákičá-gă  
the went, they say, hams (see note) some- Buffalo bull the thought as follows, they Return the  
(mv. sub.) what. (sub.) say, blows

háu! Čí cti éga<sup>n</sup>qti éga<sup>n</sup>-na<sup>n</sup> ni<sup>n</sup> ča<sup>n</sup>cti waji<sup>n</sup> tē," ečéga<sup>n</sup> amá xī, Ma<sup>n</sup>tcú  
! You too just so often like you were past the disposition the was think- they when, Grizzly bear  
ing say

aká íbaha<sup>n</sup>'-biamá. "Wă! edécega<sup>n</sup> ă," á-biamá Ma<sup>n</sup>tcú aká. "Edéha-máji 3  
the knew it, they say. Why! what do you ? said, they say Grizzly the I said nothing  
(sub.) say bear (sub.).

há," é amá Jenúga. Čí qáča agí-bi a<sup>n</sup>, cí Jenúga čixúwi<sup>n</sup>xé'qti ači<sup>n</sup>-  
was saying, Buffalo bull. Again back to having come, again Buffalo bull turned him around had him,  
they say starting-point they say, very fast

biamá. Čí hé tē uča<sup>n</sup>-bi a<sup>n</sup>, dá ča<sup>n</sup> cti čiuubči<sup>n</sup>-na<sup>n</sup> ači<sup>n</sup>-biamá ci.  
they say. Again horn the having grasped, head the too pulled it round and had him, they again.  
(ob.) they say, part round often say

"Nă! gája<sup>n</sup> ehé xī'cti wéčaja ča<sup>n</sup>cti," á-biamá Ma<sup>n</sup>tcú aká. Čí sín'de kē 6  
Fie! you do I said' when you denied formerly, said, they say Grizzly the Again tail the  
that it bear (sub.). (lg. ob.)

uča<sup>n</sup>-bi a<sup>n</sup>, cí pahaŋ'ga gí'a<sup>n</sup>i tē' éga<sup>n</sup> gí'a<sup>n</sup>-biamá. Na<sup>n</sup>bé bčáska  
having grasped it, again before did to the so did to him, they say. Paw flat  
they say, him

íti<sup>n</sup>-biamá. Čí gabčábčaje ma<sup>n</sup>či<sup>n</sup> amá Jenúga. "Ū<sup>n</sup>hu<sup>n</sup>hu<sup>n</sup>hu<sup>n</sup>hu<sup>n</sup>+  
hit him with, Again legs wide apart was walking, they say Buffalo bull. Oh! Oh! Oh! Oh! Oh!  
they say.

niájíqtcia<sup>n</sup> čkaxe áha<sup>n</sup>," á-biamá Jenúga aká. Čí ačá-biamá Ma<sup>n</sup>tcú amá. 9  
not paining at all you ! (in sol- said, they say Buffalo bull the Again went, they say Grizzly the  
make illoquy), (sub.). bear (sub.).

Čí Jenúga aká égiče éga<sup>n</sup> gečéga<sup>n</sup>-biamá cí: "Wáhuá! Ákičá-gă háu!  
Again Buffalo bull the at length so thought as follows, again: Really! Return the  
(sub.) they say blows !

Čí cti waji<sup>n</sup> tē' éga<sup>n</sup>-qti éga<sup>n</sup>-na<sup>n</sup> ni<sup>n</sup> ča<sup>n</sup>cti," ečéga<sup>n</sup> amá. Čí Ma<sup>n</sup>tcú amá  
You too disposi- the just so often like you formerly, was thinking, they Again Grizzly the  
(ob.) tion (ob.) say. bear (mv. sub.)

čí íbaha<sup>n</sup>'-biamá. "Wă! edécega<sup>n</sup> ă," á-biamá. "Edéha-máji há," é amá 12  
again knew it, they say. Why! what do you ? said, they say. I said nothing was saying,  
say they say

Jenúga. "Gája<sup>n</sup> ehé xī'cti wéčaja ča<sup>n</sup>cti," á-biamá, qáča agí-bi ega<sup>n</sup>.  
Buffalo bull: You do I said when you doubted formerly, said, they say, back to having come, they  
that it the start- ing-point say.

Čidáze uča<sup>n</sup> iča<sup>n</sup>-bi a<sup>n</sup>, cí čixúwi<sup>n</sup>xé'qti ači<sup>n</sup>-bi a<sup>n</sup> cí na<sup>n</sup>bé bčáska cti  
Pulled his seized suddenly, hav- again turned him around having had him, again paw flat too  
hair (on him they say ing, very fast they say

íti<sup>n</sup>-na<sup>n</sup>'-biamá. Čí sín'de kē uča<sup>n</sup>-bi a<sup>n</sup>, cí na<sup>n</sup>bé bčáska cti íti<sup>n</sup>-biamá, 15  
hit him with it often, Again tail the having grasped it, again paw flat too hit him with it,  
they say, (lg. ob.) they say,

pahaŋ'ga gí'a<sup>n</sup>i tē' éga<sup>n</sup> gí'a<sup>n</sup>-biamá. "Ū<sup>n</sup>hu<sup>n</sup>hu<sup>n</sup>hu<sup>n</sup>hu<sup>n</sup>+! niájíqtcia<sup>n</sup>  
before did to the so did to him, they say. Oh! Oh! Oh! Oh! Oh! not paining at all

čkaxe áha<sup>n</sup>," á-biamá Jenúga aká. Čí ačá-biamá Ma<sup>n</sup>tcú amá. Čí Jenúga  
you make ! (in sol- said, they say Buffalo bull the Again went, they say Grizzly the (mv. Again Buffalo bull  
illoquy), (sub.). bear (sub.). sub.).

ečéga<sup>n</sup> amá, "Wáhuá! Ákičá-gă háu! Čí cti waji<sup>n</sup> tē' éga<sup>n</sup>qti éga<sup>n</sup>-na<sup>n</sup> ni<sup>n</sup> 18  
was thinking, they Really! Return the ! You too disposi- the just so often like you  
say, blows tion were

- çá<sup>n</sup>cti," eçéga<sup>n</sup> amá. Ci Ma<sup>n</sup>tcú amá ci fbaha<sup>n</sup>-biamá. "Wá! edécega<sup>n</sup>  
 formerly, was thinking, they say. Again Grizzly the (mv. again knew it, they say. Why! what do you say
- á," á-biamá (Ma<sup>n</sup>tcú aká). "Edéha-máji há," é amá Jenúga. "Ákiçá-gă  
 I said, they say Grizzly the (sub.). I said nothing was saying, Buffalo bull. Return the blows
- 3 hau! Çi cti waji<sup>n</sup> tē éga<sup>n</sup>qti éga<sup>n</sup>-na<sup>n</sup> ni<sup>n</sup> çá<sup>n</sup>cti, ehé há," á-biamá. "A<sup>n</sup>ha<sup>n</sup>,"  
 I You too disposi- the just so often like you formerly, I said said, they say. Yes, tion were
- á-biamá Ma<sup>n</sup>tcú aká. Jenúga amá nístustú açá-biamá. Sin<sup>n</sup>de kē çíha<sup>n</sup>  
 said, they say Grizzly the (sub.). Buffalo bull the (mv. backing step went, they say. Tail the raised (lg. ob.)
- çéça-biamá. "Ná! a<sup>n</sup>haji-gă há, á-biamá Ma<sup>n</sup>tcú aká. Jenúga amá  
 suddenly in the air, they say. Why! do not flee I said, they say Grizzly bear the (sub.). Buffalo bull the (mv. sub.)
- 6 çia<sup>n</sup>çá gçihéça-bi a<sup>n</sup>, uçiçaja<sup>n</sup>çá<sup>n</sup>-biamá Jenúga amá nístustú ma<sup>n</sup>çi<sup>n</sup>-  
 having thrown himself down sud- turned himself back and forth, Buffalo bull the backing step walked, denly, they say. they say (not rolling over and over in one direction). (mv. sub.) by step
- biamá, ma<sup>n</sup>-na<sup>n</sup>'u. "Ná! a<sup>n</sup>haji-gă, ehé," á-biamá Ma<sup>n</sup>tcú aká. Ki  
 they say, pawing the ground. Fie! do not flee, I say, said, they say Grizzly bear the (sub.). And
- Jenúga aká iénaxiçá tai éga<sup>n</sup> nístustú ma<sup>n</sup>çi<sup>n</sup>'i tē. Ki Ma<sup>n</sup>tcú aká  
 Buffalo bull the to attack him in order to backed step walked the (com- And Grizzly bear the (sub.) pleted act).
- 9 házá-bi eçéga<sup>n</sup>i tē. Jenúga aká Ma<sup>n</sup>tcú eca<sup>n</sup>'qtei hí çí, judé çahéga-  
 that he was he thought the Buffalo bull the Grizzly bear near to him arrived when, having puffed scared (com- pleted act).
- baji-bi a<sup>n</sup>, çu'é açá-biamá. Ma<sup>n</sup>tcú ma<sup>n</sup>ciáhaqti a<sup>n</sup>ç' içéça-biamá. Çí  
 exceedingly (in with a went, they say. Grizzly bear very high in the air threw suddenly, they say. Re- turning say. rush him
- çí, ci içáa<sup>n</sup>çé jáha-bi a<sup>n</sup>, ci ma<sup>n</sup>ciáha a<sup>n</sup>ç' içéça-biamá. Kihadi kihé çí,  
 when, again "on the having gored, again high in the threw suddenly, they say. Downward laid when, fly" him, they say, air him again
- 12 çan<sup>n</sup>de ábasan<sup>n</sup>'da-bi çí, baçna<sup>n</sup>'-bi a<sup>n</sup>, Ma<sup>n</sup>tcú amá açá-biamá mindáda,  
 ground pushing against the when, having failed to gore Grizzly the (mv. went, they say crawling by degrees, the animal on the ground, they say him, they say, bear sub.)
- baçna<sup>n</sup>'çna<sup>n</sup> açi<sup>n</sup>'-biamá. Ma<sup>n</sup>á kē utçje kē égiha áiáça-bi a<sup>n</sup>, Ma<sup>n</sup>tcú amá  
 thrusting at him had him, they say. Cliff the thicket the into it having gone, they Grizzly the often and missing him each time (lg. ob.) (lg. ob.) say. bear (mv. sub.)
- i<sup>n</sup>téde Jenúga amá uçiçispe çí'á-bi a<sup>n</sup>, ákusan<sup>n</sup>'de ma<sup>n</sup>á çan<sup>n</sup>'ha kē áiáça-  
 but now Buffalo bull the (mv. to hold him- having failed, beyond cliff bank the had gone, sub.) self back they say, (lg. ob.)
- 15 biamá. Çáçuqti ahí-bi a<sup>n</sup>, sîn<sup>n</sup>de kē çiqan<sup>n</sup> téga<sup>n</sup> naji<sup>n</sup>'-biamá Jenúga aká.  
 they say. At that very having reached, tail the raised and bent stood, they say Buffalo bull the (sub.) unseen place there, they say, (lg. ob.)
- Ma<sup>n</sup>tcú aká ma<sup>n</sup>á kē ugás'i<sup>n</sup> açi<sup>n</sup>'-bi a<sup>n</sup>, "Jenúga hau! ikágeañkiçé taté  
 Grizzly the cliff the peeping having come Buffalo bull ho! we shall be friends bear (sub.) (lg. ob.) back, they say,
- hau! waji<sup>n</sup> tē eáwakiga<sup>n</sup> éga<sup>n</sup>," á-biamá.  
 (called to one at a distance) disposi- the we are alike some- said, they say. tion what,

## NOTES.

The narrator did not remember more of the myth.

582, 5. q̄aqtia<sup>n</sup>, pronounced q̄a+qtia<sup>n</sup>.

582, 14. niājīqtci ckaxe aha<sup>n</sup>, though in the negative, must be rendered by an affirmative, nie a<sup>n</sup>ckaxe aha<sup>n</sup>, *you cause me great pain!*

583, 1. ninde kucti ega<sup>n</sup>, *i. e., bob-tailed*. Kucti refers to the shape of the hams of the Grizzly bear.

584, 13. baəna<sup>n</sup>əna<sup>n</sup> aḫi<sup>n</sup>-biama, pronounced ba+əna<sup>n</sup>əna<sup>n</sup> aḫi<sup>n</sup>-biama.

## TRANSLATION.

The Grizzly bear was going somewhere, following the course of a stream. At last he went straight toward a headland. When he got in sight a Buffalo bull was standing beneath it. The Grizzly bear retraced his steps, going again to the stream, following its course till he got beyond the headland. Then he drew near and peeped, and saw that the Buffalo bull was a scabby one, very lean, and standing with his head bowed, as if very sluggish. So the Grizzly bear crawled up close to him, made a rush, seized the Buffalo bull by the hair of his head and pulled down his head. He turned the Buffalo bull round and round, shaking him now and then, saying, "Speak! Speak! I have been frequenting this place a long time, and they say that you have threatened to fight me. Speak!" Then he hit the Buffalo bull on the nose with his open paw. "Why!" said the Buffalo bull, "I have never threatened to fight you, who have been frequenting this country so long." "Not so! you have threatened to fight me," said the Grizzly bear. Letting go the hair he went around and seized the Buffalo bull by the tail, turning him round and round. Just as he was quitting him he gave him a hard blow with his open paw on the scrotum. This made the Buffalo bull walk with his legs far apart: "Oh! Oh! Oh! Oh! Oh! you have caused me great pain," said the Buffalo bull. The bob-tailed Grizzly bear departed. The Buffalo bull thought thus: "Attack him! You too have been just that sort of a person." But the Grizzly bear knew what he thought, so he said, "Why! what are you saying?" "I said nothing," said the Buffalo bull. Then the Grizzly bear came back. He seized the Buffalo bull by the tail, pulling him round and round. Then he seized him by the horns, pulling his head round and round. "Now, when I said that you thought of doing that, you denied it," said the Grizzly bear (referring to his previous charge of threatening to attack him). Then he seized the Buffalo bull by the tail, treating him as he had done previously. He hit him with his open paw. And the Buffalo bull walked with his legs wide apart, exclaiming, "Oh! Oh! Oh! Oh! Oh! you have caused me great pain." Again the Grizzly bear departed. And the Buffalo bull soliloquized as before. But the Grizzly bear knew it, and attacked him as he had previously done. A third time did the Grizzly bear depart. But when he asked the Buffalo bull what he had been saying, the latter replied, "I said nothing of importance. I said to myself, 'Attack him! You too have been just that sort of a person.'" "Yes," said the Grizzly bear. Then the Buffalo bull stepped backward, throwing his tail into the air. "Why! do not flee," said the Grizzly bear. The Buffalo bull threw himself down, and rolled over and over. Then he continued backing, pawing the ground. "Why! I

say, do not flee," said the Grizzly bear. When the Buffalo bull backed prior to attacking the Grizzly bear, the latter thought that he was scared. But the Buffalo bull approached the Grizzly bear, puffing a great deal, till he drew very near, when he rushed on him. He sent the Grizzly bear flying through the air. When the Grizzly bear was returning to the ground, the Buffalo bull caught him on his horns and threw him into the air. When the Grizzly bear fell and lay on the ground, the Buffalo bull thrust at him with his horns, just missing him, but piercing the ground. The Grizzly bear crawled off by degrees, the Buffalo bull following him step by step and thrusting at him now and then, though without piercing him. This time, instead of attacking the Buffalo bull, the Grizzly bear plunged headlong over the cliff, landing in a thicket at the foot of the headland. The Buffalo bull rushed so fast that he could not stop himself at the place where the Grizzly bear plunged over the cliff, but he continued along the edge of the cliff for some distance. And when he had thus gone, he stood with his tail partly raised (and bent downward). Then the Grizzly bear returned to the bank and peeped. "O, Buffalo bull! Let us be friends. We resemble in disposition," said the Grizzly bear.

## ADVENTURES OF THE ORPHAN

TOLD BY GEORGE MILLER.

- Ta<sup>n</sup>wa<sup>n</sup>gča<sup>n</sup> d'úba gči<sup>n</sup>-biamá. Kí wa'újiŋga wi<sup>n</sup> Waha<sup>n</sup>čicige  
 Nation some sat, they say. And old woman one Orphan
- júgigče ta<sup>n</sup>wa<sup>n</sup>gča<sup>n</sup> gaqápa gči<sup>n</sup>-biamá. Ga<sup>n</sup> waqpáči<sup>n</sup>qtia<sup>n</sup>i tē, ŋi účipu,  
 she with her nation apart from sat, they say. And they were very poor low tent (of poor people)  
 owu
- qáde ŋi tē, gči<sup>n</sup>-biamá. Kí iúcpa aká ŋi-gaxe-na<sup>n</sup>-biamá. "ŋa<sup>n</sup>há, man'dē  
 grass lodge the sat, they say. And her grand- the used to play games, they say. O grand- bow  
 (std. ob.) child (sub.) mother
- 3 jīn'ga wi<sup>n</sup> iŋgáxa-gā," á-biamá. Iŋa<sup>n</sup> aká giáxa-biamá. Ma<sup>n</sup> cti giáxa-  
 small one make for me, said, they say. His the made it for him, Arrow too made for  
 grand- (sub.) mother they say. him,
- biamá. Ga<sup>n</sup> wajiŋ'ga wakíde-na<sup>n</sup>-biamá iúcpa aká. Ca<sup>n</sup> wajiŋ'ga-ma  
 they say. And bird used to shoot at them, they her grand- the And the birds  
 say child (sub.)
- iđícahe kē égax'qti mīwaji akí-na<sup>n</sup>-biamá Kí wakíde-pi-qtí-biamá  
 belt the all around in a putting he used to reach home, And he was a very good marksman,  
 (lg. ob.) circle them in his belt they say. they say
- 6 nūjiŋga aká, edáda<sup>n</sup> či<sup>n</sup> ctēwa<sup>n</sup> t'éčē-na<sup>n</sup>-biamá. Lji ča<sup>n</sup>já za'ē'-qti-na<sup>n</sup>-  
 boy the what the soever he usually killed it, they Tents at the they used to make  
 (sub.), (mv. ob.) say. (ev. ob.) a great noise,
- biamá, mi<sup>n</sup> ca<sup>n</sup> ma<sup>n</sup>'ci tiča<sup>n</sup> tē'di. Iŋa<sup>n</sup> čiŋké ímaxá-biamá: "ŋa<sup>n</sup>há,  
 they say. sun the high in the the (ev. when. His the (st. he questioned her, they O grand-  
 (ev. ob.) air (ob.) became grand- ob.) say: mother,

gáama za'ǝ' aná eáta"i ǎ," á-biamá. Iya" aká égiça"-biamá, "Gáama  
 those un- they are mak- why are ? said, they say. His the said to him, they Those  
 seen ones ing a noise they they grand- (sub.) say, unseen ones  
 mother (sub.) say, (sub. of an  
 action)

ta"wa"ḡça" amádi wajiñ'ga wi" hí-na" amá jidǝqti Iíi ɸan'di má'a  
 nation near those wajiñ'ga wi" hí-na" amá jidǝqti Iíi ɸan'di má'a  
 (sub. of an (sub. of an (sub. of an (sub. of an (sub. of an (sub. of an (sub. of an  
 action) action) action) action) action) action) action)

qɸabé snédeáqti teɸa" áta"-na"-biamá wajiñ'ga aká. Iíi ɸa" bǝúgaqti 3  
 tree very tall the (std. ho stands on regularly, bird the Tents the all  
 ob.) in they say (sub.) (cv. ob.)

wajiñ'ga aká ugájide-na"-biamá maja" ɸa". Édega" níkagahí aká  
 bird the sheds a red light over them, land the But chief the  
 (sub.) they say (cv. ob.), (sub.) (sub.)

kídewákiɸá-biamá. É'be t'éɸǝ ɸiñké ijañ'ge ɸiñké ḡɸá" te," á-biamá  
 causes them to shoot at it, they Who kills it the one his daughter the one marry may, said she, they  
 say. who who her say.

"ɣa"há, é'di bǝé tá miñke," á-biamá. "Awádiqti né te eha"+!  
 O grand- there I go will I who, said, they say. To what place you can ! (fem)  
 mother, indeed go

Wawéqtaqtaí hǝ. Íɸiqta taí hǝ," á-biamá iya" aká. "Uɸádǝ-qi ɸiɸiñ'ge  
 They are those who Abuse you will his the you have  
 -abuse people (fem) (pl.) (fem) said, they say grand- (sub.) Real cause for you have  
 none (going ?)

eha"+!" Ca" iúcpa aká man'dǝ ḡǝíza-bi ega", aɸaí tǝ, áci. "Égiɸe ǝné  
 ! (few) Yet her the bow took his, they as went out of Beware you  
 grand- child (sub.) say (=hav- ing.) doors. go

te, ehé," á-biamá iya" aká. "Ga" ḡáḡǝdi í-gaxe ma"bǝi" tá miñke," 9  
 lest, I say, said, they say his the At any to those to play I walk will I who,  
 grand- (sub.) rate unseen games

á-biamá iúcpa aká. Égiɸe iúcpa amá aɸá-biamá ca"ca" tǝ ta"wa"ḡça".  
 said, they say her the At length her grand- the went, they say without the nation.  
 grand- child (sub.) child (mv. sub.) stopping

Iíi ɸa" ɣañ'ge aɸá-bi ɣí, ugájide amá ta"wa"ḡça" ɸa". Níaci"ga amá  
 Tents the near at went, they when, it shone with a red nation the People the  
 (cv. hand say light (cv. ob.) (pl. sub.)

ákiǝ'qti amáma kíde amáma wajiñ'ga ɸiñké. É'di ahí-biamá Waha"ɸiɸige 12  
 were (mv.) in a great were shooting at it bird the (st. There arrived, they Orphan  
 crowd, they say as they moved, they say ob.) say

amá. Níaci"ga wi" ahí-bi ega", "Gí-gǝ há, Waha"ɸiñge! ɸakíde te,"  
 the (mv. Person one reached as O come Orphan! you shoot may  
 sub.) there, (=hav- ing), at it

á-biamá. Na"wapábi ega", wábagɸa naji"-biamá Waha"ɸiɸige aká.  
 said, they say. Feared them, they as drawing back stood, they say Orphan the  
 say (=hav- thro' shame or diffidence (sub.).

Níaci"ga amá a-f-bi ega", "Gúdiha! gúdiha éga"! Waha"ɸiɸige kíde 15  
 Person the coming, as, That way! that way some- Orphan shoot  
 (mv. they say what! at it (sub.)

taté," á-biamá. Waha"ɸiɸige aká wajiñ'ga kída-biamá. Na"ji"etcǝ'qti  
 shall, said, they say. Orphan the bird shot at it, they say. Barely



múona<sup>n</sup> iççá-biamá. Ictínike aká kide xı, sakib' ihé çıqçé wi<sup>n</sup>  
 he suddenly missed hitting it, they Ictinike the shot at when beside lying reed one  
 say.

çida<sup>n</sup> çéçá-biamá. Nfáci<sup>n</sup>ga amá á-biama, "Wuhu+! Waha<sup>n</sup>çinge aká  
 pulling he sent it, they People the (pl. said, they say, Oh! Orphan the  
 (the string) say. (sub.) (sub.) (sub.)

3 a<sup>n</sup>çi<sup>n</sup> t'éçab açi<sup>n</sup>!" "Wíe bçi<sup>n</sup>," á-biamá Ictínike aká. Wajin'ga amá  
 came very near killing it! I I am, said, they say Ictinike the Bird the  
 (sub.) (sub.) (sub.) (sub.) (sub.)

gia<sup>n</sup> açá-biamá xı, nfáci<sup>n</sup>ga amá ga<sup>n</sup> uéçá agçá-biamá. Ga<sup>n</sup> Waha<sup>n</sup>çicige  
 flying went, they say when, people the at any scat- went homeward, And Orphan  
 (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)

cti agçá-biamá. Kí akli tē, ixa<sup>n</sup> çinké'di. "Ya<sup>n</sup>ha', wajin'ga çinké  
 too went homeward, And he reached his at the st. one. O grand- bird the one  
 they say. h me, grand- mother, who

6 a<sup>n</sup>çi<sup>n</sup> t'éaç áçi<sup>n</sup> hä," á-biamá. "İçá<sup>n</sup>ba<sup>n</sup> çáji-ä he+! İçiqta taí hē.  
 I came very near killing it said, they say. A second go not ! (fem) Abuse will  
 time (pl.) (fem.) you (pl.) (fem.)

• Qnáji te a<sup>n</sup>çá<sup>n</sup>i çá<sup>n</sup>cti," á-biamá ixa<sup>n</sup> aká. Cí a<sup>n</sup>ba áji tē cí  
 You go shall we said heretofore, said, they say his the Again day an- the again  
 not (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)

ha<sup>n</sup>ega<sup>n</sup>tce tē é'di açá-biamá. Cí za'é'qtia<sup>n</sup>-biamá. Cí ahí-biamá xı,  
 morning the there went, they say. Again there was a great noise. Again arrived there, when  
 they say. they say.

9 éga<sup>n</sup>-biamá. Cí nfáci<sup>n</sup>ga kide ágaji aká cí éga<sup>n</sup> kide ágají-biamá. Cí kídai  
 so, they say. Again person to shoot com- the again so to shoot commanded him, Again he  
 at it manded (sub.) at it they say. shot at  
 him it

tē éga<sup>n</sup>-biamá. Cí na<sup>n</sup>'ji<sup>n</sup>etcé'qtci múona<sup>n</sup>-biamá. Cí Ictínike aká kide  
 the so, they say. Again barely missed hitting it, they Again Ictinike the shot at  
 (past act) say. say. (sub.) (sub.)

xı sakib' ihé çıqçé wi<sup>n</sup> çida<sup>n</sup> çéçá-biamá. (And so on, as on the first day.  
 when beside lying reed one pulling he sent it, they  
 (the string) say.)

12 Similar adventures on the third day.) A<sup>n</sup>ba wéduba tē ahí tē wajin'ga  
 Day fourth the ar- rived (=when) the bird  
 there

çinké kída-biamá. Kúsandé'qti iça<sup>n</sup>çá-biamá. "Wuhu+! Waha<sup>n</sup>çinge  
 the one shot at it, they. Through and he placed it, they Oh! Orphan  
 who say. through say.

aká t'éçé," á-bi xı'ji, Ictínike aká, "Sa! sa! Wí t'éaçé! Wí t'éaçé!  
 the has said, when, Ictinike the (See note) I. I killed it! I I killed it  
 (sub.) killed it, they say (sub.)

15 Uçáde çicín'ge! Uçáde çicín'ge!" á-biamá. Ga<sup>n</sup> uhéwakiça-bají-biamá  
 Cause for you have Cause for you have said, they say. And he would not let them have their  
 (com- none! (com- none! way, they say  
 plaint?)

Ictínike aká, ga<sup>n</sup> Waha<sup>n</sup>çicige wajin'ga t'éçai tē gínacá-biamá. Ga<sup>n</sup>  
 Ictinike the and Orphan bird killed it the snatched from him, And  
 (sub.) (sub.) they say.

nfáci<sup>n</sup>ga amá ákie ábana<sup>n</sup> wajin'ga çinké naji<sup>n</sup>-biamá. Kí Waha<sup>n</sup>çicige  
 people the (pl. in a viewing the (st. the (st. stood, they say. And Orphan  
 sub.) sub.) crowd the spec- ob.)

- amá' é'di ačá-bi ega<sup>n'</sup>, hi<sup>n'</sup> wi<sup>n'</sup> čionúda-bi xī, wajiŋ'ga bčúgaqti gčíza-  
 the there went, they say as feather one pulled out, they when, bird whole took his  
 (mv. (=hav- ing), (sub.) own
- biamá, jídeqti amá. Agčá-biamá. Gaŋ'xī níkagahí aká gá-biamá,  
 they say, very red they say. Went homeward, And then chief the said as follows,  
 they say. they say. they say. (sub.) they say.
- "Wiŋan'de čí<sup>n'</sup> ačí<sup>n'</sup> gčí-gă," á-biamá. Ga<sup>n'</sup> wajiŋ'ga čínké ačí<sup>n'</sup> agčá-bi 3  
 My daughter's the be bringing him said, they say. And bird the one took it homeward,  
 husband (mv. one) hithor, they say. who they say
- ega<sup>n'</sup> níkagahí aká éčí<sup>n'</sup> akí-i-biamá, Ictínike aká etí ačí<sup>n'</sup> akí-i-biamá.  
 as chief the had it taken there to him, Ictínike the too was taken there to him,  
 (=hav- ing) (sub.) they say. (sub.) they say.
- Ijaŋ'ge čanká na<sup>n'</sup>bá éi<sup>n'</sup>te na<sup>n'</sup> čínké Ictínike aká gčá<sup>n'</sup>-biamá Ga<sup>n'</sup>  
 His the ones two perhaps grown the one Ictínike the took her to wife, And  
 daughter who they say. they say. who (sub.) they say.
- mi<sup>n'</sup>gčá<sup>n'</sup>i éga<sup>n'</sup>, ga<sup>n'</sup> gčí<sup>n'</sup>-biamá Ictínike aká. Waha<sup>n'</sup>čícige aká akí-biamá. 6  
 took a wife as, so sat, they say Ictínike the Orphan the reached there  
 (sub.) (sub.) (sub.) his home,  
 they say.
- "Xa<sup>n'</sup>há, wajiŋ'ga čínké t'éáčě agčí," á-biamá. "Hé! čpačá<sup>n'</sup>! hé, čpačá<sup>n'</sup>!"  
 O grand- bird the (st. I killed I have said, they Oh! grandchild! oh! grandchild!  
 mother, (ob.) it come home, say. say.
- á-biamá. "Xa<sup>n'</sup>há, wéčita<sup>n'</sup>-tégčě iŋgáxa-gă há, učíza<sup>n'</sup> tčé'di," á-biamá.  
 said, they O grand- [See notes.] make for me ! middle at the, said, they  
 say. mother, say.
- Ga<sup>n'</sup> xī tčě ugájidě'qti gčí<sup>n'</sup>-biamá Waha<sup>n'</sup>čícige aká ičá<sup>n'</sup> éčá<sup>n'</sup>ba. Kí, 9  
 And tent the filled with a very sat, they say Orphan the his she too. And,  
 (st. (ob.) red light grand-mother
- "Xa<sup>n'</sup>há, wačígije wi<sup>n'</sup> iŋgáxa-gă," á-biamá. Ga<sup>n'</sup> ičá<sup>n'</sup> aká wačígije gi-  
 O grand- hoop (of one make for me, said, they say. And his the hoop made  
 mother, (ob.) hide?) they say. grand- (sub.) mother
- áxa-biamá. Wačígije biz' ičá<sup>n'</sup>čá-bi tčé'di, uhíta-bají-biamá Waha<sup>n'</sup>čícige  
 for him, they Hoop to dry was placed, when, was anxiously waiting for Orphan  
 say. they say it, they say
- aká. Égičě bíze amá. "Haú, xa<sup>n'</sup>há, učíza<sup>n'</sup> tčě gčíŋ'-gă há," á-biamá. 12  
 the At length dry they say. Ho, grand- middle the sit ! said, they  
 (sub.) mother, say.
- Ga<sup>n'</sup> Waha<sup>n'</sup>čícige aká ácia<sup>n'</sup> a-í-nají<sup>n'</sup>-biamá, ŋíjébe íonugačáčica<sup>n'</sup> tčé'di  
 And Orphan the outside came and stood, they door towards the right at the  
 (sub.) say, hand
- nají<sup>n'</sup>-biamá. Kí gá-biamá ičá<sup>n'</sup> čínké, "Xa<sup>n'</sup>há, ecé te há, Čé níkaci<sup>n'</sup>ga  
 stood, they say. And said as fol- his the (st. O grand- you shall Buf- falo person  
 they say. lows, grand- ob.), mother, say it falo
- wáda<sup>n'</sup>b éga<sup>n'</sup> na<sup>n'</sup> ga<sup>n'</sup>-qti éde cučé hě, čpačá<sup>n'</sup> hě, ecé te há, xa<sup>n'</sup>há," 15  
 they are éga<sup>n'</sup> na<sup>n'</sup> ga<sup>n'</sup>-qti éde cučé hě, čpačá<sup>n'</sup> hě, ecé te há, xa<sup>n'</sup>há,"  
 seen (!) usually so of that very sort (!) but goes to you (fem.) grand- child (fem.), you shall O grand-  
 mother, it say it
- á-biamá. Ga<sup>n'</sup> ičá<sup>n'</sup> aká égičá<sup>n'</sup>-biamá. Čiačáta<sup>n'</sup> wačígije čá<sup>n'</sup> banaŋ'ge  
 said he, they And his the said to him, they say. From the tent hoop the making it roll  
 say. grand- (sub.) mother (cv. ob.) by pushing
- íčá-biamá. Číjébe tčě áci éčá<sup>n'</sup>be atí-bi xī, řé čě učái aká wi<sup>n'</sup> ga<sup>n'</sup>  
 she sent it Doorway the out- emerging it came, when, but- falo this told of the one so  
 hithor, they say. side they say

- tıça<sup>n'</sup>-biamá. Waha<sup>n'</sup>çicige aká kúsandé'qti iça<sup>n'</sup>ça-biamá, ijébe té'di  
 became suddenly (a cv. ob.), they say. Orphan the (sub.) through and through placed it, they say, doorway at the
- t'éça-biamá. Ga<sup>n'</sup> iça<sup>n'</sup> éça<sup>n'</sup>ba dáda-bi ega<sup>n'</sup>, iça<sup>n'</sup> aká bçúgaqti ága-  
 killed it, they say. And his grand mother she too they cut up the animal, they say as his the (sub.) whole cut into slices, they say
- 3 biamá. Ta<sup>n'</sup>wa<sup>n'</sup>gça<sup>n'</sup> waçáta-bajı-biamá. Iça<sup>n'</sup> aká íçiqçi hébe gáxa-  
 they say. Nation did not eat anything, they say. His grand- mother the (sub.) [See note.] piece made,
- biamá. Çicta<sup>n'</sup>-bi xı, "ya<sup>n'</sup>há, íçiqçi cété ani<sup>n'</sup> né te," á-biamá, "níkagahı  
 they say. Finished, when, O grand- mother, [See note.] pile hav- you will, said, they say, chief
- çinké'di. Géce, te há, jını, gáté çıadı çaté teda<sup>n'</sup>," á-biamá. "A<sup>n'</sup>,  
 to the (st. ob.) You say will as follows O son's wife, that your father eat he may (fem.) said, they say. Yes, [See note.]
- 6 ga<sup>n'</sup>, éga<sup>n'</sup> taté, cpaça<sup>n'</sup>," á-biamá iça<sup>n'</sup> aká. Ga<sup>n'</sup> é'di açá-biamá iça<sup>n'</sup> amá.  
 and, so shall, grandchild, said, they say his the grand- mother (sub.). And there went, they say his the grand- mother (mv. sub.).
- Ga<sup>n'</sup> ijébe té'di ubáha<sup>n'</sup> çéça-bi ega<sup>n'</sup>, xıgçısa<sup>n'</sup>ça çéça-bi ega<sup>n'</sup>, agı-biamá  
 And doorway at the part of tent near en- trance sent it off, they say having, turned herself around sud- denly, they say having, she was return- ing home, they say
- wa'újınga aká. Kı gá-biamá ııaıa aká, "Da<sup>n'</sup>bai-gá, da<sup>n'</sup>bai-gá, da<sup>n'</sup>bai-gá,"  
 old woman the (sub.). And said as fol- lows, they say in the tent the one who (sub.). Look ye! Look ye! Look ye!
- 9 á-biamá. Da<sup>n'</sup>be éça<sup>n'</sup>be ahı-bi xı, nıacı<sup>n'</sup>ga ctewa<sup>n'</sup> çıngá-biamá.  
 said, they say. To look emerging arrived there, they say when, person soever there was none, they say.
- (Waha<sup>n'</sup>çicige aká iça<sup>n'</sup> çinké waçıonajı gıxáxa-biamá, áda<sup>n'</sup> háci té'di,  
 Orphan the (sub.) his grand- mother the one who (ob.) invisible made his, they say, there- fore after when,
- a<sup>n'</sup>ba wéduba<sup>n'</sup> tédıhi xı, "ya<sup>n'</sup>há, waçıona cki taté há, i<sup>n'</sup>ta<sup>n'</sup>," á-biamá.)  
 day fourth time the, it arrived there when, O grand- mother, visible you shall now, said he, they say.
- 12 Kı İctınıke aká gá-biamá, "Wa'újınga wı<sup>n'</sup>áqtci ucté dega<sup>n'</sup> é te há,"  
 And İctınıke the (sub.) said as follows, they say. Old woman just one remains but that is the one (!)
- á-biamá. Cı duba<sup>n'</sup> éga<sup>n'</sup>i tē Wéduba<sup>n'</sup> tédıhi xı, úçıkıha<sup>n'</sup> wı<sup>n'</sup>  
 said, they say. Again four times it was so. Fourth time the, it ar- rived there when, sack of buffalo one meat
- ı<sup>n'</sup>-biamá iça<sup>n'</sup> aká, wajın'ga çinké áagça<sup>n'</sup>-biamá. "ya<sup>n'</sup>há, i<sup>n'</sup>ta<sup>n'</sup> waçıona  
 carried on her back, they say his grand- mother the (sub.), bird the (st. ob.) she carried the (cv. ob.) on top of a pile, they say. O grand- mother, now visible
- 15 cki taté há," á-biamá. Ga<sup>n'</sup> iça<sup>n'</sup> amá açá-biamá, wajın'ga çinké  
 you shall come back said, they say. And his grand- mother (mv. sub.) went, they say, bird the (st. ob.)
- áagça<sup>n'</sup>-biamá. Kı ı tē xıñ'ge ahı-bi xı, ı tē ugájıde açá-biamá.  
 she carried the (cv. ob.) on top of a pile, they say. And tent the (std. ob.) near arrived when, tent the (std. ob.) began to shine with a red light, they say.

**Li** **xa<sup>n</sup>** **ha** **kě** **ača<sup>n</sup>-biamá.** **Níkaci<sup>n</sup>** **ga** **amá** **égiča<sup>n</sup>** **-biamá,** "Wuhu+!  
 Tents border the (lg. ob.) went, they say. People the (pl. sub.) said to (some one), they say. Oho!  
**Waha<sup>n</sup>** **čiŋgé** **aká** **wajiŋ'ga** **t'éča-bi** **a<sup>n</sup>ča<sup>n</sup>'i** **xi'ctě,** **Ictínike** **t'éčě** **ecai**  
 Orphan the (sub.) bird that he killed it we thought when, Ictínike killed it you said  
**ča<sup>n</sup>.** **Waha<sup>n</sup>** **čiŋgé** **ixa<sup>n</sup>** **amá** **čé** **'i<sup>n</sup>.** **atí.** **Ěbédi** **'i<sup>n</sup>** **čé** **da<sup>n</sup>,** "é-na<sup>n</sup>- 3  
 in the past. Orphan his grand-mother (mv. sub.) this carry-on her back lodge her back To whose carry-on she goes ? said regularly.  
**biamá.** **Ga<sup>n</sup>** **da<sup>n</sup>'be** **naji<sup>n</sup>** **-biamá** **níkaci<sup>n</sup>** **ga** **amá.** "Wuhu+! **níkagahí** **ŋi**  
 they say. And seeing stood, they say people the (pl. sub.) Oho! chief tent  
**tědi** **'i<sup>n</sup>** **ačaí,** "á-biamá. **Lijébe** **tědi** **ahí-bi** **ega<sup>n</sup>,** **wa'i<sup>n</sup>** **tě** **gapuk'ité**  
 to the carry-ing on her back she said, they say. Doorway at the reached, they say as (=hav-ing), load on her back the (ob.) making the sound "pu-ki" by falling  
**gáxa-biamá.** "Hí<sup>n</sup>, **ŋini+**, **čiádi** **čisaŋ'ga** **méga<sup>n</sup>** **céte** **čaté** **taí-eda<sup>n</sup>,"** 6  
 she made it, they say. Oh! son's wife, your father your brother likewise this pile they may (pl.) eat it (fem.) [See note.]  
**á-biamá.** "Da<sup>n</sup>'bai-gă, **da<sup>n</sup>'bai-gă,** **da<sup>n</sup>'bai-gă!** **Gátě** **cti** **ga<sup>n</sup>'-na<sup>n</sup>** **áha<sup>n</sup>,"**  
 said, they say. See (ye)! see (ye)! see (ye)! That thing too she has done it regularly  
**á-biamá** **níkagahí** **aká.** **Ga<sup>n</sup>** **Ictínike** **aká** **gá-biamá,** "Wa'újŋga **wi<sup>n</sup>áqtcí**  
 said, they say chief the (sub.). And Ictínike the (sub.) said as follows, Old woman only one  
**ucté** **dega<sup>n</sup>** **é** **či<sup>n</sup>** **tě,** **gaŋ'xi** **ěbč** **táda<sup>n</sup>,"** **á-biamá.** **Ki** **da<sup>n</sup>'be** **a-i-biamá.** 9  
 remains but she is the one and then who could ? said, they say. And to see her they came, they say.  
**Kí** **égiče** **Waha<sup>n</sup>** **čicige** **ixa<sup>n</sup>** **aká** **é** **akáma.** "Waha<sup>n</sup> **čiŋgé** **ixa<sup>n</sup>** **é** **aká** **hé,"**  
 And behold Orphan his grand-mother (sub.) the she was the one, they say. Orphan his grand-mother she is the one (fem.).  
**á-biamá.** "Haú, **wiŋan'de** **ači<sup>n</sup>** **gfi-gă,"** **á-biamá.** **Ga<sup>n</sup>** **čéte** **wa'i<sup>n</sup>** **tě** **čizai**  
 said, they say. Ho, my daughter's husband bring (ye) him hither, said, they say. And this bundle or the they pile pack pile took  
**tě,** **ixa<sup>n</sup>** **či<sup>n</sup>** **wa'i<sup>n</sup>** **hi** **tě** **čizai** **tě,** **wajiŋ'ga** **činké** **cti** **čizá-bi** **ega<sup>n</sup>,** 12  
 when, his grand-mother (mv. ob.) the pack that she took they took it thither when, bird the (st. ob.) too took, they say as (=hav-ing.)  
**ubáŋiča<sup>n</sup>** **ča-biamá.** **Ictínike** **t'éčě** **čín'ké** **iča<sup>n</sup>čě** **činké** **edábe** **iča<sup>n</sup>ča-**  
 hung it up, they say. Ictínike killed the one who he put it down the one who also they put it down,  
**biamá.** **Li** **tě** **ugájidě'qti** **gči<sup>n</sup>** **-biamá.** **Ga<sup>n</sup>** **Waha<sup>n</sup>** **čicige** **aká** **ači<sup>n</sup>** **akfi-bi**  
 they say. Tent the (std. ob.) shining with a very red light sat, they say. And Orphan the (sub.) taken him back thither, they say  
**ega<sup>n</sup>,** **jiŋgá** **činké** **gčă<sup>n</sup>** **-biamá.** **Ga<sup>n</sup>** **gči<sup>n</sup>** **-biamá,** **mi<sup>n</sup>'gča<sup>n</sup>-bi** **ega<sup>n</sup>.** 15  
 having, small the one who he took to wife, they say. So sat, they say, taken a wife, they say  
**Najiha** **ča<sup>n</sup>** **ičiskiski-qtia<sup>n</sup>** **-biamá,** **gahá-baji** **ca<sup>n</sup>ca<sup>n</sup>'-bi** **ega<sup>n</sup>,** **qča<sup>n</sup>'jě-qtia<sup>n</sup>** **-**  
 Hair the part exceedingly tangled, they say, uncombed remained, they say having, exceedingly tangled,  
**biamá.** **Ictínike** **igáqča<sup>n</sup>** **aká,** "Wihé, **umi<sup>n</sup>'je** **he** **i<sup>n</sup>'biqpáčě** **te** **hě!**  
 they say. Ictínike his wife the (sub.), Younger sister conch (or rug) lice he made fall by pressure on me accidentally will ! (fem.)  
**Ma<sup>n</sup>ciáŋaha** **éga<sup>n</sup>** **gčiŋ'kičaí-ă** **hě!** **Wană<sup>n</sup>'dečagčaji** **eha<sup>n</sup>+"!** **á-biamá.** 18  
 At a greater distance cause ye him to sit ! (fem.) You do not loathe him ! (fem.) said, they say.

- Waha<sup>n'</sup>çicige igáqça<sup>n</sup> éça<sup>n</sup>ba gí'ça-bají'qti gçi<sup>n'</sup>-biamá. Wa'ú aká gíáhe  
Orphan his wife she too very sad sat, they say. Woman the to comb  
(sub.) for him
- 'íça-bi xí, uçí'age-na<sup>n'</sup>-biamá Waha<sup>n'</sup>çicige aká. Ga<sup>n'</sup> gçi<sup>n'</sup>i tē, mi<sup>n'</sup>gça<sup>n</sup>i  
promised, but, always unwilling, they say Orphan the So he sat sign of taken a wife  
they say (sub.). complete action.
- 3 éga<sup>n</sup>. A<sup>n'</sup>ba mi<sup>n'</sup> ma<sup>n'</sup>ci tiça<sup>n'</sup> aná xí', wa'ú çínké júgigçe aça<sup>n</sup>-biamá  
having. Day sun was becoming high in the air, when, woman the one with her he went, they  
they say they say his own say
- maja<sup>n'</sup> gacíbaça. Ahíi tē hä. Neúçica<sup>n</sup> wi<sup>n'</sup> eca<sup>n'</sup> gçi<sup>n'</sup> éi<sup>n</sup>te é'ja ahí-  
land beyond (the vil- They ar- Lake one near to sat per- there ar-  
lage.) rived there haps rived,
- biamá wa'ú júgigçe. Gçi<sup>n'</sup>-biamá, ni-xa<sup>n'</sup>ha këdi. "Ni çéça<sup>n</sup> ma<sup>n'</sup>te  
they say woman with her, his Sat, they say, shore by the. Water this (cv. beneath  
ob.)
- 6 bçé tá miñke çá<sup>n'</sup>ja, égiçe çagçé te hä. Agçi-májí etéctewa<sup>n</sup>, ga<sup>n'</sup>  
I go will I who though, beware you go lest I come back I notwithstand- still  
home- ward ing,
- gçiñ-gä. Agçi tá miñke hä," á-biamá Waha<sup>n'</sup>çicige aká "Jé gáça<sup>n</sup> éda<sup>n</sup>  
sit. I come will I who said, they say Orphan the Fore- that in par-  
back head (sub.) head part ticu- lar (?)
- wégaska<sup>n</sup>a<sup>n'</sup>ça-gä," á-biamá. Jé çá<sup>n</sup> ída<sup>n</sup>bé'qti unúcka-biamá. Ga<sup>n'</sup>  
examine me as to it, said, they say. Fore- the in the very mid- was a depression, they And  
head dle say.
- 9 waha<sup>n'</sup>çicigai éga<sup>n</sup> waqpáçini éga<sup>n</sup> uhíi éga<sup>n</sup> niççé, da<sup>n'</sup>çtē-a<sup>n'</sup>i tē, snaf  
orphan as was poor as brought as was hurt perhaps sign was  
up of scarred  
completed action,
- tē, çé çan'di. Ga<sup>n</sup> ní kë júhe aça<sup>n</sup>-biamá. Ga<sup>n'</sup> çáqti çá<sup>n</sup> éça<sup>n</sup>be  
sign fore- on the And stream the ford- went, they say. And only the the emerg-  
of com- head part. (lg. ing ing  
pleted action, ob.)
- nají<sup>n'</sup>-bi ega<sup>n'</sup>, xigçisa<sup>n'</sup>çá-bi ega<sup>n'</sup>, wa'ú çínké ugíkie íça-biamá. "Edáda<sup>n</sup>  
stood, they having, turned himself around, having, woman the one speaking sent (his voice) What  
say they say they say who to her, his hither, they say.
- 12 uwíçça tē síça-gä," á-biamá. "Ca<sup>n'</sup> hä," á-bi ega<sup>n'</sup>, ní kë égiha áíçça-  
I told you sign remember said, they say. Enough said, having stream the beneath had gone  
of it, they say say (lg. ob.) the sur- face
- biamá. Ga<sup>n'</sup> wa'ú çínké xagé çínké tē ga<sup>n'</sup> gçíájí tē éta<sup>n</sup> ni-xa<sup>n'</sup>ha  
they say. And woman the st. was weeping (as as still he did not as so far bank, or shore  
one she sat) come back
- kē uhá ga<sup>n</sup> xagé ma<sup>n'</sup>çi<sup>n'</sup>-biamá. Ictáha kë ujéça-bi ega<sup>n'</sup>, ja<sup>n'</sup>-biamá  
the follow- still weeping walked, they say. Eyelid the weary, they being, slept, they say  
(lg. ing the say (lg. ob.) course
- 15 wa'ú aká. Maja<sup>n'</sup> çá<sup>n</sup> ni-xa<sup>n'</sup>ha kë'di pahan'ga ahíi çá<sup>n</sup>á akí-bi ega<sup>n'</sup>,  
woman the Land the bank, (or shore) by the first they to the she reached having,  
(sub.) (place) there again, they say
- é'di ja<sup>n'</sup>-biamá. Ja<sup>n</sup>t'é'qti ja<sup>n</sup> ké xí, é'di akí-biamá nú aká. Çiqí-biamá.  
there she lay down, Sound asleep she was when, there he reached there man the He woke her by  
they say lying again, they say (sub.) taking hold of her, they say.

- “Aggí há. Jáhañ gǎ há,” á-biamá. Jáha<sup>n</sup> tičéga<sup>n</sup> wada<sup>n</sup> be xíjǐ, égičé  
 I have Arise ! said, they say. Arose suddenly, she locked when behold  
 re-  
 turned
- níaci<sup>n</sup> ga aká úda<sup>n</sup> qti akáma, najíha kě' etí úda<sup>n</sup> qti-bi ga<sup>n</sup> wábagéá ga<sup>n</sup>  
 person the was very good, they say, hair the too very good, they as hesitated thro' as  
 (sub.) (lg. ob.) say shame or diffi-  
 dence
- xigčísá<sup>n</sup> čá-biamá wa'ú aká. “Hi<sup>n</sup>+ ! na ! wawéčaqáqa eha<sup>n</sup>+ ! Níaci<sup>n</sup> ga 3  
 she turned herself around, woman the Oh ! fie ! you are one given to ! (fem.) Man  
 they say (sub.) abusing people
- wi<sup>n</sup> waqpačí<sup>n</sup> qti ábčixé dega<sup>n</sup> ní čččandi égihičé dega<sup>n</sup> gčfáji éga<sup>n</sup>  
 one very poor I took him but water at this he went be- he has as  
 as my hus- neath the but he has as  
 band surface not re-  
 turned
- axáge ičáapé mińké. Wawéčaqáqa eha<sup>n</sup>+ !” á-biamá. “Těná ! wíe bčí<sup>n</sup> ,”  
 I weep I wait for I who sit. You are one given to ! (fem.) said, they say. Why ! I I am,  
 him abusing people
- á-biamá nú aká Ca<sup>n</sup> na<sup>n</sup> ána'a<sup>n</sup>-bají-biamá wa'ú aká. “Těná ! gáča<sup>n</sup> 6  
 said, they say man the Yet still she paid no attention to him, woman the that  
 (sub.) they say (sub.) Why ! (place)
- wégaska<sup>n</sup> a<sup>n</sup> čáčé te ehé ča<sup>n</sup> etí da<sup>n</sup> ba-gǎ há.” Wa'ú aká xigčísá<sup>n</sup> čá-bi  
 you examine me as to it will I heretofore see it ! Woman the turned herself  
 (sub.) around, they say
- ega<sup>n</sup> , da<sup>n</sup> ba-bi xǐ, i<sup>n</sup> tčéde ágin iča<sup>n</sup> -bi ega<sup>n</sup> , íagikigčá-biamá. Kí ni-  
 as saw him, they when now (a embraced him, her as kissed him, her own, they And shore  
 (= hav- say of reversal own, suddenly, (= hav- say.  
 ing), act, etc.) they say ing),
- xa<sup>n</sup> ha kě'di ačá-bi ega<sup>n</sup> , řat'i<sup>n</sup> xe ni-xa<sup>n</sup> ha ígabéqi<sup>n</sup> gě učéwi<sup>n</sup> čá-bi 9  
 (of the to the went, they as green scum shore blown up the collected, they  
 lake) say (= hav- that arises on water in there from scat- tered  
 ing), springs, etc. (the water)
- ega<sup>n</sup> , wai<sup>n</sup> giřáxa-biamá wa'ú číńké, waté etí giřáxa-biamá Waha<sup>n</sup> -  
 as robe made for her, his own, woman the st. skirt too made for her, his own, Or-  
 (= hav- they say (sub.) they say.
- čicíge aká wajiń'ga a<sup>n</sup> cte wapúgahaháda-éga<sup>n</sup> -má hi<sup>n</sup> bé ča<sup>n</sup> etí wáji  
 phan the bird as if (those resembling short-eared owls moccasin the too laid in  
 (sub.) great  
 numbers
- uta<sup>n</sup> -biamá, wai<sup>n</sup> ča<sup>n</sup> etí wáji wai<sup>n</sup> -biamá, ja<sup>n</sup> - wéti<sup>n</sup> etí wi<sup>n</sup> ačí<sup>n</sup> -bi xǐ, 12  
 wore as moccasins, robe the too laid on wore as a robe, wood for hit- too one he had, when  
 they say, part in great they say, ting they say
- íka<sup>n</sup> ta<sup>n</sup> etí wáxa-biamá. Ja<sup>n</sup> - wéti<sup>n</sup> kě ihéčé-na<sup>n</sup> -bi čan'di wajiń'ga aká  
 tied to it too he made them, they Wood for hit- the laid down the (lg. when bird the  
 say. ting (lg. ob.) usually, they say (sub.)
- gahut' (a<sup>n</sup>) ihé- na<sup>n</sup> - biamá. Ga<sup>n</sup> ígáqča<sup>n</sup> éča<sup>n</sup> ba agčá-biamá đázě-qčei  
 crying out from was usually they say. And his wife she too they started home, late in the  
 being hit placed horizontally they say they say afternoon  
 suddenly
- xǐ. Éča<sup>n</sup> be akí-biamá ří kě. Jǐ kě baza<sup>n</sup> agčá-biamá xǐ égičé níaci<sup>n</sup> ga 15  
 when. Emerging they reached tent the Tent the pushing went back, they when at length people  
 (= in there again, (lg. among say  
 sight) they say line) line) them
- amá égičá<sup>n</sup> -na<sup>n</sup> -biamá, “Nǎ ! Waha<sup>n</sup> číńgě ígáqča<sup>n</sup> níkaci<sup>n</sup> ga ájiqti  
 the (pl. said to (one) regularly, they Why ! Orphan his wife person very dif-  
 sub.) say, ferent

akédega<sup>n</sup> júgçe agçfi há. Waha<sup>n</sup> çingé t'çpai ebçéga<sup>n</sup>. Ha<sup>n</sup>ega<sup>n</sup>tceádi  
 he is but with him she has Orphan he has I think. In the morning now past  
 come back killed

éga<sup>n</sup> açá-biamá. "Ná! níkaci<sup>n</sup>ga aká úda<sup>n</sup> hégabáji," éna<sup>n</sup>-biamá níaci<sup>n</sup>ga  
 so went, they say. Why! person the good not a little. said, usually, they people  
 (sub.) say

3 amá. Akí-biamá qí tē'di Çéaina wajin'ga amá húta<sup>n</sup> za'ēqtia<sup>n</sup>  
 the (pl. Reached there, tent to the. These birds the (pl. crying made a great  
 sub.) his home, they say out noise

biamá qí tē akí-bi ega<sup>n</sup>. Ictínike igáqça<sup>n</sup> aká, "I<sup>n</sup>téde, wihé wíci'e  
 they say tent the reached having. Ictínike his wife the (sub.) But now, younger my sis-  
 (std. there, ob.) his home, they say ter's hus-  
 band

umi<sup>n</sup>'je çá<sup>n</sup> hébe ágçfi<sup>n</sup> te, ehé," á-biamá. "Ná, ja<sup>n</sup>çehá, çici'e hé égiçe  
 rug the part sit on may, I say, said, they say. No, elder sister, your louse beware  
 husband

6 éçibiçpáçē te hé," á-bi ega<sup>n</sup>, umi<sup>n</sup>'je igiçibéqi<sup>n</sup> çéça-biamá. Ictínike  
 he let it fall on lest (fom.), they said, having, rug turned it up for sent it off, they Ictínike  
 you by pressure accidentally the owner say.

igáqça<sup>n</sup> aká xagé-na<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>-biamá. Kí' égiçe içádi aká égiça<sup>n</sup>-biamá,  
 his wife the weep- regu- always, they say. And at length her the said to (him), they say,  
 (sub.) ing larly father (sub.)

Ictínike é waká-bi ega<sup>n</sup>, "Maja<sup>n</sup> çéça<sup>n</sup> çéça<sup>n</sup>sk édega<sup>n</sup> wéçigça<sup>n</sup> gaqáqa  
 Ictínike that he meant, having, Land this this size but plan with many  
 they say branches

9 uçíçai çá<sup>n</sup>çti. Çiñ'gajin'ga xagé i<sup>n</sup>çacta<sup>n</sup>'ji há," á-biamá i<sup>n</sup>ç'áge aká.  
 they told in the Child weeping does not stop said, they say old man the (sub.)  
 of you past. for me

Ictínike igáqça<sup>n</sup> é waká-biamá, Waha<sup>n</sup>çicige qtáçai tē. Kí Ictínike  
 Ictínike his wife that meant, they say, Orphan she loved the. And Ictínike

aká égiçe égiça<sup>n</sup>-biamá, Waha<sup>n</sup>çicige ukía-bi ega<sup>n</sup>, "Kagé, ma<sup>n</sup>'sa máqa<sup>n</sup>  
 the at length said to (him), they Orphan spoke to having, Younger arrow- to cut  
 (sub.) say, they say him, brother, shaft with a  
 knife

12 aňgáçe te há. Çiçáha<sup>n</sup> ma<sup>n</sup> i<sup>n</sup>wiñ'gaxe te há," á-biamá Ictínike aká.  
 let us two go Your wife's arrow let us make for them said, they say Ictínike the (sub.)  
 brother

Kí Waha<sup>n</sup>çicige aká ía-bají-biamá. Kí' çí égiça<sup>n</sup>-biamá Ictínike aká,  
 And Orphan the did not speak, they And again said to him, they say Ictínike the (sub.)  
 (sub.) say.

"Kagé, çíçáha<sup>n</sup> ma<sup>n</sup> i<sup>n</sup>wiñ'gaxe te há. Ma<sup>n</sup>'sa máqa<sup>n</sup> aňgáçe te há,"  
 Younger your wife's arrow let us make for them Arrow- shaft to cut let us two go  
 brother, brother

15 á-biamá. "Ké, jñ'çéha, éga<sup>n</sup> te há," á-biamá Waha<sup>n</sup>çicige aká. Ga<sup>n</sup>  
 said, they say. Come, elder brother, so let said, they say Orphan the And (sub.)

Ictínike aká gí+çéqtia<sup>n</sup>-biamá, júgçe açé ta aké-ga<sup>n</sup>. Wáçaha tē itéçē  
 Ictínike the was exceedingly delighted, with him he was about to go, as. Clothing the to put  
 (sub.) they say, away

'íçē qí, uçí'agá-biamá Ictínike aká. "Ga<sup>n</sup> áçahá-gá! Eáta<sup>n</sup> itéçaçē tā,"  
 spoke when, was unwilling for him, Ictínike the Still (at wear the cloth- Why you put should!  
 of they say (sub.) any rate) ing! ing! it away

18 á-biamá Ictínike aká Ga<sup>n</sup> júgçe açá-biamá. Qçabé eúgaçti é<sup>n</sup>te çá<sup>n</sup>'ha  
 said, they say Ictínike the And with him went, they say. Tree very thick it may border  
 (sub.) be

ké' ahí-biamá xī, égiçe zizíka gia' ačá biamá. Kí qčabé á-iča"-biamá.  
 the reached there, when, behold wild flying went, they say. And tree alighted on, they say.  
 (lg. ob.) they say turkey

“Wá! kagé, wakída-gā há. Wí" bčáte aja" te há, basna",” á-biamá  
 Oh! younger shoot at them ! One I eat I re- may pushed on a said, they  
 brother cline stick to be say  
 roasted (?)

Ictínike aká. “Ná', jī"čéha, wana"qčiqti aŋgáče,” á-biamá Waha"čicige 3  
 Ictínike the No, elder in great haste we go, said, they say Orphan  
 (sub.) brot er,

aká. “Wá! kagé, wí" t'eaŋ'kičá-gā há,” á-biamá Ictínike aká. “Dáda",  
 the Why! younger one kill for me ! said, they Ictínike the What,  
 (sub.) brother said, they (sub.)

wijī"čě dáda" “ičě-nan'di, čacta"jī ā ínahi" áha",” á-bi ega", Waha"čicige  
 my elder what speaks about does not stop ! truly ! (in said, having, Orphan  
 brother whenever, speaking soliloqu.), they say

amá ě'di ačá-bi ega", wakíde-téga" man'dě kě gčízě amá. Úsaŋga ma" 6  
 the there went, they having, to shoot in order bow the was taking his Barely, or arrow  
 (mv. sub.) say (lg. ob.) own, they just about to say.

kě čida"qti ta ta" xī, “Ujá há!” á-biamá Ictínike aká, jījī iá-bi ega". Kí  
 the pulled hard fu- the when, Lodge ! said, they say Ictínike the whis- spoke, having. And  
 (lg. ob.) on the bow- turo (std. on a limb (sub.), per- they say  
 string sign ob.) limb ing

Waha"čicige aká wakída-bi ega", wí" kúsandě'qti iča"ča-biamá. “Ujá  
 Orphan the shot at, they having, one through and placed (the bird), they Lodge  
 (sub.) say through through say. on a limb

há, ujá há!” á-biamá Ictínike aká. Uqčáče í xī, hebádi ujá amá. 9  
 ! lodge ! said, they say Ictínike the Falling from it when, on the way it lodged in a  
 on a limb (sub.) a height was coming limb, they say.

“Wuhú! káge-saŋ'ga, i"ne hí čéča-gā há,” á-biamá Ictínike aká. “Ná',  
 Oho! friend younger climb reach send off ! said, they say Ictínike the No,  
 brother, for me (sub.)

jī"čéha, ga" aŋgáče te há', á-biamá Waha"čicige aká. “Wá! éata" ma"  
 elder still let us two go said, they say Orphan the Why! where- arrow  
 brother, (sub.) fore

ké' cti čaa"na tā, á-biamá Ictínike aká. “Agíhi čéča-gā há ” “Ná! dáda" 12  
 the too you aban- should? said, they Ictínike the Reach there send off ! Fie! what  
 don say (sub.) for it  
 [=Go quickly after it].

wijī"čě dáda" “ičě-nan'di čacta"jī ínahi"-na" áha",” á-biamá Waha"čicige  
 my elder what speaks when- does not stop truly usu ! (in so- said, they say Orphan  
 brother about ever speaking ally liloquv),

aká. Áne čé ga"ča amá. Qčabé té'di ačá-biamá Waha"čicige amá, hidé  
 the Climb- to was wishing, they Tree to the went, they say Orphan the base  
 (sub.) ing go say. (std. ob.) (mv. sub.),

té'di. “Wá! céma itéwačě ma"čín'-gā há. Utefje učúčia"čě xī čisě tai 15  
 to the. Why! those to place walk ! Thicket impedes your when tear it lost  
 them away progress

égiçe,” á-biamá Ictínike aká. Wajīn'ga čé wéxi'a" nackí wáji-ma é  
 beware, said, they say Ictínike the Bird this ornament head those put that  
 (sub.) on thick

wáwaká-bi ega", ca" wai" gě' ctěwa" wáji wai" te há wajīn'ga čanká.  
 meant them, they having, in fact robe the even put on wore as (com- bird those who.  
 say scattered thick a robe plete action)



- Ga<sup>n'</sup> Waha<sup>n'</sup> čicige wáčaha té' gčónud éga<sup>n</sup> itégičē čé ama há', qčabé hidé  
 And Orphan clothing the pulled off his having to put his was going, tree base  
 own down they say
- tě'di. Ictínike aká égičā<sup>n'</sup>-biamá há, "Qčabé čētē snedé tígče," á-biamá  
 to the. Ictínike the said to (it), they say Tree this tall (std. ob.), said, they  
 (sub.) becomes so, say
- 3 Ictínike aká, jiji íá-bi ega<sup>n'</sup>. Waha<sup>n'</sup> čicige waná'a<sup>n</sup> éga<sup>n</sup> éga<sup>n</sup> íe tě  
 Ictínike the whis- spoke, having. Orphan heard a little as word the  
 (sub.), pering they say
- wémaxe amá. "Ná! jičéha, edéce éga<sup>n</sup> ā," é amá, čá qáča wada<sup>n'</sup> be éga<sup>n</sup>.  
 was asking him about Why! elder what did you say ? was saying, head back- looked having.  
 it, they say. brother, they say, ward
- "Edče tā. Ga<sup>n'</sup> i<sup>n'</sup>gi čēčī<sup>n'</sup> ga<sup>n</sup> ačī<sup>n'</sup> gčī-de bčaté tá miňke, ehé miňke,  
 What I should ? Still return- this (mv. so he brings it back, I eat it will I who, I was saying as I  
 say ing for one) when sat,
- 6 káge-saň'ga," á-biamá Ictínike aká. Ga<sup>n'</sup> cī čé ama há', áne qčabé tě. Kī  
 friend younger said, they say Ictínike the And again was going, climb- tree the And  
 brother, (sub.) they say (sub.) ing (std. ob.)
- cī' égičā<sup>n'</sup>-biamá Ictínike aká, "Qčabé čētē snedé tígče," á-biamá Ictínike  
 again said to (it), they say Ictínike the Tree this tall (std. ob.) said, they say Ictínike  
 (sub.), (sub.) it becomes,
- aká, jiji íá-bi ega<sup>n'</sup>. Kī cī' Waha<sup>n'</sup> čicige waná'a<sup>n</sup> éga<sup>n</sup> éga<sup>n</sup> cī wémaxe  
 the whis- spoke, having. And again Orphan heard a little as again was asking  
 (sub.), per- they say ing him about it,
- 9 amá. "Ná! jičéha, edéce éga<sup>n</sup>-na<sup>n'</sup> ā," cī é amá. "Ná! edáda<sup>n</sup> edéhe tā,  
 they say. Why! elder what have you been ? again was saying, Why! what I say should ?  
 brother, saying occasionally they say. something
- káge-saň'ga," á-biamá Ictínike aká. "Ga<sup>n</sup> edábčqtci i<sup>n'</sup>hi čī<sup>n</sup>, ehé miňke,"  
 friend younger said, they say Ictínike the And very nearly he has the I was saying as I  
 brother, (sub.) reached (mv. sat,  
 it for me ob.),
- á-biamá Ictínike aká. Ga<sup>n'</sup> cī eřáha čé amá áne. Kī cī' égičā<sup>n'</sup>-biamá  
 said, they say Ictínike the And again further was going, climb- And again said to (it), they say  
 (sub.) they say ing.
- 12 Ictínike aká, cī jiji íá-bi ega<sup>n'</sup>, "Qčabé čētē snedé tígče," á-biamá. Kī  
 Ictínike the again whis- spoke, having. Tree this tall (std. ob.) said, they say. And  
 (sub.), (sub.) pering they say (std. ob.) it becomes,
- Waha<sup>n'</sup> čicige waná'a<sup>n</sup> éga<sup>n</sup> éga<sup>n</sup> cī wémaxe amá. "Ná! jičéha, edéce  
 Orphan heard a little as again was asking him about Why! elder what have  
 it, they say. brother, you been
- éga<sup>n</sup>-na<sup>n'</sup> ā," cī é amá. "Ná! edáda<sup>n</sup> edéhe tā, káge-saň'ga," á-biamá  
 saying occa- ? again was saying, Why! what I say should ? friend younger said, they say  
 sionally they say. something brother,
- 15 Ictínike aká. "Ga<sup>n</sup> edábčqtci i<sup>n'</sup>hi čī<sup>n</sup>, ehé miňke," á-biamá Ictínike aká.  
 Ictínike the And very nearly he has the I was saying, as I said, they say Ictínike the  
 (sub.) (sub.) it for me one), sat, (sub.)
- Cī' čé ama há', cī áne. Ga<sup>n'</sup> wéřuhé'qti ma<sup>n'</sup>čī<sup>n'</sup> ama há', íe tě waná'a<sup>n</sup>  
 Again was going, again climb- And very apprehensive was walking, they word the he heard  
 they say ing. say something
- ctěwa<sup>n'</sup> wčja-na<sup>n'</sup>-bi ega<sup>n'</sup>. Kī égičē cī' égičā<sup>n'</sup>-biamá, "Qčabé čētē snedé  
 notwith- always denied it, as. And at length again said to it, they say, Tree this tall  
 standing they say (std. ob.)
- 18 tígče," cī á-biamá. Cī éđlhi waná'a<sup>n</sup> éga<sup>n</sup>, pí wémaxe amá. "Ná! jičéha,  
 (std. ob.) again said, they And at that understood as, again he was questioning Why! elder  
 it becomes, say. time it him. brother.

edéce éga<sup>n</sup>-na<sup>n'</sup> ä, " cí é amá. "Edéha-máji, á-biamá. Qçabé çéte máxe  
 what have you been say- ? again was saying, I said some- I not, said he, they Tree this upper  
 ing occasionally they say. thing say. say. (std. ob.) world  
 içábat'ú te, ehéé hä," á-biamá Ictínike aká. Ga<sup>n</sup> qçabé tē uti<sup>n'</sup> ihéçaçá  
 let it extend to, I said said, they say Ictinike the And tree the hitting he brought  
 (sub.). (sub.) (std. ob.) ob.) against a horizontal it here and there

uçíca<sup>n</sup> naji<sup>n'</sup>-biamá. "Qçabé çéte snedé tigçé te, ehéé hä," á-biamá. Ga<sup>n</sup> 3  
 going he stood, they say. Tree this tall let it (the lg. I said said, they say. And  
 around it (std. ob.) ob.) become suddenly,

qçabé aká máxe içábat'ú amá. Waha<sup>n'</sup>çicige máxe içábisandé'qti ké'ça  
 tree the upper extended to, they say. Orphan upper in a very narrow space at the  
 (sub.) world between (the tree and the upper world)

naji<sup>n'</sup> amá. "Hé-1!" é ama hä', Waha<sup>n'</sup>çicige. Ga<sup>n</sup> xagé-na<sup>n</sup> ca<sup>n</sup>ca<sup>n'</sup> amá.  
 was std., they say. Alas! was saying, Orphan. And was crying always they  
 they say they say regularly say.

Najiha çá<sup>n'</sup> cti naqça<sup>n'</sup>jé-qtia<sup>n'</sup> amá. Égiçe sabájiqti Qiçá Wéganíbe 6  
 Hair the too was exceedingly tangled, they say. At length very suddenly Eagle Young White  
 part Eagle

wáçadaí-ma wi<sup>n'</sup> ahí-biamá, xagé naji<sup>n'</sup> ta<sup>n</sup>. "Níaci<sup>n</sup>ga edéce çáta<sup>n</sup>éé ä,"  
 those called that one arrived there, weeping stood the Person what are you saying ?  
 they say, they say, (std. ob.), as you stand

á-biamá. "Há, ñiga<sup>n'</sup>! há, ñiga<sup>n'</sup>! há, ñiga<sup>n'</sup>!" á-biamá Waha<sup>n'</sup>çicige aká.  
 said, they say. Oh! grand- oh! grand- oh! grand- said, they say Orphan the  
 father father father (sub.)

"Haú, kégañgä! ugçá-gä há," á-biamá Qiçá aká. "A<sup>n</sup>ha<sup>n'</sup>, ñiga<sup>n'</sup>ha," á-biamá 9  
 Ho, come, do so! confess ! said, they say Eagle the Yes, O grand- said, they say  
 (sub.) father,

Waha<sup>n'</sup>çicige aká. "Líga<sup>n</sup>'ha, qçabé cúgaqti ihéçé qéxi ga<sup>n</sup>'qti-na<sup>n</sup> çan'di,  
 Orphan the O Grand- tree dense very laid down foot of just that sort (!) at the  
 (sub.) father, the bluff the place

ñiga<sup>n'</sup>ha, waníta a<sup>n'</sup>pa<sup>n</sup> núga jin'ga édega<sup>n'</sup> áçagía<sup>n</sup> nañkáce-na<sup>n</sup> wi<sup>n'</sup> bçi<sup>n</sup> hä,  
 O grand- quadruped elk male small but (in the you were flying over it regularly one I am  
 father, animal past)

ñiga<sup>n'</sup>ha," á-biamá Waha<sup>n'</sup>çicige aká. "Haú, ca<sup>n'</sup> hä," á-biamá Qiçá aká.  
 O grand- said, they say Orphan the Ho, enough said, they say Eagle the  
 father, (sub.) (sub.)

"Çiñíga<sup>n</sup> wi<sup>n</sup> tí taté," á-biamá. Ga<sup>n</sup> açá-biamá Qiçá ama. Cí gí'çají'qti cí 12  
 Your one come shall, said, they say. And went, they say Eagle the (mv. Again very sad again  
 grandfather sub.)

Waha<sup>n'</sup>çicige xagé naji<sup>n'</sup> amá. Cí égiçe Héga amá ahí-biamá. Cí íe égiça<sup>n'</sup>i  
 Orphan crying was std., they Again at Buzzard the arrived, they Again -word said to  
 say. length (mv. sub.) say. him

tē égiça<sup>n'</sup>-biamá. Cí Waha<sup>n'</sup>çicige íe tē égiça<sup>n'</sup> amá. Cí waníta wi<sup>n</sup>  
 the said to him, they say. Again Orphan word the was saying, they Again quadruped one  
 say (i)

úwagiçá amá. Cí éga<sup>n</sup>, "Hau, ca<sup>n'</sup> hä. Çiñíga<sup>n</sup> wi<sup>n</sup> tí taté," á-biamá. 15  
 he was telling about to And so, Ho, enough Your one come shall, said, they say.  
 them, they say. grandfather

Ga<sup>n</sup> açá-biamá Héga amá. Cí gí'çají'qti cí Waha<sup>n'</sup>çicige xagé naji<sup>n'</sup> amá.  
 And went, they say Buzzard the (mv. Again very sad again Orphan crying was std., they  
 sub.) say.

Cí égiçe Máxe amá ahí-biamá. Cí égiça<sup>n'</sup>-biamá íe tē. Gañ'çi cí  
 Again at Crow the (mv. arrived there, Again said to him, they say word the. And then again  
 length sub.) they say.

Waha<sup>n'</sup>çicige cı égiça<sup>n'</sup> amá, cı waníta wi<sup>n'</sup> úwagiçá amá. “Hau, ca<sup>n'</sup> há.  
Orphan again was saying, they say, again quadruped one he was telling about to them, they say. Ho, enough

Çiıgá<sup>n'</sup> wi<sup>n'</sup> tí taté,” á-biamá. Ga<sup>n'</sup> açá-biamá ɣaxe ama. Cı gı'çajıqtı  
Your one come shall, said, they say. And went, they say Crow the (mv. Again very sad  
grandfather sub.).

3 cı Waha<sup>n'</sup>çicige xagé naji<sup>n'</sup> amá. Cı égiçe Wajibesnéde amá ahı-biama.  
again Orphan crying was std., they say. Again at length Magpie the (sub.) arrived there.  
they say.

Cı égiça<sup>n'</sup>-biamá fe tē. Gañ'ɣı cı Waha<sup>n'</sup>çicige cı égiça<sup>n'</sup> amá, cı  
again said to him, they say word the. And then again Orphan again was saying to him, again  
they say.

waníta wi<sup>n'</sup> úwagiçá amá. “Hau, ca<sup>n'</sup> najiñ'-gä. Çiıgá<sup>n'</sup> tí taté,”  
quadruped one was telling about to them, they say. Ho, still stand. Your come shall,  
(yet) grand-father

6 á-biamá. Ga<sup>n'</sup> açá-biamá Wajibesnéde amá. Égiçe Qiçá amá ahı-  
said, they say. And went, they say Magpie the (mv. At length Eagle the ar-  
sub.). rived there,

biamá. “Haú, atı há,” á-biamá Qiçá aká. “Há, ıiga<sup>n'</sup>! há, ıiga<sup>n'</sup>!  
they say. Ho, I have come said, they say Eagle the (sub.). Oh! grand-father! oh! grand-father!

há, ıiga<sup>n'</sup>!” é amá Waha<sup>n'</sup>çicige waha<sup>n'</sup>'e ga<sup>n'</sup>. “Hau! áhi baca<sup>n'</sup> çá<sup>n'</sup>  
oh! grand-father! was saying, they say Orphan making a spe- as. Ho! wing bent part the  
cial petition (part)

9 a<sup>n'</sup>wa<sup>n'</sup>ç'-ada<sup>n'</sup> nañ'ka kē ga<sup>n'</sup> na<sup>n'</sup>sa<sup>n'</sup> çéça-gä. Égiçe ictá nıbça te. Ictá-  
grasp me and back the at lie with legs stretch'd Beware eye you open lest. Eye  
(lg. any ob.) rate out.

çipi<sup>n'</sup>'ze jañ'-gä,” (á-biamá Qiçá aká). Gı'ı<sup>n'</sup> agçá-biamá, qçabé uçıca<sup>n'</sup>  
closed recline, said, they say Eagle the (sub.). Carrying started home, they tree around  
him on his back say,

gawi<sup>n'</sup>'xe ga<sup>n'</sup>. Ujéça-qtı-na<sup>n'</sup>-bi çan'dı qçabé gaqá gē áta<sup>n'</sup> ıça<sup>n'</sup>-na<sup>n'</sup>-  
flying around as. He was generally very when tree branch the trod stood suddenly,  
tired (or every time that he was tired) (scat- on each time,  
tered)

12 biamá. ‘A<sup>n'</sup>zigiçá-bi ıı- na<sup>n'</sup> cı agçé-na<sup>n'</sup>-biamá. Kı cı' égiçe Héga  
they say. He rested, they when often again started home often, they And again at Buz-  
say zard

amá ahı-biamá. “Haú, atı há,” á-biamá Héga aká. “Há, ıiga<sup>n'</sup>! há,  
the reached there, Ho, I have come said, they say Buzzard the (sub.). Oh! grand- oh!  
(mv. they say. sub.) father!

ıiga<sup>n'</sup>! há, ıiga<sup>n'</sup>!” é amá Waha<sup>n'</sup>çicige, waha<sup>n'</sup>'e ga<sup>n'</sup>. “Hau! Áhi baca<sup>n'</sup>  
grand-father! oh! grand-father! was saying, they say Orphan, making a spe- as. Ho! Wing bent  
cial petition part

15 çá<sup>n'</sup> a<sup>n'</sup>wa<sup>n'</sup>ç'- ada<sup>n'</sup> nañ'ka kē ga<sup>n'</sup> na<sup>n'</sup>sa<sup>n'</sup> çéça-gä. Égiçe ictá nıbça te  
the grasp me and back the at any lie with legs stretched Beware eye you open lest  
(part) (lg. ob.) rate out.

há. Ictá-çipi<sup>n'</sup>'ze jañ'-gä há. Ma<sup>n'</sup>çı<sup>n'</sup> wáspa-máji,” á-biamá Héga aká. Ga<sup>n'</sup>  
Eye closed recline ! Walking I do not behave, said, they say Buz- the (sub.) And  
zard

cı gı'ı<sup>n'</sup> agçá-biamá, qçabé uçıca<sup>n'</sup> gawi<sup>n'</sup>'xe ga<sup>n'</sup>. Ujéçaqtı-na<sup>n'</sup>-bi çan'dı  
again carry- started home, they tree around flying around as. Every time that he was when  
ing him say, tired, they say  
on his back

q̄abé gaqá gě áta<sup>n</sup> īfa<sup>n</sup>-na<sup>n</sup>-biamá. 'A<sup>n</sup>zigīá-bi xi-na<sup>n</sup> c̄i aḡé-na<sup>n</sup>-  
 tree branch the trod on stood suddenly, each time, He rested, they say when often again started home,  
 (scattered) on they say. often,

biamá K̄i c̄i' ɣáxe amá ahí-biamá. "Hau, atí hã," á-biamá ɣáxe  
 they say. And again Crow the (mv. arrived, they say. Ho, I have said, they say Crow  
 sub.) come

aká. "Há! ɣiga<sup>n</sup>! há, ɣiga<sup>n</sup>! há, ɣiga<sup>n</sup>!" á-biamá Waha<sup>n</sup>̄'çic̄ige waha<sup>n</sup>'e 3  
 the Oh! grand- oh! grand- oh! grand- said, they say Orphan making a spe-  
 (sub.). father! father! father! cial petition

ga<sup>n</sup>. "Hau! Áhi baca<sup>n</sup> çá<sup>n</sup> a<sup>n</sup>wa<sup>n</sup>ç'- ada<sup>n</sup> nañ'ka kě ga<sup>n</sup> na<sup>n</sup>'sa<sup>n</sup> çéçá-gã.  
 as Ho! Wing bent part the grasp me and back the at any lie with legs stretched  
 (part) (part) (lg. rate out.

Égiçé ictá n̄bça te hã'. Ictá-çipi<sup>n</sup>'ze jañ'-gã há," á-biamá ɣáxe aká.  
 Beware eye you open lest Eye closed recline ! said, they say Crow the  
 (sub.).

Gí<sup>n</sup> aḡé-biamá, q̄abé ūçica<sup>n</sup> gawi<sup>n</sup>'xe ga<sup>n</sup>. Ujéçaqti-na<sup>n</sup>'-bi çan'di 6  
 Carry- started home, they q̄abé ūçica<sup>n</sup> gawi<sup>n</sup>'xe ga<sup>n</sup>. Ujéçaqti-na<sup>n</sup>'-bi çan'di 6  
 ing him on his back tree around flying around as. Every time that he was when  
 tired, they say

q̄abé gaqá gě áta<sup>n</sup> īfa<sup>n</sup>-na<sup>n</sup>-biamá. 'A<sup>n</sup>zigīá-bi xi-na<sup>n</sup> c̄i aḡé-na<sup>n</sup>-  
 tree branch the trod on stood suddenly, each time, He rested, they say when, often again started home  
 (pl.) on they say. often,

biamá. ɣáxe çí<sup>n</sup> édíhi x̄í'j̄i, ma<sup>n</sup>çá<sup>n</sup> ictáxa<sup>n</sup>'xa<sup>n</sup> gáxa-bi ega<sup>n</sup>, égiçé  
 they say. Crow the reached when secretly eyes slightly made, they having, behold  
 mv. one there open say

jan'de kě ugázi da<sup>n</sup>'ba-biamá. Píqti waha<sup>n</sup>'e ja<sup>n</sup>'-biamá: "Há, ɣiga<sup>n</sup>! 9  
 ground the made a saw, they say. Anow making a spe- he lay, they say: Oh! grand-  
 (lg. ob.) yellow cial petition cial petition father!

há, ɣiga<sup>n</sup>! há, ɣiga<sup>n</sup>!" é amá Waha<sup>n</sup>̄'çic̄ige. Égiçé Waj̄ibesnéde amá  
 oh! grand- oh! grand- was saying, Orphan. At length Magpie the mv.  
 father! father! they say one

áíatiaḡé-biamá, h̄úta<sup>n</sup>. "Atí hã," á-biamá Waj̄ibesnéde aká. "Há, ɣiga<sup>n</sup>!  
 was coming very suddenly, crying I have crying said, they say Magpie the Oh! grand-  
 they say, out. come (sub.). father!

há, ɣiga<sup>n</sup>! há, ɣiga<sup>n</sup>!" é amá Waha<sup>n</sup>̄'çic̄ige, waha<sup>n</sup>'e ga<sup>n</sup>. "Hau! Áhi 12  
 oh! grand- oh! grand- was saying, Orphan, making a spe- as. Ho! Wing  
 father! father! they say cial petition

baca<sup>n</sup> çá<sup>n</sup> a<sup>n</sup>wa<sup>n</sup>ç'- ada<sup>n</sup> nañ'ka kě ga<sup>n</sup> na<sup>n</sup>'sa<sup>n</sup> çéçá-gã. Égiçé ictá  
 bent part the grasp me and back the at any lie with legs stretched Beware eye  
 (part) (part) (lg. ob.) rate out.

n̄bça te hã'. Ictá-çipi<sup>n</sup>'ze jañ'-gã há," á-biamá Waj̄ibesnéde aká. K̄i  
 you open lest Eye closed recline ! said, they say. Magpie the And  
 (sub.).

Waj̄ibesnéde amá gí<sup>n</sup> akí-biamá. Waj̄ibesnéde aká t'ě'q̄tci akíja<sup>n</sup>-biamá. 15  
 Magpie the (mv. carrying reached there Magpie the very dead reached there again  
 sub.) him on again, they say. (sub.) and lay down, they  
 his back say.

Waha<sup>n</sup>̄'çic̄ige aká waha<sup>n</sup>'a-bi ega<sup>n</sup>, "Há, ɣiga<sup>n</sup>! há, ɣiga<sup>n</sup>! há, ɣiga<sup>n</sup>!"  
 Orphan the made a special pe- having, Oh! grand- oh! grand- oh! grand-  
 (sub.) tion, they say father! father! father!

á-biamá. Q̄abé tē ūçica<sup>n</sup> āçá-bi xi égiçé Ictiniké aká wáçaha ēai  
 said, they say. Tree the around it went, they when behold Ictinike the clothing his  
 (std. ob.) say (sub.)

tē é̄di a<sup>n</sup>çá aḡé-bi té amá, wáçaha Waha<sup>n</sup>̄'çic̄ige ēai tē áçaha 18  
 the there abandon- he had gone back, they say. c'othing Orphan his tho- w'aring  
 (col. ing (col. ob.) it

- agçá-bi té amá. Ictínike aká wáçaha tē áçaha akí-bi ega<sup>n'</sup>, wajiñ'ga  
had gone back, they say. Ictínike the (sub.) clothing the wearing having reached there bird  
(cl. ob.) it again, they say.
- çanká húta<sup>n'</sup>-bají'-qti-bí ctēwa<sup>n'</sup> é'qtcí húta<sup>n'</sup> gáxe-na<sup>n'</sup>-biamá. "Qçíjñi  
the ones not crying out at all, they notwith- he himself crying out pretended often, they say. Silent  
who say standing
- 3 éga<sup>n'</sup> gçi<sup>n'</sup>-i-gä. Naxíde wánazá'e," é-na<sup>n'</sup>-biamá Ictínike aká. Égiçe  
do sit ye. Inner ear you make a great said often, they say Ictínike the At length  
uproar by crying out, (sub.) they say.
- Waha<sup>n'</sup>çicige hidé gçi tē wajiñ'ga aká wáçaha aká igídaha<sup>n'</sup>-bi ega<sup>n'</sup>,  
Orphan bottom had when bird the wore them the having known him, their own  
returned (col. (master), they say, to sub.)
- húta<sup>n'</sup> za'é'qti gçi<sup>n'</sup>-biamá, Ictínike aká wáçahá-bi ega<sup>n'</sup>. Ictínike aká  
crying making a sat, they say, Ictínike the having worn them, they say. Ictínike the  
out great noise (sub.) (sub.) (sub.)
- 6 égiça<sup>n'</sup>-na<sup>n'</sup>-biamá, "Qçíjñi éga<sup>n'</sup> gçi<sup>n'</sup>-i-gä. Naxíde wánazá'e," á-biamá.  
was saying often to the Silent do sit ye. Inner ear you make a great said, they say.  
birds, they say, uproar by crying out,
- Waha<sup>n'</sup>çicige aká ma<sup>n'</sup>jíha kē ugína-bi xí, égiçe Ictínike amá écti  
Orphan the (sub.) quiver the sought his own, when, behold Ictínike the it too  
(mv. sub.) (lg. ob.) they say
- açi<sup>n'</sup> agí-bi té amá. Ma<sup>n'</sup>jíha eçá-bi kē çiqçe ma<sup>n'</sup>jíha kē é'di a<sup>n'</sup>ça  
he had returned home with it, they Quiver his, they the (lg. rushes quiver the (lg. there leaving  
say. say ob.) it
- 9 agí-bi ké amá. Ma<sup>n'</sup> tē da<sup>n'</sup>ba-bi xí, égiçe hidé gapái d'úba çiqçe tē'di  
he had returned homo, Arrow the saw, they when behold base cut sharp some rushes in the  
they say. (col. say ob.)
- açi<sup>n'</sup>-bi ké amá. Miçáha wai<sup>n'</sup> çá<sup>n'</sup> ctí é'di a<sup>n'</sup>ça agí-bi çá<sup>n'</sup> amá. Gí'ça-  
he had the col., they Raccoon skin robe the too there it had been left when he had come Very  
say. (gar- ment) back, they say.
- bají'-qti ma<sup>n'</sup> tē çizá-bi ega<sup>n'</sup>, hidé gapái tē çicúçuta<sup>n'</sup>-bi ega<sup>n'</sup>, cé waníta  
sad arrow the having taken, they base cut sharp the having pulled straight that quadruped  
say, often, they say,
- 12 úwagiçai-ma çá<sup>n'</sup> bçúgaqti éga<sup>n'</sup> t'éwakiçá-bi ega<sup>n'</sup>, agçá-biamá. Ictínike  
those about which in the about all he killed them pur- having, he started home, Ictínike  
he had told past posely, they say they say.
- miçáha wai<sup>n'</sup> çá<sup>n'</sup> içéçí<sup>n'</sup> agçá-biamá, ma<sup>n'</sup>jíha kē ctí. Wajiñ'ga aká  
raccoon robe the having he went homeward, quiver the too. Bird the  
skin (gar- ment) they say (lg. ob.)
- çañ'ge gí tē igídaha<sup>n'</sup>-bi ega<sup>n'</sup>, húta<sup>n'</sup> tē ctí-bi ega<sup>n'</sup> gia<sup>n'</sup> átiçaçá-biamá.  
near com- the having known him, their cried out the too, they so fl ying they began, now and  
ing own (master), they say, the com pleted say they say. act
- 15 Ictínike aká é'di da<sup>n'</sup>qti íxijú-bi ega<sup>n'</sup>, wajiñ'ga çanká qçíjñi-na<sup>n'</sup> gçi<sup>n'</sup>  
Ictínike the (sub.) there beyond was proud, as, bird the (pl. ob.) silent often to sit  
(sub.) they say
- wágají-biamá. Égiçe Waha<sup>n'</sup>çicige amá cétē agí-biamá, ijébe té ubáha<sup>n'</sup>  
commanded them, At length Orphan the that seen coming back, doorway the was com-  
they say. (mv. (stl. ob.) they say, sub.) ing in
- agí-biamá. Égiçe ga<sup>n'</sup> akáma, Ictínike aká wáçaha tē áçahá-bi ega<sup>n'</sup>.  
at the entrance, At length some sat, they Ictínike the clothing the having put on the  
they say. time say, (sub.) (col. ob.) clothing, they say.
- 18 Ki égiça<sup>n'</sup>-biamá Waha<sup>n'</sup>çicige aká, "Nä! çí gátē ánaha tē ga<sup>n'</sup> ánaha  
And said to him, they say Orphan the Why! you that you wore as still you wear  
(sub.) (col.) it

hǎ," á-bi ega<sup>n</sup>, ígia<sup>n</sup> ɸa ɸɸa-biamá. Ga<sup>n</sup> wáɸaha tē gígɸizá-biamá.  
 having said, they say, he threw it back to him suddenly, So clothing (col. ob.) took back his own, they say.

Waha<sup>n</sup> ɸicige najíha gǎ' ctěwa<sup>n</sup> naqɸa<sup>n</sup> jěqti kí amá. Akí-bi ega<sup>n</sup>,  
 Orphan hair the (pl.) even exceedingly re- turned they say. Having returned there, they say,

ga<sup>n</sup> amái tē. Néxe gaɸú wi<sup>n</sup> gáxe-wakiɸá-biamá. Igaqɸa<sup>n</sup> ɸińké 3  
 they were so for some time. Drum one he caused them to make it, they say. His wife the (st. ob.)

uíɸa-bi ega<sup>n</sup>, "A<sup>n</sup>wa<sup>n</sup> ɸihá-qtí áɸi<sup>n</sup> héc ɸa<sup>n</sup> agɸí hǎ. I<sup>n</sup>c'áge uíɸa-gǎ há.  
 having told her, they say, Me very lonely I who moved in the past I have come back Old man tell it to him !

Níkaci<sup>n</sup> ga-ma bɸúgaqti watcigaxe ewéka<sup>n</sup> bɸa hǎ," á-biamá. Kí igáqɸa<sup>n</sup>  
 The people (pl. ob.) all to dance I wish for them said, they say. And his wife

aká iɸádi ɸińké uíɸa-biamá. Kí iɸádi aká i<sup>n</sup>c'áge wi<sup>n</sup> agíɸe-wakiɸá-bi ega<sup>n</sup>, 6  
 the her the (st. ob.) told it to him, And her the old man one having caused them to fetch him, they say, (sub.) father (sub.)

i<sup>n</sup>c'áge ɸi<sup>n</sup> hí ɸí, ɸé Waha<sup>n</sup> ɸicige íe edáda<sup>n</sup> edé ké bɸúgaqti uíɸa-bi ega<sup>n</sup>,  
 old man the ar. when, this Orphan word what he the all having told to him, they say, (mv. rived ob.) there said some- thing

íekíɸé uɸá ɸékiɸá-biamá Kí i<sup>n</sup>c'áge amá égiɸa<sup>n</sup> aɸá-biamá, ɸí ké uhá.  
 as a crier to tell sent him, they say. And old man the (mv. sub.) to say it to (some- one) went, they say. lodge the fol- (lg. lowing. line)

"Waɸátcigáxe te, aí aɸa+! I<sup>n</sup>í ɸa<sup>n</sup> bɸúgaqti ciń'gajiń'ga áɸa<sup>n</sup> ska ké ctěwa<sup>n</sup> 9  
 You are to dance, he indeed! Lodges the (cv. ob.) all children of what size the soever (lg. line)

bɸúgaqti waɸátcigáxe te, aí aɸa+!" á-biamá. Waha<sup>n</sup> ɸicige aká igáqɸa<sup>n</sup>  
 all you are to dance he indeed! said, they say. Orphan the his wife (sub.)

ɸińké ga<sup>n</sup> iɸa<sup>n</sup> ɸińké ctí júwagigɸá-bi ega<sup>n</sup>, uɸúciaɸa aɸá-biamá, néxe-gaɸú  
 the one and his the one too having gone with them, his to the middle went, they say, drum (ob.) mother (ob.) of the tribal circle

tē aɸi<sup>n</sup>-bi ega<sup>n</sup>. Igaqɸa<sup>n</sup> ɸińké ugíkiá-bi ega<sup>n</sup>, égiɸa<sup>n</sup>-biamá (Ídiɸage 12  
 tho having had it. they say. His wife the (st. ob.) having spoken to her, said to her, they say Belt

sagíqti gáxa-biamá),) Ídiɸage gákě a<sup>n</sup>wa<sup>n</sup> ɸań-gǎ há, ɸidín'diń-gǎ há.  
 very tight made it, they say, Belt that (lg. ob.) grasp me ! pull hard !

Égiɸe nícta<sup>n</sup> te hǎ," á-biamá. Cí iɸa<sup>n</sup> ɸińké cí amaɸáɸica<sup>n</sup> uɸa<sup>n</sup> ágigɸáji-  
 Beware you let go lest said he, they say. Again his grand- mother the (st. again on the other side to grasp commanded her, his own,

biamá. "ɸa<sup>n</sup> há, ɸicta<sup>n</sup> ɸi- gǎ há. Égiɸe nícta<sup>n</sup> te hǎ," á-biamá. Ga<sup>n</sup> 15  
 they say. O grand- mother, do not let go ! Beware you let go lest said he, they say. And

níkaci<sup>n</sup> ga amá bɸúgaqti é'di uɸúciaɸa ahí-bi ega<sup>n</sup>, gɸi<sup>n</sup>-biamá Waha<sup>n</sup> ɸicige  
 people the (pl. sub.) all there at the middle of the tribal circle having arrived there, they say, sat, they say Orphan

aká uɸan'da ɸan'di. Néxe-gaɸú tē uti<sup>n</sup> ihéɸa-bi ɸí, bɸúgaqti níkaci<sup>n</sup> ga-ma  
 the middle in the (place). Drum the to hit (ob.) it he laid the stick hori- zontally, they say, all the people (pl. ob.)

- gahá ihé wáxa-biamá. Giújawáqtia<sup>n'</sup>-biamá níkaci<sup>n'</sup>ga amá néxe-gaxú tē  
 he made the crowd rise (about a foot) and come down again, they say. They were much pleased, they say people the (pl. sub.) drum the
- uti<sup>n'</sup> tē'di. Iča<sup>n'</sup>ba<sup>n'</sup> uti<sup>n'</sup>-bi xī, ma<sup>n'</sup>ciáha jin'ga gahá ihá-biamá. Čéaká  
 he hit it when. A second time he hit it, when, up in the air little the crowd arose and came down again, they say. This (sub.)
- 3 ixa<sup>n'</sup> aká, "I<sup>n'</sup>, úcpača<sup>n'</sup>+! ana<sup>n'</sup>piqti-ma<sup>n'</sup> hě," á-biamá. Júga kě bčúga  
 his the Oh! grandchild! I usually (?) dance very well (fem.) said she, they say. Body the every mother (sub.), (lg. ob.)
- gahá iča<sup>n'</sup>-biamá xī, gateg' iča<sup>n'</sup>-biamá. Ki iča<sup>n'</sup>ba<sup>n'</sup> uti<sup>n'</sup>-bi xī,  
 arose and came down again, when, in that manner she became suddenly, And a second time hit, they say when, they say.
- ma<sup>n'</sup>ciáhaqti ihé wáxa-biamá. Gí-bi xī, řan'de kě kí-báji cí uti<sup>n'</sup>-  
 mv. very high up placed in the air in a line he made them, they say. They were when, coming back, they say ground the not reach- ing there again (lg. ob.)
- 6 biamá. Či pí paháci čéwača<sup>n'</sup>-biamá. Gakúkuča<sup>n'</sup>-biamá. Níkaci<sup>n'</sup>ga-ma  
 they say. Again anew up above he sent them, they say. He beat rapidly, they say. The people (pl. ob.)
- bčúgaqti ma<sup>n'</sup>ciáhaqti ičéwača<sup>n'</sup>-biamá. Ki gakúkuča<sup>n'</sup>-bi ega<sup>n'</sup>, níkaci<sup>n'</sup>ga-ma  
 all mv. very high up in the air he sent them thither. And having beat rapidly, they say, the people (pl. ob.)
- uxíde ctěwa<sup>n'</sup> wačóna-baji-biamá. Níkaci<sup>n'</sup>ga-ma ga<sup>n'</sup>těqti xī t'ě'qti-  
 glimpse even they were not visible, they say. The people (pl. ob.) a long time when fully dead
- 9 na<sup>n'</sup> gčiháha wáxa-biamá. Níkaci<sup>n'</sup>ga-ma bčúgaqti ga<sup>n'</sup> t'ěwača<sup>n'</sup>-biamá,  
 usu- returning and he made them, they say. The people (pl. ob.) all so he killed them, they say. ally lying one by one say.
- gat'ěwača<sup>n'</sup>-biamá. Čéaká wa'újiŋga aká, igáqča<sup>n'</sup> aká cěna<sup>n'</sup>ba écti  
 he killed them by beating (the drum), they say. This (sub.) old woman the (sub.), his wife the (sub.) only those two they too
- ma<sup>n'</sup>ci gada<sup>n'</sup>i ča<sup>n'</sup>ja, idičage kě uča<sup>n'</sup>wakiča<sup>n'</sup> ga<sup>n'</sup> čicta<sup>n'</sup>ji wágaji: sihi  
 high in the air were blown (up) to through, belt (lg.ob.) the he made them grasp it as not to let go he com- manded them: feet
- 12 tē ma<sup>n'</sup>ci gada<sup>n'</sup>-biamá, júga aká bas'i<sup>n'</sup> ja<sup>n'</sup>-biamá. Ictínike iřiga<sup>n'</sup>  
 the high in the air were blown (up) to, they say, body the (sub.) upside down lay, they say. Ictinike his fath- er-in-law
- éča<sup>n'</sup>ba ixa<sup>n'</sup> kě' ctí cěna<sup>n'</sup>báqti ugácta-bi ega<sup>n'</sup>, iřiga<sup>n'</sup> čí<sup>n'</sup> waha<sup>n'</sup>é'qti  
 he too his moth- er-in-law the too only those two having been left (not killed by hitting the ground), they say. his fath- er-in-law the making a special petition (with fervor) (mv.ob.)
- gí-na<sup>n'</sup> amá: "Há, nisíha! wiřan'de méga<sup>n'</sup>, cagčé. Čá'eaŋ'gičái-gá!" é  
 was coming back, often, they say: Oh! my child! my son-in-law likewise, I return to you. Pity ye me, your rela- tion! said
- 15 ctěwa<sup>n'</sup> Waha<sup>n'</sup>čicége aká, "A<sup>n'</sup>ha<sup>n'</sup>! Gí-gā há," á-bi ctěwa<sup>n'</sup>, cí pí uti<sup>n'</sup>-na<sup>n'</sup>-  
 notwith- standing Orphan the (sub.), Yes! Come ! said, nevertheless, again anew beat often they say
- bi čan'di, cí pí gud' ičéčě-na<sup>n'</sup>-biamá. Waha<sup>n'</sup>e íbča<sup>n'</sup>-qtí-bi xī,  
 they say when, again anew beyond sent him thither often, they say. Making a spe- cial petition fully sated (or sa- tiated) they say when
- gat'ěča-biamá. Či igáqča<sup>n'</sup> kě' cí éga<sup>n'</sup>qtia<sup>n'</sup> amá, cí waha<sup>n'</sup>e tē. Či  
 he killed him by letting him fall, they say. Again his wife the again was just so, they say, again made a special pe- tion, Again (lg. ob.)
- 18 Waha<sup>n'</sup>čicége aká, "A<sup>n'</sup>ha<sup>n'</sup>! Gí-gā há, wá'ujin'ga," á-bi ctěwa<sup>n'</sup>, cí pí  
 Orphan the (sub.), Yes! Come ! old woman, said, neverthe- less, again anew
- gud' ičéčě-na<sup>n'</sup>-biamá, cí gat'ěča biamá. Ictínike enáqtei ucté amá.  
 beyond sent her thither often, they say, again he killed her by letting her fall, they say Ictinike he alone was left they say.

“Há, káge-sañ'ga! Há, káge-sañ'ga! cagčé há. Wihañ'ga méga<sup>n</sup>,  
 Oh! friend younger Oh! friend younger I go to you My potential wife likewise,  
 brother! brother!

čá'eañ'gičái-gǎ,” (á-biamá Ictínike aká). Ictínike ga<sup>n'</sup> gat'čča-biamá.  
 pity ye me, your rela- said, they say Ictínike the (sub.). Ictínike at ke killed him by letting  
 tion him fall, they say.

## NOTES.

This myth is a variant of “The Young Rabbit and Ictinike,” on pp. 50-57. It agrees in many particulars with a myth told by another Omaha, Richard Rush, or Mac'awakude, of the ɣa<sup>n</sup>ze gens.

588, 1. *et passim*, sakib' ihé, a common but faulty rendering of sakíba íhe (F.).

588, 7. ɔnaji te, a<sup>n</sup>ča<sup>n</sup>i ča<sup>n</sup>ctí, used by old women instead of ɔuají te, ehe ča<sup>n</sup>ctí. With this use of the plural for the singular, compare the use of the singular for the plural in the letters and speeches of chiefs, in the first and second parts of this volume.

588, 14. sa! sa! archaic interjection of reproof, objection, or disputation.

588, 15. učade čičiñge (*fide* F.) is always used in connection with a *fear* of some mysterious person or object, and it seems out of place here.

589, 1. wajiñga bęugaqti gęiza-biama, he took the *entire* bird (in a magical way), as it was his because he killed it. But there still appeared to be a dead bird there, as is seen from the next line but one.

589, 3 and 4. Ga<sup>n</sup> wajiñga čičiñke ačiči<sup>n</sup> agčča-bi ega<sup>n</sup>, nikagahi aka ečiči<sup>n</sup> akii-biama, Ictinike aka ctí ačiči<sup>n</sup> akii-biama. This to F. is full of mistakes, being poor Omaha. First, agčča-bi implies that all the people dwelt in the chief's tent (or else that when they killed the red bird they were a great distance from the village), so we should substitute ačča-bi. A similar objection might be urged against akii-biama or aki biama, for which ahi biama should be read. The whole sentence, according to F., should be: Ga<sup>n</sup> wajiñ'ga čičiñké níkagahí čičiñké éčiči<sup>n</sup> ahí-biamá, Ictínike ctí č'đi ačiči<sup>n</sup> ahí-biamá.  
 And bird the one chief the one hav. reached there, Ictinike too there hav. reached there,  
 who who ing it they say, ing ing they say.  
 for him

589, 8. wečita<sup>n</sup>-tegčče, archaic term, name for an appliance that is obsolete among the Omahas, but still in use among the Dakotas. It consists of two forked posts supporting a transverse pole, set up between the fire-place and the seat at the back of the tent. It was used for suspending the shield, saddle, bow, etc., of the owner of the tent.

589, 14. ecé used here and elsewhere by G., when géce would seem proper (*before* the words commanded to be spoken).

589, 14. ɽe níkaci<sup>n</sup>ga, etc., not plain to F.

590, 5. čate te-da<sup>n</sup>+, archaism for čate te hě, as is čate tai-eda<sup>n</sup>+ (591, 6.) for čate tai hě.

590, 8. tiaqa aka, the chief.

591, 13. Ictinike t'ččč čičiñke ičča<sup>n</sup>čč čičiñke, etc. Ičča<sup>n</sup>čč čičiñke is superfluous (*fide*, F.).

591, 17. Ictinike igaqčča<sup>n</sup> aka, Wihe, umi<sup>n</sup>je he i<sup>n</sup>biqpačč te hě, etc. See a similar speech in the story of Hi<sup>n</sup>qpe-agčč, pp. 167, 174.

594, 8. Maja<sup>n</sup> ččča<sup>n</sup> ččča<sup>n</sup>sk edega<sup>n</sup>, etc. Said by the chief to Ictinike: “This world is very large, but they have reported that you have various kinds of knowledge.



Use one of these to make my daughter stop weeping (*i. e.*, get rid of the Orphan)."

594, 16. *jugçe açe ta akega*<sup>n</sup>, the final word is contracted *from aka and ega*<sup>n</sup>.

597, 4 and 5. *Waha<sup>n</sup>çicige maxe içabisandëqti këça*, etc. *Maxe* is prolonged, thus, *ma+xe*. *He-i*, pronounced, *Hé+i*.

602, 1. *gaha ihe* refers to the crowd (*long line*) of people; *gateg iça<sup>n</sup>* (602, 4.) to *one person*, the grandmother, who came down *on her feet*; *gçihaha* (602, 9.) shows that they came down one by one and *lay* as they fell.

#### TRANSLATION.

Once upon a time there was a village of Indians. And an old woman and her grandson, called the Orphan, dwelt in a lodge at a short distance from the village. The two were very poor, dwelling in a low tent made of grass. The grandson used to play games. One day he said, "Grandmother, make a small bow for me!" The grandmother made the bow and some arrows. The boy went to shoot birds. And after that he used to bring back many birds, putting them all around his belt. The boy became an excellent marksman, usually killing whatever game came in sight of him. About ten o'clock each morning all the people in the village used to make a great noise. At last the Orphan said, "Grandmother, why do they make such a noise?" The grandmother said, "There is a very red bird that goes there regularly, and when he alights on a very tall cottonwood tree he makes a very red glare over the whole village. So the chief has ordered the people to shoot at the bird, and whoever kills the bird can marry the chief's daughter." "Grandmother," said the Orphan, "I will go thither." "Of all places in the world that is the worst place for you to visit. They like to abuse strangers. They will abuse you. There is no reason why you should go." The boy paid no attention to her, but took his bow and went out of the lodge. "Beware lest you go," said his grandmother. "I am going away to play games," said the Orphan. But he went straight to the village. When he drew near the village, he noticed the red light all around. He also saw a great crowd of people, who were moving to and fro, shooting at the bird. The Orphan reached them: One man said, "Come, Orphan, you may shoot at it." But the Orphan continued to hesitate, as he feared the people. But the people continued to approach him, saying to the rest, "Stand off! Stand off! Let the Orphan shoot!" So the Orphan shot at the bird. And he barely missed it. Just then Ictinike shot, and sent a reed arrow beside that of the Orphan. The people said, "Oh! the Orphan came very near killing it!" But Ictinike said, "I am the one who came near killing it." When the bird flew away the people scattered, returning to their lodges. And the Orphan went home. Said he to his grandmother, "I came very near killing the bird." "Do not go again! They will abuse you. Did I not say, do not go?" said the old woman. On the morning of another day he went thither. And the people were making a great noise. And it happened as on the previous day; he was told to shoot at the bird, and he barely missed it. On the third day he met with similar bad luck. But on the fourth day he hit the bird, wounding it through and through. "Oho! the Orphan has killed it," said the people. "Nonsense!" said Ictinike, "I killed it! I killed it! You must not grumble! You must not grumble!" And as Ictinike would not let the people do as they wished, he snatched the honor of the occasion from the Orphan.

And the people came in crowds to view the spectacle, the body of the famous bird. And when the Orphan approached the spot, he pulled out a feather, so the people thought, but he really took the entire bird, and carried it home. And the chief said, "Bring my son-in-law hither!" So the people took the bird, as they imagined, that had been killed by Ictinike, and brought it and Ictinike to the chief. And Ictinike married the elder daughter of the chief, making his abode in the chief's lodge.

In the meantime the Orphan had reached home. "Grandmother," said he, "I have killed the bird." "Oh! my grandchild! Oh! my grandchild!" said she. "Grandmother, make me a 'weçita<sup>a</sup>-teççe' between the fire-place and the seat at the back of the lodge," said the Orphan. And after she made it (the Orphan hung the red bird upon it?). And the Orphan and his grandmother had their lodge filled with a very red light. By and by the young man said, "Grandmother, make me a hide hoop." And his grandmother made the hoop for him, placing it aside to dry. But the Orphan could hardly wait for it to dry. At last it was dry. "Ho, grandmother, sit in the middle (between the fire-place and the seat at the back of the lodge?),", said he. Then the Orphan went out of the lodge and stood on the right side of the entrance. Said he, "Grandmother, you must say, O grandchild, one of the Buffalo people goes to you." And the old woman obeyed. She rolled the hoop from the lodge to the Orphan. When the hoop rolled out of the lodge, it changed suddenly into a buffalo, and the Orphan wounded it through and through, killing it near the entrance. He and his grandmother cut up the body, and his grandmother cut the entire carcass into slices for drying. At this time the people in the village had nothing to eat. The grandmother prepared a quantity of dried buffalo meat mixed with fat, and the Orphan told her to take it to the lodge of the chief, and to say, to the chief's (unmarried?) daughter, "O, daughter-in-law! your father may eat that." The old woman threw the bundle into the lodge, turned around suddenly, and went home. When the bundle was thrown into the lodge, the chief said, "Look! Look! Look!" And when one of the daughters went to look she could not see any one. (The Orphan, by his magic power, had rendered his grandmother invisible; therefore on the fourth day he said, "Grandmother, you shall be visible when you return.") And Ictinike said, "Only one old woman dwells apart from us, and she is the one." And it was so four times. When the fourth time came, the old woman carried a sack of buffalo meat on her back, and on top of the sack she carried the bird. Then said the Orphan, "Grandmother, now you shall be visible when you return." So the old woman departed. When she was very near the chief's tent, that tent began to shine with a red light. As she passed along by the lodges the people said, "Oho! we did think that the Orphan had killed the bird, but you said that Ictinike killed it. Now the Orphan's grandmother has brought it hither. To whom will she take it?" And the people stood looking. "Oho! she has carried it to the chief's lodge!" When she reached the entrance, she threw down the sack, letting it fall with a sudden thud. "Oh! daughter-in-law, your father and brothers may eat that," said she. "Look! Look! Look!" said the chief, "she has done that often!" And Ictinike said, "Only one old woman is left there, and she is the one. Who else could it be?" And they went to see. And behold it was the grandmother of the Orphan. "It is the Orphan's grandmother," said (one of the daughters). "Ho! bring my son-in-law to me," said the chief. And they took the pack which the old woman had brought and they hung it up with the bird. They

placed it beside that which Ictinike had (seemingly) killed, and which had been hung up. And as they sat in the lodge it was filled with a very red glare. When they had returned with the Orphan, he married the younger daughter of the chief, making his abode in the chief's lodge. The Orphan's hair had not been combed for a long time, so it was tangled and matted. So Ictinike's wife said to her sister, "Sister, if he sits on the rug, he will make lice drop on it! Make him sit away from it! Is it possible that you do not loathe the sight of him?" The Orphan and his wife were displeased at this. When the wife wished to comb his hair, the Orphan was unwilling.

At length, one day, when the sun was approaching noon (*i. e.*, about 10 a.m.), he and his wife left the village and went to the shore of a lake. As they sat there the Orphan said, "I am going beneath this water, but do not return to your father's lodge! Be sure to remain here, even though I am absent for some time. I will return. Examine my forehead." Now, in the middle of his forehead was a depression. He had been a poor Orphan, and was brought up accordingly, so he had been hurt in some manner, causing a scar on his forehead. Then he started to wade into the lake. He waded until only his head was above the surface, then he turned and called to his wife, "Remember what I told you. That is all!" Having said this, he plunged under the surface. His wife sat weeping, and after awhile she walked along the lake shore, weeping because he did not return. At last her eyelids became weary, and she went to sleep at the very place where they had first reached the lake. When she was sleeping very soundly her husband returned. He took hold of her and roused her. "I have returned. Arise!" On arising suddenly and looking behold, he was a very handsome man, and his hair was combed very nicely, so the woman hesitated, thinking him a stranger, and she turned away from him. "Oh fie! you like to make sport of people! I married a very poor man, who plunged beneath this water, and I have been sitting weeping while awaiting his return," said she. "Why! I am he," said her husband. Still the woman paid no attention to his words. "Why! see that place about which I said, 'Examine it!'" When the woman turned around and saw it she no longer hesitated, but embraced him suddenly and kissed him. Then the husband went to the shore, drew together a quantity of the green scum that collects on the surface of water, and made of it a robe and skirt for his wife. The Orphan had birds resembling short-eared owls over his moccasins and robe, and he had some tied to his club. Whenever he laid down the club the birds used to cry out. Late in the afternoon he and his wife departed for the village. When they arrived the people exclaimed, "Why! The wife of the Orphan has returned with a very different man. I think that the Orphan has been killed. He went off in the morning. Why! this is a very handsome man." When the Orphan reached the chief's lodge all the birds made a great noise. Then said the wife of Ictinike, "Sister, let my sister's husband sit on part of the rug." "Why, elder sister! your sister's husband might drop lice on your rug," said the younger sister as she turned up one end of the rug and threw it towards the elder sister. Whereupon Ictinike's wife began to cry, and she cried incessantly. At last her father said to Ictinike, "This world is very large, but you are known everywhere as one who possesses various kinds of knowledge. Use one of these and make my daughter stop crying."

By and by Ictinike said to the Orphan, "Younger brother, let us go to cut arrow-shafts. Let us make arrows for your wife's brother." But the Orphan did not

speak. So Ictinike addressed him again, "Younger brother, let us make arrows for your wife's brother. Let us go to cut arrow-shafts." Then the Orphan replied, "Come, elder brother, it shall be so." And Ictinike was highly delighted because the Orphan was about to go with him. When the Orphan spoke of laying aside his magic garments Ictinike objected. "Wear them at any rate! Why should you put them away?" So they departed together. When they reached the edge of a very dense forest, some wild turkeys flew off and alighted in a tree. "Oh! younger brother, shoot at them! I will eat a roasted one as I recline," said Ictinike. "No, elder brother," said the Orphan, "we are going in great haste." "Oh! younger brother, kill one for me," said Ictinike. "When my elder brother speaks about anything he has so much to say he does not stop talking!" said the Orphan, who then went towards the tree, taking his bow, in order to shoot at the turkeys. Just as he stood pulling the bow, Ictinike said in a whisper, "Let it lodge on a limb!" And when the Orphan shot he sent the arrow through the bird. "Let it lodge on a limb! Let it lodge on a limb," said Ictinike. And it fell and lodged on a limb. "Oho! younger brother! climb for me, get it and throw it down," said Ictinike. "No, elder brother, let us go on," said the Orphan. "Why! you ought not to leave your arrow as well as the bird," said Ictinike. "Go up for it and throw it down!" "Why! when my elder brother speaks about anything he has so much to say he does not stop talking!" said the Orphan. He decided to go and climb the tree. So he went to the base of the tree. "Ho! lay your garments there! If you get caught in the branches the garments will be torn," said Ictinike, referring to the magic clothing. So the Orphan stripped off his garments, placing them at the foot of the tree. As he climbed, Ictinike said in a whisper, "Let this tree shoot up high very suddenly!" As the Orphan heard him whisper, he turned his head and questioned him: "Why! elder brother, what did you say?" "I said nothing of any consequence, younger brother. I was merely saying, 'When he brings that bird back I will eat it.'" So the Orphan continued climbing. When Ictinike whispered again, the Orphan repeated his question. "I said nothing of importance," said Ictinike. "I was merely saying, 'He has nearly reached it for me.'" Then the Orphan climbed higher. Ictinike whispered again, and made a similar reply to the query of the Orphan, who began to apprehend mischief. When Ictinike whispered the fourth time the Orphan said, "Fie! elder brother, but you have been saying something!" "I said nothing of importance," said Ictinike. "I said, 'Let this tree extend to the upper world.'" And as Ictinike went around the tree he hit it at short intervals, saying, "I say, 'Let this tree shoot up high very suddenly.'" And the tree extended to the upper world. And the Orphan stood in a very narrow place between the limb of the tree and the upper world. "Alas!" said he. And he wept incessantly. His hair, too, became exceedingly tangled. At length a young Eagle went to the weeping man. "O man, what are you saying," said he. "O grandfather! O grandfather! O grandfather!" said the Orphan to the young Eagle. "Come! do say it. Tell your story," said the Eagle. "Yes, grandfather, I am one of those who left at the timber at the foot of the bluff some parts of a young male elk for you all to fly over and eat." "That is right. One of your grandfathers shall come (to rescue you)," said the Eagle. So the Eagle departed. And the Orphan stood weeping, being very sorrowful. Presently the Buzzard went to him. And when the Orphan told him of another

animal, which he had left for the buzzards, he was told, "That is right. One of your grandfathers shall come (to rescue you)." Then the Buzzard departed, leaving the Orphan weeping. By and by the Crow approached. And when the Orphan told him of an animal which he had left for the crows to eat he was told that another grandfather (a crow) should come to aid him. After the departure of the Crow the Magpie came. He made a like promise and departed. Then came the promised Eagle. "O grandfather! O grandfather! O grandfather!" said the Orphan, praying to him. "Ho! Catch hold of my wings at the shoulders, and lie on my back with your legs stretched out. Beware lest you open your eyes! Lie with closed eyes," said the Eagle. So he departed, flying with the Orphan on his back, flying round and round the tree till he became very tired. Then he alighted from time to time to rest himself, and when rested he resumed his flight. Finally he left the Orphan standing on a lower limb. Then came the Buzzard, who took the Orphan on his back, after giving him directions similar to those given by the Eagle. The Buzzard flew round and round the tree, going lower and lower, alighting from time to time to rest himself, and resuming his downward flight when rested. Finally he left the Orphan standing on a lower limb. Then came the Crow, who took the Orphan still lower. But while he was on the Crow's back he opened his eyes slightly and he saw the ground emitting a yellow light. So he lay down again on the Crow's back and begged him to continue to help him. But about this time came the Magpie very suddenly. And the Magpie carried the Orphan lower and lower till they reached the ground. When they reached there the Magpie lay insensible, as he was exhausted. When the Orphan went to get his garments he found that Ictinike had departed with them, leaving his own garments at the foot of the tree.

Now, when Ictinike returned home wearing the magic garments the birds on them did not cry out at all, so Ictinike pretended that they wanted to cry out, saying, "Keep quiet! You make a great noise in people's ears!" But when the Orphan returned on the Magpie's back to the foot of the tree the birds on the garments knew about it, and they cried out with a great noise for some time, as Ictinike had on the garments. Then Ictinike exclaimed, "Do keep quiet! You make a great noise in people's ears!"

When the Orphan hunted for his quiver he found that Ictinike had taken it, leaving instead his quiver with the reed arrows. When he looked at the arrows he found among them some wooden arrows having the points cut sharp with a knife. He also found that Ictinike had left there his robe of raccoon skins. The Orphan was highly displeased, but he seized the arrows, straightened the wooden ones, and with them he killed all the animals about which he had told his deliverers. Then he started back to the village wearing the robe of raccoon skins and taking the quiver. When he drew near the village the birds knew it, and they cried out and flew a little now and then. This made Ictinike feel very proud, and he commanded the birds to keep silent.

At length the Orphan returned and entered the lodge. He sat there a while, Ictinike still wearing the magic garments. At last the Orphan said to him, "Fie! you used to wear that thing, so wear it again!" throwing to him the raccoon skin robe. And the Orphan took back his own garments. But his hair was still in great disorder. After his return nothing special happened for some time. The Orphan caused a drum to be made. Said he to his wife, "I have returned after being in a very lonely situation! Tell the venerable man (your father) that I wish all the people to dance."

And his wife told her father. And her father commanded an old man to go around among the people and proclaim all the words that the Orphan had told. So the old man went through the village as a crier or herald, saying, "He says indeed that you shall dance! He says indeed that all of you in the village, even the small children, are to dance!" The Orphan, his wife, and his grandmother, having the drum, went inside the circle (of lodges). The Orphan fastened his belt very tightly around his waist and then said to his wife, "Grasp my belt very hard. Beware lest you let it go!" Then he told his grandmother to grasp the other side (of the belt), saying, "Do not let go!"

When all the people assembled inside the circle of lodges the Orphan sat in the very middle (surrounded by the people). And when he beat the drum he made the people rise about a foot and then come to the ground again. The people were enjoying themselves when he beat the drum. When he beat it a second time he made them jump a little higher. Then said his grandmother, "Oh! grandchild! I usually dance very well." He made her jump and come down suddenly as he beat the drum, just as he had done to each of the others. When he gave the third beat he made the people jump still higher, and as they came down he beat the drum before they could touch the ground, making them leap up again. He beat the drum rapidly, sending all the people so high into the air that one could not get even a glimpse of them. And as they came down after a long time, he caused them to die one after another as they lay on the ground. He thus killed all the people by concussion, which resulted from his beating the drum.

Though the Orphan's wife and grandmother were taken up into the air at each beat of the drum, it happened that only their feet went up into the air and their heads and bodies were turned downward, because the women held him by the waist, as he had ordered them. Of all the people only three survived, Ictinike, the chief, and the chief's wife. As the chief was coming down he implored the Orphan to spare him. But the latter was inexorable, sending him up repeatedly until he grew tired of hearing the chief's entreaties. Then he let him fall to the earth and die. In like manner he caused the death of the chief's wife. Only Ictinike remained. "O younger brother! I go to you and my wife's sister! Pity ye me!" said Ictinike. But the Orphan beat the drum again and when Ictinike fell to the ground the concussion killed him.

LEGEND OF UKIABI.

TOLD BY YELLOW BUFFALO.

Ga<sup>n'</sup> nřkaci<sup>n'</sup>ga aká qubaí tĕ, wačpi-na<sup>n'</sup> átai tĕ, Ukiabi aká. Gañ'xř  
 And person the was mysteri- doing things ex- the Ukiabi the And then  
 (sub.) ous, skillfully ceeded (past  
 act),

ijiñ'ge aká dúbai tĕ, wi<sup>n'</sup> aká na<sup>n'</sup>i tĕ, řábčei<sup>n'</sup> jingai tĕ. Hau. Gañ'xř na<sup>n'</sup>  
 his son the were four, one the was grown, three were small. ¶ And then grown  
 (sub.) (sub.)

aká qubé égiga<sup>n'</sup>qtia<sup>n'</sup>i tĕ. Hau. Gañ'xř ca<sup>n'</sup>qti iřádi řiñké t'égřřčĕ ga<sup>n'</sup>řai tĕ. 3  
 the mysteri- was just like his (father). ¶ And then strange to his the one to kill him, wished.  
 (sub.) ous say, father who his own,

- Hau. Ga<sup>n'</sup> ma<sup>n'</sup>ciaça i<sup>n'</sup>be-zíga-ma wi<sup>n'</sup> ma<sup>n'</sup>xe ibísandé'qti gawi<sup>n'</sup>xe  
 ¶ And up in the air yellow-tailed hawks one upper world pressing close against flying in a circle
- ma<sup>n'</sup>çi<sup>n'</sup> gáxai tē hā, ijin'ge aká. Wajin'ga júçiçē amá. Gañ'xi içádi aká  
 walking made his son the (sub.). Bird he changed himself into, they say. And then his the father (sub.)
- 3 a<sup>n'</sup>b ija<sup>n'</sup>i tē hā. Içádi aká ja<sup>n'</sup>-bi xi, égiçe uçixide çéçai tē. Égiçe igiçai tē,  
 day lay down by His the lay down, when, at length he looked all around At length he found him, his own,
- ígidaha<sup>n'</sup> qti çéçai tē, t'éwaçē ga<sup>n'</sup>çai tē íxidaha<sup>n'</sup> ja<sup>n'</sup>i tē içádi aká. Wa'újiṅga  
 he recognized his own (son) suddenly, to kill wished the knowing it reclined his the Old woman father (sub.)
- çi<sup>n'</sup>ké ugíkiai tē. "Wá'ujin'ga, Lí - giçacíje aká píjī tçábe gáxai,"  
 the st. he spoke to her, his own. Old woman, Lodge shivers for another by (sub.) bad very did, biting
- 6 égiçá<sup>n'</sup>-biamá. Hau. "Açúha hē," á-biamá. "Edáda<sup>n'</sup> píjī gáxe téi<sup>n'</sup>te,"  
 said to her, they say. ¶ Again (fem.) said, they say. What bad he do should ?
- á-biamá iba<sup>n'</sup> aká. "An'kaji, wá'ujin'ga, t'éa<sup>n'</sup>çē ga<sup>n'</sup>çai," á-biamá.  
 said, they say his the mother (sub.). Not so, old woman, to kill me wishes, said, they say.
- Hau. Ga<sup>n'</sup> řihuxa<sup>n'</sup> řhe açai tē, gçeda<sup>n'</sup> gáxe, içádi aká. Iénaxíçai  
 ¶ And smoke-hole passing that he went, hawk made, his the father (sub.). He dashed on him
- 9 ijin'ge çi<sup>n'</sup>. Maja<sup>n'</sup> a<sup>n'</sup>ba řúwi<sup>n'</sup>xē çiçé açi<sup>n'</sup> tē. Lí çan'di çiçé agí tē. Lí  
 his son the (mv. ob.). Land day turning in his course pursuing had him. Tent to the pursuing was re- turning. Tent
- çan'di égiha kíçé amá. Hi<sup>n'</sup>qpe gáxe ja<sup>n'</sup> ké amá. Çi ígidaha<sup>n'</sup> qti içádi  
 to the down had gone thither, they say. Plume made was lying, they say. Again he fully recognized his own father
- amá. Açí<sup>n'</sup> açá-bi ega<sup>n'</sup>, açi<sup>n'</sup> açá-bi ega<sup>n'</sup>, ni ma<sup>n'</sup>te içé amá. Çi  
 the (mv. sub.). Having taken him along, they say, having taken him along, they say, water beneath was going thither, they say. Again
- 12 huhú gáxe amá. Çi íbaha<sup>n'</sup>-biamá içádi aká.  
 fish made they say. Again recognized him, they say his the father (sub.).
- Hau. Çi açi<sup>n'</sup> açá-bi ega<sup>n'</sup>, açi<sup>n'</sup> açá-bi ega<sup>n'</sup>, açi<sup>n'</sup> açá-bi ega<sup>n'</sup>,  
 ¶ Again having taken him along, they say, having taken him along, they say, having taken him along, they say,
- wakan'dagi wi<sup>n'</sup> ni úja<sup>n'</sup> ké amá. Wakan'dagi kē udé çé-ga<sup>n'</sup> çiçéçu'a  
 water monster one water was lying in it, they say. Water monster the enter- went, and inside the (lg. ob.) ing animal
- 15 kē'ma<sup>n'</sup>te ja<sup>n'</sup> amá. Çi içádi aká çí éga<sup>n'</sup> ma<sup>n'</sup>táça áiaçai tē. Çi ákusan'de  
 the within was lying, they say. Again his the again so within had gone. Again out at the other end (lg. ob.)
- éçá<sup>n'</sup>be ahí-biamá.  
 emerging had reached there, they say.
- Hau. Çi açi<sup>n'</sup> açá-bi ega<sup>n'</sup>, çí ří tē égiha kíçé amá. Hé gáxe  
 ¶ Again having taken him along on the again tent the down had gone, they say. Louse made (std. from above ob.)
- 18 amá xi, çí içádi amá ígidaha<sup>n'</sup>-biamá. Ca<sup>n'</sup> edáda<sup>n'</sup> waníta cú gáxe  
 they when, again his the (mv. sub.) recognized him, their own. In fact what quadruped prairie made say father (sub.) they say. chicken
- çtēwa<sup>n'</sup>, içádi aká éga<sup>n'</sup> gáxe amá. Hau. Ma<sup>n'</sup>tcú gáxe xi, çí içádi aká éga<sup>n'</sup>  
 even, his the so made they say. ¶ Grizzly made when, again his the so father (sub.) bear father (sub.)

gáxe amá. Inḡḡañ'ga gáxe xī, cī iḡádi aká éga<sup>n</sup> gáxe amá. Mi<sup>n</sup>'xa sa<sup>n</sup>'  
made they Wild cat made when, again his the so made they Swam  
say. father (sub.) say.

ḡañ'ga skā'-qti-ma wi<sup>n</sup>' éga<sup>n</sup> gáxe xī, cī iḡádi aká éga<sup>n</sup> gáxe amá. Cī  
those very white one so made when, again his the so made they Again  
ones father (sub.) say.

gḡeda<sup>n</sup>' gáxe xī'ctē, égiḡe iwacka<sup>n</sup>' tē zani' cēnaḡē tē, ujeḡa tē Ukiabi ijiḡ'ge. 3  
hawk made when, at strength (or the all he had ex- he became Ukiabi his son.  
length power) pended, weary

Hau. Ma<sup>n</sup>'xe ḡékē baqápi iḡé ga<sup>n</sup>'ḡa tē, ḡeta<sup>n</sup>' aija<sup>n</sup> tē (ma<sup>n</sup>'xe kē  
Upper this to force his way wished when, this far he came when upper the  
world (lg. ob.) pushing through by os sacrum the trod on it and re- world (lg.  
clined ob.)

baqápi aija<sup>n</sup> tē, nin'de gata<sup>n</sup>' ḡáji amá), sindéhi ḡa<sup>n</sup> áta<sup>n</sup>i tē iḡádi aká.  
he pierced came when, hams that far did they os sacrum the trod on it his the  
it and re- and re- not go say, part father (sub.)  
clined

Ga<sup>n</sup> é t'ḡai tē. Ha<sup>n</sup>' iḡuáḡe aḡi<sup>n</sup>' éga<sup>n</sup> a<sup>n</sup>'ba kē ékita<sup>n</sup>'háqti t'ḡai tē. 6  
And that killed him. Night throughout having had him day the just half in sight killed him.

Ha<sup>n</sup>'ega<sup>n</sup>'tce'qteci xagaí tē jii tē'di. "Ukiabi ijiḡ'ge ca<sup>n</sup>'qti ga<sup>n</sup> t'é amá,"  
Early in the morning they cried tents at the. Ukiabi his son strange to say is dead, they  
say,

aí tē. Gañ'xī da<sup>n</sup>'be é'di ahí-biamá. Égiḡe t'e kē amá. Égiḡe ma<sup>n</sup>'aḡáqti  
they And then to see him there arrived, they Behold dead lay they Behold very flat on his  
said. say. back

ja<sup>n</sup> kē amá, Ukiabi ijiḡ'ge kē, t'e kē amá. Waséjide níka iḡádi aká 9  
was lying, they say. Ukiabi his son the dead lay they Indian red paint his the  
(lg. ob.), say. father (sub.)

ḡizá-bi ega<sup>n</sup>', júga jiiḡekiḡá-biamá, xagá-baji'qti gḡi<sup>n</sup>' akáma. ḡéxe wi<sup>n</sup>'  
having taken, they body he reddened for him in not crying at all was st., they say. Gourd one  
say, spots, they say,

gasáḡu ga<sup>n</sup>' waa<sup>n</sup>' gḡi<sup>n</sup>' akáma. Égiḡe waa<sup>n</sup>' tē ḡacta<sup>n</sup>'-bi ega<sup>n</sup>', xagá-biamá.  
rattled by so singing was st., they say. At length song the having stopped singing. he cried, they say.  
shaking they say,

Níkaci<sup>n</sup>'ga xagé tiḡéḡē amá xī, bḡúga xagá-biamá ta<sup>n</sup>'wa<sup>n</sup> ḡan'di, xagé 12  
People were taking up the crying when, all cried, they say village at the, crying  
in succession, they say

uíka<sup>n</sup>-biamá. Níkaci<sup>n</sup>'ga amá Pañ'ka amá Ukiabi i<sup>n</sup>'c'áge ijiḡ'ge t'égicai  
they helped him, they People the (pl. Ponka the (pl. Ukiabi old man his son killed his  
say. sub.) sub.) own

tē nān'de píaji e-na<sup>n</sup>' áta éska<sup>n</sup>'i.  
the heart bad only that ex. they as- treme sumed it.  
(act)

NOTES.

Another version of this legend was published in the proceedings A. A. S., Ann Arbor meeting, 1885, p. 399. Ukiabi was the chief of the Hisada, a Ponka gens.

The lament of Ukiabi, as given by Jenuga zi or Yellow Buffalo, was as follows:

"Tá-ku-ḡá ha ma<sup>n</sup>.bḡi<sup>n</sup>' ḡé á-ḡi<sup>n</sup>-hé ḡa ha+a+  
 Nān'-de í-sa a<sup>n</sup>.ḡiñ'-ge á-ḡi<sup>n</sup>-hé ḡa ha+a+  
 Tá-ku-ḡá ha ma<sup>n</sup>.bḡi<sup>n</sup>' ḡé á-ḡi<sup>n</sup>-hé-ga<sup>n</sup> ḡá ha+a+  
 Nān'-de í-sa-a<sup>n</sup>.ḡiñ'-ge hi<sup>n</sup>'-si-ḡá ha+a+!"

It may be translated freely thus:

"I am walking to and fro!  
 I find nothing which can heal my sorrow."



Ukiabi was buried in the side of a high bluff back of Fort Randall. This bluff is known to the Ponkas as "Ukiabi qai  $\phi$ a", Where Ukiabi was buried."

Yellow Buffalo said that his maternal uncle saw Ukiabi (!!). The face of Ukiabi was exceedingly hideous. Lumps were on his forehead, his eyes were large, and his nose, which was small and turned up at the tip, had an indentation across the ridge, which made it appear broken. It seems probable that a historical Ukiabi is here confounded with the original one, judging from the statement in the next legend about the origin of the game of plumstone shooting.

#### TRANSLATION.

Ukiabi was a mysterious person, exceeding all others in performing wonderful deeds. He had four sons, one of whom was grown, and the rest were small. The grown son closely resembled his father in being mysterious. He looked on his father as a rival and wished to kill him. One day the son changed himself into a yellow-tailed hawk, and flew round and round far above the clouds, very near the upper world. That day his father was reclining in the lodge. By and by the father looked all around and discovered his son in the distance. He recognized him at once, and knew that his son wished to kill him. So he said to his wife, "Old woman,  $\mathbb{J}$ i-gi $\phi$ acije does very wrong." "Do say something else," said she. "He has no bad intention, I am sure." "You mistake, old woman, he wishes to kill me."

Then the father changed himself into a hawk, and darted through the smoke-hole of the lodge. He dashed toward his son. All day long he traversed the earth in close pursuit of his son, turning to the right or left whenever the latter did so. He chased him back to the lodge and down through the smoke-hole. The son took the shape of a plume and was lying there when the father entered. The father recognized him immediately. Then the chase was resumed; he chased him and chased him until the son went beneath the water and became a fish. Again the father detected him.

He chased him, and chased him, and chased him, till the son reached a water monster that was lying in the stream. The son rushed into the mouth of the water monster and lay concealed within his body. The father too entered the monster, driving the son out at the other end.

Again Ukiabi chased his son till he dashed down through the smoke-hole. He assumed the form of a louse, but his father recognized him. No matter what form he took his father assumed the same form. Among the forms taken were those of a prairie chicken, a grizzly bear, a wild cat, and a very white swan. Finally the son became a hawk. Then he had expended all his mysterious power, and he became weary.

He tried to force his way up through the foundation of the upper world. When his body from the hips upward was through the hole in the upper world, and only that part from the hips downward remained on this side, the father trod on the *os sacrum* of the son, thus killing him. The pursuit had lasted throughout the night, and until half of the sun was visible above the horizon; just at that moment did he kill him. Early in the morning the people cried in the lodges. "Strange to say, Ukiabi's son is dead!" said they. And then every one went to see him.

There he lay dead! He lay flat on his back. The father took some Indian red paint and reddened the body in spots. He did not cry for some time, but sat there

singing and shaking a gourd rattle. At last he concluded his song, and then he cried. First one household and then another took up the wail, until all the villagers condoled with Ukiabi. The Ponkas have thought that there never was such an exhibition of grief as that shown when the venerable Ukiabi killed his son.

## UKIABI, THE SUITOR—A PONKA LEGEND.

TOLD BY YELLOW BUFFALO.

Ukiabi i<sup>n</sup>c'áge aká níkaci<sup>n</sup>'ga na<sup>n</sup>'ba wagáqqa<sup>n</sup> wáçi<sup>n</sup> tē hǎ', nú.  
 Ukiabi old man the person two servant he had them man.

Mi<sup>n</sup>' i<sup>n</sup>é xi, júwagçe gçi<sup>n</sup>'-biamá. Gá-biamá, "Kagécha, wa'ú gátēdi  
 Sun went when, he with them sat, they say. He said as follows, O friend, woman in that  
 (down) tent (?)

(wáçixáji) çĩnké agçã<sup>n</sup>' ka<sup>n</sup>'bça," wagáqqa<sup>n</sup> çãnká úwagiçai tē. KI, 3  
 has not taken a the one I take her I wish, servant the ones he told it to when. And,  
 husband who for a wife them

"Ĕ'di i<sup>n</sup>wi<sup>n</sup>'çakié né tai, akíwaçti, kagécha," á-biamá Ukiabi aká.  
 There you speak to her you will, both, O friend, said, they say Ukiabi the  
 for me go (sub.).

Igáqqa<sup>n</sup>, wa'újiŋga aká, gá-biamá, "I+, açúhaçtia<sup>n</sup>," á-biamá. "Mi<sup>n</sup>'jiŋga  
 His wife, old woman the said as follows, How do speak about said, they say. Girl  
 (sub.), they say, absurd! something else! said, they say.

úda<sup>n</sup>çti t'a<sup>n</sup>' akádi áqta<sup>n</sup> çí'íí tába," á-biamá. 6  
 very good have among how possi- they should! said, they say.  
 those who ble give one to you (pl.)

Hau. "Ké, ě'di ma<sup>n</sup>'çi<sup>n</sup>'i-gǎ," aí tē. Ga<sup>n</sup> ě'di açá-biamá. Jjãã  
 Come, there walk ye, he said the And there went, they say. To the  
 (past act). tent

aí-biamá akíwa. Nú aká (ni<sup>n</sup>'jiŋga içádi aká) gá-biamá: "Haú,"  
 were coming both. Man the girl her father the said as follows, Ho!  
 in this direc- (sub.) (sub.) (sub.) they say: tion (sic), they say

á-biamá. Nú çĩnké- ga<sup>n</sup>, wa'ú çĩnké- ga<sup>n</sup>, wáçaha<sup>n</sup>'i tē akíwa. "Çi<sup>n</sup>'gaji<sup>n</sup>'ga 9  
 said, they say. Man the (st. both, woman the (st. and, they prayed to them both. Child  
 ob.) ob.)

çéçĩnke úda<sup>n</sup>çti çat'a<sup>n</sup>'i. A<sup>n</sup>'baçé níkaci<sup>n</sup>'ga wi<sup>n</sup>' gçã<sup>n</sup>' ga<sup>n</sup>'çai éga<sup>n</sup>,  
 this st. one very good you have a This day person one to marry wishes as,  
 child.

çigáqqa<sup>n</sup> éça<sup>n</sup>'ba aŋgúçikié aŋgátí," á-biamá. Nú çĩnké fají amá. Wa'ú  
 your wife her too we speak to you we have said, they say. Man the st. did not they Woman  
 come, one speak say.

aká ía-biamá, uqçé'çti, "Ĕbé ǎ níaci<sup>n</sup>'ga gçã<sup>n</sup>' ga<sup>n</sup>'çai çĩnké," á-biamá. 12  
 the spoke, they very soon, Who ? person to marry wishes the one said, they say.  
 (sub.) say, her who

“Wikáge aká Ukiabi aké,” á-biamá. “Nă, gúdiha gigçai-ă! A<sup>n</sup>çi<sup>n</sup>ska  
 My friend the Ukiabi the one said, they say. Fie! further off enter ye your Almost (!)  
 (sub.) (sub.) referred to, own lodge (fem. imper.)!

níaci<sup>n</sup>ga éga<sup>n</sup> báda<sup>n</sup>. Cín<sup>n</sup>gajin<sup>n</sup>ga çéçinké úda<sup>n</sup>qti at<sup>n</sup>‘a<sup>n</sup>‘ hē. Níaci<sup>n</sup>ga  
 person so ! Child this (st. ob.) very good I have her (fem.) Human being

3 wáçixe agíça<sup>n</sup>bça, Wakan<sup>n</sup>‘da wáçixé ctēwa<sup>n</sup>‘ agíça<sup>n</sup>bça-máji hē.” Ga<sup>n</sup>  
 to take as I wish her, my Mysterious to take as soever I do not wish her, my (fem.) And  
 her husband own, Power her husband own

agçá-biamá. Akí-biamá. Égiçe Ukiabi i<sup>n</sup>‘áge aká çizú ja<sup>n</sup>‘ akáma.  
 started back, they Reached home, Meanwhile Ukiabi old man the stretched out was recl., they  
 say. they say. say. say. (sub.) say.

Jáha<sup>n</sup> amá. Mañgçe gçi<sup>n</sup>‘-biamá. Ukiabi agçá-biamá wagáçça<sup>n</sup> amá.  
 Arose from recl., Erect sat, they say. Talking to- started back, they servant the (pl.  
 they say. together say sub.).

6 “Kagéha, íe tē píaji ă. Wikáge aňgúçaji tē,” á-biamá. Áma aká  
 O friend, speech the bad ! My friend let us not tell him said, they say. Other the  
 about it, one (sub.)

gá-biamá: “Těná! ígidaha<sup>n</sup>‘ gçi<sup>n</sup>‘i. Eáta<sup>n</sup> aňgúçaji táda<sup>n</sup>.”  
 said as follows, Why! knowing his he sits. Why we two not tell should !  
 they say: own about it

Ga<sup>n</sup>‘ akí-biamá. “Hau, çikáge améga<sup>n</sup> çagçí,” á-biamá Ukiabi i<sup>n</sup>‘áge  
 And they reached Ho, your friend he like- you two said, they say Ukiabi old man  
 home, they say. wise have come back.

9 aká. Íqaqa gçi<sup>n</sup>‘-biamá. “Aňgúççi, kagé-i,” á-biamá. “Ahaú! edáda<sup>n</sup> edai  
 the Laughing he sat, they say. We have come younger said, they say. Oho! what they  
 (sub.) often back, brother (masc.), said something

éi<sup>n</sup>te, çikáge méga<sup>n</sup>, wágazúqti i<sup>n</sup>‘wi<sup>n</sup>‘çai-gă,” á-biamá. Ga<sup>n</sup>‘, “Kagéha,  
 per- your friend like wise, very correctly tell ye me, said, they say. And, O friend,  
 haps,

uçi<sup>n</sup>‘agai,” á-biamá. “Cín<sup>n</sup>gajin<sup>n</sup>ga çéçinké a<sup>n</sup>t<sup>n</sup>‘a<sup>n</sup>‘i çá<sup>n</sup>‘ja, níaci<sup>n</sup>ga wáçixe  
 they were un- said, they say. Child this st. one we have though, human being to take as  
 willing, her husband

12 agíça<sup>n</sup>bça, Wakan<sup>n</sup>‘da wáçixé ctēwa<sup>n</sup>‘ agíça<sup>n</sup>bça-máji hē. Gúdiha  
 I wish her, my Mysterious Power to take as soever I do not wish her, my (fem.) Further  
 own, her husband own off

gigçai-ă hē, kagéha, ewéagai,” á-biamá. Úwakiá-biamá Ukiabi i<sup>n</sup>‘áge  
 enter ye your ! O friend, she did speak said (they say). He spoke to them Ukiabi old man  
 own lodge (fem. imper.) to us what precedes,

aká. “Céça<sup>n</sup> hi<sup>n</sup>‘qpe çá<sup>n</sup>, wá‘ujin<sup>n</sup>‘ga, i<sup>n</sup>‘i íça-gă” (á-biamá). Ikáge áma  
 the That (cv. plume the O old woman, hand mine to me said, they say. His other  
 (sub.) ob.) (cv. ob.), friend one

15 çinké indé çá<sup>n</sup> sábekiçai tē. Ii<sup>n</sup>‘qpe çá<sup>n</sup> çaqpi çá<sup>n</sup> çji tē, máca<sup>n</sup>  
 the (st. face the he blackened the Plume the crown the put the feather  
 ob.) (part) for him (past act). ob.) head (part) many (past ob. on  
 act), for him

áčahaháqti giáxai tē. Ci áma çinké ci éga<sup>n</sup> gáxai tē. Úwakiá tē.  
 sticking to it here made for the Again other the (st. again so did the He spoke to the  
 and there him (past act). one (ob.) so (past act). them (past act).

Jéha wai<sup>n</sup>‘i tē, wáhi<sup>n</sup>‘ ci<sup>n</sup>‘çē. Maja<sup>n</sup>‘ wi<sup>n</sup>‘ áçadai tē. “Maja<sup>n</sup>‘ gáçandi  
 Buffalo wore as the robe with the hair Land one he men- the Land to that (place)  
 hide robes (past act), outside. tioned it (past act).

né tai." (Wé'e akíča ačí<sup>n'</sup>i tē.) "Ujéři ekáxe tai. Ma<sup>n'</sup>čička čipíqti  
 you will Hoe both had the Hole for you make will Earth made very  
 go (pl.) (pl.) (past act) a pole it (pl.) skillfully

iča<sup>n'</sup>čačē éga<sup>n'</sup> hi<sup>n'</sup>qpé áčaji táí. Níkaci<sup>n'</sup>ga wi<sup>n'</sup> níxu táí. Gí-bajfi-gă.  
 you place it so plume you put will Níkaci Person one you will Gí-bajfi Do not be (ye)  
 small ob. (pl.) mark (pl.) coming back.

Nícta<sup>n'</sup> ři, é'di gčiči<sup>n'</sup>i-gă. Cupí tá mīnke," á-biamá. 3  
 You finish when there sit ye. I will reach there where said, they say.  
 you will be,

Ukiabi amá ačai tē maja<sup>n'</sup> čan'di. Qčabádi ingčai<sup>n'</sup>ga éga<sup>n'</sup>qti júřičá-  
 Ukiabi the went the land to the (place). Among the wild cat just so he changed  
 (mv. sub.) (past act) trees himself into,

biamá Ukiabi aká. Sičtze řan'de na<sup>n'</sup>p'an'de, đéde ctē na<sup>n'</sup>náqčiči<sup>n'</sup> áiátiagčá-  
 they say Ukiabi the He raised ground shook slowly fire even made blaze up became sud-  
 (sub.) his feet from walking, by walking ingly as he  
 was approach-  
 ing,

biamá. Wagáqča<sup>n'</sup> amá řgidaha<sup>n'</sup> gčiči<sup>n'</sup>-biamá. "Čikáge řan'ge a-í," á-biamá. 6  
 they say. Servants the (pl. knowing him, sat, they say. Your friend near is com- said, they  
 (sub.) their own ing, say.

Atí tē há. Tí amá (ři) gá-biamá ikáge éča<sup>n'</sup>ba, "Kagéha, řáci a<sup>n'</sup>čičta<sup>n'</sup>i  
 He came He came, when said as follows, his friend he too, O friend, long ago we finished  
 they say they say it

ča<sup>n'</sup>ja, čatřáři," á-biamá "Ahaú," á-biamá Ukiabi i<sup>n'</sup>c'áge aká. "Ké, čagčē  
 though, you did not said, they say. Oho! said, they say Ukiabi old man the Come, you start  
 come, (sub.). back

tai. Wé'e ča<sup>n'</sup> iča<sup>n'</sup>čai-gă. řa<sup>n'</sup>si sátă<sup>n'</sup> tē gátē ani<sup>n'</sup>-da<sup>n'</sup> čagčē tai," a<sup>n'</sup> 9  
 will Hoe the put down (pl.) Plum-stone five the that you have it, you start will said  
 (pl.) (cv. ob.) the (cv. ob.) (col. ob.) and back (pl.),

tē. "Jijébe tēdi čanáři<sup>n'</sup> táí. Jřici hidé tē čátaiáčica<sup>n'</sup> čana<sup>n'</sup>tata táí.  
 the Door-way at the you stand will Tent. base the on the left of you patter on the will  
 (past act). (pl.) pole (pl.) ground with the (pl.).  
 sole of the foot

řa<sup>n'</sup>si sátă<sup>n'</sup> čécpaha táí," (á-biamá Ukiabi i<sup>n'</sup>c'áge aká. Wagáqča<sup>n'</sup> amá  
 Plum-stone five you show to will said, they say Ukiabi old man the Servant the (pl.  
 her (pl.), (sub.). sub.)

ačá-biamá.) 12  
 went, they say.

Égiče mi<sup>n'</sup>jīnga wáčixáři aká áci éča<sup>n'</sup>be atí tē há. Nřstu  
 At length girl unmarried the out of emerging came Stepping  
 (sub.) doors (from the tent) backward

agčai tē há. Égiče wa'ú amá wřuhe amá. Égiče řigčičisa<sup>n'</sup>ča- da<sup>n'</sup> řa<sup>n'</sup>čiči<sup>n'</sup>  
 they went At length woman the was following close At length turned themselves and running  
 back (mv. sub.) after them, they say. around

agčá-biamá. Kři wřuhe amá wa'ú amá. Ga<sup>n'</sup> ačí<sup>n'</sup> agčá-biamá wa'ú čiči<sup>n'</sup> 15  
 went homeward, And was following close woman the And having they went home- woman the  
 they say. behind them, they say her ward, they say (mv. ob.)

nú amá. Wa'ú amá waté gčiččazē ma<sup>n'</sup>čiči<sup>n'</sup>-biamá, najřha ča<sup>n'</sup> ctř  
 men the (pl.) Woman the (mv. skirt tearing her own walked, they say, hair the too  
 sub.) sub.) by pulling part

řigčičadžá-biamá, waté ča<sup>n'</sup> řigčičičingē'-qtia<sup>n'</sup>-biamá. Maja<sup>n'</sup> čan'di ačí<sup>n'</sup>  
 she pulled her own hair skirt the she utterly destroyed it for herself by Land at the (place) hav-  
 down over her forehead, they say, (gar- ment) tearing, they say. ing her

- akt-biamá. Ukiabi gçi<sup>n'</sup> akádi júgçe açi<sup>n'</sup> akt-biamá. Ukiabi i<sup>n'</sup>c'áge aká  
 they reached Ukiabi sat to the one who with her having they reached Ukiabi old man the  
 there again, they (sub.) her there again, they (sub.) say. say.
- ikáge m'ega<sup>n</sup> ja<sup>n'</sup>'a<sup>n'</sup>há-biamá (or ja<sup>n'</sup>'a<sup>n'</sup>he-da<sup>n'</sup>ctéa<sup>n'</sup>-biamá). Wagáqça<sup>n</sup>-ma  
 his friends likewise cum ea concubuisse aiunt. cum ea forte concubuisse aiunt. The servants
- 3 wi<sup>n'</sup> ní uíjikiçá-biamá, indé çá<sup>n</sup> bçúga núçakiçá-biamá, wa'ú ta<sup>n</sup>. Ėđfihi  
 one water he caused to fill for her, face the whole made wet (for her), they woman the At that  
 they say, they say, part say, (std. ob.) time
- gíwaji<sup>n</sup>ská'-biamá. Ukiái tē, “çá<sup>n'</sup>si tē waçá<sup>n'</sup> ani<sup>n'</sup> te. Uçíhi-báji taité.  
 she regained her senses, they He spoke the Plum-stone the gambling you will They shall not win from  
 say. to her (past (col. you shall have you. (them)
- Çat'áji çáci taté Wa'újĩngáqçei cí taté. T'é wika<sup>n</sup>bçá çí, çat'é te,  
 You do not a long shall Very old woman you shall To I wish for you if you die will,  
 die time (s.). there reach (s.). die
- 6 éde t'é wika<sup>n</sup>bçá-máji. Çiha<sup>n'</sup> íe piáji iñgáxe. Ée há, úcka<sup>n</sup> tē  
 but to die I do not wish for you. Your word bad made for me. That is it deed the  
 mother (ob).
- wíçaxe,” aí tē.  
 I did to you, he the  
 said (past act).
- Hau. “Ké, çagçé te. Ugáhanadáze ca<sup>n</sup> tē, íaia çagçé táçē.  
 ¶ Come, you start will Dark still when, to the you start must.  
 home tent home
- 9 A<sup>n'</sup>ba çañ'ge çé çí ca<sup>n'</sup>,” á-biamá. Wa'ú amá agçá-biamá. Kí  
 Day near goes when all right said he, they say Woman the (mv. started home, they And  
 sub.) say.
- Ukiabi i<sup>n'</sup>c'áge aká cú gráxa-biamá. Lí éta<sup>n</sup>çi<sup>n</sup> agçá-biamá.  
 Ukiabi old man the prairie made, they say. Tent he first started home, they  
 (sub.) hen say.

## NOTES.

613, 6. çííí, perhaps the *fem.* of çíí.

613, 8. a-i-biama, prob. intended for ahi-biama, judging from the preceding v., aça-biama.

613, 8. akiwa, *i. e.*, both old men.

613, 11. Nu çíñke iají ama, etc. A survival of “mother-right.” As Ukiabi had one wife, the mother of his sons, his seeking a young wife is a sign that polygamy was then practiced.

## TRANSLATION.

Ukiabi the venerable man had two men as his servants. He sat with them one day at sunset and said, “O friends, I wish to marry the single woman who dwells yonder (describing her residence). Both of you will go and court her for me.” But Ukiabi's wife said, “How absurd! Do speak about something else! Why should those who have pretty daughters give you one?”

“Go thither,” said Ukiabi. So the men departed. They reached the lodge where the young woman dwelt, and thus presented their request to both of them: “You have a very pretty daughter whom a man wishes to marry, so we have come to-day to speak to you about it.” The husband said nothing, but the wife spoke immediately, “Who is the man that wishes to marry her?” The two men replied, “Our friend,

Ukiabi, is the person." "Fie! Go to your own lodge in the distance! He can hardly be considered a human being! I have a very pretty child, and I wish her to marry a human being. I do not wish her to marry a mysterious power." So the men departed. Meanwhile Ukiabi lay stretched out. But he arose and sat erect.—Let us return to the messengers. As they went homeward they talked together. One said, "My friend, the woman's words were bad! Let us not tell our friend about them!" But his comrade replied, "Why! He knows all. Why should we not tell about them?"

When they returned Ukiabi said, "Ho, you and your friend have come back. Tell me just what they said." So they told him. After hearing their report Ukiabi told his wife to hand him a plume. Then he blackened the face of one of his friends, put plumes all over his crown, and attached quill feathers to it here and there. He decorated the other man in like manner and made each man wear a buffalo robe with the hair outside. Then he instructed them how to act. He named a place whither they were to go. "Go to that place and make a hole for a pole." (Both servants had hoes.) "When you shall have prepared the ground sufficiently strew plumes on it and draw the figure of a man. Do not return. Remain there when you shall have completed the task. I will join you."

At the appointed time Ukiabi went to the place in question. When he was in a forest he changed himself into a wild cat. When he raised his feet the ground shook, and his steps made fire blaze up at sudden intervals. His servants were aware of his coming. "Your friend draws near," said one. He arrived. When he got there his servants said, "O friend, we completed our task long ago but you did not come." Ukiabi replied, "Well, you can go again. Leave the hoes. Take these five plum-stones to the lodge of the young woman. Stand at the entrance. Patter with the soles of your feet on the ground at the left side, by the tent-pole. Show her the plum-stones."

The servants departed. At length they reached the lodge where the girl dwelt. She came out from the lodge. They did as Ukiabi had ordered, and then they stepped backward, moving towards their home. The woman followed close after them. After walking backward for some time the two men turned around and ran homeward, closely followed by the woman. Thus the men drew the woman after them. As she went she acted as a deranged person does, tearing her skirt and pulling her hair down over her forehead. She continued acting thus till she had torn off every shred of her skirt, and she was entirely nude. At last they reached the place where they had left Ukiabi. The two men and the woman reached him. *Ukiabi amicosque cum ea concubuisse, aiunt.* By and by Ukiabi made one of the servants fill a kettle with water for the woman and he washed her face for her. Whereupon she regained her right mind.

Then Ukiabi addressed her thus: "Keep the plum-stones for gambling. You shall always win. You shall live many years. You shall be a very aged woman before you die. Had I wished you to die you would have died ere this; but I did not wish you to die. Your mother spoke bad words about me, and for that reason have I done this thing to you. Well, you can go home. You must start for home while it is yet dark. By the time that day is at hand all shall be well with you."

Then the woman departed. But Ukiabi took the form of a prairie hen and was the first one to start home.

## A DAKOTA STORY.

TOLD BY FRANK LA FLÈCHE.

- Pahañ'gadi Caa<sup>n'</sup> wi<sup>n</sup> t'é amá xí', ičádi aká iha<sup>n'</sup> éča<sup>n</sup>ba đahéa<sup>a</sup> ɰ  
 Formerly Dakota one died they when, his the his she too on the lodge  
 say father (sub.) mother hill
- gi<sup>x</sup>áxa-biamá. Kí ɰ tē ma<sup>n'</sup>te sadé<sup>g</sup>čte giáxa-bi ega<sup>n'</sup>, gahá ihé<sup>g</sup>ičá-  
 made for their own, And lodge the within scaffold made for him, as (=hav- on it they laid  
 they say. they say. (st. ob.) they say ing), him, their  
 own,
- 3 biamá. Kí cénujiñ'ga wi<sup>n'</sup> ɰ<sup>g</sup>ča-bi ega<sup>n'</sup>, ičádi čin<sup>ké</sup> agčáči<sup>n</sup>-biamá.  
 they say. And young man one dwelt in a as (=hav- his the had his own, they say.  
 lodge, they say ing), father (st. ob.)
- Kí é<sup>g</sup>iče i<sup>n</sup>c'áge na<sup>n'</sup>ba é<sup>d</sup>i ahí-biamá, kí niní i<sup>n'</sup> jú<sup>g</sup>čte gči<sup>n'</sup>-biamá  
 And at length old man two there arrived there, and tobacco to with him sat, they say  
 they say, use  
 (=smoke)
- wi<sup>n'</sup> čin<sup>ké</sup>. Ca<sup>n</sup> décte ičáča. É<sup>g</sup>iče čé cénujiñ'ga ičádi aká gá-biamá:  
 one the (st. ob.). Yet they talked first At length this young man his the said as follows,  
 then about another. about one thing father (sub.) they say
- 6 "Kagéha, čikáge méga<sup>n</sup>, wat'é ké<sup>d</sup>i macté wai<sup>n'</sup> máa<sup>n</sup>xíqa<sup>n</sup> a<sup>n</sup>gáče taí  
 O friend, your friend likewise, the at the warm robe we cut it apart we go shall  
 corpse (?) (recl. ob.) for ourselves
- há, ɰha tē," á-biamá. Kí cénujiñ'ga aká uči'agá-bi ega<sup>n'</sup>, "Añ'kají há.  
 tent the said he, they And young man the was unwilling, as, Not so  
 skin (ob.), say. (sub.) they say
- Éga<sup>n</sup> gáxa-bajii-gá há. Cénujiñ'ga ča'éga<sup>n</sup>-qti t'é há, e-na<sup>n'</sup> ctéctěwa<sup>n</sup>,  
 So do not ye ! Young man [in a] very pitia- died alone even if,  
 ble [manner]
- 9 uí'a gi<sup>x</sup>á<sup>n'</sup>čai éga<sup>n</sup>, ɰ gi<sup>x</sup>áxe ihé<sup>g</sup>ičai há. Ča<sup>n</sup>kéčai-gá há," á-biamá.  
 to mel- desired for the as, lodge making for they laid their Let the recl. ob. ! said he, they  
 low or their own decay in (the tent) own. alone say.
- Kí ca<sup>n'</sup> ičádi aká, "T'é ctí čicta<sup>n'</sup> ke xí', é<sup>d</sup>i ígiúda<sup>n</sup> déctea<sup>n'</sup> táda<sup>n</sup>.  
 And yet his the Dead too he lies finished if, there for his good perhaps will !  
 father (sub.), (sign of surprise or doubt).
- Wai<sup>n'</sup> wa<sup>č</sup>iñ'gai éga<sup>n</sup>, ɰha tē hébe máa<sup>n</sup>xíqa<sup>n</sup> a<sup>n</sup>ga<sup>n'</sup>čai há," á-biamá.  
 Robe we none as, tent the part we cut off for we wish said, they  
 skin ourselves say.
- 12 Kí cénujiñga aka, "Wáhu'á ! uči<sup>h</sup>éqti cka<sup>n'</sup>ənai áha<sup>n</sup>. Hín'daké ! čé cte-  
 And young man the Really ! to have your you wish ! Let us see ! go ye at  
 (sub.), wish fully gratified

- cte-a<sup>n</sup>'i-gä há," é wéhusá-biamá. Kí i<sup>n</sup>'c'áge aká wañ'giçe ía-bají'qti  
any rate ! that he scolded them. And old man the all not speaking  
(sub.) at all
- naji<sup>n</sup>'-bi ega<sup>n</sup>', ačá-biamá wat'é ké'ja. Kí cénujiñ'ga aká i<sup>n</sup>'c'áge-ma  
stood up, as (=hav- went, they say corpse to the And young man the the old men  
they say ing), (recl. ob.). (sub.)
- íčai' xí, wa'ú činké ugíkiá-bi ega<sup>n</sup>' gá-biamá: "Čána<sup>n</sup>há, wasésa<sup>n</sup> ča<sup>n</sup> 3  
they when, woman the st. spoke to her, as (=hav- said as follows, O wife. white clay the  
had gone one his own ing) they say: piece
- i<sup>n</sup>'čí<sup>n</sup>'čizá-gä há. Cé-ma wi<sup>n</sup>' t'éačē-qti-ma<sup>n</sup>' táce," á-biamá. Kí wa'ú aká  
take mine for me ! Those in one I kill him indeed (or must, said, they say. And woman the  
sight (sub.)
- učí'agá-bi ega<sup>n</sup>', "Ca<sup>n</sup>méwačá-ā hě. Wai<sup>n</sup>' čingai hě. Wai<sup>n</sup>' máxiqa<sup>n</sup> tai  
was unwilling, as, Let them alone ! Robe they have Robe let them cut off for  
they say (fem.). none (fem.). themselves
- hě," á-biamá ča<sup>n</sup>'ja ca<sup>n</sup>' nú aká čacta<sup>n</sup>'-bají-bi ega<sup>n</sup>', wa'ú činké wégičize 6  
(fem.), said she, they though yet man the not stopping speak- as, woman the st. was taking  
say (=hus- (sub.) band) ing, they say (sic),
- amá hā wasésa<sup>n</sup> ča<sup>n</sup>. Gañ'xí nú aká čizá-bi ega<sup>n</sup>', ísañ'xičá-biamá hā  
they white clay the And then man the took it, as (=hav- he whitened himself  
say piece. (=hus- (sub.) they say ing), with it, they say
- wasésa<sup>n</sup> ča<sup>n</sup>, ca<sup>n</sup>' bčúga, indé, na<sup>n</sup>čki ča<sup>n</sup> etewa<sup>n</sup>'. Čicta<sup>n</sup>'-bi xí i<sup>n</sup>'c'áge-ma  
white clay the in fact all (his face, head the part He finished, when the old men  
piece, body). they say
- ačai' tē sakíba íhe ačá-bi ega<sup>n</sup>', éta<sup>n</sup>'čín' ē'di ahí-biamá hā, wat'é ké'di. 9  
they the passing along- the went, they as (=hav- he first there arrived, they corpse  
went side of say ing), say (recl. ob.).
- Sadégče tē ána-bi ega<sup>n</sup>' gahá ja<sup>n</sup>'-biamá, čá ča<sup>n</sup> íma<sup>n</sup>'čúhe tē éča<sup>n</sup>'be  
Scaffold the he climbed, as (=hav- on it he lay, they say, head the "breast of the the emerging  
ob.) they say ing) part tent" (where the skins are joined, above the entrance)
- íča<sup>n</sup>'čē. Kí égiçe i<sup>n</sup>'c'áge amá áiámamá uča<sup>n</sup>'be tē íčapičín'qti ukkie.  
he placed And at length old men the (pl. were coming, up-hill the very slowly talking  
the part. (sub.) they say
- Cénujiñ'ga aká waná'a<sup>n</sup> ja<sup>n</sup>'-biamá. Kí égiçe í tē'di ahí-bi xí, i<sup>n</sup>'c'áge 12  
Young man the to listen to the he lay, they say. And at lodge at the arrived, when, old men  
(sub.) them (std. ob.) they say
- amá gčín'-biamá wañ'giçe. Kí pahañ'ga aká gá-biamá: "Kagéha, čikáge  
the they sat, they say all And first one the said as follows, O friend, your  
(pl. sub.) (sub.) they say: friend
- m'ga<sup>n</sup>, niní ují-gä há. Čéna<sup>n</sup> háci čikáge niní i<sup>n</sup>' juañ'gigče tabáce,"  
likewise, tobacco fill ye ! This time after your friend tobacco to use we with him, must (pl.),  
[This last time] our own
- á-biamá. Kí wi<sup>n</sup>', "A<sup>n</sup>'ha<sup>n</sup>, čikáge wiñ'kěqtia<sup>n</sup>' hā. Éga<sup>n</sup> úda<sup>n</sup> hā," á-bi 15  
said, they say. And one, Yes, your friend does indeed speak truly So good said,  
truly they say
- ega<sup>n</sup>', niní ují-biamá. Ují čicta<sup>n</sup>'-bi éga<sup>n</sup>', čaná-biamá. Zí ama xí' niníba  
as tobacco filled, they Filled finished, as (=hav- drew a whiff, they It was yel- they  
(=hav- say. they say ing), say. low say pipe  
ing),
- ké íma<sup>n</sup>'čúhe tē'áčica<sup>n</sup> čisa<sup>n</sup>' ča. Ma<sup>n</sup>'ci učixidá-bi ega<sup>n</sup>', "Hau! kagéha,  
the "breast of the towards the he turned. Up in the he gazed, they as (=hav- Ho, friend  
ob.) tent" (where the skins are joined, above the air say ing), say



niní gake'. Ga' çéna<sup>n</sup> háci niní i<sup>n</sup> jua<sup>n</sup> çigíçtai. Kí akíçaha a<sup>n</sup>çi<sup>n</sup> taí  
 to- that (lg. And this time after tobacco to use we are with you, And apart we be shall  
 bacco ob.). [This last time] our own.  
 há, niní gake', "á-bi ega<sup>n</sup>, eçáçica<sup>n</sup> uçixidá-biamá xí dá ça<sup>n</sup> ga<sup>n</sup> ça<sup>n</sup>  
 . tobacco that said, as (=hav- in that direc- he gazed, they say when head the in the the  
 (lg. ob.) they say ing), tion tion part manner part  
 described

3 íça-biama. Kí, "Wá! kagéha, çikáge méga<sup>n</sup>, çéça-ça<sup>n</sup> da<sup>n</sup>'bai-gá há,"  
 found it, they And, Oh! O friend, your friend likewise, this place da<sup>n</sup>'bai-gá há,"  
 say. say. behind you !

á-biamá. Kí na<sup>n</sup>bá aká da<sup>n</sup>'ba-bi xí, "Wuhú! kagéha, ée aká há," á-bi  
 said, they say. And two the looked, they when, Really! O friend, it is he about whom we said,  
 (sub.) say they say have heard they say

ega<sup>n</sup>, a<sup>n</sup>'he agçá-biamá wañ'giçe. Kí cénuijñ'ga aká xihá u'a<sup>n</sup>'si-bi ega<sup>n</sup>,  
 as fleeing went back, they all. And young man the down- leaped, they as  
 (=hav- say say (sub.) ward say say ing),  
 ing),

6 wéna<sup>n</sup>xíçá-biamá. Kí na<sup>n</sup>bá-ma waççí qiáçá-bi ça<sup>n</sup>'ja, céwaçá-bají-bi  
 attacked them, they say. And the two being fell to the though, paid no attention to  
 scared ground, them, they say  
 they say

ega<sup>n</sup>, içádi çí<sup>n</sup> ákiha<sup>n</sup> gçíçá-biamá. Kí i<sup>n</sup>c'áge amá úççai-bi xí, waççí  
 as his the beyond he pursued him, his And old man the was over- when, being  
 (=hav- father (mv. ob.) own, they say. (inv. sub.) taken, they say scared  
 ing),

qiáçá-biamá. Kí ijin'ge aká ágigçajádéçti gçí<sup>n</sup>'-bi ega<sup>n</sup>, "Na<sup>n</sup>xíde çíçin'ge  
 he fell to the ground, And his son the sitting astride his sat, they as Hearing you have  
 they say. (sub.) own say say (=hav- ing),  
 none

9 íçanahi<sup>n</sup>'i aha<sup>n</sup>. Niní i<sup>n</sup>'wi<sup>n</sup>'ji-gá há," á-biamá. Kí i<sup>n</sup>c'áge aká, "Há!  
 you truly ! Tobacco fill for me ! said, they say. And old man the Ho!  
 (sub.)

uççpá! há! uççpá!" á-bi ega<sup>n</sup>, çizúe ja<sup>n</sup> niní uñi ja<sup>n</sup>'-biamá. Kí cénuijñ'ga  
 O grand- Ho! O grand- said, as stretched ly- to- filling he lay, they And young man  
 child! child! they say (=hav- out ing bacco for say.  
 ing), him

çíñké niní kē i<sup>n</sup>' çicta<sup>n</sup> amá xí, gá-biamá i<sup>n</sup>c'áge aká: "Há! uççpá! há!  
 the (st. tobacco the used was finishing, when, said as fol- old man the Ho! O grand- Ho!  
 one) (lg. ob.) they say lows, they say (sub.): child!

12 uççpá! uççpá, çá'eañ'giç-áda<sup>n</sup> a<sup>n</sup>'çictañ'-gá. Çéna<sup>n</sup> háci niní i<sup>n</sup> jua<sup>n</sup> çigíççe  
 O grand- O grand- pity me and let me go. This time after to- to we be with  
 child! child! [This last time] bacco use you, our own

tá-bi, a<sup>n</sup>çá<sup>n</sup>'çai éga<sup>n</sup> cañgáhii há. Uuççpá, çá'eañ'giçá-gá," á-biamá. "Éga<sup>n</sup>  
 about, we thought as we went there O grand- pity me, your own said, they say. So  
 that, child,

na<sup>n</sup>'ji<sup>n</sup> ada<sup>n</sup> a<sup>n</sup>'çistúba-gá há," á-biamá cénuijñ'ga aká. Gañ'xí i<sup>n</sup>c'áge  
 stand up and extend your hand ! said, they say young man the And then old man  
 toward me in entreaty (sub.).

15 aká na<sup>n</sup>'ji<sup>n</sup>-bi ega<sup>n</sup>, çistúba-biamá. "Há! uççpá! há! uççpá!" é ca<sup>n</sup>'ca<sup>n</sup>  
 the stood up, they as extended his hands Ho! O grand- Ho! O grand- say- con-  
 (sub.) say (=hav- toward him, they say. child! child! child! ing stantly  
 ing), say.

naji<sup>n</sup>'-biamá. Cénuijñ'ga aká íçá téga<sup>n</sup>-çtí-bi ctēwa<sup>n</sup>, añ'kabáji-na<sup>n</sup>'-biamá.  
 he stood, they say. Young man the to just about to, even though, was not so regularly, they say.  
 (sub.) laugh they say

"Ke! mañçin'-gá há. Égiçe íçá<sup>n</sup>'ba<sup>n</sup> aja<sup>n</sup> miñké'di a<sup>n</sup>'wa<sup>n</sup>'onica<sup>n</sup>'ca<sup>n</sup> taí  
 Come! begone ! Beware a second I lie by me who lie you go around me often least  
 time

hă. Hí-bajji-gă há," á-bi ega<sup>n'</sup>, gčékičá-biamá hă cénujiñ'ga aká. Gañ'xí  
 Do not ye arrive ! said as made him go homeward, young man the And then  
 there they say (=hav- ing), they say (sub.).

cénujiñ'ga amá qáča ačá-biamá. Kí égiče i<sup>n'</sup>c'áge na<sup>n'</sup>bá aká ceta<sup>n'</sup>-na<sup>n'</sup> qiáčai  
 young man the back to went, they say. And at old man two the still they fell  
 (mv. the start- ing place down  
 sub.) (=scaffold)

čan'di akíča ja<sup>n'</sup> akáma. Kí xañ'ge čé amá xí akíča baqxú áiáča-biamá, 3  
 at the both were lying, they And near at was young, when both with they had gone some-  
 place say. hand (in time) they say robes over where, they say, they

waqčí-bi ega<sup>n'</sup>, ca<sup>n'</sup> ca<sup>n'</sup>čankéwačé agčá-biamá. Agčá-bi xí' cí éta<sup>n'</sup>čí<sup>n'</sup>  
 they were as, yet he let them alone he went homeward, He went when again he first  
 towards, they say homeward, they say

akí-biamá xí tē'di cénujiñ'ga amá Gañ'xí xigčíja-bi ega<sup>n'</sup> čizúe ja<sup>n'</sup>-  
 reached home, lodge at the young man the (mv. And then washed himself, as stretched lay,  
 they say (std. ob.) sub.) they say (=hav- ing) out

biamá. Kí igáqčá<sup>n'</sup> číñké ugíkiá-bi ega<sup>n'</sup>, "Égiče gčíi xí' íčaqá te há. 6  
 they say. And his wife the st. spoke to her, as Beware they when you lest  
 one his own, they say (=hav- ing), returned have laugh

Íqají ga<sup>n'</sup>ča wackañ'-gă há. A<sup>n'</sup>ci<sup>n'</sup> waqčí gaskí t'čawáčačí<sup>n'</sup> há," á-biamá.  
 Not to desire make an effort ! Nearly being panting I killed them (ac- said, they  
 laugh scared [I made them die from exhaustion.] cidentally) say.

Kí i<sup>n'</sup>c'áge-ma gčí-bi xí' ja<sup>n'</sup> gáxe ja<sup>n'</sup>-biamá akíča. Kí i<sup>n'</sup>c'áge aká  
 And the old men returned when to feigning they lay, they both (i. e., And old men the  
 home, they say sleep say the man and wife). (coll. sub.).

wañ'giče ja<sup>n'</sup>-bají'-qti níni i<sup>n'</sup> júkigče gčí<sup>n'</sup>-biamá, íabají'-qti čtí. Ca<sup>n'</sup>qti 9  
 all not sleeping at all to- us- with one they sat, they say, not speaking too. Still, in-  
 bacco ing another at all deed

ja<sup>n'</sup>-bají, a<sup>n'</sup>ba amá, wañ'giče. Kí ha<sup>n'</sup>ega<sup>n'</sup>tce xí' cénujiñ'ga aká  
 not sleeping, it was day, they all. And morning when young man the  
 say, (sub.)

čáha<sup>n'</sup>-bi xí' i<sup>n'</sup>c'áge aká wañ'giče gí'ča-bají'-qti gčí<sup>n'</sup>akáma. Kí cénujiñ'ga  
 arose from when old men the all very sorrowful were sitting, they And young man  
 sleep, they say (coll. sub.) say.

aká gá-biama: "Čikáge méga<sup>n'</sup> wai<sup>n'</sup> máčaqá<sup>n'</sup> čagčíi gě wi<sup>n'</sup> a<sup>n'</sup>í-gă há. Wí 12  
 the said as follows, Your likewise robe you cut off you have the one give to me ! I  
 (sub.) they say: friends come back (in- ob- jects)

čtí wai<sup>n'</sup> a<sup>n'</sup>číñ'gě-qti-ma<sup>n'</sup> há," á-biamá. Kí íčádi aká, "Těná! é'di aňgáhií  
 too robe I have none at all . said he, they And his the Why! there we arrived  
 say. father (sub.) there

ča<sup>n'</sup>ja a<sup>n'</sup>čí'a aňgáčíi há, weána<sup>n'</sup>xíčai éga<sup>n'</sup>. A<sup>n'</sup>čí<sup>n'</sup>-na<sup>n'</sup> t'čawača-bačí<sup>n'</sup>i há,"  
 though we failed we have we were attacked as. Nearly we were killed (acci-  
 come back dentally?)

á-biamá. "Těná! éga<sup>n'</sup> taté ubčí'age ga<sup>n'</sup>, Čá-bajji-gă há, ehé xí ca<sup>n'</sup> 15  
 said he, Why! so shall I was unwill- as. Go ye not ! I when yet  
 they say. ing said

a<sup>n'</sup>čaná'a<sup>n'</sup>-bají čnaí há. I<sup>n'</sup>ta<sup>n'</sup> éde čaxágai tē há," á-biamá cénujiñ'ga  
 you did not hear me you went . Now but you weep the said, they say young man  
 past act (?)

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aká. Či ha<sup>n'</sup> ɣi cénujin'ga aká, "Či ačúha ígaska<sup>n'</sup> čě ma<sup>n'</sup>č'i<sup>n'</sup>i-gă há. Wí  
the (sub.) Again night when young man the (sub.), Again in addition to try it walk ye ! I

cti hébe i<sup>n'</sup>č'i<sup>n'</sup> gíi-gă há, čikáge méga<sup>n'</sup>, wai<sup>n'</sup> a<sup>n'</sup>č'i<sup>n'</sup>gě-qtí-ma<sup>n'</sup> áča,"  
too piece having it be ye com- ing back ! your friend likewise, robe I have none at all in- deed,

3 á-biamá. Ki i<sup>n'</sup>c'áge aká wañ'giče wámañká-ctěwa<sup>n'</sup>-bají-biamá, učí'agá-bi  
said, they say. And old men the (coll. sub.) all became altogether out of patience with him, they were un- willing, they say

ega<sup>n'</sup>. Sasú  
as. François (Frank).

NOTES.

619, 10. ɣima<sup>n'</sup>čube tč eča<sup>n'</sup>be iča<sup>n'</sup>čě, he pulled out some of the skewers, and thrust his head out between the skins.

620, 1. nini gakč', tobacco is named, but gákě shows that the pipe (niniba) is meant. While this was said the pipe was held out to the corpse.

620, 6. wač'i qiača-bi, the two old men fainted.

TRANSLATION.

Long ago a Dakota died and his parents made a lodge for him on the bluff. In the lodge they erected a scaffold on which they laid the body. Now, there was in that village a young married man, whose father dwelt with him. And two old men visited the father, and smoked with him, talking about various things. At length the father of the young man said, "My friends, let us go to the corpse and cut off summer robes for ourselves from the tent skins." But the young man opposed this, saying, "No! Do not do so! The death of the young man was a very pitiable occurrence, and, as they had nothing else to give up for him, they erected the tent there and placed him in it that he might decay in it. Let him rest undisturbed!" In spite of his son's words the father remarked, "As he is already dead, what possible benefit can he get from the tent? We have no robes, so we wish to cut off parts of the tent skins for ourselves." Then the young man said, "Really! You have determined to have your own way! Well then! Go as you have said and we shall see what will happen!" He spoke thus by way of reproof. And the old men arose without saying a word, and went to the place where the corpse lay. When they had gone the young man said to his wife, "O wife, get my piece of white clay. I must scare one of those old men nearly to death." But the woman was unwilling, saying, "Let them alone! They have no robes. Let them cut off robes for themselves." But as the husband would not stop talking about it, the wife got the piece of white clay for him. The husband took it, and with it he whitened his whole body and even his head and face. When he had finished he went in a course parallel to that taken by the old men, and reached the corpse before they arrived. He climbed the scaffold and lay on it, thrusting his head out through the tent skins just above the door-way. At length the old men were approaching, ascending the hill and talking together in a low tone. The young man lay listening to them. At length when they had reached the lodge, the old men sat down. And the leader said, "Friends, fill your pipe. We must smoke this last time with our

friend up there." And one of them said, "Yes, your friend has spoken well. That should be done." So he filled the pipe. He drew a whiff, and when the fire glowed he turned the pipe stem towards the seam of the skins above the door-way. He looked up towards the sky, saying, "Ho, friend, here is the pipe! We must smoke with you this last time. And then we will separate. Here is the pipe." As he said this he gazed above the door-way and saw the head extending from the tent in the manner that has been described. "Oh! my friends," said he, "look at this place behind you!" And when the two looked they said, "Really! friend, it is he!" And all fled. Then the young man leaped down and attacked them. Two of them fell to the ground in terror, but he did not disturb them, going on in pursuit of his father. When the old man was overtaken he fell to the ground, as he was terrified. The young man sat astride upon him, and said, "You have been very disobedient! Fill the pipe for me!" And the old man said, "Oh! my grandchild! Oh! my grandchild!" hoping that the supposed ghost would pity him. Then he filled the pipe as he lay stretched out and gave it to his son. And when the young man stopped smoking the father said, "Oh! my grandchild! Oh! my grandchild! Grandchild, pity me and let me go. We thought that we must smoke with you this last time, so we went to the place where you were. Grandchild, pity me." "If that be so, arise and extend your hands to me in entreaty," said the young man. So the old man arose and did so, saying continually, "Oh! my grandchild! Oh! my grandchild!"

It was as much as the young man could do to keep from laughing. At length he said, "Well! begone! Beware lest you come again and go around my resting-place very often! Do not visit it again." Then he let the old man go. On returning to the burial lodge he found that the two old men were still lying where they had fallen. When he approached them they slipped off with their heads covered, as they were terrified, and he let them go undisturbed. When they had departed the young man hastened home. He was the first to reach there, and after washing himself he reclined at full length. He said to his wife, "When they return, be sure not to laugh. Make an effort to restrain yourself. I came very near making them die from exhaustion." And when the old men returned the husband and wife lay as if they were asleep. But the old men did not lie down; all sat in silence, smoking together till daylight. When the young man arose in the morning the old men appeared very sorrowful. Then said he, "Give me one of the robes that you and your friends cut off and brought back. I too have no robe at all." But his father said, "Why! We went there but we did not get anything, as we were attacked. We came very near being killed." To this the son replied, "Why! I was unwilling for this to happen, so I said, 'Do not go,' but you paid no attention to me and went. But now you think differently and you weep." And when it was night the young man said, "Go again and make an attempt. Bring back a piece for me, as I have no robe at all." The old men were unwilling to go again, and they lost their patience, as he teased them so often.

## YANKTON STORY.

TOLD BY GEORGE MILLER.

- Ga<sup>n</sup> Ihañ'kta<sup>n</sup>wi<sup>n</sup> ta<sup>n</sup>wa<sup>n</sup>gça<sup>n</sup> mčí<sup>n</sup>te, cénujĩn'ga wi<sup>n</sup> mi<sup>n</sup> ičápe-na<sup>n</sup>i  
 And Yankton village those per- young man one human waited for regu-  
 haps (?) husbands (past sign), female an un- larly  
 seen one
- tě. Níkagáhi ijañ'ge na<sup>n</sup>ba ukíkiji tě, wáçixa-báji tě, nújĩngá cti wi<sup>n</sup> tě,  
 the Chief his two near kin- the they did not take the boy too one the  
 (com- daughter dred (past husbands (past sign), (past  
 pleted act). act).
- 3 jĩngá. Kĩ níaci<sup>n</sup>ga čé mi<sup>n</sup> ičápa-bi ehé aká, é wa'ú čaňká úwakié ga<sup>n</sup>čai  
 small. And man this that he waited for I said the ho woman the (pl. to talk to  
 a woman (sub.), ob.) them desired
- tě, é wéapaí tě. Ha<sup>n</sup> xi, xi tě'di ahii tě, xi-sa<sup>n</sup>čě. Li náza tě'di ja<sup>n</sup>i  
 the he waited for the Night when, tent at the arrived the tent whitened. Tent rear at the lay  
 (past them (past act), (past act). act).
- tě. Ga<sup>n</sup> fe wána'a<sup>n</sup> ja<sup>n</sup>i tě. Égičé cémĩ<sup>n</sup>jĩn'ga aká akíčá ukíkíe  
 the And speak- listening to lay the At length young woman the both talked  
 (past ing them (past act). (sub.) together
- 6 átiágça-biamá. Gé átiágça-biamá: "Wihé, č'be níkaci<sup>n</sup>ga wi<sup>n</sup> Kagé  
 began suddenly, they To say began suddenly, they Younger who person one Younger  
 say. as fol- say: sister, (fem.)
- ú'a<sup>n</sup> t'a<sup>n</sup>-wéakičai xi, an'gačixe taté," á-biamá. "Wuhu+!" eč'ga<sup>n</sup> ja<sup>n</sup>i tě.  
 causes him (for us, his sis- if, we take him for shall, said, they say. Oho! thinking he lay the  
 ters) to enrage the enemy, a husband etc. (past act).
- Ga<sup>n</sup> wéçigça<sup>n</sup> gáxe ja<sup>n</sup>i tě. Agčá-bi ega<sup>n</sup>, éwačě-mádi akí-bi ega<sup>n</sup>, hi<sup>n</sup>bé  
 And plan making he lay the Having gone back, to his kindred having returned, moccas-  
 (past act). they say, (pl. ob., etc.) they say, sins
- 9 baté wacii tě. Ga<sup>n</sup> giáxai tě. Jáze iča<sup>n</sup>ba<sup>n</sup> xi, nújĩnga uné ačai tě,  
 to saw employed the So they did it the Evening a second when, boy to seek went the  
 (past them (past act). act).
- indé ča<sup>n</sup> ixičaha<sup>n</sup>jiwáčě tě'di. Ga<sup>n</sup> nújĩnga čin' é'dedí čin' amá, xi-gaxe.  
 face the can not be recognized by when. And boy the was mv. there they playing.  
 (part) one another (mv. ob.) say,
- Ga<sup>n</sup>xi ičai tě. Ga<sup>n</sup>xi, "Gí-gā haú, Kagé-i," á-bi ega<sup>n</sup> ga<sup>n</sup> ačin' ačai tě.  
 And then found the And then, Come ! Younger having said, so having he the  
 him (past act). they say (masc.) they say him went (past act).
- 12 Ga<sup>n</sup> ha<sup>n</sup> tě ičaugčě'qti ga<sup>n</sup> gíin' ačai tě, řan'de áčiqáqti. Ga<sup>n</sup> nuda<sup>n</sup>  
 And night the throughout so carrying went the ground across by the And to war  
 him on the (past act), nearest way.

gí'í<sup>n</sup> ačai tē. Lenúga wi<sup>n</sup> t'éča-bi ega<sup>n</sup>, řanúřa uma<sup>n</sup>e nin'de gáxai tē.  
 carry- went the Buffalo bull one having killed, they say, fresh meat provisions cooked made the  
 ing him (past on his back act). the (past act).

Ga<sup>n</sup> uma<sup>n</sup>e tē 'i<sup>n</sup>-bi ega<sup>n</sup>, nújĩnga etí ágahádi gí'í<sup>n</sup> tē. Waticka édega<sup>n</sup>  
 And provisions the having carried on boy too in addition carried the Creek but (past  
 (col. his back, they say, to it him on (past his back, act). they say

ahí-bi ega<sup>n</sup>, nújĩnga utcijeadi gčĩn'kičá-bi ega<sup>n</sup>, uma<sup>n</sup>e hébe 'íi tē, řá. 3  
 having reached it, boy in the bushes having seated him, they say, provisions part gave the dried  
 they say, to him (past act),

"Égičē né te. Ca<sup>n</sup>'ca<sup>n</sup> gčĩn'-gā. Égičē učágas'i<sup>n</sup> te, gacíbařa!  
 Beware you go lest. Always sit. Beware you peep lest, outside (the  
 undergrowth)

Agčĩ tá minke hā." Ga<sup>n</sup> ačai tē, wada<sup>n</sup>be. Níaci<sup>n</sup>'ga etē wéča-báři akí  
 I will return hither And went the as a scout. Person at found them not he  
 (past act), reached there again

té'di, ukía-bi ega<sup>n</sup>, nú na<sup>n</sup>'qti ukie gáxai tē, "Núda<sup>n</sup>hařgá, níaci<sup>n</sup>'ga etē 6  
 when, having spoken to him, man fully speaking the O war captain, person at all  
 they say, to him grown to him (past act),

čĩngai. Edáda<sup>n</sup> etēwa<sup>n</sup> čĩngai." Či gí'í<sup>n</sup> ega<sup>n</sup> čĩ ačai tē. Či  
 is wanting. Whatsoever is wanting. Again having carried the again went the Again  
 him on his back (past act).

ga<sup>n</sup> amá éga<sup>n</sup> gčĩn'kičai tē, utcijeadi čázēqtcĩ hí ři. Či wada<sup>n</sup>be ačai  
 having gone thus for he seated him the amid the late in the he when. Again as a scout went  
 some time (past act), undergrowth evening reached there

tē. Égičē wakída-biamá. Égičē níaci<sup>n</sup>'ga wi<sup>n</sup> a<sup>n</sup>'pa<sup>n</sup> wi<sup>n</sup> t'éčē akáma. 9  
 the At length he shot at something. At length person one elk one was killing it, they  
 (past act). they say.

Kĩ nújĩnga čĩnké agiagčē ga<sup>n</sup>'ča-bi ři'etē, gíteqi tē ca<sup>n</sup> ga<sup>n</sup> učúda<sup>n</sup>be gčĩ<sup>n</sup>'i  
 And boy the (st. to fetch him wished, they even difficult the yet still considering he sat  
 ob.) say when, for him (=as)

tē. Ga<sup>n</sup> níaci<sup>n</sup>'ga ta<sup>n</sup> gčádai tē. Ga<sup>n</sup> wéčē etēwa<sup>n</sup>'ři t'éčai tē níaci<sup>n</sup>'ga  
 the And person the he crept up the And not having seen him he killed the person  
 (past (stl. towards (past at all him (past (past act). act).

kē'. Ga<sup>n</sup> ři nújĩnga čĩnké agiagčai tē. "Núda<sup>n</sup>hařgá, níaci<sup>n</sup>'gá wi<sup>n</sup> t'éačē 12  
 the And then boy the (st. he fetched the O war captain, person one I have  
 (recl. ob.) (past act). killed

hā. Wana<sup>n</sup>'qčĩn-gā há," ał tē. Ga<sup>n</sup> gí'í<sup>n</sup> ega<sup>n</sup> é'di ačai tē, řa<sup>n</sup>'ci<sup>n</sup>. É'di  
 Hasten ! said the And having carried there went the running. There  
 (past act). him on his back (past act),

ahí-bi ega<sup>n</sup>, nújĩnga čĩnké níaci<sup>n</sup>'ga kē' gahá átaňkičai tē. Ga<sup>n</sup> ři agčai  
 having reached, boy the (st. person the on it caused him to the And then started  
 they say, ob.) dead body tread (past act). home

tē. Níaci<sup>n</sup>'ga naji<sup>n</sup>'ha ča<sup>n</sup>' etí hébe čizá-bi ega<sup>n</sup>, ga<sup>n</sup> nújĩnga čĩnké gí'í<sup>n</sup> 15  
 the Person hair the too part having taken, they so boy the one carry-  
 (past (part) say, ing him on his back act).

- agçai tē. Ga<sup>n</sup> wa'ú çañká wasiçēqti gçé tē ga<sup>n</sup>, "Mi<sup>n</sup>agça<sup>n</sup> tá minke,"  
 started the And woman the (pl. thinking in- started the as, I take for a will I who,  
 home (past ob.) tently of them back (past wife  
 act).
- eçēga<sup>n</sup> éga<sup>n</sup>, gi'çēqti gçé tē'. Kī pahañ'ga maja<sup>n</sup> aii çan'di akfi tē,  
 having thought, very glad started the And before land he was at the he ar- the  
 home (past home (past approach- (land) rived (past  
 act) act) ing again act),
- 3 İi-úçiqçige çan'di. Égiçe İi wi<sup>n</sup> é'dedí te amá. İİi bēúgaqti waha<sup>n</sup>-bi  
 deserted village at the At length tent one was std. there, they say. Tents all removed, they  
 site (land). say
- İi', İi wi'áqtcı é'dedí te amá. É'di ahi-bi İi, égiçe İiçébe tē' ctēwa<sup>n</sup>  
 when, tent just one was std. there, they say. There arrived, when, behold door-way the en  
 they say or
- ma<sup>n</sup>çin'ka áji-bi ega<sup>n</sup>, i<sup>n</sup>'tca<sup>n</sup>qtcı waha<sup>n</sup> aça-bi ké amá, İi amá ucté amá.  
 earth having been put on just now migrating they had gone off in a those in the the others  
 it in small pieces, ig. line, they say, tents (sub.) (sub.).  
 they say,
- 6 Cı ujan'ge ké uhá açaı tē, ugaçqa<sup>n</sup> jan'ge wıluhe açaı tē. Égiçe nıaci<sup>n</sup>'ga  
 Again road the follow- went the road of the migrating following went the At length person  
 (lg. ing it (past party closely (past  
 ob.) act), after them act).
- na<sup>n</sup>ba çahádi gçi<sup>n</sup>' akáma. É'di ahi-bi İi, égiçe çé nıjınga çınké içádi  
 two on a hill were sitting, they There arrived, when, behold this boy the one his  
 say. they say who father
- aká iha<sup>n</sup> aká cēna<sup>n</sup>ba akáma. Aı-bi ega<sup>n</sup>, nıjınga íagikigçá-bi ega<sup>n</sup>,  
 the his the those two were st., Having come, they boy having kissed their own, they  
 (sub.) mother (sub.) they say. say, say,
- 9 nıaci<sup>n</sup>'ga çınké íagikçá-biamá, içádi aká cti, iha<sup>n</sup> aká cti. "Úda<sup>n</sup> héçajı  
 man the one they kissed him, they his the too, his the too. Good very  
 who say, father (sub.) mother (sub.)
- ckáxe édega<sup>n</sup> çayıççıjuájı," á-biamá. Nıaci<sup>n</sup>'ga aká nıjınga çınké açi<sup>n</sup>' açaı  
 you did but you injured yourself, said, they say. Man the boy the one took away  
 (sub.) (sub.) who
- tē ébé ctēwa<sup>n</sup> uçá-bájıi tē'. Kī İian'ge amá nıjınga çınké çıngé tē'di  
 when who soever he did not tell the And his sister the (pl. boy the one was miss- when  
 it to (past sub.) who who ing  
 act),
- 12 İgiçá-bájı tē'di, t'éçıçá-biamá. Nıjınga içádi aká gá-biamá: "Anı<sup>n</sup>' né  
 they did not when, they killed themselves, Boy his the said as follows, You took hım  
 find him, their own they say. father (sub.) they say: away
- tē'di uná eté İi úda<sup>n</sup>qti ckáxe çan'ja, İian'ge aká enáqtcı nı ukıjı éga<sup>n</sup>  
 when you ought very good you do though, his sister the him only man near as  
 tell it (sub.) (brother)
- téçıçıçai, çan' uqpáçé tē ga<sup>n</sup> t'é da<sup>n</sup>ctē eçēga<sup>n</sup>ı éga<sup>n</sup> ga<sup>n</sup> t'éçıçai İian'ge  
 prized him, so lost the and dead perhaps they as so killed them- his sister  
 their own, thought selves
- 15 akıçá." Gañ'İi çé nıaci<sup>n</sup>'ga aká ga<sup>n</sup> içádi çınké uçai tē çé İe ké  
 both. And then this man the at any his the (st. told it the this spoken the  
 (sub.) rate father ob.) to him (past act)
- bēúga, e'a<sup>n</sup> nıaci<sup>n</sup>'ga t'éçai tē'. "Ké, añgáçé taı. Ca<sup>n</sup> hä. Wanáte te  
 all, how man he killed the Come, let us go. Enough . You eat shall  
 (past act).
- hä," aı tē. "Ma<sup>n</sup>çin'i-gä. Cübçé tá minke," aı tē nıaci<sup>n</sup>'ga aká. Ga<sup>n</sup>  
 said the "Walk ye. I will go to you, said the man the So  
 he (past act) (past act) (sub.).

gč'i<sup>n'</sup>i tē. Íkisa<sup>n'</sup>č'i<sup>n'</sup> čai xī, qáča agčai tē. Wa'ú čé t'éxičē čaŋkápa akfi  
 he sat the Out of sight they when, back he start- the Woman this killed to the ones he  
 (past (past act). went they again ed back (past act). themselves reached again

tē. Ujč'be ma<sup>n'</sup>č'in'ka ma<sup>n'</sup>-básē ájii tē učiqačá-bi ega<sup>n'</sup>, jí ma<sup>n'</sup>te ahí  
 the Door-way earth cubes of sod piled up the having made fall from a height tent within ar-  
 (past (past act). (col. ob.) by pulling, they say, arrived

tē. Ěgričē wa'ú akíča ja<sup>n'</sup>xí'a<sup>n'</sup>he ihéwačá-bi čaŋkáma. Ě'di ahí-bi ega<sup>n'</sup>, 3  
 the Behold woman both reclining they had been laid, they say. There having arrived,  
 (past (past act). together (?) they say,

učíza<sup>n'</sup> tē uta<sup>n'</sup>na úbasne ja<sup>n'</sup> akáma. Gañ'xí t'éxičē akáma.  
 middle the space making a he was lying, they And then he was killing himself,  
 split by say. they say.  
 pushing (?)

## TRANSLATION.

There was once a Yankton village in which was a young man who was waiting for a chance to marry. The chief had two daughters, full sisters, who were unmarried, and one son who was the youngest child. And this man who, as I have said, was waiting for a chance to marry, wished to court the sisters, and he was waiting on their account.

One night he went to their tent, which was a whitened one, and he lay down outside at the rear of the tent in order to listen to what the sisters might say. At length the sisters began a conversation. One said, "Younger sister, we shall marry the person who takes our little brother and enables him to insult our enemies." "Oho!" thought the listener. As he lay there he matured a plan. Returning home he asked his female kindred to sew moccasins. And they did it for him. The next evening, when it was too dark for persons to distinguish one another's faces, he started to seek the boy. The boy was playing, and the young man found him. When he said, "Come, younger brother," the boy went with him. The young man carried him on his back all night long, going across the prairie in a straight line. When he carried him thus he was going on the war path. He killed a buffalo bull, cut up the carcass, and cooked the fresh meat that it might serve as rations for the journey. He carried the provisions on his back, and besides them he carried the boy. When he reached a stream he seated the boy among the undergrowth and gave him some dried meat to eat. Then said he, "Do not depart! Remain here! Beware lest you peep outside of the undergrowth! I will return." Then he went as a scout. Not discovering any one at all, he returned to the boy, and spoke to him as if he were a full-grown man, "O war captain, there is no one at all. I did not find anything whatever." Then he took him on his back again, resuming his march. Late in the evening he seated the boy amidst the undergrowth and went off as a scout. At length there was some one shooting. It was a man who killed an elk. The young man wished to fetch the boy, but it was difficult, so he sat considering what to do. He crept up carefully towards the man and killed him before his presence could be detected.

Then he fetched the boy. "O war captain, I have killed a man. Hasten!" He carried the boy on his back, running to the place. On arriving there he caused the boy to tread on the dead man. Then the two started home, taking part of the scalp of the slain man. As the man started back, he thought intently of the women, "I will



take a wife," and he was very glad. On returning to the place where he had first met the boy and had overheard the sisters, behold, nothing remained but a single tent and the deserted village site. All the inhabitants had removed, leaving only the one tent standing. On reaching it he noticed that small pieces of sod had been piled up against the door-way, and that but a short time had elapsed since the departure of the other inhabitants. He followed close behind the villagers, and at length saw two persons sitting on a hill. Nearing them, he saw that they were the parents of the boy whom he was carrying.

They came towards him and kissed their son and also the young man. "You have done very well, but you have injured yourself," said they. When the young man carried off the boy he did not tell any one at all what he intended doing. And when the sisters did not find the boy, their brother, they killed themselves. The boy's father said to the young man, "You should have told about it when you carried him off. You have done well, but since his sisters had only him as their real brother they loved him, and, thinking that he was either lost or dead, they killed themselves." Then the young man related every occurrence to the boy's father, telling how he had killed the man.

The father said, "Come! Let us go. It is enough. You must eat." The young man said, "Depart ye! I will join you later." So he sat there and they departed. When they had gone out of sight he retraced his steps till he reached the place where the sisters had killed themselves. He pulled down the cubes of sod that had been piled up against the entrance, and then went into the tent. There were the two women, side by side, just as they had been laid there. He went to them, forced his way in between them, and lay down. Then he killed himself.

### ADDRESS TO THE YOUNG MEN.

- Níaci<sup>n</sup>ga-máce, waçáxigçíta<sup>ni</sup> núde ɣaxux' uçji-çti ɣi-na<sup>n</sup>, edáda<sup>n</sup> wi<sup>n</sup>  
 O ye people, you work for your- throat you are very when reg- what one  
 selves [you pant very hard after working] fully, ularly,
- çaxíckaxe taí hä. Wacka<sup>n</sup>'i-gä É'be uçúnaji<sup>n</sup>-bajii-gä. Níkaci<sup>n</sup>'ga ukéçi<sup>n</sup>  
 you make for will Try (pl.) Who do not depend (ye) on him. Indian  
 yourself pl.
- 3 aň'gaçi<sup>n</sup> bçuğaçti Wakan<sup>'da</sup> aké-ga<sup>n</sup> wáxai tē hä, maja<sup>n</sup>' çan<sup>'di</sup>, çan<sup>'ja</sup>  
 we who move all Wakanda the sub., so made us the land on the, though  
 (paat act).
- edáda<sup>n</sup> weágiúda<sup>n</sup> a<sup>n</sup>ma<sup>'çi</sup><sup>n</sup> wegáxai gē bçuğaçti çingé' hä. Maja<sup>n</sup>' çéça<sup>n</sup>  
 what for our advantage we walk made for us the all wanting Land this  
 (pl. ob.) (place)
- bçuğaçti wáqe-ma ugípi éga<sup>n</sup> waníta weágiúda<sup>n</sup> Wakan<sup>'da</sup> çínké wegáxai  
 all the white peo- full as quadruped good for us Wakanda the st. made for us  
 ple one
- 6 çan<sup>'ja</sup>, bçuğaçti múçingái. Pahan<sup>'ga</sup> tē'di waníta çin<sup>'</sup> eja<sup>'</sup> çingé'çti ga<sup>'</sup>  
 though, all exterminated Before when quadruped the his without any so  
 by shooting (class) at all

t'ea<sup>n</sup>čč a<sup>n</sup>ma<sup>n</sup>č<sup>i</sup>i, a<sup>n</sup>čan'xigčigč<sup>n</sup>qti a<sup>n</sup>ma<sup>n</sup>č<sup>i</sup>i, nú čga<sup>n</sup>qti a<sup>n</sup>ma<sup>n</sup>č<sup>i</sup>i Kī  
 we killed we walked, we deciding altogether for we walked, man just like we walked. And  
 ourselves  
 i<sup>n</sup>'tea<sup>n</sup> tē'di úcka<sup>n</sup> gě e-na<sup>n</sup>' a<sup>n</sup>gisičč'qti a<sup>n</sup>ma<sup>n</sup>č<sup>i</sup>i taité čingé. Wáqe-ma  
 now when deed the only those we remember well we walk shall wanting. The white peo-  
 (pl. ob.) (pl.)  
 úcka<sup>n</sup> ejaí kě a<sup>n</sup>ča<sup>n</sup>'baha<sup>n</sup>-báji etčctěwa<sup>n</sup>, ca<sup>n</sup>' ejačica<sup>n</sup> wia<sup>n</sup>'čiqe taí. Ědí 3  
 deed their the we do not know notwithstanding, yet towards them let us shape our  
 course.  
 xī wčuda<sup>n</sup> a<sup>n</sup>ma<sup>n</sup>č<sup>i</sup>i taí.  
 case good for us we shall walk.

NOTE.

According to George Miller, an Omaha, the old men of his tribe often make such an address to the young men.

TRANSLATION.

O ye people, if you ever accomplish anything for yourselves it will be only when you work so hard for yourselves that you pant incessantly thereafter. Do your best! Do not depend on any one else. The Mysterious Power made us all Indians in this country, but all those things which he made for our constant good have disappeared. The entire country is full of white people, so the quadrupeds which had been made by the Mysterious Power for our advantage have been exterminated, they have been shot. In the former days we went about killing the quadrupeds who had no owners, we governed ourselves, going wherever we pleased, we went about just as men should do. But now it is impossible for us to think any longer about those deeds of the past. Although we are ignorant of the customs of the white people, let us shape our course in that direction. In that case we shall prosper.

LETTERS.

JENUGA NAJIN TO HIS FRIEND GRAY HAT.

Ččču Wáčáge qúde gčí xī, uákie. Ijiga<sup>n</sup>čai kě'ia pí, Wáji<sup>n</sup>dáči<sup>n</sup>  
 Here Hat gray had when, I talked to Grandfather at the I was  
 (place) there.  
 Washington  
 é áwake, maja<sup>n</sup>' ččča<sup>n</sup> wiwíja Ijiga<sup>n</sup>čai činké wébc<sup>i</sup>wi<sup>n</sup> pí. Níkaci<sup>n</sup>'ga 6  
 that I mean, land this (ev.) my He whom they the (st. I sell it I was  
 have for a grand- ob.) there. People  
 father  
 kědí amá hídeaja<sup>n</sup> amá Máhi<sup>n</sup>-ja<sup>n</sup>'ga-ma čkiga<sup>n</sup>'qti waja<sup>n</sup>'be. Kī čgíče  
 those who were those lower down the the Americans just like I saw them. And at length  
 there Missouri R.

- maja<sup>n'</sup> wégč<sup>n'</sup>wi<sup>n'</sup> tē'di waqpániä'j<sup>i</sup> amá. Iŕga<sup>n'</sup>čai aká ujañ'ge úda<sup>n'</sup> wi<sup>n'</sup> a<sup>n'</sup>f  
land sold their when they were not poor. Grandfather the (sub.) road good one gave me
- há. Ičágič<sup>a</sup>-máji, áda<sup>n'</sup> waqpáni. A<sup>n'</sup>wa<sup>n'</sup>qpani áda<sup>n'</sup> ki éskana Wakan'da  
I have not found mine, there-fore poor. I am poor there-fore and oh that! God
- 3 č<sup>i</sup>ñk<sup>é</sup> ijiñ'ge č<sup>i</sup>ñk<sup>é</sup>, a<sup>n'</sup>ba eŕá kě'ja éč<sup>a</sup><sup>n'</sup>be pí ka<sup>n'</sup> ebč<sup>é</sup>ga<sup>n'</sup>. Éde  
the one his son the one day their to the in sight I I hope. But  
who who, reach
- ugáhanač<sup>á</sup>že kēdi-na<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup> b<sup>č</sup>i<sup>n'</sup>. Éskana č<sup>é</sup>ceta<sup>n'</sup>, Máhi<sup>n'</sup>-jañ'ga-máče,  
darkness in it usually always I am. Oh that! henceforth, O ye Americans,
- uga<sup>n'</sup>ba kě'ja éskana pí ka<sup>n'</sup> ebč<sup>é</sup>ga<sup>n'</sup>. I<sup>n'</sup>wi<sup>n'</sup>čaxa<sup>n'</sup>i xi, éska<sup>n'</sup> ebč<sup>é</sup>ga<sup>n'</sup>,  
light to the oh that I I hope. You help me if it may be I think that,
- 6 č<sup>i</sup>ñ'gajiñ'ga wiwŕa ni<sup>n'</sup>q ač<sup>a</sup>f ka<sup>n'</sup> ebč<sup>é</sup>ga<sup>n'</sup>. Ukít'č<sup>é</sup> č<sup>é</sup>ama<sup>n'</sup> Caa<sup>n'</sup> amá pí-  
child my alive go I hope. Nation or those Dakota the (pl. sub.) bad  
Foreigners
- báji hégabáji xi, ca<sup>n'</sup>, Máhi<sup>n'</sup>-jañ'ga-máče, edáda<sup>n'</sup> gě áhigiqti wač<sup>a</sup>'i  
not a little when, still, O ye Americans, what the a great many you give to them  
(= thing) pl. in. ob.
- waqpáni-báji. Wí na<sup>n'</sup>xíde a<sup>n'</sup>ská'qti, fe č<sup>i</sup>č<sup>i</sup>ñai aná'a<sup>n'</sup> miñk<sup>é</sup>. Nicúde  
they are not poor. I I have a very good hearing, word your (pl.) I am hearing as I sit. Missouri R.
- 9 č<sup>é</sup>-kēdi wáče áhigiqti, waqpániqti at<sup>é</sup> tá miñke. Níaci<sup>n'</sup>ga-ma účka<sup>n'</sup>  
this by the white a great many, very poor I die will I who. People the (pl. ob.) dead  
man
- píaji amá wač<sup>a</sup>kíhídai xi, fe č<sup>i</sup>č<sup>i</sup>ñai aná'a<sup>n'</sup> miñk<sup>é</sup>. Ugáhanač<sup>á</sup>že kē'di  
bad the ones who you attend to them if word your (pl.) I am hearing as I sit. Darkness in the
- ca<sup>n'</sup>ca<sup>n'</sup> b<sup>č</sup>i<sup>n'</sup>. Č<sup>é</sup>ceta<sup>n'</sup> éskana a<sup>n'</sup>cta<sup>n'</sup>be eg étea<sup>n'</sup>i éde. Waga<sup>n'</sup>ze wi<sup>n'</sup>  
always I am. By this time oh that you see me so (!) should at least but. Teacher one
- 12 Pañ'ka xi č<sup>a</sup>n'di naji<sup>n'</sup> há, č<sup>é</sup>ču naji<sup>n'</sup>. Waqpáni t'a<sup>n'</sup> a<sup>n'</sup>č<sup>a</sup><sup>n'</sup>baha<sup>n'</sup> waga<sup>n'</sup>ze  
Ponka vil- at the stands here stands. Poor there he knows about teacher  
lage is me
- ta<sup>n'</sup>. Edáda<sup>n'</sup> i<sup>n'</sup>teqi gě waga<sup>n'</sup>ze ta<sup>n'</sup> na'a<sup>n'</sup> taté. Účka<sup>n'</sup> i<sup>n'</sup>teqi gě  
the. What hard for the teacher the he hears shall. Deed hard for the  
std. one. ob. pl. in. ob. it
- baxúakič<sup>é</sup>-na<sup>n'</sup> - ma<sup>n'</sup> tá miñke. Kí fe kě waga<sup>n'</sup>ze ta<sup>n'</sup> č<sup>é</sup>na'a<sup>n'</sup>i xi,  
I cause him to write usually I use will I who. And word the teacher the you hear when,  
std. from him
- 15 wiñ'ke éska<sup>n'</sup> enéga<sup>n'</sup>i, gebč<sup>é</sup>ga<sup>n'</sup>, Máhi<sup>n'</sup>-jañ'ga-máče. Ič<sup>á</sup>dia<sup>n'</sup>wa<sup>n'</sup>č<sup>a</sup>f-ma  
He speaks truly perhaps you think. I think that, O ye Americans! Those whom we have had  
for agents
- wágazu-báji. Účka<sup>n'</sup> gě i<sup>n'</sup>uda<sup>n'</sup>i gě ič<sup>á</sup>č<sup>a</sup>-máji há. Níaci<sup>n'</sup>ga-ma  
not straight (pl.). Deed the the good for the I have not found The persons (pl. ob.).  
pl. in. ob. pl. in. ob.
- wágazúqti-ma wi<sup>n'</sup> ka<sup>n'</sup>bča. Wágazú-ma wi<sup>n'</sup> t<sup>i</sup>č<sup>a</sup>kíč<sup>é</sup> xi, i<sup>n'</sup>wiñ'ka<sup>n'</sup>i xi,  
the very honest ones one I desire. The honest ones one you send him if, he helps me if,  
(pl. ob.) to me
- 18 ič<sup>á</sup>ni<sup>n'</sup>ja té há. Kí Wač<sup>á</sup>ge qúde č<sup>i</sup>, fe taté aná'a<sup>n'</sup> té č<sup>é</sup>ceta<sup>n'</sup>-qti égič<sup>é</sup>  
I may live by means of him. And Hat gray you he shall I heard when from that really it hap-  
time on-ward pened
- wágazu jiñgáqti. Wágazu tē éga<sup>n'</sup>-na<sup>n'</sup> ka<sup>n'</sup>bča. Úda<sup>n'</sup> há, ebč<sup>é</sup>ga<sup>n'</sup>.  
straight very small. Straight the so only I desire. Good I think that.
- Gúdiha ani<sup>n'</sup>ja (č<sup>é</sup>)te áha<sup>n'</sup>, áda<sup>n'</sup> wéč<sup>i</sup>híde sagígi- na<sup>n'</sup> ka<sup>n'</sup>bča. Ja<sup>n'</sup> č<sup>i</sup>nañ'ge  
In future I live may ! there-fore. tool hard ones of only I desire. Wagon

ka <sup>n</sup> 'bça.	Ĭéskä	ka <sup>n</sup> 'bça.	Ĭéskä	ja <sup>n</sup>	'i <sup>n</sup> -ma	ka <sup>n</sup> 'bça.	Wé'e	ka <sup>n</sup> 'bça.	
I desire.	Cattle	I desire.	Cattle	wood	those who carry on their backs	I desire.	Plow	I desire.	
Qádigaóna	ka <sup>n</sup> 'bça.	Ĭan'dina <sup>n</sup> cpé	ka <sup>n</sup> 'bça.	Wémagíxe	ka <sup>n</sup> 'bça.				
Scythe	I desire.	Spade	I desire.	Saw	I desire.				
Ma <sup>n</sup> 'zě	wíugáda <sup>n</sup>	ka <sup>n</sup> 'bça.	Cañ'ge	wáçaha	ka <sup>n</sup> 'bça.	Wamúsk-ina <sup>n</sup> úbě			3
Iron	used for nailing	I desire.	Horse	clothing	I desire.	"Wheat-grinder" (= grist-mill)			
ka <sup>n</sup> 'bça.	Ki é	abçi <sup>n</sup> '	xi,	içáni <sup>n</sup> 'ja	té áha <sup>n</sup> ,	ebçéga <sup>n</sup> .	Maja <sup>n</sup> '	gě	iañ'ga
I desire.	And that	I have	when	I live by means of it	will	! I think that.	Land	the pl. in ob.	large
ctěwa <sup>n</sup> '	abçi <sup>n</sup> '-	máji	hă;	áda <sup>n</sup>	wéçihíde	sagígi-	na <sup>n</sup>	ka <sup>n</sup> 'bça	hă.
by any means	I have	I not	.	there- fore	tool	hard ones of different kinds	only	I desire	Winter
gçéba	kí	ě'di	çábçi <sup>n</sup>	Iřga <sup>n</sup> çai	çinķé'ja	pí	tě	agçí	tě,
ten	and	on it	three	the one had as a grand- father	to the	I was the there	the	I have	the, and that far
								come back	tool
sagí-	ctěwa <sup>n</sup> '	abçi <sup>n</sup> '-	máji.	Áda <sup>n</sup>	wéçihíde	sagí	gě	ka <sup>n</sup> 'bça.	Waga <sup>n</sup> 'ze
hard	by any means	I have	I not.	There- fore	tool	hard	the pl in ob.	I desire.	Teacher the (std.)
ka <sup>n</sup> 'bça	tě	a <sup>n</sup> çá <sup>n</sup> 'baha <sup>n</sup> .	Ki	ékiga <sup>n</sup> 'qti	i <sup>n</sup> çéckaxai	ka <sup>n</sup> '	ebçéga <sup>n</sup> .	Edáda <sup>n</sup>	
I desire	the	he knows about me.	And	just like it	for me you make it	I hope that.		What	
wi <sup>n</sup> '	içáni <sup>n</sup> 'ja	té	ctěwa <sup>n</sup> '	çinģéç	hă.	Enáqtei	içáni <sup>n</sup> 'ja	té	hă.
one	I live by means of it	may	soever	there is none	.	That only	I live by means of him	may	.

## NOTES.

This was the first text of any sort dictated to the writer (in 1872). "Gray Hat" was the name given by the Ponkas to the late William Welsh, of Philadelphia. A translation of this letter appeared in the "Spirit of Missions" (of the Protestant Episcopal Church) for 1872.

629, 5. Waçage qude gçi xi, rather, Waçage qude ihe gçi xi, *When Gray Hat came back by this route.* Waji<sup>n</sup>daçi<sup>n</sup>, *Washington*, in Ponka notation; but the native phrase, waji<sup>n</sup> daçi<sup>n</sup>, means, *foolish disposition*.

630, 4 and 5. One "eskana" is enough; omit the other (*i. e.*, either one).

630, 8. Wi na<sup>n</sup>xide a<sup>n</sup>skäqti, etc. The speaker names himself, but the true reference is to his people, the Ponka. Nearly all the personal statements should be so construed.

630, 11. Çeceta<sup>n</sup> eskana a<sup>n</sup>çta<sup>n</sup>be eg etea<sup>n</sup>i ede, *I think that you (pl.) should at least have seen me* (*i. e.*, *should have come to see me*) *by this time.* L. gave another reading: Çeceta<sup>n</sup> eskana a<sup>n</sup>çta<sup>n</sup>be éga<sup>n</sup> etai<sup>n</sup> éde, *I think that you should have visited me ere this.*

630, 15. For gebçéga<sup>n</sup>, L. reads, ka<sup>n</sup>bçéga<sup>n</sup>, *I hope.* But the other, too, makes sense.

631, 1. çeskä ja<sup>n</sup> 'i<sup>n</sup>-ma, *those cattle which carry yokes, i. e., oxen.*

631, 4. içáni<sup>n</sup>'ja te áha<sup>n</sup>, ebçéga<sup>n</sup>. L. reads, içáni<sup>n</sup>'ja éte áha<sup>n</sup>, ebçéga<sup>n</sup>, *I think, "I ought to live by means of it!"*

Waga<sup>n</sup>ze in this letter refers to the missionary, *i. e.*, the author.

## TRANSLATION.

O Gray Hat, when you came hither after your visit to the tribes up the Missouri River I talked with you. (And now I talk about the same business.) I have been to the place of the President, I mean Washington. I went thither to sell my land to the President. I saw some people down the Missouri River who were just like Americans, and I noticed that when they sold their land they were rich.

The President gave me a good road. I have not found it, therefore I am poor. I am poor, I say, for that reason. I am always in darkness. I hope that I may soon come out into the day of God and his Son. O ye Americans, I hope that henceforth I may reach the light. I think that if you will help me my children will improve, thus realizing my hopes. O ye Americans, though these Dakota tribes are very bad you give them many things and they are wealthy. But my people have behaved well, they have obeyed your words (though you have not given us many things). (If there are a great many white people along this Missouri River, I shall die poor. When you are attending to the Indians who will not behave I am obeying your words. I am ever in darkness. I think that you should at least have visited me before this time.

A missionary is here at the Ponka village. He knows about my poverty. He shall hear of the things which are difficult for me to endure. From time to time I will get him to write about those things. And when you hear his words, O ye Americans, I imagine that you will think "He tells the truth."

Those whom we have had as our agents have not been upright. I have not found any of their acts advantageous to me. I desire to have one of the truly honest persons. If you send me one of that kind and he aids me, I may improve by means of his assistance.

O Gray Hat, when I heard that you were to speak (in our behalf?) our affairs really improved a little from that time onward. I desire only what is right. I think that it is good. In future I ought to improve. Therefore I desire substantial appliances of different kinds. I desire wagons, cows, oxen, plows, scythes, spades, cross-cut saws, nails, harness, and a grist-mill. If I obtain the things which I have named, I think that I ought to improve by means of them.

The lands which I have are by no means large, therefore I desire substantial appliances of different kinds. It has been thirty-three winters since I returned home after my first visit to the President, and I have not yet had even one substantial implement. Therefore I desire them. The missionary knows what I wish to obtain. And I hope that you may do for me just as I desire. There has not been even one thing here of advantage to me. My only present dependence is the missionary.

HEGAGA SABE AND LAŁAŅGA NAJIN TO BETSY DICK.

Nújiŋga aká čida<sup>n'</sup>be ga<sup>n'</sup>čai. Wáčaha úwačagioná tē giza<sup>n'</sup>be  
 Boy the (sub.) to see you desires. Clothing you told us about the to see his own  
 ga<sup>n'</sup>čai. Uqčéqčeci ča'í tē ga<sup>n'</sup>čai. T'a<sup>n'</sup>adi čatí tē'di can'geajin'ga wi'í  
 he desires. Very soon you the he desires. Last fall you when colt I gave you  
 give it to him  
 ani<sup>n'</sup>čagčé, gčí. Nújiŋga čí'í činké é áji há, gčízaji há can'geajin'ga. 3  
 you took it home- it has returned. Boy he gave the one he dif- he did not take it back  
 ward, returned.  
 Pan'ka áji can'ge ta<sup>n'</sup> iha<sup>n'</sup> ta<sup>n'</sup> ači<sup>n'</sup> aká, é gčízai can'geajin'ga. Uja<sup>n'</sup>be  
 Ponka an- horse the its the he has the he took it colt. Do not look for  
 other (std.) moth- (std.) her (sub.) back  
 gičáji-gá! A<sup>n'</sup>wa<sup>n'</sup>waža ugáca<sup>n'</sup>-báji. Cka<sup>n'</sup>aji gčí<sup>n'</sup>. Wawáqpani hégabáji.  
 it, as your own! Whither they have not gone Motionless sits. We are poor not a little.  
 traveling  
 Gaúde-ma<sup>n'</sup>čí<sup>n'</sup>, níkağahi waci eai t'é. Cúde-gáxe ijin'ge, Qeğáčiqa<sup>n'</sup>, 6  
 Gaúde ma<sup>n'</sup>čí<sup>n'</sup>, chief adherent their dead. Smoke-maker his son, Qeğáčiqa<sup>n'</sup>,  
 t'é čicta<sup>n'</sup> gčí<sup>n'</sup>. Pahan'gadi wabáxu wi<sup>n'</sup> cučéačé, gčíaji. I<sup>n'</sup>tca<sup>n'</sup> cí gáča<sup>n'</sup>  
 dead finished sits. Formerly letter one I sent to you, it has not returned. Now again that one  
 cučéačé. Mi<sup>n'</sup> čé hébe čigí<sup>n'</sup>be ga<sup>n'</sup>čai nújiŋga. T'a<sup>n'</sup>da<sup>n'</sup> čatí tē'di  
 I send to you. Moon this part to see you, his own desires boy. In the fall you when came when  
 ča'čéičé nújiŋga. Can'ge wi<sup>n'</sup> čí'í. Edáda<sup>n'</sup> úwačaginá čagčí beúga giná'a<sup>n'</sup>i, 9  
 had pity on boy. Horse one he gave What you told us about you all have heard of their own,  
 you to you.  
 čína-báji. Néxigačú enáqčeci čínai. Mi<sup>n'</sup> čé hébe giza<sup>n'</sup>be ga<sup>n'</sup>čai. Čačé  
 they did not beg of you. Drum alone they asked of you. Moon this part to see their own they wish. To go to you  
 'ičai nújiŋga wí<sup>n'</sup>a. Wabáxu wi<sup>n'</sup> tia<sup>n'</sup>čakičé 'ičačé éde tíaji. Edáda<sup>n'</sup> tē  
 sp-aks of it boy my. Letter one you cause to come hither you prom- but it has What the  
 of it (ob.)  
 učáket'a<sup>n'</sup> xí'ji, aná'a<sup>n'</sup> ka<sup>n'</sup>bča. Wabáxu ča<sup>n'</sup> cuhí tē égasáni tē 'ičačé tē 12  
 you acquire if, I hear I desire. Letter the reaches the on the fol- the you the  
 lowing day find it  
 wabáxu tia<sup>n'</sup>čakičé ka<sup>n'</sup>bča. E'a<sup>n'</sup> čakí éi<sup>n'</sup>te aná'a<sup>n'</sup> ka<sup>n'</sup>bča.  
 letter you cause to I desire. How you it may I hear it I desire.  
 come to me reach be

NOTES.

Written in 1872. Dictated by Black Elk (Heqaga sabe), afterwards John Nichols, or Pahaŋga-ma<sup>n'</sup>čí<sup>n'</sup>, son of the chief by that name, of the (Ponka) Wacabe gens. Lałaiŋga naji<sup>n'</sup> was a leader of a dancing society. He should not be confounded with the head chief, Lenuga naji<sup>n'</sup>, or Acawage (sometimes called Lałaiŋga naji<sup>n'</sup>). A letter of (the younger) Lałaiŋga naji<sup>n'</sup>, written after he became a Christian and a farmer, will be found on a subsequent page in this volume. Lałaiŋga naji<sup>n'</sup> jūŋga, the younger

Jaqaŋga naji<sup>n</sup>, now called Jenuga zi, *Yellow Buffalo Bull*, came to Washington in April, 1889, and furnished the author with an account of his dancing society, two legends of Ukiabi (pp. 609, 613), and other information. Betsy Dick was an Omaha doctor, mystery woman, leader of a dancing society, interpreter, etc. She spoke several Indian languages besides having a knowledge of English. From her the writer obtained several Oto myths.

633, 3. Nujiŋga č'i č'iŋke e aji hã. Note the use of č'iŋke, when the sentence affirms no voluntary action, but the mere fact of his being a different person. Had a voluntary action been predicated of him, the sentence would have begun thus: Nujiŋga č'i aka.

633, 6. nikagahi waci ejai t'e. L. inserts ede before t'e: *He was the chief's servant, but he is dead.*

633, 7. t'e čicta<sup>n</sup> gč'i<sup>n</sup>, He is at the point of death, *or*, He is about to die.

633, 11. Nujiŋga used *without* aka, probably incorrectly.

#### TRANSLATION.

Standing Buffalo wishes to see you. He desires to see his clothing about which you told us. He wishes you to give it to him very soon. The colt which I gave you when you were here last fall, and which you took home with you, has returned. The youth who gave it to you is not the one who now has it; he did not take back the colt. He who has taken it is the Ponka, who has the colt's mother. Do not look for it as your own. The people have been nowhere. They are staying at home. We are very poor. Gaŋide-ma<sup>n</sup>č'i<sup>n</sup>, the chief's adherent, is dead. Smoke-maker's son, Qega-č'iqan, is about to die. I sent you a letter formerly, but no reply has come. Now I send this one to you. Standing Buffalo wishes to see you before the end of this month. When you came here in the autumn he had pity on you and gave you a horse.

All have heard about the things concerning themselves, about which you told us (*i. e.*, promised us) when you returned to us. They did not beg these things of you. They asked you for nothing but a drum. They desire to see what belongs to them before the end of this month. My young man (Standing Buffalo) speaks of going to you. You promised to send me a letter, but it has not come. I wish to hear whether you have acquired anything. When this letter reaches you, I wish you to send me one on the day after you receive it. I desire to hear how you reached home.

HEQAGA SABE TO KUCACA, AT THE OMAHA AGENCY,  
NEBR. *March 11, 1872.*

Cupí taté ebčéga<sup>n</sup>. Ma<sup>n</sup>'zepě niníba i<sup>n</sup>wi<sup>n</sup>'čane ecé, a<sup>n</sup>čá'í čicta<sup>n</sup>'.  
 I reach shall I think Hatchet pipe you seek for me you you gave finished.  
 you 'hat. said. to me  
 Céki gí xī, ačí<sup>n</sup>' gíkičá-gǎ! Lčí<sup>n</sup>hi<sup>n</sup>'de wačáge a<sup>n</sup>čá'í 'čáčě agíxa<sup>n</sup>'bča.  
 Ceki is re- when, cause him to bring it Woven yarn head-dress you gave you I wish my own.  
 turn- ing back! me, promised  
 Céna. Enough.

3

TRANSLATION.

I think that I shall be with you. You said that you would seek a hatchet-pipe for me: you have already given it to me. Get Ceki to bring it when he returns. I desire my head-dress of woven yarn, which you promised to give me. Enough.

HEQAGA SABE TO CEKI, A PONKA STAYING AT THE  
OMAHA AGENCY. 1872.

Céki, ma<sup>n</sup>'zěškǎ číja abčí<sup>n</sup>', bčízě. Níaci<sup>n</sup>ga čábčí<sup>n</sup> a<sup>n</sup>xīi éde  
 Ceki, money your I have, I took it. Person three contended but  
 for it  
 awá'í-májí: Ičádíčai čínké, iěškǎ, Ma<sup>n</sup>'teú-níja. A<sup>n</sup>wa<sup>n</sup>'cka<sup>n</sup>ja<sup>n</sup>'ga, áda<sup>n</sup>  
 I did not give it Agent the, interpreter, Ma<sup>n</sup>'teu-nija. I am strong, there-  
 to them: fore  
 awá'í-májí Ma<sup>n</sup>'zěškǎ wíja gčéba itéwikičé, éde wíja<sup>n</sup>ha<sup>n</sup> t'é áda<sup>n</sup> awá'í. 6  
 I did not give it Money (?) my ten I put away for but my wife's dead there- I gave to them.  
 to them. fore  
 Ca<sup>n</sup>'ge na<sup>n</sup>'ba, iěškǎ mi<sup>n</sup>'ga edábe, edáda<sup>n</sup> ga<sup>n</sup>'ča a<sup>n</sup>'čagáji uáket'a<sup>n</sup>, éde  
 Horses two, ox female also, what to desire you com- I acquired, but  
 manded me  
 wíja<sup>n</sup>ha<sup>n</sup> t'e, áda<sup>n</sup> zaní číngé, bčúgaqti číngé. Ma<sup>n</sup>'zěškǎ čagíčeta<sup>n</sup>be  
 my wife's dead, there- all there is every one there is Money you see your  
 brother fore none, none. own  
 ka<sup>n</sup>'bča, áda<sup>n</sup> itéačě. Umáha ié uné amá kí xī, aná'a<sup>n</sup> ka<sup>n</sup>'bča. 9  
 I desire. there- I put it Omaha but- hunters reach when, I hear I desire.  
 fore away. falo home  
 Waqí<sup>n</sup>'ha cta<sup>n</sup>'be xī, égasáni tia<sup>n</sup>'čakičé te aná'a<sup>n</sup> xī. Céna.  
 Paper you behold when, the follow- you send to me please I hear when. Enough.  
 ing day

NOTES.

635, 5. iěškǎ, the U. S. interpreter, David Le Clerc.

The reading of the last line (635,10) is conjectural. If we transpose *te* and *xī*, the sentence will read, *egasani tia<sup>n</sup>'čakičé xī, ana'a<sup>n</sup> te, if you will send me (one) on the next day, I may hear it.*



## TRANSLATION.

Ceki, I have your money; I took it. Three persons contended with me for it, trying to get it from me, but I did not give it to them. (I refer to) the agent, the interpreter, and Grizzly-bear's Ear. I am strong, therefore I have not given it to them. I had put away ten dollars of my money for you, but my wife's brother died, therefore I gave it away to the people. I had acquired two horses, and also domestic cows, which you told me to desire, but my wife's brother died, therefore all is gone; everything is gone! I wished you to see your own money, so I put it away. I wish to hear when the Omahas who went on the buffalo hunt reach home. When you see the letter, please send one to me on the following day, and I may hear of it (?). Enough.

## HEQAGA SABE TO DR. POTTER, YANKTON, DAK. 1873.

- Wáqe dáxe i<sup>n</sup>'ta<sup>n</sup> mi<sup>n</sup> cáđě. Pahañgadi i<sup>n</sup>wi<sup>n</sup>'çaka<sup>n</sup>'áji éde, waga<sup>n</sup>'ze  
 White I act now moon six Formerly you did not help me but, teacher  
 man
- wáqe úda<sup>n</sup> héga<sup>n</sup>ji tě, wékiona<sup>n</sup>'çákiçě xi, edáda<sup>n</sup>'ctécte tia<sup>n</sup>'çakiçé ka<sup>n</sup>'bça,  
 white good not a little as you make me thankful If, whatsoever you send to me I desire,  
 man (f) suddenly
- 3 kageha Wigisiçě-na<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>. Içádi úda<sup>n</sup> wéçaha<sup>n</sup>-máji. Na<sup>n</sup>'pa<sup>n</sup>'hi<sup>n</sup>  
 O friend. I remember only always. Agent (or good I do not know them. I am hungry  
 you Father)
- agisiçě-na<sup>n</sup>-ma<sup>n</sup>'. I<sup>n</sup>'tea<sup>n</sup> wáqe içádi Pañ'ka-ma çeskā wi<sup>n</sup> a<sup>n</sup>'í. Úda<sup>n</sup>  
 I remember it usually. Now white agent (or the Ponkas (pl. ox one has  
 man father) ob.) given  
 to me.
- ni<sup>n</sup>' éde çiaqai. Içádiçai áji wi<sup>n</sup> úda<sup>n</sup>'qti atí, é áwake. Wáqta<sup>n</sup>'a<sup>n</sup>'çakiçé  
 you but he has ex- Agent an- one very good has that I mean. You are pleased with  
 are celled you. other come what I am doing
- 6 xi, edáda<sup>n</sup> wéçihide a<sup>n</sup>'çá'i ka<sup>n</sup>'bça, dadíha.  
 if, what tool you give I desire, O father!  
 to me

## NOTES.

Dr. J. A. Potter, of Yankton, South Dak., was agent among the Ponka before 1869.

636, 1. Pahañgadi . . . kageha. F. said that the words were used incorrectly, and that it was impossible to discover the meaning. G. said it was a *badly constructed sentence* (ukigçe piäji), and that the words were "uçuda<sup>n</sup>be piäji," *bad for one to consider*. But W., an older Omaha, found the sentence a plain one. His explanation is given in the translation. For ka<sup>n</sup>'bça, I wish, F. substituted, ka<sup>n</sup>'bçega<sup>n</sup>, I hope.

## TRANSLATION.

I have been living as a white man for six months. Formerly, when I was a wild Indian, you did not help me. At that time I had no one to teach me. But now I have the missionary, and I wish to improve. So if you are willing to make me thankful suddenly (*or unexpectedly*), I hope, my friend, that you will send me something or other.

I am always thinking about you. I have not known good agents. I have been always thinking about my hunger. Just now the white agent has given me one of the Ponka oxen. You are good, but he has excelled you. I refer to another agent, a very good man, who has come recently. O father, if you are pleased with what I am doing, I wish you to give me some tool or other useful appliance.

## HEQAGA SABĒ TO KUCACA. 1872.

Wabáxu	faná	čé	cučáče.	Čéaka	ičádičai	aká	úda <sup>n</sup> qti	aká,	éga <sup>n</sup>	
Letter	you	this	I send to you.	This one	agent	the	very good	the	so	
	asked			(sub.)		(sub.)		(sub.)		
	for									
edáda <sup>n</sup>	úju	taité	weágibáha	gčí <sup>n</sup> ,	uná'a <sup>n</sup>	a <sup>n</sup> čagáji	tě	uána'a <sup>n</sup> .	Máca <sup>n</sup>	skā
what	impor-	shall	showing to us,	sits,	to hear	you com-	as	I have heard	Feather	White
	tant	be (pl.)	his own	about it	manded me	manded me	about it.			
cúčeákiče	waqi <sup>n</sup> 'ha.	Céki	ma <sup>n</sup> 'zěskā	tě	abčí <sup>n</sup> .	Agčí	te,	ecé.	Wébaxú-gā!	3
I sent it to you	paper.	Ceki	money	the	I have.	I come	will	you	Write to us!	
for him						home	said.			
Wí	ubča <sup>n</sup> '	te,	ecé.	Waqi <sup>n</sup> 'ha	uqčé'qtcí	ka <sup>n</sup> 'bča,	wabáxu	é	áwake.	I <sup>n</sup> 'ja-
I	I take	will,	you	Paper	very soon	I desire,	letter	that	I mean.	We usu-
	hold	said.								ally
na <sup>n</sup> 'i	Umáha	ičádičai	čínké.	Wí	wabáxu	gian'kiče	tě'	aná'a <sup>n</sup>	ka <sup>n</sup> 'bča.	
doubt	Omaha	agent	the one	I	letter	is caused to	when,	I hear it	I wish.	
him			who.			come back				
						for me				
Éga <sup>n</sup>	aŋga <sup>n</sup> 'čai.									6
so	we desire.									

## NOTES.

Kucaca, prob. the Omaha notation of the Pawnee name for Rousseau Pepin or Pappan, an Omaha.

637, 1. ičádičai, *i. e.*, C. P. Birkett, of Nebraska.

637, 2. Máca<sup>n</sup> skā, *White Quill-feather*, a Ponka, who died afterwards at the Omaha Reservation in Nebraska.

637, 5. Umáha ičádičai čínke, the Omaha agent, Edward Painter, M. D., of Maryland.

## TRANSLATION.

I send you this letter for which you asked. This agent whom we now have is very good; so he continues showing to us ("to whom he belongs as agent") the things which shall be important for us. As you commanded me to hear about it, I have done so. I sent a letter to you for White Quill-feather. O Ceki, I have the money. You said, "I will return." Write to us. You said, "I will take hold of it." I desire a paper very soon, I mean a letter. We usually doubt the Omaha agent. When a letter is sent to me, I wish to hear what you intend doing. All of us have a similar desire.

UHAŇGE-JA<sup>N</sup>, A PONKA, TO HIRAM CHASE (WASABE JAŇGA),  
AT OMAHA AGENCY.

I<sup>n</sup>'na<sup>h</sup>a gí te ágaji-gă. Waqpani čingé. Wačate k(ě) újawa. Gí-gă  
 My mother be may command Poor there is Food the abundance. Return  
 com- her! none. thou  
 ing

há. Ihañ'kta<sup>n</sup>wi<sup>n</sup> cañ'ge áhigi wá'í, áda<sup>n</sup> aňgú wawáqpani-báji. KI  
 ! Yankton horse many gave to there- we are not poor. And  
 us, fore

3 wíctí úda<sup>n</sup>qti anáji<sup>n</sup>. Na<sup>n</sup>búwibča<sup>n</sup>' minké. Čéna.  
 I too very good I stand. I am shaking hands with you. Enough.

NOTES.

Uhaňge-ja<sup>n</sup>, *Lies at the end*, or Big Snake, was a brother of Standing Bear, of the Ponka Wajaje gens. Hiram Chase was the trader at the Omaha Agency, who had taken an Omaha woman for his wife.

The classifier kě is contracted before ujawa, in this sentence, although this is not always done.

TRANSLATION.

Tell my mother to be coming back. There is no one poor (here). Food is abundant. O come! The Yanktons gave us many horses, so we are not poor. And I, too, am doing very well. I am shaking hands with you. Enough.

PART OF A LETTER FROM UHAŇGE-JA<sup>N</sup> TO HIS BROTHER,  
MA<sup>N</sup>TCU-NAJ<sup>N</sup>.

Wabáhi-jíňga uqpáčě; Caa<sup>n</sup>' uti<sup>n</sup>'-baji, ni<sup>n</sup>'ja agčí. Či weanaxíčai  
 Wabahi-jingá fell; Dakotas did not hit alive he came Again they attacked us  
 him, back.

Céhi t'a<sup>n</sup> té' wacícika kě itáxi ča<sup>n</sup> waň'gač<sup>n</sup> aňgáhi. Caňgáč<sup>n</sup> čéna<sup>n</sup>ba  
 Apple- abound the creek the head the we having them we reached Riding on horses seven  
 tree there.

6 aň'guqčai, ki weanaxíčai. Aňjá<sup>n</sup>čě tíčea<sup>n</sup>'čai. Maja<sup>n</sup>'-ibáha<sup>n</sup> wacúce,  
 we overtook and they attacked us. We threw our- we passed along Knows-the-Land brave,  
 selves down suddenly (?)  
 [We throw ourselves down suddenly  
 in quick succession]

Ma<sup>n</sup>'tcú-jaň'ga wacúce, na<sup>n</sup>'pewáčě, ni<sup>n</sup>'ja. Jaň'ga-náji<sup>n</sup> wacúce: Caa<sup>n</sup>'  
 Big Grizzly-bear brave, dangerous, alive. Standing Buffalo brave: Dakota  
 wi<sup>n</sup> uhíackáqčei ma<sup>n</sup> íu, Jaň'ga-náji<sup>n</sup>. Jiňgá-nuda<sup>n</sup> wacúce.  
 one very close to him ar- wounded Standing Buffalo. Boy Warrior brave.  
 row with,

## NOTES.

All the Ponkas, except Jiñga-nuda<sup>n</sup>, mentioned in this letter, were scholars of the author. Standing Buffalo was the younger man of that name.

The creek called "Cehit'a<sup>n</sup>," or "Where apple trees abound", is probably Willow Creek, a tributary of the Niobrara River, Nebraska.

## TRANSLATION.

Little Picker (or Grazer) fell, but he has returned alive without being struck by the Dakotas. They dashed on us again. We chased them to the head of Willow Creek (?). We overtook seven horsemen, who assaulted us. We threw ourselves to the ground, to hide, one after another (?). Knows-the-Land was brave; Big Grizzly-bear was brave and dangerous (to the foe); he survives. Standing Buffalo was brave. Standing Buffalo wounded a Dakota with an arrow when he stood very close to him. Boy Warrior was brave.

## HEQAGA-SABĚ AND OTHERS TO AN OMAHA.

T'a <sup>n</sup> adi	Umáha	ꞑi	cupi.	Ki	nújiñga	wiwíña	wéꞑi'a <sup>n</sup>	úwaꞑáginá,	
Last fall	Omaha	house	I went thither to you.	And	boy	my	ornament	you told them about it,	
nuona <sup>n</sup> ha,	ꞑiꞑá	maca <sup>n</sup>	wi <sup>n</sup> ,	céna,	i <sup>n</sup> wi <sup>n</sup> 'ꞑaná'a <sup>n</sup> .	T'a <sup>n</sup> da <sup>n</sup>	ꞑatí	há.	Ma <sup>n</sup> 'zépě-
otter skin,	eagle	quill-feather	one,	enough,	you heard about for me.	In the fall	you came hither	Hatchet	
niníba	uwáꞑaginá,	giná'a <sup>n</sup> i	há,	zaní	nújiñga.	Ma <sup>n</sup> 'zě-unáji <sup>n</sup>	máca <sup>n</sup> -ꞑáꞑꞑa <sup>n</sup>		3
pipe	you told them about it,	they have heard of it, their own		all	boy.	Iron shirt	head-dress of eagle tail feathers		
waꞑáge,	ꞑehá-nacábe,	hi <sup>n</sup> bé,	waꝼá'i	'íꝼaꝼě,	ma <sup>n</sup> 'zě-áka <sup>n</sup> ta,	céna,	úwaꝼáginá,		
head covering,	buffalo robe smoked dark,	moocasius,	you give to us	you promised,	metal armlets,	enough,	you told them about it,		
i <sup>n</sup> 'ꝼína-ctěwa <sup>n</sup> -báji.	Wáji <sup>n</sup> '	ꝼiꝼíña	waꝼá'i	'íꝼaꝼě.	Gata <sup>n</sup> 'adi	ukét'a <sup>n</sup>	éska <sup>n</sup> a <sup>n</sup> -		
we did not beg of you in the least.	Disposition	your own	you give to us	you promised.	At last	to acquire	perhaps we it		
ꝼa <sup>n</sup> 'ꝼai,	éde	edáda <sup>n</sup>	úwaꝼáginá	añ'kaji'qtia <sup>n</sup> .					6
thought,	but	what	you told them about	is not so at all.					

## NOTES.

The letter was dictated by Heqaga-sabě in the presence of ǂaǂaũga-naji<sup>n</sup>, Ni-ane, and Miǂasi-nikagahi.

639, 1. ꝼi cupi seems elliptical; perhaps it should be ꝼii ꝼa<sup>n</sup>ꝼa cupi (to the village I went to you) I went to your village, as he did not go to a single Omaha house to the exclusion of all others.

639, 4. waꝼage appears superfluous here. Ma<sup>n</sup>'zě unáji<sup>n</sup> refers to some present rather than to the Ponka man, Iron Shirt.

## TRANSLATION.

Last autumn I went to your house(s) on the Omaha land. And you told my young men about trinkets; you heard about only an otter skin and an eagle quill-feather for me. You came to this place in the early fall. All the young men have heard of their hatchet-pipe of which you told them. You promised to give us an iron shirt (*sic*), a head-dress of eagle tail feathers, a buffalo robe smoked dark, moccasins, and metal armllets. You told them about it; we did not beg of you at all. Of your own mind you promised to give them to us. We have thought, "At last after much delay he may have acquired them;" but what you told them about is not so at all.

UHANGE-JA<sup>N</sup> TO CAŃGE-SKA, AN OMAHA CHIEF.

- T'a<sup>n</sup>adi cupí íe úda<sup>n</sup> i<sup>n</sup>čéckaxe, wéčigča<sup>n</sup> áwatéga<sup>n</sup> wágazúqti  
 Last I reached word good you made for thought in what way very straight  
 fall there where you are me, (or plan)
- iañ'kičá-gã, dadíha. A<sup>n</sup>bačé cubčé ka<sup>n</sup>'bča, éde a<sup>n</sup>wañ'kega. Kí čéamá  
 send to me, O father. To-day I go to I desire, but I am sick. And these  
 you
- 3 Caa<sup>n</sup>' amá cti 'ágča wáči<sup>n</sup>, áda<sup>n</sup> xúahéga<sup>n</sup> cubčá-maji. T'a<sup>n</sup>' xí, cubčé  
 Dakota the (pl. too suffering they have there- fearing unseen I do not go to you. Fall when, I go to  
 sub.) us, fore danger some- what you
- ka<sup>n</sup>'bča. Cañ'gejajiñ'ga wi<sup>n</sup> agía<sup>n</sup>bča pí. Pañ'ka céču i<sup>n</sup>či<sup>n</sup>'či<sup>n</sup>  
 I desire. Colt one I abandoned I reached Ponka there where having it  
 my own there. there. you are for me
- gíwačákiče ka<sup>n</sup>'bča. Waha<sup>n</sup>'čiŋge niníba wi<sup>n</sup> a<sup>n</sup>'í 'íče ka<sup>n</sup>'bča: uíča-gã.  
 cause them to be I desire. Orphan pipe. one to give prom- I desire: tell it to him.  
 returning me iso
- 6 Edáda<sup>n</sup> i<sup>n</sup>wi<sup>n</sup>'čana te wi<sup>n</sup>'aqtcictē uná'a<sup>n</sup>'čákičáji. Edáda<sup>n</sup> wi<sup>n</sup>'áqtei  
 What you told to me the even one you did not cause me to What just one  
 hear about it.
- čínai nfaci<sup>n</sup>ga na<sup>n</sup>'ba: néxigaxú čínai. A<sup>n</sup>'ba čéčuádi ga<sup>n</sup>'čai, éde ní'a,  
 asked of you person two: drum asked of you. Day on this they desire but you  
 have failed,
- áda<sup>n</sup> céna cka<sup>n</sup>'na te, zaniqti giya<sup>n</sup>'ča-baji'qtia<sup>n</sup>'i. Íe čičíha wi<sup>n</sup>'čakáji.  
 there- enough you desire may, all they do not wish at all for their Word your you do not speak  
 fore it truly.
- 9 Kúge wi<sup>n</sup>' aňgáči<sup>n</sup> áda<sup>n</sup> céna ga<sup>n</sup>'čai kúge. Wa'ú ni<sup>n</sup> éde íe čičíha  
 Box one we have there- enough they de- box. Woman you are but word your own  
 sire
- ıaňgáqti íčae. Ugihita-báji Wéxi'a<sup>n</sup> úwačáginá tē áda<sup>n</sup> cačé 'íčai éde,  
 very large you They are waiting very Trinkets you told them the there- to go to they but,  
 speak. anxiously for what about them (past fore you spoke  
 was promised. act) of it
- ní'a áda<sup>n</sup> cačá-báji 'íčai há. Čéna.  
 you there- not going to you they Enough.  
 have fore speak of it failed

NOTES.

640, 9. *ciçiq̄a*, superfluous according to F.

640, 11 and 11. *Ugihita-bajl . . caça-bajl 'içai hã*. F. gives another reading: *Wéçiq̄a<sup>n</sup> úwaçagiq̄a té ugihita-báji hã, áda<sup>n</sup> caçé 'içai éde, çuí'a hã, áda<sup>n</sup> caçá-bajl 'içai hã*, *You told them about the trinkets, so they were waiting very anxiously for what was promised. Therefore they talked of going to (visit) you (not waiting on you any longer), but now that you have failed (to send them), they speak of not going to (visit) you.*

TRANSLATION.

When I was with you last autumn you made very good words for me. O father, send me a decision in whatever way it may be very honest. I wish to go to you today, but I am sick. And these Dakotas also are abusing us, therefore I do not go to you on account of my fear of some unseen danger. I wish to go to see you next autumn. I left one of my colts there (with the Omahas). I desire you to induce the Poukas who are with you to bring it back for me. I wish the Orphan to promise to give me a pipe. Tell him about it. You have not caused me to hear about even one of the things about which you told me (*i. e.*, you have not sent word about their coming). Two men asked just one thing of you; they begged a drum of you.

They desire it on this very day, but you have failed, so you need not think of it any longer. They do not wish you to give them anything. You have not spoken true words. We have a box, therefore they have no further desire for one (from you). You are (as) a woman, but you speak very great words! They are waiting very anxiously for what was promised. You told them about the trinkets, so they promised to go to see you; but now that you have failed (to send them) they speak of not going to you. Enough.

UHANGE-JAN TO AGENT C. P. BIRKETT. 1873.

Edáda<sup>n</sup> i<sup>n</sup>'teqi uwíbça. Pañ'ka níkagáhi úju, Ma<sup>n</sup>tcú-wáçihí,  
 What hard for me I tell you. Ponka chief principal, Martcu-waçihí,  
 Acáwage, Xáxe-sábě, Waji<sup>n</sup>'agahíga, Gahíge, ja<sup>n</sup>'inañge a<sup>n</sup>'iáji, çé i<sup>n</sup>'teqi  
 Acawage, Black Crow, Waji'agahiga, chief, wagon has not this hard for  
 given me, me  
 héga-máji. Ga<sup>n</sup>'adí'qti ja<sup>n</sup>'inañge çíqti, nán'de çiq̄ta, Major, ja<sup>n</sup>'inañge 3  
 not a little for Just now wagon you your- heart your own, Major, wagon  
 me. self,  
 wi<sup>n</sup> a<sup>n</sup>'çá'i ka<sup>n</sup>'bça. Íçiq̄çá<sup>n</sup> tẽ Pañ'ka níkagáhi çañká weçéçka<sup>n</sup>náji,  
 one you give I desire. Decision the Ponka chief the ones you do not desire for  
 to me them who then,  
 çíq̄tci íniçça<sup>n</sup> waçá'i ka<sup>n</sup>'bça. Níkagáhi bçúga çéçu eçéga<sup>n</sup>- nan'di kí  
 just you you deciding give to I desire. Chief all here thinking usually and  
 them that when  
 ja<sup>n</sup>'inañge kě a<sup>n</sup>'i-báji çí, ta<sup>n</sup>'wa<sup>n</sup>gça<sup>n</sup> píaji taté, ebçéga<sup>n</sup>, Major. Kí 6  
 wagon the do not give to if, village bad shall be, I think that, Major. And  
 me

edáda<sup>n</sup> piäji<sup>n</sup> čáxa-máji. Ja<sup>n</sup>inañge nújiñga wa'í 'iča- biamá, éde ubčí'age.  
 what bad I do not. Wagon boy to give they it is said, but I was unwill-  
 to them prom- ling.  
 ised

Ma<sup>n</sup>teú-náji<sup>n</sup> ta<sup>n</sup>'wa<sup>n</sup>gča<sup>n</sup> eja<sup>n</sup> čan'di ja<sup>n</sup>inañge na<sup>n</sup>bá etéga<sup>n</sup>; wéna<sup>n</sup>ba tš  
 Standing Bear gens his in the wagon two probable; the second the

3 wíjai, éska<sup>n</sup> ebčéga<sup>n</sup>. I<sup>n</sup>wiñ'ka<sup>n</sup> wackañ'-gä!  
 it is mine, per- I thought. To help me try!  
 haps

## NOTE.

641, 2. a<sup>n</sup>iäji (the 3d sing.) should be a<sup>n</sup>i-baji, in the plural, to agree with the pl. subj. *the chiefs*.

## TRANSLATION.

I tell you what is difficult for me to bear. The principal Ponka chiefs, Grizzly-bear that starts the game from the thicket, Striped-horse (Zebra), Black Crow, Bird-chief, and The Chief, have not given me a wagon; this is very hard for me. Just now, Major, I wish you yourself of your own will to give me a wagon. You do not desire the Ponka chiefs to make the decision; I wish you alone to decide and give (the wagon) to them. I think, Major, that there will be trouble in the tribe if all the chiefs who are here, after thinking of the matter, do not give me a wagon. Yet I have done nothing wrong. They promised to give the wagons to the young men, but I was unwilling. There are probably two wagons which will belong to Standing Bear's gens, and I suppose that the second one may be mine. Try to help me!

## FRANK LA FLÈCHE, SR., TO HIS DAUGHTER, SUSANNE.

November 12, 1877.

Maja<sup>n</sup> ča<sup>n</sup> añ'iča<sup>n</sup>čai tš' a<sup>n</sup>čí'a tañ'gata<sup>n</sup> ebčéga<sup>n</sup>. Umáha ŋi ča<sup>n</sup>  
 Laud the we desire for our- the we shall fail to obtain I think that. Omaha vil- the  
 selves lago

i<sup>n</sup>'ta<sup>n</sup> a<sup>n</sup>ná tañ'gata<sup>n</sup>. Čéceta<sup>n</sup>'-na<sup>n</sup> úwawéci kš ceta<sup>n</sup>'-na<sup>n</sup> 'ia<sup>n</sup>'ča-baji'-qtia<sup>n</sup>'i.  
 now we shall ask for. Up to this time pay the so far only we have not at all men-  
 tioned it.

6 Īndáda<sup>n</sup> nié ctš wačič'gai. Ga<sup>n</sup> čí'áqti ŋi, ga<sup>n</sup> úwawéci 'ia<sup>n</sup>'ča tañ'gata<sup>n</sup>.  
 What pain so- we have none. And falling al- if, then pay we shall mention it.  
 ever together

Cé maja<sup>n</sup> níaci<sup>n</sup>'ga ukéči<sup>n</sup> maja<sup>n</sup> eja<sup>n</sup> é'di učáŋine taí hš, ewégaí hš.  
 That land Indian common land their there you can seek for they said the  
 yourselves foregoing to us

Águdi edé ceta<sup>n</sup> aňga<sup>n</sup>'ča-baji. Ga<sup>n</sup> caň'ge čaňká čičgčaňge čča<sup>n</sup>ba  
 Where what they so far we have not desired it. And horse the (pl. ob.) your husband he too  
 said

9 wákihidái-gä. Ga<sup>n</sup> cčna ga<sup>n</sup>'te uwíbča cučéačš. Īeskä a<sup>n</sup>waň'gači<sup>n</sup>  
 and ye to them. And enough for a while I tell you I send to you. Interpreter we have them

aňgáti wíutaň'ga čedéni čata<sup>n</sup>'i, píbaži.  
 we had as soon as whiskey he drank, be (was) bad.  
 come hither

NOTES.

This Frank La Flèche is the younger brother of Joseph La Flèche of the Omaha tribe. Frank is a chief of the Pouka half-breed "band." His daughter Susanne is the wife of Makata. She and her husband were at the Quapaw Reservation, Indian Territory, when this letter was written.

The author was present at the interviews with the President and other officials, as a check on the interpreters, whom he corrected once or twice.

642, 9. ieskă. This interpreter was Baptiste Barnaby, who was not a Ponka. He was fond of liquor; so the agent brought the chief of police, Big Snake or Uhañge ja, to watch him and keep him sober. Big Snake did his work well.

TRANSLATION.

I think that we shall fail to obtain the land which we desire for ourselves (*i. e.*, the old reservation in Todd County, Dakota). We shall now ask for the Omaha Reservation (as our home). Up to this time we have not mentioned the damages at all (but we shall do so hereafter).

We have no sickness whatever. If there is a total failure (to get either our old land or the Omaha Reservation), we will speak of the damages (*or* pay). They have said to us, "You can seek a land for yourselves in the Indian Territory." We have not yet expressed a wish to go where they have said. Now, you and your husband must attend to the horses. I send you all that I have to tell you for some time. The interpreter is bad; he drank whisky as soon as we brought him here.

WAQPECA, AN OMAHA TO MR. PROVOST.

August 24, 1878.

Wamúske d'úba a<sup>n</sup>wa<sup>w</sup>'i-gă há, kagéha. Na<sup>n</sup>jú éna wí'i téinke, a<sup>n</sup>čá'i  
 Wheat some lend me O friend. Thresh- that I give . will, you give  
 ing quanti- back  
 ty to you

tě. Wéga<sup>n</sup>ze dúba ka<sup>n</sup>'bča.  
 when Measure four I desire.  
 (or if)

TRANSLATION.

My friend, lend me some wheat. If you give it to me I will give you back that much of threshed (wheat). I desire four bushels.



## MAQPIYA-QAGA TO ČÁKUČŮ-ČAKITÁWE.

- Waqi<sup>n'</sup>ha gáča<sup>n</sup> cučé. Ca<sup>n'</sup> ga<sup>n'</sup> wisíčai tē waqi<sup>n'</sup>ha cuhí-na<sup>n</sup> taté.  
 Paper that (ob.) goes to you. At any rate I remember the paper reach usu- shall.  
 you (pl.) ally
- Gata<sup>n'</sup>adi ája<sup>n</sup>i éda<sup>n</sup>, ebčéga<sup>n</sup>, cí winá'a<sup>n</sup>i ka<sup>n'</sup>bča. Uma<sup>n'</sup>ha<sup>n</sup>-ma ma<sup>n'</sup>zěškā  
 By this time have † (in a I think that, again I hear I wish. The Omahas money  
 you (pl.) so- acted liloquy), from you
- 3 čizá-báji ca<sup>n'</sup>ca<sup>n</sup> i<sup>n'</sup>ta<sup>n</sup>. Pahañ'ga gě'di ma<sup>n'</sup>zěškā čizé ca<sup>n'</sup>ca<sup>n</sup>'i, éde i<sup>n'</sup>ta<sup>n</sup>  
 do not receive always now. Before at differ- money received always, but now  
 ent times
- čizá-báji, wa'í-baji'qtia<sup>n'</sup>i. Áda<sup>n</sup> ma<sup>n'</sup>zěškā čaná tē učíhaji té, wa'í-báji  
 they do not get they do not give it to us There- you the you have will, they do not  
 it, at all. fore money begged not your way about it give it to us
- ca<sup>n'</sup>ca<sup>n</sup> éga<sup>n</sup> učíhaji há. Wamúske kě ga<sup>n'</sup> hégaji abčín' ehé čandi, ca<sup>n'</sup>ca<sup>n</sup>.  
 always so you do not wheat the and not a little I have I said in the it continues.  
 have your desire (†) past,
- 6 Maja<sup>n'</sup> ča<sup>n</sup> wamúske jañgá uáji, wéga<sup>n</sup>ze gčébahíwi<sup>n</sup> na<sup>n'</sup>ba abčín'. Éskana  
 Land the wheat large I sowed, measure hundred two I have. I hope  
 čéču ni<sup>n'</sup> ebčéga<sup>n</sup> wamúske t'a<sup>n'</sup> xi, wačáte t'a<sup>n'</sup> xi. Wata<sup>n'</sup>zi kě' cti hégaji  
 here you I think that wheat abounds if, food abounds if. Corn the too not a  
 are little
- abčín'. Wáqe nú eja kě hégaji abčín'. Wáqe waqtá eja kě bčúga abčín'.  
 I have. White potato his the not a few I have. White fruit his the all I have.  
 man mau
- 9 Abčín' gě'cte hégaji abčín'. Níkagahi<sup>n</sup>-ma pahañ'gadi weat'abčé Uma<sup>n'</sup>ha<sup>n</sup>-mā;  
 I have the things not a I have. The chiefs (pl. ob.) formerly I hated them The Omahas (pl. ob.);  
 (what) soever few
- kí i<sup>n'</sup>ta<sup>n</sup> níkaci<sup>n</sup>ga amá úda<sup>n</sup>qti ma<sup>n'</sup>čín'i, i<sup>n'</sup>ta<sup>n</sup> níkagahi<sup>n</sup>-ma weat'abča-máji  
 and now people the (pl. very good they walk, now the chiefs (pl. ob.) I do not hate them  
 sub.)
- há. Ca<sup>n'</sup> kíkui gaza<sup>n'</sup> ga<sup>n</sup> úda<sup>n</sup>qti ga<sup>n'</sup> é'di ma<sup>n'</sup>bčín' há. Níkagáhi tē é úda<sup>n</sup>  
 . At any calling among so (!) very good so (!) there I walk . Chief the it good  
 rate to feasts
- 12 égičé weat'abčé kě égičé piáji čáxe te há. Níkaci<sup>n</sup>ga čín' wi<sup>n'</sup> waqpáni xi,  
 behold I hate them the behold bad I may do . Person the one poor if,  
 (mv.)
- níta<sup>n</sup> etéga<sup>n</sup> há, níkagáhi amá i<sup>n'</sup>čín'gai há. Níkaci<sup>n</sup>ga wi<sup>n'</sup> dáda<sup>n</sup> ga<sup>n'</sup>čai,  
 you ought . chief the (pl. said the fore- . Person one what he desires,  
 work sub.) going to me
- waqpáni xi, uíkañ-gä, aí há níkagáhi amá. Áda<sup>n</sup> níkaci<sup>n</sup>ga waqpáni čín'  
 poor when, help him, said . chief the (pl. There- person poor the  
 they sub.) fore (mv. ob.)
- 15 ča'čáčé i<sup>n'</sup>ta<sup>n</sup>. Čaň'ge wábčín' čaňká ca<sup>n</sup> cénawáčé, níkaci<sup>n</sup>ga waqpáni  
 I pity him now. Horse I have the ones at are expended, person poor  
 them that (ob.) length (†)
- etěwa<sup>n'</sup> awá'i-na<sup>n</sup>-ma<sup>n'</sup>. Kí ja<sup>n</sup>ma<sup>n'</sup>čín' i<sup>n'</sup> čaňká enáqtcí uctaf há. Wiča<sup>n'</sup>be  
 soever I used to give to them. And wagon carried that only they re- main . I see you

tat éska<sup>n</sup> ebéga<sup>n</sup>. I<sup>n</sup>'tea<sup>n</sup> cañ'ge ubáhadi áji a<sup>n</sup>çin'ge há. Uma<sup>n</sup>'ha<sup>n</sup> amá  
 shall perhaps that I think. Now horse on their flank au- I am with- . Omaha the (pl.  
 (=beside other out sub.)

wáqe gáxe ga<sup>n</sup>'çai há. Susí júwagçai níkaci<sup>n</sup>ga gçéba-dúba wáqe gáxe  
 white act desire La Flèche he with them person forty white act  
 man

júwagçe ga<sup>n</sup>'çai. Uma<sup>n</sup>'ha<sup>n</sup> amá bçúga uçí'agai; níkagáhi tē téqigigçai 3  
 he with them desire. Omaha the (pl. all are unwilling; chief the prize their  
 sub.) (thing) own

cénujin'ga bçúga. Wáqe gáxe-má é wia<sup>n</sup>'t'çafi há. Kí wáqe gáxaji amá  
 young man all. White those who act that we hate them . And white do not act the (pl.  
 man (pl. ob.) man sub.)

uma<sup>n</sup>'çinka çé cahí-na<sup>n</sup> tú amá, níkagáhi amá. Wi<sup>n</sup>'çida<sup>n</sup>'bai çí wáqe gáxe  
 season this will be reaching you, chief the (pl. One sees you when white act  
 sub.) sub.) man

amá dáda<sup>n</sup> çá'i-báji etéga<sup>n</sup> há: níkaci<sup>n</sup>ga ukéçí<sup>n</sup> tē é a<sup>n</sup>'çá ga<sup>n</sup>'çai há, 6  
 the (pl. what you do not should Indian common the that abandon they wish  
 sub.) sub.) give to him (thing)

wáqe gáxe amá Kí wí nífaci<sup>n</sup>ga ukéçí<sup>n</sup> tē axía<sup>n</sup>bçá ka<sup>n</sup>'bçá-máji há.  
 white act the (pl. And I Indian common the I throw away I do not wish  
 man sub.) (thing) for myself

Wiçan'ge a<sup>n</sup>'çina t'á-baçi<sup>n</sup>, wakégai. Éde i<sup>n</sup>'ta<sup>n</sup> gígçázu. Ceta<sup>n</sup>' édíqti  
 My sister came very near dying, she was sick. But now she has re- covered. So far just there

çan'ba-máji há, waçíta<sup>n</sup> kē áakihíde ma<sup>n</sup>bçí<sup>n</sup> há. Ijin'ge amá é i<sup>n</sup>wi<sup>n</sup>'çá 9  
 I have not seen work the I attend to it I walk Her son the that to tell me  
 her (ob.) (mv. sub.)

atí-na<sup>n</sup>i. Waqtçá jin'ga héçaji é'çá bçé, kí ma<sup>n</sup>'çá<sup>n</sup> weáçuhe, áda<sup>n</sup> é'çá  
 has come Vegetable small not a few unto I go, and stealing I fear for them, there- thither  
 regularly. fore

pí-máji-na<sup>n</sup>-ma<sup>n</sup>' ceta<sup>n</sup>'-na<sup>n</sup>. Jíqti tē'di wabçíta<sup>n</sup> ma<sup>n</sup>bçí<sup>n</sup>. Maja<sup>n</sup>' çá<sup>n</sup>  
 I have not been going so far. The very at the I work I walk. Land the  
 house (ob.)

wéahide anáji<sup>n</sup> há, áda<sup>n</sup> é'çá pí-máji-na<sup>n</sup>-ma<sup>n</sup>'. Éskana maja<sup>n</sup>' çá<sup>n</sup> çançá 12  
 distant (from) I stand there- there I have not reached there Oh, that! land the large  
 fore regularly. (ob.)

níbçí ka<sup>n</sup>'bçéga<sup>n</sup> há. É cupí çí, maja<sup>n</sup>' çá<sup>n</sup> çançá níbçí çí, uçúçá<sup>n</sup>be  
 you pul- I hope That I reach when, land the large you pul- when, I examine it  
 verize it you (ob.) verize it

etéga<sup>n</sup> há. Wa'ú wi<sup>n</sup> agçá<sup>n</sup>' ka<sup>n</sup>'bçá, çáçí<sup>n</sup> wa'ú wi<sup>n</sup>.  
 apt Woman one I marry I wish, Pawnee woman one.  
 her

NOTES.

The sender of this letter was a member of the "chiefs' party" in the Omaha tribe. Cákuçú-çakitáwe, or "Sun" was a Pawnee.

645, 2. Susi, said to mean the late Joseph La Flèche; but its derivation was not explained. Júwagçai (instead of Jugçai, *they are with him*) shows that the speaker regarded La Flèche as inferior to the forty men.

645, 13. E., said by F. to be unnecessary here. G. gave, as an equivalent to the last sentence but one, Éskana cupí éga<sup>n</sup> çí, çan'be çí, uçúçá<sup>n</sup>be etéga<sup>n</sup> há, *Oh! if I could only go to you and see it, I might examine it.*

## TRANSLATION.

That letter goes to you. At any rate, as I think of you (pl.), letters shall be reaching you regularly. Just about this time I am thinking how you are getting along. And I wish to hear from you again. The Omahas do not receive any more money annuities. They used to receive money at different periods in the past; but now they do not receive it, as (the white people) do not give it to us at all. Therefore you will not have your way about the money for which you asked; as they continue to give us none, you can not have your way. I said that I had plenty of wheat, and so it continues. I sowed a large piece of land in wheat, and I have two hundred bushels. I long for you to be here when wheat and other kinds of food abound. I also have plenty of corn. I have plenty of Irish potatoes. I have all the (fruits *or*) vegetables of the white men. I have an abundance of whatever I have. Formerly I hated the Omaha chiefs. But now the people are prospering, and I do not hate the chiefs. I adhere to the chiefs' side, going in and out among them, and attending the feasts, so I am prospering. The chieftainship is good, and if I should hate them I might do wrong. The chiefs have said to me, "You ought to do something for a poor man if you see one in that condition. When a man desires something, and is poor, do you aid him." Therefore I pity the poor man now. All the horses which I had have been expended, as I have been making presents regularly to various poor men. And only those horses remain which draw my wagon. I hope that I shall see you. Now I am without any horse beside them (the wagon horses).

The Omahas wish to live as white men. La Flèche and forty men (who side) with him desire to live as white men. All the Omahas are unwilling. All the young men prize their chiefs. We hate those who live as white men. The chiefs and those who do not live as white men will be coming to you this year. If you see one of those who live as white men, you should not give him anything, for those who live as white men desire to abandon the life as Indians. But I do not wish to throw away from myself the Indian way. My sister came very near dying from illness. But now she is convalescent. I have not yet been there to see her, as I have been very busy attending to my work. Her son has been coming regularly to tell me how she is. I am progressing with the raising of many small vegetables, and I fear lest they should be stolen; therefore I have not been going thither. I keep at my work very close to the house. I am far from the land (where you are now), therefore I have not been there. I hope that you may cultivate a large tract of the land (in which you now dwell). When I go to see you, I will be apt to examine it to see whether you cultivate it extensively.

I desire to marry a Pawnee woman.

## TWO CROWS TO THE WINNEBAGO AGENT. 1878.

Húqāngā ičádičai niñké, níkaci<sup>n</sup>ga čičiqa wi<sup>n</sup>' a<sup>n</sup>wañ'kie cugčé.  
 Winnebago agent you who are, person your one having spoken to me has gone back to you.

Cañ'ge i<sup>n</sup>wi<sup>n</sup>'qpačé- de na<sup>n</sup>bá wébaha<sup>n</sup>, ubésni<sup>n</sup> éčě há, a<sup>n</sup>ča<sup>n</sup>'wañkié há.  
 Horse I lost when two he knew them, he found it out that is it he spoke to me about it

Ki gañ'xi i<sup>n</sup>'ba<sup>n</sup> há; cupí xi učúkie juañ'gč 'ičě há Níkaci<sup>n</sup>ga 3  
 And at length he called me I reach you if to speak about it he with me promised Person

Húqāngā wama<sup>n</sup>'ča<sup>n</sup> čaňká wébaha<sup>n</sup> éčě há, éde iéskā a<sup>n</sup>čin'gega<sup>n</sup> cubčá-máji  
 Winnebago thief the ones who he knows them that is it but interpreter as I have none I do not go to you

éga<sup>n</sup>, wabágčeze wíčaxe há. Éde éskana čéba<sup>n</sup> áda<sup>n</sup> wágazúqti ičámaxe  
 as, letter I make to you But oh that you call him and very straight you ask him

ka<sup>n</sup>bčéga<sup>n</sup>, Si<sup>n</sup>'wanínde éčě há. Wágazúqti učiča xi, aná'a<sup>n</sup> ka<sup>n</sup>bčéga<sup>n</sup> há 6  
 I hope, (Henry) Rice it is he Very straight he tells you if, I hear it I hope

Éga<sup>n</sup>qti xi<sup>n</sup>ji, Uma<sup>n</sup>'ha<sup>n</sup> ičádičai číňké wabágčeze ikičá-gā.  
 Just so if, Omaha agent the one who letter send hither to him.

## NOTES.

The Winnebago agent was Howard White. Two Crows, or  $\chi$ axe ča<sup>n</sup>ba, is a leading man of the Omaha Hañga gens.

647, 1. níkaci<sup>n</sup>ga čičiqa, Henry Rice, a half-breed Winnebago, who had learned where two of the stolen horses were secreted.

## TRANSLATION.

You who are the Winnebago agent, one of your Indians has gone back to you after talking with me. He is one who knew two of my horses which I have lost, and as he found out about them; he spoke to me on the subject. And at length he called to me (to go to the Winnebago Agency) and promised to join me in speaking about the matter if I went to (see) you. It is he who knows the Winnebago Indians that are the thieves; but since I have no interpreter I am not going to see you, so I send you a letter. But I hope that you will summon him and question him very particularly. He is (Henry) Rice. I hope that I may hear (what he says), if he tells you a straight story. If it be just so, send a letter to the Omaha agent.

CAŇGE-SKĀ (WHITE HORSE) TO WIRUḂRA<sup>N</sup> NIŇE, AN OTO.

Ca<sup>n</sup> čijiŋ'ge t'é, Heqága-jiŋ'ga, a<sup>n</sup>'ba waqúbe tē'di t'é hă A<sup>n</sup>'ska  
 Now your son dead, Little Elk, day mysterious on the died . By the by  
 wakég éde djúba ja<sup>n</sup>' tē'di t'é hă. Níkaci<sup>n</sup>ga uckúd éde t'é hă. Uma<sup>n</sup>'ha<sup>n</sup>  
 sick but a few sleep after died . Person kind but died . Omaha  
 3 amá gī'ča-bajī'qtia<sup>n</sup>'i hă. Níkagáhi waŋ'giče gī'ča-báji, cī níkaci<sup>n</sup>ga  
 the (pl. are very sad . Chief all are sad, again people  
 sub.)  
 cénujiŋ'ga ctī gī'ča-bajīi. E-hna<sup>n</sup>' cénujiŋ'ga áta gáxai, ta<sup>n</sup>'wa<sup>n</sup>gča<sup>n</sup> gčúba,  
 young man too are sad. He only young man excel- made. tribe whole,  
 lent  
 éde gít'ai hă. Áda<sup>n</sup> níkaci<sup>n</sup>ga gčúba gī'ča-báji hă Čijiŋ'gega<sup>n</sup>, čagína'a<sup>n</sup>  
 but died to it . There- people all are sad . As (he was) your you hear of  
 fore son, your own  
 6 téga<sup>n</sup>, áda<sup>n</sup> waqi<sup>n</sup>'ha cučéačē hă. Níkaci<sup>n</sup>'ga-ma Uma<sup>n</sup>'ha<sup>n</sup>-ma wawákegaí  
 in order there- paper I send to you . The people the Omahas we are sick  
 that, fore  
 hă. Wáwakegé- de Ma<sup>n</sup>-gá'aji éctī t'é tai éga<sup>n</sup>. Ha<sup>n</sup>'adi ŋa<sup>n</sup>'be; wakéga  
 We are sick dur- Ma'ga'aji he too is apt to die. Last night I saw him; sick  
 ing  
 píaji.  
 bad.

## NOTES.

648, 2. wakeg ede, *contr. fr.* wakega ede.648, 2. uckud ede, *in full* uckuda<sup>n</sup> ede.Caŋge-skā was the chief of the Ma<sup>n</sup>čičiŋka-gaxe gens of the Omahas.

## TRANSLATION.

Your son, Heqaga jiŋga, is dead. He died on Sunday. By the by, he died after being sick only a few days. He was a kind man, but he is dead. The Omahas are very sad. All the chiefs, and the young men, too, even the common people, are sad. All the nation regarded him as the most excellent young man whom they had, but they have lost him by death. Therefore all the people are sad. As he was your son, I send you a letter that you may hear about him. We have sickness among us, and Ma<sup>n</sup>-ga'aji, too, is apt to die. I saw him last night. His sickness is bad.

MAQPIYA-QAGA AND OTHERS, TO WIRUKRA<sup>n</sup> NIÑE. 1878.

Çijĩn'ge a<sup>n</sup>ba waqúbe tē'di t'é hä. Çaná'a<sup>n</sup> tēga<sup>n</sup> waqĩ<sup>n</sup>ha áda<sup>n</sup>  
 Your son day mysterious on the dead . You hear it in order paper there-  
 fore  
 cuçéačē. Wikáge wét'ai ta<sup>n</sup>wa<sup>n</sup>gça<sup>n</sup> bçúgaqti wéça-bajji hä. Níkagáhi  
 I send it to My friend dead to us nation all we are sad Chief  
 you.  
 amá cti bçúga gí'ça-bajji. Çijĩn'ge ikáge amá wañ'giçē wakéga-bajji hä. 3  
 the (pl. too all are sad. Your son his friend the (pl. all are not sick  
 sub.)  
 Wawákega-bajji hä. Çijĩn'ge enáqtcı wakégai, t'é. Níaci<sup>n</sup>ga uckúda<sup>n</sup>, kĩ  
 We have not been sick Your son he only was sick, dead. Person kind, and  
 t'é hä. Kĩ a<sup>n</sup>ni<sup>n</sup>' tañ'gata<sup>n</sup>. Eáta<sup>n</sup> a<sup>n</sup>çigaxe taité a<sup>n</sup>ça<sup>n</sup>'baha<sup>n</sup>-bajji.  
 dead . And we live will. How we do for you shall we do not know.  
 Wikáge aká Kické aká cañ'ge wi<sup>n</sup> gi'í hä, t'e ké'. Kĩ Úha<sup>n</sup>-jĩn'ga, 6  
 My friend the Kicke the (sub.) horse one gave his dead the (g.  
 (sub.) own ob.).  
 Gahige-wadaçĩnge, ꙁebáha, ca<sup>n</sup> çaná'a<sup>n</sup> tēga<sup>n</sup> gúça<sup>n</sup> cuçéañkĩçai.  
 Gahige-wadaçĩnge, ꙁebaha, now you hear it in order that ob. we send it to you.  
 (or well) that  
 Gahige-wadaçĩnge igáqça<sup>n</sup> çagçai tē'di t'é hä. Ca<sup>n</sup> wabágçeze çéça<sup>n</sup>  
 Gahige-wadaçĩnge his wife you went when dead . And letter homeward this ob.  
 homeward  
 culí wíutañgáqti cĩ wi<sup>n</sup>' íça-gá há. A<sup>n</sup>çĩna'a<sup>n</sup> añga<sup>n</sup>'çai. 9  
 reaches just as soon as again one send hither ! We hear about we desire.  
 you you

NOTE.

649, 5. a<sup>n</sup>ni<sup>n</sup> tañgata<sup>n</sup>, so understood by the author; but it may be intended for a<sup>n</sup>ni<sup>n</sup>ça (or a<sup>n</sup>niça) tañgata<sup>n</sup>.

TRANSLATION.

Your son died on Sunday. I send you a letter that you may hear it. As we have lost my friend by death, all of us in the nation are sad. All the chiefs, too, are sad. None of your son's friends are sick. We have not been sick. Your son alone was sick and is dead. He was a kind man and he is dead. And we will live. We do not know how we shall do (any thing) for you. My friend, Kicke, gave a horse on account of the dead (man). Uha<sup>n</sup>-jĩn'ga, Gahige-wadaçĩnge, ꙁe-baha, Kicke, and I send the letter to you. Gahige wadaçĩnge's wife died after you started back. As soon as this letter reaches you send one hither. We desire to hear from you.

MA<sup>N</sup>TCU-NA<sup>N</sup>BA TO WIYAKOI<sup>N</sup>.

September 14, 1878.

- Činégi aká Síndé-gčecká úkie aká wabágčeze čéča<sup>n</sup> cučéčičě há.  
 Your the Spotted Tail paid a the one letter this (ob.) sends it to  
 mother's (sub.) brother friendly who visit to you
- Síndé-gčėje gaqča<sup>n</sup> a<sup>n</sup>wa<sup>n</sup>'waa<sup>n</sup> maja<sup>n</sup>' ča<sup>n</sup> i<sup>n</sup>wi<sup>n</sup>'č íča-gă há. Na<sup>n</sup>bé  
 Spotted Tail migrating whither land the to tell me send hither I Hand  
 (ob.)
- 3 ubča<sup>n</sup> tē agsíčě-na<sup>n</sup>-ma<sup>n</sup>'; i<sup>n</sup>'ba<sup>n</sup>'i éde, agsíčě-na<sup>n</sup>-ma<sup>n</sup>'. Maja<sup>n</sup>' dáda<sup>n</sup>  
 I took the I remember from time he called but, I remember from time Land what  
 hold (act) to time; me to time. (sort)
- gčei<sup>n</sup>' taté wágazu aná'a<sup>n</sup> ka<sup>n</sup>'bča. Ca<sup>n</sup>' ga<sup>n</sup>' a<sup>n</sup>wān'kega héga-máji,  
 he sit shall straight I hear I wish. At any rate I am sick I not a little,
- Uma<sup>n</sup>'ha<sup>n</sup> aň'gata<sup>n</sup> wawákega héga-báji Cenujiň'ga wahéhaji'qti dáxe  
 Omaha we who stand we are sick not a little. Young man very stout-hearted I made  
 him
- 6 kē i<sup>n</sup>'t'e há, áda<sup>n</sup> i<sup>n</sup>'ča-máji há, i<sup>n</sup>'ča-máji héga-máji. Heqága-jiň'ga  
 the dead there I am sad I am sad I not a little. Little Elk  
 (recl. to me ob.) fore
- ijaje ačei<sup>n</sup>'. Hau. Céna 'iwikíčě. Íe djúbaqtei cučéačě.  
 his he had. ¶ Enough I have spoken Word very few I send to you.  
 name with you.

## NOTES.

Ma<sup>n</sup>tcu-na<sup>n</sup>ba, Two Grizzly bears, or Cude-nazi, "Yellow Smoke" (of the white people) was the leading chief of the Omaha Haňga gens up to 1880. Wiyakoi<sup>n</sup>, or Feather ear-ring, is a Yankton, Dakota, chief.

650, 1. Sínde-gčecká, the Omaha notation of the Teton Dakota Sí<sup>n</sup>te glecka (Sínte gleška); the regular Omaha and Ponka equivalent is Sínde gčėje (line 2).

## TRANSLATION.

Your mother's brother, who went to visit Spotted Tail, sends this letter to you. Send me word to what land Spotted Tail has removed. From time to time do I think how I shook hands with him. I also remember how he invited me to visit him. I desire to hear truly in what sort of land he is dwelling. I am very sick; we Omahas have much sickness among us. I have lost by death a young man whom I regarded as very stout-hearted. Therefore I am grieved. I am very sad. His name was Heqaga-jiňga.

I have spoken enough with you. I send you a very few words.

MACTI<sup>N</sup>-A<sup>N</sup>SA TO JENUGA-WAJI<sup>N</sup>.

Gí-gǎ há.  $\text{Çiji}^n\text{çě}$  aká, Mañgçiqta, wamúskě ákiastá  $\text{ččabçi}^n$  açi<sup>n</sup>.  
 Return ! Your elder the Blackbird, wheat stack eight has.  
 thou brother (sub.),

Kí wí ákastá dúbá abçi<sup>n</sup>. Kí çaná'a<sup>n</sup> çí, nǎn'de çíuda<sup>n</sup> eté çí. Níka-  
 And I stack four I have. And you hear it when, heart you good ought to Per-  
 be.

$\text{çi}^n\text{ga}$  uta<sup>n</sup>naháqti ma<sup>n</sup>ni<sup>n</sup> nǎn'de i<sup>n</sup>çi<sup>n</sup>pi-máji, né tě i<sup>n</sup>pi-máji. Kí 3  
 son very solitary you walk heart I am bad by you the bad for me. And  
 means of, went

Wáčutáda amá e'a<sup>n</sup> ma<sup>n</sup>çi<sup>n</sup> çí, uqçé'qtcí i<sup>n</sup>wi<sup>n</sup>ç íçá-gǎ, usnáji ca<sup>n</sup>té.  
 Oto the (pl. how they walk if, very soon to tell me send hither, not cold yet  
 sub.) awhile.

Usnáji ca<sup>n</sup>té, çagçí wíka<sup>n</sup>bçá. Kí Uma<sup>n</sup>'ha<sup>n</sup> Heqága-jin'ga t'é há, é çá-  
 Not cold yet you have I desire for And Omaha Little Elk dead that you  
 awhile, come back you.

ná'a<sup>n</sup> te há. Kí wa'ú wíwíça wakéga há. Kí Pañ'kaça né íwíçuhé. 6  
 hear will . And woman my sick . And to the Ponkas you I fear for  
 go you.

Éskana náji ka<sup>n</sup>bçéga<sup>n</sup>. Kí wána<sup>n</sup>ju amá a<sup>n</sup>'ba-waquébe çéçuádi agçí tá amá.  
 Oh that you go I hope. And thresher the (pl. Sunday at this place they will have  
 not sub.) returned.

$\text{Çiji}^n\text{çě}$  aká qáde ja<sup>n</sup>ma<sup>n</sup>çi<sup>n</sup>-ují gçéba-na<sup>n</sup>'ba gáçai, wamúskě-çí tě. Jí  
 Your elder the hay wagon full twenty made, wheat house the. House  
 brother (sub.)

tě úda<sup>n</sup>qti gáçai. Waqí<sup>n</sup>'ha çá<sup>n</sup> wí'í çá<sup>n</sup> nízě çí, cta<sup>n</sup>'be çí, waqí<sup>n</sup>'ha 9  
 the very good made. Paper the I give the you re- when, you see when, paper  
 (ob.) to you (ob.) ceive

éga<sup>n</sup> a<sup>n</sup>'í-gǎ. E'a<sup>n</sup> ma<sup>n</sup>ni<sup>n</sup> úcka<sup>n</sup> i<sup>n</sup>wi<sup>n</sup>çá-gǎ. Aná'a<sup>n</sup> ka<sup>n</sup>'bçá.  
 so give to me. How you walk deed tell to me. I hear it I wish.

NOTES.

Macti<sup>n</sup>-a<sup>n</sup>sa, Swift Rabbit, an Omaha of the Iñke-sabě gens. Jenuga-waji<sup>n</sup>, or Philip Sheridan, was the younger brother of Mañgçiqta, Blackbird, and a member of the Wajiñga-çataji sub gens of the Çatada gens. Philip was at the Oto Agency when this letter was written.

651, 2. akasta. akiasta is preferred by F.

TRANSLATION.

Return! Your elder brother, Blackbird, has eight stacks of wheat. And I have four stacks. When you hear it you ought to be glad. My heart is made sad by your leading such a solitary life. Your going was bad for me. I wish you to send me word very soon, some time before the cold weather, how the Otos are progressing. I wish you to come back before the winter comes. An Omaha, Little Elk, has died. You



will hear that. And my wife is sick. I am apprehensive about your going to the Ponkas. I hope that you may not go. By Sunday the threshers will have returned to this place. Your elder brother made twenty wagon-loads of hay, which he has in his barn. He has done very well with the barn. When you receive the letter which I send you, and look at it, give me one in return. Tell me how you are getting along. I wish to hear it.

MA<sup>N</sup>TCU-NA<sup>N</sup>BA TO PAWNEE JOE. 1878.

- Ca<sup>n</sup> waq<sup>i</sup>'ha pahañ'gad<sup>i</sup> ctě cučéwikičé-na<sup>n</sup>-ma<sup>n</sup>' tia<sup>n</sup>'čakičáji ca<sup>n</sup>'ca<sup>n</sup>.  
 Now paper formerly at various times I used to send to you by some one you have not sent hitherto to me always.
- Níkaci<sup>n</sup>'ga maja<sup>n</sup>' čaa<sup>n</sup>'na na<sup>i</sup> tě ɣa<sup>n</sup>'be ɣi, i<sup>n</sup>'ča-máji-na<sup>n</sup>-ma<sup>n</sup>'. Níkaci<sup>n</sup>'ga  
 Indian laud you aban- you the I see when, I am sad from time to time. People  
 doned went
- 3 wiwíɣa na<sup>n</sup>'ba Uma<sup>n</sup>'ha<sup>n</sup>-jiñ'ga wáni<sup>n</sup> ma<sup>n</sup>'ni<sup>n</sup>'- báda<sup>n</sup> éska<sup>n</sup> ča'éwačáčě  
 my two young Omaha you keep you walk and (pl.) oh that you have pity on  
 them them
- ka<sup>n</sup>bčéga<sup>n</sup>. Úda<sup>n</sup>qti awáginá'a<sup>n</sup> ka<sup>n</sup>'bča. Kí ukít'ě ɣa<sup>n</sup>'ha ca<sup>n</sup>' Ačábahu,  
 I hope. Very good I hear of them, I wish. And foreigner border for ex- Arapaho,  
 my own ample.
- Maq<sup>i</sup>ɣaɣu, Pádañka, Čáhičča, ɣa<sup>n</sup>'ze, Wajáje, Ugáqpa, Pañ'ka, gána  
 Arapaho, Comanche, Cheyenne, Kansas. Osage, Quapaw, Ponka, that  
 number
- 6 wacta<sup>n</sup>'be ɣi, úda<sup>n</sup> ma<sup>n</sup>'ni<sup>n</sup>' áda<sup>n</sup> a<sup>n</sup>čásičáji. Kí wí, wisíčě-na<sup>n</sup>-ma<sup>n</sup>'.  
 you see them if, good you walk there- me you forget. And I, I remember you from  
 fore time to time
- Wícti, ukít'ě d'úba i<sup>n</sup>'tca<sup>n</sup> waɣa<sup>n</sup>'be há. Síndé-gčěcka ta<sup>n</sup>'wa<sup>n</sup>gča<sup>n</sup> eɣá  
 I too, foreigner some now I have seen Spotted Tail nation his  
 them
- amá, ta<sup>n</sup>'wa<sup>n</sup>gča<sup>n</sup> d'éča<sup>n</sup>'ba, waɣa<sup>n</sup>'be há.  
 the (pl. nation (or gens) seven, I have seen  
 sub.), them
- 9 Hau. Waɣa<sup>n</sup>'be níkaci<sup>n</sup>'ga wiwíɣa cañ'ge gčéba-d'éčabč<sup>i</sup> kí é'di  
 I saw them I saw them Indian (or people) my own horse eighty and on it
- d'éča<sup>n</sup>'ba wa'í Čaa<sup>n</sup>' amá. Wí úju miñké Síndé-gčěcka cañgáč<sup>i</sup> pí  
 seven gave to us Dakota the (pl. I prin- I who Spotted Tail riding a horse I  
 sub.) cipal reached there
- a'í. Mikóoji níkagáhi úju číñké wai<sup>n</sup>' wi<sup>n</sup> úda<sup>n</sup>-qti wi<sup>n</sup>' pí éde cí  
 I gave Minnecon- chief prin- the one robe ono very good one I but again  
 to him. jou cipal who reached there
- 12 a'í há Dáda<sup>n</sup> wi<sup>n</sup>éctě iñgáxa-báji pí. Maja<sup>n</sup>' águdi wágazu ač<sup>i</sup>' ɣi,  
 I gave What even one they did not do I was Laud where straight I sit when,  
 to him for me there.
- a<sup>n</sup>'čágičta<sup>n</sup>'be te há, a'í há, Síndé-gčěcka i<sup>n</sup>č<sup>i</sup>ñ'gai. Wáčaha, unáji<sup>n</sup>  
 you may see me, your own said he Spotted Tail said the fore- Clothing, shirt  
 going to me.
- ábčaha gě, zani<sup>n</sup>'qti awá'i. Uta<sup>n</sup>' gě' ct<sup>i</sup>, ca<sup>n</sup> hi<sup>n</sup>'bé gě' ct<sup>i</sup>, awá'i. Bčúga  
 I wore the pl. every one I gave to Leg- the too, even mocca- the too, I gave to The whole  
 in ob. them. gins pl. ob. sin pl. ob. them.
- 15 awá'í há.  
 I gave to them

Hau. Gañ'xi fi ma<sup>n</sup>ni', e'a' ma<sup>n</sup>ni', úda<sup>n</sup> ma<sup>n</sup>ni' éga<sup>n</sup> i<sup>n</sup>wi'fē  
 ¶ And now you you walk, how you walk, good you walk so to tell me  
 ífa-gă. Winá'a<sup>n</sup>i ka<sup>n</sup>'bfa. Ca<sup>n</sup>' gañ'xi ǰáfi<sup>n</sup> níkagáhi ána t'ai tē aná'a<sup>n</sup>  
 send to me. I hear about I wish. Well and now Pawnee chief how have the I hear it  
 you (pl.) many died  
 ka<sup>n</sup>'bfa. Ci cénujin'ga wahéhaji kí wanáce wahéhaji ána t'ai tē 3  
 I wish. Again young man stout-hearted and police stout-hearted how have the  
 many died  
 aná'a<sup>n</sup> ka<sup>n</sup>'bfa.  
 I hear it I wish.

Ahau. Ci wačate ckáxe kē, wata<sup>n</sup>'zi fařickaxe kē učáket'a<sup>n</sup> éi<sup>n</sup>te,  
 ¶ Again food you make the corn you make for the you have ac- perhaps,  
 (ob.), yourself quired  
 ca<sup>n</sup>' aná'a<sup>n</sup> kan'bfa. Ci wamúskē učáji kē' cti učáket'a<sup>n</sup> éi<sup>n</sup>te aná'a<sup>n</sup> 6  
 still I hear it I wish. Again wheat you the too you acquire it perhaps I hear it  
 planted (ob.)  
 ka<sup>n</sup>'bfa. Ci tē wanáte, tē amá úhiácka wanáte aná'a<sup>n</sup> ka<sup>n</sup>'bfa.  
 I wish. Again buf- you eat them, buf- the close by you eat them I hear it I wish.  
 falo (sub.)

Hau. Ci úcka<sup>n</sup> wi<sup>n</sup>' wiwířa uwířa tēinke. Wačate ařídaxe  
 ¶ Again dead one my I tell to you will. Food I make for  
 myself  
 héga: wamúskē wéga<sup>n</sup>ze kúge fábfi<sup>n</sup> uáket'a<sup>n</sup>, řawá uřici éga<sup>n</sup> uáket'a<sup>n</sup>. 9  
 a little: wheat measure box three I have ac- difficult to be counted I have ac-  
 [= 3,000] quired,  
 Ci wata<sup>n</sup>'zi kē ci ékiga<sup>n</sup>. Wáqe waqtá eřai, cé, núgče, maja<sup>n</sup>'qē,  
 Again corn the again like it. White vegeta- their, apple, turnip, onion,  
 (ob.) man ble  
 řa<sup>n</sup>'xi cti, nú cti, házi řaň'ga cti, na<sup>n</sup>'pa cti, ca<sup>n</sup>' wáqe waqtá-řinga  
 parenip too, potato too, grape large too, cherry too, in fact white small vegetable  
 man

ují gē bčúga bčijut'a<sup>n</sup>, uhíačē. Ki wáqe amá řéama píqti wacka<sup>n</sup>' 12  
 planted the whole I have brought I have And white the (pl. these anew to make an  
 pl. in ob. to maturity, raised. man sub.) effort  
 a<sup>n</sup>'agáji, "Uřigři'agáji-gă," ai há. Níkaci<sup>n</sup>'ga wahéhaji'qti na<sup>n</sup>'ba i<sup>n</sup>'t'ai  
 they have Do not be lazy, they Person very stout-hearted two have died  
 commanded me. say to me

há. ǰáfi<sup>n</sup>-gahiře ijin'ge, Heqága-jin'ga, t'é há.  
 Pawnee Chief his son, Little Elk, dead  
 Hau. Wacúce cénujin'ga céna<sup>n</sup>ba áta aňgáxai, kí akířa t'ai há. 15  
 ¶ Brave young man those two excel- made, and both died  
 lent

Ta<sup>n</sup>'wa<sup>n</sup>gča<sup>n</sup> wéřa-báji. Ca<sup>n</sup>' Uma<sup>n</sup>'ha<sup>n</sup>-jin'ga-ma akířa wagína'a<sup>n</sup>'wakiřa-gă!  
 Nation we are sad. Now the young Omahas (pl. ob.) both cause them to hear about them,  
 their own.  
 Akířa wagína'a<sup>n</sup> tábase. Úwagiřa-gă Uma<sup>n</sup>'ha<sup>n</sup>-jin'ga.  
 Both they must hear about them, Tell to them young Omaha.

Ahau. Maja<sup>n</sup>' ícpaha<sup>n</sup> Uma<sup>n</sup>'ha<sup>n</sup> maja<sup>n</sup>' eřai bčúga bčijubē. 18  
 ¶ Land you know it Omaha land their the whole I have pul-  
 verized.  
 Wi<sup>n</sup>'áqtcí i<sup>n</sup>'teqi: wanágče, řéskă, kúkusi, wajiň'ga-řide, ceta<sup>n</sup>' áhigi  
 Just one hard for domestic ani- cow, hog, chicken, so far many  
 me: mal,  
 wábfi<sup>n</sup>-máji. Uqčē'qtcí waqi<sup>n</sup>'ha níze ři, gĩaň'kiřa-gă, waqi<sup>n</sup>'ha éga<sup>n</sup>  
 I do not have them. Very soon paper you take it when, cause to be return- paper such (or  
 ing hither. like)

654 THE ČEĞIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- wi<sup>n'</sup>. Íe áhigi gĩañ'kičá-gǎ. Cubčé ka<sup>n'</sup>bčá ctěwa<sup>n'</sup> bčí'a-na<sup>n'</sup>-ma<sup>n'</sup>.  
 one. Word many cause to be return- I go to you I wish even though I have failed from time  
 ing hither.
- I<sup>n'</sup>teqi há Ca<sup>n'</sup> maja<sup>n'</sup> áakihíde, áda<sup>n'</sup> cubčé ka<sup>n'</sup>bčá bčí'a-na<sup>n'</sup>-ma<sup>n'</sup>. Kí  
 Hard for Well, I nd I attend to it, there- I go to I wish I have failed from And  
 me you fore you time to time.
- 3 a<sup>n'</sup>bačé máčě učúgacíbe wiřa<sup>n'</sup>be ka<sup>n'</sup>bčé éde bčí'a ří, ci čaná'a<sup>n'</sup> taté,  
 to-day winter throughout I see you I wished but I fail when again you hear it shall,  
 cubčá-máři ří. Uma<sup>n'</sup>ha<sup>n'</sup>-má čéamá a<sup>n'</sup>bačé wakéga héga-báři, áda<sup>n'</sup>  
 I do not go to you if. The Omahas these to-day sick not a little, there-  
 fore
- níkaci<sup>n'</sup>ga wañčhaji na<sup>n'</sup>ba t'af há. Čiñ'gajiñ'ga wa'ú edábe t'af há. Áda<sup>n'</sup>  
 Indian stout-hearted two died Child woman also died There-  
 fore
- 6 wakéga čaná'a<sup>n'</sup> te waqi<sup>n'</sup>ha cučéačě. Čéna íe cučéwikičě. A<sup>n'</sup>ba  
 sick you hear it may paper I send to you. Enough word I send to you by  
 (some one). Day
- wéduba tě'di Wacúce t'é. (Ma<sup>n'</sup>tcú-na<sup>n'</sup>ba) isañ'ga júgigčě baxúí,  
 the fourth on the Wacuce dead. Two Grizzly bears his younger he with his  
 brother own writes,
- Mitčáqpe-jiñ'ga ijáje ačín'.  
 Little Star his name he has.

NOTES.

652, 4. Ačabahu, evidently Ma<sup>n'</sup>tcu-na<sup>n'</sup>ba's notation of Arapaho, the real name of the latter being Maqqiyato, given in the text as Maqqiyařu. This last is the Omaha and Ponka notation of the tribal name.

652, 8. ta<sup>n'</sup>wa<sup>n'</sup>gčá<sup>n'</sup> đéča<sup>n'</sup>ba, the seven villages or peoples of the Teton Dakota may be intended, rather than the Otceti cakowi<sup>n'</sup> or *Seven Council fires*, i. e., the whole Dakota nation. Mikooji, the Omaha notation of Mikooju or Minneconjou, is one of the seven Teton divisions.

652, 9. For "Wařa<sup>n'</sup>be" read "Wařa<sup>n'</sup>be tědi," when I saw them.

654, 7. The name Ma<sup>n'</sup>tcu-na<sup>n'</sup>ba is supplied by the author in order to complete the sense. It was understood by the senders of the letter.

TRANSLATION.

Though I sent you letters at various times, you have never sent me any. I am sad when I behold the Indian land which you abandoned when you went away. I hope that you have pitied my two Omaha young men whom you have kept. I wish to hear a very good account of them. You are on good terms with the neighboring tribes, the Arapahos, Comanches, Cheyennes, Kansas, Osages, Quapaws, and Ponkas; therefore you forget me. And I, for my part, am thinking about you very often. I, too, have just seen some nations. I have seen the tribe of Spotted Tail, the Seven Nations.

When I saw them the Dakotas gave to my Indians eighty-seven horses. I, the principal one, for my part, gave to Spotted Tail the horse on which I had ridden to him. I gave to the principal Minneconjou chief a very good robe which I took there. I was there without their doing anything at all for me in return. Spotted Tail said to me, "When the question of my land is fully settled you may see me." I gave to them all the clothing, the shirts which I wore. I gave them the leggins and moccasins too. I gave them everything.

And now with reference to your own condition, send me word how you are getting along, whether you are doing well. I desire to hear from you. And I wish to hear how many of the Pawnee chiefs have died. I also wish to hear how many of the stout-hearted young men and policemen have died.

And I wish to hear how you are succeeding with your food, what you have done towards raising a crop of corn. And with reference to the buffalo which you eat, I wish to hear whether the buffalo which you eat are close by (your land).

I will tell you one of my deeds. I have made a little food for myself. I have acquired 3,000 bushels of wheat; what I have acquired is difficult to be counted. And so it is with the corn. And as to the vegetables of the white people, apples, turnips, onions, parsnips, potatoes, large grapes, cherries, in fact, all the small vegetables (and fruits) of the white people have I brought to perfection. I have raised them. And these white people have told me to make another attempt. They say, "Do not be lazy."

I have lost two very stout-hearted men. Pawnee Chief's son, Little Elk, is dead.

We prized Brave and the young man just named, above all others, yet both died. We people are sad. Cause both of the Omaha young men who are with you to hear about (the deaths of) these two. Both must hear about (the deaths of) their kinsmen. Tell the young Omahas!

I have pulverized (made fallow) the whole Omaha land which you know. Just one thing is hard for me. I have few domestic animals, cows, hogs, chickens. When you get the letter, return a similar one very quickly. Send back many words to me. Even though I have been wishing to go to you, I have been always failing to accomplish my desire. It is hard for me. Yet I attend to the land, therefore I am ever unable to go to see you. Throughout the winter have I wished to see you, but if I can not visit you, you shall hear from me again.

These Omahas are very sick to-day; two stout-hearted men have died. Children and women also have died. Therefore I send a letter to you that you may hear of the sickness. I have written enough to you. Brave died on Thursday. (Ma<sup>n</sup>tcu-na<sup>n</sup>ba's) younger brother, Little Star, writes with him.

SPAFFORD WOODHULL, AN OMAHA, TO JOHN HERON, PLUM CREEK, NEBR.

September 24, 1878.

Kagéha, fe djúbaqtei wídxu cuéačé. Čéamá nújĩnga juáwagče cupí  
 Friend. word very few I write to I send to you. These boy I with them I went  
 you to you

aná ma<sup>n</sup>'zěskā wagáxe éčiči<sup>n</sup> gisíčě-na<sup>n</sup>'i édega<sup>n</sup> ma<sup>n</sup>'zěskā čí'á héga-báji  
 the (pl. money debt they have remember it from but money they not a little  
 sub.) for you time to time have failed

ceta<sup>n</sup>'. Ca<sup>n</sup>' čí'í-báji xáci tē i<sup>n</sup>'ča-máji há. Ca<sup>n</sup>' mi<sup>n</sup>' na<sup>n</sup>bá tēdili xī, cupí 3  
 so far. And they do not a long the I am sad . And moon two it reaches when, I reach  
 give it back time to you there you

etéga<sup>n</sup>, ceta<sup>n</sup>' maja<sup>n</sup>' čagči<sup>n</sup>' kě'ja. Čéču wata<sup>n</sup>'čě wačáci teča<sup>n</sup>' iehá-naságe  
 apt, that far land you sit at the. There to tan hides you hired in the hardened buffalo  
 them past hide

dúba teča<sup>n'</sup> nújiŋga amá giná'a<sup>n</sup> ga<sup>n'</sup> čai čéamá. E'a<sup>n'</sup> ckáxe tē wagáxe tē  
 four in the boy the (pl. to hear of they wish these How you make the debt the  
 past sub.) their own (the sub.) it

é d'úba ícpacé'čai tē i<sup>n</sup>wi<sup>n'</sup>č íča-gă. Gañ'xi ta<sup>n'</sup>čē čicta<sup>n'</sup> teča<sup>n'</sup> dúba ča<sup>n</sup>  
 that some you have rubbed the to tell me send hither. And then tanning finished in the four the  
 it out past

3 wata<sup>n'</sup>čē wačáci teča<sup>n'</sup> e'a<sup>n'</sup> ckáxe tē aná'a<sup>n</sup> ka<sup>n'</sup>bča, wicti. Wágazúqti  
 to tan hides you hired in the how you make the I hear it I wish, I too. Very straight  
 them past it

i<sup>n</sup>wi<sup>n'</sup>č íča-gă. Cupí etéga<sup>n</sup> ca<sup>n'</sup> íčádičai i<sup>n</sup>čiči<sup>n'</sup>ginahi<sup>n'</sup> tēdili xi, cupí  
 to tell to send hither. I reach you apt now agent willing for me, his in case that, I reach  
 me send hither. you you agent own

tá miŋke. Céna wawíčaxu cučéačē hă. Ca<sup>n'</sup> uqčé'qtcí gčia<sup>n'</sup>čakičē  
 I will. Enough I write them to I send it to And very soon you cause to have  
 you you returned to me

6 waqi<sup>n'</sup>ha.  
 paper.

NOTES.

The writer, Pidaiga, belongs to the Omaha *jeđa-it'ají* sub-gens of the *čatada* gens. He and other Omahas owe Mr. Heron some money. They ask in this letter what he intends doing about the hides which they had tanned for him. Will he credit them for the hides, and so allow them to cancel part of their debt ?

655, 4. *čaha-nasage*, to be distinguished from *čaha-nuša*, a *green hide*.

TRANSLATION.

My friend, I send you a very few words in writing. These young men with whom I visited you have thought from time to time of what they owe you, but so far they have utterly failed to pay their debt. And I am sad because they have given you nothing for a long time.

These young men wish to hear about the four buffalo hides which you hired them to tan when we were with you. Send word hither whether you will cancel part of the debt with (this work on) them, and how you propose doing. And I, too, wish to hear how you will allow for the four hides which you hired them to tan. Send and tell me just how it is. Now, I am apt to reach your land, that is, if the agent is willing for me to go I will come to you. I have sent you enough in writing. You (will please) send a letter back very quickly.

WAQPECA, AN OMAHA, TO TATAŇKA-MANI, A YANKTON.

September 25, 1878.

Wabágčeze wi<sup>n</sup> cučéwikičē. I<sup>n'</sup>ča-máji hčga-máji. Isañ'ga wípa t'é  
 Letter one I send for you. I am very sorrowful. His younger my dead  
 brother

hă, áda<sup>n</sup> waqi<sup>n'</sup>ha cučéačē. Wagia<sup>n</sup>-ma<sup>n'</sup>zē, wikáge, uíča-gă. Pahañ'gadi  
 there- paper I send to you. Wagia<sup>n</sup>-ma<sup>n'</sup>zē, my friend, tell it to him. Formerly  
 fore

9 wacta<sup>n'</sup>be tē úda<sup>n</sup>qti éga<sup>n</sup>ji hă. Cañ'ge cáčde wačá'i-má ctē čičgái, é wa'ii.  
 you saw us the very good not so Horse six the ones which are want- that are  
 you gave us ing given  
 away

Cě'qa pí agčí tě'di, wátciǵaxe atí: cañ'ge wačín'gěqtia<sup>n</sup>'i. Čaná'a<sup>n</sup>  
 There I I came when. to dance they horse we had none at all. You hear it  
 where reached back came: came: horse we had none at all.  
 you are

wíka<sup>n</sup>'bča. Čisañ'ga. cañ'ge číngé héga-báji. Úcka<sup>n</sup> wi<sup>n</sup>' píäji héga-báji  
 I desire for you. Your younger horse he is very destitute of. Dead one bad very  
 brother

uwíbča cučáčě. Wawákega dúbá ja<sup>n</sup>' xī, t'é-na<sup>n</sup>'i, níkaci<sup>n</sup>'ga áhigi t'ai. 3  
 I tell you I send to you. We are sick four sleep when, they usually person many have  
 die, died

Ciñ'gajín'ga číqa awána'a<sup>n</sup> ka<sup>n</sup>'bča. Čiji<sup>n</sup>'čě cti e'a<sup>n</sup>'i éi<sup>n</sup>'te awána'a<sup>n</sup> ka<sup>n</sup>'bča.  
 Child your I hear of them I wish. Your elder too how they I hear of them I desire.  
 brother may be

NOTES.

657, 1. Cěta pi agčí tědi wátciǵaxe atí. Waqpeca gave another reading, as an  
 equivalent: E'qa cañgáhi cañgágčí tě'di číhniñkě'qa wátciǵaxe atí. When we returned  
 There we reached we had when at you (=at to dance they  
 you come back your place) came.

from our visit to you, those who dwell at your place came hither to dance.

657, 2. Čisañga, i. e. Waqpeca.

TRANSLATION.

I send a letter for you. I am very sorrowful. My younger brother is dead; there-  
 fore I send you a letter. Tell it to my friend Wagia<sup>n</sup>-ma<sup>n</sup>žě. When you saw me for-  
 merly I was doing very well, but it is not so (now). The six horses which you gave  
 us are wanting; they have been given away. On my return from visiting you they  
 came to dance; (but) we had no horses at all! I wish you to hear it. Your younger  
 brother is very destitute of horses! I send to tell you a very bad thing: when any  
 of us are sick for four days the sick ones usually die. Thus many persons have died.  
 I wish to hear about your children. I wish to hear about your elder brothers also,  
 how they are.

GAHIGE. AN OMAHA, TO WIYAKOI<sup>n</sup>, A YANKTON.

September 28, 1878.

Dadíha, i<sup>n</sup>'ta<sup>n</sup> a<sup>n</sup>'bačé téqi ičápaha<sup>n</sup>. Ca<sup>n</sup>' edáda<sup>n</sup>, dadíha, wéčigča<sup>n</sup>'  
 Father, now to-day trouble I know it. And what, O father, plan  
 ctěwa<sup>n</sup>' číngé. I<sup>n</sup>'tea<sup>n</sup> a<sup>n</sup>'ba waqúbe čékě Kagé t'é hă, Wacúce ijáje ačín'. 6  
 soever there is none. Now day mysterious this Fourth dead. Wacuce his he had.  
 son name

Mawáda<sup>n</sup>'čín' uíča-gă. Čí, dadíha, cěnujín'ga átaqti, Heqága-jín'ga, cí t'é  
 Mandan tell him. Again, father, young man very ex- Little Elk, again dead  
 cellent,

hă. Ta<sup>n</sup>'wa<sup>n</sup>'gča<sup>n</sup> i<sup>n</sup>'ta<sup>n</sup> wawákega héga-báji éga<sup>n</sup> wéčigča<sup>n</sup>' ctěwa<sup>n</sup>' číngé.  
 Nation now we are very sick as plan soever there is  
 none.

Waqi<sup>n</sup>'ha wi<sup>n</sup>, dadíha, Heqága-ma<sup>n</sup>'čín' tíčě ča<sup>n</sup>' a<sup>n</sup>'ča<sup>n</sup>'baha<sup>n</sup>-báji, níaci<sup>n</sup>'ga 9  
 Paper one. O father, Hehaka-mani cause it the we do not know it, Indian  
 to come (ob.)

ukéč<sup>i</sup>n baxú<sup>i</sup> ča<sup>n</sup> éga<sup>n</sup>. Íe tĕ wi<sup>n</sup>déna na'a<sup>n</sup>i éde íe číta na'a<sup>n</sup> ga<sup>n</sup>čai.  
 common it was the as. Word the one-half they heard but word your to hear wish  
 written

Íe áhigi íbaha<sup>n</sup>ji éga<sup>n</sup>, áda<sup>n</sup> waqi<sup>n</sup>ha íwimáxe cučéačĕ. Dáda<sup>n</sup> é wakaf  
 Word many he did not as, there- I paper I ask you I send to you. What that he means  
 know fore

3 tĕ a<sup>n</sup>ná'a<sup>n</sup> aŋga<sup>n</sup>čai há. Níkaci<sup>n</sup>ga-ma, dadíha, Uma<sup>n</sup>ha<sup>n</sup>-má, pí  
 the we hear it we wish The people, O father, the Omahas, anew  
 ča'éwačá-gă. Wéčigčá<sup>n</sup> úda<sup>n</sup> wegáxa-gă. I<sup>n</sup>dádi čingé ča<sup>n</sup>ja, dadíha,  
 pity them! Plan good make for them! My father there is none though, O father,  
 none

čani<sup>n</sup>ja tĕ i<sup>n</sup>uda<sup>n</sup>qti anáji<sup>n</sup>. Uma<sup>n</sup>ha<sup>n</sup>-má ča'éwačáčĕ éga<sup>n</sup> céhe há,  
 you live the very good for I stand. The Omahas you pity them so I say  
 me that

6 ta<sup>n</sup>wa<sup>n</sup>gčá<sup>n</sup> ča<sup>n</sup>.  
 nation the.

## NOTE.

657, 9. Waqi<sup>n</sup>ha wi<sup>n</sup>, dadíha, etc. This order has been corrected by three Omahas, who gave two readings: 1. If "wi<sup>n</sup>" be dropped, read, Dadíha, waqi<sup>n</sup>ha Heqága ma<sup>n</sup>č<sup>i</sup>n tíčĕ ča<sup>n</sup> a<sup>n</sup>čá<sup>n</sup>baha<sup>n</sup>-báji, *O father, we do not understand the letter which Walking Elk has sent hither.* 2. If the "wi<sup>n</sup>" be retained, read, Dadíha, Heqága ma<sup>n</sup>č<sup>i</sup>n waqi<sup>n</sup>ha wi<sup>n</sup> tíčĕ édega<sup>n</sup> a<sup>n</sup>čá<sup>n</sup>baha<sup>n</sup>-báji há, *O father, Walking Elk has sent a letter hither, but we do not understand it.* Walking Elk had sent a letter, written in Omaha, asking about a certain herb.

## TRANSLATION.

My father, on this very day I experience trouble. O father, I can come to no decision whatever. During this present week he whom we called "Fourth son" has died; his name was Wacuce. Tell Mawata<sup>n</sup>na. Furthermore, father, a most excellent young man, Little Elk, is dead. We have much sickness in the nation at present, and so there is nothing to be done. Father, we do not understand the letter which Heñaka mani has sent, as it is written in the Indian language. The Omahas understand about one-half of the words, but they wish to hear your words. (The reader) did not know many of the words, therefore I send a letter to you to question you. We wish to hear what he means.

O father, pity the Omaha people again. Come to a good decision in their behalf. O father, though I have no father of my own, I am benefited by your being alive. As you have (already?) pitied the Omahas, I say that which I think concerning the nation.

MA<sup>N</sup>TCU-NA<sup>N</sup>BA TO HEQAKA-MANI AND TATAŇKA-I<sup>N</sup>YAŇKE,  
YANKTONS.

October 3, 1878.

Heqága ma<sup>n</sup>'çi<sup>n</sup> Jajañ'ga nañ'ge éça<sup>n</sup>'ba, waqi<sup>n</sup>'ha tíçaçai çá<sup>n</sup> bçízě  
Elk walks Buffalo runs he too, paper which you have I have  
sent hither taken it

éga<sup>n</sup> ɣa<sup>n</sup>'be hä. Cí waqi<sup>n</sup>'ha éçá<sup>n</sup> cuçéaçě. Wacígçá<sup>n</sup> ctěwa<sup>n</sup>' çíngé hä.  
as I have . Again paper this I send to you. Plan soever there is  
seen it none

Níkaci<sup>n</sup>'ga áhigi t'é, ciñ'gajiñ'ga wa'ú cti edábe t'é. Níkaci<sup>n</sup>'ga na<sup>n</sup>'ba 3  
Persons many dead, child woman too also dead. Person two

wahéhají éga<sup>n</sup> i<sup>n</sup>'t'ai hä, áda<sup>n</sup> axáge-na<sup>n</sup>'-ma<sup>n</sup>' ca<sup>n</sup>'ca<sup>n</sup>. Wacúce Mawádana  
stout-hearted so have died . there I am usually crying always. Wacuce Mandan  
to me

inégi çíñké t'é hä, é niníba açi<sup>n</sup>' çíñké éde t'é hä. Cí áma kë, Heqága-  
his the one dead . he pipe had the one who but dead . Again other the, Little  
mother's who (sat) brother (sat)

jíñ'ga ijáje açi<sup>n</sup>'. Nfáci<sup>n</sup>'ga wahéhajíqti waçáxai éde t'ai hä. Ícpaha<sup>n</sup> 6  
Elk his name he had. Person very stout-hearted I made them but they are  
dead You know him

etaí, dúdañgágçí<sup>n</sup> cañ'ge wi<sup>n</sup> éçáoni<sup>n</sup> çati, cañ'ge a<sup>n</sup>'pa<sup>n</sup>'-hi<sup>n</sup>'-éga<sup>n</sup> tě, é  
ought, we sat on this side horse one you brought here horse the color of elk hair the, that  
for him,

Heqága-jíñ'ga ijáje açi<sup>n</sup>' kë. Cçáta<sup>n</sup> cañ'ge wáçí<sup>n</sup> agçí, waçá'i-ma bçúga  
Little Elk his he had the From you- der place horse they brought those you gave all  
name (lg. ob.) hither

i<sup>n</sup>'ma<sup>n</sup>'çá<sup>n</sup>'i Húñañga amá. Wakéga tě ceta<sup>n</sup>'ha a<sup>n</sup>'çicta<sup>n</sup>' ctěwa<sup>n</sup>'ji, áda<sup>n</sup> 9  
have stolen Winnebago the (pl. Sick the so far stopped on not at all, there  
from me (sub.). me

da<sup>n</sup>'qti i<sup>n</sup>'pi-máji héga-máji. Içáe agçí<sup>n</sup>' tě'di níkaci<sup>n</sup>'ga áhigi i<sup>n</sup>'t'ai, áda<sup>n</sup>  
beyond I am sad not a little. I talk I sit when person many have died there-  
measure to me, fore

nān'de i<sup>n</sup>'pi-máji hä. Kí éçě wiwíña amá, Pañ'ka amá, wéba<sup>n</sup> tíçai hä,  
heart I am sad . And kin- my the (pl. Ponka the (pl. to invite have sent  
dred sub.), us hither

éde bçé taté içápaha<sup>n</sup>-máji hä, a<sup>n</sup>'wañ'kega anáji<sup>n</sup> éga<sup>n</sup>. Céamá Caa<sup>n</sup>'qti amá 12  
but I go shall I do not know . I am sick I stand as. Those Real Dakota the (pl.  
sub.)

Síndé-gçecká dáda<sup>n</sup> wéçigçá<sup>n</sup> gáxai aná'a<sup>n</sup> ka<sup>n</sup>'bçá Ma<sup>n</sup>'zěskí cti bçíza-máji,  
Spotted Tail what plan they I hear it I wish. Money too I have not  
make, received,

wáqe amá a<sup>n</sup>'i-báji. Cañ'ge cénawáçě éga<sup>n</sup> a<sup>n</sup>'wa<sup>n</sup>'qpani héga-máji, ca<sup>n</sup>'  
white the (pl. they have not Horse made an end of as a<sup>n</sup>'wa<sup>n</sup>'qpani I am very poor, and  
man sub.) given to me. them

waqi<sup>n</sup>'ha cuçéwikiçě, íe djúbaqti cuçéwikiçě. 15  
paper I cause (some one) word very few I cause (some one)  
to take it to you. to take it to you.



## NOTES.

659, 5. *čĩnke*, superfluous (*fide* F.), but given by the chief, who is one of the *aged men*, and an orator. Perhaps there have been some changes in the language within the past ten years. F. and G. are *young men*.

659, 5. e, superfluous, *fide* F. In the next line F. reads "waxax," referring it to *one man*, Little Elk; but Ma<sup>n</sup>tcu na<sup>n</sup>ba said, "waxaxai," and seemingly referred to *both men*.

659, 7. *dudañgačĩ*<sup>n</sup>, contr. of *duda añgačĩ*<sup>n</sup>.

659, 8. *Ceçata*<sup>n</sup>, etc. F. at first accepted this reading, having inserted the commas after "agčĩ" and "wačĩ'i-ma." Subsequently he gave the following reading: *Céçata*<sup>n</sup> cañ'ge wáčĩ<sup>n</sup> agčĩi-ma, wačĩ'i-ma, bčũga wéma<sup>n</sup>čĩ<sup>n</sup> hã Hũñañga amá, *The Winnebago have stolen from us all the horses which you gave us, and which we brought back from yonder place where you are*. But G. says that Ma<sup>n</sup>tcu na<sup>n</sup>ba used "i<sup>n</sup>ma<sup>n</sup>-čĩ<sup>n</sup>," as he spoke as a chief, regarding his people's horses as his own.

659, 9. *Wakega tẽ*, etc. F. and G. read, *Wakéga tẽ' a<sup>n</sup>čĩcta<sup>n</sup> ctẽwa<sup>n</sup>' májĩ hã, áda<sup>n</sup> da<sup>n</sup>'qti i<sup>n</sup>'pimájĩ hã, The sickness has not stopped on me at all, therefore I am much sadder than I have ever been*.

659, 12. *bčẽ tate*, etc. As Ma<sup>n</sup>tcu na<sup>n</sup>ba spoke for his tribe, this sentence would be, if expressed in ordinary language, *Éde añgáčẽ taité a<sup>n</sup>čĩ<sup>n</sup>'baha<sup>n</sup>-bájĩ hã, wawákega a<sup>n</sup>ájĩ<sup>n</sup> éga<sup>n</sup>*, in the 1st. pers. pl.

## TRANSLATION.

O Walking Elk and Running Buffalo, I have received and read the letter which has come. And I send this letter to you. I can not come to any decision. Many persons are dead, including women and child ren. Two very stout-hearted men have died, so I am crying incessantly. Wacuce (or, Brave), the mother's brother of your Mawata<sup>n</sup>na, and the one who has been the keeper of the sacred pipes, is dead. The other dead man was named Little Elk. I regarded them as very stout-hearted men, but they are dead. You ought to know one of them, Little Elk. When we dwelt on this side of (Omaha Creek?) you brought a horse to give to him. It was a duu horse. The Winnebagos have stolen from me all the horses which the Omahas received from you and brought back to yonder place(?). The sickness has not yet stopped its violence among my people in the least degree, therefore I am much sadder than I have ever been. Even while I sit talking thus many persons have been lost to me by death, therefore I am sad. And my relations, the Ponkas, have sent here to invite us to visit them, but we do not know whether we shall go or not, because we still have sickness among us. I wish to hear what plans have been made by those real Dakotas, who are under Spotted Tail. I have received no money, as the white people have given me none. I am very poor because the horses have been expended, so I send you a letter by some one, I send you a very few words by some one.

WAQPECA TO TATAŇKA-MANI.

October 9, 1878.

Wágazúqti winá'a<sup>n</sup> tē nān'de i<sup>n</sup>uda<sup>n</sup> hă. Ciñ'gajin'ga wiwīa čisíčē-  
 Very straight I have heard the heart good for me . Child my usually  
 from you remembers  
 na<sup>n</sup>i. Wa'ú wiwīa čisíčē-na<sup>n</sup>i. Waqi<sup>n</sup>'ha cučai tē'di nú sáta<sup>n</sup> wahéhaji'qti  
 you. Woman my usually remem- Paper went to when man five very stout-hearted  
 bers you.  
 t'ai hă. Ca<sup>n</sup>' edáda<sup>n</sup> cañ'gaxai bčúgaqti aňgúket'a<sup>n</sup>i. Wamúskē etī 3  
 have . And what they have done the whole we have acquired. Wheat too  
 died enough  
 aňgúji kē' aňgúket'a<sup>n</sup>i. I<sup>n</sup>'ta<sup>n</sup> ččúta<sup>n</sup>ččē éčē čičīa-ma bčúgaqti awási-  
 we sowed the we have acquired. Now from this time kin. those who are the whole I re-  
 forward dred your  
 čē-na<sup>n</sup>-ma<sup>n</sup>' taté, ebčéga<sup>n</sup>. Gebčé taté, ebčéga<sup>n</sup>. Wáčutáda é'ja bčé taté,  
 member them from shall, I think that. I go that shall, I think that. Oto to I go shall,  
 time to time way (pointed  
 out)  
 ebčéga<sup>n</sup>. A<sup>n</sup>'ba waqúbe na<sup>n</sup>bá tēdīhi xi, Uma<sup>n</sup>'ha<sup>n</sup> amá d'úba ačé taité, 6  
 I think that. Day mysterious two by that time, Omaha the (pl. some they go shall,  
 sub.)  
 ebčéga<sup>n</sup>. Wakéga čábčī<sup>n</sup>ha eáwaga<sup>n</sup>i. A<sup>n</sup>'ba waqúbe wi<sup>n</sup>áqtcī xi'ctē  
 I think that. Sick in three so we are (?). Week just one even  
 ways (!) when  
 t'c-na<sup>n</sup>i Níaci<sup>n</sup>'ga amá ní-masániajá-ma e'a<sup>n</sup>i ä. Awána'a<sup>n</sup> ka<sup>n</sup>'bča,  
 they usually die. Person the (pl. those on the other side of how are I I hear about I wish,  
 sub.) the river they them  
 Síndé-gčēcka xi-ma. 9  
 Spotted Tail those in his  
 village.

NOTES.

661, 3. cañgaxai, in full, ca<sup>n</sup> aňgaxai.

661, 5. gebčé tate, I shall go that way (pointed out, and understood by both parties, though the way is not described fully).

661, 8. Niaci<sup>n</sup>ga ama, Spotted Tail's people, who were at this time dwelling on the old Ponka Reservation, in Todd County, Dakota Territory, nearly opposite the Yankton Village at Choteau Creek.

TRANSLATION.

I am glad to hear such a full account of you. My child and my wife generally think of you. Just as this letter starts to you five of the most stout-hearted men among us have died. We have succeeded in all that we have undertaken. We have done well, too, with the wheat which we sowed. Now from this time forward I think that I shall remember all of your kindred from time to time. I think that I shall go that way. I think that I shall go to the Otos. I think that in two weeks some of the Omahas shall depart. We have three kinds of sickness among us (?). The sick ones usually die when they have been ill not more than a week. How are those people on the other side of the Missouri River? I wish to hear about them, that is, the people in Spotted Tail's village.

ICTAČABI, AN OMAHA, TO HEQAGA-SABĚ, A PONKA, AT  
YANKTON AGENCY, DAK.

October 14, 1878.

Wawákegaí. Wacúce t'é, Heqága-jiñ'ga t'é, Ąahé-ıap'ë t'é, Cúıa-  
 We have been sick. Wacuce dead, Little Elk dead, ıahé-ıap'ë dead, Cúıa-  
 ma'çi<sup>n</sup> t'é, níkaci<sup>n</sup>ga úda<sup>n</sup>qti t'ai há. Wa'ú wiwııa wı céná<sup>n</sup>ba, wawákegaí,  
 ma'çi<sup>n</sup> dead, person very good died. Woman my I those two, we have been sick,  
 3 na'ji<sup>n</sup>ckë'qtcı a<sup>n</sup>ni<sup>n</sup>'ıai. A<sup>n</sup>ni<sup>n</sup>'ıa ııı, wisıčë há, áda<sup>n</sup> wawıđaxú. Cé-ma  
 barely we are alive. We are alive when, I remem- there- I write things to Those  
 ber you fore you.  
 ciñ'gajiñ'ga-ma Ihañ'kta<sup>n</sup>wı<sup>n</sup> d'úba wiwııa-má wađáxe-má úwagičá-gă,  
 children Yankton some those who are my those whom I made tell it to them,  
 ta<sup>n</sup>'wa<sup>n</sup> ča<sup>n</sup>. Maja<sup>n</sup>' ča<sup>n</sup> a<sup>n</sup>'bačé pııııı hégá-báııı há: a<sup>n</sup>'ba wı<sup>n</sup>' ııı,  
 vil'age the. Land the to-day is very bad day one when,  
 6 níkaci<sup>n</sup>'ga na<sup>n</sup>bá ctë t'ai, kı čábčı<sup>n</sup> ctë t'ai, kı dúba ctë t'ai, a<sup>n</sup>'ba wı<sup>n</sup>'áqtcı  
 person two for in- died, and three for in- died, and four for in- died, day just one  
 stance stance stance  
 ııı. Kı cęčá<sup>n</sup> čé cuhı tē cta<sup>n</sup>'be tē ékita<sup>n</sup>há wai<sup>n</sup>'baxú-gă. Ca<sup>n</sup>' e'a<sup>n</sup>'  
 when. And that this reaches the you see it the at the same write things to me. Now how  
 (cv. ob) you time  
 čanáııı<sup>n</sup> ııı, wáı<sup>n</sup>'čécpaxú ka<sup>n</sup>'bčá. I<sup>n</sup>wı<sup>n</sup>'čé ııı-gă  
 you stand if, you write things I wish. To tell me send to me.  
 to me

## NOTES.

662, 3 and 4. Ce-ma . . . uwagičá-gă. This sentence may be expressed differently,  
 thus: Ihañ'kta<sup>n</sup>wı<sup>n</sup> d'úba cé-ma ciñ'gajiñ'ga wađáxe-ma úwagičá-gă.  
 Yankton some those children those whom I made (or adopted) tell it to them.

662, 7. če is superfluous (F.).

## TRANSLATION.

We have been sick. Wacuce, Little Elk, ıahé-ıap'ë and Cúıa-ma'çi<sup>n</sup>, who  
 were very good men, have died. My wife and I have been sick, and we barely es-  
 caped dying. As we live, I remember you, therefore I write several things to you.  
 Tell some of those Yanktons in the tribe, those whom I regard as my children. This  
 country is very bad to day; in one day two, three, or even four persons die. And  
 when this letter reaches you, and you see it, write to me in return one of equal length  
 and about several topics. I wish you to write to me how you are progressing. Send  
 hither to tell me.

LION TO BATTISTE DEROIN AND THE OTO CHIEFS.

October 9, 1878.

Kagéha, uwíkie cuécaé Kagéha, wiya<sup>n</sup>'be ka<sup>n</sup>béde a<sup>n</sup>wañ'kega há.  
 My friend, I speak to I send to My friend, I see you I wish, but I am sick  
 you you

Añgíni xi, cupí tá miñke, wiya<sup>n</sup>'be tá miñke. Kí i<sup>n</sup>'tca<sup>n</sup> Uma<sup>n</sup>'ha<sup>n</sup> amá 3  
 I recover when, I reach will I who, I see you will I who. And now Omaha the (pl.  
 you sub.)

cupí-máji ca<sup>n</sup>té caé 'íé-na<sup>n</sup>i. Caé 'íé tē ubí'age: wawákega 3  
 I do not reach yet going to they usually Going to speak- the I am unwilling! we are  
 you awhile you speak of it. you ing of

héga-báji, kí ícti waíkega. Ata<sup>n</sup>' añgíni xi, ékita<sup>n</sup>há cañgáhi tañ'gata<sup>n</sup>  
 very sick, and you too you are sick. When I recover when, at the same we shall reach you  
 time

ískié. Wawásninde tañ'gata<sup>n</sup> wamúskē kē na<sup>n</sup>jú í'ái; ícta<sup>n</sup>'i xi,  
 all together. We shall delay wheat the thresh they they fin- when,  
 have ish failed;

cañgáhi tañ'gata<sup>n</sup>. Waíkega tē íat'ái tē añgúcti a<sup>n</sup>'t'ái tē i<sup>n</sup>'í-máji há. 6  
 we shall reach you. You are sick the you die the we too we die the I am sad

Ca<sup>n</sup>' waqi<sup>n</sup>'ha íéca<sup>n</sup> níze xi, uqé'qteí cí éga<sup>n</sup> waqi<sup>n</sup>'ha wi<sup>n</sup>' gíañ'kíá-gá.  
 Now paper this ob. you re- when, very soon again like it paper one send back to me.  
 ceive it

xiíbaəna<sup>n</sup> cubí ewéka<sup>n</sup>béa-máji. Waqi<sup>n</sup>'ha na<sup>n</sup>hébai-gá, ecé ícaé taí.  
 Missing one another in I do not wish for them. Paper wait ye for it, you you send please.  
 going to you say hither

Uma<sup>n</sup>'ha<sup>n</sup>. má béúga é áwawaké: wí pahañ'ga cuhí ka<sup>n</sup>béa-máji, ískié 9  
 The Omahas all that I mean: me before to go to I wish not. all to-  
 you gether

cañgáhi añgáí ata<sup>n</sup>'cté.  
 we reach you we go at some fu-  
 ture time.

NOTES.

Lion was the keeper of the sacred pipe in the *Jada* gens. He was the friend of Battiste Deroin and Ckaje-yiñe. Battiste is the Oto half-breed interpreter.

663, 4. *ekita<sup>n</sup>ha* refers here to both tribes, Omahas and Otos. There had been much sickness in each tribe, and when both should recover the Omahas intended visiting the Otos.

TRANSLATION.

My friend, I send to you to speak to you. My friend, I wish to see you, but I am sick. When I recover I will come and visit you. (Note by author.—This may be intended for the whole tribe, instead of the speaker alone.) And now the Omahas are speaking of going to you before I do. I am unwilling for them to speak of going to you. We have many sick among us, and you, too, have sickness. When both you and we recover, we shall all come together to see you. We shall delay, as they have

not finished threshing the wheat. When they finish it, we will come to you. I am sad because you and we too are losing our people by sickness. When you receive this letter send me back one like it very soon. I do not wish the Omahas and the letter to miss (*or pass*) one another on the way when the former go to you. I desire you to send word hither, saying, "Stop on the way and wait for a letter!" I refer to all the Omahas. I do not wish them to anticipate me in going to you. At some future day we (will) all go together to visit you.

CKAŁŁE-YIŃE, A MISSOURI, TO BATTISTE DEROIN.

- Céja níaci<sup>n'</sup>ga a<sup>n'</sup>ča<sup>n'</sup>t'ace čínké wágazu aná'a<sup>n'</sup> ka<sup>n'</sup>bča: i<sup>n'</sup>wi<sup>n'</sup>č ípa-gă.  
 There person he who is jealous of me straight I hear I wish: to tell me send  
 where you are hither.
- KI cagčé ka<sup>n'</sup>bčéde wágazuáji, i<sup>n'</sup>teqi há. Gañ'xi i<sup>n'</sup>wi<sup>n'</sup>čaná típaččé, wágazu  
 And I go back I wish, but it is not straight, it is hard . And then you tell to me you send straight  
 to you for me hither.
- 3 aná'a<sup>n'</sup> ka<sup>n'</sup>bča. Čé wabágčeze ča<sup>n'</sup> níze xi, uqčé'qtcí wi<sup>n'</sup> ian'kičá-gă.  
 I hear I wish. This letter the you re- when, very soon one send hither.  
 (ob.) ceive it
- Cin'gajin'ga čičiča, Badize, wakéga tē i<sup>n'</sup>wi<sup>n'</sup>ča-gă: awána'a<sup>n'</sup> ka<sup>n'</sup>bča. Ca<sup>n'</sup>  
 Child your, Battiste, sick the tell to me: I hear of them I wish. And  
 Uma<sup>n'</sup>ha<sup>n'</sup>-mádi i<sup>n'</sup>uda<sup>n'</sup>'qti anáji<sup>n'</sup>. Kíku ěduéhe-na<sup>n'</sup>-ma<sup>n'</sup>. A<sup>n'</sup>ba wi<sup>n'</sup>déta<sup>n'</sup>  
 among the Omahas very good I stand. Calling I usually am a member. Day part  
 to feasts
- 6 tē hičai tēdi Uma<sup>n'</sup>ha<sup>n'</sup> amá wátčigáxe ěduéhe-na<sup>n'</sup>-ma<sup>n'</sup>. Wáhiučaqa  
 the Saturday on the Omaha the (pl. dance I usually join. Pottawatomi  
 sub.)
- Wáčutada amá ačai čí<sup>n'</sup>te aná'a<sup>n'</sup> ka<sup>n'</sup>bča. Ačá-báji da<sup>n'</sup>čtēa<sup>n'</sup>i, alí  
 Oto the (pl. went whether I hear it I wish. They did not for example, they  
 sub.) or not go reached there
- da<sup>n'</sup>čtēa<sup>n'</sup>i, aná'a<sup>n'</sup> ka<sup>n'</sup>bča. Edáda<sup>n'</sup> edéce típaččé xi, cagčé tá mińke. Ca<sup>n'</sup>  
 for example, I hear it I wish. What what you you send when, I go back I will. And  
 say hither to you
- 9 cagčé ka<sup>n'</sup>bčéde i<sup>n'</sup>teqi há Tėqi xi'ctē, cagčá-máji tčínke. Wágazu  
 I go back I wish, but difficult for me Difficult if, I will not return to you. Straight  
 to you
- i<sup>n'</sup>wi<sup>n'</sup>čaná típaččé úda<sup>n'</sup> xi, cagčé tá mińke. Li guáčica<sup>n'</sup> čańká čai xi,  
 you tell it to me you send good if, I go back I will. Lodge beyond the ones who went if,  
 it hither to you
- awána'a<sup>n'</sup> ka<sup>n'</sup>bča, wágazu. Cań'ge-skă (Wáčutada níkağáhi) Pań'kaqa čé  
 I hear about I wish, straight. White Horse Oto chief to the Ponkas to  
 them go
- 12 'íče aná'a<sup>n'</sup> ka<sup>n'</sup>bča, wágazu. Pań'kaqa čé ga<sup>n'</sup>'čai xi, wabágčeze ian'kičá-gă.  
 spoke I hear it I wish, straight. To the Ponkas to he wishes if, letter send to me.  
 of it go

NOTE.

This letter was dictated in Omaha by Lion, acting as interpreter for ČkałŁe-yińe, who spoke in Oto. Battiste Deroin married the sister of ČkałŁe-yińe.

TRANSLATION.

I wish to hear the truth about the man yonder, who is jealous of me. Send hither and tell me. I wish to return to you, but affairs are not right, so it is hard for me (to act). Please send and tell me how it is; I wish to hear the exact state of affairs. When you get this letter send me one very soon. Tell me about the sickness of your children, Battiste; I wish to hear about them. I am still dwelling very pleasantly among the Omahas, and I am attending feasts from time to time. I wish to hear whether the Otos went to the Pottawatomis. I wish to hear whether they went or stayed at home. If you send hither and say anything, I will return to you. I still wish to return to you, but it is difficult. If it is (still) difficult, I will not return to you (now). If you send and tell me the truth, and all is well, I will go back to you. I wish to hear about those lodges beyond (your village?), whether they went or not. I wish to hear whether White Horse (the Oto chief) spoke of going to the Ponkas. If he wishes to go to the Ponkas, send me a letter.

MAQPIYA-QAGA TO CÁ-KU-ČŮ ČA-KI-TÁ-WE.

October 12, 1878.

Waqi<sup>n</sup>'ha cučéwikičé ča<sup>n</sup> gčáji éde wiáha<sup>n</sup> t'é há čaná'a<sup>n</sup> t(e) ebčéga<sup>n</sup>  
 Paper I sent by some the has not but my brother- dead you hear it may that I think  
 one to you (ob.) returned in-law

waqi<sup>n</sup>'ha cučéačč. Níkaci<sup>n</sup>'ga ékiga<sup>n</sup>'qti wičáxe éde wiáñ'ge egčáñ'ge t'é  
 paper I send to you. Indian just alike I make you but my sister her husband dead  
 há. Čiñ'gajiñ'ga eá čáñká áda<sup>n</sup>'be čingái áda<sup>n</sup> e'a<sup>n</sup> cubčá-máji. Jíuji tē 3  
 Child his the ones to look they have there- how I do not go to you. House- the  
 who after none fore hold

wakéga-báji uwíčča teča<sup>n</sup>' i<sup>n</sup>'ta<sup>n</sup> wakégai, wañ'gičč'qti. Čéta<sup>n</sup> ucté čáñká  
 they were not sick I told to you in the now are sick, every one. So far the rest  
 past

gigčázu-baji'qtia<sup>n</sup>'i. Sátá<sup>n</sup> ja<sup>n</sup>' xī-na<sup>n</sup>' t'ai há. Wakéga tē píaji. Pahan'gadi  
 have not recovered at all. Five sleep when usu- they Sick the bad. Formerly  
 ally die

nān'de i<sup>n</sup>'uda<sup>n</sup>'qti-ma<sup>n</sup>' éde, i<sup>n</sup>'ta<sup>n</sup> i<sup>n</sup>'ča-máji há. Cubčé ehé teča<sup>n</sup>' cubčá-máji 6  
 heart very good for me but, now I am sad I go to I said in the I go not to you  
 you past

tá miñke há. Waqi<sup>n</sup>'ha ča<sup>n</sup> cuhí xī, uqčé'qtcī gčian'kičá-gā, winá'a<sup>n</sup>  
 I will Paper the reaches when, very soon send it back to me, I hear from  
 you you

ka<sup>n</sup>'bča-qti. Níkaci<sup>n</sup>'ga-ma úda<sup>n</sup>'qti-na<sup>n</sup>' t'ai há. Níaci<sup>n</sup>'ga uckúda<sup>n</sup>'qti  
 I wish very. The people very good some die Person very kind

juáwagčé áhigi t'ai há. Nān'de i<sup>n</sup>'ča-máji'-qti-na<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>. Ma<sup>n</sup>'zěšká' etī 9  
 I with them many have Heart very sad for me con- always. Money too  
 died tinues

wa'f-baji ca<sup>n</sup>'ca<sup>n</sup>'i. Ca<sup>n</sup> áda<sup>n</sup> ma<sup>n</sup>'zěškā wi<sup>n</sup>'éctē eta<sup>n</sup>'baji-na<sup>n</sup>. Wéka'ta<sup>n</sup>  
 they have not always (pl.). And there- money even one you (sing.) usu- Lariat  
 given to us fore do not see ally.

- 1 *ténajíha* *gazan'de* *wi'* *gíañ'kiçá-gă.* *Wáçaha* *abçi'* *éde,* *witáha<sup>n</sup>* *t'é,* *çíngé—*  
 hair on a buf- to plait one send back to me. Clothing I had but, my brother- dead, there is  
 falo's head
- 2 *bçúgaqti* *çíngé.* *Ca'* *edáda<sup>n</sup>* *wéçi'a<sup>n</sup>* *ctěwa<sup>n</sup>* *a<sup>n</sup>çíñ'ge.* *Uma<sup>n</sup>* *çínka* *çé*  
 all is gone. Now what ornament soever I have none. Season this
- 3 *içáugçę* *ca'* *máçę* *áma* *tějá* *ctěwa<sup>n</sup>* *wáçaha* *açíka<sup>n</sup>bçę* *téíñke.* *Éga<sup>n</sup>* *gě'di*  
 throughout in fact winter the at the soever clothing I will desire for myself. So at dif-  
 other erent times
- wíçę<sup>n</sup>* *be* *te.* *Pañ'ka* *amádi* *wi'* *itize* *wabágçęze* *cúçęákiçę.* *Pañ'ka* *aké*  
 I see you may. Ponka with them one together letter I send it to you Ponka it is  
 (with you) (or at the same time) (by a messenger). he
- wi<sup>n</sup>* *tíañ'kiçai.* *Pañ'ka* *aké* *waçí<sup>n</sup>'ha* *wi<sup>n</sup>* *tíañ'kiçai,* *Pañ'ka* *níkagahi* *wi<sup>n</sup>,*  
 one he has sent to me. Ponka it is he paper one he has sent it Ponka chief one,  
 to me,
- 6 *Ma<sup>n</sup>tcú-nají<sup>n</sup>* *af* *aká,* *wí* *ikágeáçę.*  
 Standing Grizzly they the I I have him for  
 bear say one who, a friend.

## NOTES.

*Oákuçú* *çakitáwe* was a Pawnee.

665, 1. *te ebçęga<sup>n</sup>,* pronounced rapidly by the speaker, *tebçęga<sup>n</sup>.*

666, 2 and 3. F. inserts "çę" and omits "ca<sup>n</sup>," though the latter is thus used by many Omahas.

666, 3. *Ega<sup>n</sup> gě'di,* meaning conjectural: perhaps he expected to get the clothing for himself *at different times.* F. renders it "then."

## TRANSLATION.

The letter which I sent you by some one has not been answered, but my brother-in-law has died, and I send this letter to you because I think that you will (thus) hear it. I regard you as a person just like him, but my sister's husband has died. His children have no one to look after them, therefore it is impossible for me to go to you. I told you heretofore that those in the household were not sick; but now every one is sick. The rest of the people have not yet recovered at all: they usually die in five days. The sickness is bad. Formerly I was very glad, but now I am sorrowful. Though I said in the past that I would go to you, I will not go (now).

When the letter reaches you, send me back one very soon, as I am very anxious to hear from you. Some of the very best men have died. Many very kind men with whom I went have died. I continue very sad all the time. They continue to give us no money. And therefore you have not been seeing even one dollar (of our money ?). I had clothing, but my sister's husband died, and there is none (left)—all is gone. Indeed, I have not even any trinkets. Throughout this year and even throughout next winter I will desire clothing for myself. When I shall have acquired (these garments) at different times in the future (?), I may see you. I send the letter to a Ponka as well as to you. He is the Ponka who has sent me one. He is the Ponka who has sent me a letter. He is a Ponka chief, Standing Bear, whom I regard as my friend.

MA<sup>N</sup>TCU-NA<sup>N</sup>BA TO BATTISTE DEROIN.

October 10, 1878.

Íckadábi, níkághí nańkáce wań'gíçe, níkáci<sup>n</sup>'ga wíja cuǵaí. Cíñ'ga-  
Ickadabi, chief ye who are all, people my have gone to you. Child

jiń'ga wíja cti cuǵaí. Ǵida<sup>n</sup>'be cuǵaí. Uma<sup>n</sup>'ha<sup>n</sup> úda<sup>n</sup> wábcí<sup>n</sup>-má zaní  
my too has gone to you. To see you have gone to you. Omaha good those whom I have all

cuǵaí. Úda<sup>n</sup>qti wi<sup>n</sup>' ké t'é há, Heqága-jiń'ga, Ǵáci<sup>n</sup>-gahíge ijiń'ge; ucté 3  
have gone to you. Very good one the dead (recl. ob.) Little Elk, Pawnee Chief his son; the rest

amá cuǵaí há. Waǵikegá-bi aí t'é, aná'a<sup>n</sup> ca<sup>n</sup>' ǵida<sup>n</sup>'be ga<sup>n</sup>'ǵai éga<sup>n</sup> cuǵaí.  
the have gone (pl. sub.) to you That you had been sick they said, I heard it yet to see you they wish as they have gone to you.

Kagéha, níkághí nańkáce, ǵá'eań'gíǵaí-gă. Cé-ma níkáci<sup>n</sup>'ga úda<sup>n</sup>qti  
Friend, chief ye who are, have pity on me. Those person very good

gíwakiǵaí - gă, ǵa'éǵaǵé gíwakiǵaí - gă, nán'de - gíuda<sup>n</sup>qti gíwakiǵaí - gă. 6  
send ye them back to me, you pity him send ye them back to me, being very glad send ye them back to me.

Cénujiń'ga wasísige ǵiǵa-ma wáǵǵaha<sup>n</sup>'i-gă! Níkághí ijiń'ge ǵínké  
Young man active those who are your pray ye to them, your own! Chief his son the (st. an. ob.)

ǵǵáha<sup>n</sup>'i-gă! Kí iéskă nańká, ǵicti, Badíze isan'ga éǵa<sup>n</sup>ba, Wáǵutáda  
pray ye to him, your own! And inter-preter ye who are, you, too, Battiste his younger brother he too, Oto

níkághí íe úwagíka<sup>n</sup>'i-gă, iéskă nańkáce. Uma<sup>n</sup>'ha<sup>n</sup> ta<sup>n</sup>'wa<sup>n</sup>ǵǵa<sup>n</sup> naji<sup>n</sup>' 9  
chief word help ye them, inter-preter ye who are. Omaha nation stand

níkáci<sup>n</sup>'ga amá wasísige átaca<sup>n</sup> cuǵaí. Éska<sup>n</sup> ǵá'eań'gíǵa-báda<sup>n</sup> 'ǵai  
people the (pl. sub.) active exceedingly have gone to you. Oh that you have pity on me and (pl.) they promise

etéga<sup>n</sup>qti ińgáxa-gă. Uma<sup>n</sup>'ha<sup>n</sup> níkághí wań'gíçe cénujiń'ga ǵé ti-má  
very apt make for me. Omaha chief all young man this those who have come

téqiwagíǵé'qtia<sup>n</sup>i. Íe edáda<sup>n</sup> edaí ǵi, Uma<sup>n</sup>'ha<sup>n</sup> níkághí éga<sup>n</sup>qti wagíǵaxe- 12  
they prize them very highly. Word what what when, Omaha chief just so they usually do for them

na<sup>n</sup>'i, ǵé ti-má nújińga. Hau. Céna Wáǵutáda níkághí nańkáce, wíbcá-  
their own, these who have come boy. ¶ Enough Oto chief ye who are, I have prayed to

ha<sup>n</sup>'i, kagéha. Hau. Íe t'é céna wíbcáha<sup>n</sup> cuǵéǵé.  
you my friends. ¶ Word the enough I pray to you I send it to you.



## TRANSLATION.

O Ickadabi, and all ye chiefs! my people have gone to you. My child, too, has gone to you. They have gone to see you. All those good Omahas whom I govern have gone to you. The best one of them, Little Elk, son of Pawnee Chief, has died; but the rest have gone to you. I heard it said that you had been sick, yet they have gone to you, as they wished to see you. O my friends, ye chiefs, have pity on me! Send back to me those very good men; pity them and send them back to me; send them back to me after making them very glad! Pray to those who are your active young men! Pray to your chief's son! And O you interpreters, you, Battiste, and your younger brother, help the Oto chiefs. The most active of the men who dwell in the Omaha territory have gone to you. Oh that you would pity me and for my sake so act that the Oíos shall be sure to promise (them good things). All the Omaha chiefs prize highly those young men who have gone to you. Whatever those young men say, the Omaha chiefs usually do just so for them. My friends, you Oto chiefs, I have petitioned to you enough. I have sent enough words to you to petition to you.

## KI-WÍ-GU-TI-DJA-ČÍ-CI TO ČÍ-ČE-ČÍ-TA-WE.

October 21.

- Wí miñké, Acáwage čáčiñúče, waqi<sup>n</sup>'ha cučéwikičai há, čiji<sup>n</sup>'čě méga<sup>n</sup>.  
 I I who sit, (Pawnee words), paper I cause some one to take it to you (pl.) your elder brother likewise.
- Ca<sup>n</sup>' maja<sup>n</sup>' čéča<sup>n</sup> čaa<sup>n</sup>'na naí ča<sup>n</sup> a<sup>n</sup>'wa<sup>n</sup>'qpaníqti anáji<sup>n</sup> há. Ca<sup>n</sup>' a<sup>n</sup>'bačé  
 And land this (cv. ob.) (or place) you abandon you the me very poor I stand And to-day
- 3 wiqa<sup>n</sup>'be ka<sup>n</sup>'bča, u'a<sup>n</sup>'čingě'qti waqi<sup>n</sup>'ha cučéwikičai. Ga<sup>n</sup>'-na<sup>n</sup> júga  
 I see you I wish, for no reason what-ever paper I cause some one to take it to you (pl.). And usually (?) body
- wíqtcí čí úda<sup>n</sup> ma<sup>n</sup>'bči<sup>n</sup>' éte-ma<sup>n</sup>', ca<sup>n</sup>' ga<sup>n</sup>' edáda<sup>n</sup> ašídaxe tě úda<sup>n</sup>'qti  
 I my again good I walk I do this at least. at any rate what I have made for myself the very good
- anáji<sup>n</sup> éde, a<sup>n</sup>'bačé wamúskě itéačě níkaci<sup>n</sup>'ga cáďě ači<sup>n</sup>' éna-bčuğa itéčě  
 I stood but, to-day wheat I piled it up person six had it all together put in a heap
- 6 náčingě há.  
 was burnt to nothing

## NOTES.

Kiwigtidjačici, a Pawnee name of *Jenuga waji<sup>n</sup> piäji*, *Mad Buffalo*, an Omaha. Acawage čačihúče, *Big Spotted Horse*, the name of a Pawnee, in the Omaha notation of Pawnee words. Čičečitawe, the Omaha notation of a Pawnee name.

668, 3 and 4. júga wíqtcí čí úda<sup>n</sup> ma<sup>n</sup>'bči<sup>n</sup>' éte-ma<sup>n</sup>. L. gave as the corresponding *Joiwere, iró mianáqtcí pí hamányi ihákixrayi<sup>n</sup> ke*. But *ihákixrayi<sup>n</sup> ke* is the Omaha *ašibče há*.

TRANSLATION.

I, for my part, O Big Spotted Horse, have sent a letter to you and your elder brother (Ciŋeŋitawe?). I dwell a very poor man in this country in which you left me. I wish to see you to-day, (but) I send you a letter at any rate (though I can not say when I may come). And while I myself am at least doing well and I am prospering in what I have been doing for myself, to-day all of the wheat which belonged to six persons, including myself, and all which I had put into a heap, was consumed by fire.

MA<sup>N</sup>TCU-NA<sup>N</sup>BA TO HEQAKA-MANI AND TATAŃKA-I<sup>N</sup>YAŃKE.

October 16.

Čuta<sup>n</sup>qti uwibčea cuŋeacē hā i<sup>n</sup>'tea<sup>n</sup> čí wikáge méga<sup>n</sup>. Ta<sup>n</sup>'wa<sup>n</sup>gča<sup>n</sup>  
 Very straight I tell you I send it to you now you my friend likewise. Nation

píäji ča<sup>n</sup> hégaji hā: mi<sup>n</sup>' čábčei<sup>n</sup> wawákegaí, céta<sup>n</sup> wagíni-báji; áda<sup>n</sup> čat'é  
 bad the not a little moon three we have been sick, so far we have not recovered; there- you  
 (cv. ob.) fore die

taité uwibčei'agaí, íwit'ábčai-máji. Égiŋe waŋiķega čat'af xi, a<sup>n</sup>'čagčā taí. 3  
 shall I am unwilling for I do not hate you (pl.). Beware you sick you die if you blame me lest.

Čéna. Í-bajii-gā. Wakéga tē píäji ca<sup>n</sup>ca<sup>n</sup>'qtia<sup>n</sup>'i. Ma<sup>n</sup>'zěškā' cti  
 Enough. Do not be coming! Sick the bad remains indeed! Money too

a<sup>n</sup>'čiza-báji, wawáqpani hēga-báji. Čaŋ'ge-ma Húŋaŋga amá cénawačai,  
 we have not received, we are very poor. The horses Winnebago the (pl. sub.) have made an end of them,

wama<sup>n</sup>'čai<sup>n</sup>; áda<sup>n</sup> aŋína ka<sup>n</sup>'bčea aŋči<sup>n</sup>, i<sup>n</sup>'ča-máji i<sup>n</sup>'ta<sup>n</sup>. Ta<sup>n</sup>'wa<sup>n</sup>gča<sup>n</sup>-má 6  
 they have stolen them; there- I fight I wish I sit, I am displeased now. The nations

Paŋ'kama gččbahíwi<sup>n</sup> ki é'di áta t'af; Máqude-má cti, Záge, Wáčutáda,  
 the Ponkas a hundred and over have died; the Iowas too, Sacs, Otos,

Čáfi<sup>n</sup>, ta<sup>n</sup>'wa<sup>n</sup>gča<sup>n</sup>-má cti bčúga wakéga hēga-báji. Níkagáhi úju  
 Pawnees, the nations too all have been very ill. Chief principal

čaŋká wécpaha<sup>n</sup> hā. Gčeda<sup>n</sup>'- náji<sup>n</sup> ijáje ači<sup>n</sup>' aká ŋigča<sup>n</sup> tá aka hā', é 9  
 the ones you know Hawk stands his name he who has it, he will decide that one (the afore-said)

wágazu čigaxe tá aka hā'. Čaŋ'ge cādē ča'í hā, Gčeda<sup>n</sup>'- náji<sup>n</sup>. Ícpaha<sup>n</sup>'  
 straight he will do for you. Horse six you gave to him Hawk stands. You know him

taté. Čéna cuŋewikičé.  
 shall. Enough I have sent to you by some one.

## NOTES.

669, 1. Čuta<sup>n</sup>qti uwibča, etc. Given just as dictated. The author is sure of this. But the sentence is reconstructed thus by F.: I<sup>n</sup>tca<sup>n</sup> wikage mega<sup>n</sup>, čuta<sup>n</sup>qti uwibča cučeačai hă. This accords with the general usage, as observed in the epistles collected by the author.

The two Yanktons, Heqaka-mani and Tatañka-i<sup>n</sup>yañke, had written to say that they were coming to visit the Omahas.

## TRANSLATION.

Just now I will send and tell you and my friend the exact truth. The nation is in a very bad condition; for three months we have been ill, and we have not yet recovered. Therefore I am unwilling for you to die (by taking the sickness from us); I do not (send this word because I) hate you. Should any of you die from the sickness you would blame me. Enough! Do not come! The sickness is continually bad! And, moreover, we have not received money; we are very poor. The Winnebagoes have made away with our horses; they have stolen them; therefore I am wishing to fight them; I am displeased at present. With reference to the (other) nations, over a hundred Ponkas have died; and the Iowas, Sacs and Foxes, Otos, and Pawnees have had much sickness among them. You know the Omaha head-chiefs. That one of them who has the name of Standing Hawk will decide; it is he who will do for you what is right. You will surely recognize Standing Hawk (by this): you gave him six horses. I have sent you enough.

## LION TO BATTISTE DEROIN AND THE OTO CHIEFS.

October 19, 1878.

Waqi<sup>n</sup>ha a<sup>n</sup>bačé bčízě, uqčé<sup>n</sup>qtei uwikie cučeačé, kagča. Níkaci<sup>n</sup>ga  
 Paper to-day I have received it, very soon I speak to you I send it to you, my friend. Persons

d'úba a<sup>n</sup>wañ'kie atfi, ikágeawačé-de atfi. A<sup>n</sup>wañ'kie aná'a<sup>n</sup> xī, nān'de  
 some to speak to me have I made them my friends, they to speak to me I heard it when, heart  
 come, and have come.

3 i<sup>n</sup>uda<sup>n</sup>qti-ma<sup>n</sup>. Céna. Gañ'xī níkaci<sup>n</sup>ga t'é hă, Íxuhábi sídadi áma  
 was very good for me. Enough. And now person dead, Íkuhabí yesterday the  
 other

tě'di t'é hă, é níkaci<sup>n</sup>ga wiwíja, nújīnga wiwíja. Ě'be ta<sup>n</sup>wa<sup>n</sup>gča<sup>n</sup> t'é  
 on the dead he person my, boy my. Who nation die

ctéctěwa<sup>n</sup>, zaní wiwíja, i<sup>n</sup>ča-májī hă. Či níkaci<sup>n</sup>ga wiwíja amá cuhí  
 soever, all mine, I am sad Again person my the (pl. have, sub.) reached  
 you

6 cañ'ge wačá'í tě awáua'a<sup>n</sup> i<sup>n</sup>čě-qti-ma<sup>n</sup>, nān'de i<sup>n</sup>uda<sup>n</sup>.  
 horse you have the I heard it of I was very well heart good for  
 given to them them pleased, me.

Hau. Gañ'xi ta<sup>n</sup>wa<sup>n</sup>gça<sup>n</sup> çiçiai çan<sup>n</sup> pahañ'ga tē'di t'é i<sup>n</sup>wi<sup>n</sup>'çaná  
 ¶ And then nation your (pl.) the (ob.) before when dead you told to me

tíçaçē awána'a<sup>n</sup> tē i<sup>n</sup>'ça-máji há. Ki i<sup>n</sup>'tca<sup>n</sup> wi<sup>n</sup>'éctē t'é i<sup>n</sup>wi<sup>n</sup>'çana-báji  
 you sent I heard of them the I was sad . And now even one dead you have not told to  
 hither me

áda<sup>n</sup> nān'de i<sup>n</sup>'uda<sup>n</sup>'qti-ma<sup>n</sup>'. Ki haú, níkagáhi nañkáce, cénujiñ'ga 3  
 there- heart mine feels very good. And ho! chief ye who are, young man  
 fore

edábe, t'é winá'a<sup>n</sup>i-máji i<sup>n</sup>'çē-qti-ma<sup>n</sup>'. Çéceta<sup>n</sup> edáda<sup>n</sup> wi<sup>n</sup>' íuça  
 also, dead I have not heard of I am very glad. From this time what one news  
 you

i<sup>n</sup>wi<sup>n</sup>'çana- na<sup>n</sup>'i ka<sup>n</sup>bçéga<sup>n</sup>. Añgíni etéga<sup>n</sup>. Çé wabágçeze bçízē tē'di  
 you tell to me only I hope. We recover apt. This letter I receive when  
 it

wáqe xi tē'di atí. Ca<sup>n</sup> wiça<sup>n</sup>'bai-máji xáci taité há Wamúskē 6  
 white house into it I have And I do not see you (pl.) a long shall Wheat  
 man come.

i<sup>n</sup>'çi<sup>n</sup>'na<sup>n</sup>'ju-báji xáci taité, áda<sup>n</sup> wiça<sup>n</sup>'bai- máji xáci taité. Máçē uska<sup>n</sup>'ska<sup>n</sup>  
 they not thresh my a long shall, there- I see you (pl.) not a long shall. Winter in a straight  
 time fore time line with

usní ída<sup>n</sup>bē'qti tēdíhi xi, i<sup>n</sup>'çi<sup>n</sup>'na<sup>n</sup>'jú taité.  
 cold in the very mid- by that time, they thresh it shall.  
 dle for me

## TRANSLATION.

My friends, I received the letter to-day, and I send you a reply very soon. Some Indians have come to talk with me; I made them my friends and they have come. When I heard them speak to me I was very glad. Enough (about this). And now a man is dead: Iquhabí died day before yesterday. He was my Indian, my young man. No matter who dies in the nation, I am grieved, for all are mine. And when I heard that my people had reached you, and you had given them horses, I was well pleased, my heart felt good.

I was sad when I heard formerly what you sent to tell me of the deaths in your nation. But now you have not told me of the death of even one person, therefore I feel very glad. And ho! ye chiefs, and ye young men, too, I am delighted because I have not heard of your deaths! I hope that henceforth you will make it a rule to tell me (at least) one piece of news (when you write). We are apt to recover. I have come to a white man's house when I have received this letter. I shall not see you for a long time. My wheat can not be threshed for a long time, therefore I shall not see you for a long time. They will not thresh it for me before midwinter.

MAN<sup>N</sup>TCU-NAN<sup>B</sup>A TO BATTISTE DEROIN AND THE OTO CHIEFS.

1. **Łucpáha, wíbcáha<sup>n</sup>. Wéćigča<sup>n</sup> đáxe tē éga<sup>n</sup>qti i<sup>n</sup>ćéckaxe Wácutáda**  
 Grandchild, I pray to you. Decision I make the just so you make it for me Oto
2. **níkagáli nankáce édabe wíbcáha<sup>n</sup>i. Nán'de i<sup>n</sup>ća-máji. A<sup>n</sup>'ba ićaugče**  
 chief ye who are also I pray to you (pl.). Heart I am sad. Day throughout
3. **axáge ca<sup>n</sup>ca<sup>n</sup>'i éde, na<sup>n</sup>bá ja<sup>n</sup> winá'a<sup>n</sup>i tē i<sup>n</sup>'ćéqti-ma<sup>n</sup>'. Wanágče a<sup>n</sup>ćá'i-ma**  
 I weep always but, two sleep I have heard the I am very glad. Domestic ani- the ones which you gave to me mal
4. **wéćihíde wéđaxe áda<sup>n</sup> waka<sup>n</sup>'bča-na<sup>n</sup>-ma<sup>n</sup>', éga<sup>n</sup> wína éga<sup>n</sup> a<sup>n</sup>ćá'i tē nán'de**  
 tool I treat them there- I desire them only, as I have as you have the heart as (or I use them for) fore begged of you given to me
5. **i<sup>n</sup>'uda<sup>n</sup>, cí wakéga tē ańgíni-máji-na<sup>n</sup>-ma<sup>n</sup>', áda<sup>n</sup> cénujiń'ga wahéłhaji<sup>n</sup>qti**  
 good for me, again sick the I have not yet recovered, there- young man very stout-hearted fore
6. **wi<sup>n</sup> i<sup>n</sup>'t'e, Waníta-wáqe ijiń'ge, Iřuhábi ijáje aći<sup>n</sup>'.**  
 one of mine is dead, Lion his son, Iřuhabi his name he had.
7. **Hau. Čiha<sup>n</sup>' méga<sup>n</sup> nie ćićiń'ge ćanáji<sup>n</sup> nán'de i<sup>n</sup>'uda<sup>n</sup>. Kí ćińań'ge**  
 I Your mother likewise pain you have you stand heart good for me. And your sister
8. **Uma<sup>n</sup>'ha<sup>n</sup> amá ća'ććai, wanágče dúba 'fi hă, áda<sup>n</sup> ćińáha<sup>n</sup> wańigćita<sup>n</sup>'qti,**  
 Omaha the (pl. have pitied sub.) her, domestic ani- mal four have given to her there- your sister's works very hard for fore husband himself,
9. **áda<sup>n</sup> nán'de i<sup>n</sup>'uda<sup>n</sup>'qti anáji<sup>n</sup>. Iřúji wiwńa úda<sup>n</sup>qti anáji<sup>n</sup>. Céna eućéwikićé.**  
 there- heart very good for I stand. House- hold my very good I stand. Enough I have sent to you. fore me

## NOTES.

672, 5. ańgini-máji-na<sup>n</sup>-ma<sup>n</sup>, used by a chief, really, wagíni-bájii hă, *we have not (yet) recovered*.

672, 8. ćińaha<sup>n</sup>, Ckańe-yińe, or Sam Allis, the brother of Deroín's wife.

## TRANSLATION.

My grandchild, I petition to you. I ask you and the Oto chiefs to do for me just according to the plan which I have made. I am sad at heart. Throughout the day I am ever crying, but I am delighted to hear from you after an interval of (only) two days. From time to time have I regarded the domestic animals which you have given me as helpful appliances in connection with my work, and so I have desired them. I have been glad on account of your giving me these things when I begged them of you. I (*i. e.*, my people) have not yet recovered from the sickness, therefore I have lost one of my most stout-hearted young men, Iřuhabi by name, the son of Lion.

I am glad because you and your mother continue well. The Omahas have pitied your sister, and have given her four domestic animals; therefore your wife's brother works very hard for himself, and so I continue well pleased. The members of my household are doing very well. I have sent you enough.

JABE-SKĀ TO GACTAGABI, A PONKA, AT YANKTON AGENCY,  
DAKOTA TERRITORY. 1878.

Pa.ī'ka nīkaci<sup>n'</sup>ga gḥébahíwi<sup>n</sup> t'á-bi ai éde ḥaná'a<sup>n</sup> téga<sup>n</sup> waqi<sup>n'</sup>ha  
 Ponka Indians a hundred have died, they but you hear it in order paper  
 it is said say that  
 cuhíwikiḥé. Níaci<sup>n'</sup>ga wi<sup>n</sup>áqtcī t'é kě uḥái, ucté tē uḥá-báji, ijáje a<sup>n</sup>wa<sup>n'</sup>-  
 I cause it to reach Person just one dead the they remain- the they did not his we did not  
 you. (recl. told, der tell, name)  
 na'a<sup>n</sup>-báji. J̄enúga-cáge-ḥaṅ'ga enáqtcī a<sup>n</sup>ná'a<sup>n</sup>i ḥá. Ḥaná'a<sup>n</sup> téga<sup>n</sup> cuhíḥé 3  
 hear them. Buffalo bull hoof large he only we have heard . You hear it in order I cause it  
 that to reach  
 you  
 waqi<sup>n'</sup>ha. J̄enúga-cáge-ḥaṅ'ga t'é kě ta<sup>n'</sup>wa<sup>n</sup>gḥa<sup>n</sup> bḥúga wéḥabaji'-qtia<sup>n</sup>i,  
 paper. J̄enuga cage ḥaṅga dead the nation whole they are very sad,  
 (recl. ob.)  
 á-bi ḥa<sup>n'</sup> amá.  
 it is said in the letter.

NOTE.

Jabe-skā or Waḥaḥe, an aged Ponka, who was a refugee among the Omahas from 1877 to 1880. Gactaga-bi was also called Wahuta<sup>n</sup>ḥé (Gun) and Maca<sup>n</sup> (Feather).

TRANSLATION.

They say that a hundred Ponkas have died (in the Indian Territory), and I send you a letter that you may hear it. They tell of just one man who has died, they have not told (the names) of the rest, (so) we have not heard their names. We have heard the name of J̄enuga cage ḥaṅga alone. I send you the letter that you may hear it. It is said in the letter (which came from the Indian Territory) that the whole tribe is very sad on account of the death of J̄enuga cage ḥaṅga.

JĀNGA-GAXE TO ICTA-MA<sup>n</sup>ḶE, AN OTO.

October 25, 1878.

Wamúskě kě i<sup>n'</sup>naḥi<sup>n'</sup>ge. Ícpaha<sup>n</sup> ḥagḥé náḥiṅge. Wamúskě kě 6  
 Wheat the is burnt to noth- You knew you went it is consumed. Wheat the  
 (lg. ob.) ing for me. it back (lg. ob.) (lv. ob.)  
 náḥiṅge. Ícpaha<sup>n</sup> ḥagḥéde náḥiṅge, wamúskě kě. Éde wagáxe té' ctě  
 is consumed. You knew it you went it is consumed, wheat the But debt the even  
 back, but (lg. ob.)  
 ewéḥi'a tá miṅke. Īndáda<sup>n</sup> ctě íḥaxa-máji, wamúskě ké náḥiṅge  
 I fail for them will I who. What soever I do not make by wheat the is consumed  
 means of, (lg. ob.)  
 a<sup>n</sup>ḥa<sup>n'</sup>sabe tcábe. Éde ta<sup>n'</sup>wa<sup>n</sup>gḥa<sup>n</sup> wakéga tcábai éga<sup>n</sup>, wiḥáha<sup>n</sup> i<sup>n'</sup>tca<sup>n</sup> 9  
 I suffer greatly. But nation sick very much as, your brother-  
 in-law



uḥúwikié asíḥē-na<sup>n</sup>-ma<sup>n'</sup>. I<sup>n'</sup>ba<sup>n'i</sup> éga<sup>n</sup> asíḥē-na<sup>n</sup>-ma<sup>n'</sup>. É waḥa<sup>n'</sup>be ka<sup>n'</sup>bḥa.  
 I spoke to you I am thinking of from They called as I am thinking of it That I see them I wish.  
 about time to time. me from time to time.

É uḥúwikié asíḥē-na<sup>n</sup>-ma<sup>n'</sup>, wágazu i<sup>n'</sup>na'añ'-gä. Ki Ma<sup>n</sup>tcú-waḥihi,  
 Word I spoke to you I am thinking of from straight hear for me. And Ma<sup>n</sup>tcu-waḥihi,  
 about time to time,

Acáwage, Wés'ä-ḥañ'ga, íe eḥai asíḥē-na<sup>n</sup>-ma<sup>n'</sup>. I<sup>n'</sup>ba<sup>n'i</sup> Ma<sup>n</sup>tcú-waḥihi; 3  
 Acawage, Big Snake, word their I am thinking of from He called Ma<sup>n</sup>tcu-waḥihi;  
 me time to time.

íe kē gisiḥḥai. Ḥagisiḥḥé ḥí, hí-gä. Pañ'kaḥa ḥii ḥan'di waḥi<sup>n'</sup>ha  
 word the he has caused You remem- when, reach Pañ'kaḥa ḥii ḥan'di waḥi<sup>n'</sup>ha  
 him to remem- ber it there. At the Ponkas village at the paper  
 ber.

íḥéwaḥákiḥé tai. Waḥi<sup>n'</sup>ha íwixiḥá.  
 cause it to go please. Paper I ask as a fa-  
 thither for them favor of you (?)  
 see note.)

## NOTES.

673, 6 and 7. Observe how Jañga-gaxe says one thing four times. He could have expressed himself in one sentence, thus: Wamúskē kē icpaḥa<sup>n</sup> ḥagḥéde (or, ḥagḥédega<sup>n</sup>) i<sup>n'</sup>naḥiñ'ge hä, *My wheat which you knew about when you went home has been consumed by fire.* Jañga-gaxe was an Omaha.

674, 4. uḥuhiagiḥ etega<sup>n</sup>, in full, uḥuhiagiḥé etega<sup>n</sup>.

674, 10. Gañḥí Waḥutáda-ma iḥa-bi ai, etc. This should be changed, in order to conform to the standard Omaha, to read thus: Gañḥí Waḥutáda-ma iḥa-bi ai, aná'a<sup>n</sup> hä. Éga<sup>n'i</sup> tē aná'a<sup>n</sup> ka<sup>n'</sup>bḥa, *And I have heard that the Otos have gone away. If it is so, I wish to hear it (F.).* Had the Otos gone of their own accord Waḥutáda amá á-iáḥa-bi should have been used; Waḥutáda-ma iḥa-bi shows that they went because they were forced or requested.

674, 12. amede. F. prefers the fuller form, amédega<sup>n</sup>, as it is said that (you have a horse).

675, 4. Pañ'kaḥa ḥii, etc. Explained by the third sentence preceding it. Jañga-gaxe wished his Oto friend to send a letter to the three Ponka chiefs, Ma<sup>n</sup>tcu-waḥihi, Acawage, and Wés'ä-ḥañ'ga.

675, 5. Waḥi<sup>n'</sup>ha íwixiḥá (sic). Not plain to any of the author's Omaha informants, who have aided him since 1882. L. suggested Waḥi<sup>n'</sup>ha wíxiḥá, *I ask a letter to him (or, them), as a favor from you.* F. rendered this, *I ask a letter for you (sic!).* He gave another reading, Waḥi<sup>n'</sup>ha tiañ'kiḥá-gä, *Send a letter to me.* W. said that either wíxiḥá or tiañ'kiḥá-gä should be used. But G. substituted, Waḥi<sup>n'</sup>ha ḥíxiḥái, *They (the Ponkas) beg you to send a letter to them.* The context seems to require this last.

## TRANSLATION.

My wheat has been consumed by fire. What you knew (about) when you started home has been burnt. The wheat has been burnt. The wheat that you knew (about) when you started back has been burnt. And I shall not be able even to cancel my debt. There is nothing at all by means of which I can do anything; I suffer greatly from the burning of the wheat. But (that is not all)—there has been much sickness in the nation, and your brother-in-law, Cuḥa-ma<sup>n'</sup>ḥi<sup>n'</sup>, has died. I am very well. I



spoke of going to you, but as I am kept back by my inability to cancel the debt, I may not get to you. That is the way; I promised to come to you, and if I keep well, I will come to you; for I may make enough to cancel the debt if I keep in good health. This one whom you call your mother has been sick, but she has just now recovered. Your mother generally thinks of your children, whom I call my grandchildren. I wish to hear just what you are doing, therefore I send a letter to you and them. And I wish to hear whether the children, too, are well. I also wish to hear whether your wife is well. I desire you to send me a letter. I have waited for you (to send me one), but you have not sent me a letter. If you say, "I will come to you," send a letter to me. I have heard that the Otos have gone (to the Indian Territory). I wish to hear whether this is so. I wish to hear correct words, if you do not desire to go. And if you wish to go, I wish to hear the truth. They say that you have a horse, so I wish you to give it to me. If you say something, I will come to you. I do not wish you to give it to any other person. When you receive the letter, I wish you to send one hither very soon. I wish to hear any words whatsoever that the chiefs of your nation (may send). And I depend on you to-day for anything with which you have helped me. And when you say anything, I wish to hear it correctly.

I wish to hear an exact account of the Ponkas, who also are there. I have always remembered the things about which the eight Ponka chiefs, who came back and with whom I was, spoke to me. I am thinking from time to time of the Ponka matters about which I spoke to you when you came to this place. I am thinking from time to time of their invitation to visit them. I wish to see them. I am usually thinking of the words about which I spoke to you. Hear correctly for me. I think from time to time of the words of White Eagle, Standing Buffalo, and Big Snake. White Eagle invited me to visit him; he has caused him (*sic*) to remember the words. Remember them and go thither! Please send a letter to the Ponka village. They ask you to favor them by sending them a letter.

DUBA-MA<sup>N</sup>ČI<sup>N</sup> TO HEQAGA-SABĚ.

October 25, 1878.

Ca<sup>n</sup> Pañ'ka-máŋa wabáŋčeze híačĕ. Kí ŋuča wi<sup>n</sup> awána'a<sup>n</sup>: Pañ'ka-ma  
 And to the Ponkas (pl. ob.) letter I have caused it to arrive there. And news one I have heard about them: The Ponkas (pl. ob.)

áhigi t'á-bi aí, gčĕba-hí-wi<sup>n</sup> áta t'á-biamá; níkaŋáhi sáta<sup>n</sup> t'á-biamá  
 many that they have died say, hundred over have died, they say; chief five have died, they say.

3 Níkagáhi ŋaŋgáŋti wi<sup>n</sup>áŋteí t'é amá há, A<sup>n</sup>pa<sup>n</sup> ŋaŋ'ga. Ca<sup>n</sup> caŋ'ge wáŋi<sup>n</sup>-  
 Chief very great only one is dead, they say. Elk big. And horse they usually have

na<sup>n</sup>-bi ča<sup>n</sup>'ja, na<sup>n</sup>pčhi<sup>n</sup> t'ái éga<sup>n</sup> wégčiwí<sup>n</sup>-na<sup>n</sup>-biamá. Ca<sup>n</sup> bčúga wakéga-  
 them, though, hungry die as they are selling them, they say. In fact all are sick,

biamá. Ca<sup>n</sup> gíteqi hégabají-bi, aí. Ca<sup>n</sup> a<sup>n</sup>'bačé céna aná'a<sup>n</sup>. Kí Uma<sup>n</sup>'ha<sup>n</sup>  
 they say. And it is very difficult for them, that they say. And to-day enough I have heard. And Omaha

an'gaçi<sup>n</sup> cti wawákega héga-bájii há. Níaci<sup>n</sup>ga sátá<sup>n</sup> t'ai. Čaná'a<sup>n</sup> ča<sup>n</sup>'ja,  
 we who move too we are very sick Men five dead (pl.). You have heard it though,  
 ca<sup>n</sup>' uwíbča. Heqága-jiñ'ga t'é, Wacúce cī íepaha<sup>n</sup> t'é, Cúřa-ma<sup>n</sup>'čī<sup>n</sup> t'é,  
 still I tell it to you. Elk little dead, Brave again you know him dead, Čuřa-ma<sup>n</sup>'čī<sup>n</sup> dead,  
 íepaha<sup>n</sup>. Ğahé-řáp'ě íepaha<sup>n</sup>. Ířuhábi t'é. Cěna t'ai há. Kī ceta<sup>n</sup>' 3  
 you know him. Ğahé-řáp'ě you know him. Ířuhábi dead. Enough they are dead And so far  
 wakéga aká wáčicta<sup>n</sup>-báji-a<sup>n</sup>'i. Kī i<sup>n</sup>'cte uíča<sup>n</sup>'be aňgáče éga<sup>n</sup>.  
 sickness (sub.) the he has not stopped on us. And as if up-hill we go so.

NOTES.

676, 3, 4, 5. Ca<sup>n</sup>, superfluous, *vide* F.

677, 4. wakega aka, etc. The sickness is here spoken of as a person, or as the voluntary cause of distress to the people. L. read, Kī ceta<sup>n</sup>' wakéga aká wáčicta<sup>n</sup>-báji ča<sup>n</sup>'ja, ca<sup>n</sup>' uíča<sup>n</sup>'be aňgáče éga<sup>n</sup>, *The sickness has not yet ceased among us, but it is still on the increase.* This is the meaning of the figure of speech, "we are, as it were, going up-hill." It does not refer to improvement. W. said that L.'s reading was equivalent to the other one.

Heqaga-sabě was a Ponka and a refugee at Yankton Agency, Dakota.

TRANSLATION.

I sent a letter to the Ponkas (in the Indian Territory). And I have heard one item of news about them: they say that "many Ponkas have died," it is said that there have been over a hundred deaths, and that five chiefs have died. Only one principal chief, Big Elk, has died. And although they usually have horses, it is said that as they are dying from hunger they are selling them. In fact, it is reported that all are sick, and they have many troubles. I have heard no more to-day. We Omahas, too, have many sick among us; five men have died. Though you have heard it, still I tell you. Little Elk, Brave, Čuřa-ma<sup>n</sup>'čī<sup>n</sup>, and Ğahé-řáp'ě, whom you knew, are dead. Ířuhábi, too, is dead. These are all who have died. The sickness has not yet ceased among us; it is rather on the increase.

JOSEPH LA FLÈCHE TO A. B. MEACHAM, OF "THE COUNCIL FIRE."

December 20, 1878.

Kagéha, a<sup>n</sup>'bačé wisíčě-ga<sup>n</sup>', wabáğčeze wíđaxu, íe djúba. Kagéha,  
 My friend, to-day as I remember you, letter I make to you, word a few. My friend,  
 íčáe tě éska<sup>n</sup> čaná'a<sup>n</sup> ka<sup>n</sup>' ebčéga<sup>n</sup> há. Edáda<sup>n</sup> wí<sup>n</sup> máčadi uwíbča há. 6  
 I speak the perhaps you hear it I hope What one last winter I told you  
 Wíđaxu bčicta<sup>n</sup> máčadi, íe kě ca<sup>n</sup>'ca<sup>n</sup> cī uwíbča há. Maja<sup>n</sup>' čéču a<sup>n</sup>'ma<sup>n</sup>'čī<sup>n</sup>  
 I wrote to you I finished last winter, word the always again I tell you Land here we walk  
 tě Wakan'da aká čéču jút'a<sup>n</sup> wáxai éga<sup>n</sup>, čéču a<sup>n</sup>'ma<sup>n</sup>'čī<sup>n</sup> há. Wáqe amá  
 the God the (sub.) here made us have bodies as, here we walk White the (pl. sub.) man sub.)

čéču atí-bajì tē'di maja<sup>n'</sup> aṅgújai tē éska<sup>n</sup> a<sup>n</sup>čá<sup>n'</sup>čai há. Kí Iṅga<sup>n'</sup>čai aká  
 here had not when land our the perhaps we thought . And Grandfather the  
 come (sub.)  
 maja<sup>n'</sup> ča<sup>n'</sup> wéči<sup>n</sup>wi<sup>n'</sup>-bi aí éga<sup>n</sup>, wéči<sup>n</sup>wi<sup>n</sup> há; kí maja<sup>n'</sup> jì<sup>n</sup>áqtcí aṅgúgíčáctai  
 land the that it was sold he as, it was sold . and land very small we have reserved of  
 said our own

3 há, aṅgáččáči<sup>n</sup>'i há. Čí wáqe amá wéčizai ga<sup>n'</sup>čai há, maja<sup>n'</sup> wédaji čéáwakičé  
 we have our own . Again white the(pl. they take they wish . land elsewhere to send us  
 man sub.) from us

ga<sup>n'</sup>čai há: wéteqi héga-báji. A<sup>n'</sup>cte maja<sup>n'</sup> ča<sup>n</sup> wéčizai t'éáwáčaj tē  
 they wish . hard for not a little. As if land the they take they kill us the  
 us (ob.) from us

ékiga<sup>n</sup>qtia<sup>n'</sup>'i há. Kí a<sup>n</sup>ni<sup>n'</sup>ja aṅga<sup>n'</sup>čai áda<sup>n</sup> wabáqčeze čé wíčaxu há. Kí  
 it is just like it . And we live we wish there fore letter this I write to . And  
 you

6 níkaci<sup>n'</sup>ga ukéči<sup>n</sup> amá píaji áha<sup>n</sup> eonéga<sup>n</sup>'i há, áda<sup>n</sup> wáqe aṅgáxe tá-bi a<sup>n</sup>čá<sup>n'</sup>  
 Indian common the(pl. bad ! (in you think there. white that we will act we say  
 sub.) thought) fore man

a<sup>n</sup>'guíčičaj há. Íe tē wi<sup>n</sup>'kéqti a<sup>n</sup>'guíčičaj há. Kí wáqe aṅgáxe tē'di  
 we tell to you . Word the speaking the we tell it to you . And white we act when  
 very truth man

maja<sup>n'</sup> ča<sup>n</sup> aṅgáččáči<sup>n'</sup> aṅga<sup>n'</sup>čai há. Áda<sup>n</sup> wáqe aṅgáxe aṅga<sup>n'</sup>čai há.  
 land the we keep our own we wish . There-fore white we act we wish .

9 (Ča<sup>n'</sup> edáda<sup>n</sup> wéteqi kē zani<sup>n'</sup>qti uwíčča ka<sup>n'</sup>bča ča<sup>n'</sup>ja, bčí'a éga<sup>n</sup> a<sup>n'</sup>ba áji  
 And what hard for the all I tell to you I wish though, I fail some-what day an-  
 us other

xi<sup>n</sup>ji, čí d'uba uwíčča tē.) . . . Kagéha, wáqe amá Máhi<sup>n</sup>-ja<sup>n'</sup>ga  
 if, again some I tell to you will. My friend, white the(pl. American  
 man sub.)

amá níkaci<sup>n'</sup>ga ukéči<sup>n</sup> wada<sup>n'</sup>be amá edáda<sup>n</sup> učičaj xi, úda<sup>n</sup> (wágazu)  
 the(pl. Indian common those who have seen what they tell when, good straight  
 sub.) them you

12 učičaj-na<sup>n'</sup>'i há. Kí wada<sup>n'</sup>ba-bajíqti amá, "Níkaci<sup>n'</sup>ga ukéči<sup>n</sup>-ma píbaji amá,"  
 they usually tell . And those who have not seen them at Indian those who are are bad it is  
 you all common said

é-na<sup>n</sup>'i há; ukíkiái tē'di, "Níkaci<sup>n'</sup>ga ukéči<sup>n</sup>-ma píbajíqti," é ukíkie-na<sup>n'</sup>'i há.  
 they usu-ally say they talk when, Indian common, those who are very bad, that they usually talk  
 together together

Kí, kagéha, éskana nán'de čičíja ča<sup>n</sup> čagčácibe áda<sup>n</sup> Wakan'da čínké  
 And, my friend, oh that heart your the you open your and the(pl. God the one  
 (ev. ob.) own (in speech?) who

15 časičáčé áda<sup>n</sup> níkaci<sup>n'</sup>ga ukéči<sup>n</sup>-ma ča'éawačáčaj ka<sup>n'</sup>a<sup>n</sup>čá<sup>n'</sup>čai há. Ča<sup>n'</sup> ha<sup>n'</sup>  
 you remem-ber him and those who are common Indians you have pity on us we hope . In fact night

gě a<sup>n'</sup>ba gě'čtí, xi<sup>n</sup>ja<sup>n</sup>he-na<sup>n'</sup> ca<sup>n</sup>ca<sup>n'</sup>qti a<sup>n</sup>čí<sup>n'</sup>'i há. Kagéha, čí íe áji wi<sup>n'</sup>  
 the day the too, usually we fear unseen danger always we are . My friend, again word an-  
 other

djúbaqtcí čáxe ka<sup>n'</sup>bča. Kagé, íe čí djúba áji uwíčča tá mi<sup>n</sup>ke há.  
 a very few I make I wish. Friend, word again few different I tell to I will  
 you

18 Wáqe wanáce-má ičádia<sup>n</sup>wa<sup>n'</sup>čé tá-bi, ečaj há. Éde wanáce-ma wia<sup>n'</sup>baha<sup>n'</sup>'i  
 White the soldiers(pl. that we are to have them for you . But the soldiers(pl. we know them  
 man ob.) agents (pl.) say ob.)

há. Wia<sup>n'</sup>baha<sup>n'</sup>'i éga<sup>n</sup>, na<sup>n'</sup>a<sup>n</sup>wa<sup>n</sup>paí há. A<sup>n</sup>wa<sup>n'</sup>ga<sup>n</sup>čá-bají há. Ča<sup>n'</sup>  
 We know them as, we fear to see them . We do not want them . In fact

níkaci<sup>n'</sup>ga ukéči<sup>n</sup> amá wa<sup>n'</sup>gíčé'qti waga<sup>n'</sup>čá-bají wanáce-ma. Kí níkaci<sup>n'</sup>ga  
 Indians the(pl. all of them do not want them the soldiers(pl. And person  
 sub.) ob.)

pahañ'gamadíta<sup>n</sup>-má i<sup>n</sup>ádia<sup>n</sup>wa<sup>n</sup>çai<sup>n</sup> éga<sup>n</sup>, wea<sup>n</sup>'baha<sup>n</sup>'i hä. I<sup>n</sup>'cte eonáqtci  
 from the first ones the we had them for aa, we know them . As if they only  
 (pl. ob.) agents

níkaci<sup>n</sup>'ga éga<sup>n</sup>qti-na<sup>n</sup>'i hä. Kí níkaci<sup>n</sup>'ga, wa'ú da<sup>n</sup>'ctē, wi<sup>n</sup>' íqta ga<sup>n</sup>'çai  
 human beings usually just so . And Indian, man woman or, one to desired  
 abuaø

çi áçiza-bají'qti íqta-na<sup>n</sup>'i hä. Kí cī t'éwaçē ga<sup>n</sup>'çai çī'ctē, t'éwaçē-na<sup>n</sup>'i hä. 3  
 if without taking her abused her . And again to kill them they even if, they usually killed  
 at all usually wished them

Ca<sup>n</sup>' kúkusi cínuda edábe ékiga<sup>n</sup>'qti wáxe-na<sup>n</sup>'i, t'éwaçē tē. Áda<sup>n</sup>  
 In fact hog dog also just like usually treated killed them the. There-  
 them, fore

a<sup>n</sup>wañ'ga<sup>n</sup>'çá-bájí. Níkaci<sup>n</sup>'ga ukéçí<sup>n</sup> amá edáda<sup>n</sup> pñájí gáxai tē é pahañ'ga  
 we do not want them. Indians the (pl. what bad they did the they before  
 sub.)

gáxa-bájí-na<sup>n</sup>'i hä. Wanáce amá é pahañ'ga gáxai ctēwa<sup>n</sup>, úcka<sup>n</sup> pñájí tē 6  
 they usually did not . Soldier the (pl. they before did it even when, deed bad the  
 sub.)

ágigçaaqáde-na<sup>n</sup>'i. Ágigçaaqádai éga<sup>n</sup>, níkaci<sup>n</sup>'ga ukéçí<sup>n</sup> úcka<sup>n</sup> pñájí eçá  
 usually covered their own. They covered their as, Indian deed bad his  
 own

Iíga<sup>n</sup>'çai çíñké gí<sup>n</sup>baha-na<sup>n</sup>'i. . . . (Kí, kagéha, cī íe d'úba uhéaçē  
 Grandfather the (st. usually showed it . . . . And, my friend, again word some I add  
 ob.) to him.

hä. Ca<sup>n</sup>' íe añgúçai tē níaci<sup>n</sup>'ga ukéçí<sup>n</sup> íe eçai, ucté wágazúqti, wiñ'kéçti 9  
 And word our the the Indian word their, the rest very straight, very true

edíge hä, çá<sup>n</sup>'ja íe wiñ'ke ctēwa<sup>n</sup> Iíga<sup>n</sup>'çai çíñké wéçiza-bájí éga<sup>n</sup>, i<sup>n</sup>ádiçai  
 there are . though word they speak truly even when the President does not, as it were, take agent  
 here and there

çíñké íe eçá enáqtci gíçizai tē, é wéteqi héga-a<sup>n</sup>'çí<sup>n</sup>-bájí, é weágitéqi úju  
 the word his only takes from the, it is very hard for us, it our own chief  
 him troubles (?)

tée.) Kí íe wi<sup>n</sup>' cī éçipe tá miñke çá<sup>n</sup>'ja, éga<sup>n</sup>qti éçipe tá miñke. 12  
 the, it And word one again I will say that though, just so I will say that.  
 is.

Níkaci<sup>n</sup>'ga ukéçí<sup>n</sup>-ma maja<sup>n</sup>' Iíga<sup>n</sup>'çai aká wéçí<sup>n</sup>wi<sup>n</sup>-má wa'é gçí<sup>n</sup>'-ma i<sup>n</sup>'cte  
 The Indians land President the those who have sold plowing those who as if  
 (sub.) continue

níkaci<sup>n</sup>'ga ukéçí<sup>n</sup>-ma Caa<sup>n</sup>' wáçadaí-ma weít'açai hä. Kí cī níkaci<sup>n</sup>'ga  
 the Indians Dakota those who are they hate us . And again the In-  
 called

ukéçí<sup>n</sup>-ma beúgaqti eáwakiga<sup>n</sup>'qti ska<sup>n</sup>' eonéga<sup>n</sup> hä, édega<sup>n</sup>' eáwakiga<sup>n</sup>'-bájí 15  
 dians all we are just alike you think that but we are unlike

hä. D'úba wáqe amaçáçica<sup>n</sup> ga<sup>n</sup>'çai hä, kí d'úba añ'kabájí hä. É Caa<sup>n</sup>'  
 Some towards the white men desire . and some are not so . They Dakota

wáçadaí-ma. Kí ékiga<sup>n</sup>'qti a<sup>n</sup>'çí<sup>n</sup>'-bi eonéga<sup>n</sup>i çí añ'ka-a<sup>n</sup>'çí<sup>n</sup>-bájí hä,  
 are the ones called. And just alike that we are you think when we are not so

ékiga<sup>n</sup>-a<sup>n</sup>'çí<sup>n</sup>-bájí hä. Ukít'ē ájica<sup>n</sup>'çá<sup>n</sup> a<sup>n</sup>'çí<sup>n</sup>'i hä. Kí, wáqe-máce, çíçti 18  
 we are not alike . Nation of different we are . And, O ye white people, you too  
 sorts

ájica<sup>n</sup>'çá<sup>n</sup> oní<sup>n</sup>'i hä, kí añgúçtí áwaga<sup>n</sup>'i hä. Caa<sup>n</sup>' amá ctí weít'açai çí, cī  
 of various kinds you are . and we too we are so . Dakota the (pl. too they hate us if, again  
 sub.)

çíçti weáçat'áonai çí, eáta<sup>n</sup> a<sup>n</sup>'çí<sup>n</sup> a<sup>n</sup>'ni<sup>n</sup>'ça tába. Éga<sup>n</sup> çí, a<sup>n</sup>'ni<sup>n</sup>'ça añga<sup>n</sup>'çai  
 you too you (pl.) hate us if, how we are we live shall if, we live we wish  
 possibly (?) (That being the case)

- éga<sup>n</sup>, čimaceajáčica<sup>n</sup> aňgáče aňga<sup>n</sup> čai. A<sup>n</sup>čí'ai ctéctéwa<sup>n</sup>, ca<sup>n</sup> aňgúket'a<sup>n</sup>  
 as, towards you (pl.) we go we wish. We fail notwithstanding, yet we acquire  
 aňga<sup>n</sup> ča taň'gata<sup>n</sup>, wáqe gáxe tē. Kí edí-na<sup>n</sup> weágiuda<sup>n</sup>i etéga<sup>n</sup>i. Či íe gátē  
 we will wish, acting the white the And in it only it will be good it is apt. Again word that  
 man (thing) for us
- 3 céna uwíbča há. Či íe áji uwíbča tá miňke. Kí a<sup>n</sup>ni<sup>n</sup>'ta aňga<sup>n</sup> ča éga<sup>n</sup>,  
 enough I tell you . Again word differ- I will tell to you. And we live we wish as,  
 o. t
- a<sup>n</sup>waň'xigčíta<sup>n</sup>i há. Kí a<sup>n</sup>waň'xigčíta<sup>n</sup>i tē weágiuda<sup>n</sup>i tē a<sup>n</sup>ča<sup>n</sup>'baha<sup>n</sup>'qti  
 we work for ourselves . And we work for ourselves the it is good for us the we know it very well  
 éga<sup>n</sup>, a<sup>n</sup>waň'xigčíta<sup>n</sup>i há. Dega<sup>n</sup> uma<sup>n</sup>'čínka čé wéteqí'qti ég(a<sup>n</sup>) a<sup>n</sup>čí<sup>n</sup>' há :  
 as, we work for ourselves . But season this we are in great so (!) we are  
 trouble
- 6 macté héga<sup>n</sup>ji éga<sup>n</sup> wamúskē sí gē wénat'éga há, áda<sup>n</sup> cúga-jiň'ga čábčí<sup>n</sup>  
 warm very as wheat seed the withered by there- ten-cent piece three  
 heat for us fore
- dúba ceta<sup>n</sup>' weágigáxai. Áda<sup>n</sup> edáda<sup>n</sup> ctéwa<sup>n</sup>' aňxíxaxa-bají'-qti eáwaga<sup>n</sup>'i.  
 four so far we have made of There- what soever we have not made at all for we are like that.  
 our own. fore ourselves
- Kí ca<sup>n</sup>' waqtá ájičá<sup>n</sup>' ča<sup>n</sup> aňgáči<sup>n</sup>i há, aňxíxaxai, nú, wata<sup>n</sup>'zi da<sup>n</sup>'ctē. Kí  
 And in fact vegetable of different we have we have made potato, corn for instance. And  
 kinds for ourselves,
- 9 níkaci<sup>n</sup>'ga čemá, qí<sup>n</sup>'ha-skā'-ma a<sup>n</sup>wa<sup>n</sup>'da<sup>n</sup>baí tē, "Úda<sup>n</sup> ma<sup>n</sup>'čín'i áha<sup>n</sup>," a<sup>n</sup>čá<sup>n</sup>' čai  
 person these (pl. those who have white we see them when, Good they walk ! (in we think  
 ob.), skins (pl. ob.) thought),  
 há. Áda<sup>n</sup> aňga<sup>n</sup>' čai há. Kí wéčihíde edáda<sup>n</sup> čičíhai gē bčúgaqti iníawáčē  
 There- fore we desire it . And tool what your own the all life sustaining  
 (pl. ob.)
- a<sup>n</sup>čá<sup>n</sup>'baha<sup>n</sup>'i-de uma<sup>n</sup>'čínka čábčí'qteí edíta<sup>n</sup> wéčihíde aňgáči<sup>n</sup> há. Kí  
 we have known, as, season just three from tool we have . And
- 12 a<sup>n</sup>wa<sup>n</sup>'číta<sup>n</sup> a<sup>n</sup>čáň'gaska<sup>n</sup>' čai úda<sup>n</sup> tē a<sup>n</sup>čá<sup>n</sup>'baha<sup>n</sup>'qti<sup>n</sup>i, áda<sup>n</sup> aňga<sup>n</sup>' čai  
 we work we try it good the we know it very well, there- fore we wish it
- há. Kí wabágčeze čéčá<sup>n</sup> i<sup>n</sup>'čibaxúí tē Wakan'da aká juáwagčé'qti gčí<sup>n</sup>'  
 . And letter this we write it for the God the really with us he sits  
 (cv. ob.) you (sub.)
- éga<sup>n</sup>i, áda<sup>n</sup> éskana maja<sup>n</sup>' ča<sup>n</sup> 'iáwačáča-bají'qti ka<sup>n</sup>'a<sup>n</sup>čá<sup>n</sup>' čai. Aňgáččáči<sup>n</sup>'  
 so, there- oh that land the you do not talk about us we hope. We keep our own  
 fore (ob.) at all
- 15 aňga<sup>n</sup>' čai éde a<sup>n</sup>čičaha<sup>n</sup>'i. Kí níkaci<sup>n</sup>'ga uáwačagika<sup>n</sup>'i-macé' cti, a<sup>n</sup>čičaha<sup>n</sup>'i,  
 we wish but we pray to you. And person ye who help us too (or we pray to you.  
 on the one hand),
- kí ámačáčica<sup>n</sup>-macé' cti a<sup>n</sup>čičaha<sup>n</sup>'i há. Uma<sup>n</sup>'ha<sup>n</sup>-ma níkaci<sup>n</sup>'ga-má  
 and ye who are on the other side too we pray to you . The Omahas (pl. ob.) the Indians (the pl.  
 (or on the other hand) ob.)
- čá'čawačáči-gá. Ukít'č-ma zaní'qti é a<sup>n</sup>'wa<sup>n</sup>'wáka-bájí, aňgúona é  
 have pity on us. The nations all that we do not mean them, we only that
- 18 a<sup>n</sup>waň'xikaí.  
 we mean ourselves.

## NOTES.

678, 8. Parenthetical remark. Mr. La Flèche ended the first day's dictation here. On another day he resumed at line 10.

678, 11. wagazu, parenthetical and explanatory of his use of uda<sup>n</sup>.

679, 8. Another parenthetical remark, at the beginning of the third day's dictation.

680, 5. *ega<sup>n</sup> a<sup>n</sup>phi<sup>n</sup>*, contracted by the speaker, in dictation, to *eg a<sup>n</sup>phi<sup>n</sup>*.

## TRANSLATION.

My friend, as I think of you to-day, I write you a letter of a few words. My friend, I hope that you may hear what I speak. Last winter I told you about one thing. I continue to tell you the words which I succeeded in writing to you last winter. As God made us here in the land in which we dwell, here we dwell. Before the white people came we thought that the land was ours. But the President said that the land was sold, and so it was sold. We reserved for ourselves a very small part of the land, and that we have for ourselves. But the white people wish to take that from us and send us to another land; that is very hard for us! To deprive us of our land would be just like killing us. But we wish to live, therefore I write a letter to you. And you think "Indians are bad!" Therefore we tell you that we will live as white people. This is the very truth which we tell you. And when we live as white people, we wish to keep our own land. Therefore we wish to live as white people. (Although I wish to tell you all the things which are difficult for us, I can not do it; so perhaps on another day I will tell you some again.) . . . . My friend, when white people, Americans, who have seen Indians tell you anything, they usually tell you what is true about them. And those who have not seen them at all generally say, "It is said that Indians are bad." When they talk together they say, "The Indians are very bad." Now, my friend, we hope that you may speak what is in your heart, and, having God in mind, have pity on us who are Indians! Whether it is night or day, we are ever apprehending some trouble. My friend, I wish to make a very few remarks upon another matter. You white people say that we are to have the white soldiers for agents. But we know about the soldiers. And as we know about them, we fear to see them (among us). We do not want them. We know about them because the first agents that we had were soldiers. They usually act just as if they were the only human beings! And when they wished to abuse a man or a woman, they usually abused the person in utter defiance of all our ideas and customs. Even if they wished to kill them, they usually killed them. In fact, they usually treated them just as so many hogs and dogs. Therefore we do not want them (among us again). When the Indians did wrong, they were not usually the first offenders. Even when the soldiers did wrong first, they usually concealed their bad deeds, and showed to the President the bad deeds of the Indians. . . . . (And, my friend, I add some words again. Though there are here and there among us Indians those who speak very true and honest words, the President does not, as it were, accept them from us as true. He accepts only the words of the agent. That is very hard for us to bear. That is the chief thing which gives us trouble.) And though I will repeat one subject, still I will say it just as I have done. The President (?) hates us Indians who have sold our land to him, and who continue the cultivation of the soil, treating us as if we were those Indians called the Sioux. You think that we are just like all Indians; but we are unlike them. Some Indians desire (to act) on the side of the white people, and others are not so. The latter are those called Sioux. And when you think that we are just alike, we are not so, we are unlike. We Indians are of different nations. You,

for your part, O white people, are of various kinds, and we are so too. If on the one hand the Dakotas hate us, and on the other hand you dislike us, how can we hope to live? That being the case, we wish to live, and so we wish to proceed towards you. Even though it is possible for us to fail, still we wish to acquire the privilege of living as white people. For only in that way can we prosper. Now, I have told you enough about that subject. I will tell you about another matter. We work for ourselves because we wish to live. We work for ourselves because we know full well that it is good for us. But this season we are in great trouble. Our wheat has been withered by the heat; therefore we have not realized from our wheat crop more than thirty or forty cents a bushel. Consequently it seems as if we had not accomplished anything at all for ourselves. Yet we have different kinds of vegetables; we have cultivated them for ourselves; potatoes and corn, for instance. And when we see these white persons (who are near us) we think, "They surely prosper!" Therefore we desire (to imitate them). It has been just three years since we began to have tools, as we have learned that all tools that are your own are life-sustaining. And we know very well that we ought to try to work at various occupations, therefore we desire to do this. And when we write this letter to you God is, as it were, sitting with us; therefore we hope that you will not talk at all about (depriving us of) our land. We wish to keep our own, therefore we petition to you. We petition on the one hand to you who have aided us Indians, and we petition on the other hand to you who are on the other side. Pity us Omaha Indians. We do not refer to all tribes, we refer to ourselves alone.

LE-UHA<sup>n</sup>HA TO A. B. MEACHAM. (Same date.)

Kagéha, wíbcáha<sup>n</sup> cučéačé tá miñke. Ěbéc čí<sup>n</sup> ctéctěwa<sup>n</sup> maja<sup>n</sup>  
 My friend, I pray to you I send to you I will. Who he is soever land  
 čan'di níha ma<sup>n</sup>čí<sup>n</sup>' ga<sup>n</sup>'čai, ebčéga<sup>n</sup>. Níkaci<sup>n</sup>'ga íe awána'a<sup>n</sup> xí, i<sup>n</sup>'cte  
 in the alive to walk he wishes, I think that. Person word I hear them when, as if  
 3 snia<sup>n</sup>'t'ěqti éga<sup>n</sup>. Kí maja<sup>n</sup>' ča<sup>n</sup> pahañ'ga a<sup>n</sup>wañ'xigčíta<sup>n</sup>i tě wačáte  
 I am very chilly so. And land the before we worked for ourselves the food  
 a<sup>n</sup>čá<sup>n</sup>'niáqtiá<sup>n</sup> añxigčíta<sup>n</sup>'i há. Gand' é úda<sup>n</sup> éska<sup>n</sup>bčéga<sup>n</sup>. Níkaci<sup>n</sup>'ga  
 we lived by means of we worked for ourselves . And then that good I think that. Person  
 qí<sup>n</sup>'ha-jíde čí<sup>n</sup> ctéctě maja<sup>n</sup>' čan'di níha ma<sup>n</sup>čí<sup>n</sup>' ga<sup>n</sup>'čai há. Gátě maja<sup>n</sup>'  
 red-skin he is soever land in the alive to walk he wishes . That land  
 6 íniawáčé téga<sup>n</sup> Wakan'da i<sup>n</sup>'wi<sup>n</sup>'čai éga<sup>n</sup>, íe uwíbcá cučéačé. Ěskana  
 life-sustaining in order that God told me as, word I tell you I send it to Oh that  
 you.  
 wíbcáha<sup>n</sup> cučéačé íe tě níze ka<sup>n</sup>bčéga<sup>n</sup>. Ké, kagéha, céna wíbcáha<sup>n</sup>  
 I pray to you I send it to you word the you receive it I hope. Come. friend, enough I pray to you  
 cučéačé.  
 I send it to you.

NOTES.

682, 2 and 3. Níkaci<sup>n</sup>ga - - - snia<sup>n</sup>t'ěqti éga<sup>n</sup>. Refers to what the white people were talking about. Such talk chilled him, made him shudder.

682, 4. Gand e uda<sup>n</sup>, etc. Gand (e) has a good meaning, being prob. = gañxí (W.).

TRANSLATION.

My friend, I send to you petition to you. I think that whosoever exists wishes to live on the land. When I hear the words of (white) persons I am, as it were, very chilly! When we first worked the land for ourselves we lived by means of food. And (?) I think that it is good. Whatever Indian (person with red skin) exists desires to continue alive in the land. As God has told me that thing in order for the land to be life-sustaining, I send to tell you the word. I hope most earnestly that you will accept the words which I send you for the purpose of petitioning to you. Well, my friend, I have sent you enough of a petition.

HUPEÇA TO A. B. MEACHAM. (Same date.)

Kagéha, íe wi<sup>n'</sup> uwíbça tá miñke há. Ca<sup>n'</sup> wágazúqti uwíbça  
 My friend, word one I will tell you . And very straight I tell you  
 axíðaxe. Níkaci<sup>n'</sup>ga ukéçi<sup>n'</sup> añ'gaçi<sup>n'</sup> úcka<sup>n'</sup> çiçña qtáa<sup>n'</sup>çè añ'gaçi<sup>n'</sup>, áhigi'qti  
 I make it for Indian common we who are deed your we who are loving it, very many  
 myself (mv.)  
 a<sup>n'</sup>çi<sup>n'</sup>-báji. Iyga<sup>n'</sup>çai maja<sup>n'</sup> wéçi<sup>n'</sup>wi<sup>n'</sup>-má wañ'gice a<sup>n'</sup>çi<sup>n'</sup>. Níkaci<sup>n'</sup>ga ukéçi<sup>n'</sup> 3  
 we are not. President land those who sold it all we are. Indian common  
 añ'gaçi<sup>n'</sup> a<sup>n'</sup>wañ'xigçita<sup>n'</sup> añ'gaçi<sup>n'</sup>. A<sup>n'</sup>wañ'xigçita<sup>n'</sup> añ'gaçi<sup>n'</sup> waçána<sup>n'</sup>oni<sup>n'</sup> ä.  
 we who are we are working for ourselves. We who are working for ourselves (as do you forget us ?  
 mv. we mv.)  
 Níkaci<sup>n'</sup>ga ukéçi<sup>n'</sup> úda<sup>n'</sup> añ'gaçi<sup>n'</sup> íe a<sup>n'</sup>çí'i-na<sup>n'</sup>i. Níkaci<sup>n'</sup>ga ukéçi<sup>n'</sup> pláji-má  
 Indian common good we who are word we have given Indian common those who  
 mv. you from time to time. are bad  
 edáda<sup>n'</sup> gáxe ga<sup>n'</sup>çaji-má ékiga<sup>n'</sup>qti wackáxe-na<sup>n'</sup>i. Kí níkaci<sup>n'</sup>ga úda<sup>n'</sup>-ma 6  
 what to do they who do not just alike you usually make us. And Indian those who  
 wish are good  
 wéçai<sup>n'</sup> a<sup>n'</sup>ma<sup>n'</sup>çi<sup>n'</sup> añga<sup>n'</sup>çai. Céna uwíbça.  
 distinguished we walk we wish. Enough I tell you.  
 (from others)

TRANSLATION.

My friend, I will tell you one thing. And on my own account I will tell you the exact state of affairs. We Indians who are loving your ways are not very many. We are all those who sold the land to the President. We Indians are working for ourselves. Have you forgotten us who have been working for ourselves? We who are good Indians have given you words regularly. You have treated us just as you have the bad Indians, who do not wish to do anything. But we good Indians wish to continue distinguished from others. I have told you enough.



MAWADA<sup>N</sup>ČI<sup>N</sup> TO A. B. MEACHAM. (Same date.)

- Kagéha, íe djúbaqtci íčáe wíbfaha<sup>n</sup> cučéačě tá minke. Íe číha  
 My friend, word very few I speak I pray to you I will send to you. Word your
- 3 jí<sup>n</sup>á-qtci aná<sup>a</sup> xí<sup>t</sup>čě, gicka<sup>n</sup>qti ubča<sup>n</sup>-na<sup>n</sup>-ma<sup>n</sup> há. A<sup>n</sup>bačé, kagéha,  
 very small I hear even if, very quickly I usually take hold of it . To-day, my friend,
- 3 ča<sup>a</sup>éawačáčai ka<sup>n</sup>bčéga<sup>n</sup>. Ča<sup>a</sup>éawagičai-gă. Píqti, kagé, uáwagika<sup>n</sup>i-gă.  
 you take pity on us I hope. Pity ye us! A new, friend, help ye us!
- Kí maja<sup>n</sup> júat<sup>a</sup> čan<sup>n</sup>di, kagé, éskana ě<sup>n</sup>di ca<sup>n</sup>ca<sup>n</sup> aníša wabčíta<sup>n</sup>  
 And land I have grown in the, friend, oh that there always I live I work
- ma<sup>n</sup>bčei<sup>n</sup> ka<sup>n</sup>bčéga<sup>n</sup>. Ata<sup>n</sup> at<sup>n</sup>é ctéctěwa<sup>n</sup> cin<sup>n</sup>gajin<sup>n</sup>ga wíwíša-ma éskana  
 I walk I hope. When I die soever child those who are my oh that
- 6 ujan<sup>n</sup>ge číhai uhai ka<sup>n</sup>bčéga<sup>n</sup>. Kí úcka<sup>n</sup> čičíhai ědíli xi, "Cin<sup>n</sup>gajin<sup>n</sup>ga  
 road your they fol- I hope. And deed your in that case, child  
 low
- aňgúšai-ma íbaha<sup>n</sup> ačei<sup>n</sup> etéga<sup>n</sup>i áha<sup>n</sup>," a<sup>n</sup>ča<sup>n</sup>čai. Úcka<sup>n</sup> čičíhai uhai  
 those who are our knowing to have will be apt ! we think. Deed your they  
 follow
- xí-ona<sup>n</sup>, "Úda<sup>n</sup> etai áha<sup>n</sup>," a<sup>n</sup>ča<sup>n</sup>čai, qtáa<sup>n</sup>čai. A<sup>n</sup>wa<sup>n</sup>ha<sup>n</sup>e aňga<sup>n</sup>čai há.  
 when, only, Good will (be) ! we think, we love it. We pray for some- we wish  
 thing
- 9 Ké, kagéha, céna uwíbfá cučéačě há.  
 Come, my friend, enough I tell you I send to you .

## NOTE.

The text is given as corrected. When it was dictated two explanatory words were mentioned before a<sup>n</sup>ča<sup>n</sup>čai, in line 7. The former, eweai<sup>n</sup>gičai, means, "we think about them." The latter, a<sup>n</sup>wa<sup>n</sup>gišai, from wagišai, means, "we desire (it for) them, our own (kindred)."

## TRANSLATION.

My friend, I will send you a very few words which I speak as I pray you (to do something). Even if I hear but a very small part of your words, I am always very quick to take hold of it. To day, my friend, I hope that you will pity us. Pity ye us! Friend, help us again! Friend, I hope that I may ever continue to live and work in the land where I was made. Whensoever I may die, I hope that my children may follow your road. And in that event we think "Our children will be apt to have a knowledge of your deeds!" We think that only when they follow your customs can there be happiness. We love (that course). We wish to pray for something (for our children?). Well, my friend, I have told you enough.



## TRANSLATION.

(He dwelt at the Skidi village.) I have heard it said that he is dead. If it be so, I wish to hear very accurately about it. O you who are the (Pawnee) agent, I ask a favor of you, I petition to you. O ye who are the Pawnee chiefs, I ask a favor of you; get for me all that the deceased owned. If you act uprightly for me in getting my own property for me, send hither to tell me about it. And if you send hither honestly to tell me about my own, I (will) send to you to petition to you, which is just the same as my seeing you (face to face?). Formerly he (the dead man) abandoned this land and departed. His land here has been lying altogether idle; but when he was yonder where you are he had possessions; and I wish you to send and tell me just what he had, whether articles in the lodge, horses, oxen, wagons, or anything else. And I wish to learn whether he left a child. Speak first to the chief *Recaru kiribaski* about it. My friend, ask him what he (the deceased) had. My friend, the interpreter, I petition to you. You are apt to know what he (the dead man) owned. My friend, I have not continued to act as a common Indian. As I act like the white people, I wish to improve my own property very honestly by means of what he (the deceased) owned at the time of his death. If you can settle the affair for me, send to tell me about mine very quickly. When I hear about my own I will come to a decision.

## HUPEČA TO ČI-QKÍ-DA-WI ČE-CÁ-ČU.

Ca <sup>n'</sup> , Well,	Čáči <sup>n'</sup> -máce, O ye Pawnees,	wisíčē-na <sup>n'</sup> -ma <sup>n'</sup> i. I think of you occasion- ally.	Wiŋa <sup>n'</sup> bai ka <sup>n'</sup> bčéga <sup>n'</sup> ča <sup>n'</sup> ja, wabčí- I see you I hope though, I have
ta <sup>n'</sup> édega <sup>n'</sup> i <sup>n'</sup> ta <sup>n'</sup> bčíeta <sup>n'</sup> ŋí, wisíčai. been working, and now I have fin- ished if, I remember	ŋí, wisíčai. you (pl.).	Níkaci <sup>n'</sup> ga wiŋa <sup>n'</sup> bai-máce, ána čat'ai Person ye whom I have seen, how you have many died	
3 winá'a <sup>n'</sup> i ka <sup>n'</sup> bča: íwimáxe cučéačē. I hear about I wish: I ask you a I send to you. you question	3 winá'a <sup>n'</sup> i ka <sup>n'</sup> bča: íwimáxe cučéačē. you question	Níkaci <sup>n'</sup> ga aŋ'gači <sup>n'</sup> wacta <sup>n'</sup> bai teča <sup>n'</sup> Person we who move you saw us in the past	
i <sup>n'</sup> ta <sup>n'</sup> úda <sup>n'</sup> a <sup>n'</sup> či <sup>n'</sup> . Maja <sup>n'</sup> čan'di čatíi té'di wacta <sup>n'</sup> be, maja <sup>n'</sup> aŋgči <sup>n'</sup> i ča <sup>n'</sup> now good we are. Land in the you came when you saw us, land we sit in the hither	i <sup>n'</sup> ta <sup>n'</sup> úda <sup>n'</sup> a <sup>n'</sup> či <sup>n'</sup> . Maja <sup>n'</sup> čan'di čatíi té'di wacta <sup>n'</sup> be, maja <sup>n'</sup> aŋgči <sup>n'</sup> i ča <sup>n'</sup> now good we are. Land in the you came when you saw us, land we sit in the hither		
wacta <sup>n'</sup> bai wáqe amá cka <sup>n'</sup> i bčúgaqti éga <sup>n'</sup> aŋgáxai. Maja <sup>n'</sup> sagíqti Iŋíga <sup>n'</sup> čai you saw us white the (pl. they all so we do. Land very firm President people sub.) stir	wacta <sup>n'</sup> bai wáqe amá cka <sup>n'</sup> i bčúgaqti éga <sup>n'</sup> aŋgáxai. Maja <sup>n'</sup> sagíqti Iŋíga <sup>n'</sup> čai you saw us white the (pl. they all so we do. Land very firm President people sub.) stir		
6 aká wegáxai wčéčēqti a <sup>n'</sup> ma <sup>n'</sup> či <sup>n'</sup> áda <sup>n'</sup> wisíčai i <sup>n'</sup> ča-máji íwimáxe cučéačē há. the has made for we are very we walk there- I remember I am sad I ask you a I send to (sub.) us glad glad fore you question you	6 aká wegáxai wčéčēqti a <sup>n'</sup> ma <sup>n'</sup> či <sup>n'</sup> áda <sup>n'</sup> wisíčai i <sup>n'</sup> ča-máji íwimáxe cučéačē há. (sub.) us glad glad fore you question you		

## NOTES.

Čiqkidawi čecaču, the Omaha notation of the Pawnee, *Riqhidawi recaru*, according to L. Sanssouci.

686, 2 and 3. ana čat'ai winá'a<sup>n'</sup>i ka<sup>n'</sup>bča, others express it more fully: ána čat'ai éda<sup>n'</sup> ebčéga<sup>n'</sup> aná'a<sup>n'</sup> ka<sup>n'</sup>bča (501, 9), and ána ca<sup>n'</sup> čat'ai čínte winá'a<sup>n'</sup>i ka<sup>n'</sup>bča (512, 1). See, also, 482, 11 (t'é ínte ca<sup>n'</sup> aná'a<sup>n'</sup> ka<sup>n'</sup>bča), and 506, 1 (t'éška<sup>n'</sup>i giná'a<sup>n'</sup> ga<sup>n'</sup>čai).

TRANSLATION.

O ye Pawnees, I think of you from time to time. I hoped to see you, but I have been working, and now that I have finished I remember you. O ye Indians whom I have seen! I wish to know how many of you have died, and so I send to you to ask you (about it). We Indians whom you saw in the past are now doing well. When you came here you saw us on the land, on the land in which we dwell, and there are we imitating all the acts of the white people. The President has given us very good titles to our lands, so we are rejoicing and going forward; but when I think of you I am sad, and so I send to ask you a question (about yourselves?).

TA<sup>N</sup>WA<sup>N</sup>-GAXE-JIŅGA TO HEQAKA-MANI AND ICTA-JA<sup>N</sup>JA<sup>N</sup>,  
YANKTONS.

Pahañ'gadi uma<sup>n</sup>çiñka áma tē'di nīkaci<sup>n</sup>'ga wacta<sup>n</sup>'be çatí. Kī ē'di  
Formerly season other in the person you saw them you came And then  
hither.

nīkaci<sup>n</sup>'ga dūba íe úda<sup>n</sup>qti waçá'í tē gisíçē-na<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>. Kī i<sup>n</sup>'ta<sup>n</sup> waçíta<sup>n</sup>  
person four word very good you gave the they re- contin- always. And now to work  
to them membered ued

çicta<sup>n</sup>'í çī, çida<sup>n</sup>'be taité ebçéga<sup>n</sup>. Wawákega héga-báji. Níaci<sup>n</sup>'ga a<sup>n</sup>'t'ai 3  
they finish when, they shall see you I think that. We have been very sick. People we have  
died

hā. Wéça-bají'qtia<sup>n</sup>'í, áda<sup>n</sup> çī éga<sup>n</sup> a<sup>n</sup>çisiçai cañgáhi tañ'gata<sup>n</sup>. Níkaçáhi  
We are very sad, there- you so we remem- we shall reach you. Chief  
fore ber you

amá cañí tē'di céna-ctēwa<sup>n</sup>'-báji, áda<sup>n</sup> añgú waçásiçaçá-bi eska<sup>n</sup> é aççí  
the (pl. they when you (pl.) showed not even there- we that you remembered perhaps that they  
sub.) reached the slightest attention, fore us (introductory that) returned  
you

nīkaçáhi amá, áda<sup>n</sup> cañgáçai. Djo aká cañ'ge çí'í tē çatí tē'di éde 6  
chief the (pl. there- we go to you. Joe the horse he gave the you when but  
sub.), fore to you (act) came hither

caçá-báji; i<sup>n</sup>'ta<sup>n</sup> ikáge çīñké gisíçai. Çaxé-çá<sup>n</sup>'ba aká cañ'ge çí'í teçá<sup>n</sup>'  
he does not go now his friend the (st. he remem- Two Crows the horse that he gave to  
to you; bers him. (sub.) you in the past

çatí tē'di, i<sup>n</sup>'ta<sup>n</sup> ikáge çīñké gisíçai. A<sup>n</sup>'pa<sup>n</sup>-ñañ'ga aká çatí tē'di cañ'ge  
you when, now his friend the (st. he remem- Big Elk the you when horse  
came bers him. (sub.) came hither

çí'í; i<sup>n</sup>'ta<sup>n</sup> ikáge çīñké gisíçai. Çatí tē'di Húpeçá cañ'ge wi<sup>n</sup> wi'í; i<sup>n</sup>'ta<sup>n</sup> 9  
he now his friend the (st. he remem- You when Hupeçá horse one I gave now  
gave ob.) bers him. came hither you

açisiçé, wíkaçge. Céna íjáje añgíçaxu cuçéa<sup>n</sup>'çai. Ucté amá wañ'giçe  
I remember my friend. Enough his name we write our we send to you. The rest all  
it, own

cañ'ge çí'í-ma çíkáge amá bçúga wagíça<sup>n</sup>'be caçé ta amá. Çiñ'gajíñ'ga  
horse those to your the (pl. all to see them, they will go to you. Child  
whom you friend sub.) their own

wíça úwagiçá-gā. A<sup>n</sup>wañ'kega édega<sup>n</sup>' a<sup>n</sup>'çi<sup>n</sup>-na<sup>n</sup> at'áçí<sup>n</sup>. Aníça çī, 12  
my tell it to them. Me sick but so nearly I died. I live if,

awáçisiçé, awáçíça<sup>n</sup>'be ka<sup>n</sup>'bçá.  
I remember I see them, my own I wish,  
them, my own,

## NOTES.

687, 2. *nikaci<sup>n</sup>ga duba*, *four persons*, Joseph La Flèche, Two Crows, Big Elk, and *Ta<sup>n</sup>wa<sup>n</sup>-gaxe jīnga*. Hupeča, the fifth man, dictated the sentence in which his name occurs.

687, 4. *či ega<sup>n</sup>*, emphatic, *čieni<sup>n</sup>ga<sup>n</sup>*, etc. (F.), *you truly are the one*. W. makes *či éga<sup>n</sup>*, etc., = *Uwikie anañkáce*, *a<sup>n</sup>čisičai éga<sup>n</sup> cañgáli tañ'gata<sup>n</sup>*, *O ye whom I have addressed, since we remember you, we will go to you*.

687, 5. *cena-ctěwa<sup>n</sup>-baji*, etc. *They did not receive even the slightest attention* (F.); *You (pl.) showed not even the slightest attention* (*ceñactěwa<sup>n</sup>-baji?*); *They did not get anything at all* (W.). The Omaha chiefs went to the Yankton without taking the "young men." The Yankton paid them no attention, so the chiefs thought that it was because the Yankton wished the "young men" to come.

## TRANSLATION.

Last year you came to visit our tribe. Then you made very fair promises to four men, who have not forgotten them. Now they have done their work, and I think that they will visit you. We have had considerable sickness, and our people have died. This has made us very sad. Therefore we remember you especially, and we shall visit you. When the chiefs went to see you you did not pay them much attention, so they concluded that it was because you thought of us, the members of the progressive party, and they said so on their return to us; therefore we are going to visit you. Joe gave you a horse when you came, but he did not go to you (with the chiefs); and now he remembers his friend. Two Crows gave you a horse when you came (to see us), and now he remembers his friend. Big Elk gave you a horse when you came, and now he remembers his friend. When you came, I Hupeča gave you a horse, and now, my friend, I remember it. Only we write our names and send to you. All your other friends to whom you gave (*i. e.*, promised) horses will go to you in order to see their own (horses). I, *Ta<sup>n</sup>wa<sup>n</sup>-gaxe jīnga*, wish you to tell my adopted children among the Yanktons that I have been sick, and that I came very near dying. If I live I will remember them, and I desire to see them.

TA<sup>N</sup>WA<sup>N</sup>GAXE-JIŅGA TO MI<sup>N</sup>GABU, A YANKTON.

Céqajáta<sup>n</sup>, nisiha, cañ'ge a<sup>n</sup>čá'í-ma wañ'gičě'qti čīngai. Ga<sup>n</sup>' wigíña<sup>n</sup>be  
From your place, my child, horse those which you gave me all are gone. And (so) I see you, my own

ka<sup>n</sup>'bča. Áda<sup>n</sup> edáda<sup>n</sup> ctěctěwa<sup>n</sup>, nisiha, ie úda<sup>n</sup>qti a<sup>n</sup>čá'í tíčáčě ka<sup>n</sup>běčga<sup>n</sup>.  
I wish. There-fore what soever, my child, word very good you give to me you send hither I hope.

3 Waqi<sup>n</sup>'ha uqčě'qtei gian'kičá-gă.  
Paper very soon send back to me.

## TRANSLATION.

My child, all those horses which you gave me at your place, and which I brought away, are gone! So I wish to see you. Therefore, my child, I hope that you will send and give me very good words of any kind whatsoever. Send back a letter very quickly.

MA<sup>N</sup>TCU-NA<sup>N</sup>BA TO PANYI-NAQPA<sup>Q</sup>I.

Ja<sup>n</sup>ckáha, wi<sup>n</sup>úcpa méga<sup>n</sup>, waq<sup>n</sup>'ha ga<sup>n</sup>' cu<sup>n</sup>éwiki<sup>n</sup>é. Ca<sup>n</sup>' níkaci<sup>n</sup>'ga  
 My sister's son, my grand- child likewise, paper any- how I cause to be taken And person  
 to you.  
 d'úba ta<sup>n</sup>'wa<sup>n</sup>g<sup>n</sup>ga<sup>n</sup> fi<sup>n</sup>íqai gaq<sup>n</sup>fa<sup>n</sup>' fé ga<sup>n</sup>'fai aí, aná'a<sup>n</sup>, éde íwimáxe  
 some nation your migrating to go wish they I have but I ask you  
 say, heard,  
 cu<sup>n</sup>éa<sup>n</sup>é. Kí ána ná-báji é<sup>n</sup>te cí aná'a<sup>n</sup> ka<sup>n</sup>'b<sup>n</sup>fa, wágazúqti aná'a<sup>n</sup> 3  
 I send to you. And how you do not perhaps again I hear it I wish, very straight I hear it  
 many go  
 ka<sup>n</sup>'b<sup>n</sup>fa. Kí gañ'xi níkagáhi nañkácé, cí ána ná-báji é<sup>n</sup>te cí wágazu  
 I wish. And and then chief ye who are, again how you do not perhaps again straight  
 many go  
 winá'a<sup>n</sup>i ka<sup>n</sup>'b<sup>n</sup>fa. Gañ'xi añgú fé<sup>n</sup>uta<sup>n</sup> tē wakéga tē wagíni añgápai  
 I hear from I wish And then we from this the sick the we recover we go  
 you (time)  
 há. Usní tē ékita<sup>n</sup> fiñgé taté. Né tai tē i<sup>n</sup>'fa-máji. Maja<sup>n</sup>' fa<sup>n</sup> úmaka 6  
 Cold the as far as none shall You will go the I am sad. Land the cheap  
 (be).  
 ckáxe faa<sup>n</sup>'nai tē i<sup>n</sup>'fa-máji. Gañ'xi maja<sup>n</sup>' fa<sup>n</sup> úda<sup>n</sup> pahañ'ga i<sup>n</sup>'ta<sup>n</sup>  
 you make you abandon it the I am sad. And then land the good first now  
 i<sup>n</sup>'fa-paha<sup>n</sup>. I<sup>n</sup>'ta<sup>n</sup> maja<sup>n</sup>' fa<sup>n</sup> úda<sup>n</sup> pahañ'ga tē i<sup>n</sup>'fa-paha<sup>n</sup>, áda<sup>n</sup> maja<sup>n</sup>' fa<sup>n</sup>  
 I know it. Now land the good first the I know it, there- fore land the  
 tēqíagi<sup>n</sup>é. I<sup>n</sup>'c'áge ut'ai fa<sup>n</sup> winá'a<sup>n</sup>i ka<sup>n</sup>'b<sup>n</sup>fa. Áda<sup>n</sup> uq<sup>n</sup>é'qtcí d'áze hébe 9  
 I prize mine. Old man they died in the I hear of you I wish. There- fore very soon evening part  
 níze xi, ífa<sup>n</sup>é té.  
 you when, you will please  
 receive send it hither.  
 it

NOTES.

This letter was sent to Panyi-naqpaai and his son, who were Otos.

689, 9. I<sup>n</sup>'c'áge ut'ai fa<sup>n</sup>, etc. An appeal to the patriotism of the Otos. "I wish to hear from you concerning the place where your old men (ancestors) have died (and where their bones lie)." Do you prize it? Or have you lost all love for the land and its associations?

TRANSLATION.

My sister's son and my grandchild, I have sent you a letter at any rate. I have heard that some persons of your nation wish to migrate to another country, and I send to you to ask you about it. I wish to hear how many of you are not going; I wish to hear the facts. And I wish to hear from you, O ye chiefs, how many of you are not going. And we, from this time forward, are progressing towards recovery from the sickness. By the time that the cold weather is over there will be none of it. I am sad on account of your contemplated departure. I am displeased because you set little value on the land which you are abandoning. But I, for my part, now know that the land is the chief good thing (for us). I know now that the land is the best thing

for us, therefore I prize my country. I wish to hear from you what you think about the place in which your ancestors died. Therefore please send a letter very quickly, on the very evening of the day when you receive this letter.

ICTAČABI TO HEQAGA SABĚ, MACAN, AND MAWATA<sup>N</sup>NA,  
YANKTON AGENCY, DAKOTA TERRITORY. 1879.

Ca<sup>n</sup> zaní wibčaha<sup>n</sup>i hă, níkaci<sup>n</sup>ga nañkácé. Ki ca<sup>n</sup> a<sup>n</sup>bačé<sup>n</sup>qtci  
Now all i petition you (pl.) , person ye who are. And at any rate this very day

uágaca<sup>n</sup> ka<sup>n</sup>bčéga<sup>n</sup> ga<sup>n</sup> wiqa<sup>n</sup>'bai ka<sup>n</sup>'bča. Čé-ma ciñ'gajin'ga-ma  
I travel I hope as I see you (pl.) I wish. These the children

3 wačáxe-ma awágiqa<sup>n</sup>'be ka<sup>n</sup>'bča hă. Nán'de isa<sup>n</sup>čín'ge. Ce Síndé gčecká  
those whom I made I see them, my own I wish Heart cause of gladness I That Tail Spotted  
have none.

ata<sup>n</sup>' gčín' éi<sup>n</sup>te é i<sup>n</sup>wi<sup>n</sup>'č íčai-gă. Gáča<sup>n</sup> cta<sup>n</sup>'be xi uqčé<sup>n</sup>qtci ékita<sup>n</sup>  
how far sits perhaps that to tell me send ye! That (cv. ob.) you see it when very soon simulta-  
neously

i<sup>n</sup>'baxúi-gă.  
write ye to me.

## NOTE.

Ictačabi was an Omaha; Heqaga sabě and Maca<sup>n</sup> were Ponkas, refugees among the Yanktons; and Mawata<sup>n</sup>na was a Yankton.

## TRANSLATION.

Now I petition to you all, O ye Indians! And as I hope to start on a journey this very day, I wish to see you. I wish to see those persons (Yanktons) whom I have regarded as my children. I have nothing to make me glad. I wish you to send and tell me how far distant Spotted Tail and his people are dwelling (from you?). When you see this letter, do not let any time pass before you write to me.

LE-MI<sup>N</sup>-WA'U, A PONKA WOMAN, TO HER DAUGHTER, MARY  
NAPECA, AT SANTEE AGENCY, NEBRASKA.

6 Čiádi čida<sup>n</sup>'be ga<sup>n</sup>čéde t'ée hě. Wáqa-náji<sup>n</sup> čida<sup>n</sup>'be ga<sup>n</sup>'čai. I<sup>n</sup>c'áge  
Your father to see you wished, but he is dead . Wáqa-najin to see you wished. Old man

t'ée hě. Čižan'ge čida<sup>n</sup>'be ga<sup>n</sup>čéde, čici'e wačíta<sup>n</sup> éga<sup>n</sup>, aňgáča-báji  
is dead . Your younger sister to see you wished, but, your sister's husband works as, we do not go

taňgata<sup>n</sup>. Máčadi čižan'ge nújiŋga wi<sup>n</sup>' ídačéde, gít'ee hě'. Čéja tě  
we shall. Last winter your younger sister boy one gave birth to, he is dead to her . Yonder the

9 e'a<sup>n</sup>' čin'gé čanáji<sup>n</sup>, ciñ'gajin'ga čaňká e'a<sup>n</sup>' čin'gé naji<sup>n</sup>' xi, awána'a<sup>n</sup>  
nothing being the matter you stand, child the ones nothing the matter they stand if, I hear of them

ka<sup>n</sup>'bča. Čižan'ga aká na<sup>n</sup>ba<sup>n</sup>' indé-wagáxe gčíčai hě. I<sup>n</sup>c'áge aká  
I wish. Your younger brother (sub.) the twice " face-picture " has sent it back . Old man the (sub.)

gážááta<sup>n</sup> wakéga a-í tě ca<sup>n</sup>'ca<sup>n</sup> í'te hě. U'a<sup>n</sup>'čín'gé čižan'ge aká čida<sup>n</sup>'be  
from that un- seen place sick he was the coming died . For no reason your younger sister the to see you (sub.)

12 ga<sup>n</sup>'čai.  
wishes.

NOTES.

This is one of the few letters dictated to the author by women.

690, 6. *Ɔiadi* probably refers to *Hexapa*, mentioned by *Jabe skā* in his letter, p. 477.

690, 7. *Ɔiṅaṅge*, see 477, 3.

TRANSLATION.

Your father wished to see you (again), but he died (without seeing you). *Waqanaji* wished to see you. The venerable man is dead. Your younger sister wishes to see you, but her husband is working, and so we will not go away. Last winter your younger sister gave birth to a boy, but he died. I wish to hear whether you and the children, in yonder land, are well and happy. Your younger brother has sent his picture back twice. The old man was ill as he came from that land (Indian Territory?), and, as the illness continued, it killed him. In vain does your younger sister wish to see you.

LOUIS SANSSOUCI TO HAŅGA-CENU.

*Waqi<sup>n</sup>'ha* *gia<sup>n</sup>'ƆakiƆé* *Ɔa<sup>n</sup>* *gƆi.* *Winá'a<sup>n</sup>* *tě* *úda<sup>n</sup>* *hă.* *Ɔanṅa* *ma<sup>n</sup>'ni<sup>n</sup>'*  
 Paper you have sent the has re- I hear from the good You live you walk  
 turned. you  
*tě* *ta<sup>n</sup>'wa<sup>n</sup>gƆa<sup>n</sup>'-ma* *gī'Ɔai,* *Ɔiná'a<sup>n</sup>'i* *ṅi,* *năn'de* *gíuda<sup>n</sup>'i.* *IuƆa* *a<sup>n</sup>'Ɔá'i* *kě*  
 the the gentes are glad, they hear when, heart good for them. News you give the  
 from you.  
*uƆágaca<sup>n</sup>* *ma<sup>n</sup>'ni<sup>n</sup>'* *kě'ia* *úda<sup>n</sup>qti* *ma<sup>n</sup>'ni<sup>n</sup>'* *tě* *ctí* *ṅi,* *Ɔi* *píṅji* *tě* *ctí* *i<sup>n</sup>'wi<sup>n</sup>'Ɔa-* 3  
 you travel you walk to the very good you walk the too when again bad the too you have not  
*náji.* *Ki* *úda<sup>n</sup>* *ma<sup>n</sup>'ni<sup>n</sup>'* *ṅi,* *i<sup>n</sup>'wi<sup>n</sup>'Ɔaná* *ṅi,* *Ɔi* *píṅji* *ṅiƆtě* *i<sup>n</sup>'wi<sup>n</sup>'Ɔaná* *ṅi,*  
 told And good you walk if, you tell me if, again bad even if you tell me if,  
 me.  
*i<sup>n</sup>'uda<sup>n</sup>* *téi<sup>n</sup>te.* *Ĕdí* *ṅi,* *ta<sup>n</sup>'wa<sup>n</sup>gƆa<sup>n</sup>'-ma* *Ɔéma* *uáwagíƆa* *té.* *Ũcka<sup>n</sup>* *a<sup>n</sup>-*  
 good for it may be. In that case, the gentes these I will tell it to them. Deed you  
 me  
*Ɔa<sup>n</sup>'Ɔawa<sup>n</sup>'xe* *tě* *uwíƆa* *tá* *miṅke.* *Níkaci<sup>n</sup>'ga* *uma<sup>n</sup>'Ɔiṅka* *ƆénaqƆei* *t'e-má* 6  
 asked me about the I will tell to you. People season only this those who  
 died  
*waƆána'a<sup>n</sup>* *cka<sup>n</sup>'na* *tě* *uwíƆa* *tá* *miṅke.* *Wacúce,* *Gahíge* *isaṅ'ga;* *Ma<sup>n</sup>-*  
 you hear about you wish the I will tell it to you. Wacuce, Gahige his younger Two  
 them brother;  
*tcú-na<sup>n</sup>'ba* *isaṅ'ga,* *Ɔúṅa-ma<sup>n</sup>'Ɔi<sup>n</sup>;* *ƆáƆi<sup>n</sup>-gahíge* *ijiṅ'ge,* *Heqága-jin'ga;*  
 Grizzly bears his younger Ɔuṅa-ma'Ɔi<sup>n</sup>; Pawnee-Chief his son, Little-Elk;  
 brother,  
*Wáqa-náji<sup>n</sup>* *isaṅ'ga,* *Íṅuhábi;* *Ɔahé-ṅáp'ě,* *Ma<sup>n</sup>tcú-na<sup>n</sup>'ba* *íṅa<sup>n</sup>'cka;* *Wejí<sup>n</sup>ete* 9  
 Waqa-naji<sup>n</sup> his younger Íṅuhabi; Ɔahé-ṅáp'ě, Ma<sup>n</sup>tcu-na<sup>n</sup>'ba his sister's Wejí<sup>n</sup>ete  
 brother, son;  
*akádi* *Níma<sup>n</sup>'ha<sup>n</sup>* *ijiṅ'ge,* *He-snáṅa;* *I<sup>n</sup>tcăṅ'gaƆa,* *Ma<sup>n</sup>tcú-na<sup>n</sup>'ba* *isaṅ'ga;*  
 in the Nemaha his son, He snăṅa; IntcăṅgaƆa, Ma<sup>n</sup>tcu-na<sup>n</sup>'ba his younger  
 brother;  
*GƆeda<sup>n</sup>'-náji<sup>n</sup>* *íṅaha<sup>n</sup>,* *Wác'aji,* *Ictásanda* *akádi,* *Kídahanu* *ijiṅ'ge;* *Cyú-*  
 Standing Hawk his brother- Wac'aji, Ictasanda in the, Kídahanu his son; Prairie-  
 in-law.



- jīnga ijin'ge, Mañc-jin'ga; Jc-çii<sup>n</sup> ijin'ge; Jéde-gáhi ijan'ge, Ya<sup>n</sup>'ze-  
 chicken his son, Small-Breast; Buffalo Rib his son; Fire Chief his daughter, Ya<sup>n</sup>'ze-  
 hañ'ga igáqça<sup>n</sup>; Sí-ñañga igáqça<sup>n</sup>; Mañ'gçíça<sup>n</sup> igáqça<sup>n</sup>, Ma<sup>n</sup>'tcú-xi ijan'ge;  
 hañga his wife; Big Foot his wife; Mañ'gçíça<sup>n</sup> his wife, Ma<sup>n</sup>'tcuxi his daughter;  
 3 Wacúce ijan'ge na<sup>n</sup>' kē; Waúqtawáçē igáqça<sup>n</sup>; Íckadábi iúcpa; Jsa-sa<sup>n</sup>'-  
 Wacuce his grown the (recl. ob.); Lover his wife; Ickadabi his grand-  
 daughter child; Pasa-  
 náji<sup>n</sup> iúcpa; Cäge-dúba ijan'ge; He-sa<sup>n</sup>'nida ijan'ge; Kawáha ijan'ge;  
 naji his grand- child; Cage-duba his daughter; Horn-on-one-side his daughter; Kawaha his daughter;  
 Ta<sup>n</sup>'wa<sup>n</sup>gaxe i<sup>n</sup>c'áge iúcpa: Wacúce ijin'ge, Ę<sup>n</sup>'di-á-i-naji<sup>n</sup>'; kí Pañ'ka  
 Village-maker old man his grand- child; Wacuce his son, Ę<sup>n</sup>'di-á-i-naji<sup>n</sup>; and Ponka  
 6 i<sup>n</sup>c'áge, He-xápa t'e. Íuça áji t'a<sup>n</sup>' çá<sup>n</sup>'ja, uwíbça-máji tá miñke  
 old man, Scabby-Horn dead. News other exists though, I will not tell you.  
 Waçána'a<sup>n</sup> cka<sup>n</sup>'na xi, pí waqi<sup>n</sup>'ha íça-gä. Ma<sup>n</sup>'tcú-na<sup>n</sup>'ba aká wabáji<sup>n</sup>  
 you hear about you wish it, anew paper send hither. Two Grizzly bears the message  
 them (sub.)  
 çéçē cuççai: Waqi<sup>n</sup>'ha na<sup>n</sup>'ba<sup>n</sup>' cuççewikiçé çá<sup>n</sup> gçia<sup>n</sup>'çakiçáji-na<sup>n</sup>, áda<sup>n</sup>  
 this sends to you: Paper twice I have sent it to you by some one (see note) you have not sent it back to me by some one usu- ally, there- fore  
 9 íça<sup>n</sup>'ba<sup>n</sup>' açána'a<sup>n</sup>'ji taté. Úda<sup>n</sup>qti ma<sup>n</sup>'bçi<sup>n</sup>'.  
 a second time (=ever) you shall not listen to it. Very good I walk.

## NOTES.

Louis Saussouci is the son of an Omaha mother.

Hañga-ceuu was an Omaha staying at the Pawnee Agency.

691, 3. tē ctí . . . tē ctí (F.'s reading); but W. gave, úda<sup>n</sup>qti ma<sup>n</sup>'ni<sup>n</sup>' tē'ctí cī pñji tē'ctí i<sup>n</sup>'wi<sup>n</sup>'çanáji.

692, 7. çá<sup>n</sup>, intended for çá<sup>n</sup>'ja, *though*, which makes sense.

## TRANSLATION.

The letter which you sent me has come. It is good for me to hear from you. The gentes rejoice because you continue alive; they are happy to hear from you. When you gave me the news concerning your travels, you did not tell me whether you had been very prosperous or unfortunate. You ought to tell me if you are doing well, and even if you are not prospering. In that case, I will tell it to these gentes. I will tell you the thing about which you asked me. You wish to hear about those (Omahas) who have died only during this year. I will tell you. (Their names are as follows:) Wacuce, Gahige's younger brother; Cuça-ma<sup>n</sup>'çí<sup>n</sup>, Yellow Smoke's younger brother; Little Elk, Pawnee Chief's son; Içuhabi, Waqa-naji<sup>n</sup>'s younger brother; çábe-çap'çē, Yellow Smoke's sister's son; He-snata, Nemaha's son, of the Elk gens; I<sup>n</sup>'tcañgaça, Yellow Smoke's younger brother; Standing Hawk's brother-in-law, Wac'aji, of the Ictasanda gens, and son of Kidahanu; Prairie Chicken's son, Small Breast; Buffalo Rib's son; Fire Chief's daughter, the wife of Ya<sup>n</sup>'ze hañga (or Henry Blackbird); Big Foot's wife; Mañ'gçíça<sup>n</sup>'s wife, the daughter of Ma<sup>n</sup>'tcu-xi; Wacuce's grown daughter; Lover's wife; Ickadabi's grandchild; Jsa-sa<sup>n</sup>'-naji<sup>n</sup>'s grandchild; Four Hoof's daughter;

Horn-on-one-side's daughter; Kawaha's daughter; the grandchild of the elder Village-maker; Wacuce's son, Édi-ai-naji<sup>n</sup>; and the Ponka old man, Hexapa. There is other news, but I will not tell you. If you wish to hear it, send a letter again. Yellow Smoke sends you this message: I have sent you two letters, but you have not replied; therefore you shall not hear from me again. I am doing very well.

CA<sup>N</sup>TA<sup>N</sup>-JIŅGA TO T. L. GILLINGHAM.

Ca<sup>n</sup>'ta<sup>n</sup>-jiŅ'ga waçita<sup>n</sup> çécka<sup>n</sup>na tē waçita<sup>n</sup>qti. Na<sup>n</sup>'za ú'e çá<sup>n</sup>' cti  
 Little Wolf to work you wished for the he has worked Fence field the too  
 him very hard.

ánasē. Kí éga<sup>n</sup> úda<sup>n</sup> çécka<sup>n</sup>na téga<sup>n</sup> gáxe. Kí éga<sup>n</sup> gáxe éde çéama  
 he has And so good you wished for him like the he has done. And so he has done but these  
 fenced in. for him done (sub.)

Uma<sup>n</sup>'ha<sup>n</sup> amá píäji-na<sup>n</sup> giáxai-na<sup>n</sup>' ca<sup>n</sup>'ca<sup>n</sup>. Ú'e-içánasē çícçá<sup>n</sup>'i; cañ'- 3  
 Omahas the (pl. bad only have done usu- ally always. Fence of a field they have pulled to  
 sub.) to him ally pieces;

ge-ma çatéwakiçe-na<sup>n</sup>'i ú'e eá çan<sup>n</sup>'di. Gañ'çi wawéci 'í-baji-na<sup>n</sup>'i, gí'çaji'qti-  
 horses they have caused usu- field his in the. And then pay they have contin- very sad he  
 them to eat ally not given ually, (has been)

na<sup>n</sup>'i. Éskana íe çíçíia i<sup>n</sup>wi<sup>n</sup>'çaka<sup>n</sup> íçaçē ka<sup>n</sup>'bça. Içádi çíñké uíç íça-gä.  
 usu- Oh that word your you help me you send I wish. His the one to tell send  
 ally. hither father who to him hither.

Gañ'çi áahucíge çá<sup>n</sup>'ja íçádiçái aká wáçita<sup>n</sup>-báji-na<sup>n</sup>'i, áda<sup>n</sup> i<sup>n</sup>'çá-máji-na<sup>n</sup>'- 6  
 And then I insist on it though agent the does not deal with usu- there- I am sad usu-  
 (sub.) them (as offenders) ally, fore ally

ma<sup>n</sup>'. Áda<sup>n</sup> íe çíçíia i<sup>n</sup>wi<sup>n</sup>'çaka<sup>n</sup> íçaçē ka<sup>n</sup>'bça. Gañ'çi, kagéha, "Wanáççe  
 I am. There- word your you help me you send I wish. And then, my friend, Domestic ani-  
 fore hither mal

wáçíñ-gä," ecé ga<sup>n</sup> éga<sup>n</sup> dáxe éde, gçéba-cádē wábçí<sup>n</sup> éde, çéama i<sup>n</sup>'ma<sup>n</sup>-  
 keep them, you as so I have but, sixty I had them but, these they stole  
 said it done (sub.)

çá<sup>n</sup>'i, cénawakiçái. Cí' hacída<sup>n</sup> gçéba-cádē cí' i<sup>n</sup>'ma<sup>n</sup>'çá<sup>n</sup>'i. Na<sup>n</sup>'ba<sup>n</sup>'kigçe 9  
 from have made an end Again afterwards sixty again they stole from On two occasions  
 me, of them, me.

wanáççe bçúga t'eañ'kiçe-na<sup>n</sup>'i. Kagéha, ja<sup>n</sup>' cañ'ge-íí dáxe çí'ctē,  
 domestic ani- all they have killed usu- My friend, wood horse-house I made even  
 nal for me ally when,

i<sup>n</sup>'ma<sup>n</sup>'çá<sup>n</sup>-na<sup>n</sup>'i.  
 they have usu-  
 stolen from me ally.

Hau. Gañ'çi, kagéha, Jáçí<sup>n</sup>-na<sup>n</sup>'páji ijiŅ'ge cañ'ge ta<sup>n</sup> i<sup>n</sup>'ma<sup>n</sup>'çá<sup>n</sup>'i há. 12  
 ¶ And then, my friend, Paçí<sup>n</sup>-na<sup>n</sup>'páji his son horse the he has stolen  
 (std. ob.) from me

I<sup>n</sup>'baxu gçí<sup>n</sup>' aká, íçádiçái cti, wáçe ucté amá cti, cañ'ge ta<sup>n</sup> íbaha<sup>n</sup>'i.  
 To write for he sits the one agent too, wáçe the others (pl. too, horse the they know  
 me who, people sub.) (std. ob.) him.

Éskana, kagéha, i<sup>n</sup>wi<sup>n</sup>'çaka<sup>n</sup> ka<sup>n</sup>'bçéga<sup>n</sup>. Ca<sup>n</sup>' éga<sup>n</sup> giáxai wáçagáji etéde.  
 Oh that, my friend, you help me I hope. And so to do to him you should have com-  
 manded them.

Gañ'çi çíñai, t'eañ'çé ga<sup>n</sup>'çái. A<sup>n</sup>'hucígai. Dáda<sup>n</sup> wiwíia tē waçpáç iñ'ga<sup>n</sup>'çái. 15  
 And then they to kill me they They spoke sau- What mine the to lose (?) they wished  
 fought, cily to me. for me.

Áda<sup>n</sup> i<sup>n</sup>ma<sup>n</sup>ča<sup>n</sup> enáqti naji<sup>n</sup>. Wáqe bčúga a<sup>n</sup>ča<sup>n</sup>baha<sup>n</sup>'i, čé i<sup>n</sup>ma<sup>n</sup>ča<sup>n</sup>'i  
There - to steal from alone they stand. White man all they know about me, this they stole from  
fore me

tě. Áda<sup>n</sup> čskana, kagéha, wačita<sup>n</sup> áčagáji ka<sup>n</sup>bčéga<sup>n</sup> čéta<sup>n</sup>. A<sup>n</sup>wa<sup>n</sup>'ti<sup>n</sup>  
the. There- oh that, my friend, to deal with you com- I hope this (std. He hit me  
fore them as mand him ob.)

3 t'ea<sup>n</sup>'čé ga<sup>n</sup>'čai xí'ctě, i<sup>n</sup>'čita<sup>n</sup>-báji. "Gíčit égañ-gă," ecé ka<sup>n</sup>bčéga<sup>n</sup>. Téqiqti  
to kill me he wished even he did not deal with Do deal with the of- you I hope. Very hard  
when the offender for me. fender for him, say it

iñgáxai u'ágča uwíbča cučéačě. Tíčačáji xí, wai<sup>n</sup>'ma<sup>n</sup>ča<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup> iñgáxe  
they have the suf- I tell you I send to you. You do not if, to steal them from always he will  
done for me fering me do it a-

tá-aká Cañ'ge ta<sup>n</sup>' enáqtei i<sup>n</sup>'čiči<sup>n</sup>'čiči<sup>n</sup> gčí; ucté tě i<sup>n</sup>'čita<sup>n</sup>-báji. Čcka<sup>n</sup> wi<sup>n</sup>'  
gainst the that alone he has brought rest the he has done Deed one  
me. (std. ob.) mine back; nothing for me.

6 čé xína akádi, wa'ú ní agí ičé-ma wábisan'de watčí-na<sup>n</sup>'i; éde wáčita<sup>n</sup>-báji  
this he about the woman water those who go holding them he vio- usu- but he does not deal  
fights one who (?), after it down by press- ure them ally; with them as offenders

ičádičai aká. Išan'ga méga<sup>n</sup> gáxai, čé wábisan'de watčí, čita<sup>n</sup>' éka<sup>n</sup>bča  
agent the His younger likewise does it, this holding them cottio, to treat I wish it  
(sub.) brother down by press- ure them offender for him

ča<sup>n</sup>'ja, ca<sup>n</sup>' čita<sup>n</sup>'-báji.  
though, yet he does not deal  
with him.

## NOTES.

Mr. Gillingham was one of the two teachers in the agency day school when Dr. Painter was agent. He succeeded Dr. Painter as agent for the Omahas. When this letter was written he was living at St. James, Nebr.

693, 2. tega<sup>n</sup> gaxe, *contr. fr.* tě ega<sup>n</sup> gaxe.

692, 13. I<sup>n</sup>baxu gčí<sup>n</sup> aka, the author. Čačiči<sup>n</sup> na<sup>n</sup>pajl ijiñge, *i. e.*, Ni<sup>n</sup>daha<sup>n</sup>.

693 and 694, 15. t'ea<sup>n</sup>'čé ga<sup>n</sup>'čai. Ča<sup>n</sup>ta<sup>n</sup>.jiñga was assaulted by Ta<sup>n</sup>wa<sup>n</sup>.gaxe jiñga, while the author was at the Omaha Agency. These two men belong to the same Omaha gens.

## TRANSLATION.

As you desired Little Wolf to work, he has worked. He has also inclosed his field with a fence. You wished him to work well in this manner, and so has he worked. So has he done, but these Omahas have been constantly doing evil to him. They have pulled the fence to pieces, and have turned horses into his field to devour the crops (against his wishes). And then, as they have never allowed him any damages, he has been always displeased. I earnestly wish that you would send here and aid me with your words. Send to tell the agent! Though I have insisted on it, the agent has never dealt with them as offenders; therefore I am always sad. Therefore I wish you to send here and help me with your words. And as you said, "My friend, keep domestic animals," so have I done; but these men have stolen from me sixty which I had, making an end of them. And subsequently they stole sixty more from me. On two occasions have they killed all my domestic animals (poultry?). My friend, even when I had made a wooden stable they stole my animals from me.

My friend, ᄎᄎᄎᄎ-naᄎpajĪ's son has stolen my horse. He who is writing this for me, the agent, and the other white people, know the horse. I earnestly desire, my friend, that you would aid me. You should have commanded them to treat him likewise. And then they fought; they wished to kill me. They spoke saucily to me. They wished me to lose my possessions. Therefore they have done nothing but steal from me. All the white people (here) know about me, and how they (the Indians) have stolen from me. Therefore, my friend, I hope that you will tell this (agent) to deal with them as offenders. Even when one hit me and wished to kill me the agent did not deal with him for me. I hope that you will say to him, "Do deal with the offender for the sake of the plaintiff!" I send to tell you how I suffer from the hard treatment which I have endured from the Omahas. If you do not send here (to stop it) the young man will always work against me by stealing my horses, etc., from me. The agent has made the offender restore my horse; but he has done nothing else for me. There is one thing which is done by the one who fights (*i. e.*, Taᄎwaᄎ-gaxe jĭᄎga). When the women go for water, he usually holds them down and ravishes them; but the agent does not punish the offenders. This man's brother also does it; he, too, ravishes them by holding them down. Though I have wished him (the agent) to deal with the Omaha as an offender, he has not done so.

ᄎᄎᄎᄎ-NAᄎPAJĪ TO HIS SON, NIᄎDAHAᄎ.

ᄎᄎᄎᄎ akádi cí ᄎᄎᄎᄎ, uᄎᄎᄎᄎ qti gí-gǎ. Né ᄎᄎᄎᄎ, úckaᄎ pĭājĭ'qti uá'aᄎsi  
 To the Pawnees you if, very soon return. You if, deed very bad I have  
 reach went leaped into

hǎ, ádaᄎ uᄎᄎᄎᄎ qti wiᄎaᄎ'be kaᄎ'bĕa hǎ. ᄎᄎᄎᄎ, uᄎᄎᄎᄎ qti, Tcáza-ᄎᄎᄎᄎ'ge, ᄎᄎᄎᄎ'ga  
 there- very soon I see you I wish You, very soon, Tcaza-ᄎᄎᄎᄎge your younger  
 fore brother

júwagĕ gí-gǎ. Tcáza-ᄎᄎᄎᄎ'ge, né tĕ'di úckaᄎ pĭājĭ'qti aniᄎ' né hǎ. Níkaciᄎ'ga 3  
 with them return. Tcaza-ᄎᄎᄎᄎge. you when deed very bad you took  
 away People

amá bĕúgaqti fai hǎ. Wamúskĕ ujĭ kĕ'di ᄎᄎᄎᄎ'kaᄎ'bĕa. Ákihíde  
 the (pl. all have Wheat planted in the you return I wish. Attend to it  
 sub.) spoken (pl.)

wackaᄎ' gí-gǎ. Waqiᄎ'ha cuhí ᄎᄎᄎᄎ, waqiᄎ'ha uᄎᄎᄎᄎ qti gíāᄎ'kiᄎá-gǎ,  
 try return ye! Paper reaches you when, paper very soon cause to be return-  
 ing to me,

ᄎᄎᄎᄎ'ᄎᄎ mégaᄎ. ᄎᄎᄎᄎ iᄎádiᄎai aká haᄎ' gĕĕba-ᄎᄎᄎᄎ' jaᄎ' úckaᄎ t'aᄎ' 6  
 your elder likewise. This one agent the night thirty sleep deed to ex-  
 brother list (?)

iᄎᄎáxai, ádaᄎ iᄎ'ᄎᄎ-májĭ- naᄎ caᄎ'caᄎ. Ádaᄎ uᄎᄎᄎᄎ qti ᄎᄎᄎᄎ'kaᄎ'bĕa. ᄎᄎᄎᄎ  
 has made there- I am sad usu- always. There- very soon you return I wish. Pawnee  
 for me, fore ally fore (pl.)

amá ᄎᄎᄎᄎ'ᄎᄎ ᄎᄎ'ctĕ, uᄎᄎᄎᄎ qti uᄎá gíᄎai-gǎ. Iᄎ'wiᄎ'ᄎᄎ gíᄎai-gǎ.  
 the (pl. they have pitied even if, very soon to tell be sending To tell me be ye sending  
 sub.) you it back (pl.). back.

## NOTES.

695, 1. ɟaɟi<sup>n</sup> akadi, refers to the Pawnees being settled in a village, "sitting." Had they been traveling, amadi would have been used.

695, 1 and 3. ucka<sup>n</sup> piijiqti, etc. See the charge made against Ni<sup>n</sup>daha<sup>n</sup> in the preceding letter. The father says that he was punished (for his son's offense).

Ni<sup>n</sup>daha<sup>n</sup> is addressed in lines 1 and 2; Tcaza ɟiŋge, in lines 2, 3, and 4; and Ni<sup>n</sup>daha<sup>n</sup> from line 5 to the end.

## TRANSLATION.

If you have reached the Pawnee settlement, return very soon. After your departure I got into great trouble; therefore I wish to see you very soon. You, Tcaza-ɟiŋge, return very soon with your younger brothers! Tcaza-ɟiŋge, when you went, you took away a very bad deed (*sic*). All the people have spoken of it. I wish you to return in time for the sowing of the wheat. Make an effort to return and attend to it! When the letter reaches you, send one to me very quickly. (I speak to you, Ni<sup>n</sup>daha<sup>n</sup>) as well as your elder brother. This agent has made trouble for me for thirty days; therefore I am sad all the time. So I wish you to return very soon. Even if the Pawnees have pitied you, send back very soon to tell (about your return). Send back to tell me!

MA<sup>n</sup>TCU-NA<sup>n</sup>BA TO WIYAKOI<sup>n</sup>.

- Ja<sup>n</sup>ckáha, íuɟa dáda<sup>n</sup>ctě a<sup>n</sup>ɟin'ge. Ca<sup>n</sup>' a<sup>n</sup>wa<sup>n</sup>'qpani, ɟa<sup>n</sup>ckáha.  
 Sister's son, news whatever I have none. Still I am poor, sister's son.
- A<sup>n</sup>cta<sup>n</sup>'be tě ca<sup>n</sup>ca<sup>n</sup>'qtia<sup>n</sup>'i. Ta<sup>n</sup>'wa<sup>n</sup>gɟa<sup>n</sup> etí nán'de iɟágisa-máji aň'ga<sup>n</sup>.  
 You saw me the it has always contin- Nation too heart I am uneasy about I am so.  
 ued so.
- 3 Waqpa<sup>n</sup>i bɟi<sup>n</sup>'. Áda<sup>n</sup> nugéädi wiɟa<sup>n</sup>'bai ɟi, újawa ckáxai agísiɟe, nán'de  
 Poor I am. There- last summer I saw you when, abundance you made I remember, heart  
 fore (or pleasure)
- i<sup>n</sup>'uda<sup>n</sup>-na<sup>n</sup>-ma<sup>n</sup>'.  
 it is very good for me.
- Hau. A<sup>n</sup>'pa<sup>n</sup>-wada<sup>n</sup>'be ɟiŋké Ihaň'kta<sup>n</sup>'wi<sup>n</sup>' amádi edí ɟiŋkéi<sup>n</sup>té  
 ¶ He who sits looking at the Elk (pl.) Yankton at the (pl.) there he sits whether
- 6 i<sup>n</sup>'wi<sup>n</sup>'ɟ íɟa-gă. Ma<sup>n</sup>'ze-na<sup>n</sup>'p'i<sup>n</sup> isaň'ga, máɟadi Uma<sup>n</sup>'handi tí hă, é  
 send hither to tell me. Iron Necklace his younger last winter to the Omahas came that  
 brother,
- áwake. Paň'ka d'úba gi-bi aí, éde ceta<sup>n</sup>' agí-bájii. Cúde-gáxe ijáje  
 I mean him. Ponka some that they they but so far they are not Smoke Maker his  
 are return- say, ing returning. nam.
- aɟi<sup>n</sup>', ɟaňgáqti íɟpaha<sup>n</sup>'i. Uma<sup>n</sup>'ha<sup>n</sup> d'úba Paň'kaɟa aɟaí, i<sup>n</sup>'ta<sup>n</sup> a<sup>n</sup>'ba-waqúbe  
 he has, very great you know him. Omaha some to the Ponkas went, now mysterious day  
 (= week)
- 9 sáitā<sup>n</sup> aɟaí. Ceta<sup>n</sup>' aňgú a<sup>n</sup>'ná'a<sup>n</sup>-báji Uma<sup>n</sup>'ha<sup>n</sup> amá ɟéama ca<sup>n</sup>'  
 five have gone. So far we we have not heard. Omaha the (pl. these in fact  
 sub.)

a<sup>n</sup>wa<sup>n</sup>wa<sup>n</sup>a a<sup>ç</sup>aí wé<sup>d</sup>aha<sup>n</sup>-máji. Ca<sup>n</sup> úkie a<sup>ç</sup>á-báji, cí té uné c<sup>t</sup>i a<sup>ç</sup>á-báji.  
 whether they I do not know about And to talk they did not and to hunt too they did not  
 have gone them. to them go, buffalo they did not  
 go.

Wa<sup>ç</sup>íta<sup>n</sup> ugíne a<sup>ç</sup>aí, wáqe amádi. Áhigi t'ai níaci<sup>n</sup>'ga. Gáça<sup>n</sup> waqi<sup>n</sup>'ha,  
 Work to seek have white among Many have people. That (cv. paper,  
 their own gone, people them. died people. ob.)

ɬa<sup>n</sup>ckáha, níze ɬi, uqçé'qteí iañ'kiçá-gä. Kí A<sup>n</sup>'pa<sup>n</sup>-wada<sup>n</sup>'be çíñké é'dedí 3  
 sister's son, you're. when, very soon send to me. And He who sits looking at the Elk (pl.) he is  
 ceive it there

ɬi, i<sup>n</sup>wi<sup>n</sup>'ça gíça-gä, wana<sup>n</sup>'qçi<sup>n</sup>qti. Wigáçça<sup>n</sup> aká éçai. Íuça jì<sup>n</sup>jì<sup>n</sup>'ga  
 if, to tell me send back, very hastily. My wife the has him News small ones  
 (sub.) for a re- lation. of various  
 kinds

çat'a<sup>n</sup> ɬí, i<sup>n</sup>wi<sup>n</sup>'ça gíça-gä. Cubçá-maji ɬí, wigáçça<sup>n</sup> cuçé taté. Cuçé  
 you have if, to tell me send back. I do not go to you if, my wife shall go to you. To go to  
 you

ga<sup>n</sup>ç éga<sup>n</sup>, íwimáxe cuçéaçé. Ca<sup>n</sup> íuça çíñgé'qti éga<sup>n</sup>, i<sup>n</sup>'ta<sup>n</sup> waqi<sup>n</sup>'ha 6  
 as she desires it, I ask you I send to you. And news there is none as, now paper  
 a question at all

cuçéaçé.  
 I send to you.

NOTES.

696, 2. nände içagisa-maji aṅga<sup>n</sup>. Without aṅga<sup>n</sup>, the phrase would mean, "I am uneasy about my own nation." Used with aṅga<sup>n</sup>, it refers to the pleasure which he would feel if the Omahas gave many horses and other presents to their Yankton visitors. Waqpani bæi<sup>n</sup>, used (*fide* W.) as well as a<sup>n</sup>wa<sup>n</sup>qpani (see line 1).

696, 3. Ada<sup>n</sup> nugeädi wiçan<sup>n</sup>bai ɬi, etc. ɬi generally has a future reference, but it can refer to the past. A fuller reading is, Áda<sup>n</sup> nugeädi wiçan<sup>n</sup>bai tç'di, újawa ckáxai tç agisiçé tç', nän'de i<sup>n</sup>'uda<sup>n</sup>-na<sup>n</sup>-ma<sup>n</sup>' (W.).

696, 5. çíñkéi<sup>n</sup>te, *contr. fr.* çíñké éi<sup>n</sup>te. So ga<sup>n</sup>ç éga<sup>n</sup>, for ga<sup>n</sup>'ça éga<sup>n</sup>, in line 697, 6.

TRANSLATION.

Sister's son, I have no news at all! Sister's son, I am poor. It has ever been with me as you saw me. I can not be made glad by the generosity of my own nation. I am poor; I feel glad when I think of the abundance of good things which you made when I saw you last summer.

Send and tell me whether He-who-sits-looking-at-the-elk is with the Yanktons. I refer to the younger brother of Iron Necklace, who came here to the Omahas last winter. It is said that some Ponkas are coming back, but they have not yet come. One, whom you know very well, is named Smoke Maker. It has now been five weeks since some Omahas went to the Ponkas. We have not yet heard about (the arrival of the party?). I do not know positively whither these Omahas went. They did not go to pay a friendly visit, nor did they go to hunt the buffalo. They went to seek work among the white people. Many Indians have died. Sister's son, when you receive that letter, send to me very soon. Send back to tell me very hastily whether He-who-sits-looking-at-the-elk is there. My wife has him for a kinsman. If you have small news items of different kinds, send back and tell me. If I do not go to you, my wife shall go. I send to ask you a question, because she wishes to go to you. There is hardly any news at all (when) I send you this letter.

LAŅGA-GAXE TO ICTA-MA<sup>N</sup>ĶE.

- Waqi<sup>n</sup>'ha ɣáciqti éga<sup>n</sup> eučéwikičé' híaĵi ɣí'ctě, wágazu gáxa-gă.  
 Paper a very long time ago I caused to be it has not even if, straight make it.  
 taken to you reached there
- Cin'gajin'ga čija nié činǵé ɣi, awána'a<sup>n</sup> ka<sup>n</sup>'bča. E'a<sup>n</sup>' ma<sup>n</sup>'ni<sup>n</sup>' tě úda<sup>n</sup>qti  
 Child your have no pain if, I hear about I wish. How you walk the very good  
 them
- 3 ma<sup>n</sup>'ni<sup>n</sup>' winá'a<sup>n</sup> ka<sup>n</sup>'bča. Pañ'kaĵa waqi<sup>n</sup>'ha činké é čéčafě ä. Pañ'kaĵa  
 you walk I hear it I wish. To the Ponkas paper the (cv. that have you I To the Ponkas  
 about you sent it ob.) said it
- waqi<sup>n</sup>'ha ča<sup>n</sup> é čea<sup>n</sup>'čakičé tě, ie edaí tě wágazu i<sup>n</sup>wi<sup>n</sup>'ča gíča-gă.  
 paper the that you have sent it the, words what the straight you tell me send back.  
 (cv. ob.) away they said
- Awána'a<sup>n</sup> ka<sup>n</sup>'bča, Pañ'ka, wicti. Ta<sup>n</sup>'wa<sup>n</sup>gča<sup>n</sup> nañkácě, úcka<sup>n</sup> e'a<sup>n</sup>' wágazu  
 I hear about I wish, Ponkas, I, too. Nation ye who are, deed how straight  
 them
- 6 winá'a<sup>n</sup> ka<sup>n</sup>'bča. Čaa<sup>n</sup> čéama i<sup>n</sup>'tca<sup>n</sup> gčébahíwi<sup>n</sup> na<sup>n</sup>'ba atí-biamá. Atí  
 I hear about I wish. Dakota these now two hundred have come it is They  
 you said. come
- étea<sup>n</sup>' tá ama. A<sup>n</sup>'báče atí taité. Ě'ja wa'újinga činké agína'a<sup>n</sup> ka<sup>n</sup>'bča,  
 will, at some future To-day they shall There old woman the one I hear about I wish.  
 time. surely come. who her, my own
- écti nié činǵé ɣi. Mi<sup>n</sup>'-a<sup>n</sup>bá-čei<sup>n</sup> áwake. Ěcti nújinga (I<sup>n</sup>bčítu) cin'gajin'ga  
 she, has no pain if. Moon Moving by I mean her. She, boy Blackbird child  
 too Day
- 9 eĵá čaňká awána'a<sup>n</sup> ka<sup>n</sup>'bča, nié činǵé ɣi. Wa'ú gčă<sup>n</sup>' činǵé aná'a<sup>n</sup> ka<sup>n</sup>'bča,  
 her the ones I hear about I wish, has no pain if. Woman the one whom he I hear I wish,  
 (f) who them has married about her
- écti nié činǵé ɣi. Ěndáda<sup>n</sup> wakéga ctě a<sup>n</sup>čiu<sup>n</sup>'ge, nié a<sup>n</sup>čiu<sup>n</sup>'gěqti há'. Čéama  
 she, has no pain if. What stok soever I have pain I have none at all. These  
 too none,
- ta<sup>n</sup>'wa<sup>n</sup>gča<sup>n</sup>' amá u'ágča tcábai. Gaqča<sup>n</sup>' u'éčai bčúga, ta<sup>n</sup>'wa<sup>n</sup>gča<sup>n</sup>'.  
 nation the (pl. suffer exceedingly. Migrating have scattered all, nation.  
 sub.)
- 12 Ičádičai aká ma<sup>n</sup>'zěškă wa'í-báĵi. Waqi<sup>n</sup>'ha cuhí tě níze ɣi, uqčě'tqci  
 Agent the money has not given Paper reaches the you re- when, very soon  
 (sub.) to them. you ceive it
- ia<sup>n</sup>'čakičé te. Čiĵa<sup>n</sup>' cti čijíga<sup>n</sup> edábe nié činǵé ɣi, awána'a<sup>n</sup> ka<sup>n</sup>'bča.  
 you will send it to me. Your too your also (more have no pain if, I hear about I wish.  
 grand- grand- than two) them
- Hau. Ěndáda<sup>n</sup> wanágče wajiñ'ga, kúkusí cti uhiwačai gíck uhiwačá-gă.  
 What domestic bird, hog too they raise quickly raise them!  
 animal them
- 15 Maja<sup>n</sup>' ča<sup>n</sup> méädi níube ákihíde čijúba-gă. Waqtá da<sup>n</sup>'ctě gíck ují ɣi,  
 Land the last spring you attending plow it! Fruit (or whatever is quickly if,  
 plowed to it vegetable) planted
- wačíta<sup>n</sup> úda<sup>n</sup> há. Wačíta<sup>n</sup> úda<sup>n</sup>qtia<sup>n</sup>'. Cañ'ge da<sup>n</sup>'ctě wáni<sup>n</sup> ɣi, ga<sup>n</sup>' gicka<sup>n</sup>'qti  
 to work good Work (is) very good. Horse soever you have if, so very quickly  
 them

waçita<sup>n</sup>wákiçá-gă, maja<sup>n</sup> çan<sup>n</sup>'di. Cañ'ge-ma çiháa çéwaçáji-gă, gaqé  
cause them to work, land on the. The horses do not give them to any one that comes along, aside

çéwaçáji-gă. I<sup>n</sup>'ta<sup>n</sup> waçita<sup>n</sup> tē e-na<sup>n</sup>' úda<sup>n</sup>, gátēga<sup>n</sup>' uwíbçá cuçéaçé. Ca<sup>n</sup>'  
do not send them. Now work the that only good, in that manner I tell you I send to you. And

wabágçeze níze çí, íe úda<sup>n</sup>'qtia<sup>n</sup>' uqçé'qtci ia<sup>n</sup>'çakiçé te.  
letter you re- when, word very good very soon you send hither will. by some one

3

NOTES.

698, 3. waqi<sup>n</sup>ha çíñke, *i. e.*, waqi<sup>n</sup>ha ça<sup>n</sup>. Naña, in ǂoiwere, stands for both çíñke and ça<sup>n</sup>, in Çegiba, as the *sitting* and the *curvilinear* are undifferentiated in the former language.

698, 6 and 7. Ati etea<sup>n</sup> taama, a parenthetical expression.

698, 8. I<sup>n</sup>bçitu, parenthetical, the Omaha notation of the Oto Iðri<sup>n</sup>qtu.

698, 9. Wa<sup>n</sup> gçá<sup>n</sup> çíñke, etc. Amended thus: Wa<sup>n</sup>'ú gçá<sup>n</sup>' çíñké níe çíñgé çí. aná'a<sup>n</sup> ka<sup>n</sup>'bçá, *I wish to hear whether the woman whom he has married is well* (W.)

698, 11. ta<sup>n</sup>wa<sup>n</sup>gçá<sup>n</sup> ama and ta<sup>n</sup>wa<sup>n</sup>gçá<sup>n</sup>, the Omaha people.

TRANSLATION.

Even if the letter which I sent you a very long time ago has not reached there, act fairly! I wish to hear whether your child is well. I wish to hear how you are, whether you are doing well. Have you sent the letter to the Ponkas? Send back and tell me just what words they say in reply to the letter which you sent them. I, too, wish to hear about the Ponkas. O ye gentes, I wish to hear just how you are getting along. It is said that two hundred of these Dakotas have now come. (If they have not arrived, they will come at some future time.) They shall come to-day. I wish to hear about the old woman, my relation, who is there, whether she is well. I mean Mi<sup>n</sup>-a<sup>n</sup>ba-çí<sup>n</sup>. I wish to hear about the children of her son, Blackbird. Are they well? I wish to hear about the woman whom he has married. Is she well? I have no sickness whatever; I am without any disease. These Omaha gentes have suffered exceedingly. All the nation has scattered; the people have removed. The agent has not given them money.

When the letter reaches you please send me one very soon. I wish to hear whether your grandparents are well.

Whatever domestic animals, birds, and hogs the white men raise, do you raise quickly! Cultivate the land carefully which you cultivated last spring. It is good work to plant vegetables quickly. Work is very good. If you have horses make them work the land very quickly. Do not give away the horses to anybody that comes along. Do not send them off to another land. I send to you to tell you that work is now the only good thing. When you receive the letter please send me very good words speedily.



JENUGA-WAJĪ<sup>N</sup> TO WAJĪ<sup>N</sup>SKĀ, AN OTO.

- Īe djúbaqtcī wabágčeze wídaxe cučéačē. Ca<sup>n'</sup> úcka<sup>n</sup> e'a<sup>n'</sup> xī, winá'a<sup>n</sup>  
 Word very few letter I make to I send to you. And deed how if, I hear from  
 you
- ka<sup>n'</sup>bča. Wíctī úda<sup>n</sup>qti anáji<sup>n</sup> čéču. Čě'ja nugéadi cupí tē'di íe wi<sup>n'</sup> wi'<sup>n'</sup>  
 I wish. I too very good I stand Here. Yonder last summer I when word one I gave  
 you
- 3 pí éska<sup>n</sup> bčéga<sup>n</sup>. Eáta<sup>n</sup> čatíaji. Čě'ja Gahíge-wadáčinge cuhí tečan'di íe  
 I I thought that. Why you have Yonder Saucy Chief reached in the past word  
 was there not come. you
- wi<sup>n'</sup> i<sup>n'</sup> čí<sup>n</sup> gčí. Edáda<sup>n</sup> tē wíwíja ga<sup>n'</sup> wíba<sup>n</sup> ga<sup>n'</sup> a<sup>n'</sup>ba áakihíděqti agčí<sup>n'</sup>.  
 one he brought back What the my as I called as day I watched it very I sat.  
 to me. you you closely
- Kī Gahíge-wadáčinge íe wi<sup>n'</sup> ačí<sup>n'</sup> gčí: ihučaji'qti čatí xī, i<sup>n'</sup>uda<sup>n</sup>qti-ma<sup>n'</sup> tē.  
 And Saucy Chief word one brought it you did not con- you if. it would have been good  
 back: sult me at all had for me.  
 come
- 6 Kī a<sup>n'</sup>ba wíbčade tē ákiha<sup>n</sup> hí éga<sup>n</sup>, čatíaji tē há. Ca<sup>n'</sup> čiha<sup>n'</sup> číadi cěna  
 And day I mentioned the beyond reached as, you did not And your your those  
 to you come mother father only
- awásičē-na<sup>n</sup>-ma<sup>n'</sup>, i<sup>n'</sup>uda<sup>n</sup>qti-ma<sup>n'</sup>. Ca<sup>n'</sup> edáda<sup>n</sup> wí' tē čatíaji tē (ičácpagča  
 I remember usu- I do, it (is) very good for me. Now what I gave the you did not you hesitated on  
 them ally account of it
- číaji tē), i<sup>n'</sup>ča-máji tčábe. A<sup>n'</sup>cte čí i<sup>n'</sup>čá'ín'ge ga<sup>n</sup>. Kī edáda<sup>n</sup> a<sup>n'</sup>čá'í'jī  
 you were not I am sad very. As if you you despised mine so. And what you did not  
 coming, give me
- 9 tē ičácpagča číaji tē. Kī čě'ja cupí tē'di edáda<sup>n</sup>ctě axíčaxa-máji,  
 the you hesitated you were not And yonder I reached when whatsoever I did not make for  
 on account of it coming you myself.
- wabčíta<sup>n</sup>-máji. Kī agčí xī, wabčíta<sup>n</sup>-qti-ma<sup>n'</sup>. Ca<sup>n'</sup> wamúskě, nú ctī,  
 I did not work. And I have when, I have worked very hard. And wheat, potato too,  
 returned
- wahába ctī, ańgúji, éga<sup>n</sup> čaxíckaxe ka<sup>n</sup>bčéga<sup>n</sup>. Maja<sup>n'</sup> čan'di waхіgčita<sup>n</sup>  
 corn too, we have so you do for your- I hope. Land in the to work for him-  
 planted, self self
- 12 úda<sup>n</sup>qti-a<sup>n'</sup>i. Maja<sup>n'</sup> čan'di wéčigča<sup>n</sup> gáxa-gá. Níkaci<sup>n'</sup>ga waхіgčita<sup>n</sup> cta<sup>n'</sup>be  
 is very good. Land in the mind make it. Person works for himself you see  
 him
- xī, "Čé čégima<sup>n</sup> tá mińke," ečégań-gá. Kī é úda<sup>n</sup> ebčéga<sup>n</sup>, maja<sup>n'</sup> čan'di  
 when, This I do this I will, think that! And that good I think that, land in the
- waхіgčita<sup>n</sup> tē. Čěna uwíbča cučéačē. Wabágčeze i<sup>n'</sup>čėnai éga<sup>n</sup>, cučéačē.  
 to work for him- the. Enough I tell you I send to you. Letter you (pl. ?) as, I send it to  
 self have begged of me you.
- 15 Éskana enéga<sup>n</sup> xī, íe dáda<sup>n</sup>ctě winá'a<sup>n</sup> ka<sup>n</sup>bčéga<sup>n</sup>, íe úda<sup>n</sup>qti. Nugéadi  
 Oh that you think if, word whatsoever I hear from I hope, word very good. Last summer  
 that you
- pí tē'di dúbá ja<sup>n'</sup> xī agčí.  
 I when four sleep when I came  
 was back.  
 there

NOTES.

Lenuga-waji<sup>n</sup>—see 651.

700, 5. ihu<sup>o</sup>ajjiti <sup>o</sup>ati xi i<sup>n</sup>uda<sup>n</sup>-qti-ma<sup>n</sup> te, explained thus by L.: *I would have been very glad if you had come without consulting (or heeding) Sauey Chief at all.*

700, 7 and 8. i<sup>o</sup>acpag<sup>o</sup>ciäji tē, parenthetical and explanatory: we can read either “edada<sup>n</sup> wi<sup>i</sup> tē i<sup>o</sup>acpag<sup>o</sup>ciäji tē i<sup>n</sup>fa-maji<sup>n</sup> teabe,” or “edada<sup>n</sup> wi<sup>i</sup> tē <sup>o</sup>atiäji tē i<sup>n</sup>fa-maji<sup>n</sup> teabe.” The former can be rendered thus: *I am much displeased because you hesitated about coming on account of (your having given me nothing in advance of) what I gave you.* (See line 9.) The latter is plain: *I am much displeased because you did not come when I gave you something.*

TRANSLATION.

I send you a letter of a very few words. I wish to hear from you how matters are. I, for my part, am doing very well in this place. I thought that when I went to see you last summer I went to give you one piece of advice. Why have you not come? When Sauey Chief returned from his visit to you he brought me one word (from you?). I invited you to come as I had something, and so I watched the days very closely, expecting your arrival. And Sauey Chief brought back one word: I would have been very glad if you had come without consulting him at all! And when the time had gone beyond the day which I mentioned to you you had not come. I remember your father and mother from time to time with pleasure. But I am much displeased because you did not come when I offered to give you something. It was as if you despised my possessions (which I intended giving you after your arrival). You did not come because you held back on account of your having given me nothing (when I was there). And when I reached yonder where you are I had made nothing at all for myself, I had done no work. But since my return home I have been working very hard. We have planted corn and potatoes, and have sowed wheat, and I hope that you may do likewise. It is very good to work for one's self in the land. Come to some decision with regard to the land. When you see a man working for himself think, “I will do thus.” I think that it is good for one to work the land for himself. I have told you enough. I send you a letter because you begged one of me. If you think thus (*i. e.*, wish to do as I have advised), I would like to hear from you any good words whatever. When I was with you last summer I returned here in four days.

MA<sup>N</sup>TCU-NA<sup>N</sup>BA TO WIYAKOI<sup>N</sup>.

Ja<sup>n</sup>ckáha, íe <sup>o</sup>íja tē ana<sup>a</sup> há. A<sup>n</sup>wa<sup>n</sup>'<sup>o</sup>akié tí<sup>o</sup>fa<sup>o</sup> tē i<sup>n</sup>'<sup>o</sup>čēqti-ma<sup>n</sup>'  
 Sister's son, word your the I have heard it . You speak to me you have the I am very glad  
 sent hither

há. “Negíha, winégi méga<sup>n</sup>,” ece<sup>n</sup> tē a<sup>n</sup>'<sup>o</sup>ag<sup>o</sup>fa<sup>n</sup>'<sup>o</sup>qti há, éde ní<sup>o</sup>kaci<sup>n</sup>'<sup>o</sup>ga-ma  
 Mother's my moth- likewise, you the you prayed to me most but the people  
 brother, er's brother said that earnestly

čí<sup>n</sup>'<sup>o</sup>ude héga-báji á, i<sup>n</sup>'<sup>o</sup>áge- na<sup>n</sup> uctái. Kí Pañ<sup>n</sup>'<sup>o</sup>ka<sup>n</sup>á cti á<sup>o</sup>iá<sup>o</sup>čai há, <sup>o</sup>á<sup>o</sup>čí<sup>n</sup>'<sup>o</sup>ája 3  
 have aban- very ! old man only they re- And to the Ponkas too they have . to the Pawnees  
 doned the place main. gone

cti á<sup>o</sup>iá<sup>o</sup>čai há, Wa<sup>o</sup>čítada<sup>n</sup>á cti á<sup>o</sup>iá<sup>o</sup>čai há, mé<sup>o</sup>cha cti ga<sup>o</sup>'<sup>o</sup>ú a<sup>o</sup>čai. Áda<sup>n</sup>  
 too they have to the Otos too they have spring too to they There-  
 gone hides scrape went. fore

- i<sup>n</sup>c'áge-na<sup>n</sup> uctai. Íçae teçan' bçí'a taté ebçéga<sup>n</sup>. Úda<sup>n</sup> daxe bçí'a taté  
 old man only are left. What you men- I shall surely I think that. Good I do it I shall surely  
 tioned formerly fail
- ebçéga<sup>n</sup>. Axíqibça níaci<sup>n</sup>'ga çí'údai éga<sup>n</sup> úkizáqti atii, áda<sup>n</sup>, çan'ckáha,  
 I think that. I hesitate on person scarce as not at home they there- sister's son,  
 account of proba- able failure
- 3 çináqtei çikáge méga<sup>n</sup>, i<sup>n</sup>'uda<sup>n</sup> ckáxe- na<sup>n</sup>'i áda<sup>n</sup> awácka<sup>n</sup>qti taté.  
 you only your friend likewise, good for you make usually there- I make a great of- shall.  
 me it fore fort
- Bçí'a taté çan'ja ca<sup>n</sup>' a<sup>n</sup>çan'çacigáji-gä. Çikáge méga<sup>n</sup>, ca<sup>n</sup>' bçí'aqti çaná'a<sup>n</sup>  
 I shall fail though still do not speak against me on Your friend likewise, still I fail alto- you (pl.)  
 account of it! together hear it
- ctéctéwa<sup>n</sup>' çá'ean'giçái-gä. Ta<sup>n</sup>'wa<sup>n</sup>gça<sup>n</sup>' waqpáçin' tē áhigi uwíbça éē hã  
 even if pity (ye) me! Nation poor the much I have told that  
 you is it
- 6 bçí'a tē. Çi wai<sup>n</sup>' tē i<sup>n</sup>'t'a<sup>n</sup>i çan' awá'i etéde a<sup>n</sup>çin'ge hã Ma<sup>n</sup>'zēskã' cti  
 I fail the. And robe the I had it the I should have I have none Money too  
 given to them, but
- bçíza-máji. Ki níkaci<sup>n</sup>'ga-ma, qtáwiçai héga-máji. Dáda<sup>n</sup> wi'í-máji taté  
 I have not re- And the people, I love you (pl.) very much. What I shall not give to you  
 ceived.
- i<sup>n</sup>'çan-máji hã. Íwit'ábçai-máji. Ata<sup>n</sup>' a<sup>n</sup>núai tē ceta<sup>n</sup>' ean'kiçai ca<sup>n</sup>'ca<sup>n</sup>'  
 I am sad I do not hate you (pl.). How long we live the so long we have each always  
 other as kin- dred
- 9 taté. Çí can'ge t'a<sup>n</sup>' amá gaza<sup>n</sup>' çanáji<sup>n</sup>, áda<sup>n</sup> waçiqpaçin' ctéctéwa<sup>n</sup>'ji  
 shall. You those who have many among you stand, there- you are poor not by any means  
 horses fore
- hã. Éde wí, can'ge çin'géädi'qti anáji<sup>n</sup>. Bçúga çúta<sup>n</sup>qti uwíbça.  
 But I just where there are no horses I stand. All very straight I tell you.
- Níkagáli nañkácē, wanáce çičiña çan'ká, níkagáli ijin'ge nañkácē, çí  
 Ye who are chiefs, soldier your they who chief his son ye who are, aga n  
 are,
- 12 níkagáli ijan'ge-macē' cti, a<sup>n</sup>wa<sup>n</sup>'qpaçin' éga<sup>n</sup> ca<sup>n</sup>' çá'ea<sup>n</sup>'çaçē te wíbçaha<sup>n</sup>'  
 chief ye who are their too, I am poor as still you pity me the I pray to you  
 daughters
- cuçéaçē. A<sup>n</sup>wa<sup>n</sup>'qpaçin' tē ca<sup>n</sup>'ca<sup>n</sup>'-qti-ma<sup>n</sup>', áda<sup>n</sup> çe-má níkaci<sup>n</sup>'ga-ma  
 I send to you. I am poor the I am continually, there- these the people  
 fore
- ti-má içágaska<sup>n</sup>'bçe ctéctéwa<sup>n</sup>' ca<sup>n</sup>' wábçí'a taté ebçéga<sup>n</sup>. Wíbçaha<sup>n</sup>' tē  
 those who I make the exper- notwithstand- still I shall fail in regard I think that. I pray to you the  
 have come iment ing to them
- 15 cēna hã. Sindé-gçecká ededí géi<sup>n</sup>té uçikie te i<sup>n</sup>wi<sup>n</sup>'ç iça-gä. Waqin'ha  
 enough Spotted Tail whether they (in pl.) has spo- the to tell me send  
 are there ken to you hither. Paper
- çan' bçízē hã, tíçaçē. Mi<sup>n</sup>'çuma<sup>n</sup>'ci waçátē hí tē'di bçízē hã.  
 the I have you have Noon meal arrived when I re-  
 ob. received it sent it hither. there ceived  
 it

NOTES.

701, 2. The idea is, "You have appealed to me so strongly that I can not refuse you, when you address me as your mother's brother. Yet I do not see how I can do anything for you."

702, 1. a<sup>n</sup>çan'çacigáji-gä, fr. içacige. Changed by W. to a<sup>n</sup>çan'çaciäji-gä (fr. içaci), Do not talk against me because I give you no food! Amended by G. thus: A<sup>n</sup>çan'çaciäji

ka<sup>n</sup>bɕega<sup>n</sup>, *I hope that you will not talk against me*, etc. Uɕacige still has a *personal* reference, and it is very probable that such a use of ɕacige and iɕacige may yet be found.

702, 6. wai<sup>n</sup> tẽ i<sup>n</sup>t'a<sup>n</sup>i ɕa<sup>n</sup> awa<sup>n</sup>i etede a<sup>n</sup>ɕi<sup>n</sup>ge hã. The use of "tẽ" is puzzling. W. suggests this: Wai<sup>n</sup> i<sup>n</sup>t'a<sup>n</sup>i ɕa<sup>n</sup> ena ctectẽwa<sup>n</sup> awa<sup>n</sup>i etede, a<sup>n</sup>ɕi<sup>n</sup>ge ga<sup>n</sup> ectẽwa<sup>n</sup> (or ectẽwa<sup>n</sup> a<sup>n</sup>ɕi<sup>n</sup>ge ga<sup>n</sup>) bɕi'a tate ebɕega<sup>n</sup>, *I ought to give them even my only robe, but I have none, so I think that must fail* (to do as they wish). G. reads, Ci wai<sup>n</sup> i<sup>n</sup>t'a<sup>n</sup>i ɕa<sup>n</sup> awa<sup>n</sup>i etedega<sup>n</sup>, a<sup>n</sup>ɕi<sup>n</sup>ge hã, ada<sup>n</sup> bɕi'a tate ebɕega<sup>n</sup>, *I should have given them my robe, but I have none, therefore I think that I shall fail*.

702, 8 and 9. ea<sup>n</sup>kiɕai ca<sup>n</sup>ca<sup>n</sup> tate, archaic, *vide* G., for ea<sup>n</sup>kiɕẽ ca<sup>n</sup>ca<sup>n</sup> taite, which is the modern expression, the change to the pl. being made now in the future sign, rather than in the verb itself.

#### TRANSLATION.

Sister's son, I have heard your words. I am delighted at your sending to speak to me. As you have said, "Mother's brother, and you, O mother's brother," you have petitioned to me most earnestly; but the people have left the place almost destitute of inhabitants; only the old men remain. Some have gone to the Ponkas, others to the Pawnees, and others to the Otos. Some have gone to dress spring hides. Therefore only the old men are left here. I think that I shall be unable to do what you have mentioned. I think that I shall fail to do what is good. (If) they come when no one is at home, when the people are scarce, I hesitate on account of probable failure; therefore, O sister's son, I shall make a great effort, because you and your friend alone have generally treated me kindly. Though I shall fail, still do not speak against me on account of it! I appeal to you and your friend; even if you hear that I have failed altogether, pity me! I have told you often that the nation is poor; that is the cause of my failure. I should have given them my robe, but I have none. Besides, I have not received any money. I love your people much. I am sad because I shall not give you anything. I do not hate you. As long as we both shall live shall we regard each other as kindred! You are among those who have plenty of horses; therefore you are far from being poor. But I dwell just where there are no horses. I have told you all very particularly. O ye chiefs—(I include) your policemen (too), ye sons and daughters of chiefs—as I am poor I send and petition to you to pity me! My poverty continues, therefore I am sure that I shall fail to do anything for these Indians who have come, even if I make the experiment. I have petitioned to you enough. Send and tell me whether Spotted Tail's people have spoken to you about the place where they are. I have received the letter which you sent. I received it at dinner time.

## CAŅGE-SKĀ TO BATTISTE, THE PAWNEE INTERPRETER.

- Ca<sup>n'</sup> cé nĭkaci<sup>n'</sup>ga éčĕ wĭŋaqtĭ cučai hă. Kĭ iěskă niŋké nĭkagáhi  
 Now that person kins- my real have gone . . . And inter- you who  
 man to you preter are chief
- céna<sup>n'</sup>ba ča'éwačáčĕ ka<sup>n'</sup>bčĕga<sup>n'</sup>. Ca<sup>n'</sup> maja<sup>n'</sup> ča<sup>n'</sup> wéahĭde ča<sup>n'</sup>ja, waqpáni  
 those two you pity them I hope. And land the distant though, poor  
 only ob.
- 3 éga<sup>n'</sup> čida<sup>n'</sup>be cučai. Năn'de gĭuda<sup>n'</sup>qti wackáxe ka<sup>n'</sup>bča. Uáwačaxa<sup>n'</sup>i  
 as to see you have gone Heart very good you make I wish. You aid us  
 to you. them
- ka<sup>n'</sup>bča. Kĭ gátĕ ájĭ wi<sup>n'</sup> uwĭbča. Uma<sup>n'</sup>ha<sup>n'</sup> iŋaŋ'ge aká edáda<sup>n'</sup> a<sup>n'</sup>ča  
 I wish. And that an- one I tell you. Omaha his sister the what he aban-  
 other doned
- čé gĕ wi<sup>n'</sup> gĭxa<sup>n'</sup>čai, áda<sup>n'</sup> čičaha<sup>n'</sup> cučĕčai hă. Wi<sup>n'</sup> ča'í xĭ, Uma<sup>n'</sup>ha<sup>n'</sup>-má  
 he the one wishes her there- to pray to she sends to . . . One you if, the Omahas  
 went (pl. in ob.) own, fore you you give her
- 6 ačĭ<sup>n'</sup> wáčaci tai. Kĭ Kucáca iha<sup>n'</sup> éča<sup>n'</sup>ba úwagičá-gă hă. Kĭ e'a<sup>n'</sup>  
 to keep you will employ And Kucaca his she too tell it to them ! And how  
 it them. mother
- xĭ'ctĕ, Kucáca waqi<sup>n'</sup>ha wi<sup>n'</sup> gĭaŋ'kičĕ té hă. Wágazu i<sup>n'</sup>wi<sup>n'</sup>ča éi<sup>n'</sup>te.  
 even if, Kucaca paper one he will send back . Straight to tell me whether.  
 to me
- Kĭ cé nĭkaci<sup>n'</sup>ga éčĕ wiwĭŋa čuhí xĭ, e'a<sup>n'</sup> čuhí éi<sup>n'</sup>te awáginá'a<sup>n'</sup>  
 And that person kins- my reach if, how reach whether I hear about them.  
 man- you you you my own
- 9 ka<sup>n'</sup>bča. Waqi<sup>n'</sup>ha ia<sup>n'</sup>čakičĕ ka<sup>n'</sup>bča.  
 I wish. Paper you send hither I wish.  
 to me

## NOTES.

704, 3. uawačaxa<sup>n'</sup>i, from úwačaxa<sup>n'</sup>. See uixá<sup>n'</sup> and uwagičá<sup>n'</sup> in the Dictionary.

704, 4. Uma<sup>n'</sup>ha<sup>n'</sup>, i. e., Sida ma<sup>n'</sup>čĭ<sup>n'</sup>, who died among the Pawnees.

## TRANSLATION.

Now, those men, my near kinsmen, have gone to you. I hope that you, the interpreter, and chiefs will pity them. Though the land is distant, they have gone to see you because they are poor. I hope that you will treat them kindly and make them very glad. I wish you to help us. And I will tell you about another matter. The sister of the Omaha (who died among the Pawnees) wishes to have one of the things which he left when he departed, therefore she sends to you to petition to you. If you give her one, please ask the (visiting) Omahas to keep it for her. Tell Kucaca and his mother. And Kucaca will please send back to me a letter, telling me how they are. Perhaps he will tell me correctly. And when those Indians, my relations, reach you, I wish to hear about them, and how they reach you. I wish you to send me a letter.

## WAJIŅGA-SABĚ TO BATTISTE DEROIN AND KE-ᖅREĶE.

Ca<sup>n</sup> Wácutáda amá maja<sup>n</sup> macté kě'ja gaqfa<sup>n</sup> ꝑé ga<sup>n</sup>'ꝑai xí'ctě,  
 And Oto the (pl. land warm to the migrate to go they wish even if,  
 sub.) (ob.)  
 i<sup>n</sup>wi<sup>n</sup>'ꝑ íꝑa-gă. Ci ꝑáji ga<sup>n</sup>'ꝑa-báji xí'ctě, ꝑúta<sup>n</sup> i<sup>n</sup>wi<sup>n</sup>'ꝑ íꝑa-gă.  
 to tell me send hither. Again not they do not wish even if, straight to tell me send hither.

## NOTES.

WajiŅga-sabě, Black Bird, is an Omaha, grandson of the celebrated chief of that name. Ke-ᖅreĶe, Spotted Turtle, is an Oto chief.

705, 2. ꝑáji ga<sup>n</sup>'ꝑa-báji is a mistake. It should be either ꝑé ga<sup>n</sup>'ꝑa-báji, literally, *they-do-not-wish to-go*, or ꝑá-báji ga<sup>n</sup>'ꝑai, literally, *they-wish not-to-go*.

## TRANSLATION.

Send me word whether the Otos wish to migrate to the Indian Territory, or whether they do not wish to go.

UNAJI<sup>n</sup>-SKĀ TO GAHIGE.

Ga<sup>n</sup> agꝑfi há. Umáhamádi agꝑí éga<sup>n</sup> ꝑá'ea<sup>n</sup>'ꝑai éga<sup>n</sup> iŅ'ka<sup>n</sup>-na<sup>n</sup>'i. 3  
 Just I have returned To the Omahas I have returned as they pity me as they have as a condoled rule with me  
 Djó ꝑinké'di agꝑí éga<sup>n</sup>, é'di anáji<sup>n</sup> há. Waꝑátě úda<sup>n</sup>qti bꝑáte a<sup>n</sup>'ꝑéqti  
 Joe to him who I have returned as there I stand Food very good I eat it very gently  
 a<sup>n</sup>'ꝑi<sup>n</sup>. Céama Caa<sup>n</sup> amá atí-biamá. HúyaŅga amádi atí-biamá. Ceta<sup>n</sup>  
 he keeps Those Dakota the (pl. have come, it is said. Winnebago to the (pl.) have come, it is said. So far  
 me.  
 waꝑa<sup>n</sup>'ba-máji. Gasáni ctéctě waꝑa<sup>n</sup>'be tá miŅke. U'ágꝑaqtí-éga<sup>n</sup> agꝑí há 6  
 I have not seen them. To-morrow or (some day) there. I see them will I who. I suffered greatly I have come  
 after  
 Kí caŅ'ge-má ctí ujéꝑai éga<sup>n</sup>, ceta<sup>n</sup> gacíbe agꝑá-máji há Uáwakié tě  
 And the horses too are tired as, so far outside I have not gone back I talk to them the (act)  
 ctí ceta<sup>n</sup>'-na<sup>n</sup> a<sup>n</sup>'ꝑa<sup>n</sup>'bꝑa<sup>n</sup>-ctěwa<sup>n</sup>-máji. Ca<sup>n</sup> ꝑéꝑu agꝑí tě íepaha<sup>n</sup> tai-éga<sup>n</sup>,  
 too so far only I am far from having enough of it. And here I have returned you (pl., in order know it that (pl.),  
 uwíꝑa euéꝑai há. Ca<sup>n</sup> maja<sup>n</sup> ꝑéꝑu agꝑí tě i<sup>n</sup>'ctě nyú i<sup>n</sup>'uda<sup>n</sup>'qti éga<sup>n</sup> 9  
 I tell you I send to you (pl.) And land here I have the merely to breathe is very good for me  
 há. Ca<sup>n</sup> pahaŅ'ga a<sup>n</sup>'wa<sup>n</sup>'da<sup>n</sup>'baí gě éga<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>'qti gꝑi<sup>n</sup>' amá há. Kí  
 And before we saw them the (pl. so continually are sitting And  
 in. ob.)

- wamúskě cti bčúga ugiji améga<sup>n</sup>, úda<sup>n</sup>qti gčij<sup>n</sup> amá há. Ca<sup>n</sup> e'a<sup>n</sup> čé  
 wheat too all as they have planted very good they are sitting . And how this  
 their own,
- ma<sup>n</sup>bčij<sup>n</sup> tē ga<sup>n</sup> wisčai ma<sup>n</sup>bčij<sup>n</sup>. Ca<sup>n</sup> čéču agčij tē čéama wáqe amá  
 I walk the at any I remember I walk. And here I re- the these white the (pl.  
 rate you (pl.) turned people sub.)
- 3 úda<sup>n</sup>qti wača<sup>n</sup>'be há. Ca<sup>n</sup> úcka<sup>n</sup> wabčijpi-máji đí a<sup>n</sup>ckáxe teča<sup>n</sup>'ja, anja  
 very good I see them . And deed I did them (?) wrong I was you made although, in I live  
 return- (=reck- ing oned) me the past,
- ka<sup>n</sup>bčéga<sup>n</sup>, égima<sup>n</sup> há. Ca<sup>n</sup> uma<sup>n</sup>'činka ánačtětē anja ka<sup>n</sup>bčéga<sup>n</sup>, aa<sup>n</sup>'he:  
 I hoped, I did that . And season how many so- I live I hoped, I fled:  
 ever
- wakéga tē na<sup>n</sup>'ape há. Céama wáoni<sup>n</sup> čanáji<sup>n</sup>-ma ča'éwačačé'qti ka<sup>n</sup>  
 sick the I feared the . Those you keep you stand the you have great pity on Oh  
 seen danger them ones who them that
- 6 ebčéga<sup>n</sup> há, ičádičai čie wáwiké há. Ca<sup>n</sup> éskana ičáe tē čúta<sup>n</sup>qti úwa-  
 I think that . agent you I mean you . And oh that I speak the very straight you
- čáğioná ebčéga<sup>n</sup> há. . . . Céma uáwakiji-ma, i<sup>n</sup>'na<sup>n</sup>ha, idawáče-ma  
 tell them I think that . Those those who my mothers. the ones who gave  
 are my near kindred, me birth
- wákihída-gă; watizaqti awágiya<sup>n</sup>'be ka<sup>n</sup>'bčéga<sup>n</sup> há Nańka-t'a<sup>n</sup>i écti éga<sup>n</sup>  
 attend thou to them; all together I see them, my I hope . Has-a-Back he too so  
 own
- 9 wákihíde ka<sup>n</sup>bčéga<sup>n</sup>, uáwakiji-má. Čahieča i<sup>n</sup>dádi écti éga<sup>n</sup> céma uáwa-  
 he attends to I hope, those who are my Čeyenne my father he too so those those who  
 them near kindred.
- kiji-ma wákihíde ka<sup>n</sup>bčéga<sup>n</sup>. Ma<sup>n</sup>tcú-náji<sup>n</sup> eča<sup>n</sup>'ba gáča<sup>n</sup> wi'fi. Wácutáda  
 are my near he attends to I hope. Standing Grizzly he too that I give to Oto  
 kindred them bear (ob.) you (pl.)
- čankádi ańgáğči tē'di cań'ge dúbá wáoni<sup>n</sup> čakí-bi, é tíčai há, é tē Ba-  
 to the (pl.) we came when horse four you had reached there that they said Bat-  
 back again with them, it was said, sent hither
- 12 díze aká. KI wi<sup>n</sup>a<sup>n</sup>'wačata<sup>n</sup> cań'ge-ma wáči<sup>n</sup> kí éi<sup>n</sup>te i<sup>n</sup>wi<sup>n</sup>'ča iča-gă há,  
 taste the And whence the horses they reached if to tell me send  
 (sub.) there again with them hither
- Gahige.  
 Gahige.

NOTES.

The writer refused to send this letter to the Indian Territory, so Unaji<sup>n</sup>-skă applied to some one else to act as his amanuensis.

Unaji<sup>n</sup>-skă was a son of Čahieča, a Yankton who was adopted by the Ponkas. This letter was sent to the Ponka Gahige.

706, 3. Ca<sup>n</sup> úcka<sup>n</sup> wabčijpi-máji, etc. Addressed to the Ponka agent, Mr. White-man. At first Unaji<sup>n</sup>-skă dictated the following: Ca<sup>n</sup> úcka<sup>n</sup> wabčijpi-máji<sup>n</sup>-qti-ma<sup>n</sup> đí ča<sup>n</sup>'ja, *And although I did the tribe (?) a great wrong by (or, before) returning (to the Omahas).* But on reflection, as this had "a bad meaning" (*sic*), he changed it.

706, 7. Céma uawakiji-ma. The idea of *suckling* is implied here in this phrase (from uji, to fill with a liquid or many small objects), in other cases it refers to *those who suck the breast together*. The messages to Gahige were resumed in this line.

706, 8. Nańka-t'a<sup>n</sup>i, a name of Gacudiča<sup>n</sup>, Wačidazě, "Fire-shaker," a shaman in 1871, but now a leader of the civilization party in the tribe. 706, 9. Čahieča, the real father of Unaji<sup>n</sup>-skă. 706, 11. Badize, Battiste Barnaby, the Ponka interpreter.

## TRANSLATION.

I have returned. As I have come back to the Omahas, they have condoled with me because they pity me. I have returned to Joe's (lodge), and there I stay. He treats me very kindly, and I eat excellent food. Those Dakotas have come, it is said, to the Winnebago Reservation. I have not yet seen them. I will see them to-morrow or at some future day. I suffered exceedingly before I returned here (*or*, as I returned to this place). I have not yet returned to the Yankton Reservation because the horses are weary. And, moreover, I have not yet begun to have enough of intercourse with the people here. I send to tell you, in order that you (pl.) may know that I have returned here. It has been very good for me merely to breathe the air (with a sense of freedom) since I have come here. The Omahas continue just as they were when we saw them formerly. They are prospering, as they have sown their wheat. And no matter how I get along here, I continue to think of you all. And when I returned here I beheld the white people who are neighbors to the Omahas, and these white people are doing very well. Although you reckoned that I was returning hither on account of bad deeds which I had done, it was not so. I did that because I wished to live. As I hoped to live for a number of years to come, I fled (from Indian Territory). I feared to encounter the sickness. I hope that you will have great pity on those (Indians) whom you continue to keep. I refer to you, O agent! I hope that you will tell them exactly what I speak. . . . Attend to those who are my near kindred, my mothers, the ones who gave me birth. I hope to see them all together. I hope that Has-a-back will likewise attend to those who are my near kindred. I make a similar request of Cheyenne, my father. I give this message to you (whom I have named?) and also to Standing Bear. Battiste has said that word has been sent hither that when we came back hither from the Otos, you returned there (the Ponka Agency?) with four horses. O Gabige, send and tell me where they obtained those horses which they took home (to the Ponkas).

UNAJI<sup>N</sup>-SKĀ TO WĚS'Ā-JAŅGA.

A<sup>n</sup>'ba ꝑꝑu Caa<sup>n</sup>' amá waꝑa<sup>n</sup>'be hă, Umáha ꝑí ꝑan'di. A<sup>n</sup>'da<sup>n</sup>'bai  
 Day here Dakota the (pl. subj.) I saw them Omaha village in the. They saw me

éga<sup>n</sup> ꝑá'ea<sup>n</sup>'ꝑꝑti iñ'ka<sup>n</sup>i hă. I<sup>n</sup>'ꝑa-máji teábe. "Awádi né- ga<sup>n</sup>  
 as they pitied me ex- they con- I am sad very. Where you went as  
 ceedingly doled with me

năn'de waꝑpáni- waꝑáꝑai, xeáwaꝑáꝑai," i<sup>n</sup>'ꝑiñ'gai ꝑꝑama. ꝑa<sup>n</sup>'ja, "Wanáce,  
 anxious you (pl.) have you (pl.) have made they said the these. Though, Policemen,  
 made us us weep, foregoing to me

ꝑíe a<sup>n</sup>'wa<sup>n</sup>'ja<sup>n</sup>'i," ehé. "Jiñgáqtei ꝑe-má gí'ꝑajiwaꝑáꝑai, wanáce-mácě." Ca<sup>n</sup>'  
 you are they who caused I said. Very small these ones you have made them O ye policemen! Yet  
 me the trouble, (pl. ob.) sad,

úcka<sup>n</sup> u'ágꝑa kě năn'de wíꝑa iꝑa<sup>n</sup>'acě ꝑa<sup>n</sup> ean'kiga<sup>n</sup>'i hă, gí'ꝑa-bají'qtia<sup>n</sup>'i.  
 deed I suffer the heart my I put it in the they were like they were very sad.  
 (coll.) me

3



- Umáha amá edábe nán'de ékiga<sup>n'</sup>qtia<sup>n'</sup>i ča<sup>n'</sup>ja, e'a<sup>n'</sup> taté a'čá<sup>n'</sup>baha<sup>n'</sup>jí.  
 Omaha the (pl. sub.) also heart they are very similar though, what shall we two do not know it.  
 the mat- (be) ter
- É uwíβča cučéačai. E'a<sup>n'</sup> ckáxai gě wa<sup>n'</sup>ete wi<sup>n'</sup>áqtcí éga<sup>n'</sup> uχhai-gă.  
 That I tell you I send to you. How you do the at least this scattered one time just one as follow it for yourselves.  
 (in an. obj.)
- 3 Éga<sup>n'</sup> né ctí ukít'ě gíčajíwačáčě-na<sup>n'</sup>i. Běgicě'qti éde ca<sup>n'</sup> ča'ěpíčě tcábe-  
 So only too nation you have usually made them A total stranger but yet they pitted very  
 [See note.] sad. you
- na<sup>n'</sup>i. Ké, i<sup>n'</sup>teqí éga<sup>n'</sup> céhe. Cí gátě uχa<sup>n'</sup>ha. Cí ga<sup>n'</sup> uwíβča cučéačai.  
 usually. Come! hard for as I say Again that apart. Again so I tell you I send to you.  
 me that.
- Ceta<sup>n'</sup> uágaca<sup>n'</sup> taté híjji, itáxačáčica<sup>n'</sup> kě. Eja<sup>n'</sup> kě' ctěwa<sup>n'</sup> ca<sup>n'</sup> nán'de  
 That far I travel shall it has not towards the head the There the notwith- yet heart  
 reached, of the river (lg. ob.) (lg. ob.) standing
- 6 kě éga<sup>n'</sup> taít ebčéga<sup>n'</sup>. Eja<sup>n'</sup> amá fe ejaí gě aná'a<sup>n'</sup> ča<sup>n'</sup>ja, éctí fe  
 the so shall I think. There the (pl. sub.) word their the I hear it though, they word  
 (coll. f) too
- uχa<sup>n'</sup>adiqtia<sup>n'</sup> wí áčín'hejačica<sup>n'</sup> ča<sup>n'</sup>ja, "Wi<sup>n'</sup>kěqtia<sup>n'</sup>i áha<sup>n'</sup>" ebčéga<sup>n'</sup>. Ata<sup>n'</sup>  
 are altogether at one I towards me as I though, They have spoken ! (in so- I think. When  
 side move the full truth liloquy)
- é ičápaha<sup>n'</sup> χí, waqí<sup>n'</sup>ha wí<sup>n'</sup> cuhí ete há cí. Haú-ha! Waqí<sup>n'</sup>ha wí<sup>n'</sup> iŋgáxai  
 till know about if (in paper one it may again. Well! Paper one they make  
 it future). reaches you
- 9 ka<sup>n'</sup>βča, ičádičai-ă! Ičádičai čá'ea<sup>n'</sup>čačě'qti ka<sup>n'</sup>βčéga<sup>n'</sup> té-na<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>qti βčín'.  
 I wish. O agent! Agent you pity me greatly I hoped usually I really continue.
- Cé pí tě edáda<sup>n'</sup> mi<sup>n'</sup>-mají há. Waqí<sup>n'</sup>ha βčéχaqtcí mi<sup>n'</sup> agčí há. Kí  
 That I the what I did not wear . Paper (or calico) very thin I wore I came . And  
 reached as a robe as a robe back
- níaci<sup>n'</sup>ga-ma éě há, čá'ea<sup>n'</sup>čai tě ičádičai úda<sup>n'</sup>qti aŋgáčičín' éska<sup>n'</sup> βčéga<sup>n'</sup>  
 the people said it they pitted me the agent very good we had you I thought that
- 12 ča<sup>n'</sup>ctí. Éě há, ičáct-a'čáč éga<sup>n'</sup> há, ča<sup>n'</sup>ja edáda<sup>n'</sup> tě ní'a éga<sup>n'</sup> éga<sup>n'</sup> áha<sup>n'</sup>  
 formerly. That you, my friend. some though what the you some- so ! (in so-  
 (not now). is it have made me what failed at what liloquy)
- ebčéga<sup>n'</sup> há. Wačáck učáket'a<sup>n'</sup> χí, úda<sup>n'</sup> ičápaha<sup>n'</sup> téi<sup>n'</sup>te ebčéga<sup>n'</sup>.  
 I think that You try you acquire it if, good I know it might (in I think that.  
 past)
- Wačácka<sup>n'</sup> teča<sup>n'</sup>ja, ní'a téha, ebčéga<sup>n'</sup>. Kí céama ca<sup>n'</sup>-na<sup>n'</sup> wečéwacka<sup>n'</sup>-na<sup>n'</sup>  
 You tried though, in you perhaps, I think. And those at any rate (!) you make efforts for them  
 the past, failed
- 15 ca<sup>n'</sup>ca<sup>n'</sup> ka<sup>n'</sup>βčéga<sup>n'</sup>. Ičádičai 'a<sup>n'</sup>qtia<sup>n'</sup>čigičéga<sup>n'</sup>i ča<sup>n'</sup>ctí. Īndád úda<sup>n'</sup>  
 always I hope. Agent we regarded you, our own, in the past. What good  
 too highly
- wečéckaxe tě wíectě ičápaha<sup>n'</sup>-mají há Ča<sup>n'</sup>ja edáda<sup>n'</sup> wí<sup>n'</sup> éwa<sup>n'</sup> tě'ctě  
 you made for us the I for my I do not know about . Though what one is causing the  
 part it trouble
- éga<sup>n'</sup> áha<sup>n'</sup> ebčéga<sup>n'</sup>. Ca<sup>n'</sup> fe áhigí'qti wí'í taté ctě cí i<sup>n'</sup>teqí éga<sup>n'</sup> há.  
 so ! (in I think. Yet word very many I give shall even again hard for some-  
 thought) me what
- 18 Cěna ga<sup>n'</sup> ca<sup>n'</sup> ičáe tě, ga<sup>n'</sup> čaná'a<sup>n'</sup> t ebčéga<sup>n'</sup>, éga<sup>n'</sup> ga<sup>n'</sup> uwíβča  
 Enough so at any I have the, so you hear it will I think, so thus I tell you  
 rate spoken
- ičádičai-ă! Gátéga<sup>n'</sup> cěna, ičádičai-ă! Gañ'χí níaci<sup>n'</sup>ga wí<sup>n'</sup> t'e gíčiča-  
 O agent! Thus enough, O agent! And then person one died you have  
 sent

ɕaí- de iɕápa<sup>n</sup>há-máji há. Wanáce ɕaŋ'ga t'éě há ecaí- de iɕápa<sup>n</sup>há-máji há.  
 back when I do not know him Policeman large is dead you when I do not know him  
 said  
 É ɕúta<sup>n</sup> aná'a<sup>n</sup> ka<sup>n</sup>'bɕa há. Ca<sup>n</sup>' níaci<sup>n</sup>'ga ɕat'aí tē é wágazu tí ă. É  
 That straight I hear it I wish Now person you have the that correct has ? That  
 died come  
 Wanáce ɕaŋ'ga enáqtci áɕiqúde há. Níaci<sup>n</sup>'ga gɕéba<sup>n</sup>híwi<sup>n</sup> kí ɛ'di gɕéba-sátă<sup>n</sup> 3  
 Policeman large that only not plain Person one hundred and be- sides fifty  
 kí ɛ'di na<sup>n</sup>'ba ɕat'aí tē wágazu iɕápa<sup>n</sup>há agɕí. Ágahádi cí ána ɕat'aí  
 and besides two you died the straight I knew it I came Besides again how you have  
 back. many died  
 tē cé wáɕawa baxú a<sup>n</sup>'í iɕái-gă. Ga<sup>n</sup>' gátcega<sup>n</sup>' há, Wés'ă-ɕaŋ'ga iɕádiɕaí  
 the that counting writing give send to me. And thus it is Big Snake agent  
 to me  
 eɕa<sup>n</sup>'ba.  
 he too.

## NOTES.

Wés'ă-ɕaŋga or Uhaŋge-ja<sup>n</sup> (see 638) was then on the Ponka reservation in the Indian Territory.

708, 3. Éga<sup>n</sup> né cti. F. said that it should be, "Éga<sup>n</sup>-na<sup>n</sup>' cti." The author inferred from analogy that the full form was "Éga<sup>n</sup>-na<sup>n</sup>' écti," *only in that manner those too* (obj. of some action), confirmed by W. The idea is that the Ponkas, by continuing divided, not only brought trouble on themselves, but in that very course of action they made the neighboring tribes of Indian sad.

708, 6. tait ebɕega<sup>n</sup>, *in full*, tait ebɕega<sup>n</sup>.

708, 11. níaci<sup>n</sup>'ga-ma eě há (=egiɕa<sup>n</sup>'i há, *fiđe* W., but prob. needs modification), where we would expect to find, "níaci<sup>n</sup>'ga ama ai há."

708, 12. Eě há, may be intended for "That is it." Otherwise its connection with the rest of the text is not clear.

708, 13. Waɕack, *in full*, waɕacka<sup>n</sup>, as in line 14.

708, 15. Índad, *in full*, Índada<sup>n</sup>.

708, 18. ɕana'a<sup>n</sup> t ebɕega<sup>n</sup>, *i. e.* ɕana'a<sup>n</sup> te ebɕega<sup>n</sup>.

709, 1 Wanace-ɕaŋga, his Indian names were Waji<sup>n</sup>agahiga (Bird Chief) and Agitcita (a Ponka modification of the Dakota, Akićita, *Soldier or Policeman*). On the agency roll he was recorded as "Big Soldier," of which Wanace ɕaŋga is the translation.

## TRANSLATION.

On this day I have seen the Yanktons at the Omaha village. When they saw me they pitied me exceedingly, and condoled with me, as I was very sad. These said to me, "Your departure to another place has made us very anxious and has caused us to weep, just as if we were children." But I said, "O policemen, you are to blame for this trouble which I have. O ye policemen, you have caused these youngest ones (or, children) to be sorrowful." Yet they, being like me, were very sad when they heard the things which I had suffered and had treasured up in my heart. The Omahas have hearts just like those of the Yanktons, but we do not yet know how it shall result (*i. e.*, what the Omahas and their agent shall decide with reference to us). I send to tell you that. Let all of you make up your minds for this once, at least, to do but one thing. You have been making the nations sad by the course which you

have been pursuing. You have been total strangers, but they have shown great kindness to you. Well, I say that, though it is somewhat hard for me (to speak thus). And that is a different subject about which I send to tell you. The time for me to travel towards the north (*or*, up the Missouri R. to the Yanktons) has not yet come. I think that even over there their hearts will resemble those of the Omahas and the visiting Dakotas. Though I understand their language, their words, too, are not exactly in harmony with mine, yet I think that they speak the very truth! When I know about it I will be apt to send you a letter again.

Well, O agent, I wish them to send me a letter! I have been continually hoping that you would pity me exceedingly. When I left the place where you are I wore no comfortable robe; I came here with only a very thin piece of cotton cloth on me. And the people said that they pitied me, so I thought at one time (but I do not think so now) that we had in you a very good agent! That is it. Though you have made me somewhat ashamed, I think that you have failed in some endeavor. Had you tried till you acquired it I think that I might have known what was good. You did make the effort, but I think that perhaps you failed. Now, I hope that you will exert yourself in behalf of those still under your care. We did think heretofore that we were very fortunate in having you for our agent. But what good thing have you done for us I, for my part, do not know. Although I think that one thing has been causing the trouble. Now, it is hard for me to give you very many words. I have spoken enough, and I think that you will understand it, so I tell you, O agent! This is sufficient, O agent!

You have sent us words that one man has died, but I do not know him. You say that Big Soldier has died, but I do not know him (by that name). I wish to understand it thoroughly. Has the account of the deaths of your people come in a correct form? Only the name of Big Soldier is not plain. When I returned here I knew about the deaths of one hundred and fifty-two of your people. I wish you to count those who have died in addition (to the first) and write me an account. Thus it is, O Big Snake, and you, O agent!

## LION TO BATTISTE DEROIN.

December 12, 1878.

Wabáŋčeze tia<sup>n'</sup>čakičé ča<sup>n</sup> bčízě a<sup>n'</sup>bačé. Wabáŋčeze bčízě tš'di  
 Letter you have sent the I have to-day. Letter I have when  
 hither to me (ob.) received it received it

nān'de i<sup>n'</sup>čiči<sup>n'</sup>uda<sup>n'</sup>-qti-ma<sup>n'</sup>. Níkaci<sup>n'</sup>ga wana<sup>n'</sup>ju-mádi éde níkaci<sup>n'</sup>ga wi<sup>n'</sup>  
 heart I had it very good for me. People among the threshers but people one

3 na<sup>n'</sup>t'ai ča<sup>n'</sup>ja, ceta<sup>n'</sup> níŋa ja<sup>n'</sup>. Ičápaha<sup>n'</sup>-máji níŋa tčéčě, t'é tčéčě  
 killed by though, so far alive lies. I do not know it whether he will whether he will  
 the machine live, die

ičápaha<sup>n'</sup>-máji. Ijáje tš Kické isa<sup>n'</sup>ga, Ma<sup>n'</sup>tcu-ča é. Pšáji tš hégaji gáxai  
 I do not know. His the Kické his younger Ma<sup>n'</sup>tcu-pa that. Bad the not a was made  
 name brother, little

júga bčúga. Wéna<sup>n'</sup>ju ak éwa<sup>n'</sup>i.  
 body whole. Threshing- the caused it.  
 machine (sub.)

- Hau. Níkagáhi nañkácě, iěskă niñkě'cě, wačácka<sup>n</sup> ka<sup>n</sup>bčéga<sup>n</sup> áda<sup>n</sup>  
 ¶ Ye who are chiefs, inter- you who are, you make an I hope there-  
 preter effort fore
- uckúda<sup>n</sup> wačáxicka<sup>n</sup>' ka<sup>n</sup>'bča. Wačácka<sup>n</sup> tá-bi ehé tě, ciñ'gajiñ'ga  
 to do good you exert your- I wish. That you are to persevere I said the, child  
 deeds selves it
- wabágčeze áčadewačákiče ehé tě, é áwake. Níkaci<sup>n</sup>'ga ána ni<sup>n</sup>' éi<sup>n</sup>te 3  
 book you cause them to read I said it the, that I mean it. People how you are it may  
 be
- řan'de wačácka<sup>n</sup> čita<sup>n</sup>'i-gă. Wačácka<sup>n</sup> tá-bi ehé tě, é áwake. Éskana  
 ground you persevere work ye! That you are to persevere I said the, that I mean. Oh that
- ci ičádičai čin ké cé da<sup>n</sup>'bečakičai ka<sup>n</sup>bčéga<sup>n</sup>. Wabágčeze ča<sup>n</sup> uči<sup>n</sup>ka<sup>n</sup>i  
 again agent the one that you cause him to I hope. Letter the it helps you  
 who see it (ob)
- ka<sup>n</sup>bčéga<sup>n</sup>, wacka<sup>n</sup>' ka<sup>n</sup>'bča. 6  
 I hope, he makes I wish.  
 an effort
- Hau. Níkaci<sup>n</sup>'ga céma áma-má edáda<sup>n</sup> edai ctéctěwa<sup>n</sup> ía-bajji-gă,  
 ¶ Person those the others what they soever do not speak,  
 say what
- wada<sup>n</sup>'ba-bajji-ga. Níkaci<sup>n</sup>'ga céču ihe gčí čí<sup>n</sup> Pañ'ka níkagáhi čin ké čéču  
 do not look at them. Person yonder passed he who Ponka chief the one here  
 was re- who  
 turning
- gčí há. Gčí tě'di řa<sup>n</sup>'be tě'di i<sup>n</sup>'ča-máji éde ceta<sup>n</sup>' uákia-máji wágazu. 9  
 has He re- when I saw him when I was sad but so far I have not spoken straight.  
 returned turned to him
- Uma<sup>n</sup>'ha ičádičai aká níkagáhi edábe wágazu giáxai tědři ři, čaná'a<sup>n</sup> taitě,  
 Omaha agent the chief also straight they make when it shall you shall hear it,  
 (sub.) for him reach,
- níkagáhi nañkácě, Wáčutáda nañkácě, iěskă niñkě'cě edábe.  
 ye who are chiefs, ye who are Otos, you who are the in- also.  
 terpreter
- Hau. Úcka<sup>n</sup> wiwířa tě čaná'a<sup>n</sup> tai, wéčigčá<sup>n</sup> wiwířa tě. Níkaci<sup>n</sup>'ga 12  
 ¶ Deed my the ye will hear it, decision my the. Indian
- ukéči<sup>n</sup> ikágeawáča-máji há; čináqtci ikágewičai. Caa<sup>n</sup>' amá atfi éde  
 common I do not have them for my you only I have you for Dakota the (pl. have but  
 friends friends. (sub.) come
- uáwákia-máji. Uáwákia-máji agčai. Ikágeawáča-máji ehé tě. Níkagáhi  
 I did not speak to them. I did not speak to they went I did not have them for I said the. Chief  
 them back. friends
- amá i<sup>n</sup>'c'áge amá é éwa<sup>n</sup>i; áda<sup>n</sup> ikágeawáča-máji, uáwákia-máji. Enáqtci 15  
 the (pl. old man the (pl. that caused it; there- I did not have them for I did not speak to They only  
 sub.) sub.) fore friends, them.
- ikágewáčě ga<sup>n</sup>'čai tě i<sup>n</sup>'c'áge amá, e-na<sup>n</sup>'i níkagáhi amá. Ca<sup>n</sup>' níkaci<sup>n</sup>'ga  
 to have them for wished the old man the (pl. they only chief the (pl. And person  
 friends sub.),
- čemá wáqe-ma, maja<sup>n</sup>' čéču naji<sup>n</sup>'-ma zani ikágeawáčě há. Ca<sup>n</sup>' uckúda<sup>n</sup>qti  
 these the white land here those who all I have them for And doing very good  
 (pl. ob.) people, stand friends deeds
- kě edáda<sup>n</sup> ičářiđáxe pahan'gadíta<sup>n</sup> kě égiřa<sup>n</sup> ka<sup>n</sup>'bčaqtí. Píři té ři, čí 18  
 the what I did for myself from the first the you do I strongly desire. Bad will if, you  
 that
- čkáxa-báji wíka<sup>n</sup>'bčai. Čiñ'gajiñ'ga ča'éwačagičá-ba wačíta<sup>n</sup> wacka<sup>n</sup>'i-gă.  
 you do it not I wish for you Child do pity them your and to work persevere ye!  
 (pl.) own (pl.)

Ědí xī, Wakan'da aká ča'ěčiče taí, kí edáda<sup>n</sup> ctéctě úda<sup>n</sup> čígaxe taí. Ca<sup>n</sup>  
 In that case, God the will pity you, and what soever good will do for you. And  
 (sub.)  
 a<sup>n</sup>wa<sup>n</sup>'čakié wabágčeze tíčačě tě nán'de i<sup>n</sup>'ud éga<sup>n</sup>, éskana úda<sup>n</sup>qti ma<sup>n</sup>'ni'  
 you spoke to me letter you sent the heart good as, oh that very good you walk  
 hither for me  
 3 ka<sup>n</sup>bčéga<sup>n</sup>. Níkaci<sup>n</sup>'ga cččaňka gčádi<sup>n</sup>áa ačé ga<sup>n</sup>'ča čaňka égiča<sup>n</sup>-bajíi-gă.  
 I hope. Person those across to go the ones who wish it do not say anything  
 to (them)  
 Égičéga<sup>n</sup> égiče taí. Égiča<sup>n</sup>-bajíi-gă. Ca<sup>n</sup>' wícti a<sup>n</sup>wa<sup>n</sup>'qpani ča<sup>n</sup>'ja, ca<sup>n</sup>'  
 Beware you say lest. Say it not to (them). And I too I am poor though, yet  
 to  
 wačíta<sup>n</sup> tě é úda<sup>n</sup> hă. Ké, céna uwibča cučéačai.  
 to work the that good . Come, enough I tell you I send to you.

## NOTE.

710, 5. Wena<sup>n</sup>ju ak ewa<sup>n</sup>i: ak a contraction of aka.

## TRANSLATION.

I have received to-day the letter that you sent me. It made me very glad. Among the men who have been threshing there is one who has been severely injured by the machine, but he is still alive. I do not know whether he must die, or whether he can live. He is the younger brother of Kicke, and his name is Ma<sup>n</sup>tcu-đa. His whole body is in a shocking condition. It was caused by the threshing-machine.

O ye chiefs, and you interpreter! I hope that you may make an effort, therefore I wish you to exert yourselves in doing good actions.

When I say that you should persevere I refer to what I said about your causing your children to be educated. As many men as there are among you I exhort: Persevere in working the ground! I mean that when I say, "Persevere." I hope that you will let your agent see this letter. I hope that the letter may aid you, and I wish him (the agent) to persevere.

No matter what those other Indians say, do not speak, do not look at them. The man who passed yonder where you are on his way back hither (I mean), the Ponka chief, has returned here. I was sad when I saw him after his return, but I have not yet had a chance to talk to him. When the Omaha agent and the chiefs shall have made a decision in his favor you shall hear it, O ye chiefs, ye Otos, and you also, O interpreter!

You shall hear of my acts and of my plans. I do not regard the majority of Indians as my friends; I have none but you for my friends.

The Yanktons came here, but I did not speak to them. They went back without my speaking to them. I have said that I did not regard them as my friends. The old men, the chiefs, are to blame for this; therefore I did not regard them as friends I did not speak to them. The old men wished to be the only ones to have them for friends; they alone are chiefs. I regard as my friends all these white people who occupy the land. And what very good deeds I have done for myself from the first, I strongly wish you to imitate. If anything should be bad I would not wish you to do it. Pity (*i. e.*, be kind to, or do what is for the good of) your children, and persevere in working. In that case God will be kind to you and will do for you something or

other which is good. As I am glad because you sent a letter and spoke to me, I hope that you may continue to be very prosperous! Do not say anything to those Indians who wish to go south! Beware lest you say (anything) to them! Say nothing to them! And though I, too, am poor, the work (which I have) is good.

Well, I have told you enough.

ᐃᐱᑕᐢᑦ-ᑎᐱᑦᐱᐱᐢ ᑲᑲ ᑲᐱᑲᐱᑲ-ᑲᐱᑲ, ᐱᑕᑲᐱ-ᐱᐱᑲᐱᑲ, ᐱᑲᑲ ᐱᑲᑲᑲᑲ-ᐱᑲᐱᐱᐢ.

December 21, 1878.

Níkagáhi-má, kag'cha, úcka<sup>n</sup> wécpaha<sup>n</sup> i<sup>n</sup>ᑕíga<sup>n</sup>ᑕáí éga<sup>n</sup> cea<sup>n</sup>'ᑕa-báji  
 The chief (pl. obj.), my friend, deed you knew us we desired for as we paid no atten-  
 you tion to it

há, ᑕákíᑕagᑕáí tē'di. I<sup>n</sup>'ta<sup>n</sup> wéᑕa-báji. Kí ᑕákíᑕagᑕáí tē'di i<sup>n</sup>'ta<sup>n</sup> wépiháji.  
 you had gone when. Now we are sad. And you had gone when now bad for us (un-  
 back fortunate).

Gá waqi<sup>n</sup>'ha cuᑕéaᑕē ᑕa<sup>n</sup>'ja, éskana íe úda<sup>n</sup>qti wigína'a<sup>n</sup>'i ka<sup>n</sup>'ᑕa. 3  
 That paper I send to you though, oh that word very good I hear from you,  
 my own (pl.) I wish.

Uᑕᑕē'qti waqi<sup>n</sup>'ha ia<sup>n</sup>'ᑕakiᑕé te. Ca<sup>n</sup>' éskana íe úda<sup>n</sup>qti winá'a<sup>n</sup>'i  
 Very soon paper you send hither will. And oh that word very good I hear from  
 to me you, (pl.)

ka<sup>n</sup>'ᑕéga<sup>n</sup>. Níkaci<sup>n</sup>'ga d'úba uᑕa<sup>n</sup>'h a<sup>n</sup>'ᑕi<sup>n</sup> weácpaha<sup>n</sup>'i; uᑕa<sup>n</sup>'ha a<sup>n</sup>'ma<sup>n</sup>'ᑕi<sup>n</sup>.  
 I hope. Person some apart from we are you know us; apart from  
 the rest the rest we walk.

ᑕískié uᑕa<sup>n</sup>'h aᑲgata<sup>n</sup>' aᑲ'guiha-báji. Cea<sup>n</sup>'ᑕiᑕa-báji'qti ᑕagᑕáí, kí waᑕátē 6  
 All to- apart we who we do not follow them. We disregarded you alto- you went and food  
 gether stand back, together

a<sup>n</sup>'ᑕí'i-báji'qti ᑕagᑕáí wépi-báji.  
 we gave you none you went bad for us.  
 at all back

NOTES.

The writer gives his reason for slighting his Yankton visitors. The apparent want of hospitality was not owing to a dislike for the Yanktons. The latter were the guests of the Omaha chiefs, but the chiefs and the progressive Omahas would not work in unison. The progressive men did nothing because they wished the visitors to find out the real intentions of the chiefs.

713, 5. uᑕa<sup>n</sup>'h a<sup>n</sup>'ᑕi<sup>n</sup>, in full, uᑕa<sup>n</sup>'ha a<sup>n</sup>'ᑕi<sup>n</sup>.

TRANSLATION.

My friends, we did nothing prior to your departure, because we wished you to find out the ways (*or, minds, etc.*) of the (Omaha) chiefs. Now we are sad. And we are sad now on account of your having gone home. Though I send this letter to you, I hope that I may hear very good words from you. Please send me a letter very soon. I hope that I may hear very good words from you. You know about us that we are some Indians who walk apart from the rest; we continue apart from them. All we who stand apart from them do not follow them. We are sad because we did not pay any attention to you before you left, allowing you to depart without giving you any food at all!

MA<sup>N</sup>TCU-NA<sup>N</sup>BA TO MATO-MAZA, A YANKTON.

- Ca<sup>n</sup> čijiga<sup>n</sup> méga<sup>n</sup> wibčaha<sup>n</sup> cučéačě tai mińké. Níkaci<sup>n</sup> ga amá čéama  
 And your grand- like- I pray to you I will send to you (pl.). Person the (pl. these  
 father wise
- Heqáka-máni d'úba júwagčě ti-má ŋi wíŋaqtí tŋí hă. Wačátě dáda<sup>n</sup> bčátě  
 Walking Elk some those with whom he house my own came . Food what I ate  
 came hither
- 3 wa<sup>n</sup>da<sup>n</sup> juáwagčéga<sup>n</sup>, wačátě čacta<sup>n</sup> cugčai. Ca<sup>n</sup> uágčacige tá mińke.  
 together I having been with food finished eat- they went And I will complain of my own (tribe).  
 them, ing it back to you.
- I<sup>n</sup>ča-máji uágča tá mińke. Uma<sup>n</sup>ha<sup>n</sup> amá čéama níkağahi amá cénujiń'ga  
 I am displeased I will tell of my own. Omahas the (pl. these chief the (pl. young men  
 sub.) sub.)
- ama edábe, "Ké, úwa'fi-gă," ehé ŋi, wactá-báji a<sup>n</sup>čín-na<sup>n</sup> ma<sup>n</sup>čín'i, áda<sup>n</sup>  
 the (pl. also, Come, give ye food to I said when, not sparing them having me they walked, there-  
 sub.) them, (articles of food) fore
- 6 uma<sup>n</sup>čínka wi<sup>n</sup> i<sup>n</sup>ča-máji taté ebčéga<sup>n</sup>. Ca<sup>n</sup> áda<sup>n</sup> čéama Uma<sup>n</sup>ha<sup>n</sup> amá  
 season one I shall be displeas d I think it. And there- these Omaha the (pl.  
 fore sub.)
- iń'ku naji<sup>n</sup>i. Bčá-máji-na<sup>n</sup>-ma<sup>n</sup>. "A<sup>n</sup>wań'kega," ehé. Íe a<sup>n</sup>wa<sup>n</sup>ha-máji  
 inviting they stand. I make it a rule not to go. I am sick, I say. Word I am not followed  
 me
- a<sup>n</sup>ča<sup>n</sup>wańkégai. Heqáka-máni, "Máčě dúba waŋa<sup>n</sup>ba-máji tai," é cagčai.  
 I am sick on account of Walking Elk, Winter four I shall not see them, said went back  
 to you.
- 9 Céna ga<sup>n</sup> íuča cučéačě. Ga<sup>n</sup> čijiga<sup>n</sup> gŋí da<sup>n</sup>ctěa<sup>n</sup>i ŋi, waqi<sup>n</sup>ha itízě  
 Enough at any news I send to you. And your grand- has even if (?) when, paper together  
 rate
- cta<sup>n</sup>be tai.  
 you will see it.

## NOTES.

Mato-maza, called Ma<sup>n</sup>tcu-ma<sup>n</sup>zě by the Omahas, was the son-in-law of Wiyakoi<sup>n</sup>.

714, 5. wactá-báji a<sup>n</sup>čín-na<sup>n</sup> ma<sup>n</sup>čín'i, They were unwilling (to spare the food to them) and they carried me along with them. The idea is, *I could not when standing alone go against the voice of the majority.*

## TRANSLATION.

I will send to you and your wife's father to petition to you. These Indians who came hither with Walking Elk entered my own house. When I had entertained them, sharing with them what kinds of food I had to eat, they returned to you. But I will complain of my own people. I will tell of my sorrow. When I said to these Omahas, the chiefs and young men, "Come, give food to them!" they refused to do it, and I could not act in opposition to them. Therefore I think that I shall be sad for a year. As the Omahas know my feelings, they continue inviting me to feasts. But I make it a rule not to go. I say that I am sick. I am sick because they have not heeded my words. When Walking Elk departed, he said, "I shall not see them for four years." I have sent enough news to you. And whenever your wife's father returns, please examine this letter together.

LOUIS SANSSOUCI TO WILLIAM PARRY.

Waqi<sup>n</sup>ha wídxaxē te ehé tē íe éga<sup>n</sup>qti agídxaxē ka<sup>n</sup>bça. 'Ta<sup>n</sup>wa<sup>n</sup>gça<sup>n</sup>  
 Paper I make to will I the word just so I make my I wish. Nation  
 you said own

zani<sup>n</sup>qti níe waçin<sup>n</sup>gai. Kí níe waçin<sup>n</sup>gai ca<sup>n</sup> eté eçéwaçé. Íuça a<sup>n</sup>çin<sup>n</sup>ge  
 all we have no pain. And we have no pain as it may reasonable. News I have none  
 should be

ça<sup>n</sup>'ja, ca<sup>n</sup>' íe ewígehé tē éga<sup>n</sup> agídxaxē ka<sup>n</sup>bça. Açu<sup>n</sup>hage çéçu çatí tē, 3  
 though, yet word I said that the so I make my I wish. Last here you the,  
 to you own I wish. came hither

"Íeskā tē ana<sup>n</sup>'cta<sup>n</sup> tá miñke," ehé, ebçéga<sup>n</sup>. Kí éga<sup>n</sup> dxaxē ça<sup>n</sup>'ja, níkagáhi  
 Inter- the I will stop walking, I said, I think it. And so I have though, chief  
 preter done

amá gíca<sup>n</sup>-qti-báji ebçéga<sup>n</sup> ça<sup>n</sup>'ja, wí eáta<sup>n</sup> áma<sup>n</sup> taté a<sup>n</sup>çin<sup>n</sup>ge ebçéga<sup>n</sup>,  
 the (pl. were not fully satis- I thought though, I how I shall do I have none I thought,  
 sub.) fied

ana<sup>n</sup>'cta<sup>n</sup> há. Ě'di uwédi-máji. Añgíxa<sup>n</sup>çai xi, içádiçai çin<sup>n</sup>ké uçu<sup>n</sup>kie taí, 6  
 I stopped . There I am not in it. They wish me, if, agent the (ob.) let them talk  
 walking their own

añgíxa<sup>n</sup>çai-báji xi'cté, çí égiçá<sup>n</sup> taí. Wímiñké'di e'a<sup>n</sup> çin<sup>n</sup>gé. Gahíe  
 they do not want me, even if, again let them say it to With reference to there is no cause  
 their own him. me (against them) Council

jañ'ga wi<sup>n</sup> añgáxai. Içádiçai çin<sup>n</sup>ké a<sup>n</sup>wa<sup>n</sup>'ci éga<sup>n</sup>, éga<sup>n</sup> édxaxē, éde gahí  
 great one we have made. Agent the st. asked (or em- as, so I did for but council  
 one ployed) me him,

íe úcka<sup>n</sup> ga<sup>n</sup>'çai tē éga<sup>n</sup>qti añgáxai. Çé'ja cubçé ka<sup>n</sup>bçéde e'a<sup>n</sup> taté i<sup>n</sup>te. 9  
 word deed they they the just so we made it. Yonder I go to I wish, but how it shall be is  
 wished you uncertain.

Ictá çéça<sup>n</sup> zea<sup>n</sup>'çai éga<sup>n</sup> cubçé ka<sup>n</sup>bça. Wáçe añgúçai amá i<sup>n</sup>wiñ'ka<sup>n</sup> ga<sup>n</sup>'çai  
 Eye this they prac- so I go to I wish. White peo- our the (pl. to help me wish  
 tice on me you ple sub.)

há. Níkaci<sup>n</sup>'ga çíçíça amá wáçe amá i<sup>n</sup>wiñ'ka<sup>n</sup>i tē éga<sup>n</sup> tá-bité eonéga<sup>n</sup>  
 . Person your the (pl. white the (pl. they helped the so that they shall you think  
 sub.) people sub.) me (past be it  
 act)

ä. Ikágewiçai éska<sup>n</sup>bçéga<sup>n</sup> áda<sup>n</sup> íe tē égiçe há. Uqçé'qtci íe tē qáça 12  
 I I have you (pl.) I think so there- word the I have . Very soon word the back  
 for friends fore said it (what pre- cedees) again

tíi<sup>n</sup>çin<sup>n</sup>'çakiçé ka<sup>n</sup>bçéga<sup>n</sup>, kagéha. Çikáge-ma úwagiçá-gä, Mí<sup>n</sup>çá'ç cti.  
 you will cause some I hope, my friend. Your friends tell it to them, Star too.  
 one to bring my own hither

NOTE.

Saussouci was the blind interpreter at the Omaha Agency. He dictated the following translation as far as the end of the last question. What follows that question was translated from the original Omaha text by the author. Saussouci's words are given *verbatim*, although not always in the best English. His successor as interpreter was an Iowa, Charles P. Morgan, who had been interpreter for the Ponkas. Mr. Parry's home was in Richmond, Indiana.



## TRANSLATION.

I promised to write to you, and I want to fulfill my promises. We are all well and doing as well as might be expected. I have not much news to write, but still I wish to fulfill my promise this time. When you were here last I told you that I was going to resign my office. I have done so, and the chiefs were not very well satisfied about it. But I can not help it. I am out of it now. If they want me, they can say so to their agent; and if they do not want me, they can say so. It will be all right with me. We have had a great council here. The agent asked me to interpret for him, so I did so, and got the thing worked out very nicely. I wish to go east to visit you if I can and to have my eyes attended to. The people here are trying to raise the money to send me. Do you think that your people will help me as well as my people (*i. e.*, the white people) here? I consider you my friends, so I have said what I have. My friend, I hope that you will send me word back very soon. Tell your friends, William Starr and others.

## ICTAÇABI TO CŪŃŪIQOWE.

January 14, 1879.

1. *ɬaha<sup>n</sup>ha, níkaci<sup>n</sup>ga çíçíŋa çáŋká wiŋa<sup>n</sup>be ka<sup>n</sup>bça. Níkaci<sup>n</sup>ga júwaçá-*  
 Brother-in-law, people your the ones I see you I wish. People you with  
 who (sing.)
2. *gçø çáŋká wiŋa<sup>n</sup>be ka<sup>n</sup>bça. In<sup>c</sup>áçéçti cí çí, edáda<sup>n</sup> íwiçáxe ka<sup>n</sup>bça há.*  
 them the ones I see you I wish. Very old man you when, what I make for you I wish  
 who (sing.) reach by means of
3. *Níkagáhi Ma<sup>n</sup>tcú-na<sup>n</sup>ba aká inçáçai há, áda<sup>n</sup> cubçé ka<sup>n</sup>bça, níkaci<sup>n</sup>ga*  
 Chief Ma<sup>n</sup>tcu-na<sup>n</sup>ba the has done for there- I go to I wish, people  
 (sub.) me fore you
4. *çíçíŋa çáŋká wiŋa<sup>n</sup>be ka<sup>n</sup>bça çé uççéçtci. Wacákaçúde ée há, ɬa<sup>n</sup>be*  
 your the ones I see you I wish this very soon. Waçakarutce it is I see him  
 who he
5. *ka<sup>n</sup>bça çíŋké: e ɬa<sup>n</sup>be taí há, níkagáhi aká. Gañçí uççéçtci gáçan*  
 I wish the one him I see will chief the And then very soon that (ev.  
 who: (sub.). ob.)
6. *çta<sup>n</sup>be çí, ɬaha<sup>n</sup>ha, waçí<sup>n</sup>ha wi<sup>n</sup> tian<sup>n</sup>kiçá-gã. Açíççicta<sup>n</sup>-çti-ma<sup>n</sup> há.*  
 you see when, O brother-in-law, paper one send hither to me. I have fully prepared myself  
 for it
7. *Níkaci<sup>n</sup>ga 'a<sup>n</sup> aká wabáçukiçáçini aká é baxúí tçé, wi<sup>n</sup> bçízç-na<sup>n</sup>-ma<sup>n</sup>.*  
 Indian how the he whom they have as their he write when, one I usually receive it.  
 (sub.) amanuensis

## NOTES.

Cũñçiqowé (Çegiha, Cañge íçá'ççé), *He who has mysterious interviews with a Horse* (or, *Wolf*), the name of the Oto head chief.

716, 1, 2, and 4. *wiŋa<sup>n</sup>be ka<sup>n</sup>bça*, used for the pl., *wiŋa<sup>n</sup>bai ka<sup>n</sup>bça*.

716, 7. *Níkaci<sup>n</sup>ga 'a<sup>n</sup> aka*, etc. A better reading suggested by G.: *Níkaci<sup>n</sup>ga*  
 Indian

*e'a<sup>n</sup> wabáçukiçáçai tíçai çtçwa<sup>n</sup> wi<sup>n</sup> bçízç-na<sup>n</sup>-ma<sup>n</sup>.*  
 how they cause him he sends soever one I usually receive it.  
 to write it hither

TRANSLATION.

Brother-in-law, I wish to visit your people. I desire to see those with whom you dwell. When you become a very aged man I wish to do some work for you at your request. The chief, Two Grizzly Bears, has done (something) for me, therefore I wish to go to see you. I wish to see your people very soon hereafter. Waçakerutce is the chief whom I wish to see. Brother-in-law, when you receive this letter send me one very soon. I hold myself in readiness to start to you. When Indians of any tribe have some one to write letters, stating how the people are, and he sends a letter, I usually receive it.

TA<sup>N</sup>WA<sup>N</sup>-GAXE-JIŅGA TO A. B. MEACHAM.

January 16, 1879.

HúñaŅga cañ'ge wéma<sup>n</sup>ça<sup>n</sup>' wawéci ka<sup>n</sup>'bça, űiga<sup>n</sup>'ha. Cañ'ge gçéba-  
 Winnebago horse they stole from us pay I wish, O Grand- Horse a hun-  
 father.  
 híwi<sup>n</sup> áta wénacai há. Pahañ'gadi Isa<sup>n</sup>'yati cañ'ge gçébahíwi<sup>n</sup> kí é'di  
 dred and they snatched over from us Formerly Santee horse a hundred and be-  
 sides  
 gçéba-déçabçi<sup>n</sup> i<sup>n</sup>'nacai éga<sup>n</sup>, wawéci ka<sup>n</sup>'bça, űiga<sup>n</sup>'ha. . . . . 3  
 eighty took from me as, pay I wish, O Grand-  
 father.  
 Wágazúqti a<sup>n</sup>'ná'a<sup>n</sup> aŅga<sup>n</sup>'çai, űiga<sup>n</sup>'ha. Maja<sup>n</sup>' çá<sup>n</sup> agçíta<sup>n</sup> há: waqi<sup>n</sup>'ha sagí  
 Very straight we hear it we wish, O grandfather. Land the I work my own paper hard  
 ka<sup>n</sup>'bça. Céçi<sup>n</sup> içádiçai bçúga uçúakié bçíçta<sup>n</sup> íe tē açi<sup>n</sup>' cugçéakiçē, çí  
 I wish. That (mv. agent ob.) all I have talked to him about I have finished word the I cause him to take it back to you again  
 gáçá<sup>n</sup> waqi<sup>n</sup>'ha cuçéaçē. Ca<sup>n</sup>' awá'e tēdihí çí, i<sup>n</sup>'teqi tat éska<sup>n</sup>'bçéga<sup>n</sup>, 6  
 that (ob.) paper I send to you. And I plow when the time comes, hard for me shall I think that,  
 ca<sup>n</sup>' é'di éskana ma<sup>n</sup>'zěškā d'úba i<sup>n</sup>'çéçpaha ka<sup>n</sup>'bçéga<sup>n</sup>. Ca<sup>n</sup>', űiga<sup>n</sup>'ha,  
 yet there oh that money some you show to me I hope. And, O Grand-  
 father.  
 céna uwíbça. Uwíbça tē éskana éga<sup>n</sup>'qti i<sup>n</sup>'çéçkaxe ka<sup>n</sup>'bçéga<sup>n</sup>. Iűiga<sup>n</sup>'çai  
 enough I have told you. I have told the you oh that just so you do for me I hope. Grandfather  
 oníŅké, wíbçaha<sup>n</sup>' há. Níkaci<sup>n</sup>'ga ukçéçi<sup>n</sup> wéçíçíççá<sup>n</sup> oníŅké, wíbçaha<sup>n</sup>. 9  
 you who are, I pray to you Indian common the one who plans for them you who are, I pray to you.  
 Ga<sup>n</sup>' gátē céna wíbçaha<sup>n</sup> há. Kí úcka<sup>n</sup> áçí çí wi<sup>n</sup>' uwíbça tá miŅke.  
 And that enough I pray to you. And deed an- other again one I will tell you.  
 Éskana edáda<sup>n</sup> i<sup>n</sup>'teqi ké waçíçnaqti wiçá<sup>n</sup>'be uçúwikié ka<sup>n</sup>'bçéga<sup>n</sup>. Éskana  
 Oh that what difficult the for me (coll.)? very plainly I see you I talk to you about it I hope. Oh that  
 enéga<sup>n</sup>'qti i<sup>n</sup>'çéçkaxe ka<sup>n</sup>'bçéga<sup>n</sup>. Edé téda<sup>n</sup> ebçéga<sup>n</sup> áwiná'a<sup>n</sup> tá miŅke. 12  
 just so you think you do for me I hope. What will he say? (a soliloquy) I think I will hear from you.  
 Éskana íe tē nížē ka<sup>n</sup>'bçéga<sup>n</sup>. Ca<sup>n</sup>' edéçe çí, uççé'qtci gçíçaçē tat éska<sup>n</sup>  
 Oh that word the (ob.) you take it I hope. And what you say if, very soon you cause to return hither shall so  
 a<sup>n</sup>'çá<sup>n</sup>'çai.  
 we think.

## NOTES.

This letter was sent by Ta<sup>n</sup>wa<sup>n</sup>-gaxe-jīnga, ɟaɟi<sup>n</sup>-na<sup>n</sup>pajī, Two Crows, Hupeča, Mazi-kide, Matthew Tyndall, ɟe-uɟa<sup>n</sup>ha, and Na<sup>n</sup>pewaɟĕ, Omahas of the civilization party, to A. B. Meacham, editor of "The Council Fire," at Washington, D. C. Though addressed to Colonel Meacham, it was intended for the President, the Secretary of the Interior, and the Commissioner of Indian Affairs. Part was not written in Omaha, but in English, as the author found it easier to make a translation as fast as he wrote. See the third line of the text, where a hiatus occurs.

717, 1, *et passim*, ka<sup>n</sup>bɟa, *I wish*, spoken by one man, but intended for the expression of all.

717, 6. tat eska<sup>n</sup>bɟega<sup>n</sup>, *in full*, tate eska<sup>n</sup>bɟega<sup>n</sup>.

717, 12. Ede teda<sup>n</sup> ebɟega<sup>n</sup>, etc. When pronounced rapidly, "a<sup>n</sup>" was dropped before "ebɟega<sup>n</sup>." L. agreed with Ta<sup>n</sup>wa<sup>n</sup>-gaxe-jīnga in the use of "Ede," though that is 3d. s. L. gave as the equivalent ɟɔiwere, Táku écera iháre arínaqo<sup>n</sup> (hamína) hniye ké,

*I think, "What will you say?" I will (sit, waiting to) hear it from you.* But W. (1888) changed Ede teda<sup>n</sup>, etc., to Edéce taté áwiná'a<sup>n</sup> tá miñke há, *I will hear from you*

*what you shall say.*

717, 13 and 14. tat eska<sup>n</sup> a<sup>n</sup>ɟa<sup>n</sup>ɟai, *in full*, tate eska<sup>n</sup> a<sup>n</sup>ɟa<sup>n</sup>ɟai.

## TRANSLATION.

Grandfather, we wish pay for the horses which the Winnebagos have stolen from us. They have stolen from us more than a hundred horses. Grandfather, we also desire pay for the hundred and eighty horses which the Santees stole from us formerly. (The former agent, Dr. Graff, wrote to Washington about it; and he said to us, "You shall be paid; the Grandfather has promised it." We have been expecting it ever since, and if it ever came we suspect that the chiefs devoured it.) O Grandfather, we wish to hear correctly about it. We work the land, and we wish to have good titles to it. We have already spoken to the agent who has gone to you, telling him of all this, and getting him to take it back to you. And now we send it to you in a letter. When plowing time arrives we think that we shall have trouble; yet we hope that then you will show us some money. We have told you enough on this point, O Grandfather! We hope that you will do for us just as we have told you. O Grandfather, we petition to you! We petition to you, O you who govern the Indians! Now, we have petitioned to you enough on that subject. And we will tell you about something else. We hope that we may be allowed to see you face to face and speak to you about the things which give us trouble. We hope that you will think favorably of this and do accordingly for us. We think, "What will he have to say?" We sit awaiting your reply. We hope that you accept these words. And if you have anything to say to us we hope that you will send it back to us very soon.

MI<sup>N</sup>XA-SKĀ TO MAZA-NAP<sup>T</sup>N, A YANKTON.

January 25, 1879.

Negīha, cubčé tá miñke. Kī wiḡaṅ'ge cti i<sup>n</sup>'na<sup>n</sup>há cti waḡa<sup>n</sup>'be ka<sup>n</sup>'bča. 3  
 Mother's I will go to you. And my sister too my mother too I see them I wish.  
 brother,

A<sup>n</sup>'ba ga<sup>n</sup>' a<sup>n</sup>wa<sup>n</sup>'qpani ga<sup>n</sup>' wiḡa<sup>n</sup>'be ka<sup>n</sup>'bča ga<sup>n</sup>' cubčé tá miñke. I<sup>n</sup>'na<sup>n</sup>há 3  
 Day as I am poor as I see you I wish as I will go to you. My mother

t'é té ceta<sup>n</sup>' i<sup>n</sup>dádi waqpani háda<sup>n</sup> wiḡa<sup>n</sup>'be ka<sup>n</sup>'bča-qtī-ma<sup>n</sup>' há. Hínda, ga<sup>n</sup>' 3  
 died so far my father poor , there- I see you I have a strong desire . Let me see, as  
 fore

mi<sup>n</sup>'ágča<sup>n</sup> ga<sup>n</sup>' a<sup>n</sup>wa<sup>n</sup>'qpani ga<sup>n</sup>' wiḡa<sup>n</sup>'be ka<sup>n</sup>'bča-qtī-ma<sup>n</sup>' há. Kī Wihé cti 3  
 I have taken a as I am poor as I see you I have a strong desire . And Fourth too  
 wife sister

i<sup>n</sup>'tca<sup>n</sup> wáḡixe ga<sup>n</sup>' éga<sup>n</sup> čaná'a<sup>n</sup> tái ebčéga<sup>n</sup> cučéačé. Kī čatí tēctí edáda<sup>n</sup> 3  
 now has taken as so you will hear it I think it I send to you. And you in the what  
 a husband came past, too

abčī<sup>n</sup>'-máji háda<sup>n</sup> čičiṅ'ge-na<sup>n</sup> čagčai. Kī Uma<sup>n</sup>'ha<sup>n</sup> Badíze cučé tá-čínké, 6  
 I had not I , there- you without usu- you went And Omaha Battiste he is the one who will  
 fore any ally back. go to you,

wáwa<sup>n</sup>. Kī é'di cubčé tá miñke. Paṅ'ka na<sup>n</sup>'ba écti cačé tá aká. (Céna 6  
 to dance the And there I will go to you. Ponka two they will go of their (Enough  
 pipe dance. too own accord  
 to you.)

etéga<sup>n</sup> há. Céna tá aka.) 6  
 it may be . Enough it will be.)

## NOTES.

Mi<sup>n</sup>xa-skā was formerly called, Waqwata<sup>n</sup>-čičiṅge, the Omaha notation of the Oto Waqwáta<sup>n</sup>-yiñ'e, *Poor Boy*. He was the son of Wasabě-ḡaṅga, an Omaha.

719, 3 and 6. hada<sup>n</sup>, a peculiar contr. of há, the oral period, and áda<sup>n</sup>.

719, 6. Badize, a man who had a negro father and an Omaha mother.

719, 7 and 8. (Cena etega<sup>n</sup> há, etc.), an observation made to the author, and not part of the letter.

## TRANSLATION.

Mother's brother, I will go to you. I wish to see my sister and also my mother. I wish to see you, as I have been poor for days, so I will go to you. My father is still poor because my mother is dead, therefore I have a strong desire to see you. By the way, I have a strong desire to see you because I am poor through having taken a wife. I send to you that you may hear that Fourth-sister has just taken a husband. When you came hither in the past you generally went back without anything, because I had nothing to give you. The Omaha Battiste is the one who is going to see you for the purpose of performing the pipe dance. And then I will go to you. Besides us there are two Ponkas who will go to see you. (*To the author* : "That is enough! That will be sufficient.")

CAŇGE-SKĀ TO WIYAKOI<sup>N</sup>.

January 27, 1879.

- Negŭha, ca<sup>n'</sup> winégi ctŭ i<sup>n'</sup>t'e ga<sup>n'</sup> wiŭáha<sup>n</sup> ctŭ i<sup>n'</sup>t'e ga<sup>n'</sup> a<sup>n</sup>wa<sup>n'</sup>qpani  
 Mother's at any my too is dead as my brother- too is dead as I am poor  
 brother, rate mother's to me in-law to me
- héga-májŭ. Cé ci<sup>n'</sup>gajin'ga dŭxe činké agŭa<sup>n</sup>be ka<sup>n'</sup>bča. A<sup>n</sup>wa<sup>n'</sup>qpani  
 I am very. That child I made the one I see my own I wish. I am poor  
 who
- 3 héga-májŭ ga<sup>n'</sup> ada<sup>n'</sup> ta<sup>n'</sup>wa<sup>n</sup>gča<sup>n'</sup> čičŭa, negŭha, awáa<sup>n</sup>be ka<sup>n'</sup>bča. Kŭ  
 I am very as there- ta<sup>n'</sup> nation čičŭa, mother's I see them I wish. And  
 fore
- waqi<sup>n'</sup>ha ča<sup>n</sup> cuhŭ tédŭhi űŭ, ci<sup>n'</sup>gajin'ga wiwŭa učákŭe ka<sup>n'</sup>. Ŭa<sup>n'</sup>be  
 paper the reaches when the time child my you talk please. I see him  
 (ob.) you arrives,
- ka<sup>n'</sup>bča tē inahŭn űŭ, waqi<sup>n'</sup>ha ia<sup>n'</sup>čakičé ka<sup>n</sup>bčéga<sup>n</sup>. Ca<sup>n'</sup> wagázua<sup>n</sup>čakičé  
 I wish the he is if, paper you cause to be I hope. And you straighten it for me  
 willing coming hither to me
- 6 űŭ, i<sup>n</sup>wi<sup>n'</sup>čana űaččé te. Kŭ čéču nŭkaci<sup>n'</sup>ga čičŭa amá atŭi hă. Kŭ  
 if, you tell me you will send And here people your the (pl. came . And  
 hither. hither
- a<sup>n</sup>wa<sup>n'</sup>qpani éga<sup>n</sup> edáda<sup>n</sup> wi<sup>n'</sup>aqtci'cté i<sup>n</sup>wi<sup>n'</sup>gaxa-bájŭ cagčai. Kŭ' íe kč  
 I was poor so what even one we did not do for them they went And word the  
 back to you.
- júajŭ wégaxe cagčá-biama. Kŭ é'di ca<sup>n'</sup> júga wináqtci cubčé ka<sup>n'</sup>bča. Kŭ  
 inferior made for they went back to And then at any body I alone I go to I wish. And  
 us you, it is said. you
- 9 e'a<sup>n'</sup> ma<sup>n</sup>ni<sup>n'</sup> ca<sup>n'</sup> nié čičŭn'ge űŭ, ca<sup>n'</sup> úda<sup>n</sup>qti ma<sup>n</sup>ni<sup>n'</sup> űŭ, winá'a<sup>n</sup> ka<sup>n'</sup>bča.  
 how you walk at any you have no pain if, at any very good you walk if, I hear from I wish.  
 rate
- Ca<sup>n'</sup> ukŭt'č i<sup>n</sup>táxaŭá amá e'a<sup>n'</sup>i gč' ctěwa<sup>n'</sup> ca<sup>n'</sup> íe wágazu aná'a<sup>n</sup> ka<sup>n'</sup>bča.  
 And foreigners those who are up how (pl.) soever their af- still word straight I hear it I wish.  
 towards the head affairs may be
- Ca<sup>n'</sup> ta<sup>n'</sup>wa<sup>n</sup>gča<sup>n'</sup> čičŭa-má ctŭ úcka<sup>n</sup> e'a<sup>n'</sup> ma<sup>n</sup>čŭn' űŭ, ca<sup>n'</sup> e'a<sup>n'</sup>i gč' ctěwa<sup>n'</sup>  
 And nation those who are too deed how they walk if, at any how (pl.) soever their  
 yours affairs may be
- 12 ca<sup>n'</sup> wágazúqti aná'a<sup>n</sup> ka<sup>n'</sup>bča.  
 still very straight I hear it I wish.

## NOTE.

720, 11. e'a<sup>n</sup>i gč' ctěwa<sup>n</sup> however their different affairs may be: gč' shows that the affairs, etc., belong to different times or places.

## TRANSLATION.

Mother's brother, I am very poor on account of the deaths of my mother's brother and my brother-in-law. I wish to see that one whom I made my child. I am very poor, therefore I wish to see your nation, O mother's brother! And when the letter shall have reached you please talk to my child. Should he be willing for me to see him, as I desire, I hope that you will send me a letter. When you get the matter

settled for me in a satisfactory manner, please send to tell me. Your people came hither. But they went back again to you without our doing even one thing for them on account of my poverty.

And it is said that they started back to you after making some uncomplimentary remarks about us. Consequently I wish to go to you by myself. I wish to hear from you, how you are, whether you are well and prospering. I desire to hear a correct account of the various affairs of the Dakota tribes up the Missouri River. I also desire to hear a very correct account of the various affairs of your own nation, and what they are doing.

MA<sup>N</sup>TCU-NA<sup>N</sup>BA TO WIYAKOI<sup>N</sup>.

Ké, ɪa<sup>n</sup>ckáha, wawína cučéačë tá miñke. Ma<sup>n</sup>tcú-cáge, na<sup>n</sup>bé ejaí gë  
 Come, sister's son, I beg from you I will send to you. Grizzly bear claw, hand their the (pl. in. ob.)

d'úba ani<sup>n</sup>' xī, wabágčeze 'i<sup>n</sup>'-amádi ují-ada<sup>n</sup>' é'di iañ'kičá-gă. Tíi xī,  
 some you if, letter where they carry put it in and there send it hither to It if,  
 have them on their back me. comes

ɪa<sup>n</sup>ckáha, i<sup>n</sup>'čë-qti-ma<sup>n</sup>' tá miñke. Wáči<sup>n</sup>'a<sup>n</sup>' čačë aχíčaxe tá miñke. Níkaci<sup>n</sup>'ga 3  
 sister's son I will be greatly pleased. You treat me as your kinsman (i. e., very kindly) I will make for myself. People

cé agči<sup>n</sup>' miñké guáčica<sup>n</sup> ta<sup>n</sup>'wa<sup>n</sup>gča<sup>n</sup>' dúbahai éđíta<sup>n</sup> i<sup>n</sup>'nai tíčai édega<sup>n</sup>  
 that I am sitting beyond nation in four places thence to beg have but  
 (near the speaker) from me sent hither

a<sup>n</sup>čá'i xī, é'ɪa awá'i tá miñke, áda<sup>n</sup> i<sup>n</sup>'wi<sup>n</sup>'čaɣa<sup>n</sup>'qti ka<sup>n</sup>'bča há. Awácka<sup>n</sup>  
 you give if, there I will give to them, there- you give me all pos- I wish I try  
 it to me fore sible help

téga<sup>n</sup> céhe há. Gañ'xī fuča áji čingé'qtia<sup>n</sup> áda<sup>n</sup> uwíbča-máji. Céna ga<sup>n</sup>' 6  
 in order I say . And then news differ. there is none at there- I do not tell you. Enough as  
 to that ent all fore fore

wíčaxu cučéačë. Čicti e'a<sup>n</sup>' čanáji<sup>n</sup> xī, úda<sup>n</sup> čanáji<sup>n</sup> xī, winá'a<sup>n</sup> ka<sup>n</sup>'bča.  
 I write to I send to you. You too how you stand if, good you stand if, I hear from I wish.  
 you you

NOTE.

721, 4. ta<sup>n</sup>wa<sup>n</sup>gča<sup>n</sup> dubahai, probably refers to the four Pawnee divisions of Skidi, Tawi, Pitahawirat, and Kitkehaqki.

TRANSLATION.

Well, sister's son, I send to beg something from you. If you have some claws of grizzly bears, send them to me in the mail-bag from your post-office. When they come, sister's son, I will be well pleased. I will consider that you are treating me, your kinsman, with the greatest kindness. I have received a letter from that nation dwelling beyond me in four villages begging (a necklace of bears' claws?) from me. If you will give it to me, I will give it to them in that place, therefore I wish you to afford me all possible help. I promise to do my best and get something in return from them, which I can send to you.

Now, there is no other news at all, therefore I do not tell you anything. I have written enough to you. I wish to hear how you are and whether you are prospering.

CUDE-GAXE, TO LOUIS ROY AND. MA<sup>N</sup>TCU-I<sup>N</sup>C'AGE.

February 6, 1879.

Cubčé hă. Awána<sup>n</sup>qčiqti cubčé hă. Wiŋa<sup>n</sup>'be tá miñke, dadíha.  
 I am going . I am in a great hurry I am going I will see you, O father.  
 to you to you

A<sup>n</sup>'bačé, dadíha, i<sup>n</sup>wi<sup>n</sup>'čaŋa<sup>n</sup>' te hă'. A<sup>n</sup>'wa<sup>n</sup>'qpani<sup>n</sup>'qti agčiq'. Níkaci<sup>n</sup>'ga  
 To-day, O father, you will please help me I am very poor I sit. People

3 čičiŋa ča<sup>n</sup>' bčúga waja<sup>n</sup>'be ka<sup>n</sup>'bča. Níkagáhi deča<sup>n</sup>'ba nañkáčě, wibčaha<sup>n</sup>  
 your the all I see them I wish. Chief seven ye who are, I pray to you  
 (ev. ob.)

cučéačai. Wanáce nuda<sup>n</sup>'haŋga dúbá nañkáčě, wibčaha<sup>n</sup> cučéačai.  
 I send to you. Captain of police four you who are, I pray to you I send to you  
 (pl.) (pl.)

## NOTES.

Ma<sup>n</sup>tcu-i<sup>n</sup>c'age, *Venerable-man Grizzly-bear*, a name of Padani-apapi, *Struck-by-the-Ree*, the head chief of the Yanktons. Louis Roy, a half-breed Ponka, son of the former interpreter, Frank Roy. Louis married a Yankton woman before 1871; so he had a right to dwell on the Yankton reservation. Louis's mother was the wife of Cude-gaxe when this letter was written. Cude-gaxe was a Ponka.

Only the first and second sentences in line 1 are addressed to Louis Roy. The rest is intended for Padani-apapi, whom Cude-gaxe calls Grandfather.

722, 3. ča<sup>n</sup> refers to the Yankton tribal circle. We may, however, substitute čaŋka, *the ones who*.

722, 3. Níkagahi deča<sup>n</sup>'ba, the chiefs of the seven Yankton gentes (excluding the half-breed gens).

722, 4. Wanáce nuda<sup>n</sup>'haŋga dúbá, the four captains of police. See Omaha Sociology, § 195, in 3d Ann. Rept. Bur. Ethnology.

## TRANSLATION.

I am going to you. I am going to you in a great hurry. O father, I will see you. O father, you will please aid me to-day. I dwell in great poverty. I wish to see all of your people. O ye seven chiefs, I send to you to petition to you. O ye four captains of policemen, I send to you to petition to you.

## EDWARD ESAU TO JOSEPH ESAU, AT PAWNEE AGENCY.

February 17, 1879.

- Pahañ'gadi wawídxu cučéačē ča<sup>n</sup>'ja, wabágčeze qáča gčíčačáji.  
Formerly I wrote several I sent to you though, letter back you have not  
things to you sent it back.
- I<sup>n</sup>'tca<sup>n</sup> Pañ'ka amá agčfi xī, učíčai, čida<sup>n</sup>'ba-bi ai éga<sup>n</sup>, íe djúbaqci  
Now Ponka the (pl. they when, they told that he had seen he as, word very few  
sub.) have come about you, you said
- uwíčča tá miñke. Čéču júwigče tečan'di cta<sup>n</sup>'be teča<sup>n</sup>' ca<sup>n</sup>'ca<sup>n</sup>'qti ma<sup>n</sup>'bčei<sup>n</sup>' 3  
I will tell to you. Yonder when I was with you in you saw me in the always I walk  
the past
- há. Ca<sup>n</sup>' níe ctē a<sup>n</sup>čín'gě-qti-ma<sup>n</sup>', wa'ú wiwíča cín'gajín'ga wiwíča-má  
And pain even I am really destitute of, woman my child those who are  
mine
- cti. Ca<sup>n</sup>' i<sup>n</sup>'čē-qti ga<sup>n</sup>' ma<sup>n</sup>'bčei<sup>n</sup>' há. Kí edáda<sup>n</sup> áhigi abčí<sup>n</sup>'-máji.  
too. And I am very so I walk And what many I have not.  
glad
- A<sup>n</sup>'wa<sup>n</sup>'qpani tcábe ma<sup>n</sup>'bčei<sup>n</sup>'. A<sup>n</sup>'ba gé ca<sup>n</sup>' wíča<sup>n</sup>'be ka<sup>n</sup>'bčá-qti-ma<sup>n</sup>' há. 6  
I am poor very I walk. Day the at any I see you I have a strong desire  
(pl. in. rate ob.)
- Ca<sup>n</sup>' ú'a<sup>n</sup>čingě'qti ebčéga<sup>n</sup>-na<sup>n</sup>-ma<sup>n</sup>' há. Kí maja<sup>n</sup>' wéalhidě'qti čanáji<sup>n</sup>  
Yet all in vain I usually think it And land at a great distance you stand
- áda<sup>n</sup>, é áwake, wíča<sup>n</sup>'be tē bčí'a há. Ca<sup>n</sup>' Uma<sup>n</sup>'ha<sup>n</sup>-má wacta<sup>n</sup>'be  
because, it I mean, I see you the I am un- And the Omahas you saw them  
able
- ca<sup>n</sup>'ca<sup>n</sup>'qti<sup>n</sup>' i<sup>n</sup>'ta<sup>n</sup> úda<sup>n</sup>'qti ačai. Ca<sup>n</sup>' waqi<sup>n</sup>'ha pahañ'gadi cučéačē ča<sup>n</sup>' 9  
continued all the now very good they go. And paper formerly I sent to you the  
time ob.
- gčíči éga<sup>n</sup>, íčáxuhéga<sup>n</sup> íe tē djúbaqci wídxaxé há. Čé wabágčeze qáča  
has not as, as I apprehend word the very few I make for That letter back  
returned us, unseen trouble you
- gčíča<sup>n</sup>'čakičé xī, cí íe d'úba uwíčča tá miñke. Ca<sup>n</sup>' uqčē'qci i<sup>n</sup>'baxu  
you cause it to have if, again word some I will give to you. And very soon write to me  
returned
- íča-gă. Winá'a<sup>n</sup> té ka<sup>n</sup>'bčča-qti-ma<sup>n</sup>' há. 12  
send it I hear from the I have a strong desire  
hither. you

## NOTES.

Edward Esau, or Huta<sup>nta</sup>, an Omaha, is the maternal uncle of the younger Frank La Flèche. His cousin, Joseph, became interpreter for the Ponkas in 1880.

723, 2. xī, used here in a past sense; but tēdi is the common term.

723, 4. Supply nie wačín'gěqti<sup>n</sup>'i, they are really without it, after wiwíča-ma cti.

## TRANSLATION.

I wrote about several matters to you formerly, but you have not sent a letter back again. Now that the Ponkas have returned they have told about you, saying that they saw you, so I will tell you a very few words. I have always continued as you saw me when you and I were together. I am well, and my wife and children are also



in good health. I live very happily. I have not many things. I am very poor. Day after day I have had a strong desire to see you. But I reflect each time that it is all in vain. I am unable to see you. I refer to the great distance of the land in which you dwell. As no reply has been received since I sent you letters, I send you now a very few words, as I apprehend unseen trouble. If you send a letter in reply, I will tell you of some other matters. Write and send a letter to me very soon. I have a strong desire to hear from you.

JAČI<sup>n</sup>-NA<sup>n</sup>PAJĪ TO NI<sup>n</sup>DAHA<sup>n</sup>, AT THE PONKA AGENCY.

February 22, 1879.

- Wabčíta<sup>n</sup> tē bčí'a-qti-ma<sup>n'</sup> tá miñke, ebčéga<sup>n</sup>. Wiqa<sup>n'</sup>ba-máji xí'ji,  
 I work at dif- the I shall utterly fail to complete it, I think it. I do not see you if,  
 ferent thing
- wačíta<sup>n</sup> tē nān'de a<sup>n</sup>ča<sup>n'</sup>sa-máji-na<sup>n</sup>-ma<sup>n'</sup>. Wana<sup>n'</sup>qčí<sup>n</sup>-qti gí-gă. Ca<sup>n'</sup>  
 work the heart I am usually uneasy on account of it. In great haste be return- And  
 ing.
- 3 úda<sup>n</sup>qti anáji<sup>n</sup>. Ca<sup>n'</sup> edáda<sup>n</sup> íuča číngé éga<sup>n</sup>. Wačíta<sup>n</sup> tē enáqti uhíta-  
 very good I stand. And what news there is so. Work the it only causing im-  
 none patient or  
 anxious
- jíwáčě, áda<sup>n</sup> wana<sup>n'</sup>qčí<sup>n</sup>qti čagčí ka<sup>n</sup>bčéga<sup>n</sup>. Čéaka číqáha<sup>n</sup> akáčti  
 looking for there- making great haste you come I hope. This one your brother- the sub.,  
 results, fore back hope. (sub.) in-law too
- wačísindai áda<sup>n</sup> nān'de gípi-bájii há. Gáča<sup>n</sup> waqi<sup>n'</sup>ha cuhí tē'di,  
 you (pl.) are tardy there- heart is bad for him That ob. paper reaches when,  
 fore you
- 6 cki cka<sup>n'</sup>na xí'ji, waqi<sup>n'</sup>ha wana<sup>n'</sup>qčí<sup>n</sup>qti gíañ'kičá-gă. Ca<sup>n'</sup> úda<sup>n</sup>qti  
 you are you desire if, paper making great haste you send it back to me. And very good  
 return-  
 ing
- nié číngé ga<sup>n</sup> anáji<sup>n</sup>, níjīngá cti wañ'gičě úda<sup>n</sup>qti i<sup>n'</sup>naji<sup>n'</sup>i.  
 without pain so I stand, boy too all very good they stand  
 for me.

NOTE.

724, 5. wačísindai refers to jačí<sup>n</sup>-na<sup>n</sup>pajĪ's son, Ni<sup>n</sup>daha<sup>n</sup>, and his comrade, Tcaza-číngé (see p. 695) who were at the Ponka Agency, Indian Territory. The sentence should read thus: Wačísindai éga<sup>n</sup>, čéaka číqáha<sup>n</sup> akáčti nān'de gípi-bájii há, *As you delay your coming, this one, too, your brother-in-law (i. e., Macti<sup>n</sup>. 'a<sup>n</sup>sa) is sorrowful.*

TRANSLATION.

I think that I shall utterly fail to complete my different kinds of work. As I do not see you, the work usually makes me uneasy. Return in great haste. I am very well. There is hardly any news. The work is the only urgent matter, therefore I hope that you will return very speedily. This one, too, your brother-in-law, is sorrowful because you delay your return. When this letter reaches you, send me a letter immediately if you wish to come home. I am very well, and all my young men (*i. e., men of my party* ?) are well too.

MA<sup>n</sup>TCU-NA<sup>n</sup>BA TO ICTAÇABI.

Íe djúbaqtei euçéwikiçé tá mĩnke hã. Uáwa'í tá amá éde ícpaha<sup>n</sup>'jĩ.  
Word very few I will cause some one to take to . They will give things to but you do not know it.  
 Úéskã d'úba wa'í 'íçái, úéskã níia wa'í 'íçái, wanágçe a<sup>n</sup>wañ'gaçĩ<sup>n</sup> tá-bi  
Oxen some they have promised to give to us, oxen alive they have promised to give to us, domestic animals that we may keep them  
 ka<sup>n</sup>bçéga<sup>n</sup>. Cçhi cti d'úba wa'í 'íçái, é ícpaha<sup>n</sup> wika<sup>n</sup>bçã hã. Caa<sup>n</sup> 3  
I hope. Apple tree too some they have promised to give to us, that you know it I desire for you Dakota  
 amá çéama ta<sup>n</sup>'wa<sup>n</sup>gçã<sup>n</sup> sũtã<sup>n</sup> wada<sup>n</sup>'be ga<sup>n</sup>'çai. Pañ'ka úçiqẽ abçĩ<sup>n</sup>  
the (pl. sub.) these nation five to see them they wish. Ponka refugees I have  
 i<sup>n</sup>c'age i<sup>n</sup>'t'e. Gata<sup>n</sup>'adi edáda<sup>n</sup> íniçã<sup>n</sup> tẽ níçta<sup>n</sup> téi<sup>n</sup>te, gĩi-gã. Çagçĩjĩ  
old man is dead for me. Now, at last what you planned the you have finished shall, if, return ye. You do not come back  
 çĩ úwa'í tẽ uçúçĩçĩn'ge taté ebçéga<sup>n</sup>. Pañ'ka cti d'úba agĩ amá. 6  
if they issue them shall not be sufficient to give you a share I think it. Ponka too some are returning, it is said.  
 Ma<sup>n</sup>tcú-náji<sup>n</sup> agĩ hã. Agçĩ tẽdĩhi çĩ, waçĩta<sup>n</sup> tá amá hã.  
Standing Grizzly bear is returning He has returned by the time that they will act in his case

NOTE.

Ictaçabi was the son-in-law of Ma<sup>n</sup>tcu-na<sup>n</sup>ba. He had gone to visit the Otos.

TRANSLATION.

I will send you a very few words. They are going to issue things to us, but you do not know about it! They have promised to give us some cattle as live stock, and I hope that we may keep them as domestic animals. They have also promised to give us some apple trees; I wish you to know that. These Dakotas wish to go to see five nations. The aged Ponka man whom I had as a refugee is dead. If by this time you have accomplished what you planned, return! If you do not return, I think that you will miss your share of the issue. It is said that some Ponkas have returned from the Indian Territory. Standing Bear is returning. When he shall have returned, the Omahas will act in his case.

RICHARD RUSH TO UNAJI<sup>n</sup>-SKã.

Újiga<sup>n</sup>'ha, íe djúbaqtei wĩçaxu hã. Kĩ i<sup>n</sup>'uda<sup>n</sup>'çti-ma<sup>n</sup>' hã.  
Grandfather, word very few I write to you . And I am doing very well  
 Úĩ'jĩ Pañ'ka çĩ d'úba agçĩ. Çéama Uma<sup>n</sup>'ha<sup>n</sup> amá e<sup>n</sup>' wégaxe taíte 9  
çĩ Ponka lodge some have returned. These Omaha the (pl. sub.) how they shall do to them  
 ceta<sup>n</sup>' wágazú-ctõwa<sup>n</sup>'jĩ. Ma<sup>n</sup>tcú-náji<sup>n</sup> aká júwagçe agçĩ. Wáçe çéçu  
so far is by no means certain. Standing Grizzly bear the (sub.) he with them they have returned. White man here

ti čí<sup>n</sup> tí tēdihi xí'jī, wágazu taté hă. Kī wabágčeze wína ča<sup>n</sup>  
 he who has he it reaches when, it shall be straight . And - letter I have the  
 come and has there . . . . . I have begged (ob.)  
 is mv. come from you

ka<sup>n</sup>bča-qti-ma<sup>n</sup> hă. Wágazu i<sup>n</sup>čéckaxe ka<sup>n</sup>bčéga<sup>n</sup>. Ma<sup>n</sup>zěškă' ctī ceta<sup>n</sup>  
 I desire it greatly . Straight you do for me I hope. Money too so far

3 bčıza-máji, áda<sup>n</sup> wawéci a<sup>n</sup>čín'ge hă. Kī ca<sup>n</sup>jīnga čaa<sup>n</sup>'na čagčé ta<sup>n</sup>  
 I have not re- there- pay I have none . And colt you abandoned when the  
 ceived, fore . . . . . you went back (std. ob.)

e'a<sup>n</sup> ckáxe xī, aná'a<sup>n</sup> ka<sup>n</sup>bča. Uqčé wai<sup>n</sup>'baxú-gă.  
 how you do if, I hear it I wish. Soon write to me about  
 the things.

## NOTES.

Richard Rush is an Omaha. Unaji<sup>n</sup>skă was at the Yankton Agency.  
 725, 10, and 726, 1. Waqe čeču ti čí<sup>n</sup> refers to Mr. T. H. Tibbles, of Omaha, who  
 visited the reservation after the release of Standing Bear.

## TRANSLATION.

Grandfather, I write a very few words to you. I am doing very well. Some  
 Ponka lodges have returned. It is still by no means certain how these Omahas shall  
 decide with regard to them. Standing Bear has returned with them. When the  
 white man who came to the reservation some time ago shall have come again the  
 question shall be settled. I am very anxious to get the letter which I begged of you.  
 I hope that you will do for me what is right. I have not yet received any money, so  
 I have no pay. I wish to hear what you intend doing about the colt which you left  
 here when you went to the Yanktons. Write to me soon about these things.

ČAČI<sup>n</sup>-NA<sup>n</sup>PAJĪ TO MŪ<sup>n</sup>ŁOE-QA<sup>n</sup>ŁOE, AN ŌTO.

Čatí 'ičačé tē, í-äji-gă. A<sup>n</sup>wa<sup>n</sup>'qpani héga-máji. Égičé čatí xī, u'a<sup>n</sup>'-  
 You have the, do not come. I am very poor. Beware you if, all in  
 spoken of com- ing

6 čingé'qti čatí te. Năn'de čípěji'qti čagčé xī wicti éga<sup>n</sup> năn'de i<sup>n</sup>čín'uda<sup>n</sup>-  
 vain you lest. Heart very sad for you go if I too so heart not good for me  
 come on account

máji ičánahi<sup>n</sup>-máji. Ca<sup>n</sup> wáqe, "Waxígčita<sup>n</sup>'i-gă," ai éga<sup>n</sup>, áakihíde; wačíta<sup>n</sup>  
 of it I am not willing. And white peo- Work for yourselves! said hav- I pay attention work  
 ple, ing, to it;

těnáqti asičé hă.  
 only the I think  
 of it

## NOTE.

Mŭ<sup>n</sup>łœ-qa<sup>n</sup>łœ, *Large Black bear*, in Omaha, Wasabe-jaŋga.

## TRANSLATION.

You have spoken of coming hither; but do not come! I am very poor. Beware  
 lest you come altogether in vain! I am unwilling for you to start for your home with  
 a very sad heart, in which case I too would be very sad. The white people have said,  
 "Work for yourselves!" I have followed their advice. I think of nothing but work.

HUPEÇA TO INSPECTOR J. H. HAMMOND.

Kagéha, a<sup>n</sup>níha tai éga<sup>n</sup> níha wecécka<sup>n</sup>ná uáwaçáginai. Añgísiçai  
 My friend, we live in order that to live you wished for us you told us. We have re-  
 membered it

a<sup>n</sup>b íçáugçe. Wakan<sup>n</sup>da çínké hídadí tí éga<sup>n</sup>, úawaçákiaí. Waji<sup>n</sup>waská'-qti  
 through the day. God the one down to had as, you talked to us. We are very sensible  
 who the bot- come  
 tom hither

éga<sup>n</sup> wackáxe. Níkaci<sup>n</sup>'ga aká wawéçigça<sup>n</sup>' aká çáci héga-báji; máçé 3  
 so you made us. Person the ruler the a long not a little; winter  
 (coll. (coll. (coll. while  
 sub.) sub.) sub.)  
 [=those who (coll.) give directions]

gçéba-çábçi<sup>n</sup> kí é'di ðéçabçi<sup>n</sup> wawéçigça<sup>n</sup>'i; éde uhé añgáçé tai íbaha<sup>n</sup>-báji,  
 thirty and besides eight they have ruled but the we will go along they have not  
 over us; path known,

uáwagiça-báji. 'Ágça-qti a<sup>n</sup>'çi<sup>n</sup> çatí. Çatí éga<sup>n</sup>, uáwaçáginai té a<sup>n</sup>ná'a<sup>n</sup>i.  
 they have not told us. Suffering we were you çatí éga<sup>n</sup>, uáwaçáginai té a<sup>n</sup>ná'a<sup>n</sup>i.  
 greatly we were you came as, you have told us the we have  
 hither. hither heard it.

Uáwaçáginai té wañ'gíçé'qti çizá-báji ctéctéwa<sup>n</sup> a<sup>n</sup>çañ'gaska<sup>n</sup>'çé tañ'gata<sup>n</sup>. 6  
 You have told us the all have not re- even though we will try it.  
 ceived it

Níkaci<sup>n</sup>'ga aká çéaka wawéçigça<sup>n</sup>' aká na<sup>n</sup>çta<sup>n</sup>'i té é'be úwagiçá çí, na'a<sup>n</sup>'  
 Person the this those (coll.) who give they stop the who to tell them if, hear  
 (sub.) (sub.) directions walking

tai éda<sup>n</sup>, a<sup>n</sup>çá'çai. Kí çí úwaçáginá tédíhi çí'çí, na'a<sup>n</sup>' i<sup>n</sup>wiñ'ga<sup>n</sup>'çai. Kí  
 apt! (in solil- we think. And you you tell us on its ar- when, to hear it we desire for them. And  
 oquy), rival

níkaci<sup>n</sup>'ga amá wáçe-macé' çtí ta<sup>n</sup>'wa<sup>n</sup>gça<sup>n</sup>' çanáji<sup>n</sup> gçé wawéçigça<sup>n</sup>' çíngé 9  
 person the (pl. ye white people too nation (or city) you stand the ruler none  
 sub.) (pl. in. ob.)

çí, wágazu-báji te há. Kí ta<sup>n</sup>'wa<sup>n</sup>gça<sup>n</sup>' añ'gata<sup>n</sup> wawéçigça<sup>n</sup> waçíñ'gai çí,  
 if, they will not be straight . And nation we who stand ruler we have none if,  
 wágazu-a<sup>n</sup>'çi<sup>n</sup>-báji taité éska<sup>n</sup> a<sup>n</sup>çá'çai Áda<sup>n</sup> níkaci<sup>n</sup>'ga d'úba waji<sup>n</sup>'skáçtci  
 we shall not be straight we think that probably. There- person some very sensible  
 fore

wacka<sup>n</sup>'añgáçtí maja<sup>n</sup>' çan'di íe éna'a<sup>n</sup> etai çí'çí, weáçagickáçai ka<sup>n</sup>' 12  
 very strong land in the word they listen ought if, you make it for us we  
 to it

a<sup>n</sup>çá'çai.  
 hope.

NOTE.

Though the speaker and his associates were opposed to the old chiefs, they were not prepared to do without leaders.

TRANSLATION.

My friend, you told us that you wished us to improve our condition that we might live. We have remembered your speech throughout the day. When you spoke to us, it was just as if God had come down from above. You have made us very sensible.

Those men who are chiefs have held their positions for a very long time; they have ruled us for thirty-eight years. But they do not know the path which we ought to follow in order to improve ourselves, so they have not told us about it. Hence we were suffering much when you came. When you came we heard what you told us. Even though all have not received what you told us, we will try it. We think that if these men who are chiefs should resign and there should be none to succeed them, who would obey if any one should tell the people anything? We desire them to hear what you have to tell us when your reply shall have come. Now it is the case with you white people, if you have no persons in authority in your cities there will be a bad state of affairs. And in like manner we think that if we should have no rulers in our nation our affairs would be in disorder. Therefore we hope that you will arrange for us to have some very sensible and very strong men in our land whom the people will be apt to obey.

### JAÇI<sup>N</sup>-NA<sup>N</sup>PAJĪ TO INSPECTOR HAMMOND.

Níkaci<sup>n</sup>'ga dúbá, sátá<sup>n</sup>, cáčĕ da<sup>n</sup>'etĕa<sup>n</sup>'i, áhigi ukíkíe, ě'di wacka<sup>n</sup>'jaŋga  
 Person four, five, six it may be (?), much they talk then strong  
 together,

edáda<sup>n</sup> gáxai, éga<sup>n</sup> aŋga<sup>n</sup>'çai. Wañ'gaçi<sup>n</sup> xī, íe a<sup>n</sup>wañ'gaginá'a<sup>n</sup> tai, áda<sup>n</sup>  
 what they do, so we wish. We have them if, word we obey them, our will there-  
 own, (pl.), fore

3 gú te aŋga<sup>n</sup>'çai.  
 what has we wish it.  
 been  
 specified (?)

#### TRANSLATION.

When four, five, six, or many persons talk together, what they do is enduring; and this is what we desire. If we can have them, we will obey them. Therefore we desire what has been specified.

### MAZI-KIDE TO INSPECTOR HAMMOND.

Çati tĕ'di íwidaha<sup>n</sup>-májĭ, jĭ<sup>n</sup>çĕha. Úwaçakié-médega<sup>n</sup> íe çíia tĕ aná'a<sup>n</sup>;  
 You when I did not know you. O elder Since you have spoken to us word your the I have  
 came brother. heard;

nān'de i<sup>n</sup>çin'uda<sup>n</sup>. Kĭ çé-ma níkaci<sup>n</sup>'ga d'úba waçíta<sup>n</sup> weçécka<sup>n</sup>'ná-médega<sup>n</sup>  
 heart mine is good And these (pl. person some to work as you have wished (for) them  
 by means of it. ob.) (pl. ob.)

6 wĭjĭga<sup>n</sup> méga<sup>n</sup>, ě'duĕhe. Kĭ níkaci<sup>n</sup>'ga çéama, níkağáhi-ma ma<sup>n</sup>'na<sup>n</sup>'çin',  
 my grand- likewise, I belong to. And person these, the chiefs have made mis-  
 father takes,

waçíta<sup>n</sup>-ma çéama níkaci<sup>n</sup>'ga d'úba waçíta<sup>n</sup> ga<sup>n</sup>'çai-ma ě'duĕhe. Éde  
 the ones who these person some those who wish to work I belong to. But  
 work

uma<sup>n</sup>'çinka na<sup>n</sup>'ba i<sup>n</sup>'tca<sup>n</sup> íniçawáçĕ íbaha<sup>n</sup>'i; sí masáni çizé açaí.  
 season two now (what is) favora- they know: foot ou one taking they  
 ble to life side it go.

NOTES.

728, 4. Uwaŋakie-medega<sup>n</sup>, etc. W. gave another reading, though he said that the text (-medega<sup>n</sup>) was correct: Kagéha, níkaci<sup>n</sup>ga úwaŋakíe ma íe ɕíŋa tē i<sup>n</sup>wi<sup>n</sup>ɕai éga<sup>n</sup>, aná'a<sup>n</sup> tē nān'de i<sup>n</sup>ɕi<sup>n</sup>uda<sup>n</sup>, *Friend, those persons to whom you spoke told me your words, and when I heard them they made me glad.*

728, 8. si masani ɕize aɕai. This means, "They learn a little about the way and advance one foot; then they learn a little more and advance the other."

There were other speakers after Mazi-kide, but their words were not recorded in their own language.

TRANSLATION.

O elder brother, I did not know about you when you came. Since you have spoken to us, I have heard your words, and they make me glad. Since you and my Grandfather (the President?) have wished some of these Indians to work, I have joined them. These Indians, the chiefs, have made blunders. I have joined those Indians who wish to work. It has been two years since they found out that it is life-sustaining. They are advancing one step at a time.

WAQPECA TO UNAĴI<sup>N</sup>-SKA.

March 24, 1879.

Negíha, wabáŋɕeze bɕízě ɕí, nān'de i<sup>n</sup>ɕi<sup>n</sup>uda<sup>n</sup>-qti-ma<sup>n</sup>. Negíha,  
 Mother's letter I re- when, heart mine was very good by means Mother's  
 brother, ceived of it, brother,  
 wiji<sup>n</sup>ɕē nŋa, wakéga tē gini<sup>n</sup>. Éskana íɕae tē bɕúga éga<sup>n</sup> ckáxe  
 my elder lives, sick the he has re- Oh that you the all so you do  
 brother covered from, spoke  
 ka<sup>n</sup>bɕéga<sup>n</sup>. Hné teɕan'di nān'de i<sup>n</sup>pi-máji. Kí i<sup>n</sup>ta<sup>n</sup> an'ka-máji. Ca<sup>n</sup> 3  
 I hope. You went in the past heart bad for me. And now I am not so And  
 Pañ'ka amá edáda<sup>n</sup> gíteqí'qti wi<sup>n</sup> ákipai, wáŋe wanáce a<sup>n</sup>baɕé'qteí  
 Ponka the (pl. what very difficult one have met it, white soldiers this very day  
 sub.) for  
 wáɕi<sup>n</sup> aɕai: Ma<sup>n</sup>tcú-náji<sup>n</sup>, ɕáxe-ní-ɕata<sup>n</sup>, Lé-sigɕé, Cyu-í-hna<sup>n</sup>, Waɕíŋe-ɕáci,  
 have taken them away: Ma<sup>n</sup>tcú-náji<sup>n</sup>, ɕáxe-ní-ɕata<sup>n</sup>, Buffalo Tracks, Prairie chicken Runs a long time,  
 is coming,  
 Ma<sup>n</sup>tcú-dáɕi<sup>n</sup>, Cañgé-hi<sup>n</sup>-zí. Buɕíte ijin'ge ɕáji, iha<sup>n</sup> aká ɕuzáɕi gɕízai éga<sup>n</sup>. 6  
 Foolish Grizzly bear, Horse with yellow Charles his son did not his the Rosalie having taken him  
 hair. Pepin go, mother (sub.) hair, from her own.  
 Wamúskě uáji bɕíɕta<sup>n</sup> ɕí, Waɕútada waja<sup>n</sup>be bɕé téinke, negíha. Ca<sup>n</sup>  
 Wheat I sow I finish when, Oto I see them I may go, O mother's And  
 brother.  
 a<sup>n</sup>ba íɕaugɕe é'ta ɕanáji<sup>n</sup> ka<sup>n</sup>bɕéga<sup>n</sup>. Wackañ-gă. Wanáce ɕíɕize tai,  
 day through there you stand I hope. Make an effort. Soldier they will take  
 you,  
 ebɕéga<sup>n</sup>. Cúde-gáxe, winégi, wiɕími méga<sup>n</sup>, wakéga-báji ɕí, awána'a<sup>n</sup> 9  
 I think it. Smoke-maker, my mother's my father's likewise, not sick it. I hear about  
 brother, sister them  
 ka<sup>n</sup>bɕa. Ictáɕabi aká Wáɕutádaɗa wáwa<sup>n</sup>i ahíi, cañ'ge cáɕé-na<sup>n</sup>ba  
 I wish. Ictáɕabi the (sub.) to the Otos to dance the reached. horse twelve  
 pipe-dance there,  
 wáɕi<sup>n</sup> agɕíi.  
 he has brought  
 them back.

## NOTES.

729, 5.  $\text{Haxe-ni-}\check{\text{c}}\text{ata}^n$ , a name of  $\text{Leje-ba}\check{\text{e}}$ , or *Buffalo Chips*, one of the Ponkas arrested at Omaha Agency in March, 1879, by order of Commissioner Hayt.

729, 6.  $\text{Bu}\check{\text{c}}\text{ite}$ , the Ponka notation of the French *pouliche*, a she colt. This was the Ponka name of Charles Pepin's elder brother, who died on the old Ponka reservation, in Dakota. His son by Rosalie Primeau ( $\text{Čuza}\check{\text{c}}\text{i}$ ) was John Pepin, a scholar of the author in 1872.

## TRANSLATION.

Mother's brother, when I received your letter it made me very glad. Mother's brother, my elder brother is alive; he has recovered from the sickness. I hope that you will fulfill all your promises. I was sad when you went away (in the past). But now I am not so. For the Ponkas (who were here) are in great trouble; this very day the white soldiers came and took them away (to Omaha City). (The names of the arrested Ponkas are as follows:) Standing Bear, Crow Drinks Water, Buffalo Tracks, Prairie-chicken is Coming, Runs a Long time, Foolish Grizzly bear, and Horse with Yellow Hair. John Pepin did not go, as his mother, Rosalie, (now wife of the Omaha Silas Wood) took him. Mother's brother, when I finish sowing wheat I may go to see the Otos. Throughout each day I hope that you may remain there (where you are). Persevere. I think that the soldiers will arrest you (if you return here). I wish to hear whether Smoke-maker, my mother's brother, and my father's sister are well.  $\text{Ieta}\check{\text{c}}\text{abi}$  went to the Otos to dance the pipe-dance. He has come home with twelve horses.

MA<sup>N</sup>TCU-NA<sup>N</sup>BA TO WIYAKOI<sup>N</sup>.

April 3, 1879.

- $\text{Ca}^n$ ,  $\text{}\check{\text{a}}^n\text{ckáha}$ ,  $\text{uá}\check{\text{g}}\check{\text{c}}\text{acige}$   $\text{cu}\check{\text{c}}\text{éa}\check{\text{c}}\check{\text{e}}$   $\text{tá}$   $\text{mínke}$ .  $\text{Kí}$   $\text{a}^n\text{wa}^n\text{qpani}$   $\text{ehé}$   
 And, sister's son, I complain of I will send to you. And I am poor I said  
 my own
- $\text{uwí}\check{\text{b}}\check{\text{c}}\text{a-na}^n\text{-ma}^n$ .  $\text{Kí}$   $\text{Heqága-ma}^n\text{či}^n$   $\text{má}\check{\text{c}}\text{adi}$   $\text{ca}^n$   $\text{wada}^n\text{'be}$   $\text{atí}$ ,  $\text{kí}$   
 I usually told you. And Walking Elk last winter at any to see us came, and  
 rate
- 3  $\text{a}^n\text{wa}^n\text{qpani}$   $\text{ehé}$   $\text{éga}^n$ ,  $\text{ca}^n\text{'ca}^n$   $\text{waqpani}$   $\text{tě}$   $\text{cug}\check{\text{c}}\check{\text{e}}$ .  $\text{Gań'xí}$   $\text{Heqága-ma}^n\text{či}^n$   
 I am poor I said as, always poor the he went And Walking Elk  
 back to you.
- $\text{amá}$   $\text{ańka}^n\text{'ta}^n\text{i}$   $\text{cag}\check{\text{c}}\text{ai}$ ,  $\text{}\check{\text{a}}^n\text{ckáha}$ .  $\text{Kí}$   $\text{wi}\check{\text{q}}\check{\text{c}}\text{pa}$   $\text{a}^n\text{'ba}$   $\text{atań'xí}$   $\text{a}^n\text{'čicke}$   $\text{téda}^n$ ,  
 the (mv. tied me they went O sister's son. And my grand- day when (fut.) he loose me will? (in  
 sub.) back to you, child soliloquy),
- $\text{eb}\check{\text{c}}\text{éga}^n$   $\text{anáji}^n$   $\text{ca}^n\text{'ca}^n$   $\text{tá}$   $\text{mínke}$ .  $\text{Céna}$ ,  $\text{}\check{\text{a}}^n\text{ckáha}$ ,  $\text{íe}$   $\text{uá}\check{\text{g}}\check{\text{c}}\text{acige}$   $\text{cu}\check{\text{c}}\text{éa}\check{\text{c}}\check{\text{e}}$ .  
 I think it I stand always will I who. Enough, O sister's son, word I complain of I send to you.  
 my own
- 6  $\text{Ahaú}$ .  $\text{Caa}^n\text{'-qti-má}\check{\text{a}}$   $\text{cí}$   $\text{tě'di}$   $\text{edáda}^n$   $\text{íe}$   $\text{u}\check{\text{č}}\check{\text{í}}\text{kiáí}$   $\text{é}^n\text{te}$   $\text{aná'a}^n$   
 ¶ To the real Dakotas you when what word they spoke to if I hear it  
 went you about

ka<sup>n</sup>'bča. Ca<sup>n</sup>' edáda<sup>n</sup> uwíbča tē čīngé éga<sup>n</sup> hă. Ca<sup>n</sup>' luča čīngé cti  
 I wish. And what I tell you the there is so And news none too  
 none

anáji<sup>n</sup>. Pañ'ka čé Ma<sup>n</sup>'tcú-náji<sup>n</sup> góí éde wanáče amá agíatí éga<sup>n</sup>,  
 I stand. Ponka this Standing Grizzly came but soldier the (pl. came for as,  
 bear back sub.) him

Uma<sup>n</sup>'ha<sup>n</sup> ta<sup>n</sup>'wa<sup>n</sup>gča<sup>n</sup> čan<sup>n</sup>'di wáči<sup>n</sup> agčaí. Kí e'a<sup>n</sup>' giáxai taité ceta<sup>n</sup>' 3  
 Omaha city to the they took them back. And how they shall do to them so far

ičápaha<sup>n</sup>-máji: agí taité cti ičápaha<sup>n</sup>-máji, cí Pañ'ka maja<sup>n</sup>' ča<sup>n</sup>'já  
 I do not know: they shall be re- too I do not know, again Ponka land to the  
 turning

wáči<sup>n</sup> hí taité cti ičápaha<sup>n</sup>-máji. Kí, "I<sup>n</sup>wiñ'xañ-gă," áji éga<sup>n</sup>, uéxa<sup>n</sup>-máji:  
 they shall take them too I do not know. And, Help me! as he did not I did not help  
 thither say, him:

é i<sup>n</sup>'ča-máji tē. Íuča uwíbča cučéačé Uma<sup>n</sup>'ha<sup>n</sup> ŋi čéča<sup>n</sup>ba gaqča<sup>n</sup>' 6  
 that I am sad for the. News I tell you I send to you. Omaha lodge seven migrating

ačai éde, agči-báji ca<sup>n</sup>'ca<sup>n</sup>. Čáči<sup>n</sup>'ája d'úba gaqča<sup>n</sup>' ačai éde ceta<sup>n</sup>'  
 went but, they have not always. To the Paw- some migrating went but so far  
 returned nees

agči-báji. Íuča píaji<sup>n</sup>'qti i<sup>n</sup>'tca<sup>n</sup> aná'a<sup>n</sup>. Hídeája Wačutáda ŋi ča<sup>n</sup>'  
 they have not News very bad now I have heard. Down the Oto the village  
 returned. stream

guáčica<sup>n</sup>'ja díxe wakéga éga<sup>n</sup>-bi; júga qčíqči, áhigi t'á-biamá. Čiádi 9  
 beyond it is said that they have the small-pox; body broken out many have died, it is Your  
 in running sores, said. father

maka<sup>n</sup>' iwa<sup>n</sup>'xekičá-gă, wáqe amádi. Zéčičai ŋi, díxe éčiga<sup>n</sup>-báji tai.  
 medicine cause him to ask about it, among the white They pre- if, you will not have the small-pox.  
 people. scribe for you

Aŋgúcti Uma<sup>n</sup>'ha<sup>n</sup> amá eáwaga<sup>n</sup> tañ'gata<sup>n</sup>, maka<sup>n</sup>' a<sup>n</sup>'ča<sup>n</sup>'ŋiwa<sup>n</sup>'xe tañ'gata<sup>n</sup>.  
 We too Omaha the (pl. we will be so, medicine we will ask about it for ourselves.  
 sub.)

Pañ'ka i<sup>n</sup>'c'áge wi<sup>n</sup>' abči<sup>n</sup>' éde t'éé hă. Wasábe-qčá ijáje ači<sup>n</sup>'. Cúde- 12  
 Ponka old man one I had but he is dead Black bear lean his he had. Smoke-  
 name

gáxe uíča-gă. Či íe edáda<sup>n</sup> uwíbča ké čúta<sup>n</sup>'qti uwíbča cučéačé.  
 maker tell it to him! Again word what I tell to you the very correctly I tell it to I send to you.  
 you

Waqi<sup>n</sup>'ha gáča<sup>n</sup> nízé kí, uqčé giañ'kičá-gă.  
 Paper that you re- when, soon send it back.  
 ceive it

NOTES.

730, 4. wiycpa, Walking Elk. Ma<sup>n</sup>tcu-na<sup>n</sup>ba expected a great many good words from Walking Elk whenever (in future) the latter should "untie" him. (L.)

731, 8 and 9. Wačutada ŋi ča<sup>n</sup> guáčica<sup>n</sup>'ja, i. e., near Vinita, Indian Territory.

TRANSLATION.

Sister's son, I will send to you to complain of my own (people?). I have told you often that I was poor. Yet Walking Elk came at any rate last winter to visit us; and, as I had said that I was poor, he returned to you without any presents. And then, O sister's son, as he returned to you, Walking Elk placed restrictions on me. So I will continue to think, "On what day will my grandchild untie me?" I have sent you enough words of complaint about my own (people), O sister's son!



When you visit the real Dakotas (*i. e.*, the Tetons), I wish to hear about what matters they talk to you. There is hardly anything for me to tell you. There is no news where I am. This Ponka, Standing Bear, came back, but the soldiers came after him and carried him and his party to Omaha City. I do not know yet how they will treat them; whether they will return hither, or whether they will take them to the Ponkaland (in Indian Territory). As they did not say "Help me!" I did not help them. I am sad on that account. I send to tell you news. Seven lodges of Omahas went away, and they have not returned. Some migrated to the Pawnees, but they have not yet returned.

I have just heard a very bad piece of news. It is said that the people in the south, beyond the Oto village, have the small-pox; that their bodies have broken out in running sores, and that many have died. Get your agent to ask for medicine among the white people. If you are vaccinated you will not have the small-pox. We Omahas will do likewise; we will ask about the medicine for ourselves. An aged Ponka man whom I kept has died. His name was Lean Black bear. Tell Smoke-maker.

Now, I send you a correct account of the matters of which I tell you. When you receive the letter, return one to me soon.

### JAČI<sup>N</sup>-NA<sup>N</sup>PAJĪ TO MŮ<sup>N</sup>TCE-QA<sup>N</sup>ŁE.

A <sup>n</sup> wa <sup>n</sup> 'waxá ctě		uágaca <sup>n</sup> -máji,	áda <sup>n</sup>	cañ'ge	a <sup>n</sup> čín'ge,	a <sup>n</sup> wa <sup>n</sup> 'qpani há.
In any direction what- ever		I have not traveled,	there- fore	horse	I have none,	I am poor
Í-ájĭ-gă há.	Égriče	'a <sup>n</sup> čingě'qti	učágaca <sup>n</sup>	čatí	te.	Čičajĭ'qti
Do not be coming	!	Beware	altogether in vain	you travel	you come	lest.
						You are very sad
						you go back
						I am
3 nahi <sup>n</sup> -máji.	Nĭkaci <sup>n</sup> 'ga	d'úba	ikágeawáče	ča <sup>n</sup> 'ja,	wačíta <sup>n</sup>	ákihídai
not willing.	Person	some	I have them for friends	though,	work	they attend to
						as,
						éga <sup>n</sup> ,
níaci <sup>n</sup> 'ga	ukéči <sup>n</sup>	úcka <sup>n</sup>	ęai	tě	gáxe	aňga <sup>n</sup> 'ča-báji.
Indian	common	deed	their	the	to do	we do not wish.
						There- fore
						do not be coming
						!
						Enough.

#### NOTE.

See 726. After jači<sup>n</sup>-na<sup>n</sup>pajĭ had sent that letter, Mŭ<sup>n</sup>łe-qa<sup>n</sup>łe wrote again, insisting on coming to visit the Omahas. This elicited the above letter.

#### TRANSLATION.

I have not traveled in any direction whatever, so I have no horses; I am poor. Do not come! Beware lest you travel and come altogether in vain! I am not willing for you to start home much displeased. Though I have some persons as friends, they attend to work, and so we do not wish to do the deeds of wild Indians. Therefore do not come! Enough!

TA<sup>N</sup>WA<sup>N</sup>-GAXE-JIŅGA TO MAWATA<sup>N</sup>NA.

Ca<sup>n</sup> ga<sup>n'</sup> maja<sup>n'</sup> ɕa<sup>n'</sup> bɕita<sup>n</sup> éde edáda<sup>n</sup> bɕúga uáji bɕicta<sup>n</sup> ɣi, Ihañk'-  
 At any rate land the I have but what all I plant I finish when, Yank-  
 (ob.) worked them

ta<sup>n</sup>wi<sup>n'</sup> ɣí ɣa<sup>n'</sup>be té, ebɕéga<sup>n</sup>. Ca<sup>n'</sup> Ihañk'ta<sup>n</sup>wi<sup>n'</sup> ɣí guáɕica<sup>n'</sup> Caa<sup>n'</sup> áji-  
 ton vil. I will see it, I think it. And Yankton vil. beyond Dakota dif-  
 lage

ɕa<sup>n</sup>ɕa<sup>n'</sup> waja<sup>n'</sup>be ka<sup>n'</sup>bɕa. Ca<sup>n'</sup> ɕisañ'ga, Úqɕ etéga<sup>n</sup>, cañ'ge ɣúji ca<sup>n'</sup> 3  
 ferent ones I see them I wish. And your younger To over- apt, horse houseful in fact  
 brother, take (a foe)

ha<sup>n'</sup>da<sup>n</sup> cañ'ge sáta<sup>n</sup> gínaɕiñ'ge, wé'i<sup>n</sup>, kúkusí cti, bɕúga gínaɕiñ'ge.  
 at night horse five he lost by fire, plow, hog too, all he lost by fire.

ɕaná'a<sup>n</sup> téga<sup>n</sup> uwíɕa cuɕéaɕě. Ca<sup>n'</sup> ga<sup>n'</sup>-na<sup>n</sup> cupí te ebɕéga<sup>n</sup> uwíɕa  
 You hear it in order I tell it to I send to you. And at any rate I will reach I think it I tell you  
 that you (i)

cuɕéaɕě. Ca<sup>n'</sup> níaci<sup>n'</sup>ga d'úba nújiŅga wágazúqti Ihañk'ta<sup>n</sup>wi<sup>n'</sup> ikágea<sup>n</sup>. 6  
 I send to you. And person some boy very straight Yankton we have them

wa<sup>n'</sup>ɕai wagiɣap'ě'qti juáwagɕe. A<sup>n'</sup>ctē-na<sup>n'</sup> ɣí wiwíɣa uágidé cuɕɕé.  
 for friends being very near to I was with them. Usually, as it house my own I enter my I return  
 them, my kindred were own own to you.

Uqɕé'qti waqi<sup>n</sup>ha gě wi<sup>n'</sup> iañ'kiɕá-gă. Níaci<sup>n'</sup>ga-ma e'a<sup>n'</sup>i ɣi, i<sup>n</sup>wi<sup>n'</sup>ɕa-gă  
 Very soon paper the (pl. one send hither to The people how they if, tell me.  
 in. ob.) me! are

Wágazúqti i<sup>n</sup>wi<sup>n'</sup>ɕa ɕa-gă. 9  
 Very straight to tell me send hither!

NOTES.

733, 3. Uqɕ etega<sup>n</sup> (Uqɕe etega<sup>n</sup>), a war or bravery name, "Apt to overtake the foe," a name of Mandan (Mawada<sup>n</sup>ɕi<sup>n</sup>), the Omaha, half-brother of the Yankton Mandan (Mawata<sup>n</sup>na).

733, 5. Ca<sup>n</sup> ga<sup>n</sup>-na<sup>n</sup>, etc., said by W. to be bad Omaha. He gave other readings: Ca<sup>n</sup> ga<sup>n'</sup> cubɕé etéga<sup>n</sup>, *I will be apt to go to you at any rate*; or, Ca<sup>n</sup> ga<sup>n'</sup>qti cubɕé etéga<sup>n</sup>, *I will be apt to go to you, no matter what happens!* Or, Edáda<sup>n</sup> áakipá ctéctěwa<sup>n</sup>, cupí te ebɕéga<sup>n</sup>, etc., *I think that I shall reach your land in spite of anything that I may encounter, etc.* Or, I<sup>n</sup>'ba<sup>n</sup>-báji ctéctěwa<sup>n</sup>, ca<sup>n'</sup> (wiewáji<sup>n</sup>) cupí te ebɕéga<sup>n</sup>, *Even though I should not be invited (to your land), still, I (of my own accord) think that I shall reach your land.*

733, 7. A<sup>n</sup>cte-na<sup>n</sup>, etc. A<sup>n</sup>cte ɣí wiwíɣa uágidé éga<sup>n</sup>qti cubɕé, *I go to you just as if I was entering my own house.* (G.) W. and Ta<sup>n</sup>wa<sup>n</sup>-gaxe-jiŅga agree in the use of cuɕɕé. A<sup>n</sup>'cte-na<sup>n</sup> ɣí wiwíɣa-qti uágidé cuɕɕé éga<sup>n</sup> hă (W.) differs from the text only in the use of the emphatic ending, -qti, *very*, and éga<sup>n</sup>, *so, like*.

## TRANSLATION.

I work my land, but I think that when I finish planting everything I will visit the Yankton villages. I also wish to see the various Dakota tribes that dwell beyond the Yanktons. Your younger brother, Mandan, had his stable, five horses, his hogs, and plows consumed one night by a fire. I send to tell you. I also send to inform you that I think of visiting you. There are some men among the Yanktons, young men whom we regard as warm friends, with whom I associated when very near their lodges. And if I now go to see you it will be as if I entered my own house. Send me a letter very soon. Tell me how the people are. Send and tell me the truth.

## HUPEČA TO A. B. MEACHAM.

- Kagéha, úcka<sup>n</sup> uáwačagioná tíčafaí tē aňgáxai. Wačíta<sup>n</sup> e'a<sup>n</sup> ckáxai  
 My friend, deed you told to us you have the we have done Work how you (pl.)  
sent hither it.
- gě a<sup>n</sup>čañ'gaska<sup>n</sup>'čai, a<sup>n</sup>čicta<sup>n</sup>'i. Níkaci<sup>n</sup>'ga aň'gačiči<sup>n</sup>' pahaň'ga Wakan'da  
the we have attempted, we have fin- Person we who are before God  
(pl. in. ob.)
- 3 aká jút'a<sup>n</sup> wáxai tē edáda<sup>n</sup> ctěwa<sup>n</sup>' a<sup>n</sup>ča<sup>n</sup>'baha<sup>n</sup>-báji. Kagéha, wačíta<sup>n</sup> tē  
the made us have the what soever we did not know. My friend, work the  
(sub) bodies
- a<sup>n</sup>'bačě'qtcí a<sup>n</sup>čicta<sup>n</sup>'i tē uwíbča cučéačě. Níkaci<sup>n</sup>'ga ukéčiči<sup>n</sup> aň'gačiči<sup>n</sup>' úcka<sup>n</sup>  
this very day we have fin- the I tell it to I send to you. Indian common we who are deed  
ished you
- čičiha úda<sup>n</sup> ctěwa<sup>n</sup>' íbaha<sup>n</sup>-báji, aňgú-ona<sup>n</sup> a<sup>n</sup>ča<sup>n</sup>'baha<sup>n</sup>, Uma<sup>n</sup>'ha<sup>n</sup> aň'gata<sup>n</sup>.  
your good soever they know not, only we we know it. we who are Omahas.
- 6 Kagéha, níkaci<sup>n</sup>'ga ukéčiči<sup>n</sup> ucté-ma gí'ča-bají'-qti-na<sup>n</sup>' ca<sup>n</sup>' a<sup>n</sup>'ba íčaugčě,  
My friend, Indian common the others are usually very sad yet day throughout,
- kagéha, gí'čaji-méde aňguíhaji aňga<sup>n</sup>'čai. Éskana uáwaxa<sup>n</sup> ka<sup>n</sup>' a<sup>n</sup>ča<sup>n</sup>'čai.  
my friend, those who have we do not fol- we wish. Oh that they help us we hope.  
been sad low
- Níkaci<sup>n</sup>'ga ukéčiči<sup>n</sup> aň'gačiči<sup>n</sup>' wáčaha aňgúčai gě áčaha ctěwa<sup>n</sup>' ga<sup>n</sup>'čai-báji  
Indian common we who are clothing our the to wear at all they do not wish  
(pl. clothing in. ob.)
- 9 wáqe amá. Kí, wáqe-máčě, edáda<sup>n</sup> aoni<sup>n</sup>' gě bčúga aňga<sup>n</sup>'čai. Pahaň'ga  
white the (pl. And, O ye white people! what you the all we desire. For.n-  
people sub.) have (pl. in. ob.)
- tě'di ugáhanačazě'qti aňgúma<sup>n</sup>'čiči<sup>n</sup>'-na<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>, níkaci<sup>n</sup>'ga ukéčiči<sup>n</sup> a<sup>n</sup>ma<sup>n</sup>'čiči<sup>n</sup>  
erly in great darkness we were always walking, Indian common we walked
- tě'di. Kí a<sup>n</sup>'bačě'qtcí a<sup>n</sup>čída<sup>n</sup>'baí tē'di, a<sup>n</sup>'ba úda<sup>n</sup>'qti wéahidě'qti  
when. And this very day we have seen you when, day very good to a very great  
distance
- 12 aňgúčixíue eáwaga<sup>n</sup>'i. Wáqe-máčě, maja<sup>n</sup>' níučuan'da čé níkaci<sup>n</sup>'ga  
we look to a dis- we are so. O ye white people! land island this Indian  
tance

- ukéçi<sup>n</sup>-ma Wakan'da aká uéawákiçai. Wíugáce ctéwa<sup>n</sup> a<sup>n</sup>çigaxa-báji.  
 the common ones God the caused them to own In the way in the least we did not regard  
 (pl. ob.) (sub.) it. you.
- Ni-tañ'ga masáni kē maja<sup>n</sup> uéúçiqiçin'gai ça<sup>n</sup> maja<sup>n</sup> wiwíña ça<sup>n</sup> çatí.  
 Big Water other side the land it did not hold out for the land my the you  
 you (all) come  
 hither.
- Kí çaníña tai éga<sup>n</sup> maja<sup>n</sup> wiwíña ça<sup>n</sup> çatí éga<sup>n</sup>, çaníñai. Maja<sup>n</sup> wiwíña 3  
 And you live in order that land my the you having come you live. Land my  
 hither,
- çá<sup>n</sup> çatí tē'di; cañ'ge-ma ci<sup>n</sup>'qti waqa<sup>n</sup>'be-na<sup>n</sup>-ma<sup>n</sup>, íéskā cti ci<sup>n</sup>'qti  
 the you have when, the horses very fat I have usually seen them, oxen too very fat  
 come
- waqa<sup>n</sup>'be-na<sup>n</sup>-ma<sup>n</sup>, wamúskē ují gē' cti, wéga<sup>n</sup>ze gçéba-dúba, gçéba-sátā<sup>n</sup>,  
 I have usually seen them, wheat sown the too, measure forty, fifty,  
 (pl. in. ob.)
- ují-na<sup>n</sup>i gē' waqa<sup>n</sup>'be, maja<sup>n</sup> wiwíña çan'di. Wata<sup>n</sup>'zi gē' cti gçéba-dúba 6  
 they usually the I have seen land my in the. Corn the too forty  
 sowed (pl. in. ob.) them, (pl. in. ob.)
- ují-na<sup>n</sup>i waqa<sup>n</sup>'be; na<sup>n</sup>'za gē' cti úda<sup>n</sup>'qti gçí<sup>n</sup>'; cañ'ge íí gē' cti úda<sup>n</sup>'qti,  
 they usually I have seen; fence the too very good sit; horse house the too very good,  
 planted (pl. in. ob.) (pl. in. ob.)
- íí-ugçí<sup>n</sup>' gē' cti, úda<sup>n</sup> gçí<sup>n</sup>'; kúkusi wi<sup>n</sup>'áqtcí gçéba-sátā<sup>n</sup> ctēa<sup>n</sup>'i: maja<sup>n</sup>  
 dwelling- the too, good sit; hog one fifty perhaps: land  
 house (pl. in. ob.)
- wiwíña ça<sup>n</sup> íxiçaxai wáqe amá. Gí'çéqti-na<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>i. Wí i<sup>n</sup>'çá-máji-na<sup>n</sup> 9  
 my the have made white the (pl. They are usually always. I I am sad usually  
 for themselves people sub.) very glad
- ca<sup>n</sup>'ca<sup>n</sup> bçí<sup>n</sup>'. I<sup>n</sup>'tca<sup>n</sup>'qtcí i<sup>n</sup>'çé há, áda<sup>n</sup> wawíçaxu cuçéaçé. I<sup>n</sup>'wi<sup>n</sup>'çaxa<sup>n</sup>  
 always I am. Just now I am glad there- I write several I send to  
 fore things to you. you. You help me
- ka<sup>n</sup>'bçéga<sup>n</sup>. I<sup>n</sup>'wi<sup>n</sup>'çaxa<sup>n</sup> xí'jí, i<sup>n</sup>'çé-na<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup> etéga<sup>n</sup>. Níkaci<sup>n</sup>'ga ukéçi<sup>n</sup>-ma  
 I hope. You help me if, I am usually always apt. Indian the common  
 glad ones
- waníta píají'qti te çí<sup>n</sup>' ékiga<sup>n</sup>'qti wackáxai, wáqe-mácé. Tēnā! wamí 12  
 quadruped very bad will the (mv. just like it you make us, O ye white people. Fie! blood  
 an. ob.)
- ea<sup>n</sup>'çikiga<sup>n</sup>'i: qí<sup>n</sup>'ha-skā' çíáxai, qí<sup>n</sup>'ha-jíde wáxai. Pahañ'ga tē'di edáda<sup>n</sup>  
 we are like you: white skin he made you, red skin he made us. Formerly what
- ctéwa<sup>n</sup> a<sup>n</sup>çá<sup>n</sup>'baha<sup>n</sup>-báji, i<sup>n</sup>'ta<sup>n</sup> úcka<sup>n</sup> çíçñai gē a<sup>n</sup>çá<sup>n</sup>'çibaha<sup>n</sup>'i. Úcka<sup>n</sup>  
 soever we did not know, now deed your the (pl. we know you by means  
 in. ob.) of them. Deed
- çíçñai gē a<sup>n</sup>çá<sup>n</sup>'çibaha<sup>n</sup>'i tē'di, úcka<sup>n</sup> çíçñai gē' a<sup>n</sup>çañ'guçihé aña<sup>n</sup>'çai 15  
 your the (pl. we know you by when, deed your the (pl. we follow you in  
 in. ob.) means of them in. ob.) them the wish.
- A<sup>n</sup>çañ'guçihé tañ'gata<sup>n</sup> há. A<sup>n</sup>çá<sup>n</sup>'niç etai tē wi<sup>n</sup>' uáwagiçái-gā,  
 We will follow you in them We may improve by the one tell it to us,  
 means of (things)
- wáqe-mácé. E'a<sup>n</sup> íçigiúda<sup>n</sup>'i gē' wi<sup>n</sup>' uáwagiçái-gā, kagéha. Qta<sup>n</sup>'çíçé  
 O ye white people. How they are for the (pl. one tell to us, my friend. We love you  
 your good in. ob.)
- héga-báji, kagéha. Níkaci<sup>n</sup>'ga ukéçi<sup>n</sup> d'úba macté maja<sup>n</sup> ké'ça hí éde 18  
 not a little, my friend. Indian common some warm land to the reached but

gčf. Gí'ča-báji tcábe, níkaci<sup>n</sup>'ga ukéčf<sup>n</sup>. Waqa<sup>n</sup>'be, Pañ'ka čaňká. Těná!  
 have They are sad very, Indian common. I have seen Ponka the ones Fie!  
 come them, who.  
 back.

úcka<sup>n</sup> čifíča íbaha<sup>n</sup> da<sup>n</sup>'be ga<sup>n</sup>'čai čaňká eáta<sup>n</sup> t'é wečécka<sup>n</sup>naí ä.  
 deed your to know to see they wish the ones why to die do you wish for them  
 who

3 Wakan'da číňké wí éskana íe čaná'a<sup>ni</sup> ědí-macě, Wakan'da číňké íe  
 God the one I oh that word you hear it O you who are  
 who there, God the one word  
 who

éčaná'a<sup>n</sup>-bají'qtia<sup>n</sup>'i. Wačá'efé ctě ícpaha<sup>n</sup>-báji éska<sup>n</sup>'bčéga<sup>n</sup>, wáqe-mácě.  
 you do not obey him at all. Pity even you do not know it it may be, I think it, O ye white people

Níkaci<sup>n</sup>'ga ukéčf<sup>n</sup> čaňká wařígčita<sup>n</sup>'qti ga<sup>n</sup>'čai éde wániřúwi<sup>n</sup>'xe wáni<sup>n</sup>  
 Indian the ones common the ones to work hard for them- they but you have led them you have  
 who selves wished around kept them

6 Pañ'ka čaňká. Waqi<sup>n</sup>'ha cuhí tě'di, waqi<sup>n</sup>'ha-gáwa baxú-de ca<sup>n</sup>' maja<sup>n</sup>'  
 Ponka the ones Paper reaches when, paper spread open written when and land  
 who you

bčúga učí'ai tě, gaň'ří wi<sup>n</sup>' iaň'kičá-gä.  
 whole scattered the, and then one send hither to me!  
 in

## NOTES.

The translation of this letter appeared in The Council Fire of 1879.

734, 4. Níkaci<sup>n</sup>'ga ukečf<sup>n</sup> aňgačf<sup>n</sup>, does not include the Omahas; so the phrase may be rendered by "The Indians who are *like us*," etc. But in 734, 5, aňgučana<sup>n</sup> . . . Uma<sup>n</sup>'ha<sup>n</sup> aňgata<sup>n</sup>, refers to the Omahas alone.

## TRANSLATION.

My friend, we have done the deeds of which you told us when you sent hither. We have attempted the various kinds of work that you have done, and we have succeeded. When God first made us, we Indians did not know anything whatever. My friend, I send to you to tell you that we have finished the work on this very day. The wild Indians of our race do not know anything about your ways; but we Omahas alone know about them. My friend, the other Indians are very sad throughout the day; but we do not wish to follow them. We hope that you will aid us. The white people do not wish us Indians to wear any part of our own clothing. O ye white people! we desire all the things which you have. Formerly, when we lived as wild Indians, we continued in great darkness. But to-day as we have seen you, we can perceive by steady gazing a very good day at a great distance. O ye white people! God caused the Indians to own the land on this island. We did not regard you as being in our way at all! You came to my land because the land on the other side of the water was insufficient for you all. You came to my land in order to live, and so you have improved. Since you have come to my land, I have seen in my land very fat horses and cattle, as well as from forty to fifty bushels of wheat sown (by one man). I have seen forty bushels of corn planted; excellent fences, stables, and dwellings. One hog has, perhaps, increased (in a few years) to fifty. The white people have acquired these things for themselves from my land; and they are always very glad. But I was ever sorrowful. Now I am glad, therefore I write to you about

several matters. I hope that you will help me. If you help me, I shall be apt to rejoice continually. O ye white people! you have regarded us Indians just as so many very bad quadrupeds! Fie! we resemble you in having blood, though you were made with white skins and we with red ones.

In former days we knew nothing at all; but now we have learned your deeds from you. As we have learned your methods, we wish to imitate you in practicing them. We will follow you in this respect. O ye white people, tell us one of the things by means of which we may improve! My friend, tell us one of the many things which have been advantageous to you. My friend, we have great love for you.

Some Indians went to the Indian Territory, but they have returned. The Indians are very sad. I have seen them. They are the Ponkas. Shame on you! why do you wish those to die who desire to see and know your ways? O ye whom I regard as hearers of God's words (among those who are otherwise), you have not obeyed God's words at all! I think, O ye white people, that you do not even know what pity is. The Ponkas desired to work very hard for themselves, but you have kept them in an unsettled condition. When this letter reaches you, and it is put in a newspaper and scattered over the whole country, send me a paper.

## JOHN SPRINGER TO JOHN PRIMEAU.

April 26, 1879.

Kagéha, cañ'ge ta<sup>n</sup> ceta<sup>n</sup>' íkikáwi<sup>n</sup>áça-máji. Cañ'ge ta<sup>n</sup> qá' éde i<sup>n</sup>'tca<sup>n</sup>  
 My friend, horse the so far I have not bartered. Horse the lean but now  
 (std. (std. an.ob.) an.ob.)

ci<sup>n</sup> cé há. Kí i<sup>n</sup>'tca<sup>n</sup> wabçita<sup>n</sup> héga-máji, wébçin<sup>n</sup>wi<sup>n</sup>-máji téinke. Bçicta<sup>n</sup>  
 fat goes . And now I have plenty of work, I may not sell. I finish it  
 xi, cañ'ge íkikáwi<sup>n</sup>áçé tá miñke. I<sup>n</sup>'tca<sup>n</sup> úují añgúai nié çin<sup>n</sup>gé, úda<sup>n</sup>qti 3  
 when, horse I will trade. Now house- our pain has none, very good hold

a<sup>n</sup>náji<sup>n</sup>. Kí Ihañk'ta<sup>n</sup>wi<sup>n</sup>' úí çá<sup>n</sup>á óné wíka<sup>n</sup>bça. Cín'gajin<sup>n</sup>'ga wiwíá é'áa  
 we stand. And Yankton vil. to the you I wish for you. Child my there  
 lage go

cta<sup>n</sup>'be né wíka<sup>n</sup>bça. Kí Ma<sup>n</sup>tcú-náji<sup>n</sup> íçámaxe te úcka<sup>n</sup> e'a<sup>n</sup>' íçápaha<sup>n</sup>-máji  
 you see the you I wish for you. And Standing Grizzly I ask him a may deed how I do not know  
 him go bear question

há. Wabágçeze cí uqçé tia<sup>n</sup>'çakiçé ka<sup>n</sup>bçéga<sup>n</sup>, waqin<sup>n</sup>'ha çé níçé xi. 6  
 Letter again soon you send hither I hope, paper this you when.  
 to me receive it

## NOTES.

John Springer was a half-blood Omaha. John Primeau was a half-blood Ponka, who resided on the Santee reservation, Knox County, Nebr.

737, 5. KÍ Ma<sup>n</sup>tcú-náji<sup>n</sup>, etc. If *tě*, *the*, be substituted for *te*, *may*, we may translate thus: "I do not know about the matter concerning which I questioned Standing Bear."

## TRANSLATION.

My friend, I have not yet exchanged the horse for one of equal value. The horse has been lean, but now he is getting fat. At present I have plenty of work, and I may not sell it. When I finish the work I will trade the horse (for another †). All in our household are in good health, we are doing very well. I wish you to go to the Yankton village. I desire you to go to see my child that is there. I do not know how I can ask Standing Bear a question (†). I hope that when you receive this letter you will send me one soon.

A<sup>N</sup>PA<sup>N</sup>-JAŅGA, AND OTHERS, TO INSPECTOR J. H. HAMMOND.

May 8, 1879.

Níkaci<sup>n</sup>'ga amá čéama ikágewačáčě Uma<sup>n</sup>'ha<sup>n</sup> úwačakié amača<sup>n</sup>' ca<sup>n</sup>'  
 Indian the (pl. these you have them for Omaha those whom you talked to at  
 sub.) friends in the past any  
 rate

i<sup>n</sup>táxaŷa wagáca<sup>n</sup> čné tě ca<sup>n</sup>' čagčí ičáčipaí éde, čagčláji éga<sup>n</sup>, maja<sup>n</sup>' uki  
 towards the traveling you the still you have they have but, you have as, land home  
 head of the river went returned waited for not returned

3 čičíŷa čan'di čakí éska<sup>n</sup> ečéga<sup>n</sup> éga<sup>n</sup>, učúčikié ga<sup>n</sup>'čai, učina'a<sup>n</sup> ga<sup>n</sup>'čai.  
 your in the you have perhaps they think as, to talk to you they wish, to hear about they wish.  
 reached home about some-thing you

Kagéha, fe wi<sup>n</sup>' učúčikié ga<sup>n</sup>'čai há, úcka<sup>n</sup> wi<sup>n</sup>' učúčikié ga<sup>n</sup>'čai. Uqčé'qtci  
 My friend, word one to talk to you they wish . dead one to talk to you they wish. Very soon  
 about it about it

wabáqčeze wi<sup>n</sup>' íwakičá-gă há. Čatláji taté xī, fe tě čí'í cuhíčě 'čai há.  
 letter one send to us . You shall not if, word the to give to send they  
 come hither to you thither promise  
 to you

## TRANSLATION.

These Indians whom you regard as your friends, the Omahas to whom you spoke, have waited for you to return from your journey up the Missouri River. But since you have not returned they think that you may have gone on to the land where your home is, and so they wish to speak to you about something. Then they desire to hear from you.

My friend, they wish to speak to you about one matter, one deed. Send us a letter very soon. If you do not intend coming hither, they promise to give you the words and send them thither to you.

MA<sup>N</sup>·E-GAHI TO LOUIS ROY.

May 24, 1879.

Umáha-mádi agčí. Umáha čécama wiji<sup>n</sup>·če amá, winégi amá edábe,  
 To the Omahas I have returned. Omaha these my elder brothers the (pl. sub.), my mother's brother the (pl. sub.) also,

a<sup>n</sup>·čěqti a<sup>n</sup>·či<sup>n</sup> éga<sup>n</sup>, i<sup>n</sup>·uda<sup>n</sup>·qtí ma<sup>n</sup>·bčei<sup>n</sup>. Maja<sup>n</sup> píäji hégaji, út'e kě  
 very gently have me as, very good for me I walk. Land very bad. cause the (coll. death of ?)

héga-ctěwa<sup>n</sup>·ji, macté hégaji-na<sup>n</sup> ca<sup>n</sup>·ca<sup>n</sup>. Wiža<sup>n</sup>·be ka<sup>n</sup>·bča-qtí ca<sup>n</sup>·ca<sup>n</sup> 3  
 far from being few. warm very usu-ally always. I see you I have a strong desire

ma<sup>n</sup>·bčei<sup>n</sup>. Wisíčě-na<sup>n</sup> ca<sup>n</sup>·ca<sup>n</sup>. Wa'ú čičíža uckúda<sup>n</sup> ga<sup>n</sup>·ada<sup>n</sup> awásičě-na<sup>n</sup>  
 I walk. I remember usu-ally you always. Woman your kind as, there-fore I remember usu-ally them

ca<sup>n</sup>·ca<sup>n</sup>. Hi<sup>n</sup>·bé úda<sup>n</sup> iŋgáxe-na<sup>n</sup>, áda<sup>n</sup> awásičě-na<sup>n</sup>-ma<sup>n</sup>. Čiádi wačátě  
 always. Moccasin good made for me usu-ally. there-fore I am usually thinking about them. Your father

ukét'a<sup>n</sup> ča<sup>n</sup> učide uhí juwígče, wa<sup>n</sup>·da<sup>n</sup> uáhi hă, ga<sup>n</sup>·ada<sup>n</sup> wisíčě-na<sup>n</sup>-ma<sup>n</sup>. 6  
 he acquired the together I was with you in together I grew up as, there-fore I am usually thinking of you.

Éde wiža<sup>n</sup>·ba-máji i<sup>n</sup>·teqi ičánahi<sup>n</sup> ma<sup>n</sup>·bčei<sup>n</sup>. Ěduána ea<sup>n</sup>·ča-báji tě  
 But I do not see you hard for me I accept it I walk. Antoine not related to me

ékiga<sup>n</sup>·qtia<sup>n</sup>, áda<sup>n</sup> í tě ctěwa<sup>n</sup>, ža<sup>n</sup>·ba-máji, ca<sup>n</sup>·dí hă. Čižáha<sup>n</sup> aká ca<sup>n</sup>·ge  
 is just like it, there-fore lodge the (ob.) even, I did not see it, I was com-ing back hither just so Your brother-in-law the (sub.) horse

ta<sup>n</sup>·či'í ta<sup>n</sup> abčei<sup>n</sup>·di te ai éde, agisičě'-ctěwa<sup>n</sup>-máji. Ca<sup>n</sup>·ha<sup>n</sup>·ima<sup>n</sup>·či<sup>n</sup> 9  
 the he the I am bringing will he but, I did not think of it at all. Just walking by night (as I was)

dí hă. Uqčě'qtci wiža<sup>n</sup>·be tá miŋke etéga<sup>n</sup>. Dega<sup>n</sup> wabáxu ča<sup>n</sup> níze ží,  
 I was coming back Very soon I will see you it is probable. But (?) letter the (ob.) you when receive it

uqčě'qtci waqi<sup>n</sup>·ha gia<sup>n</sup>·čakičě te. Edéce ží, cupí tá miŋke. Nú wata<sup>n</sup>·zi  
 very soon paper please be sending it back to me. What you if, I will reach you. Potato corn

edábe uáji édega<sup>n</sup> ceta<sup>n</sup>·agčí'a. Agčícta ží, cupí etéga<sup>n</sup> hă. Hi<sup>n</sup>·bé éskana 12  
 also I have planted but so far I have not finished mine. I finish when, I reach it is you probable Moccasin oh that

čigáqča<sup>n</sup> iča<sup>n</sup>·aŋkičai ka<sup>n</sup>·bčéga<sup>n</sup>.  
 your wife she puts them by in order to save for me I hope.



## NOTES.

Ma<sup>n</sup>e-gahi was a Ponka. Louis Roy, a half-blood Ponka, was then staying on the Yankton reservation, Dakota.

739, 10. Dega<sup>n</sup>. W. substitutes, "Ga<sup>n</sup>," And. G. agrees with the author in giving a reading of equal value (both sentences being connected): Uqččqtcī wīqā<sup>n</sup>be ta miūke etega<sup>n</sup> ča<sup>n</sup>ja, wabaxu ča<sup>n</sup>, etc. i. e., *Though I shall probably see you very soon, please send me a letter very quickly after you receive this one.*

## TRANSLATION.

I have come back as far as the Omaha reservation. These Omahas, my elder brothers, and my mother's brothers also, have treated me with the greatest consideration, so I continue to prosper. The land (in the south ?) is very bad, it contains many things that tend to shorten life, and it is always very warm. I always have a strong desire to see you. I always think of you. Your wives have been very kind, therefore I have always remembered them. They usually made moccasins for me, so I am generally thinking about them. You and I were raised together on the food which your father acquired, therefore I am usually thinking of you. But I continue in great distress because I do not see you. Antoine (your brother) has been just as if he was not related to me at all, therefore I started back hither without even seeing his house. Your brother-in-law said that I was to bring back to the Omaha reservation the horse which he had given you, but it escaped my memory altogether. I came hither traveling by night. It is probable that I shall see you very soon. When you get this letter, please send one back to me very soon. If you say anything I will come to you. I have been planting potatoes and corn, but I have not yet finished my work. When I finish it I will probably come to you. I hope that your wife will put some moccasins aside for me.

## TWO CROWS AND OTHERS TO JOSEPH LA FLÈCHE, AT OMAHA.

May 28, 1879.

Cé-ma ukíkie wécpaha <sup>n</sup> xī wackaī'-gǎ.	Ca <sup>n</sup> ' 'iáwačě-na <sup>n</sup> 'i gě éskana
Those talking you know when make an effort!	And they are usually the oh that
whom you together them	talking about us (pl. in ob.)
see	
pí íe úda <sup>n</sup> qti, éskana ckáxe ka <sup>n</sup> ' a <sup>n</sup> ča <sup>n</sup> 'čai.	Wačácka <sup>n</sup> ka <sup>n</sup> ' a <sup>n</sup> ča <sup>n</sup> 'čai.
new word very good, oh that you we hope.	You make an attempt we hope.
make it	

## NOTES.

Joseph La Flèche went with his daughter Susette to the Indian Territory, to visit his younger brother, Frank, a Ponka chief.

Two Crows said that when the letter was received La Flèche would think "Wacka<sup>n</sup>' 'ičai tená," i. e. "*they talk of nothing but perseverance!*" G. (1889) gave what is plainer to the author: Wacka<sup>n</sup>' tě - ná - qti 'ičai ā.

Persevero the only very they speak of

TRANSLATION.

Do your best when those whom you see and know are talking together! We hope that when they talk about us alone, you will make very good speeches (in our behalf). We hope that you will persevere.

FRED. MERRICK TO G. W. CLOTHER.

A<sup>n</sup>bačé wawidaxu cučéačě hă. Céču pí tě níkaci<sup>n</sup>ga juáwagčé aká  
To-day I write to you I send to you Yonder I the Indian I with them the (coll. sub.)  
reached there

gíuda<sup>n</sup>qtia<sup>n</sup>'i, úda<sup>n</sup>qti juáwagčé. Maja<sup>n</sup> bčé 'íáčě ča<sup>n</sup>á juáwagčé bčá-májì.  
it was very good for them, very good I was with them. Land I go I promised to the I with them I did not go.

Kì mája<sup>n</sup> čéčuádi agčí tédíhi xì, wabčíta<sup>n</sup>qti-ma<sup>n</sup>'. Kì úcka<sup>n</sup> égice teča<sup>n</sup>' 3  
And land in this place I have come back by the time that, I have worked. And deed you said in the that to past (some one)

aná'a<sup>n</sup> ka<sup>n</sup>'bča-qti-ma<sup>n</sup>'. Wahá cka<sup>n</sup>'na 'íčačě teča<sup>n</sup>' éga<sup>n</sup>qti gáxa-gă. Ca<sup>n</sup>'  
I hear it I have a strong desire. Animal you wish you in the just so act! And  
skins for spoke of past

aná'a<sup>n</sup> ka<sup>n</sup>'bča-qti-ma<sup>n</sup>' hă, učáket'a<sup>n</sup> tédíhi xìjì. Waqi<sup>n</sup>'ha čé cuhí tě  
I hear it I have a strong desire you acquire it by the time that if. Paper this reaches the you

éskana íe a<sup>n</sup>čá'í 'íčačě ka<sup>n</sup>bčéga<sup>n</sup>, uqčě'qtcì. Níkaci<sup>n</sup>'ga wagáxe éčiči<sup>n</sup>' aká 6  
oh that word you give you I hope, very soon. Indian debt he has the for you (sub.)  
to me promise

gisíčai a<sup>n</sup>'ba íčaugčé. Kì a<sup>n</sup>'ba wiá<sup>n</sup>'be tě étanda<sup>n</sup> wacta<sup>n</sup>'be taté ebčéga<sup>n</sup>.  
remembers day through. And day I see you the by that time you shall see it (ob. not. I think it. named)

Ca<sup>n</sup>' i<sup>n</sup>'uda<sup>n</sup>qti-ma<sup>n</sup>', éskana uqčě'qtcì waqi<sup>n</sup>'ha ia<sup>n</sup>'čakičé ka<sup>n</sup>bčéga<sup>n</sup>. Kì  
And I am doing very well, oh that very soon paper you send hither I hope. And  
to me

účita<sup>n</sup> t'a<sup>n</sup>' hégajì hă, wamúskě kě' cti hégajì, áda<sup>n</sup> a<sup>n</sup>'wa<sup>n</sup>'snindé'-qti-ma<sup>n</sup>' 9  
work abounds very much wheat the too very much, there-fore I am delayed a long time

hă. Cì wahá učáket'a<sup>n</sup> cka<sup>n</sup>'na tě hă'. Kì níkaci<sup>n</sup>'ga čé cahí' aká  
Again animal you acquire you wished And person this he reached (coll. sub.)  
skin you

wañ'gíčé učáket'a<sup>n</sup> číga<sup>n</sup>'čai. Níkaci<sup>n</sup>'ga aká čígísičě-na<sup>n</sup>'i hă. Ikágečičé'qti  
all you acquire they wish it for you. Person the (coll. sub.) they are usually remembering you Having you for a real friend

xìxáxai.  
they make for themselves.

NOTE.

Fred. Merrick, or Siřa<sup>n</sup>-qega, was an Omaha. He wrote this letter to a white man residing at Columbus, Nebr.

## TRANSLATION.

I write to you to-day about several matters and send to you. When I was there with you the Indians whom I accompanied were well pleased, and it was very good for me to be with them. I did not accompany them to the land to which I promised to go. By the time that I returned to this land I had plenty of work (?). I have a strong desire to hear respecting the matter about which you spoke to me. You spoke of your desire for skins of animals; act accordingly! I am very anxious to hear about them against the time that you acquire them. When this letter reaches you I hope that you will promise to give me information on the subject very soon.

The Indian who owes you a debt thinks of it throughout the day. I think that you shall see it by the day that I see you.

I am very well. I hope that you will send me a letter very soon.

There is a great amount of work here, and the wheat crop is bountiful, therefore I am delayed a long time. You wished to acquire skins of animals. All these Indians who came to you wish that you would acquire them. The men are usually thinking of you. They consider you as their true friend.

HOMNA TO HEQAKA-MANI, ICTA JANJAN, AND MANATCEBA  
(sic), YANKTONS.

Níkaci<sup>n'</sup>ga fábč<sup>i'</sup> cína wawídxúí hă. Ca<sup>n'</sup>, níkaci<sup>n'</sup>ga-mácě, éwičai,  
Indian three enough I write to you (pl.) . And, O ye Indians, I have you  
on different sub- jects for kindred.

kí ikágewičě'-cti-ma<sup>n'</sup>i. Kí maja<sup>n'</sup> kě wéahidě'qti pí édega<sup>n'</sup>, i<sup>n'</sup>teqi éga<sup>n'</sup>  
and I also have you for my friends. And land the at a great distance I had arrived, it was hard as  
for me

3 agčí. Níkaci<sup>n'</sup>ga fécama eáwačě amádi agčí, kí i<sup>n'</sup>uda<sup>n'</sup>-qti-ma<sup>n'</sup>, i<sup>n'</sup>čě-qti  
I returned Persons these I have them to the ones I re- and I was doing very well, I was very  
hither. for kinsmen who turned, well pleased

ma<sup>n'</sup>bč<sup>i'</sup> xí, wáqe amá a<sup>n'</sup>čizai. Kí maja<sup>n'</sup> gáhič<sup>a'</sup>á a<sup>n'</sup>ač<sup>i'</sup> akí tēdi,  
I walked when, white the (pl. they took And land to that (land) out they took me when,  
people sub.) me. of sight back thither

wáqe amá a<sup>n'</sup>wa<sup>n'</sup>'iaí. A<sup>n'</sup>čicta<sup>n'</sup>-bi aí édega<sup>n'</sup>, ceta<sup>n'</sup> a<sup>n'</sup>wa<sup>n'</sup>'ča<sup>n'</sup>i, a<sup>n'</sup>wa<sup>n'</sup>'cte  
white the (pl. were talking That they had let they but, so far they hold me, I am left  
people sub.) about me. me go said

6 jin'ga hă, a<sup>n'</sup>čicta<sup>n'</sup>-báji. Níkaci<sup>n'</sup>ga fécama, Umáha amá ctí uáwagič<sup>a'</sup>qti.  
a little they have not re- Person these, Omaha the (pl. too have given me much  
leased me. help.

Ceta<sup>n'</sup> Umáha maja<sup>n'</sup> eřá čan'di baza<sup>n'</sup> akí-máji, řa<sup>n'</sup>'ha kě'di agčí. Kí  
So far Omaha land their to the among I have not border to the I have And  
the crowd reached there again, returned.

a<sup>n'</sup>čicta<sup>n'</sup>i tēdi, ca<sup>n'</sup> níkaci<sup>n'</sup>ga ukéč<sup>i'</sup> úcka<sup>n'</sup> jújuáji kě' ctěwa<sup>n'</sup> éska<sup>n'</sup>  
they let me go when, at any rate Indian common deed bad ones of the soever oh that  
various kinds

9 ana<sup>n'</sup>cibe ka<sup>n'</sup>bčéga<sup>n'</sup>. Ca<sup>n'</sup> a<sup>n'</sup>bačé wisíčě-qti, wabágčeze wawídxúí.  
I take my feet I hope. And to-day I think much letter I have written to  
out of (?) you on different subjects.

Kí úcka<sup>n</sup> e'a<sup>n'</sup> ma<sup>n</sup>ni<sup>n'</sup> xī, ca<sup>n</sup> wágazu éskana i<sup>n</sup>wi<sup>n'</sup>çanaí ka<sup>n</sup>bçéga<sup>n</sup> (ca<sup>n'</sup>  
 And deed how you walk if, yet straight oh that you (pl.) tell it to I hope yet  
 me)

úcka<sup>n</sup> ája<sup>n</sup> e'a<sup>n'</sup> ma<sup>n</sup>ni<sup>n'</sup> xī). Kí níkaci<sup>n'</sup>ga d'úba çéama úcka<sup>n</sup> gě gíteqi  
 deed you do how you walk if. And person some these deed the hard for  
 it (pl. (them)  
 in. ob.)

amá. Ikágeçiqçé'qti xī'jī, úcka<sup>n</sup> gě' gíteqi amá há' çá<sup>n'</sup>ja, níkaci<sup>n'</sup>ga d'úba 3  
 the (pl. They have you for when, deed the (pl. hard the (pl. though, person some  
 cl.). real friends, in. ob.) for (them) cl.)

éwa<sup>n</sup>i, níkagahí- ma wágçai, çida<sup>n'</sup>ba-báji é wakaí. Ca<sup>n'</sup> níkaci<sup>n'</sup>ga  
 they chief the (pl. they accuse they did not see you it they mean. And person  
 caused it, in ob.) them

çeçinke ijáje té çpáxu etéga<sup>n</sup>. Kí wabágçeze i<sup>n</sup>çin'çizai xī, i<sup>n</sup>wi<sup>n'</sup>çá tíçe  
 this st. one his the you write it is proba- And letter he receives when, to tell me to send  
 (ob.) it ble. for me at my request to me

etéga<sup>n</sup>. Dúba-ma<sup>n'</sup>çin é wágazúqti níkaci<sup>n'</sup>ga i<sup>n</sup>çin'çize tá çin ké. 6  
 he is apt. Dúba-ma<sup>n'</sup>çin he very straight person the one who will receive it  
 for me.

## NOTES.

Homna, *Smelling of fish*, the Yankton equivalent of the Ponka Hubça<sup>n</sup>. This Ponka was also known as xaxe-ni-çata<sup>n</sup> (see 729, 5), çe-je-baçe, *Buffalo Chips*, and Nuda<sup>n</sup>hañga, *War captain*.

Heqaka-mani was Walking Elk.

743, 1 and 2. (ca<sup>n</sup> ucka<sup>n</sup> aja<sup>n</sup> e'a<sup>n</sup> ma<sup>n</sup>ni<sup>n</sup> xī) a parenthetical expression, which can be omitted, as it is redundant, being a mere equivalent of what precedes: "that is, how you progress with the things which you have undertaken."

## TRANSLATION.

I write to you three men on various matters. O ye men, I regard you as my kindred and friends. I arrived at the very distant land, and as it was difficult for me to remain, I returned hither. I returned to these Indians, my kindred, and when I was doing very well and continued very happy the white people arrested me. And when they took me back to Omaha City the white people talked about me (*i. e.*, entered suit). They subsequently said that they had let me go, but they still hold me a little under restraint; they have not released me. These Omahas have given me much aid. I have not yet returned to the Omaha reservation, where I could associate freely with the people. I have returned to the border of the reservation. When they release me, I hope that I may get my feet out from the various kinds of bad deeds of wild Indians. As I am thinking much about you to-day, I write to you a letter on different subjects. I hope that you will tell me fully what things you have been doing (that is to say, how you progress with the things which you have undertaken). Some of these people have had trouble. When they had you for true friends they got into trouble, and this was caused by some persons, that is, the chiefs, whom they accuse of keeping them from visiting you. You may write the name of this Indian sitting here. When he receives a letter for me at my request, he will be apt to send and tell me. Dúba-ma<sup>n'</sup>çin is the one who will receive my letters for me, as he is a very upright man.

NA<sup>N</sup>ZANDAJĪ TO JAMES O'KANE.

June 24, 1879.

Ca<sup>n</sup>, kagéha, a<sup>n</sup>bačé wisíčě wawíđaxu cučéačě, ie djúbaqtei éga<sup>n</sup>.  
 And, my friend, to-day I remember I write to you I send to you, word very few.  
 you about several things

- Ikágekíčě úda<sup>n</sup>qti a<sup>n</sup>čí<sup>n</sup> ča<sup>n</sup>ctí, a<sup>n</sup>čí<sup>n</sup>ba-bájí xáci a<sup>n</sup>čí<sup>n</sup>. Ca<sup>n</sup>  
 Regarding one very good we were formerly, we have not seen one a long we are. And  
 another as friends
- 3 wačásíčáča-bají'-qti-ja<sup>n</sup> éi<sup>n</sup>te, ca<sup>n</sup> a<sup>n</sup>čísíče-na<sup>n</sup> a<sup>n</sup>čí<sup>n</sup>. Ca<sup>n</sup> čikáge  
 you have not been thinking of us at all if, per- yet we think of usu- we are. And your friend  
 haps, you ally
- nán'de ča<sup>n</sup> gí'čají'-qti-na<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>, xagé-na<sup>n</sup>. ca<sup>n</sup>ca<sup>n</sup>. Čikáge wa'ú  
 heart the very sad for him usu- always, he weeps usu- always. Your friend woman  
 (ob.) ally
- gíwakéga gí'te téga<sup>n</sup>. Ca<sup>n</sup> éskana wabágčeze nížě xí, e'a<sup>n</sup> ma<sup>n</sup>ni<sup>n</sup> éi<sup>n</sup>te  
 sick for him his dies is apt. And oh that letter you re- when, how you walk if  
 ceive it
- 6 ca<sup>n</sup> winá'a<sup>n</sup> ka<sup>n</sup>bča. Ca<sup>n</sup> účita<sup>n</sup> ačágčani<sup>n</sup> éi<sup>n</sup>te a<sup>n</sup>čina'a<sup>n</sup> a<sup>n</sup>ga<sup>n</sup>čai.  
 at any I hear from very soon. I wish. And work you have your if we hear from we wish.  
 rate you own you
- Ca<sup>n</sup> Mejík a<sup>n</sup>pa<sup>n</sup>ha, íqtiha da<sup>n</sup>ctě, ačí<sup>n</sup> éi<sup>n</sup>te, íčamáxe xí, i<sup>n</sup>wi<sup>n</sup>čaná  
 And Messick elk hide, deer hide or, he has if, you ask him when, you tell it to  
 me
- ka<sup>n</sup>bčéga<sup>n</sup>. Ca<sup>n</sup> íqtiha na<sup>n</sup>ba úda<sup>n</sup>qti ka<sup>n</sup>bča, i<sup>n</sup>čéni<sup>n</sup>wi<sup>n</sup> xí, ia<sup>n</sup>čakičě  
 I hope. And deer hide two very good I desire, you buy them if, you send them  
 for me hither to me
- 9 ka<sup>n</sup>bčéga<sup>n</sup>, uqčě'qtei. Či a<sup>n</sup>pa<sup>n</sup>ha wi<sup>n</sup>áqtei ctěctěwa<sup>n</sup> ka<sup>n</sup>bčáqti. Ca<sup>n</sup>  
 I hope, very soon. Again elk hide just one even if I desire greatly. And
- e'a<sup>n</sup> ma<sup>n</sup>bčei<sup>n</sup> tě a<sup>n</sup>čapaha<sup>n</sup>. Nié a<sup>n</sup>čín'gě-qti-ma<sup>n</sup>.  
 how I walk the you know me. Pain I have not at all.

## NOTES.

Na<sup>n</sup>zandajĪ was an Omaha. O'Kane's residence was at Kearney Junction, Nebr.

744, 3. Čikáge, *i. e.*, Pidaiga or Spafford Woodhull: *see* 656, note.

744, 7. Mejík, *i. e.*, T. M. Messick, a white trader.

## TRANSLATION.

My friend, I remember you to-day, and I write to you about various matters, sending you a very few words. We have been very good friends, though we have not seen each other for a long time. Even if you have not been thinking of us at all, we are usually thinking of you. Your friend is now very sad at all times; he is weeping continually. Your friend's wife is ill, and will probably die. I hope that when you receive the letter I may hear from you how you are getting along. If you have any work of your own, we wish to hear from you. When you ask Mr. Messick whether he has any elk or deer skins, I hope that you will tell me what he says. I desire two very good deer skins. If you buy them for me, I hope that you will send them to me very soon. I also desire at least one elk skin. You know how I am doing. I am very well.

WAQPECA TO UNAĴI<sup>N</sup>-SKĀ.

June 3, 1879.

Ca<sup>n</sup> winá'a<sup>n</sup> ka<sup>n</sup>'bča, kī a<sup>n</sup>'ba áhigi winá'a<sup>n</sup>-máĵi há. Winégi  
 And I hear from I wish, and day many I have not heard My mother's  
 you brother

gí améde, gčfáĵi, Čáhiéča. Čě'ra čanáĵi<sup>n</sup>, negiha, i<sup>n</sup>'čěqti-ma<sup>n</sup>'. Wisíčě-na<sup>n</sup>  
 is returning he has not Cheyenne. Yonder you stand, mother's I am very glad. I think of usu-  
 they say, but, returned, brother, you ally

ca<sup>n</sup>'ca<sup>n</sup>. Wabágčeze nížě ĵi, uqčě'qti tíčačě ka<sup>n</sup>'bčéga<sup>n</sup>. Djó aká Pañ'ka 3  
 always. Letter you re- when, very soon you send I hope. Joe the Ponka  
 ceive it it hither (sub.)

ahí éde, agčí uqčě'qti. Winégi cukí éi<sup>n</sup>te cta<sup>n</sup>'be ĵi, i<sup>n</sup>'wi<sup>n</sup>'čaná íčačě  
 reached but, he re- very soon. My mother's re- if you see when, you tell it to me you send  
 there turned hither brother turned there to him hither  
 you

te há', uná'a<sup>n</sup>'čákičě té, cta<sup>n</sup>'be tě'di. Pañ'ka cěču gčí tě ceta<sup>n</sup>'  
 will you cause me to hear will. you see when. Ponka yonder has the so far  
 about it him come back

wágazu-báĵi, čbécťě íbaha<sup>n</sup>'ĵi. 6  
 is not straight, whoever does not know  
 it.

NOTES.

745, 1. Winegi, *i. e.*, Cheyenne. In line 2, Negiha refers to Unaji<sup>n</sup>-skā, son of Cheyenne. Note that Waqpeca calls *both father and son* his "mother's brothers." See Omaha Sociology, §75, in 3d An. Rept. Bureau of Ethnology, 1885.

745, 2. gi amede, *in full*, gi ama ede.

745, 5. una'a<sup>n</sup>'čákičě te cta<sup>n</sup>'be tědi, equivalent to the two preceding phrases.

TRANSLATION.

I have wished to hear from you, but for many days I have not heard from you. It is said that my mother's brother, Cheyenne, is coming back, but he has not yet returned. I am delighted, mother's brother, that you are staying there where you are. I am always thinking of you. I hope that when you receive this letter you will send one hither very soon. Joseph La Flèche went down to see the Ponkas in the Indian Territory, but he will return very soon. If my mother's brother (your father) has reached the Yankton reservation, please send and tell me when you see him. Please let me hear about him when you see him. It is still uncertain whether the Ponkas will return to their old reservation (in Dakota). No one knows about it.

## JOHN PRIMEAU TO REV. A. L. RIGGS.

June 5, 1879.

- A<sup>n</sup>bačé níaci<sup>n</sup>ga waja<sup>n</sup>'be, ukíkiáí a<sup>n</sup>'bačé Umáha amá. Kí Omaha  
 To-day people I have seen they have to-day Omaha the (pl. And Omaha  
 them, talked together sub.)
- City eáta<sup>n</sup> níaci<sup>n</sup>'ga wíuki wi<sup>n</sup>' atí, Pañ'ka wíuki aké. Íe úda<sup>n</sup>qti níaci<sup>n</sup>'ga  
 City from it person or advocate one has Ponka advocate the one Spoke very good man  
 Indian come, who is he.
- 3 aká wíuki aká. Ma<sup>n</sup>tcú-náji<sup>n</sup> níaci<sup>n</sup>'ga uíxa<sup>n</sup> tcábai, wáwíu'é aké, úda<sup>n</sup>-  
 the advocate the Standing Bear person has aided greatly, lawyer the one very  
 (sub.) (sub.) him who,
- qti gíga<sup>n</sup>čai. I<sup>n</sup>'tca<sup>n</sup>báče íai tē uwíbča tá miñke. Iqíga<sup>n</sup>čai číñkě'ja Pañ'ka  
 good desires for This day, now what they I will tell you. Grandfather to the Ponka  
 him spoke
- čañká 'íwačé ačé 'íčai, Isa<sup>n</sup>'yati čañká cti, Umáha čañká cti, Húñaŋga  
 the ones to talk to go he has Santee the ones too, Omaha the ones too, Winnebago  
 who about them promised, who
- 6 čañká cti, áda<sup>n</sup> úcka<sup>n</sup> gě bčúga wágazu gáxe ga<sup>n</sup>'čai. Ca<sup>n</sup>' íe kě áhigi  
 the ones too, there- deed the (pl. all straight to make he wishes. And word the many  
 who fore in. ob.)
- ča<sup>n</sup>'ja, djúba čáxe, awána<sup>n</sup>qčí<sup>n</sup> éga<sup>n</sup>. Monday tē'di dí há. Kí Wednesday  
 though, few I made, I was in haste as. Monday on I was coming  
 hither
- tē'di atí há, Umáha íí čan'di. Kí a<sup>n</sup>'ba-waqúbe čicta<sup>n</sup>', Monday tē'di  
 on I came hither Omaha vil- lage to the. And Sunday finished, Monday on
- 9 cagčé tá miñke. Čawíni Čáni eča<sup>n</sup>'ba Pañ'ka wíuki uwáčaginá tē. Čási,  
 I will start back to you. David Charles he too Ponka they aid you tell it to will. Dorsey,  
 them them
- Mr. Hamilton' cti ja<sup>n</sup>'be. Čéna.  
 Mr. Hamilton too I saw. Enough.

## NOTES.

John Primeau had acted as Ponka interpreter for Rev. A. L. Riggs at the Santee Agency, Nebr., since 1871, and perhaps for a longer period.

John Primeau came to the Omaha Agency and visited the Presbyterian Mission while Mr. T. H. Tibbles was consulting with the Omaha about the Ponka case.

## TRANSLATION.

I have seen the Indians to-day; the Omahas have been talking together to-day. A lawyer has come from Omaha City, and he is the one who has been helping the Ponkas. This advocate spoke very good words. The lawyers have afforded considerable help to Standing Bear. They desire for him what is very good. I will tell you what they spoke about this very day. He has promised to go to the President to speak for the Ponkas. And not only for them, but also for the Santees, Omahas, Winnebagos, and, in fact, he wishes to rectify the affairs of all of them. And though there were many words, I record but a few, as I am in haste. I started hither on Monday, and on Wednesday I reached here at the Omaha Agency. On Monday next I will start back to you. Please tell Charles and David Le Clerc about the man who has been aiding the Ponkas. I have seen Messrs. Dorsey and Hamilton. Enough.

MA<sup>N</sup>TCU-NA<sup>N</sup>BA TO UNAJI<sup>N</sup>-SKĀ.

Waqi<sup>n</sup>'ha ꝑéꝑa<sup>n</sup> i<sup>n</sup>'tca<sup>n</sup>'qtcī bꝑizē. Caa<sup>n</sup>' amá cagꝑai tē'di i<sup>n</sup>'tca<sup>n</sup>'qtcī  
 Paper this just now I have re- Dakota the (pl. started when just now  
 ceived it. sub.) back to you

bꝑizē. Wawéa<sup>n</sup>'máxe tíꝑai tē uwíꝑca cuꝑéaꝑē tá miñke. Edáda<sup>n</sup> nújĩnga  
 I have re- To ask me some ques- they the I tell it to I will send it to you. What boy  
 ceived it. tions hither you

amá ꝑi'í amá iꝑáꝑaha<sup>n</sup>-máji, ca<sup>n</sup>' wéamáxe tá miñke, ꝑa<sup>n</sup>'ja aꝑíqibꝑa, ꝑáci 3  
 the (pl. they gave to I do not know it, yet I will ask them a question though I hesitate from a long  
 sub.) you fear of failure, time

hégajī. Ci ꝑatí ꝑi, wéꝑanáꝑai ꝑi, úda<sup>n</sup> tēi<sup>n</sup>'te. Ga<sup>n</sup>' Pañ'ka amá ꝑéama  
 very. Again you when, you question if, good it would be. And Ponka the (pl. these  
 have come them about sev- eral things be. sub.) (pl.)  
 hither

Djó aká ē'ꝑa ahí, íuꝑa eꝑá tē ubꝑá tá miñke. ꝑiádi Pañ'ka íhusá-biamá,  
 Joe the there reached now his the I will tell it. Your Ponka They scolded him,  
 (sub.) there, (pl. in ob.) father it is said,

gí ágají-biamá, ca<sup>n</sup>' eca<sup>n</sup>'adi gꝑi<sup>n</sup>' ꝑiñké amá. Céki amá íi sáta<sup>n</sup> 6  
 to be they ordered him, yet near to them he was sitting, it is said. Ceci the (mv. lodge five  
 re- it is said, sub.)  
 turn-  
 ing

júwagꝑe agí-bi améde a<sup>n</sup>'ba-waqúbe na<sup>n</sup>'ba gí tē ceta<sup>n</sup>' Djo Zuzēt'te  
 he with them was returning hither, mysterious day two re. the so far Joe Susette  
 they say, but turning

eꝑa<sup>n</sup>'ba Pañ'ka íi ꝑan'di ahí-bi ega<sup>n</sup>', Pañ'ka uꝑá-biamá. I<sup>n</sup>'tca<sup>n</sup>  
 she too Ponka village at the having arrived there, Ponka told it, they say. Now  
 they say,

ꝑa<sup>n</sup>'gēꝑtcī agꝑi tē, Uma<sup>n</sup>'ha<sup>n</sup> íi ꝑan'di. I<sup>n</sup>'ta<sup>n</sup> a<sup>n</sup>'ba-waqúbe dúbá gí 9  
 very near the they the, Omaha village to the. Now mysterious day four re-  
 time have re- turned  
 turned

tē ceta<sup>n</sup>', Céki. Pañ'ka na<sup>n</sup>'ba waka<sup>n</sup>'ta<sup>n</sup>-biamá, Wé's'á-ꝑa<sup>n</sup>'ga, Gahíge  
 the so far, Ceci. Ponka two were tied, they say, Big Snake, The Chief

eꝑa<sup>n</sup>'ba. Úkie aꝑé 'iꝑá-bi ega<sup>n</sup>', Pañ'ka iꝑádiꝑai aká íhuwaꝑá-biamá:  
 he too. To pay a friendly visit to go they spoke having, Ponka agent the he consulted them:  
 of it, they say (sub.)

"I<sup>n</sup>'ta<sup>n</sup>, na<sup>n</sup>'hébai-gá. ꝑiíga<sup>n</sup> íhuwaꝑé ꝑéaꝑē tá miñke. Ínahi<sup>n</sup> ꝑi, óné 12  
 Hold on! wait ye! Your grand- to consult I will send thither. He is will-  
 father them ing if, you

taité. Ínahi<sup>n</sup> ꝑi, uma<sup>n</sup>'e ctí wí'í éga<sup>n</sup>, né taité," á-biamá. Kí ca<sup>n</sup>'  
 shall go. He is will- if, provisions too I give having, you shall go, he said, they  
 ing say.

na'a<sup>n</sup>'-báji Wé's'á-ꝑa<sup>n</sup>'ga Gahíge eꝑa<sup>n</sup>'ba. Ga<sup>n</sup>' Pañ'ka júwagꝑe aꝑá-bi  
 they did not Big Snake The Chief he too. So Ponka with them went, they  
 listen to him say

Cáhiéꝑa íi ꝑan'di. É'di ahí-bi ꝑi, Cáhiéꝑa iꝑádi aká úꝑa<sup>n</sup>-biamá, Wé's'á- 15  
 Cheyenne vil to the. There arrived when, Cheyenne father the held them, they Snake  
 lage say (sub.) say,

ꝑa<sup>n</sup>'ga Gahíge eꝑa<sup>n</sup>'ba. Gañ'ꝑi ucté amá wanáce amá wágiahí-biamá  
 Big The Chief he too. And then those who re- police the (pl. they came there for  
 mained (= the sub.) them, they say  
 rest)



ga<sup>n'</sup>, wáfi<sup>n</sup> akí-biamá. Waka<sup>n'</sup>ta<sup>n</sup> ča<sup>n'</sup>ja, uqčé wáficke tá-bitéamá. I<sup>n'</sup>ta<sup>n</sup>  
 as, they took them back home, They tied them though, soon they shall be untied, they say. Now  
 they say.

Pañ'ka ucté amá ximúgča<sup>n</sup> gí ga<sup>n'</sup>čai éde, Djó aká cka<sup>n'</sup>ají gči<sup>n'</sup> wágaji.  
 Ponka the remainder to steal away re- wished but, Joe the not moving to sit commanded  
 turn- ing (sub.) them.

3 Ma<sup>n'</sup>tcú-náji<sup>n</sup> čéčiñke añ'guin'xa<sup>n</sup>i. Uma<sup>n'</sup>ha<sup>n</sup> maja<sup>n'</sup> uhañ'ge wáqe eja<sup>n</sup>  
 Standing Bear this st. one we aided him. Omaha land end white their  
 people own

hébe ugči<sup>n'</sup> gči<sup>n'</sup>. Kí a<sup>n'</sup>bačé añ'guin'xa<sup>n</sup>i, máca<sup>n</sup> híde uča<sup>n'</sup> juáwagče.  
 part sitting in it he sits. And to-day we have aided him, quill base to take I was with them.  
 hold of it

Ceta<sup>n'</sup> Wakan'da čaha<sup>n'</sup>-ma wauie edábe Uma<sup>n'</sup>ha<sup>n</sup> aká cti céna uja<sup>n</sup>i  
 So far. God those who pray lawyer also Omaha the (coll. too enough have  
 sub.) aided him

6 Ma<sup>n'</sup>tcú-náji<sup>n</sup>. A<sup>n'</sup>bačé wauie wi<sup>n</sup> juañ'gče gči<sup>n'</sup>, a<sup>n'</sup>čañ'gukié añ'gči<sup>n'</sup>.  
 Standing Bear. To-day lawyer one he with me he sat, we talked together we sat.

Iřiga<sup>n'</sup>čai čin'ké ačé 'ičai, wauie aká. É agči tédíhi xi, wágazu tci<sup>n'</sup>te.  
 Grandfather the one to go he spoke lawyer the He he has by that when, straight it may be.  
 who of it. (sub.) returned hither time

Juañ'gče añ'gči<sup>n'</sup> taité, kí maja<sup>n'</sup> cě'ja, a<sup>n'</sup>wa<sup>n'</sup>wa gči<sup>n'</sup> tci<sup>n'</sup>te a<sup>n'</sup>ča<sup>n'</sup>baha<sup>n'</sup>-báji.  
 We with him we shall sit, and laud yonder, which (of the he site it may be we do not know it.  
 two)

9 Wakan'da čaha<sup>n'</sup>-ma, wauie amá edábe Pañ'ka čin' enáqtcí uči<sup>n'</sup>ki-báji;  
 God those who pray lawyer the (pl. also Ponka the they only they do not side  
 to Him, sub.) (coll. ol.) with;

níkaci<sup>n'</sup>ga ukéči<sup>n</sup> bčúga uáwagikí řai, áda<sup>n</sup> wéčě héga-báji.  
 Indian common all to side with us he there- we are very glad.  
 speaks, fore

Ahaú. Uma<sup>n'</sup>ha<sup>n</sup> añ'gata<sup>n</sup> níe wafiñ'ge héga-báji; wačáté añ'xiřaxe  
 ¶ Omaha we who stand pain we have none very (pl.); food we have made  
 for ourselves

12 bčúga a<sup>n'</sup>čijut'a<sup>n</sup>i; úda<sup>n</sup>qti a<sup>n'</sup>náji<sup>n</sup>i. Ceta<sup>n'</sup> Ma<sup>n'</sup>tcú-náji<sup>n</sup> řa<sup>n'</sup>ba-máji há.  
 all we have raised very good we stand. So far Standing Bear I have not seen  
 it; him

I<sup>n'</sup>ta<sup>n</sup>, gasáni da<sup>n'</sup>ctě, řa<sup>n'</sup>be tá miñke.  
 Now, to-morrow perhaps I will see him.

Hau. Céama, Máca<sup>n'</sup>-úi<sup>n</sup>, Ictá-ja<sup>n</sup>ja<sup>n'</sup>, Miřáha-čáge, céna, Šindé-  
 ¶ Those, Wiyakoin, Ictaja<sup>n</sup>, Raccoon skin head- enough, Spotted  
 dress,

15 gčecká da<sup>n'</sup>be tai éga<sup>n</sup> cagčai. Cupí tá miñke.  
 Tail to see him in order they have I will reach there.  
 that (pl.) started back to you.

## NOTES.

747, 2. wawea<sup>n</sup>maxe tičai tě. W. gives as an alternate reading, Wawéawamáxe tičai tě, with reference to what was sent hither to ask us questions. G. substituted Wawéa<sup>n</sup>čamáxe tičafě tě, with reference to what you sent hither to question me about.

747, 8. Pañka uča-biama. Either supply aka, the sign of a voluntary action, after Pañka, or change uča-biamá to uča amá.

748, 15. cagčai. After this Ma<sup>n'</sup>tcu-na<sup>n</sup>ba added the following, recorded at the time in English: "If you hear of their going, send me word the same day." This must refer to the contemplated visit of the three Yanktons to Spotted Tail.

## TRANSLATION.

I have just received this letter. I received it just now as the Dakotas started back to you. I will send to you to tell you that they sent here to ask us some questions. I do not know what the young men have given you, still I will ask them the questions, though I hesitate a very long time from fear of failure. You ought to come and question them yourself! Joseph La Flèche reached the Ponkas in the Indian Territory. I will tell the news which he brought about them. He said that the Ponkas had scolded your father and had ordered him to return hither, but he was staying near them. When Joe and Susette reached the Ponka village, the Ponkas told him, so he says, that Ceki had started this way with five lodges about two weeks previous to their arrival. It is now very near the time for them to have come to the Omaha village. Up to this time it has been four weeks since Ceki and his companions started. He also said that two Ponkas, Big Snake and The Chief, had been arrested and confined. When they had spoken of going to make a friendly visit to another tribe, the Ponka agent consulted them. "Hold on! Wait! I will send and consult the President. Should he be willing, you shall go, and I will give you provisions for the journey," said the agent. But Big Snake and The Chief would not obey him. They and the Ponkas went away and traveled to the Cheyenne village. When they got to the Cheyenne village, the Cheyenne agent arrested Big Snake and The Chief. Then the policemen took them and the rest of the Ponkas and brought them back to the Ponka reservation.

It is said that the two, who have been confined, will be released soon. At this time the rest of the Ponkas wished to steal off and come back to us, but Joe told them to remain where they were.

We have aided Standing Bear. He is dwelling on a piece of land belonging to the white people, near the boundary of the Omaha reservation. We have aided him to-day; I was with those who "touched the pen-handle." Up to this time only those who pray to God (among the white people), the lawyers, and the Omahas have aided Standing Bear.

A lawyer sat with me to-day; we sat together talking with one another. The lawyer promised to go to see the President. By the time that he gets there the matter will be settled. We shall dwell together, but we do not know in which of two lands yonder he will dwell. The lawyers and those who pray to God take sides not only with the Ponkas, but they speak of befriending all of us Indians. Therefore we are very glad.

We Omahas are in excellent health; we have made food for ourselves; we have raised all that we planted; we are very prosperous. I have not yet seen Standing Bear. I will see him to-day or to-morrow.

These men, Wiyakoi<sup>n</sup>, Icta-ja<sup>n</sup>ja<sup>n</sup>, and Raccoon-skin Head-dress, have started back to you in order to go on a visit to Spotted Tail. (Send me word the very day that you hear of their departure.) And I will go to see you.

TO INSPECTOR J. H. HAMMOND, FROM SEVERAL OMAHAS.

June, 1879.

- Two Crows said:*—Ga<sup>n'</sup>, ji<sup>n'</sup>čéha, čatí tē di íwičaha<sup>n'</sup>-májí há. Kí And elder brother, you when I did not know you And came
- níkaci<sup>n'</sup>ga čéama úwačakič-ma wiwíja-ma íčae čagčé tē i<sup>n'</sup>wi<sup>n'</sup>čai. Kí wisíčē- person these those to whom you talked mine spoke you the they have told me about it. And I think of you
- 3 na<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup> há. Kí maja<sup>n'</sup> čéča<sup>n'</sup> a<sup>n'</sup>ča<sup>n'</sup>ničē etéga<sup>n'</sup> tē bčúgaqti uáwačagíná usu- always . And land this we live by ought (pl.) the all you told it to us ally means of it
- čagčai. Kí cí píqti éskana a<sup>n'</sup>ča<sup>n'</sup>wacka<sup>n'</sup> etéga<sup>n'</sup> xí, wi<sup>n'</sup> wečéckaxai you started that And again anew oh that we get strong by ought (pl.) if, one you make for us back. means of it
- ka<sup>n'</sup> a<sup>n'</sup>ča<sup>n'</sup>čai. Éskana, cañ'ge, kagéha, waka<sup>n'</sup>bča há. Wačíta<sup>n'</sup>-ma júbají, we hope. Oh that, horse, my friend, I desire them . The working ones are inferior,
- 6 núciáha, éga<sup>n'</sup>, wacka<sup>n'</sup>-či'á-na<sup>n'</sup>i. Níkaci<sup>n'</sup>ga ukéči<sup>n'</sup> cañ'ge é áwaka-májí low in as, they are weak usu- ally. Indian common horse it I do not mean it stature,
- há: wáqe cañ'ge, uma<sup>n'</sup>čińka fábči<sup>n'</sup>, dúba-ma ceta<sup>n'</sup> a<sup>n'</sup>wañ'ga<sup>n'</sup>čai. Éskana white horse, year three, those who are so far we desire them. Oh that man four
- uáwačagika<sup>n'</sup> étea<sup>n'</sup>i xíjì, é weágiúda<sup>n'</sup> etaí. Uqčé'qtcí éskana Ijga<sup>n'</sup>čai you help us may, at if, that good for us may. Very soon oh that. Grandfather least (pl.)
- 9 čińké íe ańgúai na'a<sup>n'</sup>čakičé ka<sup>n'</sup> a<sup>n'</sup>ča<sup>n'</sup>čai. the one word our you cause him to we hope. who hear
- Duba-ma<sup>n'</sup>či<sup>n'</sup> said:*—Ji<sup>n'</sup>čéha, a<sup>n'</sup>bačé edáda<sup>n'</sup> wíja tá mińke, áda<sup>n'</sup> O elder brother, to-day what I will ask a favor of you, there- fore
- wabáqteze wíčaxu cučéačé. Máčadi čatí há. Kí uwíkie-májí éte-ma<sup>n'</sup> letter I have writ- I send it to Last winter you And I did not talk to I may, in ten to you you. came hither you the least
- 12 ča<sup>n'</sup>ja, níkaci<sup>n'</sup>ga čéama ikágeawáčē-ma učíkiaí tē, íe tē učíčai tē although, person these those whom I have for talked to the, word the told about the you friends you
- aná'a<sup>n'</sup> tē i<sup>n'</sup>uda<sup>n'</sup>qti-ma<sup>n'</sup>, ji<sup>n'</sup>čéha. Ičánija té. I<sup>n'</sup>wi<sup>n'</sup>čana tē, ébčizē I heard when I was very glad, O elder I live by will. You tell it to the, I take it from him brother. means of it me
- tēdlihi xí, édí-na<sup>n'</sup> ani<sup>n'</sup>ja etéga<sup>n'</sup>. Kí wíja te, ehé tē. Cañ'ge-ma by the when, then only I live apt. And I ask a will, I said it. The horses (pl. ob.) time favor of you
- 15 wiwíja-ma wébčihíde-ma háhada<sup>n'</sup>i, kí edáda<sup>n'</sup> skíge ačai tē čúta<sup>n'</sup>qti those that are those by means of which are light. and what heavy goes the very mine I continue at work straight
- ačá-bájí ča<sup>n'</sup>ja, ca<sup>n'</sup>awácka<sup>n'</sup> te, ehé ča<sup>n'</sup>, ga<sup>n'</sup>awácka<sup>n'</sup> tá mińke. Ji<sup>n'</sup>čéha, they do not though, yet I make an will, I said in the so I will make an effort. O elder brother, go effort past.
- cañ'ge wáqe ejaí, ca<sup>n'</sup>uma<sup>n'</sup>čińka fábči<sup>n'</sup> dúba, sátá<sup>n'</sup>-ma, éskana a<sup>n'</sup>wañ'- horse white their, i. e. year three four, those that are oh that we de- people five.
- 18 ga<sup>n'</sup>čai. Kí Ijga<sup>n'</sup>čai čińké uqčé'qti éskana čécpaha ka<sup>n'</sup>bčéga<sup>n'</sup>. sire them. And their grand- the very soon oh that you show it I hope. father (st. ob.) to him

*Jaçi<sup>n</sup>-na<sup>n</sup>pajì said:—*Ji<sup>n</sup>čéha, a<sup>n</sup>bačé edáda<sup>n</sup> wi<sup>n</sup> wířa cučéačě. Cañ'ge  
 O elder brother, to-day what one I ask a favor of you I send it to you. Horse

wačíta<sup>n</sup> wábčì<sup>n</sup> tě a<sup>n</sup>jú-majì hégga-májì, cañ'ge wiwířa tě. Cañ'ge wáqe  
 to work I have them the I am very unfortunate, horse my the. Horse white people  
 eřaí wacka<sup>n</sup>řańga waka<sup>n</sup>bča. Cañ'ge-ma máčě řábčì<sup>n</sup>, dúbá, sátá<sup>n</sup> 3  
 their strong I desire them. The horses winter three, four, five  
 ceta<sup>n</sup>-ma é waka<sup>n</sup>bča. Ědí řì, maja<sup>n</sup> ča<sup>n</sup> bčíta<sup>n</sup> tě uřa<sup>n</sup>be bčé etéga<sup>n</sup>.  
 those who are so far that I desire them. In that case, land the I work it the up the hill I go apt.

Iřiga<sup>n</sup>čai, éskana uqčě'qtcì uřuřakié ka<sup>n</sup>bčéga<sup>n</sup>.  
 Grandfather, oh that very soon you speak to him about it I hope.

*Mawada<sup>n</sup>čì<sup>n</sup> said:—*Kagéha, a<sup>n</sup>bačé'qtcì edáda<sup>n</sup> čína édega<sup>n</sup> ěduče 6  
 My friend, this very day what they have begged from you I have joined it

há. Maja<sup>n</sup> čan'dì ená edáda<sup>n</sup> ańřířaxaí a<sup>n</sup>čířaha<sup>n</sup>-na<sup>n</sup>i é-na<sup>n</sup> ěé há.  
 Land in the that alone what we have done for ourselves we pray to you ally it alone that is it

Ědega<sup>n</sup> edáda<sup>n</sup> čáxe tě bčí'a-na<sup>n</sup>-ma<sup>n</sup> há, kagé. Kì áda<sup>n</sup> a<sup>n</sup>bačé  
 But what I do the I usually fail to complete. O friend. And there-fore to-day

uáwačaxa<sup>n</sup>i tě a<sup>n</sup>ča<sup>n</sup>čě-qti há. Ga<sup>n</sup> čéčañka wanágče a<sup>n</sup>ča<sup>n</sup>wacka<sup>n</sup> taíte 9  
 you have aided us the we really think it. And these domestic animal we shall be strong by means of them

ěé há, áda<sup>n</sup> uwřbča cučéačě.  
 that is it there-fore I tell it to you I send it to you.

*Je-uřa<sup>n</sup>ha said:—*Kagéha, a<sup>n</sup>bačé nířaci<sup>n</sup>ga čéama wačřbaxu tá ama ha;  
 My friend, to-day person these they write to you on different subjects will (pl.)

kì wiji<sup>n</sup>čě íe wi<sup>n</sup> a<sup>n</sup>i gčé ečéga<sup>n</sup> éga<sup>n</sup> čisíčě éga<sup>n</sup> wai<sup>n</sup>čřbaxu tańgata<sup>n</sup>. 12  
 and my elder brother word one he gave it to me thought he started back that remem-bered you ing we write to you we will.

Ca<sup>n</sup> máčadi čatí tě'dì a<sup>n</sup>wa<sup>n</sup>čakié tě, íe tě ágisičě-na<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>. Íe tě  
 And last winter you came hither when you spoke to me when, word the I think usually always. Word the

abčì<sup>n</sup> te cé abčì<sup>n</sup> há. Ca<sup>n</sup> edáda<sup>n</sup> ańgúři řìřì, bčúgaqti hí kě úda<sup>n</sup>,  
 I have the that I have. And what we plant if all stock the good, (coll. ob.)

céhi kě' cti, ja<sup>n</sup>'abe bčúgaqti úda<sup>n</sup>. Kì áma a<sup>n</sup>čá'i 'iřáčě tě ubča<sup>n</sup>-ctěwa<sup>n</sup>- 15  
 apple the too, leaf all good. And the you give you the I have in the least tree (coll. ob.) other me promised taken hold degree of it

májì, řa<sup>n</sup>'be-ctěwa<sup>n</sup>-májì, iřádičai wa'i-bájì, a<sup>n</sup>bačé na<sup>n</sup>cta<sup>n</sup>'i, ářì ugčì<sup>n</sup>,  
 I—not, I have not even seen it, agent did not give it to us. to-day he has ceased to walk, an- other place),

nířaci<sup>n</sup>ga iřádičai aká. Kì řeskā-ma é áwake há Kì řeskā-ma é Iřiga<sup>n</sup>čai  
 Indian agent the (st. sub.). And the cattle that I mean. And the cattle that Grand-father

uřuřakié řì, éskana maja<sup>n</sup> gč'dì aqčábčì<sup>n</sup> abčì<sup>n</sup> ka<sup>n</sup>bčéga<sup>n</sup>. Ga<sup>n</sup> cañ'ge 18  
 you speak to him about it if, oh that land in the (pl. in. ob.) I have my own I have it I hope. And horse

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wína, cañ'ge uma<sup>n</sup> čínka čábč<sup>n</sup> méga<sup>n</sup>, dúba méga<sup>n</sup>, sátà<sup>n</sup> méga<sup>n</sup>, céna.  
 I beg horse year three those of that four those of that five those of that enough  
 from you, age, age, age,

Cañ'ge i<sup>n</sup>č'ágěqti ka<sup>n</sup>bča-máji, cañ'ge ukéč<sup>n</sup> cti ka<sup>n</sup>bča-máji; Máhi<sup>n</sup>řaň'ga  
 Horse very old man I do not want it, horse common too I do not want it; American

3 cañ'ge-ma eonáqcti waka<sup>n</sup>bča, macté cañ'ge a<sup>n</sup>waň'ga<sup>n</sup>ča-báji. Hécpaiúna  
 the horses those alone I want them, warm (i. e. horse we do not want them. Spanish  
 (pl. ob.) Kansas)

cañ'ge écti pí-báji.  
 horse those are bad.  
 too

A<sup>n</sup>pa<sup>n</sup>-řaňga said:—Ji<sup>n</sup>čéha, čatí há, Uma<sup>n</sup>ha<sup>n</sup> maja<sup>n</sup> čan<sup>n</sup>di. Ki e'a<sup>n</sup>  
 O Elder you Omaha land to the. And how  
 brother, came hither

6 aňgč<sup>n</sup> ča<sup>n</sup> cka<sup>n</sup> aňgč<sup>n</sup> wacta<sup>n</sup> be čatí. Ki "fe wiwiřa tē síčai-gā," ecé, áda<sup>n</sup>  
 we eat the action we eat you saw us you came. And Word my the remember you there-  
 ye it, said, fore

síčě-na<sup>n</sup>'j. Ca<sup>n</sup> edáda<sup>n</sup> wečéckaxe, maja<sup>n</sup> áwa<sup>n</sup>'ji, wečéckaxe i<sup>n</sup>čínai keča<sup>n</sup>  
 they usually. And what you have done for land strong to you make it for we begged in the  
 remem-ber it us, bear them up, us of you past

a<sup>n</sup>síčě-na<sup>n</sup>' ca<sup>n</sup>ca<sup>n</sup>'i ča<sup>n</sup>'ja, účita<sup>n</sup> hégaji ani<sup>n</sup>' éga<sup>n</sup>, wečéni'ai tē, ecé. Ca<sup>n</sup>  
 we usu- always though, work very you as, you had failed the, you  
 think of ally it to accomplish it for us said. And

9 wáqe úcka<sup>n</sup> aňga<sup>n</sup>'čai tē uqčé aňga<sup>n</sup>'čai há. Ca<sup>n</sup> e'a<sup>n</sup> ma<sup>n</sup>ni<sup>n</sup>' tē éga<sup>n</sup>qti  
 white deed we desire the soon we desire. And how you walk the just so  
 people

uqčé aňga<sup>n</sup>'čai há. Ičápaji, čičiřa gčítan-gā. Maja<sup>n</sup> agčita<sup>n</sup> ři, agčábč<sup>n</sup>  
 soon we desire it. Not waiting your own do your own Land I work my if, I have my  
 for him to work. own own

ka<sup>n</sup>bčéga<sup>n</sup>, waqi<sup>n</sup>'ha sagí. Iřiga<sup>n</sup>'čai čínké gátē na'aňkičá-gā. Ca<sup>n</sup> edáda<sup>n</sup>  
 I hope, paper hard. Grandfather the (st. that let him hear it. And what  
 ob.) thing

12 wéteqi gě bčúgaqti, éskana aňga<sup>n</sup>'ča-báji. Ca<sup>n</sup> nřkaci<sup>n</sup>'ga maja<sup>n</sup> ča<sup>n</sup>  
 are hard the all, oh that we do not want it. And person land the  
 for us (pl. in. ob.) (ob.)

wákihíde-má cti wéčisihi-gā, gacíbe čeáwakičái-gā. Ki maja<sup>n</sup> ařigčita<sup>n</sup>  
 those who attend to too cleanse it of them out of it cause them to go from And land I work for  
 them for us, us. myself

tē'di, wéčihíde ářidaza<sup>n</sup>' iňgáxai-gā. É tí ři, i<sup>n</sup>'ctě edáda<sup>n</sup> ctě  
 when, tool each with its own kind make for me. • That it when, as if what ever  
 comes hither

15 a'ágča-máji, řúaha-maji'qti, wabčita<sup>n</sup> ma<sup>n</sup>bč<sup>n</sup>'i. Ičádičai amá ená ma<sup>n</sup>'zěskā  
 I do not suffer, I do not fear unseen I work at I walk. Agent the (pl. only money  
 danger at all, various tasks they sub.)

kédita<sup>n</sup> ač<sup>n</sup>'i gč<sup>n</sup>'i éga<sup>n</sup>, ená wéčihíde ač<sup>n</sup>'i gč<sup>n</sup>'i. Čískié itěčě gč<sup>n</sup>'i  
 from the having they sit as, only implements having they sit. All in a to place gč<sup>n</sup>'i  
 it sit they they sit. pile in a heap

a<sup>n</sup>waň'ga<sup>n</sup>ča-báji.  
 we do not want them.

## NOTES.

750, 8. L. gave another reading, Éskana uáwaçagiçã<sup>n</sup>i çí, é weágiuda<sup>n</sup> etái. It is impossible to distinguish between the two readings, either in English or in Çegiha.

750, 11. uwikie-majl etema<sup>n</sup> çã<sup>n</sup>ja, etc. The insertion of "etema<sup>n</sup>" shows that *only in one respect* did the speaker differ from his friends; he had not conversed with Gen. Hammond. But he and they were of one mind, and when he heard their report of the council with the inspector, he agreed with them in trying to act by his advice.

752, 10. Içãpajl, etc. Reference uncertain. It may be intended for Içãpajl-da<sup>n</sup> çíçíçã gçítañ-gã, *Do the work for your own wards (the Omahas) without waiting for some one to appear!*

752, 14. weçihide açidaza<sup>n</sup> iñgaxai-gã, *give me tools as my personal property.* Açidaza<sup>n</sup> weveys the idea of *separation into homogeneous groups.* The speaker wished his agricultural implements to be distinct from those of other Omahas. The general idea of what is recorded in lines 11 to 17, as given at the time, is as follows: "If we become citizens, we desire an equal division of land, horses, and tools. We do not wish them to be kept as common property, or in one place." After saying this, they added: "We need one hundred and fifty span of horses."

## TRANSLATION.

Two Crows said:—Elder brother, I did not know about your coming. But after you departed, these Indians, my friends, told me what you had said. I am always thinking of you. Before you left you told us very fully how we ought to live by means of the land.

We express again the hope that if we ought to make an effort by means of such things (?), you will make one of them for us. My friend, I desire horses. As our working horses are low in height, they are usually too weak for the work. When I speak of desiring horses, I do not refer to Indian ponies. We want American horses from three to four years old. If you would only help us to get them they would be advantageous to us. We hope that you will cause the President to hear our words very soon.

Duba-ma<sup>n</sup>çin said:—Elder brother, I ask something of you as a favor to-day, therefore I write you a letter. You came here last winter. Though I did not talk to you, these Indians, my friends, did talk to you, and I have heard what they have told about you. So I am very glad, elder brother. I will improve by means of it. By the time that I take from the President (?) what you have told me only then can I improve. I said that I would ask you a favor. My horses, by means of which I continue working, are light, and when the work becomes heavy they can not go very straight. But since I said, "I will persevere," I will do so. O elder brother, we desire American horses that are three, four, or five years old. I hope that you will show this to the President very soon.

çãçin-na<sup>n</sup>pajl said:—Elder brother, I send to you to-day to ask a favor of you. I am very unfortunate with my working horses. I desire strong American horses. I wish the horses to be three, four, or five years old. In that case, when I work the land, I will be apt to ascend the hill (*i. e.*, improve). I hope that you will speak to the President about this very soon.

Mandan said:—My friend, I am one of those who have begged something from you this very day. We have petitioned to you about only one thing; that is, with reference to our making something for ourselves by working the soil. That is the only thing about which we ask you. But, my friend, I have usually failed to complete what I have undertaken. And so to-day we really think that you have aided us. Domestic animals are the means by which we shall put forth strength, therefore I send to tell you.

Je-uqa<sup>na</sup>ha said:—My friend, these Indians write to you to-day. We write to you because we remember how you, our elder brother, gave us some advice before you started home. I have always remembered the words which you spoke to me when you came here last winter. I have kept the words which I received. All things which we have planted have grown up and the plants and trees are in good condition. So are the apple trees; the leaves are all good. I have not taken hold of the other thing which you promised to give us; I have not even seen it; the agent has not given it to us. He has resigned to-day, and another Indian agent is in his place. I refer to the cattle. And when you speak to the President about the cattle, I hope that I may have my own (cattle) in my land. And I beg horses of you. I want horses that are three, four, or five years of age. I do not want very aged horses, nor do I desire Indian ponies. I desire none but American horses. We do not want Kansas horses. And Mexican horses, too, are bad.

Big Elk said:—Elder brother, you came here to the Omaha country. You came to see how we were and what we were doing. You said, "Remember my words," therefore the people have remembered them. And though we have always remembered how we begged you to make our land strong enough to bear us up, you said that you had failed to accomplish it for us because you had so much work. And the ways of the white people which we desire, we wish to have them soon. We desire to imitate your ways before long. Work for us, your wards, without awaiting the appearance of any Omaha (?). If we cultivate our land, we hope that we can have good titles to it. Let the President hear that. We do not desire the many difficult things which we have encountered. Send from our land all those (white employés at the agency) who attend to us. Make them leave our reservation. When we cultivate our land, let us have the personal ownership of the tools which we use.

As the agents stay (among the Indians) solely on account of money, they continue in possession of the annuity money, the agricultural implements, etc. But we do not desire them to keep these implements in one place. (We need one hundred and fifty span of horses.)

WAQPECA TO UNAĴI<sup>n</sup>-SKĀ.

August 19, 1879.

Ca<sup>n</sup> eáta<sup>n</sup> waqi<sup>n</sup>'ha gŕíçakiçáĵi ca<sup>n</sup> gŕíçakiçáĵi ca<sup>n</sup>'ca<sup>n</sup> hă. Cubçé  
 And why paper you have not sent yet you have not sent always I will  
 back hither back hither  
 tá miñke hă. Ca<sup>n</sup> a<sup>n</sup>'ba-waqúbe na<sup>n</sup>bá tē ceta<sup>n</sup>' waqi<sup>n</sup>'ha gŕíçaçé ĵi,  
 go to you And mysterious day two the so far paper you send if,  
 (=week) back  
 cubçé téinke, cē'ŕa. Wabágçeze uqçé'qtci gĩañ'kiçá-gă, çé nížē ĵi. Cañ'ge 3  
 I will go to you, yonder. Letter very soon send back hither to this you re. when. Horse  
 me, ceive it  
 çagína ta<sup>n</sup> çási i<sup>n</sup>'teqi içáñuhé hă. Aa<sup>n</sup>'bça cubçé tá miñke. Níaci<sup>n</sup>'ga  
 you asked the I drive difficult I fear the un- I abandon if I will go to you. Person  
 for your (std. it for me seen danger  
 own an. ob.)  
 ikágeaçé agína'a<sup>n</sup> ka<sup>n</sup>'bça. Çúta<sup>n</sup>qti i<sup>n</sup>'çi'wa<sup>n</sup>çé içá-gă: Tatañ'ka-máni é  
 I have him for I hear about I wish. Very accu- send hither to tell me about Walking Buffalo-bull that  
 a friend my own rately my own: is he  
 áwake. Ca<sup>n</sup> çéçu çagçáĵi tē i<sup>n</sup>'ca<sup>n</sup>-qti-ma<sup>n</sup>' hă. Pañ'ka-ma ceta<sup>n</sup>' 6  
 I mean him. And here you have not the I am well satisfied  
 returned with it  
 hither  
 wágazu-báĵi, çéçu çanáĵi<sup>n</sup> tē téqi ħ, ehé: gŕiteqiwaçé, gŕiteqi'qti naji<sup>n</sup>'i.  
 are not straight, here you stand the diff- ! I say: troublesome to very difficult they stand.  
 cult them, for them

TRANSLATION.

For some reason you have not sent a letter hither; you have never sent a reply I will go to you. If you send a reply in two weeks, I will go yonder to your land. When you receive this, send a letter back very quickly. You have begged for your horse; it is difficult for me to drive it along, and I am apprehensive on this account. I will leave it here when I go to see you. I wish to hear about the man whom I regard as my friend. Send and tell me all about him. I refer to Walking Buffalo-bull. I am very well satisfied for you not to return here. The Ponka matter is not yet settled, and it would be difficult for you to stay here. They continue in great trouble.

TO THE CINCINNATI COMMERCIAL, FROM SEVERAL OMAHAS.

Duba-ma<sup>n</sup>'çi<sup>n</sup> said:—Kagéha, níkaci<sup>n</sup>'ga çé añ'gaçin'di, Uma<sup>n</sup>'ha<sup>n</sup>  
 My friend, Indian this to us who are mv., Omaha  
 añ'gaçin'di, wabágçeze wi<sup>n</sup>' tíçaçé tē aná'a<sup>n</sup>. Wéçigça<sup>n</sup> tē a<sup>n</sup>'ça<sup>n</sup>'çamáxe 9  
 to us who are mv., letter one you sent the I heard it. Mind the you asked me about  
 it hither  
 tē uwíhça tá miñke. Maja<sup>n</sup>' çá<sup>n</sup> çéçá<sup>n</sup> agçábçi<sup>n</sup>. Maja<sup>n</sup>' wiwíña.  
 the I will tell it to you. Land the this I have my own. Land my own.



- Ki níkaci<sup>n'</sup>ga-ma čé-ma cka<sup>n'</sup> ma<sup>n'</sup>čiči<sup>n'</sup>-ma waža<sup>n'</sup>be hă, ictá wéča<sup>n'</sup>be.  
 And the people (pl. ob.) these (pl. ob.) those who walk actively (busily) (pl. ob.) I have seen them eye I have seen them with.
- Níkaci<sup>n'</sup>ga cka<sup>n'</sup> wiwíča kě agí<sup>n'</sup>bča ka<sup>n'</sup>bča háciačáčica<sup>n'</sup>; agíča<sup>n'</sup>ba-máji.  
 Person act my own the I abandon my own I wish towards the rear; I do not look at mine.
- 3 Agíčasnú čéáčě. Ki wáče čéama waža<sup>n'</sup>be tě cka<sup>n'</sup> e<sup>n'</sup>a<sup>n'</sup>i tě úda<sup>n'</sup> ínahi<sup>n'</sup>  
 I push my own off. And white these I see them the act how the good really they are people
- ebčéga<sup>n'</sup>, éska<sup>n'</sup> égima<sup>n'</sup> ka<sup>n'</sup> ebčéga<sup>n'</sup> hă. Níkaci<sup>n'</sup>ga ukéčiči<sup>n'</sup> cka<sup>n'</sup> tě  
 I think, oh that I do that I hope Indian common act the
- náxixiča tě ka<sup>n'</sup>bča-máji hă, háciačáčica<sup>n'</sup> agíčasnú čéáčě, é áwake. A<sup>n'</sup>ba  
 what made the I do not desire towards the rear I push my own, that I meant it. Day  
 people fear to leave camp
- 6 íčaugčě edáda<sup>n'</sup> a<sup>n'</sup>čañ'gíúda<sup>n'</sup> tě uáxičixíde hă. Égičě cka<sup>n'</sup> čičíča tě  
 throughout what by means of which I may prosper the I gaze around, in search of it for myself At length deeds (movements) your the
- e- na<sup>n'</sup> ígíúda<sup>n'</sup>wáčě tě ía<sup>n'</sup>be hă. Níkaci<sup>n'</sup>ga-ma waža<sup>n'</sup>be tě wícti áxi-  
 that only may be good for the I have seen it The people I have seen them the I too I have looked at  
 (one)
- íá<sup>n'</sup>be: ca<sup>n'</sup> edáda<sup>n'</sup> úgaxeča íwacka<sup>n'</sup> e<sup>n'</sup>a<sup>n'</sup>i tě wícti égima<sup>n'</sup> áta<sup>n'</sup>hé- de,  
 myself: and what limbs strong by means of how it is I too I am standing doing that during,
- 9 ebčéga<sup>n'</sup> hă. Wamúskě uáji, nú uáji, maja<sup>n'</sup>qě, waččá, wata<sup>n'</sup>zi,  
 I think it Wheat I have sown, potato I have planted, onion, cabbage, corn.
- hi<sup>n'</sup>bčiči<sup>n'</sup>ge, waža<sup>n'</sup>, ce, na<sup>n'</sup>pa, núgčě, đá<sup>n'</sup>qě-jíde, *tomato, lettuce,* sákačíde.  
 beans, pumpkin, apple, cherry, turnip, beet, tomato, lettuce, watermelon.
- Ľéskā wábčiči<sup>n'</sup>, cañ'ge, ja<sup>n'</sup>čínange, cañ'ge-wé'í<sup>n'</sup>, waji<sup>n'</sup>ga-jíde. Kagéha,  
 Cow I have them, horse, wagon, harness, chicken. My friend.
- 12 níkaci<sup>n'</sup>ga čikáge čé-ma í tě ugípiqtia<sup>n'</sup> gčiči<sup>n'</sup> a<sup>n'</sup>ná'a<sup>n'</sup>i. Ki wéčigčiča<sup>n'</sup>  
 person your friend these house the very full sitting we hear it. And mind (or plan)
- ebčéga<sup>n'</sup> wañ'gíčě'qti ečéga<sup>n'</sup>i. Ki wagáca<sup>n'</sup> i<sup>n'</sup>ctě řégaqti bčé éga<sup>n'</sup> hă.  
 I think it all they think it. And traveling as it were very new I go so
- Ma<sup>n'</sup>bčiči<sup>n'</sup> a<sup>n'</sup>čañ'bča<sup>n'</sup>-mají'-qti-ma<sup>n'</sup>. Ki edáda<sup>n'</sup> a<sup>n'</sup>bačě bčijut'a<sup>n'</sup> uwíbča tě,  
 I walk I have by no means had enough. And what to-day I have raised I tell to you the,
- 15 éskana uma<sup>n'</sup>čiči<sup>n'</sup>ka áji ří, áta bčijut'a<sup>n'</sup> ka<sup>n'</sup>bčéga<sup>n'</sup>. Kagéča, čikáge amá  
 oh that year an-when, be- I raise I hope. My friend, your friend the (pl. sub.)  
 other yond
- čéama ukíqčaqča-báji hă. I<sup>n'</sup>ctě kigčiče amá éga<sup>n'</sup>i hă. Pahañ'ga čiči<sup>n'</sup>  
 these they run unequal distances As if they were chasing they are so Before the one (mv.)  
 they are chasing they are him, their own so
- gčiče amá éga<sup>n'</sup>i hă.  
 they are chasing they are him, their own so
- 18 *Two Crows said:*—Kagéha, níkaci<sup>n'</sup>ga čéiga<sup>n'</sup>-mácě, íe a<sup>n'</sup>čina'a<sup>n'</sup>i -de  
 My friend, people the ones like you, word we heard from when you
- wéčěqtia<sup>n'</sup>i. Wačiča<sup>n'</sup> gě a<sup>n'</sup>čañ'nahí<sup>n'</sup>qti. Wéčěqti a<sup>n'</sup>wañ'xičiča<sup>n'</sup> a<sup>n'</sup>ma<sup>n'</sup>čiči<sup>n'</sup>  
 we were very glad. Work the we are very willing for it. We are very glad we work for ourselves we walk  
 (pl. in. ob.)

ctěwa<sup>n'</sup>, Iyiga<sup>n'</sup>čai činké wagáqca<sup>n'</sup> eja<sup>n'</sup> amá sabájiqti a<sup>n'</sup>síčě-na<sup>n'</sup>i čan<sup>n'</sup>di,  
 even when, Grandfather the st. servant his the (pl. very suddenly we think usu- when,  
 one sub.) of him ally

a<sup>n'</sup>čañ'xuhe-na<sup>n'</sup>i. A<sup>n'</sup>ctě uáwagiya<sup>n'</sup>-baji<sup>n'</sup>qti čaňká. \* \* \* \* Éskana  
 we fear the un- usually. As if they were not helping us at all. Oh that  
 seen danger

ie čaná tíčafě níkaci<sup>n'</sup>ga áhigi<sup>n'</sup>qti uná'a<sup>n'</sup>wačákičě ka<sup>n'</sup> a<sup>n'</sup>čañ'čai. Éskana 3  
 word you you sent people very many you cause them to hear we hope. Oh that  
 begged hither about it

wawíue añ'gui<sup>n'</sup>hai ka<sup>n'</sup> a<sup>n'</sup>čañ'čai. Éskana maja<sup>n'</sup> ča<sup>n'</sup> waqi<sup>n'</sup>ha sagi<sup>n'</sup>qti  
 lawyer we join them we hope. Oh that land the paper very firm

wačá'i ka<sup>n'</sup> a<sup>n'</sup>čañ'čai. Ěđihi xi, wáqe wáspa-báji<sup>n'</sup>ma a<sup>n'</sup>čañ'xuha-báji  
 you give we hope. In that event, white the ones who are not we do not fear unseen  
 to us keeping motionless danger

etéga<sup>n'</sup>. Kagéha, ie a<sup>n'</sup>čañ'čamaxáji ca<sup>n'</sup> uwíbča. Edáda<sup>n'</sup> waqtá 6  
 apt. My friend, word you did not ask me yet I tell it to What vegetable  
 you. (or fruit)

a<sup>n'</sup>čijut'a<sup>n'</sup>i gě wea<sup>n'</sup>čiwí<sup>n'</sup>i tědi, háhada<sup>n'</sup>qti éga<sup>n'</sup>-na<sup>n'</sup>i, čí edáda<sup>n'</sup> eja<sup>n'</sup>  
 we raise the (pl. we sell when, very light so usually, again what their  
 in. ob.) in. ob.) own

gě skígěqti wegáxe-na<sup>n'</sup>i, účiwí<sup>n'</sup> xi ačí<sup>n'</sup> amá.  
 the very heavy they make usually, store those who keep  
 (pl. for us (sub.).  
 in. ob.)

*Big Elk said:*—Ca<sup>n'</sup> nán'de čan<sup>n'</sup>di indáda<sup>n'</sup> i<sup>n'</sup>teqi gě uwíbča cučéačě. 9  
 And heart in the what hard for the I tell to you I send to  
 me (pl. in. ob.) you.

Níkaci<sup>n'</sup>ga ukéčín<sup>n'</sup>-ma edáda<sup>n'</sup> úda<sup>n'</sup> xičáxe ga<sup>n'</sup>ča améde, ičádičai amá  
 Indian the common what good to do for they were wishing, but, agent the (pl.  
 (pl.) themselves

uwágiya<sup>n'</sup>ji amá-na. Kagéha, níkaci<sup>n'</sup>ga čiega<sup>n'</sup>-macé-na, účka<sup>n'</sup> wéteqi  
 they are the only ones who do My friend, person only to you and those deed hard for  
 aid us. like yourself, us

a<sup>n'</sup>čañ'gučkie étai. Iyiga<sup>n'</sup>čai činké edáda<sup>n'</sup> wéteqi gě wéteqi-báji ečéga<sup>n'</sup>qti- 12  
 we talk to you about can. Grandfather the st. one what hard for the not hard for us he thinks just  
 them (pl. in. ob.) so

na<sup>n'</sup>, wákihiđewakičai<sup>n'</sup>-ma, ičádičai<sup>n'</sup>-ma, i<sup>n'</sup>ctě wáčiuda<sup>n'</sup>-bi ečéga<sup>n'</sup>-na<sup>n'</sup> gči<sup>n'</sup>  
 usually, the ones whom he causes to the agents, as it that they benefit he thinks un- he sits  
 watch over us, were us

té. Áda<sup>n'</sup> níkaci<sup>n'</sup>ga-ma edáda<sup>n'</sup> xičáxai gě égima<sup>n'</sup> ka<sup>n'</sup>bčéga<sup>n'</sup>. Ca<sup>n'</sup> maja<sup>n'</sup>  
 the. There- the people what they do for the I do that I hope. And land  
 fore (pl. in. ob.)

čan<sup>n'</sup>di níkaci<sup>n'</sup>ga úda<sup>n'</sup>qti ka<sup>n'</sup>bča hă; níkaci<sup>n'</sup>ga ukéčín<sup>n'</sup> agíča<sup>n'</sup>be ctěwa<sup>n'</sup> 15  
 in the person very good I desire him Indian common I look at my own even

ka<sup>n'</sup>bča-máji. Maja<sup>n'</sup> čan<sup>n'</sup>di áwa<sup>n'</sup>ji<sup>n'</sup>qti níkaci<sup>n'</sup>ga-mácě bčúga i<sup>n'</sup>wí<sup>n'</sup>čaxa<sup>n'</sup>i  
 I do not wish it. Land in the fully strong O ye people all you aid me  
 enough to bear one up

ka<sup>n'</sup>bča. Níkaci<sup>n'</sup>ga-mácě, nán'de úda<sup>n'</sup> ičañ'čafě-mácě, waň'gičě, učákičai  
 I wish. O ye people, heart good ye who place it, every one, you tell your  
 affairs to one another

xi, uáwačaxa<sup>n'</sup>i xi, maja<sup>n'</sup> čan<sup>n'</sup>di a<sup>n'</sup>ma<sup>n'</sup>čí<sup>n'</sup> aňga<sup>n'</sup>čai. 18  
 when, you aid us If, land in the we walk we wish.

*Maxewačë said*:—Kagéha, waqin'ha tia'čakičé niñk'éčë, wibčaha<sup>n</sup>  
 My friend, paper you have sent it you who sit, I pray to you  
 hither to me (sing.)

čéačë, céhe há. Éskana i'čéwacka' cka'na, kagéha, waqin'ha tia'čakičé,  
 I send it I think . Oh that you make an effort you wish it, my friend, paper you send it hither  
 off, and say that for me to me,

3 i'n'čë-qi-ma'. Cka' číha a'čá' baha'-ctéwa'-báji ca' qtaa'čëqtia'i. Éskana  
 I am very glad indeed. Acts your we do not know anything about them yet we love them very Oh that  
 well.

wéuda<sup>n</sup> etéga<sup>n</sup> uáwačaginixíde ka' a'čá' čai. Ca' níkaci'ga waqin'ha  
 good for us apt you look around in search of something for us we hope. And person paper

wéčëckaxe ti-má wéčëqtia'i, nán'de gíuda'qtia'i čikáge-ma. Úcka<sup>n</sup>  
 you made for those who are very glad, heart very good for them your friends. Deed  
 them have come hither

6 aŋgújai kě iníawáčë gáča'ská ctě šdíča'ä'ji, wačín'gëqtia'i. Iníawáčë  
 our the life sustaining of that size even it is not there, we are destitute of all. Life sustaining  
 (thing)

aŋgúpixíde ctéwa' a'čá' ča báji-na'i. Cka' čičíha enáqtcí iníawáčë há.  
 we gaze at a dis- even when we do not find it usually. Act your it alone life sustaining .  
 tance from (an. ob.) (move- ment)

Kagéha, ča'eáwagičái-gä. A'níha aŋga'čai éga<sup>n</sup> aŋxíwaha'e-na' ca'ca'<sup>n</sup>  
 My friend, pity us. We live we wish as we make a special usu- always  
 prayer for ourselves ally

9 a'čín' a'ba ičáugčë.  
 we are day throughout.

*Jačín-na'paji said*:—Maja' čëčandi účiwí' ŋi ačín' aká t'éawáčë  
 Land in this store he who keeps to slaughter  
 it us

ga'čaqtia'i. Aŋgía'čá aŋga'čá ctéctéwa' Iŋga'čai aká-na' uíxa' tě wéteqi  
 has a strong desire. We throw him, we wish notwithstand- Grandfather the usu- he aids the hard for  
 our own, away, ing (sub.) ally him (=as) us

12 há. Edáda' aŋgčijút'a' tě ičtaqti a'čín' átaca' i'n' nace-na' ca'ca', áda'<sup>n</sup>  
 What I raise for myself the most he has more than he snatches usu- always, there-  
 wantonly me (enough) from me ally fore

éskana uma' čínka čé macté áma tějáhi xí, čëču naji' in'ga'čá-báji. Éskana  
 oh that year this warm the it shall arrive, here to stand we do not wish for Oh that  
 one when, him.

Iŋga'čai čínké uná'a'čakičé ka'bčëga.  
 Grandfather the one you cause him to I hope.  
 who hear about it

15 *Two Crows said*:—Ga' edáda', kagéha, e'a' a'ma'čín' gě wačána'a'<sup>n</sup>  
 And what, O friend, how we walk the (pl. you hear about  
 in. ob.) us

čka'na, áda' aŋ'gui'čiča cúčëa'čë taŋ'gata' há. Kí maja' čëčuádi úcka'<sup>n</sup>  
 you wish, there- we tell it to you we will send it to you . And land in this place deed  
 fore

wéteqi héga-báji éde, uáwaxa' wačín'gai. Iŋga'čai aká níkaci'ga ukéčín'  
 hard for very but, to help us we have none. Grandfather the Indian common  
 us (sub.)

18 Húwaŋga d'úba maja' aŋgčín'i čán'di eca' ičá'wačai. Kí ukít'ě wéteqi  
 Winnebago some land we sit in the near to he placed them. And foreigner hard for us

héga-báji níkaci'ga eca' wéččín' tě. Caŋ'ge Húwaŋga aká gčëbahíwi'<sup>n</sup>  
 very people they sat near to us the. Horse Winnebago the hundred  
 (sub.)

ɸábɸi<sup>n</sup> wéma<sup>n</sup>ɸa<sup>n</sup>'i, Uma<sup>n</sup>'ha<sup>n</sup> eɸaí Kí iɸádiɸaí aká wébaha<sup>n</sup>'qtia<sup>n</sup>'i éde,  
 three stole from us, Omaha their own. And agent the (sub.) they knew very well but,  
 (or fully) about us  
 wéɸita<sup>n</sup> ctě ga<sup>n</sup>'ɸa-báji-na<sup>n</sup>'i. Iɸíga<sup>n</sup>'ɸaí ɸińké iɸádiɸaí aká uná'ańkiɸé  
 to work for even they did not wish usually. Grandfather the one agent the to cause him to  
 us hear about it  
 wań'gagáji ctěwa<sup>n</sup>' wabáɸɸeze ctěwa<sup>n</sup>' giáxa-báji-na<sup>n</sup>'i, ebɸéga<sup>n</sup>. Áda<sup>n</sup> 3  
 we commanded them notwithstanding letter soever they did not usually, I think it. There-  
 fore  
 Iɸíga<sup>n</sup>'ɸaí ɸińké na'a<sup>n</sup>'ji-na<sup>n</sup> té há. Kí wáɸe amá edáda<sup>n</sup> ji<sup>n</sup>'áqtcí ctěwa<sup>n</sup>'  
 Grandfather the st. has not usually heard . And white the (pl. what very small even  
 one sub.)  
 uíɸaɸaí ɸi, gíteqi héga-báji-na<sup>n</sup>'i, kí edáda<sup>n</sup> ɸańgá héga-báji uáwagiɸaɸaí  
 they lose it if, hard for very usually, and what large very we lose  
 them  
 Iɸíga<sup>n</sup>'ɸaí ɸińké wéɸita<sup>n</sup>-báji wéɸa-báji. Kí éga<sup>n</sup> wama<sup>n</sup>'ɸa<sup>n</sup> áakíɸa ɸi, 6  
 Grandfather the st. does not work for we are sad. And so the thief I attack him if,  
 one us in turn,  
 Iɸíga<sup>n</sup>'ɸaí aká úda<sup>n</sup> eɸéga<sup>n</sup> te éska<sup>n</sup> enéga<sup>n</sup> ä. Kí áakíɸa-máji té'di, é  
 Grandfather the good he thinks will you think it probable ! And I did not attack him when, it  
 (sub.) in turn  
 úda<sup>n</sup> éska<sup>n</sup>'bɸéga<sup>n</sup> éga<sup>n</sup> áakíɸa-máji ɸa<sup>n</sup>'ctí. Kí Iɸíga<sup>n</sup>'ɸaí aká i<sup>n</sup>'ɸita<sup>n</sup>'ji  
 good I thought it proba- as I did not attack him heretofore And Grandfather the did not work  
 ble for me (not now). (sub.) for me  
 éga<sup>n</sup>, i<sup>n</sup>'ɸa-máji há. Kí edáda<sup>n</sup> wawéci Húɸańga amá a<sup>n</sup>'í taté ebɸéga<sup>n</sup> 9  
 as, I am sad . And what pay Winnebago the (pl. he shall give I thought it  
 sub.) it to me  
 ɸa<sup>n</sup>'ctí. Edíta<sup>n</sup> a<sup>n</sup>'í taté ebɸéga<sup>n</sup> ɸa<sup>n</sup>'ja, a<sup>n</sup>'jáji Iɸíga<sup>n</sup>'ɸaí ɸińké. Kí píaji  
 heretofore From it he shall give I think it though, he has not Grandfather the st. one. And bad  
 (but not now). given it to me  
 téga<sup>n</sup> áakíɸa iń'ga<sup>n</sup>'éga<sup>n</sup> Iɸíga<sup>n</sup>'ɸaí aká, áda<sup>n</sup> wawéci té a<sup>n</sup>'jáji té há.  
 in order I assault him as he wishes for Grandfather the there- pay the he has not  
 that (!) in turn me (sub.), fore given it to me  
 Ca<sup>n</sup>' wabáɸɸeze ɸan'di Iɸíga<sup>n</sup>'ɸaí ɸińké é'di híɸakiɸé ka<sup>n</sup>'bɸéga<sup>n</sup> íe gáté. 12  
 And letter in the (ob.) Grandfather the st. there you cause it I hope word those.  
 one to reach there

NOTES.

756, 1. *nikaci<sup>n</sup>ga-ma ɸe-ma*, the white people. So, in line 12, *nikaci<sup>n</sup>ga ɸikage ɸe-ma*.

756, 11. Four nouns, given without their verbs; a permissible use, but we may also use the full expression: *ci cańge ctí wabɸi<sup>n</sup>, ci ja<sup>n</sup>ɸinańge ctí abɸi<sup>n</sup>, ci cańge-we<sup>n</sup> ctí abɸi<sup>n</sup>, ci wajińga-jide ctí wabɸi<sup>n</sup>*.

756, 15. *Kageha, ɸikage ama ɸeama*, etc. The idea seems to be, "You white people differ among yourselves. All have not the same capacity for improvement; all do not meet with like success. One may lead, the others follow and try to overtake him. Do not then expect all of us Indians to do better than you white people."

757, 2. *uawagiɸa<sup>n</sup>-báji-qtí ɸańka*. A sentence was omitted after this, as it contained several contradictory readings which the author could not rectify.

757, 17. *uɸakigɸai*, reciprocal of *uɸa*, possessive of *uɸa*, to tell.

759, 2. *Iɸíga<sup>n</sup>'ɸaí ɸińké iɸádiɸaí aká*, etc. *Iɸíga<sup>n</sup>'ɸaí* is the object of *una'ańkiɸé*, and *iɸádiɸaí* is the subject of *giáxa-báji-na<sup>n</sup>'i*. *Iɸádiɸaí-ma*, understood, is the object

of wañgagaji. Iřiga<sup>n</sup>čai takes čĩnke, in the next line, because his *not hearing* was the fault of others; had he been at fault, Two Crows would have said, Iřiga<sup>n</sup>čai aká na<sup>a</sup>.báji-na<sup>n</sup> té hã.

759, 5 and 6. uawagiqpačai Iřiga<sup>n</sup>čai čĩnke, etc. Rather, uáwagiqpačai tẽ, we lose as,  
Iřiga<sup>n</sup>čai aká wéčita<sup>n</sup>.báji éga<sup>n</sup>, wéča-báji (hã).  
Grandfather the does not work for as, we are sad  
(sub.) us

759, 10. a<sup>n</sup>iäji Iřiga<sup>n</sup>čai čĩnke, etc. Suggested reading: a<sup>n</sup>i-baji Iřiga<sup>n</sup>čai aká. Kĩ piäji téga<sup>n</sup> áakíčpa iñ'ga<sup>n</sup>čai éga<sup>n</sup>, wawéci tẽ a<sup>n</sup>i-báji tẽ hã', Iřiga<sup>n</sup>čai aká, as "ada<sup>n</sup>" after "ega<sup>n</sup>" is superfluous. If ada<sup>n</sup> be retained, read, "áakíčpa iñ'ga<sup>n</sup>čai hã Iřiga<sup>n</sup>čai aká, áda<sup>n</sup> wawéci tẽ a<sup>n</sup>i-baji tẽ hã'.

## TRANSLATION.

Duba-ma<sup>n</sup>čai<sup>n</sup> said:—My friend, I have heard that you sent a letter to us Omahas. I will tell you the decision about which you asked me. I regard this land as my own. It is my land. I have seen these (white) people who are very industrious, I have seen them with my own eyes. I wish to abandon my Indian habits. I do not look at them. I push them aside! When I see these white people, I think that what they do is really good, and I hope to do likewise. I do not wish to retain the ways of the wild Indian that made one feel insecure if he did not keep close to the camp. I referred to that when I spoke of pushing my own customs towards the rear. Throughout the day I gaze around in search of something by means of which I may prosper. At length have I observed that your ways alone are apt to prove beneficial for one. I have seen the white people, and I have also looked at myself. I think, "I am doing as they do, and I have limbs for action just as they have." I have sown wheat, I have planted potatoes, onions, cabbage, beans, pumpkins, apple (trees), cherry (trees), turnips, beets, tomatoes, lettuce, and watermelons. I have cattle, horses, a wagon, harness, and chickens.

My friend, we have heard that these people, your friends, have their dwellings very full (of property). And all of them think as I do. It is as if I was going traveling anew. I have by no means had enough of walking. And with reference to the things which I tell you to-day that I have raised, I hope that in another year I may raise still more of them. My friend, these persons, your friends, do not all meet with the same degree of success: it is as if they were chasing one another. It is as if they were chasing one of their own party who moves ahead of them.

Two Crows said:—My friends, as we have heard the words from you and the people who resemble you, we are very glad. We are very willing to do various kinds of work. Even though we continue to work for ourselves with great pleasure, we are filled with apprehension when we suddenly remember the President and his servants. It seems as if they had not been aiding us at all. \* \* \* \* We hope that you will cause a great many (white) people to hear the words which you sent hither to beg from us. We hope that we may join the lawyers. We hope that you will give us very good titles to our lands. In that event, we will not be apt to apprehend any trouble from the white people who are restless. My friend, you did not question me

about anything, still I will tell you. When we sell any vegetables, fruits, etc., which we have raised, the store-keepers invariably reckon those things as very light; but their things are always reckoned as very heavy (when we wish to buy them).

Big Elk said:—I send to tell you the things which I (in my heart) think are difficult for me. The Indians have been wishing to accomplish what is good for themselves, but the agents have been the only ones who have not aided us. My friend, we can talk to you and only to those persons like yourself about the matters which give us trouble. The President usually thinks that the things which give us trouble are not troublesome to us; he continues to think that the agents whom he employs to watch over us are benefiting us. Therefore I hope to imitate the white people who do various things for themselves. I desire to live as a good man in the land. I do not desire even to look again at my old life as a wild Indian. I wish all of you people to aid me by making the land fully strong enough to bear my weight. O ye people, O ye who have good thoughts in your hearts, we wish to retain our own land, and we beg you to aid us when you confer together about your own affairs (in Congress).

Maxewačé said:—My friend, you who have sent a letter hither to me, I think and say that I send off (a letter) to petition to you. I am very glad, my friend, because you have sent me a letter, saying that you wished to aid me. We do not know about your ways at all, yet we love them very well. We hope that you will look around in search of something which may be for our good. The Indians who have come hither are very glad because you have sent them a letter; your friends are well pleased. Among our customs there is none of any kind whatever which is life-sustaining; we are destitute of all. Even when we look all around us for something which can support life, we do not find it. Your ways alone can improve us. Friends, pity us! As we wish to live, we are ever making a special prayer for ourselves throughout the day.

čač<sup>i</sup>·na<sup>n</sup>pajī said:—He who keeps the store on this reservation has a strong desire to injure us. Notwithstanding we have wished to dismiss him, the President has helped him, and that is hard for us to bear. He is always treating me most wantonly, snatching from me more than enough of what I have raised for myself to pay what I owe him; therefore we do not wish him to remain here after next summer. I hope that you will let the President hear of this.

Two Crows said:—My friend, you wish to hear from us what we are doing and how we are progressing, therefore we will send to you to tell it to you. We have much trouble in this land, but we have no one to help us. The President placed some Winnebago Indians near the land where we dwell. The proximity of these foreigners has been a source of great trouble to our people. The Winnebagos have stolen three hundred horses from us. The agents have known all about our trouble, but they have not shown any desire to act in our behalf. Notwithstanding we have told the agents to inform the President of the matter, I think that they have not even sent him any letters on the subject. For this reason the President has not heard it. But when white men lose even a very small thing, it is always regarded as a great wrong, and as the President does not take any steps to correct our troubles when we lose what is of very great importance, we are displeased. Do you think that the President would consider it good if I returned the injury by stealing from them? Heretofore I did not repay them for their crimes against me, as I thought that it was right not to

give blow for blow. (But that is all a thing of the past.) I am displeased because the President does nothing to right my wrongs. I did think heretofore that he would give me damages out of the Winnebago funds. But he has not done so. The President has not given me the damages because he wishes me to repay the Winnebagos with injury for injury. (I am forced to this conclusion.) I hope that you will send those words in a letter to the President.

## JE-JE-BAJE TO REV. A. L. RIGGS.

October 13, 1879.

- Níkaci<sup>n'</sup>ga aň'gač<sup>i</sup>n a<sup>n'</sup>č<sup>i</sup>gčaha<sup>n'</sup>i, níkaci<sup>n'</sup>ga-mácě. Ata<sup>n'</sup>geda<sup>n'</sup>, kagéha,  
 People we who move we thank you our own, O ye people. At different times, O friend,
- a<sup>n'</sup>č<sup>i</sup>g<sup>i</sup>s<sup>i</sup>čě - na<sup>n</sup> ca<sup>n'</sup>ca<sup>n</sup>. Ěskana níkaci<sup>n'</sup>ga ča'ětewačě'qti d'úba č<sup>i</sup>n<sup>n</sup>  
 we remember usu- always. Oh that Indian most pitiful some the (coll.)  
 you, our own ally
- 3 ča'eáwač<sup>a</sup>čě'qti aňga<sup>n'</sup>čai, a<sup>n'</sup>ba čěčuádi. Či .wikáge čé baxúañkičé,  
 you pity us indeed we wish, day on this. Again my friend this we have caused  
 him to write it,
- kagéha. A<sup>n'</sup>č<sup>i</sup>gčaha<sup>n'</sup>i. K<sup>i</sup> ěskana, Kága, a<sup>n'</sup>ba íčaxíčě x<sup>i</sup>, a<sup>n'</sup>č<sup>i</sup>čaha<sup>n'</sup>i tě  
 O friend. We thank you. And Oh that, Third son, day you awake when, we pray to you the
- čagisíčě ka<sup>n'</sup> a<sup>n'</sup>č<sup>a</sup>n'čai. Aňgú, Kága, níkaci<sup>n'</sup>ga aň'gač<sup>i</sup>n, níkaci<sup>n'</sup>ga wi<sup>n'</sup>  
 you remem- we hope. We, Third Indian we who move, person one  
 ber it son,
- 6 aňgúkiái x<sup>i</sup>, aňgáqa aňga<sup>n'</sup>č<sup>a</sup>-báji. K<sup>i</sup>, Kága, gata<sup>n'</sup>hi tě'di a<sup>n'</sup>t'é taité  
 we talk to him we, we go beyond him we do not wish. And, Third son, that far when we shall die  
 (unseen)
- a<sup>n'</sup>č<sup>a</sup>n'xíčaha<sup>n'</sup>-báji. Ikáge-ma-řáčica<sup>n'</sup>-ma wi<sup>n'</sup> níja wagířa<sup>n'</sup>č<sup>a</sup>qti<sup>n'</sup>i há,  
 we do not know about our- Those on the side of his friends one to live he really wishes for them,  
 selves. his own
- kagéha. K<sup>i</sup> ikáge wi<sup>n'</sup> čěč<sup>i</sup>nke waq<sup>i</sup>n'ha čaná'a<sup>n</sup> téga<sup>n</sup> gáxeañ'gikičai.  
 O friend. And his friend one this st. one paper you hear it in order that we have caused him,  
 our own, to make it.
- 9 Ma<sup>n'</sup>č<sup>i</sup>n'-tcaxi wét'ai tě' ěceta<sup>n'</sup> a<sup>n'</sup>ba-waqúbe wi<sup>n'</sup>áqti. Čéama Unáji<sup>n</sup>-qúde  
 Ma<sup>n'</sup>č<sup>i</sup>n'-tcaxi die for us the so far mysterious day just one. This (mv. Gray coat  
 act now)
- amá agčai tě wáčagičě'qti<sup>n'</sup>i, ča'éawačě'qti íai. K<sup>i</sup> e'a<sup>n'</sup> a<sup>n'</sup>t'é téga<sup>n</sup>-báji  
 the he went the he made us very glad by having great pity he And how we die can not  
 (mv. (=when) talking, for us spoke.)
- i<sup>n'</sup>ta<sup>n</sup>; wéagiúda<sup>n</sup> etéga<sup>n</sup> uáwagičai.  
 now; we do well (or, apt he has told it to  
 it is for our good) us.

## NOTES.

Je-je-baje, a Ponka, same as Homna of p. 743, note.  
 762, 8. ikage wi<sup>n'</sup> čěč<sup>i</sup>nke, the author.

TRANSLATION.

O ye people, we Indians, thank you who are our (friends). O friend, we continue to think of you at different times. On this day we desire that you would treat us with great kindness who are some of the Indians that are in a most pitiful condition (?). We have caused one of our friends to write this. We thank you. O Third son, we hope that when you wake up each day you will remember that we have petitioned to you. We Indians, O Third son, do not wish to break our word when we have talked to a person. Third son, we do not know when the time shall come for us to die. O friend, one who is on the side of his friends really wishes them to live. We have caused this friend to write a letter so that you might hear it. It has just been one week since we lost Ma<sup>n</sup>çi<sup>n</sup>-tcaçi by death. When Gray Coat (Mr. Tibbles) went homeward, he spoke words of pity, and made us very glad by what he said. And now there is no danger of our perishing (as a tribe); he has told us that we ought to prosper.

NUDA<sup>N</sup>-AXA TO REV. A. L. RIGGS.

October 14, 1879.

Kagéha, ikágewiçai, Wakan'da wáçaha<sup>n</sup> - máçě, wawúie-máčě,  
 O friends, I have you for my friends, God ye who pray to him, ye who are under the protection of the laws,  
 ikágewiçě'qti. KI níkaci<sup>n</sup>'ga wi<sup>n</sup>' Wakan'da çin<sup>ké</sup> íe eçá tě gaçai. KI é  
 I have you for true friends. And person one God the st. word his the has gone And it  
 one (ob.) beyond.  
 ka<sup>n</sup>'bça-máji. Wakan'da íe eçá zani'qti bçize. Wakan'da aká a<sup>n</sup>'çan'giúda<sup>n</sup> 3  
 I do not wish it. God word his every one I have taken. God the I do well by means of  
 (sub.) of  
 éte tě zani'qti i<sup>n</sup>wi<sup>n</sup>'çai há, áda<sup>n</sup> i<sup>n</sup>'çě-qti-ma<sup>n</sup>'. Áqa-máji ka<sup>n</sup>'bça. Úcka<sup>n</sup>  
 ought the every one he has told to me there-fore I am very glad. I do not go beyond him I wish. Deed  
 wi<sup>n</sup>', Ma<sup>n</sup>tcú-náji<sup>n</sup> çia<sup>n</sup>'ça gçé tě bçize há, ubça<sup>n</sup>' há. Çaná'a<sup>n</sup> te há.  
 one, Standing Bear he abandoned you went back the I have taken it I have taken hold of it You hear it will  
 Níkaci<sup>n</sup>'ga wi<sup>n</sup>' céçu cakí. Isañ'ga aká úcka<sup>n</sup> wañ'giçě'qti iji<sup>n</sup>'çě çin<sup>'</sup> 6  
 Person one yonder has reached there again, where you are. His younger brother (sub.) the deed all his elder brother (mv. ob.)  
 giáxai. Çaná'a<sup>n</sup> eté. Cta<sup>n</sup>'be çí, "Níkaci<sup>n</sup>'ga naxide-çin'ge áha<sup>n</sup>," enéga<sup>n</sup>  
 made for him. You hear it ought. You see him if, Person disobedient ! you think it  
 eté çí. Éga<sup>n</sup> weçécka<sup>n</sup>naí etéga<sup>n</sup> éga<sup>n</sup> há, Cañ'ge-hi<sup>n</sup>-zí-ă. Umáha-má  
 ought. So you wish for us apt so O Yellow Horse. The Omahas  
 çéama wi<sup>n</sup>' wáççi, Jénicka. Tcaza-çin'ge t'éa<sup>n</sup>ç 'içá-bi, ecé tě. T'eáçě 9  
 these one stunned them, Jenicka. Tcaza-çin'ge to kill me that he spoke of it, you said it. I kill him



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'iáčĕ, wíučaginá. Gañ'xi Na<sup>n</sup>pewačĕ cti t'eáčĕ 'iáčĕ uná tĕ. Gañ'xi  
 I threat- you told them And Dangerous too I kill I threat- you the. And  
 ened, about their own.  
 Sihi-duba cti t'eáčĕ 'iáčĕ, uná tĕ. Céna níkaci<sup>n</sup>'ga čábfi<sup>n</sup> uná tĕ. Gátēga<sup>n</sup>  
 Four Legs too I kill I threat- you the. Enough person three you the. In that man-  
 him ened told it told it ner  
 3 wečĕckaxai. Maqqi ičábat'u wačĕiona.  
 you have acted Cloud pressing you are visible.  
 against us. against

NOTES.

763, 3. a<sup>n</sup>čāñgiuda<sup>n</sup> ete tĕ, etc. W. (an Omaha) read, a<sup>n</sup>čāñ'giúda<sup>n</sup> tĕ gĕ  
 fut. the  
 sign (scat-  
 tered  
 in.  
 objects)

i<sup>n</sup>wi<sup>n</sup>'čai éga<sup>n</sup> zani'qti bĕizĕ hă, as he has told me about the things which will be advantageous to me at various future times, I have accepted all.

From line 8 to the end is addressed to Yellow Horse.

763, 9. Tcaza-čĕiņge t'ea<sup>n</sup>č 'iča-bi, ece tĕ, etc. G. (an Omaha) reads, Tcaza-čĕi<sup>n</sup>'ge t'ea<sup>n</sup>'čĕ 'ia<sup>n</sup>'ča-bi wíučaginá tĕ hă, You told them (the Omahas) that we had threatened to kill Tcaza-čĕiņge.

764, 3. Maqqi, etc. That is, "You can not hide your plots. It is just as if you stood in bold relief against the clouds in the sight of all men."

TRANSLATION.

O friends, I have you (all) for my friends. O ye who pray to God, and O ye lawyers, I have you as real friends. One Indian had transgressed God's words. I do not desire that. I have accepted all of God's words. God has told me all that can be advantageous to me, so I am very glad. I do not wish to disobey (him). I received and took hold of one custom (or mode of action) when Standing Bear abandoned you and started back (to Niobrara). You can hear it. One Indian has reached yonder land where you are. It was the younger brother who caused all the trouble for his elder brother (*i. e.*, Yellow Horse induced Standing Bear to act thus). You should hear it. You ought to think, when you see him, "He is a very disobedient man!"

O Yellow Horse, it is probable that you wished him to think thus about us! (?) One of these Omahas hit čenicka. You said that Tcaza-čĕiņge had threatened to kill me. You told the Omaha that I had threatened to kill him. And you also told that I had threatened to kill Na<sup>n</sup>pewačĕ and Sihi-duba. You told about just three men. In that manner you have acted against us. (But) you are in sight (just as if), you touched the clouds.

LE-JE-BALE TO WAJINGA-DA.

September, 1879.

Ceta<sup>n'</sup> wáçí'áqtia<sup>n'</sup>i. Waçíta<sup>n</sup> a<sup>n</sup>wa<sup>n'</sup>cka<sup>n</sup>i tcábe éde ceta<sup>n'</sup> a<sup>n</sup>çí'ai.  
 So far they have altogether failed in the work on our account. Work we have exerted very (hard) but so far we have not finished it.

Cáni-á, Çawína méga<sup>n</sup>, çíqíga<sup>n</sup> çá'écçai-gă. Gíwacka<sup>n'</sup>i-gă. Waçáté  
 O Charles, David likewise, your grandfather pity ye him! Do ye make an effort for him! Food

ciñ'gajiñ'ga çañká çá'eikiçái-gă. Níkaci<sup>n'</sup>ga céçínke, kagéha, wíççaha<sup>n</sup>, 3  
 child the ones p ity ye him through. Person that seen st. my friend, I pray to you, who one,

Wajiñ'ga-úda<sup>n</sup>. Çá'écçáçé ka<sup>n</sup>bçéga<sup>n</sup> há, níkaci<sup>n'</sup>ga çínké. Ca<sup>n'</sup> edáda<sup>n</sup> wi<sup>n'</sup>  
 Good Bird. You pity him I hope person the (st. ob.). And what one

gákéça waçácka<sup>n</sup> tē çíngé. Usní é'di hí. Kí enáqtci waçácka<sup>n</sup> ka<sup>n</sup>bçéga<sup>n</sup>  
 at that you make an will there is Cold it has And it only you make an I hope (place!) effort none. reached there.

céçuadi'qti tē. Kí áwaké'ça waçácka<sup>n</sup> te çíngé. . . . Ceta<sup>n'</sup> waqi<sup>n'</sup>ha 6  
 just yonder by the. And at what place you make an will there is none. So far paper you

tia<sup>n'</sup>çakiçáji. . . . Ma<sup>n'</sup>a-tcéba igáqça<sup>n</sup> wahiçage gíça<sup>n'</sup>be ga<sup>n'</sup>çai éga<sup>n</sup>,  
 you have not sent hither to me. Mawaçépa his wife lame to see his he wishes as,

añ'giti ka<sup>n</sup>bçéga<sup>n</sup>. Ma<sup>n'</sup>çí<sup>n'</sup>-tçaçi i<sup>n</sup>c'áge t'é také.  
 he comes I hope. Ma<sup>n'</sup>çí<sup>n'</sup> tçaçi old man will surely die as he reclines. for me

NOTES.

Wajinga-da is addressed in line 1; Charles and David Le Clerc, in 2 and 3; Rev. A. L. Riggs in 4 and 5; Charles Le Clerc, from 6 to the end. Two sentences (Kí enáqtci, etc.,) in 5 and 6 are intended for Wajinga-da.

765, 8. Ma<sup>n'</sup>çí<sup>n'</sup>-tçaçi, *i. e.*, Jabe-skă or Waçáçpe. See 476.

TRANSLATION.

They have not yet met with any success in the work which they undertook for us. We have persevered to the utmost in the work, but we have not yet accomplished it. O Charles and David! pity your grandfather! Make an effort in his behalf! Think of his children, and treat him kindly by giving him food for them! I petition to that man near you: My friend, Good Bird, I petition to you. I hope that you will pity him (*i. e.*, Wajinga-da, or else all the Ponkas with him). There is nothing that you can do for them elsewhere. Winter is at hand. I hope that you (O Wajinga-da) will do your best just where you are, as it is the only place where you can do anything. Nothing can be done elsewhere. (Recorded only in English: Crazy Bear's wife, child, and horse were taken from him. Send me soon what news you have to tell. People who are relations hear from one another.) You have not yet sent me a letter. (Recorded only in English: O Charles, my wife wishes to see her Yankton relations.) As she desires to see Mawaçépa's lame wife, I hope that he may come for me. The aged man, Ma<sup>n'</sup>çí<sup>n'</sup>-tçaçi, will surely die.

MA<sup>N</sup>TCU-DAČI<sup>N</sup> TO WAČIQE-ŪACI.

- Wa'ú čínké céčínke agířa<sup>n</sup>bčá-qti-ma<sup>n</sup>. Čéču naji<sup>n</sup> tē'di u'ágčaji etc.  
 Woman the (st. one) that (st. one) I strongly desire (to have) Here she when she does ought.  
 near you my own (again). stands it not suffer
- Usní hfāji tē'di, uqčé agířa<sup>n</sup>bčá wa'ú čínké. Kī e'a<sup>n</sup> enéga<sup>n</sup> ři, uqčé-  
 Cold has not when, soon I desire my own woman the (st. one). And how you think if, very  
 arrived again it
- 3 qtcī waqi<sup>n</sup>ha ča<sup>n</sup> iañ'kičá-gā. Uní'age ři'ctě, éskana éga<sup>n</sup>qti ckáxe  
 soon paper the (ob.) send it hither to You are un- even if, oh that just so you act  
 me. willing
- ka<sup>n</sup>bčéga<sup>n</sup>. Wa'ú čínké i<sup>n</sup>čī<sup>n</sup>čani<sup>n</sup> cí ka<sup>n</sup>bčéga<sup>n</sup>. Čikáge amá čéama  
 I hope. Woman the (st. one) you bring mine for me I hope. Your friend the (pl. sub.) these  
 the (pl. sub.)
- waga<sup>n</sup>ze amá máčě tē uřúagčě ča'éawačai. Uáwa'í tá amá wáqe amá.  
 teacher the winter the throughout pitied us. They will give rations white the  
 (pl. sub.) to us to people (pl. sub.)
- 6 Čéama íe awáqa ka<sup>n</sup>'bčá-máji, áda<sup>n</sup> cagčé ka<sup>n</sup>'bčá-máji.  
 These word I go be- I do not wish, there- I go back I do not wish.  
 yond them yond you to you

## NOTES.

Ma<sup>n</sup>tcu-dači<sup>n</sup> and Wačiqe-řaci were Ponkas who had fled from the Indian Territory with the famous Standing Bear.

Ma<sup>n</sup>tcu-dači<sup>n</sup> remained with the Omahas, but Wačiqe-řaci continued his journey till he reached his old home near Niobrara, Nebr.

## TRANSLATION.

I have a strong desire to recover my wife, who is now with you. There is no prospect of her suffering from being here. I wish my wife to return soon, before the winter sets in. Send a letter to me very soon, and let me know what you think about it. Even if you are unwilling, I hope that you will do just as (I have said). I hope that you will bring my wife back to me. Your friends, these missionaries, have treated us kindly throughout the winter. The white people will give rations to us. I do not wish to transgress the commands of these (persons), therefore I do not wish to go back to you.

## GAHIGE TO CUDE-GAXE.

- Cúde-gáxe-ǎ' wamúskě tě wagáxe a<sup>n</sup>'í-báji-na<sup>n</sup>'i. Čaa<sup>n</sup>'na čigáxai.  
 O Smoke-maker! wheat the debt they have not usu- You have they have  
 given it to me ally. abandoned it thought about you.
- Ca<sup>n</sup>' čéču čagčí taté ařiqibčá, áda<sup>n</sup> ičáa-máji, a<sup>n</sup>'í-báji ča<sup>n</sup>'ja Ca<sup>n</sup>' čéa  
 And here you shall have I hesitated from there- I have not they have not though. And yonder  
 come back fear of failure, fore spoken, given it to me where you are
- 9 čagčī<sup>n</sup> tē, Pañ'ka-máčě, nān'de i<sup>n</sup>'pi-máji hā. Pahañ'ga cupí tē'di  
 you sit the, O ye Ponkas, heart not good for me . Before I reached when  
 you

uwf**č**a ke**č**a<sup>n'</sup> uska<sup>n'</sup>ska<sup>n</sup> taté eb**č**éga<sup>n</sup>. Ca<sup>n'</sup> Pañ'ka amá năn'de wiwí**č**a  
 I told it to the, in shall be straight on I think it. And Ponka the heart my own  
 you the past (pl. sub.)

ehébe a**č**í**č**axe, niě'qti a<sup>n</sup>ckáxai. Čag**č**ai t**ě** é áwake. Č**č**ču g**č**i<sup>n'</sup> **č**an**k**á  
 a part of I make it for you cause me great pain. You have gone it I mean it. Here the ones who sit  
 them myself, back

'a<sup>n'</sup> wegáxai t**ě**díli **č**í, **č**aná'a<sup>n</sup> taité. Ú**č**ka<sup>n</sup> we**č**é**č**ka<sup>n</sup>na t**ě** ní**č**ta<sup>n</sup>. 3  
 how they do for by the time when, you shall hear it. Deed you have wished the you have  
 them it arrives (or, if they should) for them dropped it.

Năn'de **č**a<sup>n</sup> **č**í**č**ai há.  
 Heart the you have  
 been excelled  
 (=left behind  
 or ignored)

NOTES.

Gahige was an Omaha chief. Cude-gaxe was a Ponka, then near Niobrara, Nebr.  
 767. 3. U**č**ka<sup>n</sup> we**č**é**č**ka<sup>n</sup>na t**ě** ní**č**ta<sup>n</sup>, etc. Explained thus by G.: "You settled on a course of action which you wished the Ponkas to adopt. But they would not act as you desired" (*i. e.*, they would not imitate the behavior of Cude-gaxe. He had settled among the Omahas, promising to remain with them, but he lied and went to the Yanktons, thereby forfeiting everything which he abandoned. The other Ponkas refused to go to the Yanktons, remaining among the Omahas until arrested by the white soldiers).

TRANSLATION.

O Smoke-maker, they have made it a rule not to give me the wheat which was due (you?). They consider that you have abandoned it. I have hesitated through fear of failure on account of your probable return here, so I have not spoken, though they have not given it to me. O ye Ponkas, it makes my heart sad to think of your staying yonder. I think that what I told you when I first went to see you will continue henceforth, without intermission (?). I regard my heart as being part of the Ponkas, so you have hurt me badly. I refer to your starting back to Dakota. Should the white people do anything for these (Ponka) who are here, you shall be informed. You wished the Ponka refugees to adopt a certain course of action, but they have not regarded your wishes.

WAQPECA TO UNAJI<sup>n</sup>-SKĀ.

October 14, 1879.

Cé**č**a cub**č**é ka<sup>n'</sup>b**č**a, b**č**í'a. Wa**č**íta<sup>n</sup> waq**č**tá uá**č**i g**č**ě **č**ita<sup>n'</sup> **č**i**č**ngé  
 Yonder I go to I wished. I have not Work vegetables I have the to work there is  
 (to you) you been able. planted (pl. in. ob.) none

cub**č**a-má**č**i há. B**č**í**č**ta<sup>n</sup> **č**í, cub**č**é t**ě**i**č**nke há. Pañ'ka amá maja<sup>n'</sup> **č**é**č**ču 6  
 I do not go to you I finish it when, I go to you may (?) Ponka the land here  
 (pl. sub.)

naji<sup>n'</sup> tá amá. Cé**č**a cka<sup>n'</sup>aj**i** naji**č**i<sup>n'</sup>-g**č**á há, Cúde-gáxe-á'. Čka<sup>n'</sup>aj**i** naji<sup>n'</sup>-i-g**č**á  
 will be standing. Yonder motionless stand thou ! O Smoke-maker. Motionless stand ye

há akíča. Pañ'ka amá wačíta<sup>n</sup> čáčuháqtcí wáčicta<sup>n</sup> ačai. Wiji<sup>n'</sup>čě t'é.  
 ! both. Ponka the to work almost to let them they have My elder dead  
 (pl. sub.) go gone. brother  
 Xáxe-sábě. A<sup>n'</sup>ba-waqúbe áma tě'di t'é. Eáta<sup>n</sup> wabágčeze gčia<sup>n'</sup>čakičáji  
 Black Crow. Mysterious day the on the dead. Why letter you have not sent  
 other one back to me  
 3 ca<sup>n'</sup>ca<sup>n</sup> čúta<sup>n</sup>qti i<sup>n'</sup>wi<sup>n'</sup>čá gíča-gă há, negíha. Ma<sup>n</sup>tcú-na<sup>n'</sup>ba ceta<sup>n'</sup> giničáji,  
 always very correctly to tell it to send back ! O mother's Two Grizzly bears so far has not re-  
 me hither brother. covered.  
 T'é taté, ebčéga<sup>n</sup>.  
 He shall die, I think it.

NOTES.

767, 5. ka<sup>n</sup>bča, bčiča, used; but ka<sup>n</sup>bčéde (*i. e.*, ka<sup>n</sup>bča éde) bčiča is better.  
 I wish but I have failed

767, 5. Wačíta<sup>n</sup>, etc. Read, Wačíta<sup>n</sup> gě, waqtá uáji gě, čita<sup>n'</sup> činěga<sup>n</sup>, cubčá-  
 Work the vege- I sow the to work as there I go to  
 differ- table (pl. in. ob.), is none you  
 ent kinds, ob.),  
 máji há; or, Wačíta<sup>n</sup> gě', waqtá uáji gě', čita<sup>n'</sup> čině há, áda<sup>n</sup> cubčá-máji há.  
 I not Work the vege- I sow the to work there there- I do not go to  
 differ- table (pl. in. ob.), is none fore you

TRANSLATION.

I have wished to visit you, but I have not been able for want of time. I have not gone to you because there is no one to cultivate the vegetables, etc., which I have planted. When I finish (this work), I will go to (see) you. The Ponkas will remain in this country. O Smoke-maker, remain there where you are! Both of you remain there! The Ponka affair is progressing; they have almost reached a point where the prisoners shall be released (?). My elder brother, Black Crow, is dead. He died last week. O mother's brother, send and tell me just why you have continued to send me no letters. Yellow Smoke has not yet recovered. I think that he must die.

NA<sup>n</sup>ZANĎAJĚ TO T. M. MESSICK.

November 6, 1879.

Ca<sup>n</sup> wagáxe čwibčiči<sup>n'</sup> tě ičáugčě'qti asičě. Čučéačě taté ebčéga<sup>n</sup>,  
 And debt I have for the continually I remem- I shall send it to you I have  
 ber it. thought it,  
 6 éde maja<sup>n'</sup> wačáwa gě uua<sup>n'</sup>čta<sup>n</sup> tě ičápaha<sup>n</sup>-máji. Uta<sup>n'</sup>nadi uqpačě  
 but land counting the stopping place the I do not know it. At some lone it be lost  
 (pl. in ob.) place  
 inihé ebčéga<sup>n</sup> éga<sup>n</sup> čučéačá-máji. . . . Ca<sup>n'</sup> ma<sup>n'</sup>zěšká' tě čagít'a<sup>n</sup> etéga<sup>n</sup>.  
 lost I think it as I have not sent it to And money the you have  
 your plenty of  
 apt.  
 Čéna. . . . A<sup>n'</sup>pa<sup>n'</sup>ha cka<sup>n'</sup>na xi i<sup>n'</sup>wi<sup>n'</sup>čana ičačě tě há.  
 Enough. Elk skin you desire if you tell it to me you please  
 send  
 hither

NOTE.

Parts of this letter, shown in the translation by parentheses, were recorded only in English.

TRANSLATION.

I have ever kept in mind the debt that I owe you. I have thought that I would send it to you, but I do not know how many miles distant the stopping-place (R. R. station?) is. I have not sent it to you through a fear lest it might be lost through miscarriage. (I have told you that you should not lose your money, and that Big Elk would pay you, as he is honest.) You will be apt to have your money again. Enough. (As soon as you get this, send your correct address back to Big Elk, and then he will send the money to you.) Send and tell me whether you desire elk skins.

LE-JE-BALE TO UNAJI<sup>n</sup>-SKĀ.

Unáji<sup>n</sup>-skā, *cinégi* cañ'ge ta<sup>n</sup> Caa<sup>n</sup> a<sup>n</sup>i xi, ičéčani<sup>n</sup> čatí ka<sup>n</sup>béga<sup>n</sup>.  
 O White Shirt, your horse the Dakota they if, you bring mine I hope.  
 mother's (std. ob.) are coming hither

Ceta<sup>n</sup> wačíta<sup>n</sup> tē ucté. Ga<sup>n</sup> čigisičé-na<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>'qti, é há. Ceta<sup>n</sup>  
 So far work the remains. And he remembers you, always (emphatic), he says So far

níkaci<sup>n</sup>'ga wačíta<sup>n</sup>-mája čí'á-qtia<sup>n</sup>. A<sup>n</sup>'ba-waqúbe jaŋgá tē hi tē é 3  
 people to the workers they have not finished at all. Mysterious day large the reaches when there

úja<sup>n</sup>bečé. Kí Heqáka-máni-á', wisíčé-na<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>. Éčé wiwíja-mácé,  
 there is a hope. And O Walking Elk, I remember you, always. Kindred you who are mine,  
 usually

waŋ'gičé'qti wigisičé-na<sup>n</sup>-ca<sup>n</sup>ca<sup>n</sup>'-qti-ma<sup>n</sup>'i. Ca<sup>n</sup> níkaci<sup>n</sup>'ga dúbá cti  
 all I am really thinking of you continually. And person four too

wisíčai. Wanáce-jin'ga, čicti wisíčé. Wikuwa, čicti, Kagé, wisíčé-na<sup>n</sup> 6  
 I remember O Little Policeman, you too I remember Wikuwa (a Dakota name), you too, Fourth son, I remember you  
 you (pl.). usually

ca<sup>n</sup>'ca<sup>n</sup>. Čéaka, Wanáce-jin'ga, číimi aká xagé-na<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>, čída<sup>n</sup>be  
 always. This one, O Little Policeman, your father's sister the she cries usually always, to see you

ga<sup>n</sup>čá-qti éga<sup>n</sup>. Ga<sup>n</sup> Cúde-gáxe jí tē (i'áčé tē wi<sup>n</sup>áqtcí ékiga<sup>n</sup>) jí  
 she has a strong desire as. And Smoke-maker lodge, the I have the just one like it lodge  
 (std. ob.) of it (ob.)

wi<sup>n</sup>áqtcí aŋčín' éga<sup>n</sup>, wisíčé-na<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>. Iyuwazi iija<sup>n</sup>áčé agíja<sup>n</sup>be 9  
 just one we sit so, I remember you, always. Iyuwazi (Dakota name) I have her for my sister's own  
 daughter

ka<sup>n</sup>béčá-qti-ma<sup>n</sup>'. Kí čéaká, Cáwi<sup>n</sup> aká, ijaŋ'ge wahičage gija<sup>n</sup>'be  
 I have a strong desire. And this one, Dakota the (sub.), her daughter lame to see her  
 woman own

ga<sup>n</sup>'čaqtia<sup>n</sup>' (Ma<sup>n</sup>'a-tcéba igáqča<sup>n</sup>). Kí, kagéha, níkaci<sup>n</sup>'ga dúbá wigisičé-na<sup>n</sup>  
 she strongly desires Mawačépa his wife. And O friend, person four I remember usually  
 you all

ca<sup>n</sup>'ca<sup>n</sup>. Kĭ wi<sup>n</sup>' čatĭ, Tcexapa, Tatañ'ka-i<sup>n</sup>yañ'ke. Ta<sup>n</sup>'wa<sup>n</sup>gča<sup>n</sup> wiwĭqa  
 always. And one you came hither, Beats the Drum (?), Running Buffalo. Nation my own

nañkácě, Ihañk'ta<sup>n</sup>wi<sup>n</sup>' nañkácě wazáni, wigśiçě-na<sup>n</sup>-ma<sup>n</sup>'i ca<sup>n</sup>'ca<sup>n</sup>'-qti-ma<sup>n</sup>'i.  
 ye who are, Yankton ye who are all, I remember you (pl.) usually I do it always.

3 Ca<sup>n</sup>' éskana edáda<sup>n</sup> ctécte jĭ<sup>n</sup>jĭn'ga čaná'a<sup>n</sup> éi<sup>n</sup>te ca<sup>n</sup>' íuča dáda<sup>n</sup> čaná'a<sup>n</sup>  
 And oh that what soever small ones of you hear it whether and news what you hear it  
 different sorts (or if)

éi<sup>n</sup>te i<sup>n</sup>wi<sup>n</sup>'čana tíčačai ka<sup>n</sup>bčéga<sup>n</sup>.  
 whether you tell it to you (pl.) I hope.  
 (or if) me send hither

## TRANSLATION.

O White Shirt, I hope that when the Dakotas come you will bring the horse to me, your mother's brother. The work is still unfinished. [The Omahas are?] constantly thinking of you, so he says. Those who are working for the Indians are still unsuccessful for want of time. There is a hope that the case may be settled by Christmas. O Walking Elk, I always think of you. O ye, my kindred, I am ever thinking about you. I remember you, too, ye four men. I also think of you, O Little Policeman, and you, too, O Wikuwa. Little Policeman this one, your father's sister (my Yankton wife), is continually weeping, as she has a strong desire to see you. And as to the lodge of the Yankton Smoke-maker (I have spoken as of one lodge)—as we used to sit in one lodge, I think of you. I have a strong desire to see my sister's daughter, Iyuwazi. And this Dakota woman, my wife, has a great longing to see her lame daughter, the wife of Mawačepa. O friends, I am continually thinking of you four men. One of you, Beats the Drum (?) or Running Buffalo, came to this place. O ye who are my own nation, O all ye Yanktons, I am always remembering you! I hope that you will send to tell me, if you hear news of any kind whatever.

## BETSY DICK TO WAČIQE-ŲACL.

November 15, 1879.

Ie čé a<sup>n</sup>'bačé cučéačě. Zani úda<sup>n</sup>qti ni<sup>n</sup>' étea<sup>n</sup>'i tě aná'a<sup>n</sup> ka<sup>n</sup>'bča.  
 Word this to-day I send it to you. All very good you at least the I hear it I wish.  
 (pl. f)

6 Négihá, igáqča<sup>n</sup> ctĭ ca<sup>n</sup>' čihañ'ga ctěwa<sup>n</sup>' winá'a<sup>n</sup> ka<sup>n</sup>'bča, ciñ'gajiñgá  
 O mother's his wife too and your potential even I hear from I wish, child  
 brother, wife

ctĭ zani čúta<sup>n</sup>qti, éskana, úwačaginá ka<sup>n</sup>bčéga<sup>n</sup>. Gañ'Ųĭ, wisa<sup>n</sup>'ča<sup>n</sup>,  
 too all very correctly, oh that, you tell it to us I hope. And, my younger  
 brother (f. sp.).

9 cučéwikičé. Can'ge waa<sup>n</sup>'če i<sup>n</sup>'čéckaxe té čúta<sup>n</sup> aná'a<sup>n</sup> ka<sup>n</sup>'bča, wisa<sup>n</sup>'ča<sup>n</sup>.  
 I have sent it to you by some one. Horse you promised to pay it to me the cor- I hear it I wish, my younger  
 for my services as a doctor rectly brother (f. sp.).

Ma<sup>n</sup>'tcu-náji<sup>n</sup> agĭ cačai tě wawĭue aká uáwagŭbča éde íeská učĭča-bajĭ  
 Standing Bear he went to you the lawyer the sub. I have told it to but inter- he did not tell it  
 after him (=when (see note) him him ter to you

té hě, wisa<sup>n</sup>čá<sup>n</sup>. Ga<sup>n</sup>'-aú<sup>a</sup> ga<sup>n</sup>'adi wabágčeze cučéačě ga<sup>n</sup>' éskana fe  
 the my younger So, therefore now letter I send to you as oh that word  
 (fem.), brother (f. sp.).

tě úda<sup>n</sup>qti i<sup>n</sup>čéckaxe tíčačě ka<sup>n</sup>bčéga<sup>n</sup>. A<sup>n</sup>'ba hičai tē'di cučéačě.  
 the very good you make for me you send it hither I hope. Day they bathe on the I send it to you.

Čiji<sup>n</sup>'ge t'é tē aná'a<sup>n</sup> tē, čiji<sup>n</sup>'čě cti t'éčai tē, íuča pěji'qti aná'a<sup>n</sup> hě. 3  
 Your son died the I have the, your elder too they the, news very bad I have  
 heard it the, brother killed him heard it (fem.)

Nān'de i<sup>n</sup>'pi-máji, wisa<sup>n</sup>čá<sup>n</sup>, ča<sup>n</sup>'ja wéahide čanáji<sup>n</sup> gíteqiwáčě éče.  
 Heart bad for me, my younger though at a distance you stand a source of trouble indeed  
 brother (f. sp.). (fem.).

A<sup>n</sup>'bačě'qtcí Ma<sup>n</sup>'tcú-náji<sup>n</sup> íe eja ké aná'a<sup>n</sup>, wabágčeze gáwa ía<sup>n</sup>'be xi.  
 This very day Standing Bear word his the I have heard, newspaper I saw when.

Wáqe bčúga ča'éčičai íai tē, nān'de i<sup>n</sup>'čín'uda<sup>n</sup>. Ča<sup>n</sup>', wisa<sup>n</sup>čá<sup>n</sup>, nān'de 6  
 White all have pitied have the, heart it is good for Yet my younger heart  
 people you (pl.) spoken mine. brother (f. sp.).

i<sup>n</sup>'pi-máji axáge agči<sup>n</sup>' éče. Čiji<sup>n</sup>'čě da<sup>n</sup>'ctěa<sup>n</sup>, číja<sup>n</sup>'cka da<sup>n</sup>'ctěa<sup>n</sup>, i<sup>n</sup>'čaha<sup>n</sup>'-ā,  
 is bad for me I weep I sit indeed, Your elder either, your sister's or, pray to him for  
 (fem.), brother son me (fem.).

ca<sup>n</sup>'ge ta<sup>n</sup>'ja. Íe tē edé te xi, éskana tia<sup>n</sup>'čakičé ka<sup>n</sup>bčéga<sup>n</sup>. Spafford  
 horse concerning Word the he will say if, oh that you send it hither I hope. Spafford  
 the (std. ob.) something to me

Woodhull ija<sup>n</sup>'ge abči<sup>n</sup>' čín'keča<sup>n</sup>' i<sup>n</sup>'t'e, číewa<sup>n</sup>'ja<sup>n</sup>. Ma<sup>n</sup>'čín'-tcaxí t'éě hě. 9  
 Woodhull his daughter I have the one, in the dead you have caused Ma<sup>n</sup>'čín'-tcaxí is  
 her past to me, it. dead (fem.).

Uma<sup>n</sup>'ha<sup>n</sup> ctě t'á-baji, enáqtcí t'éě hě a<sup>n</sup>'bačě'qtcí.  
 Omaha even have not only he is dead (fem.) this very day.  
 died,

NOTES.

For an account of Betsy Dick, see p. 634.

WaŦiqe-Ŧaci, who was a Ponka, married a Yankton woman.

770, 5. etea<sup>n</sup>i (used by an Omaha woman) . . W. (an Omaha man) gave the following as a correct form of the sentence: Zaní úda<sup>n</sup>qti ni<sup>n</sup>'i éi<sup>n</sup>te aná'a<sup>n</sup> ka<sup>n</sup>'bča.  
 All very good you whether I hear I wish.  
 (pl.)  
 are

Perhaps etea<sup>n</sup> is sometimes used by females as an equivalent of ei<sup>n</sup>te.

770, 6. Negiha, i. e., Silas Wood, who was the elder son of Gahige, the chief of the Iñke-sabě (an Omaha) gens.

770, 10. Wawiue aka should be wawiue číñke, as it refers to the object of an action.

771, 9. Spafford's daughter was named, Ahi<sup>n</sup>-snede, Long Wings. Číewa<sup>n</sup>'ja<sup>n</sup>, you have caused it, i. e., indirectly. Betsy had to neglect Spafford's daughter while she was attending, as doctor, to some member of the family of WaŦiqe Ŧaci. See 770, 9.

TRANSLATION.

I send this word to you to-day. I wish to hear about you at least this: that you are all prospering. O mother's brother, I wish to hear from you, his wife, and your potential wife; I hope that you will tell us exactly how all the children are also. O younger brother (i. e., WaŦiqe-Ŧaci), I have sent a message to you by some one. O younger brother, I wish to hear correctly about the horse with which you promised to pay my bill for services as your doctor. I told the lawyer (i. e., Mr. T. H. Tibbles) about it,



when he went after Standing Bear, but the interpreter did not tell you. So therefore I now send a letter to you, and I hope that you will send me a very good message. I send this to you on Saturday. I have heard that your son was dead, and that they had killed your elder brother. It is very bad news that I have heard. My heart is sad, younger brother, but your being at a distance is a greater cause of sorrow. On this very day I have heard the words of Standing Bear; I have seen them in a newspaper. All the white people pity you; they have spoken words which have made me glad. Still, younger brother, with a sad heart, I sit weeping. Petition either to your elder brother or to your sister's son with reference to the horse. I hope that you will send me word what he (or she) says. I have lost Spafford Woodhull's daughter, whom I used to have with me, and you are the cause of her death. Ma<sup>n</sup>č<sup>i</sup>-tea<sup>x</sup>i is dead. Not even one adult Omaha has died, only that aged Ponka man has died this very day.

NUDA<sup>N</sup>-AXA TO CUDE-GAXE.

November 15, 1879.

- Ca<sup>n</sup>' čiji<sup>n</sup>'ge t'čai tē wáqe amá éde, čéama Umáha amá bčúgaqti  
 And your son they the white the (pl. but, these Omaha the (pl. all  
 have killed sub.) sub.)  
 him
- nán'de gípi-báji, áda<sup>n</sup> a<sup>n</sup>'bačé hičai tē'di uwíbeča cučéačé. Kí Umáha amá  
 heart are sad, there- to-day they when I tell it to I send to you. And Omaha the (pl.  
 fore have bathed you sub.)
- 3 učúgigče-na<sup>n</sup>'i, ca<sup>n</sup>'ge wa'íi tē gčí tēdhi, cí éga<sup>n</sup> tat éska<sup>n</sup> ečéga<sup>n</sup> éde  
 they are sor- usually, horse they the has by the again so shall be they thought but  
 rowful for their relation give to us come back time,
- hebádi úcka<sup>n</sup> juáji giáxai. Čéama Umáha amá učúgigčai tē nán'de  
 before deed inferior made for These Omaha the (pl. they are sor- the heart  
 reaching the end him. sub.) rowful for their relation
- i<sup>n</sup>'č<sup>i</sup>n'uda<sup>n</sup>-qti-ma<sup>n</sup>'. Úcka<sup>n</sup> bčúgaqti wágazúqti na'a<sup>n</sup>'-báji, t'čai tē-čna<sup>n</sup>'  
 mine is very good for me. Deed all very straight they have not they the only  
 heard, killed him
- 6 ga<sup>n</sup>' na'a<sup>n</sup>'i. Kí áda<sup>n</sup> čéaka ikáge aká nán'de gípi-báji-qti<sup>n</sup>'i, ékiga<sup>n</sup>'qti  
 so they heard. And there- this one his the heart is very sad for him, just like him  
 fore friend (sub.)
- nán'de i<sup>n</sup>'pi-máji. Nán'de i<sup>n</sup>'pi-máji tē ga<sup>n</sup>' égija<sup>n</sup> eté. E'a<sup>n</sup>' čáxe taté  
 heart I am sad. Heart I am sad the so you do ought. How I do shall  
 that
- čingé, ga<sup>n</sup>' nán'de ča<sup>n</sup> ég iča<sup>n</sup>'čačé eté. Waqi<sup>n</sup>'ha a<sup>n</sup>'čá'i cka<sup>n</sup>'na xí'cté,  
 there is so heart the so you place it ought. Paper you give you wish even if,  
 none, (cv. ob.) (cv. ob.) to me
- 9 éga<sup>n</sup>'qti iča-gă.  
 just so send hither.

## NOTES.

772, 1. čiji<sup>n</sup>'ge, *your son*, intended for čijande, *your daughter's husband*, i. e., Big Snake, who was murdered by a soldier in the office of the Ponka agent, in Indian Territory.

772, 6. ikage aka, i. e., the author.

TRANSLATION.

The white people have killed your son-in-law, so all the Omahas are sad.

Therefore to-day, Saturday, I send to you to tell you how they feel. The Omahas are usually sorrowful when they hear of the death of a relation. And as the time of the year when Big Snake was accustomed to give away horses came around again they thought that it would surely be so; but before it had arrived the white men had done a bad thing to him (*i. e.*, Big Snake).

As these Omahas are sorrowful on account of their kinsman, it does my heart good (to observe their sympathy). They have not heard a full account of the whole affair, they have heard merely the report of his murder. Therefore this person, his friend, is sorely grieved, and I am just as sad as he. As I am sad, so ought you to be. There is nothing that I can do (to avenge his death), and you ought to consider the matter as I do. Should you wish to send me a letter (which I do not ask for, but which I will be glad to receive), just send it.

JEDE-GAHI TO SILAS WOOD.

December 1, 1879.

Cé waqi<sup>n</sup>'ha tíçáçé çá<sup>n</sup> bóize há. Waqi<sup>n</sup>'ha çá<sup>n</sup> ía<sup>n</sup>'be té nán'de çá<sup>n</sup>  
 This paper you have the I have Paper the I saw it when heart the  
 sent (ob.) received (ob.)  
 hither it  
 í<sup>n</sup>'uda<sup>n</sup>'qti ía<sup>n</sup>'be há. Kí a<sup>n</sup>'baçé níkaci<sup>n</sup>'ga amá bçúgaqti úcka<sup>n</sup> wi<sup>n</sup>' íçáí  
 very good for I saw it And to-day people the (pl. all deed one they  
 me I saw it me sub.) sub.) talk  
 about  
 it  
 édega<sup>n</sup>' ca<sup>n</sup>' çéçu anáji<sup>n</sup> té'di 'íçáí xí, í<sup>n</sup>'uda<sup>n</sup>-qti-ma<sup>n</sup>' çá<sup>n</sup>'ja, çíçín'ge té'di, 3  
 but yet here I stand when they talk if, I am doing very well though, you are when,  
 about  
 it  
 'íçáí té u'a<sup>n</sup>'çíngé çaná'a<sup>n</sup> téga<sup>n</sup> waqi<sup>n</sup>'ha cuçéaçé, nán'de í<sup>n</sup>'çí<sup>n</sup>'pi-máji há.  
 they the in vain you hear it in order paper I send to you, heart mine is very sad  
 talk that that by means of it  
 about  
 it  
 Wáçe amá Iqíga<sup>n</sup>'çáí íçádiçáí eçá<sup>n</sup>'ba, níkaci<sup>n</sup>'ga çíçíña-qti-ma wi<sup>n</sup>' íéská  
 White the Grandfather agent he too, people those who are really one inter-  
 people your own preter  
 gixáxa-gá, aí. . . . É gátega<sup>n</sup>' uwíßça. Ga<sup>n</sup>' ma<sup>n</sup>'ni<sup>n</sup>' té çíuda<sup>n</sup>'-qti-ja<sup>n</sup>' 6  
 make him, your said. That that is the I have told And you walk the you are doing very  
 own, substance of it you. well  
 ecé, íçá<sup>n</sup>'ba<sup>n</sup>' a<sup>n</sup>'cta<sup>n</sup>'bají éga<sup>n</sup> íçáé té í<sup>n</sup>'pi-máji.  
 you a second you do not see so you the it is bad for  
 say time (=once more) me me speak me.  
 it, more) it

## NOTE.

gede-gahi wished Silas, who was a full Omaha, to return from the Ponkas in Dakota, and become the Omaha interpreter. gedegahi was an Omaha chief.

## TRANSLATION.

I have received this letter which you have sent me. I was very glad when I saw it. To-day all the people are talking about one subject, but notwithstanding I am doing very well here, when they talk about the matter it saddens me to think that I am sending you word about it when it can do no good on account of your absence. The white people, including the President and the agent, have said, "Make one of your own people your interpreter." I have told you the substance of what they said. You say that you are prospering where you are, and you speak of not seeing me again, so I am sad.

MI<sup>N</sup>XA'Ĕ-JINGA TO KE-ŲREĶE (CHARLES MOORE).

December, 1879

- Ga<sup>n</sup> čéča<sup>n</sup> waqi<sup>n</sup>'ha ča<sup>n</sup> čéama Uma<sup>n</sup>'ha<sup>n</sup> amá íe čičíja ubč édega<sup>n</sup>,  
 And (cv. ob.) paper the these Omaha the word your I have told them,  
 but,
- ca<sup>n</sup>' d'úba i<sup>n</sup>'jakičéga<sup>n</sup> cačé tá amá, ána'a<sup>n</sup>-báji. Áda<sup>n</sup> gáča<sup>n</sup> waqi<sup>n</sup>'ha  
 yet some as they have they will go to you, they have not There- that paper  
 doubted me obeyed. fore (cv. ob.)
- 3 cučéačé. Kí íe edáda<sup>n</sup> edéce tč cí pí čúta<sup>n</sup> aná'a<sup>n</sup> ka<sup>n</sup>'bča. Íe wi<sup>n</sup>'  
 I send it to And word what what you the again anew straight I hear it I wish. Word one  
 you. say
- čé i<sup>n</sup>'wi<sup>n</sup>'čana tč pí wágazuañkičé'qti íča-gă. "Naxíde tč ačín'-gă,"  
 this you told it to the anew making it very straight send it Inner ear the keep thou,  
 me for me hither.
- ecé teča<sup>n</sup>' é áwake. Íe tč ana<sup>n</sup>'bčí<sup>n</sup>. É čúta<sup>n</sup> aná'a<sup>n</sup> ka<sup>n</sup>'bča. Edáda<sup>n</sup>  
 what you said, that I mean it. Word the I forget (I do That correct I hear it I wish. What  
 in the past not understand).
- 6 íuča číngé, ca<sup>n</sup>' íe učúwikié-na<sup>n</sup>-ma<sup>n</sup>' gč éskana čúta<sup>n</sup>qti i<sup>n</sup>'čéckaxe  
 news none, yet word I have been speaking to you the (pl. oh that very correctly you do for me  
 regularly in. ob.)
- ka<sup>n</sup>'bčéga<sup>n</sup>. Íe čičíja asíčé-na<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>, i<sup>n</sup>'uda<sup>n</sup> gč. Ga<sup>n</sup>' níkaci<sup>n</sup>'ga-ma  
 I hope. Word your I think usu- always, good for the (pl. And the people (pl. ob.)  
 of them ally me in. ob.)
- wacta<sup>n</sup>'be čagčé ga<sup>n</sup>' e'a<sup>n</sup>' číngé, úda<sup>n</sup>qti naji<sup>n</sup>'. Íe čičíja áakihíde anáji<sup>n</sup>,  
 you saw them you went still what is there is very good stand. Word your I attend to it I stand,  
 back the matter none,
- 9 é bčíqé. Ca<sup>n</sup>' íe wéčigča<sup>n</sup> úda<sup>n</sup>qti winá'a<sup>n</sup> ka<sup>n</sup>'bčéga<sup>n</sup>. Uqčé'qti cí ačúha  
 it I pursue And word decision very good I hear from I hope. Very soon again finally  
 it. you
- waja<sup>n</sup>'be ka<sup>n</sup>'bča waqi<sup>n</sup>'ha.  
 I see them I wish paper.

NOTE.

Mi<sup>n</sup>qa<sup>é</sup>-jiŅga was an Omaha, and Ke-ŲreŅe, an Oto.

TRANSLATION.

I have told these Omahas your words (sent in) this letter, but some of them have not obeyed (your wishes), so they will go to your land, as they have doubted me. Therefore I send this letter to you. I wish to hear again, and accurately, the words which you have said. Send again and explain to me this one word that you have told me. I refer to what you said, "Use your hearing." I do not fully grasp its meaning. I wish to hear it accurately. There is no news at all, yet I hope that you will attend to the affairs for me just as I have been speaking to you about them. I am always thinking about your words, which have been advantageous to me at various times. There is nothing the matter with the people whom you saw (here) when you went back to your people. The tribe is still prosperous. I continue to heed your advice; I pursue it. I hope to hear some word, some very good plan from you (when you write). Finally, I wish to see some letters (from you) very soon.

LE-UŲA<sup>n</sup>HA TO UNAJI<sup>n</sup>-SKĀ AND HE-WA<sup>n</sup>JIŲA.

December 12, 1879.

Cin<sup>n</sup>'gajin<sup>n</sup>'ga i<sup>n</sup>'t'e taté ebčéga<sup>n</sup>. Ca<sup>n</sup>' edáda<sup>n</sup> téqi áakipá. Wawína  
Child shall die to me I think it. And what difficult I have met it. I beg something from you

cučéačai. Hé-wa<sup>n</sup>jíča čičan<sup>n</sup>'ge eča<sup>n</sup>'ba, a<sup>n</sup>wa<sup>n</sup>'qpani héga-máji. Ca<sup>n</sup>' cañ'ge  
I send to you (pl.). One Horn your sister she too, I am poor I am very. And horse

wi<sup>n</sup> ani<sup>n</sup>' éi<sup>n</sup>'te éskana a<sup>n</sup>čá'i 'ičáčé ka<sup>n</sup>bčéga<sup>n</sup>. Ca<sup>n</sup>' íe wiwíŲa éga<sup>n</sup>qti 3  
one you have it if oh that you give you I hope. And word my just so

i<sup>n</sup>'čéckaxe ka<sup>n</sup>bčéga<sup>n</sup>. Wan<sup>n</sup>'gičé'qti wibčaha<sup>n</sup>'i, čičáha<sup>n</sup> méga<sup>n</sup>, čičan<sup>n</sup>'ge čti.  
you do for me I hope. Every one I pray to you (pl.), your brothers-in-law likewise, your sisters too.

Cubčé ka<sup>n</sup>'bča tē bčí'a. Sidádi t'é-de gisi<sup>n</sup>' há, mi<sup>n</sup>'jiŅga na<sup>n</sup>' ta<sup>n</sup> é áwake.  
I go to you I wish the I am unable. Yesterday when she re-she died lived girl grown the her I mean (std. ob.) her.

Axáge-na<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup> nán'de ča<sup>n</sup>'já. Čída<sup>n</sup>'be ga<sup>n</sup>'čaqti éde á'a<sup>n</sup>'ji t'é také. 6  
I am weeping usu-ally always heart in the. To see you she had a strong desire but she, being unsuccessful (or unlucky) she will surely die as she reclines.

Ca<sup>n</sup>' e'a<sup>n</sup>' Ųi, uqčé'qtcí i<sup>n</sup>'wi<sup>n</sup>'ča tíča-gä. A<sup>n</sup>'bačé wawíčaxu cučéačé.  
And how if, very soon to tell it to me send hither. To-day I write something to you I send to you.

## NOTE.

Unaji<sup>n'</sup>-skā and He-wa<sup>n'</sup>jiča, Ponkas, were at Yankton Agency.

## TRANSLATION.

I think that my child shall die. I am in trouble. I send to you (all) to beg something from you. One Horn, I address you and your sister. I am very poor. If you have a horse, I hope that you will promise to give it to me. I hope that you will do for me just according to my words. I petition to every one of you, including your sisters and your brothers-in-law. I am unable to go to you as I have desired. My largest daughter fainted yesterday, but she has revived. I am weeping constantly in my heart. She has a strong desire to see you, but she will surely die (as she reclines) without having her wish gratified. Send very soon to tell me whether my request can be granted. I write something to you and send it to you to day.

NUDA<sup>n</sup>-AXA TO MISS JOCELYN.

December 3, 1879.

- A<sup>n'</sup>bačé usn'qti té'di indáda<sup>n</sup> tia<sup>n'</sup>čačai uánaji<sup>n'</sup> éga<sup>n</sup>, a<sup>n'</sup>ctiděqti-ma<sup>n'</sup>  
 To-day very cold when what you have sent I stand in it as, I am living very com-  
 here to me comfortably
- áda<sup>n</sup> wíbčaha<sup>n</sup> cučéačai, wa'ú-macě. Pí'qti, kagéha, úda<sup>n</sup> iŋáxai-gă.  
 there-fore I thank you I send it to you O ye women. Anew, O friends, good do ye for me.  
 (pl.),
- 3 Kagéha, Wakan'da činké indáda<sup>n</sup> úda<sup>n</sup> kěčáčica<sup>n</sup> kě a<sup>n'</sup>čisa<sup>n'</sup>čai, áda<sup>n</sup>  
 O friends, God the st. what good towards the the we turned, there.  
 one (ob.) (ob.) fore
- wíbčaha<sup>n'</sup>-na<sup>n</sup>-ma<sup>n'</sup>. Wáqe amá čéama wačíta<sup>n</sup> kě wača<sup>n'</sup>be. Wakan'da  
 I have been praying to you White the (pl. these do various the I have seen God  
 regularly. people sub.) kinds of work them.
- aká na<sup>n</sup>bé čicka<sup>n'</sup>wakičai bčúgaqti wača<sup>n'</sup>be, áda<sup>n</sup> égima<sup>n</sup> ka<sup>n</sup>bčéga<sup>n</sup>,  
 the hand has caused them to all I have seen there-fore I do that I hope,  
 (sub.) move (rapidly)
- 6 agína-na<sup>n</sup>-ma<sup>n'</sup>. Cin'gajin'ga wiwíča wačít íbaha<sup>n</sup> áda<sup>n</sup> cí é gáčiŋke  
 I beg for my own usually. Child my to work knows it there-again it that (st. ob.)  
 fore
- uča<sup>n'</sup>adi uwíbča cučéačě. Wéndean'gičě-na<sup>n'</sup>, áda<sup>n</sup> é úda<sup>n</sup> éska<sup>n</sup>bčéga<sup>n</sup>.  
 apart I tell it to you I send it to you. He causes me to feel full, usually, there- that good I think it may be.  
 as after eating fore
- Gata<sup>n'</sup>adi égima<sup>n</sup> téi<sup>n'</sup> ebčéga<sup>n</sup>, áda<sup>n</sup> ačídaxe éga<sup>n</sup> téi<sup>n'</sup>te. A<sup>n'</sup>ba águdi  
 Just about this I do that may I think it, there-fore I do it a little for my- may. Day where  
 time self
- 9 ctěctě waqi<sup>n'</sup>ha tia<sup>n'</sup>čakičé wíka<sup>n</sup>bča. Īndáda<sup>n</sup> ckáxe ma<sup>n</sup>ni<sup>n'</sup>-macě',  
 soever paper you send hither I desire for you. What you do O ye who walk,  
 to me
- gaza<sup>n'</sup>adi uéhe ma<sup>n</sup>bči<sup>n'</sup>.  
 among them I follow I walk.  
 it

## NOTE.

Miss Jocelyn represented some ladies at the East who had sent clothing for the destitute Ponkas, who were encamped near Decatur, Nebr.

TRANSLATION.

As I am attired to-day, during the very cold weather, in what you have sent to me, I am living very comfortably, therefore I send to you to thank you, O ye women! O friends, do good to me anew! Friends, we have turned towards Wakanda and what is good, therefore I have been thanking (*or* petitioning) you now and then. I have seen these white men do various kinds of work. Wakanda has caused them to move their hands (rapidly) in working: I have seen it all, therefore I hope to do likewise. I usually beg (of Wakanda) for my own (interests). My child knows how to work, so I send to tell you about him in addition to what I tell about myself. My child usually causes me, as it were, to feel full, as after eating (by what he does for me), therefore I think that what he does is good. I think that I may do likewise just about this time, therefore I may accomplish a little for myself (though I am getting old). I desire you to send me a letter on some day or other, whenever it may suit you. O you who lead industrious lives, I live among you following your example.

WAQPECA TO UNAĴI<sup>N</sup>-SKĀ.

December 26, 1879.

Negĥa, ĩe tĥaĥe tē ĩ<sup>n</sup>'ĥēqti-ma<sup>n</sup>'. Cañ'ge áhigi wáni<sup>n</sup> ĩ<sup>n</sup>'ĥēqti-ma<sup>n</sup>'.  
 O uncle, word you have the I am very glad. Horse many you have I am very glad.  
 sent here them

Ha<sup>n</sup> gē ĩĥaugĥe a<sup>n</sup>'ĥisĥaĥ. Cĩn'gajĩn'ga wiwĩa ĥa'ēwaĥaĥe'qti eté ĥĩ,  
 Night the (pl. throughout we think of Child my you have great pity on ought,  
 in. ob.) you. them

ĥa'ēwaĥaĥajĩ'qtia<sup>n</sup>', ĥisĥē-na<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>'. Cubĥé tá miñke, negĥa. Ca<sup>n</sup> 3  
 you have not pitied them at he thinks usu- always. I will go to you, O uncle. Well  
 all, of you ally

ata<sup>n</sup> ĩ<sup>n</sup>'uda<sup>n</sup> tē éta<sup>n</sup> uqĥé'qtci éga<sup>n</sup>. Ninĩgahi gĥéba ja<sup>n</sup> ĥáxe anáji<sup>n</sup>  
 how long good for the so long very soon so. Killickinnick ten night I make I stand  
 me it

téĩnke. Ca<sup>n</sup> ĥiñ'ge ctēwa<sup>n</sup> wañ<sup>n</sup>'be ka<sup>n</sup>'bĥa. Ūwaĥáginá ka<sup>n</sup>'bĥéga<sup>n</sup>.  
 will. Well, your sister even I see them I wish. You tell it to them I hope.

Cañ'geajĩn'ga wébcĩ<sup>n</sup>'wi<sup>n</sup> éga<sup>n</sup> ĥĩngé. Wiĩga<sup>n</sup> aká, Ma<sup>n</sup>'t cú-na<sup>n</sup>'ba eĥa<sup>n</sup>'ba 6  
 Colt I sell them as there are none. My grand- the Two Grizzly bears he too  
 father (sub.),

ĥahĩ tá aka. Ē'di cupĩ téĩnke. Ceta<sup>n</sup> gĩnĩ'qtĩä'jĩ. Ĥiná'a<sup>n</sup> ĥĩ, gĩ'ĥēqtia<sup>n</sup>.  
 will arrive there Then I will reach there So far he has not fully He hears if, he is very glad.  
 where you are. where you are. recovered. from you

Cañ'ge, negĥa, a<sup>n</sup>'ĥĩn'ge. Cañ'ge wáqe eĥáqti na<sup>n</sup>'bá wábĥĩ<sup>n</sup> enáqtci.  
 Horse, O uncle, I have none. Horse white their very two I have them them only.  
 people own

Cĩn'gajĩn'ga enáqtci wáĥĩ<sup>n</sup>, waĥíta<sup>n</sup>'wákiĥē-na<sup>n</sup>'i. 9  
 Child they only they have they cause them to usually.  
 them, work

## TRANSLATION.

O mother's brother, I am delighted at the words which you sent me. I am very glad that you have many horses. We think of you throughout the nights. You ought to pity my children. You have not pitied them at all. They are constantly thinking of you. O mother's brother, I will go to you. When it shall be best for me to go, I shall go very quickly. I shall be here ten days making the killickinnick. I wish to see even your sisters. I hope that you will tell them. As I have sold the colts, there are none (here). My wife's father (Wacka<sup>n</sup>-ma<sup>n</sup>čiči<sup>n</sup>) and two Grizzly bears will come to your land. And then I will come, too. My wife's father has not yet fully recovered. He is delighted to hear from you. O mother's brother, I have no horses. I have only two American horses, which are in the possession of my children, who generally use them when they work.

PAHAŅGA-MA<sup>n</sup>ČI<sup>n</sup> TO SILAS WOOD.

January 12, 1880.

Ca<sup>n</sup> nīaci<sup>n</sup>'ga amá čéama waŋíŋčita<sup>n</sup> amá čaná'a<sup>n</sup> éi<sup>n</sup>te, éjá tš'ja  
Well people the these they are working the you hear it perhaps, there per-  
(pl. sub.) for themselves (pl. sub.) talning  
to

úda<sup>n</sup>qti ičápaha<sup>n</sup> pí ča<sup>n</sup>'ja, i<sup>n</sup>'ju-máji. Čéčuádi tš' ŋiŋáxai ŋí', ga<sup>n</sup>'čawáčš.  
very good I knew it I reached I was unfor- In this place the they do for if, desirable.  
there tunate. themselves

3 Ca<sup>n</sup> edáda<sup>n</sup> ačiči<sup>n</sup>' gš ipaha<sup>n</sup> pí ŋí, uqpačščš éka<sup>n</sup>bča-máji. Wañ'gičš  
Well what they the (pl. I knew it I ar- when, to lose I did not wish for All  
have in. ob.) rived there him.

i<sup>n</sup>'čiči<sup>n</sup> gčiči éka<sup>n</sup>bča. Čé nīaci<sup>n</sup>'ga amá e'a<sup>n</sup>' ma<sup>n</sup>čiči<sup>n</sup>'i ŋí, ni<sup>n</sup>'ja ga<sup>n</sup>'čai  
to bring back I wish for This people the how they walk if, to live they wish  
here to me him (pl. sub.)

ča<sup>n</sup>'ja, nīaci<sup>n</sup>'ga na<sup>n</sup>báha ačai. É'be učúaha ka<sup>n</sup>'bča-máji. Úda<sup>n</sup>qti  
though, people in two ways they go. Whom I follow him I do not wish. Very good

6 éskana wéčigča<sup>n</sup> ckáxe ka<sup>n</sup>bčéga<sup>n</sup> ča<sup>n</sup>'ja, čagčiči tatš'ja časičáčš ka<sup>n</sup>bčéga<sup>n</sup>.  
oh that decision you I hoped though, with reference to you think of I hope.  
make it your future re- turn here it

Ca<sup>n</sup> e'a<sup>n</sup>' čingé há.  
Well what is there is the matter none

## NOTES.

Pahaŋga-ma<sup>n</sup>čiči<sup>n</sup> is the brother of Silas Wood. He dictated this letter after returning from a visit to his brother, who was staying with the Ponkas near Niobrara, Nebr.

778, 3. Ca<sup>n</sup> edada<sup>n</sup> ačiči<sup>n</sup> gš . . . Wañ'gičš i<sup>n</sup>'čiči<sup>n</sup> gčiči éka<sup>n</sup>bča. The author mistook a direct address to himself for an address to Silas. In speaking to the latter the sentences should have been changed thus:

Ca<sup>n</sup> edáda<sup>n</sup> ani<sup>n</sup> gš' íwidaha<sup>n</sup> pí gš' uqpačščš wíka<sup>n</sup>bča-máji. Wañ'gičš  
Well what you the I knew about I the you lose I do not wish for All  
have (pl. in. you reached (pl. there in. ob.) you.

wáni<sup>n</sup> (or, i<sup>n</sup>'čani<sup>n</sup>) čagčiči wíka<sup>n</sup>bča.  
you have you have you I wish for  
them for me come you.  
back

TRANSLATION.

Perhaps you have heard that these Indians are working for themselves. Though I had a full knowledge of things pertaining to the Ponka on the old reservation (near Niobrara), I was unfortunate. It is desirable for people to accomplish things for themselves in this place (*i. e.*, on the Omaha Reservation, instead of going off to the Ponkas). I do not wish you to lose any of the things which I found in your possession when I visited the Ponka. I wish you to bring all of them home to us. These Indians always wish to improve, no matter how they act, but they are divided into opposing parties. I do not wish to follow any one (*i. e.*, I will not become a partisan). I hope that you will make an excellent decision, and that you will consider about your future return to this land. Well, there is nothing more to be told.

PAHAŅGA-MA<sup>N</sup>ČI<sup>N</sup> TO CUDE-GAXE.

January 12, 1880.

Cúde-gáxe, íe égice tē ubčá agčí édega<sup>n'</sup>, íe čičta síča-báji. Ubčá  
 Smoke-maker, word what the I told I came but, word your they had for- I told it  
 you say (ob.) it back here gotten.

tē'di gisíčě ča<sup>n'</sup>ja, čí'á. Ca<sup>n'</sup> ubčá agčí tē'di, nān'de gíuda<sup>n</sup>qtia<sup>n'</sup> ča<sup>n'</sup>ja,  
 when they re- though, they Still I told it I came when, heart very good for them though,  
 membered it have failed. back here

edáda<sup>n</sup> ígaxe tatě'ja čí'á. Čí'á uwíbča teča<sup>n'</sup> ca<sup>n'</sup>ca<sup>n</sup> čí'á. Kí ga<sup>n'</sup> čí'á tē 3  
 what with refer- nce to they They I told it to in the always they And so they the  
 doing it have failed. fall you past failed. have failed failed

ca<sup>n'</sup>ca<sup>n</sup>; íča<sup>n</sup>ba<sup>n'</sup> íajiwáčě. Ga<sup>n'</sup> čaná'a<sup>n</sup> téga<sup>n</sup> uwíbča. . . . Íča<sup>n</sup>ba<sup>n'</sup>  
 always; again it should not .So you hear in order I tell it to Again  
 be spoken. it that you.

íají-gá.  
 do not  
 speak it.

TRANSLATION.

O Smoke-maker, when I came back I told the words which you said, but they had forgotten your advice. Though they recalled it when I told them, they are unable (to act accordingly). Though they were very glad when I told them, they can find no means of doing it in future. They have failed, just as I always told you that they would. And they have always failed; it should not be mentioned again. I tell you that you may hear it. Do not speak of it again.





## APPENDIX.

Of the notes and errata found in this Appendix all up to page 512 refer to Part I of this volume; the others pertain to Part II.

- 9, 4. For "aci<sup>h</sup>e" read "a<sup>ci</sup>he."
- 9, 14. For "ci<sup>n</sup>" read "ç<sup>i</sup>."
- 10, 8. The ç in "ebçega<sup>n</sup>" was inverted by mistake.
- 10, 11. For "ica-biamá" read "iça-biamá."
- 10, 16. For "ciñgó" read "çiñgó."
- 10, 18. For "na<sup>n</sup>a<sup>n</sup>xíça" read "náa<sup>n</sup>xíça."
- 11, 4. For "Gia<sup>n</sup>ça," a possessive, read "Gía<sup>n</sup>ça," a dative of a<sup>n</sup>ça.
11. notes, 1st sentence. Add "The Winter dwelt at a mountain in the far north."
- 20, 4. For "çié," a form of ç<sup>i</sup>, *you*, read "çi'é," *side*.
- 21, 14. For "Júcpaca<sup>n</sup>+" read "Júcpaça<sup>n</sup>+".
- 23, 8. Jackahi should be rendered "white oak tree."
- 23, 19. For "wídija<sup>n</sup>" read "uwídija<sup>n</sup>," from ubija<sup>n</sup>.
- 25, 2. For "when ye see me" read "on account of what you have done."
- 27, 11, *et passim*. For "Wanáç<sup>i</sup>" read "Wana<sup>n</sup>qç<sup>i</sup>," and make a like change in every derivative. "Na" refers to fire, etc.; but "na<sup>n</sup>" to action of the feet, etc.
- 27, 13. For "inç<sup>i</sup>n<sup>n</sup>wa<sup>n</sup>ji" read "inç<sup>i</sup>n<sup>n</sup>wa<sup>n</sup>ç<sup>a</sup>ji."
- 28, 8. Render waseça<sup>n</sup> by "quick" instead of "alive."
- 28, 14. For "Mañç<sup>i</sup>n<sup>n</sup>i-gă" read "Mañç<sup>i</sup>n<sup>n</sup>i-gă."
- 31, 19. For "made" read "kept."
- 32, 12. Render "Egihe" by "downward beneath the surface."
- 33, 15. In "aka-cna<sup>n</sup>" the "c" should be inverted.
- 36, 5. For "gactañka" read "gactañkai."
- 38, title. The Omahas have a similar myth about the Raccoon (Miça) and the Coyote (Miçasi).
- 40, 9. "Gçiza-bi" read "gçíza-bi."
- 40, 14. The following may be substituted for the translation in the text: wáctañka  
deceiving  
them
- akéga<sup>n</sup>.  
as he was.
- 43, 11. Change "Ē'di" to "Ē'di."
- 47, note on 43, 4. Change the second sentence so as to make it read thus: "The Kansa (Yegáha) uses -be or -bi, and the Osage (Çeçáha), -de or -di, as a plural ending, where the Omaha and Ponka (Çegiha) employ -i."
- 54, 6. For "çexe-gaçu" read "çexigaçu."

54, notes, second paragraph, first and second lines. In giving the  $\mathcal{L}$ oiwere equivalent of Ictinike read "Icteiñ'ke."

63, 14; 493, 8, *et passim*. For "đéji" read "đeje."

66, between the myth of "Siçemaka" and the Turkeys," and the note on 60, 3, insert the following: "See George Miller's version, p. 577."

73, note on 72, 4. Insert comma before "Come."

73, note on 72, 8. Change so as to read thus: "wena'uqtci ( $\mathcal{L}$ oiwere, winaq'axe), to go near, etc."

75, 8. For "miçá-ha wa-i<sup>n'</sup>-biamá" read "miçá-ha wái<sup>n'</sup> i<sup>n'</sup>-biamá."  
raccoon skin robe wore a robe,  
they say.

75, 10. Though "Cí" was dictated, "Kí" is better, as the women had not seen the tails "again" (cí).

89, 16 and 20. For "nan'de" (wall of a tent, etc.) read "nän'de," heart.

98, 33. For "freezing over" read "forming."

118, 10. Read "Hin'dega<sup>n'</sup>" and "wágajii-gǎ."

118, 13 and 14. Render "aki-biama" by "reached there again, they say."

The verb admits of two renderings.

133, 16. For "iñá<sup>n'</sup>he" read "iñí<sup>n'</sup>he."

154, 6. For "atǎ'" read "atě'."

156, 8. For "t'éça-biamá" read "t'éça-biamá."

157, 18. For "wagigça-biama" read "wagi-agça-biama."

170, 14. For "Ja<sup>n'</sup>çéha" read "Ja<sup>n'</sup>çehá."

176, 17. For "Tíädi" read "Jíädi."

177, 8. For "second" read "third."

181, 8, *et passim*. For "wat'a<sup>n'</sup>" read "waja<sup>n'</sup>," squash, pumpkin.

194, 20; 195, 6; 196, 2. For "ugídada<sup>n'</sup>" read "ugídida<sup>n'</sup>," as the act was performed by pressure, not by thrusting.

227, 1. "çixábajl'-qti" should be "without slaying at all" (from "çixabe") instead of "without chasing at all" (which would be "çiqá-bajl'-qti," from "çiqě").

226, 14 and 15. "Wahuta<sup>n'</sup>çi<sup>n'</sup> . . . çjejaŋga aka" should be placed in brackets, as it is a modern interpolation.

313, 6. For "a<sup>n'</sup>wasá" read "a<sup>n'</sup>wasá." See "iñgç-usa" in the Çegiha-English Dictionary.

338, 7. For "gíça-bajl'-biamá" read "gíçá-bajl'-biamá."

351, line next the bottom. For "Part II" read "the Çegiha-English Dictionary."

370, note on 369, 13. For "Pañ'ka çañ'ká" read "Pañ'ka çañká."

380, 10. For "Názandajl'" read "Na<sup>n'</sup>zandájj," from na<sup>n'</sup>zande.

402, 2. Caçewaçě. His other name was  $\mathcal{L}$ ahe-jñga. He was the rival of the famous chief Black Bird.

402, 13. Gia<sup>n'</sup>habi is better known as Nikuçibça<sup>n'</sup>. He was a famous waka<sup>n'</sup> man or shaman.

402, 15-17. "Maka<sup>n'</sup> . . . çaçi<sup>n'</sup>-ma." Denied by Two Crows and Joseph La Flèche.

404, 2-7. This should be credited to Wabaskaha, instead of Caçewaçě, according to Two Crows and Joseph La Flèche.

410, 8. Read "Wa'ai."

- 410, 16. For "wáφin" read "wáφi<sup>n</sup>."
- 440, 2. For "iφéqtei" read "iφé'qtei." Similar changes in 446, 9 and 10.
- 448, 43. For "Zande-buja" as dictated, read "Zande" according to Two Crows and Joseph La Flèche.
- 470, 6. ano+. Used when kinship is asserted or understood. See áuă and au in the Çegiha-English Dictionary.
- 512, 3. Kagé here is a proper name.
- 541, 2. For "Waji<sup>n</sup>'agahíga" read "Waji<sup>n</sup>'a-gahíga."
- 554, 9. *et passim*. For "φa<sup>n</sup>'cti" read "φa<sup>n</sup>'cti," when spoken by males.
- 570, 1. For "φa'ii'φá" read "φa'í'φá."
- 570, 8. Read thus: "kě u'a<sup>n</sup>'hai."  
the put the (recl.  
 (lg. ob. in.)  
 ob.)
- 588, 10. For "kide" read "kide."
- 593, 12. For "uta<sup>n</sup>'-biamá" (said of leggings) read "uza<sup>n</sup>'-biamá."
- 601, 15, and 602, 1. For "néxe-gaxú" read "néxigaxú."
- 603, 8. For "φa<sup>n</sup>'cti" (last word in the line) read "φa<sup>n</sup>'cti."
- 616, 5. Change "(s.)" in two places to "(sing.)"
- 621, 3. Under "φé amá" read "was going, they say."
- 633, 4. There should be a hyphen after "Uza<sup>n</sup>'be."
- 644, 16. For "ja<sup>n</sup>ma<sup>n</sup>'φi<sup>n</sup>' i<sup>n</sup>'" read "ja<sup>n</sup>ma<sup>n</sup>'φi<sup>n</sup>' i<sup>n</sup>'."
- 653, 11. For "da<sup>n</sup>'xi" read "da<sup>n</sup>'qě."
- 685, 3. For "i<sup>n</sup>'φiñkiφá-gă" read "i<sup>n</sup>'φiñ'kiφá-gă."
- 690, 6. For "Wáqa-nájin" read "Wáqa-náji<sup>n</sup>."
- 719, 5. For "tě'cti" read "tě' ctí."  
in too.  
 the  
 past
- 739, 12. For "Agficta" read "Agficta<sup>n</sup>."



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